MEASURING THE PROBABILITY OF PROHIBITION OF THE SPREAD OF WAHHABISM IN INDONESIA BASED ON POSITIVE LAW

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Abstract: The increasingly massive spread of Wahhabi ideology in Indonesia has given rise to reactive reactions among society, this is because Wahhabi preaching emphasizes the labeling of Bid'ah and Infidels towards other communities who have different understandings, and this has implications for the many horizontal conflicts that occur during public. Even though Indonesian society is known as a harmonious society amidst diversity and religion. This research is descriptive research with a qualitative approach, while the data collection technique used is a literature study. Then the data collected through the study of the text was compiled, then analyzed using the descriptive analysis method with a deductive mindset. The results of this research are that the Wahhabi ideology pioneered by Muhammad bin Abdul Wahab is an understanding that is oriented towards purifying the creed, which at that time was considered to have experienced many setbacks along with the development of the tarekat’s teachings. However, the movement for this understanding is often accompanied by doctrines of heresy, syrk, and infidelity which create polarization in society. In this position, the state constitutionally regulates that every society has the right to believe in beliefs and express thoughts and attitudes following their conscience, but if these beliefs and statements of belief are carried out by causing divisions in society, then this is where the role of the State is needed to ensure peace. and the harmony that is the identity of the Indonesian nation is maintained, meaning that there needs to be a
firm stance from the government regarding the spread of Wahhabi ideology, and the Perppu is an alternative as well as a legal instrument that is very possible for the Government to implement to stop the spread of Wahhabi ideology in Indonesia and at the same time reflects this attitude. The government is firm against anyone who destroys the diversity of Indonesian society

Keywords: Wahabi, Labeling, Horizontal Conflict

**Introduction**

Islam as a complete religion, does not make its followers always have the same understanding in understanding and practice each of its teachings. The phenomenon of Islam, whether individual or group, shows that Islam is a teaching revealed by Allah SWT, but the reality amid human life often gives birth to multiple different interpretations of its teachings. This means that Islam is a teaching mandated by Allah SWT, but there are many interpretations of the implementation of Islam itself. This reality makes the construction of Islamic thought very complex, even thoughts that have different characteristics from those believed by the majority of Muslims themselves.

The thought that came to the surface and became massive in the Islamic world including in Indonesia is Wahabi, which was pioneered by Muhammad bin Abdul Wahab who lived around 1703 to 1787 AD. The emergence of Wahabi thought has nothing to do with the political situation as happened in the Ottoman Turkish Empire or the Mughals in India, but rather as a reaction to the influence of the principles of Tawhid that occurred at that time. Muhammad bin Abdul Wahab considered that the decline of Islam was caused by the loss of purity of Tauhid due to the proliferation of Tarekat teachings that occurred, where at that time many Muslims made pilgrimages to tombs and then made it a ritual in

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religious teachings. Based on Wahabi ideology, we are obliged to return to kaffah (pure, simple, and straight) Islam which is believed to be reclaimed by taking the prophet’s commands and examples literally and practicing the correct rituals.

The spread of Wahhabism which is so strong globally cannot be separated from the role of the State of Saudi Arabia. This is because Saudi Arabia is willing to spend considerable funds to spread Wahhabism, at least after the events of September 11, 2001. With such a large flow of funds, Wahabi then formed various movements ranging from social foundations to education, and the like, including in Indonesia. Through scholarships given to students to facilitate education programs in Saudi Arabia, Wahabi successfully entered Indonesia and even spread massively to all regions. The Wahabi doctrine of Bid’ah, Shirk, and Kafir certainly caused uproar in Indonesian society, not even a few caused conflict. This is natural because before they entered Indonesia, Indonesian people were accustomed to all the differences and even tolerated each other over these differences. The defensive attitude of society, especially Muslims, is reasonable to do, various rejection phenomena such as the dissolution of recitation, demonstrations rejecting the arrival of Wahabi preachers, and the rejection of the establishment of Wahabi foundations is a fact that their existence is rejected by the majority of Muslims in Indonesia. This needs to be done because Muslims consider their existence to make a rowdy society over the doctrines taught, further rejection that occurs in the community at least proves that the government tends to do omission over the spread of Wahabiism.

