

## **ISLAMIC PROPAGATION MOVEMENT ON SALAFISM PARADIGM**

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**ABSTRACT:** *Various social symptom happened in Indonesia cause emergence various religion groups with different name of organizations. One of which mention itself as Salafi. Salafi refers to movement on religious purification. Salafi movement appears in Saudi Arabia which signifies war oppose heresy, superstition, shirk, and herding Muslims to hold on stick to the Qur'an and Sunnah, as primary sources of law. The development of Salafism in Indonesia this time is more growing and interesting to discuss. This article is a literature review that discusses about Salafism movement and its development in Indonesia. This study applied descriptive analysis approach. The aims of this study are to describe and interpret Salafism movement in descriptive narrative manner. From the perspective of time, Salafi refers to people or community who lived in the past and have passed away, which include the first three Muslims generation called companions, tabi'in, and tabi'ut tabi'in \_ associate with as- Salaf as- Ṣālih. Whereas the meaning of Salafism as one of manhaj that follows the Prophet Muhammad peace be upon him and from circles as- Salaf as- Ṣālih. One of the essences of Salafi is solicitation to return hold on firm to the Qur'an and the Hadith of the Prophet Muhammad. All practice must prop up only to the primary sources of Islam. Otherwise, then the religious practices are distorted and misguided. Salafism paradigm see guidelines (the Qur'an and the Hadith) textually and prefer revelation rather than reason.*

**Keywords:** *Da'wah movement , Salafism Paradigm, Khalafism*

### **INTRODUCTION**

*Various social symptom happened in Indonesia cause emergence various religion groups with different name of organizations, one of which mention itself as Salafi.<sup>1</sup> Salafi is one group of da'wah movement which was born in the 1980s. the idea that this movement leaned on refers to the word "salaf" which means "has then".<sup>2</sup> Salafi refers to the purification of monotheism, more specifically the purification of religion without any additions. The Salafi movement emerged in Saudi Arabia in order to combat heresy, superstition, shirk, and to lead all Muslims to adhere to the Qur'an and Sunnah as the main sources of Islamic law.<sup>3</sup>*

<sup>1</sup> Muchlis Bahar, 'Salafiyah Da'wah: Dialectic of Religious Society', *Journal of Pafigura* , 5.2 (2022), p.19.

<sup>2</sup> Yazid bin Abdul Qadir Jawas, 'Glory With the Manhaj of the Salaf', *Journal of Chemical Information and Modeling* , 53.9 (1981), p. 92

<sup>3</sup> Abd. Rachman Assegaf, 'Transnational Islamic Movement and Salafi Globalization at the Yogyakarta Bin Baz Islamic Center', *Millah* , 16.2 (2017), p.151

*Da'wah carried out by the Salafi movement returns all decision in life only to the Qur'an and As-Sunnah, by following the interpretation and understanding based on the opinion of the Salaf al – Shaykh, some previous pious scholars for 300 years since the time of Prophet Muhammad SAW.<sup>4</sup> Since 1970s, the Salafi movement in various countries has develop faster. More especially in Indonesia, the existence of Salafi movements spread in every big city in this country.<sup>5</sup> The development of Salafism in Indonesia is the background for the author to compile this article entitled "Islamic Propagation Movement on Salafism Paradigm". This article is in the form of literature review that discusses the two schools of da'wah paradigm based on the generation of ulama references, namely Salafism and Khalafism, especially the paradigm of the Salafism da'wah movement and what makes the characteristics of the Salafism da'wah movement. This article also discusses the history of the establishment of Salafism and its development in Indonesia.*

## **METHOD**

*This article uses descriptive analysis approach. This is a literature review that discusses about Salafism da'wah movement and its development in Indonesia. The aims of this article are to describe and interpret Salafism da'wah movement in descriptive narrative manner. Literature review is an activity in the form of analyzing it can take the form of definition and theoretical developments or criticism of a research that is being carried out on a topic in a particular field. Literature review part of the scientific field that contains explanations or discussion of the theory of an invention or research topic that can be used as a theoretical basis for carrying out scientific activities or research. Systematically, a theoretical description of the propagation of the Salafism paradigm will be presented according to terminology, etymology, and according to the opinions of experts. Next, it will be explained how its development in Indonesia.*

