

MANHAJ SALAFI AND IT'S CONTROVERSIAL DA'WAH IN YOUTUBE VLOG

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Abstract

This study aims to understand what is meant by Manhaj Salafi and explain why his da'wah behavior is controversial in the current youtube media. The author considers this research important in the midst of the government's efforts to build a safe, comfortable, and peaceful atmosphere among fellow believers. However, the divisions and disputes among the nation's children, will certainly bring bad impacts. That is why the Indonesian Ministry of Religion is currently actively campaigning for religious moderation everywhere in order to reduce the extreme attitudes of the people in religion. With a qualitative approach, the author tries to explore and analyze the data that the author gets from various youtube vlogs. The results of the study indicate that the controversial themes of da'wah are generally issues of khilafiyah which are considered as problems of ushul by the bearers of the Manhaj Salafi. However, the unique thing is that these controversial themes appear more because of the prompting of questions from the audience who follow the lectures of the Manhaj Salafi figures. The lack of wisdom of the Manhaj Salafi da'i in da'wah as well as their mistakes in understanding the nature of da'wah have made this understanding more and more resistant in society. Not only that, even among the supporters of the Manhaj Salafis, there were contradictory attitudes towards each other. An attitude of self-restraint and mutual respect for the opinions of others needs to be built in our society. Don't let us be provoked by media like YouTube which is sometimes used by irresponsible people. The supporters of Manhaj Salafi also need to learn from their predecessors such as the Muhammadiyah organization, then make modifications and adaptations in conveying their da'wah so that their understanding can be well received by the Indonesian people. Basically the presence of this understanding brings many benefits, as well as the invitation (da'wah) of Manhaj Salafi to return to the Qur'an and al-Hadith is good and right, as long as it is carried out with an approach that is in accordance with the culture of our nation. then make modifications and adaptations in conveying their da'wah so that their understanding can be well received by the Indonesian people. Basically the presence of this understanding brings many benefits, as well as the invitation (da'wah) of Manhaj Salafi to return to the Qur'an and al-Hadith is good and right, as long as it is carried out with an approach that is in accordance with the culture of our nation. then make modifications and adaptations in conveying their da'wah so that their understanding can be well received by the Indonesian people. Basically the presence of this understanding brings many benefits, as well as the invitation (da'wah) of Manhaj Salafi to return to the Qur'an and al-Hadith is good and right, as long as it is carried out with an approach that is in accordance with the culture of our nation.

Keywords: Salafi Manhaj, Controversy, Adaptation

A. INTRODUCTION

Indonesia is a nation that is open to all kinds of religions, beliefs, ideologies, and religious understandings. This causes Indonesia to be rich with a variety of cultures. One of the things that shows the openness of our nation to foreign ideologies is the ease with which ideologies come from outside our country which we know as transnational ideologies.

Transnational ideology is a social phenomenon that arises because humans are increasingly connected to each other and economic and social boundaries between countries are increasingly blurred (Ebaugh & Levitt, 2001). It seems that there are two things that make the Indonesian people easy to accept foreign ideologies; the first is because of the open nature of our nation, and the second is because of an increasingly globalized world. These two things have caused Indonesia's connection with transnational ideology to become an unavoidable reality. Our openness to transnational ideologies has brought about close relations between Indonesia and other nations in the world. The relationship sometimes has a positive impact, but it can also have a negative impact; some of which can lead to national disintegration if we are not able to manage them properly.

Among the transnational ideologies that are characterized by Islam (hereinafter referred to as transnational Islamic ideology) include a religious ideology calling itself the Manhaj Salafi from Saudi Arabia which is the topic of discussion in this paper. In addition there are the Muslim Brotherhood from Egypt, Hizb ut-Tahrir from Jordan, the Tablighi Jama'at and Ahmadiyah from India, ISIS from Iraq, and Shiites from Iran. Of course, there are other transnational Islamic ideologies, but because their influence is not too dominant, there is no need for the author to mention their names here.

The Salafi Manhaj is also known as Wahhabism or Salafi ideology, but the followers of the Salafi Manhaj do not like the mention of Wahabi or Salafi understanding. This is because the term Wahhabi is often associated with one of the Khawarij figures who like to disbelieve his political opponents named Abdul Wahhab bin Abdurrahman bin Rustum (d. 211 H.). This man was the main figure of the Khawarij sect which had a deep disdain for both the Sunnis and the Shi'is. While the main character of the Salafi Manhaj is Shaykh Muhammad bin Abdul Wahhabi (Sobari, 2012), a Sunni with the Hambali school of thought whose life span was long after Abdul Wahhab bin Abdurrahman bin Rustum died. According to the advocates of the Salafi Manhaj, the revival of the term Wahabi is said to be the work of certain groups who do not like the teachings of the Salafi Manhaj with the aim of disfiguring their image.

The reason the Salafi Manhaj followers do not like the naming of Salafism is because they do not want to be accused of bringing new ideas or sects into Islam. The literal meaning of Manhaj is not an understanding or school according to them, but a method. So the Salafi Manhaj is the method of the Salafus Salih generation of scholars in practicing Islamic teachings. Therefore, they call their group as part of the Ahlus Sunnah wal Jama'ah school, the same as Nahdlatul Ulama (NU) and Muhammadiyah. But whatever their reasons; Prof. Tihami in his lectures still thinks that in essence they are a religious sect or understanding because they teach a new system of thought that is different from what is understood by the Indonesian Islamic community so far.

Our country's connection with this transnational Islamic ideology is often suspected of having a negative impact. Even Prof. Azyumardi Azra in the Aiconics seminar showed his dislike of all forms of transnational Islamic ideology which seemed radical, ta'asshub (sectarian), and reckless in his preaching. (AICONICS (Adab-International Conference On Information And Cultural Sciences), nd). It is said that the disintegration of the nation and the loosening of the sense of nationalism that we are experiencing today is influenced by the entry of transnational Islamic understanding or ideology, as well as the actions of Islamic organizations with radical views such as HTI and FPI which were recently dissolved by the Indonesian government.

In the author's opinion, the ideology of transnational Islam as a form of globalization may have a bad impact. However, there are many kinds of transnational Islamic ideologies, so we should not generalize by assuming that all transnational Islamic ideologies are bad, because we see the actions of one of them are bad; like ISIS for example. Problems caused by transnational Islamic ideology

must exist, but we believe in the dialectic of thought (thesis, antithesis, and synthesis) which is already well developed in society, especially since the Indonesian people themselves are smart enough, so we don't need to worry too much about this. So before studying it carefully,

In this study, the authors find contradictory phenomena and facts, where on the one hand the Salafi Manhaj made a positive contribution to the field of da'wah, economics, and Islamic education for the Indonesian people, but on the other hand this understanding has brought controversy in society. This positive contribution occurred because Saudi Arabia, as the driving force of this concept, spent a lot of funds and resources (HR) in introducing this concept to the whole world, especially to Indonesia. It should be realized that this understanding would not be possible to develop if there were no educational institutions, da'wah institutions, book publishing, scholarships, financial assistance, and so on. With the inclusion of this Manhaj Salafi understanding, the understanding of the Indonesian people about Islam is getting more complete. Islamic educational institutions ranging from Islamic universities, pesantren, madrasas, and Islamic schools are popping up more and more everywhere. Likewise, the culture of studying and memorizing the Qur'an is expanding and lively. And most importantly of all, awareness of Islam (wa'yul Islam) as well as diversity, grows better in the younger generation of Indonesian Muslims.

