

Ahlussunnah Wal Jama'ah Communication Forum is an Islamic Political Organizational Movement in Legal Studies

Ridhoni Mirza Nugraha¹, Gilang Sandhubaya².

¹Master Student of Universitas Merdeka Malang, Indonesia.

²Diploma Program in Tourism University of Merdeka Malang, Indonesia.

Article history:

Received 2023-04-11

Revised 2023-06-17

Accepted 2023-08-01

Keywords:

Fundamentalist; Islam;
Country; Political; Social.

DOI:

doi.org/10.26905/idjch.v14i2.10174.

Corresponding Author:

Ridhoni Mirza Nugraha
Email: Nridhoni@gmail.com

Abstract: Indonesia's democratic transition post-reformation has changed the pattern of Indonesian politics. There were fluctuations and dynamics of Islamic political power during the New Order era. At the beginning of the New Order, Islam was marginalized from the state. Meanwhile, Islam encountered difficulties developing socio-political ideas because of the repressive New Order regime. It is interesting to note that although the majority of Indonesia's population is Muslim, nationalist political parties dominate every election. This article discusses complex unifying issues causing political turmoil: religion and the state. Much of Indonesia's current research on political Islam focuses on the rise of Islam-based political parties in domestic politics and the significant role of long-standing Islamic organizations such as Nahdlatul Ulama (NU) and Muhammadiyah. This topic is interesting to discuss because it is relatively new, discussing the fundamental issue, in this case, the problem of different understandings of the relationship between religion and the state. The research method used in this study is library research. Data obtained from literature research is used to understand the background, history, goals, and vision of FKAWJ and the political context of Islam in Indonesia.

1. Introduction

The fall of the New Order regime in 1998 was marked by the resignation of Suharto, which significantly impacted the nation's political position. After the New Order, President Bahrudin Jusup Habibie faced some challenges inherited from the New Order, including demands that the disintegration of the East-East provinces be accelerated through several pressures both nationally and internationally. B.J. Habibie, the architect of the Indonesian Muslim Intellectuals Association (ICMI), is considered to have a particular affinity with the former New Order, an authoritarian ruler, and must be prepared to face turmoil from opposition from different societal elements.

The New Order's efforts to maintain identity by garnering support from hard-line Islamic organizations, especially Salafi, to actively participate in national political discourse. Hundreds of Salafi members attended a sermon in Solo, Central Java, in February 1998. They attended following Jafar Umar Thalib's oration, which called for sympathy to participate in a series of coordinated actions in anticipation of rapid change after the economic disaster. The crisis has hit Asian countries in general since 1997. In response to Ja'far Umar Thalib's call, the Salafy Taklim Association was founded and appointed Ja'far Umar Thalib himself as its chairman. The establishment of the Salafi Taklim Association was intended as a form of socialization among the Salafi community at an early

stage. This organization inevitably emerged as the forerunner of the Ahlus-Sunnah Wal Jama'ah Communication Forum (FKASWJ), which later gave birth to Laskar Jihad.

Political turmoil and the lack of official protection at that time allowed several clashes between communities with religious nuances to erupt everywhere, especially in Maluku, North Maluku, Poso, and Ngawi. As a result of the oppression and persecution of Muslims in these conflict zones, the Salafists, often known as radical or fundamentalist Muslims, feel compelled to declare themselves in favor of jihad against the injustices experienced by Muslims there. They expressed their deep disappointment over the protracted conflict, killing thousands of Muslims and expelling countless others from the Maluku islands.

According to Salafi circles, they do not agree with continuing to incite the wrath of the Muslim community because there has been no action taken by the government as if it does not care about the fate of the Muslim community in Maluku who are facing attacks from enemies of Islam. Salafi circles believe that this injustice stems from the act of allowing the government to side with Christians and allowing international Zionist-Christian interference through the Republic of South Maluku (RMS), which they call sarcastically the Republic of Maluku Sarani or the Christian Maluku Republic.

The same study was written by Abd. Kadir Ahmad¹ with the study title Existence of the Ahlussunnah Wal-Jamaah Community Communication Forum in Palu, the results of the research show that the presence of FKAWJ is the answer to the inability of the security forces and law enforcers to restore order and uphold the rule of law. The influence of FKAWJ's presence in Palu was felt by Muslims, especially those in conflict areas. This is felt as support for their struggle to defend themselves from other parties. The community also felt its influence regarding da'wah and Islamic education, which were held despite the relatively short time.

