

“Bung Karno” School in the Perspective of Islam in the Archipelago

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Abstract:

Purpose:

This study aims to examine the controversy surrounding the statement of "Bung Karno Madzhab" made by Panji Gumilang, a leader of Al-Zaitun Islamic Boarding School in Indramayu. Within the teachings of Ahlussunnah wal Jama'ah, there exists a system of following religious schools of thought, commonly known as madzhab, which generally recognizes four madzhab (Hanafi, Maliki, Shafi'i, and Hanbali). Panji Gumilang's statement about "Bung Karno Madzhab" introduces a new concept that contradicts the Nusantara Islamic traditions, which acknowledges these four madzhab.

Methodology:

This research utilizes a literature review method with a content analysis approach and a literature study approach to understand Panji Gumilang's statements, public responses, and literature on madzhab in Islam and Islam Nusantara as a representation of Ahlussunnah wal Jama'ah.

Findings:

The findings of this research indicate that the claim of "Bung Karno's Madzhab" is an act of carelessness and deception, as there is no historical evidence suggesting that Bung Karno established his own madzhab within Islam.

Implication:

This research provides valuable insights into the implications and understanding of religion related to the controversial statement of "Bung Karno's Madzhab." It serves as a call for the Ahlussunnah wal Jama'ah community in Nusantara to deepen their understanding of Islam critically and comprehensively.

INTRODUCTION

Recently, Indonesian society has been shocked by a statement made by Panji Gumilang, a leader of the Al-Zaitun Islamic Boarding School (Ponpes) in Indramayu. His statement sparked a new concept called "Madzhab Bung Karno". This has become a topic of discussion because in the teachings of Ahlussunnah Wal Jama'ah, there is a system of schools of thought in religion which generally recognizes four schools of thought which are considered mu'tabar (trustworthy).

This statement was triggered by several rules of worship implemented at the Al-Zaitun Islamic Boarding School being carried out unusually. Many have circulated on social media such as positioning women in the front row and non-Muslim men who appear to be sitting among the congregation, then when asked about whose school of thought he follows, he answered Bung Karno's School of Thought. Panji admitted that he was inspired by one of Bung Karno's works.

Madzhab in Islam can be understood as a way of thinking or basis used by Imam Mujtahid in solving problems or confirming Islamic law based on the Al-Quran and Al-Hadith (Maradingin, 2020: 6). The four schools of thought that are considered mu'tabar are the Hanafi School, the Maliki School, the Syafi'i School, and the Hambali School. These schools of thought have been widely accepted and practiced by Muslims for centuries.

However, Panji Gumilang's statement about "Madzhab Bung Karno" invited controversial reactions and debates among Indonesian society, especially the Nusantara Islamic community. Some parties criticized this idea,

because it was considered an understanding of religion that was not in accordance with the tradition of *ahlussunnah wal jama'ah* which had long been in effect in Indonesia.

Islam Nusantara itself is a way of understanding and practicing Islamic teachings carried out by the Nusantara nation so that it becomes a system of values, traditions and Islamic culture that is unique to Nusantara. Clearly, Islam Nusantara does not want to change Islamic teachings to suit the culture or traditions of the Nusantara nation, but instead tries to maintain the basic principles of Islamic teachings and tries to practice them in everyday life (Al-Zastrouw, 2017: 3).

The correct understanding and interpretation of religion should be based on teachings that have been agreed upon and developed by leading scholars in Islamic history. Therefore, Indonesian society needs to be careful in accepting new claims that are not supported by strong traditions and strong arguments from scholars.

As a diverse society, Indonesia has a wealth of religion and various different understandings of religion. However, it is important to maintain balance and ensure that the religious understanding adopted does not conflict with the long-standing basic principles of Islam.

The controversy surrounding Panji Gumilang's statement and the concept of "Madzhab Bung Karno" shows how important quality religious education and correct understanding are related to Islamic teachings. This is a call for society, especially *Ahlussunnah wal Jama'ah* Muslims in the archipelago, to understand Islamic teachings more deeply and critically, and to adhere to the principles and values that have been widely recognized by leading Islamic scholars.

