



Community Assessment of Salafi Studies in the City of Padang

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Abstract

This research aims to analyze the public's assessment of Salafi studies. This research was conducted using quantitative methods with a survey approach. The data source was taken using a questionnaire from one hundred people in the community who were selected using techniques of simple random sampling. The questionnaire data was analyzed descriptively using IBM SPSS Statistics 26 software. Overall the research results showed five public assessments of Salafi studies in Padang City. The five assessments are i) the development of Salafi studies in Padang City, ii) the preaching of monotheism in Salafi studies, iii) acceptance of Salafi studies in Padang City, iv) Salafi is not a sect or group, v) is based on pure Islamic teachings. This research has succeeded in revealing the public's assessment of Salafi studies in Padang City. These five assessments can be used as a reference for writers in developing research as well as gathering information about Salafi studies.

INTRODUCTION

Recitation is an activity carried out by a person or group of people to provide or instill norms in the followers of the recitation, and can also mean the place where the recitation is carried out (Nadhiroh, 2019). Da'wah comes from Arabic which means call, call, invitation, banquet. Translated with the words "invitation, summons, invitation", also explains that the word is the same as da'wah is educational information, teaching, indoctrination and propaganda (Muslimin, 2018). Da'wah means inviting oneself or others to do good in accordance with the provisions outlined by Allah and His Messenger and to abandon deeds that are reprehensible to Allah and His Messenger (Kholid, 2017; Rakhmawati, 2016).

The term salaf is then used as a reference to efforts to teach and practice Islam purely, without any additions or subtractions, namely Salafiyah. In Arabic, Salaf means every righteous deed that has passed, everything that has preceded anyone who has preceded it, namely ancestors or relatives. The real Salaf are the previous people, namely the early generation of Muslims during the time of the companions of the Prophet Muhammad SAW and the two generations after who followed their Islamic way of life (Haris, 2019; Ilyas, 2016; Syahbana, 2016). Salaf is not a group or class as understood by some people, but a manhaj (system of life in belief, worship, law, morals and others) that every Muslim must follow.

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So, the meaning of Salaf is attributed to those who guard the safety of 'aqeedah and manhaj according to what the Prophet SAW and his companions did before the occurrence of disagreements and divisions.

Salafi is a term for people who follow religious procedures based on the Quran and the Sunnah of the Prophet SAW according to the understanding of the companions of the Prophet SAW, salafiyin is not a specific group or trend but those who are religious by filtering an opinion or a procedure of worship that is in accordance with the guidance The Prophet SAW was then taught to the generations after him, as a benchmark to clarify the teachings of Islam from things that are made up in the religion (Jamaruddin, 2016).

The diversity and emergence of religious understanding in Indonesia recently looks very diverse, this shows the positive side of the rise of Islam in Indonesia as a country where the majority of the population adheres to Islam. On the other hand, it does not rule out the possibility of internal or external conflict frictions which could have a wide-reaching impact on the surrounding community, so studies on religion need to continue to be carried out, in this case the Ministry of Religion, in order to improve religious life services in our beloved land, Indonesia (Hamzah, 2017; Rumberu & J, 2016).

One of the actors in the revival of Islam in the Middle East is Salafi (Krismono, 2017; Wijaya, 2017). Salafi in a religious context is a group of people or communities who practice Islam based on the Alquran and Sunnah of the Prophet SAW as understood and practiced by the companions of the Prophet SAW, or (student friends) and tabiut-tabiin (studentor) as people who have understood and practiced Islam correctly. The companions of the Prophet SAW referred to here are people who met the Prophet SAW when he was still alive as a Muslim and when the Prophet died as a Muslim. They define their group as Islam itself. Salafi is a pure Islam and free from addictions, subtractions and changes. Salafi is not a new party or school of thought, but Salafi preaching is Islam in its totality which guides all humans regardless of culture, race or skin color. It is a method (manhaj) which is complete and perfect in understanding Islam and carrying out actions in accordance with its teachings (Khotijah & Madkur, 2018). Allah has absolutely pleased the Salaf from the Muhajirin and Ansar as well as those who follow them well. As Allah says in Surah At-Taubah verse 100:

وَالسَّابِقُونَ السَّابِقُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ
جَنَّاتٍ تَجْرِي تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ذَلِكَ الْفَوْزُ الْعَظِيمُ

It means: "Those who came before and who were the first (entered Islam) from the Muhajirin and Ansar and those who followed them well, God was pleased with them and they were pleased with God and God prepared for them gardens with flowing rivers -river in it forever. They remain in it. That's a big win" (At-Taubah: 100).

