CRITICAL ANALYSIS OF SHALIH IBN FAUZAN'S TAUHID MATERIALS ON THREE MODERN ISLAMIC BOARDING SCHOOLS IN BANTEN

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Abstract	This article aims to explore Puritan ideology in modern Islamic boarding schools by using monotheism material by Shalih ibn Fauzan as teaching material and educational model. Analytical descriptive qualitative research method with research objects at three Khalafi/modern Islamic boarding schools, including the Darunna'im Modern Islamic Boarding School, LaTansa modern cottage, and Darel Azhar's modern cottage. Through document collection techniques, observation, and interviews. The analysis techniques include data reduction, data display, inference, and verification. The research results show that there is a Puritan ideology in Islamic boarding schools. There are at least three typologies of purification: (1) Islamic boarding schools in the Radical Puritan typology, (2) Islamic boarding schools with a modernist Puritan typology, and (3) adherents of accommodationism. Shalih ibn Fauzan's opinion regarding other assumptions regarding the Islamic boarding school typology in the Radical Puritan typology can be seen from the way Padang responds to several religious issues that exist in society. Modernist Puritans can be used as a reference in responding to developments and phenomena that occur in non-rigid societies. Meanwhile, the accommodationist Puritan group is more adaptable and adaptable in responding to various religious traditions. Tauhid education must be comprehensive, including tauhîd rubûbiyah, ulûhiyah, and asmâ' and shifât, because it will form a Muslim character who loves the science of Kauni as has been practiced in the three Islamic boarding schools.
Keywords	Modern Islamic Boarding School; Shalih Ibn Fauzan; Tauhid

INTRODUCTION

Transnational movements are the result of the global situation, including the Islamic world, which is currently entering the modern era. The rapid flow of transnational Islamic movements is an important topic to study because it is a phenomenon that influences the world's perception of Islam. These movements appear in various ways, including thought movements, spiritual movements, and political movements (Siregar, 2021).

There are three important theories related to the emergence of transnational fundamentalist movements: the first is the unpreparedness of Muslims to respond and face modernism, and the second is the existence of an attitude of solidarity or loyal friends toward the fate of their brothers. And natural brothers and sisters in Palestine, Syria, Afghanistan, Iraq, and so on. Finally, the third is because the State has failed to realize its ideals of independence because social welfare has not been created, social justice has not been created, and other countries. Problem. On the other hand, the rigidity of the interpretation of religious doctrine is caused by the interests of certain ulama authorities as well as jargon and slogans that go back to the Koran and Sunnah, which give color to the political dynamics between various movements and movements. Spread of this ideology (Arifin, 2021).

In the context of Indonesia, the country with the largest Muslim population in the world is strategic and fertile ground for the development of transnational Islamic movements. According to Hasyim Muzadi, there are three things related to transnational Islam, and there are religions, sects, and political movements. The religion of Islam is the same as Arab Islam, Indonesian Islam, and Islam throughout the world, and the difference is the sect; there are Shia, Wahabi, Khawarij, Ahmadiyah, and so on. As for political movements, for example, Hizbuttahrir, the Muslim Brotherhood, and al-Qaeda (Aksa, 2017). Meanwhile, the "Transnational Islamic Ideological Movement" refers to Islamic groups that have international networks, such as Salafi, Wahhabi, and Hizbut Tahrir activities (Mahamid, 2022).

The Islamic movement has resulted in changes to the map of da'wah in various fields, both in terms of textbooks, the content of da'wah, methods of da'wah, and the media of da'wah itself. Moreover, transnational movements are present in Islamic-based educational institutions such as madrasas and Islamic boarding schools (Syaoki, 2020). The da'wah carried out by Islamic boarding schools takes the form of da'wah from Salafi scholars, including Imam Shalih ibn Fauzan. This da'wah takes the form of purifying Islamic teachings and returning to the teachings of the Salaf al-

Saleh as well as the application of the Al-Qur'an and Sunnah to prevent deviations from Islamic law, including shirk and superstition (Arifudin, 2022).

Islamic boarding schools are the oldest da'wah institutions in Indonesia that continue to develop and spread the teachings of the Islamic religion. Therefore, Islamic boarding school institutions in Islamic education are seen as a means of understanding and inquiry. With today's developments, Islamic teachings also develop according to the times. Islamic boarding schools are part of the education system in Indonesia, which has successfully traveled the world over a very long period of time. The Islamic boarding school education system is unique and different from other education systems (Mu'ammar, 2016).

Zamakhsyari Dhofier categorizes Islamic boarding schools into two large categories, namely Salafi Islamic boarding schools and Khalafi or modern Islamic boarding schools (Dhofier, 2019). Regarding the Khalafi Islamic Boarding School, Masykur is of the opinion that the Salafi Islamic Boarding School really protects its book teaching material, which is the core of its learning, without glancing at and introducing general knowledge teachings (Masykhur, 2010). Meanwhile, at the Khalaf Islamic Boarding School, according to Hadi Purnomo, the Islamic Boarding School contains general learning materials in madrasas, which are developed or made into general classes within the scope of the Islamic boarding school (Purnomo, 2017). So, the curriculum means a plan regarding content, objectives, books or books, and teaching materials that are intended as a reference for implementing the learning process to achieve the goals of Salafi and Khalafi Islamic boarding schools, which have differences. However, according to Mu'ammar, even though there are differences in typology, it cannot be denied that both Salafis and Khalafis still exist and play a role in empowering society through da'wah social and scientific activities (Mu'ammar, 2016).

