

## Strengthening Understanding of Islamic Aqidah in Kaffah through Community Service in Cilebut, Bogor Regency

M. Nur Rizqi<sup>1</sup>, Harun Faizal<sup>2</sup>, Imam Sundarta<sup>3</sup>

<sup>1,2,3</sup> Accounting, Faculty Economic and Business, Ibn Khaldun Bogor University, Jl. Soleh Iskandar, Bogor, 16161, Indonesia.

### Abstract

This community service aims to increase people's understanding of the importance of Islamic aqidah as a solid foundation of faith in life. This activity was carried out in Cilebut, Bogor Regency, with an interactive lecture method combined with a gathering approach and group discussions. The material was delivered using visual media to support participants' understanding. The results of the activity showed a positive response from the participants, the majority of whom were over 35 years old, as many as 20 people, with the majority agreeing on the importance of the topics discussed and expressing a desire to take part in similar activities in the future. In conclusion, this activity succeeded in increasing the community's understanding of the kaffah aqidah of Islam, as well as creating a harmonious relationship between the presenter of the material and the participants, thus having a positive impact on religious development in the community.

**Keywords:** Community Service, Kaffah Islamic, Discussion, Interactif

\*Corresponding author: [mn.rizki@uika-bogor.ac.id](mailto:mn.rizki@uika-bogor.ac.id)

History of Article: Received: Oct 2024. Revision: Nov 2024. Published: Dec 2024.

DOI Prefix 10.32832/

### Introduction

Aqidah is the main foundation in Islamic teachings that determine the beliefs, outlook on life, and orientation of a Muslim. In the context of daily life, a solid aqidah will provide clear direction for Muslims in carrying out worship, muamalah, and social interactions. However, the phenomenon in society shows that there is a gap in understanding related to aqidah which can affect the quality of religion and individual morality. Therefore, comprehensive educational efforts are needed to strengthen people's understanding of aqidah as a whole. In the era of globalization and technology, unfiltered information flows often present challenges to Muslim beliefs. Various understandings or teachings that are not in accordance with the principles of Islamic aqidah can be easily accessed through social media and the internet. This condition has the potential to cause confusion, especially for the younger generation, and can even lead to deviations of faith. Therefore, strengthening the understanding of aqidah is an urgent need so that people can sort out and understand Islamic teachings correctly. Academics have a moral responsibility to make a real contribution to improving the quality of people's religious understanding. As part of community service, the gathering and provision of material related to Islamic aqidah held in Cilebut, Bogor Regency, is a concrete step to bring religious knowledge closer to the community. This activity aims not only to strengthen faith, but also to build social solidarity through interactions based on Islamic values.

Aqidah, the fundamental belief system in Islam, is not only a matter of theological knowledge but also a guiding framework for Muslims in their everyday lives. Understanding Aqidah Islam secara Kaffah (holistically) is essential for fostering a balanced and spiritually fulfilling life, as it encompasses both the beliefs in the oneness of Allah (Tawhid) and the principles that shape ethical and moral conduct. In the rapidly changing world, where individuals are constantly confronted with various pressures and distractions, it becomes increasingly important to ensure that these foundational beliefs are deeply rooted and comprehensively understood.

The concept of holistic understanding of Aqidah involves not just knowing the core tenets of Islam but also living by them, in every aspect of one's life. This comprehensive understanding of faith helps individuals navigate through the complexities of modern life while maintaining strong spiritual foundations. However, challenges such as a lack of proper understanding, misinterpretations, and the influence of external ideologies may cause a weakening of faith, especially among the younger generation. This gap in understanding can lead to confusion and potentially dilute the essence of Islam.

Therefore, strengthening the understanding of Aqidah Islam secara Kaffah is a crucial endeavor, particularly in communities where religious education may not be easily accessible or where misconceptions might arise. In Cilebut, Kabupaten Bogor, a community service initiative was organized to address this issue, aiming to provide a deeper understanding of Aqidah Islam through a well-structured and interactive educational program. This initiative not only sought to reinforce the theoretical aspects of Aqidah but also emphasized the practical application of these beliefs in daily life, helping individuals live in harmony with their faith and the challenges of contemporary society.

### **The Obligation to Understand Religious Knowledge**

Religious knowledge, including aqidah, is an obligation for every Muslim.

Qur'an Surah At-Taubah (9:122): *"It is not fitting that the believers should all go (to war). Why not go from each group among them a few men to deepen their knowledge of religion and to warn their people when they have returned to them, so that they may protect themselves."* The verse shows that understanding religion is an obligation, which needs to be disseminated to the people so that they can protect themselves and their religion. Hadith narrated by Al-Bukhari that *"Whoever Allah wills to be good, Allah will make him understand religion."* (HR. Al-Bukhari, no. 71). This Hadith confirms that religious understanding, including aqidah, is a sign of the goodness that Allah gives to a person. As can be understood that Aqidah is the basic teachings that every Muslim must believe in, such as faith in Allah, angels, books, messengers, the Day of Judgment, and destiny.

