

THE STRUGGLE BETWEEN SALAFI SCHOLARS AND ISLAMIC BOARDING SCHOOL SCHOLARS: THE CONTROVERSY OVER THE PRACTICE OF FIQH HADITH IN ACEH AND NORTH SUMATRA, INDONESIA

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Abstract

Salafi da'wah aims to purify the teachings of Islam by eliminating the misappropriation of practices mixed with culture and tradition to the emergence of heresy. This school puts forward the Qur'an and hadith with the understanding of textual hadith. However, his da'wah practice then contradicted the model of Islamic boarding school scholars in Aceh and Medan. Therefore, this study explores the conflict between Salafi and Islamic boarding school scholars, the resistance of Islamic boarding school scholars to Salafi proselytizing, and its influence on the implementation of Fiqh in Aceh and North Sumatra Medan. This research uses a qualitative approach focusing on the environment and community problems. The results showed that Salafi da'wah attacked Islamic boarding school scholars to implement the Sharia of the Prophet SAW. However, the Salafi approach needs to be corrected and gentle according to the provisions of the Qur'an. Islamic boarding school scholars show resistance to the textual-only understanding of Salafi hadith. It is important to understand the hadith correctly, both textually and contextually, to understand the message of the Prophet through hadith, especially in interpreting the verses of the Qur'an. Salafi da'wah has not influenced the public in practicing Fiqh as expected because it still maintains the celebration of Islam and the understanding of hadith based on the Shafi'i School. Salafists need to use gentle proselytizing methods and communicate both ways so the community can receive messages. Islamic boarding school clerics must communicate with Salafis to prevent divisions and maintain Muslim unity. People are expected to maintain conducive conditions despite facing ridicule and insults in practicing Fiqh daily.

Keywords: *Struggle; Salafi scholars; Islamic Boarding School Scholars; Fiqh Hadith Practice.*

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Abstrak

Dakwah Salafi bertujuan memurnikan ajaran Islam dengan menghapus penyelewengan praktik yang tercampur kultur, tradisi hingga memunculkan bid'ah. Aliran ini mengedepankan Al-Qur'an dan hadis dengan pemahaman hadis yang tekstual. Namun praktik dakwahnya kemudian bertentangan dengan model dakwah ulama pesantren di Aceh dan Medan. Karena itu, penelitian ini mengeksplorasi konflik Salafi dengan ulama pesantren, resistensi ulama pesantren terhadap dakwah Salafi, dan pengaruhnya terhadap pelaksanaan fikih di Aceh dan Sumatera Utara. Penelitian ini menggunakan pendekatan kualitatif dengan fokus pada lingkungan dan masalah masyarakat. Hasil penelitian menunjukkan bahwa dakwah Salafi menyerang ulama pesantren untuk menerapkan syariat. Namun, pendekatan Salafi keliru dan tidak lemah lembut sesuai ketentuan Al-Qur'an. Ulama pesantren menunjukkan resistensi terhadap pemahaman hadis Salafi yang hanya tekstual. Penting untuk memahami hadis secara benar, baik secara tekstual maupun kontekstual, guna memahami pesan Rasulullah melalui hadis, terutama dalam menafsirkan ayat-ayat Al-Qur'an. Dakwah Salafi belum mempengaruhi masyarakat dalam mengamalkan fikih seperti yang diharapkan, karena masih mempertahankan perayaan Islam dan pemahaman hadis berdasarkan madhhab Syafi'i. Aliran Salafi perlu menggunakan cara dakwah yang lemah lembut dan berkomunikasi dua arah agar pesan dapat diterima oleh masyarakat. Ulama pesantren perlu menjaga komunikasi dengan Salafi untuk mencegah perpecahan dan menjaga persatuan umat Muslim. Masyarakat diharapkan menjaga kondisi kondusif meskipun menghadapi ejekan dan cacian dalam mengamalkan Fiqih sehari-hari.

Kata kunci: Pergulatan; Ulama Salafi; Ulama Pesantren; Pengamalan Hadis Fikih.

مستخلص

تهدف الدعوة السلفية إلى تنقية تعاليم الإسلام من خلال القضاء على اختلاس الممارسات المزوجة بالكولتو، وهو تقليد لظهور المرطقة. تقدم هذه المدرسة القرآن والحديث مع فهم الحديث النصي. ومع ذلك، فإن ممارسته الدعوية تتناقض مع نموذج علماء المدارس الداخلية الإسلامية في آتشييه وميدان. لذلك، تستكشف هذه الدراسة الصراع بين علماء المدارس الداخلية السلفية والإسلامية، ومقاومة علماء المدارس الداخلية الإسلامية للتبشير السلفي، وتأثيره على تنفيذ الفقه في آتشييه وشمال سومطرة ميدان. يستخدم هذا البحث نهجاً نوعياً مع التركيز على البيئة ومشاكل المجتمع. أظهرت النتائج أن الدعوة السلفية هاجمت علماء المدارس الداخلية الإسلامية لتطبيق شريعة النبي صلى الله عليه وسلم. ومع ذلك، فإن النهج السلفي خاطئ وليس لطيفاً وفقاً لأحكام القرآن. يظهر علماء المدارس الداخلية الإسلامية مقاومة للفهم النصي فقط للحديث السلفي. من المهم فهم الحديث بشكل صحيح، نصاً وسياقياً، من أجل فهم رسالة النبي من خلال الحديث، وخاصة في تفسير آيات القرآن. لم تؤثر الدعوة السلفية على الجمهور في ممارسة الفقه كما هو متوقع، لأنها لا تزال تحافظ على الاحتفال بالإسلام وفهم الحديث على أساس المذهب الشافعي. يحتاج السلفيون إلى استخدام التبشير اللطيف والتواصل ثنائي الاتجاه حتى يمكن تلقي الرسائل من قبل الجمهور. يحتاج رجال الدين في المدارس الداخلية الإسلامية إلى الحفاظ على التواصل مع السلفيين لمنع الانقسامات

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والحفاظ على وحدة المسلمين. من المتوقع أن يحافظ الناس على ظروف موالية على الرغم من مواجهة السخرية والشتائم في ممارسة الفقه يومياً.
الكلمات الرئيسية: كفاح؛ العلماء السلفيون؛ علماء المدارس الداخلية الإسلامية؛ ممارسة الحديث الفقهي

A. INTRODUCTION

This research examines the struggle between the Salafi sect and the Islamic boarding school scholar in understanding hadith and its effect on the practice of Fiqh. The Salafi sect is growing, establishing, and building da'wah institutions and organizing Islamic study groups among young people and students.¹ The Salafis claim that their leaders and followers conduct da'wah to invite Muslims outside their group to follow their thinking about Islamic teachings.² Salafi da'wah begins with the vision of a situation that is very concerned about the decline in public morality. Muslims are considered necessary to implement wholeness by referring to the Qur'an and Hadith.

