



Salafi Based Schools

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Abstract

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This study aims to describe an overview of religious understanding among salafi circles and the problems (pros and cons) of the salafi movement in Indonesia and the development of salafi manhaj schools. This study used a qualitative-descriptive research method with library research techniques. The results of the study show that salafists follow and adhere to the Qur'an and Sunnah, leave bid'ah, monotheism, demand useful knowledge, at-Tashfiyah and at-tarbiyah, refuse party and stagnation in schools of thought and revive true Islamic thought. based on the Qur'an, sunnah and the actions of as-salaf ash-shâlih. Salafi preachers always call for obedience to the government, among the principles of Ahlus Sunnah wal Jama'ah is the obligation to obey Muslim leaders as long as they do not order them to commit disobedience, even though they commit wrongdoing. Because obeying them is included in obedience to Allah, and obedience to Allah Subhanahu wa Ta'ala is mandatory. The solution for the actions of the movement of individuals who label themselves as salafi has caused uproar, including the government to communicate in order to minimize friction, foster a feeling of mutual respect and respect for existing differences, tools and legal certainty, and encourage the public to report the perpetrators of actions that are troubling the public to the party. authorities, the government is also expected to be a neutral judge by enforcing applicable rules and taking firm action against those who are proven to have created truth and chaos in society, religious leaders and community leaders are expected to be pro-active in dealing with various groups deemed being a trigger for problems in religious communities, being a good mediator and listener when conflicts occur between religious groups, instead of being provoked and taking sides with one of the groups and religious leaders akwah and include information on lessons at school. Then the salafi school is an effort to "purify Islam" through adherence to the concept of returning "Authentic Islam" which is part of the transnational Islamic movement.

Keywords: School, Salafi, Religion

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INTRODUCTION

In life we are faced with challenges including uncertainty, inability and scarcity, in order to be able to face these challenges humans return to religion, because humans have a strong belief that religion can overcome problems or challenges that cannot be overcome by human reason.

Islam is etymologically derived from the word salima which means safe from the word formed aslama which means surrender or submit and obey. Furthermore, Islam is a revealed religion with the core of monotheism or the oneness of God which was revealed by Allah SWT to Prophet Muhammad SAW as the last messenger and applies to all humans, wherever and whenever whose teachings cover all aspects of human life, namely the relationship between humans



and God, humans with humans and humans with other nature. Furthermore, Islam teaches that to seek and get God's true guidance is by studying the main sources of religion, namely the Qur'an and Hadith.

One of the transnational Islamic movements that is developing in Indonesia is salafi. A salafi is a person who takes the Qur'an and Sunnah as the only source for religious rules. In a literature study, the author found one view that salafi is not a particular sect or group, but salafi is an attribution to the salaf, namely the Prophet sallallahu 'alaihi wa sallam, companions, and the best generations after that, namely tabi'in and tabi'ut tabi'in .

The attitude of Salafis towards their doctrines undeniably reflects their militant stance towards the ideology they believe to be the only true path leading to salvation (*al-firqat an-najiyah*). This conviction is accompanied by their firm stance against other groups that do not align with their beliefs. "Truth and falsehood are clearly distinct, and they cannot be united." Therefore, the core of the ideas propagated by Salafis is a puritanical ideology, the purification of Islam. This forms the central value of the Salafi movement, including in the field of education. All the ideas and concepts advocated by the Salafi group stem from this concept of purifying Islam. The derived doctrine is a return to the Qur'an and the Sunnah of the Prophet, the two sources of Islamic teachings, so that all religious practices must have a clear basis in these Islamic sources (*ahlu as-sunnah*). If there is no such basis, it is considered an innovation (*ahlu al-bid'ah*).

The attitude of the salafi in viewing their doctrines, undeniably reflects the militant attitude of the salafi towards the ideology which they believe is the truth which will lead them to the only people who are safe (*al-firqat an-najiyah*). This belief is accompanied by their tough attitude towards other groups that are not in accordance with their beliefs. "Truth and error are two distinct things, and the two cannot be combined." That is why, the essence of the ideas propagated by the Salafis is the puritan ideology, the purification of Islam. This is what forms the main value of the salafi movement, including in the field of education. All ideas and ideas promoted by the salafi group depart from this idea of purification of Islam. The derived doctrine is to return to the Al-Qur'an and the Sunnah of the Prophet, two sources of Islamic religious teachings, so that all religious practices must have a clear foundation in these Islamic sources (*ahlu as-sunnah*). If there is none, then it is considered *bid'ah* (*ahlu al-bid'ah*).