Al-Jazairi in Aqidah Islam: The Basis of Faith and Tawheed mentioning that Aqidah is *a belief that must be embedded in the heart of every Muslim, which is the basis of all acts of worship and life. The correct Aqidah is the main foundation in building a believing person* (Al-Jaziri 2007). Ash-Shaffar, M. in his book Basics of Islamic Aqeedah said that *Islamic Aqeedah teaches the basics of clear and solid faith, including an understanding of God, angels, His books, and all matters relating to true faith according to Islamic teachings* (Ash Shaffar, 2015).

### **Who is the Science of Aqeedah for ?**

The science of aqidah is an obligation for every Muslim, both men and women, adults and children, according to their capacity. Al-Ghazali, in his book Ihya Ulumudin mentions that *the Science of aqidah is the science that must be studied by every Muslim to form a strong foundation of faith, so that his life is in harmony with Islamic guidance* (Al-Ghazali, A, 2000). Shalih Al-fauzan also explained in Aqidah Islamiyah: Theory and Practice that Aqidah is *a science that is inseparable from the life of every individual Muslim, whether children, adolescents, or adults. All have an obligation to understand it as a basic foundation in living life* (Shalih Al Fauzan, 2011).

#### **Kaffah Islamic Aqeedah**

Aqidah Islam kaffah is a complete and comprehensive understanding, which requires Muslims to apply religious teachings in total in everyday life.

Al-Qur'an Surah Al-Baqarah (2:208): *"O you who believe, enter into Islam in its entirety (kaffah), and do not follow the steps of the devil. Verily, the devil is a real enemy to you."* This verse underscores the importance of practicing Islam as a whole and not in fragments, including in matters of aqidah.

*Islam in kaffah means understanding and practicing the teachings of Islam in all aspects of life, without being left behind, including aqidah as the main point in the life of a Muslim* (Qardhawi, Y.1998).

## Method

### 1. Interactive Lecture Method

The interactive lecture method is used to convey material about the importance of understanding aqidah as a whole to the community. In this method, the speaker does not only provide theoretical explanations in one direction, but also involves the community to interact, discuss, and ask questions. This is so that the material presented can be understood more deeply and is relevant to the needs and problems faced by the community.

This activity aims not only to strengthen faith, but also to build social solidarity through interactions based on Islamic values.



Figure 1 : Method

The Effective instruction requires more than mere presentation; it needs a dynamic exchange where learners are encouraged to reflect and respond actively (Gagne & Briggs, 1979). Lectures can be effective when interspersed with dialogue, questions and participant participation, as this encourages deeper understanding and increases active learning (Sudjana, 2005). “Interactive lectures involve structured interruptions to ask questions, engage in discussions, or clarify concepts, ensuring participants’ active involvement and enhancing retention of informationm (Arends, 2012).”

### 2. Gathering and Group Discussion Approach

The friendship approach is carried out to create a closer relationship between the speaker and the community. The activity began with an informal meeting aimed at getting to know the social conditions and the level of understanding of the community regarding aqidah. Next, a group discussion was held to further explore their understanding and identify the challenges faced in maintaining faith in the midst of various external influences. This discussion also provided an opportunity for the community to share experiences and solutions. Discussion fosters collaborative thinking and creates a shared space for learning, enabling participants to articulate and refine their ideas (Brookfield & Preskill,1999). “Human relationships are the core of social learning; interactions that promote mutual respect and understanding lead to meaningful educational outcomes (Goleman, 2006). Groups that engage in structured discussions are more likely to produce innovative solutions and foster mutual understanding among members (Robbins & Judge, 2016).

### 3. Use of Visual Media and Case Studies

To increase the attractiveness and understanding of the community, the material is delivered with the support of visual media such as presentation slides, short videos, or relevant illustrative images. In addition, real case studies related to aqidah issues in the community's neighborhood are also included as concrete

examples. This approach helps people connect the theory with the reality they face, so that the solutions provided are more applicable.

“Multimedia presentations that integrate images, text, and sound support dual-channel processing, leading to better comprehension and memory retention (Mayer, 2009). Using videos in teaching engages learners emotionally and cognitively, bridging theoretical concepts with relatable, real-world examples (Berk, 2009). Case studies provide an empirical inquiry into real-life phenomena, offering learners a practical framework to analyze and solve problems (Yin, 2018).

#### **4. Participatory Evaluation**

After the activity is completed, a participatory evaluation is conducted to measure the extent to which the community understands the material presented. This evaluation is conducted through questions and answers, follow-up discussions, or filling out a simple questionnaire. The results of the evaluation are used to assess the success of the activity and develop recommendations for similar activities in the future.

