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Salafism and Conservatism Contemporary Islamic (Ideology, Strategy and Movement Patterns and Conservatism in Indonesia)

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Abstract : *This article discusses Salafism and conservatism by looking at the ideologies, strategies and movement patterns of these two movements. In recent years, more and more people are realizing that politics is inherent in the human environment. Politics is present everywhere, anytime, consciously or not, politics contributes to our lives as individuals and groups of people and countries. Whatever the name of the movement, everything has a political element in it. The Salafism and Conservatism movements are no exception. Salafism or salafiyun was originally a movement that called for a return to the teachings of the Salaf (al-Qur'an and sunnah). At first the dynamics of returning to the teachings of the Salafus Salih were good teachings, pure teachings, but as time went on, there was no solution in the Qur'an. Conservatism where this word is often juxtaposed with the meaning of traditionality. What traditional values mean is that various cultures have established and different values so that conservatives in various cultures have different goals. meaning that conservatism is a tendency to preserve what is already established. Conservatism is considered as a political philosophy that supports traditional values. Conservatism as a political ideology has its own characteristics, and its application in each country is different.*

Keywords: Salafism; Conservatism; Contemporary Islamic.

INTRODUCTION

Studies of religious social movements, especially Islamic social movements, show that the dominant factor driving the birth of these movements is the strengthening of the inclusive (democratic) political system in the country where the movement exists, while exclusionary (authoritarian) political patterns give rise to the opposite phenomenon, namely causing these movements become an underground movement. This condition can be seen in almost every country with a majority Muslim population, including Indonesia.

The emergence of the renewal movement in Indonesia cannot be separated from the process of changing the nature of thinking about Islam which occurred

after the establishment of broad lines of communication with Middle Eastern countries which were the center of Islamic development. The Middle East, especially Egypt, has begun an era of renewal since the beginning of the 19th century AD, marked by the emergence of influential Islamic thinkers in the East, such as Jamaluddin al-Afghani, Muhammad Abduh, Rasyid Ridha, and others.

When the ideas of reform entered Indonesia around the beginning of the 20th century AD, gradually thinking and understanding of Islam in Indonesia was divided into three groups, Muslims who adhered to the medieval traditions of Muslims and intellectuals who generally had Western education, and Muslims from intellectual groups who try with all their abilities to reconcile Islamic teachings with the entire system of life philosophy based on new phenomena emerging from Western culture.

Salafism or salafiyun was originally a movement that called for a return to the teachings of the Salaf (al-Qur'an and sunnah). Salaf means something that has happened or has passed, meaning that this teaching has existed for a long time and is being practiced again today in accordance with the Koran and Sunnah. The beginning of the Salafi movement was Ibn Taymiyyah's invitation to return to the method of al-Salaf al-Shalih (friend, tabi'in, tabi' tabi'in). Ibn Taimiyyah followed the school of Imam Ahmad bin Hanbal, whose school of thought was reoriented towards the text. In the beginning, the dynamic of returning to the teachings of Salafus Salih was a good teaching, a pure teaching, but as time progressed, there was no solution in the Koran.

Ibn Taymiyyah, as a figure driving the Salafiyyah, urged Muslims to return to the main teachings, namely the Koran and Hadith. He wanted Islamic teachings not to be maintained as they were, but as desired by their bearer, the Prophet Muhammad. Ibn Taimiyyah's rejection of the takwil method was closely related to his determination to carry out social and religious reform. In the book *Akidatul Wasatiyah* it is explained in the pronunciation "*Al-Haqiqoh fi A'yan la fi Adzhan"* that in the recitation "*Fi A'yan*" it is not permissible to give takwil or interpret the attributes of Allah either in the Al-Qur'an or Hadith for reasons that Ibn Taimiyyah wants to straighten out the true meaning, so it is not permissible to assume between Allah and his creatures.

