

STRENGTHENING THE ISLAMIC AQIDAH OF TAKMIR MOSQUE AS AN ANTIDOTE TO THE ANTI-PANCASILA ISLAMIC IDEOLOGY

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Abstract

Referring to the essential function of a mosque which is not only a place of worship but also a function of preaching in building civilization in society and looking at the facts and phenomena of some current mosques that are not well managed, it is not surprising that the existence of mosques that should be used as strategic places in building unity and the integrity of the ummah has instead shifted its function to become a center for fundamentalist Islamic preaching which leads to intolerance, radicalism and anti-Pancasila. The spread of anti-Pancasila Islamic teachings in Indonesia is increasingly structured and massive through religious institutions, information technology facilities and religious facilities such as mosques, prayer rooms and majlis ta'lim. The purpose of this research is that researchers want to provide intensive assistance to mosque takmir administrators in housing estates in Kediri City as an effort to counteract the spread of anti-Pancasila Islamic ideology which often leads to intolerance, division and even radicalism. This research uses qualitative data collection methods, and because the researcher acts as a facilitator or companion, the process of extracting data uses participatory research. This method is used because the entire process of community service activities involves community participation. The results showed that strengthening faith can reduce the influence of anti-Pancasila ideology. In addition, strengthening Islamic creed based on gathering with pious people can also strengthen ties of friendship, faith, and understanding of Islamic religious knowledge.

Keywords: Islamic Aqidah, Takmir, Mosque, Anti-Pancasila Islamic Ideology.

Introduction

The function of a mosque in the history of its emergence is not just for "a place of prostration" as its literal meaning, but is multifunctional. During the time of the Prophet Muhammad, the mosque functioned as a center for educational activities, namely a place for fostering and shaping the character of the people. Even more strategically, during the time of Rasulullah SAW, mosques became centers of political, economic, social and cultural activities of the ummah[1]–[3]. The mosque at the time of the Prophet was very simple, but with that simplicity, a mosque has many functions and roles that can be played. Most of the Prophet's life was in the environment of the mosque, besides living in the mosque area, he was also often in the mosque room if there were no important activities that made him leave, and made the mosque a center of da'wah, a center of worship (mahdhah and ghairu mahdhah), community activity center [1-7], community education and development center, government center, military command center, information center, consultation center, mental rehabilitation center, zikir center, and many others[4].

Departing from the concept of normativity of mosques and factual historicity carried out by the Prophet Muhammad SAW during his lifetime, it shows that what the Prophet Muhammad SAW did to mosques, was not limited to the formal and simple meanings commonly understood and appreciated by the Muslim community today[5]. , namely as a place to pray and carry out routine activities to develop individual keshalehan. But more than that, the mosque is used as an institution for the development of social piety in the context of creating a religion-political society according to the guidance of Islamic teachings[6]. At that time, the mosque fully acted as a social engineering institution in accordance with the guidance of Islamic teachings[7].

The phenomenon of change and shift in the function and role of mosques at this time occurred due to the lack of understanding of the mosque's human resource manager (ta'mir) in managing mosques in the modern era guided by the era of the early Islamic period, namely the era of the Prophet and the Friends[8]. Managing mosques today requires knowledge and skills in management methods, planning, strategies, and evaluation models used in modern management, these are tools that are also needed in modern mosque management[9].

The non-optimal management of the mosque then causes shifts in the function and nature of the meaning of building a mosque. In fact, mosques are often only a complement to commercial areas and economic centers, such as markets or modern malls[10]. This situation should be straightened out by carrying out a revitalization program so that the role and function of the mosque can return to its optimal so that it truly functions as a central institution for Muslims. It needs to be reiterated that this institution not only emphasizes its function as a place of worship but also as a center for religious development and services for the people[11].

Referring to the essential function of a mosque which is not only a place of worship but also a function of preaching in building civilization in society and looking at the facts and phenomena of some current mosques that are not well managed, it is not surprising that the existence of mosques (Figure 1) that should be used as strategic places in building unity and the integrity of the ummah has instead shifted its function to become a place of fundamentalist Islamic preaching which leads to intolerance, radicalism and anti-Pancasila[8].



