



Eduslamic: Jurnal Pendidikan Islam dan Keagamaan

Vol. 1 No. 1, Agustus 2023

E-ISSN: -

DOI:

The Importance Of Understanding The Meaning of *Mutasyabih* Verses To Prevent Wahabiya Understanding in Madrasah Tsanawiyah Al-Fauzi Cinta Rakyat Percut Sei Tua - Deli Serdang Sumatera Utara

¹Laila Rahimah Harahap, ²Zulkifli Nasution

Universitas Islam Negeri Sumatera Utara, Indonesia,

Corresponding E-mail: ¹lailarahimahbrp@gmail.com, ²zulkijflinst.0511@gmail.com

Abstract

This journal discusses the Importance of Understanding the Interpretation of Mutasyabih Verses to Prevent Wahabiyah Understandings at MT's Al-Fauzi Cinta Rakyat with the aim of analyzing how important understanding the meaning of mutasyabih verses is and what effect they have on education. This type of research is Qualitative Research with a descriptive data presentation model and the research instruments are observations and interviews with the principal, deputy principal and several students. Al-Quran consists of two types of verses, namely muhkam verses whose meaning is clear and mutasyabih verses whose meaning is not clear so this makes the scholars have two views, namely the salaf scholars and khalaf scholars, there are scholars who support takwil on verses mutasyabih (ulama' khalaf) and there are also ulama' who reject the existence of takwil on mutasyabih verses (ulama' salaf). Lately there have been many wahabiyah teachings spreading in the name of themselves as salafi and saying that Allah resides in the Throne. The results of this study found that understanding the interpretation of the meaning of mutasyabih verses is very important in the world of education in order to prevent Wahhabism and errors in belief.

Keywords: *Throne, Mutasyabih, Salafi, Wahhabism*

INTRODUCTION

Al-Qur'an consists of two kinds of verses, namely muhkam verses and mutasyabih verses. Muhkam and Mutasyabih are forms of Muzakkar, while Muhkamah and Mutasyabihat are forms of muannats. Allah has explained about the division of this verse in the Qur'an surah Ali-Imran verse 7, which reads:

هُوَ الَّذِي أَنْزَلَ عَلَيْكَ الْكِتَابَ مِنْهُ آيَاتٌ مُحْكَمَاتٌ هُنَّ أُمُّ الْكِتَابِ وَأُخَرُ مُتَشَابِهَاتٌ ۚ فَأَمَّا الَّذِينَ فِي قُلُوبِهِمْ زَيْغٌ فَيَتَّبِعُونَ مَا تَشَابَهَ مِنْهُ ابْتِغَاءَ الْفِتْنَةِ وَابْتِغَاءَ تَأْوِيلِهِ ۚ وَمَا يَعْلَمُ تَأْوِيلَهُ إِلَّا اللَّهُ ۗ وَالرَّاسِخُونَ فِي الْعِلْمِ يَقُولُونَ آمَنَّا بِهِ ۚ كُلٌّ مِّنْ عِنْدِ رَبِّنَا ۚ وَمَا يَذَّكَّرُ إِلَّا أُولُو الْأَلْبَابِ

"It is He who sent down the Book (the Qur'an) to you (Muhammad). Among them there are verses that are muhkamat, those are the main points of the Book (Al-Qur'an) and others are mutasyabihat. As for those whose hearts are inclined to misguidance, they follow the mutasyabihat to seek slander and to seek interpretations of it, even though no one knows its interpretation except Allah. And those who have deep knowledge say, "We believe in it (the Qur'an), everything is from our Lord." No one can take lessons except a wise man." (QS. Ali-Imran: 7) (Al-Qattan, 2011).

Muhkam verse has a meaning in the language of firmness, perfection, thoroughness and prevention because it comes from the word "Ihkam" (Firdausi 2015). But basically the definition of Muhkam is the texts of the Qur'an which do not contain the meaning of takwil or only one meaning and are very clear. This Muhkam verse is also commonly referred to as the Mother of the Book or "Umm Al-Kitab" which is the master key in understanding other verses of the Qur'an (Kholilurrahman, 2018).

