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## Implementation of Concepts and Thoughts on Sharia in DSKS (Dewan Syariah Kota Surakarta)

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**Abstract:** *The purpose of the study is to find out the concept of sharia and its implementation in the city of Surakarta perspective of M. Muinudinillah's Thought at the Sharia Council of Surakarta City (DSKS). M. Muinudinillah Basri Expressing His Thoughts and Ideas about Sharia He founded the Tahfizul Qur'an Islamic Boarding School (PPTQ) Ibnu Abbas Klaten, Lecturer at the University of Muhammadiyah Surakarta and as chairman at the Sharia Council of Surakarta City. Even the works of M. Muinudinillah Basri's thoughts on Sharia are contained in many books, journals and articles. In addition to his works, he is known as Ustadz, Ulama, Intellectual, Lecturer, Activist and Unifier of ukhuwah. This research uses qualitative studies with library research methods. The approach used is historical and descriptive which aims to describe, describe clearly following what is happening in the actual reality of the object of study studied. The results of this study show that M. Muinudinillah Basri's thoughts on Sharia are very relevant to what was applied by M. Muinudinillah Basri.*

**Keywords:** *sharia concept, implementation, dewan syariah kota surakarta, thought, M. Muinudinillah.*

### INTRODUCTION

Thought is a term that depends on a person's view (process of mental activity and outcome) regarding metaphysics, universality, and epistemology by using a mental dialect that uses abstract ideas that are not at all fictitious, which have their reality to convey general ideas, which may be epiphenomenal (outward appearances) when something has been theorized (concept). Thought is the elaboration of a theory (concept) based on the demands of phenomena, context, and reality [1], [2].

Sharia is the word Shari'ah derived from the word shari'a. this word according to ar-Razi in his book Mukhtar-us Shihab can mean nahaja (to take), awdhaha (to explain) and bayyan-al masalik (to show the way). According to al-Jurjani Shari'ah can also be interpreted as madhhab and thariqah mustakim/straight path. So the meaning of the word Shari'ah linguistically has many meanings. The word shari'ah is also like that, scholars finally use the term shari'ah with meanings other than the meaning of the language and then tradition [3], [4].

So every mention of the word Shari'ah is immediately understood with its traditional meaning. Imam al-Qurthubi said that shari'ah means a religion established by Allah SWT. For his servants consisting of various laws and provisions. Allah's laws and decrees are called Sharia because they have similarities with the source of drinking water which is the source of life for living things. Therefore, according to Ibn al-Manzhur, sharia means the same as religion [5]-[7].

The full name Muhammad Mu'inudinillah Basri commonly referred to by his familiar nickname Ustadz Mu'in, he is a Ustadz, scholar, intellectual, lecturer, teacher, da'i, writer, activist, mobilizer, and unifier of ukhuwah. he ustadz Mu'in was born on June 15, 1966, in Surakarta he grew up and developed in a family of fighters and preachers who are descendants of kiai Imam Rozi, Founder of Singo Manjat Islamic boarding school, Tempursari, Klaten [8].

The Sharia Council of Surakarta City (DSKS) is a forum that is a gathering place for all elements or warriors of Muslims in the city of Surakarta. Which was declared at the Mujahideen Mosque, Banyuanyar Village, Banjarsari District, Surakarta City, on Friday 8 March 2013. DSKS aims to make the ahlu sunnah wal jama'ah sharia reference institution independent, trusted and unifying Muslims in Surakarta and its surroundings [9], [10].



Figure 1. DSKS (Dewan Syariah Kota Surakarta)

## Literature Review

Sharia is Islamic law or Islamic religious regulations derived from the Qur'an and Hadith. Here the author wants to explain some opinions from experts or researchers outlined in the form of books or journals. Regarding the history of Sharia, Understanding Sharia, Sources of Sharia law, Sharia Principles, Objectives of Sharia, and the Nature of Islamic Law [11]-[14].

## History of sharia

The main sources of Islamic law are the Qur'an and the Sunnah. Some problems are not explained in these two sources, Muslims are allowed to do ijtihad by using their intellect to find legal provisions for its determination, and the proposition as the basis for the ability to do ijtihad is the hadith of the Prophet SAW, summarizing the essence of the framework for establishing Islamic law [15], [16].

In the history of the formation and construction of Islamic law (fiqh), among the scholars of fiqh content, there are several kinds of views. among them is Shaykh Muhammad Khudari Bek's view of the Periodization of the formation of Islamic law (fiqh) in his book, Tarikh Tasyri' al-Islami (History of the Formation of Islamic Law) [17]-[19].