The Islamic purification movement in Indonesia was implemented with the establishment of educational institutions such as Islamic boarding schools and formal schools. This institutionalization is a form and effort to inherit and maintain the tajdīd ideology through formal education. The institutionalization of tajdīd ideology in the form of Islamic boarding schools is one of the elements chosen in determining research objects. Among the research objects chosen are: *First*, Darunna'im Modern Islamic Boarding School, Kalanganyar, Lebak, Banten; *Second*, La Tansa Modern Islamic Boarding School, Cipanas, Lebak, Banten; and *Third*, Darel Azhar Modern Islamic Boarding School, Muara Ciujung, Rangkasbitung, Lebak, Banten.

The third Islamic boarding school was used as research for the reason that apart from still using the book of monotheism by Shalih ibn Fauzan as open material, it is also considered to represent Puritan ideology in Indonesia, including representation of other modern Islamic boarding schools in Lebak Regency, Banten Province.

Among them is the content of Puritanism in the matter of monotheism. The first is about the monotheism trilogy, namely the morals of uluhiyah, rububiyah, and al-asma wa al-sifat. This principle is what differentiates it from Asy'ariyah's understanding. Terrorist acts, including al-Qaeda and ISIS, were all instigated by Wahhabi Salafis related to the nature of Allah SWT. However, this group connects other monotheisms, including mulkiyah monotheism, which is related to the caliphate and the implementation of Allah's law. SWT. Second, takfiri, and third, ittiba', or the generation after al-Salafu al-Shalih. In other words, every belief, understanding, or practice that is contrary to the Salafi generation is considered heretical, and everything is considered heretical if it commits heresy. In other words, they consider matters of a furu nature, such as fiqh, to be sacred (Hasyim, 2019).

Mu'ammar's previous research on "Pesantren and Puritan Islam: The Institutionalization of Religious Tajdid in Islamic Educational Institutions" identified three types of religious Puritans: Radical Puritans, Modernist Puritans, and Accommodation Puritans. Puritanism is often considered to be the seed of radicalism, but this research shows that radicalism is not always aimed at Puritanism. Based on their Puritan typology, Radicals want radicalism; However, the Puritan Modernist and Accommodationist typologies tend to be accommodative and modernist (Mu'ammar, 2015).

The teachings of the monotheism trilogy have never been written philologically in the works of previous theological scholars in the Indonesian context. These teachings entered Indonesia through the transmission of cadres or religious figures who received education in the Middle East, then took root with the establishment of (LIPIA) Jakarta around the 1980s, where this institution was initially only an institution that provided Arabic language teaching, which then opened college level lectures. At the same time, the teachings of Ibn Taymiyah and Muhammad Ibn Abd al-Wahhab were widely studied by previous generations (Hasyim, 2019).

Jinan's previous study, "Tracing the Ideological Roots of Islamic Puritanism: Biographical Survey of Three Abdullahs," included Abdullah Sungkar, Abdullah Marzuki, and Abdullah Thufail Saputro. Each of these figures succeeded in laying a solid foundation for the development of a

Puritan Islamic structure with its own characteristics. Surprisingly, these buildings can now stand alone and develop in the same area at the same time (Jinan, 2014).

Previous research conducted by Murtadho Naufal showed that the concept of aqidah education from the perspective of Shaykh Shalih ibn Fauzan is the basics of education, namely the Al-Quran and hadith, methods consisting of the targhib method, advice, question and answer, and the story method (Naufal, 2017).

The results of Nurhadi and Lubis' research state that the values of monotheistic education contained in the National Education System are contained in Law No. 20 of 2003. Law no. 20 of 2003 views education as the first and main issue in order to develop and advance society. One of the points contained in it is monotheism (Nurhadi & Lubis, 2019).

Previous research regarding tajdīd, purification, and the theology underlying Wahhabi Salafi puritanism. There are several studies and books written on the issue of tajdīd and purification, including al-Hasan al-'Alami, in his book Tajdīd al-Fikr al-Islāmi, alQunaitiroh: Maktabah al-Turath al-Islāmi (Al-'Alami, n.d.), and Muhammad Iqbal, in his book Tajdīd al-Fikri al-Dīn fi al-Islām, Trans. Abbas Mahmud al-Aqad. Cairo: Dār al-Taklīf wa al-Tarjamah wa al-Nashr, 1955 (Iqbal, 1955). Explaining that what needs to be updated is not Islam because Islam is final, but what needs to be updated is al-Fikr al-Islāmi human thinking about Islam. It is not agreed if it is said tajdīd al-Dīn al-Islām but Tajdīd al-Fikri al- Dīn al-Islām.

