

Dynamics of the Development of the Salafiyah Movement in Kerinci,  
Jambi: A Study of Theological Roots and Social Impact

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Article Info	Abstract
Received: 28-08-2024 Revised: 18-10-2024 Accepted: 18-10-2024 Published: 20-10-2024  <b>Keywords:</b> Development of the Salafiyah Movement; Theological Roots; Kerinci Salafiyah	The Salafiyah movement is part of the reformist movement in Islam which operates in the field of purifying Islamic teachings based on the Koran and the Hadith of the Prophet Muhammad. In accordance with what was done by the previous generation (Salafus saleh). In Kerinci the Salafi movement exists in a social context that has its own characteristics. The aim of this research was to look at the development and theological roots of Salafiyah as well as the social impact in Kerinci. formulation of the problem in this research: 1). What are the dynamics of the development of the Salafiyah movement in Kerinci. 2). How Salafi theological thought is explained in detail. 3) What is the social impact. This research method uses a qualitative method with a field study and literature approach. The results of the research explain that the Salafiyah movement entered Kerinci in the 18th century, brought by traders and ulama from Minang Kabau and ulama from Kerinci. The development of the Salafi movement was more rapid after the reformation. While the theological roots of Salafiah are focused on purifying Islamic teachings, inviting people to return to the sources of Islamic teachings, the Koran and Hadith, elements of superstition, heresy and Khurafat in worship are not permitted.
Info Artikel	Abstrak
<b>Kata Kunci:</b> Perkembangan Gerakan Salafiyah; Akar Teologis; Salafiyah Kerinci	Gerakan salafiyah merupakan bagian dari gerakan reformis dalam Islam yang bergerak dibidang pemurnian ajaran Islam yang bersumber Al-Qur'an dan Hadist Nabi Muhammad Saw. Sesuai dengan yang dilakukan oleh senerasi terdahulu (Salafus saleh). Di Kerinci gerakan Salafiah hadir dalam konteks sosial kemasyarakatan yang mempunyai krakteristik tersendiri. Tujuan dilakukan penelitian ini untuk melihat perkembangan dan akar teologis salafiyah serta dampak sosial di Kerinci. rumusan masalah dalam penelitian ini: 1). Bagaimana dinamika perkembangan gerakan Salafiyah di Kerinci. 2). Bagaimana pemikiran teologis Salafiah di kerinci. 3) Bagaimana dampak sosial. Metode penelitian ini menggunakan, metode kualitatif dengan pendekatan studi lapangan dan kepustakaan. Hasil dari penelitian menjelaskan aliran Salafiyah masuk di Kerinci pada abad ke 18 yang dibawa oleh pedagang dan para ulama dari Minang Kabau serta ulama dari Kerinci. Perkembangan gerakan Salafiah lebih pesatnya pasca repormasi. Sedangkan akar teologis Salafiah terfokus pada pemurnian

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ajaran Islam mengajak masyarakat kembali kepada sumber ajaran Islam al-Qur'an dan hadis, tidak dibenarkan adanya unsur takhayul, bid'ah dan Khurafat dalam ibadah.

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## **INTRODUCTION**

The dynamics of the development of the Salafiyah movement in Kerinci are very rapid, especially in the city of Sungai Penuh and Kerinci Regency, this development is in line with the development of Salafiyah thought in Indonesia, especially after the 1998 reformation (Arfan et al., 2023). In the city of Sungai Penuh and Kerinci Regency, the Salafiyah movement is carried out using home recitation methods, Tahfidz Qur'an recitation and recitation in mosques as well as through the Lukmanul Hakim educational institution in Sungai Penuh and the Mu'adz Bin Jabal Foundation in Kayu Aro.

Salafi thinking in Kerinci focuses on the purification of Islamic teachings, returning the teachings practiced by the community to original sources based on the Qur'an and the Hadith of the Prophet Muhammad. As done by Ibn Taimiyah in the 7th century AH/13th AD (661-728 AH/1263-1328 AD), Muhammad Ibn Abdul Wahab (1703-1792 AD) in the 12th century AH/18th AD and Muhammad Abduh and Muhammad Rashid Ridha in the modern century.

