

## THE DIALECTIC OF HADITH BETWEEN SALAFI-SUFI AND ITS INFLUENCE ON RELIGIOUS PRACTICE IN WEST SUMATRA

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### **Abstract**

*The understanding of the hadith becomes diverse when it is read and understood from different perspectives. The condition is static when the hadith is understood textually but will become elastic when approached and analyzed with a ta'wil approach. This study aims to reveal the salafi-sufi hadith and its influence on religious practices in West Sumatra. The method used is descriptive analysis by revealing the Salafi and Sufi ways and then analyzing the character so that it has an impact on differences in religious practice. The results showed that the differences in views in understanding the hadith were due to efforts to legitimize religious authority, the textual salafi group did not open space to develop a text but on the other hand the Sufis who tended to use the construction of kasyf accommodated the value of locality so that it affected religious practice both in terms of perspective and attitude.*

**Keywords:** *Dialectic; hadits; salafi; Sufi; religious practice*

### **Abstrak**

Pemahaman terhadap hadis menjadi beragam ketika dibaca dan dipahami dari sudut pandang berbeda. Kondisi statis apabila hadis dipahami dengan tekstual namun akan menjadi elastis saat didekati dan dianalisis dengan pendekatan ta'wil. Penelitian ini bertujuan untuk mengungkap hadis salafi-sufi dan pengaruhnya terhadap praktik beragama di Sumatera Barat. Metode yang digunakan adalah deskriptif analisis dengan mengungkap cara salafi dan sufi kemudian menganalisis karakter sehingga berdampak pada perbedaan praktek beragama. Hasil penelitian menunjukkan bahwa perbedaan pandangan dalam memahami hadis disebabkan adanya upaya legitimasi otoritas keagamaan, kelompok salafi yang bercorak tekstual tidak membuka ruang untuk melakukan pengembangan terhadap sebuah teks namun sebaliknya kaum sufi yang cenderung menggunakan kontruksi *kasyf* mengakomodasi nilai lokalitas sehingga berpengaruh kepada praktek beragama baik dalam hal perspektif maupun sikap.

**Kata Kunci:** *Dialektika; hadis; salafi; sufi, praktek beragama*

## INTRODUCTION

The tragedy of Usman's assassination (35H/656M) was a new chapter for Muslims in entering the age of fitnah (civil war). It also coincided with the generation that came after the Companions, the Tabi'in generation. This event was the beginning of the process of testing hadith narrators and resulted in the loss of morals and trustworthiness for believers whose lives at that time were blameless. Scholars positioned the companions at the level of being fully trustworthy because they were *'adalah* (possessing high morality) unlike the generation of the tabi'in. This phenomenon led to the fact that hadith research should include two things: *isnad* and *matan* (Juynboll, 1999).

The attitude of scholars towards hadith can be traced through the thoughts of al-Ghazali (505 AH/1111 CE) and Ibn Taimiyah (728 AH/1328 CE) as representatives of al-Shafi'i (204 AH/820 CE) and Ahmad Ibn Hanbal (241 AH/855 CE). al-Ghazali, popularly known as the defender of the al-Shafi'i school, used many hadith in support of the school of Sufism. However, the traditions used in the book *Ihya'* according to observers tend to be weak and even al-Ghazali is of the view that in doing *ijtihad* it is not required to know the science of hadith. Ibn Taimiyah, on the other hand, returned to the teachings of the salaf and used the term innovation in a form that was not found in the salaf and was critical of traditions that were considered weak (Abdullah, 1996).

The term salafi is equivalent to the word *salafus shalih* or the first three generations of Muslims who not only witnessed the rise of Islam but also adopted the prophetic model as the correct way of life. The group experienced tension when it developed into a doctrine, Ibn Taimiyah (728 AD/1328 AD), Ahmad Ibn Hanbal (241 AD/855 AD) and Muhammad ibn Abd al-Wahab (1206 AD/1792 AD) being responsible for making the salafi doctrine ambiguous and contradictory. Al-Wahab held the view that belief in the oneness of God (tawhid) is the basis of Islamic creed; this view is in line with Ibn Taimiyah's opinion but differs from that of Ahmad ibn Hanbal (Rabil, 2014).

