



# The Practice of Living Hadith of Jam'iyah Shalawat Bhenning in Preventing Radicalism of Muslim Youth in Indonesia

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## Article Information:

Received August 18, 2024

Revised September 17, 2024

Accepted October 24, 2024

**Keywords:** *Jam'iyah Shalawat Bhenning, living hadith, radicalism, muslim teenager*

## Abstract

Muslim teenagers are easy targets for radicalism groups that lead to acts of terrorism. Counteracting radicalism is not enough only through legal, police and government channels, but also needs to involve the world of recitation packaged with cultural arts. Thus, the role of living hadith, which is based on traditions that live in the community and rely on hadith, becomes important. This study aims to analyze Jam'iyah Shalawat Bhenning, as a representation of living hadith that can ward off radicalism among Muslim youth. This research uses an ethnomusicological approach. Data were collected through observation and Focus Group Discussion (FGD). The findings of this study show that Jam'iyah Shalawat Bhenning uses two main strategies in counteracting Muslim youth radicalism, namely humanistic and ethical-moral approaches with two types of input, namely positive and neutral. The positive input approach focuses on de-ideologizing radicalism, while the neutral input approach focuses on raising awareness of the dangers of radicalism. Both approaches are oriented towards fresh cultural defense. With this cultural refreshment, the radicalism movement will automatically be abandoned by society because it is considered deviating from the mainstream of religion that has taken root in society.

## INTRODUCTION

Religious radicalism is one of the problems that has continued to emerge in Indonesia in recent years. This phenomenon continues to strengthen along with the high openness of global information flows, social media and the increasingly massive recruitment patterns carried out by radical groups such as the Islamic State of Iraq and Syria (ISIS) and terrorist groups (Jagad & Saputri, 2024; Maimun & Mawardi, 2021; Saifuddin, 2019; Wahyudi, 2020). The movement of religious radicalism generally originates from the Wahabism school which emphasizes the purification of religious teachings in accordance with religious law (Prasetiawati, 2017). On a global scale, this ideology underlies the emergence of the Islamic State of Iraq and Syria (ISIS) and Al Qaeda movements (Faesol, 2018; Saifuddin, 2019). Jama'ah Islamiyah is considered a tactical organ of

## How to cite:

Nawawi, N., Mirwan, M., Zikwan, M. (2024). The Practice of Living Hadith of Jam'iyah Shalawat Bhenning in Preventing Radicalism of Muslim Youth in Indonesia. *International Journal of Multidisciplinary of Higher Education (IJMURHICA)*, 7(4), 337-352. <https://doi.org/10.24036/ijmurhica.v7i4.237>

## E-ISSN:

2622-741x

## Published by:

Islamic Studies and Development Center Universitas Negeri Padang

Al Qaeda in Southeast Asia. This is evidenced by two prominent Indonesian figures, Abu Bakar Ba'asyir and Abdullah Sungkar, both of whom are spiritual leaders of the organization (Muzakki, 2008). Genealogically, these figures have a Yemeni Arab character that is known for its harsh and assertive attitude (Saifuddin, 2019).

Muslim teenagers are easy targets for radicalism, which sometimes leads to acts of terrorism. Based on a survey by the National Counterterrorism Agency in 2017, 39% of students in 15 provinces indicated that they were interested in radicalism. Based on data from the Global Terrorism Database in 2007, out of 421 total acts of terrorism in Indonesia, which were revealed from 1970 to 2007, more than 90% of acts of terrorism occurred during the period from the end of former President Soeharto's term to the democratic era (Mubarak, 2015). Indonesia, where the majority of the population is Muslim, has become a target for the development of radicalism as Christina Parolin said that Indonesia has recently developed many issues of radicalism (Parolin, 2010).

In this case, radicalism is an understanding that is very dangerous if it develops among Indonesian Muslim youth. Counteracting radicalism is not enough to use only legal, police and government channels, but also needs to involve the world of education. The education in question is education in formal schools, because formal education is education that is carried out in a regular, consistent and systematic manner (Bararah, 2020; Hasan & Chumaidah, 2020). No less important is non-formal education in the form of recitation which is very effective in counteracting radicalism. Recitation that is packaged with art will hone the sensitivity of aesthetic taste and develop socio-cultural awareness in community life.

