

# The Thought of Salafism in the Perspective of Buya Hamka: A Study of His Works and Views

Abi Fauzi<sup>1</sup>, Mohammad Haiqal An-Nur<sup>2</sup> Hosaini<sup>3</sup> Siti Kholida<sup>4</sup>

<sup>1,2</sup> Magister Studi Islam, Universitas Muhammadiyah Jakarta, Indonesia

<sup>3,4</sup> Universitas Bondowoso, Indonesia

1. [abifauzi22@gmail.com](mailto:abifauzi22@gmail.com) 2. [lordiqal@gmail.com](mailto:lordiqal@gmail.com), 3. [hosaini2612@gmail.com](mailto:hosaini2612@gmail.com) 4. [sitikholida06@gmail.com](mailto:sitikholida06@gmail.com)

**ABSTRACT** – This study aims to examine salafism thought through the perspective of Buya Hamka and his works. As an Islamic thinker in Indonesia, Buya Hamka also believed that the inclusive nature of Islamic teachings emphasizes the importance of tolerance and respect toward differences between school of thought and among followers of various religions, this approach also provides a balance that can help reduce the potential for conflict among Muslims, which stands in contrast to the nature of contemporary Salafist thought. Whether acknowledged or not, the dynamics and development of Salafi thought in Indonesia have grown significantly and succeeded in gaining the attention and support of the Indonesia public. The aim of highlighting the characteristics of Salafi thought is to compare it with other reformist and modernist Islamic ideas that emerged in the 19<sup>th</sup> dan 20<sup>th</sup> centuries, which are attributed to figures such as Jamal al-Din al-Afghani (1839-1897), Muhammad Abduh (1849-1905), and Muhammad Rashid Rida (1865-1935), who are also referred to as part of the Salafi movement. One of the Indonesia Islamic intellectuals who offered his perspective on Salafism is Haji Abdul Malik Karim Amrullah, more widely known as Buya Hamka, The school of thought followed by Buya Hamka is Salafism, that is, the school of the Prophet Muhammad Shallallahu ‘Alaihi Wa Sallam, his companions, and the scholars who followed his path in matters of worship and creed, submitting themselves fully to the teachings, that is, they submitted without excessive questioning, yet without blindly following other human beings. This study uses a qualitative approach with a library research method, involving data collection procedures, data organization, data coding, theme identification, and data interpretation. The results of this study include the movement of tajdid, the purification of the name of Sheikh Muhammad bin Abdul Wahab, and the interpretation of attributes of Allah.

**Keywords:** Islamic Thought, Salafism, Buya Hamka

**ABSTRAK** – Penelitian ini bertujuan untuk mengkaji pemikiran salafisme melalui persepektif Buya Hamka serta karya-karya. Sebagai seorang pemikir Islam di Indonesia Buya Hamka juga berpandangan bahwa ajaran Islam yang sifatnya inklusif ini, menekankan pentingnya toleransi serta baik terhadap perbedaan antara mazhab dan umat lintas agama, pendekatan ini juga yang memberikan keseimbangan yang dapat mengurangi potensi terjadinya konflik antar umat Islam hal ini berbanding terbalik dengan pemikiran salafisme saat ini. Diakui ataupun tidak, dinamika serta perkembangan pemikiran salafi di Indonesia menjadi semakin besar serta berhasil mendapatkan afeksi dari masyarakat Indonesia. Tujuan dari karakteristik pemikiran salafi adalah untuk dibandingkan dengan ide-ide Islam reformis dan modernis lainnya yang muncul pada abad ke-19 dan ke-20, yang dinisbatkan kepada Jamal al-Din al Afgani (1839-1897), Muhammad Abduh (1849-1905), dan Muhammad Rasyid Ridha (1865-1935), yang juga disebut sebagai gerakan salafi. Salah satu intelektual Islam di Indonesia yang memberikan pandangannya terhadap salafisme adalah Haji Abdul Malik Karim Amrullah yang lebih dikenal dengan sebutan Buya Hamka, Mazhab yang diikuti oleh Buya Hamka adalah mazhab salafisme, yaitu mazhabnya Rasulullah Shallallahu ‘Alaihi Wa Sallam serta para sahabatnya dan para ahli ilmu yang mengikuti jejak Rasulullah dalam ibadah dan aqidah, mereka berserah diri, yaitu menyerah dengan tidak banyak bertanya, namun tidak bertaklid berlebihan kepada manusia. Penelitian ini menggunakan pendekatan kualitatif dengan metode library research dengan prosedur pengumpulan data, pengorganisasian data, pengodean data, identifikasi tema, interpretasi data. Hasil dari penelitian ini adalah gerakan tajdid, pembersihan nama Syaikh Muhammad bin Abdul Wahab, dan menta’wil sifat Allah.

