

DERADICALIZATION OF RELIGION THROUGH ASWAJA COURSE AT LAMONGAN ISLAMIC UNIVERSITY

Alaika M. Bagus Kurnia PS¹⁾, Muh. Makhrus Ali Ridho²⁾, Affan Bachri³⁾,

¹⁾ Ilmu Gizi, Institut Kesehatan dan Bisnis Surabaya

^{2), 3)} Universitas Islam Lamongan

e-mail: [alaika.p̄sikbis.ac.id^{1\)}](mailto:alaika.p̄sikbis.ac.id¹⁾), [makhrus2000̄gmail.com^{2\)}](mailto:makhrus2000̄gmail.com²⁾),
[avanb̄gmail.com^{3\)}](mailto:avanb̄gmail.com³⁾)

ABSTRACT

One of the phenomena that occur in this contemporary era is that the teachings of radicalism are increasingly rising amid the dynamics of people's lives. Some even think that cases of radicalism in Indonesia are getting chronic and have entered the red category or are very dangerous. It is very important to act to deradicalize, the deradicalization process needs a Religion and Ideology approach. The purpose of this paper is to provide an overview of how educational institutions at the tertiary level are still making efforts to prevent radicalism. Lamongan Islamic University is one of them, strives to take preventive steps or can be called anticipating and breaking deviant religious understandings (radical understanding). Among these preventive steps are having a vision and mission of having faith and practicing the treatise of Islamiyah Ahlussunnah wal Jama'ah an-Nahdliyah and requiring all students to take Aswaja courses. Some of the main steps are making the Aswaja course a radical bulwark, understanding more deeply the basics of Aswaja amaliyah and practicing it consistently, conveying the main Aswaja which is a firqoh or group of survivors (al-Firqah al-Najiyah), paying attention to the continuation of the scientific sanad that Aswaja has until Rasulullah Muhammad SAW, then students are equipped with Aswaja values, namely moderate, tolerant, balanced and fair.

Keywords: *Deradicalization, Religion, Aswaja*

A. INTRODUCTION

Phenomena that occur in this contemporary era include some groups claiming a single truth and misleading other groups who disagree, then some make it difficult for Islam which is *samhah* (light) by considering *sunnah* worship as if it were obligatory and *makruh* as if it were *haram*, apart from there is also a lot of excessive in religion that is not in place, in preaching they override the gradual method used by the Prophet, so that their preaching makes ordinary Muslims feel fear and objection, some are rude in interacting, loud in speech and emotional. In preaching, then some are easily prejudiced towards others outside their group, it is easy to disbelieve other people who have different opinions.¹ Some of these phenomena are characteristics of radicalism.

Agus Surya Bakti² in his book *Deradicalization of the Archipelago* states that at present, the teachings of radicalism are increasingly rising amid the dynamics of people's lives. Some even think that cases of radicalism in Indonesia are getting chronic and have entered the red category or are very dangerous. This teaching spreads through *da'wah* carried out in houses of worship, recitations, religious educational institutions and has even spread to public educational institutions such as high schools and universities. The spread of radical teachings is carried out openly or privately³.

As an Islamic University that has a vision and mission of having faith and practicing the treatise of *Islamiyah Ahlussunnah wal Jama'ah an-Nahdliyah*, the Islamic University of Lamongan must be free from radicalism. As an effort to clean up radicalism, there needs to be

¹Irwan Masduki, "Deradikalisasi Pendidikan Islam Berbasis Khazanah Pesantren," *Jurnal Pendidikan Islam* 1 (2013): 3–4.

²Major General TNI, Deputy for Prevention of Protection and Deradicalization of BNPT (National Agency for Countering Terrorism), since October 22, 2015 has held the position of Commander of Kodam (Pangdam) VII/ Wirabuana, Makassar. Look at Yeni Handayani, *Tragedi Bom di Sari Club, and Ritz-Carlton di Mega Kuningan, "Peranan BNPT Dalam Penanggulangan Terorisme," Rechtsvinding Online Media Pembinaan Hukum Nasional* (2016); See also, Alfrialdo Ibrahim, "Peran BNPT Dalam Pencegahan Dan Penanggulangan Terorisme Menurut Perpres No. 46 Tahun 2010 Tentang BNPT," *LEX CRIMEN* 7, no. 8 (2018).

