

RINGKASAN

Pengaruh Doktrin Aswaja Terhadap Kinerja Warga NU Sebagai Anggota DPRD Kota Blitar Oleh : Abdul Haris

Penelitian ini hendak melihat lebih jauh tentang pengaruh doktrin ASWAJA terhadap kinerja anggota DPRD Kota Blitar. Penentuan subyek penelitian dilakukan tanpa pengambilan sampel, dikarenakan anggota DPRD Kota Blitar yang memenuhi criteria yang digunakan hanya berjumlah 10 orang. Kriteria yang ditetapkan adalah:

1. Anggota DPRD Kota Blitar periode 2004 – 2009
2. Beragama Islam
3. Pengikut Ahlisunnah wal jamaah yang berafiliasi kepada organisasi Nahdlatul Ulama
4. Menjadi anggota formal NU (baik secara struktural NU atau memiliki KARTANU –Kartu Nahdlatul Ulama)

Penelitian ini menggunakan metode kuantitatif. Teknik pengumpulan data berdasarkan metode yang mempunyai relevansi dengan ancangan kuantitatif yaitu observasi partisipatif, wawancara dan studi dokumentasi. Adapun langkah penelitian yang akan diikuti adalah prosedur penelitian kuantitatif.

Hasil penelitian menunjukkan bahwa secara umum pengaruh doktrin ASWAJA terhadap kinerja anggota DPRD Kota Blitar memiliki kinerja yang cukup. Hal ini berkaitan dengan tingkat pemahaman terhadap nilai-nilai ahlisunnah wal jamaah, khususnya tentang ajaran kasb (perolehan) dan nilai-nilai budaya organisasi atau masyarakat. Kedua nilai tersebut memiliki pengaruh yang signifikan terhadap kinerja anggota DPRD yang berafiliasi ke NU (mempengaruhi maksimalnya kinerja peran lembaga legislative Kota Blitar). Semakin benar pemahaman terhadap nilai-nilai ASWAJA dan nilai-nilai budaya organisasi atau masyarakat, maka semakin tinggi kinerja anggota DPRD. Sebaliknya semakin rendah pemahaman (pemahaman kurang atau tidak benar) anggota legislative terhadap nilai-nilai ASWAJA dan nilai-nilai budaya organisasi atau masyarakat, maka semakin rendah pula kinerja seseorang.

Berdasarkan temuan di lapangan menunjukkan bahwa pemahaman doktrin ASWAJA cenderung ke arah fatalisme (dalam aliran Islam dikenal dengan aliran Jabariyah) karena terjadinya deviasi pemahaman terhadap nilai-nilai tersebut. Pada tataran lebih lanjut terjadi penyimpangan dalam implementasi terhadap nilai-nilai ASWAJA. Padahal, substansi ideology ASWAJA lebih bersifat moderat yaitu berada di tengah antara ideology *fatalism (Jabariyah)* dan *free-will (Qadariyah)*. Implikasinya nilai-nilai ASWAJA yang sebenarnya menjadi spirit atau dorongan pada kinerja seseorang justru melemahkan kinerja seseorang.

Anggota DPRD Kota Blitar yang berafiliasi pada NU memandang bahwa hidup ini sudah ditentukan oleh Tuhan, manusia hanya diwajibkan untuk berihltiar atau berusaha dan ihtiar manusia ini tidak mempunyai kekuatan apapun terhadap perubahan nasib seseorang. Pemahaman di atas adalah pemahaman yang mengarah pada nilai-nilai ajaran Jabariyah, di mana Tuhanlah yang menentukan keseluruhan perbuatan manusia dan manusia tidak memiliki kekuasaan apapun untuk merubah dirinya.

Di samping itu pemahaman tersebut juga menunjukkan masih kentalnya pengaruh nilai-nilai budaya Jawa terhadap pandangan, sikap dan kinerja anggota DPRD Kota Blitar yang berafiliasi pada NU. Pemahaman terhadap kinerja yang dilandasi nilai-nilai agama dan nilai-nilai sebuah organisasi (legislative) modern misalnya, kerja berorientasi pada status (mitos kerja kantoran), budaya petunjuk dan formalisme, KKN dan feodalisme pada akhirnya pandangan dan sikap kerja legislative NU memiliki kecenderungan menganggap bahwa kerja itu dirasakan sebagai suatu hal yang membebani, kurang dan bahkan tidak menghargai hasil kerjanya sendiri, kerja dilakukan sebagai bentuk keterpaksaan dan kerja dihayati hanya sebagai rutinitas hidup semata. Implikasinya kerja dilakukan dengan tidak disiplin, malas, mudah putus asa dan motivasi kerja yang rendah.

