The Beginning of Renewal and Religious Reform in Indonesia: *Tawhid* Purification

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**Abstract**

This article discusses religious reforms and reforms in Indonesia which are linked to the forerunner to the birth of Muhammadiyah. Using a library survey, this article found that the reform movement in Indonesia began to occur in the early 20th century and could not be separated from the birth of Muhammadiyah. In this context, the renewal of Islam in Indonesia through Muhammadiyah is inseparable from the thoughts of Middle Eastern figures, such as Ibn Taymiyah and Muhammad Ibn Abdul Wahhab, especially in the aspect of creed (*tawhid*) in the form of purification. This article presents the idea that renewal and reform are a dynamic movement and is still needed in the context of national development as a form of continuity of awareness in modern society.

**Keywords:** renewal, reformation, purification, Muhammadiyah

**INTRODUCTION**

Islamic thought begins and grows from the study of the Qur’an (Mugiyono, 2013) and Ḥadīth (Al-Karasneh and Saleh, 2010). The study is the response of Muslims to the development and demands of the needs they face in everyday life. These developments and demands were initially relatively small but then gradually enlarged. From that condition, the construction of Islamic sciences was formed, both theoretical like theology...
and philosophy as well as practical ones like fiqh, usūl al-fiqh and sufism (Masyharuddin, 2006). Islamic thought can also be interpreted as Islamic civilization. It is the result of the accumulation of the struggle of adherents of Islam when dealing with the dialectical process. The argumentative occurs between permanent normative revelation and the historicity of human experience that is always changing according to the needs and dynamics of thought and society (Abdullah, 1995: 3).

The responses or attitudes of Muslims show that, in the course of their lives, always popping up on things that they face as a necessity. This fragmentation is captured by K.H. Ahmad Dahlan, who, in the end, he founded Muhammadiyah. A decision that was later considered to have reflected who the extraordinary figure was, whose character was recognized by many circles.

The writing of this article does not intend to discuss accurately, the fragmentation captured by K.H. Ahmad Dahlan. This article was written more to reveal, in general, say, the general atmosphere of the two reformist scholars (ʿulamāʾ), namely Ibn Taymiyyah and Muḥammad b. ʿAbd al-Wahhāb which were as the background for the emergence of religious reform and reform in Indonesia, especially in the creed aspect. Its final form, of course, was born in Muhammadiyah, which was trained by K.H. Ahmad Dahlan.

METHOD

This article was written by adapting historical methods. This method is expected to be able to collect and uncover existing historical sources (Buckley and Pérez, 2016). In its compilation, this method was conducted in the form of library or literature research, using reading material as a source or also called library research (Mann, 1998). Historical research is a process that involves gathering and interpreting symptoms, events, or ideas that arose in the past to find useful generalizations (cf., Connaway & Radford, 2016) in an effort to understand historical reality (cf., Ott, 2016, p. 242).

RESULTS AND DISCUSSION

The Islamic Khilafah in Baghdad was destroyed in 1258 AD. This caused Muslims to experience a long setback in various sectors of life until the end of the 19th century or the beginning of the 20th century. This condition is exacerbated by Western colonialism, which is increasingly widespread in Muslim areas. Nevertheless, there was still a resurgence period in that period, namely the rise of three major Islamic powers, namely the Ottoman dynasty in Turkey (1299-1922), the Safavids in Persia (1501-1736), and the Mughals in India (1526-1857).

This long period may be said to be a period of decline of Islamic civilization after about four centuries (650-1258) having a period and golden peak. Especially after the Crusades, the condition of Muslims experienced political weakness, in addition to experiencing a religious crisis. However, it was during this critical period that reformers (mujaddid) were born in several Muslim countries. Among them, Ibn Taimiyah, Muḥammad b. ʿAbd
al-Wahhāb, Jamaluddin al-Afghani and Muhammad Abduh (Nashir, 2010).

