

Aswaja Challenge In Globalization Era

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ABSTRACT

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

Keyword : Aswaja, Challenge

A. INTRODUCTION

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

The study of Ahlus Sunnah Wal Jama'ah (Aswaja) as part of Islamic studies is an effort to place Aswaja proportionately. It is not just to defend a particular school or stream that we might subjectively think favorably because the formulations and concepts of

theological thought formulated by a stream are strongly influenced by a theological problem of their time and have a certain nature and actualization.

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

During the period of its establishment (1926) until around 1994, Aswaja's understanding persisted in the body of Nahdlatul Ulama. In the mid-1990s, there was a lawsuit that questioned, Is Aswaja appropriate to be adopted as madhhab, or more appropriately used in another way? Therefore, in order to maintain the aswaja as a *madzhab*, then at least NU people must fortify themselves from the things that minimize Aswaja's identity from them. At least according to the Author's Research, there are some things that make people lose the identity of their wisdom. They are:¹

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

B. ASWAJA STUDY OF THE LANGUAGE LANGUAGE

Aswaja consists of three words, *Ahlu*, *Al-Sunnah*, and *Al-Jama'ah*. The word *Ahlu* is defined as family, community, or followers. The word *al-Sunnah* is defined as a way or character. While the word *Al-Jamaah* is defined as association. The meaning of the *as-Sunnah* is everything that is taught Prophet Muhammad whether in the form of speech,

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

action, or determination. *Al-Jamaah* means something that has been agreed by the community of companions of the Prophet in the time of the Prophet Muhammad and in the reign of Al-Rashidin Khulafah (Abu Bakr, Umar, Uthman, and Ali). Thus Ahlus Sunnah Wal Jamaah is a community of people who always guided to the sunnah of the Prophet Muhammad and the way of his companions, whether viewed from the aspect of aqidah, religion, charity, or morals. Jama'ah contains several meanings, namely: ulama or intellectual groups; the clusters gathered in a government led by an emir; the group of people who have moral integrity or moral integrity, strong obedience and faith; the majority of the Muslims; and a group of companions of Prophet Muhammad SAW.

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

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

اسم لطريقة المرضية المسلوكة في الدين سلكها رسول الله صلعم او غيره ممن هو علم في الدين كالصحابة رضي الله عنهم لقوله صلعم عليكم بسنتي و سنة الخلفاء الراشدين من بعدي (الشيخ محمد هاشم اشعري رسالة اهل السنة والجماعة ص ٥/هـ)

"In translation as follows: The name for the path and behavior that is blessed in religion pursued by the Prophet Muhammad. Or those who can be examples of religion as the

friends-radhiyallahu anhum-based on the word of the Prophet SAW "Follow my sunnah and sunnah khulafaur Rashidin after me" ²

The above definition affirms the intellectual and civilization owned by Ahlusunnah Wal Jamaah, not only dependent on al-Qur'an and hadith, but also to appreciate and accommodate the legacy of thought and civilization from the Companions and the saleh people in accordance with the teachings of the Prophet. Stuck with the Qur'an and Hadith and do not pay attention to the history of the Companions and the Righteous is a form of arrogance because they are the most authentic and original generation who know better how to understand, practice and translate the prophet's teachings in daily in the form of individual, social, and state behavior. Holding to the Qur'an and hadith ansic, could lead to the loss of the essence (religion) because it will be trapped in the flow of dhahiriyah (textualism) that is easily accuse bid'ah to a community that is guaranteed to enter paradise, such as the four khalifahs.