The Kerinci Salafi group realizes how important it is to carry out a reform movement, because there are still Kerinci people who practice Islamic teachings mixed with elements of superstition, heresy and khurafat. (Sugara, 2013) Superstition is a picture of something in the soul or mind. Superstition can be defined as believing in something that is not true or impossible. Bid'ah is anything that was not done by Rasulullah SAW when he was alive, but was done by his people after he died and Khurafat are stories that are jokes mixed with lies. The purpose of this writing is that the author wants to reveal the dynamics of the development of the Salafiyah movement in Kerinci, Jambi: A study of the theological roots and social impacts.

Not too many researchers have conducted research on the dynamics of the development of the Salafiyah movement in Kerinci, Jambi: Studies on theological roots and social impacts, however there are also other researchers who have conducted research related to Salafiyah, such as 'The Salafi Da'wah Movement and its Implications on Religious Rituals in Kota Sungai Penuh (Faizin & Afridawati, 2023). This article discusses the Salafi

da'wah movement in Sungai Penuh City, History of Koto Kandis Salafiyah Islamic Tarbiyah Boarding School (1950-2017) written by Widya Elfami Putri and Rusdi Rusdi, discussing the history of the Salafiyah Tarbiyah Islamiyah Koto Kandis Islamic boarding school, Salafi Da'wah Strategy in Indonesia, written by Muhammad Ali Chozin.

The aim of this research is to find out the theological roots of the Salafiyah movement in Kerinci and the social impacts it causes. In particular, this research will explain how the Salafiyah movement operates in a society that already has strong traditional and cultural traditions. And how it affects the social structure, education and forms of interaction of the Kerinci community. Has the existence of the Salafiyah movement brought about significant changes in religious practice? Or just cause tension in society.

The Salafi movement does not just focus on theological aspects, but also has a broad social impact. Therefore, it is important to see and understand how the theological roots of this movement developed and interacted with the Kerinci community. And this research also explains the factors that encourage acceptance or rejection of this movement among the Kerinci community.

With a historical and sociological approach, it is hoped that it will provide in-depth knowledge about the Salafiyah movement in Kerinci. As well as providing an overview of the relationship between religious movements and social change in Kerinci society.

## **RESEARCH METHODS**

This research uses a descriptive qualitative research method. According to Creswell, qualitative research is an approach taken to explore and understand the meaning of an object, whether individual or group. The data that has been collected will be explained descriptively. This research approach aims to understand and explain social phenomena in depth through interpreting the context, experiences and perspectives of individuals involved in the phenomenon. Qualitative descriptive research focuses on the meaning, social construction and complexity of the phenomena studied (Ardiansyah et al., 2023).

The method used in this research is the study method literature and interviews. Literature study method where researchers rely on various literature to obtain research information and use a qualitative approach because the information produced is in the form of words or descriptions by examining written sources such as scientific journals, reference books, encyclopedias, and explore various written sources, including books, journals, articles and other relevant documents related to the research topic.

Apart from interviews, interviews were conducted as a primary data collection method. data collection techniques that involve direct interaction between researchers and research participants to produce comprehensive data (Hamzah, 2019)

## **RESULTS AND DISCUSSION**

### **The Salafiyah Movement in Kerinci**

The Salafiyah movement began to grow rapidly in Indonesia after the 1998 reformation, including the Jambi area in general and Kerinci in particular. The Salafiyah movement in Kerinci was brought by students and alumni of universities in Jambi, West Sumatra and the island of Java. a religious movement carried out in order to spread Salafiyah teachings in Kerinci through recitation and education. Initially the Salafiyah movement in Kerinci was rejected by the community because it conflicted with the religious understanding that had long been believed and practiced by people belonging to the Shafi'i school of thought (Arfan et al., 2023). However, the Salafiyah movement has become a well-developed movement in Kerinci Regency and Sungai Penuh City. This can be seen from the number of mosques and prayer rooms in Kerinci Regency and the city of Sungai Penuh whose congregation is from the Salafiyah group. This is indicated by the presence of congregants who wear trousers above the ankles and have beards and women who wear all black and wear veils (Chozin, 2013).