The negative side of the presence of this Salafi Manhaj understanding is his statements (not his principles) which invite controversy in the Indonesian Muslim community. At least this can be seen on social media, including YouTube vlogs and books, which contain attacks and recriminations between the proponents of the Manhaj Salafi ideology and the proponents of the Nahdlatul Ulama (Aswaja NU) version of Ahlus Sunnah wal Jama'ah. From this point of view, the presence of Manhaj Salafism in Indonesia brings problems, but on the other hand, more and more people are becoming followers (bearers) of this understanding.

Actually, what is the main problem that these figures and preachers of the Manhaj Salafist often make statements that strongly corner the Aswaja NU adherents; among others, proclaiming the celebration of the Prophet's birthday which has become a tradition of the Indonesian Muslim community for centuries, tawashul, tahlilan, etc. Hopefully, with the answers to these questions, the author can provide considerations and suggestions, both to the bearers of the Manhaj Salafi understanding itself, religious teachers, and the Islamic community in general.

B. METHOD

Research is a series of scientific activities in order to solve problems. Research results are never intended as a direct solution to the problems at hand, because research is only one part of the problem solving effort. The function of research is to find explanations and answers to a problem, as well as provide other alternatives that may be used for problem solving (Sutopo, 2006).

The research method is a scientific way to obtain data with certain purposes and uses. The term scientific method means that research activities are based on scientific characteristics, namely rational, empirical, and systematic. What is meant by rational in research is that research is carried out in ways that make sense. Empirical means that research activities can be observed by the human senses, so that others can observe and understand the methods used. Being systematic means that the process used in the research uses certain steps that are regular in nature.

1. Research Type

This type of research is penqualitative research using the case study method. As for the cases that the author is referring to, the lectures of prominent figures and preachers of the Manhaj Salafi that we can watch in youtube vlogs. This research is also supported by library research including books by Yazid bin Abdul Qadir Jawas, and interviews with Salafi preachers who are also leaders of the quite magnificent Riyadhus Shalihin Islamic boarding school in Pandeglang-Banten. Literature study is research conducted through various literature studies related to the problem under study. The main literature that is the main source of this research is books written by the proponents of Manhaj Salafi thought and various journals written by researchers, both by internal advocates of Manhaj Salafi understanding and outside supporters of Manhaj Salafi understanding.

In addition, news phenomena on Facebook and other social/electronic media are also used as material for writing this paper. This is because what is happening on social media is the most up to date and real thing. However, the drawback is that information from social media tends to be easily manipulated, so care must be taken in accepting it as research data. All of these materials are explored in depth, then described.

2. Data Collection Method

To obtain data, the authors collect all data sources derived from written materials, interviews, and those published by electronic media in the form of YouTube vlogs, books, papers, journals, and news on the internet. The way this research works is, the author reads data sourced from various literatures concerning the history and doctrines of the Manhaj Salafi understanding, both primary and secondary, and finds out what exactly is being questioned by the Manhaj Salafi understanding of the religious practice of the Ahlus sect. Sunnah wal Jama'ah (Aswaja NU). In the next stage, the writer classifies and elaborates the collected opinions to be processed and analyzed, then conclusions are formulated.

There are several ways used in citing literature, including:

a) Direct quotations, namely the contents and opinions in the book are quoted without changing the editorial. b) Indirect quotations (paraphrases), namely opinions in the literature taken by different editors, but the content and content are not different. c) Reviews, the author provides conclusions on the opinions contained in a YouTube literature/vlog by peeling, and commenting to taste.

3. Data Processing and Analysis Methods.

Considering that this research is a case study and literature, the data processing and analysis techniques are carried out using content analysis in a systematic and objective manner. After all the necessary data is collected, then the data is analyzed carefully. The technique used in terms of drawing conclusions is by inductive; where data and information that have been obtained but are still scattered are then collected, organized, and analyzed so that they can provide complete information and can provide a true picture of the object under study. In this technique, researchers process general data and then draw specific conclusions. Its relevance to this research.

C. RESEARCH RESULT

1. About the Salafi Manhaj and his Teaching Principles

According to one of the Manhaj Salafi figures who was successfully interviewed by the author, Ustadz Fakhruddin, Lc. M.Pd. which he studied at the Islamic University of Medina, and is currently leading the Riyadhus Sholihin Islamic Boarding School in Pandeglang, he stated that the Salafi

Manhaj is not actually a religious ideology or sect, but is only a method of practicing Islamic teachings carried out by salaf scholars. What is meant by salaf scholars are scholars who lived in the first 3 periods of the birth of Islam, namely the generation of the Prophet and his companions, the generation of tabi'in, and the generation of tabi'in tabi'in who are of course very careful in practicing Islamic teachings (Athoillah, 2011). Because of the main characteristics that the Prophet tells us to set him as an example. These Salaf scholars were later known as Ahlus Sunnah wal Jama'ah scholars.

Quoting from the journal *Manhaj Salafiyah* written by Muhammaddin, the following are some of the principles of the Manhaj Salafi:

- a. There are three sources of reference in understanding aqidah in the Salafi Manhaj, namely: al-Qur'an, al-Hadith, and ijma' Salafus Salih.
- b. It is obligatory to obey the leaders of the Muslims as long as they do not order them to commit immorality. Otherwise, Muslims should not obey it, but still must obey in other truths.
- c. In the matter of disbelief, Manhaj Salafi argues that it is not permissible to disbelieve in a person or group carelessly. The principle that is held is not to disbelieve in any one of the Muslims unless he commits an act that invalidates aqidah or faith and Islam.
- d. The principle of al-wala' wal bara'. With this principle, every Muslim is obliged to love those who hold fast to the Islamic creed and turn away from those who are hostile to the Islamic creed.
- e. The principle of amar ma'ruf nahyi munkar, namely preaching by ordering the good / right and preventing humans from doing wrong (Muhammaddin, 2013).
- f. All forms of worship rituals must have evidence or must be in accordance with the example of the Prophet.
- g. Dlo'if hadith cannot be used as a basis for performing acts of worship.
- h. It is forbidden to pray by praying to a person who has died and is included in the act of shirk.
- i. Visiting graves by performing rituals of worship that are not in accordance with what the Prophet taught is considered shirk.
- j. Building a building on the grave of a person who is considered a guardian, then excessively (ghuluw) worshiping the sacred guardian is shirk.
- k. Interpretation of the Qur'an (ta'wil) is not allowed.

