

The Concept of Islamic Education in Salafi Understanding of Politics

Nuha Putri Rahmawati^{1*}, Mohammad Zakki Azani¹

¹ Faculty of Islamic Religion, Universitas Muhammadiyah Surakarta

Abstract

Salafi political thought is one of the important studies in contemporary Islam that has an influence on various aspects of Muslim life, including Islamic education. Salafism as an understanding that seeks to restore the teachings of Islam to the practice of the salaf generation not only emphasizes aspects of faith and worship, but also includes social and political dimensions. In its development, the political thought of the Salafis shows a diversity of views, ranging from the attitude of staying away from politics, being passive and obeying the legitimate government, to active involvement in Islamic education as seen in the cultivation of the value of obedience to leaders, strengthening the faith, social stability, and the formation of students' character. Islamic political values are transformed through curriculum, learning methods and the example of educators that emphasize the habituation of amar ma'ruf nahi munkar. Islamic education in the Salafi perspective is not only directed at intellectual development, but also the development of moral, spiritual and social responsibility of students as servants of Allah and citizens. Therefore, Salafi political thought contributes to strengthening the values of Islamic education which is oriented towards the formation of character and religious awareness in the life of society and the state.

Keywords: Salafi, Islamic political thought, Islamic education, amar ma'ruf nahi munkar, leadership.

Introduction Section

Salafiyah comes from the Arabic root term, *salafa-yashufu-salaf*, meaning preceding, ancestor, ancestor, and mahzab salaf. This term arose because of the words of the Prophet Muhammad PBUH: the best time (qurun) is my time, then the one behind it again. The naming of salafi has existed for a long time although there are still those who think that salafi is a group that comes out of the stream, but in reality it is not so, salafi is a movement like Muhammadiyah and NU (Beno et al., 2022). The words of the Prophet will be a guide for the exemplary people (the salaf generation) (Suhilman, 2019). The thinking of the Salafis tends to return the teachings to the teachings that are in accordance with the time of the Prophet, so that sometimes there are some Salafis who think negatively about other groups (Wahib, 2011).

Islamic education is a concept derived from the Qur'an and As-Sunnah to improve the human condition both physically, intellectually and spiritually. Islamic education is also a part of Islam itself, which has a perfect concept in its entirety and in its entirety. The knowledge that exists in Islamic Education is not a rigid science but is fully useful for both the needs of this world and the hereafter. Likewise, salafi da'wah which is now growing rapidly, especially in the field of Education, they also build Salaf-based educational institutions that offer solutions to problems that are faced by many other institutions, especially in the experience of students in Islamic adab science, especially in terms of faith, worship, morals, mastery of the Arabic language and mastery of the Qur'an and Hadith which of course is in accordance with the understanding of al-salaf al-salih (Wardhana & Saputro, 2022). Not only that, Islamic education is also a process of intellect to respond to the problems of Islamic education which includes aspects of divinity, nature and humanity both philosophically and practically. The presence of educational thinking will provide comprehensive benefits to the progress of education, both now and in the future, both in terms of philosophy and practice, from planning to evaluation. The depiction of Islamic educational thought carried out by Islamic religious education experts can be broadly grouped into two types of typologies, namely classical (traditional) and contemporary (modern). Both have grown and developed since the past (Malang et al., 2023). Likewise, education and politics that have attachments to each other also have well-established relationships, good relationships in the form of the formation of individual character and in strengthening the social system and power.

The thinking of the salafi is not only adrift about worship and faith but also linked to social and political, the thinking about politics, especially in Indonesia, is very diverse, one of which is political thought by the salafi who also have various opinions in it (Abdullah, 2021). Salafism is an understanding in Islam that seeks to return to the teachings of pure Islam as taught by the Prophet Muhammad PBUH and his companions (Washil & Fata, 2018). They believe that the law that should be established in a country is sharia law that is sourced from the Qur'an and hadith (Katimin, 2017). They adhere to the postulates of the Qur'an and hadith that emphasize the importance of stability and avoid rebellion because it is considered to cause division. In the world of salafi politics, there are various opinions, some choose to stay away from politics, some support the legitimate government, and some are active in political movements (Tamam & Fahimah, 2022).