METHODS

The research method that can be used to study the controversy surrounding the statement "Bung Karno School of Thought" and its implications for the understanding of religion in Indonesia is carried out through a qualitative research method with the type of library research and a content analysis approach, namely analyzing Panji Gumilang's statement, both those delivered directly and those published through social media or mass media or can also be done on the public's response and comments regarding the statement. In addition, a literature study approach was also carried out to collect information and existing understanding of schools of thought in Islam, the understanding of Nusantara Islam as a representation of *Ahlussunnah wal Jama'ah* Islam.

The results of this study are expected to provide better insight into the implications and understanding of religion related to this controversial statement.

RESULTS AND DISCUSSION

Ahlussunnah wal Jama'ah as the foundation of Islam Nusantara. At the beginning of the discussion, it was mentioned that Islam Nusantara is a unique form of Islam in Indonesia that emphasizes the values of tolerance and acceptance of differences, whether in religion, ethnicity, race, or culture. The principles of Islam Nusantara are the main foundation in building togetherness through inclusive values such as moderation (*tawasuth*), tolerance (*tasamuh*), mutual assistance (*tawazun*), harmony (*tawazun*), and others. This understanding is an explanation and identification of the roots of inclusive values that have become an integral part of the consciousness of the majority of Muslims in Indonesia. The religious expression of Indonesian Muslims is also closely related to aspects of culture, tradition, and customs that are strongly embedded in their religious practices.

Islam Nusantara which seems to be a line of historical awareness can be seen clearly in the role of NU (*Nahdlatul Ulama*) as the largest mass organization in this country. In this capacity, NU is very genius in dialoguing religious teachings that are based on at least three aspects, namely normative doctrinal, historical and cultural aspects. Therefore, NU scholars are skilled at sowing the seeds of the teachings of Islam *Ahlussunnah wal Jama'ah an-Nahdliyah* in a peaceful and polite manner in every encounter with various cultures, traditions and customs inherited from the *Walisongo da'wah* pattern (Mustamir, 2019: 303). Departing from the concept of Islam

Nusantara above, then the measure or perspective in providing a response to the Panji Gumilang phenomenon is based on the views of Islam Ahlussunnah wal Jama'ah.

The View of Nusantara Islam on Madzhab. The term Madzhab is a noun (setting) derived from dzahaba - yadzhabu - dzahaban, meaning doctrine, teaching and opinion (Munawwir, 2002: 453). It means an opinion from the ideas of Ulama' which is a reference for Muslims in practicing Islamic teachings.

Following one madhhab is a necessity that must be done by every Muslim, even people who do not want to follow one of the madhhab imams. He is following his own desires by formulating the Koran and Hadith according to his wishes. So according to Imam Muhammad Amin al-Kurdi (1994: 75), this person cannot be accepted, and is even someone who is guilty, misguided and misleading, especially in this day and age where wickedness is rampant and false preachings are widely spread.

Ahlussunnah wal Jama'ah generally recognizes four names of schools of jurisprudence, Hanafi, Maliki, Syafi'i, and Hanbali. In fact, outside of that there are also other madhhabs. Namely, as stated by Yanggo in Maradasar (2020: 10), including Imam Daud bin Ali Al-ashbahany in Baghdad (W. 270 H), known as the Dzahiri School, who took Istinbath as an editor of the Koran and Sunnah. Also like Ishaq bin Rahawaih (W. 238 H), and other schools of thought that are not famous and do not have many followers, or are not as well known as the followers of famous schools of thought.

Unfortunately, the brilliant ideas of the mujtahid scholars other than the four imams of the madzhab are not fully documented. Over time, their students also slowly began to die, and no one continued their methodology of thought in its entirety. As a result, only four madzhabs have documented thoughts and are followed by many students, which still continue to this day.