³ Agus Surya Bakti, "Deradikalisasi Nusantara," in *Deradikalisasi Nusantara* (Jakarta: Daulat Press, 2016), 21.

deradicalization, namely efforts to eliminate, eliminate or eliminate radical actions. Deradicalization is not intended as an effort to convey a new understanding of Islam and not a shallow aqidah, but as an effort to restore and realign understanding of what and how Islam is.⁴ It is an effort to de-radicalize the Islamic University of Lamongan, in this case, all students must take Aswaja courses.

B. UNDERSTANDING ABOUT RADICALIZATION AND DERADICALIZATION

1. Radicalization

Before explaining further about radicalism, it is better if we start from the linguistic aspect, Radical is defined as extreme or hard-line. Radicalism is a radical understanding that requires change with a tendency to use violence. According to Agus Surya Bakti, radicalism is a political ideology that requires extreme changes, by the embodiment of the ideology they profess⁵. Moh. Khamdan in his writings said that radicalization is a term to describe the process by which a person transforms his thoughts and understanding of the normal conditions of society into abnormal conditions, namely the permissibility of acts of violence.⁶

Religious radicalism starts from a political movement that is based on the most fundamental religious doctrine completely and free from compromise, taming, and reinterpretation (interpretation). Meanwhile, in the study of social science, radicalism is defined as a view that wants to make fundamental changes following its interpretation of social reality or the ideology it adheres to.⁷

Then it is necessary to know that radicalism is closely related to fundamentalism which is marked by the return of society

⁴Nasaruddin Umar, "Deradikalisasi Pemahaman Al-Qur'an Dan Hadis," in *Deradikalisasi Pemahaman Al-Qur'an Dan Hadis* (Jakarta: Gramedia Pustaka Utama, 2014), 4.

⁵ Surya Bakti, "Deradikalisasi Nusantara. 47"

⁶Muh Khamdan, "Rethinking Deradikalisasi: Konstruksi Bina Damai Penanganan Terorisme," *Jurnal Addin* 9 (2015): 188.

⁷ Surya Bakti, "Deradikalisasi Nusantara."

to the basics of religion. Fundamentalism will be accompanied by radicalism and violence when the freedom to return to religion is hindered by the socio-political situation that surrounds society. This phenomenon can lead to open conflict or even violence between two opposing groups.⁸

Nasaruddin Umar argues in his book deradicalization of the understanding of the Qur'an and Hadith, in which he quotes Azyumardi Azra opinion that the emergence and development of radicalism in Indonesia is caused by:⁹ First, the internal factors of Muslims, namely the deviation of religious norms resulting from deviations from religious norms. This is caused by the existence of secular life that has entered the Muslim community, moving back to the authenticity of Islam, this attitude is supported by totality and formalistic understanding of religion, being rigid in understanding religious texts, so it must refer to the behavior of the Prophet SAW in Mecca and Medina literally. Therefore, his religious identity is literalistic, rigid and tends to resist social change. So that in turn, they are frustrated with the rapid changes in the world, while the response of Islam is very slow and lagging behind the secular-Western society. Modern concepts such as democracy, human rights as western products they reject radically.

Second, the external factors of Muslims, namely the repressive attitude of the authorities towards Islamic groups, such as what was done by the New Order which has raised Islamic radicalism. In addition, the leadership crisis that occurred after the New Order was shown by weak law enforcement and has encouraged the Islamic movement to implement Islamic law as a solution to the crisis. This shows that the emergence of Islamic radicalism is used as an answer to the weakness of law enforcement officials in resolving cases related to Muslims.

2. Deradicalization

Etymologically deradicalization is formed from the root word radical which begins with the prefix de which in English

⁸Ibid.

⁹Umar, "Deradikalisasi Pemahaman Al-Qur'an Dan Hadis. 293-294"

means to eliminate, eliminate or delete something.¹⁰ By the information above, the word radical is defined as extreme or hard-line. Radicalism is a radical understanding that requires change with a tendency to use violence.¹¹ Thus, deradicalization can be interpreted as an effort to eliminate, eliminate or eliminate radical actions.

Deradicalization is all efforts to neutralize radical ideas through interdisciplinary approaches, such as law, psychology, religion, and socio-culture for those who are influenced or exposed to radical and/or pro-violent ideas. The deradicalization of terrorism is realized through motivational reorientation, re-education, re-socialization programs, as well as seeking social welfare and equality with other communities for those who have been involved in terrorism or for sympathizers so that a sense of nationalism arises and is willing to participate properly as Indonesian citizens.¹²

Moh. Khamdan defines in his writings that in terms of terminology, the deradicalization program of religious understanding means eliminating a radical understanding of the verses of the Qur'an and hadith, especially regarding the concept of jihad and the war against infidels.¹³ Thus, deradicalization does not mean giving birth to a new understanding of Islam, but to straightening and restoring the understanding of Islam as a religion of peace.

