

## **Traditional Islamic Religious Practice Arguments: Criticism of The Concept of Bid'ah of Islam Salafi-Wahabi**

<sup>1</sup>Sofyan A.P. Kau, <sup>2</sup>Zulkarnain Suleman, <sup>3</sup>Irwan  
<sup>12</sup>Institut Agama Islam Negeri Sultan Amai Gorontalo, <sup>3</sup>BRIN

---

### **Abstract**

*This paper discusses traditional Islamic criticism of the concept of heresy in Salafi Islam, categorizing every new act in religion as iconoclastic heresy. Based on this concept of heresy, ritual ceremonies and practices of traditional Islamic religious traditions are classified as acts of heresy. Through literature research based on literary document sources using abstractive inductive logic methods and content analysis, this study found that ritual ceremonies and practices of traditional Islamic religious traditions are not acts of heresy because they are based on theorem (al-Quran, hadith and allegiance) it is new. New actions (mutants) are categorized as bid'ah if they conflict with the Quran, hadith, and a tsar. Traditional Islam criticizes the concept of heresy in Salafi-Wahhabi Islam for being ahistorical because several traditions show that the innovation of a friend, tâbi'u tâbi'uttab'in, while this innovation was not ordered and practiced by the Prophet; instead, was carried out by the generation of the Salaf.*

**Keywords:** criticism, Salafi-Wahhabi Islam, traditional Islam, bid'ah

## **Argumen Praktik Keagamaan Islam Tradisional: Kritik terhadap Konsep Bid'ah Islam Salafi-Wahabi**

### **Abstrak**

*Tulisan ini membahas kritik Islam tradisional terhadap konsep bid'ah Islam Salafi yang mengkategorikan setiap perbuatan baru dalam agama adalah bid'ah sesat. Berdasarkan konsep bid'ah ini, upacara ritual dan praktik tradisi keagamaan Islam tradisional digolongkan perbuatan bid'ah. Melalui penelitian pustaka yang berbasis pada sumber dokumen kepustakaan dengan metode logika induktif abstraktif dan analisis isi, penelitian ini menemukan bahwa upacara ritual dan praktik tradisi keagamaan Islam tradisional bukan perbuatan bid'ah karena didasarkan pada dalil (al-Quran, hadis dan kias) meskipun perbuatan tersebut baru. Perbuatan baru (muhdats) dikategorikan bid'ah jika bertentangan dengan al-Quran, hadis dan atsar. Konsep bid'ah Islam Salafi-Wahabi dikritik Islam tradisional karena ahistoris. Sebab sejumlah riwayat menunjukkan inovasi sahabat, tâbi'u tâbi'uttab'in, sedangkan inovasi tersebut tidak diperintahkan dan diamalkan Nabi; tetapi justru dilakukan generasi salaf.*

**Kata kunci:** kritik, Islam Salafi-Wahabi, Islam tradisional, bid'ah

---

*Author correspondence*

*Email:* sofyan.ap.kau@gmail.com

*Available online at* <http://journal.iaingorontalo.ac.id/index.php/au/index>

---

## A. Introduction

Traditional Islam is one of the most popular forms of Islamic understanding and practice and is widely embraced by the Indonesian Muslim community.<sup>1</sup> Zamakhsyari Dhofier (b. 1941 AD) formulated traditional Islam as Islam which is still firmly bound by the thoughts of the scholars of jurisprudence (Islamic law), hadith, interpretation, monotheism (Islamic theology), and tasawuf who lived between the 7th and 7th centuries 13<sup>th</sup>.<sup>2</sup> In accepting hadith, traditionalists – especially NU – tend to be looser because they are more concerned with the substance of hadith (matan) than the chain of hadith (sanad), especially to encourage the virtue and perfection of worship (fadhâilula'mâl).<sup>3</sup> The perfection of worship is enriched with an inner dimension, and because of that traditionalists make Sufism an esoteric dimension of Islam by referring to the Sufism tradition of Imam al-Ghazâlî (d. 505 H) and al-Junaidi al-Baghadâdî (d. 298 H). In line with that, the tarekat tradition is a prominent feature of traditionalist Islamic groups -even though limiting it to the mukhabarat tariqah.<sup>4</sup> While ideologically, they refer to the theological formulation of Imam Abû al-Hasan al-Asy'arî (d. 936 AD). These three

---

<sup>1</sup> Traditional Islam is usually contrasted with modernist Islam. Modernist Islam, which Muhammadiyah and Persis represent, is assumed to be a religious organization that is geographically urban-based and ideologically revivalist due to the orientation of its religious understanding towards Salafism. The ideological paradigm of Muhammadiyah is a return to pristine Islam, "pure" Islam as practiced by the Prophet Muhammad and his companions. Because the Prophet and his companions never did the local elements, they were considered religious innovations. It must be returned to the Quran and al-Sunnah to ensure pure Islamic teachings. Deliar Noer (d. 2008) first recognized the discourse on traditional Islam and modern Islam through his work, Deliar Noer, "Gerakan Modern Islam Indonesia 1900-1942," VIII, (Jakarta: LP3ES), 1996. The characteristics and typologies of traditional Islam and modernist Islam are irrelevant today. The typology is only suitable in the 80s. Because both NU and Muhammadiyah have experienced developments, especially in responding to issues of modernity and Islamic thought.

<sup>2</sup> Zamakhsyari Dhofier, *Tradisi Pesantren : Studi Tentang Pandangan Hidup Kyai* (LP3ES, 1982), h. 1. <http://digilib.fisipol.ugm.ac.id/handle/15717717/11106>.

<sup>3</sup> Salsabila Firdaus and Ulfah Rahmawati, "Hadis Dalam Tradisi Nahdlatul Ulama: Studi Atas Pemahaman Hadis Lajnah Bahtsul Masa'il," *ADDIN* 7, no. 2 (August 12, 2013): h. 30, doi:10.21043/addin.v7i2.1853.

<sup>4</sup> In language, *tariqah* means way, and *mukhabarat* means that which is recognized; the sanad continues until the Messenger of Allah. *Tariqah mukhabarat* means the way that is recognized/legalized by NU scholars, there are dozens of them, and it has its procedures of practice. Munawir Abdul Fattah, *Tradisi Orang-Orang NU* (PT LKiS Pelangi Aksara, 2006), h. 25. The number, amaliah and ins and outs of the *mu'tabarah tariqah* can be read in A. Aziz Masyhuri, *Permasalahan Thariqah: Hasil Kesepakatan Mukhtamar & Musyawarah Besar Jam'iyah Ahlith Thariqah al-Mu'tabarah Nahdlatul Ulama, 1957-2005 M.* (Diterbitkan bersama [antara] Khalista [dengan] Pesantren Al-Aziziyah ..., 2006).

aspects (fiqh, theology, and tasawuf) become traditional Islamic identities that are attributed to NU.<sup>5</sup> Popularly, traditionalists identify themselves as *ahlusunnah wal jamaah*, abbreviated as *Aswaja*.<sup>6</sup>

In addition to aspects of theology and Sufism, traditionalists are known to appreciate the four schools of thought. Even *bermadzhab* on the products of the thought of previous scholars. This is because, for traditionalist Muslims, fiqh is the queen of Islamic sciences; instructions for all behavior and explanations of what is permissible and what is not.<sup>7</sup> The results of the formulation of the classical scholars were accepted without criticism, so the door to *ijtihad* was closed. Instead, they emphasized more on the attitude of *taqlid*. Interpreting independently and independently is considered dangerous, and it is safer to follow what is standardized by the four schools of Sunni fiqh: Hanafî (d. 150 H), Mâlikî (d. 179 H), al-Syâfi'î (d. 204 H) and Hanbalî (d. 241 H). This attitude gave rise to high respect for the deceased and living scholars because they were the heirs of the Prophets.

Respect for scholars who have died gave birth to a tradition called *haul* and pilgrimage to the graves of saints. *Haul* is a tradition of commemorating scholars' death, which is filled with prayers and *tahlil*. While visiting the graves is visiting the graves of the scholars, especially those belonging to the saints, besides praying for them they also receive blessings. Because of this, the tradition of *tawasul* was born, which is a characteristic of the diversity of traditionalists. *Tawasul* means to ask

---

<sup>5</sup> Besides NU, other groups categorized as traditionalist Islam are *Jama'ah Tabligh*, *Perti* (Association of *Tarbiyah Islamiyah*), and *Al-Washliyah* or *al-Jami'ah Washliyah*. Syamsuar Syam, "TRADISIONALISME ISLAM SUATU KARAKTER DAN POLA PENGEMBANGAN ISLAM DI INDONESIA," *Al-Hikmah: Jurnal Dakwah dan Ilmu Komunikasi*, no. 0 (June 1, 2018): h. 24-25, doi:10.15548/al-hikmah.v0i0.90.

<sup>6</sup> According to K. H. Bisyrî Mustafa Ahlu Sunnah wal Jama'ah is an ideology that adheres to three traditions: in the field of Islamic law, adheres to one of the four schools of thought (Hanafi, Maliki, Shafi'i, and Hanbali). In practice, *Kyai* is strong adherents of the Shafi'i school of thought; in monotheism, adhering to the teachings of Imam Hasan al-Asy'ariy and Imam Mansur al-Maturidiy; and in the field of Sufism, adhering to the basic teachings of Imam Abu Qasim al-Junaid·Bisyri Musthafa, *Risalah Ahlu Sunnah Wal Jama'ah* (Yayasan Al-Ibriz, 1967), h. 19. Abuddin Nata, *Peta Keragaman Pemikiran Islam Di Indonesia*, 2016, h. 144.

