Reconstructing Da'wah of Salafi in Shaikh Muhammad Al-Ghazali Works

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ABSTRACT

Salafism has developed into different interpretations and understandings. Every da'wah movement claims to follow Salafi way of its own interpretation. This study aims at portraying one of Salafi understandings and its Salafi da'wah. This research used literature review to reconstruct the model of first emerging da'wah according to Shaikh Muhammad Al-Ghazali, a 20th century da'wah thinker and practicioner. It used his works that are supposed to bear objective, original views, and understanding on Salafism and Salafi da'wah. The study shows that since the time of the prophet the core characteristics of Salafi da'wah are criticism, constructivism, and moderation.
Keywords: criticism; constructivism, da'wah; moderation; salafi

ABSTRAK

Salafisme telah berkembang menjadi beragam interpretasi dan pemahaman. Setiap gerakan dakwah mengklaim mengikuti cara Salafi dalam interpretasinya. Penelitian ini bertujuan untuk menggambarkan salah satu pemahaman Salafi dan dakwah Salafi. Penelitian ini menggunakan analisis literatur untuk merekonstruksi model pertama kemunculan dakwah menurut Shaikh Muhammad Al-Ghazali, seorang pemikir dan praktisi dakwah abad ke-20. Ia menggunakan karya-karyanya yang seharusnya memiliki pandangan objektif, asli, dan pemahaman tentang Salafisme dan dakwah Salafi. Studi ini menunjukkan bahwa sejak masa nabi, karakteristik inti dari dakwah Salafi adalah kritis, konstruktivisme, dan moderasi.
Kata kunci : *kritis; konstruktivisme; dakwah; moderasi; salafi*

INTRODUCTION

Salafi da'wah movement in many parts of the world claims to be the missionary group that is the most adherent to the Salafism. As one of the branches of Sunni Islam, Salafism is believed to be the path that follows that of the early Muslim generation (*al-salaf al-sâlih*). This includes the first three generations of Muslim (Griffel, 2015). Wahdah Islamiyah group, for example, claims to be the practicioner of Salafism that takes part in communal activities to build a nation. Chriss Chaplin (2018) found that Wahdah Islamiyah Salafi activists combine the term nationality and religiosity to place themselves in the Islamic awakening movement that orients itself toward nationality.

On the other hand, the current world's opinion on Salafism tends to be negative because its da'wah movement is often associated with Al-Qaida and other radical movements (Wagemakers, 2018). This is why the Salafi da'wah

movement is often viewed in contrast to the values of the early Muslims (*Salafus-Shalih*). In Europe, for example, Salafi youth movement grows in exclusivity. In fact, they are not only exclusive in European society but also in the Muslim community as well (Shavit, 2017). Indonesia's largest Muslim organization, Nahdhatul Ulama, even accuse the Salafi of spreading transnational radical Islam that shows little similarity to the Islamic tradition and history in South East Asia (Chaplin, 2018).

Transnational radical Islam is often associated with Ikhwanul Muslimin (the Muslim Brotherhood) in Egypt (Mendelsohn, 2018). There is a negative opinion regarding the founder of the Muslim Brotherhood because of his mixed education background (Houston, 2018). His teachers are coming from the followers of Tariqa, Salafi, and Mu'tazila (Qomar, 2006). However, unlike Qomar's contrary view, Shaikh Ghazali states that the fact that he had mixed education makes him more appreciative on different views and more open to dialogue. This is what Al-Banna means when he said that the preaching of Ikhwanul Muslim is the teaching of the Salafi, the Sunni way, the truth of the Sufist, and a political body (Al-Ghazali, 1967). Al-Banna himself always stresses that the da'wah movement that he follows is none other than that of the Prophet Muhammad's (Al-Banna, 1974).

Due to the appreciation of these differences, the Muslim Brotherhood followers come from different background. Qutb stated that many people with different views joined the Muslim Brotherhood. Some of them are even Sufis that believes the Muslim Brotherhood to be the new form of Sufism (Qutb 2011). Al-Banna even appointed Umar Tilmisani, a Shiite, as the third vice leader of Brotherhood because he believed that Shia and Sunni Muslims are Muslims with one common belief. Even though they have a few differences, but he believed that they can still be compromised (Tilmizani, 1981; Al-Ghazali, 1999). Al-Banna along with Maulana Abu A'la Al-Maududi (1903-1979), is a moderate figure as well as a resistance symbol against all tyranny, including Western colonialism and imperialism (Esposito, 1999).

