

Research Article

Puritanism Islam in Indonesia

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Abstract.

Salafism is a transnational Islamic movement that has spread worldwide, including in Indonesia. Etymologically, the term "salaf" refers to the past or what occurred in previous times (Ma'luf 1986: 346). In addition to "salaf," the words "salafiah" and "salafi" (plural: "salafiyun") are widely used by scholars. "Salafiah" refers to the teachings of the pious ancestors ("salaf al saleh"), while "salafi" refers to the followers of these teachings (al-Thalibi 2006: 8). Currently, Salafism has evolved into an Islamic school of thought that regards true Islam as being attained only through imitating the interpretations and practices of the pious predecessors (salaf al salih) (al Bouty 1998: 9). The salaf al salih is considered an exemplary model of Islam. The spread of Salafism with the aim of purifying Islamic teachings and practices is referred to as the Salafi movement. Some scholars argue that Wahhabism in Saudi Arabia is another name for Salafism, as it can be traced genealogically from the salaf al salih—Ibn Taymiyya—Muhammad ibn Abd al Wahhab—and some prominent scholars from Saudi Arabia and Yemen. This research will focus on various aspects of Salafism, including its spread, da'wah strategies, and how its beliefs are presented in a manner that is appealing and accepted by people. The study follows an interpretive paradigm and utilizes the phenomenological approach to address the research problem. The data for this study will be collected from key figures and members of the Salafi movement in Wakatobi, as well as from local clerics, government officials, and relevant documents related to the research problem. There are at least three methods for collecting the data that we use in this study.

Keywords: Puritanism, Islam, spread, movement, Salafiyah

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1. Introduction

Discussions about Salafism actually lacked interest to talk about, both at the beginning of its emergence in the classical period or in the early modern era. Meijer emphasized that only a few scholars have studied and researched Salafism, compared to studies on fundamentalism, a new topic that has become a topic of research and attention since the assassination of Anwar Sadat (Egypt) in 1981.¹ The Salafi movement has become an interesting and bombastic study, especially after the collapse of the World Trade Center (WTC), September 11, 2001.² This movement is identified with radicalism because its religious understanding has similarities with other Islamic movements, as well as having the same source). Bernard Haykel mentions that the term “*salafi*”, and other things associated with it, is still not well defined and is often misunderstood. Various literature on this movement, and in Islamic studies more generally. “Salafism” is constructed as a religious group referring to the traditions of the pious predecessors (companions and *tabi-in*) of the first three generations of Muslims. Therefore, salafism is a religious view that wants to revive the religious practices of the first three generations of Islam which are collectively known as *as-salafus shalihin* (Anwar: 2008). As a social and cultural reality, the Salafi movement is in fact not single or monolithic, but represents a diverse community. However, all or generally Salafis use a “puritanical” approach to religion with the aim of avoiding religious innovation by strictly imitating the Prophet Muhammad’s model^[1].

The term “**puritanism**” in the socio-cultural construction of Islamic religion in Indonesia is realized in the “purification movement”. That is a movement that aims to return followers of Islam to “pure” teachings. Purity referred to as previously stated refers to or patronizes the religious pattern of the early generations (*as-salafush shalihin*). It must be admitted that this doctrinal framework on the perfection of Islam is faced with a very complex historical reality and development. Sociological demands and cycles of crisis make Muslims leave or at least are considered to be away from the doctrinal framework of Islamic perfection^[2]. This process of moving away from the doctrinal and normative ideals of Islam appears not only in ideas and actions that are clearly inconsistent with Islamic principles, but also through certain additions to Islamic teachings. These additions are known as *bid’ah*. What is seen as not an authentic part of the Qur’an and Sunnah. Therefore, the search for Islamic purity involves the jargon of “returning to the Quran and the Sunnah of the Prophet”, which is the most authentic source of Islamic teachings. Especially in the field of hadith, which turns out to be also mixed with fake hadiths, the search for Islamic purity implies “reviving the sunnah (*ihya’*”

alsunnah). All of these principles in turn became the basis for the search for Islamic purity which gave rise to ideas and movements known as renewal which mythologically and practically emphasized the purification of Islam[3]

The idea of pure Islam is historically associated with the expression and actualization of Islam at the time of the Prophet Muhammad himself and his companions who are also often called the people or the *salaf*. In the view of pure Islam, life at the time of the Prophet, in Medina in particular, and later followed by his companions is the purest form of Islam[4], which has not been mixed with the intervention of *ijtihad* and sociological influences. This is the most ideal actualization of Islam that must be realized in the future, including in modern and contemporary times. This idea then gave rise to an understanding commonly called salafism or puritanism[5].

