



**SOCIAL INTERACTION AND POLITICAL TRANSFORMATION OF WAHHABI
 DA'WAH IN LOMBOK**

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Abstract

This article will discuss the social interaction and political transformation of Wahabi da'wah groups in the Sasak community of Lombok NTB. This research question is how the interaction and political transformation of da'wah groups is how the process of political transformation of da'wah ideology towards resources and facilities of the Wahabi group. This research uses qualitative methods with a case study approach. The primary data in this study were taken from the field related to social interaction and ideology, religion, politics, da'wah, Wahabi groups towards resources and facilities. This study uses the point of view of George Caspar Homans' exchange theory. In social interactions that occur in society, basically there is always a process of exchange and rational calculation. What is exchanged here is cost, benefit, reward, punishment. The results of this study reveal that the interaction and political transformation of da'wah carried out by the Wahabi community no longer uses the ideology of da'wah, but the ideology of da'wah is just a sweetener or a way of camouflage in its political movement. While the political process of da'wah ideology has transformed towards resources and facilities, the decisive idea is that resources and facilities are distributed in Lombok society so that indirectly the Wahabi community gets rewards from people outside the Wahabi community, namely NU and NW. The reward in question is the transfer of ideology from NU and NW to Wahabi ideology. This is because the transformation of Wahhabism has moved towards the movement of resources and facilities.

Keywords: Social Interaction, Transformation of Wahabi Da'wah in Lombok, Resources and Facilities

A. INTRODUCTION

The island of Lombok, located in Indonesia, has a long history in terms of religious and cultural plurality. In the midst of this diversity, various schools of religious thought have different influences and interactions. One stream that has had a significant impact is the political ideology of Wahabi da'wah. The political ideology of Wahhabi da'wah is a school rooted in the tradition of Islamic teachings adopted by the Wahabi sect in Saudi Arabia. This school emphasizes a conservative and literal interpretation of Islamic teachings, and aims to spread their understanding to the wider community. In recent decades, Wahabi influence has spread to various parts of the world, including Indonesia.

In particular, Lombok has become a place of interaction and transformation of Wahabi da'wah political ideology that is interesting to research. The island has witnessed a shift in religious practice and significant social changes as a result of Wahabi proselytizing. Various factors, such as migration, education, and the influence of mass media, have played an important role in this process. One of the most visible impacts of the interaction and transformation of Wahabi da'wah political ideology in Lombok is a change in local religious practices and culture. Many individuals and families who previously adhered to more moderate religious traditions, have now adopted the more conservative practices introduced by Wahabi proselytizing. This is seen in aspects such as clothing, food, and worship ordinances.

Not only that, the influence of Wahabi da'wah political ideology also affects social and political dynamics in Lombok. Some groups inspired by this teaching, seek to influence the public agenda by proposing policies that conform to their values. In addition, they are also trying to expand their network and gain support from political and social stakeholders in Lombok. However, the impact of the interaction and transformation of the political ideology of Wahhabi da'wah is not uniform and negative. Some proponents of this sect see it as an attempt to purify and revive Islamic practices that



they consider neglected or forgotten. They argue that Wahhabi da'wah provides a solid foundation to face the challenges of modern times and safeguard their religious identity.

In recent years, the dawah movement influenced by Wahhabi ideology underwent a significant transformation in Lombok. This transformation has shaped different religious mindsets and practices among the Wahabi group on the island of Lombok. Related to the latest transformation in the dawah movement, Wahabi groups in Lombok have entered technology and social media. With the development of information technology, the group has utilized online platforms to spread their messages to the wider public. They use social media, online videos, and websites to disseminate sermons, lectures, and religious literature that follow their views and understandings.

The Wahabi group's da'wah movement in Lombok is driven by a passion to spread the teachings of Islam which they regard as a pure understanding and return to the main sources of Islam. The group emphasized strict enforcement of religious law, rejection of innovations in religious practice, and a more conservative approach to the interpretation of religious texts. On the other hand, supporters of the Wahhabi proselytizing movement see this transformation as an attempt to purify and correct religious practices that they perceive as distorted.