Since the 18th century, a reform movement has emerged in response to the dominance of Western civilization over Islamic intellectual history. This movement had difficulty in defining Islamic laws, rituals and views when facing the modern world. Indian Islamic modernist Sayyid Ahmad Khan (1898 CE) rejected classical hadith studies as they did not portray an authentic vision of the Prophetic sunnah. The traditional school, on the other hand, believed classical Islamic institutions such as law, theology and Sufism could provide solutions in understanding Islam. Situated between these two shades, the salafi position sought to evaluate medieval Islamic institutions and attempted to revive the pure Islam of the Prophet and the first generation of pious people (salaf). Modernist salaf groups such as Muhammad Abduh (1905 CE), Rashid Ridha (1935 CE) and Muhammad al-Ghazali (1996 CE) have used elements of classical Islam to revive the greatness of Islam. Whereas traditional salaf groups focus on rejuvenating the Islamic community by reviving the primordial greatness of Islam while remaining in accordance with the Prophet's sunnah (Brown, 2007).

The prohibition of taqlid is a salafi teaching that is always voiced by Muslim revivalists. According to the salafi understanding, taqlid means leaving the school of Islamic fiqh, so the prohibition of taqlid is a prohibition to rely on the school of thought (*la mazhabiyah*). Although they are firmly committed to abandoning the mazhab, salafis often refer to the mazhab in the practice of worship, such as Abdul Aziz ibn Baz who claims not to be bound by the mazhab but still refers to Ahmad ibn Hanbal's ideas. Their argument for referring to Ibn Hanbal's school is that they are consistent in adhering to the hadith (Musyafiq, 2003).

The position of hadith that is equal to the Qur'an is the basis of Salafi epistemology that distinguishes it from other groups. Muhammad Shalih al-'Usaimin in his *ushul fiqh* does not discuss the hierarchy of legal sources. This shows that the hierarchy contained in *ushul fiqh* is not a priority according to al-'Usaimin. There is even a more emphatic statement that the position of the Qur'an and hadith is equal when talking about the source of law (Kodir, 2016).

The position of hadith in Sufism is as a starting point in pursuing spiritual experiences, as can be

seen from the statement of the Sufi figure al-Junaid (297 AH/910 AD) that it is not appropriate to follow people who do not memorize the Qur'an and write the Prophet's hadith. Zun al-Nun al-Misri (245 AH) recommended that Sufis love Allah and His Messenger by following His commands and following the sunnah of the Prophet. Sufism also recognizes the method of direct transmission of traditions without a sanad. This group holds the view that a Sufi expert with a high level of spirituality can meet the Prophet either while sleeping or awake (Idri, 2015).

Sufism from the beginning of its growth until the 11th century was more inclined towards falsafi (falsafi Sufism) which was in conflict with the fuqaha group. However, in the 12th century or known as the era of the Sunni revival, there was a more intense rapprochement between mystical Islam and hokum (sharia). This approach was started by figures such as Abu Abdul Rahman al-Sulami (1021 AD), Abu al-Qasim al-Qusyairy (1074 AD) and Abu Hamid al-Ghazali (1111 AD) experienced a change in attitude for legalists and at the end of the XV century Sufism was accepted by sunni orthodoxy (Azra, 1999).

The conflict between the tarekat followers and the reformers began in 1804 after three hajjis from Minangkabau returned from Makkah. These figures consisted of: Haji Miskin from Pandai Sikek, Haji Abdurrahman from Piobang Payakumbuh and Haji Sumanik from Batusangkar developed thoughts inspired by Wahabi reform in Makkah. The founding figure was Muhammad ibn al-Wahab (1792 AD) who adopted the thoughts of Ibn Taimiyah (1328 AD) who believed that Islam must return to the Qur'an and follow the Prophet's sunnah. The tarekat group according to them had committed deviations such as sanctifying the graves of Sufi figures, prohibiting smoking, wearing silk, and prohibiting certain practices in worship (Fathurahman, 2003).