**Keywords:** Pemikiran Islam, Salafisme, Buya Hamka

## 1. INTRODUCTION

The development of Islam in Indonesia has been heavily influenced by various Islamic movements (Ciptadi et al.,

2023). In Indonesia, the movement of Islamic thought, both organizationally and institutionally, has been ongoing since the 20th century and continues into the 21st century (Asyari, 2011). Islamic thought has



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proven to be viable and effective in regulating human life. Furthermore, it has the capability to respond to the various needs of life and the dynamics of developments in various regions under the auspices of Muslim rule (Abdullah, 2002). One current of thought in Islam that continues to exist and continues to develop to this day is "Salafism," a school of thought that has become a significant object of study among academics (Muzammil, 2015).

Whether it is acknowledged or not, the dynamics and development of Salafi thought in Indonesia are getting bigger and have succeeded in gaining sympathy from the Indonesian people (Muliono et al., 2019). In Indonesia, Salafist thought entered since the 1980s, during that period Saudi Arabia succeeded in spreading Salafist thought to various Muslim countries in the world, this thought entered Indonesia through international Islamic institutions sponsored by Saudi Arabia, Salafist thought supported by Saudi Arabia succeeded in entering Indonesia through philanthropic movements and educational institutions (Fadli & Senjahaji, 2022). The idea of Salafist thought in the past was also caused by the shackles of colonialism, which was the result of religious understanding that was irrelevant to the dogma of true Islamic teachings, so that it was moved into the reality of social life that tended towards conditions of stagnation, poverty, and ignorance. (Eliza, 2015).

The characteristic of Salafi thought lies in its attempt to show the difference with other reformist and modernist Islamic thought that developed in the 19th and 20th centuries, such as those initiated by Jamal al-Din al-Afghani (1839-1897), Muhammad Abduh (1849-1905), and Muhammad Rasyid Ridha (1865-1935), who are also often referred to as part of the Salafi movement, the dissimilarity is increasingly clear from the thought that uses more rationality in understanding the sources of Islamic law (Krismono, 2017.). The Salafist thought comes from the thoughts of Muhammad bin Abdul Wahab (1703-1787 AD) he was inspired by Ibn Taimmiyah, a scholar who is a Hanbali

school, and is known to be the strictest in interpreting Islamic law (Mu'ary & Atika, 2023). Salafist thought can be known from several fundamental foundations of his thought, namely belief in the religious procedures of the first three generations of Muslims, secondly dogma purification of Islamic teachings from external elements, namely the trilogy of monotheism, third, textual interpretation of the Quran and Hadith, and fourth, carrying out innovation in Islamic teachings is *bid'ah* which is judged as heretical (Rifki Abrar Ananda, et al., 2024). Thus, Salafist thought in society is described as a rigid and literal thought to religious texts, in its development this thought often triggers unrest in society, both Muslims in Indonesia and abroad (Jepri Utomo, 2022).

One of the Muslim intellectuals in Indonesia who gave his views on Salafism was Haji Abdul Malik Karim Amrullah, better known as Buya Hamka. He was born in Sungai Batang, Maninjau on February 17, 1908, coinciding with the 14th of Muharram 1326 H (Mursal, 2023). Buya Hamka adhered to the Salafism school of thought, a school that refers to the teachings of the Prophet Muhammad (peace be upon him) and his companions and scholars who followed in the footsteps of the Prophet Muhammad in worship and faith, they surrendered, namely surrendering by not asking many questions, but not excessively imitating humans (Taufik CH et al., 2019). So Buya Hamka's Islamic thought is tendentious to Islamic dogma and the procedures for practicing the religion of the Salaf (El Iq Bali & Chairunniza', 2020).

Buya Hamka emphasized the importance of returning to the Quran and Sunnah as the primary foundation of Muslim life. This is in line with Salafist thought, which emphasizes reference to original sources. However, Buya Hamka interpreted this contextually, emphasizing social realities and contemporary developments (Naili & Mutrofin, 2024). Therefore, Buya Hamka's thinking is more adaptive than Salafism, which tends to be textual.