One element that becomes a struggle among Salafis is understanding that the hadith must be literal. This understanding is because the Salafis argue with the hadith narrated by Jabir bin Abdullah, "*The Messenger of Allah sallallahu 'alaihi wa sallam said, "Verily, the best of words is the Book of Allah. The best guidance is the guidance of Muhammad. The worst thing is that which is invented. Every bid'ah is perverted."* (Sahih hadith of Muslim [5341]). The Salafiyah thought movement aims to make Muslims practice the two main legal bases of Islam, namely the Qur'an and the Hadith of the Prophet Muhammad, as well as turning away from the teachings of the Imams of Islamic Schools, which are not based on these two legal bases. The thinking has a platform that tends to interpret sacred religious texts literally and rejects various contextual understandings of religious records. This is due to the assumption of eliminating the essence of religious sanctity; not accepting different kinds of beliefs because they distort the understanding of religious teachings; monopolizing the truth of religious interpretation, even though they consider themselves as the most appropriate and correct religious interpretation authority; and having a relationship with fanaticism, intolerance, radicalism, and militancy.³ The impact of Salafi's textual understanding of hadith

¹ IN Azizah and S D Handayani, "Relasi Kelompok Puritan Dan Nominal Atas Tradisi Grebeg Onje Di Desa Onje Kecamatan Mrebet Kabupaten Purbalingga," *Jurnal Penelitian Agama*, 2022.

² Fauzi Fauzi, "AHLUSSUNNAH WAL JAMAAH DI INDONESIA: ANTARA AL-ASY'ARIYYAH DAN AHLI HADITS," *RUSYDIAH: Jurnal Pemikiran Islam* 1, no. 2 (2020), <https://doi.org/10.35961/rsd.v1i2.209>.

³ M Sukanta, "Islamic Fundamentalism in the Middle East," *Mimbar Ilmiah* 16, no. 2 (2006).

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affects the implementation of worship (*furū'īyyāt*) by calling for carrying out various sunnahs of the Prophet, such as the determination of the prohibition of smoking, the *makrūh* of shaving the beard, the *bid'ah* of celebrating the commemoration of the *mawlid* of the Prophet Muhammad, the recitation of talking for the dead, performing *dhikr jahr* after prayer, the *bid'ah* of celebrating and praying Nishf Sha'ban (prayer for the middle of Sha'ban month) and advocating the dismantling of buildings on graves and others.⁴ Salafis define traditional not broadly and do not respect local wisdom that is not in accordance with their beliefs.⁵

The struggle over the concept of purification of the Salafi sect version occurs with the Islamic boarding school scholar adhering to the *Ahlussunnah wal jamaah* School. One of the regions that currently has Islamic boarding school scholars who have scientific authority recognized by the community is Aceh Province and North Sumatra Province of Medan.⁶ Islamic boarding school scholars, as the socio-intellectual base of society, have classical intellectual wealth that is always passed down from generation to generation. This intellectual wealth makes Islamic boarding school scholars appreciate old thoughts and practice religious traditions, such as *tahlilan*, *shalawatan*, grave pilgrimage *maulidan*, and others. Therefore, this research was conducted to know how the struggle between the Salafi sect movement and the Islamic boarding school scholar occurred in Aceh and North Sumatra Medan, Indonesia. In Indonesian history, Islamic scholars are the guardians of Islam. Especially the Islamic boarding school scholars in Aceh whose struggle with the people of Aceh, who have courage and burning enthusiasm that has given birth to Aceh as a special region and has the right to implement Islamic law.⁷

The struggle between the Salafi sect and Islamic boarding school scholars continues, so this can impact the disharmony of social life, causing conflict in the society, especially among the people of Aceh and the people of North Sumatra Province of Medan. Friction can damage the established order of social life. Conflict is formed due to the emergence of several elements, namely aggressiveness or hostile feeling, the emergence of aggressive behavior, a

⁴ Ibrahim Madkur, *Fi Al-Falsafah Al-Islamiyah Manhaj Wa Tatbiqah* (Beirut: Dar al-Ma'arif, 1968).

⁵ M Imdadun Rahmat, *Arus Baru Islam Radikal: Transmisi Revivalisme Islam TimurTengah Ke Indonesia* (Jakarta: Erlangga, 2005).

⁶ M. Hasbi Amiruddin, *Ulama Dayah: Pengawal Agama Masyarakat Aceh*, ed. Hermandar, 4th ed. (Banda Aceh: LSAMA, 2017).

⁷ Husen Hasan Basri, "Persepsi Dan Aspirasi Masyarakat Pesantren Terhadap Penyiapan Ulama Melalui Pesantren: Studi Kasus Di Delapan Kota," *Edukasi: Jurnal Penelitian Pendidikan Agama Dan Keagamaan* 5, no. 2 (2017): 78–96; Muhammad Habibi, "Legalitas Hukum Islam Dalam Sistem Peradilan Indonesia," *Media Syari'ah: Wahana Kajian Hukum Islam Dan Pranata Sosial* 22, no. 2 (2021): 128, <https://doi.org/10.22373/jms.v22i2.8050>.

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high sense of legitimacy of power, and a status system. These negative feelings are then shed through hatred, frustration, and dislike, while hostile behavior is cleared through many suspicions, scapegoating, violent actions, and warfare.⁸

Based on the explanation above, several questions arise: 1) Why does the Salafi sect openly struggle with Islamic boarding school scholars? 2) What is the resistance carried out by Islamic boarding school scholars against Salafi da'wah, especially in understanding hadith? 3) What is the effect on the implementation of Fiqh by the people in Aceh and North Sumatra Medan? This research can contribute to providing input to policymakers to prevent societal conflicts due to sectarian worship practices.

Several previous studies have examined this topic with a different approach, which provides a deeper understanding of the struggle between Salafists and Islamic boarding schools. Abdurrachman MAY, for example, focuses on Salafist resistance to pressure from traditional Islamists.⁹ Hafid¹⁰ highlights the Salafi movement in Indonesia, while Hasbi Aswar links it to politics.¹¹ Dady Hidayat traces the Salafi movement during the Reformation period,¹² while Ahmad Badrut Tamam discusses the resistance of Salafi sects to radicalism.¹³ Ahmad Wahyudi noticed the community's opposition to Salafi proselytizing in North Kalimantan.¹⁴ Ahmad Shidqi analyzed Nahdlatul Ulama's response to Wahhabism.¹⁵ Finally, a study conducted by Ahmad Shidqi explained Nahdlatul Ulama's response against Wahhabism.¹⁶ Although these studies have similarities in the selection of objects and research subjects with this article, they offer an interesting distinction. This study specifically focuses on the struggle between Salafi sects and Islamic Boarding School scholars in viewing the

⁸ Lewis A. Coser, "Social Conflict and the Theory of Social Change," *The British Journal of Sociology*, 1957, <https://doi.org/10.2307/586859>.

⁹ Abduraahman MAY, "Resistensi Aliran Salafi Terhadap Islam Tradisional Di Lombok Barat, Nusa Tenggara Barat," *Jurnal Media Bina Ilmiah*, 7, no. 6 (2013).

¹⁰ Wahyudin Hafid, "Menyoal Gerakan Salafi Di Indonesia (Pro-Kontra Metode Dakwah Salafi)," *Al-Tafaquh: Journal of Islamic Law* 2, no. 1 (2020): 29–48.