This debate continued during the time of Ahmad Khatib al-Minangkabawi (1860 AD) who criticized Sufi scholars in West Sumatra. He also rejected the inheritance system in Minangkabau and was popular in the community for his polemic with the khalidiyah tarekat group. In his work *Izhar Zaghlul al-Kazibin*, Ahmad Khatib explained that Maulana Khalid had taught heresy, especially about rabithah. As references he used canonical collections from the prophetic tradition and the Qur'an. Ahmad Khatib was of the view that although the book contained true information, it contained statements that interfered with the guru's perspective with ritual practices, usurped the authority of the mazhab, and claimed that the tariqah was entitled to be imitated without criticism (Laffan, 2011).

Some discussions that examine the dialectic of salafi and Sufi include: Jonathan Brown (2007) argues that the canonical culture of shahihain, which is identical to Sunnis and does not recognize authorities outside the transmission that connects Muslims with the charisma of the Prophet, has been strongly criticized by Islamic reformists who seek to return Islamic institutions to the pure Islam of the Prophet and the first pious generation. Aden Rosadi (2015) explains that modern salafis, while still consistently fighting for a return to pure Islam, elaborate according to the dimensions faced such as the threat of colonialism and accommodate the idea of modernity. Sefriyono (2015) revealed that religious phenomena caused the birth of salafi groups who were disturbed by religious practices that deviated from Islamic teachings, especially in terms of creed and smelled of heresy and political phenomena that divided salafi into two parts, puritan salafi and jihadi salafi as a result of Saudi Arabia's policies in partnership with America. Jajang Jahroni (2018) argues that the issue of heresy raised by the salaf aims to expand the territory of power. This issue also evokes old memories related to accusations against traditional groups that have deviated from Islamic teachings so that they fight back by considering the salaf as literalist wahabis, abusive towards women and society. Arif Zamhari (2022) considers that the two major issues always raised by the salaf, namely tawhid and sunnah, have an impact on the emergence of the concepts of shirk and bid'ah which oppose the existence of local Muslim religious practices.

This study aims to reveal the construction of salafi and Sufi hadith thinking and the characteristics of these two groups in analyzing hadith texts so as to produce a complete understanding of the content of hadith and its implications for religious practices in West Sumatra.

## RESEARCH METHOD

This research uses a qualitative research method with a descriptive analysis approach. The interpretation of hadith is used as an arena of debate for salafis and Sufis in order to legitimize religious practices and then this is analyzed through a reflection of the religious behavior of the people in West Sumatra. Primary data were obtained through observations and interviews with salafi and Sufi figures as well as several worshipers who were actively involved in studies and activities, while secondary data were obtained through articles and writings related to the discussion.

## RESEARCH RESULTS AND DISCUSSION

### Uncovering Meaning Through a Hadith Approach

Popular approaches for Muslim scholars in understanding Prophetic traditions include textual and contextual. The issue of which one is stronger can only be seen from the nature of understanding the text. Theoretically, the nature of the process in understanding a text needs to take into account several things: the context of the author, the context of the text and the context of the reader. Therefore, the triadic structure of interpretation consists of the sign, the medium and the reader. This structure contains issues in the evaluation of hadith such as the nature of the text, the method of understanding the text and the understanding of the text. The critical study of the matan includes the examination of its structure and the analysis of its meaning, both of which have an impact on the acceptance or rejection of a matan (Wasman, dkk. 2023).

The groups that are considered competent in understanding hadith include the muhaddis and the faqih, while the third group has a different view in understanding the Prophetic traditions. Muhaddis focus on the issue of sanad tradition and are grounded in the authenticity of the source while jurists are more concerned with the content, spirit and relevance of the hadith to the context of the Shariah. A distinctive feature of the jurists is the use of external criticism of the hadith because the authenticity of the hadith lies in the content not the sanad. The third group, the modernists, use the criticism of the matan to apply flexibility in scrutinizing the traditions. Hadith forgery can be introduced due to narration *bil makna* instead of narration *bil lafzi*, political conflicts and group discrimination (Brown, 1999).