The emergence of Muhammad bin Abdul Wahhab was influenced by Ibn Taimiyyah. Muhammad bin Abdul Wahhab belonged to the Hanbali Faqih school of thought and was friends with Su'ud who was the leader of the tribe. The founding of the kingdom of Saudi Arabia (KSA), this kingdom belonged to Su'ud but its ideology came from Muhammad bin Abdul Wahhab.

The ideology of Muhammad bin Abdul Wahhab which was applied in the kingdom of Saudi Arabia (KSA), such as forbidding Hizbiyyah, was actually for the benefit of the kingdom, religious experts who legitimized it did not follow practical politics, for example not voting. Then as time went by al-Su'ud began to be influenced by Western teachings and began to marginalize Abdul Wahhab's

teachings. For Westerners, Salafism is not dangerous, what is dangerous for them are people who think. Then KSA was maintained by America.

Salafism is conservative or conservatism, which is a word that is often paired with the meaning of traditionality. Conservatism is considered a political philosophy that supports traditional values. Conservatism as a political ideology has its own characteristics, and its application is different in each country. Traditionalism in each country certainly has different forms, there are those who see traditionalism as a form of monarchical state as implemented by British conservatives, there are those who see conservativeness as the return of society to the implementation of Islamic law and the caliphate system, and there are those who view conservatism as the return of humans to their respective cultural roots.

Looking at the two movements above, namely Salafism and Conservatism, here the author will explain the ideology, strategy and movement patterns of these two movements.

RESEARCH METHODS

This research is based on a literature review by analyzing related literature on the focus of the study, namely salafism and conservatism. The focus of this research looks at the ideology, strategy and movement patterns of these two movements.

This research seeks to collect and obtain various sources including primary and secondary sources. Primary sources such as books, articles and other sources that can help this research. This data collection process was carried out using qualitative analysis methods. These primary and secondary sources will later be traced in the form of sentences, narratives which will later produce conclusions from this research.

RESEARCH RESULTS and DISCUSSION

Ideology of the Salafi Movement

For social movements, including religious-based social movements, the existence of ideology has important meaning. Without being supported by ideology, the existence of religious social movements will only face prolonged uncertainty. Because of this, religious social movements need to formulate their ideological framework which contains a statement of the movement's goals, a collection of critiques and assessments of the social structure to be changed, a collection of doctrines that can justify the movement's goals, a set of beliefs related to policy, tactics and movement implementation and movement myths.

The term Salafi is a derivative of the root word *sa-la-fa* which means to precede. Meanwhile, Salaf itself means predecessors. As for terminology, Salaf is defined as the first three generations of Muslims consisting of the companions, tabi'in, and tabi'ut tabi'in who are often associated with al-Salaf al-Ṣalih. The al-Salaf al-Ṣalih are used as references in religion because they are considered to have the best understanding of Islamic doctrines. Therefore, Salafism appears to have a

different tendency from other Islamic groups in understanding and inviting its followers to return to the Qur'an and as-Sunnah, namely by basing both on the understanding of al-Salaf al-Ṣalih (*al-Qur'an wa al-Sunnah 'ala fahm al-Salaf al-Ummah*). According to this group, Islamic teachings and practices would be impossible to realize properly without the latter element.

The Salafi movement or Salafism was founded and first popularized by Muhammad ibn 'Abd al-Wahhab with the aim of reviving the pure Islamic beliefs, practices and traditions of past generations (Salaf) under the help of the Saudi rulers. Ibn 'Abd al-Wahhab's movement was inspired by the thoughts of Ibn Taymiyah (1263-1328) and his student Ibn Qayyim al-Jauziyyah, leading scholars of the neo-Hanbali school of thought which belonged to ahl al-hadith, so that this religious understanding also represented a sect. The most puritanical Islam in the Arabian Peninsula through its very literal reading of Islamic texts. In its development, Salafism is often associated with Wahhabism, a discourse produced and enforced by official Saudi religious institutions. However, the impression attached to Wahhabism causes the followers of this group to prefer to call themselves muwaḥḥidun or salafiyyun.

