

Manhaj as Epistemological Foundation: Rethinking Da'wah Messages in Salafi Communities, West Sumatra

Yusuf Afandi, Bukhari, Andri Ashadi

Universitas Islam Negeri Imam Bonjol Padang, Indonesia

Received: 07/05/2026

Revised: 24/06/2026

Accepted: 30/06/2026

Abstract

This article aims to identify and conceptualize the "manhaj" message as an epistemological category within Salafi da'wah practices in West Sumatra. This study is an extension of existing theories of da'wah messages, which have so far been limited to the aspects of 'aqidah, sharia, and akhlak, while the aspects that shape religious practice and the formation of a framework of thought in understanding religious teachings have not yet received attention from experts and academics in the field of da'wah. Using a qualitative exploratory-conceptual approach, the author collected data from various studies on Salafi da'wah in West Sumatra through interviews, observations, and documentation of various online and offline studies conducted by the Salafi da'wah community. This study found that the "manhaj" is one of the most important messages in Salafi da'wah activities. This message emphasizes following the Sunnah (ittiba' as-sunnah), rejecting innovation (bid'ah), issuing warnings (tahdzir), and reinforcing the authority of specific scholars as the primary reference in religious practice. This manhaj message not only serves as da'wah material in da'wah studies but also shapes an individual's way of thinking in understanding, practicing, and evaluating their religious practices. Thus, the manhaj message functions as the epistemological foundation of Salafi da'wah. This study concludes that the concept of "manhaj" is a significant category in the study of da'wah, expanding the analytical framework for da'wah messages from a normative to an epistemological dimension, and making a theoretical contribution to the development of da'wah studies in the contemporary era.

Keywords

manhaj; salafi; bid'ah; tahdzir; sunnah

Corresponding Author

Yusuf Afandi

Universitas Islam Negeri Imam Bonjol Padang, Indonesia; 2420110019@uinib.ac.id

1. INTRODUCTION

The science of *da'wah*, which emerged in the early 20th century (Bayanuni, Al, 2021; Suriati, 2021), tends to view *da'wah* messages as normative, focusing on *akidah*, *Sharia*, *akhlak*, social relations, and worship (Arifah & Romadlany, 2025; Kerim et al., 2025; Lubis & Kholil, 2024; Rahmansyah et al., 2024; Rohman et al., 2023). In the study of da'wah, the da'wah message is generally understood as the substance of Islamic teachings conveyed to the mad'u. Al-Bayanuni (2021) divides the da'wah message into three main forms: *aqidah*, *sharia*, and *akhlak*. This concept is also mentioned by Fahrurrozi et al. (2019), Masmuddin (2014), Suriati (2021), and Masduki and Anwar (2018). This classification is formulated based on the fundamental dimensions of Islam, namely, faith (*iman*), worship and religious practice (*Islam*), and moral conduct (*ihsan*), which are grounded in the Hadith of Jibril, the second hadith found in the book *Arbain an-Nawawiyah* (Bayanuni, Al, 2021). Based on this foundation, Al-Bayanuni systematically arranges da'wah messages into three categories: 'aqidah, sharia, and akhlak, which provide a conceptual framework for explaining da'wah material both substantively and normatively to the target audience. However, contemporary da'wah practices demonstrate that da'wah communication is not limited to the normative transmission of knowledge. Dakwah messages can also



establish standards of truth, methods of interpreting religious sources, and the legitimacy of religious authority within a community. These epistemological functions have not been explicitly described in al-Bayanuni's typology of *da'wah* messages, as his primary focus is on categorizing the substance of Islamic teachings rather than explaining the mechanisms by which religious knowledge is constructed, transmitted, and legitimized in *da'wah* activities. Therefore, this study does not replace the framework developed by Bayanuni but rather complements it by offering a methodical strategy for the epistemological dimension of *da'wah* messages, explaining how religious authority, standards of truth, and the legitimacy of interpretation are constructed within *da'wah* activities.

In this study, *da'wah* messages are seen not only as normative but also as key in transmitting religious values that shape behavior and religious practices (Arwan et al., 2023; Kamaluddin, 2021; Suhartini, 2019). Studies in *da'wah* have typically framed the *da'i* or preacher as communicator and the *mad'u* as recipient expected to experience attitude change (Mahatma, 2023; Muchtar et al., 2022; Usman et al., 2022). This categorization of *da'wah* messages is intended to help preachers map the thematic dimensions of Islamic *da'wah*; however, it remains largely normative. Such a classification pays limited attention to how *da'wah* messages are constructed and articulated within specific religious ideological contexts. As a result, *da'wah* messages are often understood merely as religious content rather than as representations of religious knowledge and authority that shape understanding, guide religious rituals, and construct religious identity (Khotimah et al., 2026). This dimension is closely related to the concept of Islamic epistemology—that is, a study of the sources, methods, and legitimacy of religious knowledge in Islam. Al-Attas notes that Islamic epistemology is built upon the integration of *naql* (revelation) and *'aql* (reason), and is capable of distinguishing between forms of knowledge such as *'ilm*, *ma'rifah*, and *hikmah*. *'Ilm* refers to systematic knowledge, while *ma'rifah* is knowledge gained through spiritual experience, and *hikmah* is wisdom that arises from the integration of knowledge and experience (Al-Attas, 2014). More broadly, Wan Daud (1989) argues that Islamic epistemology is not limited to how knowledge is acquired, but also examines how knowledge is constructed, validated, and transmitted within the Islamic intellectual tradition. Thus, Islamic epistemology is not limited to the sources of knowledge but also influences the processes of establishing religious authority and reproducing knowledge legitimized within an Islamic community (Wan Daud, 1989). In this study, Islamic epistemology is used as an analytical framework to examine standards of truth and the ways religious knowledge is reproduced, understood, interpreted, and legitimized in Islamic *da'wah*, particularly in Salafi *da'wah* in West Sumatra.

In previous studies, *manhaj* has been discussed from various perspectives using different conceptual frameworks. Syukri (2023) positions *manhaj* as a doctrinal principle within Salafi *da'wah* thought, distinguishing between the ideology of Salafi *da'wah* (purist Salafism) and Salafi jihadism (jihadi Salafism). Syukri comprehensively examines the thought of Roel Meijer, who describes *manhaj* as the ideological foundation that reinforces the characteristics of Salafi *da'wah* and influences it globally. Thus, this study contributes to understanding *manhaj* as a fundamental aspect in mapping the genealogy and construction of Salafi ideology globally. Furthermore, Sunarwoto (2020) examines *manhaj* as the ideological foundation of Salafi-Madkhali thought through the doctrine of *at-ta'ah*, which emphasizes a Muslim's obedience to the ruler. This study highlights the negotiation between the Salafi *manhaj* and the democratic system in Indonesia, shaping the political dimension and the relationship between Salafis and the state, particularly within the context of Indonesian democracy. These findings are further supported by the research of Majid et al. (2023) and Qodir et al. (2023), who argue that

Salafism can shape identity politics and generate dynamics in religious practices that interact with local traditions deeply rooted in Muslim communities.

