

IDEALISTIC AND IDEOLOGY ISLAMIC CONCEPTS IN WAHHABI SAUDI ARABIA

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ABSTRACT

This research focused on religious purification, an understanding rejecting the taqlid offered by fiqh and theology in traditional Islamic knowledge, and aims to restore all existing problems to the true sources of Islam, Al-Qur'an, and Sunnah. This is one reason that triggered the birth of the Wahhabi movement, which is still developing in Saudi Arabia, where the Wahhabi movement has the largest ideology. This research used qualitative descriptive research with the literature review method. The researcher described Islamic idealism and ideology in the Wahhabi concept, especially as it developed in Saudi Arabia. The data source was books or journals related to Wahhabi ideology in Saudi Arabia. The results of data searches using this method show that researchers collected data that will be used in reviewing and completing every part of the data in the study that is analyzed. Then, I marked important data, noted them down, and selected them according to needs and those related to this research. After data is collected, the approach used in analyzing various problems is historical, namely by classifying and studying data in Wahhabi ideology.

Keywords: Idealistic, Ideology Islamic, Saudi Arabia, Wahhabi

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INTRODUCTION

The Islamic religion regulates human relationships with God through ritual worship such as prayer, fasting, Hajj, and human relationships with humans and the universe. Islam does not only discuss one aspect but also various aspects of theology, philosophy, Sufism, history, Islamic law, etc. (Al-Katani, 2004).

إِنَّمَا الْمُؤْمِنُونَ إِخْوَةٌ فَأَصْلِحُوا بَيْنَ أَخَوَيْكُمْ ۚ وَاتَّقُوا اللَّهَ لَعَلَّكُمْ تُرْحَمُونَ

"Indeed, believers are brothers; therefore, make peace between your two brothers (who are at odds) and fear Allah so that you may receive mercy." (QS. Al-

Hujurat: 10). So, this verse teaches us to become creatures who can maintain relationships and can even make peace with others. Apart from that, don't disagree with each other so as not to trigger divisions.

The Islam brought by the Prophet Muhammad SAW is approximately 15 centuries old. In its long journey, Islam has influenced all aspects of human social life, including social, economic, legal, political, cultural, tradition, and others. Therefore, Islam is a religion that carries out the mission of safety in the world and the hereafter, welfare, and inner and outer prosperity for all mankind by showing obedience, submission, and submission to God by carrying out all His commands and staying away from His prohibitions (Ash-Shalih, 1991). Islamic studies are expected to provide alternative problem-solving methods or solutions to problematic conditions in the current era. Islamic studies can lead and aim to carry out reform efforts that adhere to Islamic teachings' original and pure sources, namely the Al-Qur'an and As-Sunnah. As an Islamic country inherited from generation to generation, Prophet Saw practically the existence of Islam in Saudi Arabia experienced significant development.

This situation has persisted since fourteen centuries ago until the present era, with a government system in the form of a kingdom. The legitimacy of the kingdom under al-Sa'diyah's rule in Saudi Arabia as an Islamic state emphasizes the importance of behavior in line with the teachings of the Qur'an and Sunnah. For this reason, the population of this country practices religious teachings by referring to the two sources of Islamic teachings purely. In this regard, until now, the dominant religious understanding of society in Saudi Arabia has been Wahabiyah, where this understanding is known as a movement of Islam whose main goal is to purify Islamic teachings from khurafat. (Wahyuddin, 2018). This research is different from existing research because this research discusses reveals how Wahhabi ideology has become the largest ideology adhered to by society.

RESEARCH METHODS

This research was qualitative descriptive research using the literature review method. The researcher described Islamic idealism and ideology in the Wahhabi concept, especially as it developed in Saudi Arabia. The data source was in the form of books or journals related to Wahhabi ideology, ideology, which is an ideology in Saudi Arabia. The results of data searches using this method show that researchers collected data that will be used in reviewing and completing every part of the data in the study that is analyzed, marked important data and noted down, then selected them according to needs and those related to this research. After the collected, the approach used in analyzing various problems is historical, namely by classifying and studying data in the form of Wahhabi

ideological thoughts initiated by Muhammad bin Abdul Wahhab and the main points (important core) of Wahhabi teachings.