<sup>7</sup> Muhaimin Muhaimin and Ahmad Junaidi, "FIQH SANTRI DAN POLITISASI AGAMA DALAM BINGKAI OTONOMI KESATUAN: Respon Politik Kaum Sarungan Terhadap Pilkada Serentak," *Dakwatuna: Jurnal Dakwah Dan Komunikasi Islam* 3, no. 2 (August 25, 2017): 121–46. Mujamil Qomar, *Moderasi Islam Indonesia* (IRCISOD, 2021), h. 111.

Allah by making tawasul to the saints when one of them is making a pilgrimage to the saint's grave.<sup>8</sup>

Because of this, the traditions of prayer for salvation, tahlilan, wasilah, and visiting graves are often attached to traditional Islam as a religious characteristic. Traditional Islam is also known for its helpful attitude toward local culture. Celebrating Islamic holidays - such as Mawlid Isra'mi'raj, Nuzul Quran, 10 Muharram, and Nisfus Syaban - are several traditions traditionalist Muslims practice. Apart from the tradition of reading Diba'-Barjanzi at the akikah ceremony, reciting the quran (such as Yasin's letter) to those who have died and rewarding them with reading rewards is common in traditional Islamic religious practices. Of course, at the same time, ceremonies and rites related to the life cycle are tolerated by traditional Islamic groups, such as ngapati, tingkeban, or mitoni and planting the placenta.<sup>9</sup>

The local Islamic traditions above have received sharp criticism from Salafi-Wahhabi Islamic groups.<sup>10</sup> This criticism was very aggressively launched both through print media (books and magazines) and social media (such as YouTube). The Salafi-Wahhabi Islamic group accuses all traditional Islamic religious practices of heresy, infidel, and shirk. This accusation certainly disturbs the religious comfort of the traditionalists. In some areas, this has resulted in conflicts such as the one that occurred in the Purworejo area, Central Java, in 2011 with followers of the Al-Qur'an

---

<sup>8</sup> Fattah, *Tradisi Orang-Orang NU*, h. 316.

<sup>9</sup> The traditions and ceremonies of ngapati, tingkeban or mitoni and planting the placenta can be read in Muhammad Sholikhin, *Ritual dan tradisi Islam Jawa: ritual-ritual dan tradisi-tradisi tentang kehamilan, kelahiran, pernikahan, dan kematian dalam kehidupan sehari-hari masyarakat Islam Jawa* (Penerbit Narasi, 2010), h. 71-90. Fattah, *Tradisi Orang-Orang NU*, h. 291-293.

<sup>10</sup> Long before the presence of Wahhabi Salafi Islam, the same criticism had been made by Muhammadiyah and Persis as Modernist Islamic groups. The polemic between Muhammadiyah and NU can be read in M. Yusuf Amin Nugroho, *Fiqh Ikhtilaf NU-Muhammadiyah; Sutiyono, Benturan Budaya Islam; Puritanisme Dan Sinkretis* (Jakarta: Kompas, 2010). Zainuddin Fananie and Atiqa Sabardila, "Sumber Konflik Masyarakat Muslim NU-Muhammadiyah Perspektif Keberterimaan Tahlil, Surakarta" (Muhammadiyah University Press, 2001). Meanwhile, the polemic between traditionalist Islam and modernist Islam can be read in A. Hasan Bandung's book *Questions and Answers by A. Hasan*, a figure and founder of Persis as a modernist Islamic group. At the same time, the defense of traditional Islam can be read in the works of KH. Sirajuddin Abbas is a Perti figure, such as *40 Religious Issues* (4 Volumes) and *'Aqidah Ahlussunah Waljama'ah*. Therefore, criticism of Salafi Islam on the Islamic archipelago tradition is not new. The criticism is an "old song" that is played back using social media such as *YouTube*.

Interpretation Council (MTA)<sup>11</sup> and in Surabaya in 2015 between the community around the Sido Topo Village and the STAI Ali Bin Abi Talib. The views and religious attitudes of the Salafi-Wahhabi Islamic group, in the perspective of religious moderation, are categorized as intolerant towards the culture and religious traditions of the majority of Indonesian Muslims.<sup>12</sup>

Traditionalist Muslims responded to the criticism of the Salafi-Wahhabi Islamic groups above with religious answers and arguments. In order to formulate answers and arguments for the traditional Islamic religion, a literature study was conducted which contained answers and defenses for traditional Islam against criticisms of Salafi-Wahhabi Islam. Literary data were analyzed using abstractive inductive logic and content-analyzing methods. The abstractive inductive logic method in qualitative research is interpreted as a logic that starts from "specific to general" to distinguish verifiable deductive logic in quantitative research, as opposed to the first mentioned.<sup>13</sup> Meanwhile, the deductive method is used to obtain an overview of the details of Salafi-Wahabi Islamic thought, criticism of the tradition of religious practice in Indonesia, and the defense and argumentation of Traditional Islam on the legitimacy of the tradition of religious practice in Indonesia. At the same time, the inductive method is intended to obtain a complete picture of the paradigms and topical thoughts of Salafi-Wahhabi Islam and traditional Islam regarding the paradigms, understanding, and reasoning of both the traditions of religious practice in Indonesia. At the same time, the content analysis method is used to analyze traditional Islamic defenses and arguments for traditional religious practices in Indonesia. Content analysis was carried out through the stages of identification, classification, and categorization, as well as interpretation.

---

<sup>11</sup> Indriyani Ma'rifah and Ahmad Asroni, *BEREBUT LADANG DAKWAH PADA MASYARAKAT MUSLIM JAWA: (Studi Kasus Terhadap Konflik Majelis Tafsir Al-Qur'an (MTA) Dan Nahdlatul Ulama (NU) Di Kabupaten Purworejo* (Sunan Kalijaga State Islamic University, 2013).

<sup>12</sup> Kementerian Agama RI, *Moderasi Beragama* (Jakarta: Badan Litbang dan Diklat kementerian agama RI, 2019).

<sup>13</sup> Sanapiah Faisal, "Pengumpulan Dan Analisis Data Dalam Penelitian Kualitatif," *Analisis Data Penelitian Kualitatif*. Jakarta: Raja Grafindo Persada, 2003., in Burhan Bungin, "Metodologi Penelitian Kualitatif," 2001, h. 68-69.

## A. Traditional Islamic Religious Practices and Accusations of Heresy

Salafi-Wahhabi Muslims consider traditional Islamic religious practices to be acts of heresy. This religious practice consists of death, traditions, and worship rituals. Aspects related to death such as escorting the body accompanied by recitation of tahlil,<sup>14</sup> call to prayer and iqamah, as well as talqin on the grave after the body is buried, gathering at the funeral home or the deceased's family for takziyah, holding a prayer of salvation for three days, seven days, forty days, or a year; reciting the quran and preparing food whose rewards are intended to be given to the dead. The deceased does not benefit from reading the Quran because he has died.<sup>15</sup> In contrast, during the time of the Prophet, companions, and salafushshâlih, the doors of the deceased's family's house were closed. They express their condolences when they meet the deceased's family in the market, mosque, or other places. They do not make food because making food and gathering in the house is "wailing," while "wailing" is a grave sin.<sup>16</sup>

All matters related to death above are categorized as heresy because they were never carried out during the time of the Prophet and his companions; unknown at the time of the salafushshâlih; there is no history from the Prophet, his companions, and salafushshâlih for this deed. Had it been good, they would have done it beforehand. Strictly speaking, these actions have no basis in the Shari'a.<sup>17</sup> On the contrary, what is prescribed, when meeting someone whom a disaster has struck is to pray for him and pray for the deceased, such as by saying: "ahsanallâh 'azâka wa jabbarallâhu mushîbâka wa ghafarallâh mayyitika." Therefore, these actions are not only bid'ah but also classified as unjust acts and are a tradition of ignorance.<sup>18</sup>

---

<sup>14</sup> Mahmud bin Ahbduallah al-Mathar, *Ensiklopedi Bid'ah Kumpulan Fatwa Syaikh 'Abdul 'Aziz Bin Baz, Lajnah Daimah Li al-Buhuts al-'Ilmiyyah, Syaikh Muhammad Bin Shalih al-Utsaimin, Syaikh 'Abdullah Ibn 'Abdurrahman al-Jibrin Dan Syaikh Shalih Bin Fauzan al-Fauzan* (Jakarta: Darul Haq, 2016), h. 249.

<sup>15</sup> Ibid.

<sup>16</sup> Ibid. 'Abdul'azîz bin 'Abdullâh ibn 'Abdurrahmân bin Bâz, *Majmû' Fatâwâ Wa Maqâlât Mutawwi'ah, Juz V* (Risâlah Idârah al-Buhûts al-'Ilmiyyah wa al-Iftâ'-al-Mamlakah al-'Arabiyyah al-Sa'udiyyah, Târikh al-Nasyar bi al-Syâmilah, 1413), h. 752.

<sup>17</sup> Muhammad ibn Shalih ibn Muhammad al-'Utsaimin, *Majmu' Fatawa Wa Rasail Fadhilah al-Syaikh Muhammad Ibn Shalih Ibn Muhammad al-'Utsaimin* (Dar al-Tsurya: Dar al-Wathan, 1413).

<sup>18</sup> Ibid. Bâz, *Majmû' Fatâwâ Wa Maqâlât Mutawwi'ah, Juz V*.