* Corresponding author: g000234027@student.ums.ac.id

Each country has differences in managing its government as in Indonesia which uses the Republic, while other countries use the system of Kingdom, Union and so on. Especially if it focuses on Islamic politics which is also related to the formation of Islamic states, to establish various state laws, especially in the current modern era (Sukardi et al., 2024). An example is the Islamic political system based on the thoughts of the salafi in Saudi Arabia (Hasbi Aswar, 2016). Therefore, there is also a difference with the concept that has been taught by the Prophet PBUH. (Abdullah, 2021). With this, the discussion of politics from the Salafis also needs to be studied so that the insight they have about politics is very broad, and can be compared with other thoughts (Gunawan, 2022). Because politics is a means to control power over the people in the country (Halizzah et al., 2025). Likewise with leaders where in a country there must be a leader, therefore leaders are one of the requirements for the formation of a country (Atas et al., 2022). The development of the era of one's thought will also develop so that in the Salafists' view of the politics of leadership in their country, they reinterpret concepts such as deliberation and *ijma'*, including a parliamentary democratic system. In salafi practice calls for gradual and increasing representation in the administrative and political (Case & Alfāz, 2024). The dynamics in Indonesia regarding Islamic political thought are disseminated in Indonesia (Abdullah Zawawi, 2015). The nationalist movement in the early decades of the 20th century marked Islamic political discourse more clearly. At that time, the thinking of the indigenous people was clear in the political vision, namely opposing colonialism and fighting for Indonesian independence (Susilo, 2018). From there, it can be seen that Islam has a very important role but also becomes a symbol of the same fate and resisting Dutch colonialism (Anggara, 2015).

Most Salafis believe that a Muslim must obey the leader as long as he is not ordered to break the rules in Islam (Wahab, 2019). They think that rebelling against the government will cause chaos (slander) which will actually harm Muslims (Rifa'i, 2015). Therefore, the salafi focus more on the purification of da'wah for and the purification of the teachings of Islam (Salman, 2017). But not all Salafis behave like this, as for some Salafis who are active in politics. They fight for Islamic values in democracy, although some argue that democracy is contrary to the principle, that only Allah has the right to make laws (Post-islamist et al., 2023). Salafis also tend to support legitimate governments, although they do not fully implement the law, they prefer the path of advice and da'wah to the rulers rather than political heroes (Di et al., 2024).

This study aims to describe the theory that discusses the differences in the opinions of the Salafis, especially in political thought in general but there are also other discussions that touch on the thinking of the Salafis towards leaders in the concept of Islamic education. The urgency of this research itself is to be able to describe the Salafists' thinking on politics comprehensively, in order to find out the extent of their contribution to Islamic politics and democracy in Indonesia and its relationship with Islamic education. Describing political thought according to the Salafis, and from several problems, one of which is the view of the Salafis who do not allow politics, there are those who consider it legitimate and those who are active in politics also describe politics in education related to Salafi thought.

Method

This research method uses a qualitative paradigm through a descriptive descriptive approach to examine the thinking of salafi people towards the concept of Islamic politics and its context towards Islamic education. Some of the data is taken from certain sources, namely primary sources in the form of books (misunderstandings about salafi and the Indonesian political system) and secondary sources, namely journals, and scientific articles that are relevant to the discussion. The data collection technique is carried out by collecting data from the library research bibliography by examining classical and contemporary documents that discuss political studies from the perspective of the salafis. In addition, this research is also intended to see the extent of salaf political thought in answering the political challenges of Muslims today, with its concept of Islamic education. The method used is *library research*, which is to collect data based on sources, both articles, journals and books. With three stages, namely data collection, presentation and drawing conclusions. To ensure the validity of the researcher's data, a technique is used to systematically analyze the content of the text based on the theme to be discussed.

