

The Application of Aswaja Values in Everyday Life in the Village of Badransari Punggur, Central Lampung

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ABSTRACT

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This research aims to analyze the application of Ahlus Sunnah Wal Jamaah (Aswaja) values in the daily life of the people of Badransari Village, Punggur, Central Lampung. The method used is a qualitative approach with interviews, observation, and documentation. The results showed that the people of Badransari Village apply Aswaja values in social life, such as inter-religious tolerance, harmony, and moderate worship practices. The application of these values has a positive impact on social harmony and the strengthening of the community's religious identity. This study concludes that strengthening Aswaja values is important to maintain diversity and community harmony.

Keywords: *Application, Aswaja Values, Daily Life, Community*

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INTRODUCTION

Indonesia is one of the largest multicultural countries in the world. This fact can be seen from the socio-cultural and geographical conditions that are so diverse and wide (Harto, 2014). "Multicultural Indonesia means Indonesian people who have cultural diversity"

The ancestors of this nation since long ago have even introduced the motto Bhinneka Tunggal Ika, although different but still one. This motto is certainly very relevant to the real conditions of the Indonesian nation which has a very high level of plurality and diversity. However, in recent years the distinctive color of diversity in Indonesian society is facing a great shock with the presence of the phenomenon of religious radicalism that has often appeared in recent years. Religion should be a driving force for humanity to always uphold peace and improve welfare for all people on this earth. But in some cases, religion becomes a source of conflict when it is seen by its adherents as an absolute truth that must be disseminated to other people outside its group (Iwadh, 2008).

The Nahdlatul Ulama (NU) organization is an organization engaged in education, politics and social affairs. The NU organization adheres to the teachings of Ahlussunnah Wal Jama'ah (Aswaja), where the Aswaja teaching is a teaching that adheres to the five sources of law (Rouf, 2010). The five sources of law are the Qur'an and Hadith, Fiqh, Ijma' and Qiyas. In addition, Aswaja is also a "follower of the sunnah of the prophet and his companions", in the field of fiqh science following one of the four Sunni Imam mahdzab, namely Imam Shafi'i, Imam Malik, Imam Abu Hanifah, and Imam Ahmad bin Hanbali. Founded in 1926 in Jombang, the NU organization has until now been able to recruit many members spread throughout Indonesia.

NU members are spread across all provinces in Indonesia, for example in Lampung, precisely in East Lampung Regency. People in East Lampung Regency claim to be followers of the NU organization although there is no official record of the number. However, they perform religious rituals according to what is taught by NU, namely Aswaja teachings. One of them is Badransari Village, Punggur Sub-district, which is the location of this research. The participation of people in Badransari Village in NU activities is only a formality as a member of Nahdliyin (Fealy, 2012).

The people of Badransari Village are one hundred percent Muslim and claim to be followers of the NU organization and adhere to its teachings, namely Aswaja. In worship activities, they carry out activities in accordance with what is taught by Aswaja teachings, namely prioritizing the sunnah of the Prophet. Not only in worship activities, but in carrying out daily activities, they also refer to what is taught by NU and Aswaja including in choosing educational institutions.

METHOD

This research uses a qualitative approach with a case study method that aims to explore in depth the application of Aswaja values in daily life in the community of Badransari Village, Punggur, Central Lampung (Huberman, 2014). The qualitative approach was chosen because it allows researchers to gain a comprehensive understanding of how the village community implements Aswaja teachings in various aspects of their social, cultural and religious life. This research was conducted in Badransari Village, Punggur, Central Lampung, which is a village with a majority Muslim population, and has a strong tradition of Ahlus Sunnah Wal Jamaah (Aswaja) Islam. This location was chosen because it is believed to provide a representative picture of the application of Aswaja values in rural community life.

The research subjects consisted of various elements of the community, including religious leaders, the general public, and village youth, who were selected using a purposive sampling technique. The selection of subjects was done to ensure that the interviewed informants have relevant knowledge, experience and roles in the implementation of Aswaja values in the village. To obtain complete and in-depth data, this research relied on several data collection techniques. In-depth interviews were conducted with local religious and community leaders to explore their views on the implementation of Aswaja values in daily life. In addition, participatory observation was conducted by involving researchers in social and religious activities in the village, such as recitations and celebrations of Islamic holidays, to see first-hand how people practice Aswaja teachings. In addition to interviews and observations, documentation studies were also conducted to collect data related to Islamic teaching materials used in religious activities in the village.