Meanwhile, related to aspects of the tradition that Salafi-Wahabi Islam propagates, such as the tradition of the Prophet's birthday,<sup>19</sup> isra' mi'raj,<sup>20</sup> nuzul al-Quran, hijrah new year,<sup>21</sup> nishfu sya'ban,<sup>22</sup> death celebration (tahlilan),<sup>23</sup> seven months of salvation,<sup>24</sup> new year celebrations,<sup>25</sup> aqiqah celebrations with worship ceremonies such as reading Barjanzi and others,<sup>26</sup> housewarming celebrations,<sup>27</sup> orphans Eid celebrations,<sup>28</sup> celebrations thanks giving,<sup>29</sup> congratulations khatam al-Quran,<sup>30</sup> and the holiday of diamonds.<sup>31</sup>

While those related to worship rituals include strengthening the intention in prayer (reading ushullī),<sup>32</sup> reading surah al-Fatihah after completing the obligatory

---

<sup>19</sup> Abdul Hakim bin Amir Abdat, *Risalah Bid'ah* (Jakarta: Muawiyah bin Abi Sufyan, 2004), h. 245; Sa'id bin Ali bin Wahf al-Qaththani, *Awas Bahaya Bid'ah Bid'ah Berkedok Sunnah* (Yogyakarta: Makabah al-Hanif, 2010), h. 88. Muhammad al-Munajjid, *Sunnah Dan Bid'ah Tahunan* (Solo: Aqwam, 2009), h. 39; Abdullah bin Abdul Aziz at-Tuwaijiry, *Ritual Bid'ah Dalam Setahun* (Jakarta: Darul Falah, 2004), h. 140; al-Mathar, *Ensiklopedi Bid'ah Kumpulan Fatwa Syaikh 'Abdul 'Aziz Bin Baz, Lajnah Daimah Li al-Buhuts al-'Ilmiyyah, Syaikh Muhammad Bin Shalih al-Utsaimin, Syaikh 'Abdullah Ibn 'Abdurrahman al-Jibrin Dan Syaikh Shalih Bin Fauzan al-Fauzan.*, h. 561; Syaikh Muhammad 'Abdussalam, *Bid'ah-Bid'ah Yang Dianggap Sunnah* (Jakarta: Qisthi Press, 2006)., h. 150; Zainal Abidin Bin Syamsuddin, "Buku Putih Ahlus Sunnah Wal Jamaah: Menyingkap Penistaan Dan Penodaan Ajaran Ahlus Sunnah Wal Jamaah," *Jakarta: Pustaka Imam Bonjol*, 2016., h. 341. Hartono Ahmad Jaiz, *Tarekat, Tasawuf, Tahlilan & Maulidan* (Wacana Ilmiah Press, 2006)., h. 155 dan 161.

<sup>20</sup> Abdat, *Risalah Bid'ah.*, h. 245; al-Mathar, *Ensiklopedi Bid'ah Kumpulan Fatwa Syaikh 'Abdul 'Aziz Bin Baz, Lajnah Daimah Li al-Buhuts al-'Ilmiyyah, Syaikh Muhammad Bin Shalih al-Utsaimin, Syaikh 'Abdullah Ibn 'Abdurrahman al-Jibrin Dan Syaikh Shalih Bin Fauzan al-Fauzan.*, h. 487; at-Tuwaijiry, *Ritual Bid'ah Dalam Setahun.*, h. 286; al-Qaththani, *Awas Bahaya Bid'ah Bid'ah Berkedok Sunnah.*, h. 106;

<sup>21</sup> Abdat, *Risalah Bid'ah.*, h. 245.

<sup>22</sup> al-Qaththani, *Awas Bahaya Bid'ah Bid'ah Berkedok Sunnah.*, h. 110; at-Tuwaijiry, *Ritual Bid'ah Dalam Setahun.*, h. 290; al-Munajjid, *Sunnah Dan Bid'ah Tahunan.*, h. 70; 'Abdussalam, *Bid'ah-Bid'ah Yang Dianggap Sunnah.*, h. 148.

<sup>23</sup> Abdat, *Risalah Bid'ah.*, h. 245; at-Tuwaijiry, *Ritual Bid'ah Dalam Setahun.*, h. 414;

<sup>24</sup> Abdat, *Risalah Bid'ah.*, h. 245; Syamsuddin, "Buku Putih Ahlus Sunnah Wal Jamaah.", h. 325; Jaiz, *Tarekat, Tasawuf, Tahlilan & Maulidan.*, h. 155 and 127.

<sup>25</sup> Abdat, *Risalah Bid'ah.*, h. 245; Syamsuddin, "Buku Putih Ahlus Sunnah Wal Jamaah." h. 325; Jaiz, *Tarekat, Tasawuf, Tahlilan & Maulidan.*, h. 155 and 127.

<sup>26</sup> Abdat, *Risalah Bid'ah.*, h. 245;

<sup>27</sup> Ibid., h. 245; at-Tuwaijiry, *Ritual Bid'ah Dalam Setahun.*, h. 405;

<sup>28</sup> Ibid., h. 245; Ibid., h. 402 dan 410;

<sup>29</sup> Ibid., h. 245;

<sup>30</sup> Ibid., h. 245;

<sup>31</sup> Ibid., h. 245;

<sup>32</sup> al-Qaththani, *Awas Bahaya Bid'ah Bid'ah Berkedok Sunnah.*, h. 132; Abdat, *Risalah Bid'ah.*, h. 194; al-Mathar, *Ensiklopedi Bid'ah Kumpulan Fatwa Syaikh 'Abdul 'Aziz Bin Baz, Lajnah Daimah Li al-Buhuts al-'Ilmiyyah, Syaikh Muhammad Bin Shalih al-Utsaimin, Syaikh 'Abdullah Ibn 'Abdurrahman al-Jibrin Dan Syaikh Shalih Bin Fauzan al-Fauzan.*, h. 411; 'Abdussalam, *Bid'ah-Bid'ah Yang Dianggap Sunnah.*, h. 51;

prayers,<sup>33</sup> reading prayers together after prayer or dhikr aloud led by the priest,<sup>34</sup> praying together after prayer,<sup>35</sup> praying led by the priest after completing the obligatory prayers,<sup>36</sup> wiping the face after finishing the prayer, shaking hands after finishing the prayer or after finishing the prayer standing shaking hands taking turns while reciting salawat,<sup>37</sup> Qunut dawn continuously,<sup>38</sup> Call to prayer twice at the mosque on Fridays,<sup>39</sup> and read prayers together after prayer.<sup>40</sup>

## B. Traditional Islamic answers and arguments

The three aspects of traditional Islamic religious practices Salafi-Wahhabi Islam hereof are rejected by traditional Islamic groups. The assessment and rejection begin with an understanding of the concept of bid'ah. Of course, the concept of heresy from a traditional Islamic perspective differs from the concept of Salafi-Wahhabi Islam. Bid'ah means creating something not based on an example; or making innovations that did not exist before.<sup>41</sup> In the terminology of Ahlussunnah waljama'ah scholars, heresy is interpreted as something new that is not explicitly found in the Quran and hadith.<sup>42</sup> According to Ibn 'Arabi – as quoted by Abu Abdillah,

---

<sup>33</sup> Abdat, *Risalah Bid'ah*, h. 194; al-Mathar, *Ensiklopedi Bid'ah Kumpulan Fatwa Syaikh 'Abdul 'Aziz Bin Baz, Lajnah Daimah Li al-Buhuts al-'Ilmiyyah, Syaikh Muhammad Bin Shalih al-Utsaimin, Syaikh 'Abdullah Ibn 'Abdurrahman al-Jibrin Dan Syaikh Shalih Bin Fauzan al-Fauzan*, h. 379;

<sup>34</sup> Abdat, *Risalah Bid'ah*, h. 194; al-Mathar, *Ensiklopedi Bid'ah Kumpulan Fatwa Syaikh 'Abdul 'Aziz Bin Baz, Lajnah Daimah Li al-Buhuts al-'Ilmiyyah, Syaikh Muhammad Bin Shalih al-Utsaimin, Syaikh 'Abdullah Ibn 'Abdurrahman al-Jibrin Dan Syaikh Shalih Bin Fauzan al-Fauzan*, h. 379;

<sup>35</sup> al-Qaththani, *Awas Bahaya Bid'ah Bid'ah Berkedok Sunnah*, h. 132; Abdat, *Risalah Bid'ah*, h. 194; al-Mathar, *Ensiklopedi Bid'ah Kumpulan Fatwa Syaikh 'Abdul 'Aziz Bin Baz, Lajnah Daimah Li al-Buhuts al-'Ilmiyyah, Syaikh Muhammad Bin Shalih al-Utsaimin, Syaikh 'Abdullah Ibn 'Abdurrahman al-Jibrin Dan Syaikh Shalih Bin Fauzan al-Fauzan*, h. 358, 368, 407 and 412-413;

<sup>36</sup> Abdat, *Risalah Bid'ah*, h. 194;

<sup>37</sup> Ibid., h. 194 and 202; 'Abdussalam, *Bid'ah-Bid'ah Yang Dianggap Sunnah*, h. 72;

<sup>38</sup> Ibid., h. 194; al-Mathar, *Ensiklopedi Bid'ah Kumpulan Fatwa Syaikh 'Abdul 'Aziz Bin Baz, Lajnah Daimah Li al-Buhuts al-'Ilmiyyah, Syaikh Muhammad Bin Shalih al-Utsaimin, Syaikh 'Abdullah Ibn 'Abdurrahman al-Jibrin Dan Syaikh Shalih Bin Fauzan al-Fauzan*, h. 432;

<sup>39</sup> Ibid., h. 209 dan 214;

<sup>40</sup> Ibid., h. 245; al-Qaththani, *Awas Bahaya Bid'ah Bid'ah Berkedok Sunnah*, h. 88; al-Munajjid, *Sunnah Dan Bid'ah Tahunan*, h. 39; at-Tuwaijiry, *Ritual Bid'ah Dalam Setahun*, h. 140; al-Mathar, *Ensiklopedi Bid'ah Kumpulan Fatwa Syaikh 'Abdul 'Aziz Bin Baz, Lajnah Daimah Li al-Buhuts al-'Ilmiyyah, Syaikh Muhammad Bin Shalih al-Utsaimin, Syaikh 'Abdullah Ibn 'Abdurrahman al-Jibrin Dan Syaikh Shalih Bin Fauzan al-Fauzan*, h. 561; 'Abdussalam, *Bid'ah-Bid'ah Yang Dianggap Sunnah*, h. 150; Syamsuddin, "Buku Putih Ahlus Sunnah Wal Jamaah." h. 341; Jaiz, *Tarekat, Tasawuf, Tahlilan & Maulidan*, h. 155 and 161.

