

## Family Salafi ideology of al-Imam ash-Shafi'i in Dumai

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### Abstract

*The purpose of this study was to determine how the Salafi doctrinal developments in the al-Imam ash-Shafi'i in Dumai. Salafi it is one of the methods in Islam who teaches Islamic law is pure without any addition and subtraction, based on the existing law on the generation of Muhammad and his companions, after they and the people afterwards. Where previously taken samples using Snowball Sampling and get respondents as many as 26 people, headmaster, 1 teacher and 24 students. While data collection techniques used were non-test by using observation and interview guides. This study used descriptive qualitative method. Qualitative descriptive study was designed to collect information about the actual situations present while it lasted. The results obtained are Salafi doctrinal developments in the al-Imam ash-Shafi'i in Dumai very guided by the teachings salafi doctrine. Starting from salafi indications coming from the family, neighborhood and friends faith salafi, up to the ways teachers teach Salafi teachings to students, such as delivering materials based Salafi teachings on the sidelines of learning. Almost all of the ways it is guided by the Salafi doctrine, which led to the development of Salafi teachings in the al-Imam ash-Shafi'i, the better. Religious activity was often made to increase the depth of knowledge of students against the Salafi doctrine. In addition to the learning process is based on the teachings of salafi, this study also analyzes the teaching materials namely instructional handbook used in boarding school al-Imam ash-Shafi'i with teaching materials used public schools (non salafi). There are three points of difference from both the instructional materials, namely: The difference in the end result or conclusion; Material differences general and special; and materials that are not available (taught) in public schools*

**Keywords:** Salafi, Family, al-Imam ash-Shafi'i School

### A. Introduction

Islam as carriers seek to create divinity missions, peace, unity, justice, equality, and suppress all forms harm.<sup>1</sup> Islamic sciences are also indispensable in life, which the Islamic religion can be a way of life for mankind until the end of time. In education, the Islamic sciences implanted and developed, because education is the inclusive nature where the bridge to internalize the values and behavior that is open in the students themselves.

This noble verse shows the perfection of *Shari'a* law and that it has sufficient all the needs required by the creature. Al-Haafiz Ibn Kathir says in his commentary:

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<sup>1</sup> Zuly Qodir, "Deradikalisasi Islam dalam Perspektif Pendidikan Agama", *Journal Pendidikan Islam*. Volume II. No 1. June 2013/1434, pg. 83

"This verse shows the greatest favor of Allah, when Allah enhance the religion of man so that they no longer need a religion other than Islam, do not need a prophet other than our Prophet Muhammad *sallallaahu 'alaihi wa sallam*. That's why Allah *Ta'ala* has sent him as the final prophet and sent his prophets to mankind and jinn. **There was not anything lawful but which Allah has made lawful, there is something unlawful but that Allah made unlawful and no religion except the things that are syariatkan Him.**" (Tafsir Ibn Kathir, quoted from 'Science *Usul Bida'*, Shaikh Ali bin Hasan Al -Halabi, 17)

Similarly, our Prophet *sallallaahu 'alaihi wa sallam* said: "*I leave you in a state of well-lit, noon like the night. No one turned away from these conditions unless it definitely hurt.*" (HR. Ahmad)

But the teachings of Islam brought by the Prophet had been contaminated by the new teachings called heresy. In language, heresy means everything that happens or is done without any preceding example. As for the definition of the term *syar'i* is heresy as explained by Imam Ash-Syatibi:

"Heresy is a method in which religious invent resembles *sharia*, in order to draw closer to Allah *subhanahu wa ta'ala* whereas no proposition *syar'i* him that is authentic in origin or procedures for implementation." (*Al I'tisham: 1/37*, was quoted by the 'science of *Usul Bida'*, 24).

Therefore, one of the efforts to cope with the planting of Islam heretical *kaffah* of the family. An educational process basically has the objective to develop human. The purpose of education is to form a whole human being, that covers various aspects of not only the intellectual aspect, but also the emotional and spiritual aspects. But the reality at the moment prefers the intellectual aspects of education only as a measure of success of an education. Until now, the purpose of education in our educational institutions arguably more rests on the issue of intellectual intelligence.

