

Deviations from the Teachings of *Ma'had Al-Zaytun*: A Review on MUI (Indonesian Ulema Council) Recommendations Toward Aswaja Ideology

Yundri Akhyar
UIN Sultan Syarif Kasim Riau
yundri.akhyar@uin-suska.ac.id

Wirda Ningsih
STAI Al-Kifayah Riau
wirdaningsih2007@gmail.com

Received March 05, 2023/Accepted June 08, 2023

Abstract

In 2002, a research team from the Indonesian Ulema Council (MUI) conducted research related to *Ma'had Al-Zaytun*. Deviation from the Teachings of *Ma'had Al-Zaytun* may occur in certain instances as the institution takes into consideration recommendations from the MUI (Indonesian Ulema Council). These recommendations serve as guidance for aligning their teachings with the religious principles and values upheld by the wider Muslim community in Indonesia. The research is to determine some information regarding *Ma'had Az-Zaitun* cases, including: *Ma'had Az-Zaitun* religious activities and deviant religious teaching based on MUI. This study employs a qualitative case study methodology approach. The data was taken from news article, journal articles, books, YouTube interview, paper and other sources. Research shows that Panji Gumilang, as the leader of *Ma'had Az-Zaitun* and a teacher, engages in deviant religious teachings and practices that against Aswaja's doctrine. The derivations are Allowing adultery in certain condition, allowing women in the front row in shalat, allowing women as khatib, and allowing women and non-Muslims in the same prayer row, following the madhab of Bung Karno, singing '*havenu shalom aleichem*' which is thick with Judaism, Al-Qur'an based on what

Muhammad profet words, and interpreting the Al-Quran haphazardly which does not comply with the methodology of scientific interpretation of verses, both in terms of the evidence used or the madlul or meaning.

Keywords : Deviation of Ma'had Zaitun, MUI, Aswaja ideology

INTRODUCTION

Aswaja, an abbreviation for *Ahlus Sunnah Wal Jama'ah*, refers to the Sunni Islam practiced by the majority in Indonesia. Islamic Boarding School, on the other hand, are traditional Islamic boarding schools in Indonesia that have played a crucial role in preserving and spreading Islamic teachings and values. Typically, the curriculum of Islamic Boarding School includes Islamic studies, Arabic language, and general education courses¹.

Regarding Aswaja ideologies in Islamic Boarding School curricula, it is important to note that the specific curriculum and teaching approach may vary between Islamic Boarding School. Nonetheless, many Islamic Boarding Schools curriculum share elements that are consistent with Aswaja ideology.

The largest Islamic community organizations in Indonesia adhere to the theology of Ahlussunnah Waljamaah. Based on its doctrine, these Islamic community organizations interpret the externalization of Ahlussunnah Waljamaah theology differently. Consequently, it has implications for Aswaja's application model (objectification) in the realms of state, preaching, social and cultural life².

Notably, although Islamic Boarding School schools generally adhere to Aswaja ideologies, there may be variations and interpretations within these institutions. Some Islamic Boarding School may emphasize certain aspects of Islamic teachings more

¹ F M Yunus, "Tension Between Schools of Thought: Aswaja And Wahabi In Aceh," *Jurnal Ilmiah Islam Futura* 21, no. 2 (2021): 183–97, <https://doi.org/10.22373/jiif.v21i2.6039>.

² I Kanafi, "The Contribution of Ahlussunnah Waljamaah's Theology in Establishing Moderate Islam in Indonesia," *HTS Teologiese Studies / Theological Studies* 77, no. 4 (2021), <https://doi.org/10.4102/hts.v77i4.6437>.

than others, while others may be influenced by regional or cultural factors. Ultimately, the curriculum and methods of instruction may vary based on the traditions, resources, and priorities of each Islamic Boarding School.

The term “deviation” denotes a departure from a prevailing or established set of beliefs or instructions, and the outcomes of such deviations might exhibit variability contingent upon the specific situation³. The introduction of divergent teachings has the potential to engender discussions, disputes, or even divisions within a community, especially when the teachings in question are seen as essential or foundational to the collective identity of said group⁴.

The term “deviations from the teachings” commonly denotes a departure or divergence from established principles, doctrines, or directions, notably within the realms of religion, philosophy, or education. Within the framework of religious discourse, deviations from teachings encompass a broad spectrum of practices, beliefs, or actions that contravene the established doctrines or precepts of a specific religion tradition. The process may entail the interpretation of sacred scriptures in a manner that diverges from the conventional comprehension⁵.

In the realm of education, deviations from teachings can pertain to a divergence from the designated curriculum or instructional approaches. The potential scenario entails the adoption of alternative methodologies or beliefs by teachers or pupils, which deviate from the officially sanctioned educational framework⁶. It is important to recognize the deviations from teachings, especially in Islamic institutions.

The al-Zaytun Islamic Boarding School (hereafter referred to as Ma'had al-Zaytun) is one of them that has garnered national

³ Munif Z F Nordin, “Truth and Deviation in Religious Language in Malaysia,” *Australian Journal of Basic and Applied Sciences* 10, no. 10 (2016): 164–69.

⁴ Fatemeh Rezaei and Gholamreza Ghoshnit, “The Role of Maximum Absorption and Minimum Rejection in Preventing Religious Deviations Based on Nahj Al-Balaghah’s Teachings,” *Nahjolbalageh Journal* 21, no. 2 (2022): 189–211.

⁵ Rezaei and Ghoshnit.

⁶ Rezaei and Ghoshnit.

attention. Ma'had is located at Indramayu. Its motto, Al-Zaytun Education Center for the Development of a Culture of Tolerance and Peace, reflects its mission to improve the quality of public education⁷.

