

The Phenomenon of Fiqh Differences in Public Life

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ABSTRACT

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Indonesia is a country with the largest Muslim population in the world. So it is very likely that there are differences in fiqh in the life of the Islamic community in Indonesia. The phenomenon of these differences certainly has an impact on the life of the community. It certainly requires a good solution so that the phenomenon of differences in fiqh in the lives of Muslim communities in Indonesia does not have a bad impact. In this case, the author formulates the formulation of the problem What are the differences in fiqh in the lives of Muslim communities in Indonesia and what should be done so that the differences in fiqh do not have a bad impact.

The method used is a qualitative method, the results of the study state that the differences in fiqh that occur in the lives of Indonesian people occur due to a lack of understanding in ordinary people regarding the differences that must occur in terms of fiqh, as well as the lack of information related to the differences that commonly occur in fiqh due to the lack of literacy and the lack of following fiqh studies that are different from those that have been read, or understood by the community.

1. Introduction

The phenomenon of fiqh differences in society in Indonesia, which is a country with the largest Muslim population in the world, is certainly very likely to occur. This happens because of differences in understanding that have an impact on the differences that occur in the application of fiqh, especially those related to worship.

The differences that occur will become problematic when the understanding that covers the community is quite narrow and there is also an element of delivery by teachers or ustadz who tend to limit information related to differences in fiqh that plural occur in the lives of Muslim communities everywhere and throughout the ages. Meanwhile, the existence of quite a lot of Islamic organisations in Indonesia adds to the emergence of differences in fiqh in Indonesian society. In addition to the many Islamic organisations in Indonesia, the differences in fiqh are getting stronger with the claims of some teachers or ustadz who claim that what they say is the most correct and most in accordance with the teachings of the Prophet Muhammad PBUH.

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How the differences in fiqh understanding occur and what solutions should be done to minimise fiqh differences in society will be discussed in this article. community perceptions of tabligh pilgrims in the application of Islamic religious education values in Musolah Al-amanah, Durian street, West Palu, will be discussed in this article.

2. Literature Review

2.1 Phenomena

Phenomena are a series of events and forms of conditions that can be observed and assessed through scientific glasses or through certain disciplines. (waters; 1993).

2.2 Society

J.P. Gillin says that society is the largest human group that has the same habits, traditions, attitudes, and feelings of unity. society arises from the existence of a collection of individuals who have lived and worked together long enough. In that long enough time. (Beni Ahmad Saebani; 2012).

2.3. Fiqh

According to Shaykh Shlaih al Ustaimin, fiqh is knowing the laws of Shar'i which are amaliyyah with detailed arguments. Meanwhile, according to Imam Az Zarkasyi, fiqh is the knowledge of the laws of Shari'i which are amaliyyah which are extracted from detailed arguments. Meanwhile, Imam Al Haramain said that fiqh is the knowledge of the laws of mukallaf actions by shar'i not by reason. (Abdul Malik Al-Juwaini: At-Takhlish fi Ushul Al-Fiqh Daarul Basyair Al-Islamiyyah p 105). Based on the opinions of several scholars above about the meaning of fiqh, it can be concluded that the knowledge of the laws of Shar'i which are amaliyyah based on detailed arguments.

2.4 Society

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3. Methodology

This research was conducted through the application of the literature review research method which involves a series of data collection activities from various literature sources. This method involves the process of collecting and analysing information relevant to the problem being studied, and presenting the results of the data collection process. The sources used in this method include various types, such as books, magazines, articles, journals, and other sources that contain information related to the focus of the research.

4. Results and Discussion

4.1 The phenomenon of differences in fiqh

The phenomenon of differences in fiqh in society occurs because of the large Muslim population in Indonesia with different backgrounds, both ethnic, customary, academic, as well as differences in information related to fiqh itself. The differences are also related to the existence of various Islamic organisations and groups in society that have different views in terms of fiqh, which is exacerbated by the claims of some teachers or ustadz who state that what is conveyed or what is issued by teachers or ustadz or certain organisations or groups is the most correct or most in accordance with the teachings of the Prophet Muhammad PBUH. which results in further exacerbating differences in fiqh that have an impact or result in friction and even hostility among Muslims in Indonesia. This hostility or friction will certainly weaken Muslims in Indonesia. This can be seen from the mutual abuse in responding to differences in fiqh. Whereas there are at least three points to be considered in seeing differences in fiqh, namely:

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First, differences of opinion cannot be rejected, second, that not at all points we can differ, and third, that differences are only among the ualama, not in the general public. (Ahmad Sarwat, Lc, MA: 2018)

1) The nature of creation factor

Difference is a natural phenomenon that is in line with the nature of human creation. Allah Himself explains the differences that exist in human creation which is juxtaposed with the creation of the heavens and the earth which is a sign of the greatness of Allah swt. (Muhammad Ikhsan: 2016).