One planting Islam *kaffah* by family members which include his son or daughter to school in Islamic schools in accordance with their understanding. Birth of schools the nuances of Islam further improve the quality of education in Indonesia. Various schools of Islam was born and flourished in Indonesia with the characteristics and manifold respectively, both being merely an extension of the teachings of Islam which already existed, or that can be categorized as teachings are completely new.

Universe Islamic schools in Indonesia is now not only enlivened by the schools that shelter under organizations such as *Muhammadiyah* and NU, but the new school is also slowly

began to exert influence. One of the Islamic movement are calling themselves as Salafi or Salafiyyah.<sup>2</sup>

The term *Salafi* faith (*manhaj*) or methods defined by religion or the way the teachings of Islam, so *manhaj* al-Salaf means the teachings of Islam based on how the Salaf al-ali live the teachings of religion, both in believe, worship, arbitrate, moral in society 2 and others. Salafi community is also often used the name Ahl al-Sunnah wa al-Jama'ah. Shaikh Salim al Hilali said: "Naming salafi is a form of reliance to the Salaf. Such reliance is reliance commendable and religiosity (*manhaj*) right."(Limadza Ikhtartu Al Manhaj As Salaf)

In general, the term Salafiyyah and ahl al-Sunnah wa al-Jama'ah, both are correct term and noble. Shaykh al-Islam Ibn Taymiyyah asserted that it is not a disgrace for the person who appeared *manhaj* al-Salaf and attribute himself to the Salaf, even so must accept it because *manhaj* that al-Salaf is nothing but the truth.<sup>3</sup>

In the present context and in the reality of everyday life, the media, the press, the public until researchers understand the Salafis as a community or as particular congregation, because the existence of Salafiyyūn clustered, congregation and easily recognizable from the characters and their characteristics. Each what they want to do (use) there must be proof that supports both the al-Quran and hadith. As the following arguments:

Allah says in Surah an-Nur : 31, which reads:

وَقُلْ لِلْمُؤْمِنَاتِ يَغْضُضْنَ مِنْ أَبْصَارِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ

"Say to the believing women: Let them hold their views, and maintain their genitals." (QS. An Nur: 31) "

From Hudhayfah bin Al Yemen, he said, "Rasulullah sallallaahu 'alaihi wa sallam never hold one or both calves. Then he sallallaahu 'alaihi wa sallam said,

هَذَا مَوْضِعُ الْإِزَارِ فَإِنْ أُيِّتَ فَاسْفَلَ فَإِنْ أُيِّتَ فَلَا حَقَّ لِلْإِزَارِ فِي الْكَعْبَيْنِ

"Therein lays the end of the fabric. If you do not like, would be lower. If you do not like, too, may be lower, but not justified the cloth covering the ankles."

<sup>2</sup> Muhammad Ikhsan,"Gerakan Salafy Modern di Indonesia," [http://www.wahdah.or.id/wis/index.php?option=com\\_content&task=view&id=493&Itemid=193](http://www.wahdah.or.id/wis/index.php?option=com_content&task=view&id=493&Itemid=193), accessed at 7 June 2015.

<sup>3</sup> Abul Asybal Ahmad bin Salim al-Mishri, *Fatwa-fatwa terlengkap seputar Terorisme, Jihad dan Mengkafirkan Muslim* (Jakarta: Darul Haq, 2006), pg. 254

In accordance with verses of the Quran and the *hadith* above the researchers and readers can see and recognize this congregation through a birth like never shaved his beard, shorten garments (trousers) above the ankle, wearing veils / masks and gloves for adult women as well as models of other clothes that resemble clothes Arab society. The rules are not only carried on their daily lives when place to stay but also mandatory school environment. The presence of the contemporary Salafi movement has a positive value in the universe propagation of Islam, for example, in an effort to revive the *Sunnah*, the fight against polytheism and heresy, emphasize the reference to the scholars that their knowledge is recognized by Muslims and others. It is unfortunate when some people from the community Salafi. Salafi claim to be true, then forced dissidents to follow their opinion to the problems actually are *ijtihad*. Some groups have even justifies honor Salafi scholars who disagree with them, even some who justifies his blood.<sup>4</sup>

Respect the national anthem and flag, which is usually done every Monday when a flag raising ceremony in schools in general, but it is different from Salafi schools. Salafi says that it is not permissible for a Muslim to stand to salute the flag and the national anthem as it includes the act of heresy that must be challenged and never performed at the time of the Prophet or during the first four caliphs.<sup>5</sup> So schools faith salafi not carry a flag ceremony as schools in general.

