

THE ROLE OF AHL AL-SUNNAH WA AL-JAMA'AH AS MANHAJ (PREDECESSOR) AND MAZHAB (SCHOOL OF THOUGHT) ON PROGRESSING OF WORLD'S CIVILIZATION

¹Mif Rohim Noyo Syarkun, ²Miftachul Huda

¹Universitas Hasyim Asyari, Jombang, East Java, Indonesia

²Universiti Pendidikan Sultan Idris Malaysia

Received: 16.11.2019

Revised: 11.12.2019

Accepted: 19.01.2020

Abstract

Recent advancements in major technology and spread democracy to different parts of the world indicate civilization is still progressing. Peoples think that the civilization is beginning to collapse due to the problems such as terrorism and environmental destruction are growing, especially in Islamic countries. To mitigate more potential conflicts and destruction, it is necessary a global consciousness to construct a moderate thinking paradigm. In this article, we present an insight of Islamic approaches based on the fundamental implementation of *Ahl al-Sunnah wa al-Jama'ah* that is sourced from divinity, humanity, integration, and equality. Its implementation as *manhaji* in the global civilization is thought as an appropriate paradigm that will bring up harmonious peaceful life among the unified societies.

Keywords: *Ahl al-Sunnah wa al-Jama'ah*; *madzhab*; *manhaji*; unification; civilization

© 2019 by Advance Scientific Research. This is an open-access article under the CC BY license (<http://creativecommons.org/licenses/by/4.0/>)
DOI: <http://dx.doi.org/10.31838/jcr.07.02.130>

INTRODUCTION

Ahl al-Sunnah wa al-Jama'ah has been well-known in Muslim societies since Islam was initially spread throughout the world. Nowadays, the necessary to re-interpret and re-actualize *Ahl al-Sunnah wa al-Jama'ah* prior to aligning with *al-hukm bi tagayyur al-azmani wa al-amkan* has become important in order to respond global phenomenon. The world civilization is being undergone a globalization phenomenon that makes the world becomes "closer" and "boundless" (*boundless world*) (Syarkun and al-Kindely 2013: 112). Many events and incidents around the world can be watched through television and internet which afterward gives effect to human life's aspects (Huda et al., 2017a). Relationship of ideology, culture, politics and religion apparently does not show a linear correlation that is initially expected to be able to create a uniform mindset among the nations (Huda et al., 2017b). Conflicts and clashes are more intense occurring around the world, such as conflicts between the West and the East, the North and the South, and between developed countries and developing ones, due to various urgencies, life-needs competitions and politics (Syarkun 2015: 287). Consequently, these often imply to conflict of thought which then leads to the human right violations. There is suppression of strong communities to the weak ones, super power nations to weak nations. In Islamic societies, the conflicts between liberalism and radicalism, rationalism and fanaticism always occur. Polarization of Islam to the West is still happening and it expectedly will raise physical clashes. This will happen if there is no effort to create harmonious conditions.

Thus, various thought paradigms appear which eventually influence the global era. There were several terms existing during the contemporary period (after '67), such as classical modernist, conservative modernist, accommodative modernist, and revivalist (reformist and modernist). The appearance of various typological contemporary thoughts acted as bridge on either national or international constrains (Huda, 2018a; Huda et al., 2018). Nevertheless, their typological thoughts and methodologies were still unable to give new hope as they still causing negative effects (Huda et al., 2017a; Huda & Sabani, 2018). All liberalists' discourses were still negatively considered, even though they were valuable means, and also the law stipulation that is *fiqhiyyah wa syar'iyyah* by the formalist was considered to be irrelevance with the global world (Syarkun 2015: 292). Furthermore, the

presence of pluralism thoughts in global level definitely became "climax" of antagonistic between the Left Islamic group and the Right Islamic counterpart, imparting to the raising anarchism around the world (Coulson 1989: 180-182). To mitigate these issues, it will be important to re-interpret and implement the *Ahl al-Sunnah wa al-Jama'ah* prior to better life in this global community.

DEFINITION OF AHL AL-SUNNAH WA AL JAMA'AH.