Here there is an expansion of the study area, from text studies to socio-cultural studies that make religious communities as objects. The history of the fatwa from its birth not only gave rise to a variety of Islamic legal texts but also gave birth to a number of traditions that live in the community (Ikhsan & Iskandar, 2022). Living hadith is more based on the existence of traditions that live in the community that are based on hadith. In Situbondo, the tradition of living hadith is characterized by a large number of shalawatan groups accompanied by tambourines. Among them is the Bhenning Shalawat group led by Kyai Azaim. Of course, this Jam'iyah Shalawat is a living hadith phenomenon as a means of practicing Islam moderately.

## METHODS

This research uses an ethnomusicology approach which is a type of field research using analysis as the main element to understand more deeply the phenomenon of living hadith regarding Shalawat Bhenning (Setyoko & Pratama, 2021; Supanggih, 1995). This research approach uses a phenomenological approach as a research instrument (Abidin & Fatawi, 2024; Mardiana et al., 2021; Sabiruddin et al., 2023; Suprianto et al., 2023). This research describes the meanings of several individuals regarding their life experiences, their interpretations of certain concepts or phenomena (Ahmadi, 2018; Martono, 2016; Shobri et al., 2024). This type of research is field research to explore and identify new information to dissect the living hadith about Shalawat Bhenning in Situbondo, Indonesia.

The data sources are observation and Focus Group Discussion (FGD). Focus Group Discussion (FGD) is an approach to collect data in qualitative research, including socio-religious research living hadith and Muslim youth radicalism). This method has the main characteristic of using interaction data generated from participants' discussions (Engkizar et al., 2022; Fernando et al.,

2022; Novebri & Pratiwi, 2021; Rahawarin et al., 2021; Sameto et al., 2024). The main strength of the Focus Group Discussion (FGD) method is that it can provide data that is more in-depth, more informative and more valuable than other methods (Hollander, 2004). Therefore, Focus Group Discussion (FGD) in this study contains three keywords, namely discussion, group and focused rather than free. The existing data were analyzed through a qualitative approach, with the first steps, through data reduction as a process of collecting research data. Second, data display or presentation of data in the form of text narratives. Third, is the conclusion which is an advanced analysis of data reduction and display of living hadith regarding Shalawat Bhenning in Situbondo district, Indonesia (Miles et al., 2014; Nawawi et al., 2023).

## RESULT AND DISCUSSION

### Jam'iyah Shalawat Bhenning Nusantara: Living Hadith

In Indonesia, living hadith was popularized by lecturers of Hadith Interpretation at Universitas Islam Negeri Sunan Kalijaga through the book *Research Methodology for Living Quran and Hadith* in 2007. However, the term living hadith has been popularized by Barbara Metcalf with the title of the article, *“Living Hadith in Tablighi Jamaah”* (Metcalf, 1993). The term living hadith was inspired by Fazlur Rahman with the idea of living tradition (living sunnah). This tradition is distinguished from verbal tradition or hadith. Sunnah is not only in the form of the Prophet's behavior but also includes the behavior of Muslims after the Prophet as a form of emulation of the Prophet's behavior. However, the two terms have different meanings. Living hadith refers to community practices inspired by the Prophet Muhammad's hadith. While living sunnah is the practice of the Prophet Muhammad's life which is then emulated by Muslims (Rahman, 1967; Khasani, 2023; Nikmatullah, 2015).

Historically, the Medina tradition became the living sunnah and when the sunnah was verbalized, it became the living hadith. This assumption coincides with the assumption that the scope of hadith is broader than sunnah which literally means habitual practice (Wehr, 1975). From this, various forms of celebrations based on the prophet's hadith were adapted to the economic class and Islamic awareness of the community. For example, the *abangan* group practices akikah with Javanese culture which is thick with Hindu-Islamic syncretism. In Bourdieu's language, this is a structuring structure, the habits of society that give birth to a new structure as a result of the struggle between the text and the reality in which individuals live and interact (Guttchen, 1969).