The word Mutasyabih comes from the word "Tasyabbuh" etymologically means resemblance and similarity which usually leads to obscurity between two things (Firdausi, 2015). Mutasyabih verses are texts of the Qur'an whose meaning is unclear, so that a takwil is needed because these verses cannot be understood in an *zahir* way because it will create confusion and equate Allah with His creatures. Mutasyabih is also referred to as Mutamassil which means the same in words and beauty (Firdausi, 2015). For example in Qs. Al-Baqarah: 25 where Allah says: **وَآتَاوَاهُ مِثْلَ مَا أُتِيَ** "They have been given similar fruits", the meaning of the word Mutasyabih there is that the fruits of heaven are similar in color to some others, but in terms of taste and essence are different (Al-Qattan, 2011). In the Maqayis Al-Lughoh dictionary the word Mutasyabihat comes from the word (شبه) which means part of something that resembles its color and nature or: **تشابه الشيء وتشاكله لونا ووصفا** As for the word **مشبهات** means **مساكنات**, which is a resemblance or a resemblance between two or more things or cases that raises suspicions, suspicions, doubts, doubts and also question marks. Meanwhile, the word **متشابهات** itself has several meanings, including:

- Something whose meaning is not clear and detailed (**مالم يتضح معناه**)
- Something whose meaning is unclear and detailed, or something whose meaning cannot be understood unless you include something else as an explanation (**ما لا يستقل بنفسه إلا برده الى غير**)
- Something that is vague because of doubts about similarity or resemblance to other things that raise doubts (**ما اشكل تفسيره لمشابهات غير**)
- Something whose meaning is not clear *zahirnya* (**عن ماده**) (**ما لا يبنى ظاهره**)

So, the term **متشابهات** can be simplified as a resemblance or resemblance between two or more things so that it is difficult to distinguish between the two and a study, research, specific analysis is needed to eliminate ambiguity and doubtful similarities in order to determine the boundaries of meaning and essence (Saleh, 2011).

In muhkam and mutasyabih issues that exist in the verses of the Koran. If Muslims do not understand well and both are true, of course it will cause problems

fundamental in understanding the Koran and making the understanding of the creed deviate.

إِنَّ الَّذِينَ يُبَايِعُونَكَ إِنَّمَا يُبَايِعُونَ اللَّهَ يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ ۖ فَمَنْ نَكَثَ فَإِنَّمَا يَنْكُثُ عَلَى نَفْسِهِ وَمَنْ أَوْفَىٰ بِمَا عَاهَدَ عَلَيْهِ اللَّهُ فَمَن يُوَفِّيهِ أَجْرًا عَظِيمًا

"That those who pledge allegiance to you (Muhammad), in fact they only pledge allegiance to Allah. Allah's hand is above their hands, so whoever breaks a promise, then he actually broke his own (promise); and whoever keeps his promise to Allah, He will give him a great reward".

The word "Yadullaah" or "Hand of Allah" is interpreted with a different interpretation for the Ahlussunnah Wal Jama'ah group with those who claim to be Salafi but in fact are adherents of the Wahhabi ideology. The Ahlussunnah Wal Jama'ah group interprets the meaning of "Hand of Allah" with "Power of Allah". However, the Wahhabis interpret the meaning of "God's Hand" as "God has hands, but there is no need to imagine what God's Hands look like."

Understanding of God is a discussion that still often discussed by the Muslims. All understanding man about his God can be done by studying the verses. The Qur'an mentions the nature, existence and other things related to God (Yaqil, 2023). The understanding of verses that contain tajsim of Allah gave birth to an interpretation among commentators. The emergence of differences interpretation is also none other than because it is influenced by the intellectual level mufassir, influenced from the point of view of the scientific field occupied by the mufassir, sociohistorical, political circumstances and other matters related to background of the mufassir (Yaqil, 2023).

For a verse like this in modern terms it is called the "Antromorphosism Verse" which is a combination of two Greek languages, in English it is written anthropomorphism, anthropos (man) and morphe (form) (Yaqil, 2023). A term that equates God with his creatures. Therefore, some of the verses in the Qur'an are understood textually or the meaning of the text, then there are several verses that contain anthropomorphism. The term is also known as tajsim or tashbih which means the likeness of Allah to His creatures (Yaqil, 2023).

