

THE IMPACT OF AL-ALBĀNĪ'S REVOLUTIONARY APPROACH TO HADITH ON ISLAMIC MILITANCY IN INDONESIA

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Abstract

The rise of Islamic militancy among Indonesian Salafis closely relates to their literal understanding of the hadith as the resource of their religious doctrines, with Muḥammad Nāṣiruddīn al-Albānī (1914-1999) as the most referenced figure. This article analyses how the thought of al-Albānī on hadith impacted Islamic militancy development in Indonesia. The writer argues that al-Albānī's pupils support the rapid spread of his thinking on the hadith with their book publishers, organisations, and Salafi pesantrens. Meanwhile, the impact of al-Albānī's thoughts on the Salafi movement in Indonesia appears in three notions: the domination of the textual understanding of the hadiths, the growth of al-Lā Madhhabiyah (not relying on any classical madhab of fiqh), and the taṣfiyah and tarbiyah program. According to al-Albānī, the program of taṣfiyah and tarbiyah is the only way to build an Islamic society, which is a condition for the establishment of the Islamic Sharia and the Islamic State (Daulah Islāmiyyah).

[Munculnya gerakan Islam militan di Indonesia tidak bisa dilepaskan dari model pemahaman hadis yang literal dengan tokoh rujukan Muḥammad Nāṣiruddīn al-Albānī (1914-1999). Artikel ini menganalisis pemikiran al-Albānī tentang hadis, yang berdampak pada militansi Islam di Indonesia. Temuan dari tulisan ini adalah: 1) massifnya penyebaran pemikiran al-Albānī didukung oleh para murid al-Albānī yang mengembangkan penerbit buku, ormas, dan pesantren salafi; 2) dampak pemikiran al-Albānī terhadap pemikiran Salafi di Indonesia dapat dilihat pada tiga hal: dominasi pemahaman tekstual; tumbuhnya gerakan al-Lā Madhhabiyah (paham

untuk tidak bertumpu pada mazhab fikih klasik tertentu); dan program taṣfiyah dan tarbiyah. Menurut al-Albānī, tanpa taṣfiyah dan tarbiyah, tidak mungkin bisa terbangun masyarakat Islami yang menjadi syarat bagi tegaknya syariat Islam dan berdirinya negara Islam.]

Keywords: Salafism, Islamic militancy, *al-Lā Madhhabīyyah*, *Taṣfiyah* and *Tarbiyah*.

A. Introduction

Among the treasures of Islamic intellectuals, the thoughts on the hadith have the most impact on the movement of Islamic militancy that mostly based its religious preferences on scriptural-based literal interpretations. Ahmad ibn Hanbal, the initial reference of the Wahhabis, a group that in this modern era is known to have produced the most radical actions,¹ for instance, is known to hold the strongest principle in understanding the hadith literally. He is more an expert on hadith and theology than a jurist.² Since the early history of Islam, there has been an intellectual movement called *ahl al-ḥadīth* that builds its religious system based on the dominance of the textual understanding of the ḥadīth,³ where not a few hadiths have textual support for militant attitudes.

In modern times, the impact of hadith thoughts on Islamic militancy increases, especially among Wahhabis, who were known to have many hadith figures. The most prominent one was Muḥammad Nāṣiruddīn al-Albānī (1914-1999), who often gave lectures to *Jamā'ah al-Salafiyya al-Muḥtasiba* by al-Utaybi.⁴ He was involved in the polemic with many ulama and was referred to as a figure who used the term *Salafi* to avoid the negative stigma first pinned on the Wahhabis.⁵ This

¹ Claude Moniquet, *The Involvement of Salafism/Wahhabism in the Support and Supply of Arms* (Belgium: Europäische Union/Europäisches Parlament, 2013).

² Guido Steinberg, "Jihadi Salafism and the Shi'is: Remarks about the Intellectual Roots of anti-Shi'ism", in *Global Salafism: Islam's New Religious Movement*, ed. by Roel Meijer (London: C. Hurst & Co., 2009), pp. 75-93.

³ Adis Duderija, "Constructing the Religious Self and the Other: Neo-Traditional Salafi Manhaj", *Islam and Christian-Muslim Relations*, vol. 21, no. 1 (2010), pp. 75-93.

⁴ Stéphane Lacroix, "Between Revolution and Apoliticism: Nasir al-Din al-Albani and his Impact on the Shaping of Contemporary Salafism", in *Global Salafism: Islam's New Religious Movement*, ed. by Roel Meijer (London: C. Hurst & Co., 2009), pp. 26-48.

⁵ David Commins, "From Wahhabi to Salafi", in *Saudi Arabia in Transition: Insight on Social, Political, Economics and Religious Change*, ed. by Bernard Haykel, Thomas Hegghammer, and Stéphane Lacroix (New York: Cambridge University Press, 2015),

nomenclature is based in part on the saying of the Prophet Muhammad that he understood textually: “The best time is my time (*ṣaḥābah*), then those who came after them (*tābi'ūn*), then those who came after them (*tābi' al-tābi'in*).”⁶ Almost all ulama agreed upon these three generations from the beginning as the generation of the *salaf*. However, the ulama of the hadith often use the term *mutaqaddimūn*⁷ rather than the *salaf* term; and some of his students had used the term *mutaqaddimūn* to criticise him as not being salafī enough because he was considered to be more inclined towards *muta'akkbirūn*, namely the ulama following al-Dāruqūṭnī (917-995).⁸

In Indonesia, the Salaf term has two contradictory meanings. Many traditionalists pesantrens label their selves as salaf pesantrens. It means that these pesantrens teach classical books, commonly called *kitab kuning*. This salaf term does not imply restrictions on three generations (*ṣaḥābah*, *tābi'ūn*, and *tābi' al-tābi'in*) only because the yellow book they use also include works compiled by ulama after them.⁹ In addition, the Salaf pesantren is also known as an institution relying on the schools of Islamic jurisprudence (*al-Madhabiyah*). In this type of pesantren, the study of the hadith supports the study of three main Islamic sciences: *Tanḥīd*, *Fiqh* and *Sufism*.¹⁰ *Second*, the salaf term refers to the notion stated by al-Albānī above, which is usually called *Salafī*. Therefore, this group in Indonesia is also often called as *Salafī-Wahhabi*. Later Wahhabi in Indonesia also had pesantrens, so they were called Salafī pesantren.¹¹ Contrary to the *Salaf* pesantren, the *Salafī* pesantren make the study of the hadith a basic science on which they have been building their religious system, as the teachings of al-Albānī. In addition, the Salafī pesantrens develop the

pp. 151-66.

