

The Conflict of Integrational Jamaah AL Zainab Mosque Integrational Conflict of Jamaah Al Zaenab Mosque According to The Conflict Theory and Fiqh Ikftilaf Perspectives

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Article History	Abstract
Original Research Article	<p><i>The conflict at the Al Zainab Mosque arose from two main issues. First, there was a misunderstanding between Moel and Latif regarding Moel's desire to provide commentary and interpretation within the mosque. Second, there were differences of opinion concerning the placement of the Saff. Moel and his supporters wanted to change the position of the Saff to align with the mosque building, while Latif and his supporters preferred to maintain the Saff's position facing the right corner of the mosque, as this direction corresponds with the Qibla. The conflict that occurred at the Al Zainab Mosque, according to Dahrendorf, is natural because conflict and differences can ultimately lead to peace and equality. This is demonstrated by the events at the current Al Zainab Mosque. After a prolonged conflict from 1998 to 2019, through coordination and mutual understanding among the conflicting parties, the dispute finally ended and transformed into a harmonious peace. Furthermore, from 2020 to 2024, the unity of the congregation became evident.</i></p> <p>Keywords: Mosque. Conflict, Fiqh.</p>
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I. INTRODUCTION

The Masjid comes from the word *sajada* which means prostration. A mosque means a place of prostration. Technically prostration means putting the forehead to the ground. Meaningfully, if to God prostration means worshiping, if to other than God, prostration means respect for something that is considered great. Whereas the prayer rug is taken from the root of the word *sajjadatun* which means that the place that is widely used for prostration, then conical means to be a piece of cloth or carpet made specifically for the prayers of people. Therefore, the mosque carpet is very large, although the function is the same but not called a prayer rug.

Mosques are one of the instruments to meet Muslims regularly, so that they can better strengthen relations between muslim people. But behind this, a small part of Muslims made the mosque a place to find money, position, honor and social status, so there were many conflicts of interest between them, both among the congregation and among the mosque administrators themselves. Like the

conflict that occurred between the congregations of Al Zainab Mosque in Wiyung, Surabaya city, East Java Province.

The Surabaya Wiyung Al Zainab Mosque was built since 1979 and was only completed in 1981. The mosque was built with personal costs from the takmir chairman, H. Moel Khuzaini (then abbreviated to Moel). This mosque was given the name "Al Zainab" as a tribute, affection and charity to the mother of Moel, who was none other than Mr. H. Al Zainab. This Mr. Al Zainab died in 1975 without leaving any property. He only told his son, Moel, if later he would have enough property to want to establish a mosque and an Islamic Education Park as the successor to the footsteps of the mother and continue his struggle as long as he lived.

In 1981, after the completion of the construction of this mosque, Moel, as the founder of the Al Zainab mosque as well as the executor of his father's will, H. Al Zainab,

formed the management of the Takmir Mosque in Surabaya Wiyung Al Zainab. (Interview with Mr. Suryono, the cleanliness section of the Al Zainab Mosque, on September 23, 2017).

However, in 1997 the chairman of the Al Zainab mosque was not elected, Moel changed the position of the saff Al Zainab mosque. At first, the saff position points to the right corner of the mosque - in accordance with the Qiblat position of the size of the reckoning and the compass - then it changes by adjusting it to the position of the building which is rather towards the South. Therefore, there was debate, strife and mutual blame between the board and the congregation who were the pros and cons of Moel's decision. (Interview with H. Ilyas Sanusi, on September 21, 2024.) Finally, there was a prolonged conflict from 1997 to 2020.

CONFLICT AND PEACE

Allah Almighty created humans as social beings who always live in a community group. Therefore, humans are social creatures created by Allah Almighty in this earth. In social life, the existence of conflict and dissent is a necessity that is certain to occur. Many theories in social science emphasize that every conflict will bring understanding. In other words, peace arises due to previous conflicts.

In social science, many experts formulate conflict theories. This theory was built in order to directly oppose the Theory of Structural Functionalism. Therefore it is not surprising that the propositions put forward by their adherents contradict the propositions contained in the Theory of Structural Functionalism. In political science, the term "conflict" is often associated with violence such as riots, coups, terrorism and revolution. The conflict, according to Ramlan Subbakti, implies a "clash" such as differences of opinion, competition, and conflict between individuals and individuals, groups with groups, individuals with groups and between individuals or groups with the government. (Ramlan Subbakti, *Memahami Ilmu Politik* (Jakarta: Gramedia Widiasrama Indonesia, 1992), 149.) Conflict occurs between groups fighting over the same thing but conflict will always lead to agreement (consensus).