Anggota DPRD Kota Blitar yang berafiliasi pada NU memiliki kinerja yang positif dapat diidentifikasi sebagai legislative yang memiliki pemahaman cukup baik terhadap nilai-nilai ASWAJA khususnya ajaran tentang kasb, legislative NU mempunyai penilaian yang positif terhadap hasil kerja manusia, menempatkan kerja sebagai suatu yang luhur dan bermakna bagi eksistensi

manusia, kerja dihayati sebagai suatu proses yang membutuhkan ketekunan, kedisiplinan, kerja keras dan merupakan sarana meraih cita-cita dan kerja dipahami sebagai bentuk ibadah.

Dengan pemahaman yang benar terhadap nilai-nilai agama dan budaya maka akan mengarahkan legislative NU kepada pandangan dan sikap kerja yang positif dan mampu menyeleksi nilai-nilai budaya organisasi atau masyarakat yang negative. Legislative ini mempunyai sikap dan perilaku kerja yang disiplin, pekerja keras, tekun, ulet dan memiliki motivasi kerja yang tinggi. Dengan demikian mengarahkan legislative NU pada peningkatan produktivitas dan kualitas kerja di DPRD Kota Blitar.

SUMMARY

The influences of ASWAJA doctrine toward performance of NU members as DPRD member town of Blitar
By Abdul Haris

The recent research tried to reveal further an effect of ASWAJA doctrine on the Local Legislative Assembly's performance in Blitar municipal government. The sample consisting of ten people was taken on the basis of Product Moment technique making the use of criteria as follows:

1. Member of Local Legislative Assembly of Blitar municipal government in 2004-2009 period;
2. Muslim;
3. Follower of Ahlissunnah Wal Jama'ah affiliated with Nahdlatul Ulama' organization;
4. Being legal member of NU (both structural NU and having KARTANU-Kartu Nahdlatul Ulama').

The research employed a quantitative method. Data were collected through participatory observation, questionnaire and documentation studies. The research was done by the quantitative procedure and method.

The results suggested that in general the effect of ASWAJA doctrine on the local legislative assembly's performance in Blitar municipal government was significant. This was related to well understanding of *ahlissunnah wal jamaah* values, particularly those regarding *kasb* teaching (divine values acquisition) and cultural values of the NU organization or its social values. These two values produced a significant effect on the performance of those affiliated with NU (they influenced the local legislative assembly's optimal performance). The better understanding of ASWAJA values and cultural or social values of the NU organization would generate the higher performance. On the contrary, the lack of understanding of ASWAJA values and cultural or social values of the NU organization would generate the low performance.

Some findings in the field showed that the understanding of ASWAJA doctrine was prone to fatalism (among certain Muslim people, this stream of thought was called Jabariyah) since there was a deviation in understanding of those values. In the further extent, the Aswaja values were implemented

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improperly. In essence, the Aswaja ideology was “moderate” in nature, existing between fatalism ideology (Jabariyah) and free-willism (qodariyah). Consequently, the Aswaja values that should encourage a good performance in fact discourage people’s performance.

The local legislative assembly (DPRD) affiliated with NU in Blitar argued that the life was actually predetermined by God, people were only required to make physical efforts and the people’s efforts didn’t have a significant impact on a change in people life. This fatalistic understanding was oriented to Jabariyah values, where it was only God who determined the people actions and they didn’t have any power to change their fates at all.

The fatalistic understanding above also showed the very strong effect of Javanese cultural values on views and attitudes of the legislative members affiliated with NU. The understanding of performance built upon the religious values and modern organizational values (legislative assembly), for example, status-oriented job (myth of working at office), the superior’s instructions-based culture and strict formalism, crony and feudalism ultimately caused some legislative members of the NU organization to perceive that work itself was a heavy burden, compulsory and unpleasurable. Even they didn’t regard some efforts they have done as valuable thing. They viewed the job as compulsory and compelling things and only as routine activity without fruitful meaning. The further consequence was that they worked without discipline and lazily. They gave up easily and their motivations were low.

The members of the legislative assembly affiliated with NU with positive performance could be identified as local legislators who had proper understanding on the Aswaja values, particularly those in associated with *kash*. They possessed positive views on results of the activities which people have done. They thought that the job itself was a valuable thing and meaningful for human existence. Working was perceived was a process which needed a perseverance, discipline, hard efforts and represented means of achieving the dreams and job was perceived as a form of religious service.

The proper understanding of the religious and cultural values would direct the legislative assembly members to have positive perception on the need for working for life survival. This also allowed them to avoid negative cultural and social values that might bring about a bad consequence for their lives. They hold positive attitudes. They worked with high discipline, diligently and having high motivation to better perform. The ultimate result of the right understanding on those values was that they could increase their performance and quality in the local legislative assembly of the Blitar local government.

ABSTRACT

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Some findings in the field showed that the understanding of ASWAJA doctrine was prone to fatalism (among certain muslim people, this stream of thought was called Jabariyah) since there was a deviation in understanding of those values. In the further extent, the Aswaja values were implemented improperly. In essence the aswaja Ideologi was “ moderate in nature, existing between fatalism ideology (jabariyah) and free-willism (qodariyah) Consequently. The aswaja values that should encourage a good performance in fact discourage people’s performance.

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Key words : “ ASWAJA “