Figure 1. The Great Mosque of Kediri City

The spread of anti-Pancasila Islamic teachings in Indonesia is increasingly structured and massive through religious institutions, information technology facilities and religious facilities such as mosques, prayer rooms and majlis ta'lim. The Nahdlatul Ulama Islamic Boarding School Development Association (P3M) released a study which stated that 41 mosques in the government were exposed to radicalism[12]. P3M researcher Agus Setia Budi said hate speech dominates the most discussed topic in mosques with a percentage reaching 73.6 percent. Hate is the most popular radical topic. Previously, P3M examined 35 mosques in the ministry, 37 mosques in state-owned enterprises, and 28 mosques in state institutions. The research was conducted from 29 September to 21 October 2017 by recording audio and video sermons at every Friday prayer during that period. As a result, 41 mosques were exposed to radicalism. From the results of this study, Agus noted that there were six most popular topics with radicalism in these mosques. Some of them are positive attitudes and support for the caliphate, negative attitudes towards minority groups, negative views towards other religions, negative views towards women leaders, and hatred towards minority groups [8-13].

Anti-Pancasila Ideology

The notion of anti-Pancasila in Indonesia occurred as a legacy during the regime change during the reform era. After the reformation, there was a lack of clarity about the boundaries of freedom with the protection of public arenas from ideological infiltration[8], so that radical groups and their variants could more freely use the freedom to use places of education and worship, including mosques as places to spread their doctrine. This then spawned the seeds of intolerance and became a trigger for radicalism in Indonesia. Ironically, the mosque, which should have been the unifying media for the ummah, has actually become a place of preaching that leads to the disintegration of the Indonesian nation[7], [11], [13]–[17].

LIPI researcher Anas Saidi said that anti-Pancasila and not a few that lead to radicalism, occurred because the Islamization process carried out among them was closed, and tended not to be open to other Islamic views, especially those with different beliefs, if this understanding was allowed to cause disintegration of the nation, because they think the Pancasila ideology is no longer important. "This process of Islamization occurs monolithically and exclusively and occurs more easily because many mosques are controlled by this group and its variants, the consequence of which is an intolerant attitude[18].

The anti-Pancasila groups even refer to Pancasila and the other three pillars as "taghut" ideology. The government that has been running so far, which is based on Pancasila, is accused of being an un-Islamic government[19]. Thus, according to the group, Indonesia is experiencing depravity and chaos in the moral, intellectual, and

spiritual fields. With the implementation of Islamic law, the Indonesian nation will become a strong and respected nation. With the guidance of God (read: Allah) by applying Islamic law, all problems of national and state life will be resolved, because Islam is a complete guide to humanity [2, 14-18].

Based on the data and facts above regarding indications of mosques being exposed to radicalism, this has also become a note for researchers to provide intensive assistance to mosque takmir administrators in housing and mosques located near residential areas in Kediri City. As the previous explanation that one of the mosques that has the potential to be exposed to radicalism is a residential mosque and a mosque located near a residential area, this is very reasonable because the people who live at home are urban people who come from different social, educational and religious backgrounds, so hydrogenity the community became a big hole in the entry of anti-Pancasila ideas in residential mosques. This is different from the mosques in the villages where the people are socially and religiously organized and relatively difficult to penetrate [19-24].

Method

The implementation of service activities was carried out in 3 (three) mosques that were representative samples of mosques in the residential area of Kediri City, namely the Great Mosque of Kediri City, the Baitur Rahmah Semampir mosque in Kediri City, and the Muhajirin Ngronggo Mosque in Kediri City.

Location of Sampling Data

Even though the Great Mosque of Kediri City is not located in a housing complex, the takmir, jama'ah prayer, and jama'ah ta'limiyah administrators are almost full of residential communities. Its strategic location in the middle of the city of Kediri makes access easier for the congregation to carry out worship at the mosque, especially Friday prayers, tarawih, Eid al-Fitr and Eid al-Adha. Therefore, although the prosperity of mosques is managerial in comparison to other mosques, preventive efforts are still needed to prevent the spread of anti-Pancasila ideology in each agenda of activities carried out in it.