Ma'had Al-Zaytun's vision and mission are inseparable from the success of attracting santri at the beginning of its establishment. Vision and mission are embodied in the center's motto: Al-Zaytun Education Center for the Development of a Culture of Tolerance and Peace, which includes the meaning of enhancing the quality of public education geared toward instilling and ingraining the values of peace and tolerance⁸. Furthermore, Ma'had Al-Zaytun has a motto: Spirit but Modern System. Ma'had Al-Zaytun is an Islamic Boarding School, which means it is a modern educational institution with the spirit of an Islamic Boarding School. This Islamic Boarding School institution will be populated by students with noble character, vast experience, independent thought, and physically strong body.

This astounded the public due to the popularity of the Eid prayer at the Ma'had Az-Zaitun in a different setting, which included men and women praying in mixed rows. MUI once formed a research team. There are deviations from Islamic law's teachings in congregational sins that can be redeemed with money, the obligation to prioritize teachings over prayer, and hijrah-related teachings. However, the research conducted on Ma'had Az-Zaitun did not result in any deviations from the curriculum. Despite this, the research team received reports of a concealed curriculum. In addition, other information obtained indicates that there is a distinction between the santri's interior and exterior⁹. After that, there are many controversies that follow Ma'had Az-Zaitun.

⁷ Taufik Nugroho, "Ma'had Al-Zaytun Artikulasi Ke-Islaman Dan Ke-Indonesiaan Di Pendidikan Pesantren," *Ulumuddin : Jurnal Ilmu-Ilmu Keislaman* 10, no. 2 (2020): 133–48.

⁸ Roni Tabroni et al., "Ma'had Al-Zaytun Indramayu Movement: A Historical Inquiry," *Journal of Advanced Research in Dynamical and Control Systems* 12, no. 08 (2020): 1017–25, <https://doi.org/10.5373/jardcs/v12sp8/20202609>.

⁹ Nasih Nasrullah, "Al-Zaytun Diduga Menyimpang? Ini Pengakuan Anggota Peneliti Yang Dibentuk MUI 2002 Lalu," *Republika*, 2023, <https://khazanah.republika.co.id/berita/rtw/cxa320/al-zaytun-diduga-menyimpang-ini-pengakuan-anggota-peneliti-yang-dibentuk-mui-2002-lalu>.

MUI need to give some recommendation dealing with these controversies. The Indonesian Ulama Council (MUI) is an authoritative religious institution that provides guidance and recommendations on a variety of issues, including Islamic doctrines and ideologies. In the context of deviations from MUI recommendations, it is essential to recognize that the MUI has a substantial impact on religious discourse and practices in Indonesia. Their advice is generally regarded as influential, and a substantial number of Muslims in the country adhere to it¹⁰.

As with any religious institution, it is possible for individuals or groups to deviate from these recommendations. Some possible deviations from MUI recommendations include; First, there may be divergent interpretations of religious texts or teachings. Certain aspects may be interpreted differently by different individuals or groups, or different teachings may be prioritized over others. Second, a diverse nation with a variety of regional cultures and customs. Sometimes, local customs and practices may merge with or influence religious beliefs, resulting in deviations from the MUI's strict guidelines. Third, Contemporary social, cultural, and political issues can prompt a reinterpretation of religious teachings¹¹.

Certain aspects of Aswaja ideology may be adapted or modified by individuals or groups in order to address contemporary challenges or incorporate new perspectives. Some individuals or groups may subscribe to alternative ideologies or interpretations that differ from those of the MUI. Individuals may hold personal opinions and beliefs that differ from MUI's recommendations¹². These differences may be the result of individual experiences, intellectual pursuits, or interpretations of Islamic teachings.

¹⁰ La Jamaa, "Fatwas of the Indonesian Council of Ulama and Its Contributions to the Development of Contemporary Islamic Law in Indonesia," *Indonesian Journal of Islam and Muslim Societies* 8, no. 1 (2018): 29–56, <https://doi.org/10.18326/ijims.v8i1.29-56>.

¹¹ Dewi Khairani et al., "Developing a Web-Based Fatwa of the Council of Indonesian Ulama," *2019 7th International Conference on Cyber and IT Service Management, CITSM 2019*, 2019, 3–7, <https://doi.org/10.1109/CITSM47753.2019.8965368>.

¹² Syafiq Hasyim, "Fatwas and Democracy: Majelis Ulama Indonesia (MUI, Indonesian Ulama Council) and Rising Conservatism in Indonesian Islam," *TRaNS: Trans-Regional and -National Studies of Southeast Asia* 8, no. 1 (2020): 21–35, <https://doi.org/10.1017/trn.2019.13>.

It is essential to recognize that the MUI's recommendations have a great deal of sway, but that they are not the sole authority for interpreting and practicing Islam. Individual Muslims may hold differing interpretations and understandings, which may result in deviations from particular recommendations. A variety of factors, including cultural context, personal beliefs, and contemporary issues, can influence these deviations.

The previous research did not give comprehensive point of view about Ma'had Azzaitun which made the institution get some recommendation from MUI. The research was conducted by Nugroho stated that Ma'had Azzaitun had change is the new generation that is well educated, receives a secular education, and has the capacity to share knowledge in all facets of life, including politics, economics, engineering, and sociology. Construct an Islamic articulation distinct from its predecessors. Ma'had Al-Zaytun promotes moderate thought through an inclusive narrative¹³. The other research was held by Tabroni, et al stated that Ma'had Al-Zaytun hosted an event known as the Irsyad Curriculum, which was adopted by the second generation. Irsyad Curriculum is the one-month upgrade of Ma'had Al-Zaytun's tutor, containing materials characteristic of Ma'had Al-Zaytun. In addition, the candidates were briefed on the science of the twenty-first century and the vision and purpose of Islamic education. Al-Aqidah and Al-Akhlaq are two of the available resources for Irsyad Curriculum activities. Al-Aqidah explains the relationship between the self, nature, and the Qur'an. Al-Akhlaq contains the existence and essence of the Prophet Muhammad SAW's apostolate, which every educator in Ma'had Al-Zaytun must comprehend. The next thing that Ma'had Al-Zaytun's tutor candidates are taught is an understanding of Ma'had Al-Zaytun's philosophy and education system, along with the appropriate age empowerment strategy and economic education¹⁴. Both of the previous research cannot explain the controversy surrounding the curriculum and teachings

¹³ Nugroho, "Ma'had Al-Zaytun Artikulasi Ke-Islaman Dan Ke-Indonesiaan Di Pendidikan Pesantren."