## **DISCUSSION**

### **The Definition of Salaf and Salafi**

*In terminology, salaf in Arabic language as 'salaf' or 'salif' (سلف) which means earlier.<sup>6</sup> In other references are also mentioned that the meaning of this word are people or community who lived in the past and have died.<sup>7</sup> Salaf in the Arabic lexicon is another word for As- salaf As- Salih which means pious ancestor.<sup>8</sup> The word of salaf is already exist*

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<sup>4</sup> Jeudi Aneigia Branchais and Agus Machfud Fauzi, 'Dakwah Activities of the Salafi Movement During the Covid-19 Pandemic', *Al-Mutharahah: Journal of Research and Social Studies of Religion* , 18.1 (2021), p.53

<sup>5</sup> Bahar. p. 19

<sup>6</sup> W Hafid, 'Questioning the Salafi Movement in Indonesia (Pros and Cons of Salafi Da'wah Methods)', *Al-Tafaqquh: Journal of Islamic Law* , 2 (2020), p.31.

<sup>7</sup> Asep Ahmad Arsyul, 'Paradox of Salafist Identity', *Hikamia: Journal of Sufism and Islamic Civilization* , 1.2 (2021), p.3.

<sup>8</sup> Aden Rosadi, 'Salaf Movement', *TOLERANCE: Religious Communication Media* , 7.2 (2015), p.194

before salafism. The word "salaf" has found in some verses of the Qur'an and the hadith of the Prophet SAW, as mentioned below:<sup>9</sup>

فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِينَ

Meaning: And We made them as salaf (former people) an example and a lesson for those after them (QS. Az Zukhruf: 56).

Whereas in hadith of the Prophet Muhammad, the word salaf is found to be used like in hadith narrated by Imam al-Bukhari and Imam Muslim from friend of Aisha R.ah that Fatima ra said that when the prophet Muhammad announced about his imminent death, Rasulullah SAW. advised his daughter Fatima and said:<sup>10</sup>

Meaning : " Then be fearful you to Allah ' azza wa jalla and be patient indeed the best 'salaf ' for you is me." (Narrated by Bukhari Muslim)

Meanwhile, according to etymology from two different points of view, the definition of salaf and salafi is distinguished by looking at the past, and seen as one of the manhaj. From the perspective of time, salaf is the people or community who lived in the past and have died. All human being who have preceded us then they are classified as salaf. The opposite word of salaf is "khalaf", i.e., people who were born recently or live in this era. Salaf as the people who referred to here are people who belong to the first three generations of Muslims consisting of companions, tabi'in, and tabi'ut tabi'in associate with as- Salaf as- Şālih (the righteous predecessors). The as- Salaf as- Şālih are used as references in religion because they are considered to have the best understanding of Islamic doctrines.<sup>11</sup> More specifically, the group which called "salaf" from time perspective, only addressed to people earlier especially people who were at the time of the Prophet SAW, companions as well as tabi'in circles and only stop until this generation. So those who were born after the tabi'in period are not include in the salaf category.<sup>12</sup>

While the meaning of salafi or salafism as one of paradigms belonging to the Ahlus Sunnah wal Jamaah (Sunni) school of thought, whose manhaj follow the Prophet Muhammad and is from among the companions, not those who came after him who followed the Prophet Muhammad and companions until the Day of Judgement. The meaning of 'salafi' here in usage is not limited to the first three generations of Muslims, but includes anyone who follows the manhaj and the footsteps of the Companions from time to time. Therefore, the etymological meaning that salafism is tariqah (path taken) or manhaj by salaf ash-salih from among friends, tabi'in, and tabi'ut tabi'in in religion both physically and mentally, namely holding fast to Al -Quran and Sunnah. Salafism calls to return to a very basic and fundamental concept in Islam, that Muslims should follow the example of the Prophet and his Companions who received guidance (al-Khulafa' al Rashidun al Mahdiyyun) and also the pious early generations (al-Salaf al- Salih). Methodologically and

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<sup>9</sup> hafid. p. 32

<sup>10</sup> Abdul Jamil Wahab, 'Reading New Phenomenons of Salafi Movements On Solo', Dialog , 42.2 (2019), p.223.