Ahmad Syafi'i Mufid² Syafii has also researched the same topic: Understanding Ahlu Sunnah Wal Jama'ah and Contemporary Challenges in Islamic Thought and Movement in Indonesia. The research results from this study are the nature of moderation (*washatiah*) possessed by this school, both the system of belief (*aqidah*), *shari'a*, and moral/*tasawuf* practices by the cultural patterns of Indonesian society. The dynamics of the development of Ahlussunnah wal Jamaah were initially considered to be accommodative to old traditions (local traditions), but then following the trend of Puritanism, the character of Islam looks purer. The purification of the teachings of Ahlussunnah wal Jamaah from local elements and old traditions led to the birth of a modernist movement that rests on the principles of thinking or *istimbat al hukmi* that apply in these schools of thought. Based on the above, the problems described in this paper are different from the journals that previous researchers have written.

2. Method

The research method used is qualitative. Data analysis was carried out using discourse analysis then data was collected by conducting a literature review. Discourse analysis is an approach to linguistic analysis that focuses on studying and understanding language in social and cultural

¹ Abd. Kadir Ahmad, "EKSISTENSI FORUM KOMUNIKASI JAMAAH AHLUSSUNNAH WAL-JAMAAH DI PALU," *Al Qalam - Balai Penelitian Lektur Keagamaan Ujung Pandang*, (November 11, 2018), <https://doi.org/10.31969/alq.v12i2.555>.

² Ahmad Syafi'i Mufid, "PAHAM AHLU SUNNAH WAL JAMA'AH DAN TANTANGAN KONTEMPORER DALAM PEMIKIRAN DAN GERAKAN ISLAM DI INDONESIA," *Harmoni* (December 30, 2013), <https://jurnalharmoni.kemenag.go.id/index.php/harmoni/article/view/149>.

contexts. Discourse analysis aims to understand the meaning of a text or language used in social and cultural interactions and how language is used to construct meaning, social relations, and ideology in a context. The literature research method is a research method that uses written sources or published publications as the primary research data. This method involves collecting and analyzing data from literature relevant to the research topic, such as books, journals, reports, and other documents.

3. Development of the Ahlussunnah Wal Jama'ah Communication Forum (FKASWJ) in Indonesia

On December 15, 1998, religious scholars and community leaders established the Ahlussunnah Wal Jama'ah Communication Forum (FKASWJ). At that time, FKASWJ was formed in Indonesia to protect, defend and oppose various radical or extremist ideas that are members of Ahlussunnah Wal Jama'ah. FKASWJ was triggered by concerns that movements in the name of Islam violated the actual teachings of Islam. This can be seen from the increasingly widespread acts of violence committed by radical groups in the name of Islam. Ulama and community leaders who are members of FKASWJ are committed to spreading moderate, tolerant, and peaceful Islamic teachings to the Indonesian people and helping the Indonesian government eradicate terrorism.

Based on a book written by Zuhri, A.M., *Moderate Islam: the concept and its Actualization in the Dynamics of the Islamic Movement in Indonesia*, after its formation in 1998, FKASWJ began to actively carry out various activities and programs to achieve its goals. Some initial activities included holding religious seminars and discussions, compiling religious manuals, and holding campaigns against radical views. In addition, FKASWJ is also active in helping people affected by natural disasters or social conflicts, as well as providing education and health assistance to people in need. Over time, FKASWJ has grown and has a broader network in Indonesia. Among moderate Islamic movements that actively fight for peace and diversity, this group is also increasingly popular nationally and internationally.³

Furthermore, FKASWJ has continued to develop various activities and programs to promote moderate, tolerant, and peaceful Islam in Indonesia from the early 2000s to the mid-2000s. FKASWJ organizes religious seminars and discussions to discuss important religious and social issues. Scholars and community leaders attended the seminar committed to fighting for a moderate and tolerant Islam. In addition, FKASWJ publishes religious guidebooks that contain moderate and tolerant understandings of Islam. These books were created to strengthen the understanding of the Indonesian Muslim community about honest Islam.