As for efforts to find a middle way between scholars who argue that Mutasyabih verses cannot be interpreted by scholars who allow interpretations to be divided into several, namely among them 1). Lafazh or verses whose substance cannot be known at all, such as about the time of doomsday and things unseen. 2). Verses whose meaning everyone can find out through research and study, are like mutasyabihat verses whose ambiguity arises due to brevity, length, sequence, and so on. 3). Mutasyabihat verses whose meaning can be known by certain scholars and not all scholars. What this means is high meanings that fill the hearts of people who are clear in spirit and mujtahid (Firdausi, 2015).

In the world of education, especially in Madrasas, teachers are needed who are able to teach the Al-Qur'an and also the Aqidah with the best teachings so that there are no misunderstandings about understanding that make students adhere to ideas that are not true. Recently there have been many problems of faith among Muslims. Not infrequently some of those who try to shake one's faith are Educators, smuggling understandings that tend to lead to Wahhabi understanding. The formulation of this

research problem is 1). How is the Importance of Understanding in understanding the Interpretation of the Meaning of Mutasyabih Verses?.

From the explanation that the author has described above, the author will examine more deeply regarding "The Importance of Understanding the Interpretation of the Meaning of Mutasyabih Verses to Prevent Wahabiyah Understanding" both for Educators and Students at MTs Al-Fauzi Cinta Rakyat.

RESEARCH METHODS

This study uses the Qualitative Method, in which the Qualitative Method is useful as a research procedure that produces descriptive data in the form of words both written and spoken from the people observed. This research creates a picture of the importance of understanding the interpretation of the meaning of mutasyabih verses for education in order to prevent misunderstandings in matters of faith. The location of the research was conducted at MTs Al-Fauzi Cinta Rakyat for one month starting from 15 May 2023 to 5 June 2023 and the informants in this study were the principal, several teachers and also several students.

Data collection was done by way of interviews and observation. Data analysis was carried out using an interactive model, namely by interviewing the principal, deputy principal and several students, observing with teachers and students and presenting the data in the form of descriptive words to facilitate understanding of the importance of understanding the interpretation of the meaning of mutasyabih verses for education in order to prevent wahabiyah ideology at MTs Al-Fauzi Cinta Rakyat.

RESULT AND DISCUSSION

A. The Importance of Understanding the Interpretation of the Meanings of Mutasyabihat Verses in Education in order to Prevent Wahhabism.

In understanding mutasyabih verses, there are two views of the ulama', namely the view "Scholars' Salaf and Views of Scholars' Khalaf". According to Ulama' Salaf in understanding verses. Mutasyabih does not need any pentaqilan because of their prudence which is feared there is a resemblance to creatures and for them only Allah knows the meaning the truth and we just have to believe it. Meanwhile, according to Ulama' Khalaf in understanding mutasyabih verses it is necessary to have a pentaqilan to make it easier understanding of the meaning of the verses of the Qur'an for the Indonesian people, especially the large number of people who are still common in Indonesia. An example of the difference between the two views is as follows:

- ✓ **Mutasyabih Verses at the beginning of the Surah (Fawatihussuwar),** according to the scholars of the Salaf, namely Ibn Abbas the pentacle is like: *Alif Lam Mim* which is contained in the opening of surah al-Baqarah interpreted with "Ana Allah A'lam" (I am the All-knowing God). *Alif Lam Ra* interpreted with "Ana Allah Ara" (I am the All-Seeing God). Also according to him *Alif Lam Ra and Ha Mim* are the spellings of "Ar-Rahman" which are separated. In commenting on the letter *Kaf Ha Ya*, 'Ain *Shad*, he said: "*Kaf* means as the symbol of karim (generous), *Ha* means Hadin (guide), *Ya* means Judge (wise), 'Ain means "Alim" (All-knowing), and *Shad* means Sadiq (The All-Wise Correct).

And also *Yaasiin* and *Thaaba* which means the name for the Prophet Muhammad SAW. For this type of Mutasyabih Verse, the scholars no longer dispute it because it has taking the middle way, namely not discussing it anymore (Nahar, 2016).