Furthermore, Saparudin and Emawati (2023) found that the Salafi *manhaj* is built on an approach centered on the development and control of mosques as a strategy to strengthen Salafi *da'wah* and social movements. This study demonstrates that the collective mobilization and dissemination of the Salafi *manhaj* ideology through mosques are capable of sustaining the existence of Salafi *da'wah* and strengthening the Salafi *manhaj*'s bargaining position within the community. These studies make important contributions to explaining the concept of *manhaj* as an ideological doctrine, a political orientation, and an ideology of a social movement; however, they have not yet developed it into a broader, more comprehensive dimension of *da'wah* messaging within an epistemological framework.

Previous studies have also shown that the Salafi movement is not only focused on conveying normative teachings but also on shaping the framework of thought in religious practice. Syamsir et al. (2021) and Ali (2019) reveal that Salafi puritanism serves as an epistemological foundation that plays a role in evaluating one's own religious practices and those of others, as well as in constructing religious cognitive structures. Furthermore, Jahroni (2020) demonstrates that the *manhaj* plays a significant role in strengthening religious authority within the Salafi *da'wah* movement and contributes substantially to the institutionalization of Salafism in Indonesia by establishing Salafi educational institutions. As for disseminating *da'wah* messages, the Salafi *da'wah* movement is highly adaptable in its approach. Aidulsyah (2023) identifies a Salafi youth movement that uses social media and popular culture to deliver *da'wah*, a phenomenon also known as "urban Salafism". Yakin (2018) found that Radio Rodja serves as a strategic instrument in the broader dissemination of Islamic puritanism. In general, this study demonstrates that Salafi *da'wah* messages are not merely normative but also produce and reproduce religious knowledge. Therefore, based on existing studies, the author concludes that *da'wah* messages are not merely normative and informative; rather, they can serve as an epistemological foundation and be constructive. In this regard, the concept of *manhaj* in Salafi *da'wah* is not merely a subject of *da'wah* delivered by a preacher to the audience, but rather how this message of *manhaj* shapes religious thinking, attitudes, and behavior, particularly within the context of Salafi *da'wah* in West Sumatra.

Although, in theory, *da'wah* messages are divided into three main categories—*aqidah*, *sharia*, and *akhlak*—there is another dimension of *da'wah* messages that other researchers have not comprehensively explored. *Dakwah* messages are not only intended to provide congregants with knowledge of Islamic teachings and rituals; they can also serve as determinants of the validity of religious understanding and authority, and of the community's formation of an interpretive framework for understanding Islamic teachings. Therefore, this study aims to expand the dimensions of *da'wah* messages by incorporating the *manhaj* as one of their typologies, particularly in the context of Salafi *da'wah* in West Sumatra. Several previous studies have described various aspects of Salafi *da'wah*, including its content, characteristics, the demographics of its dissemination, and its *manhaj*. However, these studies have primarily positioned the *manhaj* as an ideological concept or as an individual's way of thinking about religion, and have not yet conceptualized it comprehensively as a *da'wah* message. As a result, discussions on this topic remain limited and underexplored. Thus, the gap in this research does not lie in the limited number of studies on *manhaj*, but rather in the fact that the concept of *manhaj* has not yet been developed as one of the dimensions of the *da'wah* message constructed by a *da'i* in his *da'wah* activities.

Based on this, the study will provide a holistic explanation of manhaj as a da'wah message that is not merely normative but also encompasses broader aspects, including authoritative and methodological dimensions. This study demonstrates that da'wah is not limited to the process of transmitting knowledge and scholarship from a da'i to the recipients of da'wah but extends further to constructing and legitimizing religious content. Empirically, this study examines Salafi da'wah activities in West Sumatra, focusing on identifying the manhaj as the da'wah message and analyzing its characteristics and role in da'wah. Thus, this study will contribute theoretically to the development of da'wah studies by expanding the dimensions of the da'wah message, while also enriching the study of contemporary da'wah and its practice within society's religious life.

2. METHODS

This study is a qualitative research project employing an exploratory-conceptual approach, focusing on a case study of Salafi da'wah activities in West Sumatra. In this study, the author will explore how the manhaj functions within the epistemological dimension of da'wah messages and develop a conceptual understanding of Islamic da'wah messages based on empirical field data. The Salafi da'wah movement in West Sumatra was selected because its da'wah activities, whether in offline or online study sessions, are highly active and consistent, thereby enabling the author to delve deeply into related themes for more comprehensive analysis. Therefore, the conceptualization in this study aims to develop an exploratory analytical framework that can serve as a foundation for future research on contemporary da'wah studies as well as a basis for comparative research on other Islamic movements. This study was conducted over four months, from January 1 to April 30, 2026. Data were collected through in-depth interviews, observations, and documentation of religious studies and da'wah materials delivered digitally via various digital media platforms.

In selecting research informants, the author used a purposive sampling technique based on the degree of involvement and experience with Salafi da'wah activities in West Sumatra. Through this technique, the author identified eight informants consisting of two Salafi preachers, three community leaders representing major Islamic organizations in West Sumatra (NU, Muhammadiyah, and PERTI), and three congregants who actively participate in Salafi da'wah study sessions in the form of regular book-based discussions, thematic discussions, large-scale tabligh events, and scholarly seminars, both online and offline. The Salafi preachers and congregants serve as the primary informants for analyzing the processes of constructing, transmitting, and internalizing da'wah messages, particularly those related to the "manhaj," in line with the main focus of this study. Meanwhile, these community leaders served as supporting informants, providing additional insights and external perspectives on how the "manhaj" is understood and constructed in the development of Islamic discourse in West Sumatra. Therefore, this study is not intended to conduct a comprehensive comparison between the "manhaj" from the perspective of Salafi da'wah and that of other Islamic organizations; rather, it serves as a form of triangulation to strengthen the interpretation of the research findings, while also reinforcing the conceptual validity being developed, particularly regarding da'wah messages.

As for the observation phase, the author conducted direct observations of study sessions organized by Salafi da'wah activists in West Sumatra, including routine scripture-based study sessions, thematic study sessions, *tabligh akbar* events, and *dauroh*. Data were also collected through documentation of Salafi da'wah activities published digitally on various social media platforms, including YouTube, Facebook, and Instagram, as well as from Surau TV, Payakumbuh Mengaji, Jabal Rahmah TV, Paliko TV, Surau Asy-Syari'ah TV, and several Salafi preachers during the research period.

This documentation consists of recordings of study sessions, excerpts from those sessions, visualizations of study materials, and several other documents relevant to this research.