¹¹ Hasbi Aswar, "Politik Luar Negeri Arab Saudi Dan Ajaran Salafi-Wahabi Di Indonesia," *Jisiera: The Journal of Islamic Studies and International Relations* 1, no. 1 (2016): 15–30.

¹² Dady Hidayat, "Gerakan Dakwah Salafi Di Indonesia Pada Era Reformasi," *MASYARAKAT: Jurnal Sosiologi*, 2014, 115-133.

¹³ Ahmad Badrut Tamam and Siti Fatimah, "Pemikiran Dan Resistensi Kaum Salafi Terhadap Radikalisme," *Madinah: Jurnal Studi Islam* 8, no. 2 (2021): 132–49.

¹⁴ Alim Wahyudi, "Resistensi Masyarakat Terhadap Kelompok Salafi: Studi Pada Kelompok Salafi Di Kota Tarakan Kalimantan Utara" (University of Muhammadiyah Malang, 2019).

¹⁵ Zunly Nadia Nadia, "Perilaku Keagamaan Komunitas Muslim (Pemahaman Hadis Dalam NU Dan Salafi Wahabi Di Indonesia)," *Jurnal Living Hadis* 2, no. 2 (2018), <https://doi.org/10.14421/livinghadis.2017.1327>.

¹⁶ Ahmad Shidqi, "Respon Nahdlatul Ulama (NU) Terhadap Wahabisme Dan Implikasinya Bagi Deradikalisasi Pendidikan Islam," *Jurnal Pendidikan Islam* 2, no. 1 (2013): 109–30.

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position of hadith as a basis for charity. It is carried out before real conflicts occur. Thus, this study provides a different and more detailed insight into the topics covered.

The type of research conducted in this paper is a qualitative research method, usually expressed as a naturalistic research method because the research is carried out when things are as they are, also called ethnographic methods.¹⁷ Qualitative research is a way of research and understanding based on how to investigate the state of the environment and community problems. In this research, the authors form a complete form, examine words, and make comprehensive notes on the vision that provides information and makes learning for the situation as it is.¹⁸ Given that this research deals with fiqh thought according to Salafi scholars and Islamic boarding school scholars as a historical product, it would be good to reveal the social history of the Salafi sect and Islamic boarding school scholars. Sartono Kartodirdjo expresses that every record that reflects the society's life in a certain sub-society can be considered social history.¹⁹

To see objectivity in the study of tradition requires three complementary approaches, including the structuralist approach, meaning that in studying a habit, it moves from the writings to its position as a body, a group, or elements; historical analysis, this relates to efforts to connect the understanding of the owner of the text (thought) to its historical space, both cultural, political, and sociological; and ideological criticism that seeks to reveal the socio-political function, which a particular text or thought contains. Therefore, in obtaining data, the researcher, as a key data collection tool (*key instrument*), in-depth interviews and document analysis. To be more detailed, the data collection techniques in this article are 1) Participant Observation. 2) In-depth interviews were conducted with fifteen informants from five elements of pesantren, five Salafi sects, and ten communities. Researchers analyze all data collected from field observations, interviews, and documentation. Then researchers use the *Interactive Analysis Model* technique from Miles and Huberman, which divides the analysis activities into four parts: collecting data, data essence, data confirmation, and concluding or selecting data.²⁰

¹⁷ Nugrahani, Farida, and M. Hum, *Metode Penelitian Kualitatif* (Solo: Cakra Books, 2014).

¹⁸ Zuchri Abdusamad, *Metode Penelitian Kualitatif* (Makassar: Syakir Media Press, 2021).

¹⁹ Sartono Kartodirdjo, *Pendekatan Ilmu Sosial Dalam Metodologi Sejarah* (Jakarta: Gramedia Pustaka Utama, 1993).

²⁰ Nugrahani, Farida, and Hum, *Metode Penelitian Kualitatif*.

B. DISCUSSION

1. The reality of the struggle of the Salafi School against the Islamic boarding school scholar

Salafiyah is a term that refers to the attitude or stance of the Islamic scholars of the Salafi (earliest) generations in the field of belief or refers to the group of Muslims who behave and stand as possessed by the scholars of the Salafi generations.²¹ The scholars who most often and enthusiastically claim to be Salafis are the scholars of the Hambali's School (*madhhab*), especially in the 10th century (4 AH).²² When others, such as the *Ash'ariyah* who emerged in the early fourth century,²³ also claimed to be followers of the Salaf in the field of belief, they were judged and criticized by the Hambaliyah as people who did not fully follow the Salaf cleric. One of the most outspoken figures calling people, both verbally and in writing, to believe in the creed of Salaf is Ibn Taimiyyah (1263-1328/661728 AH),²⁴ a great Hambali scholar. After he died, his followers continued his call, including Ibn Qayyim al-Jawziyyah (1292-1201 AH); these two scholars were also from the *Hanābilah*.²⁵

Most salaf scholars viewed speculative theological musings about God and the unseen (metaphysical) realm as partly futile, even dangerous activities, as they considered many inconsistent with the texts of the Qur'an and Hadith.²⁶ They cannot justify understanding a verse or hadith on creed unless it is textual.²⁷ The nature of this movement is evident in various areas of life, whether related to faith, worship, and even *muamalah*. The prominent doctrines in this movement are: *ijtihad* remains open at all times;²⁸ *taqlid* or following-up

²¹ Abdul Rohman, "KARAKTER KELOMPOK ALIRAN ISLAM DALAM MERESPONS ISLAMIC SOCIAL NETWORKING DI KABUPATEN BANYUMAS," *Jurnal Pendidikan Karakter* 5, no. 2 (2015).; Alexander Yannis Meleagrou Hitchens, *Salafism in America: History, Evolution, Radicalization* (Washington DC: George Washington University, 2018).

²² Brannon D. Ingram, *Revival from below: The Deoband Movement and Global Islam* (California: University of California Press, 2018).

²³ and Mohammad Taufiq Rahman. Hamdani, Zaid, "Rationalism in Harun Nasution's Epistemology of Islamic Law," *Focus* 3, no. 1 (2022): 12–21.

²⁴ Kadivar, Jamileh. "Exploring Takfir, its origins and contemporary use: The case of Takfiri approach in Daesh's media." *Contemporary Review of the Middle East* 7, no. 3 (2020): 259-285.

²⁵ W Hafid, "Menyoal Gerakan Salafi Di Indonesia(Pro-Kontra Metode Dakwah Salafi)," *Al-Tafaqquh: Journal of Islamic Law* 2 (2020): 29–48.; Muhtarom, Ali. "The Study of Indonesian Moslem Responses on Salafy-Shia Transnational Islamic Education Institution." *Jurnal Ilmiah Islam Futura* 17, no. 1 (2017): 73-95.

²⁶ Romadlon, Dzulfikar Akbar, Anita Puji Astutik, and Khizanatul Hikmah. "Interpretation of Anthropomorphism Verses by the" Salaf" Generation in Tafsir Al-Tabari." *Procedia of Social Sciences and Humanities* 3 (2022): 965-968.

