



Understanding Fiqh Bid'ah in the Context of Ahlussunnah Wal Jamaah Moderation: A Case Study at Universitas Sunan Giri Surabaya

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Abstract

Ahlussunnah Wal Jamaah (Aswaja), as the majority in Indonesia, offers a moderate approach that distinguishes between good bid'ah (innovative innovation) and reprehensible bid'ah (innovative innovation). Furthermore, Aswaja also recognizes five categories of sharia law for assessing bid'ah: obligatory, forbidden, recommended, makruh, and permissible. This article examines the understanding of students at Sunan Giri University Surabaya (Unsuri) regarding the jurisprudence of bid'ah within the framework of Ahlussunnah Wal Jamaah (Aswaja) moderation. The phenomenon of differing views regarding bid'ah often becomes a source of division among Muslims. This study aims to describe the perceptions and understanding of Unisla students regarding the concepts of bid'ah hasanah and bid'ah madzumah, and their implications for their attitudes of religious moderation. Using a descriptive qualitative approach, this study identifies that a comprehensive understanding of the jurisprudence of bid'ah, as taught in the Aswaja tradition, plays a significant role in shaping moderate and tolerant attitudes among students. The findings indicate variations in understanding that need to be addressed through ongoing educational programs.

INTRODUCTION

Bid'ah, which literally means something new in religious practice, continues to be a classic and relevant issue in contemporary Islamic studies. Differing views on bid'ah often trigger polarization, ranging from those who consider all new practices to be heretical to those who permit innovation as long as it complies with sharia (Fasadena And al., 2023; Amirullah And al., 2022). In the current context, extremism in rejecting heresy can undermine religious moderation and even trigger social friction in society and educational institutions (Amirullah And al., 2022; Fajar And al., 2024).

Ahlussunnah Wal Jamaah (Aswaja), as the majority in Indonesia, offers a moderate approach that distinguishes between good bid'ah (innovative innovation) and reprehensible bid'ah (innovative innovation). Furthermore, Aswaja also recognizes five categories of sharia law for assessing bid'ah: obligatory, forbidden, recommended, makruh, and permissible (Lusiana, 2024; Yanti And al., 2023). This approach enables people to be wise, adaptive to changing times, and maintain the value of tolerance.

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Etymologically, bid'ah means 'something new' (bada'a), but in the context of sharia, its meaning has evolved into a legal assessment of something new. This definition has received support from many classical scholars and is reaffirmed in contemporary Aswaja studies (Lusiana, 2024; Amirullah And al., 2022). This concept of heresy classification is then contextualized in moderate fiqh as examined in several studies on religious moderation on campuses and religious institutions (Fasadena And al., 2023; Fajar And al., 2024).

In contemporary Islamic jurisprudence studies, innovative practices such as congregational tarawih prayers or the compilation of Quranic manuscripts are considered a bridge between tradition and the needs of the times, while innovative practices that directly contradict Islamic law must be rejected (Lusiana, 2024). This approach is clearly different from some literalist groups that maintain puritanism in Islamic jurisprudence, although some of Ibn Taymiyyah's opinions are still accommodated within a moderate framework (Yanti, 2014). And al., 2023).

Referring to the trend of moderation in Islamic education, Aswaja emphasized the importance of credible and moderate sources of knowledge so that students are not easily influenced by extreme views, in line with the recommendations of scholars including Imam Malik not to learn from heretical groups (Lusiana, 2024; Amirullah And al., 2022).

This study aims to analyze the extent of students' understanding of the concept of fiqh bid'ah from the Aswaja perspective at Sunan Giri University Surabaya, as well as its implications for religious moderation. By examining the campus environment as an intellectual arena for students, this study seeks to examine the relationship between the theory of moderate fiqh bid'ah and tolerance amidst diverse religious practices.

METHODS

This study uses a qualitative approach with a descriptive design, as its primary focus is to uncover students' understanding and perceptions of fiqh bid'ah and its implications for religious moderation. This approach was chosen to provide an in-depth description of the phenomenon under study based on empirical data from the field.