In accordance with the Islamic social context that drives it, namely a social crisis based on fundamental Islamic values, namely monotheism, Salafis in their religious movement carry the ideology of puritanism. The purification of Islam and heresy is the Salafi ideology in the movements it promotes. For the Salafi-Wahhabi group, at the internal Muslim level there has been decadence, a loosening of Islamic law and theology, and pollution of monotheism by adherents of the Sufism order. With the spirit of puritanism, Salafi-Wahabi call for Muslims to return to the purity and sanctity of religious principles, namely the Koran and Hadith and return to the Hanbaliyah tradition. Salafi-Wahabi also reject rationalism, Shia teachings and smoking, as well as many other practices which he considers innovations as heresy. Salafi-Wahhabi also disbelieve Christians, Jews and the People of the Book with the argument that the Prophet made a clear distinction between them and Muslims. Salafi-Wahabi also ignore tribes or levels in society, and according to them it is the Arabs who should control the ummah.

The main focus of traditional Salafi teachings is centered on the concept of monotheism (creed) which is oriented towards faith and moral reform. By purifying Islamic practices from all forms of worship that are considered shirk, Salafi scholars divide tawhid into three branches, namely tauḥid 'uluhiyyah (unity of worship), tauḥid rububiyyah (unity of divinity), and tauḥid al-asma' wa al-ṣifat (unity of the name and nature of Allah). In its development, the ideology of Salafism provides principles and a method for applying the concept of religious belief to contemporary issues and problems. The concept of al-wala' wa al-bara (loyalty and disloyalty) is the main basis for Salafism to build strong solidarity with people of the same faith and at the same time draw a firm line of demarcation on various elements of heresy and infedelity. This doctrine regulates relations between communities of believers and non-believers. Based on this doctrine, a believer must distance himself from non-believers, whose aim, according to

Sulayman Abd Allah al-Shaykh (1786-1818), a grandson of the founder of Wahhabi, was to cut loyalties between Muslims and non-Muslims, including non-Wahhabi Muslims. This concept then has consequences for the formation of communal ties (jama'ah) into small communities that stand apart from open society which is generally considered to be a world of ignorance full of immorality, shirk and heresy.

The doctrine of takfir is one of the characteristics of the Salafi jihadi group. Based on this doctrine, Muslims who think differently are considered infidels and apostates (murtaddun). Abd al-Wahhab believes that currently Muslims are in ignorance and therefore have to migrate. The takfir doctrine that plays an important role in Salafism can be traced back to the Khawarij movement, an extreme sect that was rejected by the majority of Muslims in the first centuries of Islam. The next doctrine is al-amr bi al-ma'ruf wa al-nahy 'an al-munkar or hisbah. This doctrine is used by this group to empower its followers to actively preach, even stronger by taking part in jihad.

Strategy of the Salafi Movement

The Salafi movement, anti-bid'ah, anti-Hizbiyyah and anti-Western are the values promoted by Salafis in the movements they carry out. The realization of values requires strategy. There are several potential resources that the Salafi movement continues to mobilize in realizing its movement goals, namely:

First, mobilize funds. Fund mobilization is carried out through the establishment of foundations which are used as funding tools for their activities. In the financial context of Indonesia, Salafi as a movement cannot be separated from the role of Saudi Arabia as the owner of this religious understanding. To receive financial assistance from this donor agency, there are conditions that must be met, such as no worship that is not in accordance with the Koran and Sunnah, must accept the designated ustaz and imam of the mosque.

Second, the LIPIA educational institution. The initial contact of pro-Salafi activists in Indonesia with Salafi thought occurred in the 1980s at the same time as the opening of the Arabic Language Teaching Institute (LPBA) in Jakarta. The institution which later changed its name to LIPIA provided a means for them to get to know and deepen the thoughts of Salafi ulama.

