

Islamic Stream Indonesian Wahhabis in a Theological Review

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Abstract: *The purpose of this study is to examine the Wahhabi movement in Indonesia from a theological perspective. This research uses a qualitative method with a literature review, through an analysis of primary Wahhabi works and secondary literature examining its development and influence in Indonesia. The results show that Wahhabis emphasize monotheism in three main aspects: rububiyah, uluhiyah, and asma' wa shifat, with a textual approach that differs from the dominant Asy'ariyah and Maturidiyah theologies in Indonesia.*

Abstrak: *Tujuan penelitian ini membahas aliran Islam Wahabi di Indonesia dalam perspektif teologi. Penelitian ini menggunakan metode kualitatif dengan studi kepustakaan, melalui analisis terhadap karya-karya primer Wahabi serta literatur sekunder yang mengkaji perkembangan dan pengaruhnya di Indonesia. Hasil penelitian menunjukkan bahwa Wahabi menekankan tauhid dalam tiga aspek utama, yakni rububiyah, uluhiyah, dan asma' wa shifat, dengan pendekatan tekstual yang berbeda dari teologi Asy'ariyah dan Maturidiyah yang dominan di Indonesia.*

Keywords: Wahabi, Theology, Thoriqoh

INTRODUCTION

Development thoughts and streams in Islam is phenomena that are not can separated from dynamics history , culture , and context social public Muslims in various parts of the world, including Indonesia. One of the sufficient flow Lots cause debate and attention is Wahabi. The stream This first appeared in the Arabian Peninsula in the 18th century through Muhammad bin Abdul Wahhab 's idea which emphasizes purification creed , rejection to practice bid'ah , khurafat , and shirk , as well put forward return teachings monotheism as understood during the Salaf al- Salih period .

The term Wahhabi is popular in the Islamic world to Muhammad bin Abdul Wahab who lived in 1703-1792 AD. The first term Wahabi very immunized by Bark Hark one of orientalist visiting English to Hijaz around 1788 AD, when Hijaz was led by Governor Muhammad Ali of Egypt . (Muhammad bin Sa'id Asy-Syuwair , 2010, p . 18) However need noted that the term Wahabi ever appeared in the 17th century 2nd Hijri as one of the sect from group Khawarij who are considered heretical sect in North Africa. Sect This led by Abdul Wahab bin Abdurrahman bin Rustum Al- Khariji . Meanwhile Wahabi ideology which is currently discussed in writing This is sect founded by Muhammad bin Abdul Wahab which emerged in Saudi Arabia in the century to 18, which is different very with a sect founded by Abdul Wahab bin Abdurrahman bin Rustum Al- Khariji in Africa.

Wahhabis in general terminology meaning , teaching , understanding or movement da'wah pioneered by Shaykh Muhammad bin Abdul Wahab in the century 12 H/18 M. He fight together his followers in the Nejd region, then its influence expanding to the Kingdom of Saudi Arabia and outside Saudi Arabia incl to Indonesia and Muslim countries others . Meanwhile Wahhabis means , everyone in between people Muslims who agree , follow and support movement preaching Seikh Muhammad bin Abd Wahab and the ulama who continued preaching he . (AM. Waskito , 2011, p . 178)

Muhammad bin Abdu Wahab, a scholar and preacher famous in Arabia when that's what happened then his name become Name group A movement , originating from Nejd, Arabia, Saudi Arabia now . After completing his studies in Medina he move in field trading while preaching to various city . Muhammad bin Abdul Wahab once settled in Basrah , Baghdad, (Iraq) Now), Kurdistan (Turkey now), Hamdan and Isfahan (now Iran). When settled in the last city This is Muhammad bin Abdul Wahab pursue knowledge philosophy and Sufism . After being active in various countries in dozens year Finally Muhammad bin Abdul Wahab returned Again to Nejd.

The height mobility in trade made Muhammad bin Abdul Wahab a great scholar experience so that become figure important and influential moment that . In every journey to Islamic lands Abdul Wahab saw various type trust practiced society in a form of religious ritual that leads to to deviation from Islamic teachings . This ritual practice very influenced by experts congregations in each region . The size the influence of the tarekat teacher , has push Lots public hang his life to the teacher no only teachers are still life even teachers who have die the world Still made into as backrest For get blessings . In climb prayer for example they No in a way direct begging to Allah SWT , but through washilah teacher, sheikh or guardians , both those who are still life or those who have died , which they believe very near with God . For they Lord No can approached except through intermediary sheikh or guardian as a saint . (Harun Nasution , 1975, p . 24)

In a way theologically , Wahabis emphasize draft monotheism uluhiyah , rububiyah , and asthma wa shifat with a rather literal interpretation of texts of the Qur'an and Hadith. Approach This often clash with tradition theology Ash'ariyah and Maturidiyah which have long been rooted in Indonesian Islam, as well as with pattern Sufism which emphasizes aspect spirituality and wisdom local . Therefore that , discussion regarding Wahabi in review theology in Indonesia is not only reveal aspect doctrinal , but also shows dynamics contestation ideology religious , differences methodology in understand text , and the implications to life religion in society .

