

HDC: Journal of Human Development and Community Empowerment

Volume 1 Number 1 February 2026

Journal Email: hdc.ejournal@gmail.com

Website Journal: <https://ejournal.stdiis.ac.id/index.php/hdc>



**NEGOTIATING SALAFI DA'WAH WITHIN THE LDII FAMILY:
A SOCIOLOGICAL PERSPECTIVE ON RELIGION**

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Article Info

Submitted: 2026-01-17

Accepted: 2026-02-06

Published: 2026-02-28

Keywords:

Salafi da'wah, LDII, religious negotiation, sociology of religion, family

Abstract

This study examines the process of Salafi da'wah negotiation within the extended family of the Indonesian Islamic Da'wah Institute (LDII) from a sociological perspective. The presence of Salafi da'wah, with its emphasis on the purification of teachings and religious authority based on the manhaj salaf al-shalih, interacts in complex ways with the patterns of religious practice within the LDII extended family, which has its own organisational structure, internal traditions, and system of authority. This study aims to analyse the forms of negotiation, social relationship dynamics, and adaptation strategies that emerge within the family as the primary social arena. The research method used is qualitative with a case study approach, through in-depth interviews, participatory observation, and document analysis. The results show that Salafi preaching negotiations do not always take the form of open conflict, but are often realised through symbolic compromise, selectivity in worship practices, and reframing religious discourse in order to maintain family harmony. From a sociology of religion perspective, these findings show that the family functions as a space for mediation between different religious authorities, as well as an arena for the reproduction and transformation of religious identity. This study contributes to enriching the study of intra-Muslim relations, particularly in understanding the dynamics of da'wah, authority, and social cohesion at the micro level.

INTRODUCTION

Da'wah is a religious activity that not only serves as a medium for conveying Islamic teachings, but also as a social practice that interacts with structures, cultures, and power relations within society. In the context of Indonesian Islam, *da'wah* has developed in

various forms, one of which is *Salafi da'wah*, which emphasises the purification of teachings based on the Qur'an and *Sunnah* in accordance with the understanding of the *salaf al-shalih* generation. *Salafi da'wah* often brings about social consequences in the form of changes in religious orientation, scholarly authority, and worship practices, especially when dealing with Muslim communities that already have established traditions and systems of religious practice. In line with the findings of Maimanah et al., the entry of *Salafi da'wah* has brought changes by emphasizing that acts of worship must be based on clear textual evidence from the Qur'an and the *Sunnah*, in accordance with the understanding of the *Salaf* (the early generations of Islam). One of the changes involves abandoning the practice of *tablilan* and replacing it with individually performed prayers (Maimanah et al., 2024).

As an organization known for its hierarchical structure and relatively closed system of religious instruction, LDII tends to develop strong internal guidance patterns and maintain doctrinal control among its members. As expressed in Maharani's writing on the pattern of LDII's *da'wah* within society. *Salafi da'wah* within the extended families of LDII creates relational dynamics due to differences in religious understanding and authority (Maharani, 2025).

This phenomenon does not always manifest itself in the form of open conflict, but often takes place through a process of negotiation, adaptation, and socio-religious compromise. This is in line with the writings of Bimantara and Zuhriyah. For example, this can be observed in the selectivity exercised by family members in practicing religious teachings adhering to specific ritual patterns of one group within the private sphere, while continuing to attend extended family gatherings grounded in the traditions of another group (Bimantara & Zuhriyah, 2022).

Based on this background, this study focuses on how the *Salafi da'wah* negotiation process takes place within the LDII extended family, the forms of interaction that emerge, and their implications for social relations and religious identity. Using a sociological perspective on religion, this study aims to provide a deeper understanding of the dynamics of intra-Muslim *da'wah*, while enriching the academic discourse on religious authority, social negotiation, and religious diversity in the context of the family (Tamza & Rajafi, 2018).

IMPLEMENTATION METHOD

This community service project uses a qualitative approach with case studies, as it aims to gain an in-depth understanding of the Salafi *da'wah* negotiation process in the teaching of *aqidah* and *tahsin* Al-Qur'an that takes place within the LDII extended family. This approach was chosen to capture the meaning, experiences, and dynamics of socio-religious interactions that cannot be measured quantitatively, especially within the intimate and ideologically sensitive space of the family (Ar & Riduwan, 2020).