- ✓ **Mutasyabih Verses about the Attributes of Allah**, as contained in the surah:
Qs. Thaha: 5

الرَّحْمَنُ عَلَى الْعَرْشِ اسْتَوَى

"The Most Merciful, who resides on the Throne"

Qs. al-Qashas: 88

كُلُّ شَيْءٍ هَالِكٌ إِلَّا وَجْهَهُ

"Everything must perish except the face of Allah"

Qs. al-Fath: 10

يَدُ اللَّهِ فَوْقَ أَيْدِيهِمْ

"God's hand is above their hand." (Nahar, 2016)

Living here according to Ulama' Khalaf does not mean that Allah is sitting on a throne, but the interpretation of its meaning is "Power". It can be analogized like this "Dr. Nurhayati, MA as the Chancellor of UIN North Sumatra is residing on his throne". Then we checked into the Chancellor's office and it turned out that he wasn't there. Well, this doesn't mean him was sitting on his throne. But it means he is in control of UIN North Sumatra and he is the one who set the system in it. Likewise with the meaning of this verse, it means Allah powerful, Allah is the one who arranges the system in the world. Likewise with the meaning of the Hand of God does not mean that Allah has hands, but the Power of Allah SWT.

The definition of takwil in language means turning or diverting pronunciation from one meaning to another meaning it contains, in terms of takwil is the deepening of interpretation in uncovering a meaning, if interpretation is an attempt to express meaning, then takwil is an attempt to choose a meaning from a pronunciation that has many meaning or produce a sense of ambiguity. The word ta'wil comes from the word al-awl, which means return (ar-rujū') or from the word alma'āl which means the place of return (al-mashīr) and al-aqībah which means the end. Some suspect that this word comes from the word al-iyālah which means to regulate (al-siyasah). In terminology, ta'wil means to turn a pronunciation from the zahir meaning to the non-zahir meaning which is also contained in the pronunciation, if the possible meaning is in accordance with the al-Kitab and sunnah.

The ushul scholars are the group that has studied the verses of the Qur'an the most, when compared to other discipline groups. They do this for the sake of law enforcement (istimbath al-ahkam). There are several forms of ta'wil including: specializing general pronunciation (takhshish al-general), limiting absolute pronunciation (taqyid al-muthlaq), diverting pronunciation from its essential meaning to majazi, or from that which contains obligatory meaning which is sunnah (Murtado, 2020).

In contrast to the views of the Salaf Ulama, for them humans only need to believe in it without the need to find out the true meaning. For them Allah resides, and Allah

has hands but we don't need to imagine what Allah's Hands look like, that is clear The Hand of Allah is not like the Hand of Creation.

B. History of Wahhabism

Wahhabism is a movement for renewal and purification of Islam pioneered by Muhammad bin Abdul Wahab bin Sulaiman at-Tamimi from Ibn Gahannam, Ibn Bishr. Muhammad bin Abdul Wahab is a student who travels to Nejed in order to seek knowledge as practiced by the salaf-salaf earlier. 1 Before he was 10 years old he was a hafidz Quran who studied in his own city, namely 'Uyainah and studied with his father about the understanding of fiqh, interpretation, and hadith. After finishing studying with his teachers in the city of 'Uyainah he went to fulfill pilgrimage for the second time and continue the journey to seek knowledge the city of Medina Nabawiyah and studied with the scholars viz Shaykh Allamah Abdullah bin Ibrahim Ash-Syumari. he lives in Medina in a long period of time (Aisyah, 2021)

Muhammad bin Abdul Wahab also carried out reforms in the area Arabia, who has the Hambali school of thought and follows the teachings of ibn Taimiyah. The beginning of Muhammad bin Abdul Wahab sparking the Wahhabi movement was when there are several kinds of religious phenomena on earth that deviate from the teachings of the Koran and hadith. these phenomena including superstition, bid'ah and shirk. 4 Based on ideology the Wahhabis that we must return to Islam that is kaffah (pure, simple, and straight) which is believed to be recaptured by means of carry out the orders and examples of the prophet literally and practice correct rituals (Aisyah, 2021)

Wahhabi ideology was first created by Muhammad Ibn Abdul Al-Wahhab who comes from Najd Saudi Arabia, Abdul Wahab or his full name Muhammad bin Abdul Wahab. He is an earlier scholar who was born in the Arabian Peninsula in 1115H/1703M is a scholar who is productive in producing works wrote and almost all of his writings contain the teachings of the purification of monotheism. As for some of his works such as *Tafsîr Sûrat al-Fâtibah*, *Mukhtasâr Sahîb al-Bukhârî*, *Mukhtasâr Sîrat al-Nabawîyyah*, *Kitâb al-Tauhîd*, *Usûl al-Imân*, *Kitâb al-Kabâ'ir*, *Kasyî al-Subyât*, *Thalath al-Usûl*, *Adab al-Masyî' ila al-Salâh*, and *al-Hadîth al-Fitn* (Mangasing, 2008).