1. Ibn Taymiyyah (1263 - 1328)

The full name of this figure is Taqī al-Dīn Aḥmad b. ‘Abd al-Ḥalīm b. ‘Abd al-Salām Ibn ‘Abdillāh b. Abī al-Qāsim al-Khīḍr Ibn Muḥammad b. al-Khīḍr b. ‘Alī b. ‘Abdillāh al-Imām al-Habr al-Bahr al-‘Ilm al-Fard Shaykh al-Islām Abū ‘Abbās al-Ḥarrānī al-Hanbali Nazīl Dimasyq (al-Dhahabī, 2013: 53–56). Born in Ḥarrān, a small town in Syria on 1263, after about 150 years of the death of al-Ghazālī (Maududi, 2009: 59); and died on 1328 in Damascus. The family name "Ibn Taimiyah" means "Son of Taimiyah" in Arabic. "Taymiyya" is a woman’s name. The pupil and main biographer Ibn Taymiyyah Ibn ‘Abd al-Hādī, in Hoover (2019) offered two different explanations for the name. One of them is an ancestor who named his daughter Taymiyya after returning from a trip in the Tayma’ region in northwestern Arabia. The other is that the ancestral mother was a preacher named Taymiyya (Hoover, 2019: 15).

Harran is currently in southeast Turkey (Campo, 2009: 339–340), just north of the border with Syria. At the time of Ibn Taymiyyah's birth, the city was under the control of the Mamluk Kingdom, but it did not last long (Hoover, 2019: 15). In 1269, when Ibn Taymiyyah was six years old, the Mongol invasion forced his family to flee from Harran to Damascus (Ahmed, 1997: 20; El-Tobgui, 2019).

Ibn Taymiyya eventually succeeded his father as director of the Sukkariyya madrasa and gave him his first general lesson there at the age of twenty-one (Badawi, 2019: 112). One year later, he began teaching the Qur'an commentary (interpretation [tafsīr]) at the famous Umayyad Mosque in Damascus and, a decade later, began teaching at the Hanbaliyya school (madrasah) in Damascus after the death of one of his teachers there. At around the same time, he was offered the position of prestigious and much-coveted chief justice (qāḍī al-quḍāḥ), which, however, was rejected (El-Tobgui, 2019).

In 1299, Ibn Taymiyya wrote one of his most famous creed opinions, al-Fatwā al-Ḥamawīyyat al-Kubrā, which was hostile to Ash’arī’s theology and to another common Islamic theology (Hoover, 2020). Opponents of Ibn Taymiyya from the Islamic theologian accused him of anthropomorphism because of this creed. Because of the creed, Ibn taymiyyah was called to be "tried" at the house of al-Qazwīnī (d. 1338). But he was acquitted of all charges and allowed to continue his teaching and writing, after successfully explaining his beliefs (El-Tobgui, 2019).

Ibn Taymiyya also strongly opposed philosophical sufism, especially those who brought understanding wiḥdat al-wujūd or phanteism (Akasoy, 2012; El-Tobgui, 2019; Fancy, 2013: 49–50) of Ibn ‘Arabi, but received practical sufism. he is believed to be strong as a follower of al-Qādiriyah (Berkey and Berkey, 2003: 236; Homerin, 1985). He also opened the gates of the ijtiḥād, which was tightly closed at the time (Hallaq, 1984; Rafiabadi, 2003: 71; Rafik, 2019: 212). This is where Ibn Taimiyah became the figure of a great scholar and thinker who stood out in promoting the movement "Return to the
Qur’an and Sunnah” (al-rujū’ ilā al-Qur’ān wa al-Sunnah), (Esposito, 2010: x; Khan, 2009: 103; Pavlin, 2013) also known as the Islamic purification movement. It causes the situation of the lives of Muslims at that time was indeed in a condition full of crisis. He was in the middle of an era when authentic Islam was tainted with a variety of deviations. So that, the movement "Return to the Qur’an and Sunnah" which was echoed was indeed very contextual with the critical times at that time (Nashir, 2010).

Original or pure Islam has not been tainted by the practices of deviations of shirk (polytheism) in which Muhammadiyah environment known as TBC (Takhayyul [Superstition], Bid’ah [Heresy], and Č'[K]hurāfāṣ [Old Wives Tales]) (Mohamad, 2015; Nashir, 2010). Muhammadiyah also adapted, if not said to adopt, neo-sufism from Ibn Taymiyyah plus from his student Ibn al-Qayyim (d.). Interestingly, it turns out that Ibn Taymiyyah’s neo-Sufism is in the form of salaf-based Orthodoxy-Sufism or sunni-Sufism. Thus, the movement "Return to the Qur’an and Sunnah applies to all aspects of Islam; the creed, worship, muāmalah and morality (Bachtiar, 2015).