Living hadith is a behavior that occurs in the community that originates from hadith. Patterns of behavior are part of the response of Muslims in interacting with the Prophet Muhammad's hadith (Khosyiah, 2018; Mansyur et al., 2019; Qudsy, 2016). Indeed, after the death of the Prophet Muhammad, the Prophet's sunnah is an ideal that is followed by subsequent generations of Muslims, with new interpretations. The continuous and progressive interpretation in different regions, such as Hijaz, Egypt and Iraq is referred to as the living sunnah. In this case, the living hadith departs from the hadith movement as a community activity carried out for generations that originates from hadith interpreted in new situations (Yurianto et al., 2024). Religious practices derived from hadith texts are a form of imitation, modification and cultural acculturation between past texts and present realities (Khairani, 2019; Qudsy, 2016). The study of living hadith focuses on the practices that occur in the community inspired by the hadith text (Qudsy, 2016).

In this case, Jam'iyah Shalawat Behnning is a living hadith inspired by the text of the prophet's hadith which obliges Muslims to perform shalawat.

Living hadith can be interpreted as a guide for the community and makes life in behavior that blends with people's lives. Kyai Achmad Azaim's preaching is widely known through Jam'iyah Shalawat Bhenning (Fasadena, 2020). Shalawat Bhenning is a shalawat group that is not much different from Shalawat groups in general such as shalawat from Kyai Kanjeng, Cak Nun or Jam'iyah Shalawat Riyadh al-Jannah, Habib Syech bin Abdul Qodir Asseggaf.

At first, Jam'iyah Shalawat Bhenning was formed only in the form of a small recitation led by Kiai Achmad Azaim Ibrahimy. Its members were only limited to the community around the pesantren. Kiai Azaim initiated the Jam'iyah Shalawat community named Bhenning which was inspired by the stanza of kasidah Shalawat "*mahall al-qiyam*" one of the literary works of the previous scholars, namely "*Hawd ka ash-shafi al-mubarrad wurduna yawm an-nusur*" (Madurese: *talagena ajunan cellep ben bhenning*). Therefore, until now the literary strands are used as a proud jargon that is always performed together every time the event takes place. Shalawat Bhenning begins with the recitation of *Ratib al-Haddad*. In the beginning, Jam'iyah Shalawat Bhenning was only a form of wirid, Shalawat and drama art.

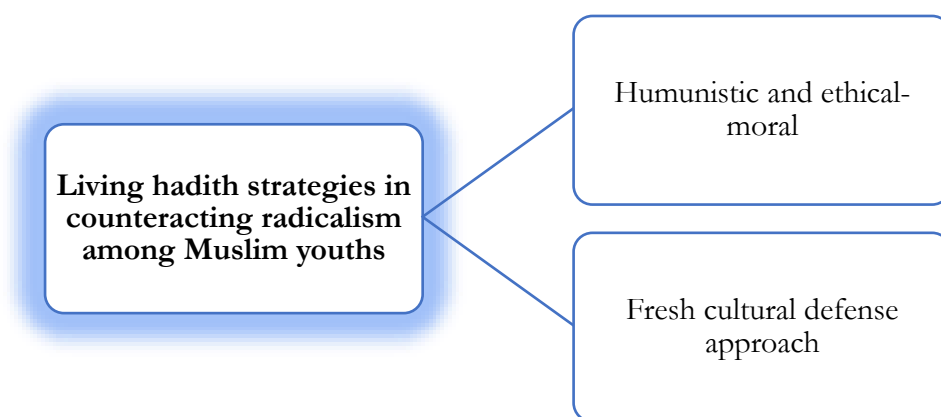
It seems that Jam'iyah Shalawat Bhenning is used as a means to convey moderate Islam. This Jam'iyah as a living hadith is very effective because it has thousands of Bhenning mania with its uniqueness in the packaging and arrangement of events, especially religious musings and drama theater that have religious and national moral messages as well as criticism of the reality of today's society which is affected by globalization. In this case, the da'wah used by Kyai Achmad Azaim is in the form of spiritual strengthening in the dhikr of Shalawat. In social media (youtube) by his followers uploaded in the last 3 years around 156 uploads with an average viewer of around 150,000 viewers (<https://www.youtube.com/channel>).