In the data analysis stage, the author used the qualitative analysis model developed by Miles and Huberman, which consists of three stages: data reduction, data presentation, and concluding. During the data reduction stage, the author conducted open coding on all interview transcripts, observation notes, and research materials, and the materials were repeatedly processed. In this process, coding was developed inductively, allowing recurring concepts and patterns to emerge from the empirical data rather than being derived from theory. The initial codes related to the authority of the Qur'an and Sunnah, the rejection of bid'ah, and a commitment to following the understanding of the Salafus Saleh. Subsequently, these codes were compared, grouped, and refined into broader themes through a comprehensive analytical process. These themes were then interpreted through dialogue and literature concerning the message of da'wah and the manhaj. Thus, the four characteristics of the research methodology in this study were developed through repeated interaction with empirical findings and theoretical interpretations. In other words, these categories were systematically organized based on findings from field data and then formulated through studies of Islamic da'wah messages and Islamic epistemology. During the data presentation stage, the author organized the themes obtained into narratives, tables, figures, and diagrams to facilitate the presentation of the research results. Furthermore, in the conclusion-drawing stage, the author examined the relationships among the identified themes and interpreted how these themes collectively shape the manhaj as one dimension of the da'wah message. To enhance data validity, the author employed data triangulation by comparing the results of interviews, observations, and digital documentation of da'wah studies.

In conducting this research, the author recognizes that his position and institutional background may influence the data collection and interpretation processes. The author is a lecturer at an Islamic university in West Sumatra who has close academic ties to the study of da'wah and Islamic movements. On the one hand, this position made it easier for the author to obtain information about the Salafi da'wah community and to establish communication with informants; however, on the other hand, some informants were more reserved when asked about certain topics considered sensitive in this study. Nevertheless, the author endeavored to minimize these issues by giving informants the widest possible opportunity to explain their views comprehensively, as well as by optimizing the results of observations and digital documentation, so that data interpretation would be grounded in empirical data rather than the researcher's personal preferences.

3. FINDINGS AND DISCUSSION

3.1 Salafi *Da'wah* Activities in West Sumatra

Clear and strict doctrines characterize the Salafi movement. The movement's ideology asserts that every Muslim must follow the teachings of the Prophet Muhammad, peace be upon him, and understand the Qur'an and Sunnah in accordance with the understanding of the early generations of Islam (al-salaf al-saleh) (Meijer, 2014). However, understanding the Salafi movement requires more than just examining these doctrines; it also involves examining the process of transmitting the manhaj and scholarly authority that connects local Salafi communities to transnational Salafi networks, particularly those developing in (Lacroix, 2011). Based on Salafi intellectual networks described by Lacroix (2011), this study found that, in terms of scholarly lineage, the well-known Salafi preachers in West Sumatra are graduates of Saudi Arabian universities or of universities established by Saudi educational institutions. Furthermore, the texts they use are works by Saudi scholars, including books authored by

Muhammad bin Abdul Wahab, *Fiqh Muyassar fi Du'i al-Kitab wa-Sunnah* by a team of Saudi scholars, and several other works that serve as the primary textual references in Salafi da'wah in West Sumatra. These books are systematically presented in regular text-based study sessions as part of da'wah activities and serve as the primary references for Salafi da'wah efforts in West Sumatra.

Furthermore, the ideas of Saudi scholars are also conveyed during large-scale tabligh events and even da'wah seminars. In fact, every year, Saudi scholars come to deliver lectures in person in West Sumatra, such as Prof. Dr. Nayif al-Utaibi (a professor at the Islamic University of Madinah) in several regions of West Sumatra during April 2026, and Dr. Abdurrahman Shalih al-Muzaini (A student of Saleh Utsaimin, an influential Salafi figure in Saudi Arabia) on February 26–27, 2026, in Padang. These findings indicate that the Salafi community in West Sumatra maintains a consistent connection with the Saudi Arabian scholarly tradition not only through texts but also through educational networks and the ongoing mobility of scholars, which reinforces the legitimacy of Saudi scholars' thought as the primary reference for understanding Islamic teachings.

From this perspective, the manhaj is understood not only as a set of religious concepts but also as the establishment of standards of truth and authority, as well as methods for interpreting religious sources in Islam. Several previous researchers have classified the Salafi movement into various variants. Wiktorowicz (2006) divides Salafis into three groups: the Salafi Purists, who focus on purifying Islamic teachings; the Salafi Haraki, who are involved in political activities; and the Salafi Jihadis, who employ violence as part of their struggle. Meanwhile, Hasyim (2019) classifies the Salafi movement into two broad categories: Pure Salafis (Salafi Purists), who strictly adhere to the teachings of Ibn Taymiyyah, and Mixed Salafis (Influenced Salafis), who later evolved into Haraki Salafis and Jihadi Salafis due to the influence of various external factors. This study examines the Salafi Purist da'wah that has developed in West Sumatra. Unlike previous studies, this research aims to examine how the manhaj is transmitted through da'wah activities, the formation of religious authority, and the role of these processes in shaping the epistemological framework within Salafi communities, particularly among Salafi da'wah communities in West Sumatra.

Several previous studies indicate that in recent years, Salafi da'wah has expanded significantly in West Sumatra through various religious activities, both in person and online. Sefriyono (2015) explains that the growth of the Salafi da'wah movement is supported by a network of mosques, study sessions, and educational institutions, which serve as centers for the development of Salafi teachings. These findings are reinforced by Sarwan and Masrial (2018), who show that Salafi da'wah in West Sumatra has developed through Islamic study sessions focused on the purification of Islamic teachings. Meanwhile, Hendra (2022) highlights the growth of Salafi da'wah on digital media, which has expanded the dissemination of Salafi da'wah messages within the community (Hendra, 2022a, 2022b). These studies provide a historical overview of the development of Salafi da'wah in West Sumatra. In this study, the author primarily draws on empirical findings obtained through field observations, in-depth interviews, and document analysis conducted in 2026. The study found that Salafi da'wah activities occur through regular scripture-based study sessions, thematic discussions, large-scale tabligh events, da'wah workshops, and the dissemination of da'wah materials via digital platforms. Based on the author's observations, these activities are carried out regularly at several mosques, such as the Tangah Jua Mosque in Bukittinggi, the al-Hidayah Mosque in Sumanik, the Al-Hakim Mosque in Nanggalo, Padang, the Rahmatan Lil Alamin Mosque at UPI YPTK, Jabal Rahmah Mosque in Pesisir Selatan, Ibnu Umar Mosque in Padang Pariaman, Al-Ikhlas Mosque in Koto Mandakek, Pariaman, Umar Bin Khattab Mosque in West Pasaman, Al-Falah Mosque in Napollen, East Pasaman, Jami Kasda

Mosque in Payakumbuh, and several small mosques and prayer halls located within Salafi educational institutions in West Sumatra. Furthermore, during the author's observations, it was found that the message of the manhaj is conveyed systematically through book-based study circles and through the distribution of da'wah messages in digital formats, such as live-streamed videos and video clips.