¹⁴ Tabroni et al., "Ma'had Al-Zaytun Indramayu Movement: A Historical Inquiry."

of Ma'had Zaitun to Aswaja ideology. Consequently, additional research is required to investigate the controversy surrounding Ma'had Azzaitun based on MUI recommendation based on Aswaja Ideologies. In order to have a comprehensive understanding of the issue surrounding Ma'had Azzaitun, it is imperative to conduct a detailed analysis of certain components, particularly those that arise from the suggestions presented by the Indonesian Ulama Council (MUI). The instructions and statements provided by the MUI hold significant influence in molding the narrative surrounding the controversy of Ma'had Azzaitun. A comprehensive understanding of the intricacies and particularities of these recommendations is vital for elucidating the intricacies surrounding the organization.

One crucial aspect of examination pertains to evaluating the perceived ideological discrepancy emphasized in the MUI recommendations. Examining the intricacies of how the MUI articulates apprehensions around Ma'had Azzaitun's possible departure from Aswaja principles yields significant scholarly perspectives. The present inquiry entails an examination of the convergences between Aswaja ideologies and the educational practices and curriculum of Ma'had Azzaitun, as delineated in the communication issued by the Indonesian Ulama Council (MUI).

METHOD

The research used Qualitative approach. The use of a qualitative methodology implies that the research seeks a comprehensive understanding of a specific case or phenomenon. To investigate complex research questions, this method typically involves collecting and analyzing rich, detailed data from multiple sources¹⁵.

In the study, the researcher utilized a variety of data sources, such as news articles, journal articles, books, YouTube interviews, papers, and other pertinent sources. Using news articles enables the researcher to access up-to-date information about the investigated

¹⁵ Aspasia Togia and Afrodite Malliari, "Research Methods in Library and Information Science," in *Qualitative versus Quantitative Research*, 2017, 52, <https://doi.org/10.5772/intechopen.68749>.

case or phenomenon. Journal articles and books, on the other hand, provide scholarly and peer-reviewed perspectives on the subject, providing a more comprehensive understanding based on existing research. The inclusion of YouTube interviews adds a qualitative dimension to the study by providing a firsthand account or expert opinion on the topic. Moreover, papers and other sources may contribute unique insights, data, or perspectives to the overall analysis.

By utilizing a variety of sources, the researcher is able to triangulate the data, or cross-reference information from multiple sources to ensure the validity and reliability of the data. This contributes to the credibility of the findings and the overall rigor of the research.

RESULT AND DISCUSSION

Ma'had Al-Zaytun is an Indonesia's Islamic boarding school. The MUI recommendations contain some deviations from the teachings of Ma'had Al-Zaytun;

Allow adultery (Perzinaan)

Zina is the Islamic term for engaging in sexual relations outside of a valid marriage. In Islam, it is considered a major sin and is forbidden. Adultery is the English word used to describe a similar concept. Islam promotes the institution of marriage and stresses the importance of maintaining chastity and faithfulness within a marriage. Sexual relations are only permitted between lawfully married husband and wife. Sexual activity outside of marriage, including premarital and extramarital relationships, is sinful.

The most ironic thing is, in Ma'had Al Zaytun Islamic Boarding School students who commit adultery are allowed and their sins can be redeemed only by relying on money. Though it is known irregularities in the teachings of Islam. Even explained further, if you do it later there will be a fine that must be paid to atone for the sin ¹⁶.

¹⁶ Akmarul, "Miris! Ponpes Al Zaytun Izinkan Santrinya Berzina Bila Punya Uang," tvonenews.com, 2023, <https://www.tvonenews.com/berita/127974-miris-ponpes-al-zaytun-izinkan-santrinya-berzina-bila-punya-uang>.

According to INSEP team (*Indonesian Institute for Society Empowerment*) reported

“Lihat laporan “Farwa FUUI dan Resume Tim Investigasi Aliran Sesat (TIAS) Forum Ulama Ummat Islam (FUUI)”, Dzul Qo’dah-Februari, 1422-2002. Fatwa FUUI menyatakan gerakan sesat dan menyesatkan di Azzaitun adalah faham dan gerakan yang mengajarkan: 1) setiap Muslim yang berada di luar gerakan tersebut dituduh kafir dan dinyatakan halal darahnya; 2) dosa karena melakukan zima dan perbuatan maksiat lainnya dapat ditebus dengan uang dalam jumlah yang telah ditetapkan”¹⁷

Referring to “Farwa FUUI and Resume of the Heretical Sect Investigation Team (TIAS) of the Islamic Ummah Ulama Forum (FUUI)”, which was released in Dzul Qo’dah, February 1422 (2002). According to the FUUI fatwa, heretical and misleading movements encompass ideologies and movements that propagate certain teachings. These teachings include the accusation of infidelity and the declaration of the permissibility of shedding the blood of any Muslim who is not affiliated with the movement. Additionally, these movements assert that the commission of immoral acts, such as *zina*, can be absolved by offering a predetermined monetary sum.