RESULTS AND DISCUSSION

Islam as idealistic

Etymologically, Islam comes from the word *salima*, which means safe, secure, and peaceful. The word *Salima* was then changed to the form *Aslama*, which means surrendering to enter into peace or maintaining a safe and secure state and means surrendering, submitting, obeying, and obeying. Islam also comes from the word *aslama*, Muslims, which has many meanings, namely, ridding oneself of all physical and mental illnesses. In terms of terms, Islam is the name for a religion that comes from Allah SWT. The name Islam has extraordinary differences from other religions; the word Islam has no connection with a particular person, group of people, or country. (Ajarhari, 2017).

إِنَّ الدِّينَ عِنْدَ اللَّهِ الْإِسْلَامُ ۗ وَمَا اخْتَلَفَ الَّذِينَ أُوتُوا الْكِتَابَ إِلَّا مِنْ بَعْدِ مَا جَاءَهُمُ الْعِلْمُ
بَعِيًّا بَيْنَهُمْ ۗ وَمَنْ يَكْفُرْ بِآيَاتِ اللَّهِ فَإِنَّ اللَّهَ سَرِيعُ الْحِسَابِ

Indeed, the religion before Allah is Islam. Those who have been given the book do not differ except after acquiring knowledge because of envy between them. Whoever disbelieves in the verses of Allah, then indeed, Allah is very quick in His reckoning (Al-Imran: 19).

The word Islam is the name given by Allah SWT himself. This can be understood from the guidance of the verses of the Qur'an revealed by Allah SWT. Meanwhile, the broader understanding is that Islam is a religion revealed by Allah SWT through His messenger, Muhammad Saw, whose teachings are contained in the holy book Al-Qur'an. To regulate human relationships with God, themselves, and each other (Az-Zayn, 1982). Meanwhile, idealistic Islam is an Islam that can satisfy reason and solve all problems in life because Islam does not teach a life of asceticism and luxury, nor does it introduce morality without religion. Islamic morality aims to make humans fit to occupy their position to become caliphs on earth. In the hadith of the Prophet Muhammad SAW, moral commands are very comprehensive so that humans can live in this world and the afterlife. (Rozali, 2020).

Aqidah

Aqidah in Arabic comes from the lafadh 'aqada ya'qidu-aqidatan. The lafadz follows wazan fa'ilatan which means ma'qudah (something tied). Meanwhile, 'aqidah according to sharia terms', in this case, the scholars have different opinions, including: (1) The arrival of feelings towards something so that it can move our hearts and direct our behavior; (2) Perfect justification and

recognition, which cannot be replaced or reduced by believing and accepting all the pillars of Islam with full confidence; and (3) Firm promises and strong bonds are imprinted and embedded in the heart.

Aqidah is faith; faith is a unanimous justification (belief), which is by reality (which is believed) and originates from propositions. Aqidah is a comprehensive thought regarding nature, humans, life, and the relationship of everything with what is before life (Creator) and the afterlife (doomsday), as well as regarding the relationship of everything with what is before and after life (shariah and reckoning). (Abdurrahman, 2021)

Syariat/Islamic Law

Syariat comes from Arabic, which means the path taken or the line that should be traversed. In terms of terminology, sharia is the rules and laws that Allah or the main points have outlined that have been outlined and are imposed on Muslims to obey them, and Muslims take this sharia as a link between them with Allah and with humans (Arif, 2017).

Table 1. Islamic Principles in Various Aspects of Human Civilization

The field of science and culture	Islam must be open, accommodating, and selective in this field. Namely, from one side, Islam is open and accommodating to receiving input from outside, but at the same time, it is also selective.
In the field of education	Education is a right for everyone (education for all), male or female, and lasts throughout life. Islam has a clear formulation regarding objectives, curriculum, teachers, methods, facilities, etc.
In the social sector	Islam upholds mutual assistance, advising each other about rights and obligations. The measure of a person's height in Islam is not determined by his ancestry, nationality, skin color, language, or gender. Rather, it is determined by his piety, as shown by his work achievements, which benefit humans.
In the economic field	Islam views the life that humans must live as a life that is balanced and inseparable between the affairs of this world and the hereafter. The affairs of this world are pursued in pursuit of the afterlife, and the afterlife is achieved by dealing with the world. Islam rejects a secularistic life, namely a life that separates world affairs from religion. It must be clarified that, in the Islamic view, nature and its contents are a field for searching for the afterlife. (Nawawi, 2015)