Jam'iyah Shalawat Bhenning has agents who play a role in understanding the hadith text. An agent is a person who has access to certain knowledge and conveys it to others; such as kyai, ustadz and so on. In the language of Clifford Geertz he is called a cultural broker. Kyai is an actor who is considered as an individual who has a goal and has a choice by using in-depth consideration based on awareness (George & Goodman, 2012). In this case, Kyai Azaim has a goal in forming Jam'iyah Shalawat Bhenning. In rational choice theory, it is generally assumed that human actions have goals that are guided by a neatly organized hierarchy of preferences. Rational choice consists of components, namely first, actors perform calculations of utilization or preferences in the choice of an action. Second, actors calculate the costs for each behavior path. Third, actors try to maximize utilization to achieve a certain choice (Azizah, 2024).

Jam'iyah Shalawat Bhenning as a living hadith forum has a strong network in cyber media. In cyberspace, Kyai Azaim's religious authority in YouTube media is considered to be able to reach a wide audience. This is reflected in the role of the kyai who maximizes the role of his students who are experts in video editing to reach the virtual world. In Bunt's terms, the movement to increase their followers is referred to as e-Jihad. Although jihad is considered negative, it is packaged by Kyai Azaim so that there is a sense of comfort and security from virtual worshipers to follow his lectures.

### **The strategy of living hadith in counteracting radicalism of Muslim youths**

Shalawat Bhenning as a living hadith in counteracting Muslim youth radicalism in Situbondo has two strategies, namely humunistic and ethical-moral and the fresh cultural defense approach.



**Fig 1. The strategy of living hadith in counteracting radicalism  
Humunistic and ethical-moral**

One of the countercurrents of reform in the 10 years after the reformation is the rise of radical Islamic movements with transnational characteristics in various regions. There is an assumption that many Situbondo residents have been contaminated with radical Islam. This assumption is not exaggerated when compared to the rise of mass organizations that have entered the city of Situbondo. Therefore, the strategy of Shalawat Bhenning as a living hadith in counteracting the radicalism of Muslim youth in Situbondo is twofold, namely humunistic and ethical-moral.

First, Humanistic is the permanent pillar of Islamic law in society is fatwa. Therefore, there is a lot of content in the song lyrics and drama theater of Shalawat Bhenning regarding the importance of living in harmony with fellow humans in society. In the Nahdlatul Ulama pesantren paradigm, instilling *aswaja* values can form a person with an inclusive character and uphold tolerance (Wahyudin, 2017). Actually, Kyai Azaim has never conveyed radical groups explicitly in every event but mentioned groups that are dangerous with their characteristics. Finding out then conveyed to the community about its characteristics and dangers by strengthening the *Ablusunnah wal Jama'ah* creed, instilling a spirit of love for the country and encouraging the community to be active in moderate religious activities.

Bhenning's song lyrics and Kyai Azaim's lecture contain humanitarian da'wah, namely efforts that can be made, among others, with humanist da'wah (Ardiyanti, 2019). This model of da'wah can be applied anywhere in which there are explanations related to the nature of jihad, tolerance and the relationship between Islamic teachings and local cultural wisdom as well as the introduction and application of multicultural education (Rahman et al., 2016). Kyai Azami in the Bhenning event always cites verses of the Alquran in the Indonesian context with non-literal interpretations because the Alquran did not descend in a vacuum. Islamic fundamentalism as a movement or group that refers to literalism and hopes to return to past life, or the concept of Islamism and neo-fundamentalism described by Oliver Roy which is oriented towards the implementation of sharia (Kartodirjo, 1992). As a result of this mindset, they present a panorama of absolutism, rigid, puritanical, and intolerant diversity towards various religious differences of opinion and literal understanding of the text of the Alquran and hadith. Everything done by radicals will be justified, legitimized and sovereign as God's law which is absolute truth.

Second, Ethical-Moral, is the role of living hadith in realizing public benefits, Kyai Azaim as a role model ulama has many followers in Shalawat Bhenning around 29 thousand every shalawat event. The title of an ulama is obtained through stages of process in society both formally and informally, after going through an objective assessment of the community, both moral integrity,

intellectual, expertise and worship (Harahap, 2012). The main task of the ulama is to do *amar ma'ruf nahi munkar*, which always has the sensitivity to encourage good, useful and beneficial actions for common life, preventing everything that can plunge and degrade the ethics of life (Vinet & Zhedanov, 2011). In this case, religious radicalism can degrade the ethical-moral life because it tends to cause violence in the name of religion.