Alfian defines conflict as a difference and conflict of interests, opinions, ideas or understandings both in the form of violence and not using violence. (Albert F. Erdridge, *Image of Conflict* (New York: St. Martin's Press, 1970), 2. See also Alfian, *Pemikiran dan Perubahan Politik Indonesia* (Jakarta: PT. Gramedia, 1981), 59-60).

In this study, conflicts are intended as differences of opinion, competition, and conflict between individuals and individuals, groups and groups, individuals and groups and between individuals or conflicts that do not use violence.

In general, conflict can come from anything that distinguishes a person or group of people from someone or another group of people in a bond where they are together. The conflict occurs in an individual and some are group. In this case (Maswadi Rauf, *Konsensus dan Konflik Politik* (Jakarta: Dirjen Dikti Departemen Pendidikan Nasional, 2021) 6). emphasized that individual conflict is a conflict that occurs between two people without involving each group. Conflicts like this are caused by personal problems so that only those involved in the conflict are involved. While group conflict is a group that occurs between two groups or more. Group conflict can occur from personal conflict because the individual in conflict involves their respective groups. Furthermore, Maswadi Rauf stated that political conflict is categorized as group conflict because the issues that are contested are public issues that concern the interests of many people. Although a conflict occurred in the political field between two people, the conflict was actually a group conflict because the two people involved in the conflict were defending their respective groups.

Split or conflict, according to Marck and Snyder, (Marck and Snyder as quoted by Dennis C. Pirages, *Stabilitas Politik dan Pengelolaan Konflik* (Jakarta: FIS-UI, 1982), 7).

In this case, if the availability of positions and sources is not balanced with the number of people who want to occupy positions and reach the source then a conflict is most likely to occur. Political alienation can also cause conflict. According to David Schwartz (as quoted by Albert F. Eldridge dalam *Images of Conflict* (New York: St. Martin's Press, 1979), 114.)

that a person or group of people will experience political alienation when they realize that the values adopted by the political system and government are different or contrary to their political values. This means that different perceptions of political change can be one source of conflict. Meanwhile, Maurice Duverger (*The Study of Politics*, (Tk: Thomas Y. Crowell Company Inc., 1972), translated by Daniel Dhakidae, *Sosiologi Politik*, (Jakarta: CV Rajawali da Yayasan Ilmu-ilmu Sosial, 2007), 267) identified the political ideology of each group incorporated in a political party that could be a source of conflict.

Thus, conflicts can arise and develop from the limited position and sources; political alienation, and differences in political ideology.

Interest can also be used as a way to see differences in motives between small and large groups. Differences in interests can be shown by goals that are not in line. At the very least, differences in interests will show their motives for conflict.

A person's motivation to seize power, in addition to power also wants money, networks and strategic investment in culture, economy, politics, power networks and so on. (Domhoff was adopted Moch Nushasim. see: Moch Nurhasim, *Konflik antar Elit Politik Lokal dalam Pemilihan Kepala Daerah* (Jakarta: Pustaka Pelajar, 2015), 14.) Because of the limited power contested by various groups, conflicts ensued. In addition, conflicts can also occur through elite circulation both within the group itself and between different groups and between ruling groups and rival groups.

In another part Clifford Geertz also said that "religion not only plays an integrative role and creates social harmony in society, but also plays a role to divide and thus reflect the balance between integrative and disintegrative forces. If this statement is associated with an action theory which considers that the actor who plays the dominant role in a system of action, then the religion in the above quotation is neutral and passive. Whereas those who play an integrative and disintegrated role are both adherents and leaders. These are the people who play that role when they interpret the religion they embrace and apply it in social interaction.

Dahrendorf stated that society is composed of a number of units which he calls associations that are imperatively coordinated. Society is seen as an individual association controlled by a hierarchy of positions of authority. The authorities in each association are dichotomous, because there are only two, conflict groups that can form in each association. Groups that hold positions of authority and subordinate groups that have particular interests.

There is another key concept in Dahrendorf's conflict theory, namely that the interests of groups that are above and below are defined based on common interests. For the purpose of sociological analysis of conflict groups, it is necessary to adopt a structural orientation from the actions of certain position holders. By analogy to the (subjective) awareness orientation which seems justifiable to describe this as an interest, the objective assumptions associated with social positions do not contain the rimification and these psychological implications are included in the level of sociological analysis.