Education world was not much different from those in the political world. Salafi schools did not fully follow the rules that have been designed by the ministry of education in Indonesia about the rules in the required subjects taught in school that exist throughout Indonesia. For salafi school systems is that they follow the teachings of the apostles which form the Caliphate, so the lesson is concerned with the teaching of democracy in schools abolished faith Salafi. The subjects were dispensed is civics. Subjects Civics that are required to be learned by every student in school in Indonesia is not taught in school salafi, but as a form of negotiating these subjects are taught in the students grade 6 elementary school (*ula*), and grade 3 Junior high school (*wustho*), because this course is one of the subjects and followed include in the national exams.

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<sup>4</sup> Abu Nashr Muhammad bin Abdillah Al Imam, "Demokrasi Syirik Lawan Majelis Syura' Syar'iyah," [http://www.salafy.or.id/print.php?id\\_artikel=569](http://www.salafy.or.id/print.php?id_artikel=569), accessed at 7 June 2015

<sup>5</sup> Fatawa Lajnah ad Daimah, "Hukum Menyanyikan Lagu Kebangsaan dan Hormat Bendera," [http://www.salafy.or.id/print.php?id\\_artikel=411](http://www.salafy.or.id/print.php?id_artikel=411), accessed at 7 June 2015

An educational institution that was built in a State shall be guided by the rules that exist in the country. Likewise, Indonesia. Granting permission to develop their religious educational institutions were the same as with other educational institutions. If the school does not agree to the Salafi ideology based politics under the regulations of the State of Indonesia and harshly criticized the state of democracy, why build school based on the teachings of the Salafi in Indonesia? And why the Indonesian Government allowed the Salafi School was established in Indonesia? As well as how the development of family faith salafi in Indonesia? Because if so the possibility of Salafi teachings ruled Indonesia with very large.

### **B. Indications Salafi**

From the observations and interviews conducted by the researchers found that there were indications salafi when learning. Most students say their learning materials there link with salafi doctrine as expressed by one of the students' learning when my teacher no matter associate learning with Salafi teachings ".<sup>6</sup>The material being taught is sometimes associated with religious subjects (*diniyyah*) only, "There link of teaching materials when studying, but depending on the lesson, if general studies, and then only associated with the lesson that's it".<sup>7</sup>"When you learn that not all the teachers I associate learning with salafi doctrine, such as sains, English, social studies, Indonesian, and mathematics."<sup>8</sup>

The procedure for their worship mostly the same as the teachings generally present in the midst of society, but there are also differences. "We worship the same with the other teachings, but there are also different, for example, that in the Remembering Allah (dhikr), salafi not doing dhikr together"<sup>9</sup>. As for the other students said: "Our worship is not much different from what other religions are different ang procedures. As well as dhikr, dhikr with our hands, if that is not salafi wear beads, whereas if wear beads that resemble the Hindu ".<sup>10</sup>

The way they dress the same as most other Muslims, but for women are required to wear the veil at school, "At home me and my mother did not wear a veil and still wear bright like pink

<sup>6</sup> Results of interview with F (students of al-Imam asy-Syafi'I School) date 25 June 2015

<sup>7</sup> Results of interview with L (students of al-Imam asy-Syafi'I School) date 25 June 2015.

<sup>8</sup> Results of interview with V (students of al-Imam asy-Syafi'I School) date 25 June 2015

<sup>9</sup> Results of interview with W (students of al-Imam asy-Syafi'I School) date 25 June 2015

<sup>10</sup> Results of interview with U (students of al-Imam asy-Syafi'I School) date 25 June 2015

and red. If at our school is in the compulsory veiling ".<sup>11</sup> While the dress Muslim clothing but using pants above the ankles.