In this study, the author seeks to explore the extent of the interaction and political transformation of da'wah of the Wahabi group and how the process of political transformation of da'wah ideology towards resources and facilities. The author's difference is also in the transformation from the ideology of da'wah to the politics of resources and facilities. The author does not focus on the Wahhabi da'wah ideology movement, because for the author the da'wah ideology is just a sweetener or a way of camouflage in his political movement, but what is the focus of this paper is the movement of resources and facilities that are distributed in the Lombok community as a support in launching the mission of Wahabi ideology, so that indirectly the Wahabi community is one step ahead in transforming to get rewards from

people outside the community Wahhabi. The resources and facilities in question are economic, land, and human resources as well as facilities such as educational assistance, social media, fashion, social charity, clean water assistance and other facilities that are directly related to the basic needs of people outside the Wahabi group.

B. Methods

This paper uses qualitative research with a case study approach. Qualitative methods emphasize more on observing phenomena, and examining the substance of the meaning of the phenomenon. Analysis and acumen of qualitative research greatly affect the strength of words and sentences used. Therefore, the focus of qualitative research is on the process and the meaning of the results. In addition, the main attention of qualitative research is focused on human elements, objects, and institutions, as well as the relationships or interactions between these elements, in an effort to understand an event, behavior, or phenomenon¹.

A case study is an approach that studies in depth a phenomenon such as an individual, group, organization, or a particular situation. In this case, it is the case of the Wahabi community in Lombok, West Nusa Tenggara, which transformed from the interaction of political ideology, da'wah, to resources and facilities. Case studies attempt to find an understanding of how humans construct important meanings and concepts within the framework of intersubjectivity. If a person exhibits a certain behavior in society, then that behavior is the realization of the views or thoughts that are in the person's head. Reality is an expression of one's mind. Remembering, the case study raised was the social and political interaction of Wahabi group da'wah in Lombok NTB. The primary data in this study were taken from the field, which is

¹ W John Creswell and J David Creswell, *Research Design: Qualitative, Quantitative Adn Mixed Methods Approaches*, Journal of Chemical Information and Modeling, vol. 53, 2018, file:///C:/Users/Harrison/Downloads/John W. Creswell & J. David Creswell - Research Design_ Qualitative, Quantitative, and Mixed Methods Approaches (2018).pdf%0Afile:///C:/Users/Harrison/AppData/Local/Mendeley Ltd./Mendeley Desktop/Downloaded/Creswell, Cr.



related to the social and political interaction of wahhabi da'wah groups from the ideology of da'wah to resources and facilities².

C. Interaksi Sosial dan Transformasi Dakwah Wahabi

The process of interaction between Wahabi groups and communities outside of Wahabi through three channels. First, the meeting between the Dai Wahabi and the people. Dai or Wahabi scholars meet with the people of Lombok as part of their efforts in spreading Wahabi religious teachings and practices. These meetings can take the form of lectures, recitations, or religious education classes in mosques or other religious centers³. Its purpose is to influence people's religious understanding and practice. Second, religious teaching and da'wah activities. The Wahabi Jamaat in Lombok is also involved in religious teaching and da'wah activities. They apply Wahhabi teachings in religious education, both in schools and in religious educational institutions they founded. In addition, they also hold da'wah activities such as public lectures, discussions, and teaching to individuals or groups. Third, participation in religious activities. Members of the Wahabi congregation in Lombok also participate in religious activities carried out by local communities. They participate in congregational prayers in mosques, fast during Ramadan, and celebrate religious holidays together with the people of Lombok. These interactions allow them to engage in the religious life of the local community⁴.