The research subjects included members of the LDII extended family who were directly involved in the process of learning *aqidah* and *tahsin* Al-Qur'an, either as teachers, participants, or internal family observers. Informants were selected using purposive sampling, with the criterion of having direct experience of interaction with Salafi *da'wah*. Data collection was conducted through in-depth interviews, participatory observation, and documentation studies of the *aqidah* learning materials and *tahsin* methods used. Observations focused on communication patterns, *da'wah* language, and adaptation strategies used in conveying the understanding of *Salafi aqidah* and Qur'an recitation standards within the LDII family environment (Adeni, 2020a).

Data analysis was conducted interactively through the stages of data reduction, data presentation, and conclusion drawing. Data were analysed using a sociological perspective on religion, particularly to examine the relationship between religious authority, the process of knowledge legitimisation, and the mechanisms of negotiation between the *Salafi* approach and the LDII's tradition of religious guidance. Data validity is maintained through triangulation of sources and methods, so that the research results are expected to provide a comprehensive picture of how the learning of *aqidah* and *tahsin* Al-Qur'an becomes an arena for *da'wah* negotiation, as well as a space for the dialectic of religious identity and loyalty within the LDII extended family (Arifianto, 2024).

RESULTS AND DISCUSSION

The Meaning and Position of the Family in Islam

In Islam, the family is understood as the most basic social and spiritual unit, built through the bonds of lawful marriage. The family is not merely a biological relationship, but rather an institution of worship that aims to realise peace of mind (*sakinah*), love (*mawaddah*), and compassion (*rahmah*). The Qur'an emphasises that the creation of life partners is a sign of Allah's greatness so that humans may obtain peace and balance in life. Thus, the family becomes the first space for humans to experience peace, complement each other, and build relationships based on divine values.

Moreover, families in Islam bear a great responsibility as centers of faith and moral education. Parents have a duty to protect themselves and their families from deviation, both in terms of faith and morals. The Qur'an's command to protect families from the fires of hell shows that the function of the family includes fostering monotheism, instilling worship, and planting the seeds of goodness from an early age. In this context, the family

acts as the first *madrasah* that shapes the character, personality, and life orientation of children (Holik & Sulthon, 2020).

Apart from being a place of education, the family is also the foundation of leadership and social responsibility. The Hadith of the Prophet emphasises that every member of the family is a leader according to their role and will be held accountable for that trust. A person's quality of faith and morals are even measured by their attitude towards their family. Therefore, in Islam, the family is not only a means of building worldly happiness, but also a path to salvation in the hereafter and the foundation for the formation of a moral society and civilization. As stated in the following verses of the Quran and Hadith:

Allah said:

وَمِنْ آيَاتِهِ أَنْ خَلَقَ لَكُمْ مِنْ أَنْفُسِكُمْ أَزْوَاجًا لِتَسْكُنُوا إِلَيْهَا وَجَعَلَ بَيْنَكُمْ مَوَدَّةً وَرَحْمَةً

“And among His signs is that He created mates for you from among yourselves, that you may find tranquillity in them, and He placed between you affection and mercy.”
(Surah of the Quran: Ar-Rūm: 21)

Allah said:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

“O ye who believe! Guard yourselves and your families against the Fire.” (Surah of the Quran: At-Tabrīm: 6)

The Messenger ﷺ said:

كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

‘Each of you is a leader, and every leader will be held accountable for those under their leadership.’ (Hadith narrated by: Bukhari and Muslim)

The Family Approach in Islam: Inheriting Values and the Dynamics of Learning

The family approach in Islam did not arise suddenly, but was formed through two main channels, namely parental inheritance and a continuous learning process. From birth, a child is immersed in a family environment that carries certain values, beliefs, and patterns

of religious practice. The way parents understand religion, worship, behave, and make decisions becomes the initial reference for children in shaping their orientation. In this sense, the family functions as a primary socialization space that passes down a framework of religious thinking and practice from generation to generation.

However, the family's *manhaj* is not static and deterministic. Islam opens up a wide space for the process of *ta'allum* (learning) and *tazkiyah* (purification of the self) throughout life. As one ages, formal education, religious studies, reading, social interactions, and life experiences enrich one's understanding of Islamic teachings. This learning process can strengthen the *manhaj* inherited from parents, but it can also lead to corrections, adjustments, and even changes in religious views within the family, as long as they remain within the corridor of the Qur'an and Sunnah.