<sup>11</sup> Krismono Krismono, 'Salafism in Indonesia: Ideology, State Politics, and Fragmentation', Millah , 16.2 (2017), p.176

<sup>12</sup> hafid. p. 32

*in terms of substance, Salafism is almost identical to Wahhabism, but Wahhabism is far less tolerant of diversity and differences of opinion.<sup>13</sup>*

*One of the core da'wah of salafism is an invitation to return to holding fast only to the Al-Qur'an and the Hadith of the Prophet. All religious practices must be based on these two main sources of Islamic teachings. If not, then the religious practice is considered deviant and heretical. The first generation of Muslims, the Prophets, Companions, Tabi'in and Tabi' at-tabi'in, were ideal examples for them. In their view, this first generation of Muslims was the best generation, salaf as-salih, who had practiced their religion according to what was outlined in the Qur'an and Sunnah. They are chosen people who always surrender to the truth according to what is in the Qur'an and Sunnah.<sup>14</sup> Salafism has a different tendency from other Islamic groups in understanding and inviting its people to return to the Koran and Sunnah, namely by basing them both on the understanding of al-Salaf al-Ṣālih (al-Qurān wa al-Sunnah 'alā fahm al-Salaf al-Ummah). According to salafism, Islamic teachings and practices would be impossible to realize properly without the last element.<sup>15</sup>*

*Din Wahid divided Salafism in Indonesia into three groups: Puritan Salafi, Haraki Salafi, and Jihadi Salafi. Puritan Salafi is a Salafi that is only oriented towards da'wah. Salafi Puritans are also known to have obedience to the government. While Salafi Haraki is often referred to as Salafi Politics, this is because Salafi Haraki has the view to be involved in politics. Salafi Haraki are also willing to play a role in politics such as elections. For them elections are only a form of ijtihad which is not a problem to follow. Finally, Salafi Jihadi which is the most extreme Salafi group. Salafi Jihadi believes in a separate idea of government that should be based on Islamic teachings. In an effort to realize this idea, Salafi Jihadi justifies the use of violence.<sup>16</sup>*

*Among the basic paradigms of salafism which are the main foundation in spreading Islamic da'wah in society are as follows: a) Inviting people to pure monotheism, because they consider today's Muslims to be far from monotheism that was understood by previous generations with the inclusion of shirk, superstition and heresy. Therefore, they called for returning monotheism to what was understood in the early days of Islam. In the perspective of Salafism, every Muslim must follow the actions and sayings of the Prophet Muhammad and stay away from innovation in worship (bid'ah) in any form.<sup>17</sup> In the field of monotheism, the emphasis is on the understanding of monotheism Asma wa Sifat, namely establishing the names and attributes of Allah SWT as He has determined for Himself and has also been determined by His Messenger without tamsil, ta'wil, ta'thil and takyif, and b) Calling for a return to the Qur'an and Sunnah in the fields of faith, worship, muamalah and other matters related to the life of a Muslim, all of which must be returned to the valid Qur'an and hadith from the sunnahs of the Prophet SAW. Therefore, attention*

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<sup>13</sup> M. Farid Zaini, 'The Cruel Face of Islamic Law in the Interpretation of Radical Muslims', *Journal of Islamic Law Studies*, 7.2 (2020), p.20-21

<sup>14</sup> Ahmad Bunyan Wahib, 'Salafi Da'wah: From Puritan Theology to Anti-Politics', *Media Shari'ah*, XIII (2011), p.149

<sup>15</sup> Krismono. p. 176

<sup>16</sup> Abdul Jamil Wahab, 'Reading New Phenomenons of Salafi Movements On Solo', *Dialog*, 42.2 (2019), p.224.