Data were collected through a series of techniques during the Field Experience Practice (PPL) at Sunan Giri University, Surabaya. The primary technique used was participant observation, in which the researcher was directly involved in various campus activities, particularly religious ones such as routine Aswaja studies, Islamic discussions, and commemorations of Islamic holidays.

In addition, researchers conducted informal interviews with several students from various departments who are active in religious organizations such as the Campus Da'wah Institute (LDK), the Aswaja Student Activity Unit (UKM Aswaja), and the Islamic Religious Education Student Association (Himpunan Mahasiswa Departement PAI). These informal conversations occurred naturally during campus activities, including in the cafeteria, organizational spaces, and during study sessions. Small group discussions were also conducted spontaneously to explore students' opinions on the issue of heresy and how they interpret certain religious practices in their daily lives.

Researchers also analyzed documents such as study minutes, religious activity brochures, presentation materials from student organizations, and recordings of lectures from lecturers in the Aswaja development program. These documents provide a snapshot of the dominant religious narrative and the direction of Islamic development on campus.

The research subjects were students from Sunan Giri University, Surabaya, who actively participated in campus religious activities, both from Islamic boarding schools and public schools. Subjects were selected purposively, taking into account students' involvement and reflective capacity regarding fiqh and religious issues.

The data obtained were then analyzed using thematic analysis techniques, grouping them based on key themes such as understanding the definition of bid'ah, legal

classifications, attitudes toward frequently debated practices, and their relationship to religious moderation. The results of the analysis were then presented descriptively to illustrate general patterns and variations in understanding that emerged among students.

RESULT AND DISCUSSION

Based on the researcher's direct observation and involvement during the Field Experience Practice (PPL) at Sunan Giri University, Surabaya, it was found that students' understanding of the fiqh of bid'ah varies greatly, depending on their educational background, level of involvement in campus religious organizations, and the influence of the social environment and media. In general, the majority of students have a basic understanding of the concept of bid'ah in the Ahlussunnah Wal Jamaah tradition, especially the division between bid'ah hasanah and bid'ah madzumah. However, understanding of more detailed classifications, such as the division of bid'ah into five categories of taklifi law, is still uneven.

a. Understanding the Definition and Division of Bid'ah

Of the 18 students informally interviewed and observed during the Aswaja study, 14 (approximately 78%) were able to explain that bid'ah is something new in religious matters that the Prophet Muhammad (peace be upon him) did not explicitly commit. The majority of them stated that not all bid'ah is bad and recognized the classification between praiseworthy and reprehensible bid'ah. A third-semester Islamic Religious Education student said, "We can't just say it's bid'ah, because we have to consider its purpose. If it's good and doesn't conflict with sharia, then it can be a hasanah bid'ah."

However, only about 6 students (33%) were able to correctly name the five classifications of bid'ah according to Izzuddin bin Abdissalam, namely obligatory, forbidden, recommended, makruh, and permissible bid'ah. Most of those who mastered this division were active in the Aswaja Student Activity Unit (UKM) and frequently attended routine NU studies. For example, in a post-study discussion held at the campus mosque, an Aswaja student activity unit administrator mentioned examples of obligatory bid'ah, such as studying grammar, and recommended bid'ah, such as saying the adhan twice during Friday prayers.

In contrast, students from non-pesantren backgrounds or those not active in religious organizations tend to only understand bid'ah in general terms and sometimes confuse it with the meaning of deviant. A second-semester student from the Islamic Religious Education Study Program said, "I'm not sure about tahlilan or maulid, because I've heard that they didn't exist during the Prophet's time."

b. Perceptions of Amaliyah that are Often Debated

One particularly interesting aspect of this observation is how students view frequently debated religious practices such as tahlilan (religious gatherings), grave visits, and the Prophet's birthday (mawlid). Observations of two campus studies and one Prophet's birthday celebration held by the Student Senate revealed that the majority of students accept these practices as part of Islamic culture and in accordance with Islamic law.