2. The Birth of the Manhaj Salafism

At a time when Muslims had been left far away by the Prophet, and the pure Islamic teachings of him had changed, many scholars who felt responsible for this matter would certainly try to remind their people, one of whom was Imam Ibn Taymiyyah. At that time he saw that there were several actions carried out by the community such as begging for blessings (tabarruk) and also tawashul (as intermediaries) for people who were considered holy (al-wali Wali) who had died in the grave; which according to him is a form of deviation from the teachings of Islam. This act resembles the shirk that was done in the Jahiliyah era, as well as the shirk committed by the Christians which the Prophet strongly condemned. Such acts of ghuluw (excessive worship) are carried out by followers of the Tashawwuf and Shi'a schools. Regarding this matter, we also know that there are indeed groups within the Sufi and Shi'a sects that deviate. It's not difficult to prove it, look on the youtube channel the events that occurred when Imam Khomeini died and was about to be buried. His body fell from the coffin, because the community wanted to take blessings from the torn shroud that wrapped the body of the "Imam" (<https://youtu.be/KzyT2Og47jA>).

The warnings and teachings of Ibn Taymiyya were not supported by the ruling king at that time, he was even imprisoned by him. Even though he is recognized as a scholar who is highly respected by the Islamic community until now (Washil & Fata, 2017). Another thing that makes him considered controversial is his overly textual view on the interpretation of the Qur'an. He denied ta'wil, as a result he was trapped in mujassimah against the nature of Allah. Mujassimah is to regard Allah as a creature who has a body and He sits on His throne. He also criticized the followers and leaders of Sufism too much, such as Ibn Arabi (the teacher of Ibn Athaillah al-Sakandary). His excessive actions were continued by the Manhaj Salafi figures who currently consider Tasawwuf as a deviant or heretical sect (Jawas, 2020). Between Ibn Taimiyah and Ibn Athaillah himself had lived contemporaries and had dialogues about various things. But even if their views don't match, they both respect each other (Mukhlas, 2012).

Ibn Taimiyah's struggles and thoughts were then continued by one of his radical devotees named Shaykh Muhammad bin Abdul Wahhabi (Aswar, 2016). The two scholars never met, because the distance between the two of them was several centuries apart, but Shaykh Muhammad bin Abdul Wahhab in spreading his monotheistic teachings always relied his ideas on the teachings of Imam Ibn Taimiyah, while his school of jurisprudence he relied on Imam Ahmad bin Hanbal. Their lives are far apart, but the essence of their struggle is the same. That is why between Ibn Taimiyah and Ibn Abdul Wahhab they are often called teachers and students. From what the author has said, it is clear that Shaykh Muhammad bin Abdul Wahhab was a Sunni or Ahlus Sunnah wal Jama'ah. In fact, it may even be said that in fact there were no new ideas offered by him, other than following the struggles of his predecessors. He only struggled to return Muslims to the understanding of the Salafus Salih cleric. When the teachings of Shaykh Muhammad bin Abdul Wahhab began to have many supporters and even the ruler (Amir) in Uyainah, he began to clean (tore down) the buildings in the graves that were used as places of worship. This act was widely criticized by his political opponents as the destruction of historical sites. Out of respect for his father, Shaykh Muhammad bin Abdul Wahhab himself only started his radical movement when his father died.

Shaykh Muhammad bin Abdul Wahhab's struggle was also supported by an Amir named Uthman bin Mu'ammara, and then by Imam Muhammad bin Saud (founder of the kingdom of Saudi Arabia); so that at this time Muhammad bin Abdul Wahhab got a place of honor in the Kingdom of Saudi Arabia. His religious understanding was made official by the Kingdom of Saudi Arabia and spread throughout the world to Indonesia. In the past, his followers were known as al-Muwahhidun (those who unite Allah), but now the followers of his teachings call themselves the bearers of the Salafi Manhaj.

Based on an interview with one of the supporters of the Manhaj Salafi as well as the leader of the Riyadh Shalih Islamic Boarding School in Pandeglang, he stated that Muhammad bin Abdul Wahhab was not a person who establish or teach the Salafi Manhaj understanding. He is only one of the reference figures who have the same position as Ibn Taimiyah, Ibn Qayyim al-Jauziyyah, and Imam Hambali. As for the reference figures Contemporary Salafi Manhaj are more numerous, such as-Shaykh Abdullah bin Baz, Shaykh Albani, Shaykh Utsaimin, etc. Meanwhile, the reference figure for the Indonesian Salafi Manhaj who is widely known through his lectures on the YouTube channel is Yazid Bin Abdul Qadir Jawas, Khalid Basalamah, Riza Basalamah, Firanda Andirja, Subhan Bawazier, Mahrus Ali, Hartono Ahmad Jais, Abdul Hakim Amir Abdat, Riyadh Bajrey, etc.

3. Manhaj Salafi brought to Indonesia

Shaykh Muhammad bin Abdul Wahhab lived in the 18th century to be precise (1701-1793 AD). Then the students from Indonesia began to arrive and study in Mecca such as Shaykh Junaid al-Batawi who died in Mecca in 1840, Shaykh Muhammad Nawawi al-Jawi (born 1815), Shaykh Akhmad Khatib al-Minangkabawi (born 1860), etc. The three students besides studying will later become teachers and Imams at the Grand Mosque. Those who returned to Indonesia also began to develop the teachings of Islam that they learned in Mecca.

Among the students who studied in Makkah and then there were those who taught Islam in the archipelago as he studied in Makkah. They criticized the practice of local customs and culture that were not in accordance with Islamic teachings. Therefore, their teachings were widely opposed, among others, by the Indigenous people in Minangkabau, resulting in the Padri war (1803-1838 AD), in which the Dutch colonizers joined the war on the side of the Indigenous people to take political advantage. (Santi et al., 2016). However, after the Padri and the Indigenous people realized that they were being pitted against the Dutch colonialists, then they united and fought together to fight the Dutch army. Unfortunately the realization came too late, so they had lost a lot of strength, and finally lost the war against the Dutch army. It can be assumed that the santri who later became religious teachers in the archipelago also learned Islam from the students of Shaykh Muhammad bin Abdul Wahhab, so that was the first time the Indonesian people were acquainted with the teachings of Shaykh Muhammad bin Abdul Wahhab.

4. The form of acculturation between Islam and Hindu culture in Indonesia.

In the 19th century, in Arabia at that time there was only one understanding (big sect) that was developing, namely the Ahlus Sunnah wal Jama'ah understanding. The Muslims who studied there were surprised to see the religious practices in Mecca, which turned out to be very different from those carried out in Indonesia. So the question arises, "Why is Islam in Indonesia different from the Islam they see in Saudi Arabia?" "If Saudi Arabia is the center of the development of Islamic teachings, shouldn't Muslims around the world imitate the practice of Islam as it is in Saudi today?" so they thought.