In understanding Prophetic traditions there are several things that need to be considered, including: (a) knowledge of the asbabun nuzul and historical facts, it is not enough to conjecture on the content of the text such as the Hadith threatening those who lie in the name of the Prophet. In general this can be understood in the context of the time (during the Prophet's lifetime) when the hadith was delivered to the companions, it can be concluded that forgery had occurred at the time of the Prophet even though this is not correct (b) understanding contradictory hadith needs to be compared in order to know the character and content of the hadith (c) the need for balance, when a deficiency is found there is no need to view other parts as deficient or even useless because our goal is to try to see the problem as a whole (d) the need for a scientific approach, the hadith when conveyed to the public with oral language has undergone a psychohistorical process at the time of the Prophet so various approaches are needed to capture the intent in accordance with the wishes of the Prophet (Soebahar, 2003).

The scholars applied different methods in analyzing a hadith, Abu Hanifah (d. 150 AH) as a scholar of Kufa he often used mursal and munqati' traditions because the dominance of reason and qiyas was stronger in it, Imam Malik (d. 179 AH) a scholar of Medina was more likely to stick to the narrations of the companions of Medina who were close to the Prophet, Imam Shafi'I (d. 204 AH) was an active hadith scholar to Makkah, Medina and studied al-Muwatta' and even visited Bagdad in order to meet Muhammad ibn Hasan a follower of Abu Hanifah. Ahmad Ibn Hanbal (d. 241 AH) as a student of Imam Shafi'I who helped spread qaul al-qadim was more focused on the discipline of hadith than fiqh so meticulous in sanad research (Abdullah, 1996).

Scholars who intensely researched the text of the hadith had different characteristics that resulted in different meanings. The loose group (*mutasahil*) did a lot of narration and collection of traditions and little to examine the quality and thus were reluctant to accept, reject and

criticize traditions in general. Whereas the strict group (*mutasyaddid*) tends to subject the hadith to the laws of logic like the Mu'tazilah who subjected the hadith to logic and even rejected the hadith when it contradicted reason. The first group will subordinate reason to the hadith if its chain of transmission is sound by imposing interpretations even if they contradict reason and axiomatic laws. The Mu'tazilah group adhered to certain rules as a tribute to reason known as *al-Ushul al-Khamsah* (al-Adlabi, 2004).

The differences between the kalam scholars and the hadith scholars became sharper when rationality and tradition were used as sources, but in the third century A.H. tradition was translated into the form of hadith, resulting in attacks on individual traditions that were not strong. As found in Aisha's hadith, it is narrated that when the Prophet was about to die the verse commanding the stoning of adulterers to death was revealed. At that time there was a shock and at the time of the Prophet's death the narration was still going on so that the paper sheets were eaten by wandering sheep. Kalam scholars were surprised that the verse could be erased so easily. But Ibn Qutaibah commented that there is nothing surprising in the fact that a part of the Qur'an verbally omits a life practice (*amal*) (Rahman, 1987).

The composition of the matan is formed from *talaqqi al-zahir* or harfiyah news recording techniques which are reflected in *al-riwayah bi al-lafzi*. While on the other hand it comes from *talaqqi al-dalalah* which deals with mastering the core concepts and editorial formulas of matan that are adapted or popular with *al-riwayah bi al-ma'na*. The role of the narrator becomes important in the formation of the text to visualize the hadith so that the text of the hadith including the qudsi hadith does not have the power of I'jaz like the redaction of the Qur'anic verses and recitations that are considered worshipful. Looking at the process of hadith text formation, in testing the validity of the text, we will find synonyms, euphemisms, complete news presentation and the like (Abbas, 2004).

A step often taken by scholars in finding the content of texts or documents comprehensively is comparison or cross-questioning. This method is done by collecting related materials and then making careful comparisons as stated by the tabi'in Ayyub As-Sakhtiyani (131 AH) "if you want to know the mistakes of your teacher, then you must sit with others". Ibn al-Mubarak (181 AH) commented that "in order to obtain authentic statements, it is necessary to compare the comments of scholars with each other" (Azami, 1992).

### **Shades of Salafi and Sufi Hadith Thought**

Islamic discourse finds an interesting dynamic when discussing the prolonged debate between orthodox Islam and Sufism. The orthodox renewal movement reached its peak during the time of al-Ghazali, aiming to contain and limit the space for Sufism. The relationship between the two groups became complex when the orthodox group, represented by the ulama, followed the Sufi movement, which led to the emphasis and refreshment of moral factors and purity. The debate intensified when these two groups collaborated on the practice of pure superstition so that there was strong opposition and serious concern during the time of Ibn Arabi (13 AH) (Rahman, 1987).