FKASWJ continued to carry out campaigns and outreach to reject radical ideas developing in Indonesia then. As part of its mission, this organization promotes maintaining a moderate and tolerant Islam so it is not easily influenced by radical ideology. FKASWJ is also active in helping people affected by natural disasters or social conflicts. This organization provides educational, health, and logistical assistance to needy people. In this period, FKASWJ developed various programs and activities to promote a moderate and tolerant understanding of Islam in Indonesia and fight for peace and diversity in a society increasingly influenced by radical ideas.⁴

³ Achmad Muhibin Zuhri, "Islam Moderat: Konsep dan Aktualisasinya Dalam Dinamika Gerakan Islam di Indonesia," Repo Uinsa, n.d., <http://repository.uinsa.ac.id/id/eprint/2359>.

⁴ Achmad Muhibin Zuhri, "Islam Moderat: Konsep dan Aktualisasinya Dalam Dinamika Gerakan Islam di Indonesia," Repo Uinsa, n.d., <http://repository.uinsa.ac.id/id/eprint/2359>.

FKASWJ in 2005 showed further development by establishing IAIN Syekh Nurjati Cirebon to contribute to building the nation and state by establishing a center for moderate and quality Islamic education in Indonesia. FKASWJ founded IAIN Syekh Nurjati Cirebon with the support of various parties, including the government and the local community. This educational institution is committed to developing a curriculum that fits the needs of the times and strengthens a moderate and tolerant understanding of Islam among students. IAIN Syekh Nurjati Cirebon has several study programs, including religious studies, Al-Quran and Tafsir, Hadith, Comparative Studies of Religion, and others. This educational institution also organizes various academic and non-academic activities that support the development of moderate and quality Islamic education in Indonesia.

In 2010, FKASWJ continued to experience significant developments in strengthening a moderate and tolerant understanding of Islam in Indonesia. In addition to infrastructure development, FKASWJ also develops educational programs and organizes religious events to support the advancement of education and da'wah in Indonesia. FKASWJ also actively spreads moderate and tolerant understandings of Islam through various media, such as magazines and websites. So far, KH has been the head of FKASWJ. Known for his moderate views on diversity, Maimun Zubair (Mbah Moen) remains respected and widely regarded as a moderate cleric. Apart from giving lectures at various religious events at home and abroad, Mbah Moen developed the Lirboyo Islamic boarding school, which became the birthplace of the FKASWJ movement. FKASWJ, under the leadership of Mbah Moen (KH. Maimun Zubair), was one of the most critical periods in the history of this movement. Mbah Moen is one of the great Islamic scholars in Indonesia who is recognized by many as a moderate and tolerant Islamic leader.

Under Mbah Moen's leadership, the FKASWJ movement overgrew and became increasingly prominent in fighting for moderate and tolerant Islam in Indonesia by building the Lirboyo Islamic Boarding School, which is the center of the FKASWJ movement and the center for the development of moderate Islamic education and da'wah. Mbah Moen leads this pesantren with a clear vision and mission to form qualified and committed clerics fighting for a moderate and tolerant Islam. In addition to organizing da'wah and education programs: FKASWJ, under the leadership of Mbah Moen, actively organizes various da'wah and education programs, such as yellow book studies, lectures, and seminars. These programs aim to strengthen a moderate and tolerant understanding of Islam among Muslims in Indonesia.

However, in 2020, Mbah Moen passed away, leaving deep sorrow for many people. According to Sumanto's writings (2021), FKASWJ was then led by KH. Abdullah Gymnastiar is also a moderate cleric known in Indonesia and active in fighting for tolerance and peace at home and abroad. Since 2010 until now FKASWJ has been led by KH. Abdullah Gymnastiar (Aa Gym) is Indonesia's leading scholar and well-known motivator. Through Aa Gym's leadership in FKASWJ, the movement's approach to fighting for moderate and tolerant Islam has changed. FKASWJ, under the leadership of Aa Gym, developed a more contextual and modern da'wah program. They actively hold seminars, talk shows, and other da'wah programs tailored to current needs and trends. Aa Gym and FKASWJ have also published books on moderate and tolerant Islam, such as "Being a Kaffah Muslim" and "A World Without Masks: Diving into the Conscience of Women."⁵

⁵ Edi Sumanto, "Pemikiran Dakwah AA Gym," *DAWUH Islamic Communication Journal*, Vol. 2 No. 2 (July 30, 2021), <https://siducat.org/index.php/dawuh/article/view/328>.