C. METHOD

This paper is a descriptive research study that tries to analyze the religious phenomena of Muslims in the contemporary era and in the

¹⁰Ibid.

¹¹Ibid.

¹²Rohmat Suprpto and Yesika Maya, "Deradikalisasi Agama Melalui Pendekatan Da'i Hijrah" (Seminar Nasional Pendidikan Sains dan Teknologi Fakultas Matematika dan Ilmu Pengetahuan Alam Universitas Muhammadiyah Semarang, n.d.).

¹³Khamdan, "Rethinking Deradikalisasi: Konstruksi Bina Damai Penanganan Terorisme. 191"

scope of universities¹⁴. Then this study uses a qualitative approach, which is in accordance with the opinion of Lawrence W. Neuman who states that qualitative research is used to interpret data by giving meaning to the data that has been obtained¹⁵.

While the data collection techniques used in this study include interviews, observation, and documentation. Interviews were conducted with fairly representative subjects so that their words, thoughts, ideas, feelings, or actions could be revealed and recorded. First, general interviews to build relationships and find the right key information. Second, in-depth interviews about the main research problems with key informants. The interview is a type of structured interview, especially related to the internalization of values that will be the orientation of this research. In this study, the primary data are documents in the form of books and other publications such as journals, documents in the form of a book entitled "Deradicalization of the Archipelago" written by Agus Surya Bakti, in addition, a book entitled "Deradicalization of the Understanding of the Qur'an and Hadith" which was written by Nasaruddin Umar, these books are considered by the researcher to be a source of information that the researcher wants to explore, namely some of the early characteristics of radicalism and to provide an analysis of the phenomenon of radical Islamic movement groups.

D. EDUCATION OF ASWAJA AND *SADD DHARI'AH*

1. Education of Ahl al-Sunnah wa al-Jama'ah

Ahl which means family, followers or groups. While "Sunnah"¹⁶ as said by Abu Baqa 'in his book al-Kulliyat, linguistically it is a way, even though it is not approved.

¹⁴Sukarman, Raharjo dan Fatah Syukur, *Deradikalisasi Agama di Era Digital Melalui Pendidikan Islam Multikultural*, Journal of Islamic Studies and Humanities, Vol. 4, No. 2 (2019), 174.

¹⁵Putri Hergianasari, *Pembentukan Deradikalisasi Paham Islam Radikal Terhadap Bangkitnya Terorisme di Indonesia Berdasarkan Perspektif Konstruktivisme*, Jurnal Cakrawala, Vol. 7, No. 1, 2018, 54.

¹⁶Hasyim Asy'ari, "Risalah Ahl Al-Sunnah Wal Jama'ah" (Jombang: Maktabah al-Turats, 1418), 5.

Meanwhile, al-Sunnah according to the term *syara'* is the name for the path and behavior that is approved in the religion taken by the Prophet Muhammad or people who can be religious role models such as the companions -*radiyallahu 'anhum-*, based on the words of the Prophet Muhammad SAW "Follow my sunnah and the sunnah of Khulafaur Rashidun after me." *Al-Jama'ah etymologically means people who maintain togetherness and collectivity in achieving a goal. Meanwhile, Kiyai Nawawi Abdul Aziz is of the opinion that al-Jama'ah means those who follow the majority/Jumhur group.*¹⁷

Said Aqil Siraj argues that the concept of Ahl al-Sunnah wa al-Jamā'ah is not Madzhab, but merely *manhaj al-fikr*. Because he is just an attempt to find a middle ground between the various streams that exist. While the definition of Ahl al-Sunnah wa al-Jamā'ah according to him is *manhaj al-fikr al-dīn al-shāmil 'alā shu'ūn al-ḥayāh wa muqtaḍayā tiha al-qā'im 'alā asās al-tawassuṭ wa al-tawāzun wa al-I'tidāl wa al-tasāmuḥ*. (Merodology) of religious thinking that covers all aspects of life and stands on the principle of balance in *aqidah*, mediator, and glue in social life, as well as justice and tolerance in politics).¹⁸

More simply, Ahl al-Sunnah wa al-Jamā'ah according to Said Aqil Siradj can be said to be *manhaj al-fikr* (method of thinking) in all areas of life. Then Ahl al-Sunnah wa al-Jamā'ah which is practiced by NU residents is a reality, so that they don't blame as long as they contain *tawassuṭ*, *tasāmuḥ*, *tawāzun* and *I'tidāl* in acting and thinking.¹⁹ The discussion of *aswaja* values above is as follows:

a. Tawassuṭh

¹⁷Nawawi Abdul Aziz, "Alaikum Bissawadil A'dhom" (Kudus: Menara Kudus, 2014), 5.