Following the salaf means retracing the footsteps of the believers' ancestors who formed habits under the supervision and example of the Prophet and were envisioned by pious Muslims. A salafi, on the other hand, is one who follows the example of the forefathers and then turns it into a compliment to the pious. This viewpoint evolves towards fanaticism towards the sunnah, seeking data on the customs of the Prophet and the Companions and creating opportunities to practice them (Goldziher, 1998).

The complete or partial relinquishment of power, especially to non-Muslim invaders, is considered a trigger for renewal and revolutionary movements. At the time of the previous crisis the concept of Islamic renewal (*mujaddid*) was an extension of the Sunni idea of the rejuvenation of the ummah and according to the doctrine of manifest success required religious revival in the face of external crises. The Muslim view of Islam as the final revelation requires efforts to protect the purity of God's revealed practices and beliefs. In Islam there is no such thing as a change of revelation as there is in Judaism and Christianity, so according to the traditional Muslim view God will send a reformer every hundred years to preserve the revelation and eliminate deviant heresy (Geaves, 2021).

There are several criteria in understanding hadith as revealed by Nasiruddin Al-Albani, among others: (a) textual dominance, practically the indicators applied are the same as classical scholars but in analyzing the matan of hadith Al-Albani tends to use textual methods rather than contextual (b) adheres to *la mazhabiyah*, encouragement to abandon the mazhab, but in practice there are often sections that refer to a mazhab, such as Abdul Aziz ibn Baz, who often refers to the ideas of Ahmad ibn Hanbal (c) the emergence of the tasfiyah and tarbiyah movements, the tasfiyah effort is to clean the teachings of Islam from heresy by removing dhaif and mauquf traditions and then applying the understanding of salaf al-shalih. The tarbiyah program is an effort to guide the generation of Islam to the correct belief in accordance with the Qur'an and hadith (Musyafiq, 2023).

Salafis are seen as reformers who aim to tear down the walls of detailed and hierarchical religious traditions and rituals. According to them, the Qur'an was revealed for all mankind, not just for scholars. Hum rijal wa nahnu rijal scholars and laymen have the same right to understand the commands of Allah and the Messenger. Even when reading the text of the Qur'an and hadith directly, one will find various practices that are not in accordance with the commands of the Qur'an and hadith. It is common to find debates on fiqh going too far and circling away from the practice of the Prophet and then placing the opinions of scholars above the words of the Prophet (Hosen, 2019).

Ahmad ibn Hanbal also emphasized several things to strengthen the Salafi tradition of thought, including: not arguing with the text of the Qur'an because it can determine one meaning of the many meanings contained in the verse while the sunnah comes to explain the verse in question, arguing only with the saheeh hadith and rejecting the shaz hadith and munkar hadith used as arguments by the mu'tazilah, arguing according to the rules of correct logic, not speaking using the language of philosophy used by the mu'tazilah and not making philosophy an argument, and arguing with the correct meaning of Arabic and interpreting the text that needs to be interpreted (Al-Hambali, 2018).

Harun Nasution revealed that Sufism aims to establish a direct and conscious relationship with God so that it truly feels the presence of God, while the core of its teachings is the realization of communication and direct dialogue between the human spirit and God. Closeness to God will not be able to be done by humans without an effort to cleanse and purify the soul from all dirt and evil which includes the soul, mental and spiritual (Nasution, 1973).

The tradition of Sufism teaches that to obtain the esoteric side of religion (haqiqah) Sufi students should start by understanding the shari'a (law) then practicing with certain methods (tariqah) with discipline under the guidance of the murshid so that in the end they will gain esoteric knowledge while leading to ma'rifa (gnosis), namely the enlightenment of the heart that can recognize God as absolute truth directly and feel His presence through the heart (Ali, 2012).