Salafi *da'wah* activists function as preachers and also promote Salafi *da'wah* by establishing foundations. These are active in education, *da'wah*, social welfare, economics, and media (Hudzaifah & Wibowo, 2023). The foundations serve as long-term projects to ensure the continuity of Salafi *da'wah* in West Sumatra. This highlights a systematic effort by Salafi *da'wah* activists to establish educational institutions at various levels in West Sumatra. Salafi *da'wah* activities are highly systematic and adapt to the changing times (Hendra, 2022b). *Da'wah* is carried out in four main formats: text-based study sessions, thematic study sessions, large-scale gatherings, and academic seminars. Text-based sessions are regular studies using Arabic-language texts, which are read and explained by the preachers. The texts cover classical and contemporary works in theology, the Quran, *hadith*, *fiqh*, and ethics. Thematic and large-scale lectures offer flexibility to address current issues such as Ramadan, the *fiqh* of worship, or women-focused studies. Studies in the *da'wah* workshop (*daurah*) format are intensive learning sessions on a single topic that last one to three days. All activities are published via digital media owned by Salafi *da'wah* foundations. Currently, Salafi *da'wah* activities use digital TV channels, such as Surau TV and Paliko TV. They also use radio stations, YouTube, Instagram, and Facebook, which reach thousands of people. Several influential Salafi *da'wah* media outlets in West Sumatra are listed in Table 1.

Table 1. Salafi *Da'wah* Media in West Sumatra

No	Platform	Media's Name
1	TV Digital	Surau TV, Paliko TV, DEI Kids TV
2	Radio	Radio Rodja Bukittinggi, DEI FM, DEI FM
3	Youtube	Surau TV, Naajiya TV, Paliko TV, UmmulQuroTV, Jabal Rahmah TV , Solok Selatan Mengaji, Batusangkar Mengaji, Majelis Kajian Sunnah Mentawai, Abbiati Tv
4	Instagram	Batusangkar Mengaji, Masjid Al-Hakim Official,
5	Facebook	Payakumbuh Mengaji, Pessel Mengaji, Masjid Al-Hakim Official, UPI YPTK Mengaji, Kampung Quran dan Bahasa Arab Sumanik, Sabilul Hijrah Inderapura, Ponpes Ibnu Mas'ud Silungkang, Masjid Darussunnah Dharmastraya, Sijunjung Mengaji, Solok Selatan Mengaji, dan Yys Fudhail Bin Iyadh, Abu Bakar Ash-Shiddiq Padang Panjang
6	Website	marimengaji.com

Source: Author's data analysis, 2026

Table 1 shows how Salafi *da'wah* activists in West Sumatra use various media platforms to expand their reach beyond time and space. These media include live broadcasts and offer diverse content, such as short videos and advice quotes, highlighting the adaptability of Salafi *da'wah* in West Sumatra today. Some programs, such as "Tanyo Ciek Buya" and "Konsultasi Agamo" on Surau TV, use local wisdom to connect with the community and make Salafi *da'wah* more relatable (Hendra, 2022a). Today, digital media provides preachers and congregants with a space to interact, strengthening both their sense of community and their religious identity. Despite its growth, Salafi *da'wah* in West Sumatra brings new dynamics to religious life (Cahya & Rais, 2023). Ideological and methodological differences with the largely Ash'ari and Shafi'i religious community often create tensions (Faslah & Fata, 2021).

These differences drive ongoing debates in both public and digital spaces. To address these issues, Salafi preachers adapt their material when speaking to audiences outside their community. Studies related to the Salafi methodology and ideology, or fiqh studies that differ in practice from the customs of the people of West Sumatra, are only presented in sessions held at mosques, prayer halls, or suraus directly managed by Salafi communities or da'wah foundations, such as the Al-Hakim Mosque in Nanggalo, Padang, Jabal Rahmah Mosque in South Pesisir, Sabilul Haq Mosque in Solok City, Ibnu Abbas Mosque in West Pasaman, Ibnu Mas'ud Mosque in Silungkang, Sawahlunto, Darul Ilmi Mosque in Agam Regency, Ibnu Umar Mosque in Padang Pariaman, al-Ikhlâs Mosque in Koto Mandakek, Pariaman City, Al-Bir Musalla in Padang Panjang, Asy -Syariah *Surau* in Agam Regency, Baitul Quran *Surau* in Mentawai, Darul Huda Musalla in Payakumbuh, At-Tauhid *Surau* in Gurun, and several mosques located within educational institutions developed by the Salafi da'wah community. Salafi *da'wah* in West Sumatra remains strong, adaptive, and dynamic. Its growth relies on educational institutions, digital media, and creative activists (Sarwan & Alkhendra, 2019; Sarwan & Masrial, 2018; Sefriyono, 2015). The movement's mix of text-based education and modern communication strategies helps it thrive amid complex religious life in West Sumatra.

3.2 Characteristics of the *Manhaj* Message in Salafi *Da'wah*

The methodology of Salafi *da'wah* differs from other forms, which are more informative and normative in their treatment of Islamic teachings such as aqidah, sharia, and akhlak. The *manhaj* holds a more foundational position (Saparudin & Emawati, 2023), establishing a theological framework for thought and guiding Islamic practice—whether in worship, social interactions, or in identifying credible religious authorities (Bazmool, 2012). The *manhaj* message explains what should be believed and practiced, and how to assess truth in religious practice. This conclusion is based on the author's observations from several studies of Salafi *da'wah* communities in West Sumatra. This study identifies key features of the *manhaj* message within Salafi *da'wah* activities in West Sumatra and highlights its foundational role.

Tauhid is the defining feature of Salafi da'wah, shaping not only its ideological foundation in Allah SWT but also the movement's core identity. The author observed Salafi preachers stating that tawhid represents Salafi da'wah and aligns with the teachings of the prophets and messengers, as conveyed by Ustadz Rahmad Ridho during a study session on the Book of Tawhid held on January 26, 2026, at Al Hakim Mosque, Nanggalo, Padang. This idea is referenced in QS An-Nahl: 36, QS. Al-Anbiya: 25, and QS. Al-A'raf: 59–93, underscoring that Salafi da'wah seeks to purify Islam from deviations such as shirk, bid'ah, and superstition. Thus, Salafi da'wah, as a call to Tawhid, is also labeled as “purist”. In fact, during the research period, it was found that of the 42 books used in scripture-based study sessions across various regions of West Sumatra, 25 focused on the themes of tawhid and aqidah, indicating that approximately 60 percent of scripture-based studies conducted in nearly all areas of West Sumatra emphasized the reinforcement of tawhid understanding within Salafi da'wah. Among them are the books *Ushulussunnah* by Imam Ahmad bin Hanbal, *Aqidah Washitiyyah* by Ibn Taymiyyah, and *at-Tawhid* by Muhammad bin Abdul Wahab, as well as commentaries by contemporary scholars such as Sheik Uthaymeen, Sheik Salih al-Fawzan, and several other Saudi Arabian scholars. One of the Salafi monotheistic ideologies that distinguishes it from the monotheistic concepts of other groups is the division of monotheism into three categories: Tawhid al-Uluhiyyah, Tawhid al-Rububiyyah, and Tawhid al-Asma wa al-Sifat.

