



RELIGIOUS HARMONY OF TENGGER ETHNIC PERSPECTIVE: HUMANITY AND SPIRITUALITY IN MINORITY AREA

Harmoni Beragama Perspektif Etnis Tengger: Kemanusiaan dan Spiritualitas di Wilayah Minoritas

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Abstract

Nahdlatul Ulama is a huge Muslim community in Indonesia that follows four religious resources that are Al-Qur'an, al-Sunnah, Ijma' and Qiyas. On Fiqh following four Madhab (school of thought) such Imam Hanafi, Maliki, Syafi'i and Hambali. This ideology was found in minority areas and research related to the topic was

limited. This study aimed to illustrate how Nahdlatul Ulama's Fiqh Ibadah civilization has grown in minority areas. This qualitative narrative research study used observation, in-depth interviews, and documentation to collect primary data from five villagers of Tengger ethnics. The result shows that Tengger's Muslims is a first learner (awam), it's easier to implement amaliyah nahdliyah (Fiqh Ibadah) in their daily life, have a good relation to other religions (Hindu and Budha), have a cultural understanding, and live in harmony as one ethnic.

Kata Kunci: Religious Harmony, Fiqh Ibadah, Humanity, Spirituality, Tengger.

A. INTRODUCTION

Is there any organization that does exist for a century? There is. Nahdlatul Ulama well-known as NU was born on January, 31st, 1923. Conversing about Nahdlatul Ulama, by historical analysis, NU is an ideology which is called *Ahlu Sunnah wal Jamaah* means the community who follows al-Sunnah. It can be stated that there is a relationship between Al-Qur'an and al-Sunnah.

As Mudzakkir (2014) asserted that there is the main principle of *Ahlu Sunnah wal Jama'ah* such as *iman* following Al-Qur'an and al-Sunnah; *fiqh* following four *madhab* (school of thought): Hanafi, Maliki, Syafi'i and Hambali; *tauhid* following Abu Hasan Al-Asy'ari and Abu Mansur Al-Maturidi, and *tasawuf* following Imam Junaid Al-Baghdadi, Imam al-Ghazali also Syaikh Abdul Qadir Al-Jailani (Musadat, 2021). Moreover, Adib (2019) has assumed *fiqh* as a sociological system on NU's *madhab*. This means *fiqh* law is the result of *syara'*. *Ulama'* in the NU organization has discussed this through *bahtsul masail*. Meanwhile, *fiqh* itself means the way to understand the Islamic religion completely (Harisudin, 2014). This one is related to Al-Qur'an *Surah Hud* verse 91.

قَالُوا يَا شُعَيْبُ مَا نَفَقَهُ كَثِيرًا مِمَّا تَقُولُ وَإِنَّا لَنَرَاكَ فِينَا ضَعِيفًا وَلَوْلَا رَهْطُكَ لَرَجَمْنَاكَ وَمَا أَنتَ عَلَيْنَا بِعَزِيزٍ

This means: They said, "O Shuaib! We do not understand much about what you say, while in reality, we see you as a weak person among us. If it wasn't for your family, of course, we would have stoned you, while you are not an influential person in our environment."

Following Harisudin, *fiqh* also defines as the law that can be excavated from the detailed argument. This one related to Al-Khallaf which stated:

الْفِقْهُ هُوَ الْعِلْمُ بِالْأَحْكَامِ الشَّرْعِيَّةِ الْعَمَلِيَّةِ الْمَكْتَسَبِ مِنَ الْأَدْلَةِ التَّفْصِيلِيَّةِ.

Fiqh is Islamic law related to daily activities that can be excavated from the detailed arguments (*dalil*).