<sup>41</sup> Al-Râghib al-Ashfahânî, *Mu'jam Mufradât Alfâzh al-Qur'ân* (Beirût: Dâr al-Fikr, n.d.), h. 36.

<sup>42</sup> Syekh 'Abdullah al-Hararî, *Syarh Al-Bayân Fi Raddi 'Alâ Man Khalafa al-Qur'ân* (Beirût: Dâr al-Masyârî, n.d.), h. 278.



linguistically, the term heresy and new things are not reprehensible. However, bid'ah is rebuked if it violates the sunnah; new cases are reproached if they lead to misguidance.<sup>43</sup> This means that the terms bid'ah and new cases (muhdats) are neutral terms, which can have positive and negative connotations. Therefore, Imam al-Syâfi'î (d. 204 H) divides into two categories: heretical (dhalâlah) and beyond reproach (ghayr madzmûmah). Bid'ah heresy is a matter that is contrary to the quran, sunnah, atsar and ijma'. While heresy is not reprehensible (ghayr madzmûmah) is a matter that does not conflict with the quran, sunnah, atsar and ijma'.<sup>44</sup> The same division was put forward by Imam Ibn Atsîr al-Jazarî (d. 606 H). Cases in accordance with religious instructions contrary to Allah's orders and the Messenger of Allah are categorized as bid'ah hudâ. At the same time, the case that is contrary to both is disgraceful and rejected bid'ah. While matters under the auspices of the generality of Allah's commandments and are things that Allah and His Messenger recommend, they are considered commendable bid'ah.<sup>45</sup>

According to Abu Abdillah, the division of bid'ah into the two categories above comes from the hadith "Who makes this new thing in our religion, which is not following it (مَا لَيْسَ مِنْهُ), then it is rejected".<sup>46</sup> The editorial "مَا لَيْسَ مِنْهُ" (what is not following it) in the hadith above indicates that new cases are contradictory and violate the Shari'a, so they are rejected as for new cases that do not contradict and violate the Shari'a, they are indeed accepted<sup>47</sup> which are technically called bid'ah Hashanah, or the term Imam al-Syâfi'î (d. 204 H), bid'ah mahmûdah (bid'ah which

<sup>43</sup> Abu Abdillah, *Argumen Ahlussunnah Waljam'ah Jawaban Tuntas Terhadap Tudingan Bid'ah Dan Sesat* (Ciputat: Ta'awun, 2011), h. 277.

<sup>44</sup> Zakariyâ Mahyuddîn ibn Syarîf al-Nawawî, *Tahdzîb Al-Asmâ' Wa al-Lughah, Juz III* (Beirût: Dâr al-Kutub al-'Ilmiyyah, n.d.), h. 23.

<sup>45</sup> Majîduddîn Abî Sa'âdah al-Mubâraakah ibn Muhammad al-Jazârî Ibnu Atsîr, *Al-Nihâyah Fî Qarîb al-Hadîts Wa al-Âtsâr, Juz I* (Saudi: Dâr Ibnu al-Jawzi, 1421), h. 267.

<sup>46</sup> hadith text:

حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ، وَعَبْدُ اللَّهِ بْنُ عَدَوْنَ الْهَلَالِيُّ، جَمِيعًا عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، قَالَ ابْنُ الصَّبَّاحِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ بْنُ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، حَدَّثَنَا أَبِي، عَنْ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَحَدَثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ.

"Abu Ja'far Muhammad ibn al-Shabbah and 'Abdullah ibn 'Awn al-Hilali told us all from Ibrahim ibn Sa'd Ibn al-Shabbah said: Ibrahim ibn Saad ibn Ibrahim ibn 'Abdurrahman ibn 'Awf told us, my father told us from al-Qasim ibn Muhammad from 'Aisyah he said, Rasulullah SAW said: "Who makes this new thing in our religion, which is not following it, then it is rejected." Al-Imâm Abû al-Husain Muslim ibn al-Hajjâj al-Naisâbûrî, *Shahîh Muslim, Muhaqqiq Muhammad Fu'âd 'Abdul Bâqî, Juz I, II, III Dan IV* (Kairo: Mushthafâ al-Bâbî al-Halabî, 1955), 1718 th Hadith, p. 1343.

<sup>47</sup> Abdillah, *Argumen Ahlussunnah Waljam'ah Jawaban Tuntas Terhadap Tudingan Bid'ah Dan Sesat*, h. 279.

commendable) or *ghayr madzmûmah* (the heresy that is not reprehensible). Therefore, in traditional Islam, not all matters are new or heresy. In the hadith, the general editorial is used, "every bid'ah is heretical," but the word *kullu* does not always mean everything. The editorial "every bid'ah goes astray" is an expression that shows that generally, heresy is heresy; not all new things are bid'ah; or all heresy is heresy. Those that fall into the heretical category are those that contradict the quran, sunnah, consensus and *atsar*. At the same time, those that do not violate the Qur'an, sunnah, *ijma'*, and *atsar* are categorized as bid'ah *hasanah*.

Another hadith regarding bid'ah is "Amma ba'du the best words are the book of Allah, the best guidance is the guidance of Muhammad, and the worst case is something new (invented in religion) and every bid 'ah is misguided";<sup>48</sup> and "I instruct you to fear Allah, listen to obey, even though you are under the orders of an enslaved person from Habasyi. Because people who live among you after me will see many differences, therefore, you should follow my sunnah and the Khulafaurrasidin sunnah, which Allah guided. Hold on to him and bite him with your fangs. Be careful because every new thing is heresy, and every heresy is misguidance".<sup>49</sup> Based on this hadith, Salafi-Wahabi Islam and traditional Islam condemn heresy. It is just that both of them differ in understanding this hadith.

The Salafi-Wahhabi Islamic group understands the editorial "every new thing is a heresy and every heresy is a heresy" in general and absolutely. It seems that the word *kullu* in the editorial *kullu bid'atin* "كُلُّ بَدْعَةٍ" is understood by Salafi-Wahhabi Islam to include all new things without exception. Therefore, Salafi-Wahhabi Islam rejects the heretical category of *Hashanah*. This is different from the traditional understanding of Islam, which understands the word *kullu* in the sense of "some or

---

<sup>48</sup> hadith text:

أَمَّا بَعْدُ، فَإِنَّ خَيْرَ الْحَدِيثِ كِتَابُ اللَّهِ، وَخَيْرُ الْهُدَى هُدَى مُحَمَّدٍ، وَشَرُّ الْأُمُورِ مُحْدَثَاتُهَا، وَكُلُّ بَدْعَةٍ ضَلَالَةٌ.

al-Naisâbûrî, *Shahîh Muslim, Muhaqqiq Muhammad Fu'âd 'Abdul Bâqî, Juz I, II, III Dan IV.*, Hadith to-867, h. 592.

<sup>49</sup> hadith text:

«أَوْصِيكُمْ بِتَقْوَى اللَّهِ وَالسَّمْعِ وَالطَّاعَةِ، وَإِنْ عَصَيْتُمْ حَبِشْتُمْ، فَإِنَّهُ مَنْ يَعِشْ مِنْكُمْ بَعْدِي فَسَيَرَى اخْتِلَافًا كَثِيرًا، فَعَلَيْكُمْ بِسُنَّتِي وَسُنَّةِ الْخُلَفَاءِ الْمَهْدِيِّينَ الرَّاشِدِينَ، تَمَسَّكُوا بِهَا وَعَضُّوا عَلَيْهَا بِالنَّوَاجِذِ، وَإِتَّكُمُومُ الْمُحَدَّثَاتِ الْأُمُورِ، فَإِنَّ كُلَّ مُحَدَّثَةٍ بَدْعَةٌ، وَكُلُّ بَدْعَةٍ ضَلَالَةٌ.»

Al-Imâm al-Hâfîzh Sulaimân al-Asy'ats al-Sajastânî Abû Dâwud, *Sunan Abî Dâwud, Tahqîq Muhammad Muhyiddîn 'Abdul Hamîd, Juz IV* (Beirût: Maktabah al-Mishriyyah, n.d.), Hadith to-4607, h. 200

not all". Therefore, not all bid'ah are misguided, because there are also good bid'ah (hasanah). This opinion is based on the argument that in manthiq theory, the word kullu can mean all or every (li al-jâmi'); and it can also mean some groups or not all (li al-majmû').<sup>50</sup> For example the sentence kullu nafsin (كُلُّ نَفْسٍ) in the letter Âlî 'Imrân verse 185, which means all or every (li al-jâmi'). Therefore, all living things must die, without exception, including the Angel Azrael; the soul taker also feels death. However, in other verses, the word kullu means "some or not all," such as the sentence kullu sya'in (كُلُّ شَيْءٍ) in surah al-Ahqâf verse 25. The sentence kullu sya'in (كُلُّ شَيْءٍ) in this verse cannot be interpreted as "all ". Because what Allah destroyed was only the disbelievers from the nation of 'Ad and their property. Their residence was not destroyed (illa masâkinahum allatî kânû yaskunûnahâ).<sup>51</sup>

Surat al-Anbiyâ' verse 30<sup>52</sup> also uses the sentence kulla sya'in (كُلُّ شَيْءٍ), which means "some or not all." According to this verse, everything (whether in the sense of all or every) living God was created from water. Was everything or everything created from water? Surat al-Rahmân verse 15 answers that the jinn was created from flames of fire: "وَوَخَّلَقَ الْجَانَّ مِنْ مَارِجٍ مِنْ نَارٍ" ("And He created the jinn from flames of fire"). "As for the ark, it belonged to poor people who worked in the sea, and I aimed to destroy it, because before them there was a king who seized every ark". Was it all or every boat (كُلُّ سَفِينَةٍ) as the text says? Certainly not! The plunder is usually a good boat. To prevent the boat from being seized, it was perforated or damaged. Because of this, traditional Islamic groups understand the word kullu in the sentence kullu bid'atin not in the sense of "all", but in the sense of "some".

