

INTELLECTUAL INTERACTION OPEN INCLUSIVE UNDERSTANDING OF ISLAMIC RELIGIOUS GROUPS IN BANYUMAS DISTRICT

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Abstract

Islamic religious groups have spread to almost all corners of Indonesia, including in the Banyu as district. The activities of Islamic religious groups are generally more concerned with fostering the internal side. They do not have formal institutional programs to visit each other, such as joint studies or in community development activities, so they can be trapped in exclusivism. The purpose of this study is to describe intellectual interactions in opening the inclusiveness of understanding religious groups in Islam. This study uses a qualitative descriptive method, which is to describe the research objectives from various conditions and situations that occur in the field. The research targets are Islamic religious groups consisting of Nahdlatul Ulama (NU), Muhammadiyah, Al-Irsyad, LDII and Salafi. The data collected is in the form of opinions and perceptions of the informants as well as their attitudes and behavior from the leaders of the Islamic religious group which is the focus of the research. Examination of data through triangulation, by extending observations, sharpening interviews, and or using more than one researcher. The data analysis uses interactive analysis techniques, through data reduction, data presentation, conclusion drawing, and verification. The results of this study illustrate that intellectual interaction is able to open an inclusive understanding of Islamic religious groups and avoid primordial barriers that often protect exclusivism to their congregations and to their characters.

Keywords: religious group, intellectual interaction, inclusive, exclusive.

INTRODUCTION

Religious understanding in Islamic religious groups has a tendency to be oriented towards ideology which is the standard of its thought and perception. The Nahdlatul Ulama group cannot be separated from the ideas brought by KH. Hasyim Asy'ari (Abshor, 2016). The Muhammadiyah group also cannot be separated from the tajdīd movement which is its reference to form its personality (Putra et al., 2020). The Salafi group in an effort to shape the religious behavior of its congregations emphasizes the struggle for the ideology of puritan theology and does not involve themselves in practical political movements (Wahib, 2011).

The thought of the Al-Irsyad religious group also cannot be separated from its founding figure, namely, Sheikh Ahmad Surkati who has a struggle orientation through modern education and Islamic da'wah (Fauzi, 2013). The groups of the Indonesian Islamic Da'wah Institute (LDII)

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