The Wahabi da'wah movement in Lombok has grown significantly in recent years. Followers of this movement, often Dai or trained clerics, sought to spread Wahabi teachings to the people of Lombok through various means such as lectures, religious teaching, and the establishment of educational institutions. The Wahabi da'wah movement in Lombok was based on a firm

2 (Jonathan, 2006: 198)

³ J Jahroni, "The Narratives of Islamic School Students: Contesting Salafism in a Saudi-Wahabi Educational Institutions in Contemporary Jakarta," *Ulumuna*, 2020, <https://ulumuna.or.id/index.php/ujs/article/view/386>.

⁴ A J Fuad, "Infiltrasi Salafi Wahabi Pada Buku Teks Di Madrasah Dan Respons Warga Nahdliyyin," *Marâji: Jurnal Ilmu Keislaman*, 2015, <http://maraji.kopertais4.or.id/index.php/maraji/article/download/23/19>.

understanding of the Islamic teachings espoused by al-Wahhab⁵. Some of the characteristics of this movement include an emphasis on literal interpretation of the Quran, a rejection of religious practices considered heresy (innovation), and a strong focus on monotheism. The movement also often emphasized the separation of Wahhabis from other religious groups⁶.

Wahhabi da'wah in Lombok has had a significant social impact. The influence of this movement can be seen in changes in the behavior and religious practices of local people, including in terms of dress, diet, and worship methods. Some communities that originally followed local traditions and culture have adopted Wahhabi practices as a result of this da'wah influence. The influence of the Wahabi da'wah movement also influenced the political life in Lombok. Followers of the movement are involved in the political process, including in elections and local politics. Some members of this movement may influence policy and regulation at the local government level, especially on issues related to religion and morality⁷.

The preaching of Wahabi groups in Lombok is based on the teachings and principles espoused by the Wahabi movement in general. The following are some concepts that are the focus of the Wahabi group da'wah in Lombok:

Pure monotheism: The main concept in the preaching of the Wahhabi group is the emphasis on pure monotheism. They stressed the importance of believing in Allah as the only God worthy of worship, and opposed any form of practice considered to be shirk⁸.

⁵ F M Yunus, "TENSION BETWEEN SCHOOLS OF THOUGHT: ASWAJA AND WAHABI IN ACEH," *Jurnal Ilmiah Islam Futura* 21, no. 2 (2021): 183–97, <https://doi.org/10.22373/jiif.v21i2.6039>.

⁶ T Alsaif, "Relationship between State and Religion in Saudi Arabia: The Role of Wahabism in Governance," *Contemporary Arab Affairs* 6, no. 3 (2013): 376–403, <https://doi.org/10.1080/17550912.2013.822721>.

⁷ K Abdullah, "Navigating Against Salafi-Wahabi Expansion in Malaysia: The Role of State and Society," *Studia Islamika* 29, no. 1 (2022): 1–29, <https://doi.org/10.36712/sdi.v29i1.25213>.

⁸ A Zamhari, "DEFENDING ISLAMIC TRADITION Theological Responses of the Hadrami Majelis Taklim Groups toward the Salafi-Wahabi Preaching Movement in Contemporary Indonesia," *Journal of Indonesian Islam* 16, no. 1 (2022): 75–102, <https://doi.org/10.15642/JIIS.2022.16.1.75-102>.

Observance of the Quran and Hadith: Wahabi groups in Lombok encourage Muslims to follow the Quran and Hadith as the main sources of religious teaching. They stressed the importance of a literal understanding of these religious texts and rejected interpretations or innovations that were deemed not based on clear propositions.

Rejection of Heresy: The proselytizing of Wahabi groups in Lombok also involves the rejection of religious practices that are considered as bid'ah (innovation). They tend to prioritize practices and practices that are directly evident in widely recognized religious sources ⁹.

Classical Book Studies: Wahabi groups in Lombok encourage in-depth study of classical books in religious science, such as books of hadith, tafsir, and fiqh. They stressed the importance of understanding and following the teachings taught by the leading scholars in Islamic history ¹⁰.