<sup>17</sup> N Muthohirin, 'Reproductive Salafism: From Apolitical Solitude to Jihadism', *Socio-Cultural*, 14.1 (2016), p.56.

to the valid *sunnah* needs to be increased and becomes the main concern for every Muslim<sup>18</sup>

The founder of the *salafi* ideology, in this case Muhammad bin Abdul Wahab and his reformer, namely Nashiruddin al-Albani, instilled doctrines for *salafism*, namely: 1) Purification by returning monotheism to the understanding of Muslims in the early days of Islam, without *tamsil*, *takyif*, and *ta'wil*; 2) Emphasizing the understanding of *ubudiyah* monotheism based on the verses of the Qur'an which means: Worship Allah alone and stay away from *thaghut* (an-Nahl: 36); 3) Planting a stimulus for the obligation of *jihad*, be it in the form of conquering various countries and destroying various polytheism with all its manifestations as well as destroying all heresy and superstition which are rampant due to the decline of the Muslim community; 4) The division of *tawassul* into two, namely *Tawassul* which is recommended in the form of *tawassul* by mentioning the names of Allah and *tawassul* of *bid'ah* which is prohibited in the form of *tawassul* by mentioning names other than Allah such as the names of righteous people, glorifying race or ethnicity, or *kramatizing* a *Shaykh* and so on; 5) Prohibition of building graves, covering them, giving them lights, and all other forms of heresy; 6) Rejection of all forms of expressions and adventures of the *Sufistic* order which never existed before and were fabricated into religion; 7) Prohibition in speaking about Allah without knowledge, based on the verse of the Qur'an which means, making up against Allah what you do not know (al-A'raf; 33), and 8) The division of *shirk* into three level by looking at its forms, namely the great *shirk* in the form of worship, intention, obedience, love, *asghar shirk* such as *riya'* (self-admiration), *Khafi* (hidden) *shirk* which causes a believer to fall into it without his knowledge.<sup>19</sup>

### **The Difference between Salafism and Khalafism**

Based on the literal meaning in the dictionary written by Muhammad bin Makram bin Manzhur in the *Lisan al-Arab* dictionary, *khalaf* has the meaning of replacing or coming after.<sup>20</sup> As for terminology, *khalaf* is the opposite of *salaf*. The word *khalaf* is usually used to refer to a people, or scholars who were born after the 3rd century Hijriyah with characteristics and contrary to those of the *salaf*. The most prominent characteristic of *khalaf* is the interpretation of the attributes of God which are similar to those of creatures in a sense that is in accordance with His height and holiness.<sup>21</sup> Meanwhile, from another point of view, the meaning of *khalafi* (*khalafism*) is a people or group who interpret *mutasyabihaat* verses in a *tafsil* (detailed) manner with the aim of explaining it, such as interpreting *istiwa'* by ordering, hands with the meaning of *qudrat* and so on.<sup>22</sup>

Although the Qur'an and as-Sunnah have been agreed upon by all groups as sources of Islamic law, in applying and interpreting these two sources of Islamic law, *salafism* and *khalafism* have perspectives in interpreting them. *Salafism* prefers a textual approach by

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<sup>18</sup> Bahar. p. 23

<sup>19</sup> S Syauqani, 'History and Salafi Doctrine (Dirosah Naqdiyah From the Perspective of Islamic Thought)', *Journal of Al-Musthafa STIT Al-Aziziyah West Lombok*, 2.2 (2022), p.57

<sup>20</sup> Muhammad bin Makram bin Manzhur, *Lisan Al-Arab* Volume 9 (Beirut: Dar Sader). p. 85

<sup>21</sup> Fadlan Fahamsyah, 'Salaf And Khalaf Scholars', *Al-Fawa'id Journal*, XI.2 (2021), p.42.