The teachings of monotheism are indeed the most basic teachings in Islam. Therefore it is not surprising that Muhammad Ibn Abdul Wahhab as the creator of the Wahhabi ideology concentrated attention to several problems, namely, (1) Disbelief for people with religious schools of thought (3) Making people who pilgrimage and the birthday of the Prophet disbelieve (4) Asking Wali Allah for intercession is shirk (5) Making vows to other than God is also shirk (6) interpreting the Qur'an with takwil is kufur (Mangasing, 2008).

C. Wahhabism in Indonesia

In Indonesia, the Wahhabi ideology was first brought by Indonesian students studying in the Middle East, especially Saudi Arabia. At that time Saudi Arabia provided science council for students of science. That is the possibility that makes Wahhabism understand introduced indirectly to the methods and various teachings to

Indonesia. The spread of Wahhabism occurred because Indonesian students were often invited to fill in events in various associations both in the Science Council and the like. From there understand Wahhabism is disseminated to Indonesian people who are unfamiliar with the faith. This matter make Wahhabi ideology in Indonesia a distinctive style, because Indonesia is not only have only one religious organization. But the groups that were born first before Wahhabism (Aisyah, 2021).

In recorded history that Indonesian salafi entered Indonesia for the first time in the Minangkabau area and also the city of Limapuluh Kota around 1780, starting from here the da'wah of Wahhabi salafi spread throughout Indonesian society with the main vision and mission to purify monotheism and eliminate shirk as well as bid'ah by the three principles of monotheism that they adhere to are: *ulubiyah*, *rububiyah* and *asma'* (Yaqil, 2023).

D. The Importance of Understanding the Interpretation of the Meanings of Mutasyabihat Verses in Education in order to Prevent Wahhabism in MTs Al-Fauzi Cinta Rakyat Percut Sei Tuan - Deli Serdang Sumatera Utara

Based on the interviews that the author has conducted, it was found that there was an educator, namely the craft teacher, she was a woman who previously had the Ahlussunnah Wal Jama'ah understanding and even had one recitation or one ta'lim assembly with the author. But I don't know why he suddenly left his previous understanding and started to join the Wahhabiyah Ta'lim Assembly so that now he has a Wahhabiyah understanding. In fact, he had the opportunity to convey an understanding of the creed according to his understanding to the students of MTs Al-Fauzi and also had time to distribute the Wahhabi Akidah book with the title "تهذيب شرح تسهيل العقيدة الاسلامية" written by Dr. Abdullah bin Abdul 'Aziz. But the principal quickly realized this and began to remind the teacher not to teach lessons outside of lessons, especially about monotheism or faith and ordered students who had received the book of faith not to read it. The following is the result of the interview from the speaker (Craft Teacher).

"Yes, my sister, I don't recite the recite anymore with Ustadz Irhas, especially every Wednesday night at the Subulul Huda Mosque. I am now recites the recite at the Unimed Mosque and also Tanjung Rejo Dek, and I am replaces the Ustadzah for a while there. Do you want to join your brother in reciting the Koran at Unimed every Sunday?"

In addition to the craft teacher, the school principal also gave comments regarding the first time he knew that the teacher had turned and joined the Wahhabi ideology. Here's the presentation.

"Yes, Laila, at first Sir didn't know that he already understood Wahhabism. Even though in the past, Ustadz Irhas was in the same ta'lim assembly as Laila. I think he is like that because he likes guys who understand Wahhabism, you know what it's like to be in love. But thankfully Sir already knows so Sir has reminded him not to discuss the creed with students even though he has shared the Wahhabi aqidah book from Stai As-Sunnah, but Sir has told the children not to study it, after all it's all Arabic who knows that person "

Then the author also conducted interviews with 13 students by asking questions about what is faith, what is ahlussunnah wal jama'ah, what is mutasyabih verse, what is

wahhabi and whether Allah is in the throne related to the journal that the author wrote. From the questions that the author asked, almost all female students could not answer the questions from the author. The students didn't even know what they were currently believing in. Even though long before that their aqidah akhlaq teacher had discussed aqidah, as told by a student.