²⁷ Fauzi, "AHLUSSUNNAH WAL JAMA'AH DI INDONESIA: ANTARA AL-ASY'ARIYYAH DAN AHLI HADITS."

²⁸ Ali-Karamali, Shaista P., and Fiona Dunne. "The *ijtihad* controversy." *Arab Law Quarterly* 9, no. 3 (1994): 238-257.

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without knowing the source is forbidden;²⁹ caution in *ijtihad*³⁰ and fatwa; theological debates (*kalāmiah*), such as *Muktazilah*, *Jahamiah*, and others are avoided to be interpreted and not charged. Salaf's teachings, both individuals and organizations, spread their ideas through books they authored, magazines, madrassas, television, radio, and religious lectures through the mosque's pulpit.³¹

One of the characteristics of the followers of the *Salafi manhaj* is that they have great enthusiasm and great militancy in spreading and teaching Islamic da'wah.³² They are not easily discouraged from providing advice and teaching to humanity in general and Muslims in particular.³³ Among the jargon and da'wah material that is often carried by the Salafi movement is to return to the Qur'an and the *Sunnah* of the Prophet Muhammad, according to the understanding of the companions and the *tābi'īn* who were later known by the title "*salaf al-ṣāliḥ*."³⁴

In addition, it also constantly reminds and invites Muslims to free themselves from all forms of *Takhayul*, *Bid'ah*, and *Khurafāt*.³⁵ To teach the importance of tawhid in Islam and the dangers of all things considered contrary to what has been exemplified and outlined by the Prophet, 1443 years ago, especially in implementing *mahḍah* worship and the main teachings of Islamic teachings.³⁶ Therefore, the da'wah movement becomes necessary, and the preachers or *muballigh* become the spearhead in voicing and spreading religious teachings to mankind.³⁷

²⁹ Brown, Daniel W. *Rethinking tradition in modern Islamic thought*. Vol. 5. Cambridge University Press, 1999.

³⁰ Adlina et al., *Metodologi Penalaran Hukum Islam: Usul Fiqh* (Banda Aceh: LKKI, 2021).

³¹ Irfan Noor, "ISLAM TRANSNASIONAL DAN MASA DEPAN NKRI: Suatu Perspektif Filsafat Politik Irfan Noor," *Ilmu Ushuluddin*, 2011.

³² Siregar, Kardina Engelina, and Ali Musri Semjan Putra. "The Strategy of Ali Musri Semjan Putra in the Management of Bermanhaj Salaf Islamic Educational Institutions." *INVEST: Jurnal Inovasi Bisnis dan Akuntansi* 4, no. 1 (2023): 12-25.

³³ Jahroni, Jajang. *The Political economy of knowledge: salafism in post-Soeharto urban Indonesia*. Boston University, 2015.

³⁴ Rasito Rasito and Izza Mahendra, "Moderasi Fikih Melalui Pendekatan Maqasid Al-Shari'ah Yusuf Al-Qaradhawi: Mencari Relevansinya Di Indonesia," *Al-Wasatiyah: Journal of Religious Moderation* 1, no. 1 (2022).

³⁵ Hefner, Claire-Marie. "Models of achievement: Muslim girls and religious authority in a modernist Islamic boarding school in Indonesia." *Asian Studies Review* 40, no. 4 (2016): 564-582.

³⁶ Hasan, Noorhaidi. "The failure of the Wahhabi campaign: Transnational Islam and the Salafi madrasa in post-9/11 Indonesia." *South East Asia Research* 18, no. 4 (2010): 675-705.

³⁷ Azizah and Handayani, "Relasi Kelompok Puritan Dan Nominal Atas Tradisi Grebeg Onje Di Desa Onje Kecamatan Mrebet Kabupaten Purbalingga."

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The Salafi religious attitude that is too strict in adhering to the main things in Islam positions them as an Islamic fundamentalist group.³⁸ This group intensively carries out da'wah activities in the *manhaj salaf al-shalih*, with a textual understanding of the Qur'an and *al-Sunnah*.³⁹ It rejects all new worship forms that the Prophet did not teach.⁴⁰ According to Sulidar, one of Medan's Salafists, the purification of worship means exploring its guidance in such a way from the Sunnah of the Prophet to find the form that best suits or is the closest form of his Sunnah. Finding the most suitable form of the Sunnah of the Prophet does not diminish the meaning of the existence of variations (*tanawwu'*) in the *kayfiyyah* of worship itself, as long as the *kayfiyyah* does have its basis in the Sunnah of the Prophet. An example is the variation in the recitation of the *iftitāh* in prayer, which indicates that the Prophet himself performed it in a variant manner.⁴¹ The variants of worship that the Sunnah of the Prophet does not support, according to Tarjih Muhammadiyah, cannot be considered a practice of worship that can be practiced. Meanwhile, purification of faith means conducting studies to free faith from elements of *khurafāt* and *takhayyul*. The dictum of faith that can be held is what is confirmed in the Qur'an and *as-Sunnah*. Unresourced beliefs not based on these two fundamental sources cannot be upheld.⁴²

The Salafi sect also consistently expresses and practices the *Sunnah* of the Prophet daily. This can be seen from their characteristics of growing a beard, wearing pants above the ankles (*isbal*),⁴³ and veiling for women (*akhawat*) (Observation, 2021).⁴⁴ The characteristics of Islam as above lead to a *symbolic* and *formalistic* expression of Islam. This understanding becomes important for the Salafi sect, considering that the textual hadith must be understood as conveyed by the Prophet, so everything prohibited is forbidden, and commanded is obligatory.⁴⁵

Salafists (Salafiyun) are a very strict group and uncompromising in various dissents. They strongly hold their basic doctrines and Salafi principles. They do not hesitate even to

³⁸ Wiktorowicz, Quintan. "Anatomy of the Salafi movement." *Studies in conflict & terrorism* 29, no. 3 (2006): 207-239.

³⁹ Nashir, Haedar. "Bottom Up-Sharia Formalization in Indonesia's Nation State." *Jurnal Studi Pemerintahan* (2017): 352-382.

⁴⁰ Fadlan Fahamsyah, "Dinamika Sejarah Dan Pemikiran Salafi," *Jurnal Al-Fawa' Id X*, no. 2 (2020).

⁴¹ Rohman, "KARAKTER KELOMPOK ALIRAN ISLAM DALAM MERESPONS ISLAMIC SOCIAL NETWORKING DI KABUPATEN BANYUMAS."

⁴² Interview with Sulidar, salafi sect of North Sumatra Medan, July 18, 2021.

⁴³ Muhammad Irsyad Suardi, Bob Alfiandi, and Azwar Azwar, "Adaptasi Sosial Gerakan Pemurnian Islam Dalam Jamaah Baru Komunitas Salafi Di Kota Padang," *Jurnal Ilmiah Muqoddimah: Jurnal Ilmu Sosial, Politik Dan Humaniora* 6, no. 2 (2022), <https://doi.org/10.31604/jim.v6i2.2022.552-562>.