Emphasis on Chastity and Modesty: The Wahabi proselytizing group in Lombok also teaches the importance of maintaining purity and simplicity in daily life. They encourage their followers to stay away from sinful acts, practices that are considered incompatible with religious teachings, and seek the pleasure of Allah in all aspects of life ¹¹.

The transformation of Wahabi da'wah in Lombok refers to changes that occur in religious, social, and cultural life as a result of the influence of this movement. Here are some aspects of the transformation of Wahabi da'wah groups in Lombok:

Religious Practices: The proselytizing of Wahabi groups has influenced the religious practices of the people of Lombok. Followers of this movement may adopt more conservative practices, such as stricter gender segregation

⁹ Imron Rosyadi Hamid, "THE ROLE OF NON STATE ACTOR IN ELIMINATING ISLAMIC RADICALISM: ISOMIL OF NAHDLATUL ULAMA INDONESIA 2016," *DIALEKTIKA: Jurnal Ekonomi Dan Ilmu Sosial* 2, no. 2 (2017), <https://doi.org/10.36636/dialektika.v2i2.242>.

¹⁰ A Sulistyanto, S Mujab, and A Jamil, "Frame Radikalisme, Jihad, Terorisme Di Media Online Islam: Studi Kasus Pemberitaan Bom Makassar Dan Penyerangan Mabes Polri," *Jurnal Keamanan Nasional*, 2021, https://www.researchgate.net/profile/Ari-Sulistyanto/publication/358730064_Frame_Radical_compressed/links/621151c04be28e145ca3a478/Frame-Radical-compressed.pdf.

¹¹ N Anwar, "WHAT IS SALAFISM?," *Researchingsalafism.Com*, n.d., <https://researchingsalafism.com/wp-content/uploads/2022/05/What-is-Salafism-3.0.pdf>.

in worship spaces, an emphasis on the closure of the aurat, and a rejection of religious practices considered heresy ¹².

Religious Education: The Wahabi movement in Lombok has established religious educational institutions that follow Wahabi teachings and principles. This includes education that focuses more on the literal understanding of religious texts, with an emphasis on the study of the classics and the salaf teachings of early generations of Islam ¹³.

Social Influence: The Wahabi group's da'wah has exerted a significant social influence in Lombok. Followers of these movements may adopt more exclusive patterns of social interaction with groups that share similar beliefs and practices. This can lead to shifts in social dynamics in the community and increase differences with other religious groups ¹⁴.

Cultural Change: The transformation of Wahabi da'wah groups can also affect local culture in Lombok. The influence of this movement can be seen in changes in dress patterns, lifestyles, and daily practices that are more in line with the religious demands taught by this movement ¹⁵.

Controversies and Challenges: The transformation of Wahabi proselytizing has also given rise to controversies and challenges in Lombok. There are potential tensions and conflicts with other religious groups that may have different traditions and practices. This can affect relationships between communities and pose challenges in maintaining social harmony and tolerance¹⁶.

¹² M Atari, "Morally Homogeneous Networks and Radicalism," *Social Psychological and Personality Science* 13, no. 6 (2022): 999–1009, <https://doi.org/10.1177/19485506211059329>.

¹³ M A Adraoui, "By Way of Conclusion: Salafism, a Container More Than a Content? Beyond the Essentialization of a Fundamentalism," *Understanding Salafism*, 2022, https://doi.org/10.1007/978-3-031-18089-7_10.

¹⁴ J Kelly and S Malone, "Ekosocialism or Barbarism" (Socialist resistance, 2006).

¹⁵ (Salim, 2006)

¹⁶ S Laherv, "Salafism and Traditionalism: Scholarly Authority in Modern Islam," *American Journal of Islam and Society*, 2022, <https://search.proquest.com/openview/ce0d9344561689ba1b6097a3a6f3a23d/1?pq-origsite=gscholar%5C&cbl=2036310>.