It seems that even though Islamic knowledge has the same source (namely from the Salafus Shalih scholars), the traders and preachers who first brought Islam to the archipelago (people call it Wali Songo) made adaptations or adjustments in the delivery of Islamic teachings in the form of cultural acculturation (not cultural acculturation). cultural syncretism). Without acculturation, of course, it is very difficult for Hindus and Buddhists to accept the teachings of Islam which are very foreign to them. Apart from being foreign, the main points of Islamic teachings are also diametrical with Hindu-Buddhist teachings which understand polytheism, animism, dynamism, and recognize various castes. Whereas in Islam, only the concept of monotheism (monotheism) is known and everyone is equal before God except because of the quality of their piety. The principle held by the da'i at that time was that the most important thing was that the Hindu-Buddhist community first knew and liked the teachings of Islam and wanted to embrace Islam. Things that are less than perfect will be perfected by future generations. They look for similarities, not differences; so that their da'wah can be accepted in the archipelago.

The intersection between Islamic teachings and local culture where the people of the archipelago are also very fond of giving are replaced with various kinds of "thankfulness" and "selamatan" events filled with Islamic prayers, then after that food is distributed. The tradition of eating for the people of Indonesia is the easiest way to gather people. Without a meal, Indonesian people are sometimes

lazy to attend any invitations. After gathering, the preachers can convey a few words of religious advice. Likewise in the puppet response event. Such programs are used effectively by the preachers by gradually inserting Islamic teachings that Hindu-Buddhist communities need to know, so that over time they too are attracted to Islamic teachings. This kind of da'wah wisdom of the Walis has never been recognized and appreciated by the bearers of the Salafi Manhaj. The stories of the guardians were considered by Dr. Firanda Andirja and his friends as a fairy tale whose truth cannot be accounted for. That's because they only believe in the riwayat method and are guided by the hadith in believing in a news. (<https://youtu.be/sDGQPZQFhTo>, <https://youtu.be/MThUt9D3Mvs>, https://youtu.be/3Gyg7aLV_CUA). Even though our researchers are like a UGM archaeologist Musaddad emphasized that the figure of Sunan Muria as a big figure who became part of the Java land trusteeship institution was a fact, not a myth. "This answers that Walisongo is a fact and there is no need to worry about the notion that Walisongo is just a fairy tale. Because I have done a lot of research on graves in Indonesia," he concluded (<https://region.sindonews.com/news/1006125/22/important-research-about-existence-walisongo?showpage=all>).

Respecting and praying for the souls of the deceased in Indonesian society is usually done by means of a grave pilgrimage, tahlilan, tawashul and hadlorot to the guardians and parents. Every time they start a job, the Javanese Muslim community begins with a prayer asking for safety, and when their business is successful, they thank God by holding a thanksgiving ceremony. This kind of culture is not an order of worship in Islam, but merely a culture that is given religious values. Therefore condemning heresy dlolalah in such a culture is not considered appropriate and only creates problems. Notice how the Salafi Manhaj preachers always dispute these matters and consider them an act of heresy (<https://youtu.be/dR2wP0RQKrk>, <https://youtu.be/KV-BMm4YUsw>). Supposedly if there is a deviation in the culture that is not in accordance with what the Prophet taught, then it should be corrected without punishing it with a new law. For example, a meal at the place of a person affected by the catastrophe of death. This is clearly a deviation that needs to be rectified, because what should be done is the neighbor who is still alive to help the family affected by the calamity and comfort him; of them pray for it. So don't heresy the tahlilan, because the tahlilan is a series of prayers that the Prophet made to do in order to entertain the family of the deceased.

Maintaining relationships with creatures in the natural world (both to jinn and humans) is carried out with the salvation ceremony; sometimes slaughtered buffalo or goat which was cooked and served to all present. In the past, the tradition of giving sacrifices in the form of buffalo or goat heads was buried with the belief that it was given as compensation to the spirits/jinns who controlled the area so as not to disturb humans. This kind of thing is done in various segments of activities such as planting rice, sailing to catch fish, building houses, etc. It is not perfect what the Wali Songo did because of the strong Hindu-Buddhist belief. But it is actually a homework for us at this time to perfect it so that it is in accordance with the aqidah and Islamic law,

The problem is because it has been done for hundreds of years, cultures such as tahlilan 1 to 7 days, 40 days, 100 days, 1000 days etc. it seems as if it has been integrated with religion, so that it is considered part of worship or religion itself, even though such an event is still a culture that is given the values of worship or religion. The negative side of the culture that is used as a religious ritual is that it makes people feel afraid to leave the tahlilan ritual when their parents die, while he himself is an incompetent person. Then he forced himself into debt. So the behavior of this kind of society needs to be straightened out with wise and wise da'wah so that the understanding becomes correct. Islam was not revealed to burden its people (Surah Ta Ha (20): 2).

The problem is that we rarely find NU clerics or clerics who provide enlightenment in the community about this tahlilan law. Even though in difficult times like the Covid-19 pandemic, they should have enlightened the community that tahlilan and various various rituals are actually just a culture that can be abandoned if we are unwilling or unable to do it.

Instead of providing enlightenment to the public, the opponents of the Salafi Manhaj feel disturbed by the Salafi Manhaj attacks so as to justify what they have been doing. This can be seen in the book entitled "33 Practices of the Sunnah that are Heretical" by Mukhlas Asy-Syarqani al-Falahi.(Mukhlas, 2012), with an introduction from Prof. Dr. KH. Said Aqil Siradj. Therefore, it is not surprising that there are accusations from the supporters of Manhaj Salafi that NU clerics and clerics take advantage of the ignorance of the community to strengthen the hegemony of the group and take economic benefits in it.

Proponents of Manhaj Salafi argue that if the practice of Islam as practiced by the Aswaja NU community is not returned to pure Islamic teachings, surely people will assume that the Islamic teachings that they are currently practicing are Islamic teachings that are true, pure, and the same as those taught by the Prophet. saw. Therefore, the Salafi Manhaj called on the public to puritanism, namely the purification of Islamic teachings and procedures for worship. Do not let the teachings of Islam develop without a clear basis (dalil) from its source (al-Qur'an and Hadith) and there is no example from the Messenger of Allah.

5. The Purpose of Da'wah Manhaj Salafi

Actually the goal of preaching Manhaj Salafi is very noble. Manhaj Salafis see that the problems of shirk, bid'ah, and superstition are often taken lightly by Muslims today, even though they are acts that can destroy our deeds of worship. Once we commit shirk, then all the good deeds we have done are worthless in the eyes of Allah. Allah says in the Qur'an Surah az-Zumar verse 65 which means: And indeed it has been revealed to you (O Muhammad) and to (Prophets) who were (sent) before you, "If you commit shirk, it will be erased (the reward).) your deeds and surely you are among the losers." (Ministry of Religion, 2007).