On the other hand, the Government’s efforts in eradicating Wahabiism should be done considering its huge impact on Indonesian society. Moreover, historically the government has made efforts to eradicate ideologies and organizational movements

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5 Ubaidillah, *Global Salafism dan Pengaruhnya di Indonesia*, Jurnal Thaqafiyyat, Vol. 13, No. 1, Juni 2012, h. 35
that are felt to threaten the sovereignty of the State as well as to FPI and HTI, meaning that similar dissolution can be done to Wahhabiism. However, it certainly needs the correct legal instruments in this case, considering that Indonesia is a State of Law. The issuance of Perppu Ormas Number 2 of 2017 concerning Community Organizations certainly cannot be used as a legal instrument in eradicating Wahabiism in Indonesia, because Wahabiism is a thought and ideology not an organization like FPI or HTI. If we refer to other research, the author wants to explain the difference between this research and the research that has been done before. The first is research written by Mansur Mangasing with the title "Muhammad Ibn 'Abd Al-Wahhâb and the Wahabi Movement" published in the Hunafa Journal, Vol. 5, No. 3, December 2008: 319-328.

This research explains comprehensively who Muhammad bin Abdul Wahab was and how the Wahabi movement spread universally. However, this research does not explain in detail how it can develop massively and how the implications occur over the massive Wahabi teachings. The second is research written by Erman Adia Kusumah published in Religious: Journal of Religious and Cross-Cultural Studies 4, 1 (2020): 58-63 with the theme "Wahabi: Religious Politics and the Desire for Power in Indonesia". This research focuses on the Wahabi Political Movement in Indonesia and its implications, especially after the reform era, but this research does not explain in detail how the doctrine is taught and what the concrete form of Wahabi's role is towards the Indonesian State fundamentally.

This research is a literature study that examines the dynamics of the spread of Wahhabism in Indonesia. The first approach used in this research is a juridical approach, this approach is used as an assessment of the cases that occurred over the massive spread of Wahhabism, Second is a historical approach, this approach is used to see Wahabiism historically, Third is a sociological approach, this approach is done to focus on the social life of the community that occurs after the massive spread of
Wahabiism. This research is conducted with several mechanisms; first, is data collection which is an initial activity in conducting research that aims to find, collect, and sort out all the information needed in the research. Second, is data interpretation, which is done to analyze data and information that has previously been collected, then interpret it so that it becomes a comprehensive study. Third, writing, which is compiling all data as well as information into research systematically by applicable writing rules. The data sources in this research are books, journals, and news sources related to the research title which are then analyzed to explain with analytical criticism techniques that are contextual analysis of the study of the sources that have been collected. This research examines what and how the Wahabi doctrine, spreads, and how the State should behave on the doctrines taught.

**Wahabi Thought**

Wahabi adherents tend to call themselves al-Muwahhidun or Ahlu at-Tauhid. This term illustrates that they want to emphasize the principle of monotheism which is the basic principle in the teachings of Islam. That is, the term Wahabi itself was issued by people outside the adherents of Wahabi teachings, to those who followed Muhammad bin Abdul Wahab’s understanding. The emergence of Wahabi thought, actually began when various kinds of religious rituals were considered not by what has been Shari’a by the Qur’an and Sunnah, where these religious rituals contain khurafat, bid’ah, and even shirk. From here we can see that Wahabi thought is oriented towards the purification of Tawheed, which is a basic principle in Islam. Furthermore, related to the Wahabi doctrines can be classified into the following points, First is *Tasryik*, which is to judge that a practice is part of associating partners with Allah. An example of

6 Soekanto, S & Mamudji, S. *Penelitian Hukum Normatif Suatu Tinjauan Singkat*, (Jakarta: Raja Grafindo Persada, 1995), hlm. 20  
this doctrine is to consider humans either alive or dead as intermediaries in getting closer to Allah, making pilgrimages to the tombs of the Prophets or pious people to ask for prayers or sacralize the tombs. These practices cause a person to sink into shirk so that these people are halal blood and even obliged to fight.\(^9\)