From several previous studies, no one has specifically discussed the ideology of tajdid in the Islamic boarding school environment that researchers have conducted, especially in Banten. Thus, this research is still quite feasible, considering that the point of view taken by the researcher has not been fully explored by other researchers. This research tries to explore the dimensions and typology of tajdīd developed by each modern Islamic boarding school and its implications for the implementation of Islamic education in Islamic boarding schools because each Islamic boarding school has different characteristics. Therefore, it must have a different pattern of Tajdīd.

This introduction can also contain the methods used to solve research problems and is not written in a separate subchapter.

METHOD

This research uses a qualitative research methodology, which is descriptive analysis, because it is intended to examine in-depth information about a research object as a whole. The research

results are then presented in narrative form based on data collected in the field, without any changes being made to ensure the data is processed and analyzed completely (Moleong, 2018).

The research object will focus on three Khalafi or modern Islamic boarding schools, including the Darunna'im Modern Islamic Boarding School, Kalanganyar, Lebak, Banten; La Tansa Modern Islamic Boarding School, Cipanas, Lebak, Banten; and Darel Azhar Modern Islamic Boarding School, Muara Ciujung, Rangkasbitung, Lebak, Banten, this is based on the fact that currently, the three Islamic boarding schools still use the book of monotheism by Shalih ibn Fauzan which contains puritan elements and is a representation of other modern Islamic boarding schools in Lebak District, with a research sample of 9 (nine) people, including 3 (three) leaders of modern Islamic boarding schools and 3 (three) parts of the modern Islamic boarding school curriculum. The 3 (three) ustadz who teaches at the modern Islamic boarding school will all be used as core information and used as primary data, with additional data from books, journals, and dissertations, which are used as secondary data.

Relevant parties will be contacted through documentation, observation, and interview techniques, and data will be classified after being collected from various informants, which are then coded and modified. With qualitative data analysis, the methodology begins with data reduction, data presentation, inference, and verification. Therefore, by using this analytical method, it is possible to obtain research findings that are presented descriptively.

FINDINGS AND DISCUSSION

Findings

Darunna'im, La Tansa, and Daar El Azhar Modern Islamic Boarding Schools apply the classical kuliyyatul mu'allimin learning system model with a modern system. Yellow book learning is carried out in the classroom, but at La Tansa, it is carried out outside the classroom. The monotheism material taught at the three modern Islamic boarding schools uses the monotheism kitab by Shalih ibn Fauzan.

Researchers reduced the Book of Tauhid by Shalih Ibn Fauzan, which is taught in three modern Islamic boarding schools, as seen in the following table:

Table 1. Salih Ibnu Fauzan's Tauhid Material Taught

at the Modern Islamic Boarding School

No.	Name of Islamic boarding school	Curriculum	Textbook of Tauhid	Description
1.	Darunna'im	Integrated curriculum; Islamic boarding school curriculum and national curriculum	The Book of Tauhid Salih Ibn Fauzan consists of three volumes: Volume 1, Class 1 Aliyah; Volume 2, class 2 Aliyah; and Volume 3, Class 3 Aliyah.	Puritan content in monotheism material (1) regarding the monotheism trilogy includes uluhiyyah, rububiyyah, and al-asma wa al-angkat, where this principle differentiates it from the aswaja ideology. (2) takfiri spirit; (3) ittiba', or following the al-Salafu al-Salih generation, is defined as a belief, understanding, or practice that is contrary to the Salaf generation, considered heretical practice.
2.	La Tansa	Integrated curriculum for General Studies (Depdiknas) and Religious Studies (Islamic Boarding School Curriculum)		
3.	Darel Azhar	The curriculum of the Gontor modern Islamic boarding school, Ministry of Religion, and Salafi Islamic boarding school.		

Research conducted on modern Islamic boarding schools, Darunna'im, La Tansa, and Darel Azhar in Table 1 above, shows that the monotheism material taught is the Book of Tauhid by Salih Ibnu Fauzan. The Book of Tauhid taught is divided into three levels, namely Volume 1 for Class 1 Aliyah, Volume 2 for Class 2 Aliyah, and Volume 3 for Class 3 Aliyah. The monotheism material taught has a Puritan content, namely: (1) the monotheism trilogy, which includes uluhiyyah, rububiyyah, and al-asma wa al-angkat, where this principle differentiates it from the aswaja ideology. (2) takfiri spirit; (3) ittiba', or following the al-Salafu al-Salih generation, is defined as a belief, understanding, or practice that is contrary to the Salaf generation, considered heretical practice.

First, Islamic boarding schools, whether Darunna'im, La Tansa, or Darel Azhar, have always and for a long time stated that they do not differ in opinion from religion and accept all ideologies and groups. The perception when associated with the term Islamic boarding school is as if what is meant is an Islamic educational institution with a traditional style using traditional books with the guidance of Ahli Sunnah Wal Jamaah Asy'ariyyah and Maturidiyyah. This perception is not entirely true because Modern Islamic Boarding Schools, both Darunna'im, La Tansa, and Darel Azhar, are

Modern Islamic Boarding Schools, and only a few of their books are authentic. They also do not fully follow the ASWJ Asy'ariyyah and Maturidiyyah manhaj, as well as authentic Syafi'i fiqh.