"Salafi dress according by the Prophet, which is not tight (do not make up the body), not thin (not transparent). For a man forbidden lengthen the garments pass through the ankle, while women have to cover the entire body except the palms of the hands and face. If people follow these restrictions, the way they dress the same with the other salafi ".<sup>12</sup>

At this school there are lessons not taught in schools such as monotheism (*tauhid*), *siroh*, *adab* and *kitabah*. As for those lessons to use special books to facilitate students when it is in the process of teaching and learning. The activities carried out when the students were in leisure time are repeating rote (*muroja'ah*), reading Qur'an, reading books, and sports.

From the above explanation, it can be seen that, Salafi indication lies in their learning pengkaitan with Salafi teachings especially learning *diniyyah*, if general studies only occasionally. How to serve mostly the same Salafi teachings with other teachings, lies only in difference procedure, such as dhikr together. Dressed whenever they are required to use a veil when at school (for women), and using the pants above the ankles (for men). The books that help the Salafi doctrine is also used during the learning.

### C. Where Salafi Doctrine?

A doctrine must have the origin of which was obtained by someone teachings. Similarly, the salafi doctrine, must have a source which is assumed true that someone is following the teaching. Based on interviews conducted students who attend school in al-Imam ash-Shafi'i that, almost all the students-students come from families who adopts salafi, salafi environment, and friends who have the same *manhaj*, as students following: "My family also embraced Salafi teachings. The reason I got here that want to memorize the Quran and study the Salafi doctrine. The environment around where I live are Muslims. My friends also embraced Salafi".<sup>13</sup>

There is also a students who have a different reason, "My family does not adhere to the Salafi doctrine. The reason I got here because I think this school adheres to the true teachings.

<sup>11</sup> Results of interview with C (students of al-Imam asy-Syafi'I School) date 25 June 2015

<sup>12</sup> Results of interview with I (students of al-Imam asy-Syafi'I School) date 25 June 2015

<sup>13</sup> Results of interview with F (students of al-Imam asy-Syafi'I School) date 25 June 2015

But the environment around where I live *manhaj salafi*".<sup>14</sup> Although these students did not get along with his family, but the environment in agreement with the teachings he believed.

So it was concluded that the source of Salafi teachings obtained students schools in al-Imam ash-Shafi'i is derived from their own family education which believed in Salafi, so education has been done at home is the same with obtained in school. Then supported environment they lived in the same faith and friends who dominate understand salafi. Thus causing these students adopts a salafi.

#### **D. How They Teach Salafi?**

How a teacher embed understand salafi certainly very different. Based on interviews obtained after the research done that, an associate professor of learning with Salafi teachings on the sidelines of the material. "Ethics in daily life to be reminded by their teachers on the sidelines when teaching such should not be interrupted when the teacher explain and so forth".<sup>15</sup>

The other way is by holding religious activities are often done in school as one of the students speech as follows:

"This school is sometimes held religious activities, such as *Tabligh Akbar*, inviting speaker from out of town. My teachers often rely even when sharing the answer with the teachings of the Salaf. Every week made a speech activity invited to the Book of Allah and the Sunnah of the Prophet, and it is in line with the salafi (in accordance with the teachings of the Prophet)".<sup>16</sup>

"When learning my teachers often associate learning with salafi doctrine, if that *diniyyah* lesson. This school often makes activities such as *Tabligh Akbar*, *Daurah*, as well as chaplain study outside of town. Speech or religious lectures also rely on the teachings of Salafi".<sup>17</sup>

Thus, it was concluded that, the way teachers teach Salafi stream is by way of explaining the sidelines of learning, so that students understand the difference Salafi teachings with other teachings. Then another way is by holding speeches or religious lectures made at the school, which is where the content of the speech or the speech based on the teachings of salafi. Speakers that fill the study at the time of the event came from outside the city chaplain. When doing a

<sup>14</sup> Results of interview with O (students of al-Imam asy-Syafi'I School) date 25 June 2015

<sup>15</sup> Results of interview with V (students of al-Imam asy-Syafi'I School) date 25 June 2015

<sup>16</sup> Results of interview with L (students of al-Imam asy-Syafi'I School) date 25 June 2015

<sup>17</sup> Results of interview with F (students of al-Imam asy-Syafi'I School) date 25 June 2015

discussion or sharing with students, teachers have always leaned answer in line with Salafi teachings.