Buya Hamka also views that the inclusive nature of Islamic teachings emphasizes the importance of tolerance and

kindness towards differences between sects and communities across religions, this approach also provides a balance that can reduce the potential for conflict between Muslims (Alfazri, 2023). This is in contrast to Salafist thinking which is considered exclusive and rejects existing differences. Salafist thinking to interpret verses tends to be rigid and textual, this is in contrast to Buya Hamka who emphasizes the urgency of reason to understand religious teachings, because revelation and reason never contradict each other, religion functions as a guide for reason and guides it to the right path (Candra, 2022). In the book "Falsafah Hidup" by Buya Hamka, he said "religion as a guide for reason, religion provides a straight picture according to the path that must be taken, between religion and reason never disagree, religion is present as a guide in leading humans to an increase in the degree of reason and thought." Buya Hamka believes that returning to pure and upright Islamic teachings does not necessarily mean rejecting modernity, differing views, and social dynamics (Nurhalizah et al., 2025). Buya Hamka's thoughts on moderation and contextuality can enlighten Salafist thought to develop without sacrificing diversity and inclusivity.

Although Buya Hamka held the paradigm that the primary reference in Islam should be the Quran and Sunnah, this does not fully align with Salafist thought, which is more exclusive and rejects modernity and differences of opinion. Therefore, it is important to examine Buya Hamka's thoughts more deeply to avoid misuse of his claims, which could create confusion in thinking and understanding Islamic teachings. Therefore, Buya Hamka explains this aspect of Salafist thought through his works.

As a figure with extraordinary scientific attributes, Buya Hamka is a figure worthy of academic study and thought. Previous research has some relevance to this study, there are many studies that examine Buya Hamka's thoughts in general. However, each study has its own characteristics and differences based on the research object from other types of Buya Hamka's thoughts. The research conducted

by M. Yusuf Ahmad and Balo Siregar with the title " (The Concept of Professional Teaching in the Views of Imam Al-Ghazali and Buya Hamka) The research contains showing that the views of Imam al-Ghazali and Buya Hamka on the figure of a professional teacher have similarities and differences, with a qualitative research method of content analysis. The second research conducted by Yuliana and Mhd. Rafi'i Ma'arif Tarigan with the title (Study of Buya Hamka's Thoughts in Al-Azhar's Interpretation of Interfaith Marriage in the Light of the Qur'an). This research contains about the permissibility of marrying with the people of the book, this research uses a qualitative approach of interpretation analysis. The third research conducted by Ali Wafa Yasin and Imam Sopingi with the title (Review of Muslim Economic Thought on Cryptocurrency: Comparison between the Thoughts of Buya Hamka and Sayyid Qutb). This research discusses that implicitly, the thoughts of Buya Hamka and Sayyid Qutub show rejection of cryptocurrency both as a means of transaction, currency, assets, and commodities traded in Indonesia. This study was conducted with a qualitative approach through library research methods. Then the fourth study by Andi Saputra with the title (Buya Hamka as a Muslim Statesman: A Study of His Ideas and Exemplars) this study used a qualitative approach library research method. The fifth study by Dian Rahmi Zul with the title (Islamic Educational Thoughts According to Buya Hamka) this study with a qualitative library research method the results of this study show that the concept of Islamic educational thought according to Buya Hamka emphasizes maximum efforts to form and strengthen personal character.

From the five studies described above, a conclusion can be drawn, namely that many previous studies have studied Buya Hamka's thoughts from the aspects of thought on education, economics, and so on, and compared them with the thoughts of other figures, but no one has studied Buya Hamka's thoughts from a Salafist perspective. Therefore, this study is important to study Salafist thoughts from Buya Hamka's perspective as a Muslim

intellectual and this is the differentiation between this study and previous studies.

## 2. METHODOLOGY

The method used in this research is qualitative research with an approach. *library research* or library research. This type of research was chosen because it is considered the most relevant for exploring and examining the thoughts of a figure, in this case Buya Hamka, especially in relation to Salafism. A qualitative approach is used to deeply understand the meaning, ideas, and views of Buya Hamka as expressed in his written works, so that the research results are not only descriptive but also analytical and interpretive. Library research focuses on exploring various literature sources, including books, journal articles, documents, and other credible sources directly related to the research object. Thus, this research does not rely on empirical data from the field, but rather emphasizes the analysis of documented texts and thoughts.