⁴⁴ Abdul Rohman, "Persepsi Kelompok Syahadatain Terhadap Nilai-Nilai Toleransi Di Banyumas," *Analisa* 18, no. 2 (2011), <https://doi.org/10.18784/analisa.v18i2.138>.

⁴⁵ Interview with Edy Saputra, Salafi administrator in Meulaboh, August 7, 2021.

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blame other groups that differ with their understanding with accusations of not practicing religious teachings purely. The term *bid'ah* expert is one of the accusations that is most often pinned and thrown at other groups or that differ in understanding and practicing religion. Based on interviews conducted with the Salafi sect in Bireuen (Aceh, Indonesia), regarding some of their understanding of the hadith that mentions '*every heresy is heretical*' is following the textual hadith, so the word 'every' in the hadith above is considered comprehensive and there is no opportunity for further elaboration.⁴⁶

It is further explained that the Salafi sect considers the primary sources of Islamic law to be the Qur'an and Hadith, which must be understood by looking directly at the commands in the texts (*lafz*) mentioned in the Qur'an and Hadith. The Salafi sect that holds these two sources makes the purification of religion by *fitrah* as the main goal. This goal is achieved by holding regular recitations and comprehensive studies of the problems faced. One of the da'wah efforts by Salafis utilizing education is developing knowledge for children, women, and community citizens.⁴⁷

According to one of the Salafi figures in North Sumatra, the militancy of the Salafi sect aims to practice the true *shari'ah* that has a basis from the Prophet Muhammad Saw. Do not do it if it is not sunnah because it will fall under the law of *bid'ah*. So preaching is done with a firm and hard attitude so that people do not hesitate to follow it so the message can be understood easily.⁴⁸

Many views consider the Salafi sect as a group that preaches by attacking each other to the detriment of the ummah, which causes division. Responding to this statement, the management of Al-Ikhlas Mosque said that, 'maybe in the past many of the Salafi sect figures explicitly attacked Islamic boarding school scholars openly, but currently various efforts have been made so that Salafi preachers no longer say something to Islamic boarding school scholars causing divisions among the ummah.' However, it cannot be denied that many Salafi figures still attacked each other through the media or even during the Friday sermon, which cornered groups other than the Salafi sect.⁴⁹

⁴⁶ Interview with Sayed Karim, Al-Ikhlas Mosque Management, Bireuen, July 20, 2021.

⁴⁷ Interview with Sayed Karim, Al-Ikhlas Mosque Management, Bireuen, July 20, 2021.

⁴⁸ Interview with Maulana Andi Surya, North Sumatra Salafi sect, July 18, 2021.

⁴⁹ Interview with Sayed Karim, Al-Ikhlas Mosque Management, Bireuen, July 20, 2021.

2. Islamic Boarding School Scholar's Resistance to Salafi Da'wah in Understanding Hadith

Islamic boarding school scholars (*Dayah* in Aceh) adhere to the Shafi'i Madhhab, which the community has adopted since the Kingdom of Aceh. In the field of *tawhīd*, the scholar of *Dayah* Aceh adheres to *Asy'ariyyah* and *Maturidiyah*. Meanwhile, in *taṣawwuf*, they refer to Junaid Baghdadi or al-Ghazali. All *dayah* scholars in Aceh are adherents of the *Shafi'i Madhhab* in *fiqh* and adhere to *Ahl al-Sunnah wa al-Jam'ah* in the field of theology. All *dayah* scholars in Aceh adhere to *Ahl al-Sunnah wa al-Jam'ah* in theology.⁵⁰

In the view of traditional scholars who refer to *Asy'ariyyah*, including Acehnese *Dayah* scholars, emphasize that the verses of the *Qur'an* that seem to state that Allah has a body must be interpreted. This is in line with Abbas' explanation that if verses say that Allah has hands, faces, or sits, these verses must be accused and interpreted in a *majaz* and should not be believed according to the meaning of the word's origin.⁵¹ Because we are dealing *aqidah* with *Ash'ariyyah* and *Maturidiyah*, so we view *Salafi* theology as heretical. One of the deviations is that *Salafis* adhere to the *Mujassimah* because they do not interpret *mutashábihat* verses. If we claim to be *Ash'ariyyah*, then it is impossible for us not to mislead the *Salafis*.⁵²

Salafi also believes that the parents of Prophet Muhammad (PBUH), *kufur*, will later be punished in hell; this is a view in a deviant sect. Then dividing *tawhīd* into three also has no basis. Their Imam is Ibn Taymiyyah and was later developed by Muhammad bin Abdul Wahhab. As long as he prays, hajj, fasting, and others, we should not disbelieve. Another perception is that as a group that calls for a return to the *Qur'an* and *Sunnah*, *Salafis* are considered to have made mistakes because they do not use the intercession of scholars in understanding verses and *hadiths*, so their understanding deviates.⁵³

In addition, Islamic scholars/*Dayah* also maintain various traditions, such as the death feast on the seventh, thirtieth, and forty-fourth to the hundredth day of death. In addition to preparing food, there is a recitation of Al-Qur'an verses and prayers offered to the deceased in this event. In developing their thinking in Aceh, *Salafis* often question the practice of worship

⁵⁰ Amiruddin, *Ulama Dayah: Pengawal Agama Masyarakat Aceh*.

⁵¹ Khairil Miswar, "Wahhābi Dalam Perspektif HUDA Dan Implikasinya Terhadap Kehidupan Sosial Keagamaan Di Aceh," *Tadabbur: Jurnal Peradaban Islam* 2, no. 1 (2020), <https://doi.org/10.22373/tadabbur.v2i1.57>.

⁵² S Safaini, "Doktrin Pendidikan Islam Di Dayah Salafi Aceh Besar Dan Implikasinya Terhadap Ukhuwah Islamiyah," *SHIBGHAH: Journal of Muslim Societies* 2, no. 2 (2021).

⁵³ Muhibuddin Muhibuddin et al., "Dayah Strategy of Aceh in Preparing For Professional Advisory in Bireuen District," *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences* 2, no. 4 (2019), <https://doi.org/10.33258/birci.v2i4.576>.

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that has become a tradition in *dayahs*, leading to rejection from the Acehese community. *Salafis* are perceived as a group that often says that the practices of *dayah* people are *bid'ah* and *shirk*. According to *Teungku* Muhammad Hafidh, *Salafis* often doubt practices that *Ahl al-Sunnah wa al-Jam'ah* considers permissible. *Salafis* are accustomed to forbidding, saying *bid'ah*, and shirking the conventions of *dayah* scholars. One of the reasons for *Salafi's* rejection is that they are not friendly with the local wisdom in Aceh.⁵⁴ They like to call other people *musyrik*. In Aceh, for example, there is already education about the twenty traits. When *Salafi* came with the method of *tawhîd ulûhiyah, rubûbiyah, and asma' wa sifat*, they immediately said *bid'ah*, the learning model of the twenty traits. This is what causes problems in the field of da'wah later on. In addition, *Salafis* are also very fond of *heresy* other people's actions, where these actions still have *ijtihad* issues in them or are often called *furu'iyah*.⁵⁵

Based on the description above, it can be stated that the emergence of *Salafi* thought in Aceh has caused unrest in the community. The rejection of *Salafi's* thought is a form of response to the attitude of *Salafis*, who are considered to like to disturb the comfort of the traditions and practices of *dayah* scholars. *Salafis* are perceived as a group that wants to idolize, *shirk*, and even disbelieve the practices of others, especially the *dayah* tradition that has been going on for generations in Aceh. The existence of the *Salafi* sect in both Aceh and North Sumatra provinces, which claims to be *Salafiyah*, is a term that refers to the attitude or stance of Islamic scholars from the earliest *Salafi* generations in the field of creed or refers to groups of Muslims who have the same attitude and outlook as that of the scholars from the *Salafi* generations.