Second, La Tansa Boarding School is an educational institution that originates from the Dar El Koram Islamic Boarding School in Gintung, Jayanti, Tanggerang. La Tansa Boarding School was founded by Mr. K.H Ahmad Rifa'i Arief (deceased) in Parakansantri, Cipanas, Lebak-Banten, with Notarial Deed No. 4 dated January 9, 1991. La Tansa's vision and mission is to develop Muslim human resources with knowledge that is balanced in two dimensions (freeing worldly and ukhrawi poles) and is able to apply it in the life of Issan fi al-Darain.

Third, the Darrel Azhar Modern Islamic Boarding School was founded on March 5, 1995, by K.H. Ikhwan Hadiyyin. Initially, this school was a Ramadhan Islamic boarding school for more than ten days with a total of 52 students from elementary, middle, and high school levels. After receiving a positive response from the community, private education and teaching began in 1992 in a dormitory (after school) named 'Santri Madina El Turab Dormitory.' The vision and mission of the Daar el Azhar Islamic Boarding School is to educate superior Muslim leaders who are competent in faith, science, and technology and integrate science with world-class knowledge.

In these three modern Islamic boarding schools, the cultivation of monotheism is almost the same as in Gontor. In other words, the monotheism books used are the monotheism books of Salih ibn Fuzan and contain Puritanism. Fortunately, the monotheistic content taught is only teachings, not doctrine or dogma. Second, issues of heresy in monotheistic books are eliminated without discussion in the learning process.

Discussion

Modern Islamic boarding school: Tawhid Trilogy Arena

Salih bin Fauzan's Tauhid paradigm is disseminated in various academic activities and modern Islamic boarding school curricula. It is not surprising that this paradigm is part of the academic tradition and curriculum that initiated systemic change in modern Islamic boarding schools.

As a result of the contribution of Salih bin Fauzan's thought that aqidah is taufiqiyah, this means that it cannot be determined except by the evidence of the Shari'a, and there is no field of ijtihad or opinion in it. Therefore, the sources are only limited to what is in the Al-Qur'an and As-Sunnah because no one knows more about Allah, about what is obligatory for Him, and what must be purified from Him except Allah Himself. There is no one after Allah who knows more about

Allah than Rasulullah SAW. Therefore, Manhaj Salafus Salih and his followers adhered to their faith only in the Al-Qur'an and As-Sunnah.

Modern Islamic boarding schools are often based on the system and curriculum of Pondok Darussalam Gontor. Gontor's ideology and government greatly influenced and adapted modern Islamic boarding schools. In this paper, three Islamic boarding schools in Lebak province are the focus of the research. The three Islamic boarding schools use the book Tauhid by Saleh Fauzan. The author will briefly explain the three modern huts.

The cultivation of the Aqidah of Tauhid in these three modern Islamic boarding schools is almost the same as in Gontor, meaning that the monotheism textbook used is the book of monotheism by Saleh Fauzan which contains elements of Puritanism. Thankfully, the monotheism material taught is only teaching, not doctrine or dogma. Second, the heretical problems contained in the Tauhid material books are ignored and not debated in the learning process.

However, the Book of Tauhid is taught at the Darunna'im, La Tansa, and Darel Azhar Modern Islamic Boarding Schools to instill the basics of faith in students as a form of growing strong faith through monotheism education.

The view regarding monotheistic education, according to Adrian Mafatihallah Karim, Head of the La Tansa Islamic Boarding School (Interview, April 4, 2023), states that it is to equip children with the basics of faith, the pillars of Islam, and the basics of sharia. Since the child understands and understands it. Omi Qozimi, Head of Darunna'im Islamic Boarding School (Interview, April 6, 2023), added that the basics of faith are always instilled in students as a form of developing strong faith. According to Ikhwan Hadiyyin, Head of the Daar el-Azhar Islamic Boarding School (Interview, April 9, 2023), all of this is enforced through correct preaching about the nature of faith and unseen things, such as belief in Allah, angels, Samâwiyah books, apostles, graves, resurrection, hisâb (judgment), heaven, hell, and so on.

The Kitab of Tawheed by Salih Ibnu Fauzan, which is taught to Islamic boarding school students, is considered to have puritanical content which contains a trilogy of tawhid including uluhiyyah, rububiyyah, and al-asma wa al-sifat, where this principle differentiates it from aswaja. The ideology of Wahhabi salafis is puritanical.

Salafi Wahabi sebagai puritan karena semangat pemurnian untuk kembali ke kejayaan masa lalu, khususnya tiga abad awal Islam. Hal ini tentu saja terinspirasi dari teks hadits yang menyatakan, "Sebaik-baik umatku ialah mereka yang hidup pada masaku, kemudian masa

setelahku, dan masa sesudahnya" (Al-Bukhari, 1987).

The relationship between Salafis and Wahhabism is based on the same spirit of purification. And that is not a coincidence because Salafi and Wahhabism have a closely related historical chronology. However, not all Salafis like to be called Wahhabi (Hasyim, 2019).