Thus, the family approach in Islam is the result of a dialectic between the inheritance of values and the process of conscious learning. Parents play a central role as the founders of the initial foundation, while individuals within the family have a moral and intellectual responsibility to continue learning and improving their understanding. It is this relationship between inheritance and the learning process that makes the family approach dynamic, contextual, and capable of producing families that are religiously mature, wise in diversity, and firm in their principles (Husniyah, 2019).

Islamic Family *Manhaj* in the Perspective of the Indonesian Islamic Propagation Institute (LDII)

The LDII (Indonesian Islamic Propagation Institute) version of the Islamic family *manhaj* places the family as the main basis for the development of faith, obedience, and morals in line with the organization's understanding of Islam. The family is seen as the initial space for instilling proper monotheism, obedience to the Qur'an and Sunnah, and

obedience to *ulil amri* within the framework of the organization. According to the view of Ridwan and Maryati that: Parents play a central role in guiding the mindset and religious practices of family members to be in line with the *manhaj* learned through LDII's internal religious lectures (Ridwan & Maryati, 2024).

In practice, the LDII family *manhaj* emphasises structured and continuous religious education. Families are encouraged to actively participate in *majelis taklim* (religious gatherings), regular recitation of the Qur'an, and organizational guidance as a means of strengthening their understanding of religion. As stated in the writings of Shera and Arifin that: Values such as discipline in worship, maintaining good character, loyalty to the congregation, and caution in accepting teachings from outside sources are part of the family's religious ethos. Thus, the process of learning religion in LDII families is not only individual, but also collective and tied to the organisational coaching system (Shera & Arifin, 2024).

In addition to worship and faith, the LDII version of the Islamic family *manhaj* also pays attention to the formation of social character and economic independence within the family. Families are directed to live simply, work hard, maintain harmony in the household, and contribute positively to the surrounding environment. Within this framework, the family not only serves as a means of preserving the LDII religious approach internally, but also as an instrument for forming orderly, obedient members of society with strong community solidarity (Mufidah & Subandi, 2021).

The Dynamics of LDII Religious Controversy in Society

LDII (Indonesian Islamic Propagation Institute) is often considered controversial in some communities due to differences in religious practices, internal guidance patterns, and its relationship with other Islamic groups. Some parties view LDII as a relatively closed

community, mainly due to its strong internal teaching system and tendency to be cautious in accepting teachings from outside. According to Kosasih's that: This perception has developed into accusations of exclusivism, although from LDII's internal perspective, this pattern is understood as an effort to maintain the purity of teachings and consistency in religious methodology (Kosasih, 2021).

Controversy also arises from historical and sociological factors, particularly related to past stigmas and the dynamics of LDII's relationship with mainstream Islamic organizations such as NU and Muhammadiyah. In some regions, differences in understanding of fiqh, religious authority, and religious social practices have caused tension at the grassroots level. According to Muhammad's finding that: These tensions are often exacerbated by a lack of communication, social prejudice, and narratives that have developed over generations without adequate open dialogue (Muhammad, 2021).

However, in recent developments, LDII as an institution has sought to clarify its position, open up opportunities for cooperation, and reaffirm its commitment to nationalism through involvement in official forums, inter-organizational dialogue, and social activities. These efforts show that the controversy surrounding LDII cannot be understood in black and white terms but rather needs to be seen as a social process influenced by history, collective perceptions, and the dynamics of inter-religious relations. With a dialogical approach and objective academic study, this controversy can be positioned as both a challenge and an opportunity for more inclusive religious relations (Fuadi, 2022).

The Concept and Characteristics of the Salafi Approach in Islam

The *Salafi* approach refers to a method of practicing religion that seeks to understand and implement Islam as practiced by the early generations of Muslims (*as-salaf*

ash-shalib), namely the companions, *tabi'in*, and *tabi'ut tabi'in*. As stated in Nadia's work, it is revealed that: Its main foundation is the Qur'an and *Sunnah*, which are understood according to the understanding of that generation, not solely based on reason or the current context that is detached from the original references. Therefore, the *Salafi* approach emphasizes the purity of *tawhid*, avoidance of *bid'ah* in religion, and caution in accepting religious practices and thoughts that do not have a clear basis in the texts and practices of the *salaf* (Nadia, 2018).