II. METHOD

In analyzing community conflicts, the first was to identify various roles of authority in society, Dahrendorf combined the functional approach (about the structure and function of society) with the conflict approach in analyzing the social classes of society. In this regard, Zeltin recommends that in analyzing the community, it must distinguish two meta theories in society, namely a functionally integrated social system (functional theory), and a second meta theory that is

socially structured through pressure and coercion (conflict theory).

Dahrendorf's conflict theory focuses on conflict interest groups with regard to leadership, ideology, and communication besides of course trying to make various efforts to structure the conflict itself, starting from the process of occurrence to its intensity and its relation to violence. So the difference with functionalism is clear, that it does not see society as a fixed / static thing, but always changes with the occurrence of conflict in society.

III. RESULT AND DISCUSSION

In 1997, the chairman of the Al Zainab mosque, Moel changed the position of the mosque safari. At first, the saf position leads to the right corner of the mosque-in accordance with the Qiblat position of the size of the reckoning and the compass-then changed by adjusting it to the position of the building which is rather towards the South. Therefore, there was debate, strife and mutual blame between the board and the congregation who were the pros and cons of Moel's decision. Finally, an open meeting was held and arguments about the Qiblat position. (Interview with H. Ilyas Sanusi, on September 21, 2024.)

At the meeting, Moel insisted on defending his opinion, namely changing the direction of *Qiblat* to the south. This he did with two reasons: *first*, adjust to the position of the mosque building which leads to the south, so that when the direction of the safari is adjusted to the position of the mosque building, the room in the mosque looks wider, different from the position of the sof that leads to the right corner mosque, where the Al Zainab mosque's room looks narrow and only half filled. *Second*, Allah commands Muslims to face their faces to Allah (read: Qiblat) from any direction and point to anywhere.

While on the other hand, namely the management and some of the congregation also insisted that they would continue to direct the safaris in the Al Zainab mosque according to the original agreement, which is in accordance with the Qiblat direction of the results of reckoning and compass. Talks warm up to debate until the situation becomes hot and tense.

The debate and argumentation did not end, and then the chairman of the Takmir mosque of the Al Zainab-Moel Khusaini which was the representative of the Al Zainab mosque-revealed that the mosque was owned by his family and was not represented. Therefore, he stressed that anyone should not interfere and should not change what happened in the mosque. The meeting participants, administrators and congregations, *walk out* of the mosque meeting forum. This means that they immediately went out and never prayed again in the Al Zainab Mosque for so on. They assume that prayer in the Al Zainab Mosque is invalid because the sofas

do not lead to Qibla, because one of the conditions for the validity of prayer is to lead to the direction of the Qibla, namely the Ka'bah in *Baitillah*.

Meanwhile, according to Abd. Latif, (Abdul Latif, a *mudin* who is in Karah Village until now. He was born in Madiun in 1963 ago. The man who only graduated from Madrasah Aliyah was very active in socializing with the local community).

The former guard and *rawatib* imam of the Al Zainab mosque, gave different information. He emphasized that the safeguard problem was actually the second problem. According to him, in fact the first problem that raised the seeds of this conflict was when H. Moel Husaini failed to fill the exegesis after the Maghrib prayer. (Abd. Latif, *Interview*, on 26 November 2017.)

Latif tells the chronology of the events mentioned above. Initially, when Moel Husaini retired from his job at the Surabaya City Government, he began to study Arabic at the Foreign Language Development Institute of UIN Sunan Ampel Surabaya (LPBA) Surabaya and also invited Dr. KH. Sya'rani Muntaha, M.Ag. to his house to deepen Arabic. Finally, more or less he has begun to interpret simple Arabic texts. With a mediocre capital like that, he wanted to practice his knowledge by giving interpretive studies in the Al Zainab mosque. The pilgrims of the Al Zainab mosque, including Latif, did not object to the plan.