This portrayal of the Muslim Brotherhood is the background of this study to review the Salafi da'wah model according to the view of Shaikh Muhammad Al-Ghazali, who is an influential Muslim Brotherhood's figure. Within the three-faced Muslim Brotherhood missionary movement, which is liberal, moderate, and fundamental, Shaikh Al-Ghazali has a quite far different understanding on what defines as Salafi prosetylism from that of Qomar's or from that of the Wahabi's in general (Al-Ghazali, 2007b). Overall, according to him, the model of Salafi da'wah movement is designed like critical and constructive mission that adheres to the two philosophical foundations.

This study is a literature review in search of views and concepts of genuine Salafism and Salafi da'wah. The primary data of this study are located on the writings of Muhammad Al-Ghazali (1917-1996), a missionary thinker and activist

in Egypt. Literature tracing throughout his works was conducted on both printed and online sources. In both media, writings that discuss Salafism and Salafi missionary movement were separated from books that discuss other matters.

The materials in this study are various works of Ghazali concerning missionary paradigms consisting: *Ma'a al-Lāh: Dirāsāt fī ad-Da'wah wa ad-Du'āt*; *Jihād ad-Da'wah bain 'Ajẓ ad-Dākhil wa Kayd al-Khārij*; *as-Sunnah an-Nabawiyyah bain Ahl al-Fiqh wa Ahl al-Ḥadīṡ*; *al-Maḥāwir al-Khamsah lī al-Qurān al-Karīm*; *Dustūr al-Wiḥdah aṡ-Ṡaqāfiyyah bayn al-Muslimīn*; *Kayf Nata'āmal ma'a al-Qurān*; *Aṭ-Ṭarīq min Hunā*; *Turāṡunā al-Fikrī fī Mīzān asy-Syar'ī wa al-'Aql*; *Fī Maukib ad-Da'wah*; *Laisa min al-Islām*; *Sirr Ta-akhkhur al-'Arab wa al-Muslimīn*; *Kaif Nafham al-Islām*; *Humūm Dā'iyah*; and "*Bayn al-I'tidāl wa at-Taṭarruf*," in *aṣ-Ṣahwah al-Islāmiyyah: Ru'yah Naqdiyyah min ad-Dākhil*.

They also include Ghazali works in da'wah strategy. They are *ad-Da'wah al-Islāmiyyah Tastaqbil Qarnahā al-Khāmis 'Asyar*, *'Ilal wa Adwiyah: Dirāsāt fī Amrāḍ Ummatinā wa Wasāil al-Istisyfā minhā ma'a Taṣḥīh limā Wajah ilaih at-Tārīkh al-Islāmī min Akhṭā*; *Difā' 'an al-'Aqīdah wa asy-Syarī'ah ḍidda Maṭā'in al-Mustasyriqīn*; *Khuṭab asy-Syaikh Muhammad Al-Ghazali fī Syuūn ad-Dīn wa al-Ḥayāh*; *Ḥaṣād al-Gurūr*; *Ẓalām min al-Garb*; *Ṣaiḥah Taḥẓīr min Du'āt at-Tanṣīr*; *Al-Islām wa aṭ-Ṭāqāt al-Mu'aṭṭalah*; *at-Ta'aṣṣub wa at-Tasāmuḥ bayn al-Masīḥiyyah wa al-Islāmiyyah: Daḥḍ Syubuhāt wa Radd Muftarayāt*; *al-Islām wa al-Istibdād as-Siyāsī*; *Mustaqbal al-Islām Khārij Arḍih*; and *Al-Islām wa al-Auḍā' al-Iqtiṣādiyyah*.