Figures and tables

History of Characteristics and Political Attitudes of the Salafi Movement in Indonesia

Salafis have developed in Indonesia since 1980, which has characteristics such as men wearing long robes like Arab clothes, beards, turbans, pants over the eyes. Likewise with women who wear long black hijab (*niqab*). Likewise, their different thinking, which tends to traditional thinking or Return to the teachings of the Prophet, as well as their different thinking towards politics.

As Muslims who have a source of law for the life of mankind, the Salafis are very strict about the teachings of the Qur'an, Sunnah and *Ijma'*, besides that they also hold strongly to *ijtihad* but limit the use of *qiyas*. As for salaf driven by

Muhammad Abduh and Rosid Ridha which has the purpose of understanding the Qur'an as a source of one's thinking in facing the coming modernist era, with this practice it develops in the life of society, namely social and political (Ahmadi & Usman, 2022). With the right source of teaching, it will also produce good results if we continue to apply religious teachings in human life, then we will not only get good in this world but also in the Hereafter. Because holding on to the Qur'an and Sunnah is one of the obligations of Muslims, but there are factors of human thought that only attach importance to lust so that their behavior can cause harm to others, and themselves because they have fallen into sinful deeds.

Salaf-driven politics began to develop in Indonesia at the end of the 19th century, which coincided with movements in an effort to prepare for independence from colonialism, and also the Masyumi Movement in Indonesia (Rosadi, 2015). The Salafis also have the opinion that in this worldly life not only carries out the relationship between man and God but also the relationship in the state, because everything has been regulated by the sharia and man only has to carry out according to the provisions (Dan et al., 2010). After the Salafis began to develop, they also preached about Tarbiyah, then the establishment of political parties in Indonesia with a background from among Muslims, which aimed to develop da'wah in accordance with Islamic sharia from justice. Because according to the salafis, Islam is a perfect teaching because it covers all aspects of human life. Especially in a state that must be intertwined *with uhkuwah*, with *good uhkuwah* will be one of the factors for the advancement of a country (Zuhdi, n.d.).

Salafis who have religious ideas which follow the teachings of the scholars in the past. As with their thoughts on politics, there are those who argue that it is not permissible to participate in politics, allow politics and be active in political activities, for example participating in elections in the country, but also with the accompaniment of the thought that just following because it is an obligation as the color of the state.

On the other hand, there is the thinking of the salafi where the correct politics was politics during the time of the Prophet, because in the political concept of the Prophet used generations in accordance with the Qur'an and hadith, there are also some content whose reasons are from *ijma'* ulama. In addition, the salafi also apply obedience to the leader no matter who the leader is as long as it does not go out of the teachings of Islam because the salafi apply *amar ma'ruf nahi munkar* in their da'wah (Adolph, 2016). The practice of salafi who tend to return to the teachings of the Prophet or purely from the Qur'an and Sunnah is easy to preach to the Indonesian state, and it is also applied in the approach, namely an educational approach applied to students who are learning, in order to know deeply about the teachings of the Prophet (Ummah, 2019).

Of all the da'wah journeys of the Salafis to spread Islamic values, there are also crossroads, ranging from misunderstandings, as well as the challenges of the modernist era and so on. The challenges of the modernist era in the scope of democracy are one example because democracy is considered aggressive and also a form of game carried out by the government (Uin & Makassar, 2022). Meanwhile, the misunderstanding itself is also the cause of the rejection of the entry of Salafis in Indonesia, but in the long time after the Salafis entered Indonesia, which also applies Indonesian culture in religion (Topan, 2024).

