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Tarmizi M. Jakfar:

We have reached a decision regarding your submission to Jurnal Ilmiah Islam Futura, "THE STRUGGLE BETWEEN SALAFI SCHOLARS AND ISLAMIC BOARDING SCHOOL SCHOLARS: THE CONTROVERSY OVER THE PRACTICE OF FIQH HADITH (Case Study of Aceh Province and North Sumatra Province of Medan)".

Our decision is to ask you to revise the manuscript. Here are reviewer's comments (please also see the attached file).

1. The article is good in terms of explaining the current situation of religious life in Aceh and North Sumatra. However, as an academic article, it needs to be improved, especially the quality of English.
2. The authors need to explain the concept of salafi in works of literature from international scholars.
3. It is one of the weaknesses of this article. It is tough to understand as the article is an English translation from the Indonesian language. It still needs to be improved term as it is for international journal (Futura).

Best regards,

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Notes:

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 4. The author needs to resubmit to be reviewed by the reviewer.

THE STRUGGLE BETWEEN SALAFI SCHOLARS AND ISLAMIC BOARDING SCHOOL SCHOLARS: THE CONTROVERSY OVER THE PRACTICE OF FIQH HADITH

(Case Study of Aceh Province and North Sumatra Province of Medan)

Abstract

The Da'wah of the Salafi School aims to purify Islamic teachings by eradicating all kinds of deviations from Islamic practices that have mixed with non-Islamic cultures, giving rise to bid'ah. The salafi school invites them to return to the Al-Qur'an and hadith, where hadiths are only understood textually and in their sermons the salafi scholars openly attack Islamic boarding school scholars. ? How is the resistance carried out by Islamic boarding school scholars to salafi preaching, especially in understanding hadith? What is the influence that occurred on the implementation of Fiqh by the people in Aceh and North Sumatra Medan? This research is qualitative, namely a way of research and understanding that is based on how to investigate environmental conditions and community problems. The method of qualitative research is usually stated as a naturalistic research method because the research is carried out when the circumstances are as they are, also known as the ethnographic method. The approach used is an anthropological approach. To get the data, structural analysis, historical analysis, and ideological criticism were carried out. Based on the results of the research, it can be seen that the proselytizing of the Salafi sect which is carried out by attacking Islamic boarding school scholars openly, aims to really practice shari'ah which has the basis of Rasulullah SAW. Because they think that the Islamic boarding school scholars have left the Sunnh of Rasulullah SAW, so if it is not sunnah, don't do it because it will enter into bid'ah acts. However, the method adopted by the Salafi sect has actually departed from the provisions of the Koran itself, which wants da'wah to be carried out gently. Islamic boarding schools/dayah scholars should show their resistance to the salafi school (wahabi), because the salafi school is wrong in understanding hadith, because it only relies on textual understanding. Whereas hadith as the second source of Islamic law must be understood correctly, both textually and contextually, so that the messages of the Messenger of Allah through hadith, especially in interpreting the verses of the Koran which are still common, reach the community correctly. Salafi da'wah carried out both in Aceh and in North Sumatra has not had an impact on 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'i school of thought. It is hoped that the salafi sect will carry out da'wah in ways that are gentle and willing to communicate in two directions, so that the messages to be conveyed can be accepted by the community. It is hoped that Islamic boarding schools/dayah

scholars will maintain communication with the Salafi school, so that divisions can be avoided in an effort to maintain unity among fellow Muslims. It is hoped that the community will always maintain conditions so that they remain conducive even though they face ridicule and insults in practicing fiqh in everyday life.