*According to Ustadzah Maya, "The Salafiyah movement in Kerinci and Sungai Penuh City is growing very rapidly from year to year. This can be seen from the establishment of sunnah schools, tahfidz houses or Qur'an houses and Salafi studies in Sungai Penuh City, Salafi studies are located in the Luqmanul Hakim Mosque, while in Kerinci, Salafi studies are in Kayu Aro. Salafi studies for the City of Sungai Penuh were first implemented around the year 2015-2016. At that time, Salafi studies were only for the ikhwan. As for the akhwat and the general public, it started to be held in September 2016, which was supervised by Ustadz Abu Ibrahim. Around the middle of 2017, Salafiyah studies are growing under the guidance of Ustadz Idrus, Ustadz Luvis, Ustadz Syamsul, and also Ustadz Sudarmanto. The students' studies were taught by Ustadz Abu Ibrahim. Sometimes a big tabligh is held with ustadz from outside the Kerinci area, namely Ustadz Elves Syam comes from the city of Padang, West Sumatra. Meanwhile, for Kerinci itself, salaf studies already existed in Kayu Aro under the auspices of the Mu'adz Bin Jabal Foundation before there were salaf studies in Sungai Penuh.*

The influx of Salafiyah thought in Kerinci and the City of Sungai Penuh has had a major change in the religious field in society, especially in the younger generation. Some of the younger generation are starting to practice the teachings Salafism and abandon practices that have been practiced for a long time. Salafiyah teachings in Kerinci can be said to have developed very rapidly, as evidenced by the establishment of the Lukmanul Hakim

educational institution in Sungai Penuh. Though that's the thought salafia It also has pros and cons in society.

The development of Salafi teachings in Kerinci, due to the high awareness of the community to learn Islamic knowledge, as well as the dissatisfaction of the younger generation with the teachings of Sufism which is still rooted in the middle of the community and some of the teachings of Sufism are considered to contain elements of superstition, heresy and superstition. as well as focusing too much on rituals that still contain elements of superstition, heresy and superstition. The movement and thought of Salafiyah in Kerinci focuses on the purification of Islamic teachings based on the practices and thoughts of the previous generation of companions and tabi'in, as was done by the Salafiyah generation in the early days namely Ibn Hanbal, Ibn Taymiyyah, and Muhammad ibn Abdul Wahab based on the Qur'an and Hadith.

### **Theological Roots of Salafiyah**

The development of Salafiyah thought in the early period began in the 4th century AH / 9th AD, at that time the role of reason was at its peak, as well as the emergence of kalam trends among Muslims. And it does not exclude the possibility that these trends are influenced by elements outside of Islamic teachings. In the 4th century, Ahmad ibn Hanbal had a dialogue with a Mu'tazilah figure about the Qur'an (Is the Qur'an New or Old), the content of Ahmad Ibn Hanbal's dialogue with Ishaq ibn Ibrahim, the governor of Iraq, as follows: Ishaq: what do you think about the Quran ? Ibn Hanbal: the word of God Isaac: was it created? Ibn Hanbal: the word of God, I cannot express more than that Isaac: what is the meaning of the verse: All-Hearing (sama') and All-Seeing (basar) (Ishaq wants to test Ibn Hanbal about the understanding of anthropomorphism) Ibn Hanbal: God describes Himself with Isaac's words: what do they mean? Ibn Hanbal: don't know, God is as God describes Himself (Suhilman, 2019).

Ahmad Ibn Hanbal's courage, who was not afraid of the threat of the death penalty in defending his beliefs, led Ahmad Ibn Hanbal to have many followers among Muslims, especially among Muslims who did not agree with the Mu'tazilah group (Suhilman, 2019). This belief is known as Classical Salafiyah.