Sufi scholars embraced the hadith narratives as a source of inspiration and guidance in spiritual practice, but did not take them literally. They give mystical or allegorical interpretations to the traditions as illustrations of spiritual principles and enhance the understanding of divinity. One of the approaches used by the Sufis in understanding hadith is the application of ta'wil in order to uncover the deeper meaning of a hadith (Mud'is, 2023).

The Orientalist view that Sufism is an imported culture from outside Islam is considered erroneous because the early generation of scholars did not follow things outside Islam and there was no debate about it. Not only the early Sufis but even the later leaders believed that their path was in accordance with what the Prophet Muhammad had done. They have an object and subjective relationship to the Qur'an and hadith compared to other Muslims so that they make religious teachings the main source in achieving ultimate value by reaching a special state known as maqam, kasyaf and basirah. In fact al-Kilabadi in *al-Ta'arufli Mazhab Ahl al-Tasawwuf*, Abu Talib al-Makki in *Qut al-Qulub*, al-Qusyairi in *al-Risalah*, Abu Nasir al-Siraj in *al-Luma'*, al-Hujwiri in *Kasyf al-Mahjub* and other books begin each chapter with the Qur'an and hadith (Far & Bozorgi, 2013).

## **The Character of Salafi and Sufi Interpretations of The Hadith**

The authority of the text is the central issue that guides salafis and is thus known as textualists. This view is deliberately raised as an effort to oppose the authority of reason and criticism of the ulama of the fiqh madhhab, they give authority to the reference text not to the interpreter of the text so that it opposes the attitude of taqlid to the ulama and invites to refer directly to the Qur'an hadith. In the salafi tradition, the term ittiba' (following with the basis of knowledge) is also popular, not as taqlid, with this process providing an opportunity for figures to criticize each other, differ in opinion and conclude the truth according to their respective arguments (Kodir, 2016).

Ahmad ibn Hanbal is of the view that the word ittiba' describes the position of a person who follows whatever comes from the Messenger of Allah, the Companions and the tabi'in and ittiba' is the basis of some of the foundations of the sunnah. therefore, it is not justified for a Muslim on the grounds of ittiba' to the book and sunnah then ittiba' to thoughts or opinions that contradict what the salaf al-shalih followed because what they followed was the explanation of the Book and sunnah (Salim, 2011).

Ibn Taymiyah as a conceptualizer of salafi thought emphasized the importance of a literalist and uncompromising interpretation of the concept of tawhid. He also explained that worship and devotion must be directed to Allah without any intermediaries, while activities such as seeking blessings from angels, pious people, making pilgrimages to the graves of saints are shirk (Woodward, dkk., 2013).

Ibn Abd al-Wahab also emphasized the discourse related to theology concerning the issue of tawhid and divided it into tawhid al-rububiyah, tawhid al-uluhiyah and tawhid al-Asma' wa al-shifat. According to ibn al-Wahab the polytheists apply tawhid al-rububiyah and not tawhid al-uluhiyah so that many do heresy and despicable beliefs, if someone wants to be a true Muslim then must declare tawhid in religious practice so they are popular with the term al-muwahidun or ahl al-tauhid. The essence of the view of tawhid uluhiyah is to reject acts of devotion other than to Allah, so they campaigned against Shi'a, Sufism and what they considered shirk behavior (Rabil, 2014).

In the salaf tradition, egalitarianism is applied to deconstruct traditional notions of authority that have been established in Islam. Anyone could read the Qur'an and hadith and then make legal judgments, which resulted in a vacuum of authority in contemporary Islam. In the field of law, salafis often combine a number of opinions and tend to engage in the practice of talfiq, they combine various opinions of the past and then present new approaches to problems that arise (El Fadl, 2006).

Al-Hakim al-Tirmizi (320 AH) in *Nawadir al-Ushul fi Ma'rifat Ahadis al-Rasul* revealed that the Sufistic approach is an alternative in understanding the Prophet's hadith. In Sufistic interpretation, every word can have multiple meanings in order to obtain the treasures of interpretation in a text. The isyari interpreter is likened to surfing the surface layer of the meaning of a text and then trying to connect the text with personal experience (Arafat, 2017).

