

The Aqidah Education in *Ahlu Sunnah wa al-Jamâ'ah*: A Comparative Study

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Abstract

This study aimed to discover the similarities and differences in the concept of *creed* education between Tebuireng and al Irsyad Islamic boarding school. This research used a descriptive qualitative method. The data were collected by using observation, interviews, and documentation. Two schools expected students to have thoughts and creeds according to the teachings of the *Ahlu Sunnah wa al-Jamâ'ah*. Yet, to be a person who has good morals. The similarities in teaching materials that serve as learning guidelines include the Al-Quran and the book of Sahih Bukhari Hadith, whereas in learning methods include lecture, discussion, question and answer methods, *sorogan*, *bandongan*, assignments, demonstrations, habituation, reward, and punishment. The assessment methods include formative, sub-formative and summative exams in oral-writing exams and to assess behavior using observation and journal methods. The difference in purpose lies in the attitude towards the input and output of the students. Tebuireng Islamic Boarding School emphasizes the preservation of religious traditions. Al Irsyad Islamic Boarding School emphasizes implanting new understandings but is still based on the most authentic sources; Al Quran and sunnah.

Abstrak

Penelitian ini dilakukan untuk mengetahui persamaan dan perbedaan tentang konsep pendidikan *creed*. Penelitian ini adalah penelitian kualitatif deskriptif dengan data yang diambil melalui observasi, wawancara dan dokumentasi. Hasil menunjukkan terdapat persamaan tujuan yang meliputi kemampuan dan kompetensi peserta didik. Peserta didik harus memiliki kekuatan *creed* terhindar dari pemikiran yang tidak sesuai dengan ajaran Islamic Boarding School, dan terwujudnya pribadi yang berakhlakul karimah. Persamaan bahan ajar yang menjadi pedoman pembelajaran meliputi Al-Quran dan Kitab Hadis Sahih Bukhari. Persamaan metode pembelajaran meliputi penggunaan metode ceramah, diskusi, tanya jawab,

sorogan, bandongan, penugasan, demonstrasi, pembiasaan, serta reward and punishment. Persamaan evaluasi metode meliputi ujian formatif, sub formatif dan sumatif. Bentuk ujiannya dengan tulisan dan lisan. Untuk menilai perilaku menggunakan metode observasi dan jurnal. Adapun perbedaan tujuannya terletak penyikapan terhadap input dan output santri.

Keywords

Aqedah education, Islamic boarding school, *Ahlu Sunnah wa al-Jamâ'ah*

Introduction

Education has a very important position in Islamic teachings. The urgency of education can be seen from the existence of many verses in the book that discuss education. These verses generally discuss the importance of seeking knowledge without distinguishing between general knowledge and religious knowledge (Majid, 2012). However, seeking religious knowledge is very important, because it is in accordance with the Indonesian nation's philosophy, the first precept of Pancasila. In addition, Islamic education is also in line with the opening of the 1945th constitution (Majid, 2012).

Law of the National Education System (SISDIKNAS) Number 20 of 2003 expressly states that among the goals of the Indonesian nation's education is to form a national person who believes and is pious as stated in articles 3, 28, 36 and 37. Then it confirmed that in Indonesian Republic Regulation Number 55 of 2007 that the government is concerned about fulfilling Religious Education toward Indonesian people. The regulation states that among the goals of religious education is the realization of increased faith, piety and noble character in students (Simpuh Indonesian Religion Ministry, 2023). It is also emphasized in the Decree of the Minister of Religion Number 184 of 2019 concerning Guidelines for Curriculum Implementation in Madrasas which emphasized that the creed subject is one of the subjects that must be studied in every Islamic education at every level (Jakarta Indonesian Religion Ministry, 2023).

In Indonesia, Islamic Boarding School is an icon of education, especially for previous Muslim communities. Muzammil Qamar termed it as a center for Islamic education and . Even Muzammil Qamar added that Islamic Boarding School is one of the oldest models of Islamic educational institutions that are developing and living in Indonesia. The existence of Islamic Boarding School as a center for Islamic education and Islamic thought has a major influence on the spread of Islam in an area. The existence of Islamic Boarding Schools as Islamic educational institutions has spread and reached almost all corners of Indonesia (Qomar, 2006).