D. Transformation of Wahabi Da'wah Ideology Towards Resources and Facilities in Lombok

The transformation of the political ideology of Wahabi da'wah groups in Lombok emphasizes resources and facilities. The concept of Wahabi group da'wah is no longer purely in the ideological aspect, ideology is only a shield in its da'wah movement. Here are some of the transformations of the Wahabi resources and facilities movement in Lombok.

Da'wah Method Update: A new movement might introduce da'wah methods that are innovative and relevant to the Lombok context. This can involve the use of social media, digital platforms, or modern communication approaches to reach a wider audience ¹⁷.

Local Community Empowerment: The new movement may focus more on empowering and actively participating local communities in da'wah activities. They can pay special attention to education, economic development, or social programs aimed at improving the welfare of society holistically ¹⁸.

Interfaith Dialogue and Harmony: The new Wahabi da'wah movement in Lombok may further emphasize the importance of interfaith dialogue, strengthen interfaith harmony, and promote better understanding between Muslim and non-Muslim communities in Lombok¹⁹.

Women Empowerment: New movements can place emphasis on empowering women in the context of da'wah. They can encourage women's active participation in da'wah activities, provide education and equal opportunities, and advocate for gender equality ²⁰.

¹⁷ S Suriati, "Dakwah Dan Terorisme," ...: *Jurnal Kajian Komunikasi Dan Penyiaran Islam*, 2019, <http://journal.iainsinjai.ac.id/index.php/retorika/article/view/78>.

¹⁸ M Rahmanto, "Rowing In The Flow of Khalaf; Indonesian Salafism Response Towards Contemporary Islamic Economics," *Humanities \& Social Sciences Reviews*, 2019, <https://core.ac.uk/download/pdf/268004993.pdf>.

¹⁹ M Wilde, "Violence in the State of Exception: Reflections on Theologico-Political Motifs in Benjamin and Schmitt" (ixtheo.de, 2006), <https://ixtheo.de/Record/632188405>.

²⁰ M Rosyid, "Perempuan Dalam Jaringan Radikalisme Vis a Vis Terorisme Global," *MUWAZAH: Jurnal Kajian Gender*, 2018, <http://e-journal.iainpekalongan.ac.id/index.php/Muwazah/article/view/1782>.

Adaptation to the Local Cultural Context: The new Wahabi da'wah movement in Lombok may seek to better understand and adapt to the local cultural context and traditions. They can consider ways to integrate religious teachings with existing local values and practices. The Wahabi da'wah movement has a tendency to provide facilities that support da'wah activities and religious activities. These amenities may include:

Building Mosques and Religious Centers: Wahhabi proselytizing movements often establish or support the construction of mosques and religious centers. This mosque became a center of religious activity for the Muslim community, a place to perform congregational prayers, lectures, recitations, and other da'wah activities. The facility can also provide space for religious education, including recitation classes and courses ²¹.

Building Madrassas and Religious Education Institutions: The Wahabi da'wah movement can establish and manage madrassas or religious educational institutions that follow Wahabi teachings and principles. The facility provides opportunities for children and adolescents to obtain religious education in accordance with the teachings of this movement, focusing on understanding the Quran and Hadith literally ²².

Building Study Centers and Libraries: The Wahabi da'wah movement can also provide facilities in the form of study centers and libraries. It is a source of reference and research for followers of the movement to study classics, religious literature, and works by famous Wahhabi scholars. This study center and library can facilitate teaching and learning activities and dissemination of religious knowledge ²³.

Setting Up Social Welfare Programs: Some Wahabi da'wah movements also seek to provide facilities in the form of social welfare programs. This can

²¹ Jahroni, "The Narratives of Islamic School Students: Contesting Salafism in a Saudi-Wahabi Educational Institutions in Contemporary Jakarta."

²² Zamhari, "DEFENDING ISLAMIC TRADITION Theological Responses of the Hadrami Majelis Taklim Groups toward the Salafi-Wahabi Preaching Movement in Contemporary Indonesia."