A Muslim who participates in the world of Islamic politics often cooperates between Islamic organizations or forms a group similar to other Islamic organizations to develop da'wah through a political approach. The concept of collaboration between the Islamic organization Muhammadiyah and NU is tarbiyah, while from the Salafists' own thinking about political da'wah that da'wah and Islamic politics should not be separated, although there are some differences in spreading da'wah *amar ma'ruf nahi munkar* (Qodir, 2014). Because with differences and these differences are determined, it will be a factor of regression, because there is a dispute in one group so that cohesiveness in working together is lacking.

Islamic Education in Salafi Political Thought and Its Implementation

Islamic education certainly has several approaches, one of which is sociology, the sociological approach of Islamic education looks at the angle of the social structure of society, most modern educators view the final goal of education as more socialist than individualistic. The application of sociological education also handles education which is clearly explained by D.F.Swift. It shows the outline of the sociological review in the educational process in four respects, namely:

1. The educational process itself is a social interaction, interaction or reciprocal relationship between educators and students, interaction between fellow students, educational interaction with the surrounding living environment and others.
2. The school itself is a sociological phenomenon because it is a social group or institution, in which there are school residents ranging from principals, teachers, education staff, students and so on.
3. There is a reciprocal influence between educational institutions and other social institutions, the existence of schools/educational institutions is never silent from the influence of other social institutions, such as economics, politics, religion, and others.
4. The function of educational institutions for the community.

In addition, the sociological approach also has great benefits for the development of Islamic education, namely providing a social earth map where Islamic education must be placed (Ali M. and Abidin Z., 2017).

Education has a relationship with politics as well as education and Islamic politics, it is because everything done by Muslims must be based on religion so that with it one can prevent things that will lead to disobedience. Politics is also one of the approaches or forms of da'wah of Muslims to the general public, from the political system itself has different thoughts between Islamic organizations which also includes the thinking of salafi towards the practice of politics in Islam (Bahtiar Effendy, n.d.).

The implications of Salafist thinking towards Islamic Education can be seen from Salafists' thinking about politics which is significant both in terms of goals, curriculum, learning methods, and the formation of students' character. The objective aspect of Islamic Education in the concept of salafi is directed to form Muslim individuals who have a straight and noble faith and a good and correct understanding of religion, education not only produces an intellectual generation but also obedience to Allah and His Messenger. In the curriculum aspect of Islamic political values transformed through subjects such as moral creed, fiqh, Islamic History and Islamic citizenship education, students are taught the concept of leadership in Islam, the obligation to obey leaders, when it is important to maintain the unity of the ummah. For the aspect of learning methods, the salafi emphasize on the example of *ushwah hasanah* and habituation, educators are expected to be role models in religious and social attitudes, so that political values can be internalized naturally in students. As for the aspect of character building, Islamic education from a Salafi perspective applies the values of amar ma'ruf nahi munkar, social responsibility, and state awareness, they are guided to understand their role as servants of Allah as well as responsible citizens (Afandi & Rizqulloh, 2025).

The above knowledge or learning can be obtained from schools or Islamic boarding schools, such as salafi Islamic boarding schools where they are taught about salafi knowledge, how education is carried out in accordance with the thoughts of the salafis, starting from the way of dressing, worshiping, social life or even for students who have the intention to become leaders in the future. In salafi Islamic boarding schools, there are also those who apply a political system like in public schools, namely the election of the student council president or class president who is elected through the number of votes obtained, so that members have the freedom to choose the leader they want to choose.

Not only in the world of education but also in the world of lectures, in student organizations there is also the application of the election of the chairman as practiced by the state, and of course in the context of students is broader than the educational environment, because lectures are a stage for final learning in the sense that after college they will really be involved in the world of work, especially in the world of politics which requires extensive knowledge so that what existed in the previous period has not yet had a solution to this problem. And of course, in accordance with the teachings that have been learned both from religious science, from the concept of salafi thought amar ma'ruf nahi munkar it is one of the knowledge that must be practiced and developed by Muslims, even though there are still some salaf who lack or stay away from politics for this reason.