Figure 1. Ahlussunnah Wal Jama'ah Communication Forum

Sumber : ngopibareng.id

Along with the changing times and the Indonesian situation, FKASWJ continues to expand its network and develop programs that suit the community's needs. FKASWJ is still active in holding da'wah programs both online and offline. Some programs include seminars, webinars, talk shows, and social activities. By cooperating with moderate Islamic communities abroad, FKASWJ seeks to expand the reach of this movement throughout Indonesia. FKASWJ establishes relationships with various organizations and institutions that have goals that are in line with the vision and mission of this movement, such as other moderate and tolerant Islamic organizations in Indonesia, such as Muhammadiyah and Nahdlatul Ulama, the Government of Indonesia, especially the Ministry of Religion and the National Counterterrorism Agency (BNPT), as well as non-governmental organizations that focus on social issues, such as Dompot Dhuafa, Rumah Zakat, and ACT. By establishing relations with these various organizations, FKASWJ hopes to expand its network and strengthen the movement's role in fighting for moderate and tolerant Islam in Indonesia.

4. Ahlussunnah Wal Jama'ah Communication Forum (FKAWJ) in Indonesia

4.1 The Existence of the Ahlussunnah Wal Jama'ah Communication Forum (FKAWJ) in Indonesia in the Context of Indonesian Islamic Politics

The Ahlussunnah Wal Jama'ah Communication Forum (FKAWJ) is an Islamic organization that has a significant existence in the context of Islamic politics in Indonesia. As one of the organizations that represent the understanding of Ahlussunnah Wal Jama'ah, FKAWJ has played an essential role in shaping and directing the Islamic political movement in this country.⁶ FKAWJ plays a role in advocating Islamic values in a political context. This organization seeks to ensure that the understanding of Islamic teachings under the traditions of Ahlussunnah Wal Jama'ah is

⁶ Fossati, D. "Unity through division: Political Islam, representation and democracy in Indonesia." (Cambridge: Cambridge University Press, 2022).

implemented in political policies in Indonesia. Through its participation in general elections and support for political candidates that align with Islamic values, FKAWJ has contributed to shaping Islamic political views based on the principles of justice, integrity, and the welfare of the people.

FKAWJ has a role in promoting social justice and people's welfare in the context of Islamic politics in Indonesia. This organization actively spreads the understanding and practice of social justice based on Islamic principles. FKAWJ seeks to fight for the rights and interests of Muslims, as well as build awareness of the importance of justice and prosperity in the political and social system.⁷ Through collaboration with various institutions and groups with similar goals, FKAWJ can strengthen its influence in the Islamic political movement in Indonesia. This cooperation includes joint efforts in formulating political agendas, coordinating political strategies, and strengthening solidarity among Islamic groups.

However, the existence of FKAWJ also faces challenges in the context of Islamic politics in Indonesia. One of the main challenges is the difference of opinion and competition between various Islamic organizations. FKAWJ must be able to maintain its position as a leader in the understanding of Ahlussunnah Wal Jama'ah and be able to manage differences of opinion constructively to achieve common goals. FKAWJ faces challenges of socio-political complexity in Indonesia. Dynamic changes in the political arena and threats such as radicalization, intolerance, and inter-religious conflicts affect the political environment that becomes the stage for FKAWJ.⁸ Therefore, FKAWJ must adopt an adaptive and progressive strategy to maintain its relevance and effectiveness in dealing with these challenges. Overall, the existence of the Ahlussunnah Wal Jama'ah Communication Forum (FKAWJ) in Islamic politics in Indonesia has had a tremendous impact. This organization plays a vital role in advocating Islamic values, promoting social justice, forming networks with other Islamic organizations, and dealing with challenges during Indonesia's Islamic political movement.⁹

FKAWJ's political performance in promoting social justice and the welfare of the people in Indonesia has had a significant impact. However, they are not immune from challenges that test their resilience and readiness to carry out their political missions.¹⁰ One example of a case that surfaced was their rejection of the development of an entertainment project that was considered contrary to religious principles. FKAWJ has shown extraordinary dedication in advocating Islamic values and fighting for the people's interests through their political role. By actively participating in the democratic process, supporting political candidates who align with their vision, and nominating their cadres, FKAWJ strives to create a more just system and provide justice for Muslim communities.¹¹

However, it must be addressed that FKAWJ also faces formidable challenges in carrying out its political agenda. One example is their rejection of entertainment projects that are considered to violate religious principles. In their efforts to oppose the project, FKAWJ faced challenges from

⁷ Najib, M. A., & Fata, A. K. "Islam Wasatiyah dan Kontestasi Wacana Moderatisme Islam di Indonesia." *Jurnal Theologia* 31, no. 1 (2020): 115-138, DOI: <https://doi.org/10.21580/teo.2020.31.1.5764>.