In Indonesia in particular, currently there has been a lot of study on salafi religious understanding and it is an interesting study because this religious understanding has a unique phenomenon. Among the uniqueness of this phenomenon is that there is a *manhaj* (method) in understanding Islamic teachings so that the development is so fast and wide. In its development, there is a diversity of responses to reality, giving rise to many typologies of salafi, to the pro and contra judgments of society, and some even give a negative assessment of the salafi movement by labeling it as radical, extreme, intolerant of others and tending to use violence and even associated with acts of terrorism. Furthermore, the educational thinking of the Salafi community in Indonesia has contributed to creating Islamic discourses that are radical, exclusive and tend to be intolerant. Therefore, the educational thinking of the Salafi has a major influence on students in shaping their Islamic insights. This actually cannot be separated from the doctrine of educational

thought which forms the basis ideologically and has strong militancy characteristics.

Manhaj Salafi School is a form of Islamic education that is currently growing rapidly in Indonesia which provides an education system aimed at spreading Salafi teachings, namely Islamic religious practices that encouraged previous generations of Muslims to develop textual religious ideas. This flow developed in Indonesia among the Muslim middle class with the resurgence of Islam, especially in the 1980s when the New Order government carefully opened up wider socio-political space for Muslims. As part of a wider transnational Islamic movement, the Indonesian Manhaj Salafi school develops ideas and movements rooted in the Middle East. Kiai and Ulama used to enjoy a "monopoly" as the main source of transmission and production of religious knowledge in Indonesia, so they had to share authority with Middle Eastern university alumni who brought home their knowledge and religious hierarchical structure. There are two models of the development of the salafi school of thought in Indonesia. First, the Integrated Islamic School which was established to modernize the administration of Islamic educational institutions and strengthen their political orientation to build an organizational structure for the younger generation of Muslims. As an Islamic educational institution, the Integrated Islamic School adopts the Islamic values of the Koran and Hadith as the foundation of its teaching philosophy, also in relation to the curriculum. There are five principles that characterize the curriculum in all integrated Islamic schools; (1) Islamic education and learning in all aspects of school activities; (2) competency-based learning; (3) ability to read Al-Qur'an; (4) the ability to speak English and Arabic to prepare students to compete in a global environment; (5) To realize the talents and abilities of students. Second, the Manhaj Salafi Islamic Boarding School, namely designing a curriculum so that students believe that the Manhaj Salafi Islamic interpretation is the only authentic understanding of Islam based on the Al-Qur'an and As-Sunnah. Salafi Islamic boarding schools emphasize faith and the main reference is from Muhammad bin Abdul Wahhab himself. Another priority is the study of hadith with books commonly used in other Islamic boarding schools such as al-'Arbain Nawawi, Sahih Bukhari and Sahih Muslim. The Manhaj Salafi Islamic Boarding School consists of two models, namely exclusive Islamic boarding schools which primarily teach Islamic sciences and some general basic sciences, and Islamic boarding schools which are more inclusive in teaching Islamic sciences and general sciences through the implementation of the national curriculum.

METHODS

This study uses a qualitative descriptive research method with a literature study method. This descriptive research provides an overview of the research. (Basri, Idamayanti, and Yusdarina 2021).

In collecting data, a literature study was carried out by examining various relevant references such as books, journals and the internet as the main sources as well as other scientific sources related to the development of Islamic tertiary institutions and their history as supporting sources. The data is then analyzed, reviewed, and discussed with relevant theories and finally conclusions are drawn by comparing various expert opinions. (Basri and Damis 2020)

RESULTS & DISCUSSION

Salafi Religious Understanding

Perspectives on religion are certainly not the same, in which there are differences in each interpretation, so that interpretations and variations in understanding religion are certainly adjusted to the tastes of those who study it. For example, for sociologists, they see religion and its correlation with society and the interactions between the two, while the world of anthropology views religion through the disclosure of symbols of religious belief in society, while for psychologists it focuses more on the dimensions of the religious experience of its adherents. (Hendropuspito and D) 2001, p. 21)

But the definition of religion from the point of view of other sciences is the science of language etymology, or tracing the meaning of word roots. "Religion", if we trace it from the meaning of the root word, comes from Sanskrit which consists of two word arrangements namely "a" which means not, and "gama" which means chaos, thus, the overall definition of religion is a rule or order to prevent chaos. in human life. (Wajowasito 1972, p. 4) Whereas in English it is known as the word "Religion" which comes from the Latin word Relegere which means to review, and "religere" which means to bind tightly, so in conclusion religion is a binder of life humans who are inherited repeatedly from generation to generation. (Mircea Aliade 2000, p. 62)

As for defining religion through practical methods, namely uncovering the definition of religion through its paradigm method, the intention is to point directly to concrete examples, such as directing directly to forms of religion that we know so far, so that to the statement "What is religion" this method will provide an answer "religion" is like Hinduism, Buddhism, Christianity, Catholicism, Islam, Confucianism and so on.