²³ A Fathi, "Superficial Approach of Contemporary Salafism to the Interpretation of Religious Texts and Its Social Consequences," *Journal Of Islamic Denominations*, 2023, https://mazaheb.urd.ac.ir/m/%5C&url=http://mazaheb.urd.ac.ir/article_159435_f3421ccd887f58ccc04a8bcae27ad3fd.pdf?lang=en.



include providing social assistance to people in need, such as the distribution of food, clothing, or assistance in terms of education and health. These programs aim to benefit the community and expand the scope of influence of the political ideological movement of da'wah ²⁴. Setting Up Da'wah and Recreation Centers: Wahabi da'wah movements can have da'wah centers that provide space for da'wah activities, lectures, and religious teaching. In addition, the facility may also have a recreation area used for social activities, sports, or other religious activities. This center is a gathering place for members of the Wahabi community to interact and deepen religious knowledge ²⁵.

Wahabi groups can run social assistance programs aimed at helping people in various aspects of life. Here are some types of aid programs commonly carried out by Wahabi groups:

Humanitarian Aid: Wahabi groups can provide assistance in situations of crisis or natural disasters. They can distribute food, clean water, clothing, sanitation supplies, and medical assistance to those affected by disasters. This program aims to assist communities in need in meeting their basic needs ²⁶.

Education Assistance: Wahabi groups can provide educational assistance to underprivileged children. This may include providing scholarships, school supplies assistance, educational support in the form of books, stationery, or funding for religious educational institutions they establish.

Health Assistance: Wahabi groups can provide assistance in the field of health to the community. This can include the provision of health facilities,

²⁴ Z Pall, *Salafism in Lebanon: Local and Transnational Movements* (books.google.com, 2018), <https://books.google.com/books?hl=en%5C&lr=%5C&id=3M1MDwAAQBAJ%5C&oi=fnd%5C&pg=PR7%5C&dq=salafism%5C&ots=hqojDT1ckd%5C&sig=rkx8U15oy-DRkQi6VI5S2miGWck>.

²⁵ A Z Arifin, A Sofia, and I Hidayah, *Revisiting Literacy Jihad Programs of Aisyiyah in Countering the Challenges of Salafism*. *Religions* 13: 1174 (academia.edu, 2022), <https://www.academia.edu/download/96147700/pdf.pdf>.

²⁶ J A Clark, "Islam Charity and Activism: Middle-Class Networks and Social Welfare in Egypt, Jordan, and Yemen," *Islam Charity and Activism: Middle-Class Networks and Social Welfare in Egypt, Jordan, and Yemen*, 2004, 1–236.

free health screening programs, the provision of medicines, or support for hospitals or clinics in areas in need ²⁷.

Economic Assistance: Wahabi groups can provide economic assistance to communities to help them improve their economic conditions. This can be business capital assistance, skills training, educational assistance, small business development programs, or partnership programs aimed at empowering communities economically ²⁸.

Social Assistance and Welfare: Wahabi groups can also provide social assistance to vulnerable or needy groups. This can include feeding, housing assistance, assistance in terms of meeting basic needs, and programs that promote social welfare.

Free Borewell Assistance: we provide free borewell assistance to the community, because for us this is a fundamental thing related to the needs of the community. We provide this assistance so that the community can enjoy a clean water source. Because we believe a useful person is a person who benefits others.

Clean Water Pipe Assistance: Clean Water Pipe Assistance is also provided to the community by Wahabi groups in Lombok. This assistance is also given to underprivileged families and given to communities outside the Wahabi group.

Basic Food Assistance to Prevent Stunting: Wahabi groups have now expanded their movement media after the arson conflict in 2020 by providing basic food assistance for dhu'afa, at-risk groups, widow groups to prevent stunting in the community. This free basic food assistance is not only intended for their group, but is given to communities outside their group. There are around 150 packages that have been prepared by the Assunnah Islamic Boarding School in order to eradicate the risk of stunting.