The scholars who most often and most vigorously claimed to be *Salafis* were the scholars of the *Hambali's* School, especially in the 10th century. When other parties, such as the *Asy'ariyah* who appeared since the beginning of the 4th century AH, also claimed to be followers of the *salaf* scholars in the field of belief, they were judged and criticized by the *Hambaliyah* as people who did not fully follow the *salaf* scholars. According to *Tgk. Jamaluddin*, it is permissible for people to preach themselves with any name, but to recognize the person, we must look at their actions and characteristics. So if we look at the existence of the *Salafi* sect, they are closer to the *Khawarij* group. This is following the instructions of the Prophet Muhammad in a hadith, "Ali said, if I had narrated a hadith from the Messenger of

⁵⁴ Baihaki, "Komunikasi Antara Ulama Dayah Dan Kepolisian Dalam Menanggulangi Kemungkaran Di Kabupaten Aceh Timur," *Al-Hikmah Media Dakwah, Komunikasi, Sosial Dan Kebudayaan* 9, no. 1 (2018), <https://doi.org/10.32505/hikmah.v9i1.1728>.

⁵⁵ Interview results with *Teungku Hafidh*, Islamic boarding school scholar in Bireuen, August 21, 2021.

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Allah, it is better for me to be thrown from the sky, rather I say something that has never been revealed by the Messenger of Allah.” And if I tell something between me and you, it is because warfare is deceit. I have heard the Messenger of Allah ﷺ say, "*At the end of time, a people will appear whose age is young and whose minds are still ignorant. They say good things (but for bad purposes). They also recite the Qur'an, but not past the point of the throat. They leave Din Islam as an arrow goes out of its bow. So if you come across them, fight them. Allah will reward the one who kills them on the Day of Resurrection...*(Muslim's narration no. 1771)". Therefore, let us not only judge someone by their appearance but look at their existence in general.⁵⁶

The resistance of Islamic boarding school scholars, especially in Aceh, in rejecting the Salafi sect has long been done. According to Tgk. Jamaluddin, in the past, Islamic boarding school scholars even openly challenged the Salafi sect, either through the pulpits of mosques, religious lectures, or in the preaching of the commemoration of the Prophet Muhammad's *mawlid*, to have an open dialogue. However, the Salafi sect never wanted to have a dialog with the Islamic boarding school scholar.⁵⁷

The Salafi sect believes that, even if a dialog is held between the Salafi sect and Islamic boarding school scholars, it is still impossible to equalize the understanding of hadith because of different orientations. However, when it comes to efforts to resolve the divisions that occur among Muslims, the management of the Al-Ikhlas Bireuen Mosque, as a mosque with Sunnah nuances, has made several tolerance efforts; for example, the direction of the Al-Ikhlas Bireuen mosque gives a message to every imam who will lead the congregation so that the reading of *basmallah* in surah *al-Fatihah* must be transliterated, while the reading of the surah is allowed not to be read considering that there is a verse read in the middle of the surah. This is done so that the congregation that attends the Al-Ikhlas mosque does not only come from Salafi congregations but also from the local community with different views. This is an effort to bring the Salafi sect closer to the conditions of the surrounding community so as not to divide.⁵⁸

In addition, the resistance carried out by Islamic boarding school scholars by developing more quality boarding school education and educating santri to understand the principles and characteristics of the Salafi sect so that their da'wah is not easily influenced in the lives of santri. Furthermore, these efforts are also given to the general public so that they

⁵⁶ Interview with Tgk. Jamaluddin, Leader of Pesantren Jangka Bireuen, August 21, 2021.

⁵⁷ Interview with Tgk. Jamaluddin, Leader of Pesantren Jangka Bireuen, August 21, 2021.

⁵⁸ Interview with Sayed Karim, Al-Ikhlas Mosque Management, Bireuen, July 20, 2021.

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understand and counteract the concepts offered by the Salafi sect, which are characterized by 1) disbelief, 2) *idolatry*, and 3) misdirection. From there, the Islamic boarding school scholars expected a more massive government effort to control the Salafi sect in Aceh. Or, more explicitly, so that the Salafists do not attack the Islamic boarding school scholar carried out in the media and various other platforms, so that the uproar does not spread or even hurt each other.⁵⁹

However, for the time being, in response to the proselytization carried out by the Salafi sect, the scholars of the Islamic boarding school do not take an overtly aggressive stance because, specifically, there is no challenge to conduct dialog and discussion raised by Salafi leaders. Regarding the hard stance taken in 'their' view, the Islamic boarding school scholar tried to reject it through appropriate regulations, for example, the case that occurred at the Oman Mosque. The rejection of the *tausiah* taught by Salafi figures was carried out under the circular letter of the PLT Governor of Aceh at that time; so that the aim is that the legal consequences that arise do not cause further division.⁶⁰

The harsh actions carried out by the Salafi sect have reduced a lot of enthusiasts/supporters because currently, various Salafi sect *da'wahs* have been responded by many figures, both at the national and local levels. So that the wider community, who see and listen through information technology, is more open in accepting opinions so that the conclusions found prefer the *Ahlussunnah Wal Jama'ah* sect echoed by the Islamic boarding school scholars. From there then, it is concluded: 1) people more easily assess hadith information with the views of a wider range of people (social media); 2) The attitude of the youth who are more open to receiving various information so that they are not extreme in taking action; 3) The absence of open discussions between Islamic boarding school scholars and Salafi figures.⁶¹

3. The Influence on the Practice of Fiqh in Aceh and Medan

The premise of an Islamic discourse is that every Muslim is responsible for knowing and practicing what is a religious obligation. One of the obligations of a Muslim is to preach Islam to others, both fellow Muslims and Non-Muslims. It is especially aimed at fellow Muslims to improve attitudes, behavior, morals, and beliefs based on concrete Islam. This

⁵⁹ Interview with Teungku Safria Andi, Islamic Boarding School Ulama in Binjai City, North Sumatra, July 18, 2021.

⁶⁰ Interview with Tgk. Jamaluddin, Leader of Pesantren Jangka Bireuen, August 21, 2021.