On the basis of this argument, Imam al-Nawawî (d. 676 H) stated that the words of the Prophet SAW: "Kullu bid'atin dhalâlatin" are general but specific statements. That most bid'ah are misguided. That means there is a heresy that is not astray. On that basis, the Alussunnah walja'ah scholars divided bid'ah into several categories. Imam al-Syâfi'î (d. 204 H) –for example, divides into misguided and

<sup>50</sup> Syekh Ahmad al-Damanhurî, *Îdhâh Al-Mubham Min Ma'ânî al-Sullam* (Jakarta: Dâr al-Kutub al-Islâmiyyah, 1432), h. 58.

<sup>51</sup> Abû Ja'far Muhammad Ibn Jarîr Ibn Yazîd ibn Gâlib al-Tahabarî, *Jâmi' al-Bayân Fî Ta'Wîl al-Qur'ân, Juz XXIX* (Mekah: Dâr al-Tarbiyah wa al-Turâts, n.d.), h. 129.

<sup>52</sup> Verse text: "وَجَعَلْنَا مِنَ الْمَاءِ كُلَّ شَيْءٍ حَيٍّ أَفَلَا يُؤْمِنُونَ" ("And from water We made every living thing. So why don't they also believe??").

blameless categories. Bid'ah heresy is a matter that is contrary to the quran, sunnah, atsar and ijma'. While heresy is not reprehensible (ghayr madzmûmah) is a matter that does not conflict with the quran, sunnah, atsar and ijma'.<sup>53</sup> The same division was put forward by Imam Ibn Atsîr al-Jazarî (d. 606 H). Cases that follow religious instructions that do not conflict with the commands of Allah and the Messenger of Allah are categorized as bid'ah hudâ. At the same time, the case that is contrary to both is disgraceful and rejected bid'ah. While matters that are under the auspices of the generality of Allah's commandments and are things that Allah and His Messenger recommend, they are considered commendable bid'ah.<sup>54</sup> According to Abu Abdillah, the category of bid'ah Hashanah is indicated by many arguments in both the Quran and hadith. Among the arguments of the Quran is the letter al-Hadid verse 27: "Then We escorted Our messengers behind them and We accompanied (also) Jesus the son of Maryam, and We gave him the Gospel and We placed in the hearts of those who followed him kindness and compassion. Moreover, they invent rahbaniyyah even though We do not oblige it to them but (they themselves invent it) to seek Allah's pleasure. They do not maintain it with proper maintenance. So We gave the believers among them their reward, and many of them were wicked." This verse contains Allah's praise for the followers of Prophet Isa who committed bid'ah rahbâniyyah, while this is not obligatory. Rahbâniyyah is an attitude of abstaining from lust by not getting married to get closer to Allah.

While the arguments for hadith include: "Whomever pioneers in Islam (a good habit (sunnah hasanah) [مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً]), then he will get the reward of that good habit<sup>55</sup> and the reward of those who do it after him without reducing their reward in the slightest. Conversely, whoever pioneers Islam a bad habit (sunnah sayyiah), then he will accept the sin of that bad habit and the sins of those who do it after him without reducing their sins in the slightest" and "Who makes this new

---

<sup>53</sup> al-Nawawî, *Tahdzîb Al-Asmâ' Wa al-Lughah*, Juz III., h. 23.

<sup>54</sup> Atsîr, *Al-Nihâyah Fî Qarîb al-Hadîts Wa al-Âtsâr*, Juz I., h. 267.

<sup>55</sup> Hadith text:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً، فَلَهُ أَجْرُهَا، وَأَجْرُ مَنْ عَمِلَ بِهَا بَعْدَهُ، مِنْ غَيْرِ أَنْ يُنْقِصَ مِنْ أَجْرِهِمْ شَيْءٌ، وَمَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً سَيِّئَةً، كَانَ عَلَيْهِ وِزْرُهَا وَوِزْرُ مَنْ عَمِلَ بِهَا مِنْ بَعْدِهِ، مِنْ غَيْرِ أَنْ يُنْقِصَ مِنْ أَوْزَارِهِمْ شَيْءٌ.

al-Naisâbûrî, *Shahîh Muslim, Muhaqqiq Muhammad Fu'âd 'Abdul Bâqî*, Juz I, II, III Dan IV., Hadith to-1017, h. 468-469.

thing in our religion, which is not following it, is rejected".<sup>56</sup> The word "سَنَّ" (sanna) in the editorial "مَنْ سَنَّ فِي الْإِسْلَامِ سُنَّةً حَسَنَةً" in the first hadith is defined as "starting a new matter" This is different from the terms reviving the sunnah (ihyâ' al-sunnah) or adhering to the sunnah (al-tamassuk bi al-sunnah). The last two terms refer to something which has existed. At the same time, the term sanna in the hadith above refers to new matters.

Meanwhile, the second hadith suggests two forms of new cases. first, which is not included in religion because it violates the rules and arguments of syara', so it is classified as bid'ah Hashanah. Second, bid'ah follows the rules or propositions to be a valid and accepted case, called bid'ah Hashanah.<sup>57</sup>

In addition to referring to the guidance of the Quran and hadith, traditional Islam strengthens the heresy Hashanah argument with historical evidence of the innovations of the companions during the time of the Prophet's life. Among them are reading prayers after bowing,<sup>58</sup> ijtihad prayer reading,<sup>59</sup> additional reading of

<sup>56</sup> Hadith text::

حَدَّثَنَا أَبُو جَعْفَرٍ مُحَمَّدُ بْنُ الصَّبَّاحِ، وَعَبْدُ اللَّهِ بْنُ عَوْنِ الْمِزَلَابِيِّ، جَمِيعًا عَنْ إِبْرَاهِيمَ بْنِ سَعْدٍ، قَالَ ابْنُ الصَّبَّاحِ: حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، حَدَّثَنَا أَبِي، عَنِ الْقَاسِمِ بْنِ مُحَمَّدٍ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَخَذَتْ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ زِدٌّ.

Ibid., Hadith to-1718, h. 1343.

<sup>57</sup> Abdillah, *Argumen Ahlussunnah Waljam'ah Jawaban Tuntas Terhadap Tudingan Bid'ah Dan Sesat*, h. 280-283.

<sup>58</sup> hadith text:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ نُعَيْمِ بْنِ عَبْدِ اللَّهِ الْمُجَمِّرِ، عَنْ عَلِيِّ بْنِ يَحْيَى بْنِ خَلَادٍ الرَّزْقِيِّ، عَنْ أَبِيهِ، عَنْ رِفَاعَةَ بْنِ زَافِعٍ الرَّزْقِيِّ، قَالَ: كُنَّا يَوْمًا نُصَلِّي وَرَاءَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَلَمَّا رَفَعَ رَأْسَهُ مِنَ الرَّكْعَةِ قَالَ: سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، قَالَ رَجُلٌ وَرَاءَهُ: رَبَّنَا وَلَكَ الْحَمْدُ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، فَلَمَّا انْصَرَفَ، قَالَ: مِنَ الْمُتَكَلِّمِ، قَالَ: أَنَا، قَالَ: رَأَيْتَ بِضْعَةَ وَثَلَاثِينَ مَلَكًا يَتَبَدَّرُونَهَا أَيُّهُمْ يَكْتُمُهَا أَوَّلُ.

""Abdul â h ibn Maslamah narrated to us from Mâlik from Nu'aim ibn 'Abdull â h al-Mijmir from 'Al î ibn Ya h yâ ibn Khall â d al-Zuraq î from Rif â'ah ibn R â fi 'al-Zuraq î he said: one day we were praying behind the Prophet when he raised his head from bowing, he read: *sami'all â hu liman h amidahu*, "a man answered behind him: " *Rabban â wa laka al- h amdu hamdan kats î ran thayyiban mub ârakan f î hi*. "After he turned away (from greeting), he asked: "Who said the sentence earlier? The man replied: "I am." He said: "I saw more than thirty angels hurrying, I do not know which one wrote it first." Abû 'Abdillâh Muhammad ibn Ismâ'îl Ibrâhîm al-Imâm al-Bukhârî, *Shahîh Al-Bukhârî, Juz I Dan II* (Mesir: Al-Kubrâ al-Amîriyyah, 1311), h. 159.

<sup>59</sup> Hadith text:

:وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ، حَدَّثَنَا عَفَّانُ، حَدَّثَنَا حَمَّادٌ، أَخْبَرَنَا قَتَادَةُ، وَثَابِتٌ، وَحُمَيْدٌ، عَنْ أَنَسِ، أَنَّ رَجُلًا جَاءَ فَدَخَلَ الصَّفَّ وَقَدْ حَفَرَهُ النَّفْسُ، فَقَالَ: الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، فَلَمَّا قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاتَهُ قَالَ: «أَيُّكُمْ الْمُتَكَلِّمُ بِالْكَلِمَاتِ؟» فَأَرَمَ الْقَوْمُ، فَقَالَ: «أَيُّكُمْ الْمُتَكَلِّمُ بِهَا؟ فَإِنَّهُ لَمْ يَقُلْ بِأَسَا» فَقَالَ رَجُلٌ: جِئْتُ وَقَدْ حَفَرَنِي النَّفْسُ فَقُلْتُهَا، فَقَالَ: «لَقَدْ رَأَيْتُ اثْنَيْ عَشَرَ مَلَكًا يَتَبَدَّرُونَهَا، أَيُّهُمْ يَرْفَعُهَا»

"Zuhair ibn Harb told me, 'Affan told us, Hammad told me, Qatadah, Thabit and Humaid informed us from Anas, that a man suddenly came and entered the saf with breathless breaths and said : " *al- h amdu hamdan kats î ran thayyiban mub ârakan f î hi* ". After the Prophet's prayer. asked: "Who is the person who said the sentence earlier". Everyone fell silent. Rasulullah saw. Asked again: "Who is the person who said the sentence earlier? He did not say anything bad". Then a man replied: "I came out

sneezing in prayer,<sup>60</sup> and the types and models of Abu Bakr, 'Umar and 'Ammar in reading the quran.<sup>61</sup>

These four deeds of the Prophet's companions were carried out while the Prophet was alive; what act of worship? While these actions were never taught and practiced by the Prophet. Prophet Saw. New deeds are not criticized and call it bid'ah. Instead appreciated by the Prophet. If the actions of a friend the Prophet never taught, practiced, and exemplified were iconoclastic heresy, the Prophet would have prohibited them. The four innovations of the Prophet's companions in

---

of breath, and then I said the sentence earlier." Then he said: "Indeed, I saw twelve angels scrambling to read that sentence (to Allah's presence), I do not know which one of them picked it up." al-Naisâbûrî, *Shahîh Muslim, Muhaqqiq Muhammad Fu'âd 'Abdul Bâqî, Juz I, II, III Dan IV.*, Hadith to-600, h. 419.