Ronald A. Lukens-Bull (2010) defines Islamic Boarding School as a model of Islamic education that is traditional and has a high level of exclusivity, especially in the religious curriculum. According to Ronald, these educational institutions are generally led by a Kyai who is the owner, manager, teacher and community leader. Among the Islamic boarding schools that spread across the country, there are two Islamic Boarding Schools which have great influence both ideologically, socially and politically. The two Islamic Boarding Schools are the Tebuireng Jombang Islamic Boarding School and Al-Irsyad Tenggara. Tebuireng-Jombang Islamic Boarding School was founded by a national figure named KH. Hasyim Asy'ari in 1899. Tebuireng Islamic Boarding School was seen as a reference for Islamic Boarding School throughout Indonesia in the 20th century. This cannot be separated from his founding father figure as a national figure, and as the founder of Nahdlatul Ulama (NU), one of the largest Islamic organizations in Indonesia which is based on the Asy'ariyyah creed (Arifin, 2013).

Al-Irsyad-Tengaran Islamic Boarding School is located in the Salatiga area, Semarang district. This Islamic Boarding School was founded in 1985. Al-Irsyad-Tengaran Islamic Boarding School is known as the stronghold of the Salafiyah faith, who has a vision and mission to purify the Islamic faith from things that are considered contrary to Islamic law. According to Waskito, the existence of the Al-Irsyad-Tengaran Islamic boarding school had a very big influence on the spread of Salafiyah understanding in Indonesia (Waskito, 2012).

The Tebuireng-Jombang Islamic Boarding School is an educational institution founded by the founder of Nahdlatul Ulama (NU), KH Abu Hasan Asy'ari. Its organizational status is expressly listed in the NU Statutes and Bylaws (AD/ART) which state that this organization is an organization with the ideology of *Ahlu Sunnah wal-Jamaah* (Nuralim, 2014). The Tebuireng-Jombang Islamic Boarding School is an educational institution founded by the founder of Nahdlatul Ulama (NU), KH Abu Hasan Asy'ari. The Tebuireng-Jombang Islamic Boarding School is an educational institution founded by the founder of Nahdlatul Ulama (NU), KH Abu Hasan Asy'ari. Its organizational ideology is expressly stated in NU's Statutes and Bylaws (AD/ART) which state that this educational organization adheres to the ideology of *Ahlu Sunnah wal-Jamaah* (Al Irsyad, 2015). Therefore, the researcher is interested in examining the similarities and differences between creed education in the two *Ahlu Sunnah wa al Jamaah* Islamic boarding schools both in the scope of objectives, processes and evaluation. Both the Tebuireng-Jombang Islamic boarding school with its Asy'ariyah school of thought, and Al-Irsyad-Tengaran with its Salafiyah faith.

There are several studies related to the education of the *Ahlu Sunnah wal-Jamaah* faith, at the Tebuireng Jombang Islamic boarding school, and Al Irsyad Tenganan Islamic boarding school. One of them is the articles written by Zainal Anshari and Ahmad Hanif Fahrudin who did research about *Historical Traces of Al-Irsyad Al-Islamiyah*. Published by Akademika, volume 14, number 1, June 2020. This research discusses the systematization of childcare at the Al Irsyad Tenganan Islamic Boarding School. However, this study does not specifically discuss creed education.

Syaifudin, Zella Zefilani, Ridwan Erminda in 2022 also studied at *Islamic Boarding School* but in the field *Management Models*. The study focused on the management of Islamic boarding schools only, but does not focus on systemizing learning, especially learning the *Ahlu Sunnah wal-Jamaah* faith. On the other hand Sri Bulan Suci and Burhanuddin made the research about *Comparative Study of Learning Outcomes of Akhlak creed Between Students Living in Pondok and Outside Pondok*. The article published by Al-Mutsila, in volume. 3, number, year 2021. Sri and Burhanuddin made the explanation about faith education by comparing the quality of learning achievement between students who live in Islamic boarding schools and outside Islamic boarding schools. The research focuses on learning achievement results. Likewise, the research object is different from the research that will be carried out.