¹⁸Budi Herianto, "Ahl Al-Sunnah Wa al-Jama'ah Perspektif Kiai Said Aqil Siraj," *Antologi Kajian Islam* 27, no. 3 (2016): 20.

¹⁹*Ibid*, 20-21.

Tawassuṭh means to take the middle way.²⁰ As Nahdlatul Ulama teaches to always be a role model group with a straight and constructive attitude and avoid *taṭarruf* (extreme) traits.

Helmawati defines that *tawassuṭh* is the foundation and framework that regulates how humans should direct their thoughts so they don't get stuck in one thought. By exploring and elaborating from various methodologies and various disciplines, both from Islam and from the West, as well as dialogue on religion, philosophy, and science so that there is a balance, but still sticking to religious values, by not closing oneself and being conservative against modernization.²¹

b. *Tasāmuḥ*

Tasāmuḥ means tolerance,²² As'idatin Mu'asyaroh defines tasamuh, namely respecting and respecting differences with people who have different principles. Besides that, it also doesn't mean justifying different beliefs in justifying what they believe.²³ Differences in ethnicity, nation and religion among humans are a sunnatullah necessity that cannot be avoided.²⁴

The attitude of tolerance has actually been exemplified in the history of Islam. This can be seen and exemplified in the history of the policy of the Rustamiyah dynasty towards people who are not adherents of Ibadiyah, both from among Muslims and other than Muslims, based on a very high spirit of tolerance. This attitude has been shown since the first leader of Rustamiya to the last leader who gave everyone the opportunity to live in

²⁰As'idatin Mu'asyaroh, "Penanaman Nilai-Nilai Aswaja An-Nahdliyah Pada Siswa MTS al-Qudsiyah Klotok Plumpang Tuban," *Jurnal Vicratina* 6, no. 4 (2021): 123.

²¹Helmawati Helmawati, "Implementasi Nilai-Nilai ASWAJA Dalam Memperkokoh Karakter Bangsa Dan Mewujudkan Entitas NKRI," *SIPATAHOENAN* 4, no. 1 (2018).

²²Can coexist peacefully with other parties even though the aqidah and the way of thinking are different, look at Abdurrahman Nafis, dkk, "Risalah Alussunnah Wal-Jama'ah, Dari Pembiasaan Menuju Pemahaman Dan Pem-Belaan Akidah-Amaliah NU" (Surabaya: Khalista, 2012), 169.

²³ Mu'asyaroh, "Penanaman Nilai-Nilai Aswaja An-Nahdliyah Pada Siswa MTS al-Qudsiyah Klotok Plumpang Tuban."

²⁴Ahmad Choirul Rofiq, "Toleransi Keberagamaan Sekte Ibāḍī Dāḍī Yah Era Dinasti Rustamāḍī Yah," *ISLAMICA: Jurnal Studi Keislaman* 8, no. 1 (2013): 142–167.

peace in Rustamiya's territory with diverse religious backgrounds.²⁵

Rustamiyah's policy of tolerance is very much in line with the political policies that have been imitated by the Prophet while leading Muslims.²⁶ Historical evidence that can still be found related to the implementation of religious tolerance is the existence of *Dustūr al-Madinah* (Piagam Madinah atau Konstitusi Madinah).²⁷

If you look at history, the example of tolerance is also exemplified by the kholifah 'Umar ibn al-Khaṭṭāb in the year 15 AH (636 AD) when receiving the surrender 'Īliyā' (Bayt al-Maqdis). Residents of 'Īliyā' have the right to protection and security guarantees for their property, soul, church, cross, prisoners, civilians and all the teachings of their religion.²⁸

c. *Tawāzun*

Tawāzun it means balance.²⁹ Maintaining balance and harmony, so that a balance is maintained between the interests of the world and the hereafter, between personal and community interests, and between the interests of the present and the future.³⁰

Balancing everything, both in the use of aqli arguments that are sourced from rational reason and naqli arguments (theorems derived from the Qur'an and Hadith. Besides that, they do not only have a general or world character, but also a religious attitude, because in the world must also learn the science of religion which will be brought to the hereafter. Ahl Sunnah wa al-Jama'ah takes a middle position between Hasywiyah and Mu'tazilah, does not let go of the role of reason

²⁵Ibid.