Further, *fiqh* itself has been divided into three or four groups related to the author. Wahyuddin (2020) has divided *fiqh* into three groups such as *Fiqh Ibadah*, *Fiqh Muamalah* and *Fiqh 'Uqubah*. Meanwhile, Muchsin (2019) has stated that *fiqh* has been divided into four that are *rubu' 'ibadah*, *rubu' muamalah*, *rubu' munakahat* and *rubu' jinayah*. In addition, in this case, the researcher will focus on *Fiqh Ibadah* of minority Muslims in Tengger ethnic's areas.

According to Abror (2019), *Ahlul Fuqaha* has defined *Fiqh Ibadah* as all activities to reach Allah SWT's acquiescence which consists of *Taharah*, *Wudu*, *Ghusl*, *Tayamum*, *Salat*, *Janazah*, *Saum*, *Zakat*, *Hajj* and *'Umrah*. In this case, the researcher will illustrate how *Fiqh Ibadah* was going in the minority areas.

Furthermore, the question is, on this century's birthday, admittedly there is a huge impact from NU toward the universe especially Indonesian (Muslim or Non-Muslim). As the largest community, NU has many followers around Indonesia and the globe that positively impact religion, culture, education, politics, health, government, etc (Adib, 2021). Discussing culture, Ismail has stated culture is more reflected in art, literature, religion, and morals, and civilization is reflected in politics, economics, and technology. This one is related to Indonesian which can't be detached from culture. Meanwhile, culture has three forms: *First*, the ideal being, which is a form of culture as an individual complex, ideas, values, norms, rules, and so on. *Second*, the manifestation of behavior, namely the manifestation of culture as a patterned behavior activity complex from humans in society. *Third*, the form of objects, namely the manifestation of culture as objects of work (Islam, 2019).

Ismail (2011) has stated that this organization may have a good contribution to the growth of religious life in Indonesia. For example, NU as a religious organization should derive its basic power from figures whose morality, religiosity, culture, and religious knowledge were guaranteed; and these figures were *Ulama*. Then, *Ulama* had authority toward their students or *santri* and among their former *santri* who had spread out into many different areas. Also, it had direct influences on their community and their influences would be able to reach many rural areas. In sum, NU is a majority Islamic organization in Indonesia that has a structural board from the center to narrow areas or village areas. It is easier to implement the values of NU. For instance, the researcher will overview the life integration (Anggarini *et al*, 2022) in rural areas related to the topic.

Meanwhile, Mubin (2020) has asserted that this organization has a great civilization among followers and its country. Another discussion by Farih (2016) stated that the high role of NU in this civilization started from the independence day of Indonesia. Rahim (2013) mentioned that NU has a good role in many aspects such as religious life, history, education, politic, and so on. In this case, the

research focuses was the role of NU's *Fiqh* Civilization toward religious harmony.

Moreover, nowadays, the viral values of Nahdlatul Ulama that readers or followers may know are cultural of accepting or respecting differences which are called religious moderation (Sholeh *et al*, 2022). Religious moderation is a paradigm that focuses on nationality commitment, against violence, tolerance, and adaptive to local culture (Ali, 2021). Meanwhile, Anggarini (2022) has stated several values of religious moderation such as *tawassut*, *taadud*, *muwathanah*, *i'tidal*, *tathawur wa ibtikar*, *tawazun*, *tasamuh*, and so on. These values are in line with NU's attitude such as *tawassut*, *i'tidal*, *tasamuh*, *tawazun*, and *amar ma'ruf nahi munkar*.

Further, why mentioning these above values is important? Even though Indonesia is a peaceful country, we can't deny that there is terrorism may occur in Indonesia. Related to this, a paper by Arifinsyah *et al* (2020) has mentioned the importance of religious moderation in preventing terrorism in Indonesia. Also, these values are mentioned as concepts for living in harmony in the middle of diversity (Abdillah & Wan Ali, 2020).

Conversing about harmony, the researcher has academic anxiety about the religious life of Muslims in Indonesia. The researcher sees many Muslims have debated related to the topic below such as tolerant, *ibadah* (*qunut*, *mukenah*, etc), culture, and so on. The researcher assumed that they even don't know that Islam has four *madhab* and each has a different requirement. Many of them prefer to share hate speech rather than a clear explanation according to Al-Qur'an, al-Sunnah, Ijma' or Qiyas.