Second, the doctrine of *Bid’ah*, namely the practices that are performed and not based on the Qur’an and Sunnah, from here we can see that the concept of bid’ah echoed by Wahabi is an antithesis that has a negative connotation of Sunnah. In a sense, doing the Sunnah means avoiding bid’ah or vice versa. Because bid’ah is the antithesis of Sunnah, Wahabis also reject the existence of bid’ah Hashanah and consider that bid’ah is a concrete form of practice of making up religious laws. The examples of practices that are considered bid’ah by Wahabis are the celebration of the Prophet’s Maulid, Tahlilan, Pilgrimage, and so on.\(^10\)

Third is the doctrine of taklid and the law in madzhab, this is often criticized by Wahabi thought because in the value of Muslims should not cultivate anyone in this world, except Allah SWT. Even Muhammad bin Abdul Wahab explained in his book entitled at-Tauhid alladzi huwa haqqullah ‘ala al-‘abid that anyone who obeys the ruler and scholars in a matter that legalizes what Allah forbids, and forbids what Allah forbids, then he has made the ruler and scholars as God, so that these people can also be said to be the perpetrators of shirk and bid’ah.\(^11\)

Nasution further argues that Muhammad bin Abdul Wahab’s thoughts which emphasize the purification of Tawheed, can be described as follows, namely (1) Allah is the only God who must be worshiped, and those who do not worship other than Allah, have become polytheists and can be killed. (2) Many


\(^{10}\) Hamid Algar, *Wahabisme: Sebuah Tinjauan Kritis*, (Jakarta: Yayasan Abad Demokrasi, 2011), hlm. 50

\(^{11}\) Ahmad Shidqi, *Respon Nahdlatul Ulama (NU) terhadap Wahabisme dan Implikasinya bagi Deradikalisasi Pendidikan Islam*, Jurnal Pendidikan Islam Volume II, Nomor 1, Juni 2013/1434, hlm. 115
Muslims no longer adhere to the principle of Tawhid because they no longer make Allah the place to ask, but rather to guardians or supernatural powers. (3) Calling the name of the Prophet, Wali, Shaykh, or Angel as an intermediary in the fulfillment of prayers, and such actions are acts of shirk. (4) Seeking intercession from other than Allah because it is an act of shirk (5) Vowing to other than Allah because it is an act of shirk (6) getting knowledge other than from the Qur’an, Sunnah, and Qiyas because it is an act of kufr (7) Not believing in Qadha and Qadhar, because it is an act of kufr (8) Interpreting the Qur’an using logic or interpretation because it is kufr.  

Muhammad bin Abdul Wahab’s thinking tends to be rigid and even puritanical. This is evidenced by his attitude that often denounces and even misleads the practices of other Muslims who have a different understanding. Because of this, Muhammad bin Abdul Wahab's father was fired from his position as a Judge, which then triggered him to become a harsh critic along with Sulaiman bin Abdul Wahab who was the older brother of Muhammad bin Abdul Wahab for Muhammad bin Abdul Wahab's thoughts. Muhammad bin Abdul Wahab's model of thought, which became popular as "Wahabi" thinking, especially in his efforts to purify Tawheed, inspired many contemporary Salafi movements. The massive movement of Wahabiism was also supported by its collaboration with the rulers of Saudi Arabia who made Wahabiism the official ideology of the kingdom. In a global context, the efforts to purify Islam pioneered by Muhammad bin Abdul Wahab also inspired many intellectuals, as happened in Egypt who introduced the concept of Islamic renewal, where the decline of Islam at that time was believed to be due to factors...
causing Muslims themselves who did not practice Islam by the principles taught.

The Threat of Wahabi Ideology in Indonesia

The doctrine of purification of Tawhid carried by Wahabism slowly began to penetrate and spread in Indonesia, not only in the city but also reaching out to the regions. The spread of Wahabism is not even limited to the laity but reaches up to academics, politicians, and even law enforcement officials. This proves that Wahabism is spreading massively and the State is neglecting its spread. The massive Wahabi movement certainly has implications for many aspects of our pluralistic society and upholds the values of tolerance.