Salafi studies are studies whose preaching is based on the Quran and the Sunnah with the ustadz or scholars who convey that they should use the books of the scholars, not explaining or reciting hadiths with their own opinions, but through the guidance of the great scholars who have passed away leaving the books written by them. Therefore, Salafi studies must be scientific and the data source reliable and accurate. In worshipping, every Muslim must follow the guidance of the Prophet SAW, worship not according to a certain foundation or organization, making the role model in worshipping the Prophet SAW. Ustadz salafi's preaching is based on pure sharia, without condemning certain individuals or groups, by uniting Muslims on the pure religion of Islam. The study of Salafis is not original in misleading people, but this study invites Muslims to be religious in accordance with the Quran and Sunnah (Idham, 2016).

Research related to society's assessment of Salafi studies has been studied previously by many researchers. Some of these articles are (Hanafi, 2018; Idham, 2016; Mahanani, 2016; Mubarok, 2019; Nashirudin, 2017; Ulum, 2016; Wahab, 2019). However, the researchers above only discuss the internal factors of their opinion on Salafi studies which are already very developed or only discuss the history and dynamics of Salafi studies which have not discussed specifically and in depth the dynamics of development and community assessment of Salafi studies in a region. So salafi is a foundation and practice, not a movement or a certain group of organizations, salafi Ustadz Masrur Zainuddin said: however, salafis are people who stand on the Salafus Salih (companions of the Prophet SAW, or friends and students tabi'in tabi'in his student or) in understanding and practicing Islam. Islamic teachings are perfect.

In this research the author will only focus on discussing the public's assessment of Salafi studies which are starting to develop widely in Padang City, West Sumatra. Referring to this problem, the role of the people of an area where the Salafi study is held is very important in providing an assessment. In this context, the author wants to explore the true nature of Salafi studies themselves based on relevant and reliable references. This research was conducted in Padang City, West Sumatra, focusing research on da'wah activists and students who had participated in or listened to Salafi studies.

METHODS

This research was carried out in Padang City, one of the cities in West Sumatra Province. This research uses quantitative methods with a survey approach (Engkizar et al., 2018; Kasmar et al., 2019; Waldi et al., Putri et al., 2018; Cantika et al., 2018). Meanwhile, the data source was taken using a questionnaire from one hundred people in the community who were selected using techniques of simple random sampling. Questionnaire data was analyzed descriptively using software IBM SPSS Statistics 26. Descriptive analysis is one way to make it easier for writers to easily describe research results in quantitative research. The overall results of data analysis in a survey research, a researcher can use a descriptive analysis approach using SPSS software. This research focuses on the community, da'wah activists, and students who have taken part in Salafi studies held in Padang City, West Sumatra.

RESULT AND DISCUSSION

Previously the author explained that all data in this research was taken using a questionnaire from one hundred people in Padang City who took part in Salafi studies. After the author carried out an analysis of the data collected through a questionnaire, a description of the results of the analysis of the level of assessment of Salafi studies on one hundred people who had participated in or listened to Salafi studies was found as shown in the following table.

Table 1. Description of community assessment of Salafi studies in Padang City

No.	Community assessment of Salafi studies in Kota Padang	N = 100 respondents (Total respondents)			
		Frequency and Percentage			
		Don't agree	Don't know/undecided	Strongly agree	Total
1.	The development of Salafi studies in the city of Padang is very rapid	4%	58,6%	40,4%	100%

2.	Preaching of monotheism in Salafi studies	0%	16,2%	84,8%	100%
3.	Acceptance of Salafi studies in Padang City	3%	12,1%	86,9%	100%
4.	Salafi is not a sect or group	4%	40,4%	58,6%	100%
5.	Salafi studies are based on pure Islamic teachings	3%	12,1%	86,9%	100%

Regarding the public's assessment of Salafi studies in Padang City, West Sumatra, the results of this research actually found five important themes regarding the important themes that constitute the public's assessment of Salafi studies in Padang Pertama City; the majority of respondents are still doubtful or do not know about the development of Salafi studies in Padang City, secondly; Overall, respondents agreed with the preaching of monotheism in Salafi studies, third; Overall respondents still accept Salafi studies in Padang City, namely eighty-six respondents, fourth; for the salafi item of a sect or group, the majority answered disagree, fifth; Overall, respondents agreed that Salafis follow the pure teachings of Islam. To make it more interesting, the author will discuss the five research findings based on theory, expert opinion and the results of previous research which discussed this problem in more or less the same context and issues.