In the health sector	Islam is guided by the principle of prevention taking precedence over healing. To achieve this prevention effort, Islam emphasizes physical and mental cleanliness. Cleanliness comes in maintaining the residence's cleanliness, surrounding environment, body, clothing, food, etc. Meanwhile, repenting is a way to purify the human heart.
In the political sector	In Islam, it is commanded to obey the ulil amri (ruler), government, and state. Remaining in Islam does not teach blind obedience. Islam requires critical obedience, namely obedience that is based on the benchmark of truth from Allah SWT. If the leader adheres firmly to the guidance of Allah and his Messenger, then he must obey (Nawawi, 2015).

Islamic Ideology

The term ideology in Greek is called idein, meaning (idea), which means ideas, thoughts, and logic. It is called ideology if the ideas or ideas are used as a value system that can be used as a benchmark for behavior and action. Ideology closely relates to a movement, individual, or social group's basic spiritual thoughts, values, and attitudes. So, ideology means a collection of systemic concepts used as principles of opinion that provide direction and goals for survival or principles or values that legally guide the behavior of society and political institutions. Ideology may be used to maintain the status quo (establishment) or as a burden for actions that want to change the status quo (Marbun, 2002). Ideology was introduced during the French Revolution by Antoine Destutt de Tracy and was first used publicly in 1796. For Tracy, ideology meant the "science of ideas," which was expected to reveal the origins of ideas.

Ideology contains clear thoughts and concepts regarding God, humans, the universe, and life that are believed to be able to solve life's problems. Thus, ideology is a view of life as the basis for thinking and the basis for the behavior of a person or group. The appearance of ideology occurs on three levels. First, understand and accept the universe, existence, and humans. Second, how to understand and evaluate all objects and ideas that make up the social environment, and third, offering proposals, methods, approaches, and ideals that will be used to change the unsatisfactory status quo. (Syar'iati, 1990)

Meanwhile, Islamic ideology is a political system based on Islamic religious beliefs. Islam was born from a thought process that resulted in a firm belief in the existence (being) of Allah as the Creator and regulator of life in the universe and all its contents, including humans.

Islam is founded on a clear, clear creed with no ambiguity, namely, "There is no god but Allah, and Muhammad is the messenger of Allah." This creed forms the basis of thought for Islamic ideology. This creed briefly conveys the understanding that there is a Creator behind the universe, humans, and life, who has created everything from nothing. He is Allah SWT. (Athiyat, 2004). Based on this, it is clear that a Muslim is ordered always to carry out his actions by the commands and prohibitions of Allah SWT. All of this is to achieve true happiness in the pleasure of Allah SWT as qiyâdah fikriyyah (ideological leadership), which leads its adherents always to make themselves servants of Allah who are always obedient and obedient to Him. Thus, Islam is the only ideology that guarantees true awakening and leads to true happiness. (Al-washes, 2009)

The advantage of Islamic Shari'a compared to laws produced by humans is that Islamic Shari'a covers the dimensions of the world and the afterlife, while human-made laws only concern world affairs. Suppose non-Muslims perceive Islam as a religion, as they only perceive the religion they follow. In that case, this can still be understood, even though it is incorrect or wrong. This is because their perception of the religion they follow is only the basics of the spiritual relationship between humans and their God. For them, worship is only anything related to the relationship between humans and their God. Even if religion determines relations between human beings in social life, this only reflects the norms defined by the God they worship, which are general norms that apply to all things (not specific). This is different from Islam, which, apart from regulating the relationship between humans and Allah (hablum minallah), also regulates relationships between humans (hablum minannas), including for special matters. Islam even governs the relationship between humans and the universe around them. The superiority of Islam over others only occurs when Islam is presented in its entirety as an ideology (made), as has been proven for almost 13 centuries, not merely as a ritual, spiritual, and moral religion. This kind of Islam is what Allah SWT commanded to become a way of life and a regulator of society.