Nurcholis Majdid (Cak Nur) in his book *Passing Over* explains how easy it is to understand what religion is and how religion forms in society. He further said that in understanding religion as we understand the two sides of a coin, two different appearances but the meaning is the same. According to Cak Nur, he sees religion from two categories, namely isotoric and exoteric. (Komarudin Hidayat 1998, p. 3)

Salafi Definition

If one traces the origin of the use of the word "salaf" (سلف) it is actually not a new word in religious literature. The word "salaf" is a pronunciation that can be found in several uses in the Qur'an and the hadith of the Prophet SAW, meaning that it is not a new pronunciation that appeared in the recent era. (Hafid 2021, p. 33) An example of the use of the word "salaf" can be found its use in Q.S Az Zukhruf:/43: 56, Allah SWT says:

فَجَعَلْنَاهُمْ سُلَفًا وَمَثَلًا لِّلْآخِرِينَ

Translation: So we made them as salaf (earlier people) and examples/lessons for later people. (Ministry of Religion of the Republic of Indonesia 2019, p. 718)

Whereas in the hadith of the Prophet, the word salaf is also used, as can be found in the hadith narrated by Imam al-Bukhari and Imam Muslim from his friend Aisyah r.a that Fatimah r.a said that when the Prophet saw announced his imminent death, Rasulullah saw. advised his daughter Fatima and said:

فَاتَّقِي اللَّهَ وَاصْبِرِي فَإِنَّهُ نِعْمَ السَّلْفُ أَنَا لَكَ

The translation: "So fear Allah 'azza wa jalla and be patient, in fact the best 'salaf' for you is me." (Narrated by Bukhari Muslim)(Hafid 2021, p. 32)

Imam Al-Nawawi when explaining the hadith above said that the meaning of the word "salaf" is the one who precedes it so that the meaning meant by the above hadith is that the Prophet said that he would die before Fatima, later you (O Fatima) will follow me." (Hafid 2021)

Pros and cons of the Salafi movement in Indonesia

In the midst of the development and spread of da'wah with a salafi pattern in various circles and regions, it turns out that salafi preaching cannot be separated from various accusations from various groups, some accuse salafi preaching as radical, intolerant and closed propaganda. (Hafid 2021, p. 39)

The salafi movement is the heir to the puritan theological da'wah of the Wahhabi movement which emerged in the 18th century in the Arabian Peninsula. As a da'wah movement inheriting the wahhabiyah tradition, the salafi da'wah movement is known as a da'wah movement with a radical puritan theological ideology. The invitation to return to the Qur'an and the Sunnah of the Prophet is the main agenda of this puritan preaching. Apart from being known as a group of radical puritan Muslims, the salafi movement is also known as the anti-hizbiyyah missionary movement, a movement that does not involve itself in practical politics. (Hafid 2021, p. 40)

Salafi people are known as a group that is very hard and does not want to compromise in upholding the principles of salafi doctrine. They do not hesitate to criticize and view other groups as heretical who are seen as not practicing religious teachings in accordance with their basic principles. The term heretical experts is one of the accusations that they often issue to attack other groups. This accusation is not only aimed at groups that are seen as moderate or even liberal Islamic groups, but also at several other Muslim fundamentalist Islamic groups such as the Ikhwanul Muslimin, Hizbut Tahrir, al-Qaeda and Jama'ah Islam (JI) (al-Husaini, t.t.; Baabduh, 2005; Zulfidar Akaha, 2006; As-Sewed, 2006). (Hafid 2021, p. 40)

The accusations that are often leveled against some of the movements mentioned above have a close relationship with the exclusive and closed attitude of the salafi group in holding and viewing Islamic doctrine. The salafists claim to be the only ahlussunnah group, true practitioners of Islam based on the Qur'an and the Sunnah of the Prophet according to the practices carried out by the Prophet and his Companions, as well as the early generations of Muslims (al-salaf al-shalih). (Hafid 2021, p. 40)

Hal lain yang perlu diketahui akan tuduhan bahwa salafi adalah gerakan yang radikal dan intoleran adalah mengetahui ciri dan hakekat dakwah yang diusung oleh kelompok ini. Untuk mengetahui apakah aliran salafi radikal atau tidak, maka terlebih dahulu kita harus memahami bagaimana hakekat dakwah yang diusung aliran ini. Dakwah salafiyah adalah dakwah Islam yang sah, yang dibangun di atas dasar al-Qur'an dan as-Sunnah dengan pemahaman salafus shalih.