Methodologically, the *Salafi* approach is known for its emphasis on *ittiba* (following evidence) and prioritizing textual evidence over the opinions of individuals or groups. Religious authority is not attached to specific figures, organizations, or schools of thought in a fanatical manner, but rather to the strength of evidence and the understanding of credible *Salafi* scholars, as explained by Adeni in his article. This attitude gives rise to a character of religiosity that emphasizes clarity of arguments, simplicity in worship, and a strong commitment to the *Sunnah* of the Prophet ﷺ. At the same time, the *Salafi* approach also emphasises good manners in differences and prohibits *ghuluw* (excessiveness) in religion (Adeni, 2020).

Socially, the *Salafi* approach views *da'wah* as a process of *tashfiyah* and *tarbiyah*, namely the purification of Islamic teachings from deviations and the gradual guidance of the *ummah*. The main focus of *da'wah* is directed at improving the faith of individuals and families as the foundation for social change. However, in social practice, the *Salafi* approach is often perceived differently by the community, depending on how its practitioners interact with their surroundings. Therefore, the *Salafi* approach as a method of religious practice needs to be understood proportionally: as an effort to preserve the purity of Islamic teachings, as well as a social reality that lives and interacts with a diverse community context (Irham, 2016).

The Dynamics of Community Response to *Salafi Da'wah*

Public response to *Salafi* preaching shows a diverse spectrum, ranging from acceptance to rejection, influenced by the social background, religious traditions, and collective experiences of each community. Based on Fahamsyah's explanation in his writing, it can be concluded that: In some circles, *Salafi* preaching is accepted positively because it is considered to offer a firm understanding of Islam, based on arguments, and seeks to return religious practices to the Qur'an and *Sunnah* in accordance with the understanding of the *Salafi* generation. This group generally sees *Salafi* preaching as a systematic, simple, and consistent alternative for faith development, especially amid concerns about religious practices that are considered to lack a strong textual basis (Fahamsyah, 2020).

However, on the other hand, there are also people who respond to *Salafi* preaching with a critical or resistant attitude. This rejection often stems from deeply rooted differences in religious traditions, such as local ritual practices, schools of jurisprudence, or established religious authorities, as revealed by Redjosari. *Salafi* preaching is sometimes perceived as too textual, rigid, or insensitive to local wisdom, raising concerns about the delegitimization of local traditions and religious authorities. This perception often develops into social distance, even symbolic conflict, especially when *da'wah* is delivered without a dialogical approach (Redjosari, 2021).

Amidst these dynamics, the community's response to *Salafi da'wah* is actually largely determined by the methods of *da'wah* and the social interactions of the preachers. In areas or communities where *da'wah* is delivered in a persuasive, gradual manner that respects the social context, the community's response tends to be more open and accommodating. Conversely, a confrontational approach has the potential to strengthen resistance. Therefore, the community's response to *Salafi* preaching cannot be understood

in isolation, but rather as a dynamic social process, influenced by symbolic power relations, religious communication, and the ability of preaching to bridge the idealism of *manhaj* with pluralistic social realities (Hafid, 2020).

An Academic Approach to Understanding Islamic Manhaj

Islamic *manhaj* needs to be viewed scientifically and academically so as not to be trapped in narrow normative judgements or ideological prejudices. This is in line with Huda's research which states that: A scientific approach allows *manhaj* to be understood as a methodological framework for religion, which has a theological foundation, historical development, and specific social context. From an academic perspective, the differences between the Salafi, NU, Muhammadiyah, LDII, and other *manhaj* can be analyzed objectively as expressions of Islamic diversity that arise from the process of interpreting religious sources and the social realities faced (Huda, 2017).

The academic approach also places the Islamic manhaj as an object of study that can be analyzed through various disciplines, such as tafsir, hadith, *usul fiqh*, sociology of religion, and anthropology. As expressed by Abdul Jalil in *A Critical Analysis of Scholars' Views in Defining the Manhaj, Uslub, and Wasilah of Da'wah that*: Through this framework, *manhaj* is not only viewed from a normative perspective of right and wrong, but also from the aspects of interpretation methodology, patterns of knowledge transmission, religious authority structures, and their impact on individual behavior and social relations. A scientific attitude requires the use of data, rational arguments, and clear references, so that the discourse on *manhaj* does not stop at unilateral claims of truth (Abdul Jalil, 2020).