Third, the Sunnah radio network. The Salafi da'wah movement uses radio as one of the main channels for conveying their teachings. One of the radio stations that acts as a pioneer in Salafi da'wah is Rodja radio.

Fourth, recitation and prayer. Socialization and acculturation of the socialization and acculturation of Salafi ideology in Indonesia also cannot be separated from the recitations initiated and witnessed by Salafi groups. There are at least two things that might be a strong driving force for the rise of Salafi recitations in Indonesia: first, for the rise of Salafi recitations in Indonesia, namely: the development of those recitations is caused by the number of Salafi actors who finished their education at LIPIA or either at LIPIA or at universities in Saudi

Arabia. Second, the open political system of the country after the repressive New Order repressive political system supports Salafis to hold recitations freely without fear of repression from the government, without fear of repression from the government. Recitation is different from recitation. Recitations are held for only one to two hours, discussing certain themes and are not very in-depth. While the discussion usually lasts for a day or two, its nature is a thorough discussion. Not only in the education sector, Salafi da'wah has also spread to other sectors such as the economy and health. Now many herbal health products are the business of Salafi groups, such as black seed and pure honey. Apart from that, the Salafi group also popularized a healing therapy method known as cupping. Apart from this purely economically motivated business, it cannot be denied that there are also trading and cupping treatment businesses whose profits are used for Salafi da'wah.

Salafi Movement Patterns

The Salafi movement is commonly referred to as the heir to the puritan theological preaching of the Wahhabi movement which emerged in the 18th century on the Arabian Peninsula. As a da'wah movement heir to the Wahabiyah tradition, the Salafi da'wah movement is known as a radical puritan da'wah movement. The invitation to return to the teachings of the Koran and Sunnah is the main agenda of this da'wah. Besides being known as a group of radical Muslims, the Salafi movement is also known as the anti-Hizbiyyah da'wah movement, a movement that does not involve itself in the realm of practical politics.

In carrying out their movement, Salafi-Wahabi cannot be separated from the hustle and bustle of political approaches and violence. At the beginning of its movement, Wahhabi as an embryo of Salafi collaborated with the authorities in smoothing its movements. Wahhabis use political power and violence to realize their ideals.

In various countries, the existence of the Salafi thought movement is not always the same, depending on the developing political situation and conditions. In the period before the world war, political movements of Salafi thought tended to be carried out in secret, did not appear on the surface and placed more emphasis on developing educational institutions and internal religious preaching. After World War I, when national and national movements spread, political groups of Salafi thought movements in various countries emerged to the surface and took part in debates and competitions to build social and political organizations.

Salafis are known as a group that is very strict and does not want to compromise in upholding the principles of Salafi doctrine. They do not hesitate to criticize and view other groups as deviant who are seen as not practicing religious teachings in accordance with their basic principles. The term heresy is one of the accusations that they often level to attack other groups. Salafis often claim themselves to be the only Ahlusunnah group, true practitioners of Islam based on the Koran and the Sunnah of the Prophet in accordance with the practices carried

out by the Prophet and his companions, as well as the early generations of Islam (al-Salaf al-Salih).

Contemporary Islamic Conservatism

Understanding Conservatism

From a linguistic perspective, conservatism comes from the Greek conservrae which means to preserve, guard, nurture and practice. According to the Big Indonesian Dictionary, conservatism is defined as a political ideology that wants to maintain social conditions and stability, preserve existing institutions, wants development step by step, and opposes radical change.

From some of the definitions above, it can be abstracted that conservatism as an understanding has the main aim of maintaining an established traditional system, but does not prevent gradual change.

The word conservatism is often identified with the meaning of traditionality, this word also often appears in economic and educational terms. However, in a political sense, conservatism is considered a political philosophy that supports traditional values.