Islamic history recognizes historical movements that emerged in the context of religious purification. The first was the Hanbali movement which was pioneered by Abu Muhammad al-Barbahari. In other words, he is seen as the pioneer of the first puritan movement in Islamic history[6]. The situation of Islamic society at that time was marked by several deviations. *First*, the deviation of *aqidah* has hit Muslims because of the influence of Greek philosophy which later emerged in Islamic society in the form of *Kalam* and *Philosophy*. This kind of deviation was carried out by the *Mu'tazilah* and *Ash'ariyah* sects. *Second*, heresy and superstition also proliferate among Muslims, resulting in ritual ceremonies that are not based on the teachings of Allah and the Prophet. Such deviations are carried out by the Shia. Al-Barbahari and his Hanbal movement in the early 10th century called for resistance to this deviation by returning to the creed of the *Salaf*. A second purification movement also emerged among the Hanbali community, namely the movement of Ibn Taymiyyah in Damascus in the 14th century. Ibn Taymiyyah viewed Islam as being polluted by *Sufism* and *tarekat* which were not at all oriented to the *Sunnah* of the Prophet. *T arekat* in question presents the concepts of *guardian*, *wasilah*, and *karamah* which contain elements of superstition and *shirk*. Ibn Taymiyyah tried to eliminate it all by calling for "back to monotheism".

1.1. Islamic Puritanism Movement in Indonesia

Next, from the purification movement is the movement of Muhammad ibn 'Abd al-Wahhab in the early 19th century. This was also a movement that grew among the Hanbali madhhabs in Arabia. The beliefs of Muslims have been colored by *shirk*, *bid'ah*, and superstition so that they are far from the true teachings of Islam. Ibn 'Abd al-Wahhab wanted to erase it all. He was heavily influenced by Ibn Taymiyyah, and his movement

gave great resonance because of the political support of the Saudi dynasty. In its action, the puritanism movement campaigns for the color of Islam that has not been contaminated with traditions or values originating from outside Islam. Puritanism as a movement to restore the purity of Islam away from the traditions of heresy, superstition and superstition was first pioneered by Muhammad Ibn Abdul Wahab, in Nejd. The Wahhabi movement which is associated with the religious practice of Muhammad bin Abd Al-Wahhab has a puritan-conservative character and religious orientation and tends to be strict in eradicating so-called religious practices, namely *shirk*, *superstition*, *bid'ah*, and *superstition*.

The teachings or Islamic perspective of Muhammad Ibn Abdul Wahab in its development came into contact with a number of generations of the archipelago who performed the pilgrimage to Mecca at that time, so that they were able to ignite sympathy or unite with a number of Indonesian Muslims. The existence of a number of people from the archipelago who interacted with the thoughts of Muhammad bin Abdul Wahab when performing the pilgrimage in Mecca made this movement find its channel to flow to the archipelago. Through these pilgrims, this movement then develops or crosses the ocean so that it can then come into contact with the people of the archipelago. Historically, Islamic puritanism in the archipelago originated or was brought into Indonesian territory by three young Padri who had just returned from the holy land, after performing the pilgrimage. They were Haji Poor, Haji Sumanik, and Haji Piobang in 1803 AD. They then formed a group known as the *Harimau nan salapan group* or the young Padri, they opposed the practice of the religious life of the Minangkabau community, which had been influenced by elements of *superstition*, *heresy*, and *kufarat*[7]