1. Sosio-Politics

Wahabi doctrine which tends to be rigid and puritanical results in a lot of friction that occurs in the community, actually this is an iceberg phenomenon. The neglect of the spread of Wahhabism that has occurred so far has made most Muslims who believe in Ahlussunnah Wal Jamaah in Indonesia firmly against them. The phenomenon of dissolution of Wahabi recitation by the community in various mosques in many areas of Indonesia such as in Sidoarjo, Malang\textsuperscript{14}, Palu,\textsuperscript{15} and Wajo\textsuperscript{15}, besides the rejection of the arrival of Ustadz Wahabi by the Aceh District Government\textsuperscript{16}, Dissolution of Wahabi-owned foundations in many areas such as in Lombok\textsuperscript{17}, Banyuwangi\textsuperscript{18},

\begin{itemize}
\item \textsuperscript{14} https://pwmu.co/25973/03/06/tak-hanya-khalid-basalamah-di-sidoarjo-pengajian-firanda-andirja-di-malang-juga-dibatalkan/
\item \textsuperscript{15} https://sulsel.suara.com/read/2022/03/25/201027/ustadz-firanda-andirja-ditolak-ceramah-di-kabupaten-wojo-pendemo-menimbulkan-keresahan
\item \textsuperscript{16} https://aceh.antaranews.com/berita/266597/pemkab-larang-pengajian-paham-wahabi-salafidi-aceh-barat
\item \textsuperscript{17} https://korantb.com/2022/02/03/ratusan-massa-desak-bubarkan-yayasan-amil-wahabi-di-lombok/
\item \textsuperscript{18} https://www.suarajatimpost.com/peristiwa-daerah/viral-warga-banyuwangi-tolak-pembangunan-ponpes-yang-diduga-berpaham-wahabi
\end{itemize}
Gresik, Magelang and demonstrations rejecting the spread of Wahabiism in many areas, being evidence that the government tends to be passive in making efforts to eradicate the spread of Wahabiism, while on the other hand, the majority of Muslims are embarrassed by the spread of Wahabiism. The spread of Wahhabism that began to be comprehensive in Indonesia then formed a new force at the grassroots, where people who were influenced by Wahabiism were also encouraged to further ground this understanding in Indonesia, so that their movements became increasingly bold, even with the power they have at the grassroots several cases occurred where they dissolved religious events which according to their assessment were contrary to Islamic law, such as the dissolution of the Prophet's Maulid event held at the Ashhaf-Emeral Mosque on February 6, 2019, in Jakarta, or the demonstration of Wahabi people to dissolve the commemoration of Ashuro day in Bandung in 2015. The occurrence of such things indicates that the State has failed to ground the values of Pancasila which upholds the values of tolerance and humanity. On the other hand, groups that want the State to implement Islamic law continue to mobilize for their goals.

2. Tradition-Culture Degradation

The problem that arises when the Wahabi ideology spreads massively today is the emergence of paradoxes in the teachings of Islam itself, namely transnational movements that tend to ignore the values of locality. whereas on the other hand, heterogeneity has become characteristic of the Indonesian nation itself with the values of tolerance and respect that have been embedded. Thus, Wahabi doctrines that tend to blame and even paganize certainly cause inevitable friction in the community. On the one hand, the Wahabi doctrine considers that many cultures live in society and are considered deviant

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and even contrary to the principles of Tawhid, while on the other hand, there are people who continue to fight to preserve the culture that they have been doing and holding fast. The phenomenon of how Wahabis forbid traditions carried out by the majority of Ahlusunnah wal Jamaah Muslims in Indonesia such as the Prophet’s maulid, Tahlilan, Grave Pilgrimage, Haul, and others, suggests that Wahabis do not open the door to tabayun to understand each other and understand the history of the tradition, they only claim unilaterally that their teachings are the most correct and by what is commanded by Allah SWT and the Prophet Muhammad SAW. Furthermore, in addition to Islamic traditions, various cultures of Indonesian society such as Puppetry, Dance, Music, and others are also not spared from Wahabi doctrine as a culture that deviates from Islamic teachings.