²⁶Ibid.

²⁷This charter is also known by many people around the world and is the main reference for establishing a country, Ibid.

²⁸Ibid.

²⁹Nafis, dkk, "Risalah Alussunnah Wal-Jama'ah, Dari Pembiasaan Menuju Pemahaman Dan Pem-Belaan Akidah-Amaliah NU. 169"

³⁰Helmawati, "Implementasi Nilai-Nilai ASWAJA Dalam Memperkokoh Karakter Bangsa Dan Mewujudkan Entitas NKRI, 59."

from syara' like Hasyawiyah and does not prioritize reason over syara' like the Mu'tazilah.³¹

d. *I'tidāl*

I'tidāl can be interpreted (fair), perpendicular or put something in its place.³² Putting something in its place is one of the goals of Islamic law. In the legal framework, for example, an action that is wrong must be said to be wrong, while what is right must be said to be right, then given the appropriate punishment consequences, according to the violation committed.³³

If the four principles of value above are considered carefully, it can be seen that the characteristics and core of ASWAJA's teachings are the bearers of grace for the universe (rahmatan lil 'alamin). The attitude of moderation reflected in the four values above must be used as a guide in thinking, acting, and acting in all matters concerning religion and all other social aspects. If these values are implemented in the educational process, they will certainly be able to counteract ideas that can threaten the disintegration of the nation and contribute to the growth of the unity and integrity of the Unitary State of the Republic of Indonesia or the Unitary State of the Republic of Indonesia.

ASWAJA values are very crucial to be developed in Islamic education in higher education today. In addition, ASWAJA education arises because of the needs of the Indonesian people, namely as a belief in religious education and the formation of morals, character, and noble character. The cultivation of ASWAJA values can not only be implemented in formal educational

³¹Muhammad Idrus Ramli, *Madzhab Al-Asy'ari: Benarkah Ahlussunah Wal-Jama'ah?: Jawaban Terhadap Aliran Salafi* (Khalista, 2009).

³²Helmawati, "Implementasi Nilai-Nilai ASWAJA Dalam Memperkokoh Karakter Bangsa Dan Mewujudkan Entitas NKRI. 60"

³³In social life, the people as the most important component in a democratic country must get justice from the government, in accordance with their rights by implementing the law properly, without discrimination. The struggle for social justice must continue to be guarded in accordance with the noble message in the values of Pancasila, Ibid.

institutions, but also aimed at the wider community (non-formal and informal education). For example, regular recitation events filled by ulama' are very good for increasing understanding of religious values in society. It also aims to strengthen the character, morality, and character of the community. The character of a society that has been well formed will become a good character of the nation and state as well.

Gus Dur in the aspect of learning materials argues that, Islamic teachings which later must be a source of inspiration and development of students' creativity, Islamic teaching materials are not as aspirations. For example in the matter of Aqidah, however, religious ideology becomes something that cannot be negotiated. However, in this aqidah material, it is also necessary to emphasize that there is no coercion to adhere to the Islamic creed.³⁴

Awareness to make the Islamic aqeedah as the most correct aqidah needs to be emphasized, but it is also important to convey that it is not justified to blame the aqidah that is embraced by others.³⁵ Then also in the initial discussion, namely about the disintegration of Islam, it is necessary to convey insight into the historical material of Islamic civilization, namely before the split of Muslims in the pattern of development of civil society which was exemplified by the Prophet Muhammad in Medina. The success of the Prophet Muhammad in establishing civil civilization or the contemporary language translated as a cosmopolitan civilization, from a historical point of view the process of developing Medina carried out by the Prophet was determined by facts regarding the recognition and appreciation of the value of pluralism and tolerance.³⁶

2. Sadd Dhari'ah

³⁴Misbahul Munir, "Pemikiran KH. Abdurrahman Wahid Tentang Islam Berwawasan Multikultural Dan Implikasinya Terhadap Pendidikan Islam, *Antologi Kajian Islam*," *Antologi Kajian Islam* 27, no. 11 (2016): 80.

³⁵Ibid.

³⁶Ibid.