In an organization, leaders have a very important role in guiding, fostering, and directing their members to stay on track with their expected goals. Organizations can be a forum to produce new leadership candidates through instilling leadership character values in each of its members (DP Primawan, NL Inayati, 2021).

The understanding of amar ma'ruf nahi munkar in Islamic education and for the life of Muslims, especially for the salafi themselves is one of the tools that can be used to advise leaders, the advice in question is not advice overtly but secretly or can be said to be passed from one person to another. With this we can know the meaning of the words of Imam Ibn Muflih when he said, "it is not permissible for anyone to deny the ruler, except with advice and warnings from the laws of the world, the hereafter, it is obligatory and besides that it is not allowed" (Haris, 2019).

The Views of Ibn Sina and Ibn Taymiyah

From Ibn Sina teaching how to give advice to others wisely, even though it is not as easy as giving advice to people who do not understand but if you can give advice it is included in the good because it does not allow others to fall into bad things, which Ibn Sina taught include:

1. Touching it with advice is like pulling out a thorn in your body and causing it to be covered in blood but pulling it out with the gentlest touch.
2. Using the most subtle words.
3. Lowers the tone and style of the voice.
4. Choosing the right psychological moment.
5. Conveying good advice in a hidden state.

With that, a person who has been given advice will grow a sense of awareness in himself and be able to do good according to religious teachings.

In addition, there is a thought from Ibn Sina regarding the urgency of thinking about politics, starting from a leader who is given the responsibility of managing the country and protecting all communities in the country, including in the form of economy, administration, regional leaders, customs, and so on. The second is the vision in politics and managerial ability, state and regional leaders are thirsty for good managerial vision and ability, and stay away from rude or harsh attitudes both in pronunciation and deeds because leaders are examples that should be emulated by their people. Third, as a primary human need, in the sense that humans need basic needs such as *clothing, food and board*, therefore they need someone who is able to manage them so that they are maintained and safe from the deprivation of others. Fourth, namely leadership regeneration, as time goes by, new descendants will also emerge who will continue the management of the country, with which those who have mastered the concept of leadership based on the source of Islamic teachings should teach the younger generation (Mubarok, 2025).

Likewise, from the thought of Ibn Taymiyah, who said that the country is very important for human life, because with the country we will always be related to friendship, or ease in carrying out worship as well as zakat. From the formation of the state, a leader will need a leader to set a good example for the people, as well as be responsible for managing the country

for the common good. Therefore, we really need a good leader, especially if the leader implements the leadership system that has been exemplified by the Prophet.

In addition, Ibn Taymiyyah said that everything has been ordained by Allah, including human deeds. Therefore, this explanation is in line with the thinking of the salafis, in applying *amar ma'ruf nahi munkar*. If you become a leader, do not act arbitrarily because an act will be reciprocated, especially in the world of politics which is widely used as a measure of corruption. As Muslims, they should have the awareness that Islam does not allow bad deeds, and should strengthen faith and not exalt lust only for temporary pleasure but all back to each one in controlling how to do it, and the need to choose a leader who is obedient to religion.

The socio-political setting of Ibn Taymiyah's thought is not much different from political thought according to Al-Mawardi and Al-Ghazali. Ibn Taymiyah's patriotic spirit was so strong that he even died in prison because of the pressure of the rulers. In the political approach, Ibn Taymiyah uses the sociological method to instill something in a person so that they are not dependent on others, in sociological it contains not only religious meaning but also general meaning, or as a tool to maintain good *uhkuwah*. Ibn Taymiyyah also applied the concept of taking power carried out by adventurers, with which politics often got justification from *ahl al-hall wa al-'qdh*, usually obtained from the appointment of Umar bin Khattab not because of the will of Abu Bakr Ash-Siddiq, but all of it also depended on the voice of the Muslims if the Muslims did not agree then Abu Bakr Ash-Siddiq or Umar bin Khattab would not rise. Ibn Taymiyah's political practices are also contained in the Qur'an surah An-Nisa: 58, to hand over to Muslims who are willing to be elected as leaders, carry out the Mandate, and be responsible for being elected.