He divided the period of formation of Islamic law into six periods, namely: (1) The initial period, since Muhammad Bin Abdullah was appointed Messenger; (2) The period of the great companions; (3) The period of little companions and habits; (4) The period

from the beginning of the 2nd century AH to the middle of the 4th century AH; (5) The period of the development of the School and the emergence of the taklid madhhab; (6) The period of the Fall of Baghdad (mid-7th century by Hulaga Khan [1217-1265]) to the present [20].

### **The meaning of sharia**

Sharia is the word Shari'ah derived from the word shari'a. this word according to ar-Razi in his book Mukhtar-us Shihab can mean nahaja (to take), awdhaha (to explain) and bayyan-al masalik (to show the way). As if according to Al-jurjani Shari'ah can also be interpreted as madhhab and thariqah mustakim/straight path. So the meaning of the word Shari'ah linguistically has many meanings. The word shari'ah is also like that, scholars finally use the term shari'ah with meanings other than the meaning of the language and then tradition. So every mention of the word Shari'ah is immediately understood with its traditional meaning [2], [21].

Imam al-Qurthubi said that shari'ah means a religion established by Allah SWT. For his servants consisting of various laws and provisions. Allah's laws and decrees are called Sharia because they have similarities with the source of drinking water which is the source of life for living things. Therefore, according to Ibn-ul Manzhur, sharia means the same as religion [22].

### **Sharia Law**

The religion of Islam has a Source of Law is the Qur'an and the Sunnah of the Prophet SAW. The Qur'an and Sunnah as the Source as well as postulates, while other terms such as Ijmak, qiyas, istihsan, mursalah problem, istishhab, 'urf and sad az-zari'ah are not used as postulates. On the issue of establishing the source of Islamic law, among the imams of the madhhab the view is that there are sources of law that are agreed upon and some that are not. The sources of law they agreed on were the Qur'an, as-sunnah, ijmak and Qiyas. The sources of law that they do not agree on are the issue of istihsan, istishab, the issue of mursalah, urf, saddudzara'I [11], [23], [24].

## **METHODOLOGY**

The research method is carried out based on a normative juridical approach, namely by reviewing or analyzing secondary data in the form of secondary materials. So this research is understood as literature study research, that is, research on secondary materials. The research method used by Historical is that which includes collecting data and interpreting the symptoms of events that arose in the past that critically describe all the truths of events or facts to help know what to do in the future [25]–[27].

The research specification used is descriptive analysis, which is research that describes problems that exist in the present (actual problems) by collecting data, compiling, classifying, analyzing, and interpreting. Descriptive aims to present observational data without testing hypotheses [28]–[30].

The type of data used in this study uses secondary data, namely in the form of books, journals, articles and the Internet. Related to this study, to analyze the data used in this study, namely using qualitative methods [30]–[32].

## **RESULT AND DISCUSSIONS**

### **Shariah Policies and Principles**

The word principle, etymologically, is the basis, beginning, or principal organ. According to Juhaya S. Praja gave the following understanding of principle, that principle is the beginning; place of departure; point of departure; or al-mabda. Terminology-wise, the word principle is a universal truth inherent in Islamic law and is

the point from which it is constructed; principles that make up the law and each of its branches. The principles of Islamic law include general principles and specific principles. The general principle is the overall principle of Islamic law which is universal. The specific principles are the principles of each branch of Islamic law [\[33\]](#)–[\[36\]](#).

According to Juhaya S. Praja's view of the principles of Islamic law, there are seven principles as follows: The principle of tawhid, the principle of justice, the principle of amar ma'ruf nahi munkar, the principle of freedom, the principle of equality, the principle of ta'awun, and the principle of tolerance [\[37\]](#), [\[38\]](#).

### **Purpose of Shariah**

Ali Ahmad al-jurjawi Director of the Research Association of al-Azhar University, Cairo, Egypt, explained that 4 (four) main objectives are required by Islamic Sharia to be applied, the four main objectives in question are: 1. Knowing God, recognizing Him, glorifying Him, and characterizing Him with the attributes of perfection, the attributes of obligation, impossible and permissible; 2. Arrange the ordinances of worship and servitude as an expression of exaltation and gratitude for all His infinite blessings; 3. Telling to do Amar ma'ruf nahi mungkar, adorning ourselves with noble morals, and qualities that can raise us to the level of knowledge, such as helping people who need help, glorifying neighbours, maintaining trust, patience, and other praiseworthy qualities; 4. Bring in-laws and witnesses related to muamalah (which tends to be ignored in today's era), to stop various violations and abuses, to create a sense of security in society [\[21\]](#), [\[39\]](#).