Long story short, according to Latif, H. Moel Husaini wanted to immediately begin his interpretation and put it after Maghrib, but because on that day there was no coordination and there was no information on the entire congregation, finally the pilgrims finished Maghrib prayer straight out to follow *tahlilan* at the house of one of the residents affected by the death. Even though at the same time, H. Moel Husaini came to the mosque to give interpretations which had been planned beforehand. Seeing the mosque deserted from the congregation, Moel Husaini went home, angry, offended and felt unappreciated by the congregation. He also considered that the congregation was more obedient to Abd. Latif was rather than himself, so he tried to get rid of Latif Al Zainab mosque. "Anyway, I must be removed from the mosque. Actually, if I say well to me, it's not a problem" latif close to the researcher. (Abd. Latif, *Interview*, on 26 November 2017.)

Finally, since that time the Al Zainab mosque was quiet and there was rarely any activity, only occasionally a prayer on Friday night. This is because most of the mosque *jama'ah* moved to the surrounding mosques and musalla. Recorded by researchers, there were members who moved to the musalla al-Qaryah in Karah village, some moved to the Abu Hasan musalla located south of the Al Zainab mosque, there were also those who moved to the al-Solihin

mosque in the east of the mosque. Al Zainab, and even many who moved to the Jami 'al-Hasan Mosque, which is the main mosque of all mosques and musalla in the Wiyung village of Surabaya.

Not much different from Latif, Saiful stressed that the conflict in the Al Zainab mosque was derived from problems, namely the problem of studying tafsir and the first *saf* changing. First, the problem of studying tafsir. Because Moel Husaini failed to provide commentary interpretation, he was angry with Latif, because he considered Latif to be the one who invited the congregation not to attend the recitation he was taking care of. Both problems change safes. Where post, H. Moel Husaini learned interpretation, he found a verse that explained that Allah was everywhere and Muslims could face anywhere. Therefore, Moel also changed the safari of the mosque which initially tilted to the corner of the mosque (according to the direction of the Qibla) to be straight in accordance with the position of the mosque building (pointing slightly south). According to Saiful, "this is the seed of the most obvious conflict". (Saiful, *Interview*, on November 25, 2017.)

Not only that, there is one interesting thing that happened at the Surabaya Wiyung Al Zainab Mosque, namely Mr. Abd Latif as Rawatib Imam of the Al Zainab mosque still insists on being a priest but his position still follows the old direction of the sof, which is towards Qibla. That is, Latif did not want to follow the will of the chairman of the Takmir mosque of Al Zainab who had changed the position of the sof towards the south, adjusting to the position of the mosque. However, H. Moel Khusaini as the chairman of the Takmir Mosque and the founder of the Al Zainab Mosque, felt harassed by Latif's attitude who ignored his instructions and instructions, namely that the mosque's sof was adjusted to the position of the Al Zainab mosque building. Finally, Latif was also expelled from the mosque even he was also stolen from the house that gave H-gift.

MoelHusaini prior to the conflict, once built a house and was given to Abd Latif. Not accepting that he was expelled, Latif tried to explain and wanted to correct the understanding of H. MoelKhusaini who he considered wrong. H. Moel Khusaini, as "the owner of the Al Zainab mosque", was angry and wanted to sue Latif on the legal route. Finally, he also reported Latif to the authorities (police). (Kadir, *Interview*, at 2 Nopember 2017.)

Furthermore, conflicts and divisions (conflicts) in the Al Zainab mosque are getting worse and widened on the financial problems of cash cans and the sale of reservoir water. Where cash cans are generated and the sale of water cans is regulated and held by Mr. Abd Latif. Because he is the position of Imam Rawatib who doubles as a mosque guard and oversees the sale of reservoir water. In short, Mr.

Abd Latif, as a layman and legally ill because he never had the world of college, was confused when asked which report was the responsibility of the Tarawih prayer money and the money from selling water. (Suryono, *Interview*, at 26 November 2017.)

As a result, Mr. Abd Latif, as a small and poor person, could not do much and he just surrendered and accepted his fate, which eventually he was imprisoned for 2 years in the Medaeng Bungurasih Society (LP). Actually, before he was sent to prison at the Medaeng Penitentiary, he was offered by H. MoelKhusaini to admit that there were errors in the financial arrangements resulting from the cash of Tarawi prayers and the money from the sale of tendon water. However, Latif did not want to even say "I admit it, it was even jailed". H. Moel's party felt sorry for Latif, which in fact people did not have (if not said to be poor), so he was offered to settle this matter in a family way, but again Latif was not willing and remained willing to face it with whatever risk he would receive. (Interview with H. Sawari, 2 November 2016.)