It has been proven time and time again in history how the struggle of the Prophets to liberate mankind from the acts of shirk, but these actions are always repeated by humans. Prophet Ibrahim preached to liberate humans from idol worship, to the point that he was burned alive by King Namrud who was in power at that time. However, after his death, mankind returned to making statues that were worshiped and stored in the Kaaba, which Ibrahim and his son, Isma'il, had built. The people of Prophet Musa who had just been released from the cruelty of Pharaoh, then left his Prophet only for 40 days to receive the revelation of the "Ten Commandments", they have become worshipers of the golden statue of a calf made by Samiri. While the people of Prophet Isa after the abandonment of his Prophet, they commit shirk by believing that Jesus is God incarnate as a human, Jesus is the son of God, or Jesus is one of three Gods; for following what Paul said(Hendro, 2020). All of these are false beliefs according to Islamic theology. These Paul model humans also exist in Islam and take the form of highly sacred Sufi teachers, so that even if their opinions are not based on the Qur'an and authentic Hadith, people do not dare to dispute them. Pay attention to what Sheikh Abdul Qadir al-Jailani said about the concept of the creation of the universe originating from Nur (Prophet) Muhammad in his book "Sirrul Asror" based on the hadith narrated by Jabir. This concept goes beyond what God said about Prophet Muhammad where Allah swt. ordered Muhammad to reveal his true nature by saying, "Say, O Muhammad, I am only human like you; but I was given a revelation." So even if what Abdul Qadir said is based on hadith,

Saudi Arabia, which is the center of the first Islamic civilization, feels that it has a responsibility to prevent this kind of deviation from happening again to Muslims (Ali Muhtarom, 2017). They are worried about all kinds of deviations from the Islamic religion such as shirk, bid'ah, and superstition in Indonesia. The author also sees that some of our society still believes in the power of the jinn, kris, ring stones, and the karamah of the spirits of the ancestors, then they ask God for help through the intercession (washilah) of the jinn and the ancestral spirits to fulfill their various needs and desires, with the term very religious people they call "nyare'at". This is a form of influence from Hinduism which believes in the power of the gods. Asking for help from jinn and ancestral spirits in Islam is included in the form of shirk jaliy (blatant shirk), because the Qur'an has strictly prohibited it (Surah al-Jinn verse 6).

In order to avoid being deceived by the jinn, Manhaj Salafi taught that the request should be made to people who are still alive as the Messenger of Allah told Umar to ask for prayer from Uwais al-Qorni as written in the syarah of the book al-Hikam (Muhammad, 2020). Abu Bakr also gave an example of tawashul by asking the uncle of the Prophet named Abbas bin Abdul Muttalib to pray for rain (Jawas, 2020). None of the companions ever asked for anything by going to the grave of the Prophet after he died, even though the Prophet was a more noble person than the Aulia who were often asked for washing by the followers of the teachings of Tasawwuf. That is why the Manhaj Salafi ideology opposes and considers heretical to the teachings of Tasawwuf. (Jawas, 2020).

Why does the Salafi Manhaj strongly prohibit people from praying through the spirits of saints who have died in graves? Because we as ordinary people can't really see, who are we communicating with? It could be that there is a naughty jinn who claims to be and resembles one of the guardians in a transcendent state, for example, then he helps fulfill the needs of those who beg at the grave so that people are more confident and believe in the karamah of the guardian (grave) he visited. Gradually, people's beliefs changed, that they felt their prayers had been answered after he made a pilgrimage to the tomb of a certain guardian. Whereas Allah states in the Qur'anul Karim that no one can provide any benefit and harm except Allah. This is contained in the following 3 verses of the Qur'an:

QS (5) verse 76 which reads;

قُلْ أَتَعْبُدُونَ مِنْ دُونِ اللَّهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَلَا نَفْعًا وَاللَّهُ هُوَ السَّمِيعُ الْعَلِيمُ

(Say (O Muhammad) "Are you going to worship anything other than Allah that can not give you madlorot or benefit?" And Allah is the All-Hearing, All-Knowing)

QS (7) verse 188 which reads;

قُلْ لَا أَمْلِكُ لِنَفْسِي نَفْعًا وَلَا ضَرًّا إِلَّا مَا شَاءَ اللَّهُ وَلَوْ كُنْتُ أَعْلَمُ الْغَيْبِ لَا سْتَكْبَرْتُ مِنَ الْخَيْرِ وَمَا مَسَّنِيَ السُّوءُ إِنْ أَنَا إِلَّا نَذِيرٌ وَبَشِيرٌ لِقَوْمٍ يُؤْمِنُونَ

(Say (O Muhammad)," I am not even able to benefit and harm myself except by Allah's permission. If I had known the unseen, I would have been able to multiply the good and avoid the bad. Indeed, I am only a warner and good tidings for the believers.")

QS (10) verse 49;

قُلْ لَا أَمْلِكُ لِنَفْسِي ضَرًّا وَلَا نَفْعًا إِلَّا مَا شَاءَ اللَّهُ لِكُلِّ أُمَّةٍ أَجَلٌ إِذَا جَاءَ أَجَلُهُمْ فَلَا يَسْتَأْخِرُونَ سَاعَةً وَلَا يَسْتَأْجِرُونَ

(Say (O Muhammad)," I am not even able to benefit and harm myself except by Allah's permission. Each ummah has its own terms. When the stipulation comes, they will not be able to postpone it for a moment, nor can they advance it)

The other 9 verses that are similar are as follows, namely QS (10) verse 106, QS (20) verse 89, QS (21) verse 66, QS (22) verse 12, QS (25) verse 3, QS (25) verse 55, QS (26) verse 73, QS (48) verse 11, and QS (60) verse 3 (Ministry of Religion of the Republic of Indonesia, 2020).

Based on the evidence of the verses above, it is clear that the idols that are worshiped cannot benefit those who worship them, nor can they bring harm to those who refuse to worship them. Even the Prophet himself was not able to bring good or evil for himself (especially for others), except for what Allah has determined for him. What happens to humans is already determined by Allah swt. If the Prophet alone is not able to bring benefits/goodness/profits for himself except what has been determined by Allah, then what is the use of asking the Walis who are lower in rank than the Prophet. That is why the excuse of polytheists who make statues (holy people) as washilah, cannot be accepted in the Islamic creed. Regardless of their reasons, the Prophet Muhammad still destroyed all the statues in the Kaaba during the Fathu of Makkah (the conquest of Mecca), even though the statues were statues of holy people or historical sites (such as the Sphinx in Egypt). in human eyes today.

When Shaykh Muhammad bin Abdul Wahhab destroyed the building that was built on the grave of someone who was considered by the Wali as a place of worship, it also happened because there were examples as well as sayings from the Prophet Muhammad. as the following history. Narrated in Sahih Bukhari, from A'isha ra. that Umm Salamah ra. told the Messenger of Allah. about churches with human images in them that he had seen in the land of Habashah (Ethiopia). So he saw. said, "They, when a pious person or a pious servant dies, they build on his grave a place of worship and fill the place with paintings of holy people. They are the worst creatures in the sight of Allah." While in Ighatsatul Lahfan (1/348) takhrij Shaykh Albani, (Jawas, 2018).