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

Abstrak

Dakwah Aliran Salafi bertujuan melakukan pemurnian ajaran Islam dengan cara memberantas segala jenis penyelewengan praktik Islam yang telah bercampur baur dengan kultur non-Islam sehingga menimbulkan bid'ah. Aliran salafi mengajak untuk kembali kepada Al-Qur'an dan hadits, di mana hadits hanya dipahami secara tekstual dan dalam dakwahnya ulama salafi menyerang ulama pesantren secara terbuka. Adapun yang menjadi permasalahan dalam penelitian ini, mengapa aliran salafi melakukan pergulatan secara terbuka terhadap ulama pesantren? Bagaimana resistensi yang dilakukan oleh ulama pesantren terhadap dakwah salafi khususnya dalam pemahaman hadits? Bagaimanakah pengaruh yang terjadi terhadap pelaksanaan Fiqih oleh masyarakat di Aceh dan Sumatera Utara Medan? Penelitian ini bersifat kualitatif yakni sebuah jalan penelitian dan pemahaman yang berlandaskan kepada cara menyelidiki keadaan lingkungan dan permasalahan masyarakat. Cara penelitian kualitatif biasa dinyatakan metode penelitian naturalistik dikarenakan penelitiannya dilaksanakan saat keadaan seperti apa adanya, dinamakan juga seperti metode etnografi. Adapun pendekatan yang dipergunakan yaitu pendekatan antropologis. Untuk mendapatkan data, dilakukan secara strukturalis, analisis sejarah, dan kritik ideologi. Berdasarkan hasil penelitian dapat diketahui bahwa, dakwah aliran Salafi yang dilakukan dengan menyerang ulama pesantren secara terbuka, bertujuan untuk mengamalkan syari'ah betul-betul yang ada dasar dari Rasulullah SAW. Karena menganggap ulama pesantren sudah keluar dari Sunnah Rasulullah SAW, sehingga kalau bukan sunnah janganlah dikerjakan karena akan masuk ke dalam perbuatan bid'ah. Namun demikian cara yang ditempuh oleh aliran salafi sebenarnya telah keluar dari ketentuan Al-Quran itu sendiri, yang menginginkan dakwah dilakukan secara lemah lembut. Ulama pesantren/dayah sudah sepantasnya menunjukkan resistensinya terhadap aliran salafi (wahabi), sebab aliran salafi keliru dalam memahami hadits, karena hanya mengandalkan pemahaman secara tekstual. Padahal hadits sebagai sumber hukum Islam yang kedua harus dipahami secara benar, baik tekstual maupun kontekstual, sehingga pesan-pesan Rasulullah melalui hadits, utamanya dalam menafsirkan ayat-ayat al-Qur'an yang masih umum sampai kepada masyarakat secara benar. Dakwah salafi yang dilakukan baik di Aceh maupun di Sumatera Utara belum memberikan pengaruh kepada masyarakat dalam mengamalkan fiqh sebagaimana diharapkan oleh aliran salafi, karena masyarakat masih tetap memperingati hari-hari besar Islam maupun memahami hadits berdasarkan mazhab syafi'iy. Diharapkan kepada aliran salafi untuk melakukan dakwah dengan cara-cara yang lemah lembut dan bersedia berkomunikasi secara dua arah, sehingga pesan-pesan yang ingin disampaikan dapat diterima oleh masyarakat. Diharapkan kepada ulama pesantren/dayah untuk tetap memuka komunikasi dengan aliran salafi, sehingga dapat terhindar dari perpecahan dalam upaya menjaga persatuan diantara sesama muslim. Diharapkan kepada masyarakat agar selalu menjaga kondisi agar tetap kondusif walaupun menghadapi ejekan dan cacian dalam mengamalkan fiqh dalam kehidupan sehari-hari.