The sentence also supported by Ken Setiawan, one of Ma’had Al-zaitun ex-student 2000-2002 in Herri Pras’s YouTube channel on Monday 5 June 2023,

“Tidak boleh pacaran, tidak boleh zina, kalau tidak punya uang. Kalau punya uang boleh saja. Nanti ada majelis hukum yang mengadili, tunduk pada pasal-pasal seperti itu, dengan membayar dua juta rupiah, dosanya akan diampuni,¹⁸”

Engaging in romantic relationships and committing acts of infidelity may be hindered by financial constraints. If a someone possesses financial resources, it is considered acceptable. In the near future, a legal panel is scheduled to convene in order to adjudicate

¹⁷ INSEP, *Al-Zaytun the Untold Stories: Investigasi Terhadap Pesantren Paling Kontroversial Di Indonesia*, 1st ed. (Jakarta: Pustaka Alvabet, 2011).

¹⁸ “Herri Pras Didatangi Orang NII KW 9 Al Zaitun.. Baru Di Bai’at Berani Speak Up.. Dan Log Out (Video You Tube),” Herry Prass Channel, 2023, <https://www.youtube.com/watch?v=2gluwWs-yJg>.

matters pertaining to the forgiveness of sins. In accordance with the stipulations outlined in the relevant articles, it is posited that the remittance of two million rupiah will serve as the means by which absolution may be obtained.

It is against the Aswaja ideology. Within Aswaja ideology, zina is regarded as a grave sin and is strictly forbidden. Adultery and fornication are considered immoral acts that are contrary to Islamic teachings and the institution of marriage¹⁹.

Muslims are expected to adhere to a strict code of sexual ethics, which prohibits all sexual activity outside of a valid marriage. According to Islamic teachings, the punishment for committing zina varies based on the circumstances and the applicable law. To establish guilt in cases of zina, Islamic law requires specific evidentiary standards, including the testimony of multiple eyewitnesses. Generally, punishment is not imposed if these conditions are not met. The people who commit Zina need to Taubah. Taubah (repentance) is an essential concept in Islam and a means of seeking Allah's forgiveness for sins, including zina (sexual relations outside of marriage). The process of taubah entails acknowledging the wrongdoing, experiencing regret, and resolving to refrain from repeating the sin in the future.

Allow the women in the front row in shalat, the mix womean and man in the same parayer rows.

One of devation in Ma'had Azzaitun is allowing women in the front row in shalat, allowing women and non-Muslims in the same prayer row. Photos of the Eid prayers performed at the Az-Zaitun Indramayu Islamic Boarding School are widely disseminated. Many Internet users were perplexed by the presence of women in the front row, lined up with the male congregation, and without barriers²⁰.

¹⁹ Fadhel Ilahi, *Zina: Ploblematika Dan Solusinya* (Jakarta: Qitshi Press, 2005).

²⁰ "Kontroversi Ponpes Al Zaytun, Ini Hukum Sholat Dengan Shaf Laki-Laki Dan Perempuan Campur," Liputan6.com, 2023, <https://www.liputan6.com/islami/read/5270054/kontroversi-ponpes-al-zaytun-ini-hukum-sholat-dengan-shaf-laki-laki-dan-perempuan-campur>.

In Aswaja this is forbidden for men and women in the same shalat rows. "The last row is prioritized for women who are accompanied by men because it prevents them from mixing with men, seeing men (on them), and turning their hearts toward men when they see men's movements and hear men's words and the like²¹."

It is not surprising that Imam al-Ghazali required a barrier to prevent men's views on women, so that the Shari'a-prohibited mixing of men and women could not occur. The Hanafiyah School emphasizes that women's equality with men's ranks can interfere with their (men's) prayers. Imam Az-Zayla'i al-Hanafi stated, 'If a woman who (potentially) brings lust is equal to a man in absolute prayer, namely prayer where there are pillars of bowing and prostration, and both partners in matters of prohibition and perform prayers in a place where there is no barrier, then if the priest intends to lead the woman when performing the prayer, the man's prayer is nullified²²

Allowing women as khatib Jum'at

Panji Gumilang again made a controversial statement allowing women to be preachers for Friday prayers. "This is tomorrow, the center of education at Al Zaytun wants to present Nisa (women) to be khatib on Friday prayer. Panji Gumilang said in a video clip of his lecture ²³ .

Panji Gumilang Said "*Tidak ada salahnya jika Perempuan menjadi imam sholat jum'at. Meskipun banyak yang mengkritik itu salah.....*"²⁴

In addition to asking about the law regarding a woman's ability

²¹ Al-Imam Al-Hafizh Muhyiddin Abu Zakaria Yahya bin Syaraf bin Murri An-Nawawi, *Al-Minhaj Fi Syarh Shahih Muslim Bin Al-Hajjaj (Shahih Muslim Bi Sharh An-Nawawi)* (Jakarta: Darrus Sunnah, 2021).

²² *Wizārat al-Awqāf wa-al-Shu'ūn al-Islāmīyah, Al-Mausū'ah Al-Fiqhiyah Al-Kuwaitiyah*, second (Kuwait: Kementrian Wakaf dan Urusan Agama Kuwait Muhaqqiq, 1983).

²³ Muhyiddin, "Syekh Al Zaytun Akan Menampilkan Perempuan Jadi Khatib Jumat," *Republika* on line, 2023, <https://khazanah.republika.co.id/berita/rwn5uy451/syekh-al-zaytun-akan-menampilkan-perempuan-jadi-khatib-jumat>.