A very clear indication of other acts of shirk is the use of media in the form of frankincense, flowers, and perfume to invite them (ancestral spirits or jinn) when the smart people (wisdom experts) carry out their rituals. In fact, if it is true that the goal is to approach and pray to Allah, then Allah does not really need all kinds of media that are fabricated.

Ibn Taimiyyah (died 728 H) in Jawas said, "There is no doubt that prayer and dhikr are among the most important acts of worship. Worship must be based on an ittiba' attitude (i.e. imitating and following) to the Prophet consistently and consistently, not following one's lust and not making it up. Creating a new way of worship that does not have an example (from the Prophet) is an act of heresy" (Jawas, 2018).

There are many types of shirk in Indonesia and they are mixed with various kinds of religious practices such as fasting, wirid, and certain prayers, so that it seems unclear to ordinary people, between true and pure faith, and deviant faith and mixed with heresy. . It is these kinds of things that Shaykh Muhammad bin Abdul Wahhab wants to eradicate in his book Kitabut Tawhid, which was directed by Yazid bin Abdul Qadir Jawas. People who believe in his teachings form a group that calls themselves "Al-Muwahhidun" (Those who unite Allah). Apart from the Kitabut Tauhid that he wrote, his other books and rasa'il (correspondence) are Kasyfu as-Syubhat and Al-Ushulu ats-Tsalatsah. His books seem to be all about matters of faith.

6. The Salafi Manhaj according to the Views of the Leaders

According to Newton, in recent years, there has been a significant change in the pattern of organizational movements that carry the ideology of transnational Islam. Realizing that the ideas they promote have a distance from the Indonesian people, the movement is now trying to find a local context. This opinion was conveyed by Jordan Newton (a researcher at the Australian Indonesia Partnership for Justice (AIJP)) in the Aiconics forum at UIN Sunan Kalijaga, Yogyakarta, Tuesday, October 21, 2020. (Newton, 2020).

The author concludes that what Newton meant by "Seeking Local Context" is the adaptive ability of an organization or understanding to adapt to the environment that it wants to infect. However, the author also wants to add from the author's personal opinion that adaptation can occur not only for those who infect, but also for people who are infected by the concept. It is proven that not all students who study in Islamic boarding schools with radical leaders will become radical students (Tan, 2012).

What Newton said is an optimistic view, that in accordance with the sunnatullah rules, in the end Manhaj Salafi will adapt his da'wah to the conditions of the local community. If not, then he will accept the consequences as happened to the Ahmadiyya community whose lives do not feel safe because their houses of worship are always being destroyed by local people who regard this understanding as a deviant (deviant) understanding.

Unlike Newton, Azra sees more of the negative side of transnational Islamic ideology, especially the Salafi Manhaj. Expression of dislike Prof. Azra in the forum The 2nd Aiconics seminar, Tuesday 21 October 2020 held at UIN Sunan Kalijaga Yogyakarta against one of the transnational Islamic ideologies. This is quite representative of many groups in Indonesia whose views are skewed towards the existence of this Salafi ideology. This Indonesian Muslim scholar said that Indonesian Muslims had always taken the middle path from the start. The majority do not sympathize with rigid literal theology, but on the other hand cannot accept liberal theology. That's why the academician of UIN Syarif Hidayatullah Jakarta continued, the Syafi'i school is the most popular school compared to other schools in Indonesia. The form of the attitude of choosing the middle way, continued Azra, was also seen from the rising prestige of wasathiyah Islam or moderate Islam. This moderation was increasingly seen at the beginning of the 20th century with the relatively good development of Islamic organizations such as Muhammadiyah, Nahdlatul Ulama (NU), and a number of other Islamic organizations.

From his presentation, we can see that Azra suggested that the Indonesian people should focus on Mainstream Islam, which has existed since the 17th century. Mainstream Islam promoted by NU and Muhammadiyah according to Prof. Azra has been proven in history, capable and in accordance with the culture of the Indonesian nation which always prioritizes the practice of Islamic wasathiyah. "Wasathiyah is a form of modern understanding of Islam," said Azra.

According to Prof. Ranuwijaya's debt in the subject of Multidisciplinary Islamic Studies, which the author had attended, said, "Islam has actually taught wasathiyah attitude itself, so wasathiyah is an understanding of Muslims worldwide, not only Muslims in the archipelago".

Despite confirming Newton's explanation of strengthening and changing the strategy of transnational Islam, Azra tends to believe that Islam wasathiyah in Indonesia is too strong to be overthrown.

D. RESULT AND DISCUSSION

1. Da'wah Manhaj Salafi who are less wise

Judging from the interests of Islamic da'wah in the modern era, the author strongly agrees that Islam is currently taught in its pure form without having to offend other groups different from us on charges of heresy and heresy on cases that are still debatable (khilafiyah). . Currently, socially, the trend of world society is more towards things that are practical and economical. We can feel it in urban communities if we invite people for tahlilan, only a few people come. Everyone is busy with their own work and life problems. If Islam is presented today in the form of orthodox and strict Islam, of course non-Muslims will not be interested in the teachings of Islam, because what they see is its rigidity; not the essence of his teaching. Islamic teachings must be displayed in a simple, elegant, but able to answer the challenges of the times. Da'wah like that is displayed by Dr. Zakir Naik in every lecture. There was not a single question asked by the audience that Dr. Zakir through the Koran, logic, and modern science. Imagine if non-Muslims saw ridiculous debates between Manhaj Salafi and Ahlus Sunnah wal Jama'ah NU supporters about tahlil, pilgrimage to graves, muludan, and other small things; of course this does not give a positive value to Islamic da'wah and only causes divisions among Muslims themselves; therefore this kind of condition must be ended immediately. There was not a single question asked by the audience that Dr. Zakir through the Koran, logic, and modern science. Imagine if non-Muslims saw a ridiculous debate between the Manhaj Salafis and the Ahlus Sunnah wal Jama'ah NU advocates about tahlil, pilgrimage to the grave, muludan, and other small things; of course this does not give a positive value to Islamic da'wah and only causes divisions among Muslims themselves; therefore this kind of condition must be ended immediately. There was not a single question asked by the audience that Dr. Zakir through the Koran, logic, and modern science. Imagine if non-Muslims saw a ridiculous debate between the Manhaj Salafis and the Ahlus Sunnah wal Jama'ah NU advocates about tahlil, pilgrimage to the grave, muludan, and other small things; of course this does not give a positive value to Islamic da'wah and only causes divisions among Muslims themselves; therefore this kind of condition must be ended immediately. of course this does not give a positive value to Islamic da'wah and only causes divisions among Muslims themselves; therefore this kind of condition must be ended immediately. of course this does not give a positive value to Islamic da'wah and only causes divisions among Muslims themselves; therefore this kind of condition must be ended immediately.