Included in the primary sources are journal articles, magazines, newspapers, and sermon scripts containing Ghazali's missionary thoughts and understandings. He actively wrote for several magazines, including *al-Mabāhiṡ*, *al-Ikhwān al-Muslimūn*, *ad-Da'wah*, *Liwā al-Islām*, *al-Ummah* (in Qatar), for *asy-Sya'b, a news paper,* in a column called *Hāẓā Dīnunā* and in *al-Muslimūn* in colom *al-Haq al-Murr*. In fact, some of his writings were also compiled into an anthology like his writing in a book titled *Ash-Shohwatul Al-Islamiyyati* (1960) that comprises his main thoughts regarding moderation.

RESULTS AND DISCUSSION

The Critical Nature of Salafi da'wah Movement

If the Salafi generation began since the time of the prophet, then the prophet is a socio-religious critic. If it started in the time of the companion, the followers' period, or the followers' followers' period, then these generations are also known to have strong sensitivity. If it is true that the Salafi trend is restored ten centuries later by Muhammad Ibn Abdul Wahab (1702-1792), and that his followers claim to be the most deserving group to be called Salafi, then it is no wonder that their characteristics and their proselytizing model are criticism.

To Ghazali, Islamic proselytizing movement and its science must be developed with a critical approach to achieve the progress that is in line with the spirit of the age. Criticism was his strength since his early da'wah career. This can be seen in his approach to forming da'wah scientific theory. He used western scientific method, including empiricism, rationalism, criticism, and mysticism (Majid, 1978).

The target society of proselytizing mission must be critically studied to find its weakness and strength, opportunity and threat, and needs to develop itself to achieve progress. For example, Ghazali did not readily accept the twenty principles of missionary movement from his teacher, Al-Banna. He studied them thoroughly and critically (Al-Ghazali, 1988b). He even felt the need to add ten principles of missionary movement to the twenty principles (Al-Ghazali, 1996). There are not many da'wah scholars that dare to apply criticism because the preachers tend to prefer a safer route in the face of government or the face of radical da'wah group (El Fadl, 2006).

Criticism also shapes Ghazali's relation to western civilization. According to him, Islamic thought can have sources from western civilization so long as they have been filtered and adapted. In his sermons, He often quoted western authors to share their wisdom with the Muslims. For example, in Idul Adha Sermons in Abidin field in Kairo Oktober 1980, he quoted Michael Hart, an American author that wrote *100 Most Influential People in History*, to please the Muslim and encourage them to prepare for the rise of Islam in the 15th century of Hijria. On occasions, his sermons are intended to boost the Arab's spirit in fighting colonialism and tyranny (Al-Ghazali, 1988c, 1998).

Ghazali calls it *nadrotun inshof,* which means conscious view. It means Ghazali regards vast knowledge from outside sources highly while keeping his guard up when accepting them. To him, true value, wherever that might be, must be accepted as the truth because Islam is a natural religion. Furthermore, it is impossible that Islam against its nature. Conversely, every thought and understanding that comes from desire and shallow mind that is opposition to the truth, even though coming from Muslim scholars, must be rejected (Al-Ghazali, 1996).

Da'wah can open to all external positive and constructive suggestion. The critical da'wah model aims five targets: the missions, da'wah science, da'wah subject, da'wah target, and da'wah scholars. The weapons of criticism to achieve all those targets are reason and logic. Furthermore, Ghazali stated that reason and logic should exist to support the true belief because strong belief comes from the knowledge that leaves no doubt (Al-Ghazali, 2008).

He encourages the people who currently do not pursue knowledge to use their reasons and logic so they may be free from ignorance and become people who use their intellectual capacity to the fullest, including their right to observe their religion best (Q.S 3.190). On these bases, Ghazali believes that human

beings need a long process to develop their quality and intellect (Al-Ghazali, 2003, 2007b).

Critical missionary model is also needed as a personal effort for introspection. The Islamic preachers are challenged to evaluate themselves critically in their mission effectiveness (Popper 2012). Furthermore, he urges the preachers to avoid too much pride, including freeing themselves from the need to show off (Al-Ghazali, 1996).

The dilemma exists in the matter between the necessity for criticism and the tendency for arrogance. However, this kind of dilemma can be easily overcome by someone who can criticize humbly. He believes it is one of the characteristics that is needed by both da'wah scholars and practitioners (Qardawi,1986).