Al-firqah al-najiyah (school of survivors), *al-tha'ifah al-mansurah* (group defended by Allah), and *ahl al-hadith wa al-atsar (ahlu hadith and atsar)* are other names for the Wahhabi people. Salafi groups are mentioned in the Kitab *Kun Salafiyan 'ala al-Jaddah* (As-Suhaimi, 2012). They even gave salafis a new name: *Ghuroba* (foreigner), which refers to individuals who uphold moral principles when others are violated, correct mistakes committed against the sunnah, and prevent future mistakes by following religious teachings (Al-Hilali, 2011).

"Some of the things I always convey to students are Wahhabism, which firmly claims to be a follower of Ibn Taimiyah and has puritan characteristics," said K.H Omi Qozimi when interviewed. What K.H Omi Qozimi said was quite reasonable, and as Ummi Farida said, among the characteristics that are characteristic of Puritans are: The first group is very inclined to make literal interpretations of religious texts (Al-Qur'an and Al-Hadith) to the point of rejecting contextualization of religious texts because according to them this is considered to reduce the sanctity of religion. Second, they strongly reject pluralism and relativism. Third, they claim that the truth of religious interpretation belongs to them as the truest authorities, so it is natural that they are very inclined to assume that those who do not agree with them are shirk and heretical.

Regarding Wahhabism as a follower of Ibn Taymiyah, Suhanah believes that Wahhabism is very firm in its stance, even claiming to be a follower of Ibn Taymiyah, to the point of calling itself Salafi (Suhanah, 2011). In theory, there is no fundamental difference between Wahhabis and Salafis; the two worlds are identical (Kabha & Erlich, 2006). The mention of Salafi is made to increase its development because the term Wahabi itself is synonymous with certain figures and can cause controversy. By Salafis, the meaning is intended to be more general but still close to the Sunni idiom. Furthermore, the term Salafi refers to previous scholars, including the companions of the Prophet, his tabiin, and his tabiut tabiin, who were used as main role models by many Islamic groups (Rachman Assegaf, 2017).

In fact, if you are truly guided and adhere to the Al-Qur'an and its books, the hadith of the Prophet, then the term Salafi is not valid to be applied to the companions, tabiin, and tabiut tabiin. What is valid is the term "al-Sabiqun al-Awwalun " or "Ashab/Companions" for the companions of

the Prophet, "tabiun" for the generation after the companions, and "tabiut tabiin" for the followers after them (Karimah, 2017). And this is clearly recorded in Q.S At-Taubah [9]: 100, which means: "And among the Muhajirin and Ansar, those who first embraced Islam in the past, as well as those who followed them well, Allah is pleased with them. And they are pleased with Him."

The words of Rasulullah SAW: Anas bin Malik said: Rasulullah said, "I miss meeting my brothers," the companions answered, "Aren't we your brothers?" He said you are my friends, he said but those who have never met me are my brothers (HR. Ahmad).

The Wahhabi trilogy begins with the teaching of total devotion to the presence of Allah. In other words, servitude is not ascribing partners or committing shirk to Allah in terms of worship and carrying out everything that Allah and His Prophet recommend. Teaching instructions like this are termed monotheism Uluhiyyah. There are also teachings regarding God's role as the ruler who regulates the universe. Belief in this teaching is called or termed Rububiyah monotheism until the last aspect is an important teaching, namely understanding the name and nature of Allah, which must be believed without ta'wil and tasybih (Hasyim, 2019).

Efforts to Avoid Wahhabi Salafi Beliefs in Modern Islamic Boarding Schools

Similar to what was explained by Kiyai Fairus Nahidhuddin, S.Pd.I, La Tansa Modern Islamic Boarding School Curriculum Sector (Interview, April 4, 2023), after the students mastered the doctrines of monotheism and understood the explanations, they were guided to practice them from what could be practiced in the Islamic boarding school. Proof of the strength of a person's monotheism is visible in his diligent and serious worship, as well as good morals and appearance.

So, according to Ustaz H. Moh Soleh S.Th.I, Daar El Azhar Curriculum Division (Interview, April 9, 2023), giving warnings and punishments to students who are lazy in worshiping and not neatly dressing when praying reminds Allah SWT. They break the rules and punish all deviations from monotheism if they do so. This requires example and supervision from the supervising ustadz.

According to Eka Wahyu Trenggana M.Ag, Darunna'im Islamic Boarding School Curriculum Sector (Interview, April 6, 2023), the students are accustomed to the remembrance of tawheed so as to create a living environment as servants of Allah who always remember Allah at all times, their body parts are busy with worship to Allah and behave with Rabbani morals.

The trilogy of monotheism as a Salafi Wahhabi heresy starts from the teaching of total slavery to the evil of God. In other words, slavery is not associating or not committing shirk to Allah in matters of worship and fulfilling everything recommended by Allah and His Messenger.

The monotheistic trilogy, according to Ibn Taimiyah, was born in the seventh century Hijri, when Ibn Taimiyyah made the concept of monotheism, which brought some very serious consequences. The trilogy of monotheism is in the form of rububiyyah, uluhiyah, and al-asmâ' was-shifât.

The monotheism of uluhiyah or the monotheism of worship is a result of the monotheism of rububiyyah. The essence of uluhiyah monotheism is obeying God in worship. Directing all forms of worship only to Him and abandoning worship other than Him. Worship itself must be built on the foundation of love and glorification of Him.