### **Shari'a fact**

The essence of Islamic Law is a truth that can prevent or decide shari'a matters with Sharia law. The essence of Islamic Law itself is Kalamullah. Kalamullah is divided into two parts, namely kalam nafsi and kalam lafdzi. Kalamu nafsi is a word that sticks to Allah, which can be known through the Qur'an. For kalam lafdzi, which are words delivered directly from Jibril to the Prophet Muhammad (Qur'an). The verses of the Qur'an are delivered in a Muhkam form The explanation is perfect, and the designation of the law is certain (qath'i dilalah), This definitively appointed law is universally applicable and will not change even though the time and place have changed [\[21\]](#), [\[40\]](#), [\[41\]](#).

### **M. Muinudinillah Basri, Biograif and His Thoughts**

Muhammad Mu'inudinillah Basri commonly referred to by his nickname Ustadz Mu'in, is an ustadz, scholar, intellectual, lecturer, teacher, da'i, writer, activist, mobilizer, and unifier of Ukhuwah Islamiyah. Ustadz Mu'in was born on June 15, 1966, in Surakarta he grew up and developed in a family of warriors and preachers who are descendants of kiai Imam Rozi, Founder of Singo manjat Islamic boarding school, Tempursari, Klaten [\[42\]](#).

At the age of 24, kiai Imam Rozi joined Prince Diponegoro against Dutch colonialism, along with other fighters. Kiai Imam Rozi was married to RA Sumirah, Prince Diponegoro's half-brother. He was appointed as manggala yudha or warlord and as Prince Diponegoro's liaison with paku buwono VI Surakarta. From the family tree, Ustadz Mu'in had a family relationship with Prince Diponegoro.

Ustad Mu'in when he was 13 years old, his grandfather died when Ustadz Mu'in was still a student, but he was still eager to study with optimism even though he helped his mother take care of eight younger siblings, one of whom was Dr Setiawan Budi Utomo an expert in Islamic finance and banking. Ustadz Mu'in completed his school from elementary to high school in Surakarta.

Ustadz Mu'in was eager to study but constrained by the cost, he was not discouraged and remained enthusiastic and optimistic. From his enthusiasm and optimism, he then got information that in Jakarta there are scholarship lectures, namely at LIPIA. Then he registered himself and thank God accepted. In every lecture, Ustadz Mu'in was always active in lectures and even he got the first rank.

After graduating from LIPIA in 1996, he taught at Ma'had Al-Hikmah, Jakarta. Not long after teaching, he received information that those who graduated from LIPIA with the best grades from ranks 1 to 5 get the opportunity to continue their S2 studies at Al-Imam University, Saudi Arabia. But when it was about to leave it was canceled due to the war between Iraq and Kuwait. Then one year later he and his four colleagues continued their S2 studies at al-Imam University, Saudi Arabia with full scholarships until completion in 2002. After that, Ustadz Mu'in continued his S3 studies at Al-Imam University without a test. Ustadz Mu'in studied Jurisprudence until he earned a doctorate at al-Imam University, Saudi Arabia.

Ustadz Mu'in after completing his doctoral degree in Saudi Arabia, returned to Indonesia, and then he became a lecturer at the University of Muhammadiyah Surakarta, Ustadz Mu'in's daily life was full of teaching activities. Ustadz Mu'in was also very concerned about the efforts to glue ukhuwa Islamiyah. He showed that he succeeded in practising what was tried in gluing Ukhuwa Islamiyah, Ustadz Mu'in was entrusted as the Chairman of the Surakarta City Sharia Council (DSKS), where the Surakarta City Sharia Council (DSKS) is a forum that became a gathering place for all elements or warriors of Muslims in the city of Surakarta.

### **M. Muinudinillah and the Sharia Council of Surakarta City**

The Sharia Council of Surakarta City (DSKS) is an independent, trusted and unifying Sharia ahlu sunnah wal jama'ah reference institution for Muslims in Surakarta and its surroundings. DSKS is also a forum that is a gathering place for all elements or warriors of Muslims in the city of Surakarta and its surroundings. DSKS was declared at Masjid Mujahidin, Banyuanyar Village, Banjarsari District, Surakarta City, on Friday 8 March 2013. The event was attended by several elements, namely MUI, Muhammadiyah, Nahdatul Ulama, DDII, HTI, JAT, MMI, FPI, FKAM, LUIS, ABI, FUJAMAS, Hisbullah Sunan Bonang, MT Al Islah, Isyikarima, TPM, ISAC, Ponpes Salman Al Farisy, FPIS, and representatives from Muspida Surakarta.

M. Muinudinillah Basri as Chairman of DSKS. At the same time, the Founder of DSKS said in his declaration speech, saying that with the establishment of DSKS, Muslims Have References in solving Ummah problems. DSKS has a vision, mission, goals and targets including the following:

**Vision:**

Making the Sharia reference institution ahlu sunnah wal jama'ah independent, trusted and unifying Muslims in Surakarta and its surroundings.