Sadd etymologically is closing or breaking and *al-Dhari'ah* is *wasīlah* or intermediary. According to Mustafa Ibrahim al-Zalami, *al-dhari'ah* namely the intermediary of permissible which can lead to something that is prevented for its mafsadah. According to experts *uṣhūl sadd al-dhari'ah* is closing the road that leads to destruction or evil.³⁷

3. Deradicalization of Religion at Lamongan Islamic University

It has been described above that the Islamic University of Lamongan has a vision and mission of having faith and practicing the treatise of Islamiyah Ahlussunnah wal Jama'ah an-Nahdliyah, then the Islamic University of Lamongan must be free from radicalism. In the process of deradicalization, it is necessary to have a Religion and Ideology approach, with this Religion approach, it can be included through course learning, which at Lamongan Islamic University requires all students to take Aswaja courses.

Aswaja course as a preventive measure. Ja'far Shodiq argues that with this Aswaja course, Lamongan Islamic University can take preventive steps or can be called anticipating and breaking deviant religious understandings (radical understandings) such as ideas that are easy to blame others, ideas that are easy to tolerate. Towards those who don't understand themselves, which if it is allowed to thrive in UNISLA, this UNISLA maybe like the Middle East, not only UNISLA, but all universities that do allow radical understanding to develop, incorrect understandings must be cut off. Decide it with the right understanding. Therefore, with this Aswaja course, radical understandings will be straightened out as *Islām Rahmat li al-'alamīn*.³⁸

He Ja'far Shodiq also said that before these intolerant understandings entered the Islamic University of Lamongan, those understandings or thoughts had to be Sadd with Aswaja material.

³⁷Muhammad Syaikhon, "Perspektif Sadd Al-Dhari'ah Terhadap Persepsi Pekerja Muslim Tentang Upah Pemotongan Babi Di Perusahaan Daerah Rumah Hewan Surabaya," *Antologi Kajian Islam* 25, no. 18 (2014): 128.

³⁸Ja'far Shodiq, *Wawancara*, Lamongan, 18 Juni, 2021.

This means by way of Sadd al-Dhari'ah, namely closing the road that leads to destruction or evil.

Deradicalization does not mean giving birth to a new understanding of Islam, but to straightening and restoring the understanding of Islam as a religion of peace. One of the keys to the success of the Prophet's da'wah is based on compassion. There are several concepts of religious deradicalization with Aswaja courses at the Islamic University of Lamongan, including:

First, Aswaja Course as a radical stronghold. One of the objectives of requiring Lamongan Islamic University students to take Aswaja courses is to fortify Lamongan Islamic University students to avoid radicalism. This has been acknowledged by one of the best students of economics, namely Fatihatus Sa'adah, he said that the role of the Aswaja course was very important to provide a clear understanding of Islam so that it would not be easily indoctrinated by radicalism.³⁹ As stated by lecturer at the Islamic University of Lamongan,⁴⁰ this Aswaja course aims to understand students so that they have stable faith.⁴¹ Then one of the Aswaja lecturers, one of the lecturers at the Islamic University of Lamongan also said that one of the goals of students taking Aswaja courses was to strengthen the Aswaja Aqeedah to students and further explore the teachings of Aswaja.⁴² This was acknowledged by the best student of animal husbandry, namely Muhammad Syaifuddin. He said that by following Matakuiyah Aswaja, he felt more and more understanding about the teachings of Islam.⁴³ not only Syaifuddin, Fatihah also admits that he is very grateful to be met with Aswaja courses because from a young age he has not known Aswaja understanding even though his family descendants and village environment are mostly NU.⁴⁴ He further said that:

³⁹Fatihatus Sa'adah, *Wawancara*, Lamongan, 09 Agustus 2021.

⁴⁰Kepala biro administrasi keislaman Aswaja, serta hubungan masyarakat dan protokoler (Bahas).

⁴¹Dwi Aprilianto, *Wawancara*, Lamongan, 23 Juli 2021.

⁴²Mufidul Abror, *Wawancara*, Lamongan, 09 Agustus 2021.

⁴³Muhhammad Syaifuddin, *Wawancara*, Lamongan, 09 Agustus 2021.

⁴⁴Fatihatus Sa'adah, *Wawancara*, Lamongan, 09 Agustus 2021.