### **E. Are All Teachers Existing *manhaj* Salafi?**

Teacher is very important to run a learning process. Because the teacher is a medium channeling knowledge to their students. As based on interviews and observations conducted by researchers showed that all the teachers in the boarding school al-Imam ash-Shafi'i Salafi. "Teachers here 100% *manhaj* salafi and also all teachers to associate learning with the teachings of the Salaf".<sup>18</sup> "100% of teachers in this school *manhaj* Salafi."<sup>19</sup>

So, the conclusion is that all the teachers in the boarding school al-Imam ash-Shafi'i 100% *manhaj* Salafi. In other words, are these teachers are teaching in accordance with the teachings of salafi which they are already familiar, and believed all along.

### **F. Salafi Teachings Influence on the Students Who Attend the School of Imam asy-Shafi'i**

Each what has been taught in school, more or less there are applied or applied to daily life. As expressed by the leadership of the boarding school on the education system in the school.

"We embrace the "*sami'na wa ato'na*" so we remain under the auspices of the State of Indonesia, into the education system to provide insight into a new generation. Examples of why we "*sami'na wa ato'na*" then we are not a demo, it was forbidden for us. Although the country's despotic leader. Because at the time of the Apostle nothing religion embracing Islam in the Jewish State, they still follow the existing system, but do not confuse their *aqidah* (pure Islam)."<sup>20</sup>

It was also understood by the students-students in this school, "attitude that often I apply daily life is good morals to God, to us, and to fellow beings".<sup>21</sup> "The attitude that I apply daily life is about manners, beliefs or worship. My parents are happy because I went to school here. I had always been like this way dressed."<sup>22</sup>

Not only in attitude, but also affect the way students dress before and after studying at the school of al-Imam ash-Shafi'i.

<sup>18</sup> Results of interview with K (students of al-Imam asy-Syafi'I School) date 25 June 2015

<sup>19</sup> Results of interview with M (students of al-Imam asy-Syafi'I School) date 25 June 2015

<sup>20</sup> Results of interview with PP (headmaster of al-Imam asy-Syafi'I School) date 25 June 2015.

<sup>21</sup> Results of interview with I (students of al-Imam asy-Syafi'I School) date 25 June 2015

<sup>22</sup> Results of interview with K (students of al-Imam asy-Syafi'I School) date 25 June 2015

"The attitude that I apply daily life is to be more polite, do not insult a friend, and discipline. My parents are proud that I can be a good boy and the Quran memorizers. My association has been very different from my first. First dress I do not like this, pants that I use frequently via a foot, not anymore ".<sup>23</sup>

Based on the above explanation it was concluded that there is a positive influence on students who studied in boarding school al-Imam ash-Shafi'i, be it in the attitudes applied daily life, relationships to how to dress good (according to Islam).

### **G. Comparison Between Subjects *Salafiyah* Schools and Non *Salafiyah***

Teaching materials used in this school is textbooks or instructional handbook. The book is an important learning support for students and teachers who teach. To not widespread teaching materials that will be compared to the textbooks that will be compared only on subjects especially those of moral theology alone.

As for the moral creed books that are used in this school is published from Darsyafii. While the book than book learning is commonly used in schools or a public school in Aceh (non salafiyah) is a book published by Erlangga.

There are some differences of learning materials or explanations on the second book, which will be presented as follows:

#### **1. Differences Results or Conclusions**

The most important material is the material on faith. Faith is a trust or confidence in the hearts pronounced with oral and done with limbs. Books that wing of salafi say that faith in God consists of three elements, namely: Faith *rububiyah* Allah; *Uluhiyah* Allah; and Faith in the names and attributes of Allah.<sup>24</sup> Whereas non salafi Faith in God is composed of two elements, namely: Faith *Rububiyah* and *Uluhiyyah* Allah.<sup>25</sup> The absence of faith against the names and attributes of Allah in public school textbooks.