⁶ Muḥammad ibn Ismā'īl al-Bukhārī, *Ṣaḥīḥ al-Bukhārī bi-Ḥāshiyah al-Sindī* (Beirut: Dār al-Fikr, 1995).

⁷ Nūriddīn 'Itr, *Manhaj al-Naqd fī Ulūm al-Ḥadīth*, 3rd edition (Beirut: Dār al-Fikr al-Mu'āssir, 1997).

⁸ Stéphane Lacroix, “Al-Albani's Revolutionary Approach to Hadith”, *ISIM*, vol. 21 (2008), pp. 6-7.

⁹ Martin van Bruinessen, *Kitab Kuning, Pesantren dan Tarekat* (Bandung: Mizan, 1999).

¹⁰ Martin Van Bruinessen, “Pesantren and Kitab Kuning: Maintenance and Continuation of a Tradition of Religious Learning”, in *Texts from the Islands: Oral and Written Traditions of Indonesia and the Malay World [Ethnologica Bernica, 4]*, ed. by Wolfgang Marschall (Berne: University of Berne, 1994), pp. 121-45.

¹¹ Din Wahid, “Nurturing Salafī Manhaj: A Study of Salafī Pesantren in Contemporary Indonesia”, *Wacana*, vol. 15, no. 2 (2014), pp. 367-76.

ideas of *al-Lā Madhhabīyyah* (not relying on any classical fiqh madhab), or at least there is a prohibition on doing *taqlīd*.¹²

Al-Albānī had many students, including Sheikh Muqbil bin Hādī al-Wadī'ī and Rābi' bin Hādī al-Madkhalī. It was through these two students that many Indonesians studied and then spread Salafism to Indonesia. Among those who studied with them was Ja'far Umar Ṭālib, a Salafi figure known as the Commander of Laskar Jihad (LJ).¹³ At first, Ja'far Umar Ṭālib was classified as a Salafi Non-Jihadi, as al-Albānī and his followers (*al-Albānīyyūn*). The characteristic of this Non-Jihadi Salafi is to concentrate on developing the knowledge and purification of the faith (*tawḥīd*) and avoiding politics.¹⁴ In practice, however, al-Albānī himself is considered a person who is not immune from politics.¹⁵ Even in Indonesia, considering the case of Ja'far Umar Ṭālib, this Salafi is not only a politician but also took a radical path.¹⁶

Many studies have been conducted regarding al-Albānī's impact on Salafism. In the global context, Lacroix, for example, has linked al-Albānī's hadith thought with Salafis militancy¹⁷ and showed its effects on religious politics in Saudi Arabia.¹⁸ In the Indonesian context, Noorhaidi¹⁹ and Din Wahid²⁰ also acknowledge al-Albānī's impact on Salafism, but they have not specifically highlighted the impact of his hadith thought. Therefore it is crucial to recognise the effect of al-Albānī's hadith thought on Islamic militancy in Indonesia, especially among the Salafis.

B. The Revolutionary Approach to Hadith

Al-Albānī's full name is Muḥammad Nāṣiruddīn ibn Nūḥ ibn Ādam al-Najāṭī. He was born in 1332 H/1914 AD in Askhoderā, the capital of Albania. Albania was still implementing Islamic law at that time despite

¹² *Ibid.*

¹³ Noorhaidi Hasan, "Faith and Politics: The Rise of the Laskar Jihad in the Era of Transition in Indonesia", *Indonesia*, no. 73 (2002), pp. 145-69.

¹⁴ Lacroix, "Between Revolution and Apoliticism".

¹⁵ *Ibid.*

¹⁶ Hasan, "Faith and Politics".

¹⁷ Lacroix, "Between Revolution and Apolitism"; pp. 26-48.

¹⁸ Stéphane Lacroix, "Saudi Islamists and the Arab Spring", *Working Paper*, no. 36 (London, LSE, 2014).

¹⁹ Noorhaidi Hasan, "Salafism in Indonesia: Transnational Islam, Violent Activism, and Cultural Resistance", in *Routledge Handbook of Contemporary Indonesia*, 1st edition, ed. by Robert Hefner (London: Routledge, 2018).

²⁰ Wahid, "Nurturing Salafi Manhaj".

its independence from the Ottoman Empire. However, when Albani was nine years old, there was a massive application of secularism and communism, including a ban on wearing the *ḥijāb* in Albania. There was a wave of refuge among those who wanted to maintain their Islamic identity towards Damascus, the capital of Syria. Al-Albānī's family was among those who took part in the migration.²¹

In Damascus, his father enrolled him in elementary school, but his father did not want him to continue to the next level. Seeing that the school curriculum was lack of quality, his father made a curriculum for himself, starting from the Quran and *Tajwīd*, *Naḥw* and *Ṣaraf*, and the Hanafi school of *fiqh*. He also studied with other teachers, such as Sheikh Saʿīd al-Burhānī, Imām ʿAbdul Fattāh, and Sheikh Taufīq Barzakh. Although he did not continue to formal education, his enthusiasm for learning was very high.

It was in an atmosphere of high enthusiasm for independent study, for the first time, at the age of twenty, he was attracted to the science of hadith, inspired by the *al-Manār* magazine published by Muḥammad Rashīd Riḍā. In the magazine, al-Albānī was interested in an article about the study of criticism of al-Ghazali's *Ihyā' ʿUlūm al-Dīn*. Since then, he has continued to study hadith, even though he is self-taught. He has produced many works, even being appointed professor of hadith at the Islamic University of Madinah. He died in 1420 H/1999 AD.

Lacroix called al-Albānī's approach to hadith revolutionary because it has an internal impact on hadith studies and externally on religious studies and practices, even in some cases encompassed political aspects.²² Through this approach, al-Albānī and some of his students broke the dominance of the long-established religious aristocracy, which consisted of people from Najd. The breakthrough did not only stop at the spiritual aspect, but some also penetrated the political one.

The revolutionary criteria refer to at least three things.²³ *First*, making hadith central in religious studies. According to him, someone can find all religious issues not mentioned in the Quran in the hadith. Therefore, according to al-Albānī, someone must not follow a specific madhab to be a true Salafi. Al-Albānī used this point to criticise the Wahhabis, whose many figures still follow the Hanbali school. Even Muhammad bin ʿAbd al-Wahhab, al-Albānī considered him a Salafi

²¹ Lacroix, "Between Revolution and Apoliticism".

²² Lacroix, "Al-Albani's Revolutionary Approach to Hadith".