While Lutfiani, Hilyah Ashoumi made the research about *Internalizing the Values of Religious Moderation Through Aswaja Learning and Its Implementation Against Student Anti-Radicalism Attitudes* that published by Dar El Ilmi: Journal of Religion, Education and Humanities, volume 9, number 2, month October 2022. This study discusses Ahlussunnah wal Jamaah directly, but the focus of the discussion is on staging radicalism and anti-radicalism education. As for the side of faith education, it is not specifically discussed. Otherwise Sirojul Fikar and Ahmad Saefudin wrote about *Embedding Ahlu Sunnah wal-Jamaah An-Nahdliyah Education Values at Pecangaan Jepara Islamic Middle School*, that published by Jasna: Journal for Aswaja Studies volume 2, number 1. This study discusses integrating nahdliyah values and the article does not specifically discuss the *Ahlu Sunnah wal-Jamaah* faith education. In addition, his research was carried out at Pecangaan Jepara Middle School.

Beside Siti Suwaibatul Aslamiyah and Rizqi Arifianti wrote the research about *Cultivating Thoughts of Ahlu Sunnah wal-Jamaah An Nahdliyah Values*, published by Darajat: PAI Journal Volume 5 Number 1 June 2022. This study discusses in general the values of *Ahlu Sunnah wal-Jamaah* and does not specifically discuss faith education at the Tebuireng Jombang Islamic boarding school. Fadlan Fahamsyah made the research about salafi though on the title *Dynamics And History Of Salafi Thinking, Surabaya: Jurnal Al-Farwa'id*, Vol. X No.2 September 2020. This research

focuses on the dynamics of Salafi thought towards the times. It does not focus on discussing the education of Islamic faith at the Al Irsyad Tenggara Islamic boarding school. Moreover the research does not focus on faith Islamic creed teaching, especially the creed of *Ahlu Sunnah wal Jamaah*. Slamet Muliono Redjosari wrote about *Salafi, Educational Institutions and Da'wah Resistance* published by Journal of Al-Fawa'id Stai Ali Bin Abi Talib Surabaya, volume xi number 1 in March 2021. This research focuses more on the spread of salafi da'wah in society. The research does not specifically discuss Ahlussunnah *wal Jamaah* creed education in Salafi Islamic Boarding School. In addition, the research focuses on the causes of resistance in society which is caused by a lack of understanding. Last but not least, Fadri Septa, Syaripudin Basyar, and Zulhannan in 2022 made the research entitled *The Effectiveness of Ruble-Based Islamic creed Learning* at MTS Muhammadiyah Bandar Lampung. This study discusses the effectiveness of learning the faith, but does not discuss specifically about the *Ahlu Sunnah wal-Jamaah* faith. Besides that, the research focus is on the Rubelmu Muhammadiyah learning method. At last, Adnin in 2020 wrote the research entitled *Epistemology of Kalam Asy'ariyah and Al Maturidiyah* that was published by Al Hikmah: Journal of Theosophy and Civilization. The Research discusses the concept of thinking about the Ash'ariyyah and Maturidiyyah beliefs. However, it does not specifically discuss the educational process that must be undertaken by a student, and is carried out by educators to ensure the achievement of learning objectives.

Methods

This study uses a descriptive qualitative approach using two types of research methods, namely case study research and field research. Data was collected using three techniques: observation, interviews and documentation. Observations were made by observing the process of learning the creed which took place in the two Islamic Boarding Schools. Interviews were conducted with leaders, teachers and students of each Islamic Boarding School. The sources of documentation are taken from printed written files such as profiles, curriculum documents and student textbooks for each Islamic boarding school as well as online files such as the official website of each Islamic boarding school. The research was conducted using several techniques ranging from data reduction, data presentation to verification and conclusions (Meolong, 2013).

Results

In Arabic linguistic studies, the word sunnah means a good or bad way or journey of life (Ibn Mandzur, 2010), while *al-Jama'ah* literally means a large number of people formed by individual desires (Abd. Karim,

1995). Al-Jama'ah also means gathering, agreeing, and gathering which is the antonym of the word *faraqa* which means division (Ibn Nadhim, n.d.).