This kind of personal integrity can be taken as an example from his statement regarding his first five books (Al-Ghazali, 2005). "If these books, which are my writings before the revolution (23 July 1952), have limitations, it is the limitations of a young man as well as his advantages in identifying diseases and discovering their cure."

Ghazali's auto critic internally targets missionaries that tend to blame the west and external causes as the reason for the Muslim's decline. He Said:

> It is not right to blame the foreign colonialism and other external powers as the cause of our backwardness in both economy and civilization. It is true that colonialism has prolonged our weaknesses, but it is not a reason for them. It is us the Muslims ourselves that have overdone our religious practices and has done it in a wrong way, sometimes by underestimating and belittling it, sometimes by interpreting it absurdly and misleading, and sometimes by misappropriation (Al-Ghazali, 2005).

Besides matters above, Ghazali also criticizes a group of preachers that adopt sectoral fanatism (Al-Ghazali, 1998), especially the groups called jurisprudence experts and hadith experts (El Fadl 2006). According to Ghazali, Hadiths, and Quran verses need an intellectual interpretation so it can have more contextual values that are in line with the development of modern society (Al-Ghazali, 1996). He analyzed the text and context of the Quran and Hadith to criticize the way those groups preach. He believes those groups oversimplify in interpreting the Quran and Hadith, and it can cause serious problems. Furthermore, he believes that, in a da'wah perspective, every piece of Hadith must be understood according to its original context and then put into the current context. Here, Ghazali criticizes this group as literalists, antirationalistic, and anti-interpretation group (Al-Ghazali, 1996, 1999; El Fadl, 2006).

Ghazali also criticizes the Salafi, and their missionary thought. Ghazali has different understandings on several matters with the Salafi preachers. The Muslim Brotherhood was established by its founder as Salafi. Even though he admitted to being a Salafi like his teacher, Al-Banna, He kept being critical and

still discuss conflicting Salafi issues that are central to his da'wah core attention (Al-Ghazzali, 2008b; Al-Ghazali, 1988c, 1998; El Fadl, 2006).

Regarding modernity, Ghazali criticizes a Muslim group that interprets Salafism as anti-progress and rejecting modern scientific inventions. In fact, according to him, the contemporary product can be utilized to spread Islamic teachings and even to protect them from abuse (Al-Ghazzali, 1997; Al-Ghazzali, 1967). On the other hand, there is a group that claims to be Salafi that ironically does not favor the abolition of slavery that was implemented during the reign of King Faisal of the Kingdom of Saudi Arabia. Ghazali criticized this group for disregarding the concept of freedom in Islam. He argued that the slaves are principally free people and are also born from free parents as well. Ghazali doubted their Salafism because they want to maintain slavery (Al-Ghazzali, 2008a; Al-Ghazali, 2007b).

His criticism also targeted a group claiming to be Salafi that interpret the Quran literally and then take them out of context. For example, the war verses are understood as an order to wage war against all infidels. This way of thinking is directly in contrast with Quran verses that respect diversity and pluralism (Q.S 5:46-48). Furthermore, Islam forbids Muslims to struggle to maintain an exclusive model of life formed by people who are ignorant and envious (Al-Ghazali, 2001b; Ghazali, 2009; Thoha, 2005; Munawar-Rachman, 2010; Sa'dāwī, and Al-Haṣṣād, 2011; Wahid, 2007).

Salafism is a big concept for pursuing the big truth. Its foundation is a free and clear mind that keeps contemplating and criticizing the status quo (Al-Ghazali, 2008).

The Constructive Characteristics of Salafi Da'wah

Ghazali saw that Salafi missionary paradigm starts from the effort to rebuild the Muslim consciousness construct in understanding and applying Islam as a system of belief and a way of life. As people who are born into the faith, most Muslims need to build Islamic understanding independently and internalize it within themselves (Al-Ghazzali, 2000).

He found that the Muslim's downturn has reached the condition that it might threaten Islamic teaching's sustainability. Thus, Ghazali argued that Muslims need scientific logic in reconstructing everything and rearrange them depending on their position on the level of faith. He felt the need to recompose mindset and belief system (Al-Ghazali, 1967).