²³ *Ibid.*

only on the aspect of *tawḥīd*, not on *fiqh*. *Second*, his practice of hadith criticism targets all hadith books, including those that have been agreed upon by the majority of hadith scholars as authentic books, such as Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim. He differs from the hadith scholars who commonly consider the two books the most authentic after the Quran and do not need further examination. *Third*, al-Albānī did not recognise the importance of *ijāzah*, a certification in the transmission of the hadith.²⁴ According to al-Albānī, the criteria for criticising hadith are very clear, namely examining the quality of narrators one by one without being influenced by ethnic and ideological origins. Al-Albānī also disowned the requirement to obtain an *ijāzah* in the Wahhabi religious tradition. To become an authoritative Wahhabi ulama, anyone does not have to have the received *ijāzah* but the qualifications. According to Lacroix,²⁵ this idea aligns with the fact that al-Albānī received very few *ijāzahs* due to his self-taught and informal method of studying hadith.

In general, the hadith thoughts of al-Albānī consist of two parts. The first part is the theoretical part related to the hadith examination.²⁶ Like other ulama in general, he began his analysis by carrying out *takhrīj* (tracing the origins of the hadith),²⁷ followed by analysis on *sanad* (*al-naqd al-khārījī*). He then ended with *matn* analysis (*al-naqd al-dākhilī*).²⁸ The criteria he uses to examine *sanad* and *matn* are not different from those of other ulama of hadiths. As mentioned above, the difference between him and other ulama is his courage to implement his examination method on all types of books and hadiths. The books of hadith that are widely known as most authentic have not escaped from his examination, such as Ṣaḥīḥ al-Bukhārī and Ṣaḥīḥ Muslim. A *mutawatir* hadith was also not spared from his study.²⁹ His courage, in addition to garnering dislike from several parties, also caused appreciation from others. It is clear that, theoretically, what al-Albānī did is true. There is no final hadith

²⁴ Latifah A, 'Earliest Hadith Sciences Texts Written in Malay Archipelago', *Mediterranean Journal of Social Sciences*, vol. 5, no. 15 (2014), pp. 264-5.

²⁵ Lacroix, "Al-Albani's Revolutionary Approach to Hadith".

²⁶ Kamaruddin Amin, "The Reliability of the Traditional Science of Hadith: A Critical Reconsideration", *Al-Jami'ah: Journal of Islamic Studies*, vol. 43, no. 2 (2005), pp. 255-81.

²⁷ Mahmūd al-Ṭaḥḥān, *Uṣūl al-Takhrīj wa-Dirāsāt al-Asānīd* (Riyāḍ: Maktabah al-Ma'ārif, 1991).

²⁸ Nūriddīn Itr, *Manhaj al-Naqd fī Ulūm al-Ḥadīth*, 29th edition (Beirut: Dār al-Fikr al-Mu'āṣir, 2008).

²⁹ Amin, "Nāṣiruddīn al-Albānī on Muslim's Ṣaḥīḥ".

The Impact of Al-Albānī's Revolutionary Approach to Hadith examination, but subjective and tentative.³⁰

The second part is practical and related to using these hadiths in Islamic structures. This notion is typical of al-Albānī compared to the other ulama of hadith. For him, hadith examination has implications for the assessment of the hadith quality and impacts the entire system of Islam. All the *maqbul* (accepted) hadith must be in use, and on the contrary, all the *mardūd* (rejected) ones must be discarded from the Islamic system. Related to this, al-Albānī has two programs, namely *taṣfiyah* and *tarbiyah*. *Taṣfiyah* is cleaning up all the treasures of Islamic intellectuals from false teaching in general and the *ḍa'if* hadith in particular. It produces works of *taḥqīq* or *takhrīj* type (examination on the quality of the hadith).³¹ Al-Albānī has finished the research on dozens of books in various fields, starting from the *tafsīr*, *tawḥīd*, *fiqh*, and morals until *mu'āmalah*. It seems inseparable from his first experience in contact with the science of hadith, namely *takhrīj* conducted by al-Iraqi on *Iḥyā'* of al-Ghazali reviewed in *al-Manār*. The works of contemporary ulama also can not be separated from his criticism, such as *Fiqh al-Sīrah* by Sheikh Muḥammad al-Ghazālī,³² *Fiqh al-Sīrah* by Ramaḍān al-Buṭī³³ and *al-Halal wa al-Haram* by Yusuf al-Qarḍāwī.³⁴ At the same time, the *tarbiyah* is educating young Muslims with Islamic teachings that are clean from any *ḍa'if* and false hadiths. In practice, the *tarbiyah* uses the works of al-Albānī, or the works of other people on which he has done his *takhrīj*.

Since the early eighties, the hadith thoughts of al-Albānī have begun to emerge in Indonesia through several people who studied from his students in the Middle East.³⁵ Nevertheless, his thoughts appeared more massively in Indonesia after the reformation.³⁶ Along with politically oriented and apolitical transnational organisations with moderate and radical ideologies, al-Albānī's thoughts are increasingly widespread.³⁷ In

³⁰ Amin, "The Reliability of the Traditional Science of Hadith".

³¹ Al-Ṭaḥḥān, *Uṣūl al-Takhrīj wa-Dirāsāt al-Asānīd*.

³² Syaikh Muhammad al-Ghazali, *Fiqh al-Sīrah*, 1st edition (Iskandariyah: Dar al-Da'wah, 1988).

³³ Muḥammad Sa'īd Ramaḍān al-Buṭī, *Fiqh al-Sīrah al-Nabawīyyah ma'a Mūjaẓ li Tārīkh al-Khilāfah al-Rāsyidah* (Beirūt: Dār al-Fikr al-Mu'āṣir, 1996).

³⁴ Yūsuf al-Qarḍāwī, *Al-Halāl wa'l-Haram*, 1st edition (al-Islāmī, 1972).

³⁵ Din Wahid, "Pentas Jihad Gerakan Salafi Radikal Indonesia", *Studia Islamica*, vol. 14, no. 2 (2007), pp. 341-62.

³⁶ Noorhaidi Hasan, "Laskar Jihad: Islam, Militancy and the Quest for Identity in Post-New Order Indonesia" (University of Utrecht, 2005), <https://hdl.handle.net/1887/13369>.