<sup>60</sup> Hadith text:

حَدَّثَنَا قُتَيْبَةُ قَالَ: حَدَّثَنَا رِفَاعَةُ بْنُ يَحْيَى بْنِ عَبْدِ اللَّهِ بْنِ رِفَاعَةَ بْنِ رَافِعِ الزُّرْقِيِّ، عَنْ عَمِّ أَبِيهِ مُعَاذِ بْنِ رِفَاعَةَ، عَنْ أَبِيهِ، قَالَ: صَلَّى خَلْفَ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَعَطَسْتُ، فَقُلْتُ: الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ، مُبَارَكًا عَلَيْهِ، كَمَا يُحِبُّ رَبُّنَا وَيَرْضَى، فَلَمَّا صَلَّى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْصَرَفَ، فَقَالَ: «مَنْ الْمَتَكَلِّمُ فِي الصَّلَاةِ؟»، فَلَمْ يَتَكَلَّمْ أَحَدٌ، ثُمَّ قَالَهَا الْقَائِنَةُ: «مَنْ الْمَتَكَلِّمُ فِي الصَّلَاةِ؟»، فَلَمْ يَتَكَلَّمْ أَحَدٌ، ثُمَّ قَالَهَا الثَّالِثَةُ: «مَنْ الْمَتَكَلِّمُ فِي الصَّلَاةِ؟» فَقَالَ رِفَاعَةُ ابْنُ عَفْرَاءَ: أَنَا يَا رَسُولَ اللَّهِ، قَالَ: «كَيْفَ قُلْتَ؟»، قَالَ: قُلْتُ: الْحَمْدُ لِلَّهِ حَمْدًا كَثِيرًا طَيِّبًا مُبَارَكًا فِيهِ مُبَارَكًا عَلَيْهِ، كَمَا يُحِبُّ رَبُّنَا وَيَرْضَى، فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: وَالَّذِي نَفْسِي بِيَدِهِ، لَقَدْ ابْتَدَرَهَا بِضَعَّةٍ وَثَلَاثُونَ مَلَكًا، أَيُّهُمْ يَضَعُدُ بِهَا.

"Qutaibah told us, he said Rif â'ah ibn Ya h yâ ibn 'Abdull â h ibn Rif â'ah ibn R â fi' al-Zuraq î from his father's uncle Mu' â dz ibn Rif â'ah from his father, he said: I prayed behind the Messenger of Allah and sneezed, then I said: "*rabban â wa laka al- ham amdu hamdan kats î ran thayyiban nub â rakan fî hi, nub â rakan 'alayhi kam â yu h ibbu rabbun â wa yardh â.*" After he turned away (from the greeting), he asked: "Who said the prayer earlier in the prayer? Nobody answered until he asked the third time. Then Rif â'ah ibn Râ fi' ibn 'Afr â' replied: "I am, O Messenger of Allah." He said: "How to try to repeat the sentence." Then I said: "*Rabban â wa laka al- ham amdu hamdan kats î ran thayyiban nub â rakan fî hi, nub â kan 'alayhi kam â yu h ibbu rabbun â wa yardh â.*" Then he said: "By the One Whom I am in His power, indeed that more than thirty angels seized prayer/phrase, I do not know which one of them brought it up." Al-Imâm al-Hâfizh Abî 'Îsâ Muhammad Sawrah ibn Mûsa al-Turmudzî, *Sunan Al-Turmudzî, Juz II* (Mesir: Mushthafâ al-Bâbî al-Halabî, 1975), Hadith to-404.

<sup>61</sup> Hadith text:

وَعَنْ عَلِيٍّ قَالَ: «كَانَ أَبُو بَكْرٍ يُخَافُ بِصَوْتِهِ إِذَا قَرَأَ، وَكَانَ عُمَرُ يَجْهَرُ بِقِرَائَتِهِ وَكَانَ عَمَّارٌ إِذَا قَرَأَ يَأْخُذُ مِنْ هَذِهِ السُّورَةِ وَهَذِهِ السُّورَةُ فَذَكَرَ ذَلِكَ لِلنَّبِيِّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - فَقَالَ لِأَبِي بَكْرٍ: "لِمَ تُخَافُ؟" قَالَ: "إِنِّي لَأَسْمَعُ مَنْ أَنَا جِي وَقَالَ لِعَمْرٍ: "لِمَ تَجْهَرُ بِقِرَاءَتِكَ؟" قَالَ: "أَفْرَعُ الشَّيْطَانَ وَأَوْقِظُ الْوَسْطَانَ وَقَالَ لِعَمَّارٍ: "لِمَ تَأْخُذُ مِنْ هَذِهِ السُّورَةِ وَهَذِهِ السُّورَةُ؟" قَالَ: "أَسْمَعُنِي أَخْلِطُ بِهِ مَا لَيْسَ مِنْهُ؟" قَالَ: "لَا" قَالَ: "فَكَلَّمَهُ طَيِّبٌ." رَوَاهُ أَحْمَدُ، وَرِجَالُهُ ثِقَاتٌ.

"From 'Ali, he said: Abu Bakr recited the Quran in a low voice. 'Umar read the Quran aloud. While 'Ammar, when reading the Quran, mixes this letter with that letter. Then this was reported to the Prophet. He asked Abu Bakr: "why do you read the Quran in a low voice"? Abu Bakr replied: "Allah can hear my voice even in a low voice." Then the Prophet asked 'Umar: "why do you read the Quran aloud"? 'Umar replied: "I drive out demons and eliminate sleepiness." Then the Prophet asked 'Ammar: "why do you read the Quran mixing this letter with that letter"? 'Ammar replied: "Have you ever heard of me mixing it with something that is not the Quran"? He replied: "No! All good". HR Ahmad, the trusted nurse. Abû al-Hasan Nuruddîn 'Alî ibn Abî Bakar ibn Sulaimân al-Haytsâmî, *Majma' al-Zawâid Wa Manba' al-Fawâid, Pentahqiq Hissâmuddîn al-Qudsî, Juz II* (Kairo: Maktabah al-Qudsî, 1414), Hadith to-3955, h. 265-266.

this aspect of worship were used by traditional Islamic writers as historical arguments that not every action that was not ordered and exemplified by the Prophet was bid'ah.<sup>62</sup> After the Prophet died, the innovation of the Companions in the field of worship continued. Among them are additional readings of tashhud in prayers performed by Ibn Mas'ûd (w. 652 M),<sup>63</sup> the third call to prayer on Friday by 'Uthmân ibn 'Affân (d. 35 H);<sup>64</sup> Taraweeh prayers under the leadership of an imam initiated by 'Umar ibn al-Khaththâb (d. 23 H).<sup>65</sup>

<sup>62</sup> Abdillah, *Argumen Ahlussunnah Waljam'ah Jawaban Tuntas Terhadap Tudingan Bid'ah Dan Sesat.*, h. 283-285; Alwi Hamid Shihab, *Agama Dalam Bahaya Tanya Jawab Seputar Pilar Akidah Ahlussunnah Waljama'ah* (Jakarta: Kasyafa, 2016), h. 99-101; Muhammad Idrus Ramli, "Membedah Bid'ah Dan Tradisi Dalam Perspektif Ahli Hadits Dan Ulama Salaf," *Surabaya: Khalista*, 2010., h. 17-47; Kholilurrohman, *Memahami Makna Bid'ah Secara Komprehensif Seperti Pemahaman Ulama Ahlussunnah Waljama'ah* (Tangerang: Nurul Hikmah Press, 2019), h. 62-66; N. U. Tim Aswaja, "Center PWNNU Jawa Timur," *Khazanah Aswaja: Memahami, Mengamalkan Dan Mendakwahkan Ahlussunnah Wal Jama'ah. Surabaya: Tim Aswaja NU Center PWNNU Jawa Timur*, 2016., h. 219-221; Abdurrahman Navis and et all., *Risalah Ahlussunnah Wal-Jama'ah Dari Pembiasaan Menuju Pemahaman Dan Pembelaan Akidah Amaliah NU* (Surabaya: Khalista, 2016), h. 262-279; Ramli, "Membedah Bid'ah Dan Tradisi Dalam Perspektif Ahli Hadits Dan Ulama Salaf." h. 15-38; Ahmad Seadie, *Sunah, Bukan Bidah: Meluruskan Kesalahpahaman, Menjawab Tuduhan Tentang Tahlilan, Peringatan Maulid Nabi, Tasawul* (Zaman, 2017), h. 30-36; Ma'ruf Khozin, *Keruntuhan Teori Bid'ah* (Surabaya: Bina Aswaja, 2015), h. 32 -43; Ainur Rofiq Sayyid Ahmad, *Menyoal Kehujahan Hadits Bid'ah* (Banyuwangi: Sentra Invertama, 2017), h. 237-252; M. Nasir, *Katanya Bid'ah Ternyata Sunnah* (Semarang: Syiar Media Publishing, 2012), h. 59-88; Muchotob Hamzah, *Pengantar Studi Aswaja An-Nahdliyah* (Yogyakarta: Lkis Pelangi Aksara, 2017), h. 242-243; A. Shihabuddin, *Membongkar Kejumudan: Menjawab Tuduhan-Tuduhan Salafi Wahhabi* (Noura Books, 2013), h. 82-85.