Kata Kunci: *Pergulatan; Ulama Salafi; Ulama Pesantren; Pengamalan Hadis Fikih.*

مستخلص

تهدف دعوة المدرسة السلفية إلى تنقية التعاليم الإسلامية من خلال القضاء على جميع أنواع الانحرافات عن الممارسات الإسلامية التي اختلطت بالثقافات غير الإسلامية ، مما أدى إلى نشوء البدعة. والمدرسة السلفية تدعوهم للعودة إلى القرآن والحديث ، حيث لا تُفهم الأحاديث إلا نصياً ، وفي خطبهم يهاجم العلماء السلفيون علناً علماء المدارس الداخلية الإسلامية؟ كيف تتم مقاومة علماء المدارس الداخلية الإسلامية للدعوة السلفية وخاصة في فهم الحديث؟ ما هو التأثير الذي حدث على تطبيق الفقه من قبل الناس في أتشيه وشمال سومطرة ميدان؟ هذا البحث نوعي ، أي طريقة للبحث والفهم تقوم على كيفية التحقيق في الظروف البيئية ومشاكل المجتمع. عادة ما يتم تحديد طريقة البحث النوعي كطريقة بحث طبيعية لأن البحث يتم عندما تكون الظروف كما هي ، والمعروفة أيضاً بالطريقة الإثنوغرافية. النهج المستخدم هو نهج أنثروبولوجي. للحصول على البيانات ، تم إجراء التحليل البنوي والتحليل التاريخي والنقد الأيديولوجي. بناءً على نتائج البحث ، يمكن ملاحظة أن التبشير للطائفة السلفية الذي يتم من خلال مهاجمة علماء المدارس الداخلية الإسلامية بشكل علني ، يهدف حقاً إلى ممارسة الشريعة التي تستند إلى رسول الله صلى الله عليه وسلم. لأنهم يظنون أن علماء المدرسة الداخلية الإسلامية قد تركوا سنة رسول الله صلى الله عليه وسلم ، فإذا لم تكن سنة فلا تفعلوا ذلك لأنها تدخل في أعمال البدعة. ومع ذلك ، فإن الطريقة التي تتبعها المذهب السلفي قد خرجت بالفعل عن أحكام القرآن نفسه ، الذي يريد أن تتم الدعوة بلطف. على المدارس الداخلية الإسلامية / علماء الداية إظهار مقاومتهم للمذهب السلفي (الوهابي) ، لأن المدرسة السلفية مخطئة في فهم الحديث ، لأنها تعتمد فقط على الفهم النصي. بينما يجب فهم الحديث باعتباره المصدر الثاني للشريعة الإسلامية بشكل صحيح ، نصياً وسياقياً ، بحيث تصل رسائل رسول الله من خلال الحديث ، وخاصة في تفسير آيات القرآن التي لا تزال شائعة ، إلى المجتمع بشكل صحيح. لم يكن للدعوة السلفية التي نُفذت في أتشيه وشمال سومطرة أي تأثير على المجتمع في ممارسة الفقه كما هو متوقع من قبل الطائفة السلفية ، لأن المجتمع لا يزال يحتفل بالأعياد الإسلامية ويفهم الأحاديث المبنية على المذهب الشافعي. ومن المؤمل أن تقوم الطائفة السلفية بالدعوة بطريقة لطيفة ومستعدة للتواصل في اتجاهين ، بحيث يقبل المجتمع الرسالة التي تنقلها. من المأمول أن تحافظ المدارس الداخلية الإسلامية / علماء اليوم على التواصل مع المدرسة السلفية ، بحيث يمكن تجنب الانقسامات في محاولة للحفاظ على الوحدة بين إخوانهم المسلمين. ومن المؤمل أن يحافظ المجتمع دائماً على الظروف حتى يظلوا موافقين رغم أنهم يواجهون السخرية والإهانات في ممارسة الفقه في الحياة اليومية.

الكلمات الرئيسية: كفاح؛ العلماء السلفيون. علماء المدارس الداخلية الإسلامية. ممارسة الحديث الفقهي.

A. Introduction

This research aims to examine the struggle that occurs 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 currently growing, establishing, and building da'wah institutions and organizing Islamic study groups among young people and students. The Salafis claim that their leaders and followers conduct da'wah, to invite Muslims outside their group to follow their way of thinking about Islamic teachings. Salafi da'wah begins with the vision of a situation that is very concerned about the decline in public morality so that Muslims are considered necessary to implement wholeness through referring to the Qur'an and Hadith.

One of the elements that become a struggle among Salafis is understanding the hadith must be literal, this understanding is because the Salafis argues with the hadith narrated from Jabir bin Abdullah radhiyallaahu 'anhu, *"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 a perverted."* (Sahih hadith of Muslim [5341]. The Salafiyah thought movement aims to make the 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 Imam Mazhab, which are not based on these two legal bases. The thinking has a platform, that tends to make literal interpretations of religious sacred texts and rejects various contextual understandings of religious records, this is due to the assumption of eliminating the essence of religious sanctity; not accepting various 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.¹ The impact of Salafi's textual understanding of hadith has an impact on the implementation of worship (*furu'iyat*) by calling for carrying out various sunnahs of the Prophet, such as the determination of the prohibition of smoking, the makruh of shaving the beard, the *bid'ah* of celebrating the commemoration of the maulid 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.² Salafis define tradition not broadly and do not respect local wisdom that is not in accordance with their beliefs.³

The struggle over the concept of purification of the salafi sect version occurs with the Islamic boarding school scholar who have been adhering to the Ahlussunnah waljamaah mazhab. 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.⁴ 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 appreciative of old thoughts and practice religious traditions, such as *tahlilan*, *shalawatan*, grave pilgrimage *maulidan* and others. Therefore, this research was conducted with the aim of knowing how the struggle that occurred between the salafi sect movement and the Islamic boarding school scholar that occurred in Aceh and North Sumatra Medan. In the course of Indonesian history, Islamic scholars are the guardians of Islam. Especially the Islamic boarding school scholars in Aceh

¹ M Sukanta, "Islamic Fundamentalism in the Middle East," *Mimbar Ilmiah* 16, no. 2 (2006).