³⁷ Hasan, "Salafism in Indonesia".

addition to the opening of the reform faucet, the inclusion of the hadith thoughts of Albānī is in line with the jargon of the idea of Islamic revival that has long existed, returning to the Quran and the Sunnah. Conjoining this jargon is a program of cleansing Islamic teachings from superstition, *bid'ah* and *khurāfāt*, which also aligns with al-Albānī's program.³⁸

The influence of the hadith thoughts of al-Albānī is considerably fast in Indonesia, supported by a number of facilities. Even though all of al-Albānī's followers in Indonesia did not learn the hadith directly from him but through his students, they supported and spread al-Albānī's idea massively. Indonesia also had not been visited directly by him. Some of his pupils, such as Sālim ibn 'Īd al-Hilālī, Mashhūr ibn Ḥasan Abū Salmān, Muqbil ibn Hādī al-Wadī'ī and Rabī' ibn Hādī al-Madkhalī, had many students from Indonesia who were keen to spread Salafism, such as Abdurrahman bin Abdul Karim al-Tamimi, Abdul Hakim bin Amir Abdat, Mubarak Bamū'allim, 'Aunurrafiq bin Ghufrān Hamdan, Yusuf bin Mukhtar al-Atsari, Ja'far Umar Ṭālib, and Muhammad Umar Assewed.³⁹

In addition, al-Albānī's followers have developed book publishers that actively published his translated works or magazines that spread his thoughts. Among the publishers that actively publish his translated works are Pustaka Imam Syafi'i, Pustaka Attibyan, Pustaka Azzam, Pustaka Assunnah, Pustaka Ulil Albab, Pustaka Sumayyah, Najla Press, Pustaka Sahifa, Gema Insani Press, Maktabah Salafi Press, Pustaka Mantiq and Media Hidayah. Through these translation works, al-Albānī's thoughts can be widespread. As the characteristics of the translation work generally, the intervention of the translators' thoughts (or *al-idrāj* in terms of the hadith science)⁴⁰ does exist, but there are relatively few.⁴¹ That is, through the translation works, the absorption of readers from al-Albānī's thoughts. For example, in the translation of his work *Sifat Shalat Nabi*,⁴² Abu Zakariya al-Atsari did not put his comments. He translated the

³⁸ Wahid, "Nurturing Salafi Manhaj".

³⁹ Lukman Hakim bin Nurdin, Mohd Arif bin Nazri and Najah Nadiah Binti Amran, "The Entry of Al-Albani's Influence in Aceh, Indonesia", *Journal of Islamic, Social, Economics and Development (JISED)*, vol. 6, no. 41 (2021), pp. 156-73.

⁴⁰ Muḥammad Ṭāhir al-Jawābī, *Jubūd al-Muḥaddithin fī Naqd Matn al-Hadīth al-Nabawī al-Sharīf*, 1st edition (Tunisia: Mu'assasat 'Abdilkarīm, 1986).

⁴¹ Karla Mallette, "Translation in the Pre-Modern World", *Middle Eastern Literatures*, vol. 20, no. 1 (2017), pp. 18-30.

⁴² Muhammad Nashiruddin al-Albani, *Sifat Shalat Nabi*, trans. and ed. by Abu Zakariya Al-Atsariy (Jakarta: Griya Ilmu, 2007).

work as it is. So that readers can immediately take al-Albānī's thoughts, likewise in al-Albānī's other works, which have been available through Indonesian translation.⁴³ Hakim et al. listed al-Albānī's works that have been translated into Indonesian; in the field of hadith, there are 16 works by 15 translators with nine publishers; in the field of *fiqh*, there are 11 works by nine translators with eight publishers; in the field of *'aqīdah*, there are four works by five translators with four publishers; in the field of Islamic thought, there are four works by five translators with three publishers.⁴⁴

Besides the translation works, there are some magazines such as *As-Sunnah*, *al-Furqan*, *al-Dzakbirah*, *Qiblati*, and *Fatawa* that actively spread al-Albānī's thoughts. In contrast to translated works with very little intervention, the magazines on al-Albānī's thoughts have undergone processing because of the adjustment to the questions addressed and the segmentation of the readers. However, the outline still refers to the main works of al-Albānī. For example, the *as-Sunnah* Magazine has a column with contents sourced explicitly from hadith. In that column, the assessment of hadith is based chiefly on al-Albānī's.⁴⁵

The dissemination of al-Albānī's thoughts is also through organisations, namely al-Irsyad and Persis. Since its inception, these two Islamic organisations, together with Muhammadiyah, are known as reformist organisations in Indonesia. Their figures, Ahmad Surkati, Ahmad Hassan, and Ahmad Dahlan, are known as the *Trio* of Indonesian Reformers. However, in the post-reformation era, only al-Irsyad⁴⁶ and Persis have still been actively adapting and propagating al-Albānī's ideas.⁴⁷ Ma'had 'Ālī al-Irsyad Surabaya have ever invited Sheikh Ali and Sheikh Mashhur, two students of al-Albānī, to provide training for their *dā'ir* (preacher) in 1422 H and 1423 H. Al-Irsyad and Persis follows up at

⁴³ Nurdin et al., "The Entry of Al-Albani's Influence in Aceh, Indonesia".

⁴⁴ *Ibid.*

⁴⁵ Al-Ustadz Yazid bin 'Abdul Qadir Jawas, "Hiduplah di Dunia ini, Seakan-Akan Orang Asing Atau Musafir", *As-Sunnah*, No. 01/ XIX/1436H/2014, <https://majalahassunnah.net/artikel/hiduplah-di-dunia-ini-seakan-akan-orang-asing-atau-musafir/> accessed 1/5/2022.

⁴⁶ Syamsu Rijal, "Internal Dynamics Within Hadrami Arabs in Indonesia: From Social Hierarchy to Islamic Doctrine", *Journal of Indonesian Islam*, vol. 11, no. 01 (2017), pp. 1-28.

⁴⁷ Noorhaidi Hasan, "The Failure of the Wahhabi Campaign Transnational Islam and the Salafi Madrasa in post-9 / 11 Indonesia", *South East Asia Research*, vol. 18, no. 4 (2010), pp. 675-705.

spreading al-Albānī's thoughts through their schools and pesantren.⁴⁸

Last, the Salafi pesantrens' role is also vital in spreading al-Albānī's thoughts. In addition to the Salafi pesantrens owned by al-Irsyad and Persis, many Salafi pesantrens have recently emerged, some of which follow the al-Albānī's thoughts on hadith. An online site organised by Salafi, *nahimunkar.com* released around 44 Salafi pesantrens;⁴⁹ even Din Wahid estimated they reached 50 pesantrens.⁵⁰ Although not all of them follow the hadith thoughts of al-Albānī, and even some oppose him, all contribute to the spread of these ideas on hadith in Indonesia. Those who opposed al-Albānī argued that he was more inclined towards *muta'akhhirūn*.⁵¹ For them, al-Albānī is less salafi. However, in a broader context, both *mutaqaddimūn* and *muta'akhhirūn* are included in the category of salaf scholars.