After the conflict, the atmosphere of the mosque was quiet and the congregations who prayed there were only a few people. Many officials also resigned, because they were not satisfied with the decisions taken by the mosque chairman, H. Moel Khusaini. In addition, other activities, such as *Yasinan*, *Tahlilan* and the Al-Qur'an Education Park are also quiet. It lasted until the beginning of 2016. However, after each party was willing and realized that there were no problems that could not be resolved properly, the people involved in the conflict since 1998 made an agreement to sit together and reorganize the pride mosque the Wiyung people, so finally it was decided one decision which was the source of the conflict, that is to measure the direction of the Qiblat in accordance with the instructions of reckoning and compass.

And as a result, they agreed to overhaul part of the mosque to the right of the mosque and serve as a place of security, while the old priesthood was used as a place to store mosque equipment. (Interview with Mr. Suryono, 12 November 2016).

The Role of Religious Leaders in Resolving the Al Zainab Mosque Conflict

The resolution of the prolonged conflict between the congregations of the Al-Zainab mosque, from 1998 to 2020, cannot be separated from the efforts of community and religious leaders. In particular, religious leaders affiliated with the Nahdatul Ulama (NU) community organization. This is in accordance with the statement of a NU leader and chairman of the Surabaya MUI Fatwa Council, KH. Nasir Abadi. Gus Nasir, the nickname of KH. Nasir Abadi, is one of the religious leaders who knows the

origins of this integration conflict. He stated that in this conflict, many efforts were made by religious and community leaders. From the community leaders, for example, the Karah Village Head, the Jambangan Sub-District Head, the Police Chief, and so on. Meanwhile, from the religious leaders, in resolving this conflict, many efforts were also made by leaders from NU, Muhammadiyah, the Indonesian Ulema Council (MUI), and the Indonesian Mosque Council (DMI). (Interview with Nasir Abadi, 12 Agustus 2025).

In line with Gus Nasir, Haji Imam Fitroni, a community leader in the Jambangan area, emphasized that he was also involved in resolving the conflict. As a local DMI administrator, he always called on all parties involved in the conflict, both at the leadership level and among the grassroots, to lower their egos for the sake of harmony among the congregation of the Al-Jaenab mosque. However, these efforts have not yet borne fruit. It was only in 2016, after receiving input from all parties, that each group began to realize the negative impact of this prolonged conflict. According to Imam, the conflict finally ended in early 2020 after many of those involved in the conflict died from Covid-19. (Interview with Imam Fitroni, 12 Agustus 2025).

Meanwhile, according to Ust. Zamakhsyari, the current imam of the Al-Zainab mosque, said that the conflict was actually triggered by a trivial matter, namely the lack of transparency regarding financial issues on the part of Latif et al. and the inflexibility of Moel et al. in resolving the conflict. Zamakhsyari said that religious leaders from 1998 to 2020 had often approached the families involved in the conflict to encourage them to forgive each other and start working together to prosper the mosque, which is a place of worship for the local community. (Interview with Zamakhsyari, 12 Agustus 20125).

From the results of the interviews above, it can be concluded that the conflict lasted for around 23 years, from 1998 to 2020. The end of the conflict was due not only to the efforts of religious leaders to unite all parties involved in the conflict, but also to natural factors, namely the Covid-19 pandemic, which caused many parties involved in the conflict to die from the coronavirus in 2020. From 2021 to the present, August 2025—when the researcher sought additional data at the research location—the congregation of this mosque has been harmonious and working together to prosper the mosque.

After the conflict between the al-Zainab congregation subsided, all parties tried to get back on their feet and reconcile the mosque congregation. Initially, there were routine activities every Thursday night, Friday, in the form of *Yasinan*, then the idea of a monthly recitation was introduced, and so on. As a result, the mosque is now

thriving and prosperous. There are activities every day, ranging from congregational prayers to educational programs for children in the mornings and afternoons. Every morning, there are kindergarten and preschool activities, and every afternoon, there are Quranic education programs for adults.