Ahl al-Sunnah wal Jama'ah is *al-najiyah* ideology, the ideology which is mentioned in the *al-Qur'an* and *al-Sunnah*. Before we briefly describe the fundamental concept of *Ahl al-Sunnah wal Jama'ah*, it is necessary to describe few terms of *Ahl al-Sunnah wal Jama'ah* in detail. *Ahl al-Sunnah wal Jama'ah* is comprised of three words whereas each word has various meaning as described as follow:

Ahlun, is Arabic word which means family. This word then undergoes expanding meaning when it refers to family or larger groups, such as tribe, group, or organization. At the end, this word practically refers to a group, sect, followers and *madzhab*. *Ahlun: qabila* who has relatives corresponding to *Ahlu al-madhab* (Dimiyathi 2001: 75-76). In the Allah saying:

... In truth Allah intends to eliminate your sin, O ahlul bait and clean you as really clean. (Surah al-Ahzab: 33)

Al-Sunnah. According to al-Sayyed Murtadza al-Zubaidi *al-Sunnah* has several meanings, such as a way toward to Allah, or Rasulullah's good deed, while lafadz *sunnah* correlates with *syara'*, it then means the history of Rasulullah's life; anything which has been done by him, and the Prophet's stipulation as well. In *fiqh*, it means good deed which will be rewarded by Allah if done but it will not be hatred by Allah as well (al-Syakur 2000: 20-22). Imam al-Syatibi in his book *al-Muwafaqat* defined *Ushul Fiqh* as something that has been taken from the Prophet Muhammad's thought which is exclusive from the *al-Qur'an* (al-Syatibi 2002: 111). Moreover, Parsons of Tauhid and Kalamullah who especially possess knowledge in Islamic history give definition of *al-Sunnah* as a group which is not *Ahli bid'ah*. This can also be seen in the *al-Qur'an*:

As *sunnatullah* that has been stipulated since a long time ago, you will definitely not see changes on that *sunnatullah* (Surah al-Fatah: 23).

Al-Jama'ah: is come out from Arabic language having the same meaning with *al-Ijtima'*. While its real meaning is a group or unity of three people or more. According to *syara'*, it has several meanings such as relationship of Imam and makmum, or peoples unification to select a leader who is approved by *Ahlu al-Halli wa al-Aqdi* (parsons and leader) (al-Turki 1996: 96). In the book of *Fath al-Bari* Ibnu Hajar explained that *al-Jama'ah* as a pious group, the one that was called as *Ahlul ilmi* was *Ahl al-halli wa al-'Aqd* (al-Bukhari 1998: 87-88).

The word combination of *al-Jama'ah* with *Ahl* and *al-Sunnah* results to *Ahl al-Sunnah wal Jama'ah*. There are various definitions for this term, such as *Ahl al-Sunnah wal Jama'ah* is defined as the ancestor of Islamic followers or the first generation of Islamic followers, the companions and *tabi'in* who are following the truth of Allah's Scriptures and the Rasulullah's *sunnah*. Therefore, *Ahl al-Sunnah wa al-Jama'ah* is defined as the peoples who are following the Prophet Muhammad's *sunnah* and the companions' way in the fields of *akidah*, *syariah*, and *akhlak* (al-Wahhab 1993: 20-22). In addition, in the book of *Al-Mausu'ah al-Arabiyah al-muyasarah* the *Ahlussunnah* is given definition as follows:

Ahl al-Sunnah wa al-Jama'ah is they who are consistently following all the Prophet Muhammad's wisdom and they always defend it. They have knowledge of fundamentally (*usul*) and divisional (*furu'*) ideologies. Among them, there is a group called "*Salaf*" which is the earliest generation from the companions, *Tabiin* and *Tabi'in Tabiin*, and there is also a group that is called "*Khalaf*" which is the later generation. Among them, there is a group having tolerance towards the role of mind, while another group limits the role of mind tightly. Among them, there is a group that is reformists (*mujaddidun*) and another is conservationists (*muhafidhun*). This is the group of current Islamic community (al-Juhani 2007: 4).

LAW SOURCES OF AHLU AL-SUNNAH WA AL-JAMA'AH

Ahl al-Sunnah wa al-Jama'ah has been implemented by Muslim societies around the world, even though different perceptions are still existing in regard to the source of *Ahl al-Sunnah wa al-Jama'ah* law. It is contextually understood (*maknawiyah*) instead of textually. Allah gives order to follow His way and forbids following a wrong way that will cause scattering (Dabbusi 2001: 117-119). The Hadith has mentioned it as *lafdziyyah* even though there are still different perceptions about it. If the *Ahl al-Sunnah wa al-Jama'ah* becomes theological ideology, *syar'i* ideology and the ideology of activity in global-human life, it then becomes an attractive topic to be discussed by all Islamic parsons around the world, not only by the *Mujtahid*. Due to it contains the matter related to the heavenly group (*al-najiyah*) and the straying group (*ghairu al-najiyah*), a claim regarding the group of *Ahl al-Sunnah wa al-Jama'ah* then appeared (al-Sariti 1993: 113). The Qur'an text that is related with this matter is provided as follow;

And that (We give order) is my right-way, so follow Him, and do not follow other ways, because those will separate you away from His way, it has been instructed by Allah for your devotion (Surah al-An'am: 153)

The utterance of *Ahl al-Sunnah wa al-Jama'a* also appeared when the *Mufassirin* interpreted the Surah Ali Imron verses 106 as shown below:

At that time there is shining face and gloomy face. To who has gloomy-face (is said): "Why are you turning to be *Kafir* after be *Islam*? Thus you feel the punishment because of your *Kafir*".