Meanwhile, Saepullah *et al* (2020) stated that many factors caused it, such as the dynamic of human-being, digital platforms, and the development of all sectors. In addition, sociological and cultural conclusions about community dynamics in various dimensions may contribute to friction in the Muslim paradigm.

Furthermore, the researcher stated this is the fact in media or Indonesia globally. The researcher is curious about how the NU's *fiqh* civilization is in rural or minority areas. Once, this can be focused on *Fiqh Ibadah* for all Indonesian who live in minority areas and will be analyzed with the religious harmony of villagers. Meanwhile, Ghozali *et al* (2022) has asserted the condition of minority religious life. This is quite different since the topic and areas discussed are opposite.

B. METHOD

This is a qualitative report. Cresswell (2014) has defined that the researcher seeks to establish the meaning of a phenomenon from the views of respondents or participants. This means identifying a culture-sharing group and studying how it develops shared patterns of behavior over time. This categorizes as narrative

research. The researcher proposed that narrative research is recounting the real things that happened during the research occurred till the researcher can illustrate the focus of the research.

This study was taken in minority areas in Ngadas Village. It is located at Poncokusumo, the east end of Malang Regency, East Java, Indonesia. The villagers were diverse such as religion, ethnicity, language, culture, and so on. Ngadas Village is well-known as one tradition with three religions such as Karo, Kupatan, Kasodo, Unan-unan, Mayu, and Pujan.

There are Muslims, Budha, and Hindus. Most Ngadas villagers' religion is Budha, followed by Hindu then Islam. The uniqueness of Ngadas is there are Musalla, Vihara, and Pura in a near location. Also, the villager's life fully supports each other, hand in hand helping others, accepting differences, doing similar cultures, and soon. Meanwhile, the researcher found some *amaliyah nadhliyah* such as *kajatan*, *barikan*, *tahlilan*, *maulid diba*, *Ratibul Haddad*, *brokohan*, and so on. Further, the NU's member here is limited, so the research focus was their *Fiqh Ibadah* of Tengger ethics as NU's *Fiqh* Civilization in the frame of religious harmony remembering this is a minority area. For information, most of Tengger's muslim is a first learners so the presence of a NU expert is needed.

This is qualitative narrative research. This qualitative narrative research study used observation, in-depth interviews, and documentation to collect primary data from five villagers of Tengger ethnics. Meanwhile, the data analysis follows Robert K Yin (2011) and Bogdan (1982) which the procedures are taken to analyze were compiling, disassembling, reassembling, interpreting, and concluding (Octaberlina and Anggarini, 2020).

C. FINDINGS AND DISCUSSION

Here, how the illustration of religious life in a minority area which the topic is *Fiqh Ibadah*. As mentioned before, there are five villagers of Tengger ethnic participants in the study. The detail as stated as follows:

Table 1. Participant

No	Name	Religion
1	Mrs. S	Muslim
2	Mrs. W	Muslim
3	Ms. A	Muslim
4	Mr. P	Hindu
5	Mr. N	Budha

The participant was chosen to overview their ideas or perspectives related to daily life in a diverse village. Based on the interview, here is the narrative result of the religious harmony definition:

First, Mrs. S. Religious harmony is the relationship toward religions, which is based on tolerance, mutual understanding, mutual respect, equality practice of the religion, and cooperation in the life of society and state. This perspective comes from the village chief's wife.

Second, Mrs. W. Religious harmony also defines as a relationship between similar and different religions to understand the differences and respect each other.