⁶¹ Interview with Tgk. Jamaluddin, Leader of Pesantren Jangka Bireuen, August 21, 2021

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includes the Salafists, who claim to be *aṣḥāb al-da'wah wa al-dīniyah* (preachers and religious activists).⁶²

Therefore, symbolic things are not enough to perfectly represent his practice of religious teaching. Moreover, the teachings of Islam cannot be represented by mere symbols. In studying and understanding some issues related to the sociology of religion, we should comprehensively detect various symptoms and phenomena in society because all actions can also affect a person's religious behavior in everyday life. One's religious behavior will be meaningful if it upholds togetherness and harmony in one's living environment. Moreover, Islam highly upholds brotherhood and mercy for all people, so religious sociology is heavily influenced by the customs or culture of community life, which becomes a necessity. Thus there will be a crystallization of a standard norm and a social order that contains religious values.⁶³

The influence of religious sociology directly or indirectly will affect individual and social behavior in community life. This is because Indonesian society is a religious and pluralist society. According to Tgk. Jamaluddin, in general, religious life concerning the practice of fiqh carried out by the society is increasingly growing, which is marked by the enthusiasm of the community in welcoming the commemoration of Islamic holidays, both the commemoration of the Maulid of the Prophet Muhammad SAW, the day of *Ashura*, *Nisfu Sha'ban* and other Islamic holidays. This is, of course, due to the awareness of the community that what is preached by the Salafi sect is different from the wisdom of the community that has been following the commemoration of Islamic holidays for generations.⁶⁴

This is also in line with the Salafi sect's view that it is impossible to find common ground in understanding the hadith of the Prophet Muhammad Saw between Islamic boarding school scholars and Salafi scholars. Even if a dialog is held between the Salafi sect and Islamic boarding school scholars, the understanding of the hadith is still impossible to equalize because of the different orientations in understanding the hadith. Therefore, in carrying out the fiqh provisions according to their respective ways following the understanding of a hadith.⁶⁵

⁶² Noviandy Noviandy, Irwan Abdullah, and Moch Nur Ichwan, "The Seizure of the Mosques as Public Spaces Between Dayah and Salafi-Wahabi Ulamas in Aceh," *Al-Tahrir: Jurnal Pemikiran Islam* 22, no. 1 (2022), <https://doi.org/10.21154/altahrir.v22i1.3595>.

⁶³ Jauhari, "Respons Ulama Dayah Darussa'adah Terhadap Problema Sosial Keagamaan Di Aceh," *Jurnal Al-Bayan* 22, no. 34 (2016).

⁶⁴ Interview with Tgk. Jamaluddin, Leader of Pesantren Jangka Bireuen, August 21, 2021.

⁶⁵ Interview with Sayed Karim, Al-Ikhlas Mosque Management, Bireuen, July 20, 2021.

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4. Optimizing Conflict Resolution between *Dayah* Scholar and Salafi Scholar in Practicing Hadith Fiqh

In principle, the Prophet's hadith serves as an explanation (*bayan*) of the Qur'an. However, in looking at the various explanations of the prophet and the various provisions contained in a verse, one scholar's interpretation of the bayan differs from another. For example, Imam Abu Hanifah classified the bayan hadith into three, namely: bayan *taqrir*, bayan *tafsir*, and bayan *tafdil* (*nasakh*); Imam Malik divided it into: bayan *taqrir*, bayan *taudhih* (interpretation), bayan *tafsil*, bayan *bashthi* (*tasbth* and *ta'wil*), and bayan *tasyri'*; Imam Shafi'i categorized it into: bayan *tafsil*, bayan *takhsish*, bayan *ta'yin*, bayan *tashri'* and bayan *naskh*.⁶⁶

A closer look reveals that what the Hadith stipulates essentially explains what the Qur'an mentions in a limited way. For example, the Prophet forbade pork and carrion and then mentioned prohibiting wild animals. Outwardly the Prophet's decree is new and not mentioned in the Qur'an, but the prohibition can be understood as an explanation of Allah's prohibition of eating something unclean. So at first glance, the prohibition of eating wild animals is a continuation or addition by the prophet. Still, it explains another verse that requires eating only good food.⁶⁷

The Prophet's hadith explains the laws in the Qur'an in all its forms, as explained above. Allah established that the law in the Qur'an is to be practiced because that practice lays the purpose of the law. But the practice of Allah's law in a certain form will only be implemented according to what it is after being explained by the Prophet. In this way, the Prophet's explanations are intended so the people can perfectly implement the laws stipulated in the Qur'an.⁶⁸

The strength of the hadith as a source of law is determined by two aspects, first in terms of the truth of its material and second in terms of the strength of its guidance on the law. In terms of material truth, the strength of the hadith follows the truth of its transmission (*wurud*), which consists of three levels: *mutawatir*, *masyhur*, and *ahad*. The understanding of a hadith in the science of hadith is often known as the interpretation of hadith, which is the understanding obtained from the texts of hadith, both those related to religious life and those

⁶⁶ Nadia, "Perilaku Keagamaan Komunitas Muslim (Pemahaman Hadis Dalam NU Dan Salafi Wahabi Di Indonesia)."

⁶⁷ Wahbah Zuhaili, *Tafsir Al-Munir: Aqidah, Syari'ah, Manhaj*, (Jakarta: Gema Insani, 2016).

⁶⁸ Umar Muhammad Noor, "ALIRAN IHYĀ' MANHAJ AL-MUTAQADDIMIN DAN PEMBAHARUAN WACANA KRITIK HADIS MODERN," *Jurnal Hadis* 6, no. 12 (2016).

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related to other aspects. Understanding the meaning of a hadith well is sometimes relatively not easy. It is first necessary to realize that there is an inseparable link between the text and the meaning.⁶⁹ The lafaz is what is said either audibly or in writing, while the meaning is the content of the lafaz and the purpose to be achieved by its utterance or writing. There are two methods of understanding hadith:

1) Textual

The word textual comes from the word text, which means the author's original words, a quote from the holy book for the basis of (Islamic) teachings, or something is written to teach a lesson. Furthermore, from the word textual comes the term textualist, which means a group of people who understand the hadith text based on what is written in the text, do not want to use *qiyās*, and do not want to use *ra'yu*. In other words, the meaning of textual understanding is the understanding of the outward meaning of the text (*ẓāhir al-naṣṣ*).

2) Contextual

The word contextual comes from the word context, meaning something in front of or behind (a word, sentence, or expression) that helps determine meaning. Furthermore, from the word contextual comes the term contextualist, which means a group of people who understand the text by paying attention to something around them because there are indications of other meanings besides textual meanings. In other words, understanding contextual meaning is understanding the meaning contained in the text (*bāṭin al-naṣṣ*).⁷⁰

Based on the concept of da'wah carried out by the Salafi sect, which is carried out harshly and offends pesantren scholars, it is not a good form of da'wah. In the context of da'wah communication, the efforts can bridge the differences in Islam. This is built on the fact that Islamic da'wah, to quote Abdul Karim Zaedan, is purely inviting people to the way of Allah, namely the religion of Islam, which must be done in good ways. In the tradition of da'wah, three main methods are known: al-Hikmah, *al- Mau'idzha Hasanah*, and *al-Mujadalah bi al-Ahsan* (Q.S. Al-Nahl: 125).⁷¹ These three methods are da'wah communication methods, which align with *informative*, *persuasive*, and *human relations* communication techniques, not coercive (Penny Powers, 2007). Therefore, there is no compulsion for others to accept da'wah. The egalitarianism of Islamic da'wah can also be

⁶⁹ A Atailah, "MANHAJ ALIRAN SALAFI DALAM MEMAHAMI HADIS-HADIS MUTASYABIHAT: Studi Terhadap Fatwa MPU Aceh Nomor Tahun 2014," *AT-TAHDIS: Journal of Hadith Studies*, 2017.