While the followings are the *Sunnah* texts:

Rasulullah SAW says: in truth the peoples of Israel split into 71 groups, while my followers split into 72 groups, in which all the groups will go into Hell except one group which is the primary group

Rasulullah SAW says: in truth the peoples of Israel split into 72 groups and all of you will split into those as well. All of you will go into Hell except one group.

Hadith by Anas, Rasulullah SAW says: "in truth that the peoples of Israel split into 71 groups, in which 70 groups are strayed and only one group is blessed. Meanwhile my followers will split into 72 groups, in which 71 groups are strayed and only one group is blessed", and We ask Rasulullah which one group is blessed? Then he said: "primary group, primary group"

In addition to the aforementioned Hadith, there is hadith stated in the book of al-Razi and in the book of Hadith Ibnu Najjar al-Mizan by Imam As-Sya'rani which presence brief perspective the sources of *Ahlu al-Sunnah Wa al-Jama'ah* law. The following is the hadith shahih according to Imam Hakim;

From the Prophet Muhammad, "In truth that my followers split into 72 groups, in which only one group is blessed. In another story tells that all the groups will go into Heaven except the group of *Zindiq*.

According to the above explanation, there are two types of hadith which are substantially on contrary each other as they are shahih or dhaif. The first type contains a meaning that all splitting groups will go into Hell, and only one group will go into Heaven. This hadith is exclusive, emphasizing to the awareness. The second type deals with the meaning that the splitting primary groups will go into Heaven and only one group will go into Hell. This hadith substantially has inspired an inclusive thought. How do we respond to the those hadiths, which one is supposedly be accepted?

In the current global era, implementing the first type of hadith will cause to the rising exclusive thought and extremist ideology. This ideology is thought against the Islamic ideology. Conversely, the second type of hadith will cause pluralism doctrine (Syarkun 2016: 120). Therefore, it is necessary to find solution to counter the existing radicalism and liberalism prior to create harmonious life (Huda, 2018a; Huda and Kartanegara, 2015). The frame of thought is taken from *idza ta'arudu al-dalilaini quddimah al-aqwa* (if two theorem are on contrary, then the stronger theorem is the primary), or *idza ta'arudu al-dalilaini al-ahwath auala* (if two theorem are on contrary, then the warning theorem is the primary), or *idza ta'arudu al-dalilaini ukhidaz kilahuma* (if two theorem are on contrary, then take the both theorem), and according to the theorem of Imam Syafi'i "inna a'ma al-hadithaini aula min ilghaihima" (implementing the both hadiths is more primary) (al-Jassas 2000: 172).

Hence, we must think moderately instead of extremely. The concept of *Ahl al-Sunnah wa al-Jama'ah* contains of *aqidah*, *syari'ah* and *akhlak*. Those are the unity concept which comprises all principle aspects in *Islam* (based on the *Manhaj* (frame of thought) *Asy'ariyah* and *Maturidiyah* in *aqidah*. The primary marks of *Ahl al-Sunnah wa al-Jama'ah* are *tawasuth*, *i'tidal*, *tawazun*, and *tasamuh* (al-Sarakhsi 1997: 115). Four *madzhab*s in *fiqh* (*Hanafi*, *Maliki*, *Syafi'i* and *Hanbali*) refer to the *Manhaj* of Imam al-Ghazali and Imam Abu al-Qasim al-Junaidi al-Baghdadi (al-Suyuti 2001: 125).

AHL AL-SUNNAH WA AL-JAMA'AH AS MADZHABI OR MANHAJI

It has been known from the Islamic history that the term of *Ahl al-Sunnah wa al-Jama'ah* is taken from the text in the *Sunnah*. Many parsons have different perception regarding its definition, is it thought as *madzhabi* or *manhaji* doctrine. In turn, there are also terms of interpretation and reconstruction of *Ahl al-Sunnah wa al-Jama'ah*. Said Aqil Siradj asserted that the rising *Ahl al-Sunnah wa al-Jama'ah* was *al-Nahdhah* phenomenon which related to political development at that time. Hence, he noted that the *Ahl al-Sunnah wa al-Jama'ah* was as *manhaj* not *madzhab*. On contrary, other parsons asserted that the *Ahl al-Sunnah wa al-Jama'ah* was as

madzhabi doctrine (al-Sarakhsi 1997: 127). Ahl al-Sunnah wa al-Jama'ah as manhaj al-ijtihad doctrine (ijtihad methodology) and manhaj al-fikr (thinking methodology) can be found in the Qur'an Surah al-Zumar :17-18- and Surah al-Imran: 59.