The arrival/return of these three Hajis, who later allied themselves with Tuanku Nan Ranceh and Tuanku Imam Bonjol, carried out a movement for the purity of Islamic teachings. Because their activities were considered quite dangerous to the existence of the elderly or the Padri tradition, the elders asked the Dutch for help. In 1821-1937M there was a Padri war. The Padri War was a war that took place in the Minangkabau and surrounding areas, especially in the Pagaruyung kingdom from 1803 to 1838. This war was originally a war that originated from religious issues before turning into a war against the invaders. The term Padri comes from the word Pidari or Padre, which means scholars who always dress in white. Followers of the Padri movement usually wear white robes. While the traditional wear black clothes. The purpose of the Padri movement is to improve the Minangkabau people and restore them to conform to pure Islamic teachings based on the Qur'an and Hadith. This movement received a good reception among the ulama, but was opposed by the tradition (Asroruddin and M Amin:

2020). In the historical context as stated, then and thereafter many academics stated that the genealogy of the "puritanism" movement in the country was marked or started by the Padri movement in West Sumatra or more specifically in Minangkabau.

According to Andi Faisal Bakti, the history of salafi seeds has emerged in Indonesia since the reform movement in Minangkabau, which was pioneered by Haji Rasul, Sheikh Tahir Jalaluddin, Sheikh Muhammad Jamil Jambek, and Haji Abdullah Ahmad. They are ideologically the same as those who appeared recently in the country. Some of their main thoughts are: (1) The door of *ijtihad* is never closed (2) Muslims are required to restore the glory days of Muslims. (3) Muslims must be the basis for social change.

Many of the associations of the early puritanism movement with the Padri. Haedar Nashir argues that in the context of Indonesian history, the portrait of the Islamic purification movement, among others, is reflected or can be seen in its form in the priestly movement in Minangkabau, West Sumatra. Minangkabau is one of the areas that initiated the renewal of Islam in Indonesia. The central figure who became the center of the conversation was a *tokon* with the title *Tuanku Imam Bonjol*. The legendary movement as a mount in carrying out Islamic renewal is often called the Padri Movement or the Padri movement. With this movement *Tuanku Imam Bonjol* struggled to uphold Islamic law which at that time had been tainted by acts that deviated from Islamic teachings[8]

The Padri movement itself originated from a movement to fight for religious values or Islamic purification which has been violated by most of the Minangkabau community, which is dominated by indigenous people. Such violations include drinking liquor, gambling, fighting chickens and others. However, in its journey the Padri movement did not only fight for religious matters but also against Dutch colonialism which wanted to dominate the Minangkabau region through its famous political term, namely *Devide at Impera* or the politics of fighting sheep. Islam, the tradition of wandering, and trading business, are the three elements that form the integrity of Minangkabau identity. Without Islam, Minangkabau would no longer be Minangkabau. Islam, wandering, then trading, have completely formed the typical Minangkabau "color". The series of these three elements that make up the Minang image gives the basic assumption that religion shapes, at least contributes, to behavior [9]

At the end of the 18th century, the dichotomy situation in society, among others, was the increasing trend towards tradition, such as gambling, cockfighting, drinking and tradition. This custom even got the support of the king class, nobles, and princes. Thus, tradition has left *syara'*, so there is concern for the *ulama*. In Minangkabau the style of Islam became a source of serious conflict in the early nineteenth century and became

the basis of debate in the twentieth century, the debate about the nature of Islam also involved a redefinition of tradition (Tuanku Koto Tuo, a highly respected scholar, began to lay the foundation for the purification of Islam by inviting people back to the teachings of the Qur'an and Sunnah. But his peaceful approach was unacceptable to his more radical disciple Tuanku Nan Rentjeh, a man of great influence and many disciples in the Agam region. Tuanku Tambusai and others in the context of the religious renewal (puritanism) movement as well as the people's movement in the Minang land do have a puritanical character.

Specifically related to the purification of Islam with a Wahhabi or Wahhabi pattern that accompanies the Padri movement and its leaders, it is part of the chain of Islamic history in the 18th and 19th centuries. At that time the Islamic reform movement from the Middle East was pioneered by Ibn Taimiyyah, Muhammadbin Abdul Wahhab, Jamaluddin Al-Afghani, Muhammad Abduh, Muhammad Rasyid Rida, and others extended to Islamic countries or Muslim populations. Coupled with sociological conditions that are domestic in nature, such as conflicts with traditional groups or traditional groups, the Islamic purification movement has undergone extensive and sometimes violent masification. Especially when it comes to fighting colonialism both in Islamic countries and in the archipelago, including in Minangkabau[10] .