In translating the sunnah terminologically, Ibn Faris (395H) argues that the sunnah has a historical meaning (*sirah*) of the Prophet's life. In line with Ibn Faris, Az-Zabidi (1414 H/1994 M) argues that the sunnah is the way (*thariqah*) of the prophet specifically (Al Zabidi, n.d.). More broadly, Ibn Rajab (726-795H) argues that sunnah is the path (*thariqah*) that a Muslim follows, including holding fast to the sunnah of the Prophet and the *khulafā* al-Rashiddin, in the form of beliefs, practices, and sayings (Ibn Rajab, 2022). Al'Aql (1998) argues that sunnah is a guideline that is firmly held by the Prophet and his companions both in knowledge, beliefs, words and deeds. Ibn Taimiyah (661-728 H) argues that sunnah is everything that is prescribed by Allah and the Messenger (Ibn Taimiyyah, 1990). While Al-Syatibi (890H) argues that the word sunnah is used for what is quoted from the Prophet specifically that is not mentioned in the book of Allah (Al Syatibi, 2006). In another book, al-Syatibi sunnah is the opposite of heresy. Syatibi also added that *ushul* scholars view that sunnah is a binding source of law (Al Syatibi, 1997).

Different from the meaning of sunnah, in the meaning of Al-jamaah there are some differences of opinion. The first sect is the group that understands al-Jamaah according to the lexical meaning, which is a group of people as understood by al-Syatibi, Ibn Abi al-Izz (2000), and Khalil Kharas (2001) who think that al-Jamaah is the first generation of Muslims who includes the companions, the *tabi'in*, *al-atba' al-tabi'in* and those who follow their footsteps until the Day of Resurrection (Al Syatibi, 2006). The second group understands al-Jama'ah literally meaning as a truth, not always indicated by the number. This opinion is held by Ibn Taimiyyah who refers to the Companion of the Prophet, Abdullah Ibn Mas'ud (Ibn Taimiyyah, 1996). Another group thinks that al-Jama'ah requires obedience, al-Tabari (310H) thinks that al-Jama'ah has the meaning of gathering in Islam, that is gathering in obedience to Allah and His Messenger and carrying out all His commands, and the opponent of al-Jama'ah is al-'adawah (enmity) (Al Thabari, 2014).

Some scholars argue that the term *Ahlu Sunnah wa al-Jamaah* is a derivative of its meaning linguistically, both meaning Ahlul Hadith and a group of people who follow the Sunnah of the Prophet and his companions from all aspects. As expressed by Ibn Taimiyah, Ahlus Sunnah wal-Jamaah are the people of hadith, but not only those who hear, record and narrate hadith, but also those who have the right to take care of it, know it, understand it, outwardly and inwardly. *Ahlu sunnah* is the Companions of the Messenger and everyone who follows the *manhaj* of the selected Tabiin, then the Ashab al-Hadith and those who follow them (Ibn Taimiyyah, 1986). This group is known as the Salafiyun, which is a group that

prioritizes naql arguments (scriptures of sharia) compared to aql arguments (logic), prioritizing ma'tsur over ma'qul, prioritizing riwayat over dirayah (Muhammadiyah, 2004).

Some others argue that the term *Ahlu Sunnah wal-Jamaah* has no correlation with its meaning terminologically, because what is meant is one of the schools of thought of al-Zabidi in translating the thought of Imam al-Ghazali 450-505 AH is the thought of *Nashiru al-Sunnah* (the savior of the Sunnah of the Prophet `Abu Hasan al-Ash'ari 260-324 H and Abu Mansur al-Maturidi (Watt, 1994).

Abdul Qahir al-Baghdadi asserted that the *Ahlu Sunnah wa Al-Jamaah* consisted of two groups consisting of; (1) *ahlul ra'yi* and *hadith* (Ash'ariyah and Maturidiyah), (2) experts in jurisprudence (Hanabilah). Still according to Al-Baghdadi, no matter how great the difference between the two, both scholars of kalam and jurisprudence agree on one point that among the disagreements that occur there is not the slightest intention to mislead and lead others to the path of error and disobedience. Thus both groups deserve to be called safe groups. Therefore, for those who agree with those two groups and do not violate them with bid'ah, then they enter the group of *jumhur* scholars from the Shari'i group, Abi Hanifah, Auza'i, Tsauri, and other Atsariyah groups (al-Baghdadi, 2008).