Another thing that needs to be known about the accusation that salafi is a radical and intolerant movement is to know the characteristics and nature of the da'wah carried out by this group. To find out whether the Salafi school is radical

or not, we must first understand the nature of the da'wah carried out by this sect. Salafiyah da'wah is valid Islamic da'wah, which is built on the basis of the Qur'an and as-Sunnah with the understanding of salafus shalih.

Salafi figures and followers (salafiyun) all over the world focus on the same mission, namely to emphasize the importance of practicing valid sunnah, of course according to their understanding. Because, in their view, the authentic sunnah of the Prophet had been infiltrated by something that was not from him since ten centuries ago. This is what distinguishes salafiyah da'wah from other da'wah in various parts of the world. Salafiyah da'wah is different because of this third pillar, namely the Qur'an and as-Sunnah must be understood with the manhaj salaf as-shalih from the tabi'in and their followers, namely three generations whose goodness is witnessed by the many hadiths and ma'ruf. (Hafid 2021, p. 33)

If you look at the various highlights aimed at preaching salafi as accusations of being a radical and exclusive group, several things can be described as follows: (Hafid 2021) Salafi people (salafiyun) are known as a group that is very hard and does not want to compromise in various differences opinion. They are very strong in holding the basic doctrines and principles of salafi. They do not hesitate to even blame other groups who have an opinion with their understanding by accusing them of not practicing religious teachings purely. The term heresy is one of the accusations that is most often pinned and thrown at other groups or groups that have different understandings and religious practices. The accusations of heresy experts are not only directed at traditional Islamic groups such as NU, but also target moderate Islamic groups such as Muhammadiyah and even groups that tend to be extreme such as the Muslim Brotherhood, HTI and al-Qaeda and Jama'ah Islam (Hafid 2021, p. 43)

From his description above, it can be concluded that salafiyah and salafiyah da'wah are not new religions. Nor is it the 5th school of thought as stated by some. It is not a heretical sect, nor is it a new teaching and understanding that was raised by al-Imam Ahmad, Syaikhul Islam Ibnu Taimiyah, or Syaikhul Islam Muhammad bin Abdul Wahhab an-Najdi Rahimahullah as the Anti-Wahabiyah Movement (GAW) believes. Salafiyah is Islam itself, an Islamic movement that is based on the Qur'an and as-Sunnah with an understanding of as-righteous salaf which was taught by the Prophet sallallaahu 'alaihi wa sallam and he practiced it with his companions. (Hafid 2021, p. 45)

Al-'Allamah Shaykh Muqbil bin Hadi has firmly stated,

“The pioneer of salafiyah da'wah was the Prophet sallallaahu 'alaihi wa sallam.” (Hafid 2021, p. 45)

"Salafiyah comes from Allah 'azza wa jalla, the prophets and messengers who convey from Allah 'azza wa jalla the Shari'a that He wants. Likewise, the preachers of truth after them conveyed according to this Shari'a...."

Syaikhul Islam Ibnu Taimiyah said, "There is no disgrace on someone who displays the school of the Salaf and attaches himself to it. In fact, it must be accepted according to the agreement (ulama). Because, the schools of the Salaf are nothing but the truth." (Majmu' Fatawa 4/149). (Afifuddin 2015)

Radicals are understood in Indonesia that radical movements are movements that become perpetrators of terrorism in various places. As for the facts, it becomes an assessment of whether the salafi sect is radical or not. (Hafid 2021, p. 46) Does the salafi sect make the government infidel, the salafi preachers always call for obedience to the government, among the principles of Ahlus Sunnah wal Jama'ah is the obligation to obey leaders of the Muslims as long as they do not order them to commit disobedience, even if they commit injustice. Because obeying them is included in obedience to Allah, and obedience to Allah Subhanahu wa Ta'ala is mandatory. (Jawas n.d.)