The dipper which was welcomed into the Padri movement by Tuanku Imam Bonjol and his predecessors was a movement for Islamic renewal in Arab lands. One of the pioneers of Islamic reform in Arabia was the Wahhabi sect which was very influential in the 19th century. The pioneer was Muhammad ibn Abdul Wahab (1703-1787). His thinking was an attempt to improve the condition of Muslims and was a reaction to the monotheism that existed among Muslims at that time. Where their monotheism has been mixed with other teachings since the 13th century. Wahhabism is a puritanical reformist movement (Salafiyah) (Khusniawati, 2007) . Thus the Padri movement can be said to be one of the foundation stones of the Nusantra salafiyah network with the color and influence of Muhammad bin Abdul Wahab.

After the Padri movement in Minangkabau, the current "purification" of Islam in Indonesia was represented by at least three Islamic organizations, namely: Muhammadiyah, al-Irsyad and PERSIS (Islamic Association). Muhammadiyah was founded by KH. Ahmad Dahlan on 18 November 1912, Al-Irsyad by Ahmad Surkati al-Ansari on 16 September 1914 and PERSIS by KH Zamzam on 12 September 1923 and Ahmad Hassan or Hassan Bandung is one of the leading scholars of this organization. The three Islamic movements or organs mentioned above have a vision that tends to be identical, namely

carrying out a mission of purification of Islam with the jargon of returning to the Quran and the Sunnah of the Prophet (Paltzdasch, 2009).

Characteristics of " **puritanism** " in Muhammadiyah is marked by the well-known jargon in this organ, namely eradicating TB (superstition, *bid'ah and superstition*). The construction of tuberculosis in the lives of Muslims sometimes flows through the process of interaction between Islamic teachings and local culture. That as it is known before Islam took its influence on the archipelago, there were already a number of religions and beliefs that were manifest in the culture of the Indonesian people, and when Islam succeeded in instilling its influence, many traditions of the pre-Islamic era were still embedded in the practice of life of the Muslim community. In that context and reality, Muhammadiyah was founded by Ahmad Dahlan.

Muhammadiyah as a religious organization based on Islam has three identities. The first identity, Muhammadiyah as an Islamic movement. The second identity, Muhammadiyah as a da'wah movement for makruf nahi munkar. The third identity, Muhammadiyah as a tajdid movement. Initially, since it was declared by KH Ahmad Dahlan (1868-1923 AD) in 1330 H/1912 AD, Muhammadiyah did not explicitly call itself a tajdid movement. However, over time, at the 40th Muhammadiyah Congress in 1990 in Yogyakarta, Muhammadiyah officially called itself a *tajdid movement*. The identity of Muhammadiyah as a *tajdid movement* is enshrined in Article 4 of the Articles of Association of Muhammadiyah (ADM). However, the description of the meaning of *tajdid* as referred to in article 4 of the ADM is not explained in detail in other articles (Rosyadi: 2013) . A detailed description of the meaning of *tajdid* according to Muhammadiyah can be referred to the formulation of the XXII Tarjih Congress in Malang in 1989. Linguistically, *tajdid* according to Muhammadiyah is renewal. Meanwhile, according to the term, *tajdid* has two meanings, first, meaning " **purification** " , and second, meaning improvement, development, modernization, and the meaning with it. What is meant by *tajdid* with the meaning of purification according to Muhammadiyah is "maintenance of Islamic teachings that are based on and sourced from the Qur'an and as-Sunnah al-Maqbûlah[11].