For the context of the archipelago itself, the majority of schools of thought are the Shafi'i schools of thought in the practice of worship. Therefore, it is very natural when Panji Gumilang's statement that made a claim regarding Bung Karno's school of thought invited very contradictory reactions. The reason is that Bung Karno's school of thought is not included among the mu'tabar schools of thought and was not even known during the time of the salafus shalih who were contemporaries of the founders of schools of thought in Islam.

Panji Gumilang's controversial statements. Some of the findings of Panji Gumilang's teachings that are considered controversial as explained by Musyafa (2023: 211- 212):

1. Distanced and mixed prayer rows between men and women. The Islamic boarding school took this action with the aim of respecting and honoring women. They believe that performing prayers with such arrangements is an act that honors women. However, it should be noted that honoring women in Islam can be done in various ways, and is not limited to these actions. One form of respect for women in Islam is by requiring the wearing of the hijab, which has been established as part of the religious teachings that honor women. The understanding of honoring women in Islam is broad and is not limited to one particular action or rule. In addition to wearing the hijab, there are many other Islamic values and teachings that show respect for women, such as protecting their rights, respecting their roles in the family and society, and providing equal opportunities in education and career opportunities. It is important to understand that honoring women in Islam involves spiritual, moral, and social aspects. It includes respecting the dignity of women, protecting them from exploitation and violence, and providing opportunities and support for them to develop fully in all aspects of life.
2. Adhering to the Bung Karno School of Thought. Ir. Soekarno is a very important figure for Indonesia. He was the proclaimer and also the first president of the Republic of Indonesia. His speeches were full of passion and were able to inspire the Indonesian people in their struggle. His political thoughts were extraordinary and had a great influence. Although it is known that Soekarno was a devout Muslim, there are no records or evidence that show that he ever developed thoughts in the field of religion or created his own school of thought. Therefore, if there is a group of people who claim to be adherents of the "Bung Karno School of Thought," it is a lie because there is no basis or religious thought that comes directly from Soekarno himself.

It is important to separate Soekarno's political and nationalist thoughts from the field of religion. Soekarno was a national leader who focused on political struggle, independence, and national development. Although religion plays an important role in the lives of Indonesian society, there is no indication that Soekarno tried to establish or develop his own school of thought.

3. Substitution of the Holy Land of Mecca to Indramayu. The next controversial teaching expressed is to assume that the holy land is not actually Mecca, but Indonesia. They argue that many Indonesians misunderstand the meaning of the holy land, and that Indonesia is the holy land where a person's life and death should be in the holy land. This statement was expressed by Panji Gumilang. In addition, he also stated that Indonesian people do not need to spend money to go to Mecca and perform the Hajj pilgrimage, because according to him, people only need to come to Indramayu on the 1st of Muharram to perform the Hajj. This statement certainly caused controversy because it contradicts the general beliefs and teachings in Islam. Mecca is considered a holy place that has important value in Islam, especially in performing the Hajj pilgrimage which is one of the pillars of Islam. The view that Indonesia is the holy land and replaces Mecca as a place to perform the Hajj pilgrimage is an understanding that is not in accordance with the teachings and traditions of Islam that have long been in effect.

Indonesian people generally have an established understanding of the importance of Mecca as a holy land in Islam. Performing the Hajj pilgrimage to Mecca is one of the main goals for Muslims who are financially and physically able to perform it. The statement that people can perform the Hajj in Indramayu on the 1st of Muharram also contradicts the procedures and guidance that have been established by the Islamic religion.

In responding to some of these controversial teachings, it is important to refer to the religious teachings that have been established and widely understood by Muslims. Understanding religion must be based on reliable and tested sources, such as the Qur'an and hadith, as well as the recognition and interpretation of scholars who are recognized in the Ahlussunnah wal Jama'ah tradition.

Response of Nusantara Islam to the "Bung Karno" School of Thought. From several controversial matters that exist, this discussion focuses on the statement related to the claim of the "Bung Karno" school of thought made by Panji Gumilang. As explained at the beginning, Nusantara Islam as a representation of Ahlussunnah wal Jama'ah Islam has its own perspective in responding to this.