<sup>63</sup> Hadith text:

وَعَنْ الشَّعْبِيِّ قَالَ: كَانَ ابْنُ مَسْعُودٍ يَقُولُ بَعْدَ "السَّلَامِ عَلَيْكَ أَيُّهَا النَّبِيُّ وَرَحْمَةُ اللَّهِ وَبَرَكَاتُهُ": "السَّلَامُ عَلَيْنَا مِنْ رَبِّنَا. رَوَاهُ الطَّبْرَانِيُّ فِي الْكَبِيرِ وَرِجَالَهُ رِجَالُ الصَّحِيحِ

"From al-Sya'b i he said: 'Abdull â h ibn Mas' û d after reading the sentence: " *Assal â mu 'alaika ayyuhannabiyuu wa ra h matull â hi wa bar â katuhu* " read the sentence: " *Assal â mu 'alya min Rabbin â* ". Al-Thabrân narrates hadith i, and the narrator is sha hî al-Haytsâmî, *Majma' al-Zawâid Wa Manba' al-Fawâid, Pentahqiq Hissâmuddîn al-Qudsî, Juz II. Hadith to-2863*, h. 143.

<sup>64</sup> Hadith text:

حَدَّثَنَا أَبُو نَعِيمٍ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ بْنُ أَبِي سَلَمَةَ الْمَاجِشُونُ، عَنِ الرَّهْزِيِّ، عَنِ السَّائِبِ بْنِ يَرِيدٍ، أَنَّ الَّذِي زَادَ التَّأْدِينَ الثَّلَاثَ يَوْمَ الْجُمُعَةِ عُثْمَانُ بْنُ عَفَّانَ رَضِيَ اللَّهُ عَنْهُ، جِئْنَا كَثْرَ أَهْلِ الْمَدِينَةِ وَلَمْ يَكُنْ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُؤَدِّدٌ غَيْرَ وَاحِدٍ، وَكَانَ التَّأْدِينُ يَوْمَ الْجُمُعَةِ حِينَ يَجْلِسُ الْإِمَامُ، يَعْنِي عَلَى الْمِنْبَرِ

"Ab û Nu'aim told us, he said 'Abdul'az î z ibn Ab î Salamah al-M â just û n told us from al-Zuhr î from al-S â ib ibn Yaz î d that: 'Uthmân who added the third call to prayer on Friday when there were many residents of Medina, while the Prophet saw did not have a muezzin other than a muezzin and at that time the Friday call to prayer was echoed while the Imam was sitting on the pulpit" al-Bukhârî, *Shahîh Al-Bukhârî, Juz I Dan II. Hadith to-913*, h. 8.

<sup>65</sup> Hadith text:

وَعَنْ ابْنِ شَهَابٍ، عَنْ عُرْوَةَ بْنِ الرَّبِيعِ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ الْقَارِيِّ، أَنَّهُ قَالَ: خَرَجْتُ مَعَ عُمَرَ بْنِ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ، لَيْلَةً فِي رَمَضَانَ إِلَى الْمَسْجِدِ، فَإِذَا النَّاسُ أَوْزَاعَ مُتَفَرِّقُونَ، يُصَلِّي الرَّجُلُ لِنَفْسِهِ، وَيُصَلِّي الرَّجُلُ فَيُصَلِّي بِصَلَاتِهِ الرَّغْطُ، فَقَالَ عُمَرُ: «إِنِّي أَرَى لَوْ جَمَعْتَ هَؤُلَاءِ عَلَى قَارِيٍّ وَاحِدٍ، لَكَانَ أَمْتًا!» ثُمَّ عَزَمَ، فَجَمَعَهُمْ عَلَى أَبِي بِنِ كَعْبٍ، ثُمَّ خَرَجْتُ مَعَهُ لَيْلَةً أُخْرَى، وَالنَّاسُ يُصَلُّونَ بِصَلَاةِ قَارِيَّتِهِمْ، قَالَ عُمَرُ: نِعَمَ الْبِدْعَةُ هَذِهِ.

As for the bid'ah carried out by the tâbi'u tâbi'uttabi'în generation (followers of tabi'în), they included the two cycles of prayer by Imâm al-Bukhârî (d. 870 AD) before placing a hadith in his book *Shahîh al-Bukhârî*; 800 cycles of prayer every day by Imam Malik (d. 179 H); 1000 cycles of prayer every night by Imam Zainal 'Âbidîn (d. 713 AD); 1000 cycles of daily prayer by Mush'ab ibn Thabit; the daily prayer of 1000 cycles by Mâlik ibn Dinâr (d. 748 AD); 300 cycles of daily and night prayers by Ahmad ibn Hanbal (d. 241 H); and circumcision prayers before being sentenced to death.<sup>66</sup>

The three generations above (friends, tâbi'u, and tâbi'uttabîn) are called the salaf generation. What they did, was something new; this case was never exemplified and ordered by the Prophet. If you use the criteria of bid'ah in general and absolutely as per the perspective of Salafi-Wahhabi Islam, their actions fall into the category of iconoclastic heresy. This is different from the concept of bid'ah from the traditional Islamic perspective, which emphasizes that not all new things are bid'ah and not all bid'ah are misguidance. Those who fall into the category of heresy if they conflict with the Quran, sunnah and atsar. Those that are not contradictory are categorized as bid'ah Hashanah/mahmûdah.

The actions of the three generations above (which are often called the generation of the Salaf) are a criticism of the concept of heresy in Salafi-Wahabi Islam which understands bid'ah as an act that was never exemplified and practiced by the Prophet Muhammad. Meanwhile, in a traditional Islamic perspective, the benchmark for bid'ah is not whether there is an example or practice by the Prophet. The benchmark is whether there is a proposition, either implicitly or explicitly. The propositions in question can be in the form of the Quran, hadith, ijma' and qiyas.

---

"From Ibn Syih â b from 'Urwah ibn al-Zubair from 'Abdurra h\_m â n ibn ' Abdulq â ri he said: I went to the mosque with 'Umar one night of Ramadan. The people doing sunnah prayers scattered. Some pray alone. Someone leads some. Then 'Umar said: "In my opinion, if they were gathered under one priest, it would have been better." 'Umar also intended to gather them under Ubayy ibn Ka'ab. Then I went to the mosque with 'Umar another night, and people were praying under an imam. Then 'Umar said: "The best heresy is this" Ibid., hadith to-2010, h. 45.

<sup>66</sup> Khozin, *Keruntuhan Teori Bid'ah*, h. 78-82.



#### **D. Conclusion**

The difference in the perspective of the concept of bid'ah between traditional Islam and Salafi-Wahhabi Islam has implications for the decision of a rite and practice of Islamic tradition. Because the rites and practices of traditional Islamic traditions did not exist at the time of the Prophet and the Salaf generation, they are categorized as bid'ah by Salafi-Wahhabi Islam. In contrast to the traditional Islamic point of view which limits bid'ah as a new act that contradicts the Quran, hadith, and atsar. If appropriate, it is categorized as bid'ah hasanah; a category rejected by Salafi-Wahhabi Islam, which understands bid'ah in general and absolutely; that all new deeds in religion that did not exist at the time of the Prophet and the salafushshâlih were heretical. Traditional Islam criticizes this category of heresy because it is ahistorical.

#### **Bibliography**

- Abdat, Abdul Hakim bin Amir. *Risalah Bid'ah*. Jakarta: Muawiyah bin Abi Sufyan, 2004.
- Abdillah, Abu. *Argumen Ahlussunnah Waljam'ah Jawaban Tuntas Terhadap Tudingan Bid'ah Dan Sesat*. Ciputat: Ta'awun, 2011.
- 'Abdussalam, Syaikh Muhammad. *Bid'ah-Bid'ah Yang Dianggap Sunnah*. Jakarta: Qisthi Press, 2006.
- Ahmad, Ainur Rofiq Sayyid. *Menyoal Kehujahan Hadits Bid'ah*. Banyuwangi: Sentra Invertama, 2017.
- Ashfahânî, Al-Râghib al-. *Mu'Jam Mufradât Alfâzh al-Qur'ân*. Beirut: Dâr al-Fikr, n.d.
- Atsîr, Majîduddîn Abî Sa'âdah al-Mubâraakah ibn Muhammad al-Jazârî Ibnu. *Al-Nihâyah Fî Qarîb al-Hadîts Wa al-Âtsâr, Juz I*. Saudi: Dâr Ibnu al-Jawzi, 1421.
- Bâz, 'Abdul'azîz bin 'Abdullâh ibn 'Abdurrahmân bin. *Majmû' Fatâwâ Wa Maqâlât Mutawwi'ah, Juz V*. Risâlah Idârah al-Buhûts al-'Ilmiyyah wa al-Iftâ'-al-Mamlakah al-'Arabiyyah al-Sa'udiyyah, Târikh al-Nasyar bi al-Syâmilah, 1413.
- Bukhârî, Abû 'Abdillâh Muhammad ibn Ismâ'îl Ibrâhîm al-Imâm al-. *Shahîh Al-Bukhârî, Juz I Dan II*. Mesir: Al-Kubrâ al-Amîriyyah, 1311.
- Bungin, Burhan. "Metodologi Penelitian Kualitatif," 2001.
- Damanhurî, Syekh Ahmad al-. *Îdhâh Al-Mubham Min Ma'ânî al-Sullam*. Jakarta: Dâr al-Kutub al-Islâmiyyah, 1432.