There are two sects of *Ahlu Sunnah wal Jamaah* divided into two groups, namely the Salafiyyah and Ash'ariyah groups. Here is the explanation:

- a. The Salafiyyah sect or known as the Salafi is the *Ahlu sunnah wal-Jamaah* who are not willing to get involved in the struggle of the scholars of kalam. This school of thought chooses to return to the teachings of the Qur'an and As-Sunnah, by believing in it in its entirety and without involving reason in understanding the unseen. They are known as puritan groups as done by Imam al-Tahawi, Ibn Taimiyah, Ibn Hazm. Imam al-Tahawi's attitude is basically not a new thing, because that attitude is the attitude taken by previous hadith scholars such as Imam Ahmad. However, Muslims are now more familiar with the creed al-Tahawiyah (Anshari, 2008). The thought of Ahmad ibn Hanbal, al-Tahawi and Ibn Taimiyah (Salafiyyah) was then developed by Muhammad ibn Abdul Wahhab in the Hijaz region with the political support of the Saudi government (Nasution, 1986).
- b. Ahlussunnah was widely used after the emergence of the Asy'ariyah and Maturidiyah schools, two schools that opposed the Mu'tazilah teachings. The Ahlussunnah sect emerged because of the courage and efforts of Abu Al-Hasan Al-Asy'ari around 300 H. Al-Asy'ari full name is Abu Al-Hasan 'Ali bin Ismail bin Ishaq bin Salim bin Ismail bin 'Abdillahbin Musa bin Bilal bin Abu Burdah bin Abi Musa Al-Asy'ari. Al-Asy'ari's father was a scholar of Ahlussunnah and an expert on

hadith. Al-Asy'ari adhered to the Mu'tazilah ideology only until the age of 40. After that, suddenly, he announced before the congregation of the Basra Mosque that he had left the Mu'tazilah ideology. Abu Hasan positioned himself as a defender of the beliefs of the Salaf and promised to explain the errors in the opinion of the Mu'tazilah. (Adnin, 2020).

Discussion

The name Tebuireng comes from a hamlet in the Cukir village area. The community has different opinions about the origin of the name Tebuireng. Some argue that the name is taken from the name of an animal, *kebo ireng* which means black buffalo. Another opinion believes that the name is taken from the name of the *ireng* sugar cane plant, which is a black sugarcane tree. Some believe that the name was given by the Majapahit royal officials who chose high in the area after embracing Islam.

Its founder is Muhammad Hasyim Asy'ari bin Abdul Wahid bin Halim or known by the Indonesian people as Kh. Hasyim Ash'ari. Kh. Hasyim Asy'ari is known as an Indonesian hero as well as the founder of the largest Islamic organization in Indonesia, namely Nahdlatul Ulama. Kh. Hasyim Asy'ari was born in Jombang in 1874 M/ 1287 H, and died at the age of 52, namely in 1926 M/ 1339 H.

The Tebuireng Islamic Boarding School was born to respond to the widespread behavior of the moral decadence of the people in the Tebuireng area which has become a tradition. Starting from asocial actions to crimes. The existence of Islamic boarding schools is expected to change people's lives to return to Islamic teachings and stay away from all forms of immoral behavior. The Tebuireng Islamic Boarding School was founded in 1910 with 8 students. Currently the Tebuireng Islamic Boarding School students have reached 2000 people. Initially, Tebuireng Islamic Boarding School used to be a Islamic Boarding School with a traditional learning system, but now the Islamic Boarding School has developed. Currently, Islamic boarding schools have adopted a formal learning system with the establishment of several educational units such as SMP, SMA, MTS and MA. In addition, the Tebuireng Islamic Boarding School also has higher education institutions in the form of universities and *ma'had ali* (Amrullah, 2015).