Conflict of Al Zainab Mosque in the Conflict Theory Perspective

This theory was built in order to directly oppose the Theory of Structural Functionalism. Therefore it is not surprising that the propositions put forward by their adherents contradict the propositions contained in the Theory of Structural Functionalism. (Gerge Ritzer, *Sosiologi Ilmu Pengetahuan Berparadigma Ganda*, (Jakarta: Raja Grafindo Persada, 2016), 42.) One of the famous figures in the Theory of Conflict is Ralp Dahrendorf. (Ralp Dahrenderf is one of several European sociologists who are still alive today and are known to be widespread and respected both in Europe and in the United States. He was sent to concentration camps and he deepened his political science. He is the successor and developer of the Karl Marx Conflict Theory. Dahrendorf was born in Hamburg Germany in 1929. Initially he studied philosophy and classical literature in Hamburg while he studied social sciences in London England. His most popular work was a book entitled *Class and Class Conflict in Industrial Society* which was published in 1959. As a person who was born during the First World War (World War 1) greatly influenced Dahrendorf's thinking and was involved in political activity in West Germany until he was West German parliamentarian. While the academic career he had achieved was to become Director of the London School of Economics in England. He is also a member of the free democracy of "Beden-Wiitemburg Landtag" (Regional Parliament).

This study is a study of the conflict that occurred in the Al Zainab mosque in Wiyung sub-district, Surabaya city which resulted in one of his rawatib priests entering prison with a multidisciplinary approach. In other words, to review and analyze the problems in this study using several relevant disciplines. The point of the approach is certain disciplines that use the results of other studies. These disciplinary theories are functional conflict theory, namely the theory of the result of a combination carried out by Lewis Coser on functional structural theory with conflict theory, both of which are within the frame of the paradigm of social facts (Nur Syam, *Bukan Dunia berbeda: Sosiologi Komunitas Islam* (Surabaya: Pustaka Eureka, 2015), 24.) and fiqh *ihktilaf*. With these two approaches, the problem of conflicts that occurred in the Al Zainab mosque that occurred from 1996-2016 can be known about the root causes of the conflict.

Conflict in terms of fighting for power, that's normal. But when the conflict was related to the mosque, it was just extraordinary.

That is what happened to Surabaya's Al Zainab Wiyung mosque in 1996 to 2016. Ramlan Subekti said that what is meant by conflict is a conflict such as differences of opinion, competition, conflict between individuals and individuals, groups with groups, individuals with groups, and groups with the government. (Ramlan Subekti, *Memahami Ilmu Politik* (Jakarta: Gramedia Widiasarana Indonesia, 1922), 149.)

In contrast to Subakti, Alfian actually defines conflict as a difference and conflict of interests, opinions, ideas or understandings in the form of violence or not using violence at all. (Alfian, *Pemikiran dan Perubahan Politik Indonesia* (Jakarta: PT. Gramedia, 1981), 59.)

In this study the conflict is intended as a difference of opinion and conflict between individuals and individuals, individuals with groups, and groups with groups and not using violence but accompanied by threats from one of the parties involved in the conflict. Maswadi Rauf emphasized that individual conflict is a conflict that occurs between two people without involving each group. This kind of conflict is caused by personal problems, so the only people involved in this conflict. While group conflict can occur from personal conflict because the individual in conflict involves their respective groups. A conflict is related to the rights of many people, even though only two people are in conflict, the conflict is still referred to as group conflict because the issues in question are related to public rights. (Maswadi Rauf, *Konsensus dan Konflik Politik* (Jakarta: Dirjen DIKTI Departemen Pendidikan Nasional, 2021), 8)

As with the conflict at the Al Zainab Wiyung Mosque in Surabaya, the conflict in the mosque has two types of conflict, namely: conflict between groups and conflicts between individuals. Conflict between groups occurred between groups of supporters of H. Moel Husaini and supporters of Mr Abd. Latif, while the conflict between individuals is a conflict between H. Moel Husaini personally with Mr. Abd. Personal latif.

Conflict between supporters of H. Moel Husaini and supporters of Mr Abd. Latif starts from different principles in determining the position of saff, the direction of the Qibla. Supporters of H. Moel Husaini agreed to change saff according to the position of the mosque building, while the support group Mr. Abd. Latif remained adamant to maintain the old saff position that led to the corner of the mosque. From this principle difference, there is a prolonged conflict between two different camps. Finally, between these two conflicting camps, each other does not rebuke others (break *silaturrahmi*), isolate each other, mutilate one

another and so on. This happened from 1996 and ended in 2020. (There were two brothers who were in conflict, namely: Mr. Saiful (younger brother) as a supporter of Mr. Abd. Latif and Masduki (brother) as loyal supporters of Mr. H. Moel Husaini.)