In addition, there are also teachings related to the role of God as the ruler who regulates the universe. Belief in this teaching is called or termed Rububiyah monotheism. As an important teaching, the understanding of God's name and nature must be believed without ta'wil and tasybih (Hasyim, 2019). Tawheed Sifatiyah (al-Asma' wa al-Sifat) is a firm determination and acknowledgment of God's noble names and attributes based on God's instructions in the Qur'an and the instructions of the Prophet in his Sunnah (Ismail, 2014).

The monotheism trilogy is Ibn Taymiyah's innovation in systematizing the basic principles of Salafi theology. After Ibn Taimiyah, Salafi theological works strengthened it, and this impression can be seen in Syarah Aqidah al-Tahawiyah by Ibnu Abu al-Izz, and finally the book of Tauhid by Muhammad Ibnu Abd al-Wahab. Also, sharah books, including the book I'anat al-Mustafid bi Syarhi, the Book of Tauhid by Shalih ibn Fauzan which states that the monotheism trilogy is actually taken from the Koran and Sunnah (Hasyim, 2019).

The theory in the trilogy may seem simple, but if you explore these three terms in-depth, you will find contradictory expressions. It is said that polytheists are adherents of monotheism (muwahhidin), but their monotheism is still classified as monotheism, which does not reach the point of unification (uluhiyyah) which gives birth to devotion to Allah alone (Hasyim, 2019). This statement is recorded in the book *al-Istiqomah* volume 1, pages 179-180 (Taimiyah, n.d.):

The polytheists believe in this monotheism, as Allah SWT says: (And if you ask them who created the heavens and the earth, they will undoubtedly answer, "God.") Surah Az-Zumar 38, and Allah SWT says: "And most none of them believe in Allah unless they are polytheists." Surah Yusuf 106. They said Their faith is their belief that He is the Creator of all things, and their polytheism is that they worship other Gods along with Him. Instead, he wanted to achieve divinity unification and divinity unification. Namely, worshiping Allah alone, not associating partners with Him with

anything, this is the monotheism brought by the Apostles.

In other books, such as the Minhaju al-Sunnah volume 2, page 6, it is also stated (Taimiyyah, n.d.):

> This monotheism was acknowledged by the polytheists who said about them: (And if you asked them who created the heavens and the earth, they would surely say, "God.") Surat Luqman 25, and God Almighty said: (Say: Who is the Lord of the seven heavens and the Lord of the Great Throne? They will say, "God.") Surat Al-Mu'minin 86-87, and He said about them: (And what? Most of them believe in God unless they are polytheists." Surat Yusuf 106. A group of the Salaf said: He says to them: Who created the heavens and the earth? So they say: God, and yet they worship others, but the monotheism that God has commanded His servants is the monotheism of divinity that includes the monotheism of divinity, that God alone is worshiped, not associating anything with Him, so the entire religion is for God.

Even though they did not fully worship Him, the polytheists in Arab countries during the time of the Prophet SAW were very confident that Allah SWT was the creator and ruler of the universe. Instead, they worship idols as a form of intermediary worship to God, according to a figure known as Syaikhu al-Islam. This argument is based on the Koranic text, which contains the response of the Arab polytheists to the question of who created the earth and sky. They answered that God created everything.

Thus, according to Ibn Taymiyah, monotheism rububiyyah is not yet perfect for uniting Allah because monotheism rububiyyah is a concept that cannot allow humans to make mistakes in monotheism, including shirk. According to Ibn Taimiyah, the ideal monotheism is monotheism that leads a believer to unity in the ritual of worshiping Allah. Even though there were oddities, Muhammad Ibnu Abd al-Wahab followed it and among his followers emphasized that Rububiyyah's monotheism was monotheism believed by both Muslims and non-believers, has the right to hold the title of Muslim until he believed in monotheism uluhiyyah. The monotheism of divinity alone does not negate disbelief and is not sufficient (Taymiyah, 1903).

The main message of this division of monotheism is an invitation to worship God Almighty, not doubt Him in any form, and accept everything related to the nature and name of Allah as recorded in the Al-Qur'an and reliable hadiths. Prophet. However, if it is just an invitation, then it is clearly nothing new, but there is a purpose behind this categorization of monotheism, namely: (1) Acknowledging that the majority of Muslims, even *mutakallimun* (ulama experts in kalam) and *mutashowwifun* (ulama experts in tasawwuf), do not adhere to monotheism in The meaning still does not recommend worshiping Allah alone. Because they ignored monotheism uluhiyah, which was

the goal of the apostles, they remained at the same level as the polytheists. (2) the wrong statement that all of Ibn Taymiyah's enemies and supporters do not fully accept the essence and name of Allah as stated in the Qur'an and the Hadith of the Prophet.

The following is Ibn Taimiyah's explanation (Taymiyah, 1903):

This method is well-known to him and to those who followed him, such as the murdered Suhrawardi and similar philosophers, and Abu Hamid, al-Razi, al-Lamidi, and other later scholars of theology, who mixed philosophy with theology. This is despite the fact that among the religious theologians, there is confusion and doubt about things and deviation from the truth in places. And following desires in places, and they took out of monotheism what is of it, such as the monotheism of divinity, and affirming the truths of God's names and attributes, and they did not know of monotheism except the monotheism of divinity, which is the acknowledgment that God is the Creator of everything and its Lord.