At first, the mention of the source of Islamic teachings according to Muhammadiyah used the Koran and as-Sunnah al-maqbulah. In its development, Muhammadiyah used the word: as-Sunnah al-Maqbûlah. This change is because according to Muhammadiyah, al-Maqbûlah can mean as-Sunnah which has the degree of valid and as-Sunnah which has the degree of hasan to be used as evidence. Meanwhile, the word as-Sunnah al-maqbullah only includes as-Sunnah which has a valid degree.[12]

The formulation of the meaning of *tajdid* as formulated above cannot be separated from the phenomena or facts of religious practices in the body or those that develop in the community which are seen as an integral part of Islam, even though if carefully traced the variants of various religious practices that manifest in the body of Islamic society, do not have any the basis of reference from the Koran and *as-Sunnah al-Maqbûlah* as a source of Islamic teachings[13]. Referring to this understanding, in a number of searches, it is found that there are practices of heresy, superstition, and superstition in the practice of Islam among Muslims. The fact about the occurrence of syncretism of Islamic teachings in the body of Muslims, encourages Muhammadiyah's attitude to carry out *tajdid* in the sense of restoring or straightening the religious traditions of the community so that they can be in accordance with Islamic traditions[14].

The efforts of *tajdid* in terms of "purification" carried out by Muhammadiyah in a number of areas are sometimes referred to as always/often in contact with other organizations. The interaction between Muhammadiyah activists who echo *tajdid* (purification) with the community and other organizations sometimes clashes diametrically which results in "tension" between the two mass organizations. Even though the intensity is no longer as high as in the past (decreasing), it is often still found (Rosyadi: 2013). Meanwhile, *tajdid* with the second meaning, namely improvement, development, modernization and the meaning thereof, is intended "as an interpretation, practice, and embodiment of Islamic teachings by sticking to the Qur'an and *as-Sunnah al-Maqbûlah*." This second definition of the meaning of *tajdid* strongly indicates that Muhammadiyah is a movement that intends to build a progressive Indonesian Muslim community based on Islamic teachings (Rosyadi, 2013). The teaching of Sufism has a strong basis from the Quran, the Sunnah, and the practice of pious [15].

2. Conclusion

It must carry the purification movement in the sense of *tajdid*, but Muhammadiyah's steps are not as "hard" as those of the Padri movement in Minangkabau. Basically, the Islamic reforms carried out by Muhammadiyah and some of the early figures of Islamic reform in Minangkabau were the same, namely "purifying" Islam from various forms of polytheism. However, in practice there are differences in approach. Muhammadiyah with a human approach or in a subtle way, while the Minangkabau reformers are stricter. Perhaps the difference in the way of *da'wah* that occurred was also related to the socio-cultural conditions of the community at that time. Thus, even though Muhammadiyah has a "vision" connection with the Padri movement, the implementation is very different.

First Countries which often assumed as secular one, is in fact still appreciate religion as alternative way of life. This fact implied that religion role in secular state is undeniably existed. Indonesia should be able to do more. The role of Indonesia is not just limited on spreading the true messages of Islam, but also helping promoting and developing tolerance toward Islam and other society [16].

Besides Muhammadiyah, the Islamic movement that also carries the idea of purification is Al-Irsyad. This organ was founded 2 years after Muhammadiyah was founded by Ahmad Soerkati. Soerkati who is the founder of Al-Irsyad is a person who comes from Sudan, he was born in 1872 from a religious family. He has known or understood many verses of the Quran since childhood. After his father died, he then lived in Medina for 4 years, after that Soerkati lived in Mecca for 11 years (Noer: 1998). It is strongly suspected that Soerkati had contact with Wahambi's ideas when he lived in Mecca for a long time, so that when Soerkati came and settled in Indonesia, he brought the ideas and thoughts of Muhammad bin Abdul Wahab as well as Rasyid Rida. Al-Irsyad as mentioned by Deliar Noo[17]r, set one of the goals of his organization "to carry out seriously the commands and laws of the Islamic religion as stipulated in the book of Allah and as exemplified by the Sunnah of the Prophet (Noer, 1998). The description of the purpose of Al-Irsyad as mentioned clearly illustrates the warana of the Al-Irsyad movement as an organ that puts forward the idea of purification. In its development, a number of salafi groups when talking about the historical roots of the salafi movement in Indonesia are more comfortable connecting their DNA with the Padri and Al-Irsyad movements than Muhammadiyah and PERSIS. In other words (according to the salafi group) those who carried the banners of the salafi movement before the Reformation period in Indonesia were only the Padri and Al-Irsyad, while Muhammadiyah and PERSIS only had the same style of thought that carried purification and modernist Islam.

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