² Ibrahim Madkur, *Fi Al-Falsafah Al-Islamiyah Manhaj Wa Tatbiqah* (Beirut: Dar al-Ma'arif, 1968).

³ M Imdadun Rahmat, *Arus Baru Islam Radikal: Transmisi Revivalisme Islam TimurTengah Ke Indonesia* (Jakarta: Erlangga, 2005).

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

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.⁵

The struggle between the salafi sect and Islamic boarding school scholar continues, so this can have an impact on the disharmony of social life, causing conflict in the society, especially the people of Aceh and the people of North Sumatra Province of Medan. Conflict 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 hostile behavior, high sense of legitimacy of power, and status system. These hostile feelings are then shed through feelings of hatred, frustration and dislike, while hostile behavior is shed through a lot of suspicion, scapegoating, violent actions and warfare.⁶

Based on the explanation in the background of the problem above, it gave birth to several research questions that will be answered through an assessment, 1) Why does the salafi sect openly struggle with Islamic boarding school scholars? 2) What is the resistance carried out by Islamic boarding school scholar 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 in providing input to policy makers in order to prevent conflicts in society as a result of sectarian worship practices.

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.⁷ 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 author forms a complete form, examines words, complete notes on the vision that provides information and makes learning for the situation as it is.⁸ 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 scholar. As expressed by Sartono Kartodirdjo, every history reflects the life of the society in a certain sub-society can be said to be social history.⁹

⁵ 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.

⁶ Lewis A Coser, "Social Conflict and The Theory Of Social Change," *The British Journal of Sociology* 8, no. 3 (1957): 197–207.

⁷ Nugrahani, Farida, and M. Hum, *Metode Penelitian Kualitatif* (Solo: Cakra Books, 2014).

⁸ Zuchri Abdusamad, *Metode Penelitian Kualitatif* (Makassar: Syakir Media Press, 2021).

⁹ Sartono Kartodirdjo, *Pendekatan Ilmu Sosial Dalam Metodologi Sejarah* (Jakarta: Gramedia Pustaka Utama, 1993).

To see objectivity in the study of tradition, requires three interrelated approaches, namely: *structuralist* approach, meaning that in studying a habit, it moves from the writings to its position as a body, a group, elements; historical analysis, this relates to efforts to relate 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 the process of obtaining data, the researcher as a key data collection tool (*key instrument*) reviews directly to the location, in-depth questions and answers and utilization of documents. To be more detailed, the data collection techniques in this article are: 1) *Participant Observation*. 2) *In-depth Interview*. Analysis through the data analysis stage, researchers analyze all data that has been collected from field observations, questions and answers, and file studies. Then, to speed up knowing the data, researchers use the *Interactive Analysis Model* technique from Miles and Huberman which divides the analysis activities into four parts, namely: collecting data, data essence, data confirmation and concluding or selecting data.¹⁰

B. Discussion

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.¹¹ The scholars who most often and most enthusiastically claim to be salafis are the scholars of the Hambali mazhab, especially in the 10th century (4 AH). When others, such as the *Ash'ariyah* who emerged in the early fourth century, 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 figure calling people, both verbally and in writing, to believe with the creed of Salaf, is Ibn Timilyah (1263-1328/661728 AH), a great Hambali scholar. After he died, his call was continued by his followers, including Ibn Qayyim, al-Jauziah (1292-1201 AH); these two scholars were also from the *Hanabilah*.¹²

¹⁰ Nugrahani, Farida, and Hum, *Metode Penelitian Kualitatif*.

¹¹ Abdul Rohman, "KARAKTER KELOMPOK ALIRAN ISLAM DALAM MERESPONS ISLAMIC SOCIAL NETWORKING DI KABUPATEN BANYUMAS," *Jurnal Pendidikan Karakter* 5, no. 2 (2015), <https://doi.org/10.21831/jpk.v0i2.2796>.

¹² W Hafid, "Menyoal Gerakan Salafi Di Indonesia(Pro-Kontra Metode Dakwah Salafi)," *Al-Tafaqquh: Journal of Islamic Law* 2 (2020): 29–48.