Article This make an effort analyze Wahabi Islamic movement in Indonesia perspective theology with browse root thoughts , principles main , and the response that appears from among scholars and society Muslim . With approach this , it is hoped can give a clearer picture comprehensive about the

position of the Wahabis in treasury Indonesian Islamic thought , as well as his contribution in enrich discourse continuing religiousness growing in the country

METHOD

Study This use approach qualitative with method studies library research . Approach This chosen Because focus study is analysis thoughts and doctrines Wahabi theology , as well as How He present and growing in context Islam in Indonesia. Study literature allows researchers For examine primary and secondary sources in a way deep use get understanding comprehensive about topic study .

RESULTS AND DISCUSSION

The term Wahabi was initially disliked by Wahhabi followers themselves, this term came from people who were not happy with the preaching of Muhammad bin Abd Wahab. The official term recognized among the followers of Sheikh Muhammad bin Abd Wahab's preaching is ahlul sunnah, salafiyah or also often referred to as the Muwahhidun group, because of the strong emphasis on the oneness of Allah. When the term Wahabi has become popular, then the supporters of Muhammad bin Abd Wahab did not reluctant Again use term such as “ ana Wahabi” or “ nahnu Wahabi ”. The term Wahhabi was originally considered harassing , then become a term that is proud of the followers of Muhammad bin Abd Wahab. (AM. Waskito , 2011, p . 177)

Muhammad bin Abdul Wahab also did it renewal in the Arabian region that adheres to the Islamic school Hambali and following Ibn Taimiyah's understanding . Early Muhammad bin Abdul Wahab first coined it the Wahabi movement is when there is a number of type phenomenon religious in advance the earth is deviating from teachings of the Quran and hadith . Phenomena the among them is superstition , heresy and shirk . Based on ideology people Wahhabi that We must return to the pure , simple and straight Islam that is believed in can seized return with method do commands and examples prophet literally and do correct ritual practice . This own the impact that is respond to to religious texts and sunnah as instructions For reach the actual model that at the time it was in the city of Medina. (Abou , 2015, p . 10)

Wahhabi movement appear as reaction from decline of Islam. According to Muhammad bin Abdul Wahab, the cause from decline of Islam at that time is purity lost monotheism . Purity monotheism corrupted by the teachings tarekat in the 18th century . When That people Muslim go pilgrimage to the tombs of the scholars, then make matter the as a semi- worship ritual . (Sholawati , tt) Besides That every time the people Wahhabi conquer A city people the they requested For repeat creed and oath will

follow beliefs and practices wahabi , and if between residents who do not want to committed to Islam as understood and interpreted by Wahhabis so will disbelieved and will killed with sword .

Beginning start movement Wahhabi opposed by his country itself , namely al -'Uyainah . The purification movement faith that is not uphold One sect This recommend Muslims to return to the appropriate Islam with al- salaf al- salih , the Koran and the true sunnah of the Prophet Muhammad SAW . The law enforced by Muhammad bin Abdul Wahab is enforcement law stoning . This make he expelled from his country . Then Muhammad bin Abdul Wahab fled to the Dar'iyah region north of Riyadh and was accepted with both by the founder The Saudi Arabian dynasty , namely Muhammad ibn Sa'ud , who became ruler of the region . Muhammad ibn Sa'ud make it as qadi and receive his teachings . Until agreed continue his preaching and making teachings Wahhabi as ideology unifier tribal nature religious .

The purity of Islam according to Muhammad bin Abdul Wahab has damaged by the habits that arise from influences tarekat and customs the must eradicated Because contain polytheism . All habits No originate from Islam, that is heresy . Heresy That must banished and people exposed to influence the must return to teachings monotheism and true Islam . For Muhammad bin Abdul Wahab teachings monotheism something very essential in Islam. For That Muslims must notice at least (1) What is permissible and obligatory worshipped only Allah SWT , and those who worship besides Allah is polytheists . (2) Most Muslims are not Again adherents understand true monotheism Because they request help No Again to God, but to sheikh or guardian and or from strength supernatural . Such Muslims have also follow become polytheists , (3) Mentioning Name prophet , sheikh or angel as intermediary prayer is also a polytheism , (4) Asking intercession besides to Allah is also shirk , (5) Making a vow besides to Allah is also shirk , (6) Obtaining knowledge besides from the Al-Quran, hadith , and qias is disbelief , (7) No believe to Allah's qada and qadar are also kufuran , (8) Interpretation of the Koran with interpretation is infidelity . (Harun Nasution , 1975, p . 25)

Alliance Alsa'ud since 1745-1818 known became the first Saudi state to end military Egypt and Turkey are destroying city Aldir'iyyah , mother city the first Saudi kingdom as well as slaughter its inhabitants . Disappearance life mass This truly imprint in memory people Wahhabi and burning Spirit they with use symbol suffering and sacrifice they . Therefore it was at the beginning 20th century under the leadership of Abdul Al- ' aziz Ibn Sa'ud (ruled 1319-1373 H./1902-1953 AD) revived return ideology Wahhabi .