²⁷ Syamsul Arifin, "MEMBENDUNG ARUS RADIKALISASI DI INDONESIA," *Implementation Science* 39, no. 1 (2014): 1–24, <http://dx.doi.org/10.1016/j.biochi.2015.03.025><http://dx.doi.org/10.1038/nature10402><http://dx.doi.org/10.1038/nature21059><http://journal.stainkudus.ac.id/index.php/equilibrium/article/view/1268/1127><http://dx.doi.org/10.1038/nrmicro2577><http://>.

²⁸ Syamsul Arifin.



For researchers, it is undeniable that the Wahabi group movement is far more advanced in penetrating ideology and transforming the conflict phase da'wah movement. Because the Wahabi community does not only use the ideology of da'wah, but this ideology of da'wah is just a shield to camouflage in its political movement. Meanwhile, the process of transforming the ideology of political da'wah has developed towards resources and facilities. As a determinant is the resources and facilities distributed in the Lombok community so that indirectly the Wahabi community gets rewards from people outside the Wahabi community, namely NU and NW. The reward in question is the transfer of ideology from NU and NW to Wahabi ideology ²⁹

On the other hand, the process of interaction and political transformation of da'wah carried out by the Wahabi community does not only use the ideology of da'wah, but this ideology of da'wah is just a shield to camouflage in its political movement. Meanwhile, the process of transforming the ideology of political da'wah has developed towards resources and facilities. As a determinant is the resources and facilities distributed in the Lombok community so that indirectly the Wahabi community gets rewards from people outside the Wahabi community, namely NU and NW. The reward in question is the transfer of ideology from NU and NW to Wahabi ideology ³⁰

This is because the transformation of Wahabi has moved towards the movement of resources and facilities offered. For Wahabi groups, providing assistance and facilities to people outside Wahabi does not need to enter through ideological channels, whatever the ideology of the community assisted by Wahabi still provides resources and facilities, because indirectly and unconsciously that Wahabi can touch the psychological changes of society, because it touches the basic needs of the community directly. This is

²⁹ J Mawalidin, "Peranan Tuan Guru Ormas Islam Nahdlatul Wathan Di Lombok Wadah Ajaran Keagamaan Dan Sosial (Islam)," *IJTIMAIYA: Journal of Social Science Teaching*, 2021, <http://journal.iainkudus.ac.id/index.php/Ijtimaia/article/view/11577>.

³⁰ Mawalidin.

what the author calls the political transformation of Wahabi da'wah from the political ideology of da'wah to resources and facilities ³¹.

D. Conclusion

In the process of social interaction between individuals and other individuals, basically there is always a process of rational exchange and calculation. What is exchanged and calculated rationally here is cost, benefit, reward, punishment. The social interaction of the Wahabi group and the political transformation of its da'wah no longer uses the ideology of da'wah, but the ideology of da'wah is just a shield to camouflage in its political movement. Meanwhile, the process of transformation of Wahabi political da'wah ideology has developed towards resources and facilities. The resources and facilities in question are economic resources, land, human resources and facilities such as educational assistance, social media, fashion, making mosques, social charity, clean water assistance and other facilities that are directly related to the basic needs of people outside the Wahabi group.

Resources and facilities distributed in the midst of Lombok society, indirectly the Wahabi community gets rewards from people outside the Wahabi community, namely NU and NW. The reward in question is the transformation of ideology from NU and NW to Wahabi ideology. This is because the transformation of Wahabi has moved towards the movement of resources and facilities in touching the psychological changes of society, because Wahabi offers the basic needs of the community directly. This transformation of the movement of resources and facilities is not carried out by groups outside Wahabi so that indirectly now Wahabi is more advanced in transforming than groups outside Wahabi.

³¹ Hamid, "THE ROLE OF NON STATE ACTOR IN ELIMINATING ISLAMIC RADICALISM : ISOMIL OF NAHDLATUL ULAMA INDONESIA 2016."



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