It is proven that there is a hidden agenda that accuses and blames parties who do not agree with Ibn Taymiyah and his followers behind the classification of three schools of monotheism and is not just an invitation to worship and unite Allah alone and not associate anything with Him.

The third monotheism, namely monotheism al-asma wa al-ikat, they define as:

A clear definition of monotheism al-asma wa al-atribut, which includes accepting everything stated in the Al-Qur'an al-Karim as well as the authentic hadith of the Prophet and containing the names of Allah and the attributes directly entrusted to him. by Allah and the Messenger, is to believe in everything that is written.

In interacting with verses and hadith about asthma and the nature of God in general, Wahhabi Salafis adhere to the following four principles:

1. They categorize verses and hadiths related to the name and nature of Allah as muhkamat verses and hadiths;

2. Because it is muhkamat, its interpretation or interpretation is permitted

3. In understanding the verses and hadith about asthma and its characteristics, it must be in accordance with its essence.

4. Not doing takwil and not doing *tafwid*.

In his first creed, the classification of verses and hadiths about asthma and morals into *muhkamat* verses and hadiths is very different from the explanations of *mufassirin* (Quran experts), such as Zarkasyi in his book *al-Burhan* (Az-Zarkasyi, 1988), Suyuthi at *al-Itqan* (Syafi'i, 1979), Zurqani at *Manahi al-Irfan* (Zarqoni, 2001), likewise, vice versa with the *muhaddisin* (hadith scholars), namely Imam al-Khattabi regarding Ma'alim Sunan, Imam al-Baihaqi regarding *Asma wa Ilmu* (Baihaqy,

1984), Ibnu Hajar at *Fathu al-Bari* (Al-'Asqalani, 2000), and also clashed with fiqh experts such as al-Syathibi in *Muwafaqat* (Syatibi, 2003).

The second credo regarding the ability to interpret verses and hadiths about asthma and nature, in fact, is contrary to the history of the Salafu al-Saleh generation. On the other hand, the credo aimmah of Salafu al-Saleh prohibits the interpretation of holy books and hadith regarding asthma and its related characteristics. Where people can believe without having to think about what it means, the books of Imam Qurthubi and Imam Zarkasyi sharpen this argument by stating that the majority of the *a'immah of Salafu al-Soleh*, including Imam Malik, did not interpret it and that even those who did would be punished if they did. According to dzahir (textual/meaning), who classifies them into groups *musyabbihah* (Az-Zarkasyi, 1988).

The third creed relates to the hadith and verses of the Quran, which mention the names and attributes of Allah according to his birth. *Ijra'ala zakhirihi* (leaving the meaning of verses and hadith based on their zahir) or another expression, "letting the text speak for itself," is the general name for this recommended method. This expression has two possible interpretations.

First, the approach of the majority of *aimmatu al-salaf*, known as *tafwid*, is to let the verses and hadiths relating to their name and nature adapt to their appearance, accompanied by silence without interpretation. *Second*, Imam al-Qurthubi, one of the members of the musyabbihah group, stated that if what is meant is to match the verses and hadith about the names and attributes of Allah with their appearance with textual interpretation, then that is what is meant. In fact, the attitude of Wahhabi Salafis is determined by their belief in the second meaning.

Their four creeds reject ta'wil and tafwid verses and hadiths about asthma and the nature of Allah because they view these two attitudes as a form of wickedness, hypocrisy, and error. There is one opinion written in the book *Daru Ta'arudi al-Aqli wa al-Naql*, Ibn Taimiyah considers the attitude of ta'wil and tafwid to be the worst words of experts on heresy and atheism (Taimiyah, 2009).

The use of ta'wil in literary works, including the mention of the name and attributes of Allah, is permitted as long as it does not violate the rules of Arabic grammar or language. Because if we look back at the Aswaja ulama, we see that both Salaf and Khalaf have the same view. Among his friends, even Ibn Abbas prioritized prayer (Al-Bukhari, 1987). It turns out that the Prophet Muhammad SAW used the *ta'wil* method to solve a number of problems when he was asked to understand the Qur'an. This is in accordance with the use of the word *"saaq"* (Surat al-Qolam verse 42) in takwilan, which is also used for the word *"Syiddah"* (Jarir, 2009).

Wahhabi Salafi Takfiri Spirit

The Wahhabi Salafi movement seems to have gone too far in its efforts to fulfill its ambition to purify monotheism in every rhythm of its preaching. This is characterized by the widespread skepticism that they intentionally or unintentionally promoted in some of their works and treatises. In a small treatise entitled Kasyfu al-Syuhubat, for example, there is a statement of distrust, both in general and private, towards Muslims who do not share his faith and agree with him, as follows (Wahhab, 2006):

> *If it is proven that they adhere to this, then this cannot lead them to the monotheism recommended by the Prophet Muhammad SAW, and as you already know, the monotheism they reject is tauhid worship (literally tauhid uluhiyyah), which is often also called monotheism. by people who commit acts of shirk called "al-I'tiqad" in modern times.*

Because the classic book about monotheism is Manhaj Ahlu al-Sunnah; Hadith al-Ash'ariyah, al-Maturidiyyah, and Ahlu often use the term "i'tiqad".