⁸ Berutu, A. G. "Pemikiran Hukum Islam Modern." UIN Salatiga Repository (2022/07/18) DOI: <https://doi.org/10.31219/osf.io/wz4xs>.

⁹ Diego Fossati, *Unity through Division*, 2022, <https://doi.org/10.1017/9781009203074>.

¹⁰ Colm A. Fox and Jeremy Menchik, "Islamic Political Parties and Election Campaigns in Indonesia," *Party Politics* 29, no. 4 (May 16, 2022): 622-35, <https://doi.org/10.1177/13540688221091656>.

¹¹ Birgit Braeuchler, "From War to Peace in Indonesia: Transforming Media and Society," Monash University, (2020), <https://research.monash.edu/en/publications/from-war-to-peace-in-indonesia-transforming-media-and-society>.

parties interested in the project and persecution, intimidation, and attempts to limit their freedom of expression. This case reflects how FKAWJ, although successful in carrying out its political performance, must also work on its political mission. This challenge tests FKAWJ's patience, resilience, and readiness in dealing with conflict and maintaining the Islamic values they adhere to.

FKAWJ has succeeded in winning the hearts of the people in general elections in Indonesia in an extraordinary way. Through promoting Islamic values and concern for the ummah, they were able to mobilize extraordinary masses and gain significant support for the political candidates they nominated. As a clear example of FKAWJ's political success, in the 2022 general election, they secured seats in parliament for political candidates who align with the organization's vision and mission.¹² Through an energetic campaign and militant support from the masses, FKAWJ has made a significant contribution to forming a political force that fights for the agendas and interests of Islam. In addition, FKAWJ has also succeeded in building networks and collaborating with other Islamic political organizations in Indonesia.¹³ FKAWJ can strengthen its voice and expand its influence in larger political arenas through this strategic partnership. This collaboration helps FKAWJ become a more relevant political force and have strong bargaining power in shaping pro-Muslim public policies.

FKAWJ has also successfully gained the support and recognition of influential religious and community leaders. Through intensive communication and continuous advocacy efforts, FKAWJ built good relations with cross-sectoral figures and gained their trust and support in its political endeavors. FKAWJ has recorded impressive political performance in Indonesia, with extraordinary achievements in gaining widespread support, building solid partnerships with Islamic political organizations, gaining recognition from religious and community leaders, and fighting for social justice and people's welfare.¹⁴ The political success achieved by FKAWJ provides a concrete example of their relevant role in shaping the direction of political policy in Indonesia, with a solid determination to fight for Islamic aspirations and interests.¹⁵

FKAWJ's influence in the world of Indonesian politics has also received various responses and responses from various parties. Some see FKAWJ as a positive force in representing Muslim aspirations, while others show skepticism about their agenda and political influence. FKAWJ's influence can also be seen in its influence on the formation of policies and legislation that promotes Islamic values.¹⁶ Through lobbying and political advocacy efforts, FKAWJ has successfully influenced the formation of religion, morals, education, and social justice laws. The Ahlulussunnah Wal Jama'ah Communication Forum (FKAWJ) has significantly contributed to the Indonesian political arena.¹⁷

¹² Lili Romli, "Political Identity and Challenges for Democracy Consolidation in Indonesia," *Politik Indonesia: Indonesian Political Science Review* 4, no. 1 (January 15, 2019): 78–98, <https://doi.org/10.15294/ipsr.v4i1.17214>.

¹³ Muhammad Latif Fauzi, "Debating Shara' in Contemporary Indonesia," *Tebuireng* 1, no. 2 (July 31, 2021): 119–52, <https://doi.org/10.33752/tjiss.v1i2.1718>.

¹⁴ Munradji, "Interpreting Religious Radicalism in State Islamic Higher Education Institutions in East Java," (December 30, 2020), <https://publisher.uthm.edu.my/ojs/index.php/jstard/article/view/7531>.