First, the development of Salafi studies in the city of Padang is very rapid. The results of the analysis found that the Salafi community in Padang City is a reality of religious phenomena to answer the search for identity regarding what religion they consider to be true. Modernization which entered its peak in the twentieth century is expected to eliminate the religious function of a belief by replacing it with new ideologies such as secular, liberal and capitalist ideologies. These new ideologies emerged as a symptom of urban society becoming increasingly rational, considering that religion did not fulfill their thirst in solving life's problems. Moral crises, social inequality and the inability to understand religion correctly are examples of problems that appear to be growing in urban life. Because religion is believed to have alternative solutions and answers to these problems, it encourages intense religious deepening in the form of new understanding (Rahman, 2015).

To this day, the Salafi community comes from students, students and the general public (Wahab, 2019). The distribution of study activities is carried out regularly in mosques, campuses and people's homes. The presence of the Salaf community in the city of Padang, which is currently starting to grow, is spread by various kinds of ustadz who provide studies in mosques in the city of Padang. Meanwhile, the largest Salaf base is the Al-Hakim Mosque in the Nanggalo area of Padang. Currently, many mosques in the city of Padang are holding Salafi studies, such as the Rahmatan lil alamin mosque on the UPI campus, the Al-Mukhlisin Mosque in Lubuk Begalung, East Padang, the UNAND Mosque, and many more. Of course this is an interesting thing to explore. This community always keeps the studies alive where they live. Residents' homes, mosques and campuses are places where salaf studies are carried out.

The second is the preaching of monotheism in Salafi studies. The main priority of the Salafi community is to deepen and propagate monotheism, because monotheism is the mission of preaching the prophets and apostles on this earth (Iskandar et al., 2017). They begin their preaching with monotheism and end their preaching with monotheism. Usually, when Salafi recitations are held in a mosque, the ustadz will start the recitation with the book of Tauhid written by Muhammad

Bin Abdul Wahhab by teaching the community the difference between monotheism and shirk, because the formation of society must begin with instilling the correct creed (Hajam, 2016; Syahbana, 2016). As the evidence from the word of Allah in QS. An-Nahl verse 36 follows.

وَلَقَدْ بَعَثْنَا فِي كُلِّ أُمَّةٍ رَسُولًا أَنِ اعْبُدُوا اللَّهَ وَاجْتَنِبُوا الطَّاغُوتَ فَمِنْهُمْ مَن هَدَى اللَّهُ وَمِنْهُمْ مَن حَقَّتْ عَلَيْهِ الضَّلَالَةُ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكْذِبِينَ

It means: "And truly, We have sent a messenger to every nation (to call), "Worship God, and avoid taghut", then among them there are those who are guided by God and there are those who remain in error. So walk on the earth and observe the end of those who lie (the messengers)".

The preaching of monotheism is not a global preaching that only calls out: 'Let's practice monotheism!' However, this noble preaching also specifies what constitutes monotheism and what constitutes shirk. So that by embedding this in Muslim society, the goal of creating humans and jinn can be realized (Sakdiah, 2014). As Allah says in Surah Al-Baqarah verse 21 below.

يَا أَيُّهَا النَّاسُ اعْبُدُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ وَالَّذِينَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُونَ

It means: "O mankind, worship your God who created you and those before you, so that you may fear".