- Dâwud, Al-Imâm al-Hâfîzh Sulaimân al-Asy'ats al-Sajastânî Abû. *Sunan Abî Dâwud, Tahqîq Muhammad Muhyiddîn 'Abdul Hamîd, Juz IV*. Beirut: Maktabah al-Mishriyyah, n.d.
- Dhofier, Zamakhsyari. *Tradisi Pesantren : Studi Tentang Pandangan Hidup Kyai*. LP3ES, 1982. <http://digilib.fisipol.ugm.ac.id/handle/15717717/11106>.
- Faisal, Sanapiah. "Pengumpulan Dan Analisis Data Dalam Penelitian Kualitatif." *Analisis Data Penelitian Kualitatif*. Jakarta: Raja Grafindo Persada, 2003.
- Fanie, Zainuddin, and Atiq Sabardila. "Sumber Konflik Masyarakat Muslim NU-Muhammadiyah Perspektif Keberterimaan Tahlil, Surakarta." Muhammadiyah University Press, 2001.
- Fattah, Munawir Abdul. *Tradisi Orang-Orang NU*. PT LKiS Pelangi Aksara, 2006.
- Firdaus, Salsabila, and Ulfah Rahmawati. "HADIS DALAM TRADISI NAHDLATUL ULAMA: STUDI ATAS PEMAHAMAN HADIS LAJNAH BAHTSUL MASA'IL." *ADDIN* 7, no. 2 (August 12, 2013). doi:10.21043/addin.v7i2.1853.
- Hamzah, Muchotob. *Pengantar Studi Aswaja An-Nahdliyah*. Yogyakarta: Lkis Pelangi Aksara, 2017.
- Hararî, Syekh 'Abdullah al-. *Syarh Al-Bayân Fi Raddi 'Alâ Man Khalafa al-Qur'ân*. Beirut: Dâr al-Masyârî, n.d.
- Haytsâmî, Abû al-Hasan Nuruddîn 'Alî ibn Abî Bakar ibn Sulaimân al-. *Majma' al-Zawâid Wa Manba' al-Fawâid, Pentahqîq Hissâmuddîn al-Qudsî, Juz II*. Kairo: Maktabah al-Qudsî, 1414.
- Jaiz, Hartono Ahmad. *Tarekat, Tasawuf, Tahlilan & Maulidan*. Wacana Ilmiah Press, 2006.
- Kementrian Agama RI. *Moderasi Beragama*. Jakarta: Badan Litbang dan Diklat kementrian agama RI, 2019.
- Kholilurrohmah. *Memahami Makna Bid'ah Secara Komprehensif Seperti Pemahaman Ulama Ahlussunnah Waljama'ah*. Tangerang: Nurul Hikmah Press, 2019.
- Khozin, Ma'ruf. *Keruntuhan Teori Bid'ah*. Surabaya: Bina Aswaja, 2015.
- Ma'rifah, Indriyani, and Ahmad Asroni. *BEREBUT LADANG DAKWAH PADA MASYARAKAT MUSLIM JAWA:(Studi Kasus Terhadap Konflik Majelis Tafsir Al-Qur'an (MTA) Dan Nahdlatul Ulama (NU) Di Kabupaten Purworejo*. Sunan Kalijaga State Islamic University, 2013.
- Masyhuri, A. Aziz. *Permasalahan Thariqah: Hasil Kesepakatan Muktamar & Musyawarah Besar Jam'iyah Ahlith Thariqah al-Mu'tabarah Nahdlatul Ulama, 1957-2005 M*. Diterbitkan bersama [antara] Khalista [dengan] Pesantren Al-Aziziyah ..., 2006.
- Mathar, Mahmud bin Ahbdullah al-. *Ensiklopedi Bid'ah Kumpulan Fatwa Syaikh 'Abdul 'Aziz Bin Baz, Lajnah Daimah Li al-Buhuts al-'Ilmiyyah, Syaikh Muhammad Bin Shalih al-Utsaimin, Syaikh 'Abdullah Ibn 'Abdurrahman al-Jibrin Dan Syaikh Shalih Bin Fauzan al-Fauzan*. Jakarta: Darul Haq, 2016.

- Muhaimin, Muhaimin, and Ahmad Junaidi. "FIQH SANTRI DAN POLITISASI AGAMA DALAM BINGKAI OTONOMI KESATUAN: Respon Politik Kaum Sarungan Terhadap Pilkada Serentak." *Dakwatuna: Jurnal Dakwah Dan Komunikasi Islam* 3, no. 2 (August 25, 2017): 121–46.
- Munajjid, Muhammad al-. *Sunnah Dan Bid'ah Tahunan*. Solo: Aqwam, 2009.
- Musthafa, Bisyrî. *Risalah Ahlu Sunnah Wal Jama'ah*. Yayasan Al-Ibriz, 1967.
- Naisâbûrî, Al-Imâm Abû al-Husain Muslim ibn al-Hajjâj al-. *Shahîh Muslim, Muhaqqiq Muhammad Fu'âd 'Abdul Bâqî, Juz I, II, III Dan IV*. Kairo: Mushthafâ al-Bâbî al-Halabî, 1955.
- Nasir, M. *Katanya Bid'ah Ternyata Sunnah*. Semarang: Syiar Media Publishing, 2012.
- Nata, Abuddin. *Peta Keragaman Pemikiran Islam Di Indonesia*, 2016.
- Navis, Abdurrahman and et all.,. *Risalah Ahlussunnah Wal-Jama'ah Dari Pembiasaan Menuju Pemahaman Dan Pembelaan Akidah Amaliah NU*. Surabaya: Khalista, 2016.
- Nawawî, Zakariyâ Mahyuddîn ibn Syarîf al-. *Tahdzîb Al-Asmâ' Wa al-Lughah, Juz III*. Beirut: Dâr al-Kutub al-'Ilmiyyah, n.d.
- Noer, Deliar. "Gerakan Modern Islam Indonesia 1900-1942." VIII, (Jakarta: LP3ES), 1996.
- Nugroho, M. Yusuf Amin. *Fiqh Ikhtilaf NU-Muhammadiyah; Sutiyono, Benturan Budaya Islam; Puritanisme Dan Sinkretis*. Jakarta: Kompas, 2010.
- Qaththani, Sa'id bin Ali bin Wahf al-. *Awas Bahaya Bid'ah Bid'ah Berkedok Sunnah*. Yogyakarta: Makabah al-Hanif, 2010.
- Qomar, Mujamil. *Moderasi Islam Indonesia*. IRCISOD, 2021.
- Ramli, Muhammad Idrus. "Membedah Bid'ah Dan Tradisi Dalam Perspektif Ahli Hadits Dan Ulama Salaf." Surabaya: Khalista, 2010.
- Seadie, Ahmad. *Sunah, Bukan Bidah: Meluruskan Kesalahpahaman, Menjawab Tuduhan Tentang Tahlilan, Peringatan Maulid Nabi, Tasawul*. Zaman, 2017.
- Shihab, Alwi Hamid. *Agama Dalam Bahaya Tanya Jawab Seputar Pilar Akidah Ahlussunnah Waljama'ah*. Jakarta: Kasyafa, 2016.
- Shihabuddin, A. *Membongkar Kejumudan: Menjawab Tuduhan-Tuduhan Salafi Wahhabi*. Noura Books, 2013.
- Sholikhin, Muhammad. *Ritual dan tradisi Islam Jawa: ritual-ritual dan tradisi-tradisi tentang kehamilan, kelahiran, pernikahan, dan kematian dalam kehidupan sehari-hari masyarakat Islam Jawa*. Penerbit Narasi, 2010.
- Syam, Syamsuar. "TRADISIONALISME ISLAM SUATU KARAKTER DAN POLA PENGEMBANGAN ISLAM DI INDONESIA." *Al-Hikmah: Jurnal Dakwah dan Ilmu Komunikasi*, no. 0 (June 1, 2018): 20–30. doi:10.15548/al-hikmah.v0i0.90.

- Syamsuddin, Zainal Abidin Bin. "Buku Putih Ahlus Sunnah Wal Jamaah: Menyingkap Penistaan Dan Penodaan Ajaran Ahlus Sunnah Wal Jamaah." *Jakarta: Pustaka Imam Bonjol*, 2016.
- Tahabarî, Abû Ja'far Muhammad Ibn Jarîr Ibn Yazîd ibn Gâlib al-. *Jâmi' al-Bayân Fî Ta'Wîl al-Qur'ân*, Juz XXIX. Mekah: Dâr al-Tarbiyah wa al-Turâts, n.d.
- Tim Aswaja, N. U. "Center PWNNU Jawa Timur." *Khazanah Aswaja: Memahami, Mengamalkan Dan Mendakwahkan Ahlussunnah Wal Jama'ah*. Surabaya: Tim Aswaja NU Center PWNNU Jawa Timur, 2016.
- Turmudzî, Al-Imâm al-Hâfizh Abî 'Îsâ Muhammad Sawrah ibn Mûsa al-. *Sunan Al-Turmudzî*, Juz II. Mesir: Mushthafâ al-Bâbî al-Halabî, 1975.
- Tuwaijiry, Abdullah bin Abdul Aziz at-. *Ritual Bid'ah Dalam Setahun*. Jakarta: Darul Falah, 2004.
- 'Utsaimin, Muhammad ibn Shalih ibn Muhammad al-. *Majmu' Fatawa Wa Rasail Fadhilah al-Syaikh Muhammad Ibn Shalih Ibn Muhammad al-'Utsaimin*. Dar al-Tsurya: Dar al-Wathan, 1413.