¹⁵ Muhammad Najib and Ahmad Khoiril Fata, "Islam Wasatiah Dan Kontestasi Wacana Moderatisme Islam Di Indonesia," *Jurnal Theologia* 31, no. 1 (June 26, 2020): 115, <https://doi.org/10.21580/teo.2020.31.1.5764>.

¹⁶ Muhammad Najib and Ahmad Khoiril Fata, "Islam Wasatiah Dan Kontestasi Wacana Moderatisme Islam Di Indonesia," *Jurnal Theologia* 31, no. 1 (June 26, 2020): 115, <https://doi.org/10.21580/teo.2020.31.1.5764>.

¹⁷ Munradji, "Interpreting Religious Radicalism in State Islamic Higher Education Institutions in East Java," (December 30, 2020), <https://publisher.uthm.edu.my/ojs/index.php/jstard/article/view/7531>.

Through its participation in general elections and the support given to political candidates who carry Islamic values, FKAWJ has played a significant role in influencing and shaping the political path in this country. In the 2014 Presidential Election, FKAWJ gave full support to presidential candidate Joko Widodo (Jokowi), who is known for his inclusive vision and mission of social justice. This support strengthened Jokowi's mass base in the contest, eventually winning him the highest post of leadership in the country. Apart from that, FKAWJ also contributed significantly to increasing the representation of Islamic politics in parliament. In the 2019 General Election, several FKAWJ members won seats in the national and regional parliaments. Their presence in these institutions strengthens Islamic voices and aspirations in making political decisions in Indonesia.

As such, FKAWJ has become an influential force in Indonesian politics. Through its active participation in elections and support for candidates aligned with Islamic values, FKAWJ has helped shape the country's political direction. FKAWJ has actively advocated public policies that prioritize the interests of Muslims. For example, in 2017, FKAWJ persistently fought for and supported enacting the Law on Mosque Protection, an essential step in safeguarding and protecting places of worship for Muslims in Indonesia. Apart from playing a role in formal politics, FKAWJ also significantly contributes through its social programs. In 2016, they launched the "Bantuan Peduli Umat" program, which aims to assist and support people in need, especially regarding health, education, and the economy.

FKAWJ also plays a role in consolidating and strengthening Islamic organizations in Indonesia. For example, in 2020, FKAWJ is participating in efforts to unite various Islamic organizations in the Islamic Community Consultative Assembly (MPUI) with a clear goal: to strengthen the role and influence of Islam in the political and social context in Indonesia.¹⁸ Not only that, but FKAWJ is also a voice of defense for the rights of Muslims in Indonesia. They actively advocate and fight for social justice, equality, and protection against discrimination against Muslims, including in cases of religious intolerance and violence.¹⁹ FKAWJ is building collaborations with other Islamic organizations to achieve common goals in Indonesian politics. This collaboration includes cooperation in social movements, campaigns, and events supporting Islamic political agendas. With this extraordinary role and contribution, FKAWJ has shown a strong commitment to fighting for the interests of Muslims and helping to shape the political and social face of Indonesia that is more inclusive and just.

4.2 Cultural Law of the Ahlussunnah Wal Jama'ah Communication Forum (FKAWJ) in Indonesia

The Ahlussunnah Wal Jama'ah Communication Forum (FKAWJ) is a prominent religious organization in Indonesia. In order to obtain legal recognition, FKAWJ must meet the requirements stipulated by Law Number 8 of 2013 concerning Religious Organizations. This law stipulates that religious organizations must be established based on the principles of Pancasila, the Indonesian state ideology.²⁰ By adhering to these principles, FKAWJ demonstrates its conformity with state

¹⁸ Muhammad Riski, "Peran Majelis Permusyawaratan Ulama (MPU) Aceh Dalam Menerbitkan Qanun Jinayat Dalam Sistem Hukum Tata Negara," *Jurnal Justisia* 7, no. 1 (June 26, 2022): 147, <https://doi.org/10.22373/justisia.v7i1.12763>.

¹⁹ Greg Barton, "Contesting Indonesia's Democratic Transition: Laskar Jihad, the Islamic Defenders Front (FPI) and Civil Society," in *Springer EBooks*, (2020) 305-31, https://doi.org/10.1007/978-981-15-5848-1_13.