"So give happy news to my followers who listening words and the best followers. They who are given hidayah by Allah and they are who has mind."(Surah al-Zumar: 18)

"if you disagree with one thing, so return it back to Allah and Rasul, if your faithful to Allah and hereafter. It is better and preferable afterward."(Surah al-Nisa': 59)

Two verses above are the source of law of the Manhaj al-ijtihad (ijtihad methodology) and the Manhaj al-fikr (thinking methodology). The Surah al-Zumar verses 17-18 are the fundamental references of the Istihsan by Imam Abu Hanifah (al-Suyuti 2001: 132). The disciples of Madzhab Hanafi agreed to accept these verses as law in the methodology of ijtihad by istihsan. Moreover, Madzhab Maliki and Hanbali also accepted the methodology of istihsan. In meantime, Surah al-Nisa': 59 is the source of law in the Qiyas methodology by Imam Syafi'i and his madzhab. All parsons of fiqh and usul fiqh accepted the Qiyas as the Ijtihad methodology.

The Istihsan was delivered by Imam Abu Hanifah to his disciples to follow something better or to discover something better. This is because to discover better things is encouraged in Islam. It showed that his disciples encountered two matters having the same merit. However, taking one is better to be performed. The Istihsan is terminologically defined as performing of manhaj istinbat al-ahkam to determine the law which are relevance to maqashid al-syar'i according to the al-Qur'an, al-Hadith, ijma' and 'urf, respectively (Syarkun and Saniff 2013: 18). Based on this methodology, then it is derived to manhaj al-qiyas of Madzhab Syafi'i, manhaj maslahah al-mursalah of Madzhab Maliki and manhaj al-Istislah of Madzhab Hanbali (Zaydan 1987: 160).

Ahl al-Sunnah wa-al-jama'ah, madzhabi doctrine sourced from the classical books belong to the parsons in taqlid period (300-650 H) is thought as the God's revelation and must be maintained. In fact, those books are mukhtashar (concisely), musyarrikh (description or explanation) and keeping the creation of previous Imams (Imam Hanafi, Imam Maliki, Imam Syafi'i, and Imam Hanbali) by putting the al-Qur'an, al-Sunnah and Ijma' as the sources of law (Mansur 1999: 156). On the other hand, those books are merely the products of Islamic law which were influenced by the conflicts of thoughts and excessive fanatics to their Imam at that time. Certainly, it is irrelevance with the current situation. The different of thought paradigm will cause the rise of conflicts, and Islamic peoples disintegration. Hence, there shall be an attempt to reconcile the thoughts to unite the vision and mission which results the Ahl al-Sunnah wa al-Jama'ah as unification of madzhabi and manhaji.

Ahl al-Sunnah wa al-Jama'ah as madzhab will rise Islamic movement exclusively, hence it will not be able to counter the global movements. Meanwhile, Ahl al-Sunnah wa al-Jama'ah as manhaj al-fikr will imply the evolving of liberalism. Therefore, unification of Ahl al-Sunnah wa al-Jama'ah as madzhab and manhaj is thought to be able to mitigate the different paradigm which eventually prior to baldatun tayyibatun wa rabbun gafur (peaceful and God-blessing nations). It then raises a question regarding the position of Ahl al-Sunnah wal Jama'ah as madzhabi or manhaji. When it relates to worship activities, muamalah, munakahat and jinayah which have already been existed in the classical books, it will be determined as mu'tabar. Ahl al-Sunnah wal Jama'ah will be implemented as madzhabi. However, if it relates with the matters which are not existed in the doctrine of classical books involving people's policy, global world issue i.e. human right violations, relationship of Muslim and non-Muslim, behaviour on global politics, competition between the West and the East, Ahl al-Sunnah wal Jama'ah as madzhabi doctrine is unable to

overcome the issues. Then, it has to be implemented as Manhaji.

ROLE OF AHLU AL-SUNNAH IN TRANS-MOVING COUNTRIES

Ahl al-Sunnah has been briefly described from the perspective of madhhab fihiyyah and madhhab manhajiyah that it is necessary to implement the both doctrines in order to protect the nation sovereignty from radicalism and liberalism. Political and ideological movements are occurring among the Muslim peoples. The conflicts rise as a consequent in misunderstanding the doctrine of ideological religion. Worse, the Muslim peoples are being dragged into radicalism and liberalism which in turn rising the monolithic prejudice, the most right faith doctrine, radicalism, terrorism, ideological violation, and intellectual violations.