<sup>22</sup> Abdul Mukti and Hajah Makiah Tussaripah, 'Contribution of Hajj Abdul Kadir Bin Wangah in Defending the Aqidah of the Sunnah Waljamaah Expert: A Study of the Book of Treatises on the Manhaj Expert Sunnah', in *International Conference of Malay Archipelago Ulama Figures*, 2019, p.91

*making the text a reference in understanding the meaning and intent of a verse, this textual approach is by means of an approach to the study of the Qur'an or al-Hadith which makes its pronunciations as objects. This approach emphasizes its analysis on a linguistic perspective in understanding the Qur'an. This approach is widely used by salafi scholars in interpreting the Qur'an by quoting hadiths or the opinions of scholars related to the meaning of the pronunciation being studied.*<sup>23</sup>

*According to this paradigm, everything that is written in the editorial verses of the Qur'an and hadith is understood in accordance with its literal meaning, so that it can be understood immediately by the reader. The scope of the meaning and content of the message to be conveyed by the texts (Al-Qur'an and al-Hadith) can be captured by readers only by reading the texts contained in them. Because these meanings have been known and understood in general in people's lives. Therefore, it can be concluded that understanding theorem in this way can be categorized as one of the simplest and most basic approaches. The paradigm of khalafism uses a contextual approach in exploring a law, they understand syara' laws from religious arguments from both the Qur'an and al-Hadith with a non-linguistic approach, an understanding based on context, current situation and conditions. when it was revealed, this can be done using historical, sociological, anthropological and even psychological approaches.*<sup>24</sup>

*In terms of the results of these two paradigms, it can be concluded that the textual approach seems rigid and less communicative with the times, but on the other hand it is considered more careful in the form of deviations from religious texts, while the contextual approach is considered more accommodating and more communicative, with the development of the times and problems that are more contextual and actual that are happening today. But on the other hand, it is often considered as a thought that deviates from religious texts. Salafism prioritizes revelation over reason, this is different from khalafism which prioritizes reason over revelation. So that from these two different patterns of manhaj, sometimes the salaf often criticizes the khalaf who are considered to deviate from religion, and conversely the khalaf often considers the salaf to be old-fashioned and stagnant in thought.*<sup>25</sup>

## **The History of Salafism Establishment**

*Salafism is a belief founded in the late 19th century by Muslim reformers such as Muhammad 'Abduh, Jamal al-Din al-Afghani, Muhammad Rasyid Rida, Muhammad al-Syawkani and Jalal al-Shan'ani.*<sup>26</sup> *More precisely, salafi first appeared in the mid-1980s, along with the development of various transnational Islamic movements. Its appearance is one result of the victory of the Islamic Revolution in Iran in 1979*<sup>27</sup>

*Most scholars agree that the salaf consists of the first three generations spanning three centuries and includes the Companions of the Prophet ending with Anas bin Malik,*

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<sup>23</sup> Fahamsyah. p. 45

<sup>24</sup> Said Agil Husain Munawar and Abdul Mustaqim, *Asbabul Wurud, Critical Study of the Prophet's Hadith with a Socio-Historical-Contextual Approach* (Yogyakarta: Student Library, 2001). p. 24

<sup>25</sup> Fahamsyah. p.46

<sup>26</sup> Zaini. p. 120

<sup>27</sup> Muthohirin. p. 56

*at-Tabi'in, Tabi' al-Tabi'in with Ahmad bin Hanbal as the last of the salaf generations. Muslims recognize the famous scholars after that time as generations of the Salaf, including Abu Hamid al-Ghazali, Ibn Taimiyah and Ibn Qayyim al-Gauziyah.<sup>28</sup> The Salafiyyah adhered to by the Companions and the tābi'in generation is the true embodiment at the real-life level of a perfect understanding of Islam. The reality of the life of the previous generation proved that they had strong faith. They practice its laws and commit to its instructions as morality demands.<sup>29</sup>*