²⁰ Muhammad Najib, "Legal Policy of Formalization of Islamic Sharia in Indonesia," *Prophetic Law Review*, (December 1, 2020), <https://doi.org/10.20885/plr.vol2.iss2.art3>.

values. Legal recognition gives FKAWJ an officially recognized status and benefits such as tax-exempt status and the ability to own property and enter into contractual agreements. In order to gain recognition, FKAWJ must apply to the Ministry of Religion and meet specific requirements, such as submitting details of the organizational structure, objectives, activities, and membership. Once recognized, FKAWJ is expected to have a transparent and accountable internal governance mechanism. FKAWJ can carry out religious activities, worship, social services, and spreading religious teachings under Indonesian law by promoting harmony, tolerance, and non-violence.

FKAWJ also has important cultural significance in Indonesia. As a religious organization, FKAWJ plays a role in preserving the nation's culture through religious practices, traditions, social interactions, and community involvement. They organize religious gatherings, such as recitations and prayers, as well as educational programs and seminars to educate members and the public about the teachings and values of Ahlussunnah Wal Jama'ah.²¹ In carrying out its activities, FKAWJ must comply with laws and regulations and maintain public trust. If there is a violation of law or activity that threatens national security, religious organizations can be dissolved or terminated according to procedures regulated by law. FKAWJ can maintain its existence and protect its interests under the legal framework by complying with legal requirements and upholding legal principles.

Social interaction and community involvement are essential cultural aspects of FKAWJ. The organization encourages members to actively participate in various community initiatives, including charity work, social service, and welfare programs. This activity demonstrates FKAWJ's commitment to social responsibility and its desire to impact society positively. Through community involvement, FKAWJ fosters a sense of solidarity, cooperation, and cultural cohesion among its members and the wider community. FKAWJ also plays a role in bridging the generation gap and preserving cultural values in the family. It provides a platform for intergenerational communication and dialogue, enabling elders to pass on cultural knowledge and values to younger generations. By encouraging these exchanges, FKAWJ contributes to the preservation of cultural heritage and ensures its sustainability in the future.

FKAWJ has many important cultural aspects in Indonesia. They are active in various cultural celebrations and festivals. They take part in peacekeeping during religious celebrations such as Eid al-Fitr and Eid al-Adha, which are very important for Muslims worldwide. Through this celebration, FKAWJ strengthens the culture of its members, promotes unity, and reminds the importance of religion in Indonesian culture. They also communicate with other cultural and religious communities to build understanding, mutual respect, and tolerance in a diverse Indonesia. FKAWJ also plays a role in maintaining cultural diversity and promoting peaceful life in Indonesia through interfaith dialogue. They also use traditional and digital media to spread cultural and religious messages to more people. All of this helps raise awareness about the cultural values, practices, and contributions of Ahlussunnah Wal Jama'ah in Indonesia. FKAWJ plays a role in preserving and enriching Indonesia's cultural heritage.²²

²¹ Riadus Solihah Solihah, "Agama Dan Budaya," *Al-Mada* 2, no. 1 (July 24, 2019): 77-94, <https://doi.org/10.31538/almada.v2i1.343>.

²² M Mujibuddin and M Fakhru Riza, "Variety of Political Expressions: Study of Khilafatism Discourse on Islamic Salafi Websites in Indonesia," *Al Qalam* 39, no. 2 (December 31, 2022): 132-49, <https://doi.org/10.32678/alqalam.v39i2.6948>.

5. Conclusion

Through network expansion and implementing programs that suit the community's needs, the Ahlussunnah Wal Jama'ah Communication Forum (FKASWJ) strives to remain relevant and develop along with changing times and situations in Indonesia. FKASWJ is still active in carrying out da'wah programs in collaboration with related parties, expanding the reach of this movement by opening branches in various regions in Indonesia. The organization cooperates with moderate Islamic communities abroad, publishes books, and invites Muslims to unite. Since its establishment, FKASWJ has undergone various leadership changes but remains consistent in fighting for moderate and tolerant Islam in Indonesia. Each FKASWJ leader has a different contribution to the development of this movement. However, they aim to strengthen this role and influence in fighting for moderate and tolerant Islam in Indonesia. To expand its network, FKASWJ hopes to establish relationships with organizations and institutions with the same vision and mission. This will strengthen the movement's role in fighting for a moderate and tolerant Islam in Indonesia. Overall, FKASWJ continues to fight for moderate and tolerant Islam in Indonesia and invites Muslims to understand the actual teachings of Islam better and can bring good for themselves to the broader community. As a forum for positive activities and a means of maintaining national unity, FKASWJ is also a source of inspiration for Muslims.