⁷⁰ Ahmad Zaki Mubarak, "Ushul Fiqh Qabla Tadwin: Genealogi Ushul Fiqih," *Al-Mashlahah* Vol 2, No (2014).

⁷¹ Abdul Karim, *Sejarah Pemikiran Dan Peradaban Islam* (Jakarta: Book Publisher, n.d.).

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found in Hamid Mowlana's concept of Islamic communication, with the concept of anti-coercion *tabligh*.⁷²

Appropriate preaching-communication techniques are an important aspect of transmitting Islamic messages. An Islamic message derived from the Qur'an and Hadith formatted in the language of da'wah communication with the right technique will appear as an inclusive language. So, da'wah communication techniques can filter Islamic messages to align with the needs of the *mad'u*.⁷³

In addition, da'wah is not an instrument to destroy the established social order. To a certain extent, da'wah is not only aimed at multiplying followers but is simply a way to invite people to a better way. Andi Faisal Bakti says, "The goodness spread from da'wah activities must be peace in the form of tolerant and inclusive Islam. The *da'i are* required to be more flexible, cosmopolite, pluralist, and egalitarian." This is in line with the da'wah exemplified by the Prophet Saw, which emphasizes the nature of *wasatiyah* (moderate) (Rajab, 2011). This *wasatiyah* can at least be grown by making an open interpretation of the verses of the Qur'an and Hadith. Nasarudin Umar stated that deradicalization is not intended to convey a new understanding of Islam, nor is it a denial of faith, but rather as an effort to restore and straighten out the understanding of what and how Islam is.

For this endeavor, the language of da'wah can pay attention to the people's tendencies in a place. The Qur'an Surah Ibrahim verse 4 confirms: "*We did not send any Messenger, but in the language of his people that he might enlighten them. So Allah leads astray whom He wills and guides whom He wills. And He is the Almighty, the Wise.*" This verse explains that da'wah must use the language or cultural approach of a community being preached. Only in that way, the da'wah will be easily accepted. Ahmad Musthafa al-Maraghi, when commenting on this verse, states that the purpose of Allah sending the apostles in the language of their people is to make it easier for them to accept and understand Allah's guidance.⁷⁴

Meanwhile, in Islam, communication is based on the principles of equality and egalitarianism. Communication messages conveyed in Islam do not merely have to be imposed on others (Hamid Mowlana, 2007: 23-33). This supports the concept of *uses and gratification*. In this concept, according to Branston and Stafford, a person identifies himself

⁷² Hamid Mowlana, "Theoretical Perspectives on Islam and Communication.," *China Media Research* 3, no. 4 (2007).

⁷³ Raudatul Ulum, "Salafi-Wahabi vs NU (Pertentangan Keberadaan STAI Ali Bin Abi Thalib Di Semampir Surabaya)," *Harmoni* 15, no. 1 (2016).

⁷⁴ Zuhaili, *Tafsir Al-Munir: Aqidah, Syari'ah, Manhaj*,.

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as an active reader, a viewer free to control the television *remote*, rather than simply being a passive reader who is only a victim of deception and brainwashing by the media. The dominance of the sender over the receiver has been lost in this approach. The receiver will only receive or access the message according to his/her needs and satisfaction.

When viewed from the perspective of Islamic da'wah, the concept of benefit and satisfaction is in line with the principle of *tabligh*, which means conveying something without coercion to the recipient of the message to accept it, and the recipient will only accept the message if the message is useful and related to his needs. This can be referred to in several verses of the Qur'an, for example, Surah al-A'la verses 9-10: *therefore give warning because reminder is beneficial (9); Those who fear (Allah) will learn (10)*.

The verses explain that the sender of the message has no power to shape the recipient of the message. In addition, the *top-down* communication model does not align with the principles of da'wah methods in Islam. The three main da'wah methods, *al-Hikmah*, *al-Maw'idzah Hasanah*, and *al-Mujadalahbil Ahsan*, are forms of da'wah moderation in Islam. Especially the method of *al-mujadalah* (debate or discussion), whose implementation must be done in the best way (*Ahsan*) (Zaedan, 1975). This shows that in Islam, there is no *top-down* da'wah model. The famous Qur'anic verse about *kalimatın sawa* found in Surat AliImran verse 64 also emphasizes discussion and equality and is not a form of *top-down* communication.

Islamic communication is communication that highly values the existence of others. If only Salafi groups saw the core differences displayed by others as cultural-intellectual manifestations of each person's understanding of the Qur'an and *al-Sunnah*, perhaps there would not be such a complicated and problematic tension between Salafis and pesantren scholars. Therefore, in this regard, it can be said that Islamic communication does not function to undermine the views and beliefs of others but seeks to understand and appreciate them (Bakti, 2011). In terms of the division of heresy, for example, people who divide heresy into two, *bid'ah hasanah* and *bid'ah sayyi'ah*, adhere to the Qur'an and *al-Sunnah*. Similarly, those who reject the division of innovations into two adhere to the Qur'an and *al-Sunnah*. Therefore, there should be nothing wrong about differences in understanding as long as the rules of understanding the Qur'an and Hadith are within limits justified by Islamic scholars and do not conflict with the *manhaj* of the Prophet Muhammad SAW.

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C. CONCLUSION

This article concludes that the Da'wah of the Salafi sect, which is carried out by attacking pesantren scholars openly, aims to practice the true shari'ah that has a basis from the Prophet Muhammad Saw. Because they consider that Islamic boarding school scholars have left the Sunnah of the Prophet Muhammad Saw, so if it is not Sunnah, it should not be done because it will fall into the law of *bid'ah*. However, the method taken by the Salafi sect has gone out of the provisions of the Qur'an itself, which wants da'wah to be carried out gently. Pesantren/*dayah* scholars should show their resistance to the Wahabi sect because they misunderstand the hadith and rely only on textual understanding. Whereas the hadith, as the second source of Islamic law, must be understood correctly, both textually and contextually, so that the messages of the Prophet through the hadith, especially in interpreting the verses of the Qur'an, which are still general, reach the community correctly. Salafi da'wah carried out in Aceh and North Sumatra has not influenced the community in practicing fiqh as expected by the Salafi sect because the community still commemorates Islamic holidays and understands hadith based on the *Shafi'iy's School*.

It is expected for the Salafi sect to proselytize in gentle ways and be willing to communicate in two directions so that the community can accept the messages to be conveyed. It is hoped that the scholar of Islamic boarding school/*dayah* will continue to communicate openly with the Salafi sect to avoid divisions and maintain unity among fellow Muslims. It is hoped that the community will always maintain conditions to remain conducive despite facing ridicule and diatribe in practicing fiqh in everyday life.

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