C. The Impact on Islamic Militancy

The militancy term is often associated with violence and extremism,⁵² but this is not always the case.⁵³ This word comes from the word militant, which comes from the Latin word *militare*, which means serving as a soldier. Contemporary use of this word has become broader to describe someone with a particular view or ideology. A militant is someone confrontational, regardless of the use of physical force or peaceful methods. A militant can be used to describe someone who engages in aggressive expression, verbally or physically, and does not necessarily involve extreme violence.⁵⁴

When discussing Islamic militancy, scholars such as Bjørge, Matthew, Hafez and Mullins, and Borum also add an un-negotiated

⁴⁸ *Ibid.*

⁴⁹ Muhammad Wasitho and Tim nahimungkar.org, Daftar & Alamat Pesantren2 Ahlusunnah Waljamaah Yang Bermanhaj Salaf (Arsip) <https://www.nahimunkar.org/daftar-alamat-pesantren2-ahlusunnah-waljamaah-bermanhaj-salaf/>, accessed on 9 September 2018

⁵⁰ Wahid, "Nurturing Salafi Manhaj".

⁵¹ Lacroix, "Al-Albani's Revolutionary Approach to Hadith".

⁵² Kirsten E. Schulze and Julie Chernov Hwang, "Militant Islam in Southeast Asia: New Insights into Jihads in Indonesia, Malaysia and the Philippines", *Contemporary Southeast Asia*, vol. 41, no. 1 (2019), pp. 1-13.

⁵³ Eke Chijioke Chinwokwu and Christopher Eraye Michael, "Militancy and Violence as a Catalyst to Kidnapping in Nigeria", *International Journal of Police Science & Management*, vol. 21, no. 1 (2019), pp. 17-35.

⁵⁴ *Ibid.*

The Impact of Al-Albānī's Revolutionary Approach to Hadith ideology as an essential factor in Islamic radicalisation.⁵⁵ Islamic militancy here is an attitude of solid holding to specific Islamic ideology, manifested verbally and in action, and does not always involve extreme violence. Thus, Islamic militancy can be radical⁵⁶ and non-radical. These two classifications exist in the three Salafi factions in Indonesia: purists, politicians, and jihadists.⁵⁷ The first two factions are non-radical, while the last faction is relatively radical. The impact of al-Albānī's thought on Islamic militancy in Indonesia occurs in all these factions, although the most obvious is in the first two. This impact can be seen through three notions: the textual understanding, *al-Lā Madhhabīyyah* attitude, and *tasfiyah* and *tarbiyah* program.

1. *The Domination of the Textual Method in Hadith Understanding*

Some ulama said that interacting with the hadith is more complicated than interacting with the Quran. To interact with hadith requires effort to answer two questions at once, which is related to the question of the *wurūd* and the *dalālah*. The *wurūd* concerns the quality of the hadith, whether accepted (*maqbul*) or rejected (*marḍūḍ*), while the *dalālah* is about how to understand it. In contrast to the Quran that all its parts in terms of *wurūd* are *qaṭ'i* (certain), the hadith is *ẓannī* (guess).⁵⁸

In order to determine the quality of the *wurūd* of hadith, the ulama have formulated examination methods concerning both *sanad* and *matn* with clear criteria as well. A hadith is of high quality (*ṣahīḥ*) if it fulfils five criteria: connectedness of *sanad*, its all narrators are *'adl* (people who have good personal capacity), its all narrators are *ḍābiṭ* (people who have good intellectual qualities), free from *'illat*, and free from *shudhūdh*. The last two conditions apply to *sanad* and *matn* as well.⁵⁹ In practising this method, al-Albānī is as same as the classical ulama. The difference is that al-Albānī is very concerned about *matn* quality, unlike classical

⁵⁵ Shafi Md Mostofa, "Understanding Islamist Militancy in Bangladesh", *Journal of Asian and African Studies*, vol. 56, no. 8 (2021), pp. 2036-2051,

⁵⁶ Richard J. Estes and M. Joseph Sirgy, "Radical Islamic Militancy and Acts of Terrorism: A Quality-of-Life Analysis", *Social Indicators Research*, vol. 117, no. 2 (2014), pp. 615-52.

⁵⁷ Hasan, "Salafism in Indonesia"

⁵⁸ Muhammad Syuhudi Ismail, *Hadits Nabi Menurut Pembela, Peningkar dan Pemalsunya*, 1st edition (Jakarta: Gema Insani Press, 1995).

⁵⁹ Muhammad Syuhudi Ismail, *Metodologi Penelitian Hadis*, 2nd edition (Jakarta: Bulan Bintang, 2007).

ulama, who seem to pay more attention to the *sanad*.⁶⁰ This emphasis on the importance of *matn* examination by al-Albānī brings him closer to other contemporary hadith ulama. The difference is that al-Albānī is practising *sanad* analysis, unlike other contemporary hadith ulama who tend not to emphasise *sanad* quality.⁶¹

Classical ulama has developed two complementary textual and contextual methods for understanding the hadith.⁶² Some hadith are more precisely understood textually, some are more precisely understood contextually, and some can be understood simultaneously.⁶³ The potential for the emergence of problems will be great when there is a dominant use of one method, for example, preferring only one of the textual or contextual methods. For the two methods to be applied proportionally, a number of ulama classify the hadiths as the *sunnah tashri'yyah* and the *sunnah ghair tashri'yyah*.⁶⁴ Some others classify the hadith based on its relation with the *uṣūl* and the *furū'* problems. Some sort out the hadiths that are related to *maḥḍab* and *ghair maḥḍab* worship. Al-Albānī, like other Salafi ulama, however, tends to be dominant in using the textual method in all kinds of hadith with no classification regarding its messages.⁶⁵

The dominance of using the textual method by al-Albānī seems based on several considerations. *First*, for al-Albānī, everything from the Prophet is non-negotiable and must be accepted without question. The *bi lā kaifa* (*with no question*) method is the basic characteristic of the Salaf ulama, especially concerning the issues of faith.⁶⁶ *Second*, because

⁶⁰ Jonathan A.C. Brown, "How We Know Early Hadith Critics Did Matn Criticism and Why It's So Hard to Find", *Islamic Law and Society*, vol. 15, no. 2 (2008), pp. 143-84.

⁶¹ Amin, "Nāṣiruddīn al-Albānī on Muslim's Ṣaḥīḥ".

⁶² Munawir, Ansori, "Ahl al-Hadis and Ahl al-Ra'y (A Polemic of Domination Dynamics on Hadith)", *al-Quds Jurnal Studi Alquran dan Hadis*, vol. 6, no. 3 (2022), pp. 1057-72.

⁶³ M. Syuhudi Ismail, *Hadis Nabi yang Tekstual dan Kontekstual: Telaah Ma'ani al-Hadis tentang Ajaran Islam yang Universal, Temporal dan Lokal*, 2nd edition (Jakarta: Bulan Bintang, 2009).

⁶⁴ Ahmad Musyafiq, "The Use of Sirah for Hadith Understanding: an Effort to Support Religious Harmony", International Seminar and Conference 2015: The Golden Triangle (Indonesia-India-Tiongkok) Interrelations in Religion, Science, Culture, and Economic (Semarang, Wahid Hasyim University, 2015).