Conservatism as a Political Ideology

Conservatism as an ideology seems somewhat difficult to identify due to the different traditional meanings and different cultural backgrounds in each country. To facilitate the process of classifying this ideology, it is necessary to understand the symptoms that characterize an organization, society or political party that adheres to conservatism. Ramlan Surbakti identified that there are three main symptoms that characterize the application of conservatism: first, there is an understanding that the best people are those who are organized, second, the government has binding power but is responsible, and third, there is an obligation for the government to be responsible for what weak.

The characteristics of conservatism teachings themselves are not much different from real phenomena. In contrast to phenomena that can be observed experimentally and are no longer at a theoretical level, the characteristic of idealistic conservatism has four main characteristics, namely, first, prioritizing government institutions and churches (religious organizations), second, religion, traditions and customs in people's way of life are seen as the main force, third, established institutions such as the family, church (religious institution) and state are seen as sacred, fourth, against radicalism and capitalism.

Broadly speaking, there are two main goals of the conservative group, namely first, preserving the status quo which has been going on for a long time, as has been done by the British conservative party which adheres to Toryism, they are trying to "defend" the monarchy system so that it survives in the 17th century and this is considered by Bryan Magee to be the most civilized conservative movement because it is supported by rational arguments, even respected by its opponents. The second goal is to try to restore the values of the past (the status

quo). Regarding this goal, there are many examples that can be seen by paying attention to countries where conservative political parties win elections, one example is America, whereas in England conservativeness is synonymous with maintaining the status quo of the monarchical system, in America conservative groups want government involvement in various fields. In accordance with the aim of restoring the values of the past, conservative politicians in America will support regulations that regulate people's lives morally in accordance with the norms and values that have long been held in society.

Islamic Conservatism in Indonesia

There is a unique pattern of Islamic conservatism after the reformation, parties which have a support base from among the Islamic community are starting to divide, not only into religious parties such as PBB, PPP, PK, Masyumi and PSII, but also starting to use strategies against the current by creating parties nationalist but has an Islamic support base such as PKB and PAN. Islamic political parties are divided into two main groups, namely "formal Islam" and "informal Islam", formal Islamic parties or post-reform religious sects seek to create an Islamic faction in parliament in order to achieve Islamic nomocracy in the narrow sense of internalizing Islamic law into statutory regulations. -invitations slowly, while informal Islamic parties are trying to emphasize a pluralism platform.

The differences that occur actually do not eliminate the basic nature of the Islamic party's conservatism. The vote base in the Islamic community (NU and Muhammadiyah) means that even though the party is categorized as a nationalist party, the party still tries to maintain the existence of Islam in the country.

Weak civil society, frequent occurrences of violence with ethnic and religious nuances, as well as rampant corruption, clientelism, populism and religious conservatism are some of the crucial factors that disrupt democracy in Indonesia. Populism and religious conservatism have become increasingly closely intertwined since the 2014 presidential election when Joko Widodo emerged victorious. The large number and strong influence of supporters of this socio-political phenomenon have led several observers to categorize Indonesia as a religiously conservative country. One of the critical points that worsened the situation was a series of street protests in 2016-2017 by hardline Islamic groups that occurred during the DKI Jakarta gubernatorial election which resulted in the defeat of the incumbent governor at that time, namely Basuki Tjahaja Purnama, who is ethnically Chinese and Christian. Apart from that, in the current conditions of the COVID-19 Pandemic, Islamic conservatism (especially related to the anti-science views of Islamic religious leaders who conservatively refuse to believe in the pandemic, including rejecting its science-based handling) is also very influential in limiting the government's ability to Indonesia to effectively respond to the global pandemic.

Islamic conservatism in Indonesia shows an increasing trend after the reform period. The increase in Islamic conservatism in Indonesia is marked by several symptoms such as religious intolerance, violence and discrimination carried out in

the name of religion, and even religion-based terrorism in Indonesia. One example of a phenomenon related to Islamic conservatism in Indonesia is the populism movement which is often associated with the election of the Governor and Deputy Governor of DKI Jakarta which is characterized by identity political conflicts.