Third, Ms. A. As NU's member. Religious harmony is our daily life principle. For example, how to be tolerant specifically living in this diverse culture. This one related to five attitudes of NU's members such as *tawassut* (moderate), *i'tidal* (justice), *tasamuh* (tolerance), *tawazun* (balance), and *amar ma'ruf nahi munkar* (do the good and prevent the worst). This religious harmony value includes *tasamuh* which means tolerant (Ms. A).

Fourth, Mr. P. The chief of the village is me even though I'm not Muslim. *Hong Mandiro Ulun Basuki Langgeng* is a greeting from us as Tengger ethnic who adhere to us whatever the religions are. This is a shred of evidence that we live in harmony. The key to our life here is how to respect each other.

Fifth, Mr. N. I am a Buddhism. In my opinion, Buddhism defines it as harmony between self and others, not confrontation whenever there is confrontation. We must work on developing harmony among people. Peaceful fraternal relations are very important within the different communities, ethnicities, racial groups, and religions of society especially here in Ngadas village.

Meanwhile, based on the observation. Ngadas are such beautiful villages that have much beautiful scenery, culture, and beautiful tolerance itself. This location is divided into two places that are Ngadas and Jarak Ijo. The researcher is amazed at how villager lives in the middle of diverse culture and religion and still focuses on their path and respect each other. This village was well-known as one traditional culture with three religions (Setyabudi, 2022). Therefore, religious harmony that reflects Ngadas villagers is how to live in tolerance of the diverse culture, accepting the differences, and adapting to local culture.

The researcher has analyzed that religious harmony in Ngadas is unique. All Tengger ethics here are respecting each other with one tradition in three religions or accepting the differences so that they can live in harmony within diversity. For example, *Musalla*, *Pura*, and *Vihara* within the near locations, all local cultures followed by Tengger ethnics, Karo, Kupatan, Kasodo, Unan-unan, Mayu, and Pujan. They are hand in hand to support each other events. Thus, it is easier to feel safe

and harmonious here. The researcher promoted that this feeling must be implemented by all Indonesian since we know the main point of our country's philosophy.

Further, this is the illustration of NU's *Fiqh Ibadah* civilization in minority areas. This is stated by all participants and observed by the researcher. As information, narrative research is combining the perspective of the participants and researcher (Creswell, 2014). In this phase, the researcher will categorize *Fiqh Ibadah* implemented by all Tengger's Muslims. The data must be revealed to make the reader understand the NU's *Fiqh Ibadah* civilization in minority areas easier. Of course, this is related to Tengger's ethics perspective.

Table 2. *Fiqh Ibadah* Related to Tengger's Ethics Perspective

No	<i>Fiqh Ibadah</i>	Description
1.	<i>Taharah</i>	<ul style="list-style-type: none"> ➤ Even here is a minority area. Some parents have consideration in Islamic education. They send their children to continue their studies at the next level and Islamic boarding schools. ➤ As a first learner, on average, Tengger's muslim do know how to do <i>taharah</i> in <i>Fiqh Ibadah</i>. For example, <i>Wudu</i>. ➤ There are many institutions doing internships here just in case to improve Tengger's Muslim religious knowledge, farm skills, and so on. ➤ Surprisingly, other Muslims also understand this point. They stated because they live side by side, knowing each other's religious life is normal.
2.	<i>Wudu</i> <i>Ghusl</i> <i>Tayamum</i>	<ul style="list-style-type: none"> ➤ Three sub-themes are a part of <i>taharah</i>. Villagers here understand how the correct time to do <i>Wudu</i>, <i>Ghusl</i> or <i>Tayamum</i>. ➤ The finding here, some villagers are unfamiliar with <i>tayammum</i> because they never practiced it. The researcher agreed that the geography of Ngadas is in mountain ranges such as Bromo or Semeru. The water here is abundant. Even there is <i>rukhsah</i> to do <i>tayamum</i> when we're getting sick, etc.
3.	<i>Salat</i>	<ul style="list-style-type: none"> ➤ There is mosque and <i>mushalla</i>. Villagers here

