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

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

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


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

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

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

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

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

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

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

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

Several previous studies have examined this topic with a different approach, which provides a deeper understanding of the struggle between Salafists and Islamic boarding schools. Abdurrachman MAY, for example, focuses on Salafist resistance to pressure from traditional Islamists.\(^9\) Hafid\(^10\) highlights the Salafi movement in Indonesia, while Hasbi Aswar links it to politics.\(^11\) Dady Hidayat traces the Salafi movement during the Reformation period,\(^12\) while Ahmad Badrut Tamam discusses the resistance of Salafi sects to radicalism.\(^13\) Ahmad Wahyudi noticed the community's opposition to Salafi proselytizing in North Kalimantan.\(^14\) Ahmad Shidqi analyzed Nahdlatul Ulama's response to Wahhabism.\(^15\) Finally, a study conducted by Ahmad Shidqi explained Nahdlatul Ulama’s response against Wahhabism.\(^16\) Although these studies have similarities in the selection of objects and research subjects with this article, they offer an interesting distinction. This study specifically focuses on the struggle between Salafi sects and Islamic Boarding School scholars in viewing the

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\(^12\) Dady Hidayat, “Gerakan Dakwah Salafi Di Indonesia Pada Era Reformasi,” *MASYARAKAT: Jurnal Sosiologi*, 2014, 115-133.


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

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

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

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

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

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


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


\(^{27}\) Fauzi, "AHLUSSUNNAH WAL JAMAAH DI INDONESIA: ANTARA AL-ASY’ARIYYAH DAN AHLI HADITS."

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without knowing the source is forbidden; caution in ijtihad and fatwa; theological debates (kalāmiah), 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, radio, and religious lectures through the mosque's pulpit.

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 from 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 tābi‘īn who were later known by the title "salaf al-āli ."

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

37 Azizah and Handayani, “Relasi Kelompok Puritan Dan Nominal Atas Tradisi Grebeg Onje Di Desa Onje Kecamatan Mrebet Kabupaten Purbalingga.”
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 intensively carries out da'wah activities in the *manhaj salaf al-shalih*, with a textual understanding of the Qur'an and *al-Sunnah*.

It rejects all new worship forms that the Prophet did not teach. According to Sulidar, one of Medan’s Salafists, the purification of worship means exploring its guidance in such a way from the Sunnah of the Prophet to find the form that best suits or is the closest form of his Sunnah. Finding the most suitable form of the Sunnah of the Prophet does not diminish the meaning of the existence of variations (*tanawwu*) in the *kayfiyyah* of worship itself, as long as the *kayfiyyah* does have its basis in the Sunnah of the Prophet. An example is the variation in the recitation of the *ifitāh* in prayer, which indicates that the Prophet himself performed it in a variant manner. The variants of worship that the Sunnah of the Prophet does not support, according to Tarjih Muhammadiyah, cannot be considered a practice of worship that can be practiced. Meanwhile, purification of faith means conducting studies to free faith from elements of *khurafāt* and *takhayyul*. The dictum of faith that can be held is what is confirmed in the Qur'an and *as-Sunnah*. Unresourced beliefs not based on these two fundamental sources cannot be upheld.

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

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

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41 Rohman, “KARAKTER KELOMPOK ALIRAN ISLAM DALAM MERESPONS ISLAMIC SOCIAL NETWORKING DI KABUPATEN BANYUMAS.”
42 Interview with Sulidar, Salafi sect of North Sumatra Medan, July 18, 2021.
45 Interview with Edy Saputra, Salafi administrator in Meulaboh, August 7, 2021.
blame other groups that differ with their understanding with accusations of not practicing religious teachings purely. The term *bid'ah* expert is one of the accusations that is most often pinned and thrown at other groups or that differ in understanding and practicing religion. Based on interviews conducted with the Salafi sect in Bireuen (Aceh, Indonesia), regarding some of their understanding of the hadith that mentions 'every heresy is heretical' is following the textual hadith, so the word 'every' in the hadith above is considered comprehensive and there is no opportunity for further elaboration.\(^{46}\)

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

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

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

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\(^{46}\) Interview with Sayed Karim, Al-Ikhlas Mosque Management, Bireuen, July 20, 2021.

\(^{47}\) Interview with Sayed Karim, Al-Ikhlas Mosque Management, Bireuen, July 20, 2021.

\(^{48}\) Interview with Maulana Andi Surya, North Sumatra Salafi sect, July 18, 2021.

\(^{49}\) Interview with Sayed Karim, Al-Ikhlas Mosque Management, Bireuen, July 20, 2021.
2. Islamic Boarding School Scholar’s Resistance to Salafi Da’wah in Understanding Hadith

Islamic boarding school scholars (Dayah in Aceh) adhere to the Shafi’i Madhhab, which the community has adopted since the Kingdom of Aceh. In the field of taw ’id, the scholar of Dayah Aceh adheres to Asy’áriyyah and Maturidiyyah. Meanwhile, in ta awwuf, they refer to Junaid Baghdadi or al-Ghazali. All dayah scholars in Aceh are adherents of the Shafi’i Madhhab in fiqh and adhere to Ahs al-Sunnah wa al-Jam ‘ah in the field of theology. All dayah scholars in Aceh adhere to Ahs al-Sunnah wa al-Jam ‘ah in the field of theology.\(^5^0\)

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 verses say that Allah has hands, faces, or sits, these verses must be accused and interpreted in a majaz and should not be believed according to the meaning of the word’s origin.\(^5^1\) Because we are dealing with Ash’áriyyah and Maturidiyyah, so we view Salafi theology as heretical. One of the deviations is that Salafis adhere to the Mujassimah because they do not interpret mutashábihat verses. If we claim to be Ash’áriyyah, then it is impossible for us not to mislead the Salafis.\(^5^2\)

Salafi also believes that the parents of Prophet Muhammad (PBUH), kufr, will later be punished in hell; this is a view in a deviant sect. Then dividing tawh d into three also has no basis. Their Imam is Ibn Taymiyyah and was later developed by Muhammad bin Abdul Wahhab. As long as he prays, hajj, fasting, and others, we should not disbelieve. Another perception is that as a group that calls for a return to the Qur’an and Sunnah, Salafis are considered to have made mistakes because they do not use the intercession of scholars in understanding verses and hadiths, so their understanding deviates.\(^5^3\)

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

\(^{50}\) Amiruddin, Ulama Dayah: Pengawal Agama Masyarakat Aceh.