While the individual conflicts that occurred between Mr. H. Moel Husaini and Mr. Abd. Latif starts from a misunderstanding between the two of them. Especially, when H. Moel Husaini wanted to give interpretations in the Al Zainab mosque, when he arrived at the mosque, he did not fill in the recitation. This is because the congregation does not exist, because they were invited by Mr. Abd. Latif to take part in the pilgrimage at one of the congregation's houses affected by death. This problem made H. Moel Husaini offended and angry with Abd. Latif. He felt that the congregation of the mosque was more submissive and was more happy to follow Abd's invitation. Latif. Therefore, according to him, Abd. Latif must be removed, a few months later Abd. Latif, was successfully expelled from the Al Zainab mosque.

Of the two types of conflict mentioned above, according to the researcher it should not happen if each of the conflict parties wants to sit together to talk together in order to solve the case. In other words, the conflict will not occur if they want to discuss the problems that occur in the Al Zainab mosque, whether related to the saff position or the problem of interpretation studies. This is evident, when the conflict has been going on for a long time and many people have forgotten the root of the problem - especially when entering mid-2020 - they gather together and hold joint meetings, it turns out they agreed to change the position of Saff in the mosque according to the Qibla direction in general. And finally, they both accept and no one opposes, so that at this time the Al Zainab mosque was crowded again like the Al Zainab of old before the conflict.

Conflict of Al Zainab Mosque in the Philosophy Perspective of Fikh *Ikhtilaf*

Human creation is different. With that difference, humans are encouraged to ask questions, analyze and try to think hard to understand each other. Moreover, differences also require humans to realize harmony and cooperation. Thus, the creation of human beings in various forms of difference is not a source of division or polarization of society, but is a natural nature and *sunnatullah* so that there is a balance for the continuation of life and life in this world.

Allah's Apostle affirmed in his hadith that difference is mercy (*ikhtilafu ummati rahmat*). Al-Qasim, grandson of Abu Bakr, also stated that Allah liked us with the exhortations made by the Prophet's companions in their differences. Someone is free to choose one of their actions, the Caliph Umar also affirmed that he did not like the

Prophet's friends who did not disagree, because if there was only one opinion, the public would be trapped in a narrow state. This means that friends have opened the door to *ijtihad* and allowed dissent within it. If that is not done, difficulties will be found by Al Zainab because common ground is not found in the field of *ijtihad* and other fields of thought. (Wahbah Al-Zuhayli, *Al-Fiqh Al-Islami wa Adillatuh*, 2021) 145.)

History records that the tensions and conflicts that accompanied fiqh in the early periods, namely the beginning of the second century of *hijriyah*, *khilafiyah* (differences) in addition to enriching the legal treasures in Islam also succeeded in delivering fiqh towards the period of quickness which was marked by the emergence of the imam *madhhab* with inheritance in law Awesome Islam.

That is, differences of opinion have made important contributions in developing religious thought in the early periods.

In reality, history shows that the religion of Islam was at the time of the Prophet Muhammad. Do not experience differences in understanding that lead to the separation of adherents, because all the problems that exist can be resolved by the Prophet himself, so that there is visible harmony between two groups of friends of the Prophet (*Muhajirin and Ansar*) and between the Muslims and non-Muslims (Jews, Christians and others) After the Prophet Muhammad died and after the spread of Islam to a wide area, Islam entered an era where the situation, culture and social conditions were far different from the original situation, so the split of the adherents (internal Muslims) arose because their understanding of Islamic teachings was different, so known in history as the *Khawarij*, *Murji'ah*, *Mu'tazilah* and others. Likewise the interaction between Muslims and non-Muslims, especially Jews and Christians after the death of the Prophet Muhammad. (Idrus Ramli, *Tarikh Islam: Dari Lahir Hingga Modern*, 42.)

Religion basically teaches peace, brotherhood, harmony of individuals and individuals or groups with other groups. So the religion does not require division, hostility and other conflicts. But in reality the existing shows the influence of religion on society often leads to conflict. Historians or philosophers say that religion often has a negative effect on human welfare. Religious issues often make war emerge, beliefs in a religion often lead to intolerant human attitudes, loyalty in religion can only unite a few people and separate from most others. (Thomas F. O'dea, *Sosiologi Agama*, (Jakarta: Rajawali Pers, 1918), 139.)