In this context, Bhenning's lyrics, drama theater and Kyai Azaim's fatwa as living fatwa always point to ethics both as individual and communal beings. Ethics and aesthetics are sources of normative reference for moral values, behavioral attitudes, demands, message content or spirit. The value of something valuable that is considered to be fair, good, true and beautiful and becomes a guide or self-guidance. Every value can gain a moral weight if it is included in moral behavior, as Imam al-Ghazali that the existence of moral values in the heart that merges with the body which ultimately becomes the voice and conscience of man (Nawawi et al., 2023). Actually, there are several fundamental Islamic values that should be the core of religious guidance, namely faith, Islam, *ihسان*, piety, sincerity, *tawakkal*, gratitude, and patience (Gunawan et al., 2022).

The song lyrics and drama theater that Bhenning showed were ethical-moral-based political and economic strengthening. This can be seen from the internal factors that occurred before the modernization period was marked by the response of Muslims to the decline of Islamic political entities and ongoing conflicts between fellow Muslims (Syafaat & Usman, 2023). Similarly, the facts show that radicalism thrives because the government's economic policy is only centered on infrastructure development and at the same time ignores the development of human resources and socio-cultural aspects so that rural communities are marginalized in the economic system (Djelantik, 2006). In addition, the increasingly undirected acts of terrorism also affirm the argument that acts of radicalism that lead to violence also aim to fight against Islamic regimes that are considered un-Islamic (Nakhleh, 2008). The phenomenon of hardline groups that promote the implementation of Islamic law to eradicate immorality can be interpreted as a political strategy to gain mass support (Jamhari & Jahroni, 2004). As a result, this has given birth to identity politics that leads to populist religious sentiments in political battles. This political identity negates the space for moderation (*wasabtiyah*) that prioritizes maturity of thought.

The existence of a fatwa in Indonesia's public consensus, Shalawat Bhenning both his lectures and shalawat content contain character education to love the ideology of the Republic of Indonesia. For example, the song "*setlong ate setlong cinta*" contains character education which is innate, heart, soul, personality, character, behavior, personality traits, habits, temperament, and character. Whereas character is personality, behavior, character, character, nature, and character (Muthoifin et al., 2013). Character education loves the Indonesian nation among Muslim teenagers. Due to transnationalism, the love for the Indonesian nation has begun to erode. This is where the importance of education in molding the nation's generation. Intelligence with character is the real ultimate goal of education and the purpose of character education is to know goodness, love goodness, and do goodness (Danil, 2020).

### **Fresh Cultural Defense Approach**

Jam'iyah Shalawat Bhenning as a living hadith, Kyai Azaim prefers a symbiotic paradigm, where religion and the state have a reciprocal relationship. Therefore, Kyai Azaim in counteracting the radicalism of Muslim youth in Situbondo uses two input approaches, namely positive input and neutral input. Positive input is an attempt to de-ideology from radical understanding by

refreshing local culture. While the neutral input approach is to conduct fatwas packaged with cultural arts to increase public awareness of the latent dangers of radicalism (Golose, 2010).

First, the positive input approach. The male population in Situbondo Regency is 336.7 thousand people or 49.09% of the population. Meanwhile, the female population in the regency is 349.2 thousand people or 50.9% of the population. Situbondo Regency is dominated by the population aged 40-44 years, which is 53.9 thousand people. Followed by the 30-34 age group of 51.7 thousand people and the 35-39 age group of 51.26 thousand people with the majority of the population being Muslim (Documents, Situbondo Regency). The generation of Muslim teenagers needs a deepening knowledge of moderate Islamic studies in the midst of advances in technology and knowledge that are increasingly developing. With the cultivation of love for Indonesian ideology, it can make the generation moral, religious behavior and ready to face the challenges of digital modernization. Therefore, their challenge is social media that always propagates transnational Islam (Hilmy, 2014).

