



## The Salafi Da'wah Movement and its Implications on Religious Rituals in Kota Sungai Penuh

Faizin<sup>1</sup>, Afridawati<sup>2</sup>

<sup>1,2</sup> Institut Agama Islam Negeri Kerinci

niziaf1970@gmail.com

**Abstract.** The focus of this article is to analyze the Salafi da'wah movement and its influence on the religious rituals of the people in Sungai penuh City. Salafi da'wah is a movement that calls Muslims to the basis of religion, namely the Qur'an and Hadits, as well as trying to really religion by using reason so that it can answer the changing times. The method used is a field method, with data collection techniques that are direct observation to see the religious rituals that are applied in the community. The result of the analysis is that the salafi movement does not accept the interpretation of religion by reason of all issues based on the Quran and the Sunnah of the Prophet Muhammad SAW. Salafiyah does not see the contradiction between reason and the Qur'an. However, the mind has no power to interpret, interpret, or decipher the Qur'an, except within the limits permitted by the words (language) and corroborated by the Hadits. Then the mind will be justified and submitted to the revelation, then it will be brought closer to the mind. There is a different perception in the people of Sungai Penuh city that there are those who accept and reject the salafi movement more, but are more likely to like to bid'ah some existing rituals such as the Prophet's Muhammad SAW birthday ceremony, Ta'ziah, grave pilgrimage and other ceremonies.

**Keyword:** Movement, da'wah, salafi, rituals, religous

**Abstrak.** Fokus kajian artikel ini adalah menganalisis gerakan dakwah salafi dan pengaruhnya terhadap ritual keagamaan masyarakat di Kota Sungai penuh. Dakwah salafi merupakan gerakan yang menyeru kepada umat Islam kepada dasar agama yaitu Al-Qur'an dan hadits, serta berusaha sungguh-sungguh agama dengan menggunakan akal sehingga dapat menjawab perubahan zaman. Metode yang digunakan adalah metode lapangan, dengan teknik pengumpulan data yaitu observasi secara langsung melibat ritual-ritual keagamaan yang diterapkan di tengah masyarakat. Hasil analisisnya adalah gerakan salafi tidak menerima interpretasi agama dengan akal semua masalah berdasarkan al-Quran dan Sunnah Nabi saw. Salafiyah tidak melibat kontradiksi antara akal dan Al-Qur'an. Namun, akal pikiran tidak mempunyai kekuasaan untuk menakwilkan, menafsirkan, atau menguraikan Qur'an, kecuali dalam batas-batas yang diizinkan oleh kata-kata (bahasa) dan dikuatkan oleh Hadits. Kekuasaan akal pikiran sesudah itu tidak lain hanya membenarkan dan tunduk kepada wahyu, kemudian mendekatkannya kepada alam pikiran. Ada persepsi yang berbeda pada masyarakat Kota Sungai Penuh yaitu ada yang menerima dan yang menolak gerakan salafi lebih, namun

*lebih cenderung suka membid'ah beberapa ritual yang ada seperti upacara Maulid Nabi, Ta'ziyah, ziarah kubur dan upacara lainnya.*

**Kata kunci:** Gerakan, dakwah, Salafi, Ritual, Keagamaan.

## INTRODUCTION

Islamic preaching activities, as part of Islamic teachings, have given rise to various preaching movements among Muslims. Following the passing of Prophet Muhammad and the succession of leadership, different understandings within Islamic teachings have emerged. In the field of jurisprudence, various schools of Islamic law have been established, including the Hanafi, Maliki, Hanbali, Shafi'i, and other legal schools (Maward, 2022). Similarly, in the field of theology, diverse theological thoughts have emerged, such as Khawarij, Murji'ah, Jabari'ah, Qadariyah, Mu'tazilah, Ahl al-Sunnah wa al-Jamaah (Sunni), and Shi'a. Furthermore, in the realm of Sufism, different understandings, including ethical, practical, and philosophical Sufism, have also emerged (Pakatuwo, 2020).

The existence of preaching movements has not only influenced the realm of thought but has also had implications for practical rituals, leading to various grassroots issues. These issues include the condemnation of other Islamic sects as bid'ah (innovation), exclusivity in religious practices, and other excesses.