"Miss, if I'm not mistaken at that time Ustadz Qudrat said that Allah exists without a place, and if I'm not mistaken Kh. Tengku Zulkarnain once sung like this Miss "Don't you say Allah resides in the Throne".

From this explanation, it can be seen that for now understanding the interpretation of the meaning of mutasyabih verses is very important to prevent Wahhabism, moreover, almost the average student does not know what Ahlussunnah wal Jama'ah and Wahhabism are, even regarding the understanding of the creed, they have not sat down yet. so that way it is feared that students will easily fall into the wrong understanding if there are parties who misuse it, especially from among the Educators at the Madrasah. And Wahhabism has begun to spread in Indonesia, especially in the world of education, so that one educational institution has produced a book of Aqidah and distributed it free of charge to schools in the vicinity.

E. Cases of Misunderstanding in Understanding Mutasyabih Verses in the World Education

In the 2018/2019 school year the author is in class 3 Aliyah at Madrasah Aliyah Negeri 1 Medan (MAN 1 MEDAN) majoring in Religious Sciences (IIK). Moment that's MAN 1 Medan is being visited by students who are PPL. Those Students comes from STAI As-Sunnah. There are 2 students who teach as long as Arabic in the Writer's class and on several occasions one of the Students tried to shake the Author's Akidah and also the Author's friends. At that time IIK 2 class was filled with photos the Habaib including Habib Umar bin Hafidz. One of the students said *"You guys throw away these photos, they are all Grave Worshipers"*. Then he began to ask *"God exists Where?"*. The class together answered *"God has no place"*. But he denied it with the sentence *"God himself said that God is in the Throne, why do you say God is not place?"*.

Then, before we had time to answer him, he said again, *"Maulid is Bid'ah, because the Prophet never did it. So, don't you ever follow it"* and be replied out loud by a school friend of the Author *"If Mawlid is Bid'ah because it doesn't exist in during the time of the Prophet, even though that was a good thing, it means that what Yanda is wearing now is like Jas too heresy. The same goes for vehicles, why did Yanda use a carriage when at the time of the Prophet there was no carriage? there were only Horses and Camels. Why doesn't Yanda use a horse or a camel?"* The debate stopped because another student tried to make his friend aware that they were just PPL there Arabic lessons, not Aqidah lectures.

Then at MTs Al-Fauzi there is an educator, namely the Craft Teacher, she is a woman previously had the Ahlussunnah Wal Jama'ah understanding and even had one recitation or one Ta'lim Assembly with Writers. But do not know why he suddenly out of understanding before and began to attend the Wahhabiyah Ta'lim Assembly until now he understand Wahhabism.

He even had the chance to convey an understanding of the creed according to his understanding to the students of MTs Al-Fauzi and the Book of Aqidah had also been distributed Wahhabism with the title "السالمية العقيدة يلتسشر حذيت" written by Dr. Abdullah bin Abdul 'Aziz. But the Headmaster quickly realized it and started reminding the Master to does not teach lessons outside of lessons, especially regarding Monotheism or Aqidah and instructs students who have received the Aqidah Book not to read it. From this case it can be seen that for now Wahhabism has very widespread in Indonesia, especially in the world of Education.

F. How to Overcome Misunderstandings in Understanding Mutasyabih Verses

In understanding the Verse of Mutasyabih it cannot be arbitrary, because if there is a misunderstanding in understanding its meaning, especially regarding the nature of Allah, it can make the person's faith deviate and have a wrong understanding of Tawheed. This is clearly an act of kufr. Usually people who misunderstand the interpretation of mutasyabih verses are referred to as the Wahhabi group. Apart from denying the precepts, they also say that Allah is located in the Throne. Then slowly began to promote some sunnah worship such as Mawlidan, Wirit, Tahlil, Pilgrimage of the Grave and considered Habaib's fans to be Kafirs. Today, groups with Wahhabism do not want to be called the Wahhabi group, they call their group Salafus Sholeh or Salafi, which is a group of people who want to purify monotheism in accordance with monotheism.