The founder of the modern Saudi state, adhered to Puritan theology Wahhabi and combine himself with the tribes of Najd. This become embryo future Saudi Arabia. In the 18th century the rebellion the first Wahhabi in the Arab peninsula using objective overthrow Ottoman control as well as strengthened the puritanical Islam of Abdul Al- Wahab to the Arab world. The people Wahhabis also try control

Mecca and Medina, with matter the they get victory in a way great symbolism with control the spiritual center of the Islamic world. (Wulandari , 2021)

There is a number of mission carried out by Muhammad bin AbdulWahab , for returning Islam to a time of purity that is :

1. Al- Ilmu , Muhammad bin Abdul Wahab runs his preaching with put forward sciences Islam that is left behind .
2. At- tauhid , correcting moral decay and destruction morals with eradicate polytheism .
3. As-sunnah, eradicate all related matters with heresy like pilgrimage grave .
4. Ad- da'wah , spreading the Islamic religion by learn knowledge and apply it to life daily .
5. Tath Biqus Syariah, upholding God's law in government and society .
6. Al-ijtihad, opening the door of ijtihad for answer problem contemporary people man .
7. At- tazkiyah (purifying) soul)

A number of mission the teachings Wahhabi the more Lots followers and spread throughout Indonesia. The carrier Wahhabi the first in Indonesia is Indonesian students who are demanding science in the Middle East, especially Saudi Arabia. Saudi Arabia at that time is a country that provides place For demand knowledge Islam . No close possibility that in a way No direct understand Wahhabi introduced with methods and various his teachings to Indonesia. Distribution teachings Wahhabi the done because Indonesian students often invited For filling events in various meetings and institutions . Through this forum understand Wahhabi socialized to Indonesian society . So that understand Wahhabis in Indonesia become pattern alone , because Indonesia does not only own One organization religious only . But groups that were born moreover formerly before Wahhabi .

Thinking Wahhabi about heresy often contradictory with traditions that have been done Muslims since dozens year then . Next is a number of things that are considered bid'ah : 1. Warning Birthday of the Prophet Muhammad SAW 2. Pilgrimage Grave 3. Tawassul 4. Tahlilan death 5. Reading qunut 6. Prayer and dhikr congregation . (Wulandari , 2021, p . 23) The basis of teachings Wahhabi is teachings Ibn Taimiyah and madzhab Hambali with principles as following :

1. Deity absolute one
2. Return to the true teachings of Islam as listed in the Al-Quran and Al- Hadith .
3. No can separated trust from action like prayer and giving charity .
4. Believe that the Qur'an is No creation man .
5. Real trust towards the Qur'an and Hadith .
6. Believe will destiny and curse all views and actions that come out from the Qur'an and Sunnah.
7. Establish an Islamic state based on Islamic law in general exclusive .

People Wahhabi based on the verses of the Qur'an , namely the surah Al- Mukmin verse 84 and verse 85:

Meaning : " Then when they see Our punishment , they said : "We believe only to Allah alone , and we disbelieve in Him the worship that we have shared with Allah" (QS Al- Mu'Min : 84)

Meaning : " Then faith they nothing useful for they when they has see torture us. That is the sunnah of Allah valid to His servants . And in time That the disbelievers will perish . So faith they nothing useful for they when they has see torture us. That is the sunnah of Allah valid to His servants . And in time That the disbelievers will perish ." (QS Al- Mu'Min : 85)

With paragraph This people Wahhabi have an opinion that the infidels who worship idols also believe will existence Lord but his faith doubtful Because they worship idols beside his confession on existence Lord . (Imam Muhammad Muhammad Abu Zahrah , 1996, p . 250)

Besides paragraph mentioned , there is also another verse is : QS Al- Ankabut 21

Meaning : "Allah punishes whom He wills , and gives grace to whom He wills , and only to Him You will returned ." (QS Al- Ankabut : 21)