One of the preaching movements that has developed in Sungai Penuh City is the Salafi Preaching Movement. The Salafi Preaching Movement is a religious movement that is oriented towards Salaf thought. Salaf or salafiyah refers to the period that extends across three generations: the companions, the successors of the companions (tabi'in), and the successors of the successors (tabi'u al-tabi'in) (Rosadi et al., 2015). Linguistically, Salafiyah originates from the word salaf, which means "preceding" (Munawwir, 1984). Terminologically, the term salaf is defined as the first generation of Muslims from the companions, successors of the companions, and successors of the successors, who attained honor and virtue (Miolo & Arif, 2021). They are referred to as Salafiyah or Salafis. Salafiyah is a group that follows the footsteps, methodology, and path of those who came before (Ahmad Warson, 1984). Salafiyun is the plural form of Salafi, referring to those who follow the Salaf. According to Yazid Jawas, Salafi refers to those who walk upon the manhaj (methodology) of the Salaf in following the Book (Qur'an),

calling to it, and practicing it (Dakwah Salafi Dari Puritan Sampai Politik, n.d.).

The term Salafiyah, as understood by scholars and supported by the hadith of the Prophet, signifies the period of the best generations of Islamic civilization. It gives meaning to those who follow the methodology of the three best generations of the Islamic community (salaf as-salih). As stated by Jahroni, "Phonetically, Salafi means 'past/early.' The term 'Salafi' refers to the religious thought suggesting that the early periods of Islam—during the time of the Prophet—are the most authentic source of guidance for Islam. Thus, this thought is referred to as Salaf, which means earlier people" (Sukma & Joewono, 2007).

This religious movement claims to be followers of the Salaf. The practice of Salafi ideology is predominantly influenced by the thinking of Muhammad bin Abdul Wahhab, who was the first initiator of the Wahhabi movement (Mangasing, 2008). The Salafi Preaching Movement is a movement that calls upon Muslim men and women to adhere to the fundamentals of religion, namely the Qur'an and hadith, and diligently strive (ijtihad) to understand the philosophy of religion using reason in order to address the changing times (Dakwah Salafi Dari Puritan Sampai Politik, n.d.). This movement does not accept the interpretation of religion using reason. It holds the view that a Muslim should follow the methodology of the Salaf as the third source. Based on the periodization of the Salafi preaching movement, it can be distinguished from the Salafiyah movement led by three Islamic reformist figures in the late 19th century and early 20th century in Egypt, such as Jamaluddin al-Afghani, Muhammad Abduh, and Rasyid Ridlo (Boy ZTF, n.d.) (Fadli & Senjahaji, 2022).

The implications are that Salafis are a group that strives to propagate and practice Islam literally, with the aim of restoring the understanding of Islam as prescribed by the Prophet and his companions. Their motto, "return to the Qur'an and Sunnah," emphasizes the spirit of purification. According to Ibn Taimiyah, for them, there is no way to know matters of faith, law, and their relationship except through the Qur'an and Hadith. The Salafis accept all the information found in the Qur'an and Hadith (Miolo & Arif, 2021). On the other hand, for the Salafiyah, not relying on these two sources means severing ties with the religion. They believe that reason is not capable of interpreting, explaining, or passing judgment on the Qur'an. Instead, reason is seen as a witness, not a judge, and its role is to confirm and

explain the evidence contained in the Qur'an, without any differentiation between rational evidence and evidence from the Qur'an and Hadith. Furthermore, reason functions as an affirming and reinforcing factor, not a contradicting one, and it clarifies the evidence found in the Qur'an (Genealogy of Salafi Militancy, n.d.).

According to Muhammad bin Abdul Wahhab, in line with the mission of Salafi figures, they adhere to the following basic principles: (a) reviving Islamic knowledge; (b) purifying monotheism and eradicating polytheism; (c) reviving the Sunnah and eliminating innovations; (d) purifying the treasure of Islamic knowledge; (e) spreading the correct teachings of Islam; (f) promoting goodness and preventing evil; (g) establishing the rule of Allah in government and society; (h) opening the doors of *ijtihād* to address contemporary issues of the Muslim community; (i) defending the religion of Allah and the Muslim nations (Salman, 2017).

Although Salafis mention that their da'wah (Islamic propagation) is heavily influenced by Muhammad bin Abdul Wahhab, they reject being called Wahhabis. They believe that the term associated with Muhammad bin Abdul Wahhab's da'wah is a colonial legacy of the British, who disliked Abdul Wahhab's da'wah that united the Arab nation at that time. However, in reality, as an academic group, Salafis are often referred to as Wahhabis (Salman, 2017).