⁶⁵ Muḥammad Nāṣiruddīn al-Albānī, *Al-Ḥadīth Ḥujjatun bi Nafsibi fi'l-Aqā'id wa'l-Abkām* (Riyāḍ: Maktabah al-Ma'ārif, 2005).

⁶⁶ Amal Fathullah Zarkasyi, "Al-Salaf wa al-Salafiyah fi al-Fikr al-Islāmī", *Tsaqafab: Jurnal Peradaban Islam*, vol. 5, no. 1 (2009), pp. 181-212.

the hadith is a record of the Prophet's entire life in implementing the Quran's teachings, the hadith is a record of the perfection of the Islamic implementation. Therefore, for al-Albānī, there is no need to segregate the Prophet's hadiths. Every hadith must be accepted as it is as long as the quality is good. This is in line with his revolutionary approach mentioned above, namely the centrality of hadith in Islamic teaching.⁶⁷

In the context of Indonesian Salafis, some identifiable characters reflect their textual understanding of the hadith. *First*, concerning physical identities, the most visible ones are young men wearing long beards (*libya*), Arab-style flowing robes (*jalābiyya*), turbans (*imāma*), and ankle-length trousers (non-*isbāl*) and women wearing a form of enveloping black veil (*niqāb*) in public places.⁶⁸ Dealing with the ban of *isbāl*, for example, there is also a textual hadith stating that the prohibition relates to its user attitude of arrogance. They still, however, make such non-*isbāl* trousers as their identity and use that physical identity to build an exclusive, strict community. It seems simple, only a matter of physical identity, but it becomes an essential part of a submission to religious rules for Salafis. It can even be more important than engaging in social and political activities. Because from here, they will build a society imbued with submission to shari'a, an absolute requirement for establishing an Islamic state.⁶⁹

Second, concerning demographic affairs, a Salafi family commonly has many children. This choice is based on the hadith about the command to have as many as children because, in the hereafter, the Prophet Muhammad will compete with other prophets about the number of their followers.⁷⁰ Some Salafis with militant views make it a pretext to add fighters. The involvement of children in suicide bombings in Surabaya in early 2018 can be an example.⁷¹

Third, concerning national issues, the national flagship ceremony is prohibited. In the al-Irsyad Pesantren Tenggara, there was a ban on the flagship ceremony because, for them, respecting the national flag leads to *shirk*. Such a conclusion relates to the concept of '*aqīda* based on several hadiths with a truly textual understanding, though there is a hadith that the Prophet Muhammad always provided a flag in every war expedition.⁷²

⁶⁷ Lacroix, "Al-Albani's Revolutionary Approach to Hadith".

⁶⁸ Hasan, "Salafism in Indonesia".

⁶⁹ *Ibid.*

⁷⁰ Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*.

⁷¹ Schulze and Hwang, *Militant Islam in Southeast Asia*.

⁷² Mustazah Bahari and Muhammad Haniff Hassan, "The Black Flag Myth: An Analysis from Hadith Studies", *Counter Terrorist Trends and Analysis*, vol. 6, no. 8 *Al-Jāmi'ah*, Vol. 61, No. 1, 2023 M/1444 H

It is difficult for the followers of al-Albānī to reduce their literal attitude in comprehending their religious life and simultaneously practice a more contextual approach towards the hadiths because the sole method and material they study have been available. The hadith collections compiled by al-Albānī make them feel finished. Such works completely fulfil their need to base their entire lives on the hadith. Al-Albānī's works, which consist of almost all themes, *'aqīdah*, worship, and *mu'āmalah*, make them sufficient to make a similar effort.

2. The Growth of *al-Lā Madhhabīyyah*

The ban on *taqlīd* is Salafi teaching which Muslim revivalist has also inflated. Indeed, this teaching also exists among traditional Muslims. The difference is in its implementations and implications. For Salafis, like other Muslim revivalists, it is implied to get out of the school of Islamic jurisprudence (*madhhab*). Therefore, the ban on *taqlīd* actually also means a prohibition on the idea of *al-madhhabīyyah* (relying on a fiqh madhhab). In the Indonesian context, especially among traditional Muslims,⁷³ *taqlīd* means following the opinions of a madhhab without understanding its arguments. Someone may move to a higher level by following the opinions of the *madhhab* with sufficient knowledge of the arguments. The latter is what they call *ittibā'*.⁷⁴

Although *taqlīd* for the Salafis implies an urge to leave the madhhab, the Salafis frequently refer to the madhhab in their religious practices. 'Abd al-'Aziz Bin Bāz, for example, even though he explicitly claimed not to attach to any madhhab, referred to many ideas of Ibn Hanbal. Sheikh Uthaymin, another Salafi figure, also still refers to Ibn Hanbal's school.⁷⁵ Their references to Ibn Hanbal are understandable because the madhhab of Ibn Hanbal is known to be the strongest in holding onto the hadith.⁷⁶ However, this practice has become ironic and inconsistent in implementing the *taqlīd* ban. If the figures like Bin Bāz and Uthaymin still refer a lot to certain madhhab, it is unlikely that some of them dared to enter the door of *ijtihād* they had opened, even had been opened by

(2014), pp. 15-20.

⁷³ Julian Millie, "The situated listener as problem: 'Modern' and 'traditional' subjects in Muslim Indonesia", *International Journal of Cultural Studies*, vol. 16, no. 3 (2013), pp. 271-88.

⁷⁴ Jalāluddīn Abdurrahmān Al-Suyūṭī, *Al-Ashbāh wa'l-Naẓā'ir* (Beirut: Dār al-Kutub al-'Ilmiyyah, 1998).

⁷⁵ *Ibid.*

⁷⁶ Duderija, "Constructing the Religious Self and the Other".

their predecessors.

The next step taken by al-Albānī became the answer. He did not just close the *taqlīd* and open the door of *ijtihād*, but at the same time, he also entered it and provided its requirements, namely his works that became religious guidance, which almost no longer referred to and relied on any madhab. These works then become references to his followers. Through this, they feel entirely far away from the *taqlīd*, because they have been religious without referring to the opinion of any school and only refer to the Quran, the Sunnah, and the Salaf practices.

The implication of what happened to al-Albānī and his followers is the attitude of taking further distance from the madhab. The phenomenon is what is called *al-Lā Madhhabīyyah*, a term first coined by al-Būṭī.⁷⁷ This work is a response to the work of al-Albānī, *al-Difā' 'an l-Ḥadīth al-Nabawī wa'l-Sīrah wa'l-Radd 'alā Jabālat al-Duktūr al-Būṭī fī Fiqh al-Sīrah*,⁷⁸ a critical study of the work *Fiqh al-Sīrah* of al-Būṭī.⁷⁹ Both of these people were involved in quite fierce polemics, some were documented through books that responded to each other.