### **Results**

The community service activity conducted in Cilebut, Kabupaten Bogor, ran smoothly and received a positive response from the participants that aimed at strengthening the understanding of Aqidah Islam secara Kaffah, yielded positive outcomes and had a noticeable impact on the participants. The session's interactive nature, which included lectures, discussions, and Q&A sessions, encouraged active participation, enabling attendees to clarify doubts and deepen their comprehension of Islamic beliefs.

One of the key findings was the heightened awareness among the participants regarding the holistic nature of Aqidah. Before the event, many individuals were familiar with the basic principles of Islamic belief but had limited understanding of how these beliefs extend to influence their actions, relationships, and daily choices. After the session, 85% of participants reported that they felt more equipped to integrate their faith into practical aspects of life, particularly in terms of ethical decision-making and social interactions.

Another important observation was the shift in mindset among the attendees regarding the role of Aqidah in facing contemporary challenges. Some participants shared how external influences, such as secularism and materialism, had caused them to feel disconnected from their spiritual beliefs. However, after engaging in the discussions, many expressed that they felt empowered to navigate these challenges by reaffirming their faith in Allah and living according to the tenets of Islam.

Moreover, the event generated a sense of community among the participants, fostering a collective commitment to deepening their understanding of Aqidah and sharing this knowledge with others. Several attendees mentioned that they were motivated to participate in future educational programs or even share the information they had learned with their families and friends. The feedback from the participants highlighted the value of such programs in strengthening religious bonds and providing a more profound sense of purpose in life

The following are some important findings from the implementation of the activity:

#### **1. Participation of Participants**

This activity was attended by 20 local people over 35 years old. Participants showed high enthusiasm during the delivery of the material. This can be seen from their active responses in the discussion sessions, questions and answers, and reflections on the materials provided. On-time attendance and full attention throughout the activity reflected the community's interest in the topics presented.

#### **2. Positive Response to Materials**

The majority of participants agreed and supported the importance of understanding aqidah as a whole in daily life. Some participants also gave direct responses regarding the relevance of the material to the problems they face, such as the importance of maintaining faith in the midst of negative external influences. This positive response indicates that the material presented is in accordance with the needs and expectations of the participants.

#### **3. Desire to Continue the Activity**

Some participants expressed interest in participating in similar activities in the future. They stated that this activity not only added insight, but also strengthened social relations between residents. This is an indicator of the success of the activity as well as an opportunity to implement a more comprehensive follow-up program.

## Conclusion

The Community service activities on the importance of understanding aqidah as a whole have succeeded in providing education and increasing public awareness of the importance of aqidah in their lives. The positive response from the participants shows that this program is relevant and useful in answering the needs of the community. Through interactive lectures and discussions, the participants gained a deeper appreciation of the comprehensive nature of Islamic faith and how it shapes their everyday lives. The event not only empowered individuals to better understand the core beliefs of Islam but also encouraged them to apply these teachings in their daily actions and decision-making. The positive feedback and active engagement from the participants demonstrate the importance of such initiatives in fostering a well-rounded understanding of Aqidah, which is essential in navigating the complexities of modern life while remaining firmly rooted in faith. Moving forward, it is essential to continue organizing similar programs to reinforce religious education, particularly for younger generations, and to help individuals stay connected to the true essence of Islam.

## References

Al-Quran

Arends, R. I. (2012). Learning to Teach (9th ed.). New York: McGraw-Hill Education.

Berk, R. A. (2009). Multimedia Teaching with Video Clips: TV, Movies, YouTube, and mtvU in the College Classroom. *International Journal of Technology in Teaching and Learning*, 5(1), 1-21.

Brookfield, S. D., & Preskill, S. (1999). Discussion as a Way of Teaching: Tools and Techniques for Democratic Classrooms. San Francisco: Jossey-Bass.

Gagne, R. M., & Briggs, L. J. (1979). Principles of Instructional Design. New York: Holt, Rinehart, and Winston.

Goleman, D. (2006). Social Intelligence: The New Science of Human Relationships. New York: Bantam Books.

Mayer, R. E. (2009). Multimedia Learning (2nd ed.). New York: Cambridge University Press.

Qardhawi, Y. (1998) Fikih Prioritas: Membumikan Islam dalam Kehidupan

Robbins, S. P., & Judge, T. A. (2016). Organizational Behavior (17th ed.). Boston: Pearson.

Sudjana, N. (2005). Metode dan Teknik Pembelajaran Partisipatif. Bandung: Alfabeta.

Yin, R. K. (2018). Case Study Research and Applications: Design and Methods (6th ed.). Thousand Oaks, CA: Sage Publications.