The Salafi da'wah movement teaches the doctrine of Tawhid (monotheism) as the main and most important teaching. By adhering to Tawhid, it means believing in the oneness of Allah and His unlimited power. Tawhid is divided into three aspects: Tawhid al-Rububiyah (the oneness of Allah's lordship), Tawhid al-Ubudiyyah (the oneness of worship), and Tawhid al-Asma wa al-Sifat (the oneness of Allah's names and attributes) (Taher, 2017). Tawhid al-Rububiyah is the acknowledgment that only Allah possesses the attributes of divinity, omnipotence, creation, and the ability to give life and death. Tawhid al-Ubudiyyah means that all acts of worship should be directed only to Allah, and Tawhid al-Asma wa al-Sifat is the affirmation of the names and attributes mentioned in the Qur'an without any attempt to interpret those names and attributes to anyone other than Allah. These three aspects of Tawhid cannot be separated and cannot stand alone because they are the pillars of faith in the statement of Tawhid, "there is no deity worthy of worship except Allah." However, as the main doctrine in

Salafi da'wah, Tawhid is often taught in-depth (Gunawan, n.d.z, (Abidin & Hafizah, 2019).

The Salafi movement teaches the doctrine of bid'ah (innovation) as well. Linguistically, bid'ah means something new in religion that came after the completion of the religion, or something invented after the death of Prophet Muhammad. Bid'ah can be divided into two forms: bid'ah in terms of statements or beliefs, and bid'ah in terms of actions and worship. The second form includes the first form, as the first form can lead to the second form (Fadila, 2023).

The Salafi movement began to develop in Indonesia in the mid-1980s and is strongly intertwined with the competition of religious ideologies and a strong motivation towards Saudi Arabian politics. As known, Saudi Arabia has made the Wahhabi ideology the form of Islam to strengthen and support the power of Ibn Saud (Gunawan, n.d.). The existence of the official ideology of the state directly supports the stability of social and political conditions within Saudi Arabia. Wahhabi support aligns with the stability of the Saudi Arabian Kingdom, which also faced the threats of Arab Socialism led by Jamal Abdul Nasir of Egypt and the Islamic revolution in Iran led by the Shia sect. In 1979, the Saudi Arabian Kingdom faced a rebellion led by Juhaiman al-Utaibi. The rebellion carried out by Juhaiman was influenced by the victorious Islamic revolution in Iran (Gunawan, n.d.).

The direct support of Wahhabi ulama (Islamic scholars) towards the Saudi Arabian government has contributed to the social and political stability within the country. This support is in line with the Wahhabi ideology and serves to counter the threats posed by Arab socialism, led by Jamal Abdul Nasir of Egypt, and the Islamic revolution in Iran, which follows the Shia sect. In 1979, the Saudi Arabian government faced a rebellion led by Juhaiman al-Utaibi, which was influenced by the successful Islamic revolution in Iran.

To prevent and anticipate the implications of these ideologies, the Saudi Arabian government made efforts to spread Wahhabi teachings to Islamic countries, including Indonesia. Additionally, besides disseminating Wahhabi ideology, the Saudi Arabian government aided in the establishment of the Organization of Islamic Cooperation (OIC) in 1957 and the Rabithah al-Alam al-Islami, also known as the Muslim World League.

A concrete step taken by the Saudi Arabian government was to offer scholarships to Indonesian students. The distribution of scholarships to

students was carried out through the Indonesian Council of Islamic Propagation (Dewan Dakwah Islam Indonesia or DDII), which was chaired by Mohammad Natsir at that time. Muhammad Natsir was chosen by the Saudi Arabian government due to his credibility and trustworthy character. Simultaneously, Natsir was appointed as an Indonesian envoy and Deputy Chairman of Rabithah, which increased his chances of being recommended for a scholarship from Saudi Arabia.

The students who received scholarships from Saudi Arabia pursued their education at universities such as Jami'ah Imam Ibn Saud in Riyadh and the Islamic University of Madinah. Furthermore, the Institute of Islamic and Arabic Sciences (Lembaga Ilmu Pengetahuan Islam dan Arab or LIPIA) also received scholarship assistance because of its focus on spreading Salafism in Indonesia. LIPIA, with this trust, provided full educational scholarships to students and sent them to Saudi Arabia and Pakistan for their second- and third-degree studies. After completing their studies and returning to Indonesia, these students actively propagated Salafi teachings.

Based on the political context in Saudi Arabia, the Salafi movement is growing in Indonesia in various forms, both in the practice of Islamic teachings and in the nature and pattern of Salafiyyah thinking. The development of the Salafi movement is progressing rapidly in the era of reform, which allows freedom of expression in religious activities. This condition is exploited by the Salafi movement, and Salafi preaching is spreading throughout Indonesia, including in the city of Sungai Penuh. The emergence of the Salafi movement in Sungai Penuh is also aligned with the massive preaching movement carried out through digital media such as Surau TV, YouTube, and others.