The recent implementation of Shalawat Munjiyat in Situbondo illustrates that Situbondo has a unique identity, with the creation of the Pancasila Santri City attribute. This attribute symbolizes the city of santri, where the people of Situbondo must adhere to the ideology of Pancasila. In Shalawat Bhenning there is an attribute in the form of song lyric content in Madurese accompanied by a lecture by Kyai Azaim, namely the strengthening of the three pillars of Pancasila, the 1945 Constitution and Bhinneka Tunggal Ika. This is reinforced by the large writing posted at the Sukorejo Islamic Boarding School as a symbol of Indonesian-ness in accordance with Islam. Indeed, there are several characteristics of radical movements in Indonesia that reject Pancasila, the 1945 Constitution, and Unity in Diversity. Overall, religious radicalism is a religious movement based on literal interpretation that has implications for the rejection of Pancasila and tolerance.

This is in line with Situbondo, which has a historical trajectory of the Santri City which witnessed the birth of Pancasila as a single principle. At the historic moment of the 24th Nahdlatul Ulama Congress in 1984 at the Salafiyah Syafi'iyah Sukorejo Islamic Boarding School, Situbondo National Heroes KHR. As'ad Syamsul Arifin succeeded in convincing scholars from various backgrounds of Islamic organizations to accept Pancasila as the Single Principle. One of the most important points that awakened Muslims at that time was the point of agreement which reads that "the practice of Pancasila is an inseparable part of the perfection of a Muslim's faith". This key can also unite the views of Indonesian Muslims to unite against views that clash Islam and the State, contrasting *ukhuvah Islamiyah* with *ukhuvah wathaniyah* which is actually harmonious and mutually reinforcing (Hasan, 2006).

The government and the Situbondo Police Chief always convey in Bhenning events that Muslim youth are youth leaders who must be able to ward off radicalism in the surrounding environment. Radicalism is now spreading following the existing era, not by face to face, but through social media such as Facebook, Twitter, and so on. In this context, all religions actually experience radicalism from all segments of life. In Islam, radicalism is taught to young generations through religious education, giving birth to a literal understanding. This mindset can create a narrow space for thinking, absence of accommodation and compromise (Setiawati & Ubaidillah, 2021; Syafi'AS, 2017). They assume that they view other teachings as infidel teachings. This thinking creates radicalism that requires sharia to be enforced in public life by coercion against other groups (Adiwilaga et al., 2024; Mulkhan & Singh, 2012).

Shalawat Bhenning also has a drama theater that illustrates the symbolic meaning of the resilience of Muslim teenagers in moderate religion. Then followed by Kyai Azaim's fatwa on the theme of religious moderation as well as dialog with Muslim teenagers. The theater group is a functional integration because its member components realize their functions and roles in counteracting Muslim youth radicalism together to defend Situbondo from traditionalism. Integration consists of three categories. First, normative integration, is the standard tradition of society to form a common life for those who bind themselves together. Second, communicative integration, is that effective communication can only be built for those who have an attitude of interdependence and cooperation towards a goal. Third, functional integration, is that it will only be realized if its members realize their functions and roles in togetherness (Benford & Snow, 2000).

In anticipating radicalism, there are song lyrics and drama theater of Islam Nusantara in Jam'iyah Shalawat Bhenning. Then Kyai Azaim gave a fatwa and interactive dialog with Muslim teenagers according to the theme. This concept is of concern to all parties. Educational institutions, which are institutions with strategic positions in shaping and developing attitudes based on certain views and values, need to be worked on properly. As institutions designed to counteract radicalism, educational institutions must have specific views and values that can be used to counter the logic of radicalism. Educational institutions that are considered to be closely related to efforts to stem the radicalization agenda (deradicalization) are religious education (Arifin, 2016). In principle, Islam is an open religion that rejects exclusivism and absolutism. Inclusive preaching is built on the pillars of plurality as *sunnatullah*, where plurality is the objective reality of humanity (Zuhriyah, 2012).

The lyrics of Bhenning's song in Madurese contain peace between fellow humans. Then Kyai Azaim gave a fatwa as well as an interactive dialog with Muslim teenagers. In principle, the Quran teaches peace and co-existence and on the contrary, strongly condemns all forms of violence and hostility (Munip, 2012). Radical ideas among Muslim teenagers do not stand alone, but must have a network connection with radical organizations outside the campus that already exist. Mubarak mentioned that there are two main causes of religious radicalism, especially in Islam, namely the factor of relative deprivation and the disorientation of values caused by modernization (Mubarak, 2007). Islamic radicalism occurs due to injustice, whether procedural, distributive, or interactional injustice (Nurjannah, 2013).