In facing radicalism and liberalism movements in national and international level, the Muslim peoples must be able to understand the ideological doctrine of Ahlu al-Sunnah wa al-Jama'ah. This doctrine shall be performed as madzhabi and manhaji as well. NU (Nahdlatul Ulama) has constructed the doctrine of Ahlu al-Sunnah wa al-Jama'ah based on the Qanon Asasi of Khadratus Syekh Muhammad Hasyim Asy'ari, namely as al-muhafadzu 'ala al-qadim al-assalih wa al-Akhdhu bi al-jadidi al-ashlah. In relation with the madzhabi doctrine, it involves aqidah, syari'ah and akhlak which are a unity learning of Islamic principles, according to the Manhaj Asy'ariyah and Maturidiyah (Hazm 1998: 146-148). On the other side, Ahlu al-Sunnah wa al-Jama'ah as manhaji comprises of Manhaj al-fikri tawasuttiyyah (moderately), Manhaj al-fikri al-Tasamuhiah (tolerance), Manhaj al-fikri al-Ishlahiyah (reformative), Manhaj al-fikri al-Tathowwuriyah (dynamic) and Manhaj al-fikri al-Manhajiyah (methodological). They are then constructed as thinking methodology in order to reinterpret the Ahlu al-Sunnah wa al-Jama'ah as madzhabi and manhaj al-fikri as well.

The peoples in trans-movement countries who are still implementing the Ahlu al-Sunnah wa al-Jama'ah as the madzhabi are considered as Muslim, because they still have faith to Allah, al-Quran and Prophet Muhammad (Hallaq 1997: 87-88). However, they will be categorized as bughat if they are performing the Ahlu al-Sunnah wa al-Jama'ah as the manhaji. This is because of their doctrine "refusing mafsadat is more important than taking maslahat" that emphasizes on violation doctrine, insulting the holiness of Islam and threatening the nation sovereignty.

Therefore, it is important to find preventive ways to impede the trans-movement by constructing the law which regulates the ideology, tradition, and social violations. Furthermore, the political willingness by government, religious figures and scientists who are authorized to construct the strategic concept of Ahl al-Sunnah wa al-Jama'ah are also necessary. The charismatic figures and intellectual scientists are involved in constructing the strategic concepts of Ahl al-Sunnah wa al-Jama'ah together with the government. As a result, the concept of Ahl al-Sunnah wa al-Jama'ah is fully supported by the government and can be implemented as the law.

ROLE OF AHL SUNNAH WAL JAMA'AH IN GLOBAL ISLAMIC CIVILIZATION

The globalization process marked by the rapid information and social life changes has caused positive and negative effects to the Islamic peoples. Internally, Ahl al-Sunnah wa al-Jama'ah clashes against radicalism and liberalism. The emerging of anarchism is actually triggered by the antagonism of the two Islamic sect groups which are Islamic Liberalists and Islamic Fundamentalists (Schacht 1975: 56). The fundamentalists tend to use banner as their textual and literacy symbols which represent their exclusiveness, militancy and dogmatism, anti-dialogues, straying qauliyyah (speech), denying and death punishment. Meanwhile, the anarchism is occurred due to the fi'liyyah (actions) such as bombing and killing. On contrary, the Islamic liberalists are defensive and antithesis against radicalism and fundamentalism. This sect group asserts that

the religion is a dynamic organization in respect to the current conditions. Therefore, the Islamic doctrine belonged to the Mujtahid must be re-interpreted, re-actualized, reconstructed, and de-reconstructed in order to accommodate the religion within the current situation and condition or *Tagayyuru al-azmani wa al-amkani*.

Externally, *Ahl al-Sunnah wa al-Jama'ah* shall be able to resolve the International issues, such as ideological conflicts and human right violations. The *syar'iyyah* is thought to be irrelevant and in contrast against the International law. There are three main issues, i.e. religion freedom, the woman position, and Non-Islam position (Bleicher 1980: 30-31). In this discussion, author studies the issues which are related to the religion freedom and *ijtihad*. The religion freedom is taken as interesting topic because it has implied a lot of misunderstanding and wrong interpretation. The *ijtihad* is solved by finding the law which then leads to *ikhtilaf*. Concerning to the religion freedom and Muslim and non-Muslim discrimination, UN's Universal Declaration of Human Rights 1948 has declared the Article-18 (Lopa 1996: 25-27).

"Every man has rights to think freely, to regretful and to embrace religion; the rights include the freedom to change religion or faith, and freedom to state religion or faith in terms of pray and obedient, either done by himself or done in group, in public and private places."