Most of the 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. They cannot justify an understanding of a verse or hadith on creed unless it is textual.¹³ 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; *taklid* or following-up without knowing the source is forbidden; caution in *ijtihad* and *fatwa*; theological debates (*kalamiah*), such as *Muktazilah*, *Jahamiyah*, 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 and radio, as well as religious lectures through the pulpit of the mosque.¹⁴

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, they are not easily discouraged in providing advice and teaching to humanity in general and Muslims in particular. 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 *tabi'in* who were later known by the title "*salaf al-shalih*".¹⁵

In addition, it also constantly reminds and invites Muslims to free themselves from all forms of *Takhayul*, *Bid'ah*, and *Khurafat*. In order to teach the importance of tawhid in Islam and the dangers of all things that are considered contrary to what has been exemplified and outlined by the Prophet, 1443 years ago, especially in the implementation of *mahdhah* worship and the main teachings of Islamic teachings. Therefore, the da'wah movement becomes a necessity and the preachers or *mubaligh* become the spearhead in voicing and spreading religious teachings to mankind.¹⁶

The Salafi religious attitude that is too strict in adhering to the main things in Islam positions them as an Islamic fundamentalist group. This group is very intensive in carrying out da'wah activities in the *manhaj salaf al-shalih*, with a textual understanding of the Qur'an

¹³ 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>.

¹⁴ Irfan Noor, "ISLAM TRANSNASIONAL DAN MASA DEPAN NKRI: Suatu Perspektif Filsafat Politik Irfan Noor," *Ilmu Ushuluddin*, 2011.

¹⁵ 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).

¹⁶ I N 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.

and *al-Sunnah*. Reject all new forms of worship that were not taught by the Prophet.¹⁷ 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 closest form of his Sunnah. Finding for the most suitable form of the Sunnah of the Prophet, does not diminish the meaning of the existence of variations (*tanawwu'*) in the *kaifiyah* of worship itself, as long as the *kaifiyah* does have its basis in the Sunnah of the Prophet. An example is the variation in the recitation of the *iftitah* in prayer, which indicates that the Prophet himself performed it in a variant manner.¹⁸ The variants of worship that are not supported by the Sunnah of the Prophet 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 *khurafat* and *takhayul*. The dictum of faith that can be held is what is confirmed in the Qur'an and *as-Sunnah*. Unresourced beliefs that are not based on these two fundamental sources cannot be upheld.¹⁹

Salafi sect is also very consistent in expressing and practicing the *Sunnah* of the Prophet in their daily lives. This can be seen from their characteristics of growing a beard, wearing pants above the ankles (*isbal*),²⁰ and veiling for women (*akhawat*) (Observation, 2021).²¹ 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 that everything that is prohibited is forbidden, and everything that is commanded is obligatory.²²

Salafists (salafiyun) are known as very strict group and uncompromising in various dissents. They strongly hold their basic doctrines and Salafi principles. They do not hesitate to even 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, regarding some of their understanding of the hadith which states that, in Jabir's hadith that mentions 'every

¹⁷ Fadlan Fahamsyah, "Dinamika Sejarah Dan Pemikiran Salafi," *Jurnal Al-Fawa' Id X*, no. 2 (2020).

¹⁸ Rohman, "KARAKTER KELOMPOK ALIRAN ISLAM DALAM MERESPONS ISLAMIC SOCIAL NETWORKING DI KABUPATEN BANYUMAS."

¹⁹ Interview with Sulidar, salafi sect of North Sumatra Medan, July 18, 2021.

²⁰ 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>.

²¹ Abdul Rohman, "Persepsi Kelompok Syahadatain Terhadap Nilai-Nilai Toleransi Di Banyumas," *Analisa* 18, no. 2 (2011), <https://doi.org/10.18784/analisa.v18i2.138>.

²² Interview with Edy Saputra, Salafi administrator in Meulaboh, August 7, 2021.

heresy is heretical' is in accordance with the textual hadith, so the word 'every' in the hadith above is considered comprehensive and there is no opportunity for further elaboration.²³

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/*lafaz* mentioned in the *Nas* of 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 carried out by holding regular recitations and comprehensive studies of the problems being faced. One of the da'wah efforts carried out by salafis by means of education that is the process of developing knowledge to children, women, and citizens of community.²⁴

According to one of the Salafi figure 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. If it is not *sunnah*, do not do it because it will fall under the law of *bid'ah*. So preaching is indeed done with a firm and hard attitude so that people do not hesitate to follow it, so that the message conveyed can be understood easily.²⁵ (Maulana Andi Surya, 2021).