Based on meaning from the surah people Wahhabi conclude that person who admits existence Lord but worship besides Lord named monotheism rububiyah , whereas true monotheism according to people Wahhabi is monotheism uluhiya which means meng-Esa God so that nothing again worshipped apart from Allah SWT. Wahhabi movement No only examine problem bid'ah , ijtihad and tawassul . But main teachings contained in the movement Wahhabi that is monotheism . Because Muhammad bin Abdul Wahab has an opinion that monotheism is the main thing in Islam . Muhammad bin Abdul Wahab divided it into 3 forms monotheism that is :

1. Monotheism Rububiyah , content monotheism this means affirmation that Allah SWT as creator and determiner all natural universe .
2. Tawhid al- asma wa al- sifat , tauhid This disclose about a number of names and attributes of Allah SWT.
3. Monotheism Divine , enlightenment monotheism This is only Allah SWT is obligatory worshipped . No there are others besides Allah SWT and are also obligatory believe that the Prophet Muhammad SAW is His messenger . (Miftahul , 2013)

A number of point described by Muhammad bin Abd Wahab above is points important For confirm monotheism and rejection all type heresy , because heresy is base from error someone . Pure monotheism found in the Prophet Muhammad, his companions , imams, and great scholars . They That called salaf . Islam after the Salaf era Lots entered by heresy . For purify Islam, then all heresy must thrown away . Therefore That This movement was pioneered by Muhammad bin Abdul Wahab more appropriate called as movement purification . According to Harun Nasution though thus movement This

have influence big to thoughts and innovations that emerged in the modern period . (Harun Nasution , 1975)

Muhammad bin Abdul Wahab in movement purification of Islam does not maintain understanding of taqlid. As follower of Ibn Hambal and Ibn Taimiyah , Muhammad bin Abdul Wahab said that the door of ijtiḥad is not closed , and the Koran and Hadith are as the basis of ijtiḥad. For That return to the time of the Salaf For know pure Islam is something that must be done carried out by Muslims . From experience get involved in public Muslims in various countries where he trading and preaching Muhammad bin Abdul Wahab witnessed Muslim society has many deviate from teachings monotheism , part of which influenced by teachings tariqah certain . For example there are those who practice worship to grave sheikh There are among the follower Tarikat who went on Hajj and at the same time request help from sheikh or the saint buried in it For finish problem life they everyday . There are those who ask so that given children , there are also those who ask so that given soul mate , some they request so that healed from the disease he suffered from . Even someone asked so that given riches .

From the illustration above seen they look at sheikh or guardian who has die That as a person in power For finish all problems faced humans in nature this . Because of the influence teachings This requests and prayers No Again direct to God, but must through intercession sheikh . So that description Lord like a tyrannical king who for approach him must through the great and powerful people around him .

So actually things like that's what I want eradicated by Muhammad bin Abdul Wahab through his preaching . Because according to Muhammad bin Abdul Wahab, the tradition This besides can result in fall to in polytheism can also results in weakness Spirit struggle (work) hard) among Muslims . Therefore Muhammad bin Abdul Wahab 's movement pure movement purification Islamic faith , no There is the relationship with politics and not There is connection with movement reforms driven by Jamaluddin Al- Afgani and Muhammad Abduh and his students .

This movement Then welcomed by Ibn Saud who founded the state of Saudi Arabia, so it happened cooperation between Muhammad bin Abdul Wahab and kingdom of Saudi Arabia. This movement back to the beginning only shaped preaching only , but Then Because There is a tough challenge undertaken by a group that is not agree with movement this is what held rejection in a way hard , so that the Wahabi group that has get support from kingdom oppose with violence too. Even action furthermore destroy the graves that became place worship they . With thus they No know where is the grave again ? the so that No There is Again happen worship to graves that are considered capable give something to they .

CONCLUSION

The Wahhabi sect of Islam in Indonesia is a theological and social phenomenon that displays the dynamics between the religious purification movement and local Islamic traditions. Rooted in the thoughts of Muhammad bin Abdul Wahhab in the Arabian Peninsula, Wahhabism emphasizes the purification of monotheism through the rejection of all forms of *bid'ah*, *khurafat*, and practices that are considered to deviate from the Koran and Hadith. Theologically, Wahhabis uphold the doctrine of monotheism in three main aspects—*rububiyah*, *uluhiyah*, and *asma' wa shifat*—with a literal approach to the text. In the Indonesian context, Wahhabism emerged through a network of scholars who studied in the Middle East, then developed through education, organizations, and *da'wah* media. Its presence created a strong dialectic with the Ash'ariyah-Maturidiyah theological tradition and Sufi traditions that have long been the foundation of Islam in the Indonesian archipelago. This dialectic is evident in debates over grave visits, *tawassul* (religious prayer), *tahlilan* (religious recitation), and the celebration of the Prophet's birthday (*Mawlid*), which are considered heretical by Wahhabis but accepted as religious traditions by the majority of Indonesian Muslims.

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