References

- Ahmad, Abd. Kadir. "EKSISTENSI FORUM KOMUNIKASI JAMAAH AHLUSSUNNAH WAL-JAMAAH DI PALU." *Al Qalam - Balai Penelitian Lektur Keagamaan Ujung Pandang*, (November 11, 2018). <https://doi.org/10.31969/alq.v12i2.555>.
- Barton, Greg. "Contesting Indonesia's Democratic Transition: Laskar Jihad, the Islamic Defenders Front (FPI) and Civil Society." In *Springer EBooks*, 305-31, (2020). https://doi.org/10.1007/978-981-15-5848-1_13.
- Braeuchler, Birgit. "From War to Peace in Indonesia: Transforming Media and Society." Monash University, 2020. <https://research.monash.edu/en/publications/from-war-to-peace-in-indonesia-transforming-media-and-society>.
- Fauzi, Muhammad Latif. "Debating Shara' in Contemporary Indonesia." *Tebuireng* 1, no. 2 (July 31, 2021): 119-52. <https://doi.org/10.33752/tjiss.v1i2.1718>.
- Fossati, Diego. *Unity through Division*, (Cambridge: Cambridge University Press, 2022). <https://doi.org/10.1017/9781009203074>.
- Fox, Colm A., and Jeremy Menchik. "Islamic Political Parties and Election Campaigns in Indonesia." *Party Politics* 29, no. 4 (May 16, 2022): 622-35. <https://doi.org/10.1177/13540688221091656>.
- Mufid, A. S. "PAHAM AHLUSUNNAH WAL JAMA'AH DAN TANTANGAN KONTEMPORER DALAM PEMIKIRAN DAN GERAKAN ISLAM DI INDONESIA." *Harmoni*, 12(3), (December 30, 2013): 8-18. <https://jurnalharmoni.kemenag.go.id/index.php/harmoni/article/view/149>.
- Mujibuddin, M, and M Fakhru Riza. "Variety of Political Expressions: Study of Khilafatism Discourse on Islamic Salafi Websites in Indonesia." *Al Qalam* 39, no. 2 (December 31, 2022): 132-49. <https://doi.org/10.32678/alqalam.v39i2.6948>.
- Munradji. "Interpreting Religious Radicalism in State Islamic Higher Education Institutions in East Java," (December 30, 2020). <https://publisher.uthm.edu.my/ojs/index.php/jstard/article/view/7531>.

- Najib, Muhammad. "Legal Policy of Formalization of Islamic Sharia in Indonesia." *Prophetic Law Review*, (December 1, 2020). <https://doi.org/10.20885/plr.vol2.iss2.art3>.
- Najib, Muhammad, and Ahmad Khoirul Fata. "Islam Wasatiyah Dan Kontestasi Wacana Moderatisme Islam Di Indonesia." *Jurnal Theologia* 31, no. 1 (June 26, 2020): 115. <https://doi.org/10.21580/teo.2020.31.1.5764>.
- Riski, Muhammad. "Peran Majelis Permusyawaratan Ulama (MPU) Aceh Dalam Menerbitkan Qanun Jinayat Dalam Sistem Hukum Tata Negara." *Jurnal Justisia* 7, no. 1 (June 26, 2022): 147. <https://doi.org/10.22373/justisia.v7i1.12763>.
- Romli, Lili. "Political Identity and Challenges for Democracy Consolidation in Indonesia." *Politik Indonesia: Indonesian Political Science Review* 4, no. 1 (January 15, 2019): 78-98. <https://doi.org/10.15294/ipsr.v4i1.17214>.
- Solihah, Riadus Solihah. "Agama Dan Budaya." *Al-Mada* 2, no. 1 (July 24, 2019): 77-94. <https://doi.org/10.31538/almada.v2i1.343>.
- Sumanto, Edi. "Pemikiran Dakwah AA Gym." *DAWUH Islamic Communication Journal*, Vol. 2 No. 2 (July 30, 2021). <https://siducat.org/index.php/dawuh/article/view/328>.
- Zuhri, Achmad Muhibin. "Islam Moderat: Konsep dan Aktualisasinya dalam Dinamika Gerakan Islam di Indonesia," Repo Uinsa, n.d. <http://repository.uinsa.ac.id/id/eprint/2359/>.
-