Next is faith in Allah's book. In the book Salafi grouping faith in Allah's book according to the books that exist in the Qur'an. As there are 5 books mentioned in the Qur'an, these books are: Torah (QS. Al Maa'idah: 44); Gospel (QS. Al Maa'idah: 46); Zabur (QS. An-Nisa': 163);

<sup>23</sup> Results of interview with U (students of al-Imam asy-Syafi'I School) date 25 June 2015

<sup>24</sup> DP3R Pustaka Imam Asy-Syafi'I, *Akidah Akhlak untuk MTs/SMP Islam Kelas VII*, (Jakarta: Darsyafii, 2014), pg. 11

<sup>25</sup> Junaidi Hidayat, dkk, *Akidah dan Akhlak untuk MTs/SMP Islam Kelas VII*, (Jakarta: Erlangga, 2009), pg.

*Suhuf* Ibrahim and Musa (QS. Al A'laa; 18-19), and the Qur'an (QS. Al-Insaan: 23).<sup>26</sup> While the book was used public schools Allah's book is obligatory to believe there are four, namely: the Torah (QS. Al-Israa': 2); Zabur (QS. Al-Israa': 55); Gospel (QS. Al Maa'idah: 46); and the Qur'an.<sup>27</sup> The addition of the book of God is *suhuf* Ibrahim and Musa on salafi books.

The third difference is the human duty to the prophets Allah. Darsyafii book says there are 5 or obligation as follows: Convinced that brought the prophet is the messenger of Allah; Loved the prophets Allah; Convinced messengers have honor better ordinary human; Believes the difference of the prophets; Read the invocation, and greetings to the prophets.<sup>28</sup> While the book Erlangga there are two important things that must be considered in the faith of the prophets, namely: Must not differentiate between prophets with each other; and follow his teachings wholeheartedly.<sup>29</sup> The difference is in the salafi books apostles believed their differences while the non Salaf books should not differentiate between the prophets of Allah.

Different learning materials, the next step were a series of events following the death of a human being. According to the first book (salafi) Events that occur after death, among others: the resurrection from the grave, a gathering place in the hereafter (*mahsyar*), of deeds (*suhuf*), calculation (*hisab*), scales (*mizan*), bridge (*shirath*), relief (*syafa'ah*), heaven and hell, and what is promised by Allah to the human.<sup>30</sup> While in the second book, the events that will be traversed by humans after death, namely: *Yaumul Ba'as* (the resurrection), *Yaumul Mahsyar* (the collected), *Yaumul Hisaab* (the day of reckoning), *Yaumul Miizaan* (day weighing charity), and *Yaumul Jazaa'* (day of reckoning charity).<sup>31</sup> The absence of the aid in the event traversed by humans on the second book (non salaf).

Differences in naming or terms used in events that often occur, as in the book Darsyafii said the signs of doom there are two signs of the apocalypse small and large signs of the apocalypse. While the Erlangga book is divided into two signs of the apocalypse, *sugra* and *kubra*.

<sup>26</sup> DP3R Pustaka Imam Asy-Syafi'I, *Akidah Akhlak untuk MTs/SMP Islam Kelas VIII*, (Jakarta: Darsyafii, 2014), pg. 5-6

<sup>27</sup> Junaidi Hidayat, dkk, *Akidah dan Akhlak untuk MTs/SMP Islam Kelas VIII*, (Jakarta: Erlangga, 2009), pg. 6-8

<sup>28</sup> DP3R Pustaka Imam Asy-Syafi'I, *Akidah Akhlak untuk MTs/SMP Islam Kelas VIII*, ... pg. 63-64

<sup>29</sup> Junaidi Hidayat, dkk, *Akidah dan Akhlak untuk MTs/SMP Islam Kelas VIII*, ... pg. 57

<sup>30</sup> DP3R Pustaka Imam Asy-Syafi'I, *Akidah Akhlak untuk MTs/SMP Islam Kelas IX*, (Jakarta: Darsyafii, 2014), pg. 1

<sup>31</sup> Junaidi Hidayat, dkk, *Akidah dan Akhlak untuk MTs/SMP Islam Kelas XI*, (Jakarta: Erlangga, 2009), pg.