*The Salafi movement or Salafism was founded and first popularized by Muhammad ibn 'Abd al-Wahhāb (1703-1792) with the aim of reviving the pure Islamic beliefs, practices and traditions of past generations (salaf) with the help of the Saudi rulers. The movement of Ibn 'Abd al-Wahhab was inspired by the thoughts of Ibn Taimiyah who taught Wahhabism in the Arabian Peninsula and his student named Ibn Qayyim al-Jauziyyah.<sup>30</sup> Abdul Wahhab was a Sunni cleric in the Najd area. Abdul Wahhab lived in a situation where the influence of Islam was on the decline due to European expansionism and encouragement of deviation from Islam in the "right way". In this case, Abdul Wahhab wanted to purify Muslims from all heresy (innovations in religion) that were beginning to bloom in the Muslim world at that time. The Salafi faction has its own character, namely against all forms of bid'ah (innovation) and khurafat (superstition).<sup>31</sup>*

*The renaming of Salafi was popularized by Muhammad Nashiruddin al-Bani who in the 1960s in Medina, through his congregation known as Jamaah al-Salafiyah al-Muhtasibah.<sup>32</sup> The emergence of the Salafism movement on a global scale, actually started from the desire of the people to return to the past, to be precise the heyday of Islam, namely the as-salaf ash-sâlih period. In the subsequent development of salafism, it underwent a shift, from theological ideas to political movements, in this case shifting to Jihad-Salafism. Salafism has undergone various changes and developments, changing color according to the place where Salafism developed and developed, and at the right time changing shape, conditioned by the place and leadership of the Salafi. All over the world, Salafism has its own political agenda that is different in color and in different directions.<sup>33</sup>*

## **The History of Khalafism Establishment**

*At the time of the Prophet Muhammad, the main points of Islamic aqidah were taught to refer directly to the Qur'an, and if there were problems related to aqidah, the companions at that time immediately asked the Prophet directly. However, after the death of the Prophet Muhammad, differences of opinion began to emerge among Muslims,*

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<sup>28</sup> Rosadi. p. 7

<sup>29</sup> Dindin Solahudin, 'Characteristics of Salafiyah Da'wah', Anida, 14.2 (2015) p.234

<sup>30</sup> Ridwan, 'Salafism in Papua, Indonesia: A Study of Ja'far Umar Thalib's Salafi-Wahhabi Group in Jayapura City, Keerom Regency', Jurnal Islam Nusantara, 2.2 (2021), p.50

<sup>31</sup> Ridwan. p. 50

<sup>32</sup> As'ad Said Ali, *Ideology of the Post-Reform Movement: Socio-political Movements in an Ideological Review* (Jakarta: LP3ES, 2012). p. 106

<sup>33</sup> Rofhani, 'Tracking Islamic Radical Movements From Wahhabism To Global Salafism', *Religió: Journal of the Study of Religions*, 5.1 (2015), p.89.

*because there were no fatwas obtained directly from the Prophet. This, stems from the problem of differences in issues around aqidah. One of the reasons for this difference in matters of aqidah is that Muslims have begun to study the minds of Greek philosophers and experts in other religions. These differences resulted in the emergence of various schools of thought within Islam, such as Mu'tazilah, Asy'ariyah and Maturidiyah, which belong to the khalaf stream. And this difference actually occurs when Islam is growing rapidly in expansion.<sup>34</sup>*

*The word khalaf is usually used to refer to scholars who were born after the 3rd century Hijriyah with characteristics that are the opposite of those of the salaf. A group of Muslims who take philosophy as a standard of religious practice and they leave the way of the as-Salaf in understanding the Qur'an and Al-Hadith. The origin of the term Ahlus Sunnah wal Jama'ah is not known exactly when and where it appeared because in fact the term Ahlus Sunnah wal Jama'ah began to be popularized by the salaf scholars when various innovations became widespread among the Muslim community. The most prominent characteristic of khalaf is the interpretation of God's attributes which are similar to those of creatures in a sense that is in accordance with His height and holiness. The expression Ahlussunnah (often called Sunni) can be divided into two meanings, namely general and special. Sunnis in a general sense are the opposite of Shia groups. In this sense, the Mu'tazilah, like the Ash'ariyyah, are included in the Sunni ranks. Meanwhile, Sunni in a special sense is a school of thought that is in the line of Asy'ariyyah and Maturidiyah, two sects that oppose Mu'tazilah teachings. In this connection Harun Nasution, by borrowing information from Tasy Kubra Zadah, explained that the Ahlussunnah sect emerged from the courage and efforts of Abu Hasan al-Asy'ari around 300 Hijriyah.<sup>35</sup>*