This Salafiyah says that there is no syar'i jihad in the sense of fighting infidels for the present state of Indonesia. As for the condition of Muslims who have been wronged, such as in Syria, Palestine, Yemen, Iraq, Afghanistan, Bosnia or anywhere else in the world, we will always pray for you. For Muslims who are there it is obligatory to carry out jihad, while those who are in a safe country like this are not obligated, because one of the conditions for syar'i jihad is to be with the waliy al-amr (government). They strongly reject and deny the extreme radical understanding that says there is still syar'i jihad and it is obligatory that jihad today is fard}u 'aîn for all countries, and Muslims do not need the permission of their parents, husband or guardian al-amr. They reject a number of radical extreme ideas which they think are wrong in interpreting jihad. In every study they always warn about the dangers of this understanding which has the potential to give birth to terrorism in the name of jihad. (Muhammad Zakariya 2017)

Settlement Efforts for the Actions of the Movement of Individuals Who Labeled Himself Salafi to Cause Uprou

Efforts to resolve the actions of the movement of persons who label themselves as salafi so as to cause uproar have been pursued in various ways. However, in several literature reviews, the authors describe a collection of articles and literature studies in providing solutions that are expected to contribute ideas to readers.

Maturity is needed from both parties, and a third party as a bridge – in this case the government to communicate in order to minimize friction, foster a feeling of mutual respect and respect for the differences that exist. The rampant persecution of groups considered radical and heretical has further exacerbated conflicts in society. (Dakwahpost 2020) Religious leaders and community leaders are expected to be pro-active in dealing with various groups that are considered to be triggering problems in the religious community. They are expected to be able to become good mediators and listeners when conflicts occur between religious groups, instead of being provoked and taking sides with one group. (Muliono, Suwarko, and Ismail 2009)

In addition, religious leaders carry out preaching and include information in lessons at school. The urgency is at the age of junior and senior high school children because at this age they are psychologically looking for identity, so that understanding is avoided such as shortcuts to heaven by being martyred by suicide bombing.

Development of the Manhaj Salafi School

The Integrated Islamic School was established to modernize the administration of Islamic schools and strengthen their political orientation to build an organizational structure for the younger generation of Muslims. As an Islamic educational institution, the Integrated Islamic School adopts the Islamic values of the Koran and Hadith as the foundation of its teaching philosophy, also in relation to the curriculum. There are five principles that characterize the curriculum in all integrated Islamic schools; (1) Islamic education and learning in all aspects of school activities; (2) competency-based learning; (3) ability to read Al-Qur'an; (4) the ability to speak English and Arabic to prepare students to compete in a global environment; (5) To realize the talents and abilities of students. The Manhaj Salafi Islamic Boarding School, namely designing a curriculum so that students believe that the Manhaj Salafi Islamic interpretation is the only authentic understanding of Islam based on the Al-Qur'an and As-Sunnah. Salafi Islamic boarding schools emphasize faith and the main reference is from Muhammad bin Abdul Wahhab himself. Another priority is the study of hadith with books commonly used in other Islamic boarding schools such as al-'Arbain Nawawi, Sahih Bukhari and Sahih Muslim. The Manhaj Salafi Islamic Boarding School consists of two models, namely exclusive Islamic boarding schools which mostly teach Islamic sciences and some general sciences, and Islamic boarding schools which are more inclusive in teaching Islamic sciences and general science by adopting the national curriculum.

CONCLUSION

Salafists follow and adhere to the Qur'ân and Sunnah, leave heresy, Tawheed, Seek useful knowledge, At-Tashfiyah and at-Tarbiyah, Refuse partyism and stagnation in schools of thought and live true Islamic thought based on the Koran 'ân, sunnah and as-salaf ash-shâlih's deeds. Salafi preachers always call for obedience to the government, among the principles of Ahlus Sunnah wal Jama'ah is the obligation to obey Muslim leaders as long as they do not order them to commit disobedience, even though they commit wrongdoing. Because obeying them is included in obedience to Allah, and obedience to Allah Subhanahu wa Ta'ala is mandatory. The solution for the actions of the movement of individuals who label themselves as salafi has caused uproar, including the government to communicate in order to minimize friction, foster a feeling of mutual respect and respect for existing differences, tools and legal certainty, and encourage the public to report the perpetrators of actions that are troubling the public to the party. authorities, the government is also expected to be a neutral judge by enforcing applicable rules and taking firm action against those who are proven to have created truth and chaos in society, religious leaders and community leaders are expected to be pro-active in dealing with various groups deemed being a trigger for problems in religious communities, being a good mediator and listener when conflicts occur between religious groups, instead of being provoked and taking sides with one of the groups and religious leaders akwah and include information on lessons at school. Then the salafi school is an effort to "purify Islam" through adherence to the concept of returning "Authentic Islam" which is part of the transnational Islamic movement.

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