Efforts to counteract Muslim youth radicalism can be illustrated with a drama theater with the title "maintaining the culture of Situbondo elders". This is in line with Talcott Parsons' concept and theory of structural functionalism. This theory begins with four important schemes regarding functions for all systems of action. The scheme is known as the AGIL scheme (Adaptation, Goal attainment, Integration, Latent-pattern-maintenance) which can be done to preserve a culture (George & Goodman, 2012). Therefore, radicalism in Situbondo, in addition to being incompatible with Situbondo culture, is also incompatible with Islamic teachings because the methods used are revolutionary. Namely, reversing the existing good values drastically with violence and followed by extreme actions. However, what is done is in the name of the people and for the people with the aim that what is conveyed and done can be accepted by the community.

Second, the input-neutral approach. Situbondo is a district that is undergoing a democratic transition that has been *status quo*. Only then did Situbondo experience change after regent Sukarna Siswandi became regent in



2021. In principle, new governments that are in the process of democratic transition from authoritarian to democratic systems of government tend to lack stability with strong legitimacy (O'Donnell, 1986). This implies the potential for new currents to enter it. In this context, drama theater as a living hadith presented by Shalawat Bhenning on the insight of Indonesianness has four pillars based on Pancasila, as well as a way to sustain and elaborate efforts to realize the values of Pancasila in the practice of national life. In fact, the Islamic movement in Indonesia is not homogeneous, but has a fairly high degree of plurality and complexity. This happens because of the social background, level of understanding and different interests among each group (Ng, 2013).

The role of hadith in strengthening Islam in society requires a strong authority. In this case, Jam'iyah Shalawat Bhenning has the power of religious authority, namely Kyai Azaim. Religious authority can make assumptions into several forms and functions, namely abilities, powers and rights that aim to determine correct beliefs and practices, or orthodoxy and orthopraxy respectively. It aims to shape and influence views in accordance with a certain will, to identify, marginalize, punish deviations, *bid'ah* and misguidance of followers of a teaching (Fasadena, 2020). The one who has the religious authority of Muslim teenagers is the kyai who has great influence. Kyai can convey the messages of the Alquran, where he is the exclusive divine attribute authority. Allah can delegate attributes through scripture and miracles that are chosen to be intermediaries between Allah and humans (Mouline, 2011). Therefore, religious authority in Islam is manifested in selected people who have a mandate from the Divine to convey to the people.

In this context, Shalawat Bhenning in counteracting Muslim youth radicalism with two approaches both positive input and neutral input through maintaining local cultural refreshment, as follows: First, the slogan, "*tetep esto dbe' gburu tako' echapo' tola*". This term is in line with Kyai Azaim's lecture in the Shalawat Bhenning event which always emphasizes the historical foundation of the prophet in the nation and state. Historically, the daily life of the Prophet Muhammad confirmed Islam as a humanist and tolerant religion. In fact, in Fath Makkah the Prophet Muhammad showed a very humanist attitude, there was no revenge, let alone murder. The Prophet Muhammad in Medina made the Medina charter which reflects the values of tolerance towards non-Muslims (Jews). By having the opportunity, what the authorities can do is maximize power. The power here is the power to preach *amar ma'ruf nahi munkar* according to the commands of the Quran and Hadith. This power can be used as a jihad movement to defend the homeland (Zaman, 2012).

Second, the slogan, "*Dhika bhule taretan*". This slogan actually came from kyai Fawaid. Situbondo is a unique community that is different from other communities, where local wisdom is the mainstream in community behavior. Local wisdom as a system of beliefs, values and culture which is a sub of legal culture is a wealth as well as a power (natural resources) to be used as a national frame as an instrument in creating peace, togetherness, unity and integrity of the nation. Legal culture and local wisdom in Situbondo have three epicenters: the pesantren community, the indigenous community, and the cultural community. In the context of Situbondo, indigenous peoples are the majority of Madurese groups who have ancestral origins in certain geographical areas, have values, beliefs, economics, politics and culture.