According to the author, issues of religious practice such as tahlil, muludan, pilgrimage, etc., such themes do not need to be raised in lectures, let alone contradicted again. Because all of that is purely cultural value of worship; not a form of worship itself. And until now, if tahlil is considered worship, it turns out that no scholar has ever made it mandatory. Because the law of worship in the rules of ushul fiqh is forbidden unless there is an order. Tahlil, muludan, pilgrimage, marhabanan, maca syeh, are forms of expression of people's feelings towards their religion. Of course, such events will always exist in each nation with their own different creativity. Such events are not religious practices but religious practices. Religious practice (mahdloh worship) is practice that has been determined by the procedures, conditions, and pillars by the Shari'ah, while religious practice is all forms of creativity that are religious in nature because of the love and appreciation of the people for their religion. Christians, for example, express their love and appreciation for their religion by singing church hymns. We cannot call them worshiping, because singing the church hymn was not taught by their Prophet. But if a pastor forbids people from singing church hymns on the grounds that they were not taught by Jesus, of course that would be a stupid and strange act. The same thing happened when there were scholars forbidding tahlilan, visiting graves, and muludan. While religious practice is all forms of creativity that are religious in nature because of the love and appreciation of the people for their religion. Christians, for example, express their love and appreciation for their

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2. The Mistakes of the Salafi Manhaj on the Teachings of the Salaf Scholars

Another mistake of the Salafi Manhaj is to think that the Salaf scholars in practicing Islamic teachings only adhere to the Qur'an and al-Hadith only. They conclude that anything that is not in the Qur'an and al-Hadith cannot be done, and if it is done, it is bid'ah. According to Buya Yahya, in his lecture on Banten TV, he said that declaring tahlilan a bid'ah is an exaggeration, because not all religious practices must have an example from the Prophet. Unlike the case with the practice of religion in the form of worship of mahdloh such as prayer, zakat, fasting, and hajj; all of that must have a basis and example from the Prophet as he said, "Shallu kama ra'aitumuni ushalli (pray you as I pray)."

A similar opinion was also expressed by Sheikh Ali Jaber in a youtube channel which explained that the Tahajjud prayer may be performed after the Isha prayer (no need to sleep first) and the number does not have to be 11 raka'at. Of course, this is a new interpretation based on the knowledge he has, and this kind of opinion facilitates many Muslim affairs. However, if we only rely on the presence or absence of arguments, then even if the arguments are in the millions, they will never be able to answer/punish new cases that will come later.

Umar ra. once ordered Muslims to pray Tarawih in congregation at the mosque for 23 cycles. If this is considered heresy, why is his commandment still being carried out today even by Salafi adherents, both in Mecca and Medina. Umar also had an argument with Abu Bakr as-Siddiq about collecting the Qur'an so that it would not be scattered. Abu Bakr initially opposed this idea because he considered it heresy. Abu Bakr said, "Why do we do something that the Prophet did not do?" Umar replied briefly, "By Allah, all this is for good." What Umar did was used as the basis by the scholars that we may do something that the Prophet did not or has not done as long as it does not conflict with the legal principles and Islamic values.

The thoughts of the Salafi Manhaj bearers who want to return religious practices back to their original form (puritanism) as they learned in Mecca and Medina, according to the author, are okay and indeed have positive values. However, imposing the opinion that puritanism is the most correct way of practicing Islam, I don't think that kind of thinking will be easily accepted. Why? Because the

culture and religious practices that have developed well so far are not entirely wrong, even most of them have a strong theological basis and arguments, both aqli and naqli arguments.

Called not entirely wrong because the practice of religion that does not change the core or damage the core teachings of Islam itself. What has changed is the Hindu-Buddhist culture which is filled with Islamic values. It's like a beer can that was filled with liquor, then replaced with zam-zam water. Is the water in the beer can still haram? Therefore, it is not correct to consider the religious traditions developed by the Walis and propagators of Islam in the archipelago to be an act of heresy *dlolalah*. Even the Prophet took the Tawaf tradition that was usually done by the Meccan kuffar, then made it one of the pillars of the Hajj after it was transformed no longer naked, but with clothes that were not sewn. Naked and unstitched clothes share a philosophical similarity,

The definition of *bid'ah dlolalah* should be intended for *aqidah*, worship and traditions that have been standardized, and then replaced in a way that was not exemplified by the Prophet. That is the heresy that is currently being carried out by the teachings of *Kejawen Islam* that the author has studied. *Tawhid* was replaced with *Tri Purusa*, prayers were changed to 3 times only, and the meaning of *Kaaba* was replaced with *Qalbu* (*qalbul mu'min baitullah*), so that Muslims no longer needed to perform the pilgrimage. As for *tahlil*, pilgrimage to graves, *muludan*, and the like are cultural traditions that can be abandoned at any time, and do not change the teachings of Islam in the slightest. Besides that, the religious traditions developed by the *Walis* do not deviate from the principles of *aqidah*, *sharia law* (*fiqh*), and Islamic values, so there is no need to be heretical, heretical, and misled.

According to the author, actually what Muhammad bin Abdul Wahhab did even though his movement was very radical, but his movement was limited to issues of *aqidah* based on clear arguments and examples from the Prophet. The Prophet himself when eradicating polytheism also did so in a radical way. However, the subsequent development of this understanding was expanded in context by his successors (who called themselves *Manhaj Salafis*), so that they touched on the issue of *mu'amalah* and the problem of *khilafiyah* without considering the benefits for the people, so that the existence of this *Manhaj Salafi* understanding was considered disturbing and caused controversy in the Indonesian Muslim community.

All Islamic understandings that exist in Indonesia have the same estuary, namely relying on the teachings of the *Ahlu Sunnah wal Jama'ah* scholars, including the four Imams of the *Madzhab*. Therefore, according to the author, it is not good for fellow adherents of *Ahlu Sunnah* to have disagreements in the branch of *fiqh* (*furu'*) to cause division. According to the writer's opinion, the matters of *fiqh* have their respective schools of thought and we just have to leave it to them. If we don't agree with the results of the *ijtihad* of the Imam *Madzhab* that we follow, we can move (*intiqal*) to the results of the *ijtihad* of the Imams of the other *Ahlu Sunnah Madhhabs*, and that is not at all reprehensible.

The following is an example of a case that *Manhaj Salafi* is often accused of, namely the case of heresy committed by adherents of the *Aswaja NU* ideology. They consider all heresy as *dlolalah* (deviant) by relying on a hadith of the Prophet which they understand literally, namely "... wa iyyakum wa muhdatsatil age, fa inna kulla muhdatsatin bid'atun, wa kullu bid'atin dlolalah" which means Be careful with things that are fabricated, then verily all things that are fabricated are *bid'ah*, and all innovations are slandered. According to the scholars of *Ahlu Sunnah*, this hadith needs interpretation, because if it is not interpreted, it will be difficult for us to practice this hadith, and there will also be contradictions with other hadiths. Is the *muhdatsatin* general in nature, both religious and world affairs, or is it just a matter of religion. Even if it means religious matters, Didn't Umar ever

commit heresy, namely ordering the Tarawih prayer in congregation for 23 cycles in the mosque before the Isha prayer, which the Prophet never did. Isn't Umar also a Salaf whose words and actions must be imitated according to the Salafi Manhaj?