The collected data were then analyzed using qualitative data analysis techniques that included three main stages: data reduction, data coding, and conclusion drawing (Fatah, 2004). In the data reduction stage, information obtained from interviews and observations was selected and organized to make it more structured to facilitate further analysis. Furthermore, data coding was conducted to identify themes or patterns related to the application of Aswaja values, such as tolerance, harmony, and the teachings of Ahlus Sunnah Wal Jamaah Islam. After the data analysis process was completed, conclusions were drawn to answer the research objective, which was to describe how Aswaja values are applied in the daily lives of Badransari villagers and their impact on their social lives.

To ensure the validity of the data, this research uses triangulation techniques, which compares the results of interviews, observations, and documentation to ensure that the findings obtained are valid and consistent. This research is planned to be conducted for three months, from June to August 2025, in Badransari Village, Punggur, Central Lampung. The researcher will maintain research ethics by ensuring that informants' identities are protected, obtaining permission before conducting interviews, and carrying out the entire research process honestly and openly

RESULT AND DISCUSSION

This research aims to explore the application of Aswaja values in the daily life of the people of Badransari Village, Punggur, Central Lampung. Based on in-depth interviews, participatory observation, and documentation studies, it was found that Aswaja values are applied in various aspects of the social, cultural, and religious life of the local community. One of the main findings is that the people of Badransari Village practice Aswaja teachings in the form of inter-religious tolerance and social harmony. For example, although the majority of the villagers are Muslim, they maintain good relations with people of other religions, such as Christians and Hindus, through social and cultural activities that involve all levels of society.

In a religious context, the people of Badransari Village highly value the teachings of Ahlus Sunnah Wal Jamaah Islam. This is reflected in their participation in routine recitation activities, the commemoration of Islamic holidays, and the tradition of grave pilgrimage that is carried out together. Local religious leaders play an active role in teaching moderate and tolerant Islamic teachings, in accordance with Aswaja principles. They teach the importance of maintaining *ukhuwah islamiyah*, or brotherhood among fellow Muslims, and respecting differences of opinion in order to create a harmonious society.

In addition, Aswaja values are also reflected in the community's attitude towards cleanliness, justice and social welfare. The people of Badransari Village jointly manage natural resources, such as gardens and rice fields, with the principle of *gotong royong*, which is in line with Islamic teachings on the importance of sharing and helping each other. The residents also show a fair attitude in resolving disputes or problems that arise in the community by means of deliberation and consensus, prioritizing peace, and avoiding violence.

Application of Aswaja Values in the Life of Badransari Village Community

The objectivation of NU and Aswaja values will continue as long as the people of Badransari Village are alive. No one can change NU and Aswaja values that have long been in Badransari Village. Because the community considers NU as an organization that has long existed, and Aswaja is a teaching adopted by NU and those who claim to be followers of NU, where the teaching is knowledge that must be obeyed and rules from God. The community does not realize that they are the ones who cause the existence and survival of NU and Aswaja values in Badransari Village through the religious activities they carry out and the NU-based institutions they follow.

Furthermore, when participating in religious activities that embrace Aswaja values and NU-based institutions, the people of Badransari Village experience the absorption of values, which is done differently by each individual. The process of absorbing these values by Berger is called the Internalization process. Where this internalization process determines the next individual action. Considering that the residents of Badransari Village have chosen Islamic-based education, both formal and non-formal educational

institutions. Therefore, the next sub-chapter will discuss the process of Internalization of Aswaja and NU values which can then determine their choice of education.

The internalization process consists of a stage called socialization. Socialization itself is divided into two, namely primary socialization, and secondary socialization. In knowing what primary socialization and secondary socialization are, we need to know the meaning of socialization itself. Socialization according to Berger is a process of introduction experienced by individuals when getting to know their environment and whatever is in it.

Primary socialization is socialization that occurs when individuals are in the family environment (Harto, 2014). The individual begins to absorb the values that exist in the family when he is a child until he joins the community in his environment. Primary socialization is very important for individuals, because in primary socialization, individuals begin to absorb what is given by parents as their identity (Misrawi, 2010).