²⁴ "Gunjang Ganjing Azaitun (Video Youtube)," *Metro TV*, 2023, <https://www.youtube.com/watch?v=HKNzm0fGI5o>.

to become a preacher in the Friday prayer series, a large number of people inquire about this peculiar worship practice. In response, the Fatwa Commission of the Indonesian Ulema Council (MUI) issued Fatwa No. 38 of 2023 regarding the Law on Women Becoming Khatib in the Friday Prayer Series. This fatwa confirms that it is forbidden for a woman to preach during the Friday prayer in front of a man, and that the Friday prayer is invalid. The date of the fatwa is June 13, 2023²⁵.

Jum'at prayers are obligatory for male Muslims, whereas women perform mubah. One of the pillars of the Friday Prayer is known as the khutbah. This sermon's position as pillars is crucial and cannot be abandoned. The sermon (Khitbah) is part of the mahdlah worship, which must adhere to the Shari'a and must be performed by men. The Friday sermon delivered by women in front of a male congregation is prohibited. Due to the khutbah's position as a pillar of the Friday prayer, its performance by women in front of men also invalidates the Friday prayer. It is erroneous to believe that women can lead the Friday prayer series in front of a male congregation.

Following Madhab Bung Karno

Panji Gumilang proposed that he follow the Bung Karno School because he had met Indonesia's first president, shook hands and learned his thoughts.

Panji gumilang says

“Mazhab apa? Lah kok pake mazhab? Nanti saya jawab aneh lagi. Mazhab saya mazhab Bung Karno! Itu sudah! Mengapa? Saya kenal, saya pernah menjabat tangan pada waktu SD kelas 3,” Terus saya berkenalan langsung pemikirannya sejak 1963, sampai sekarang.²⁶”

In that quotation proved that Panji Gumilang used Mazhab which is against to Aswaja doctrine. In Islamic jurisprudence, the term “mazhab” (also spelled “madhhab”) refers to a school of

²⁵ Muhyiddin, “Syekh Al Zaytun Akan Menampilkan Perempuan Jadi Khatib Jumat.”

²⁶ Amal, “Ikuti Mazhab Bung Karno, Alasan Ponpes Al Zaytun Bolehkan Shaf Wanita Dan Pria Bercampur Di Sholat Ied,” Sumatra Suara.com, 2023, <https://sumatera.suara.com/read/2023/05/02/155631/ikuti-mazhab-bung-karno-alasan-ponpes-al-zaytun-bolehkan-shaf-wanita-dan-pria-bercampur-di-sholat-ied>.

thought or legal school. These schools of thought emerged as a result of the efforts of scholars to interpret and apply Islamic principles and teachings to particular legal issues and practices. There are on only four Mazhab (Hanafi, Hambali, Safii, Maliki).

Four major Sunni schools of thought are known as the “Four Sunni Madhhabs” or the “Four Schools of Sunni Islamic Law.” The following are: First, Hanafi, refers to Imam Abu Hanifa (d. 767 CE), is the largest and most prevalent school of thought among Sunni Muslims. It emphasizes rationality, flexibility, and the application of reason in legal interpretation. Second, Maliki refers to Imam Malik ibn Anas (died 795 CE), is prevalent in North Africa, West Africa, and parts of the Middle East. It gives weight to local customs and traditions and gives precedence to the practice of the people of Madinah during the time of the Prophet Muhammad (peace be upon him). Third Shafi’i, refers to Imam al-Shafi’i (d. 820 CE), is practiced in Southeast Asia, parts of the Middle East, and East Africa. It emphasizes a combination of verses from the Quran, Hadiths (the sayings and deeds of the Prophet Muhammad), and legal reasoning. Fourth Hanbali, named after Imam Ahmad ibn Hanbal (d. 855 CE), is predominant in Saudi Arabia and other parts of the Arabian Peninsula. It is known for its strict adherence to the Quran, Hadiths, and the early Muslim scholars’ opinions²⁷.

It is essential to note that these schools of thought share many fundamental beliefs and principles, but may have different legal rulings and methodologies. They help Muslims navigate the complexity of Islamic law and provide guidance in a variety of life areas, including worship, family issues, contracts, and more. Based on their distinct theological and jurisprudential perspectives, these schools have their own legal traditions and interpretations. Muslims may choose to adhere to a particular school of thought based on factors such as their geographical location, family history, or personal conviction. The diversity of madhhabs is regarded as a

²⁷ Abdurahman Al-juzairi, *Fikih Empat Madzhab*, 6th ed. (Kairo: Al-Ma’tabah Altaufiqiah, 2012).

strength in Islamic jurisprudence, as it allows for adaptability and flexibility while preserving the faith's fundamental principles. The ultimate objective of all Islamic legal schools is to seek guidance from the Quran and the Sunnah (the teachings and practices of the Prophet Muhammad) and to apply Islamic law in accordance with the principles of justice, mercy, and righteousness.

Singing 'havenu shalom aleichem' which is thick with Judaism

Panji Gumilang, the leader of the Al-Zaytun Islamic Boarding School, became a topic of public discourse due to his invitation to say the Jewish greeting, havenu shalom aleichem. Panji Gumilang can be seen in a video circulating on social media inviting students and invited guests to sing Jewish greetings while attending an Al-Quran tadarus event and commemorating 1 Shura at the Al-Zaytun Islamic Boarding School in Indramayu, West Java²⁸. "Havenu Shalom Aleichem," Panji Gumilang asked while guiding students and invited guests through a large hall at Al-Zaytun Islamic Boarding School in Indramayu, West Java²⁹.

Havenu Shalom Aleichem is a Hebrew phrase that translates as "We have brought peace to you" or "We have brought peace to you." In Jewish communities, it is frequently used as a greeting or a way to express peaceful intentions. Saying the sentences is one of *Tasyabbuh*.

Tasyabbuh in the Islamic context refers to the imitation or resemblance of the behavior, traditions, or beliefs of non-Muslim individuals or groups. In Islamic teachings, tasyabbuh that is not in accordance with Islamic principles is regarded as undesirable or even forbidden behavior.