The Wahabi attitude does not only hurt the people who still preserve the tradition or culture, but it injures the noble values of the Indonesian nation that appreciates cultural values and tolerance. Even because of the rootedness of the movement and the massive spread of the Wahabi doctrine, many other communities are then affected by the doctrine. This means that the implications that occur with the omission of Wahabi faham are a decrease in interest for our society to continue to maintain and preserve every tradition or culture that we have, furthermore, the traditions and cultures that currently exist are slowly eroded and Indonesia as a large heterogeneous and pluralistic country, will lose its identity.

3. Education

Saudi Arabia is a country that has a major role in its efforts to spread the Wahabi ideology, including in the aspect of education. This is evidenced by the disbursement of USD 90 M decades ago, which was channeled through Rabithat al-Alam al-Islami, the International Islamic Relief Organization, and
other foundations to spread Wahabi ideas globally. In Indonesia, educational foundations that receive these funds include the Islamic and Arabic Science Institute (LIPIA). The campus, which was established in 1980 in South Jakarta, even has a very strong relationship with the Saudi kingdom. Such a large disbursement of funds makes this College also provide many facilities in the form of scholarships to every outstanding student, where then the student may continue his education at the Imam Muhammad Bin Saud Islamic University in Riyadh, Saudi Arabia. The number of students who are given scholarships by this Wahabi foundation, on the one hand, helps ease the economic burden of students in conducting education, but on the other hand, it creates new problems for the State of Indonesia. This happens, because the mouthpiece they have is getting bigger, and the doctrine they carry becomes louder in voice. This is even expressed by the formation of Wahabi foundations that spread to all regions in Indonesia, and the dangerous Wahabi thought has succeeded in changing people’s views on them. Moreover, Wahabi-minded educational institutions tend to study books that are affiliated with their understanding and even tend to require them. Kitab al-Tauhid and Al Ushul al Tsalatsa by Muhammad bin Abdul Wahab became the two main reference books in their learning process, thus making many students indoctrinated on these books. Such an education mechanism makes the education system in Indonesia experience a new problem, namely ideology. Even from the education system, academics appear who write many books related to the ideology that is in line with Wahabi thought or even translate the works of their scholars.

Currently, the world of education in Indonesia is increasingly complicated by the entry of Wahabi ideas. They managed to infiltrate through the education curriculum.

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21 KH. Abdurrahman Wahid (ed), Ilusi Negara Islam: Ekspansi Gerakan Islam Transnasional di Indonesia, (Jakarta: Gerakan Bhineka Tunggal Ika, The Wahid Institute, Maarif Institute, 2009), hlm.69
22 Erman Adia Kusumah, Wahabi: Politik Agama dan Hasrat Kekuasaan Di Indonesia, hlm.58-63
learning system, and scientific halaqah. Many people are indoctrinated and become part of the Wahabi ideology, and they are already around us with various religious expressions, both manhaj salaf, salafi scholars, ustad Sunnah and others. If we look comprehensively, these Wahabi missionaries in their delivery always discuss the virtues of the Sunnah, both in terms of worship and appearance. In terms of worship, the recommendation to follow what is stated in the Qur'an and what the Prophet Muhammad SAW did becomes a must to be applied textually. This means that apart from what is not modeled and done by the prophet, it is a form of deviation from Islam. In terms of appearance, the recommendation to always wear pants above the ankles, lengthen the beard, and others become one of the indicators of whether someone is following the prophet or not. The number of people who currently look like this is often an indicator of the success of Wahabi da'wah in society.

Wahabi Thought in the Perspective of Pancasila State of Law

The concept of the Pancasila legal state is different from the concept of European Continental and Anglo-Saxon legal state as implemented by many countries in the world, where the concept of the Pancasila legal state is based on the view of life and social conditions of the Indonesian nation. Pancasila legal state is a legal state based on the values contained in Pancasila itself as a Staatsfundamentalnorm. In addition to the Staatsfundamentalnorm, Pancasila in Indonesia has a function as an Ideology, philosophy (Philosophische Grondslag), Weltanschauung, Staatsidee, and legal ideals (rechtsidee) for the Indonesian nation.24 (Notonogoro, 1983) The content material of Pancasila itself consists of the principle of divinity, namely the God Almighty. The principle of humanity, namely fair and civilized humanity. The principle of nationality,