Providence of God discussed in the book salafi said that the scholars of *Ahl wal Jamaah* dividing God's destiny into four levels, namely: *Al-'ilm* (knowledge), *Al-kitabah* (writing), *Al-Masyiah* (the will), and *Al-Khalq* (creation).<sup>32</sup> While the fate of the Salaf book of Allah be divided into two, namely: *Mu'allaq* Fate (destiny still cultivated happened by humans), and *Mubram* destiny (fate is inevitable and unavoidable circumstance).<sup>33</sup>

A material difference to the conclusion that the latter is the salafi books say that envy is a moral disgrace and including the 'great sin'. While in public school books just say envy as a despicable character.

## 2. Differences Matter Characteristically Explanation General and Special

There are some materials that are taught are general, some are still special. Some material is also provided a special chapter for an explanation, whereas in the comparison book incorporated into the general chapter (part of the chapter). These materials are described as follows:

- a. In the book Darsyafii (salafi) describes the special sense or deep faith that is the definition of faith, increase and reduction of human faith, and the basic principles of the faith. While the book publisher grants (non salafi) better explain the basis and objectives of the Islamic faith such as the basics of Islam, the purpose of faith, a relationship of faith, Islam and charity, as well as being a Muslim, *mukmin*, and *muhsin* (general).
- b. In Darsyafii book only describes the privilege of the Prophet Muhammad alone, and explained more to the treatises that of the Prophet Muhammad (special). While the book describes the ratio of miracles and extraordinary events to the Prophets *ulul Azmi*, describes the miracle that was given to the prophets *ulul Azmi* (general).
- c. Books that are used by public schools, explained patiently, *tawadhu*, *qana'ah*, repentance specifically described in one chapter that is finer. While the Salafi school, the materials described in the different chapters, in other words one chapter describes one matter alone (explained in depth).
- d. In the discussion *Namimah* and *Gibah*, Darsyafii book explains about the harmful effects of the act *namimah*, one of which is threatened not enter Paradise (special).

<sup>32</sup> DP3R Pustaka Imam Asy-Syafi'I, *Akidah Akhlak untuk MTs/SMP Islam Kelas IX*, ... pg. 65-67

<sup>33</sup> Junaidi Hidayat, dkk, *Akidah dan Akhlak untuk MTs/SMP Islam Kelas XI*, ... pg. 39-40

While the Erlangga book examines mean of *namimah* and things that should have been made against people that have *namimah* character (general).

- e. The explanations are considered important (specifically) are not described in the book grants are used to public schools, such as: the meaning of faith, the elements of faith in God, means of *tawadhu* (according to scholars of the Salaf), the criteria for the faith of God perfectly, kind of *tawakal*, etc.

### 3. The Materials were Not Taught (Obtained) in Public Schools

There are some materials that described in the book is used as a guideline Salafi school of learning but such materials are not an explanation or discussion in the public schools. The discussion of such material can be obtained outside of learning but not at school, but in study specifically to be followed by students, such as *halaqah* (*liqo'*), a recitation (Islamic boarding school), recitation in mosques, or even obtained when in the college (religious college). As for some of the material contained in the book Darsyafii (salafi) will be explained as follows:

- a. Meaning *laailaha illallaah*
- b. Pillar Worship
- c. etiquette friendship, hover and dressing
- d. An explanation of the deviation from the books of History
- e. etiquette eat and drink
- f. Slander grave and events of Judgment, heaven and hell
- g. An explanation of the features of the *dajjal*, the task of Jesus down to earth, Gog and Magog, etc.