Seeing the political conflict at that time as the culmination of Islamic conservatism that had emerged in the last 15 years. The clearest demonstration that shows conservative ways to attack these enemies is the anti-Ahok demonstration (2016-2017) known as the Islamic Defense Action (ABI) or 212 movement, with the theme of defending Islam, and voicing that a Muslim should not choose a leader who are not Muslim. This Islamic movement, which is considered conservative, not only emerged during the election for Governor of DKI Jakarta but also occurred during the presidential general election (election) in 2019. This election has divided the supporters of the two presidential candidates based on ideological dimensions related to the role of Islam in managing government issues.

The emergence of a conservative faction within NU which has posed a challenge to NU's leadership, namely the Straight Line NU (NUGL). NUGL's use of social media and websites to promote conservative Islamic teachings and to gain new followers. According to NUGL, current NU leaders have deviated from the original teachings of NU's founders.

The transnational Wahhabi Salafi movement has to some extent reduced the religious authority of Islamic mass organizations in Indonesia, such as Nahdatul Ulama (NU), Muhammadiyah, Islamic Association (Persis) and the Indonesian Ulema Council (MUI). Wahhabi Salafi conservatism, which is feared by many groups and is considered a terrible scourge, has actually become a kind of predator for very organic radical movements with very brave ulama. This shows that Salafi activists do not trust the religious authority of Islamic mass organizations in Indonesia. The MUI's puritanical tendencies can be seen from several fatwas issued by the MUI, mainly the fatwa which forbids pluralism, liberalism, secularism and the fatwa regarding the heresy of the Ahmadiyah sect.

Conservative Islamic groups encourage the implementation of Islamic ideology both normatively and legally, for example in the form of laws (UU) or regional regulations (perda). They did this through democratic means, including encouraging their cadres to run for elections, lobbying and approaching government officials, and peaceful demonstrations.

In the midst of strengthening conservatism, political parties, politicians and political candidates are becoming more open to new Islamic groups because they want to get support when competing in elections, be it legislative elections or regional head elections (pilkada). For example, political parties, both those with a secular and religious background, are increasingly recruiting religious figures such as kyai or their relatives as legislative candidates and regional head candidates.

An example of this can be seen in the political events that took place in the span of 2014 to 2019, how conservative groups were the cause of President Jokowi'sbecame the cause of President Jokowi's defeat in several regions that were strongly influenced by these groups, especially religious conservative groups by these groups, especially religious conservative groups. Less closeness to religious elements makes the character of President Jokowi less popular among conservative groups. President Jokowi among conservative groups. The division and polarization that and polarization that occurs in the community with religious issues as the axis, further the image of President Jokowi. Then the absence of ideas that solutions to the problems that occur increase the escalation of increasingly complex problems. The impact is the direct or indirect involvement of conservative groups in the regions where Jokowi lost.

This is similar to what was said by Mahfud MD who analysed that President Jokowi's defeat in several regions was motivated by historical aspects, such as Aceh, West Java, and South Sulawesi (Afifiyah, 2017). historical aspects, such as Aceh, West Java, and South Sulawesi (Afifiyah, 2017). Furthermore Mahfud explained that there were several events in the past that were based on religious elements in those areas, such as religious elements in these areas, such as the DI/TII declaration in Aceh, West Java and South Sulawesi. South Sulawesi. While in West Sumatra there was the incident of the Revolutionary Government of the Republic of Indonesia (PRRI), which although not a type of religious rebellion, but the brain of the creation of the religious in nature, but the brains of the creation of the event were most of the members of the Masyumi Party, who were not members of the Masyumi Party, which is an Islamic party. In addition, the support of most of the ulama to President Jokowi's political opponent, Prabowo, has weakened Jokowi's voter base, especially in West Sumatra. Then this phenomenon makes some of these regions given the nickname of hardline Islamic regions by Mahfud MD.

The influence of religious conservatism in Indonesia also influences policy making in many government institutions. One example is that fatwas from the Indonesian Ulema Council (MUI) are increasingly being referred to in the Indonesian court system, especially in cases of religious blasphemy, even though fatwas are not actually a formal source of law.