Conclusion

The political system of the government is certainly different in each country, as well as in the thinking of one group to another, including Islamic organizations in Indonesia which have many groupings. Salafis have different political views, ranging from those who think they are allowed to enter politics, just to carry out their rights and obligations as citizens and even to prohibit politics. Likewise, the use of the concept of salafi thought which refers to the teachings of the Prophet, so that everything that is applied in the political system uses the political system using the system used by the Prophet.

Inseparable from *amar ma'ruf nahi munkar*, as a good Muslim who is able to keep himself to always do good and avoid something bad is not easily consumed by lust. A Muslim who becomes the leader of the state should hold on to *amar ma'ruf nahi munkar*, because *amar ma'ruf nahi munkar* does not come only from the thoughts of the salafi but also from Islam, a human deed will have a reckoning one day. Likewise, a society must obey its leader unless a leader is out of religious teachings, and should give advice to the leader not openly but only individually with the leader if there are possible actions that are not in accordance with religious teachings.

Politics, of course, must also be embedded since sitting in education, based on religion and containing sources from the Qur'an and Sunnah. Education is one of the keys to change, with the knowledge possessed not only to create positive things but also everything as it should. So that knowledge in politics has been embedded and currently entering the world of politics has knowledge about learning in the classroom but also outside the classroom both within the scope of school and outside the school, one of which is an organization that also implements a chairman election system such as the election of state leaders, which is the practice for its members as well as the group that manages.

With that, it can be concluded that, the thinking between individuals and other individuals certainly has differences, from these differences are not a conflict but possible in problem solving. Just as a Muslim must obey his leader, and he is obliged to seek knowledge in accordance with the teachings of Islam, so that it not only benefits in this world but also benefits for the hereafter. If you want to become a leader who is obeyed, admired and respected, you should carry out your duties in accordance with the teachings of Islam, so that you not only get to carry out your duties in accordance with the correct teachings, have a trustworthy nature, are also responsible and able to protect the community, such as the exemplary nature of the Prophet and the Companions. With a good leader, the community will also follow the traits applied by the leader, because the state is a form of territory that has one of the goals of increasing or strengthening the relationship between fellow humans, not looking at differences, and can be passed down to the next generation.

References

- Abdullah, A. (2021). Analisis Kritis Teori Dan Penerapan Konsep Khilafah Pasca Nabi Saw Wafat. *Politea : Jurnal Politik Islam*, 4(1), 147–160. <https://doi.org/10.20414/politea.v4i1.3492>
- Abdullah Zawawi. (2015). Politik Dalam Pandangan Islam. *Ummul Quro*, 5(Jurnal Ummul Qura Vol V, No 1, Maret 2015), 85–100. <http://ejournal.kopertais4.or.id/index.php/qura/issue/view/531>
- Adolph, R. (2016). *Pandangan Jamaah Salafi Terhadap Politik Kontemporer (Studi di Pondok Pesantren Abu Hurairah Mataram)*. 1–23.