In Table 1 will be presented the materials that exist in both the book from class VII (1 SMP / MTs) to grade IX (3 SMP / MTs), as follows:

**Table 1 Differences Learning Materials Aqidah Morals**

Class	Books of Salafi School	Book of Public School
VII	<ol style="list-style-type: none"> <li>1. Definition of faith</li> <li>2. Faith in the gods</li> <li>3. Meaning <i>laailaha illallaah</i></li> <li>4. Sincere</li> <li>5. <i>Tawadhu</i></li> <li>6. Obedience and <i>muraqabah</i></li> <li>7. Patience</li> <li>8. Faith in angels</li> </ol>	<ol style="list-style-type: none"> <li>1. Basic and objectives of Islamic faith</li> <li>2. The nature of Allah swt</li> <li>3. Morals commendable to Allah swt</li> <li>4. <i>Asmaa'ul husnaa</i></li> <li>5. Faith in supernatural beings</li> <li>6. Morals degrading to Allah swt</li> </ol>

	<ol style="list-style-type: none"> <li>9. Pillar worship</li> <li>10. Dutiful parents</li> <li>11. Etiquette friendship</li> <li>12. Etiquette be a guest</li> <li>13. Etiquette dress up</li> </ol>	
VIII	<ol style="list-style-type: none"> <li>1. Faith in the books of the gods</li> <li>2. Al-Quran</li> <li>3. Deviations History books and the benefits of faith in the books of the gods</li> <li>4. Penance</li> <li>5. <i>Tawakal</i></li> <li>6. Envy</li> <li>7. <i>Namimah</i> and <i>gibah</i></li> <li>8. Faith in the Messengers Allah</li> <li>9. The specialty of the prophet of Allah</li> <li>10. Rights of the prophet on his people</li> <li>11. Etiquette eat and drink</li> <li>12. <i>Nifak</i></li> <li>13. Shirk</li> <li>14. <i>Kufr</i></li> </ol>	<ol style="list-style-type: none"> <li>1. Faith in the books of the gods</li> <li>2. Virtue commendable to yourself</li> <li>3. Morals reproach yourself</li> <li>4. Faith in the prophets Allah</li> <li>5. Phoenix and other exceptional events</li> <li>6. Virtue commendable to others</li> <li>7. Morals despicable to others</li> </ol>
IX	<ol style="list-style-type: none"> <li>1. Faith in the final days</li> <li>2. Signs of big doomsday</li> <li>3. Defamation grave</li> <li>4. Heaven and Hell</li> <li>5. <i>Qana'ah</i></li> <li>6. Faith <i>qada</i> and <i>qadar</i></li> <li>7. Injustice</li> <li>8. Arrogant</li> <li>9. <i>Muhasabah</i></li> <li>10. Shame</li> <li>11. The obligation to our sisters and relatives</li> </ol>	<ol style="list-style-type: none"> <li>1. Faith in the final days</li> <li>2. Virtue commendable to yourself</li> <li>3. Faith qada and Qadar</li> <li>4. Morals commendable in teen promiscuity</li> </ol>

## H. Closing

This study used a qualitative approach, which is to analyze each response from the interviews that have been conducted by researchers. This conclusion would answer the formulation of research that has been made in the study. The conclusions of this research are: development of Salafi teachings in the al-Imam ash-Shafi'i in Dumai very guided by the teachings salafi. Starting from salafi indications coming from the family, neighborhood and friends salafi, up to the ways teachers teach Salafi teachings to students, such as delivering materials based Salafi teachings on the sidelines of learning. Almost all of the ways it is guided

by the Salafi doctrine, which led to the development of Salafi teachings in this school better. Religious activity was often made to increase the depth of knowledge of students against the Salafi doctrine.

In life takes a grip of religion (Islam). For that we should have to uphold Islam and understand exactly what is Islam and human purpose. As a Muslim and a servant of Allah, we should be serious in carrying out the commands of Allah and leave all sin and immorality, both small and great. Obey Allah and obey the commands is the duty of every Muslim. A Muslim who fear it should cleanse himself with all things lawful for fear of being stuck to the things forbidden.

This research, contributing to al-Imam al-Shafi'i school that the government hopes to Dumai in order to help this school both physically as construction of buildings and learning rooms. And non-physical examples are the support of the City of Dumai to the development of this school, such as facilitating in the form of funding or training remembering Qur'an so that these schools can be accepted inside and outside the province of Dumai.

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