The Impact of Islamic Conservatism

The most visible impact of conservatism in the political realm is that the values of diversity are increasingly eroded and the exclusivity of one group increases. Politics as an instrument for building togetherness and solidarity has increasingly been eroded. Politics becomes merely an instrument to defend the dominant group, not a tool to achieve something broader and oriented towards the interests of citizens. Conservatism in the sense of an attitude that only defends one's own group based on narrow cultural values or identity is nothing new in Indonesian politics. That is a natural consequence of a country with diverse ethnic backgrounds, religions and cultural values.

Islamic conservatism will continue to have an important influence on political and socio-economic developments in Indonesia in the foreseeable future. Currently, conservative Islamic groups have developed rapidly and are not limited to just using one vehicle, namely religion, to express themselves politically. However, they also have other ways of communicating their political views. They can use socio-political issues such as the obligation to elect Muslim leaders, halal certification for consumer goods, and sharia-exclusive housing as part of their political aspirations.

CONCLUSION

The term Salafi is a derivative of the root word sa-la-fa which means to precede. Meanwhile, Salaf itself means predecessors. As for terminology, Salaf is defined as the first three generations of Muslims consisting of the companions, tabi'in, and tabi'ut tabi'in who are often associated with al-Salaf al-Ṣalih (the righteous predecessors). The al-Salaf al-Ṣalih are used as references in religion because they are considered to have the best understanding of Islamic doctrines. Therefore, Salafism appears to have a different tendency from other Islamic groups in understanding and inviting its followers to return to the Qur'an and as-Sunnah, namely by basing both on the understanding of al-Salaf al-Ṣalih (al-Qur'an wa al-Sunnah 'ala fahm al-Salaf al-Ummah).

For social movements, including religious-based social movements, the existence of ideology has important meaning. Without being supported by ideology, the existence of religious social movements will only face prolonged uncertainty. Because of this, religious social movements need to formulate their ideological framework which contains a statement of the movement's goals, a collection of critiques and assessments of the social structure to be changed, a collection of doctrines that can justify the movement's goals, a set of beliefs related to policy, tactics and movement implementation and movement myths. The Salafi movement, anti-bid'ah, anti-Hizbiyyah and anti-Western are the values promoted by Salafis in the movements they carry out. The realization of values requires strategy. In carrying out their movement, Salafi-Wahabi cannot be separated from the hustle and bustle of political approaches and violence. At the beginning of its movement, Wahhabi as an embryo of Salafi collaborated with the authorities in smoothing its movements. Wahhabis use political power and violence to realize their ideals.

Conservatism means preserving, guarding, nurturing and practicing. It can be abstracted that conservatism as an ideology has the main aim of maintaining an established traditional system, but does not prevent gradual change. Conservatism is often identified with the meaning of traditionality. In a political sense, conservatism is considered a political philosophy that supports traditional values.

Islamic conservatism in Indonesia shows an increasing trend after the reform period. The increase in Islamic conservatism in Indonesia is marked by several symptoms such as religious intolerance, violence and discrimination carried out in the name of religion, and even religion-based terrorism in Indonesia. The

transnational Wahhabi Salafi movement has to some extent reduced the religious authority of Islamic mass organizations in Indonesia, such as Nahdatul Ulama (NU), Muhammadiyah, Islamic Association (Persis) and the Indonesian Ulema Council (MUI). Wahhabi Salafi conservatism, which is feared by many groups and is considered a terrible scourge, has actually become a kind of predator for very organic radical movements with very brave ulama. This shows that Salafi activists do not trust the religious authority of Islamic mass organizations in Indonesia. The MUI's puritanical tendencies can be seen from several fatwas issued by the MUI, mainly the fatwa which forbids pluralism, liberalism, secularism and the fatwa regarding the heresy of the Ahmadiyah sect.

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