In another book, *al-Durar al-Saniyyah fi al-Ajwibah al-Najdiyyah*, it is mentioned:

We tell you that you and your father have clearly sunk into their atheism, polytheism, and hypocrisy. You and your father always oppose this religion, day and night. You are a heretical opponent of elective knowledge, and you do not believe in Islam, as evidenced by your books, which are full of statements about your disbelief (Najd, 1996).

From these statements, it becomes clearer and strengthens the opinion that Wahhabi Salafis actually want to change their religion from the ground up. If we look more closely at each series of his writings, there is an attempt to direct the opinion of the lay public, who are the object of his preaching, to fully believe in the practices carried out by Muslims, such as tawassul, istighasah, commemorating the Prophet's birthday with tabbaruk, all of which were only the actions of polytheists at the time of the Prophet Muhammad. SAW.

The writings of the people circulating among us are basically the same. In other words, the spirit, substance, and even text of a book remain the same regardless of how many are written, produced, and distributed under various book titles. This is because the publication source does not deviate from the innovations made by Ibn Taimiyah in his works, including a collection of fatwas and treatises as well as *al-Aqidah al-Wasithiyyah*, *al-Risaleh al-Tadmuriyyah*, *al-Aqidah al-Hamawiyyah*, and *Dar'u al-Ta'arud*.

Thus, there is no longer any loss because radicalism strengthens the extremism and brutality inherent in it, and that is the wrong action. This is in line with Mu'ammar's criticism in his research that Puritanism is the seed of radicalism. According to him, radicalism is not always aimed at Puritanism. Based on their Puritan typology, Radicals want radicalism; However, the Puritan Modernist and Accommodationist typologies tend to be accommodative and modernist. The existence of religious radicalism, as in Arrazy Hasyim's research, is caused by belief in one belief as true while rejecting other opinions as false and untrue. In fact, differences of opinion or differences of opinion (ikhtilaf) are part of Sunnatullah that inevitably occur and cannot be avoided (Mu'ammar, 2016).

The existence of religious radicalism, as in Arrazy Hasyim's research, is caused by belief in one belief as true while rejecting other opinions as false and untrue. In fact, differences of opinion or differences of opinion (ikhtilaf) are part of sunnatullah, which inevitably occur and cannot be avoided (Hasyim, 2019). Allah SWT says, which means: *If your Lord willed, of course, He would have the power to make humans one people, but they will always disagree, except for those to whom your Lord has given mercy* (QS Hud 118-119).

Therefore, in Dadan Nurulhaq's research, he states that other attitudes based on character must be introduced into real life in our midst, in addition to attitudes such as religious tolerance, as follows (Nurulhaq, 2016): (1) Tasamuh's mindset. Accept differences by remaining firm in your own beliefs and not interfering in other people's religious affairs. Additionally, all harsh approaches (tathorruf) should be avoided; (2) Tawasut and I'tidal views. The "in the middle" mindset is based on values that uphold and prioritize responsibility for behaving honorably and honestly in living life together; (3) Tawazun's attitude. A balanced service approach, in harmony with God, and respecting others and the environment. Incorporating past, present, and future interests as well.

CONCLUSION

This research concludes that the puritanical content of the monotheism material in Salih bin Fauzan's Book of Tauhid (1) regarding the monotheism trilogy includes uluhiyyah, rububiyyah, and al-asma wa al-angkat, where this principle is what differentiates it from aswaja ideology. (2) takfiri spirit; (3) ittiba', or following the al-Salafu al-Salih generation, is defined as a belief, understanding, or practice that is contrary to the Salaf generation, considered heretical practice.

Therefore, it is necessary to depict Puritan ideology in Islamic boarding schools, such as in the Book of Tauhid by Salih bin Fauzan, because there are at least three typologies of purification: (1) Radical Puritan typology in Islamic boarding schools; (2) Islamic boarding school with a modernist puritan typology; (3) adherents of accommodationism.

Radical Puritans, as preachers of the Puritan group, always tend to be textual in interpreting religious teachings, the Koran and Hadith. Thus, in order not to overdo it, the preaching carried out by Islamic boarding schools, including Darunna'im, La Tansa, and Daar el-Azhar, can be in the form of preaching from Salaf scholars, including Imam Salih bin Fauzan. This da'wah takes the form of purifying Islamic teachings and returning to the teachings of the Salaf al-Saleh, as well as the application of the Al-Qur'an and Sunnah to prevent deviations from Islamic law, including shirk and superstition.

It is hoped that the model of monotheism education in three modern Islamic boarding schools, Darunna'im, La Tansa, and Daar El-Azhar, can be applied to modern Islamic boarding schools by using monotheism textbooks by Soleh Fauzan or other monotheism books as the santri's repertoire in studying science monotheism. Salih bin Fauzan's opinion regarding modernist and accommodationist Puritans can be used as a reference in responding to developments and phenomena occurring in society without rigidity and being more adaptive in recognizing the diversity of religious traditions.

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