- Afandi, M. R., & Rizqulloh, M. N. (2025). *Jurnal Pendidikan Islam Perkembangan Lembaga Pendidikan Salafi dan Pengaruhnya terhadap Pendidikan di Indonesia*. 16(1), 31–42.
- Ahmadi, & Usman, J. (2022). Membaca Gerakan dan Ideologi Salafi di Indonesia. *Mozaic: Islamic Studies Journal*, 01(01), 39–52.
- Ali M. dan Abidin Z. (2017). *Ilmu Pendidikan Islam Bernuansa Keindonesiaan*.
- Anggara, S. (2015). 11. Buku Sistem Politik Indonesia.pdf. In *Sistem Politik Indonesia* (pp. 22–24).
- Atas, T., Khilafah, K., & Salafi, D. A. N. (2022). *Saefulлах, S. 51*. 51–64.
- Bahtiar Effendy. (n.d.). *Islam dan Negara.pdf*.
- Beno, J., Silen, A. ., & Yanti, M. (2022). Konsep Dakwah Dalam Perspektif Surat Aa-Nahl Ayat 125 Untuk Menumbuhkan Sikap Toleransi Antar Golongan NU, Muhammadiyah dan Salafiyah. *Braz Dent J.*, 33(1), 1–12.
- Dan, D., Kepada, D., Syariah, F., Hukum, D. A. N., Islam, U., Sunan, N., Yogyakarta, K., Memenuhi, U., Dari, S., Memperoleh, S., Sarjana, G., Satu, S., Ilmu, D., Islam, H., & Syahrudin, A. (2010). *Demokrasi Dalam Pemikiran Ulama Salafi Yamani Di Indonesia*.
- Di, S., Identitas, I., Kontestasi, D. A. N., & Jawa, H. A. M. (2024). *Salafisme di indonesia: identitas dan kontestasi ideologi di indonesia*. 10(2), 16–33.
- DP Primawan, NL Inayati, M. A. (2021). *Building Leadership Character Through Student Organization: a Case Study at KH. Mas Mansyur International Boarding School 2020/2021*. 4(November 2020), 212–220.
- Gunawan, T. (2022). Melacak Pemikiran Gerakan Salafi dan Hizbut Tahrir Indonesia (HTI) serta Perang Pemikiran Keduanya di Yogyakarta. *Islamadina : Jurnal Pemikiran Islam*, 23(1), 115. <https://doi.org/10.30595/islamadina.v23i1.10119>
- Halizzah, K. A., Nur, M., & Maksum, R. (2025). *Wawasan Salafi Terhadap Partisipasi Politik dalam PEMILU 2024*. 73–80. <https://doi.org/10.31602/jmpd.v5i1.18167>
- Haris, A. (2019). Salafi dan Sikapnya Terhadap Penguasa. *Jurnal Al-Fawa'id : Jurnal Agama Dan Bahasa*, 9(1), 31–71. <https://doi.org/10.54214/alfawaid.vol9.iss1.44>
- Hasbi Aswar. (2016). Politik Luar Negeri Arab Saudi Dan Ajaran Salafi-Wahabi Di Indonesia. *Jisiera: The Journal Of Islamic Studies And International Relations, Vol. 1.*, 15–30.
- Kasus, S., & Alfāz, M. (2024). *Islam Salafi , Tafsir , dan Politik Penyuntingan*. 17(2), 277–298.
- Katimin, H. (2017). *Politik Islam : Studi Tentang Azas, Pemikiran Dan Praktik Dalam Politik Umat Islam*.
- Malang, U. M., Palu, U. M., & Pemikiran, T. (2023). *Transformasi Pemikiran Jama'ah Salafi Dalam Merespon Tuntutan Pembaharuan Kurikulum Pendidikan Agama Islam*. 7, 196–205.
- Mubarak, M. H. (2025). *Kitab Politik Kitab Salaf Primer Ilmu Politik Islam Risalah Politik dan Manajemen Kehidupan Ibnu Sina* (Rusdianto (ed.)). DIVA Press (Anggota IKAPI).
- Post-islamism, I. A., Sormin, I., & Harahap, A. M. (2023). 8790-28327-6-Pb. 09(2).