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-Ikhlâs 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 there are still many salafi figures that still attack each other through the media, or even during the Friday sermon, which cornered groups other than the salafi sect.²⁶

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

Islamic boarding school scholar (Dayah in Aceh) adhere to the *Shafi'i Madhhab* which has been adopted by the community since the time of the Kingdom of Aceh. In the field of *tawhid*, the scholar of Dayah Aceh adheres to *Asy'ariyyah* and *Maturidiyah*. Meanwhile in *taşawwuf* they refer to Junaid Baghdadi or al-Ghazali. All dayah scholars in Aceh are adherents of the *Shafi'i Madhhab* in the field of *fiqh* and adhere to *Ahl as-Sunnah Waljamà'ah*

²³ Interview with Sayed Karim, Al-Ikhlâs Mosque Management, Bireuen, July 20, 2021.

²⁴ Interview with Sayed Karim, Al-Ikhlâs Mosque Management, Bireuen, July 20, 2021.

²⁵ Interview with Maulana Andi Surya, North Sumatra Salafi sect, July 18, 2021.

²⁶ Interview with Sayed Karim, Al-Ikhlâs Mosque Management, Bireuen, July 20, 2021.

in the field of theology. That all dayah scholars in Aceh adhere to *Ahl as-Sunnah Waljamà'ah* in the field of theology.²⁷

In the view of traditional scholars who refer to *Asy'áriyyah*, 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 there are verses stating that Allah has hands, faces or sits, then these verses must be accused and interpreted in a *majaz* and should not be believed according to the meaning of the origin of the word.²⁸ Because we are dealing *aqidah* with *Ash'áriyyah* and *Maturidiyah*, so we view *Salafi* theology as heretical. One of the deviations is that *Salafis* adheres to the *Mujassimah* because they do not interpret *mutashábihat* verses. If we claim to be *Ash'áriyyah* then it is impossible for us not to mislead the *Salafis*.²⁹

Salafi also believes that the parents of Prophet Muhammad (PBUH), kufr, so that later they will be punished in hell (*Na'udzubillah*), this is a view in a deviant sect. Then dividing *tawhid* into three, this also has no basis. Their Imam is Ibn Taymiyyah and later developed by Muhammad bin Abdul Wahhab. As long as he prays, hajj and 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 that their understanding deviates.³⁰

In addition, Islamic scholar/Dayah also still maintain various traditions such as the death feast which is held on the seventh, thirtieth, forty-fourth to the hundredth day of death. In addition to preparing food, in this event there is also carried out a recitation of *Al-Qur'an* verses and prayers offered to the deceased. In developing their thinking in Aceh, *Salafis* often question the practice of worship that has become a tradition in dayahs, leading to rejection from the Acehnese community. *Salafis* are perceived as a group that often say that the practices of dayah people are *bid'ah* and *shirk*. According to *Teungku* Muhammad Hafidh, *Salafis* often doubt practices that are considered permissible by *Ahl as-Sunnah Waljamà'ah*. *Salafis* are accustomed to forbidding, saying *bid'ah*, and shirking the practices of dayah

²⁷ Amiruddin, *Ulama Dayah: Pengawal Agama Masyarakat Aceh*.

²⁸ Khairil Miswar, "Wahhâbi 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>.

²⁹ S Safaini, "Doktrin Pendidikan Islam Di Dayah Salafi Aceh Besar Dan Implikasinya Terhadap Ukhuwah Islamiyah," *SHIBGHAH: Journal of Muslim Societies* 2, no. 2 (2021).

³⁰ 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>.

scholars. One of the reasons for *Salafi* rejection is that they are not friendly with the local wisdom in Aceh.³¹ They like to call other people shirk. In Aceh, for example, there is already education about the twenty *traits*, then when *Salafi* came with the method of *tawhid ulūhiyah*, *rubūbiyah* and *asma' wa sifat*, they immediately saying 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 it or often called *furu'iyah*.³²

Based on the description above, it can be stated that the emergence of *Salafi* thought in Aceh has caused unrest among the community. The rejection of *Salafi thought* is a form of response to the attitude of *Salafis* themselves who are considered to like to disturb the comfort of the traditions and practices of *dayah* scholars. *Salafis* are perceived as a group that likes 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 stance 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* mazhab, 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 in accordance with the instructions of the Prophet Muhammad in a hadith, "Ali said; If I had narrated a hadith from the Messenger of 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*

³¹ 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>.