According to Ghazali, the Muslim community suffers social disease due to its fault in perceiving and following Islamic teachings. The modern society is bombarded by some various schools of thought, traditions, and sects that divert from Islamic teaching (Al-Ghazali, 2000, 2008, 1967).

A time has come for missionary scholars to put an effort to reconstruct their scientific system to return to the system of Islamic beliefs as their way of

life. Proselytizing science needs to reposition the belief system to be the foundation and central paradigm (Al-Ghazzali 1997). He said that it could be conducted easily. The missionary scholars and practitioners need to understand the ways in Quran to internalize beliefs to their heart. Da'wah paradigm, like Quran, exemplifies, must be based on awareness of the universe that becomes the proof of God's existence (Al-Ghazali 1988b). This paradigm is founded by natural signs, that covers heaven and earth, and the signs of His power like portrayed in the human being's creation process, their growth development, and their death (Al-Ghazali, 2008, 2000).

It needs to be noted that the reading of those signs does not necessarily hold someone in the imagination and abstract world (Al-Ghazali, 1999). Da'wah scholars must keep putting their belief based on empirical proof, and take advantage of nature with all its signs, processes, and orders to strengthen the belief system for the basis of the paradigm that it developed (Al-Ghazali, 2000, 1988b).

Ghazali also observes an academic confusion. He saw it in tradition and scientific research methodology or modern sciences. Its technical direction is not clear, and its view often experiences a fatal fault because it is not based on the right belief system (Al-Ghazali, 2000). Quran teaches a simple truth-seeking method that can be easily followed. Here lies the crucial part of conscience as the guardian for the body. Meanwhile, a strong belief may only be founded on two things, the belief of the heart and the fulfillment of the mind. This is related to the concept that says a belief system has two sides, the divine side and the human side (Al-Ghazali, 2000, 1967).

This level of faith stability is related to external influences that might try to divert Islamic teaching and defile Islamic belief. Logical reasoning, both ideo-theoretical and real-practical, always influences philosophical dialectic and its implementation's dynamics. Ghazali argued that this group is plagued with a psychological and mental disorder because they glorify their reasons. Unfortunately, the uneducated people, in front of them, can listen and obey what this group says without any proper consideration. Thus, the missionaries are expected to master philosophy with all its branches, so that they may have logical reasoning capacity and deep insight. Then, they will be able to save the missionary targets from logical absurdity (Al-Ghazali, 1988b; Al-Ghazali, 2000).

In line with Ghazali, his student Qardawi (1986) also sensed a threat from philosophical thought wave to the Islamic preachers and Muslims. Hence, he encouraged the preachers to study philosophy, both from east and west, with all their branches. He reasoned that the preachers should understand them, refute them, know their sources, and see their faults while also take their wisdom and their noble values.

Nowadays, Islamic teachings are attacked by various sources of thought and belief sects. Their target seems to corner the teachings of Muhammad by

hiding in made up reasons. For example, this group claims to refer to the Quran in their practice, but it rejects Hadith. Furthermore, it accepts the Quran verses that are revealed in the Mecca period, but it rejects the verses that are revealed during the Medina Period. Some groups even remove Quran verses that are related to worship ritual (Al-Ghazali, 2001a).

Muslims that has privilege and advantage by accepting the Islam revelations is the group that is most responsible for preaching Islamic teaching to every corner of the earth. However, before they come to the stage, they are expected to reconstruct their belief system and understanding that are authentic like that of the Salafi generation. It is urgent for Muslim to cultivate Islam scientific field, and rebuild themselves to become the proof of Islam greatness (Al-Ghazali, 2001a). A preacher candidate is expected to first contemplate and study with his reason (Al-Ghazali, 2001b).

This step is a precondition from a series of proselytizing strategy. God commands to sow seeds and nurture the plant to ripe till the end of time, which is still the time when the negligent start to get their awareness back and then reconstruct themselves. This is what Quran says when guiding the strategy and process of early Muslim's preachers to proselytize the pagans in Mecca (Q.S 88:21-22) and to the Christian and Jewish in Medina (Q.S 4:63). These verses teach the missionaries to be flexible, tolerant, step by step in converting people when facing ignorance and digression. The preachers should eventually release the Muslims from stagnation in thinking and give some room to free thinking and creativity.