The symptoms of *al-Lā Madhhabīyyah* are getting stronger along with the more complete works of al-Albānī that are practical guides related to the religious daily activities. If there is anything he has not written yet, he has provided the material, namely the hadiths he had selected. Some works are a set of hadith, both the collection of *ṣaḥīḥ*, *ḍa'īf* and *maudū'ī*. The set of *ṣaḥīḥ* hadiths means the hadiths are valid references to build their religiosity. In contrast, the set of *ḍa'īf* hadiths is a basic reference to reject all religious behaviour that is not appropriate. There are also works by al-Albānī that summarise or select existing hadith collections. Al-Albānī had prepared all the hadiths that every Salafi needs.

Al-Albānī had built a complete Islamic system based on hadith. He provided all teachings in Islam, such as *'aqīda*, *fiqh*, and *akḥlaq*, with the hadith as the main materials. He emerged as a founder of a new madhab amid the discouragement of most ulama entering the door of *ijtihād*. He did not only open that door but also enter it. His *ijtihād* is a new movement on the hadith,⁸⁰ which can be recognised as the most

⁷⁷ Muḥammad Sa'īd Ramaḍān al-Būṭī, *Al-Lā Madhhabīyyah Akḥṭaru Bid'ah fī Zamānīnā* (Beirūt: Dār al-Fikr, 1975).

⁷⁸ Muḥammad Nāṣiruddīn al-Albānī, *Difā' 'an Sunnah al-Nabawīyyah* (Riyāḍ: Maktabah al-Ma'ārif).

⁷⁹ Al-Būṭī, *Fiqh al-Sīrah al-Nabawīyyah*.

⁸⁰ Bashir Ahmad Khan, "From 'Wahabi' to 'Ahl-Hadith': A Historical Analysis", *Proceedings of the Indian History Congress*, vol. 61 (Indian History Congress, 2001), <https://Al-Jāmi'ah>, Vol. 61, No. 1, 2023 M/1444 H

successful in Islamic history. He wrote the position of hadith in the religious system in his work entitled *al-Ḥadīth Ḥujjah bi-Nafsih fi'l-'Aqā'id wa'l-Abkām*⁸¹ and *Manzilab al-Sunnah fi al-Islām*.⁸²

Following this *al-Lā Madhhabiyah* ideology strictly, some Salafis caused several militancy issues in the Indonesian context. *First*, it triggers a tremendous clash with existing madhab adherents—most of Al-Albānī's works relating to religious guidance conflict with the practices usually done by the local community. In addition, their attitude of exclusiveness and feeling the truest make the conflict more tapering. Al-Albānī's book *Ṣifat Ṣalāt al-Nabiy Ṣallallāhu 'Alaihi wa-Sallam*, for example, has been translated into Indonesian in several versions. The work always emphasises that what the book describes on how to perform a prayer is the most correct since it is in accordance with the prayer of the Prophet. Meanwhile, the guidance differs from what some local people have been practising since they adhere to the Shafi'i madhab. Another example is his work *al-Tawassul: Anwā'uh wa-Abkāmuh*, which has also been translated into Indonesian in several versions. This work is clearly a sharp criticism of *tawassul* as practised by traditional Muslims.

Second, the *al-Lā Madhhabiyah* ideology disconnects his followers, especially Wahabis, from the treasures of classical Islamic intellectuals. The treasures of classical Islamic intellectuals, commonly known as *turāth*, have an important role in one's attitude towards diversity issues. Modern understanding of a religion can not neglect the *turāth* so one is not cut off from the past.⁸³ By calling themselves Salafis, they actually embody the *turāth*. Nevertheless, the restriction only on the three generations has uprooted many intellectuals' works that illustrate how Islam interacted with an increasingly broad and complex world. In other words, Salafi does not have enough references related to a more complex dynamic world. As a result, their perspective is limited, not to say narrow, especially in the context of today's era.

Third, it promotes the emergence of a new *taqlīd* attitude. What happened to al-Albānī and his followers was a new form of *taqlīd*,

www.jstor.org/stable/44148150.

⁸¹ Muḥammad Nāṣiruddīn al-Albānī, *Al-Ḥadīth Ḥujjah bi Nafsih fi'l-'Aqā'id wa'l-Abkām* (Riyāḍ: Maktabah al-Ma'ārif).

⁸² Muḥammad Nāṣiruddīn al-Albānī, *Manzilab al-Sunnah fi'l-Islām* (Riyāḍ: Maktabah al-Ma'ārif).

⁸³ Nurkhalis, "The Urgency of Hasan Hanafi's Hermeneutics in Understanding Religion at Globalization Era", *IOSR-JHSS*, vol. 22, no. 3 (2017), pp. 44-50.

which they opposed very much. Al-Albānī's followers positioned him as a mujtahid who had succeeded in establishing a complete system of Islam based on hadith. Therefore, all of his works become the primary references in their Islamic system. So, the pupils follow not the *manhaj* (method) but the product of his thinking. This practice is the most prominent of the *taqlīd* that they did; even more, they have excessive fanatical attitudes because they do not leave enough space for tolerance for different understandings.

3. *Tasfiyah* and *Tarbiyah* Programs

The implementation of the *manhaj* of Salaf founded by al-Albānī is based primarily on the *tasfiyah* and *tarbiyah* programs. *Tasfiyah* etymologically means cleansing up or purification, while terminologically, al-Albānī explained:

Tasfiyah is cleansing up the teachings of Islam from heresy that infiltrates. It is by removing the *da'if* and *mauḍū'* hadiths from the Sunnah, accordingly interpreting the Quran with the hadith that are valid in line with the views and the understanding of the *Salaf Ṣāliḥ*. This interpretation cannot be made except by studying the hadith and the science of *al-jarḥ wa'l-ta'dīl*. I do not intend to limit myself to the interpretations conveyed by the salaf, but we stick to their *manhaj* in interpreting the Quran. Holding onto the Salaf *manhaj* can unify the views of ulama and prevent schism. *Tasfiyah* that I mean also includes cleansing up Islamic sciences and thoughts. We must get rid of the knowledge and thoughts that deviate from the true *manhaj*. It also cleanses Islamic thought from all new elements infiltrating the minds of Muslims today through Western-style education methods, especially philosophy, educational sciences, and other sciences to insert deadly poisons that damage the minds of Muslims.⁸⁴