The second characteristic is an emphasis on the concept of *ittiba' as-sunnah*—that is, the obligation to follow the Quran and Sunnah in accordance with the understanding of the Salaf—and a firm rejection of *bid'ah*. In every religious study session, the preachers consistently remind the congregation of the importance of adhering to the Quran and Sunnah. This principle serves not only as a normative recommendation but also as a methodological framework for understanding, practicing, and evaluating religious practices. In delivering their *da'wah*, the preachers directly refer to relevant Quranic verses and hadiths, explaining them in accordance with linguistic understanding. They then quote statements from Salaf scholars, explaining their relevance to the material under discussion. This approach strengthens the scientific legitimacy of the message conveyed.

Additionally, the preachers use clear, direct language when presenting *da'wah* materials, making them easy for the congregation to understand. This also applies when discussing the prohibition against *bid'ah*; it is not only the *bid'ah* practices themselves that are condemned, but those who engage in them must also be shunned in the *da'wah* activities of the preachers and are prohibited from associating closely with those who commit *bid'ah*. This indicates that *bid'ah* not only has religious implications but also serves as a form of social control for the Salafi *da'wah* community in its interactions with other segments of society; in other words, this methodological approach functions as an epistemological screening tool that shapes the congregation's mindset and as a means of social control.

Another characteristic is the construction of religious identity based on the principles of *al-wala'* and *al-bara'*, manifested in the practice of *tahdzir* and the reinforcement of the authority of the ulama. The principles of *al-wala'* (loyalty) and *al-bara'* (disassociation) serve as an ideological framework for determining allegiance to certain matters while simultaneously rejecting those deemed deviant. In this context, *Tahdzir* is employed to issue warnings or critiques against the ideas or attitudes of individuals or groups deemed deviant and contrary to Salafist concepts. This practice serves as both a corrective mechanism and a protective measure, preserving the purity of Salafist teachings from deviant interpretations and views that contradict Salafist principles. In the author's observations, it is evident that preachers are firm in issuing warnings to congregants not to follow certain ideas or specific figures, using textual evidence as their basis. In one interview, a preacher explained that *tahdzir* is an effort to protect the community from errors in seeking knowledge. In line with this concept of disassociation, there is a strengthening of authority and loyalty toward religious figures who are seen as consistently upholding the Salaf methodology. This is demonstrated by the inclusion of the thoughts of scholars deemed to align with the methodology in the *da'wah* materials presented. Thus, the integration of *tahdzir* and *al-wala' wa al-bara'* serves as a crucial instrument for preserving the purity of Salafi *da'wah* from emerging ideologies while simultaneously establishing an epistemological framework for its practice in West Sumatra.

The final characteristic is epistemological exclusivity in the methodological message. This message explains how to understand and apply religious values while simultaneously rejecting other approaches that do not align with Salafi concepts. This characteristic is evident in Salafi preachers' tendency to determine sources of religious teachings based on agreed-upon figures. Based on the author's observations of several regular Salafi study sessions in West Sumatra, nearly every session emphasized that congregants should accept religious teachings only from scholars who follow the Salaf methodology and should not seek knowledge from preachers whose scholarly backgrounds are unknown. Although this emphasis is framed as a recommendation for selecting teachers, it is presented as an effort to preserve the religion's purity. This finding is reinforced by an interview conducted on March 3, 2026, with one of the preachers, who stated that acquiring knowledge should not be based

solely on a preacher's communication skills but, first and foremost, on his methodology. If the methodology is correct, then what is conveyed will also be correct; conversely, if the methodology is incorrect, then the entire study session will be flawed. A congregant who attends Salafi study sessions likewise stated that he only listens to da'wah lectures from teachers who follow the Salafi methodology. The same point appears in the da'wah materials presented in digital formats, where several study videos emphasize selecting religious material and avoiding sources deemed to lack a scholarly chain of transmission in accordance with the Salaf methodology. The consistency of this message indicates that epistemological exclusivity is one strategy for maintaining the authority and legitimacy of religious knowledge in Islamic studies.

Overall, this study found that within the Salafi community in West Sumatra, the *manhaj* is not merely a religious methodology but also a dimension of da'wah messaging that shapes ways of thinking, interpretation, and the practice of Islamic teachings in daily life. Furthermore, the *manhaj* serves as an epistemological framework for determining agreed-upon sources of knowledge, the religious authorities to follow, and methods for understanding the Qur'an and Sunnah. Additionally, the *manhaj* influences the congregation in determining their stance on social, political, and governmental issues. These findings apply to the Salafi community in West Sumatra, the focus of this study, and are not intended for empirical comparison with other civil society organizations. However, this study did not collect empirical data from these organizations; therefore, no conclusions can be drawn regarding their similarities, differences, or the influence of their respective methodological frameworks. A comparative study incorporating field data from Muhammadiyah, NU, PERTI, and other Islamic movements is needed.

3.3. *Manhaj*: Epistemological Construction and the Production of Religious Authority

The methodological message in Salafi da'wah serves not only as religious study material to be conveyed, but also as a fundamental mechanism for constructing epistemological frameworks and establishing religious authority among the target audience. At this level, the da'wah message operates more deeply and comprehensively than other messages. It is not merely a source of religious knowledge but also establishes standards of truth, shapes patterns of thought, and determines the authority of scholars and the sources of reference used to address various issues. This construction is carried out repeatedly and systematically in da'wah practice.