		<p>some are diligent to do Jumat prayer or in other cases are busy in the field. Thus, they're absent.</p> <ul style="list-style-type: none"> ➤ Some of them also do <i>shalat jamaah</i> in <i>mushalla</i> or their every home. The next findings, at least, they do <i>shalat</i> even if it isn't five times as the Islamic law. ➤ Once, it is because they are first learners or non-experts.
4.	<i>Janazah</i>	<ul style="list-style-type: none"> ➤ This is how <i>Bhineka Tunggal Ika</i> itself. When there is Tengger's ethics passed away. They are hand in hand to help the <i>Janazah</i> handling. For example, Muslims. Some muslim will focus on <i>shalat Janazah</i> and others muslim the requirement in handling <i>Janazah</i>. Meanwhile, the others preparing for graving, being grave diggers or carrying the <i>janazah</i>. The famous tradition is called <i>nyelawat</i>. ➤ These values such incredible.
5.	<i>Saum</i>	<ul style="list-style-type: none"> ➤ Tengger's muslim can obey the <i>Shariah</i> without interference from others. Once, it is because of the good relationship within the diverse village and the understanding of them among others. ➤ Tengger's muslim can do their <i>Ramadhan</i> vibes, such as <i>tadarus</i>, <i>sahur</i> or <i>tarawih</i>.
6.	<i>Zakat</i>	<ul style="list-style-type: none"> ➤ <i>Zakat</i> will be delivered to others related to <i>Muzakki</i> from Al-Qur'an. Meanwhile, the findings are <i>zakat</i> has been delivered to all who needed in this case for only muslim. This one includes <i>masail fihiyyah</i> which will be discussed in the next paragraph.
7.	<i>Hajj and Umrah</i>	<ul style="list-style-type: none"> ➤ Some of the villagers categorize as rich people. One of them has been visiting Mecca and Madina for <i>Hajj</i> or <i>Umrah</i>.

In other cases, *amaliyah nahdliyah* has been implemented such as *tahlilan*, *shalawatan*, *maulid diba*, *ratibul haddad*, *brokohan*, and so on. Moreover, religious harmony has been discussed since the luster of hate speech disturbed religious life in Indonesia. A study done by Abas and Ghofur (2021) stated that religious harmony is in danger by anti-tolerance groups till religious communities and local

governments continue to strive to build religious harmony. Meanwhile, Saepullah *et al* (2020) stated that many factors caused it, such as the dynamic of human-being, digital platforms, and the development of all sectors. In addition, sociological and cultural conclusions about community dynamics in various dimensions may contribute to friction in the Muslim paradigm.

This is in line with Ghozali *et al* (2022) who asserted the condition of minority religious life. He illustrated that religious harmony within religious life reflects the value how to be tolerance, accept differences, and understand each other. Moreover, Sumbulah (2015) has asserted that religious harmony can be reached by promoting cultural understanding and respecting others' rights while doing their own religious life.

Therefore, the researcher proposed that since we do know the Indonesian philosophy *Bhineka Tunggal Ika* which means unity in diversity, different but one. As Indonesian must implement their values in their daily activities. It is because a culture of understanding is needed since Indonesia is a heterogeny country. It will reflect religious life and religious harmony.

Further, discussing this polarized ethnicity, NU's *Fiqh* civilization has grown here. Related to the findings, many activities reflect NU's *Fiqh* Civilization even though they live in a minority area. This is in line with Mubin (2020) who stated that this organization has a great civilization among followers and its country. Meanwhile, another discussion by Farih (2016) stated that the high role of NU in this civilization started from the independence day of Indonesia. In addition, Rahim (2013) has mentioned that NU has a good role in many aspects such as religious life, history, education, politic, and so on. Further, In this case, the research focuses was the role of NU's *Fiqh* Civilization toward religious harmony. As mentioned before, Religious harmony is the relationship toward religions, which is based on tolerance, mutual understanding, mutual respect, equality practice of the religion, and cooperation in the life of society and state. This perspective comes from the village chief's wife. Then, Religious harmony also defines as a relationship between similar and different religions to understand their differences and respect each other.