The Islamic nations in the Organization of Islamic Conference on August 5th 1990 have declared that the humanity according to Islamic *syari'at* is the only reference based on the *al-Qur'an Sunnah*: P. 2, c, d. dan P.10:

"It is a certainty from the God to be obeyed, according to the *Syari'at* that human beings life must be protected during his/her life. Protection from persecutions is a right of person that must be covered. It is an obligation of the government to protect it. It is prohibited to break according to the *Syari'at*. P.10. Islam is pristine religion (immortal, unchanged). Islam restricts coercion in any form or to exploit deprivation or unknowing person to change his/her religion or to be atheist".

Nevertheless, there is a different perspective between UN's Declaration on Universal Declaration of Human Rights (1948) Article-18 and The Cairo Declaration on Human Rights in Islam the OIC regarding the freedom in religion changes. The UN's declaration admits the freedom in religion changes, while OIC's declaration prohibits the religion changes. Human right is essentially based on the life-needs and freedom in which will rise terms of *dzaruriyat* (primary needs), *hajiyyat* (secondary needs) and *tahsiniiyyat* (obediently life).

Death punishment of a *Murtad* is part of the Islamic law. If this law is still being performed in current day, then a Muslim who believes different ideology doctrine may be killed as his punishment. The Sunni perceives *Syiah* as *Murtad*, and vice versa. If the law of *Murtad* according to *Syari'ah* is performed, the *Syiah* will definitely be punished to death in a state where Sunni is majority. Reformatory thinking in Islamic peoples (Sunni or *Syiah*) is important to prevent the performing of Islamic law which violating the human rights (Baltaji 2004: 121).

On the other side, Islamic figures in the third century have implemented the *Madaniyyah* verses as fundamental thinking in the *Ijtihad* (*istinbat al-ahkam*), while many the *Makiyyah* verses had been amended (*mansukh*) and not used as reference in the *Ijtihad*. It has been stipulated that the *Makiyyah* verses as eternal Islamic messages to human beings. Therefore, the *Makiyyah* verses are so-called "universal-egalitarian-democratic" verses, while the *Madaniyyah* verses are "discriminative sectarian" verses. The texts in the *al-Qur'an* which emphasize on solidarity among the Islamic peoples during in *Madinah* have implied psychological support to the companions in wars against the non-Muslim. The Islamic messages in the *al-Qur'an* during the *Makkah* period

encourage solidarity among all human races (Syarkun 2016: 118). It is noteworthy that Islamic peoples have to implement the eternal messages of *Makkah* universal solidarity rather than the *Madinah* transitional messages prior to create a peaceful life together with global communities.

Therefore, Islamic peoples are necessary to be united under the concept of *Ahl al-Sunnah wa al-Jama'ah* as *madzhabi* and *manhaji*, refusing imperialism and impeding the movement of Islamic Reformists and Wahabi. Even though, the both Islamic Reformists and Wahabi ideologies are almost identical with *Ahl al-Sunnah wa al-Jama'ah* in terms of *Qauliyyah* but they are definitely different in terms of *Manhaj al-fikri* (thinking methodology) of *wa tatbiq fi istinbath al-ahkam* (law determination). There are no methodologies in the *ijtihad* according to the aspect of *Manhaj al-fikr*, like the methodologies by Imam Abu Hanifah and Imam Syafi'i which are the references of *Ahl al-Sunnah wa al-Jama'ah* (Syarkun and Saniff 2013: 17). They will leave *madzhab* doctrine to carry out *manhaj al-fikri* in the *istinbath al-ahkam*. Historically, the movements are inspired by the Ibnu Taymiyyah and Ibnu al-Qayyim *al-Jauziyyah* thoughts which are influenced by the Ibnu Hazem's thoughts.

Regarding the freedom of religion embracement, Allah has mentioned it in the *Surah al-Baqarah* verse 256 and *Surah al-Kahfi* verse 29, and in the *kulliyah al-khamsah* *hifdzu al-din* (five principles in religion embracement freedom). It then raises a question about the peoples who deliberately changing their religion out of Islam. Will these peoples be punished as *Murtad* and then be killed? This matter has become a debating topic among the parsons. Most of them asserted that the Muslim who changed their religion will be punished as *Murtad* and be killed by referring to the *Surah al-Baqarah* verse 217 and *al-Hadith*. Meanwhile, there are several verses which give the freedom of religion embracement such as *Surah al-Baqarah* verse 256, *Surah al-Kahfi* verse 29 and *surah al-Kafirun*. If this matter is resolved by implementing the *manhaj al-istihsan*, so it shall be carried out through *tarjih* approaches using the mind as tool in determination the best verses (Syarkun and al-Kindely 2015: 23).