namely Indonesian Unity. The principle of democracy with a
consensus form of democracy, namely democracy led by wisdom
in representative deliberation, and the principle of justice which is
reflected in social justice for all Indonesian people.\(^\text{25}\) (A Attamimi,
1990) The five precepts are used as an ideological philosophical
basis to realize the goals and ideals of the State as also stated in the
opening text of the 1945 Constitution in paragraph IV, namely: (i)
protect the entire Indonesian nation and the entire Indonesian
blood spill, (ii) improve public welfare, (iii) educate the nation's
life, (iv) participate in implementing world order based on
independence, lasting peace, and social justice. Furthermore,
related to the concept of Pancasila legal state, Tahir Azhary argues
that there are several characteristics contained in it, namely: a)
There is a relationship between religion and the State. b) Based on
the Almighty God. c) Freedom of religion in a positive sense. d)
There is no room for atheism and communism. e) The principle of
kinship and harmony. \(^\text{26}\) (Azhary, 2010)

Looking at the concept of Pancasila Legal State with the
content contained in it we can see in detail that Wahabiism has a
very fundamental difference, a very significant aspect that we can
feel is how Wahabi teachings have made a very deep polarization
that is not only felt by non-Muslims, but also by fellow Muslims,
especially in Indonesia. However, the doctrine taught has fostered
hatred between us fellow Indonesian citizens. Whereas the state
has an important role in paying attention to aspects of social life,
including in terms of the spread of religious understanding,
religion also has an important role in nation and state
development.\(^\text{27}\) If we stand on this, then we will conclude that

\(^{25}\) Attamimi, A, Hamid S, Peranan Keputusan Presiden Republik Indonesia dalam
Penyelenggaraan Pemerintah Negara; suatu Studi Analisis Mengenai Keputusan
Presiden yang Berfungsi Pengaturan dalam Kurun Waktu Pelita I-Pelita IV, Desertasi
Ilmu Hukum Fakultas Pascasarjana Universitas Indonesia, Jakarta.1990 hlm. 52

\(^{26}\) Azhary, Muhammad Tahir, Negara Hukum Suatu Studi tentang Prinsip-Prinsipnya
Dilihat dari Segi Hukum Islam, Implementasinya pada Periode Negara Madinah dan
Masa Kini, (Jakarta: Kencana, 2010).hlm 97-98

\(^{27}\) Mustofa, Konsep Islam Dan Negara Menurut Kh. Achmad Siddiq, Al-Daulah: Jurnal
Hukum Dan Perundangan Islam Volume 6, Nomor 2, Oktober 2016; Issn 2089-0109
Hlm. 308
Pancasila teaches us the importance of unity as citizens. Furthermore, in the practice of religion, Wahabi teachings are also far from the values contained in the 1945 Constitution of the Republic of Indonesia, if we look at Article 29 paragraph (2) which states that "The state guarantees the freedom of each resident to embrace their respective religions and to worship according to their religion and beliefs". This means that no one has the right to interfere with the religious practices of other communities in Indonesia, even the State. Therefore, the principle of freedom of religion is a very fundamental basic principle that must be maintained for the sake of the integrity of the Indonesian nation.

The ideal role of the State to Stop the Spread of Wahabi Thought

The Wahabi movement that is so massive in Indonesia is certainly worrying for the plurality of the Indonesian nation. Let alone the composition of all citizens, the composition among fellow Muslims in Indonesia is also very diverse, this is due to the breadth and number of understandings believed by Indonesian Muslims themselves. Furthermore, these different understandings are then expressed through the formation of Islamic organizations to facilitate religious practices on what is believed. There are hundreds of Islamic organizations in Indonesia today, the number of Islamic organizations, at least illustrates that the understanding and interpretation of Islam is also very rich and diverse. In addition, the diversity of religious understandings in Indonesia is a tangible manifestation of God's grace, this is evident because there is no doctrine of mutual blame for those who have different understandings. So that we as Muslims in Indonesia have long been embedded to respect people with different religious understandings. This attitude of mutual respect, tolerance, and upholding human values has even made Indonesia a mecca for Islamic civilization in the world.