In the book *Nizhaam al-Islam (Rules of Life in Islam)* by Syekh Taqiyuddin an-Nabhani, it is stated that there are three types of largest ideologies in the world: Islam, Capitalism, and Socialism. The book also explained the characteristics of Islamic ideology, including: (An-Nabhani, 2013).

Table 2. Characteristics of Islamic ideology

Source	Revelation of Allah SWT to the Prophet Muhammad (Al-Qur'an)
Basic ideological leadership/ Aqidah	<i>La ilaha illallah Muhammad Rasulullah</i> (There is no god but Allah. The Prophet Muhammad is the messenger of Allah).
Conformity with nature	Islam determines that humans are weak

	(humans are full of limitations). Therefore, all rules must come from the Almighty.
Authority to make laws	Allah SWT through His revelation. Humans understand and practice it.
View of society	society is a group of people united by the same thoughts, feelings, and rules. An individual is a member of society. Individuals are cared for for the good of society. And society is concerned for the good of the individual.
Binding of actions	All actions are bound by sharia law. New actions are free to do if they are by sharia.
The highest goal of happiness	The blessing of Allah SWT
Standards of behavior	Sharia law, which originates from Allah's revelation
Economic basis	Everyone is free to conduct economic activities by limiting the reasons for ownership and the type of owner. The amount of wealth that can be owned is not limited.
Political economy	Realizing the welfare of individuals in real terms
Sources of law	Al-Qur'an and As-Sunnah
Benchmark	Halal and haram

Idealistic And Ideology Islamic Concepts In Wahhabi Saudi Arabia

Islam has been implemented practically since the first year of the Hijriyah until 1336 AH (1918 AD). Throughout that time, Muslims have never applied any rules other than Islam. This ideology can provide solutions and prosperity for its people (An-Nabhani, 2013). Islam is a universal religion. It is not intended for any particular human race. Not limited to one region of the earth, it is revealed only to all humanity, in all corners of the world.

The development of Wahhabism emerged in Saudi Arabia with the launch of the Muhammad Abdul Wahab Forum. Wadah Muhammad Abdul Wahab was a Muslim scholar born in 1703 in Nadj, eastern Saudi Arabia. Muhammad Canister Abdul Wahab discovered many deviations from Islamic teachings in his movements to various regions in search of information. These deviations include acts of blasphemy, avoidance, and superstition. Bidah has a type of love with no premise in Islam and is framed by the people or way of life around them.

Furthermore, Muhammad Abdul Wahab initiated the possibility of changing Islam, which became a development. Wahhabism is seen as a traditionalist movement with rapid growth and an attempt to follow direct Islamic lessons based on the Qur'an and hadith. Wahhabi followers call themselves the Muwahiddun group, and that implies an alliance with the purifying lessons of Allah SWT. (Subroto & Ningsih, 2022).



Picture 1: Muhammad bin Abdul Wahhab, the originator or founder of the Wahhabi movement in Saudi Arabia

Wahhabi ideology entered Saudi Arabia in 1744 AD. Muhammad bin Abdul Wahab and the ruler of Dir'iyah, Muhammad bin Su'ud, tried to establish a strong Saudi dynasty in the Arabian Peninsula based on Wahhabi ideology. Muhammad ibn' Abd al-Wahhâb, with his movement for purifying Islamic teachings, especially in the field of monotheism as the basic teachings of Islam, does not want to change Islamic teachings through a new interpretation of revelation but rather carries out a mission to eradicate elements outside Islamic teachings, such as heresy, khufarat, and superstitions that have entered into Islamic teachings. Therefore, he intended to invite Muslims to return to pure Islamic teachings. Muhammad ibn' Abd al-Wahhâb, a figure and founder of the Movement Wahhabism, is very prominent in Saudi Arabia. (Mangasing, 2008).

Wahhabism is not only limited to the actual Wahhabi movement as known to history, but it has also become the term "Wahabi idea" or inspired by Wahhabi preaching, which includes all similar phenomena in the Islamic world. He also emphasized the return to monotheism (a belief that recognizes there is only one God) and human equality, compared with various levels of interpretation, and the return to the actual positive legacy of Islamic tradition for the sake of its realization in Islamic society, namely under the practice of the Qur'an and Sunnah. (Madali, 2021).