Ghazali saw that the ideal life of the early Muslim as a shining example for today's Muslim. It is no wonder that other nations followed Muslim society because it upheld justice, freedom, and equality — these three aspects that become the primary concern of the scholars and Islam proselytizing activists like Muhammad Husain that believes in socialism (Al-Ghazzali, 2000). When preachers' targets have reached specific more developed phase but failed to admit the truth, a firmer action can be chosen (Al-Ghazzali, 2000).

Until here, Ghazali felt that there are justifications for radical steps should the need arise. To him, those steps are not disgraceful if the situation expects it. He argued that because of the discipline to obey these principles. The Muslims prevail because winning follows the righteous (Al-Ghazzali, 1997). He reasoned that the prophet himself must serve in the battle of Badr against the pagans because the situation demanded it. It seems that Ghazali is somewhat supporting the use of violence. He reaffirmed that violence is an option for God to separate the truth from evil. Thus, he argued that when it is necessary to use force, it is justified by God (Al-Ghazali, 2001b). However, it must be understood that it does not mean that he supported anarchic violence outside the context of war (Al-Ghazali, 1999; Al-Ghazzali, 2000).

In summary, the Ghazalian constructive da'wah pattern means that

preachers should strengthen their scientific construct, encourage the people to construct their Islamic practice, and their da'wah practice.

Discussion: The Truth of Salafi Da'wah

As far as Ghazali's reading, Salafi prominent figure like Ibn Taimiyah (Dead in 728 H) and his disciple Ibn Qayyim (Dead in 751 H) inherited the belief of the Mu'tazila in the matter of the action of all the creature, the concept of good and evil, as well as wisdom and rationalization (Bori, 2016; Holtzman, 2016; Hoover, 2019). However, he saw them keep being open and treat reasons' potential proportionally by not giving it absolute freedom, but also not restraining it (Jauziyyah in Holtzman, 2016). He said that Ibn Qayyim asserted that the path that he traveled is taking the truth wherever he found it and from whomever it came from (El Fadl, 2001).

Salafism in truth is a wave of the best Islamic thinking and expression that tries to reinforce its commitment to the Quran and the Prophet's tradition. Even though Mu'tazila means secluded, Salafism does not mean one must be alone and alienate from the mainstream Muslims. Instead, one must gather various works by Muslims in all field. It is done in upholding the common belief that negates the differences in races and colors. Ghazali affirms that these Islamic understandings and practices are by the universality and eternity of Islam, following the nature of men, and their intellectual capacity (Al-Ghazzali, 2008b).

He believed Salafism that is adopted by the followers of the prophet's generation and their followers' generation is an actual realization of the level of real life from a perfect understanding of Islam. The life of the early Muslim generation is physical evidence of living faith to God and the messenger that delivered His messages. They practiced His laws and committed to His guidance as to their moral compass (Al-Ghazali, 1988a). Furthermore, they preach them based on their knowledge, wisdom, and useful pieces of advice. They also dedicated to defending them with, materials, words, and lives while also maintained the unity of the people (Al-Ghazali, 2007a, 2001a, 1988b).

According to him, Salafism is one of the characteristics of missionary or one school of thought that must be followed and fought for wholeheartedly, including by criticizing it. He supported Salafism because it is against polytheism and fight for the true monotheism. Meanwhile, due to his moderation, he is not against the Ash'arism, especially in the matter of human action. His support of Ash'arism proves that his alma mater, Al-Azhar University, strongly influenced him. Al-Azhar, like Al-Zaituniyah, Qarwayin, Dupond, and many other universities, is dominated by the practice of Ash'arism and Maturdism (Al-Ghazali, 2001a).