The Qur'anic concept of tawakal to Allah is emphasized with piety in an ethical framework and then developed in certain circles in the doctrine of renunciation of the world and free from envy as a consequence of causal factors such as the view of Malik ibn Dinar to have a plot of land to live on and free from others, while Ibn Wasi' argues that a person has food he does not know what food is eaten later (Rahman, 1987).

In establishing the authenticity of the traditions, the Sufis follow the method of narration used by hadith scholars and recognize the position of the traditions contained in the kutub al-sittah. However, there are two special methods that are often applied, such as (a) liqa' al-Nabi, which is meeting the Prophet either through a dream or waking up (b) al-kasyf (revelation), this position is obtained when a person is accustomed to doing spiritual exercise (riyadat al-nafs) by restraining all desires and being sincere in doing good deeds so that his mind gets divine light (Idri, 2015).

Some Sufis are of the view that their God-given knowledge is decisive for the authenticity of

certain traditions. The Andalusian Sufi Muhammad ibn Arabi al-Hatimi (1240 CE) who used some traditions in his works that he knew were not based on the requirements of hadith science such as the tradition found in *Futuh al-Makkiyah* "I am a hidden treasure and I want to be known. So, I created the universe so that I may be known". The critics of hadith view this hadith as not being based on the words of the Prophet but Ibn Arabi views it as a saheeh hadith according to spiritual revelation (kashf) (Palmer, 2020).

### **The Dynamics of Salafi and Sufi Religious Practices in West Sumatra**

The presence of two models of religious tradition (the old and the young) in West Sumatra causes friction in religious issues that are *furu'iyah* as a source of differences in Islamic teachings. In West Sumatra, the debate does not only involve traditionalists and modernists but the traditional group is divided where the Naqsyabandiyah order accuses the Syatariyah order of being heretical because it has learned the doctrine of the dignity of seven and *wahdatul wujud*. The root cause of this debate is not only the beliefs and teachings but also the struggle for influence and honor. The conflict became sharper when the Syatariyah order confronted the Wahabi group that called for avoiding *bid'ah*, superstition and *khurafat*, but this led to radical actions that distinguished between believers and non-believers and called for *jihād* for those who opposed them (Fathurahman, 2008).

Changes as part of multiculturalism have hit Minangkabau, this can be seen from internal and external factors. Internal factors include custom and religion, such as prioritizing the tradition of *manjalang mintuo* over prayer, while the religious aspect is the emergence of puritanical movements that contradict custom and are popularly known as salafi groups. This group rarely associates with different groups and does not attend party invitations because there is musical entertainment which is considered *bid'ah* and even *haram*, they also oppose several activities such as the Prophet's *maulid*, *Nuzul Qur'an* and *Isra' Mi'raj*. They view the minangkabau culture as contrary to the *sunnah* and they refuse to be appointed as *datuk* because they are firm in their beliefs. While external factors in the form of intolerant attitudes such as the prohibition of the construction of houses of worship for Christians (Taufiqurrahman, dkk., 2020).

In their *da'wah*, salafis make the perpetrators of heresy the target of change, therefore in every Friday sermon, recitation, whether held in a mosque or online media, the main issue discussed is the purification of heresy. At the beginning of every Friday sermon or salafi study, the main hadith read is the hadith of innovation and the discussion of *muamalah* in the salafi view. A salafi *da'I* must have good Islamic knowledge, especially in the field of *tawhid*, known as the *tasfiyah* process, which is to cleanse oneself from stains that damage *tawhid* (Sefriyono, 2015).

The understanding of ideological hadith has an impact on the salaf's perspective on belief and practice, although in reality in West Sumatra this group is divided into *yamani* and *sururi*, but they agree on *tawhid ulihyah*, *tawhid rububiyah*, and *tawhid asma' wa sifat*. Differences of opinion often occur when understanding the veil, the prohibition of *isbal* (sticking out cloth) and lengthening the beard. In attending the recitation, men and women are given a limit and there is no opportunity for women to ask questions directly to the speaker, in other parts, giving Islamic names is given to names that violate the *sunnah* and mean sadness and names are also oriented towards purification for the owner of the name (Suardi, 2022).