In Islam, the principle of tasyabbuh is associated with a broader concept known as *tashabbuh al-kufar* or *tashabbuh al-mushrikin* (resembling those who associate partners with Allah). Islam encourages Muslims to maintain a distinct Islamic identity in various

²⁸ Andika Dwi, "Arti Shalom Aleichem Yang Diucapkan Panji Gumilang, Apa Maknanya?," Tempo on line, 2023, <https://seleb.tempo.co/read/1743024/arti-shalom-aleichem-yang-diucapkan-panji-gumilang-apa-maknanya>.

²⁹ Andika Dwi.

facets of their lives, such as behavior, attire, and habits³⁰. There are many hadiths forbid *Tasyabbuh*;

"Indeed, you will follow the path of the people before you inch by inch and cubit by cubit, until if the people you follow enter the dhole hole (even narrow ones, -pen), you will surely follow them." We (the companions) said, "O Messenger of Allah, are those who are being followed by Jews and Christians?" He replied, "Then who else?" (HR. Muslim no. 2669)³¹.

In fact, in general, we are forbidden to resemble them in terms of their specialty. This likeness is known as *tasyabbuh*.

From Ibn 'Umar, the Prophet sallallahu 'alaihi wa sallam said, "Whoever resembles a people, then he is one of them." (HR. Ahmad 2: 50 and Abu Daud no. 4031. Syaikhul Islam in Iqtidho' 1: 269 says that this hadith is jayyid/good. Shaykh Al Albani says that this hadith is authentic as in Irwa'ul Gholil no. 1269)³².

From 'Amr bin Syu'aib, from his father, from his grandfather, Rasulullah shallallahu 'alaihi wa sallam said, "Anyone who resembles other than us does not belong to our group" (HR. Tirmidhi no. 2695. Shaykh Al Albani says that this hadith is hasan)³³.

The principle of *tasyabbuh* that is not recommended in Islam is *tasyabbuh* in matters that are contrary to Islamic teachings or that can lead to confusion about one's identity or beliefs. For instance, imitating the practices of other religions or adhering to traditions that contradict Islamic doctrine.

Al-Qur'an based on what Muhammad prophet words

Muslims believe that the Qur'an is the literal word of God as revealed to the Prophet Muhammad. The Qur'an is regarded as the holiest book in Islam. According to Islamic belief, Gabriel (Jibril in Arabic) revealed the Qur'an to Muhammad over a period of

³⁰ Jamil bin Habib Al-Luwaihiq, *Tasyabbuh Yang Di Larang Dalam Fikih Islam*, 1st ed. (Jakarta: Darul Falah, 2021).

³¹ Al-Luwaihiq.

³² Al-Luwaihiq.

³³ Al-Luwaihiq.

approximately 23 years, beginning in 610 CE. Muslims consider the Qur'an to be the final and most comprehensive revelation from God, superseding all other scriptures. It provides moral, ethical, and legal principles and serves as a guide for all aspects of life. Muslims view the Qur'an as an unaltered and well-preserved text, protected from any human alterations or distortions. The lengths of the Qur'an's 114 chapters or surahs vary. Each surah consists of verses or ayat that cover a wide variety of topics, such as belief in God, stories of previous prophets, moral teachings, guidance for personal conduct, laws and regulations for society, and descriptions of the Day of Judgment.

Panji Gumilang have different perspective about Al-Quran. According to him, the holy book of Muslims is not a direct utterance delivered by Allah, but rather a composition of the Prophet Muhammad received from revelation.

He says

“Bukan kalam Allah SWT, tapi kalam Nabi Muhammad yang didapat daripada wahyu..... Saya sejak tahun pesantren ini berdiri, sudah menganjurkan baca buku perjanjian lama dan perjanjian baru”

As an act of worship and a means of seeking God's guidance, Muslims recite, study, and contemplate the Qur'an. To make the Qur'an's message accessible to people around the world, it has been written in classical Arabic and translated into numerous languages. It is important to note that although the Prophet Muhammad was the recipient and transmitter of the Qur'an, he was not its author. Muslims believe that God selected prophet Muhammad as the final prophet to deliver the divine message contained in the Qur'an to humanity. Islamic scholars and exegetes have devoted centuries to the study and interpretation of the Qur'an, and their insights and explanations serve as the foundation of Tafsir (Qur'anic exegesis). There are a variety of scholarly approaches and schools of thought for interpreting the verses of the Qur'an in order to comprehend its deeper meanings and practical applications. The Qur'an occupies a central position in the lives of Muslims, and its teachings guide their

beliefs, values, and actions, providing them with a comprehensive spiritual, moral, and social framework.

Interpreting the Al-Quran haphazardly which does not comply with the methodology of scientific interpretation

The interpretation of the Qur'an requires extensive research, knowledge, and adherence to scholarly methods. To comprehend the deeper meanings and implications of the Qur'anic verses, Islamic scholars employ various methods of interpretation known as tafsir. These methodologies include linguistic analysis, historical context, verse cross-references, consideration of the traditions of the Prophet Muhammad and consultation with the opinions of earlier scholars.

However Panji Gumilang was informed that the legal basis for Mahad Al-Zaytun was verse 11 of Surah Al Mujjadi of the Qur'an. Which translates to "O believers! If it is said to you, "Allow space in the congregations," then make room for it; Allah will surely make room for you ³⁴. This Ayah become the reason why *Ma'had Azzaitun* distance prayer. In fact, it is recommended to give space to people so they don't get too jostled.