In the theology historical context, Ghazali saw that for centuries Muslims are the followers of Ash-arism. He said that it is an essential social fact that also needs to be criticized. Critical perspective can obtain points that are considered

to be closer to the truth, be that from Ash'arism, Maturidism, Mu'tazila, or even philosophy perspective. Quran and the prophet's tradition must be the critical references so that people will no longer be held captive by one particular school of thought that will make no longer have free and independent thinking (Al-Ghazali, 1998, 1988b).

Ghazali did not agree with the assumption of some people that consider Salafism adopt only one school of fiqh, the Imam Ahmad's school of fiqh. This assumption, he argued, is a mistake because it is only of the many schools of fiqh that are adopted by the Salafi. Furthermore, when criticizing the literal interpretation of the Quran, he refuted the claim of some people that believe that Salafi is a textualist, which limits the Quran verses interpretation to outward literal. According to him, this is also a mistake because Salafi is the followers of the rationalist that have the same in principle like the textualist when putting the revelation as reference and source of thought (Al-Ghazzali, 1997).

Salafism is nothing but Muslim society that put an effort to be consistent with normative Islam. Ghazali (Al-Ghazali, 1988c) asserts the following "The model of Islam that we encourage the Muslims to return to is theoretical-normative Islam like the one which was conceptualized by the pens of the scholar-writers and the sayings of the scholar-preachers that have a good understanding that refers to pure Islamic teaching sources."

Ghazali proceeded by showing how Salafi has given practical examples in responding to worldly pleasure moderately. According to him, this Salafi practice is possible because they preach the prophet's messages scientifically. They fight against extreme religious attitude and always try to choose the moderate and middle way, far from the extreme. They do not observe their religion overtly but also do not take their religion lightly. Ghazali's moderation potential found its momentum when he interacted with extremists, the literalist who are against interpretation and the secular group that has a too liberal interpretation (Al-Ghazali, 2001a).

Ghazali mentioned four things that can help Islamic preachers achieve their goals. First, da'wah effort must be focused on avoiding anarchism, radicalism, terrorism, and all forms of extremism both locally and globally (Al-Ghazali, 1989). Extremism tends to make da'wah works shackled, and the preachers will be silenced. If anarchy can be avoided, war can also be avoided, and proselytism can be conducted in peace. Second, the message must be presented to the public in the right way according to the Islamic da'wah principles that uphold the human values (Solahudin, 2007). Gentle proselytism like that can touch the people with suitable characteristics to accept it. Third, da'wah effort is medium to spread Islamic culture to the direction of internalizing Islamic values and institutionalizing them to the fabrics of the social environment. The elements of modernity are integrated with the da'wah process so that it might not be apparent the stark differences between the classical and

the modern. Lastly, the preachers must observe whether the hard work that has been done has reached their goals according to the plan. A missionary must also ensure that the achievement does not experience stagnation.

CONCLUSION

The truth of Salafism is nothing but the pattern of diversity that is in line with the prophet's tradition and the guidance of the Quran. By Salafism, Salafi da'wah is a pattern of prophetic preaching that is consistent with the revelation's guidance and has the main character to be critical-constructive and moderate-inclusive in style. Whatever da'wah strategy that does not have those characteristics cannot be called Salafi proselytism.

Consequently, Salafi da'wah practice of the group that is in contrast with the da'wah practice of the early Muslim generation makes them unable to call themselves Salafi. This reality is caused by deviated interpretation from the true Salafism. The elements of extremism and radicalism that are parts of today's Salafi da'wah practice are the direct cause of the gap between today's Salafi da'wah practice and the true characteristics of that of Salafi. The Salafi preachers should review their understanding regarding Salafism and reevaluate their practice so that they may keep their preaching consistent with the right Salafi practice. Thus, Ghazalian model of Salafi proselytism can help to open the door to fix the Salafism concept and the right Salafi da'wah practice.

This study focused only on the concept of Salafism and Salafi da'wah in thought and practice of Muhammad Al-Ghazali. It does not compare them to other concepts. Thus, the limitation of this study is that it only covers one figure.

To overcome this limitation, this study recommends further study that is more comparative in nature. It should be conducted to reveal the views of other scholars and missionary practitioners like Taqiyyudin Nabhani, who is relatively contradicting with Ghazali, or Yusuf Qardhawi that is quite identical to him.

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