More firmly there is an atsar friend where Umar bin Khattab was once asked about the congregational Tarawih prayer which was ordered by him during his caliphate and he answered by saying, "Ahsanul-bid'ati hadzihi" which means "the best bid'ah is what we do. this". Thus we understand that not all innovations should be punished by dlolalah, as was the bid'ah practiced by Umar's friend ra. regarding his order to perform the Tarawih prayer in congregation in the mosque after the Isha prayer. So the scholars of Ahlus Sunnah divide bid'ah into two, there is a hasanah heresy and there is also a dlolalah bid'ah.

Determining which bid'ah is hasanah is not merely because the act is considered rationally good, but must go through studies and certain conditions that have been carefully considered by the scholars, so that the affairs of the worship of the Muslims will not develop without control. Proponents of the Manhaj Salafi need not worry about the occurrence of many new heretical cases, because the Ahlus Sunnah scholars have prepared a mechanism to prevent this from happening, namely the existence of a Tarjih Council (in Muhammadiyah organization) or Majlis Fatwa (at MUI) to determine the legal position of the various disputed cases.

According to the author of the opinion of Manhaj Salafi which states that the Salafi method is only based on the Qur'an and Sahih Hadith, it is very wrong, because Salaf scholars are people who lay the foundations of Islamic scholarship such as fiqh and ushul fiqh, interpretation and the science of interpretation, hadith and mushalah hadith, nahwu sharaf, balaghah, mantiq, sirah, tasyri 'date, tashawwuf (akhlaq) and philosophy. All of these are the sciences used in ijthad to process the Qur'an and al-Hadith so that they can be understood by the general public. Without being processed using these tools, it will be difficult for us to apply the commands and prohibitions contained in the Qur'an and Hadith. The prayer command, for example, will be difficult to carry out if we do not know the time limits, the procedures, the pillars, which invalidate it. obligatory and sunnah to do, etc. So understanding Islam is not enough to know the translation of the Qur'an and al-Hadith alone. Rejecting the science of tools, makes ourselves shallow in understanding Islam. Creating a new understanding without a strong and correct academic backing can lead to a wrong conclusion.

There is a contradiction between the principles of the Salafi Manhaj understanding and the words of the ulama who are considered the reference figures of the Salafi Manhaj itself. The Salafi Manhaj does not allow the use of dlo'if hadith in worship. However, Shaykh Albani's opinion contradicts what Shaykh Muhammad bin Abdul Wahhab himself did who used dlo'if hadith to strengthen his opinion on the issue of aqidah. Whereas the issue of aqidah should be stricter than the issue of worship in choosing hadith. One of the imams of the Grand Mosque named Shaykh Suda'is did not always use the most authentic opinion. This can be seen when he became the imam of Friday prayers at Istiqlal, he recited the basmalah in reading the letter al-Fatihah. Even though using the dlo'if hadith (exploiting basmalah) before reading al-Fatihah in prayer is not justified according to Ustadz Badrussalam (Indonesian Manhaj Salafi figure) in his da'wah on a youtube channel (<https://youtu.be/pISIRiHCZM>). What did Shaykh Suda'is do as a tribute to the Indonesian people, the majority of whom adhere to the Shafi'i school of thought.

Accusations of Salafism against other people having deviated, are not necessarily true academically and theologically, but with these accusations it will certainly lead to disputes which are highly condemned in Islamic teachings as we can read in (QS: 30 ar-Rum 32) which reads: reads:

مِنَ الَّذِينَ فَرَّقُوا دِينَهُمْ وَكَانُوا شِبَعًا كُلُّ حِرْبٍ بِمَا لَدَيْهِمْ فَرِحُونَ

(Those who divide their religion and they are divided into several groups. Each group feels proud of what is in their group)

Likewise, there is a warning from Allah that we find in (QS: 3 Ali Imran 103) which reads:

وَاعْتَصِمُوا بِحَبْلِ اللَّهِ جَمِيعًا وَلَا تَفَرَّقُوا وَاذْكُرُوا نِعْمَتَ اللَّهِ عَلَيْكُمْ إِذْ كُنْتُمْ أَعْدَاءً فَأَلَّفَ بَيْنَ فُلُوكُمْ قَاصِبًا ثُمَّ بَدَأَ بِإِعْتِصَامِكُمْ فَتَلَاوَدْتُمْ وَأَنتُمْ فِيهَا كَافِرُونَ
وَكُنْتُمْ عَلَى شَفَا حُفْرَةٍ مِنَ النَّارِ فَأَنْقَذَكُمْ مِنْهَا كَذَلِكَ يُبَيِّنُ اللَّهُ لَكُمْ آيَاتِهِ لَعَلَّكُمْ تَهْتَدُونَ

(And hold fast to all of you with the rope (religion) of Allah, and do not separate yourself. And remember the favors of Allah which were given to you when you were enemies; then Allah softened your hearts, and you were blessed with blessings. He became brothers. And you were on the edge of the abyss of hell then He saved you from it. Thus Allah explains to you His verses so that you may be guided)

The supporters of Manhaj Salafi need to learn from the Muhammadiyah organization, because a similar conflict has occurred between the followers of the Muhammadiyah organization and the followers of NU. The feud between Manhaj Salafi and followers of Ahlus Sunnah wal Jama'ah NU is currently an old pattern that repeats itself. What we should suspect is that there are elements playing in the murky water by bringing up controversial themes in the YouTube vlog, even though the vlog will be watched by many people, to give the impression of a strong conflict between groups among the Muslims.

E. CONCLUSION

From the results of the study, the authors conclude that the causes of the controversy are:

1. Even though the Salafi Manhaj claims to use the method of the Salaf Ulama, in reality they use methods and interpretations that are not commonly used by the Ahlus Sunnah wal Jama'ah scholars themselves.
2. There is an error in the determination of the law, what should be considered an act of mu'amalah or culture is instead seen as an act of worship. However, the legal consequences of that perspective will be different.
3. The Salafi Manhaj bearers are too rigid and textual in interpreting the verses of the Qur'an and the Hadith of the Prophet, without being accompanied by other sciences.
4. The behavior of the preachers of the Manhaj Salafis needs to be adapted to the Indonesian culture which is full of politeness.
5. The invitation to return to the Qur'an and as-Sunnah (fa rudduhu ilallahi wa Rasulihi) is a good da'wah, but technically it must be delivered in a good way too.
6. The author considers that the Salafi Manhaj does not carry teachings that invalidate the aqidah, do not add or reduce the Shari'a, and do not teach despicable morals; therefore it is not a deviant (perverted) understanding. However, if the da'wah is not addressed, it will bring controversy that is not profitable for the Muslims themselves.

Hopefully, the results of this research will be useful for those who need it. Wa billahit taufiq wal hidayah, wassalamu 'alaikum warahmatullahi wa barakatuh.

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