As mentioned, the methodology of scientific interpretation is not the primary method used to comprehend the Qur'an. Although it contains eternal truths and principles, the Qur'an is not a scientific text in the modern sense. Instead, it offers instruction on matters of faith, morality, spirituality, and societal norms. Throughout history, however, Islamic scholars have acknowledged the compatibility between scientific discoveries and the Qur'anic worldview. Numerous Muslims have made significant contributions to various scientific fields, and they view scientific knowledge as a means of uncovering Allah's creation's marvels.

It is essential to approach the interpretation of the Qur'an with humility, respect for scholarly expertise, and an awareness of the broader Islamic tradition. Scholars with extensive knowledge of

³⁴ Lilis Sri Handayani, "Dalil Pesantren Al Zaytun Tentang Sholat Berjarak Dan Wanita Di Shaf Depan Bersama Pria," *Republika* on line, 2023, <https://khazanah.republika.co.id/berita/rtrzn7430/dalil-pesantren-al-zaytun-tentang-sholat-berjarak-dan-wanita-di-shaf-depan-bersama-pria>.

Arabic, Islamic law, hadith, and tafsir offer invaluable insights into the meanings and applications of Qur'anic verses. Individuals can gain a deeper understanding of the Qur'an's teachings by conversing with reputable Islamic scholars and perusing authoritative works of tafsir. It is essential to avoid haphazard interpretations and the imposition of personal biases on the text, as doing so can lead to misinterpretations and misunderstandings of its message.

CONCLUSION

The recommendations in Ma'had Al-Zaytun include permitting adultery (Perzinaan) and allowing women to sit in the front row during shalat, which is contrary to the Aswaja philosophy. In Aswaja, zina is a grave sin that is strictly prohibited. Muslims are required to adhere to a strict code of sexual ethics that forbids all sexual activity outside of a valid marriage. The penalties for zina vary according to the circumstances and the applicable law. Taubah (repentance) is an essential Islamic concept and a means of seeking Allah's pardon for sins, including zina.

The Fatwa Commission of the Indonesian Ulema Council issued Fatwa No. 38 of 2023 regarding the Law on Women Becoming Khatib in the Friday Prayer Series, which confirms that women are prohibited from preaching in front of men during the Friday prayer. As it is erroneous to believe that women can lead the Friday prayer series in front of male congregations, the Friday sermons delivered by women to male congregations are invalidated as well. In Islamic jurisprudence, "mazhab" refers to a school of thought or legal school that arose from scholars' efforts to interpret and apply Islamic principles and teachings to particular legal issues and practices. Hanafi, Maliki, Shafi'i, and Hanbali are the four most prominent Sunni Madhhabs. These institutions share a number of fundamental beliefs and tenets, but their legal decisions and methodologies may vary. All Islamic legal schools seek guidance from the Quran and Sunnah and apply Islamic law according to the principles of justice, mercy, and righteousness.

Islam prohibits tasyabbuh, or the imitation or resemblance of non-Muslim individuals or groups. Based on the words of the Prophet Muhammad, the Qur'an is regarded as the holiest book in Islam. Muslims regard the Qur'an as an unaltered and well-preserved text that has been safeguarded against human alterations or distortions. Panji Gumilang believes that the Muslim holy book is not a direct message from Allah, but rather a composition of the Prophet Muhammad that was inspired by revelation. Muslims recite, study, and reflect upon the Qur'an as a form of worship and guidance-seeking.

The Quran, composed in classical Arabic and translated into numerous languages, guides the beliefs, values, and actions of Muslims. Islamic scholars employ tafsir (Qur'anic exegesis) to comprehend the text's more profound meanings and practical applications. While the Qur'an is not a scientific text, it does provide guidance on matters of faith, morality, spirituality, and social norms. It is essential to approach the Qur'an with humility, respect for scholarly expertise, and knowledge of the broader Islamic tradition.

REFERENCE

- Akmarul. "Miris! Ponpes Al Zaytun Izinkan Santrinya Berzina Bila Punya Uang." tvonenews.com, 2023. publikasi Rabu, 7 Juni 2023 - 12:30 WIB <https://www.tvonenews.com/berita/127974-miris-ponpes-al-zaytun-izinkan-santrinya-berzina-bila-punya-uang>.
- Al-Imam Al-Hafizh Muhyiddin Abu Zakaria Yahya bin Syaraf bin Murri An-Nawawi. *Al-Minhaj Fi Syarh Shahih Muslim Bin Al-Hajjaj (Shahih Muslim Bi Sharh An-Nawawi)*. Jakarta: Darrus Sunnah, 2021.
- Al-juzairi, Abdurahman. *Fikih Empat Madzhab*. 6th ed. Kairo: Al-Ma'tabah Altaufiqiah, 2012.
- Al-Luwaihiq, Jamil bin Habib. *Tasyabbuh Yang Di Larang Dalam Fikih Islam*. 1st ed. Jakarta: Darul Falah, 2021.
- Amal. "Ikuti Mahzab Bung Karno, Alasan Ponpes Al Zaytun Bolehkan Shaf Wanita Dan Pria Bercampur Di Sholat Ied."