Cultural society is a social community that has strong identity roots and creates a strong sense of community ownership and identity, characterized by the slogan, "*Dhika bhule taretan*," (you and I are brothers) and independent thinking. Local culture can be placed in a strategic position because culture has

a significant influence in counteracting radicalism. Culture cannot be separated from humans, where humans are cultured beings. Functionally, culture is a way of life owned by a group of people and then becomes a legacy from generation to generation (Al Hazmi, 2023). With culture, radicalism by itself does not have a strategic position to develop ideology in Situbondo, which has strong cultural roots.

The number of radical groups in Situbondo propagating their ideology massively is very dangerous for Situbondo culture. With the ease with which people can access the internet, the opportunity can be taken by the authorities to proselytize through cyber media. The cyber Islamic environment has the potential to change aspects of religious understanding. In the name of religion, a person or group of people feel they have the right to incite hatred, commit acts of violence against others, and acts of murder in various ways (Nawawi, 2017). Not infrequently, the perpetrators of acts of terrorism have received such doctrine since a young age (Wadi & Hamzanwadi, 2019). If Islam is dragged into an interpretation that is contrary to humanity, then Islam becomes a fossilized religion that is useless to humans (Wahid, 2009).

In tackling fundamentalism, Shalawat Bhenning as a living fatwa reinforces a moderate understanding that returns to the understanding of the predecessor (*bbunga towa seppho*). This is not only in the form of lectures but also in the form of a theater drama entitled, *'Esto dbe' ka ghuru'*. With a moderate understanding and a return to affirming the predecessors, fundamentalism is automatically rejected. Fundamentalism seeks to return to the Alquran and Sunnah which are considered normative models of life. Moreover, fundamentalism is often associated with political activity, extremism, fanaticism, terrorism, and anti-Americanism. Therefore, this term is considered by Esposito to be too loaded with Christian presuppositions, Western stereotypes and implies a monolithic threat that does not exist (Esposito, 1994).

Likewise, song *Hiẓb Basmalah* every event is carried out by embracing hands between one another which has a symbolic meaning of agreeing in differences (Basmalah, 2020). This is an awareness in anticipating radicalism, which in the end emerges violence, as in the 1996 Situbondo riots, where lives were lost, property was lost, and others became victims of inter-religious riots. Religions clashed with each other to show who was the most righteous. This event leaves a flawed difference without religious tolerance. In fact, humans are destined to have differences, but instead differences are used as a tool to blame each other, even within the same religion there are often divisions (Nasution, 2019).

In the history of Situbondo, it is mentioned that the power of kiai became increasingly institutionalized along with the spread of tarekat and pesantren. The kiai have preserved themselves not only as informal leaders and can give fatwas. The cultivation of morality by Jam'iyah Shalawat Bhenning will close the door to radicalism among Situbondo Muslim youth by following the culture of the predecessor kiai. If there is a new religious group that deviates and causes unrest for the mainstream religious group (mainstream: Nahdlatul Ulama), then it will be considered a radical group. With the approach of maintaining with cultural refreshment, groups that are different from Nahdlatul Ulama are automatically rejected and marginalized. Culture without being refreshed according to the situation and conditions is usually difficult to accept by Muslim teenagers. This is the strategy of Selawat Bhenning in counteracting radicalism with a very significant and effective soft approach.

## CONCLUSION

Based on the description above, it can be concluded that Shalawat Bhenning as a living hadith in counteracting the radicalism of Muslim youth in Situbondo has two typologies, namely humanistic and ethical-moral. Jam'iyah Shalawat Bhenning as a living hadith in counteracting the radicalism of Muslim youth in Situbondo has two approaches, namely two input approaches, namely positive input and neutral input. Both approaches are carried out by maintaining cultural refreshment (fresh cultural defense). This implies that the door to radicalism is closed among Situbondo Muslim teenagers. The contribution of this research recommends the need for an approach used by Jam'iyah selawat through fresh cultural defense in counteracting radicalism, both a soft approach in campaigning for moderate Islam and a measurable hard approach (accurate, precise and valid)

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International Journal of Multidisciplinary of Higher Education (IJMURHICA)

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