While monotheism is the basic principle of salvation in this world and the hereafter as well as the first thing that humans must learn, then monotheism is what should be conveyed and preached to humans first. Apart from that, the preaching of monotheism must also be made a top priority, just like the preaching of Allah's Apostles who were sent to their people and also what Allah has commanded. This is the difference between Salaf preaching and other preaching which tends to exclude Tawhid for various reasons. Some of them consider Tauhid and Sunnah to be science masail who will make it a disagreement (dispute) and division of the people. They only want to talk about knowledge fadhail (about the virtues of worship). Some others criticize the preaching of Tawhid on the grounds that calling people to Tawhid is a waste of time and does not understand the phenomenon that is occurring (Zukhdi, 2017). All the reasons given to reject the preaching of Tawheed become enough to evaluate the preaching of the model they want. All do not shift from mere political and worldly interests. Note the Prophet's will to Muadz bin Jabal when he sent him to the land of Yemen:

إِنَّكَ سَتَأْتِي قَوْمًا أَهْلَ كِتَابٍ، فَإِذَا جِئْتَهُمْ فَادْعُوهُمْ إِلَىٰ أَنْ يَشْهَدَ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ

(رواه البخاري ومسلم)

It means: "O Mu'adz, indeed you will come to a people from among the People of the Book. If you have come to them, invite them to testify that there is no deity worthy of worship except Allah and that Muhammad is the messenger of Allah" (HR. Bukhari Muslim).

Tawhid is like the roots of a tree. If the roots stab into the earth firmly, the tree will stand tall and tower into the sky. Said Ibnul Qayyim: "Tawheed is like a tree, the moon is its branches, days are its twigs, moments are its leaves and breadth is its fruit. Whoever uses his time in obedience to Allah, his fruit will be sweet. And whoever uses it in disobedience, the fruit will be bitter and the fruit will be harvested on the Day of Judgment. Man will receive the sweetness of the results of his deeds in the world or the bitterness of the fruit he tastes." Monotheism is a tree that grows in the heart and its branches are practices, and its fruit is happiness in life in this world and eternal enjoyment in the afterlife. While polytheism, disbelief and riyah are also trees that grow in the heart, the fruit in the world is in the form of fear, gluttony,

narrowness of the chest and darkness of the heart. While the fruit in the afterlife is in the form of Zaqqum which neither satiates nor quenches thirst. This fruit will even tear the throat and destroy the whole body, and the fruit is eternal punishment in the afterlife (Arroisi, 2013).

Third, namely the acceptance of Salafi studies in Padang City. The development of Salaf da'wah in Minang is quite rapid. This can be seen from the large number of Islamic foundations that have a salaf-oriented character that have emerged in almost all districts/cities in West Sumatra, which have established integrated Islamic schools, Islamic boarding schools, and organize Islamic studies. Ahlus Sunnah Wal Jamaah As-Salafiyah. The preaching of the Salaf is a preaching that invites people to the pure Islamic law without additions and subtractions, based on the laws that existed in the generation of the Prophet Muhammad and his companions and then after them (the generation or) and after (generation tabiut to tabi), or what is known as "Salafush Salih" (Sanusi et al., 2016).

The city of Padang, as is known to the public, is the country where the ulama were born, and even the motto of this country is the basandi traditionsyar', syara' basandi kitabullah. In the city of Padang, the people are known for their knowledge in the field of religion, they make Islamic law the basis of their lives and always maintain their sense of shame. The traditions of the city of Padang itself are also called Minangkabau traditions. In the past, Muslim scholars in the city of Padang agreed that the customs in their country must follow Islamic law, so if there are customs that conflict with Islamic law, they must prioritize Islamic law, as the motto of "adat basandi shara', shara' basandi kitabullah". As for the Islamic Sharia according to Alquran and Sunnah, then in God's book Allah SWT himself ordered to follow Prophet Muhammad SAW.

As time went by, Salafi studies in the city of Padang began to grow and develop, many ustadz or scientific experts were prepared to fill scientific studies in every mosque in the city of Padang, these ustadz were usually graduates from universities whose knowledge was recommended, Most of them are graduates of Middle Eastern universities, Madinah Islamic University, such as Ustadz Elvi Syam, Ustadz Ahmad Daniel, Ustadz Ali Musri. Then from within the country such as Ustadz Fatwa Rijal, Ustadz Hanafi Lubis, Ustadz Abu Yusuf, Ustadz Abu Ibrahim, Ustadz Benny Mahaputra and many more.