C. Ahlus Sunnah Wal Jamaah in the context of Indonesia

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

Imam Shafi'i is famous for his ability to combine the rationality of *ahlu al-ra'yi* (followers of Imam Hanafi in Iraq) and the tradition of *ahlu al-hadith* (followers of Imam

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

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

D. The Ahlus SunnahWal Jamaah principles throughout its history and development

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

1. Aqidah Field

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

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

The third pillar is Al-Ma'ad, a belief that humanity will be resurrected from the grave on the Day of Judgment and every human will be rewarded according to his deeds (yaumul jaza '). And all of their deeds during the life of the world will be counted (reckoning). Those who do good deeds will go to heaven and those who do

bad deeds will go to hell. As for the field of aqidah this is at least as Nu residents must follow the four principal as follows:

First, following the ideology pioneered by Imam As, ari is a must. Second, Balancing the use of Aqli (Rational Argumentation) argument, with the argument of NAqli (Nash Al-Quran and Al-Hadith), the understanding of the aqli argument to be placed under the Naqli argument. Third, try to purify the aqidah from the other aspects outside Islam. Fourth, Not hastily drop the verdict of polytheists, kufr, and so on to those who have not been able to purify tahuhid or aqidah correctly. To Strengthen the aqidah Ahlu Sunnah Waljamaah, then we need to use the function of the structural Organization as a thing to achieve the goal, and place the position of Ulama as a very dominant aswaja strengthener.³

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

Almost all Sunnis use four legal sources:

a) The Qur'an

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

b) As-Sunnah

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

c) Ijma '

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

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

d) Qiyas

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

3. The Field of tasawuf

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

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

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

World affairs that are fundamental to man are like earning a living (work), can lead to other matters such as politics. From these matters we then touch on economic, political-power, law, social and cultural issues. In Tasawuf, those affairs should not be left to attain zuhud, instead we must pursue worldly reality totally

while our heart / mind is trained not to be bound by those affairs. That's how we define *zuhud*. *Zuhud* in the mind while our daily activities are still directed to create a good society.

4. Social Politics

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

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

a. The Principle of *Shura* (Deliberation)

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

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

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

c. The Principle of *Al-Hurriyyah* (freedom)

The state is obliged to create and maintain freedom for its citizens. The freedom is obligatory because it is the basic nature of every human being. The principle of human freedom in *Shari'ah* is known as *Al-Ushulul-Khams* (the five principles) which is identical to the Human Rights concept. These

five principles or principles become standard measures for the legitimacy of a government as well as a reference for everyone who becomes a leader in the future.

There are five principal, namely:

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

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

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

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

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

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

a human is created equally by Allah SWT. Between one human being with another human, a nation with another nation, there is no distinction that makes one human or nation higher than the other. Humans are created differently is to know each other. So it is not justified by one human being and a nation oppressing other people and nation. this is contained in the QS. Al-Hujuraat, 49: 13

Differences are not solely sociological facts. It is a fact arising from relationships and social processes. Difference is the desired theological necessity by Allah SWT. It is mentioned in Al-Ma'idah; 5: 48

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

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

E. Characteristics of Ahlussunnah Wal Jamaah In responding the Age Development

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

1. *At-Tawassuth*

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

2. *Al I'tidal*

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

3. *At-Tasamuh*

Tasamuih means tolerance to the others, sincere, understand and appreciate the

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

4. *At-Tawazun*

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

5. *Amar Ma'ruf Nahi Munkar*

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

F. The existence of Ahlus Sunnah Wal Jamaah in Globalization era

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

In order to be more *shalih likulli zamân wa makân*, applicable in every period and space as well as the central movement in maintaining religious social stability that *rahmatan lil 'alamin*, Aswaja must be positioned as a method of thinking and acting which

means becoming tools to seek, find, and solve various social problems. As a tool, the proactive attitude of seeking solutions becomes more energetic in order to create creative and original thoughts. In this sense the opinions of earlier scholars remain in a cross-comparative framework, but not necessarily be the shackles of thoughts that can be deadly or limit creativity . the change of culture and mindset can also be seen in the procedure of the formulation of the law and the teachings of *Ahl al-Awlunah wal Jama'ah* in the Jam'iyah tradition of Nahdlatul 'Ulama using the thematic (Maudhu'iyah) or applied (Qonuniyah) pattern of *tashawwur* across the disciplines of empiric knowledge and *Waqi 'iyah* (kasuistik) with *tathbiq al-syari'ah* approach and *takhayyur* (eklektif) method. According to Badrun (2000), there are five characteristics that need to be considered in positioning aswaja as manhaj al-fikr or manhaj al-amal:

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

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

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

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

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

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

G. Conclusion

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

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

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

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

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

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