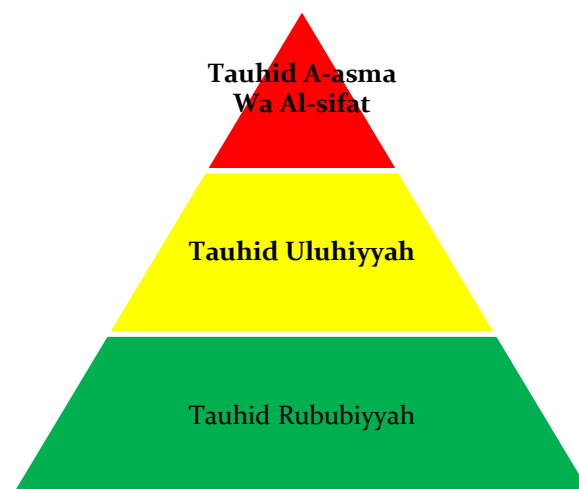


Picture 2: Wahhabism is an ideology in Saudi Arabia

Saudi Arabia is the country where Wahhabism was born and grew into a large ideology that overshadows all the policies that were born in the kingdom. Saudi Arabia is also the main vehicle driving the spread of Wahhabism. (Murofikoh, Alfaridah, & Novita, 2022).

The center lessons brought by Ibn Abdul Wahhab were impacted by the lessons or considerations of Ibn Taymiyyah, where there are two significant Wahhabi lessons, to be specific: a. get back to the first lessons of Islam The importance is to get back to the first lessons educated or rehearsed by the Prophet Muhammad, his companions, and the tabi'in. b. standards connected with issues of monotheism As a work to sanitize monotheism, Abdul Wahhab explicitly accumulated the book *At-Tauhid*, which contains his considerations on monotheism, avoidance, and different things connected with the execution of the doctrine. As per him, the guideline of *la ilaha illa Allah* (there is no god except for Allah) isn't sufficient to say it verbally, yet it should appear with *la ma'bud illa Allah* (nobody is revered aside from Allah).

The typical doctrine of the Wahhabi movement is monotheism. This is related to the Muslim creed. Therefore, the only way for Ibn Abd al-Wahhâb to achieve salvation and achieve past glory is an affirmation of monotheism, with instructions on how to return to the Qur'an and Sunnah. The movement insists that Abe became famous because of his attitude and adherence to Tauhid. (Rofhani, 2015).



Picture 3: division of monotheism according to Wahhabi ideology

However, up to the present era, Wahhabism is still considered an extreme teaching. They say that it was Ibnu Abdul Wahhab who wanted to change the religion of the Muslims; he came to bring a new religion and converted the Muslims and others. That's why Shaikh Muhhamad bin Abdul Wahhab Rahimahullah wrote about this aqidah, to explain his aqidah, which is the aqidah of Ahlissunnah Wal congregation; he did not come with that belief new, and any slander attributed to him is a lie. He has also written books besides this treatise, a collection of rebuttals (against people who slander him). These writings are collected in a book entitled "*Al-Durarus Sunniyah*" as a rebuttal to various doubts attributed to him. Among them is the book "*Kasyfus syubhat*," a collection of answers to multiple doubts about his aqidah. (Al-fauzan).

CONCLUSION

Wahhabism has become the biggest ideology that is widely followed by the people of Saudi Arabia, the country with the majority of Muslims in the world. Because Wahhabi ideology is considered to be most in line with the mindset and beliefs of those who return everything purely to the Qur'an and Sunnah. Even though, in reality, this Wahhabi ideology is often considered extreme because of its strict teachings, there are still many shortcomings in everything humans do, including in this paper, which is still very far from perfection. However, this imperfection means that every human will understand the meaning of learning and becoming better.

The researcher hopes this article can increase knowledge and insight into Islamic scholarship, especially regarding Islamic studies, whether discussing idealistic Islam or ideology or even understanding Wahhabism, which is developing in wider society. The researcher expects criticism and input as suggestions for more perfect additions to improve further writing. Finally, this research focuses on the Wahhabi perspective only.

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