As Allah says in Surah Ar Rum verse 22 which means: "And among His signs (greatness) is the creation of the heavens and the earth, the difference in your language and the colour of your skin. Indeed, in such things there are signs for those who know". The nature of human creation, which is identical to differences, is the basic reason for the occurrence of ikhtilaf views, something that cannot be avoided. However, the wisdom must be learnt, so that ikhtilaf provides a positive contribution, instead of being a spark for division.

2) Morality factor

The morality of a person is closely related to the cause of differences in fiqh views. If a person's morals or ethics are bad in responding to differences, of course this makes differences unavoidable. But if a person's morality is good, God willing, differences will be minimised, or even if differences occur, it does not reach a destructive level.

The influence of lust, which gives birth to the despicable attitude of ta'aşub (fanaticism), the cult of an individual or a figure, the envy in the heart that leads to disagreeing with the opponent in all matters. All of these lead to disputes and disputes that are despicable. The involvement of these passions often leads to differences in discourse on various issues of khilāfiyah ijtihādiyah.

3) Scientific Factors

The study of the scientific causes of ikhtilaf is an interesting discussion. After knowing that ikhtilaf is an unavoidable fitrah, and without closing our eyes to the existence of immoral causes. By understanding the scientific reasons for the occurrence of ikhtilaf, it becomes clearer to understand the importance of By understanding the scientific causes of ikhtilaf, it becomes clearer the importance of putting every issue of khilafiyah in its proper place. Each issue comes with a different model, requiring a different response, so it cannot be generalised and generalised.

4.2 Effects of fiqh differences

Based on the data obtained, these are some of the effects of the differences in fiqh that occur in Muslim communities in Indonesia, among others:

1) Causing the weakness of the Muslims.

This is because the differences that exist and continuously occur certainly result in the weakening of the Muslims in terms of unity which will ultimately weaken the strength of Muslims in Indonesia. So that with the unification of Muslims in Indonesia, it will be easy for certain people or groups to pit Muslims against each other.

2) Feeling as the most correct group

That by addressing differences in terms of fiqh that are too excessive makes a person or group of people feel as the most righteous which results in the emergence of demeaning behaviour and even insulting other people or other groups that are different from them.

3) Divisions and hostility among Muslims.

With differences in fiqh that are addressed excessively among the community, of course, it results in divisions and hostility among Muslims, which leads to disharmony among Muslims in Indonesia, which often results in physical and psychological conflicts.

4.3 Solutions to the effects of differences in fiqh

After conducting research in the form of collecting data, the authors get the results that several things can be a solution or can minimise the effects of differences in fiqh, among others:

1) Adab and akhlaq in differing opinions

Good manners in differing opinions in the realm of fiqh differences are needed so that these differences do not lead to hostility. For that in the difference of opinion is highly recommended not to berate each other, insult, and do other things that can hurt the feelings of people who differ with him.

2) Quoting the opinion in full

It is not allowed to immediately blame other people's different opinions, but it should first quote the opinion of a person or scholar related to this matter equipped with reasons and arguments. Making the different opinion a choice that must be respected and not just criticise and accuse that the different opinion is wrong and the right one is personal opinion.

3) Not imposing one's own or one's group's opinion

In fact, differences in fiqh must exist, both in terms of individuals who are qualified in fiqh and groups that have a legal basis in fiqh differences. This will be a problem if a person or group of people impose their opinions and do not want to hear and respect different opinions.

So respecting and accepting different opinions in terms of fiqh which is certainly not at odds with sharia is a necessity that should be owned by a person or group of people. So that when the differences are addressed properly then the disputes and divisions and even hostility can be avoided.

5. Conclusion

Differences in matters of fiqh are a necessity that must occur within the body of Muslims. So what must be considered is that ijtihad is the domain of the scholars, while ordinary people only follow the opinions of the scholars, so excessive differences must be avoided. Forcing opinions must also be avoided, because basically the differences in fiqh that occur between the scholars each have a basis or legal basis. Adab and good manners are things that must be prioritised in addressing differences in fiqh. Quoting in full the opinion of a scholar and describing the documentation as well as possible is something that really needs to be done in differences of opinion on fiqh issues. Always addressing differences of opinion with proportionality will make the difference will be a common thing so that it does not lead to divisions and hostility. Because the improper response to differences in fiqh will cause disharmony in community life.

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