**Mission:**

1. Develop a credible sharia reference.
2. Build leadership and sharia guidance for the Muslims of Surakarta.
3. Organizing ukhuwah between elements of Muslims in Surakarta.
4. Improve the religious quality of Muslims.
5. Performing social services for the community.

**Purpose:**

1. The establishment of capable and credible Sharia references for the people of Solo Raya.

2. Establishment of leadership following Sharia for the Muslims of Solo Raya.
3. The formation of a solid Ukhuwah Islamiyah in Solo Raya.
4. Increasing the religious quality of Muslims in Solo Raya.

**Target:**

1. The establishment of an independent, credible, and capable Surakarta Muslim Sharia reference institution.
2. The resolution of the problems of the good people.
3. The realization of an orderly and directed movement of Surakarta Muslims.
4. Synergy of Surakarta Muslim programs.
5. The realization of a strategic alliance of Surakarta Muslims.

**Implementation of M. Muinudinillah Basri's Thought**

M. Muinudinillah Basri is one of the Islamic thinkers known as Ustadz, Ulama, intellectual, lecturer, writer, activist, mobilizer, and unifier of Ukhuwah Islamiyah. M. Muinudinillah Basri Expressed His Thoughts and Ideas on Sharia founded the Tahfizul Qur'an Islamic Boarding School (PPTQ) Ibnu Abbas Klaten, as a lecturer at the University of Muhammadiyah Surakarta and became chairman of the Sharia Council of Surakarta City [43], [44].

There are even many works written from the thoughts of M. Muinudinillah Basri about Sharia many contained in books, journals and articles. Among them are as follows: The Beauty of Tawakal, Complete Prayer Guide, Khusnul Khatimah, Trust and Power in the Qur'an, Between Leader and People, Democratic Law in Islam, Qur'anic Studies Prospects for Science and Ummah, Dynamics of Interpretation of the Qur'an and as-Sunnah, 24 hours Dhikr & Prayer of the Messenger of Allah, Fiqh Da'wah in a Plural Society, Bill of CSOs in the Perspective of the Islamic Da'wah Movement, Hajj Philosophy, Economic Activities Based on Islamic Principles A Model of Economic Empowerment and Increasing the Quality of Faith and Piety in the Perspective of Islamic Wordview, Ahkam as-sama'wal istima'fil fiqh Islamy and so on [45]-[47].

M. Muinudinillah Basri invites Muslims not to be easily dazzled by wrong thoughts, which are actually "old understanding", but given new packaging. "One can fall into a distorted understanding for two reasons, first; Because it does not have genuine thinking based on a good religious understanding. Second; lack of a thorough understanding of immorality and ignorance" [48].

M. Muinudinillah Basri is very concerned with Muslims about the problems of Muslims, he has a sincere determination and fighting spirit to glue ukhuwa Islamiyah. He showed that he succeeded in applying what he was determined to glue ukhuwa Islamiyah together. M. Muinudinillah Basri in Amanakan is chairman of the Surakarta City Sharia Council (DSKS), where the Surakarta City Sharia Council (DSKS) is a forum that is a gathering place for all elements or warriors of Muslims in the city of Surakarta and as a reference for Sharia ahlu sunnah wal jama'ah which is independent, trusted and unifying Muslims in Surakarta and its surroundings [49].

**CONCLUSION**

The conclusion in this study is Muhammad Muinudinillah Basri was born on June 15, 1966, in Surakarta he grew up and developed in a family of fighters and preachers who were descendants of kiai Imam Rozi, the founder of the Singo Manjat Islamic boarding school, Tempursari, Klaten. M. Muinudinillah Basri is one of the Islamic thinkers known as Ustadz, Ulama, intellectual, lecturer, writer, activist, mobilizer, and unifier of Ukhuwah Islamiyah. M. Muinudinillah Basri Expressed his thoughts and ideas about

Sharia founded the Tahfizul Qur'an Islamic Boarding School (PPTQ) Ibnu Abbas Klaten, Lecturer at the University of Muhammadiyah Surakarta and became chairman of the Sharia Council of Surakarta City. There are even many works written from the thoughts of M. Muinudinillah Basri about Sharia many contained in books, journals and articles. The implementation of M. Muinudinillah Basri at DSKS as Chairman of DSKS in his declaration speech, said that with the establishment of DSKS Muslims have references in solving community problems. Fibre Making the Sharia reference institution ahlu sunnah wal jama'ah independent, trusted and unifying Muslims in Surakarta and its surroundings.

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### **Author Contribution**

All authors contributed equally to the main contributor to this paper, all authors read and approved the final paper, and all authors declared no conflict of interest.

### **Conflicts of Interest**

All authors declare no conflict of interest.

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