According to Syaifudin (2022), a Islamic Boarding School can develop if it generally adheres to several principles of education management including the sincerity of educators and teaching in imparting knowledge, honesty in assessing and achieving student results, being able to maintain the mandate that has been given by the community, having a fair attitude, responsibility, dynamic, practical, and flexible. The Islamic boarding school which will be discussed next is called the Al Irsyad Islamic Boarding School. Al Irsyad Islamic Boarding School was founded in Butuh

Village, Tengeran, Semarang to be precise on the slopes of Mount Merbabu. Founded by several religious figures who joined the management of the Semarang Al-Irsyad al-Islamiyah branch which was spearheaded by Umar Abdat. The Islamic boarding school was founded on 1 Muharram 1408 H, coinciding with 26 August 1986 AD. The establishment of the Islamic Boarding School was started by building six local classes. The teaching and learning process began in the month of Dzulqa'dah 1409 H or July 1988 M. The establishment of the Islamic Boarding School was started by building six local classes. While the teaching and learning process begins in the month of Dzulqa'dah 1409 H or July 1988 M (Al Irsyad, 2011).

After Umar Abdat's death, the management of the Al Irsyad Islamic boarding school was handed over to his sons as administrators of the foundation and the DPP (Central Executive Board) of the Al Irsyad Islamic School. The Central Executive Board (DPP) of the Al Irsyad Islamic School is an institution that oversees all schools born under the Al Irsyad flag. Among Umar Abdat's sons who once led the Al Irsyad Islamic School DPP were Khalid Bawazier, Audh Makki and Muhammad Harara.

Al Irsyad Islamic Boarding School is known as a pioneering institution for the *Ahlu Sunnah wal Jamaah* of the salafi or salafi school of preaching, especially in the Tengeran area of Semarang. Even several national Salafi figures had become educators at this Islamic Boarding School (Syiaruddin, 2015). The da'wah carried out by this Islamic Boarding School is the da'wah brought by salafi *ahl hadith* scholars such as Imam Ibn Taimiyah, Muhammad bin Abdul Wahab and Imam Salih al Fauzan which leads to the purification of Islamic religious teachings in order to avoid deviating beliefs from Islamic law which contain shirk, and superstition to return to the teachings of the salaf al-Salih and return to the practice of the Al-Quran and Sunnah (Al Irsyad, 2011). The important figure who founded the Al Irsyad Islamic boarding school was Ahmad Surkati Al Anshori, he was a native Sudanese Mecca scholar. Came to Indonesia at the request of Jami'at Khair, an association of Indonesians of Arab descent and was founded in 1905M (Anshari, 2020).

At first, in 1998 the Al Irsyad Islamic boarding school opened two levels of education, namely the junior high school level, Mutawasithoh or Madrasah Tsanawiyah (MTs) and the *Tajribi* Level, which is a level of education intended for high school graduates so they can continue their education to universities in the Middle East. both Saudi Arabia, Egypt, Already and others. This Tajribi level was then transformed into I'dad Muallimin or Religious Aliyah Madrasa (MAK) in 1999 under the auspices of the Ministry of Religion. Currently the Al Irsyad Islamic boarding school also has a basic education institution called Madrasah Ibtidaiyyah Tahfidzul Quran (MTQ) (Al Irsyad, 2011).

In this section, we will discuss the profiles and four components of *Ahlu Sunnah wa Al-Jamaah* education at the Asy'ariyyah Tebuireng and Salafiyah Al-Irsyad Tengaran schools with reference to research results using both interview methods, field observations and studies of sources used by Islamic Boarding School in faith education. In addition, the researcher also tried to discuss the comparison of the curriculum of creed education in the two Islamic boarding schools in terms of objectives, teaching materials, learning methods and methods of evaluating creed education at the *Asy'ariyyah* Tebuireng Jombang Islamic boarding school and the Salafi Al Irsyad Islamic boarding school Jombang.

There are several similarities between the Tebuireng Jombang Islamic Boarding School and the Al Irsyad Tengaran Islamic Boarding School in terms of *Ahlu Sunnah wal Jamaah* faith education, which includes objectives, teaching materials, learning methods, and learning evaluation. The details are as follows: The results of the study regarding the educational goals of *Ahlu Sunnah wal Jamaah* Islamic boarding schools in Tebuireng and Al Irsyad Tengaran show several similarities and differences. The similarities include:

- 1) Santri has immunity, able to distinguish between the thoughts of *Ahlu Sunnah wal Jamaah* which are taught in Islamic boarding schools and other different thoughts.
- 2) Realization of noble character in the daily life of students of *Ahlu Sunnah wal Jamaah* education has been proven to encourage religious moderation. Students can become more tolerant of different thoughts and religious differences. So that a safe and peaceful environment can be created (Luthfiani, 2022). this was also emphasized by Galabi (2021) that among the factors causing the high level of religious moderation in students who have studied the *Ahlu Sunnah wal Jamaah* creed is because the basic concept of *Ahlu Sunnah wal Jamaah* is *tawasuth* which means a moderate attitude in dealing with everything, not excessive, not radical, but still adhere to the principles and main teachings set by Islam. Efendi (2021) added that apart from the attitude of *tawasuth Ahlu Sunnah wal Jamaah*, it also has the principles of *i'tidal* (median) and *tasamuh* (tolerant). This is what makes them moderates. According to Septa (2022) creed Akhlak education is a subject that is really needed by students, because there is a close relationship between character building on personal students with *creed* education.
- 3) The realization of students who are experts in worship.
- 4) Santri and graduates are able to preach and become religious leaders in society.

There are several similarities in the teaching materials at the Tebuireng Jombang Islamic boarding school and the Al Irsyad Tengaran Islamic boarding school. Among the similarities is that the two Islamic

Boarding Schools teach the Al Quran and Sahih Bukhari Hadith as the basis for their creed education.

There are several similarities in the methods used in learning the *Ahlussunnah wal Jamaah* creed, both at the Tebuireng Jombang Islamic boarding school and the Al Irsyad Tenggara Islamic boarding school. Among the similarities are that the two Islamic Boarding Schools use several learning methods such as: lectures, discussions, question and answer, *sorogan*, *bandongan*, assignments, demonstrations/performances, habituation, and Reward and Punishment. Noptario (2023) confirmed that using the reward and punishment method in the subject of faith learning to improve the morals of students proved to be effective. So that both Tebuireng and Al-Irsyad Islamic boarding schools have correctly used the creed learning method.

In the process of habituation, Al Irsyad Islamic boarding school is very concerned about parenting management so that an environment is formed to support the achievement of goals (Junedi, 2022). Of course, to ensure that this habit can be implemented in students, teachers must set a good example so that students follow this behavior (Notario, N., Zulfa, F., & Arif, M., 2023). In addition, Islamic boarding schools are places of appropriate creed education incubation. The Islamic Boarding School environment is easier to encourage the achievement of the quality of students' faith learning. Life in Islamic boarding schools is more patterned, while life outside Islamic boarding schools has more obstacles and disturbances (Suci, 2021).

In addition to habituation, the lecture method is also the preferred learning approach for teachers from the two Islamic boarding schools. Because with this method the teacher can speak persuasively to students so that students get a deeper understanding regarding the *Ahlu Sunnah wal Jamaah* faith (Fikar, 2022). Islamiyyah (2022) emphasizes that understanding is the basis of practice. There are three stages that must be passed by students in learning the *Ahlu Sunnah wal Jamaah* faith. Among them is the process of transforming knowledge (knowing), then the process of implementing knowledge (practicing) and finally the internalization of understanding and practice in students (becoming). So that one behavior will not be internalized without going through a cognitive learning process which generally uses the lecture method.

There are several similarities in the educational evaluation of the *Ahlussunnah wal Jamaah* faith between the Tebuireng Jombang Islamic boarding school and the Al Irsyad Tenggara Islamic boarding school. Both Islamic boarding schools carry out a formal evaluation process as determined by the state, both in the form of formative, sub-formative and summative examinations. The form of the exam uses oral and written exams. In assessing student behavior in Islamic boarding schools using

observation and journal methods. Assignments and demonstrations are also used as one of the methods of evaluating Islamic boarding schools' creed education.

However, there are several differences between the Tebuireng Jombang Islamic Boarding School and the Al Irsyad Tenggara Islamic Boarding School in every aspect of *Ahlu Sunnah wal Jamaah* faith education which includes objectives, teaching materials, methods, and evaluation. Besides the similarities, there are several differences in goals between the Tebuireng Islamic Boarding School and the Al Irsyad Islamic Boarding School in the education of the *Ahlu Sunnah wal Jamaah*, including:

- 1) The Tebuireng Islamic Boarding School emphasizes that faith education must create students and graduates who are able to maintain the *Ahlu Sunnah wal Jamaah* tradition which has been practiced in the daily life of Indonesian society.
- 2) Al Irsyad Islamic Boarding School emphasizes more that faith education must be able to create students and graduates who are clean from all forms of understanding and thoughts that are not in line with what has been practiced in society so far and what is taught by the Islamic Boarding School.