Epistemologically, the *manhaj* message aims to shape the audience's thinking through a hierarchical pattern of knowledge sources in understanding religion. This approach is maintained to preserve the stability of Salafi da'wah in West Sumatra and to safeguard the purity of its teachings from various new ideas deemed contradictory, given the absence of Salafi sources and explanations regarding those ideas. *Manhaj* serves not only as a guideline in matters of beliefs (*aqidah*) and worship but also plays a broader role in shaping social orientations, political attitudes, and patterns of social interaction within the Salafi da'wah community in West Sumatra. The internalization of *manhaj* has fostered a strong religious identity while acting as a unifying bond among members of this community. In a social context, this has led to the development of exclusive social patterns, where congregants tend to limit their interactions primarily to those who share the same *manhaj*. In terms of politics and governance, *manhaj* provides a framework for shaping attitudes toward the government, guiding political participation, and addressing contemporary social issues such as the Israel–Palestine conflict and the tensions involving Iran, Israel, and the United States. In several observed studies, preachers consistently place the Quran and Sunnah as the primary sources for understanding and practicing

religious teachings. Moreover, these two sources must be understood in accordance with the Salaf's understanding and interpretation. This hierarchical structure is illustrated in Figure 1

Figure 1. The Hierarchical Structure of the *Manhaj* in Salafi *Da'wah* Messages

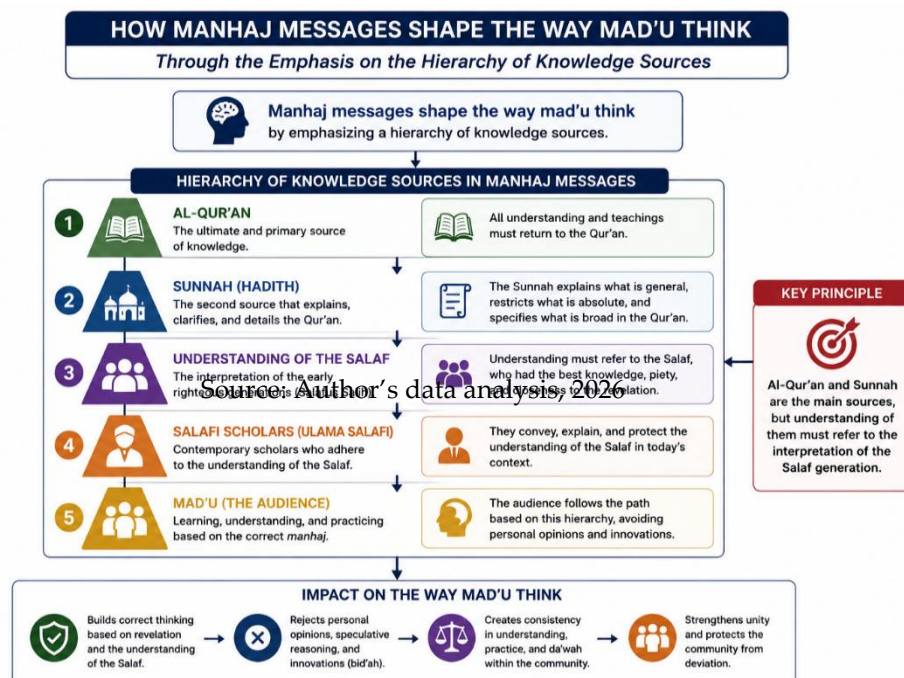


Figure 1 illustrates a clear hierarchy in the epistemological dimension of Salafi *da'wah* in West Sumatra. Religious understanding must be grounded in evidence from the Qur'an and Sunnah and interpreted in accordance with the Salaf and scholars who adhere to the Salafi *da'wah* methodology. This statement is reinforced by a preacher who, in an interview, said that the Quran and Sunnah are clear; however, they must be understood through methods and interpretations that are equally clear and consistent with the Salaf's understanding. This narrative reflects a clear and binding epistemological framework within the religious discourse of the Salafi *da'wah* community. This process is further reinforced by the practice of selecting and validating evidence when delivering religious material. In the author's observations, the preacher does not merely present evidence from hadiths; rather, the preacher also explains the validity of the hadith by including explanations regarding the quality of the hadith, the quality of the narrators, as well as the opinions of scholars who are relevant and recognized as authorities within the Salafi *da'wah* community. This was confirmed in an interview with an active congregant, who stated that we are taught not to draw direct conclusions from the evidence, but rather to first consider the explanations of scholars who follow the Salafi methodology.

Furthermore, within an epistemological framework, the *manhaj* plays a crucial role in establishing exclusive and definitive standards of truth. The message of the *manhaj* asserts that truth must be measured using the Salafist *manhaj*. In several observed studies, preachers used the terms "in accordance with the Sunnah" and "in accordance with the Salafist *manhaj*" as evaluative standards for assessing religious practices and understandings. At the same time, the message of the *manhaj* also plays a role in the production and establishment of the legitimacy of religious authority. This religious authority is built through consistent reference to specific scholars deemed credible in preserving the purity of Islamic teachings. Preachers not only convey messages but also explain, select, and construct

arguments that shape valid religious understanding. In other words, preachers become epistemic agents in determining how religious teachings are understood and practiced in daily life. Moreover, in the context of Salafi *da'wah* in West Sumatra, the writings of Saudi Arabian scholars—whether in the form of fatwas or published works—serve as the primary references for Salafi *da'wah* instruction in the region. Works written directly by Sheik Muhammad bin Saleh Utsaimin, Sheik Bin Baz, and Sheik Salih al-Fauzan, as well as commentaries on classical texts written by other Saudi Arabian scholars, serve as the primary references for Salafi *da'wah* materials in West Sumatra. For example, in fiqh studies, there is Fiqh Muyassar by the Saudi Fiqh Scholars Committee and Mulakhas Fil Fiqh by Muhammad Saleh al-Fauzan, as well as commentaries on Kitab Tauhid, Ushul ats-Tsalasah, and several other books on tawhid. Thus, genealogically speaking, Salafi *da'wah* in West Sumatra is heavily influenced by Saudi Arabia's scholarly heritage.

This finding indicates that *da'wah* is not limited to normative communication but also influences the construction of knowledge and authority within a broader religious and social context. The findings of this study confirm that the *manhaj* message plays a fundamental role in shaping epistemological constructs and the production of religious authority in the practice of Salafi *da'wah* in West Sumatra. This study found that *da'wah* messages are not limited to the normative and informative levels but extend deeper and are more comprehensive by systematically building knowledge, shaping ways of thinking, validating information, and establishing evaluative standards of truth. Moreover, the *manhaj* message encompasses and underpins other *da'wah* messages. Thus, Salafi *da'wah* activities do not merely transmit Islamic teachings but also guide how the religion is understood and practiced.

Theoretically, the findings of this study can be explained through the social construction of reality theory developed by Berger and Luckmann (1966), which posits that knowledge is not merely transmitted but is also shaped, objectified, and internalized through ongoing processes of social interaction (Berger & Luckmann, 1966). From this perspective, communication functions as a mechanism for meaning and as the institutionalized authority within a community. The findings of this study also indicate that the *manhaj* serves as both a theological doctrine and an epistemological framework, acting as a barometer of truth and recognized religious authority within a community. Through regular scripture-based studies, thematic discussions, large-scale *da'wah* events, and interpretive workshops on the Qur'an and Sunnah, these interpretations are continually constructed, reproduced, legitimized, and reinforced within the Salafi community in West Sumatra. As this process is repeatedly conveyed through various *da'wah* interactions—both offline and online—this understanding is ultimately accepted as valid knowledge, then internalized by the community as a framework for understanding and applying Islam in daily life. Thus, the *manhaj* is not merely limited to religious content but is also viewed as a process of communication that shapes, reproduces, and reinforces authority in Salafi *da'wah* activities. This finding expands the study of *da'wah* messages by highlighting the *manhaj* as one dimension of *da'wah* messages that plays a role in the construction of religious knowledge, while also linking the fields of *da'wah* studies, communication, and the sociology of knowledge.