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

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

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

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\(^{55}\) Interview results with Teungku Hafidh, Islamic boarding school scholar in Bireuen, August 21, 2021.
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 say, "At the end of time, a people will appear whose age is young and whose minds are still ignorant. They say good things (but for bad purposes). They also recite the Qur'an, but not past the point of the throat. They leave Din Islam as an arrow goes out of its bow. So if you come across them, fight them. Allah will reward the one who kills them on the Day of Resurrection... (Muslim’s narration no. 1771)". Therefore, let us not only judge someone by their appearance but look at their existence in general.56

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

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

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

understand and counteract the concepts offered by the Salafi sect, which are characterized by 1) disbelief, 2) idolatry, and 3) misdirection. From there, the Islamic boarding school scholars expected a more massive government effort to control the Salafi sect in Aceh. Or, more explicitly, so that the Salafists do not attack the Islamic boarding school scholar carried out in the media and various other platforms, so that the uproar does not spread or even hurt each other.\footnote{Interview with Teungku Safria Andi, Islamic Boarding School Ulama in Binjai City, North Sumatra, July 18, 2021.}

However, for the time being, in response to the proselytization carried out by the Salafi sect, the scholars of the Islamic boarding school do not take an overtly aggressive stance because, specifically, there is no challenge to conduct dialog and discussion raised by Salafi leaders. Regarding the hard stance taken in 'their' view, the Islamic boarding school scholar tried to reject it through appropriate regulations, for example, the case that occurred at the Oman Mosque. The rejection of the tausiah taught by Salafi figures was carried out under the circular letter of the PLT Governor of Aceh at that time; so that the aim is that the legal consequences that arise do not cause further division.\footnote{Interview with Tgk. Jamaluddin, Leader of Pesantren Jangka Bireuen, August 21, 2021.}

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 Ahtussunnah 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.\footnote{Interview with Tgk. Jamaluddin, Leader of Pesantren Jangka Bireuen, August 21, 2021.}

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

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

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\footnote{Interview with Teungku Safria Andi, Islamic Boarding School Ulama in Binjai City, North Sumatra, July 18, 2021.}
\footnote{Interview with Tgk. Jamaluddin, Leader of Pesantren Jangka Bireuen, August 21, 2021.}
\footnote{Interview with Tgk. Jamaluddin, Leader of Pesantren Jangka Bireuen, August 21, 2021}
includes the Salafists, who claim to be *a hāb al-da wah wa al-dīnīyah* (preachers and religious activists).

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

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

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

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64 Interview with Tgk. Jamaluddin, Leader of Pesantren Jangka Bireuen, August 21, 2021.
4. Optimizing Conflict Resolution between Dayah Scholar and Salafi Scholar in Practicing Hadith Fiqh

In principle, the Prophet's hadith serves as an explanation (bayan) of the Qur'an. However, in looking at the various explanations of the prophet and the various provisions contained in a verse, one scholar's interpretation of the bayan differs from another. For example, Imam Abu Hanifah classified the bayan hadith into three, namely: bayan taqirir, bayan tafsir, and bayan tafdid (naskh); Imam Malik divided it into: bayan taqirir, 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'yun, bayan tashri' and bayan naskh.66

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

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

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

66 Nadia, “Perilaku Keagamaan Komunitas Muslim (Pemahaman Hadis Dalam NU Dan Salafi Wahabi Di Indonesia).”
68 Umar Muhammad Noor, “ALIRAN I ḤĀ’ MANHAJ AL-MUTAQADDIMĪN DAN PEMBAHARUAN WACANA KRITIK HADIS MODEN,” Jurnal Hadis 6, no. 12 (2016).
related to other aspects. Understanding the meaning of a hadith well is sometimes relatively not easy. It is first necessary to realize that there is an inseparable link between the text and the meaning. The lafaz is what is said either audibly or in writing, while the meaning is the content of the lafaz and the purpose to be achieved by its utterance or writing. There are two methods of understanding hadith:

1) Textual

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

2) Contextual

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

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

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71 Abdul Karim, Sejarah Pemikiran Dan Peradaban Islam (Jakarta: Book Publisher, n.d.).
found in Hamid Mowlana's concept of Islamic communication, with the concept of anti-coercion *tabligh*.\(^{72}\)

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

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

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

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

\(^{74}\) Zuhaili, *Tafsir Al-Munir: Aqidah, Syari‘ah, Manhaj*. 
as an active reader, a viewer free to control the television *remote*, rather than simply being a passive reader who is only a victim of deception and brainwashing by the media. The dominance of the sender over the receiver has been lost in this approach. The receiver will only receive or access the message according to his/her needs and satisfaction.

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

The verses explain that the sender of the message has no power to shape the recipient of the message. In addition, the *top-down* communication model does not align with the principles of da'wah methods in Islam. The three main da'wah methods, *al-Hikmah, al-Maw'izah 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 *kalimatin sawa* found in Surat AliImran verse 64 also emphasizes discussion and equality and is not a form of *top-down* communication.

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

C. CONCLUSION

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

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

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