“After I studied Aswaja, I got a change in knowledge, mindset, values, and attitudes. Alhamdulillah, the positive impact is very significant in my life. The same thing is felt by friends after I observe in general, friends have gotten positive changes in their lives.”⁴⁵

Second, understand more deeply the basics of Aswaja amaliyah⁴⁶ and practice Aswaja's teachings in an Istiqomah and tuma'ninah manner so that the heart becomes smoother and softer so that a sense of love emerges without violence or radicals. as practiced by student activity units children at Islamic University at Lamongan, namely Student activity units Al-Khidmah group⁴⁷ Islamic University at Lamongan routinely Istighotsahan, Yasinan, Tahlilan, Manaqiban, and Sholawatan⁴⁸ once a month, the goal is for students to get used to practicing istiqomah in the future, This

⁴⁵Ibid.

⁴⁶There, it describes several arguments from the verses of the Qur'an and al-Hadith which are the basis for Aswaja's practice. Like the example of Amaliyah wiridan which is read aloud after the maktabah prayer which is heresy by other ideologies, it turns out that the existing hadith is the shalih hadith of Bukhari Number. 805 i.e., "That raising the voice in dhikr after people finish performing the fardlu prayer occurred at the time of the Prophet sallallaahu 'alaihi wasallam. Ibn 'Abbas said, "I know that they have finished the prayer because I heard it." Lihat Abi Addillah Muhammad ibnu Ibrahim bin al Mughirat ibn Bardzabat al Bukhari al Ju'fi ibn Bardzabat al Bukhari al Ju'fi, "Shahih Bukhari, Ditahqiq Mustafa Dib al Baga" (Dar Ibnu Katsir, 1987), 42.

⁴⁷al-Khidmah is a collection of people who take part in general activities that have been determined and practiced by the Thoriqoh Teachers or Ulama 'As Salafush Ash Sholeh and our predecessors. Look at Ahmad Asrori al-Ishaqi, "Pedoman Kepemimpinan Dan Kepengurusan Dalam Kegiatan Dan Amaliyah Ath Thoriqoh Dan al Khidmah" (Surabaya: Wafa Publishing, 2009), 48.

⁴⁸ Istighotsah, is a series of activities that gather many people in one community, then they perform a ritual of praise and munajat to Allah SWT. Then manaqiban is also a short history reading activity of Saikh Abd. Qadir al-Jailani is usually read by most tarekat activists. Also shalawatan is a series of activities of praise and flattery to the Prophet Muhammad and sometimes accompanied by a tambourine. The Muslim community believes that the Messenger of Allah will be present and pray for those who are praying to him Lihat, Siti Makhmudah, "Makna Ritual Istighosah Yamisda Bagi Masyarakat Islam," *PROSIDING* 1, no. 1 (2017): 128–149. Lihat juga Sekar Ayu Aryani, "Healthy-Minded Religious Phenomenon in Shalawatan: A Study on the Three Majelis Shalawat in Java," *Indonesian Journal of Islam and Muslim Societies* 7, no. 1 (2017): 1–30; Durrotun Hasanah, "MANAQIB SYEIKH ABDUL QADIR SEBAGAI MEDIA SULUK," *PUTIH: Jurnal Pengetahuan Tentang Ilmu dan Hikmah* 2, no. 1 (2017): 23–42.

was said by the chairman of the student activity units at Islamic University at Lamongan Jama'ah Al Khidmah, Lamongan Islamic University, namely Angga Gunawan Dwi Prasetyo,⁴⁹ that the more we are istiqomah and tuma'ninah to do amaliyah Aswaja, it means that it also softens our hearts so that they become smoother and softer so that we can grow love without anyone radical understanding. The practice of Amaliyah Aswaja is also mandatory for all students of the Islamic University of Lamongan in participating in Student Islamic Boarding School activities.

Third, Aswaja is a firqoh or group of survivors. This was said by lecturer at Lamongan Islamic University,⁵⁰ namely, the importance of Aswaja courses including Aswaja including al-Firqah al-Najiyah.

Talking about *al-Firqah al-Najiyah* cannot be separated from the discussion of Ahl al-Sunnah wa al-Jama'ah, Ahl al-Sunnah wa al-Jama'ah is closely related to the traditions that explain the division of the people into seventy-three groups.⁵¹

Fourth, Aswaja is a teaching that is very concerned about the continuation of the scientific chain until the Prophet Muhammad SAW. Hermawati in her writing said that ASWAJA aimed to direct the formation of a new generation, namely a

⁴⁹Angga Gunawan Dwi Prasetyo, *Wawancara*, Lamongan, 27 Juli 2021.

⁵⁰Dwi Aprilianto, *Wawancara*, Lamongan, 23 Juli 2021.