The data sources in this study are divided into two main categories: primary data sources and secondary data sources. Primary data sources were obtained from Buya Hamka's original works, which directly contain his thoughts on various aspects of life and religion, including: *Jealousy for the Sake of Allah*, *1001 Questions of Life*, as well as *From the Old Treasury*. These three works were selected because they contain Buya Hamka's important ideas, which can serve as a basis for understanding his position on Salafism, both in terms of faith, worship, and socio-religious attitudes. Meanwhile, secondary data sources include supporting literature such as books, scientific articles, and journals that specifically discuss Salafist thought, Buya Hamka's thoughts, or studies of contemporary Islamic figures. The presence of these secondary sources is crucial for providing a conceptual framework, comparing views, and enriching the analysis for amore comprehensive research.

As for the research procedures *library research*. In this study, several systematic stages were carried out. The first is the stagedata collection, namely the process of searching, finding, and collecting various literature

relevant to the research topic. This stage is carried out by searching libraries, digital repositories, and journal databases containing Buya Hamka's works and studies on Salafism. Second, the stagedata organization, namely compiling, sorting, and grouping literature according to its relevance to the research focus. The data obtained is then classified into primary and secondary data to facilitate the analysis process. Third, the stagedata coding, namely assigning special codes or marks to sections of the text that contain important information regarding Buya Hamka's thoughts on Salafism. This coding aims to systematically manage the data and make it easier for researchers to trace the information they need. Fourth, the stagetheme identification, namely the process of identifying the main themes or important issues that emerge from the coded data. These themes could include Buya Hamka's attitude toward Salafist teachings, his views on modernity, or his thoughts on the relevance of Salafism in social life. Fifth, the stagedata interpretation, namely providing an in-depth interpretation of the themes that have been identified, by connecting them to the social, historical and theological contexts that underlie Buya Hamka's thinking.

The interpretation process in this study was conducted critically and analytically by comparing Buya Hamka's thoughts with secondary literature, both supporting and opposing views. Thus, the results of the study are not merely a simple description, but also an analysis that demonstrates the uniqueness and position of Buya Hamka's thoughts within the discourse of Salafism. All stages in this procedure are structured continuously to produce valid, systematic, and scientifically accountable findings. By using a qualitative method based on library research, this study is expected to provide a comprehensive understanding of Salafist thought from Buya Hamka's perspective and contribute to the development of studies on Islamic figures and thought in Indonesia.

## 3. RESULTS AND DISCUSSION

**Haji Abdul Malik Karim**

Haji Abdul Malik Karim Amrullah, usually called "Buya Hamka" is the son of



Sheikh Abdul Wada Amrullah. After his return from Mecca in 1906, he became a scholar and leader in the Muhammadiyah movement in Minangkabau. He was born on February 16, 1908 AD or on 13 Muharram 1326 H in Minangkabau, Molek village, West Sumatra. Buya Hamka was raised in a family committed to Islamic teachings and a good understanding of customs (Dodi, 2019). Based on the data that has been studied, Buya Hamka's Salafist perspective was found from various sources of Buya Hamka's works, including the tajdid movement, cleansing the name of Sheikh Muhammad bin Abdul Wahab, and interpreting the nature of Allah.

### Salafist Thought from Buya Hamka's Perspective

In Islamic thought, Buya Hamka as an Islamic intellectual has given many views on Islamic thought, one of which is the thought of Salafism. The number of books that Buya Hamka has written indicates his great attention to Islamic thought. One of his thoughts is about the thought of salafism which is called reformist salafism. The three perspectives of Buya Hamka's salafism are the tajdid movement, cleansing the name of Shaykh Muhammad bin Abdul Wahab, and explaining the nature of God. The three concepts are Buya Hamka's way of looking at the thought of salafism.

### Tajdid movement

Buya Hamka, in his book "Ghirah Cembawa Karena Allah," states that it is crucial for a Muslim to plan and prepare for the struggle of the Muslim community with a broad and far-sighted perspective, and that it is fitting for a Muslim to abandon anything that is of no benefit. The tajdid movement in Islam is not about changing existing teachings, but rather ensuring that those teachings remain consistent with those taught by the Prophet Muhammad (peace and blessings of Allah be upon him). In this movement, a Muslim's faith and worship are based on the Salaf school of thought, following the principle of "Ma ana alaihi wa ashabi" (I follow my companions). A Muslim is eager to follow them, and we use

worldly aspects as modern tools to uphold the Sunnah of the Prophet.

So Buya Hamka is of the view that tajdid is restoring something that has been lost and erased by implementing the teachings of the Quran and Sunnah and providing corrections to teachings that are contrary to the two sources of law. So the tajdid that Buya Hamka means is that tajdid does not create a new version of Islam, but brings Islam back to the time of the Messenger of Allah, may God bless him and grant him peace, and the Khulafa Ar Rashidin on a pure source considering the current situation (Zaeni Anwar., 2023).