As explained above, a Muslim is obliged to follow a school of thought in matters of religion, especially worship. Freedom in choosing a school of thought does not mean being free to make any figure considered a figure to be followed. The trusted Imams of the School of Thought currently only revolve around the four schools of thought (Hanafi, Maliki, Syafi'i, and Hambali). The scholars firmly warn that it is not permissible to follow a school of thought outside the four schools of thought. Sayid Abdurrahman bin Muhammad Ba'alawi (1994: 13-14) said:

نقل ابن الصلاح الإجماع على أنه لا يجوز تقليد غير الأئمة الأربعة، أي حتى العمل لنفسه فضلاً عن القضاء والفتوى، لعدم الثقة بنسبتها لأربابها بأسانيد تمنع التحريف والتبديل

This means: "According to Ibn Shalah's quote, according to the provisions of the ulama consensus, each person is not permitted to follow other than the four madhhab imams, even if only for his own personal sake, especially to decide cases and give fatwas. Because the credibility of the sanad path is doubtful, which opens up opportunities for distortion."

In relation to this, Bung Karno was a nationalist-religious figure. Bung Karno believed in the power of prayer. And in every prayer, he always asked Allah SWT after every prayer so that he could be useful for his nation and country. Bung Karno's nationalism is unquestionable. He is a Muslim by choice (making Islam a

choice) is a reality. Because he was born from a couple of different religions but his belief in Islam was so strong that it cannot be denied. Bung Karno strongly criticized Muslims who liked to throw the word kafir to new things and to those who were different. Bung Karno considered Islam to be the driving force of progress. Islam is dynamic as the times develop. If it were not dynamic, Islam would not have been able to survive this long. The life of Islam until now proves how dynamic this religion is which is easily adapted to the context of the times and each country (Amany, 2017: <https://geotimes.id/kolom/politik/islam-bung-karno/>).

From this statement, it becomes very clear that Bung Karno was a very devout figure in practicing his religion and a public figure who wanted to bring progress to the Indonesian nation.

However, a statesman is still a statesman. Bung Karno, as a politician, was not involved in the field of ijtihad and fatwa, because his main focus was on governance. Thus, based on the previous understanding of madzhab, it can be concluded that Bung Karno never founded or initiated a madzhab of his own, and never even wanted to. Giving the label of madzhab to Bung Karno is a lie that uses his name.

And it can be ascertained that culturally, Indonesian Islam, in which various value systems are embedded, still has its influence in the development of Islam in Indonesia to this day. The seeds of Indonesian Islam have been sown in this country for centuries and provide functional tools that give an Islamic color to the life of the nation as a whole. In the field of jurisprudence, Islam in the Archipelago adheres to four schools of thought (Mustamir, 2019: 300).

Therefore, based on the consensus of scholars and the credibility of Bung Karno as a statesman who did not initiate his own school of thought in Islam, following other than the four schools of thought that have been determined is like following the school of thought of "Bung Karno". The law is not allowed and such statements include carelessness, slander and lies. Therefore, it is very important to study Islam in its entirety to avoid mistakes in religion.

CONCLUSION

In Islam Nusantara, which is a representation of Ahlul-sunnah wal Jama'ah, there is a concept of a four-school system (Hanafi, Maliki, Syafi'i, and Hanbali) as a guide in carrying out worship practices. These schools have been recognized and accepted by the majority of Muslims in Indonesia.

Panji Gumilang's statement that Bung Karno had his own school of thought can be categorized as carelessness and a lie. Although Bung Karno was a religious statesman, there are no historical records or evidence that show that he initiated his own school of thought in Islam. This is contrary to the principles of Nusantara Islam which recognizes the four main schools of thought as guidelines in religion.

It is important to understand and respect the religious teachings that have been established and widely understood by Muslims, including in the context of understanding madzhab. Spreading claims that have no historical basis and truth can trigger division and confusion among Muslims.

In maintaining unity and oneness, inclusive values and tolerance must be upheld in Islam Nusantara. While Bung Karno is a respected figure and has made great contributions to the struggle for Indonesian independence, it is not right to associate or claim that he has his own madzhab in the context of Islam.

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