29 https://kemenag.go.id/read/indonesia-kiblat-peradaban-islam-x3vm
differences in understanding and interpretation also proves that this is an expensive value that is not shared by all Islamic countries, so it is important for us as a nation to continue to maintain these values for the sake of the establishment and integrity of the Indonesian state.

The existence of Wahabi understandings with all the doctrines attached to them, should be a special concern that needs to be followed up. After all, the doctrine of blaming each other and even judging that those who are different are adherents of bid’ah, infidels, and even shirk is a real threat that has implications for the division between fellow Muslims in Indonesia. The omission of Wahabi ideology in spreading its ideology in Indonesia suggests that the government is not serious about maintaining socio-political stability in Indonesia, furthermore, the omission even tends to allow the Unitary State of the Republic of Indonesia to be undermined from within. If we look at the long history of the journey of the State of Indonesia, it is noted that the government has several times dissolved both thoughts or organizations that threaten the sovereignty of the State. the dissolution of DI/TII, PKI, HTI, and FPI is clear evidence that the government does not remain silent on all kinds of thoughts and movements that threaten the sovereignty of the State. So by reflecting on the case, dissolving Wahabi’s thought is a must that should be done by the government. However, given that Indonesia is a country that implements a civil law legal system, it requires that all kinds of attitudes related to aspects of civilization must be based on the law. So it is important to ensure that the current law can be used as an instrument to dissolve Wahabi thought in Indonesia.

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31 Terdapat tiga ciri umum dalam konsep hukum civil law, yaitu adanya kodifikasi, hakim tidak terikat kepada presiden sehingga undang- undang menjadi sumber hukum yang terutama, dan sistem peradilan bersifat inkusitorial. Lihat dalam, Dedi Soemardi, Pengantar Hukum Indonesia, (Jakarta, Ind-hill, 1997), hlm.73
As for if we look at the current positive law, the author considers that there is not enough positive law so that the government can dissolve Wahabiism. The issuance of TAP MPRS TAP MPRS No. XXV / MPRS / 1966 concerning the Dissolution of the Indonesian Communist Party, only focuses on stating that the PKI is a Prohibited Organization in the entire territory of the Republic of Indonesia and the Prohibition of Any Activity to Spread or Develop the ideology or teachings of Communism / Marxism-Leninism. Thus, TAP MPRS No XXV/MPRS/1966. means that the regulation focuses on the prohibition of the spread of Communism / Marxism-Leninism, and cannot be applied to the prohibition of Wahabiism because the content does not include Wahabiism. Likewise, the dissolution of HTI was carried out by the Government on July 19, 2017, with the issuance of Perpu Number 2 of 2017 concerning Community Organizations, where HTI was considered not in line with the principles, characteristics, and characteristics of community organizations as stated in Law No. 17 of 2013 concerning community organizations, where every community organization "does not conflict with Pancasila and the 1945 Constitution". The dissolution of HTI was also carried out because of the principle of preaching to establish a Khilafah-based State to its followers, the principle of preaching that certainly has the potential to cause friction in the community so that it will threaten the stability of security and state order.