The difference in teaching materials lies in the books used by each Islamic Boarding School. In general, the book used by the Tebuireng Islamic Boarding School is the main reference book, the Book of Risale Ahlussunnah by KH. Hasyim Asy'ari, Husun Hamidiyyah by Syekh Husein Afandi, Ihya Ulumuddin by imam al Ghazali, Aqidatul Awam by Shaykh Ahmad Marzuki and Jawahirul Kalamiyah by Syaikh Thahir bin Shalih.

Whereas the Al Irsyad Tenggara Islamic boarding school has several reference books of its own including the book Al Tauhid written by Muhammad bin Abdul Wahhab, the book creed Wasathiyyah written by Imam ibn Taimiyyah, the book Syarah from the book Al Tawhid written by Shalih Fauzan and Shaykh Bin Baz. Likewise, the book Syarah creed *Wasathiyyah* was written by Al Utsaimin. The difference in learning methods lies in the field trip method. The Tebuireng Islamic Boarding School carries out field trip activities in the form of pilgrimages to surrounding Islamic boarding schools and to the burial places of the nation's heroes' clerics.

The difference in the evaluation method lies in the test material from faith education, which is taken from the yellow book of each reference. Apart from that, for the assessment of the attitude of the Tebuireng Islamic Boarding School, it was seen that the indicator of the success of students was the habit of students practicing sunnah practices which were *ghairu mahdhah* worship such as *tahlil* and so on. Meanwhile, Islamic boarding schools only focus on practicing *mahdhah* worship.

Conclusion

The results of the research on the Comparative Study of *Ahlu Sunnah wal Jamaah* creed Education (Research at Asy'ari Tebuireng Jombang and Salafi Irsyad Tenggara Islamic Boarding Schools) obtained several conclusions. First, both the Asy'ari Tebuireng Jombang Islamic boarding school and the Salafi Al Irsyad Tenggara Islamic boarding school have several similarities in terms of the objective of creed education. One of them, that both school directing their students to have a strong *ahlussunnah wal jamaah* beliefs and able fortify themselves from thoughts that are considered not in accordance with the teachings of their Islamic Boarding School. In addition, faith education is also expected to create a person who has good morals. In terms of teaching materials, the two Islamic boarding schools use the Al-Quran and the Sahih Bukhari Hadith Book as their main references. There are several similarities also in learning methods. Both of Islamic Schools use lecture method, discussion, question and answer, *sorogan*, *bandongan*, assignment, demonstration or performance, habituation, and Reward and Punishment. Meanwhile, in terms of evaluation, the methods used by the two Islamic boarding schools are formative, sub-formative and summative examination methods. The form of the exam is written and oral. To assess behavior using observation and journal methods.

Otherwise there are some differentiation in faith education. In terms of objectives, the difference lies in the perspective towards educational inputs and outputs. Tebuireng Islamic Boarding School emphasize the student to have ability to preserve religious traditions. While Al Irsyad Islamic Boarding School focuses more on cultivating new understandings, away from community believes. Teaching materials also difference. Both Islamic Boarding Schools have their own scholar and their own prime book that is written in Arabic language, well known as *kitab kuning*. The learning methods are also different such as the field trip method. Tebuireng used to encourage students to visit the memorial historical park of Indonesian heroes and visit another Islamic Boarding School to seek the knowledge. Learning evaluation differentiation lies in the mastery of religious practices in each Islamic Boarding School.

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Conflict of Interests

The corresponding author is also responsible for having ensured collective agreement between co-authors in all matters regarding manuscript publication. Therefore, the corresponding author needs to submit a statement of competing interests on behalf of all authors of the paper.

Ethical Considerations

Researchers can ensure that there is no conflict of interest that causes the authors to act in an objective and non-transparent manner. I declare that this article is unique and has never been published in any other journal.

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