Practically, the findings of this study help the public and academics see that *da'wah* not only conveys religious material but also goes deeper to influence understanding and religious practice, and to shape an individual's perspective on social, cultural, political, and governance issues. Nevertheless, this study has geographical limitations, focusing solely on West Sumatra and drawing on a limited number of informants. Furthermore, this study is limited to examining Salafi *da'wah* messages and has not yet comprehensively analyzed them by comparing them with those of other *da'wah* communities.

Therefore, the author suggests that future researchers expand the scope of research and the data collected to strengthen a comprehensive understanding of *da'wah* messages and their epistemology in contemporary *da'wah* studies.

4. CONCLUSION

This study found that the manhaj in Salafi *da'wah* in West Sumatra is not merely a religious methodology or a normative *da'wah* message, but extends into an epistemological dimension that governs standards of truth, the reproduction of knowledge, the interpretation of the Qur'an and Sunnah, and the establishment of religious authority legitimized within a community. Unlike normative *da'wah* messages, which focus on conveying the teachings of '*aqidah*, *shari'ah*, and *akhlak*, the manhaj message establishes standards of truth, legitimizes religious authority, interprets the Qur'an and Sunnah, and constructs an epistemology distinguishing between accepted and rejected teachings. Based on the findings of this study, the epistemological function of the manhaj can be identified through four main characteristics: the affirmation of *tawhid* as the foundation of all religious knowledge construction; *ittiba' as-sunnah* as the method for understanding textual evidence; *al-wala'* and *al-bara'* as a mechanism for legitimizing religious authority; and epistemological exclusivity that directs the congregation to refer only to authorities deemed consistent with the Salafi manhaj. Thus, this study offers an analytical framework for future research on *da'wah* to strengthen the dimensions of *da'wah* messages developed by Bayanuni and previous researchers. While this study focuses on the Salafi community in West Sumatra, it can serve as a conceptual framework for comparative research on the construction of the manhaj within Muhammadiyah, Nahdlatul Ulama, Persatuan Tarbiyah Islamiyah (PERTI), and other Islamic movements.

This study emphasizes the importance of preachers' awareness of the epistemological dimension in *da'wah*. Fundamentally, the message of *da'wah* influences not only religious ritual dimensions but also ways of thinking and the formation of attitudes in social, political, and governmental life. Therefore, *da'wah* must be designed in a comprehensive, holistic manner, taking into account methodological approaches to understanding religious teachings, so that it can have a broader impact on society rather than being limited solely to religious rituals. However, this study has limitations: its geographical scope is restricted to West Sumatra, and it lacks a comprehensive analysis linking it to other *da'wah* groups. Therefore, for future research, it is recommended to expand the study area and employ a range of methods, including sociological approaches, social media studies, and other methods. This aims to enrich the understanding of epistemological constructions in *da'wah* and its contribution to religious life in contemporary society.

REFERENCES

- Aidulsyah, F. (2023). The rise of urban Salafism in Indonesia: The social-media and pop culture of new Indonesian Islamic youth. *Asian Journal of Social Science*, 51(4), 252–259. <https://doi.org/10.1016/j.ajss.2023.07.003>
- Al-Attas, S. M. N. (2014). *Prolegomena To The Metaphysics Of Islam*. Penerbit UTM Press.
- Ali, D. M. Bin. (2019). Al-Wala' Wal Bara' in Wahhabism: From A Tool to Fight Shirk to Takfir of Muslim Leaders. *JOURNAL OF ISLAMIC STUDIES AND CULTURE*, 7(1). <https://doi.org/10.15640/jisc.v7n1a3>
- Arifah, D. F., & Romadlany, Z. (2025). Analysis of the Management and Use of Digital Illustrations as a Media to Represent Islamic Da'wah Messages on the Instagram Account @Akhlaqpedia. *Journal of*

- Educational Management Research*, 4(4), 1586–1601. <https://doi.org/10.61987/jemr.v4i4.1150>
- Arrazy Hasyim. (2019). *Teologi Islam Puritan Genealogi dan Ajaran Salafi*.
- Arwan, A., Rahman, R., Ghozali, A., Suhaimi, S., & Saputra, D. (2023). Influence and Problems of Da'wah for the Preachers In Facing the Challenge of Modernization. *Lentera: Jurnal Ilmu Dakwah Dan Komunikasi*, VII(1), 1–16. <https://doi.org/10.21093/lentera.v7i1.7179>
- Bayanuni, Al, A. A.-F. (2021). *Pengantar Studi Ilmu Dakwah* (pp. 1–400). Pustaka Al-Kautsar.
- Bazmool, M. B. 'Umar B. S. (2012). *The Excellence of Following the Sunnah*. TROID Publications.
- Berger, P. L., & Luckmann, T. (1966). *The Social Construction of Reality: A Treatise in the Sociology of Knowledge*. Doubleday.
- Cahya, N., & Rais, Z. (2023). Problematika Hubungan Sosial Kaum Salafi di Sumatera Barat. *AN NUR: Jurnal Studi Islam*, 15(2), 318–342. <https://doi.org/https://doi.org/10.37252/annur.v15i2.629>
- Fahrurrozi, Faizah, & Kadri. (2019). *Ilmu Dakwah*. Prenada Media Group.
- Faslah, R., & Fata, A. K. (2021). Islam, Adat, Dan Tarekat Syattariyah Di Minangkabau. *Al-Ittihad: Jurnal Pemikiran Dan Hukum Islam*, 6(2 SE-Articles). <https://doi.org/10.61817/ittihad.v6i2.32>
- Hendra, T. (2022a). Dakwah Salafi Berbasis Kearifan Lokal Mingkabau: Studi Program Siaran Suluah Minang di Surau TV. *Jurnal Komunikasi Islam*, 12(148), 271–287. <https://doi.org/https://doi.org/10.15642/jki.2022.12.2.271-287>
- Hendra, T. (2022b). Eksistensi Yayasan Dar El Iman Dalam Mengembangkan Dakwah Salaf. *AL MUNIR: Jurnal Komunikasi Dan Penyiaran Islam*, 13(1), 12. <https://doi.org/https://doi.org/10.15548/amj-kpi.v13i01.4299>
- Hudzaifah, A. F., & Wibowo, M. W. S. A. (2023). Dominasi Gerakan Salafi di Pogung Dalangan Yogyakarta. *Nuansa*, 16(1), 20. <https://doi.org/10.29300/njsik.v16i1.11237>
- Jahroni, J. (2020). Saudi Arabia charity and the institutionalization of Indonesian Salafism. *Al-Jami'ah*, 58(1), 35–62. <https://doi.org/10.14421/ajis.2020.581.35-62>
- Kamaluddin. (2021). *ILMU DAKWAH*. Kencana Prenada Media Group.
- Kerim, S., Kurmanaliyev, M., Ongar, Y., & Kaliyeva, Y. (2025). Digital Transformation of Islamic Preaching in Kazakhstan: Identifying Famous Online Preachers and Their Influence. *Millah: Journal of Religious Studies*, 24(2 SE-Articles), 611–644. <https://doi.org/10.20885/millah.vol24.iss2.art2>
- Khotimah, N., Amin, N., & Supena, I. (2026). Typology of preachers in digital da'wah on social media in Indonesia. *Al-Balagh: Jurnal Dakwah Dan Komunikasi*, 11(1), 1–34. <https://doi.org/10.22515/albalagh.v11i1.12716>
- Lacroix, S. (2011). *The Islamic Awakening: The Politics of Religious Dissent in Contemporary Saudi Arabia*. Harvard University Press.
- Lubis, C. A., & Kholil, S. (2024). Content Analysis of Da' wah Messages in Revealing the Defense of Palestine on @Felixsiauww's YouTube Account. *Golden Ratio of Social Science and Education*, 4(2), 85–93. <https://doi.org/https://doi.org/10.52970/grsse.v4i2.557>
- Mahatma, M. (2023). Islamic Preaching and Its Significance in Realizing the Virtuous City (Al-Madinah Al-Fadhilah) in the Perspective of Al-Farabi. *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 17(1), 203–222. <https://doi.org/10.15575/idajhs.v17i1.26150>
- Majid, A., Nasrun, M., Wendry, N., Sangaji, R., & Hakim, A. (2023). Salafi, Hadith, and Islamic Law: Identity Politics and Wahabi Movement in East Kalimantan. *Ahkam: Jurnal Ilmu Syariah*, 23(1), 147–170. <https://doi.org/10.15408/ajis.v23i1.32139>
- Masduki, & Anwar, S. S. (2018). *FILOSOFI DAKWAH KONTEMPORER*. PT. Indrargiri Dot Com.
- Masmuddin, & P E. (2014). *Pengantar Ilmu Dakwah*. 978-602-14732-8-3.
- Meijer, R. (Ed.). (2014). *Global Salafism: Islam's New Religious Movement*. Oxford University Press. <https://doi.org/10.1093/acprof:oso/9780199333431.001.0001>
- Muchtar, N., Hamada, B. I., Hanitzsch, T., Galal, A., Masduki, & Ullah, M. S. (2022). Some Aspect of Islamic Communication in the First Mecca Period: A Historical Review. *Proceeding International Conference on Religion, Science and Education*, 1(5), 751–759.