Next is the dissolution of the Islamic Defenders Front Organization or FPI along with the issuance of a Joint Decree (SKB) of six ministers and heads of institutions through SKB numbered 220-4780 of 2020, Number M.HH-14.HH.05.05 of 2020, Number 690 of 2020, Number 264 of 2020, Number KB/3/XII/2020, Number 320 of 2020 concerning the prohibition of activities, the use of symbols and attributes and the termination of FPI activities. There are at least six reasons why this organization was disbanded by the State. First, because of Law No. 16/2017 on Community Organizations which aims to maintain the existence of the ideology and basic consensus of the State, namely Pancasila, the 1945 Constitution, NKRI, and Unity in Diversity. Second, because the content in the
FPI organization's bylaws is contrary to Article 2 of the Community Organization Law. Third, the expiration of the Registered Certificate (SKT) of the FPI organization, does not meet the requirements to extend the SKT as stated in the Minister of Home Affairs Decree Number 01-00-00/010/D.III.4/VII/2014. Fourth, because all community organizations must not conflict with the Ormas Law Article 5 letter g, Article 6 letter f, Article 21 letters b and d, Article 59 Paragraph (3) letters A, c, and d, Article 59 Paragraph (4) letter c, and Article 82A. Fifth, it is proven that 35 FPI administrators and/or members are involved in criminal acts of terrorism and 29 of them have been determined as prisoners, besides that 206 people are involved in other general criminal acts and 100 of them have been sentenced. Sixth, FPI as a mass organization has violated legal provisions because it often conducts raids amid society, which is the duty and authority of law enforcement officials.32 Seeing the regulations formed by the government in dissolving an understanding and community organization, the government with all its authority should also not lack instruments to dissolve the Wahabi ideology whose movement is increasingly massive, the government can issue Perppu, Government Regulations, Decrees, or even Laws for the sake of State sovereignty. Of the many options that can be used by the Government to prohibit the spread of Wahabi ideology, Perppu is the most possible legal instrument. This is for several reasons, first because the spread of Wahhabism is very massive. Second, the spread of Wahhabiism often causes horizontal conflict amid society. Third, there is no appropriate legal instrument to dissolve Wahabiism, and fourth because it is contrary to the principles of nationality.

Perppu itself is a Legislation enacted by the President as the head of State as well as the head of Government. The legal basis for the formation of Perppu is the 1945 Constitution of the Republic of Indonesia Article 22 paragraph 1 which states that "in the event of a compelling urgency, the president has the right to enact a

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Government Regulation in Lieu of Law”. This means that the formation of a Perppu must be based on a state of "compelling urgency", where this is the subjectivity of a President. So that the narrative of compelling urgency is not only limited to emergencies or threats to the integrity of the State, in its application the narrative of "compelling urgency" is interpreted to be broader, such as a crisis in the economic field, natural disasters or it could be due to circumstances that require other regulations at the same level as the law. Thus, it is not excessive if the Perppu is used as an instrument to be used as a legal basis for prohibiting the spread of Wahabiism in Indonesia given its implications that have a very bad impact on the integrity of Indonesian society.

Conclusion

Indonesia as a country with a wealth of culture and customs certainly must be prepared for all the possibilities that will occur with the massive movement of the spread of Wahhabism, at least several problems will occur over the widespread spread of this understanding, including the attitude of rejection of locality, besides ignoring the books of turats which are a reference for Ahlu Sunnah wal Jamaah Ulama in understanding Islamic law, the last is very textualist thinking so that it tends to be difficult to accept different understandings.

Wahabi thought pioneered by Muhammad bin Abdul Wahab was oriented towards purifying the creed of Muslims who were considered at that time to have been polluted by the teachings of the developing tariqah. The orientation of purifying the faith echoed by Wahabi was unfortunately accompanied by the doctrine of bid'ah, kafir, syrik which of course caused a reaction from the majority of Muslims who had a different understanding. The doctrine that is so strong in addition to the massive da’wah movement makes the spread of Wahabi increasingly widespread to all regions in Indonesia. Moreover, Wahabi propaganda is also

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33Jimly Asshidiqie, Pokok-Pokok Hukum Tata Negara Indonesia Pasca Reformasi, (Jakarta: PT Bhuana Ilmu Populer, 2007), hlm.355
supported by the ruler of Saudi Arabia with a very large flow of funds. Such a position certainly makes us as Indonesian people, especially Ahlu Sunnah Muslims, increasingly worried, not only because of the massive movement of the spread of its ideology but because of the potential for conflict between communities that are increasingly open.

Special attention from the Government must be done considering the various social impacts that can occur if the spread of Wahabism continues to be allowed, but considering that Indonesia is a State of law, it requires the right legal instruments that can be used to prohibit the spread of Wahabism, and Perppu is an alternative law that can be used by the Government to stop its spread. This is because Perppu itself is a legal product that can be said to depart from the President's subjectivity as a solution to overcome a problem faced by the Indonesian people.

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