Fourth, Salafi is not a sect or group. Salafi is not a particular sect or group, but Salafi is a connection to the Salaf, namely the Messenger of Allah, friends, and the best generation after him, namely or and tabi'ut tabi'in. In Arabic the word "salaf" (سلف) if you add the letter "yaa' nisbah" then the meaning is ascription to the Salaf. As the word "Islam" is an ascription to Islam. Be Islamic clothing, Islamic morals and so on (Rohman, 2014; Rosadi, 2015). Rasulullah explained that he was a "salaf". He said to his daughter Fatima:

اتَّقِي اللَّهَ وَاصْبِرِي فَإِنَّ نِعْمَ السَّلْفُ أَنَا لَكَ

It means: "Be pious and patient because truly the best Salaf for you is me" (HR. Al-Bukhari and Muslim).

So is the Word of the Prophet shallallahu 'alaihi wa sallam to his daughter who was about to die.

إِخْتَفَى بِسَلْفِنَا الصَّالِحِ عُثْمَانَ بْنِ مَطْعُونٍ

It means: "Follow our pious predecessors, Uthman bin Mazh'un" (HR at Thabrani di dalam al Mu'jam al Ausath no. 5736).

In the past, scholars introduced and popularized the term hadith expert or Ahlus sunnah wal jamaah, but when all deviant parties and sects also admit that

they are Ahlus sunnah wal jamaah, then the ulama have recently popularized the term "salafi", but even now there are quite a lot who claim to be salafi but their morals, religion and personality do not match the morals and religion of the salaf. In terms of terms, what is meant by salaf are the three early generations of Muslims who are the best generations, as mentioned by the Prophet Muhammad, "The best people are my generation, then after that, then after that" (HR. Bukhari-Muslim).

Fifth, namely Salafi studies based on pure Islamic teachings. The results of the analysis found Sheikh Salim Al Hilaly hafizhahullah explained that in terms of terminology the word salaf means a character that is absolutely inherent in the friends. "The scholars after them are also included in this term because their attitudes and religious methods imitate those of their companions" (Mz, 2018). Shaykh Doctor Nashir bin Abdul Karim Al 'Aql said, "Salaf are the first generation of this ummah, namely friends, or and the imams who bring guidance in the three centuries who get priority (friends or and tabi'ut or). And everyone who imitates and walks on their manhaj throughout time is called a salafi as a form of imputation against them". Al-Qalsyani said in his book Tahrirul Maqalah min Syarhir Risale, As for pious Salafush, they are the first generation (of Islam) who have deep knowledge and follow the path of the Prophet and always guard his Sunnah. Allah has chosen them to accompany His Prophet and establish His religion. The priests of these people also felt pleased with them. They have fought jihad in the way of Allah with all seriousness. They put forth their efforts to advise the people and provide benefits for them. They also sacrifice themselves to achieve Allah's pleasure (Haris, 2019).

The Prophet SAW said, "The best people in my time (friends), then the people after them (or) and then the person after them (tabi'in tabi'in)." (HR. Bukhari and Muslim). So that the Messenger and his companions are the Salaf of this nation. Similarly, everyone who calls for da'wah as they are also referred to as people who travel manhaj/salaf method, or commonly referred to as salafi, meaning followers of the Salaf. The term salaf is limited to only covering friends, or and tabiut tabi'in is a mistaken limitation. However, the correct criteria are the conformity of their beliefs, laws and behavior with the Al-Kitab and Sunnah as well as understanding pious salafush. Therefore, whoever he is, as long as he is in accordance with the teachings of Al Kitab and As Sunnah, it means that he is a follower of the Salaf. Although the distance and time are far from the Prophetic period. This means that the people who were with the Prophet and his companions, but did not follow their religion, were not included in their group, even if they were from the same tribe or even the Prophet's brothers.

CONCLUSION

This research has succeeded in uncovering five public assessments of Salafi studies in Padang City. The five assessments are that the development of Salafi studies in the city of Padang is very rapid, the preaching of monotheism in Salafi studies, acceptance of Salafi studies in the City of Padang, Salafi is not a sect or group, Salafi studies are based on pure Islamic teachings. In fact, society's assessment of a religious scientific study is very important, society's assessment can be either positive or negative. Here the author took a sample of the people of the city of Padang in general, although most of those who filled in the data were the younger generation, whether students or workers, because this Salafi study is also very popular with young people. It can be seen that in this discussion the term Salafi refers to the previous generation where they directly obtained knowledge from the Prophet, which was only limited to the third generation, namely the Tabi'ut Tabi'in. In this Salafi study, they prioritize the preaching of monotheism, they argue that improving society begins with teaching monotheism first.

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