There are three steps in implementing the *tasfiyah* program. *First*, cleansing up the sunnah from *da'if* and *mauḍū'* hadith. In this regard, al-Albānī has selected thousands of hadiths, collected in his own composition (*ta'liḥ*), as well as his research on existing hadith books (*tabḥīq*, *takbrīj*, *ta'liq*, *talkhīṣ*, and *mukhtaṣar*). These works can also be divided into the sources and the products of law. The sources of law imply works that have not been processed by al-Albānī related to a particular theme, like *Silsilat al-Aḥādīth al-Ṣaḥīḥah*. While the latter are collections of hadith regarding specific themes, accompanied by al-Albānī's views related to

⁸⁴ Muḥammad Nāṣiruddīn al-Albānī, *Al-Tasfiyah wa'l-Tarbiyah wa-Ḥājat al-Muslimīn Ilahumā* (Yordania: al-Maktabah al-Islāmiyyah, 1421).

the theme, like *Aḥādīth al-Buyū' wa-Aṭharubā*⁸⁵ and *Adāb al-Zifāf fi'l-Sunnab al-Muṭabharab*. This step assumes the existence of weakness in all hadith compilations without exception.

Second, interpreting the Qur'an with authentic hadiths according to the views and understanding of the salaf. Related to this issue, al-Albānī formulated the correct steps in interpreting the Quran, which he put in his work *Kaifa Yajib 'Alainā an-Nūfassir al-Qurān*, translated into Indonesian *Tanya Jawab Memahami Isi al-Quran*. There is no work on tafsir by al-Albānī. Only two works are available that can be a small example of his interpretation, namely *al-Āyāt wa'l-Aḥādīth fi Dhammi al-Bid'ah* and *al-Āyāt al-Bayyināt fi 'Adam Simā' al-Ammāt (Taḥqīq wa-Ta'liq)*.

Third, cleansing Islamic thought from everything coming from outside Islam. This third step further strengthens the Puritan's exclusive character. Since, for them, every piece of knowledge considered inappropriate with Islamic teachings must be rejected, and the measurement of the relevance of science is based on the hadith. Therefore, the key to this *taṣfiyah* program is the hadith.

These three steps contribute to strengthening militancy among proponents of al-Albānī's thought of hadith. The characteristics of *taṣfiyah* that do not accommodate modernity strengthen their exclusivity. While the centrality of his thought based on hadith with the dominance of the textual understanding is not compatible with the problems of modernity. The hadith materials do not develop, while the problems of modernity develop rapidly. Instead of developing, many hadiths dropped out due to al-Albānī's hadith selection.

While regarding the *tarbiyah* program, he said:⁸⁶

What I meant by *tarbiyah* is to guide the generation of Islam towards the guidance of a true Islamic faith based on the Quran and the Sunnah. Especially giving worship guidance to Muslim children without much discussing the benefits of worship materially, as some people do. If it is necessary to be mentioned, it should be at the end of the lesson. Do not forget to teach Islamic law. In my opinion, the teaching of this subject must be based on submission and obedience to God's command and trust in His wisdom, without mentioning material gain. This way will protect students from any threats and hazards. On this occasion, I reminded Muslims of the event of the Hudaibiyah agreement and the importance of surrendering and obeying the law of Allah and His Messenger.

⁸⁵ Muḥammad Nāṣiruddīn al-Albānī, *Aḥādīth al-Buyū' wa-Āṭharubā* (Yordania: al-Maktabah al-Islāmiyyah).

⁸⁶ Al-Albānī, *Al-Taṣfiyah wa'l-Tarbiyah*.

The above statement leads to the conclusion that there are two principles of *tarbiyah* program. *First*, Islamic sharia has to be clear of any deviations prior to teaching. *Second*, the principle of teaching is a submission, not a rational explanation of the benefits of worship and moreover, material benefits. In other words, this teaching must prioritise the aspects of *ta'abbudī* rather than the aspects of *ta'aquqī*. This teaching is the sufistic dimension of al-Albānī's program. Even though he formally strongly rejected Sufism, the soul of Sufism was in him. Like Ibn Taimiyyah, his predecessor, al-Albānī is anti-Sufism, but he had a concept of Sufism and practised it.⁸⁷

Further, the Islamic community will establish through *tasfiyah* and *tarbiyah* programs, providing requirements for an Islamic State. Without both, enforcing Islamic law and developing Islamic State is impossible. Both programs are actually also owned by Salafis in general. But what is typical of al-Albānī is the centrality of hadith. In practice, *tasfiyah* was only carried out by al-Albānī because he mastered the knowledge. The followers tend to use the results. While *tarbiyah* still goes on and becomes the great work of his followers, namely creating the Islamic State.

Based on the description above, *tasfiyah* and *tarbiyah* are one unified program. The first is the theoretical dimension, while the second is the practical one. The first must come before the second. In both steps, the hadith becomes a very dominant source, of course, that al-Albānī has selected.

D. Concluding Remarks

Personal and institutional factor has supported the spread of the hadith thoughts of al-Albānī among Indonesian Salafi. Al-Albānī's Indonesian pupils, who have studied his thoughts from his students, actively promoted the Salafi ideology based on his idea. They developed book publishers that widely spread al-Albānī's translated works and Salafi magazines to support this effort. Almost all of al-Albānī's works have been available in Bahasa Indonesia. The number of magazines that endorsed al-Albānī's thoughts is also increasing. In addition, Islamic organisations, such as al-Irsyad and Persis, took al-Albānī's work as their references in their curriculum. Meanwhile, the rapid growth of Salafi pesantrens strengthened the spread of al-Albānī's idea.

⁸⁷ Ibn Taimiyyah, *Majmū' Fatāwā Syaikh al-Islām Aḥmad ibn Taimiyyah* (al-Madīnah al-Munawwarah: Mujaḥḥad al-Mālik Fahd, 2004), vol X.

Through those facilities, the impact of the hadith thought of al-Albānī on Islamic militancy in Indonesia manifested through three notions. The first is through the growth of using the textual understanding method. The second is through the growth of *al-Lā Madhhabiyah* since al-Albānī has provided all guidance needed to implement Islamic teachings; the implementation of the jargon to stay away from *taqlid* finds its momentum. The third is through the *tasfiyah* and *tarbiyah* programs. The first and the second impact strengthen exclusive attitudes toward religion. Al-Albānī has done the third, *tasfiyah*. Although al-Albānī does not restrict anyone from doing it, no one dares to do what he did. While, *tarbiyah* still has a latent contribution to the escalation of Islamic militancy. In this case, the Islamic system built by al-Albānī does not only stop at the personal level but manifests at the level of society and nation. Al-Albānī had no time to do much about this. So this is what his followers feel they get the mandate and the challenge to make it happen, namely an Islamic social order that is a necessary condition for an Islamic State (*Daulah Islāmiyyah*).

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