Analytical Method

This research uses qualitative data collection methods, and because the researcher acts as a facilitator or companion, the process of extracting data uses participatory research. This method is used because the entire process of community service activities involves community participation. The data sources in this study include primary data sources and secondary data sources. The steps in collecting primary data can be seen in **Figure 1**.

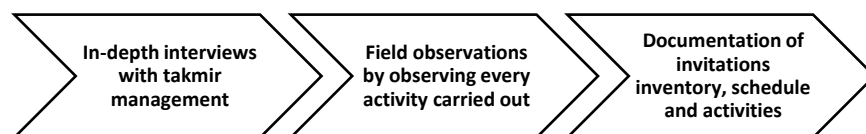


Figure 1. Collecting primary data with three steps

Primary data is the main and first service data obtained in the service process. Primary data were obtained from three sources, first; in-depth interviews with takmir management of the Kediri City residential mosque, religious and community leaders around the mosque, and congregation of the mosque or residential residents. Second; field observations by observing every activity carried out in the residential mosque of Kediri City, from planning to evaluation[18]. Third; documentation of invitations

inventory, schedule of activities, video and audio recordings of activities, and other documents needed in the service. As for secondary data which is supporting data, it is obtained from the documentation of a government and non-government agency such as the Kediri Municipal Dispendukcapil (data related to the population of residential residents), the Ministry of Religion of Kediri City (data related to religious harmony), residential villages, previous research results and so on.

Mosque administrators or known as "takmir" who have gained the trust to manage the mosque according to its function play an important role in the prosperity of the mosque[12]. Takmir is a locomotive or motorbike that moves Muslims to manage mosques, prosper mosques, foster congregations, and diversify activities that can be followed by the surrounding community[20]. Therefore, the existence of a mosque which is only a means of complementing housing areas should be straightened out by carrying out a revitalization program through empowerment of takmir, so that the role and function of the mosque is optimal so that it truly functions as a central institution for unifying Muslims and the glue of the Republic of Indonesia. This means that all forms of activities that use the mosque as a medium in spreading anti-Pancasila and radical ideas that threaten the disintegration of the nation must be resisted [25-29].

Strategies Taken to Achieve Expectation Conditions

There are several strategies used in an effort to increase the role of takmir of the mosque in the residential area of Kediri City in counteracting the anti-Pancasila Islamic ideology. The strategy referred to is the method used in all activity processes, starting from seeking initial information about the assisted community, training activities, to formulating a follow-up plan for this activity. The strategies used are as follows:

a). Observation and interview methods. This method is used to obtain initial data on the condition of the assisted community. In addition, this method is also used to see the changes in the assisted community after being given treatment in the form of guidance and knowledge supplements. The method of interviewing that was carried out after the provision of assistance was carried out only for a few participants who were deemed to represent the participants as a whole.

b). Lecture method. This activity is carried out in an effort to provide an understanding of the potentials faced by mosques, especially the mosque in the residential area of Kediri City which is used as a breeding ground for anti-Pancasila Islamic preaching which is intolerant and can lead to radicalism. After the lecture, there was a question and answer session or discussion between the speaker and the participants. Apart from that, training activities were also carried out aimed at practicing the material presented by the speakers.

There are three themes conveyed by the speakers with the lecture method, namely:

(1). The theme of the Urgency of Takmir of the mosque in the media of preaching Islam. This theme was presented by Dr. Syamsul Huda.

(2). The theme is about the role of mosque takmir in countering anti-Pancasila Islamic ideology and the introduction of anti-Pancasila Islamic ideology and its slices in Indonesia. This theme was conveyed by Umar Faruq M.Fil.I

(3). The theme is the strategy of preventing the spread of anti-Pancasila Islamic ideology in mosques. This theme was conveyed by Bagus Andrian Permata, M.Pd.I dan Dr. Khaerul Umam, M.ud .

d). Method of discussion and question and answer. This method is used in an effort to better understand the content of the material presented during the lecture. The question and answer theme after the lecture was focused on issues related to the role of mosque takmirs in counteracting the spread of anti-Pancasila Islamic ideology which made mosques the strategic bases of the group.