Then in the 7th century AH/ 13th AD, Ibn Taimiyah (661-728 AH/1263-1328 AD) developed Salafiyah thought in the form of widely circulated studies and writings. What he wants is for Muslims to return to the source of Islamic teachings, namely the

Quran and the Hadith of the Prophet Muhammad. So that Islamic teachings are not maintained as they are (das sein) in society. However, it must be established as it should be (das sollen) as desired by the Prophet Muhammad peace be upon him and has been practiced by the Salaf generation (Suhilman, 2019). According to Ibn Taimiyah, scholars in understanding Islamic teachings are classified into four groups.

Firstly, the philosophers, this group calls itself experts in information and experts in belief. Second Mud call, namely the Mu'tazilah sect. This flow prioritizes reason rather than the verses of the Koran. The Mu'tazilah sect uses the Koran and reason as sources and uses ta'wil Qur'an in accordance with reason. However, according to Ibn Taimiyah, this did not lead them away from the Islamic faith. The three groups understand what is contained in the Koran as a creed, which must be believed. This group uses the Koran not because the Koran contains correct verses and shows the truth of reason, but because the Koran contains verses which are informational in nature which must be believed without using the content of the verses as an introduction to the conclusions of reason. Al-Maturidiyah is included in this group, because this group uses reason only to explain the aqidah of the Qur'an. Fourth, the group who believe in the Qur'an and its postulates, but still use the postulates of reason. This group is Asy'ariyah (Firman & Yahya, 2022).

According to Ibnu Taimiyah, the Salafiyya understanding does not belong to the four groups, because the Salafiyyah understanding has its own methodology, namely the Quran and the Hadith of the Prophet Muhammad, peace be upon him, does not place reason above the Quran and the Hadith. Reason in Salafiyyah understanding can lead astray and heresy. The Salafi group is a group that has the opinion that there is no way to know aqidah, law, and morals and other things except by using the Quran and Hadith. The Salafists believe in the content of the Quran and Hadith, denying the content of the Quran means they have disbelieved. Human reason is not capable of interpreting, interpreting, or judging the Quran. Human reason is only able to justify, obey, and explain the approach between the arguments of reason (contextual), with the arguments of the Quran and Hadith (textual) with no difference between the arguments of reason and the arguments of the Quran and Hadith. Reason is positioned as a witness not a judge, as a setter and reinforcer not an opponent, as an explainer of the arguments contained in the Quran. The Salafiyah always make reason subordinate to the Quran and Hadith (Suhilman, 2019).

In the 12th century H/18 AD, reformist movements appeared to deal with the moral destruction of Muslims. The Wahabiyah movement is a very important movement in

dealing with the moral destruction of Muslims. The founder of the Wahhabi movement was Muhammad Bin Abdul Wahab (1703-1792 AD). He used the methods of Ibn Hanbal and Ibn Taimiyah to restore the morals of Muslims and purify the Arabian peninsula from non-Islamic practices and build an Islamic state that exemplifies the state established by the prophet Muhammad. The Wahhabi movement had an influence on other Islamic reformers, such as Sanusi and Mahdiyah who had Sufi tendencies. Movements similar to Wahhabism emerged outside the Arab world. Movement Usuman and Fodio (1754-1817 AD) in Nigeria. Movement of Ahmad Sirhindi (1564-1624 AD), Shah Wali Allah (1702-1752 AD), and Sayyid Ahmad Bareilwi (1786-1831 AD) on the Indian subcontinent. The movement advocated religious purification, moral and social reform, and Muslim unity. However, the movement continues to interpret religion literally and is tied to the past. Struggling is not to build a model that can live in the future, but rather to recreate the initial model like the time of the prophet and his companions (Suhilman, 2019). Nevertheless, this movement left a legacy that inspired the reformist movement in the following century, the 19th and 20th centuries AD, known as the Modern Salafiyah movement.