For the salaf, the *sunnah* is not just a theory but requires consistency to implement in religious and worldly life. Studies that are often conducted are *sunnah* recitations that are open to the public and broadcast via television, social media and so on. The main purpose of the *sunnah* recitation is purification in the fields of creed, worship and morals. This effort is made so that people return to the straight religion because although not all people's understanding and experience of religion is mixed with foreign beliefs, customs and cultures, but things are often found that are not in accordance with the *Qur'an* and hadith (Sarwan & Alkendra, 2019).

In Islam, there are two trends in charity: *Shari'ah*-oriented and spiritual values-focused. However, this discussion becomes lengthy and is always debated and even leads to accusations of heresy. One of the figures who successfully bridged *tariqah* and *tasawwuf* was al-Ghazali. The principle of balance described in QS. Ar-Rahman 7-8 must be maintained because deviating from this principle will be sinful and contrary to God's rules. Humans as microcosms must observe the

principle of balance in all matters including those related to spiritual life as exemplified by the Prophet, companions and Sufis (Mulyati, 2014).

The teachings of tarekat in principle contain three things, including: strengthening the creed which begins with the process of bai'ah or talqin by the murshid to students about the sentence of tawhid which will become amaliyah by familiarizing the dhikr of nafyu isbat, strengthening the sharia is the main path to the practice and purpose of tarekat so that it is not true that if you have practiced tarekat you will be free from sharia and increasing the moral dimension as a result of worship and part of the Prophet's mission. Meanwhile, the focus of the practice of tarekat is the management of the human soul centered on the heart (Kanafi, 2022).

Sufi practice in West Sumatra is known as the tarekat community which plays a role in shaping the mindset and intellectual of the Minangkabau people so that it animates the terms raso and pareso by prioritizing the soul aspect in considering a policy and making dhikr as a way to cleanse the soul. The sheikh or murshid in tarekat not only plays a role in the religious field but also participates in improving the existing social system in accordance with Islamic teachings. This kind of cultural movement is built through existing social systems and structures, then the teachings of tarekat are transformed in the reality of life (Azwar, 2018).

The relationship between adat and shara' in the social system in Minangkabau can be seen in religious rituals in surau and mosques that have a genealogical scientific relationship with Sheikh Burhanuddin Ulakan where in determining religious activities through the agreement of the *imam, khatib, labai, staff* with *ninik mamak*. The ritual of seeing the moon (*rukyyat hilal*) in determining the beginning of fasting and Eid al-Fitr is a tough debate between followers of the syatariyah order and followers of the Naqsyabandiyah order, which has an impact on the late start of fasting and holidays from the general public or popularly known as people fasting later. The basapa tradition is a pilgrimage ritual for Syatariyah congregation to the grave of Sheikh Burhanuddin Ulakan in the month of shafar as a commemoration of his death with various activities such as tahlil, bai'at and other worship (Samad, 2003).

An important characteristic of tariqahs is that there are no clear boundaries between them either in doctrine or practice or in matters of membership. Sufi shaykhs and disciples do not have to be loyal to one order and may be leaders or members of other orders. Although affiliated with many tariqahs, a disciple once he has pledged allegiance (bai'at) to a shaykh is required to abide by his rules because according to al-Qusyasyi allegiance to the shaykh will lead the disciple to the true meaning of the mystical path. But al-Qusyasyi opposed the view of earlier Tariqahs which demanded that the disciple behave towards the teacher like a corpse in the hands of the one who washes it (Azra, 2013).

## **CONCLUSION**

From the description above, it can be concluded that the dialectic between the Salafi and Sufi hadith is due to the different backgrounds and perspectives in understanding and analyzing the hadith. The intellectualist salafi group makes the previous scholars (salaf al-shaleh) as a reference because their scientific capabilities can be accounted for while the spiritual Sufi group uses ta'wil in order to intensify worship and get closer to God. As a reflection of this difference in perspective, there are two models of religious practice that experience contrasting differences for the people of West Sumatra so that they have communities that are consistent with their respective stances. Salafi often displays Islamic symbols in society and strengthens the argument in religious practice according to saheeh hadith, in contrast to tarekat groups that try to accommodate local culture and strengthen the spiritual aspects of society in achieving the goal of being insan kamil (complete human being).

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