Results

There are several results that are considered as a result of the process of mentoring the mosque takmir in the housing area of Kediri City in counteracting the anti-Pancasila Islamic ideology during this service activity. Among the results deemed to be the result of assistance are as follows.

First, the identification of the problems faced by takmir of the mosque in the housing environment of Kediri City, especially in dealing with managing mosques in the midst of the diversity of congregations, even though it is often found in housing, especially those inhabited by urban communities, has a high level of heterogeneity, especially in understanding Islam and practicing Islam. worship, so there are difficulties in overcoming the situation[10]. Another problem faced is that there are people who infiltrate through the distribution of sheets containing articles about the caliphate, which is done by outsiders when the congregation leaves the mosque[20]. In addition, the difficulty in providing understanding to the congregation is very strong in adhering to the understanding of Islamic teachings that tend to enforce the caliphate in Indonesia [8, 10, 30-33].

Although the problems that arise and are faced by mosque takmirs differ from one mosque to another, such as the Great Mosque of Kediri City which is actually relatively more organized administratively and selectively in matters of religious activities held in mosques, the community service team with PPM participants agreed on general problems. which will later be used as a basis for further implementation strategies as recommendations that must be implemented simultaneously, in order to cover up reproach from the influx of intolerant and extremist groups who understand Islam from the point of view of religious practices and not elements of Islamic values [34-39].

Second, planned follow-up of problem identification activities. There are two plans that can be carried out as a result of this activity, namely (a) providing additional insight and practical experience to the takmirs of the mosque in the residential area of Kediri City in understanding the anti-Pancasila Islamic ideology; and (b) provide additional insight and encouragement to takmirs of mosques in the residential area of Kediri City in understanding the strategies of prevention (prevention) and protection (protection) of mosques as the basis for the spread of Islamic ideology against Pancasila.

Third, seen from the process during the mentoring activity, it was found that there was enthusiasm from the participants to better understand the Islamic ideology which is rahmatan li al-alamin, has a spirit of tolerance, upholds religious freedom, and respects diversity, all of which are aligned with Pancasila values. Because in essence, Islam is a religion of values and cannot be measured by the appearance and practice of worship alone, but it must also fulfill elements of religious values, especially human values[21]. This is shown by their active involvement in participating in activities both when listening to and listening to material, carrying out assigned tasks, and when asked to provide responses given by the speakers[22].

There are opinions, positive comments and good hopes from the participants. They hope that assistance activities like this can be continued in the future with different forms and themes. This shows the satisfaction of various parties and is an indicator of the success of this service program.

The description of the PPM results contained in the recapitulation results of the participants' answers in the post-test which was taken by the team after the completion of the workshop was an increase in the understanding of the PPM participants about what the anti-Pancasila Islamic ideology was, its sections, its spread and how its prevention strategies were [40-48].

Impact and Potential of Radicalism

a. The potential for radicalism which is determined by individual perceptions is certainly not only influenced by a certain ideological basis, but can also be influenced

by a variety of other factors in global, regional and local issues. However, acts of radicalism (such as terrorism) are also based on an understanding of radical ideology, meaning that radicalism can be in the form of an ideology that is contrary to Pancasila or in the form of actions that destroy the fabric of society[5]. The potential for thinking, acting and acting radically, having radical ideologies (radicalism) and growing reactively to become radical (radicalization) are the initial assets for a person to become a terrorist (terrorist) or a person who understands terror (terrorism)[12].

b. Historically, the concept of radicalism has been inherent in the political realm, which is an extreme way of looking at power which is "dichotomous" - according to [49] term by groups that feel "uncomfortable" with the authorities, then express it in the form of "violence".