Residents in the Badransari Village community are families who live with strong religious values. The religious values adopted by a family will also apply to a newborn family member. The religious values adopted in the families of the Badransari Village community, as mentioned above, are the values of Aswaja and NU. These Aswaja and NU values are then transmitted to their new family members as knowledge through different ways in each family. Among the Aswaja values are tasamuh, tawasuth, tawazun and i'tidal. Examples of tasamuh behavior in Badransari Village include:

1. Develop a tolerant attitude

As social beings we must develop a tolerant attitude towards our fellow humans. It is not allowed to prejudice each other, criticize each other and so on.

2. Likes to do social activities

In a neighborly environment, we cannot live alone, we also need each other, helping fellow neighbors for example community service, building a ronda post, social gathering, visiting the sick, it is one of the social activities that we do in everyday life.

3. Mutual Respect

Every human being must respect and respect each other to give a smile, greeting is a small part of us respecting fellow human beings. Examples of tawasuth attitudes in Badransari Village are practicing the values of Pancasila as the basis of the Indonesian state in everyday life. While examples of tawazun in everyday life by balancing the affairs of the world and the hereafter.

The process that the Badransari Village community has undergone, namely objectivation, internalization and externalization, is a process of social construction of Aswaja and NU values in choosing the education of the Badransari Village community. Through these three processes, the community has maintained NU and Aswaja values in their lives. The community also gives shape to itself, namely as a NU community. As for individuals, NU and Aswaja values are addressed differently even though in general the individual adheres to and believes in it. The way they respond to NU and Aswaja values differently then forms different actions, for example in choosing education, even though the choice is drawn.

The application of Aswaja values in the daily life of the people of Badransari Village shows that the teachings of Ahlus Sunnah Wal Jamaah Islam can act as a strong moral and ethical foundation in building a harmonious and respectful society (Harits, 2010). One of the key elements that can be found in this research is the importance of tolerance and social harmony. In a pluralistic society, such as Badransari Village, the principle of tolerance and respect for differences becomes very important in creating harmony and avoiding conflict between religious communities. Aswaja values teach that

differences of opinion and belief are not things that should be disputed, but rather things that should be respected, as long as they do not disturb the peace together (Sutarjo Adisusilo, 2012).

On the other hand, the practice of Aswaja Islamic teachings in social life also shows the importance of cooperation and mutual cooperation in solving common problems. This is in line with Islamic teachings that prioritize solidarity and mutual assistance in building common welfare. In this case, the people of Badransari Village have successfully applied Islamic principles that prioritize social welfare, cleanliness and justice in every aspect of their lives.

The application of Aswaja values taught by local religious leaders also shows a great influence in shaping people's attitudes and behavior (MuhibbinZuhri & M, n.d.) . Religious leaders have an important role in conveying moderate Islamic teachings, which do not only focus on ritual worship, but also on character building based on Islamic moral and ethical values. Teachings on tolerance, justice, and togetherness are strongly emphasized on various occasions, both in recitation and in other social activities (Misrawi, 2010).

However, although the implementation of Aswaja values is going well, challenges remain, especially with regard to the younger generation's understanding of the importance of these values. Some younger informants stated that they sometimes find it difficult to apply the teachings in their daily lives, especially in the context of modern life full of outside influences. Therefore, the continuation of religious education and da'wah efforts is crucial to ensure that Aswaja values remain alive in society.

Overall, the findings of this study indicate that the application of Aswaja values in Badransari Village is not only limited to religious aspects, but also extends to the social and cultural life of the community. By upholding the principles of Aswaja, the people of this village are able to build a harmonious, just, and respectful life, which is in line with the lofty goals of Ahlus Sunnah Wal Jamaah Islamic teachings.

CONCLUSION

Residents in the Badransari Village community are families who live with strong religious values. The religious values adopted by a family will also apply to a newborn family member. The religious values adopted in the families of the Badransari Village community, as mentioned above, are the values of Aswaja and NU. These Aswaja and NU values are then transmitted to their new family members as knowledge through different ways in each family. Among the Aswaja values are tasamuh, tawasuth, tawazun and i'tidal.

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