### **The Development of Salafism in Indonesia**

*The development of Salafism in Indonesia cannot be separated from the modernist Muslim community which is influenced by Middle Eastern-oriented educational organizations such as Persis, DDII, and LIPIA. The three modernist Islamic organizations have created two branches: Salafism, which seeks to radicalize all expressions of Islam in the archipelago with "Bedouin cultural matters"; and Islamists who seek political power to activate the synchronization of all expressions of Islam from above. Subsequently, the Salafi-Wahhabi movement was promoted in Indonesia in the second half of the 1980s. Furthermore, this da'wah movement faced obstacles because the Soeharto regime opposed Islamic groups that were considered to have political agendas, such as the establishment of an Islamic state. In the 1990s, after Suharto implemented political accommodation by approaching Islamic groups, including Salafi groups, forbade them to spread their ideas.<sup>36</sup>*

*After the fall of the Suharto regime in 1998, salafism returned rapidly to create institutions specifically engaged in da'wah and education. After entering the era of freedom, the Salafis found their freedom which had been shackled. Salafists massively set*

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<sup>34</sup> Umar Hasyim, *Are You Among the Ahlussunnah Waljamaah* (Surabaya: Knowledge Development, 1998). p. 26

<sup>35</sup> Abdul Rozak and Rosihan Anwar, *Kalam Science* (Bandung: Pustaka Setia, 2006).

<sup>36</sup> Ridwan, 'Salafism in Papua, Indonesia: A Study of Ja'far Umar Thalib's Salafi-Wahhabi Group in Jayapura City, Keerom Regency', *Jurnal Islam Nusantara*, 2.2 (2021), p.52



*up foundations, Islamic boarding schools, Arabic language courses, hospitals and publishing houses. They also do not forget to take advantage of the world of technology as a means of communication as well as a medium of preaching. In addition to establishing formal institutions, they also provide religious lectures, sermons, tablig akbar, halaqah, and cycles. These activities are also documented on tapes, VCDs, DVDs, which are then sold along with books, journals and magazines. In addition, there are also those who provide lectures, advice, and da'wah through broadcast media, such as television and radio stations, as well as cyberspace, such as websites, blogs, mailing lists, and social media.<sup>37</sup>*

## **CONCLUSION**

*Salafism as one of the manhaj that followed the Prophet Muhammad and from among the companions. One of the cores of salafi da'wah is an invitation to return to adhere to the Al-Qur'an and the Hadith of the Prophet. All religious practices must be based only on these two main sources of Islamic teachings. If this is not the case, then the religious practice is distorted and misguided. The paradigm of salafism da'wah sees guidelines using a textual perspective and prioritizing revelation rather than reason. According to this understanding, everything that is written in the editorial (matan) of verses or hadiths is understood in accordance with its literal meaning, so that it can be understood immediately by the reader. In its development in Indonesia, salafism began to develop again after the fall of the Suharto regime in 1998. Salafism is growing rapidly in Indonesia by establishing foundations, Islamic boarding schools, Arabic language course institutions, hospitals, and publishing houses, holding religious lectures, sermons, tablig akbar, halaqah, recycled and documented into cassettes, VCDs, DVDs, which are then sold along with books, journals, and magazines. They also use social media in their da'wah.*

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<sup>37</sup> Muhammad Ali Chozin, 'Salafi Da'wah Strategies in Indonesia', *Journal of Dakwah* , 14.1 (2013), p.22

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