- Qodir, Z. (2014). Gerakan Salafi Radikal dalam Konteks Islam Indonesia: Tinjauan Sejarah. *ISLAMICA: Jurnal Studi Keislaman*, 3(1), 1. <https://doi.org/10.15642/islamica.2008.3.1.1-15>
- Rifa'i, M. (2015). Pemikiran Politik Islam Ahmad Hassan Perspektif Politik Islam Indonesia. *Al-Daulah: Jurnal Hukum Dan Perundangan Islam*, 5(2), 360–387. <https://doi.org/10.15642/ad.2015.5.2.360-387>
- Rosadi, A. (2015). Gerakan Salaf. *TOLERANSI: Media Komunikasi Umat Beragama*, 7(2), 194–205. <http://ejournal.uin-suska.ac.id/index.php/toleransi/article/view/1430>
- Salman, A. M. bin. (2017). Gerakan Salafiyah: Islam, Politik dan Rigiditas Interpretasi Hukum Islam Issn 1829-9067; eissn 2460-6588. *Mazahib, Jurnal Pemikiran Hukum Islam*, XVI(2), 110–124.
- Suhilman, S. (2019). Sejarah Perkembangan Pemikiran Gerakan Salafiyah. *Islamika : Jurnal Ilmu-Ilmu Keislaman*, 19(01), 70–80. <https://doi.org/10.32939/islamika.v19i01.414>
- Sukardi, Alfari, M. A., & Riyani. (2024). Systems of Government in Islamic Countries: the Dynamics of Sharia Law From the Prophetic Period To the Modern Era. *Justicia Islamica*, 21(2), 291–312. <https://doi.org/10.21154/justicia.v21i2.8465>
- Susilo, A. (2018). Sejarah Perjuangan Jenderal Soedirman Dalam Mempertahankan Indonesia (1945-1950). *HISTORIA: Jurnal Program Studi Pendidikan Sejarah*, 6(1), 57. <https://doi.org/10.24127/hj.v6i1.1149>
- Tamam, A. B., & Fahimah, S. (2022). Pemikiran dan Resistensi Kaum Salafi Terhadap Radikalisme: (Studi Kasus Di Kecamatan Solokuro Paciran Lamongan). *Madinah: Jurnal Studi Islam*, 9(1), 106–123.
- Topan, A. (2024). Potret Kehidupan Umat Beragama (Studi Kasus Penolakan Wahabi-Salafi di Pamekasan Madura 2010—2023). *Entita: Jurnal Pendidikan Ilmu Pengetahuan Sosial Dan Ilmu-Ilmu Sosial*, 6(1), 67–86. <https://doi.org/10.19105/ejps.v6i1.12589>
- Uin, P., & Makassar, A. (2022). *Islam dan Isu-Isu Kontemporer Makalah Diajukan untuk dipresentasikan pada Mata Kuliah Filsafat Ilmu Program Studi Komunikasi dan Penyiaran Islam*.
- Ummah, M. S. (2019). Partisipasi Politik Jamaah Rodja Pada Pilkada Jawa Barat 2018. *Sustainability (Switzerland)*, 11(1), 1–14.
- Wahab, A. J. (2019). Reading New Phenomenons Salafi Movements On Solo. *Dialog*, 42(2), 221–236.
- Wahib, A. B. (2011). Dakwah Salafi dari Puritan sampai Politik. *Media Syari'ah: Wahana Kajian Hukum Islam Dan Pranata Sosial*, 13(2), 147–162.

- Wardhana, O., & Saputro, W. (2022). *Tujuan Pendidikan Islam Menurut Para Ulama Salafi (Shaikh 'Ibn Bāz, 'Al-Albāniy dan Ibn 'Al-'Uthaimīn)*. *XII(2)*, 205–224.
- Washil, I., & Fata, A. K. (2018). Pemikiran TeologisKaum Salafi: Studi atas Pemikiran Kalam Ibn Taymiyah. *Ulul Albab Jurnal Studi Islam*, *19(2)*, 315–342. <https://doi.org/10.18860/ua.v19i2.5548>
- Zuhdi, M. N. (n.d.). *Kritik Terhadap Pemikiran Gerakan Keagamaan Kaum Revivalisme Islam Di Indonesia*.