The modern Salafiyah thought movement was carried out by Jamaluddin al-Afghani (1839-1897 AD) and Muhammad Abduh (1849-1905 AD). The main goal of the Salafiyah movement is to liberate Muslims from the shackles of taqlid (Taqlid Buta) and cheesiness (remaining unchanged), returning Islamic teachings to their pure form, and carrying out moral, cultural and political changes for Muslims. To bring about this change, the modern Salafiyah movement driven by al-Afghani and Abduh, by reviving Islamic teachings as was done by previous generations of Salafis, bridging the differences between historical Islam and modernity, and restoring Muslim solidarity and strength. Then the modern Salafiyah movement focused its movement on the problem of forming the foundations of modern Salafiyah ideology. Among these are the causes of Muslim decline, reinterpretation of Islam, as well as comprehensive and institutional reform (Rosadi, 2015).

The factors that cause the decline of Muslims are the existence of stagnation that has taken root in the body of Muslims. (Aden Rosadi, 2015) Jumud in the sense of frozen, static, and no change. Therefore, the stagnant nature of the Muslim body does not want change, it only accepts the traditions and conditions that already exist. These characteristics cause Muslims to forget the teachings of Islam which are actually based on the Quran and Hadith. Being in blind fanaticism, as well as carrying out distortions of Islamic teachings. In order for this situation to change, the modern Salafiyah movement

wants to return Muslims to pure Islamic teachings, namely the Islamic teachings that have been carried by the Salafiyah generation, then adapted to the existing conditions and situations.

Modern Salafiyah thought follows the method used by Ibn Taymiyah, distinguishing between Islamic teachings that may be changed and those that cannot be changed (Masyhud, 2008). issues of faith and worship, which are based on the Koran and Hadith, should not be added. Additions are considered unacceptable heresy. For this reason, modern Salafiyah launched a fierce campaign against the tarekat, considering the tarekat to be introducing heresy, practicing foreign ritual teachings, and expanding attitudes of resignation, submission and superstition. Islamic teachings that can be changed are in the issue of muamalah. includes human transactions and the laws that govern social relationships. This is considered an ijihad that must be carried out in line with the needs of modernity and scientific progress (Suhilman, 2019).

Not everyone can be ijihad, ijihad is done by certain people who have met the conditions of ijihad (Fahamsyah, 2021). People who do not meet the conditions, must follow the results of ijihad mujtahid based on the Quran and Hadith, and are prohibited from blind taqlid to scholars. In this way, it is hoped that Muslims will be able to develop their minds and by themselves will free Muslims from blind taqlid. Then other Muslims are facing the threat of Western colonialism. Modern Salafiyah try to assert the validity of Islam in modern times and prove the compatibility of Islamic teachings with reason and science. Islam is a teaching consisting of various aspects and encouraging the progress of the people (Suhilman, 2019).

Islam forms the foundation of progress for mankind. Islam glorifies and provides freedom for humans, provides Muslims with monotheism, and encourages the search for knowledge to achieve progress. Therefore, modern Salafiyah groups want to restore Muslims' pride in their religion, paving the way for a reinterpretation of Islam in accordance with modernity. As a result of the attitude of resignation, passivity and submission among Muslims, this has resulted in an attitude of stagnation and blind taqlid among traditionalist ulama. as a result, it hampered Muslim progress and prevented them from pursuing power and independence. Thus, the door to ijihad is very necessary as a force to maintain the vitality of Islam and link it to real life.

The Salafiyah movement introduced reform ideas starting from individuals, groups and even at the government level. To achieve this goal, educational institutions are needed.

Through educational institutions, it is hoped that moral values can grow and changes will not run optimally but will be supported by moral values (Hidayat, 2015). The Salafiyah movement wants to educate society, uniting traditional Islamic education with modern education to prevent the gap between conservative groups and westernized groups. The Salafiyah movement seeks to modernize the curricula of traditional educational institutions, as well as building new schools that offer modern Islamic subjects. Still related to education, the Salafiyah movement is carrying out reforms in the field of Arabic language education. Reforms in the field of language aim to revive and liberate them from classical methods so that they are easier to learn and understand with modern methods. Salafiyah wants the Arab world to be able to preserve their national identity and be able to stem the spread of foreign languages.