### Explaining the nature of God

In the book entitled "1001 Questions of Life" Buya Hamka explains about explaining the nature of God the Salaf scholars from the previous generation, since the time of the majority of the companions of the Prophet Muhammad Shallallahu' Alaihi wa Sallam and among the mutaqaddimin scholars are of the view that the verses of the Al-Quran that explain the attributes of God such as His hands, His wealth, to His existence on the Throne should be accepted as they are, without finding out the form or the essence. This kind of approach reflects the principles of tanzih and tafwidh, which is to purify God from being similar to creatures and leave the true meaning to God only "kaifanya", that is how the appearance of his hands, eyes, or Arsh God is interpreted as He sits. So, we say "He has hands, eyes, and dwells, because Allah Himself states that we as Muslims are obligated to believe in Him. There's no need to question what that hand looks like or compare it to the hands of creatures, because the human mind lacks the capacity to grasp the true nature of these divine attributes. Buya Hamka reinforces this with a hadith from the Prophet Muhammad (peace and blessings be upon him) about closing discussions about the essence of Allah.

تَفَكَّرُوا فِي خَلْقِ اللَّهِ وَلَا تَتَفَكَّرُوا فِي ذَاتِهِ فَتَهْلِكُوا

“Meditate on God's creation in the universe, but don't try to think about the nature of His Essence, because that can lead you astray”.

Some scholars of the last generation who strictly follow the salafi approach are Ibnu Taimmiyah, his student Ibnul Qayyim, as well as figures such as Shaykh Muhammad bin Abdul Wahab and Sayyid Rashid Ridha. Salafism tends to avoid interpreting the verses of mutasabihat, and rather to choose to believe and practice the meaning intended by God as listed in the Al-Quran (Supriadi & Munawar.), then this is what Buya Hamka wants to emphasize not to ask too much and interpret related to the Essence of God and return and believe according to the verses that the Salaf scholars understand.

### **Cleansing the Name of Sheikh Muhammad bin Abdul Wahab**

In his work entitled "From the Old Treasury: Uncovering the History of Islam in the Archipelago," Buya Hamka provides a lengthy description of Muhammad bin Abdul Wahab. He explains that although this figure is generally affiliated with the Hambali school of thought, his thoughts are also followed by followers of the Shafi'i school, such as the Wahabis in Minangkabau, as well as by adherents of other Hambali schools such as the Wahabi group in India. However, now Wahabi is used as a tool to suppress the awareness of Muslims by certain groups who do not become backward, but make them more advanced and shining. The phenomenon of Muslims today who do not know the name of Wahabi and even hate his name, even though they do not know his teachings, this is what Buya Hamka describes about Muhammad bin Abdul Wahab in the book.

Further, Buya Hamka explained that Wahhabi thought is not imposed in an authoritarian manner by Muslims, because the core of this Salafi thought is to have a fear of God and reject all forms of colonialism. In the book entitled "History of Pre-Prophetic Muslims to the Development of Islam in the Archipelago", Buya Hamka explained the role of Shaykh Muhammad bin Abdul Wahab at that time as a destroyer of polytheism and heresy among Muslims at that time and his determination to return to the original teachings of the Messenger of Allah, may God bless him and grant him peace, and to return to pure monotheism

that is not mixed with polytheism in the slightest, which is the salvation for Muslims in order to be safe in this world and the hereafter. So, this new aspect of faith is relevant for Buya Hamka's Salafist thought.

### **5. CONCLUSION**

Buya Hamka's Salafist thought prioritizes Islam as a tajdid movement, the main goal of which is not to overhaul the teachings, but to maintain them in accordance with the guidelines established by the Prophet Muhammad (peace and blessings of Allah be upon him). This tajdid movement emphasizes that a Muslim's faith and worship return to the Salaf school of thought, by following the teachings believed by the Prophet and his companions, as stated in the principle "Ma ana alaihi wa ashaabi" (I follow my companions) and Buya Hamka explains regarding the interpretation of Allah's attributes. The companions of the Prophet Muhammad (peace and blessings of Allaah be upon him) and the scholars of the mutaqqaddimin generally agree that the verses that mention the attributes of Allah, such as His hands, His wealth, and His existence above the Throne, must be accepted as they are without questioning their "kaifa" and Buya Hamka's objective assessment of Muhammad bin Abdul Wahab as a figure of Islamic renewal to return to the teachings of the Prophet and pure monotheism.

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