³² Interview results with Teungku Hafidh, Islamic boarding school scholar in Bireuen, August 21, 2021.

good things (but for bad purposes). They also recite the Qur'an, but not past the point of the throat. They go out of Din Islam as an arrow goes out of its bow. So if you come across them, fight them. For the one who kills them will be rewarded by Allah on the Day of Resurrection... (Muslim narration no. 1771)". Therefore, let us not only judge someone by their appearance but look at their existence in general.³³

Actually, the resistance of Islamic boarding school scholar, 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 maulid, to have an open dialogue. However, the salafi sect never wanted to have a dialog with the Islamic boarding school scholar.³⁴

The Salafi sect hold the view 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 in understanding hadith. However, when it comes to efforts to resolve the divisions that occur in Muslims, the management of the Al-Ikhlās Bireuen Mosque as a mosque with Sunnah nuances, has made several tolerance efforts, for example, the management of the Al-Ikhlās 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 that is read in the middle of the surah. This is done so that the congregation that attends the Al-Ikhlās mosque does not only come from Salafi congregations, but also from local community who have different views. This is an effort to bring the Salafi sect closer to the conditions of the surrounding community so as not to divide.³⁵

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 understand as well as counteract the concepts offered by the salafi sect which are characterized by, 1) disbelief, 2) *idolatry*; 3) misdirection. From there, the Islamic boarding school scholars expected a more massive government effort in controlling the Salafi sect in Aceh. Or more

³³ Interview with Tgk. Jamaluddin, Leader of Pesantren Jangka Bireuen, August 21, 2021.

³⁴ Interview with Tgk. Jamaluddin, Leader of Pesantren Jangka Bireuen, August 21, 2021.

³⁵ Interview with Sayed Karim, Al-Ikhlās Mosque Management, Bireuen, July 20, 2021.

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.³⁶

However, for the time being, in response to the proselytization carried out by the Salafi sect, the scholar 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 made efforts 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 in accordance with 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.³⁷

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.³⁸

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. Especially aimed at fellow Muslims to improve attitudes, behavior, morals and beliefs on the basis of concrete Islam. This includes the Salafists, who claim to be *aṣḥāb al-da'wah wa al-dīnīyah* (preachers and religious activists).³⁹

³⁶ Interview with Teungku Safria Andi, Islamic Boarding School Ulama in Binjai City, North Sumatra, July 18, 2021.

³⁷ Interview with Tgk. Jamaluddin, Leader of Pesantren Jangka Bireuen, August 21, 2021.

³⁸ Interview with Tgk. Jamaluddin, Leader of Pesantren Jangka Bireuen, August 21, 2021

³⁹ 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>.

Therefore, symbolic things are not enough to represent that he has practiced a religious teaching perfectly. 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 detect various symptoms and phenomena in society comprehensively, because all actions in society 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 that religious sociology is heavily influenced by the customs or culture of community life which in fact becomes a common life necessity. Thus there will be crystallization of a standard norm, as well as a social order that contains religious values.⁴⁰

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 in relation to 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 not in accordance with the wisdom of the community that has been following the commemoration of Islamic holidays for generations.⁴¹

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 of understanding the hadith. Therefore, in carrying out the fiqh provisions according to their respective ways in accordance with the understanding of a hadith.⁴²

⁴⁰ Jauhari, "Respons Ulama Dayah Darussa'adah Terhadap Problema Sosial Keagamaan Di Aceh," *Jurnal Al-Bayan* 22, no. 34 (2016).

⁴¹ Interview with Tgk. Jamaluddin, Leader of Pesantren Jangka Bireuen, August 21, 2021.

⁴² Interview with Sayed Karim, Al-Ikhlâs Mosque Management, Bireuen, July 20, 2021.

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 of the various explanations of the prophet and the various provisions contained in a verse, the interpretation of the *bayan* by one scholar 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*.⁴³

In fact, a closer look reveals that what the Hadith stipulates is essentially an explanation of what the Qur'an mentions in a limited way. For example, the Prophet forbade pork and carrion and then mentioned the prohibition of wild animals. Outwardly the Prophet's decree is new and not clearly 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 it seems that the prohibition of eating wild animals is a continuation or addition by the prophet, but it is nothing but an explanation of another verse that requires eating only from good food (not dirty).⁴⁴

Basically, the Prophet's hadith serves to explain the laws in the Qur'an in all its forms as explained above. Allah established the law in the Qur'an is to be practiced because in that practice lays the purpose of the law. But the practice of Allah's law in a certain form will not be implemented according to what it is before being given an explanation by the Prophet. In this way, the Prophet's explanations are intended so that the laws stipulated in the Qur'an can be perfectly implemented by the people.⁴⁵

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 namely: *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

⁴³ 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>.