c. Some of the radicalism movements that have emerged in society, for example radicalism that are built on the basis of the same ideology of the state that is developing in Indonesia is the communist ideology (PKI). In addition, there is also religious radicalism, this condition occurs due to the politicization of making religion a shield for sympathizers and support, even acts of terrorism are partly based on a wrong understanding of religion[22]. Religious radicalism is an extreme thought and action carried out by a person or group of people on behalf of religion, one of which is marked by the public's understanding that leadership is suitable for Indonesia as a model of the caliphate and sharia is considered a representation of an authentic state-political system originating from God's revelation [25, 29, 50-54].

d. Terrorism is an act of crime against humanity and civilization which poses a serious threat to state sovereignty, a danger to security, world peace and detrimental to the welfare of society. Terrorism is a form of crime that is well organized, transnational in nature and classified as an extra-ordinary crime that does not differentiate between targets (indiscriminate). While Jihad contains two meanings: (1). Every effort and utmost effort and willingness to endure difficulties in fighting and restraining enemy aggression in all its forms. Jihad in this sense is also called al-qital or al-harb. (2). All serious and continuous efforts to maintain and exalt the religion of Allah (li i'laai sentencesillah).

e. The difference between Terrorism and Jihad, Terrorism: 1) It is destructive (ifsad) and anarchic / chaos (faudha). 2) The goal is to create fear and / or destroy the other party. 3) Performed without rules and goals without limits. Semenatra Jihad contains the understanding that: 1) Its nature to make improvements (ishlah) even though by means of war. 2) The aim is to uphold Allah's religion and / or defend the rights of those who are wronged. 3) Performed by following the rules determined by the Shari'ah with enemy targets

clear.

f. Based on the fatwa of the Indonesian Ulema Council (MUI) that (1) the law of committing terror is haram, whether it is carried out by individuals, groups or the state. Meanwhile, the law of carrying out jihad is mandatory. Suicide bombing is haraam because it is an act of despair (al-ya'su) and harms oneself (ihlak an-nafs), whether done in a peaceful area (dar al-shulh / dar al-salam / dar al-da 'wah) and in the war zone (dar al-harb).

g. These radicalism movements must be constantly watched out for, because they have a hidden agenda that undermines the values of Pancasila - divides the Indonesian nation, weakens unity and integrity - destroys the diversity that has been a common consensus since Indonesia was founded. Radicalism movements such as those who are members of the Islamic State of Syria and Iraq (ISIS), Gafatar, and others.

h. Against radicalism can not only be done with violence, because what is faced is a problem of understanding and understanding, so it must also be handled by providing an understanding of the right path and blessed by Allah SWT[11]. So, it is hoped that PRM will be able to collect religious arguments (Islam) that prohibit violence, let alone kill fellow human beings (even fellow Muslims). Apart from that, the

most important thing is that for Indonesia, Pancasila has a fixed price as the ideology of the state and the nation, as the basis of the state, as a philosophy and guidance for the nation's life, as the nation's personality, and as the basic consensus of the nation. Pancasila is final as the state ideology so that the Republic of Indonesia is based on Pancasila as it is correct, finished, complete, complete, no need to argue again. In addition, if you see a radicalism movement in the community, the community can take joint prevention (knowing the background of the people who live in the village, for example when they become new residents)[23]. The community can also cooperate with the police or other parties if there are people in the village who are suspicious / indicated by radicalism. With the main material presented in the training, the community can learn and study radicalism movements properly, and become the front guard if there are indications of radicalism movements in the village where they live.

Discussion

Based on the process and results of the implementation of the service activities at the mosque takmir in the residential area of Kediri City in counteracting the anti-Pancasila Islamic ideology, several recommendations for takmirs and the service team were presented, which have been formulated after the service evaluation activity as a follow-up activity, which generally includes action strategies preventive (prevention) the spread of Islamic ideology against Pancasila [3, 55-58].