There are several ways to overcome misunderstandings in understanding mutasyabih verses, including: *First*, Study with the right teacher. In studying religion, especially religious knowledge, teacher guidance is needed because people who study without a teacher, the teacher is Satan. As stated by Imam Abu Yazid **مَنْ لَمْ يَكُنْ لَهُ شَيْخٌ فَشَيْخُهُ الشَّيْطَانُ** "Whoever does not have a teacher, then the teacher is a devil."; *Second*, Not Blind Taqlid, blind taqlid means following along without knowing the foundation or theorem. So that is why we are required to adhere to one of the Imams from the four Imams of the Madhhab so that the understanding of true religion and the practice of true religion, especially now, is already in the end times; *Third*, Not learning faith or monotheism online, meaning not learning through lectures by ustadz-ustadz on YouTube, because you don't know which ustadz have Ahlussunnah wal Jama'ah understanding and which ustadz have Wahhabi understanding. So, it's much better to learn directly with an expert teacher

CONCLUSION

Based on the description above, the author concludes that understanding the interpretation of the meaning of verse mutasyabih is very important in the world of education to prevent the ideology of Wahhabiyah, especially at MTs Al-Fauzi Cinta Rakyat. Mistakes in understanding the meaning of the Verse of Mutasyabih greatly affect the Aqidah one believes in because it can shake one's beliefs. Therefore, in understanding the meaning of the Mutasyabih Verse, it is necessary to have a interpretation in order to provide understanding to the common people so that there is no likeness of Allah to His creatures in terms of the nature of Allah in His words.

Basically nowadays it is no longer possible for someone to just hold on to the Al-Qur'an and Hadith (not having a school of thought) because in fact the existence of a school is very useful for giving understanding and practicing religion that is good and right.

Understanding the interpretation of the meaning of mutasyabih verses is very important in order to prevent Wahhabism, moreover, almost the average student does not know about what Ahlussunnah wal Jama'ah and Wahhabism is, even regarding the understanding of the creed they have not sat down yet, so that way it is feared that students will easily fall into understanding what is wrong if there are parties who abuse it, especially from the educators at the Madrasah. And Wahhabism has begun to spread in Indonesia, especially in the world of education so that one educational institution has made a book of Aqidah and then distributed it free of charge to schools in the vicinity.

At present most people who believe in Wahhabism state that they are Salafiyun, this means that they are accepted in the general public because if they declare that they are Wahabiyah they will not be accepted by society because they are considered to have wrong faith, but actually at this time the community is very unfamiliar with the teachings Islamic now.

REFERENCES

- Aisyah, M. (2021). *MENELUSURI MISINTERPRETASI ANTARA SALAFI DAN WAHABI STUDI ANALISIS PANDANGAN MASYARAKAT TERHADAP SALAFI DAN WAHABI DI INDONESIA*. 14.
- Al-Qattan, M. K. (2011). *STUDI ILMU-ILMU QUR'AN* (M. Hasanudin, Ed.; 1st ed.). PT. Pustaka Litera AntarNusa.
- Firdausi, M. A. (2015). Membincang Ayat-ayat Muhkam Dan Mutasyabih. *ULUL ALBAB Jurnal Studi Islam*, 16(1), 80. <https://doi.org/10.18860/ua.v16i1.2930>
- Kholilurrahman. (2018). *MEMBERSIHKAN NAMA IBNU 'ARABI Kajian Komprehensif Tasawuf Rasulullah* (1st ed.). Nurul Hikmah Press.
- Mangasing, M. (2008). Muhammad Ibn 'Abd Al-Wahhâb Dan Gerakan Wahabi. *HUNafa: Jurnal Studia Islamika*, 5(3), 319. <https://doi.org/10.24239/jsi.v5i3.181.319-328>
- Murtado, M. (2020). Tafsir, ta'wil dan terjemah. *Al-Allam*, 1(1), 1–17.
- Nahar, S. (2016). *KEBERADAAN AYAT MUHKAM DAN MUTASYABIH DALAM AL-QUR'AN*. VI(2), 1–18.

Saleh. (2011). *ANALISIS AYAT-AYAT MUTASYABIH MENURUT ZAMAKHSHARI DALAM TAFSIR AL-KASYSYAF*. UIN SULTAN SYARIF KASIM RIAU.

Yaqil, A. M. (2023). *Kontroversi Interpretasi Ayat Antropomorfisme dalam Al-Qur ' an Kontroversi Interpretasi Ayat Antropomorfisme dalam Al- Qur'an*. UIN KHAS KIAI ACHMAD SIDDIQ JEMBER.