CONCLUSION

The globalization process marked by the rapid information and social life changes has caused positive and negative effects to the Islamic peoples. Internally, *Ahl al-Sunnah wa al-Jama'ah* clashes against radicalism and liberalism. While externally, *Ahl al-Sunnah wa al-Jama'ah* shall be able to resolve the International issues, such as ideological conflicts and human right violations. *Ahl al-Sunnah wa al-Jama'ah* as *madzhab* will cause an exclusive Islamic movement which is unable to counter the global movements. Meanwhile, *Ahl al-Sunnah wa al-Jama'ah* as *manhaj al-fikr* will imply the evolving of liberalism. Therefore, unification of *Ahl al-Sunnah wa al-Jama'ah* as *madzhab* and *manhaj* is thought to able to mitigate the different paradigm that eventually prior to *baladun tayyibatun wa rabbun gafur*. It then raises a question regarding the position of *Ahl al-Sunnah wal Jama'ah* as *madzhabi* or *manhaji*. Whenever it relates to worship activities, *muamalah*, *munakahat* and *jinayah* which have already been existed in the classical books, *Ahl al-Sunnah wal Jama'ah* is implemented as *madzhabi*. Meanwhile, if it relates with the matters which are not existed in the doctrine of classical books involving people's policy, global world issues i.e. human right violations, relationship of Muslim and non-Muslim, behaviour on global politics, competition between the West and the East, *Ahl al-Sunnah wal Jama'ah* as *madzhabi* doctrine is unable to overcome the issues. Then, it has to be implemented as *the Manhaji*.

Acknowledgment

Authors are grateful to the Universitas Hasyim Asy'ari for providing financial support.