As for some recommendations for service activities that must be carried out by the takmir of the mosque in the residential area of Kediri City are:

1. Using the existence of mading or information boards in the mosque to socialize Islam that is rahmatan li al-alamin, and does not lead to intolerance, violence, and division. The task of the takmir and the service team is to make coverage, articles, or monthly magazines about Islamic and Indonesian values that are posted on wall magazines or bulletin boards for reading consumption by congregations or people visiting the mosque. If the mosque wall magazine is managed properly and correctly, there will be an attraction for Muslims to visit, even though at first it is only for praying but not infrequently they also take the time to rest for a moment, that's where they read what is on the announcement wall or wall magazine mosque [9, 59, 60]. Visits of Muslims to mosques will certainly have a positive impact on the development of the role of mosques from being just a place of worship to being a place for the development of da'wah, communication, friendship, fostering Islamic brotherhood in the community, a place for fostering and developing cadres of community leaders, a place for fostering the integrity of the congregation, and a place for mutual cooperation in realizing prosperity, tolerance and togetherness in diversity[24].

2. Similar to the results of previous research, which shows that hate speech dominates the most discussed topics in mosques, especially in Friday sermons and majlis taklim with a percentage reaching 73.6 percent. Meanwhile, hatred is the most popular radical topic. Previously, P3M studied 35 mosques in the ministry, 37 mosques in state-owned enterprises, and 28 mosques in state institutions. The study was conducted from 29 September to 21 October 2017 by audio and video recording of sermons at every Friday prayer during that period. As a result, 41 mosques were exposed to radicalism. From the results of this study, it was noted that there were six most popular topics with radicalism in these mosques[25]. Some of them are positive attitudes and support for the caliphate, negative attitudes towards minority groups, negative views towards other religions, negative views towards women leaders, and hatred towards minority groups[17]. Therefore, as a preventive effort, it is necessary to compile a sermon book in which it discusses material on the motherland (hub al-wathan), democracy[26], tolerance[27], mutual respect and respect, and so on. In addition, takmir management is also more selective in appointing the preacher who is in charge of delivering Friday sermons, by searching for information about the person, ideology, and daily life of the prospective preacher.

3. Optimizing the role of mosque takmirs, especially the chairman or coordinator of the Idarah sector, to be more selective in giving permission to organizations or majlis taklim that borrow mosque facilities to carry out recitation activities, worship, and so on. All activities carried out in the mosque are the duties and responsibilities of the mosque administrators to organize them. Both routine worship activities and other activities. For Friday prayer activities, for example, the mosque administrators must manage the preacher and the imam. Likewise with recitation activities, dawn lectures, or other activities. Managers who understand the meaning and way of organizing always compile programs or activity plans, before arriving at the implementation stage. With this kind of planning, mosque activities can run more regularly and with direction and close the gap for the entry of anti-Pancasila Islamic ideology [2, 33, 61, 62].

Conclusion

The result of Community Service activities on empowering takmir of mosques around Kediri City housing is the increased understanding of Takmir mosques about anti-Pancasila ideologies, their sections, and the group's da'wah strategy. In addition, increasing awareness of the dangers of spreading the anti-Pancasila ideology by making mosques a strategic vehicle for these groups to infiltrate religious activities and recitation (ta'lim) was quite visible to the assisted participants.

The increasing understanding of the Takmir of the Kediri City mosque in preventive efforts to prevent the spread of anti-Pancasila ideology through da'wah and ta'lim activities can be seen from mutually agreed recommendations to be implemented as a follow-up to service activities. Among these preventive activities are 1. Utilizing the existence of wall mading or information boards in the mosque to socialize Islam which is rahmatan li al-alamin, and does not lead to intolerance, violence, and division. 2. Preparation of a sermon book in which it discusses material on the motherland (hub al-wathan), democracy, tolerance, mutual respect and respect, and so on. In addition, takmir management is also more selective in appointing the preacher who is in charge of delivering Friday sermons, by searching for information about the person, ideology, and daily life of the prospective preacher. 3. Optimizing the role of mosque takmirs, especially the chairman or coordinator of the Idarah sector, to be more selective in giving permission to organizations or majlis taklim that borrow mosque facilities to carry out recitation activities, worship, and so on.

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