In informal interviews, 12 of 18 students (67%) stated that tahlilan is a form of communal prayer that contains goodness and strengthens relationships. They consider it a hasanah innovation (bid'ah hasanah) because it does not conflict with Islamic teachings and actually strengthens the value of brotherhood. A student from Madura added, "In my village, tahlilan actually brings the community together. So it's not a problem, it's even good."

However, around four students (22%) expressed doubts or objections to practices such as celebrating the Prophet's birthday. They admitted to having been influenced by preaching content on social media that described the birthday as a

misleading and heretical practice. This suggests that narratives from outside the campus, particularly digital media, influence the thinking of some students.

c. Implications for Religious Moderation

Understanding the jurisprudence of bid'ah (Islamic jurisprudence) has significant implications for students' religious attitudes within the context of tolerance and moderation. From discussions and observations during internships, it was apparent that students who comprehensively understand the concept of bid'ah tend to be more inclusive, less judgmental, and more open to differences.

For example, in a cross-student organization discussion, students from UKM Aswaja and LDK discussed *tahlilan* (religious recitation). Despite differing opinions, the discussion proceeded with mutual respect. This demonstrates that moderation stems not only from an understanding of Islamic jurisprudence (fiqh), but also from an openness to dialogue and a habit of deliberation.

In contrast, students who demonstrated a narrow understanding of bid'ah tended to be exclusive. In a casual discussion in the library, a student stated that all religious practices not practiced by the Prophet should be rejected. When asked about the publication of Quranic manuscripts and the use of loudspeakers in mosques, he appeared hesitant and eventually admitted that "maybe not everything new is wrong."

d. Factors Influencing Understanding

From the results of observations and interviews, several main factors were found that influence students' understanding of fiqh bid'ah:

- 1) Educational background: Students who graduated from Islamic boarding schools tend to be more familiar with the division of bid'ah, and have direct references from yellow books or traditional scholars.
- 2) Campus religious organizations: Involvement in the Aswaja Student Activity Unit (UKM) and the Islamic Student Council (LDK) plays a crucial role in shaping student understanding. Regular activities such as *halaqah* (Islamic gatherings), book discussions, and *da'wah* training reinforce the narrative of moderation.
- 3) The role of lecturers: Lecturers in Aswaja courses often insert material on fiqh bid'ah in a contemporary context, and encourage students to think critically and not be easily influenced by extreme religious narratives.
- 4) Social media and online studies: Some students admit to being influenced by religious figures on YouTube and TikTok. Unfortunately, not all of the content they consume is moderate.

e. Discussion and Relation to Literature Review

These field findings reinforce the theory discussed in the literature review, particularly regarding the importance of the jurisprudence framework of bid'ah in the Ahlussunnah wal Jamaah tradition. The division between bid'ah hasanah and madzumah, as formulated by Imam Syafii and expanded upon by Izzuddin bin Abdissalam, is relevant for application in religious life in the modern era.

Students who understand this framework are better able to be objective, less easily trapped by heretical claims, and more open to different religious practices. This aligns with the findings of Amirullah et al. (2022) that a contextual understanding of fiqh encourages moderate attitudes among the younger generation of Muslims. Therefore, developing an understanding of fiqh and bid'ah within the Aswaja framework is key to strengthening religious moderation in Islamic higher education.

CONCLUSIONS

This study found that Sunan Giri University Surabaya students' understanding of the jurisprudence of bid'ah plays a significant role in shaping their religious attitudes, particularly in terms of moderation and tolerance. The majority of students have grasped the basic concept of bid'ah from the perspective of Ahlussunnah Wal Jamaah, particularly the division between hasanah bid'ah and madzumah bid'ah. However, a deeper

understanding of the classification of bid'ah based on the five laws of sharia remains unequal, especially among students who are less involved in campus religious activities. These findings indicate that students with a comprehensive understanding of the jurisprudence of bid'ah tend to be more moderate, open to differences in practice, and less judgmental of others' religious practices. Conversely, a narrow understanding has the potential to give rise to exclusive and intolerant attitudes. Therefore, strengthening the understanding of the jurisprudence of bid'ah based on the Aswaja method is an important element in shaping the moderate character of students as a generation of Muslim intellectuals who are wise in diversity.

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