- <https://sunankalijaga.org/prosiding/index.php/icrse/article/view/864>
- Qodir, Z., Krismono, & Abdullah, I. (2023). Salafism in Rural Java: the Struggles of Indonesian Islam Since the Fall of the New Order. *Qudus International Journal of Islamic Studies*, 11(2), 247–278. <https://doi.org/10.21043/qijis.v11i2.7953>
- Rahmansyah, B., Nasution, N. H., & Dewi, E. P. (2024). Analisis Pesan Dakwah Dalam Buku Muhammad Al-Fatih 1453 Karya Ustadz Felix Y. Siau. *Social Science and Contemporary Issues Journal*, 2(1). <https://doi.org/https://doi.org/10.59388/sscij.v2i1.291>
- Rohman, A. N., Nurdin, A., Eken, M., & Bax, W. B. (2023). Da'wah approach to the strawberry generation: A study on Yuk Ngaji TV channel. *Islamic Communication Journal*, 8(2), 303–228. <https://doi.org/10.21580/icj.2023.8.2.16331>
- Saparudin, & Emawati. (2023). Ideological Framing, Mosques, and Conflict: Bargaining Position of the Salafi Movement in Lombok, East Indonesia. *Journal of Al-Tamaddun*, 18(1), 231–244. <https://doi.org/10.22452/JAT.vol18no1.19>
- Sarwan, & Alkhendra. (2019). *PENGAJIAN "SUNNAH": Studi Terhadap Usaha Pemurnian Islam dan Radikalisme Agama Kelompok Salafi di Sumatera Barat*. UIN Imam Bonjol Padang.
- Sarwan, & Masrial. (2018). *GERAKAN DAKWAH SALAFI DI SUMATERA BARAT*. In *UIN Imam Bonjol Padang*. Pusat Penelitian dan Penerbitan UIN Imam Bonjol Padang.
- Sefriyono. (2015). *Gerakan Kaum salafi* (Nurus Shalihin (Ed.); I). Imam Bonjol Press.
- Suhartini, R. (2019). Message, Sociocultural Background, and The Politics of Religion of Islamic Sermons in The Netherlands. *TEOSOFI: Jurnal Tasawuf Dan Pemikiran Islam*, 9(1), 152–174. <https://doi.org/10.15642/teosofi.2019.9.1.152-174>
- Sunarwoto. (2020). Negotiating Salafi Islam and the State: The Madkhaliyya in Indonesia. *Welt Des Islams*, 60(2–3), 205–234. <https://doi.org/10.1163/15700607-06023P03>
- Suriati, S. (2021). *Ilmu Dakwah* (I). Akademia Pustaka.
- Syamsir, A., Septiadi, M. A., Nurhakiki, M. I., Al-Habsy, M. I., & Hidayah, M. R. A. (2021). Salafi Puritanism in Indonesia. *International Journal of Islamic Khazanah*, 11(2), 134–149. <https://doi.org/10.15575/ijik.v11i2.13199>
- Syukri, S. (2023). Global Salafism Study of Roel Meijer's Views. *International Journal of Islamic Khazanah*, 13(2), 77–87. <https://doi.org/10.15575/ijik.v13i2.25350>
- Usman, A. H., Abdullah, M. F. R., Shahrudin, S. A., & Iskandar, A. (2022). Dispersion of Islamic Preaching: Some Quranic Viewpoints on the Idea of Tourism. *IJISH (International Journal of Islamic Studies and Humanities)*, 5(1 SE-Articles), 13–24. <https://doi.org/10.26555/ijish.v5i1.3858>
- Wan Daud, W. M. N. (1989). *The Concept of Knowledge in Islam and Its Implications for Education in a Developing Country* (First Edit). Mansell Publishing Limited.
- Wiktorowicz, Q. (2006). Anatomy of the Salafi Movement. *Studies in Conflict & Terrorism*, 29(3), 207–239. <https://doi.org/10.1080/10576100500497004>
- Yakin, A. U. (2018). Salafi Dakwah and the Dissemination of Islamic Puritanism In Indonesia: A Case Study of the Radio of Rodja. *Ulumuna*. <https://doi.org/https://doi.org/10.20414/ujs.v22i2.335>