- Sumatra Suara.com, 2023. publish Selasa, 02 Mei 2023 <https://sumatera.suara.com/read/2023/05/02/155631/ikuti-mahzab-bung-karno-alasan-ponpes-al-zaytun-bolehkan-shaf-wanita-dan-pria-bercampur-di-sholat-ied>.
- Andika Dwi. "Arti Shalom Aleichem Yang Diucapkan Panji Gumilang, Apa Maknanya?" Tempo on line, 2023. publish Juni 30, 2023 <https://seleb.tempo.co/read/1743024/arti-shalom-aleichem-yang-diucapkan-panji-gumilang-apa-maknanya>.
- "Gunjang Ganjing Azaitun (Video Youtube)." Metro TV, 2023. <https://www.youtube.com/watch?v=HKNzm0fGl5o>.
- Handayani, Lilis Sri. "Dalil Pesantren Al Zaytun Tentang Sholat Berjarak Dan Wanita Di Shaf Depan Bersama Pria." Republika on line, 23 Mei 2023. <https://khazanah.republika.co.id/berita/rtrzn7430/dalil-pesantren-al-zaytun-tentang-sholat-berjarak-dan-wanita-di-shaf-depan-bersama-pria>.
- Hasyim, Syafiq. "Fatwas and Democracy: Majelis Ulama Indonesia (MUI, Indonesian Ulema Council) and Rising Conservatism in Indonesian Islam." *TRaNS: Trans-Regional and -National Studies of Southeast Asia* 8, no. 1 (2020): 21–35. <https://doi.org/10.1017/trn.2019.13>.
- "Herri Pras Didatangi Orang NII KW 9 Al Zaitun.. Baru Di Bai'at Berani Speak Up.. Dan Log Out (Video You Tube)." Herry Prass Channel, 28 juli 2023. <https://www.youtube.com/watch?v=2gluwWs-yJg>.
- Ilahi, Fadhel. *Zina: Ploblematika Dan Solusinya*. Jakarta: Qitshi Press, 2005.
- INSEP. *Al-Zaytun the Untold Stories: Investigasi Terhadap Pesantren Paling Kontroversial Di Indonesia*. 1st ed. Jakarta: Pustaka Alvabet, 2011.
- Jamaa, La. "Fatwas of the Indonesian Council of Ulama and Its Contributions to the Development of Contemporary Islamic Law in Indonesia." *Indonesian Journal of Islam and Muslim Societies* 8, no. 1 (2018): 29–56. <https://doi.org/10.18326/ijims.v8i1.29-56>.
- Kanafi, I. "The Contribution of Ahlussunnah Waljamaah's Theology

- in Establishing Moderate Islam in Indonesia." *HTS Teologiese Studies / Theological Studies* 77, no. 4 (2021). <https://doi.org/10.4102/hts.v77i4.6437>.
- Khairani, Dewi, Amany Lubis, Zulkifli, Husni Teja Sukmana, Didik Pratama, and Yusuf Durachman. "Developing a Web-Based Fatwa of the Council of Indonesian Ulama." *20197th International Conference on Cyber and IT Service Management, CITSM 2019*, 2019, 3–7. <https://doi.org/10.1109/CITSM47753.2019.8965368>.
- "Kontroversi Ponpes Al Zaytun, Ini Hukum Sholat Dengan Shaf Laki-Laki Dan Perempuan Campur." *Liputan6.com*, 2023. publish Apr 26, 2023 <https://www.liputan6.com/islami/read/5270054/kontroversi-ponpes-al-zaytun-ini-hukum-sholat-dengan-shaf-laki-laki-dan-perempuan-campur>.
- Muhyiddin. "Syekh Al Zaytun Akan Menampilkan Perempuan Jadi Khatib Jumat." *Republika on line*, Jun 22, 2023. <https://khazanah.republika.co.id/berita/rwn5uy451/syekh-al-zaytun-akan-menampilkan-perempuan-jadi-khatib-jumat>.
- Nasrullah, Nasih. "Al-Zaytun Diduga Menyimpang? Ini Pengakuan Anggota Peneliti Yang Dibentuk MUI 2002 Lalu." *Republika*, Apr 30, 2023. <https://khazanah.republika.co.id/berita/rtwexa320/al-zaytun-diduga-menyimpang-ini-pengakuan-anggota-peneliti-yang-dibentuk-mui-2002-lalu>.
- Nordin, Munif Z F. "Truth and Deviation in Religious Language in Malaysia." *Australian Journal of Basic and Applied Sciences* 10, no. 10 (2016): 164–69.
- Nugroho, Taufik. "Ma'had Al-Zaytun Artikulasi Ke-Islaman Dan Ke-Indonesiaan Di Pendidikan Pesantren." *Ulumuddin : Jurnal Ilmu-Ilmu Keislaman* 10, no. 2 (2020): 133–48.
- Rezaei, Fatemeh, and Gholamreza Ghoshnit. "The Role of Maximum Absorption and Minimum Rejection in Preventing Religious Deviations Based on Nahj Al-Balaghah's Teachings." *Nahjolbalageh Journal* 21, no. 2 (2022): 189–211.
- Tabroni, Roni. "Sistem Pendidikan Satu Pipa Ma ' Had Al- Zaytun Indramayu." *Edukasia : Jurnal Penelitian Pendidikan Islam* 13, no. 2 (2018): 351–68.

- Tabroni, Roni, Z. Mumuh Muhsin, Reiza D. Dienaputra, and R.M. Mulyadi. "Ma"had Al-Zaytun Indramayu Movement: A Historical Inquiry." *Journal of Advanced Research in Dynamical and Control Systems* 12, no. 08 (2020): 1017–25. <https://doi.org/10.5373/jardcs/v12sp8/20202609>.
- Togia, Aspasia, and Afrodite Malliari. "Research Methods in Library and Information Science." In *Qualitative versus Quantitative Research*, 52, 2017. <https://doi.org/10.5772/intechopen.68749>.
- Wizārat al-Awqāf wa-al-Shu'ūn al-Islāmīyah. *Al-Mausu'ah Al-Fiqhiyah Al-Kuwaitiyah*. Second. Kuwait: Kementrian Wakaf dan Urusan Agama Kuwait Muhaqqiq, 1983.
- Yunus, F M. "Tension Between Schools of Thought: Aswaja And Wahabi In Aceh." *Jurnal Ilmiah Islam Futura* 21, no. 2 (2021): 183–97. <https://doi.org/10.22373/jiif.v21i2.6039>.