The Salafi preaching movement in Indonesia has been divided into two forms. First, puritan Salafism represents a non-political prototype of Wahhabism. They oppose organizational activities in Salafi religious propagation and focus on preaching to improve the religious beliefs and practices of the community they perceive as deviating. Second, Salafi jihadism represents the movement of Islamic zealots (Islamist resurgence) that criticizes the puritanical nature of the Saudi Arabian state's legitimacy (Madali, 2020). The contemporary Salafi jihadism carries the "neo-Salafism" movement, which uses not only preaching but also organizations and Islamic associations to build the strength of their religious propagation. Examples of contemporary Salafi groups include Laskar Jihad, Jemaah Islamiyah, and the

Forum of Communication for Ahlul Sunnah Wal Jamaah (Salafi Alumni Laskar Jihad et al., n.d.).

The development of the Salafi movement in Sungai Penuh has brought a distinct color and character to religious practices, resulting in various responses from the community, especially from mainstream religious movements in the city, such as Muhammadiyah, Nahdlatul Ulama, and Persatuan Tarbiyah Islamiyah. In general, these responses can be categorized into three viewpoints. First, some view the Salafi ideology positively because this group is actively using a portion of authentic hadiths as the basis for their religious practices. Second, others hold a moderate view of the Salafi preaching movement, considering it a neutral form of da'wah. Third, some have a negative perception of the Salafi group, as they often regard their rigid religious practices as deviating from authentic hadiths and even as bid'ah (innovation).

These differing viewpoints, when examined in actual reality, refer to the religious ritual practices of the Salafi group or its followers. Salafis, who have distinct principles in terms of creed, law, and politics, naturally lead to differences as well. Based on the initial observations of the Salafi movement and the responses of the community in Kerinci, generally, and Sungai Penuh city, specifically, it is interesting to conduct a research study titled "The Salafi Preaching Movement and Its Implications on Religious Rituals in Sungai Penuh City."

## **RESULTS AND DISCUSSION**

Based on research, the development of Salafi preaching in Sungai Penuh City has been rapidly progressing, in line with the development of Salafi preaching in Indonesia. This development proves that there are Muslims who consider it important to continue the teachings of the Prophet Muhammad, according to the Quran and Hadith, so that people can follow the pure and complete teachings of Islam. The embryonic stage of Salafi preaching in Sungai Penuh City is estimated to have started in the early 2000s, coinciding with the reform era, and has continued to grow over the years. Its existence has persisted from the early 2000s until now, indicating an increasing presence of Salafi preaching in Sungai Penuh City, both in terms of the quantity of its followers and the quality of its preaching, amidst the mainstream Muslim community in Sungai Penuh City. The increase in Salafi

preaching is manifested in the construction of mosques and Quranic memorization institutions (Yani, 2023).

The implementation of Salafi preaching in Sungai Penuh City shares similarities with Salafi practices in Indonesia, such as being relatively closed, rigid, and not open to the wider community. Their exclusivity is evident when they prioritize activities within their own circle. However, some of them have shown signs of becoming more open. They state that Salafi preaching is for all Muslims without generalizing or distinguishing among them.

As Salafi preaching has developed, the Salafi movement in Sungai Penuh City has started to adapt to the changing times by utilizing technology as it develops in society. Similarly, in supporting the development of Salafi preaching, Sungai Penuh City has established Quranic memorization schools and mosques specifically for their community.

The implementation of Salafi preaching in Sungai Penuh City has also opened up by collaborating with mosque administrators, especially the Baiturrahman Mosque, in conducting religious studies and preaching activities related to major Islamic occasions. The preaching conducted aims to align with the Quran and Hadith. The growing implementation of Salafi preaching is undoubtedly driven by the goals pursued by these Salafi preachers. Generally, they invite Muslims to draw closer to Allah by following and adhering to the Quran and Hadith in all aspects of their lives. In addition to aiming to draw closer to Allah, they also aim to shape individuals with noble character.

The Salafi preaching movement in Sungai Penuh City, in terms of ritual aspects (worship), whether obligatory, recommended, or tertiary acts of worship, is guided by the fundamental teachings of the Salaf. In the practice of obligatory prayers, they adhere to the principles of worship practiced by the Prophet and completely reject any form of worship that indicates innovation. They even reject weak hadiths as a basis for righteous deeds, although there is a view that weak hadiths can be used as evidence for virtuous acts. As expressed by followers of the Salafi movement, "Our foundation in performing worship is based on Islamic legal sources, namely the Quran and Hadith. However, in choosing hadiths as a reference for deeds, we rely on authentic and widely transmitted hadiths. We are also selective regarding weak hadiths as a basis for worship" (Jasrisal Zakir, 2023).