2. Muhammad bin Abd al-Wahhab

Among the renewal movements born in the second phase (in the early 1740s,) was the Wahhabi movement. Muslim religious scholars in Mecca took note of a new doctrine coming out of Central Arabia. The author of that doctrine, Muḥammad b. ‘Abd al-Wahhāb, declared that Muslims had reverted to idolatry (Commins, 2006: 1). His full name is Muḥammad b. ‘Abd al-Wahhāb b. Sulaymān b. ‘Aḥḥam b. Rāṣḥid b. Yaẓīd Ibn Muḥammad b. Yaẓīd b. Muḥammad b. Yazīd b. Mushrif (al-Qannūjī, 1978: 194). He was born in the ‘Uyaynah region of the Nejd region in 1703 and died in 1792 in the same city. He was the son of a well-known judge and scholar in the city of Uyainah, and at an early age had memorized the Qur’an and learned religion from his father. After studying religious knowledge in depth, Muhammad b. ‘Abd al-Wahhāb made Ibn Taimiyah as a reference for his thoughts, especially in the field of monotheism, as well as resting his fiqh on Imam Ibn Hanbal. He tried hard to revive the teachings of Salaf al-Salih, especially to purify Islamic creed (Haddad, 2015: 339).

Muḥammad b. ‘Abd al-Wahhāb’s reform movement was a link with the previous reforms pioneered by Ibn Taimiyah (Hasan, 2017). He emphasized the refinement of Islamic teachings in referring to the original sources of the Qur’an and Sunnah, in the form of traces of the Salaf al-Salih (Al-Atawneh, 2010: 56) which was echoed by Ibn Taimiyah (Bowering, 2015: 16; Nawab and Osman, 2014). He may be said to be a continuation of Ibn Taimiyah’s renewal with an emphasis on purification that is more practical or even harsh. That is, the movement to return the people to pure Islamic teachings is not merely returning to the two sources of teachings, namely the Qur’an and the Sunnah of the Prophet (Leo, 2017: 48–49), as well as a movement to eradicate the practices of shirk (polytheism) and heresy which expanded at that time directly and loudly, like the destruction of sacred grave buildings (Isakhan and Zarandona, 2018).
The development of Sufism is seen as polluting the purity of monotheism and weakening the vitality of the lives of Muslims (Rustom, 2018). It is in this connection that the purifying style of reform becomes the main focus (Wiktorowicz, 2005). A fairly strict purification pattern revolves around the following: (1) All that is allowed and must be worshiped is God, and those who worship God other than Allah have become polytheists and may be killed; (2) Most Muslims are no longer adherents of pure monotheism because they ask for help no longer from God, but from the sheiks or guardians and supernatural powers, such people have also become polytheists; (3) To mention the name of the Prophet, sheik or angel as an intermediary in prayer is also a *shirk*; (4) Asking for intercession other than to God is also *shirk*; (5) Vow apart from God is also *shirk*; (6) Acquiring knowledge other than the Qur’an, Hadith and *qiyaṣ* (analogy) is *kufr*; (7) Not believing in God’s *qadā* and *qadar* is also *kufr*; (8) Likewise interpreting the Qur’an with *ta’wil* is *kufr* (Nashir, 2010).

With the character and orientation of the purification movement that is hard and simple, and after working together with the Su’ud dynasty, *Wahhābiyah* developed into a flow of the Islamic movement that spread to various parts of the Islamic world, especially through the procession of the pilgrimage where all Muslims came to two holy cities (Mecca and Medina) where *Wahhabism* was born and grew up. In Indonesia the term Wahhabi is even attached to that strict style of Islam, especially through the Paderi movement in West Sumatra.