By viewing Islamic *manhaj* scientifically and academically, the space for dialogue and mutual understanding between religious groups becomes more open. Differences are

no longer positioned as threats, but rather as socio-religious realities that can be studied and managed constructively. This approach is important for building an inclusive, mature Islamic discourse that is oriented towards the welfare of the ummah, while preventing polarisation arising from ahistorical and disproportionate interpretations of religion (Fahamsyah, 2021b).

The Obligation of *Amar Ma'ruf* and *Nahi Munkar* as the Foundation of *Da'wah*

In Islam, *da'wah* is an obligation inherent in the teachings of the religion itself. *Da'wah* is understood as an effort to invite people to goodness, uphold *amar ma'ruf* and prevent *nahi munkar*, and convey the teachings of Islam according to one's abilities. As written by Ikhlas in *The Legitimacy of Da'wah Messages in the Hadith of Amar Ma'ruf Nahi Munkar*. The obligation of *da'wah* is emphasised in the Qur'an, including the command that there should be a group of people who call to virtue and invite others to the truth. This shows that Islam not only demands individual piety, but also a social responsibility to convey Islamic values to others (Ikhlas, 2022).

Furthermore, the obligation to preach is proportional and contextual. Not all Muslims are required to preach in the same way, but according to their capacity, knowledge, and role. There is preaching through speech, writing, exemplary morals, and social contributions. The Prophet Muhammad ﷺ *emphasised* that anyone who sees an evil should change it according to their ability. Thus, *da'wah* is not always synonymous with preaching from the pulpit, but encompasses all forms of efforts to spread goodness and prevent harm in daily life (Syeikh, 2019).

The obligation of *da'wah* also requires a wise and civilized approach. The Qur'an commands that *da'wah* be carried out with wisdom, good advice, and polite dialogue. This shows that the purpose of *da'wah* is not merely to convey the truth textually, but also to

guide people in a way that is acceptable and beneficial. Therefore, the obligation of *da'wah* in Islam must be understood not only as a normative command, but also as a moral responsibility to build a society that is faithful, moral, and harmonious. As evidenced in the following verses of the Qur'an and Hadith:

Allah ﷻ said:

وَأَتَىٰكُمْ مِنْكُمْ أُمَّةٌ يَدْعُونَ إِلَى الْخَيْرِ وَيَأْمُرُونَ بِالْمَعْرُوفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ

“And let there be among you a group of people who call to virtue, enjoin what is right, and forbid what is wrong.” (Surah of the Quran: *Āli 'Imrān*: 104)

The Messenger ﷺ said:

مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ

“Whoever among you sees an evil action, let him change it with his hand; if he cannot, then with his tongue; if he cannot, then with his heart.” (Hadith narrated by: *Muslim*)

Intra-Family *Da'wah* Strategy on the Differences between the *Salafi* and LDII *Manhaj*

Da'wah strategies within families of different *manhaj*, particularly from a *Salafi* perspective towards LDII extended families, require a wise, gradual approach that is oriented towards family relations. *Da'wah* does not begin with debates over methodologies or labelling, but rather with strengthening the basic values that are mutually agreed upon, such as tawhid, the obligation of basic worship, morals, and *ukhuwah*. In the context of the family, maintaining harmony and manners is a top priority, because the success of *da'wah* is largely determined by trust and emotional closeness, not by harsh arguments.

Methodologically, *Salafi da'wah* in LDII families is more effective when conducted through exemplary behavior (*uswah*) and calm scientific dialogue. The presentation of arguments from the Qur'an and *Sunnah* needs to be done proportionally, not confrontational, and avoiding attitudes that belittle the traditions or authority that the

family has followed. The *da'wah* process is directed at clarifying understanding, not frontal dismantling of religious identity. In this case, light discussions, sharing studies, and answering questions scientifically are far more productive than open debates that have the potential to trigger resistance (Qodir, 2019). The application of learning materials can be adjusted according to the agreement between the presenter and the congregation, such as tahsin Quran and the principles of tauhid, arranged with a gradual, dialogical, and contextual approach so that it is relevant to the process of da'wah negotiation in the LDII extended family environment, as shown in the following table:

Table 01: Continuous Weekly Learning

| Week | Focus of Material | <i>Tahsin Al-Qur'an Material</i> | Tawhid Textbook Material | Learning Methods | Learning Objectives |
|--------|-----------------------------------|--|---|---|---|
| Week 1 | Basics & Mapping of Understanding | <i>Makbarijul huruf (Hijaiyah letters and basic characteristics)</i> | The meaning of tawhid and its urgency in Islam (Rububiyah, Uluhiyah, Asma wa Sifat) | <i>Talaqqi, light lectures, family discussions</i> | To standardise basic understanding of the Qur'an and the concept of tawhid |
| Week 2 | Reinforcement of Principles | Characteristics of letters (jahr-hams, syiddah-rikhwah) | <i>Tawhid Uluhiyah and its forms of deviation (minor and major shirk)</i> | <i>Talaqqi, question and answer sessions, simple case studies</i> | To foster awareness of tawhid and caution in worship |
| Week 3 | Practical Application | The rules of nun sukun and tanwin | <i>Tawhid Asma wa Sifat according to the Qur'an and Sunnah</i> | Reading practice, reflective dialogue | To improve the quality of recitation and understanding of tawhid in practical terms |
| Week 4 | Evaluation & Internalisation | The rules of mim sukun and ghunnah | The implications of tawhid in daily life and family | Reading evaluation, reflective discussion, advice | To develop a sound understanding of faith and correct recitation of the Qur'an |

Source: Analitic, 2025

At the strategic level, cross-methodological *da'wah* within families must be understood as a long-term process, not an instant goal. Patience, consistency, and prayer are integral parts of the *da'wah* strategy. Methodological differences are positioned as a space for

shared learning, not a source of conflict. With a courteous, knowledgeable, and family-oriented approach, *Salafi da'wah* to LDII families has the potential to foster more mature, dialogical, and truth-oriented relationships without sacrificing family bonds. Furthermore, in implementing *da'wah* strategies, the fundamental differences between *Salafi* and LDII can be seen in the following table:

Table 02: Differences between *Salafi* and LDII in *Aqidab*, *Worship*, *Muamalah*, and *Akhlak*

| Aspects | <i>Salafi</i> | LDII |
|-------------------------|--|---|
| <i>Aqidab (Faith)</i> | Adhering to the Qur'an and Sunnah according to the understanding of the Salafus Shalih (companions, tabi'in, tabi'ut tabi'in). Rejecting blind imitation and teachings that are not based on evidence. | Claims to adhere to the Qur'an and Sunnah, but in practice there is internal interpretation within the congregation and strong obedience to the organisational structure. |
| <i>Ibadah (Worship)</i> | Worship must be in accordance with valid evidence, rejecting innovation in form, manner, timing, and quantity. | Formal worship follows Sharia law, but there are practices unique to the congregation and a strong emphasis on guidance from the imam/administrators. |
| Muamalah (Transactions) | Engaging openly with all Muslims, provided it does not violate creed and sharia. | Tends to be exclusive in social interactions, especially in religious cooperation and within the congregation. |
| Akhlak (Morals) | Emphasising the ethics of the Salaf: honesty, humility, enjoining good and forbidding evil with wisdom, and open counsel in accordance with sharia. | Emphasises obedient morals, discipline, harmony within the congregation, and maintaining loyalty to the group. |

Source: Analitic, 2025

CONCLUSION

In conclusion, the family in Islam serves as the fundamental institution for nurturing faith, transmitting religious values, and shaping moral character, functioning as both a spiritual and educational environment rooted in the teachings of the Qur'an and Sunnah. The formation of family manhaj develops through the interaction between inherited parental guidance and continuous learning, resulting in dynamic religious understanding within the family. Differences between the Salafi and Lembaga Dakwah Islam Indonesia (LDII) approaches reflect variations in religious methodology, authority structures, and

patterns of religious education, which influence intra-family religious dynamics. Therefore, da'wah within families of different manhaj requires a gradual, wise, and dialogical approach that prioritizes exemplary conduct, mutual respect, and emotional closeness, ensuring that the process of conveying religious understanding strengthens faith and knowledge while preserving family harmony and unity.

ACKNOWLEDGEMENT

The author expresses gratitude to Allah SWT for His mercy and guidance so that the research entitled '*Salafi Da'wah* Negotiations in the LDII Extended Family: A Sociology of Religion Perspective' could be completed. This research would not have been possible without the assistance, guidance, and support of various parties.

The author would like to thank P3M and *Da'wah* for providing academic direction, criticism, and constructive input during the research process. Appreciation is also extended to the informants and the LDII extended family who were willing to share their experiences, views, and openness during the data collection process.

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