In the legal field, the Salafiyah movement also took part in carrying out reforms to purify Islamic teachings in the legal field. According to Salafiyah, law must reflect the national spirit, Islamic values and Islamic beliefs. Salafiyah seeks to establish special schools for sharia judges and reform existing schools as well as reform sharia courts. Salafiyah views on the political aspect, politics as a very important condition for reviving the Muslim community and preventing despotism as well as holding autocratic leaders accountable for the spread of attitudes of resignation and disintegration of Muslims. Political reform will not be achieved unless Muslims are taught about their rights and obligations as a nation (citizens). Salafiyah seeks to reformulate the concept of Islamic politics and reinterpret Islamic political concepts such as shura (deliberation) and ijma' (consensus), teaching them with democracy and a parliamentary system.

In the era of colonialism and colonialism, efforts to revive the spirit of nationalism were very strong. Salafiyah seeks to maintain the stance of anti-colonialism and introduce awareness of Islamic nationalism (feeling of love) and maintain the unity of the ummah, by advocating Pan-Islam.

The Salafiyah movement has many ideas, however, throughout its different phases, at its core Salafiyah remains a reformist and renewal movement that focuses on matters of faith, the purity of Islam and the restoration of the spirit of Muslims. The Salafiyah method of thought is broadly based on three main principles, and is also a method of Salafiyah thought to realize Islam as in the Salaf generation.

First, prioritizing the text of revelation above reason. Second, reject kalam (theological issues). And third, strict adherence to the Qur'an, Hadith and consensus

(ijma'). Prioritizing the text of revelation over reason, in this case, Salafiyah does not see a contradiction between reason and the holy book. However, the mind does not have the power to interpret, interpret or interpret the Qur'an, except within the limits permitted by the words (language) and confirmed by the Hadith. The power of the mind after that is nothing more than confirming and submitting to revelation, then bringing it closer to the realm of thought. So the function of reason in this case is only to be a witness to justify and explain the arguments of the Qur'an, not a judge who adjudicates and rejects the arguments of the Qur'an.

Salafiyah does not prioritize, deify, and does not consider reason to be able to stand alone, but places it according to its position. Reason is used within the boundaries of its territory, such as thinking about nature, fiqh issues, and discovering material knowledge aimed at improving and developing society. The Salafiyah attitude is not apathetic, skeptical and pessimistic, but rather an awareness and recognition of the limits of the working capacity of the human mind and its scope in the field of aqidah.

Salafiyah in understanding aqidah uses five basic principles, namely not doing and using willingly, tamsil, tasybih, take it, and tafwid. Salafiyah believe in everything contained in the Qur'an and Hadith, without subtracting or adding, without paraphrasing and distorting its meaning. Because the time of the companions, tabi'in, and the imams of the Salaf generation has ended in a state of absolute acceptance of what is in the Qur'an and Hadith.

## **CONCLUSION**

Salafiyah is growing rapidly in Kerinci, spreading its teachings through recitation and education. Its development can be seen from the number of mosques and prayer rooms in Kerinci Regency and in Sungai Penuh City whose congregation is from the Salafiyah group. This indicated that there were congregants who wore trousers above their ankles and had beards and women who wore all black and wore veils.

Salafiah in Kerinci focuses on the purification of Islamic teachings, returning the teachings practiced by the community to original sources based on the Qur'an and the Hadith of the Prophet Muhammad. As done by Ibn Taimiyah in the 7th century AH/13th AD (661-728 AH/1263-1328 AD), Muhammad Ibn Abdul Wahab (1703-1792 AD) in the 12th century AH/18th AD and Muhammad Abduh and Muhammad Rashid Row in the modern era.

The influx of Salafiyah thought in Kerinci and the City of Sungai Penuh has had a major change in the religious field in society, especially in the younger generation. Some of the younger generation are starting to practice the teachings Salafism and leave the practices he has practiced for a long time.

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