⁴⁴ Wahbah Zuhaili, *Tafsir Al-Munir: Aqidah, Syari'ah, Manhaj*, (Jakarta: Gema Insani, 2016).

⁴⁵ Umar Muhammad Noor, "ALIRAN IHYĀ' MANHAJ AL-MUTAQADDIMĪN DAN PEMBAHARUAN WACANA KRITIK HADIS MODERN," *Jurnal Hadis* 6, no. 12 (2016).

related to other aspects. To understand 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.⁴⁶ 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 namely:

1) Textual

The word textual comes from the word text which means text, the original words of the author, a quote from the holy book for the basis of (Islamic) teachings, or something written to teach a provide 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 (*zahir al-nās*).

2) Contextual

The word contextual comes from the word context which means 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 that is 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 (*bātin al-nāsh*).⁴⁷

Based on the concept of da'wah carried out by the salafī sect which is carried out in a harsh manner and offends pesantren scholars, it is actually not a good form of da'wah. In the context of da'wah communication, the efforts made can bridge the various 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, namely *al-Hikmah*, *al-Mau'idzha Hasanah*, and *al-Mujadalah bi al-Ahsan* (Q.S. Al-Nahl: 125).⁴⁸ These three methods are da'wah communication methods, which are in line with *informative*, *persuasive*, *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

⁴⁶ 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.

⁴⁷ Ahmad Zaki Mubarak, "Ushul Fiqh Qabla Tadwin: Genealogi Ushul Fiqih," *Al-Mashlahah* Vol 2, No (2014).

⁴⁸ Abdul Karim, *Sejarah Pemikiran Dan Peradaban Islam* (Jakarta: Book Publisher, n.d.).

also be found from Hamid Mowlana's (2007) concept of Islamic communication, with the concept of anti-coercion *tabligh*.⁴⁹

Appropriate preaching-communication techniques are an important aspect in the process 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 so that they are in line with the needs of the *mad'u*.⁵⁰

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 (2000) 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 doing an open interpretation of the verses of the Qur'an and Hadith. Nasarudin Umar (2011) stated that deradicalization is not intended as an effort 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.⁵¹

For this endeavor, the language of da'wah can pay attention to the tendencies of the people 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 provides an explanation 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 (1998) 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 the people to accept and understand Allah's guidance.⁵²

Meanwhile, in Islam, communication is based on the principles of equality and egalitarianism. Communication messages conveyed in Islam do not merely have to be

⁴⁹ Hamid Mowlana, "Theoretical Perspectives on Islam and Communication.," *China Media Research* 3, no. 4 (2007).

⁵⁰ Raudatul Ulum, "Salafi-Wahabi vs NU (Pertentangan Keberadaan STAI Ali Bin Abi Thalib Di Semampir Surabaya)," *Harmoni* 15, no. 1 (2016).

⁵¹ Diajukan Kepada et al., "Tafsir Sifat-Sifat Allah Dalam Kitab Tafsir as- Sa'di," in *Skripsi Institut Agama Islam Negeri Antasari*, 2017.

⁵² Zuhaili, *Tafsir Al-Munir: Aqidah, Syari'ah, Manhaj*,.

imposed on others (Hamid Mowlana, 2007: 23-33). This supports the concept of *uses and gratification*. In this concept, according to Branston and Stafford (2010), a person identifies himself as an active reader, a viewer who is 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: Meaning: 9. *therefore give warning because reminder is beneficial*; 10. *those who fear (Allah) will learn*.

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 is also not in line 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 *kalimat in sawa* found in Surat AliImran verse 64 also emphasizes aspects of discussion and equality and is not at all 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 also 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 still within the limits justified by Islamic scholars and do not conflict with the *manhaj* of the Prophet Muhammad SAW.

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 actually 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, because they only rely 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 both in Aceh and in 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 mazhab*.

It is expected for the salafi sect to proselytize in gentle ways and be willing to communicate in two directions, so that the messages to be conveyed can be accepted by the community. It is hoped that the scholar of Islamic boarding school/dayah will continue to open communication with the salafi sect, so as to avoid divisions in an effort to 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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