REFERENCES

- Al-Bukhari, A. A. M. I. (1998). *Fath al-Bari Bi Syarh Sahih al-Sukhari*, Egypt: Ihya' Al-Kutub Al-'Arabiyyah.
- Al-Jassas, A. B. (2000). *Al-Usul al-Jassas al-Musamma al-Fusul fi al-Usul*, Beirut: Dar al-Kutub al-'Ilmiyyah.
- Al-Juhani, M. H. (2007). Al-Mausu'ah al-Muyassarah Fi al-Adyani Wa al-Madzahib. *Al-Maktabah al-Syamilah* 22: 1-5.
- Al-Sarakhsi, A. B. M. (1997). *Usul al-Sarakhsi*, Beirut: Dar al-Ma'arif al-Nu'maniyyah.
- Al-Sariti, M. (1993). *Tarikh al-Fiqh al-Islami Wa Nadriyyatih al-'ammah*, Beirut: Dar al-Nahdah al-'Arabiyyah.
- Al-Suyuti, J. D. (2001). *Al-Durr al-Mantsur Fi al-Ta'wil Bi al-Ma'tsur*, Beirut: Daar al-Fikri.
- Al-Syakur, A. F. I. S. (2000). *Syarhu al-Kawakib al-Luma'a*, Surabaya: Hidayah.
- Al-Syatibi, A. I. (2002). *Al-Muwafaqat Fi Usul al-Ahkam*, Beirut: Maktabah al-Asriyyah.
- Al-Turki, A. M. (1996). *Usul Madhab al-Imam Ahmad Usuliyah Muqarin*, Beirut: Mu'assasah al-Risalah.
- Al-Wahhab, I. A. S. (1993). *Kitab al-Bahthi al-Ilm wa Masadir al-Dirasah al-Fiqhiyyah*, Baghdad: Dar al-Syuruq.
- Baltaji, M. (2004). *Manahij al-Tasyri' al-Islami fi al-Qarni al-Thani al-Hijri*, Kaherah: Dar al-Islam.
- Bleicher, J. (1980). *Contemporary Hermeneutics: Hermeneutics as Method, Philosophy and Critique*, London: Routledge & Kegan Paul.
- Coulson, N. (1989). *Conflicts and Tension in Islamic Jurisprudence*, London: Oxford University Press.
- Dabbusi, A.Z.U. (2001). *Taqwim al-Adillah fi Usul al-Fiqh*, Beirut: Dar al-Kutub.
- Dimyathi, Z. A. (2001). *Al-Idza'a al-Muhimmah*, Yogyakarta: UII Press.
- Hallaq, W. H. (1997). *A History of Islamic Legal Theories: An Introduction to Sunni Ushul al-Fiqh*, Cambridge: Cambridge University Press.
- Hazm, A. M. A. S. (1998). *Al-Ihkam fi Usul al-Ahkam*, Qahirah: Dar al-Hadith.
- Huda, M., Jasmi, K. A., Basiran, B., Mustari, M. I. B., & Sabani, A. N. (2017a). Traditional Wisdom on Sustainable Learning: An Insightful View From Al-Zarnuji's Ta'lim al-Muta'allim. *SAGE Open*, 7(1), 1-8.
- Huda, M., Sabani, N., Shahrill, M., Jasmi, K. A., Basiron, B., & Mustari, M. I. (2017b). Empowering Learning Culture as Student Identity Construction in Higher Education. In A. Shahriar, & G. Syed (Eds.), *Student Culture and Identity in Higher Education* (pp. 160-179). Hershey, PA: IGI Global. doi:10.4018/978-1-5225-2551-6.ch010
- Huda, M., Yusuf, J. B., Jasmi, K. A., & Nasir, G. A. (2016a). Understanding Comprehensive Learning Requirements in the Light of al-Zarnūjī's Ta'lim al-Muta'allim. *Sage Open*, 6(4), 1-14.
- Huda, M., Yusuf, J. B., Jasmi, K. A., & Zakaria, G. N. (2016b). Al-Zarnūjī's Concept of Knowledge ('ilm). *SAGE Open*, 6(3), 1-13.
- Huda, M., Jasmi, K. A., Mohamed, A. K., Wan Embong, W. H., & and Safar, J. (2016c). Philosophical Investigation of Al-Zarnuji's Ta'lim al-Muta'allim: Strengthening Ethical Engagement into Teaching and Learning. *Social Science*, 11(22), 5516-551.
- Huda, M., & Kartanegara, M. (2015). Islamic Spiritual Character Values of al-Zarnūjī's Ta'lim al-Muta'allim. *Mediterranean Journal of Social Sciences*, 6(4S2), 229-235.
- Huda, M., Teh, K.S.M., Nor, N.H.M., and Nor, M.B.M. (2018). Transmitting Leadership Based Civic Responsibility: Insights from Service Learning. *International Journal of Ethics and Systems*, 34(1), 20-31.
- Huda, M. & Sabani, N. (2018). Empowering Muslim Children's Spirituality in Malay Archipelago: Integration between National Philosophical Foundations and Tawakkul (Trust in God). *International Journal of Children's Spirituality* 1-14.
- Huda, M. (2018a). Building Harmony in Diverse Society: Insights from Practical Wisdom. *International Journal of Ethics and Systems*. (accepted for publication).
- Huda, M. (2018b). Empowering Corporate Social Responsibility (CSR): Insights from Service Learning. *Social Responsibility Journal*. (accepted for publication).
- Huda, M. (2018c). Empowering Application Strategy in the Technology Adoption: Insights from Professional and Ethical Engagement. *Journal of Science and Technology Policy Management*. (accepted for publication).
- Lopa, B. (1996). *Al-Qur'an dan Hak Hak Azasi Manusia*, Yogyakarta: Dana Bakti Prima Yasa.
- Mansur, Muhammad Sa'id Syahatah. (1999). *Al-Adillah al-'Aqliyyah wa 'Alaqtuba bi al-Naqliyyah 'Inda al-Usuliyin*, Sudan: Dar al-Sudaniyyah li al-Kutub.
- Schacht, J. (1975). *The Origins of Muhammadan Jurisprudence*, London: Oxford University Press.
- Syarkun, M. R. N. S. (2015). Unity of Theology as The Solution for Civilization Conflicts in The 3rd Millennium. *International Journal of Multidisciplinary Thought* 15: 287-298.
- Syarkun, M. R. N. S. (2016). The Influence of Prophet Muhammad's Thought on Ijtihad. *Sains Humanika* 8: 117-123.
- Syarkun, M. R. N. S., and Saniff, S.M. (2013). Analysis on the Thoughts of Imam Abu Hanifah and Imam Syafi'i on the Ijtihad Method for Sukuk Instrument. *Jurnal Teknologi* 62: 17-24.
- Syarkun, M. R. N. S., and al-Kindely, S.K.H. (2013). Model Ekonomi Sufi Imam Al-Ghazali. *Jurnal Teknologi* 64: 111-120.
- Syarkun, M. R. N. S., and al-Kindely, S.K.H. (2015). Al-Ghazali's Economy Thought: Its Nature and Contemporary Relevance. *Sains Humanika* 4: 23-27.
- Zaydan, A. (1987). *Al-Wajiz Fi Usul al-Fiqh*, Baghdad: Jami'ah Baghdad.
- Firas Hassan, Salam Abd AlQadeem Mohammed, Anil Philip, Ayah Abdul Hameed, Emad Yousif. "Gold (III) Complexes as Breast Cancer Drug." *Systematic Reviews in Pharmacy* 8.1 (2017), 76-79. Print. doi:10.5530/srp.2017.1.13