In the early 19th century scholars from the Minangkabau studied and developed the Wahhabism they had learned in the holy land. After returning from the Holy Land, the scholars brought the idea of renewal to West Sumatra, a movement that wanted Islam to be carried out purely in accordance with al-Qur’an and Sunnah (Dobbin, 1974), and invited Muslim societies to clean religious life from the influence of a local culture that is considered to violate the teachings of the Sunni version of Wahhabi Islam (Kartodirdjo, 1988: 377; Nashir, 2008). From this reference, the direct influence of the Wahhabi movement to Indonesia (more precisely to West Sumatra) occurred through the Minangkabau Ulama, not through K.H. Ahmad Dahlan and Muhammadiyah. However, Muhammadiyah with the movement to eradicate TBC (*Takhayyul* [Superstition], *Bid’ah* [Heresy], and *C[K]hurāfāt* [Old Wives Tales]) in the past is also often identified with the Wahhabi movement. The tolerant and open movements and thoughts of K. H. Ahmad Dahlan himself, personally, are not the same as Muḥammad b. ʻAbd al-Wahhāb who is hard and simple. The movements and thoughts of K. H. Ahmad Dahlan and more closely associated with Muḥammad Abduh, a reformer from Egypt (Nashir, 2010).

3. *Tawḥīd* Purification and TBC (*Takhayyul* [Superstition], *Bid’ah* [Heresy], and *C[K]hurāfāt* [Old Wives Tales])

Despite living in different times, Ibn Taymiyyah and Muḥammad b. ʻAbd al-Wahhāb was seen as facing the same situation and conditions of society (Kurniawan et al., 2019). At that time, Muslims seemed to no more prolonged hold to the pure teachings of Islam as...
taught by the Prophet Muhammad. Especially in the aspect of monotheism, the belief of
the Islamic ummah has been assumed to no longer be based on the Qur’an and Sunnah.

The consequences of the impurity of the teaching are also reflected in the practice of
bid’ah (heresy) and khurāfāt (old wives tales) in everyday lives. Many Muslims came to
the tombs of saints or sheiks to ask for shafā’ah (help) and blessings. In praying, they use
the names of prophets, ‘ulamā’, or angels as wasīlah or intermediaries. Muslims are
portrayed as believing in supernatural forces outside of God’s power that can bring
benefits and harm to humans (Baidhawy, 2010).

From several sources it is mentioned that the Ibn Taymiyyah movement was more
individual (Hoover, 2007: 50); did not get government support at the time. This is because
the government adheres to schools that are different from those adhered to by Ibn
Taymiyyah (Al-Matroudi, 2006: 13). While Muḥammad b. ‘Abd al-Wahhāb, after
expressing his personal opinion, was supported by the government (Su'ud Dynasty)
(Bosworth, 2014: 57; Hitti, 1970: 741). So that the influence of the movement reportedly
occurred massively, spreading to various corners of the region where the Muslims are.

Situations and conditions faced by Ibn Taymiyyah and Muḥammad b. ‘Abd al-Wahhāb,
believed to have greatly influenced K.H. Ahmad Dahlan when performing the Hajj and
settled to study Islam in Mecca for thirteen years (1890-1903) (Mulkhan, 2010: 70).

Through the reading sources he obtained, K.H. Ahmad Dahlan seemed to feel called to
carry out the mission of Islamic renewal, which began with purification of monotheism
first. K.H. Ahmad Dahlan’s soul calling to carry out the mission was due to the similarity
of the community he faced in Indonesia (Java, at the time) (Ch, 2010: 37; Priatna and
Hakim, 2013: 80; Sholikhin, 2010: 430), with the community faced by Ibn Taymiyyah and
Muhammad b. ‘Abd al-Wahhab.

CONCLUSION

The mission and reform movement carried out by Ibn Taymiyyah and Muḥammad b. ‘Abd
al-Wahhāb has colored the history of the journey of Islamic thought which, of course,
begins with the movement “Return to the Qur’an and Sunnah “, followed by eradicating
TBC (Takhayyul [Superstition], Bid’ah [Heresy], and Churāfāt [Old Wives Tales]).
Without the missions and movements of these two figures, it may be that the Islamic
Ummah will be far lost in deviations that, perhaps, they are unaware of. The mission and
movement also reached and were captured and then continued by K.H. Ahmad Dahlan as
the forerunner to the birth of Muhammadiyah. What distinguishes between K.H. Ahmad
Dahlan with two predecessors are the dimensions of time and place. In the narration of
Ibn Taymiyyah and Muḥammad b. ‘Abd al-Wahhāb has not yet seen a narrative that
touches on the side of modernity. Meanwhile, because of the dimensions of time and place,
the narrative put forth by K.H. Ahmad Dahlan clearly shows the importance of the
modernity side.
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