⁵¹Know that when we were with us the Messenger of Allah (peace and blessings of Allah be upon him) said: "Know! Indeed, those before you from among the people of the Book will be divided into seventy-two groups, and my ummah will split into seventy-three groups; seventy-two groups will go to hell. and one group will enter heaven, namely Al Jama'ah look at Ahmad Kholil, "Badzl Al-Majhud Fi Hal Sunan Abi Dawud," vol. 13, 2006, 6–7. The above hadith and other similar traditions can lead us to several conclusions. First, that the Muslims will be divided into seventy-three groups. Second, when Muslims are divided into seventy-three groups, only one group will survive and enter heaven. While the other groups will not be safe and will go to hell. Then the third hadith above explains that one group that survived was the al-jama'ah group. According to the majority of scholars, what is meant by one group that is safe in the traditions that explain the division of the ummah is the ahl al-sunnah wa al-jama'ah group. According to the majority of scholars since the salaf generation who are pious ahl al-sunnah wa al-jama'ah are a group that follows the pure and original teachings of Islam, as taught by the Prophet Muhammad and his companions. Ahl al-sunnah wa al-jama'ah is an amaliyah continuation of the journey of Islamic history that is still original and pure, which in turn deserves to be a group of survivors (al-firqah al-najiyah). See also Ramli, *Madzhab Al-Asy'ari*, 231-232.

generation that believes and adheres to the true teachings of Islam, following the Sunnah of the Prophet Muhammad SAW, in which the new generation works to format the ummah with values. Islamic values in all aspects of life.⁵² This is by lecture at Islamic University at Lamongan statement that Islamic University at Lamongan students must introduce their scholars, namely the Aswaja clerics who have a chain of scientific chains to the Prophet SAW, so that students are right in choosing teachers or role models according to Aswaja's teachings.⁵³

Fifth, students are equipped with Aswaja values, including what Kiai Said Aqil Siradj said can be said to be *manhaj al-fikr* (method of thinking) in all areas of life. Then *Ahl al-Sunnah wa al-Jamā'ah* that is practiced by NU residents is a reality, so they don't blame as long as it contains *tawassuḥ* (moderate), *tasāmuḥ* (tolerant), *tawāzun* (balanced) and *I'tidā l* (fair) in acting and thinking.⁵⁴

Islam is a religion that is gentle and prioritizes tolerance. As stated by one of the Aswaja lecturers at the Islamic University of Lamongan, lecture at Islamic University at Lamongan.⁵⁵ Lecture at Islamic University at Lamongan believes that lecture at Islamic University at Lamongan students must understand the Aswaja method of thinking, namely Aswaja's values which are used as guidelines for acting in all aspects of students' lives.⁵⁶ This was also felt by one of the best students of the engineering faculty, namely Muhammad Zainur Roziqin, he said that by studying Aswaja, I further understood some of the history of the entry of Islam into Indonesia, based on the great tolerance in Aswaja's teachings.⁵⁷

D. CONCLUSION

⁵²Helmawati, "Implementasi Nilai-Nilai ASWAJA Dalam Memperkokoh Karakter Bangsa Dan Mewujudkan Entitas NKRI, 61."

⁵³Dwi Aprilianto, *Wawancara*, Lamongan, 23 Juli 2021.

⁵⁴Herianto, "Ahl Al-Sunnah Wa al-Jama'ah Perspektif Kiai Said Aqil Siraj."

⁵⁵Ja'far Shodiq, *Wawancara*, Lamongan, 18 Juni, 2021.

⁵⁶Dwi Aprilianto, *Wawancara*, Lamongan, 23 Juli 2021.

⁵⁷Muhammad Zainur Roziqin, *Wawancara*, Lamongan, 09 Agustus 2021.

The deradicalization process requires a Religion and Ideology approach, with this Religion approach, it can be included through course learning, which at Lamongan Islamic University requires all students to take Aswaja courses. Through this course, Lamongan Islamic University can take preventive steps or can be called anticipating and breaking deviant religious understandings (radical understanding). Second, understand more deeply the basics of Aswaja amaliyah and practice it with istiqomah and tuma'ninah. Third, Aswaja is a firqoh or group of survivors. Fourth, Aswaja is a teaching that is very concerned about the continuation of the scientific chain until the Prophet Muhammad SAW. Fifth, students are provided with Aswaja values, namely tawassuḥ

Students need to improve their understanding of private education, so as not to fall into radicals. The research that has been presented by the author above still leaves spaces that need a touch of intelligent thoughts and courage by competent academics, therefore this research still requires the development of methods in an effort to deradicalize religion..

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