Therefore, differences of opinion, *ikhtilaf*, contradictions - or whatever the name suggests - are mutlat things. This is in addition because of the source of Islamic law itself which provides space for the emergence of differences, also

because of human nature, human nature, nature and life. The tradition of mutual respect for differences of opinion among fiqh experts also often occurs. For example, Imam Shafi'i was very respectful to Imam Malik, who became his teacher, even though on several issues, they differed in opinion. Abu Hanifah, known as the rationalist golonga, could politely respect Imam Malik who was a hadith expert.

From the explanation above, the parties in conflict in the Al Zainab Mosque, if they want to respect each other and respect the opinions of others who are different (accepting differences), then it is certain that the conflict in the mosque will not occur. Because when the conflict occurs, each of them feels that his or her true opinion and the opinions of others are different. With mutual self-righteousness - high selfishness - conflict erupted in the mosque.

For example, in determining the direction of the Qibla (*saff*), according to H. Moel Husaini, that the Salat is sufficiently directed towards the direction of the Qibla and does not necessarily refer to the Qibla (*'ayn al-ka'bah*). While the group, Abd. Latif, insists on setting saff in accordance with the direction of the true qibla or *'ayn al-ka'bah*. This kind of difference of opinion will actually make them conflict, if they want to understand fiqh as a whole, because in the fiqh books there have often been differences of opinion among the priests of the four schools. For example, in the case of *istiqbal al-qiblat* (facing the qibla) when praying; there are scholars who assert that facing the Qibla must be absolutely sure of *'ain al-Ka'bah*, not only estimates and also not be able to face the direction of the Qibla.

This opinion was conveyed by Imam Shafi'i and the fiqh priests affiliated with the Shafi'i school. while on the other hand, there are scholars who explain that facing the Qibla is enough to lead to the direction of the Qibla (*jihat al-qiblah*). This opinion was conveyed by Abu Hanifa and fiqh priests affiliated with the Hanafi school. (Al-'Allamah al-Fadil al-Salih al-Kamil al-Sayyid Abi Bakr al-Masyhur bi al-Sayyid al-Bakri Ibn al-'Arif bi Allah al-Sayyid Muhammad Shata al-Dimyati, *I'anat al-Talibin*, Volume I (Semarang: Maktabah wa Matba'ah Toha Putra, t.t.), 123.)

By understanding the differences of opinion among these *fuyaha*, it is certain that the Al Zainab mosque congregation will not conflict if only the problem of *saff* position differences.

In other words, the differences between the Al Zainab mosque pilgrims are not new, but are already in the books of fiqh and interpretation. Therefore, in the opinion of the researchers, if the jama'ah in the Al Zainab mosque, understanding the differences of opinion is a normal thing, surely the conflict in the mosque does not have to occur, let alone until it lasts for around eighteen years (1996- 2020).

IV. CONCLUSION

From the description of the problem that is the focus of the writer in this research, as mentioned earlier, it can be concluded that:

1. The chronology of the conflict in the Al Zainab mosque in Wiyung, Surabaya, originated from the desire of H. Moel Husaini (Moel) to fill in the interpretation of the mosque, which was not carried out because the pilgrims were with Mr. Abd. Latif (Latif) to take part in the pilgrimage at one of the Jamaah houses in the Al Zainab mosque. Thus, Moel is offended and angry at Latif. In addition, the Moel policy changed the position of the mosque saff adapted to the position of the building, but the policy was opposed by Latif and his supporters. Thus, there was a prolonged conflict between Moel and Latif, as well as conflicts between Moel supporters and Latif supporters.

2. The conflict in the Al Zainab mosque was motivated by two things, namely: first, a misunderstanding between Moel and Latif regarding Moel's desire to give a commentary on the interpretation in the Al Zainab mosque. Second, differences of opinion regarding the position of *Saff*, the Moel and its supporters want to change Saff to adjust to the position of the mosque building, while the Latif and supporters still want to maintain the position of *Saff* in order to keep pointing to the right corner of the mosque, because that position is in accordance with the direction of Qibla.

3. The conflict in the Al Zainab mosque according to the Ralp Dahrendorf conflict theory and fiqh *ikhhtilaf* is a necessity, because in every association of people, there must be friction and differences of opinion. This difference of opinion is a gift from God. With this difference, it will bring equality and peace. Dahrendorf emphasized that conflicts and differences would bring peace and equality. This is proven by what happened at the Al Zainab mosque. After a prolonged conflict from 1998 to 2025, with the coordination and awareness of each party in conflict, the conflict finally ended and became a beautiful peace.

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