Their perspective follows principles in practicing worship. Firstly, they prioritize performing obligatory worship with knowledge, in accordance with the authentic Hadith of al-Bukhari, "Knowledge precedes speech and action," which means prioritizing knowledge before speaking and acting. Secondly, they do not engage in acts of worship unless there is a basis for them in the Quran, Hadith, and these principles.

The principles in Salafi worship practices are actually in line with the mainstream practices of the Muslim community in Sungai Penuh City. This view is expressed by scholars in Sungai Penuh City who state that Salafi teachings and practices are similar to the religious organizations present in Sungai Penuh, such as Muhammadiyah, with the difference being that Salafis are more normative (textualistic) in their implementation of Islamic teachings derived from the Quran and Hadith. Therefore, they may appear to contradict the practices of the general Muslim population.

Similarly, as described by Salafi congregants, there are general similarities in the worship practices of different congregations. Although they share ritual similarities, they differ from other congregations in terms of determining the sources of legal rulings for worship, whether primary, secondary, or tertiary. They emphasize textual meanings and interpretations and do not accept views and interpretations that do not align with their perspective. Differences in primary rituals are evident when performing the five daily prayers, in terms of the conditions and pillars of prayer, as well as what they do after prayer. They do not engage in post-prayer supplication and leave the prayer area without raising their hands or performing other acts.

In the perspective of secondary worship, Salafis follow the same principles as primary worship (*mahdhoh*), with the Quran and Hadith as their guiding sources. They practice recommended voluntary acts of worship based on authentic hadiths and reject weak hadiths, even as motivation for worship. This contrasts greatly with the practice of voluntary acts of worship among Muslims outside the Salafi group. In general, Muslims still consider weak hadiths as a basis for seeking goodness in their deeds.

This can be seen in the practice of performing voluntary acts of worship after the obligatory prayers. Some of them immediately stand up and leave the mosque after the salaam without pausing to engage in supplication and remembrance, as is common among Muslims. If we trace the evidence for engaging in remembrance, it is understood that the prayer itself includes

remembrance and supplication, rendering the remembrance performed afterward redundant.

As for tertiary worship, it complements primary and secondary worship. It encompasses forms of worship beyond the core and recommended acts of worship. The implementation of this worship includes aspects such as clothing, remembrance, visitations, and commemorations of important days. In its practice, it is often determined whether it falls under recommended acts or innovation. A clear example of tertiary rituals can be seen in some Salafi women who wear clothing that covers the entire body and includes a veil that conceals their entire body except for their eyes.

The existence of Salafi ideology within society can be broadly divided into three perspectives: acceptance, moderation, and rejection. Those who accept Salafism are usually Muslims with deeper knowledge, such as scholars and Muslim intellectuals. On the other hand, those who reject it see the differences presented by Salafis as conflicting with the rituals practiced by the mainstream Muslim community. The activities and proclamations of the Salafi movement, which advocates "returning to the Quran and Sunnah without blind adherence, innovation, and superstition," have received reactions from various segments of society. The teachings propagated by this movement share similarities with Wahhabi Salafism. They label all other teachings that are rooted in local culture and follow the Prophet's traditions as innovation, as if only their movement exists and all others are forgotten. As a result, some accuse the Salafi movement of introducing a new religious doctrine that contradicts the beliefs of the surrounding community.

On the other hand, those who hold a moderate view understand religion based on general religious knowledge, believing that being religious fundamentally involves following the commandments of Allah and His Messenger. Therefore, they see Salafis as a group that prioritizes the practice of rituals based on Islamic teachings. In their perspective, differences in rituals are not an issue because they are all Muslims.

## **CONCLUSION**

The development of Salafi ideology in Kota Sungai Penuh is in line with the changes brought about by the reform movement in Indonesia. Its emergence is more evident in conjunction with the growth of transnational ideas transmitted through mass media. The rise of Salafi teachings is closely

linked to the proliferation of media outlets disseminating Salafi preaching. The main principles of Salafism revolve around dedicating religion solely to the worship and obedience of Allah, particularly in matters of monotheism (Tawhid), promoting unity in the religion and discouraging division, advocating listening to and obeying rulers or governments, and encompassing matters of faith, worship, and transactions, all based on evidence from the Quran and Sunnah.

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