Furthermore, religious harmony is the daily life principle. For example, how to be tolerant specifically living in this diverse culture. This one related to five attitudes of NU's members such as *tawassut* (moderate), *i'tidal* (justice), *tasamuh* (tolerance), *tawazun* (balance), and *amar ma'ruf nahi munkar* (goodness command and forbidden goodlessness). This religious harmony value includes *tasamuh* which means tolerant.

Moreover, for instance, *Hong Mandiro Ulun Basuki Langgeng* is a greeting from the Tengger ethnic who adhere to them whatever the religions are. This is a shred of evidence that we live in harmony. The key to our life here is how to respect each other. Meanwhile, Buddhism defines it as harmony between self and others, not confrontation whenever there is confrontation. We must work on developing harmony among people. Peaceful fraternal relations are very important within the different communities, ethnicities, racial groups, and religions of society especially here in Ngadas village. This can be stated that the key to harmony is how respecting differences.

All Tengger's Muslims have agreed that they always help each other and hand in hand to promote tolerance. This one is related to the viral values of Nahdlatul Ulama that readers or followers may know are cultural of accepting or respecting differences which is called religious moderation (Sholeh *et al*, 2022). Religious moderation is a paradigm (Musadat, 2021) that focuses on nationality commitment, against violence, tolerance, and adaptive to local culture (Ali, 2021). Meanwhile, Anggarini (2022) has stated several values of religious moderation such as *tawassut*, *taadud*, *muwathnah*, *i'tidal*, *tathawwur wa ibtikar*, *tawazun*, *tasamuh*, and so on. These values are in line with Nahdlatul Ulama's attitude such as *tawassut*, *i'tidal*, *tasamuh*, *tawazun* and *amar ma'ruf nahi munkar*. For example, the tolerance of Tengger ethnic.

The study done by Syafar and Damopolii (2019) has asserted that building pluralism is needed in the right position or time. Anggarini *et al* (2022) also stated that integrating between local culture and religion is needed as long as it's in line with the values of the religion itself. Comparing the findings to Abror (2019) illustrated that NU's *Fiqh Ibadah* civilization in minority areas specifically in Ngadas village is flabbergasted. NU's board or *Daiyah Nahdlatul Ulama* must present to improve their knowledge and promote them from first learner to middle learner till advance. *Fiqh Ibadah* is crucial, since all of our religious activity is through *Fiqh Ibadah*.

According to Yahaya (2018) promoting *Fiqh Ibadah* by implementing maqashid *shariah* is real. Related to this, Satriani and Putra (2021) has asserted that strengthening the core values of *Fiqh Ibadah* can improve the quality of Muslim *ibadah*. Therefore, according to their perspective. The NU's *Fiqh Ibadah* civilization in minority areas specifically in Ngadas village must be improved. NU as the majority must consider the member who lives in minority areas to promote their knowledge specifically in *Fiqh Ibadah*.

The researcher does hope this narrative research can illustrate the real case that happens in Ngadas Village, a minority area of NU's member. Also, recounting *Fiqh* is easier through narrative research to provide the correct and real story that

happen in Ngadas Poncokusumo, Malang, East Java, Indonesia.

D. CONCLUSION

In this dynamic life, *Fiqh Ibadah* is the key for Muslims to their religious life. Also, this religious life can be integrated into religious harmony like in Ngadas, a minority area of Tengger's Muslims which live hand in hand with heterogeneity. Promoting these values to all Indonesian is a must to aware them of the importance of living in harmony and improving cultural understanding.

At the end of the day, living and spreading the values of peace and harmony must be done by all sectors as long as we are human beings who live in the same sky. *Fiqh Ibadah* here is one of that ways.

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