

Reconstructing Salafi epistemology through *at-tasfiyah* and *at-tarbiyah*: A conceptual framework for contemporary Islamic thought

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Abstract

Debates regarding the relevance of *Manhaj Salaf* in addressing contemporary issues reveal a conceptual gap, as the relationship between its epistemology and the concepts of *at-tasfiyah* and *at-tarbiyah* has not been comprehensively explained. This study aims to examine the relationship between the epistemology of *Manhaj Salaf* and the concepts of *at-tasfiyah* and *at-tarbiyah*, as well as their implementation in responding to contemporary issues. A qualitative approach employing *library research* was adopted, and the data were analyzed using *content analysis*. The findings demonstrate that the epistemology of *Manhaj Salaf* provides the foundation for *at-tasfiyah* as a process of doctrinal purification and *at-tarbiyah* as a process of continuous educational development, thereby forming a systematic framework for responding to pluralism, liberalism, artificial intelligence, bioethics, financial technology, and environmental issues. This study contributes by proposing a conceptual framework that integrates these three concepts into an analytical model for understanding how *Manhaj Salaf* responds to the dynamics of contemporary society.

Keywords: Islamic epistemology; *Manhaj Salaf*; *At-tasfiyah*; *At-tarbiyah*; Contemporary issues.

Abstrak

Perdebatan mengenai relevansi *Manhaj Salaf* dalam merespons isu-isu kontemporer masih menyisakan kesenjangan konseptual karena hubungan antara epistemologi, *at-tasfiyah*, dan *at-tarbiyah* belum dijelaskan secara terpadu. Penelitian ini bertujuan menganalisis hubungan antara epistemologi *Manhaj Salaf* dengan konsep *at-tasfiyah* dan *at-tarbiyah*, serta menjelaskan implementasinya dalam merespons berbagai isu kontemporer. Penelitian ini menggunakan pendekatan kualitatif dengan metode *library research*, sedangkan data dianalisis menggunakan teknik *content analysis*. Hasil penelitian menunjukkan bahwa epistemologi *Manhaj Salaf* menjadi landasan yang mengarahkan *at-tasfiyah* sebagai proses pemurnian ajaran dan *at-tarbiyah* sebagai proses pembinaan berkelanjutan sehingga membentuk kerangka respons yang sistematis terhadap pluralisme, liberalisme, kecerdasan buatan, bioetika, teknologi finansial, dan isu-isu lingkungan. Penelitian ini berkontribusi dengan menawarkan kerangka konseptual yang mengintegrasikan ketiga konsep tersebut sebagai model analitis untuk memahami respons *Manhaj Salaf* terhadap dinamika masyarakat modern.

Kata Kunci: Epistemologi Islam; *Manhaj Salaf*; *At-tasfiyah*; *At-tarbiyah*; Isu kontemporer.

Introduction

The advancement of science, technology, and social dynamics has generated a wide range of contemporary issues that influence how Muslims understand and implement Islamic teachings in their daily lives (Sahin, 2018). Phenomena such as pluralism, liberalism, artificial intelligence, bioethics, financial technology, and environmental crises require a conceptual framework capable not only of addressing contemporary developments but also of preserving the authority of the Qur'an and the Sunnah as the primary sources of Islamic teachings (Bayamlıoğlu, 2025). Within this context, *Manhaj Salaf* is regarded as an epistemological approach that positions revelation as the primary foundation for acquiring, verifying, and developing Islamic knowledge. Consequently, *Manhaj Salaf* is understood not merely as a school of religious thought but as an epistemological system that shapes the Muslim worldview in responding to the challenges of the contemporary era (Nasrullah et al., 2026).

The relevance of *Manhaj Salaf* in addressing contemporary developments remains a subject of ongoing debate among scholars and religious practitioners. Some argue that this approach is excessively oriented toward the purification of Islamic teachings, thereby limiting its capacity to engage with modern social and intellectual developments (Muthohirin et al., 2022). In contrast, others maintain that its strength lies precisely in preserving the authenticity of Islamic legal principles while remaining capable of responding to emerging issues (Makruf & Asrori, 2022). These differing perspectives indicate that discussions of *Manhaj Salaf* should extend beyond a purely normative framework and instead examine the relationship between its epistemological foundations and their practical implementation. Accordingly, the concepts of *at-tasfiyah* and *at-tarbiyah* warrant careful analysis, as they represent the practical mechanisms that connect the epistemology of *Manhaj Salaf* with responses to contemporary issues.

The relationship between the epistemology of *Manhaj Salaf*, *at-tasfiyah*, and *at-tarbiyah* demonstrates that these three elements constitute an integrated conceptual framework. Epistemology serves as the foundation for determining the sources and validity of knowledge, *at-tasfiyah* functions as the process of purifying Islamic teachings to ensure their conformity with the Qur'an and the Sunnah (Rohman et al., 2025), while *at-tarbiyah* transforms these values through education, character development, *da'wah*, and the strengthening of Islamic competencies (Abdalla, 2025). This interconnected relationship indicates that responses to contemporary issues are not formulated spontaneously or solely on the basis of social considerations but rather emerge through systematic processes of purification and educational cultivation. Therefore, understanding the relationship among these three concepts is essential for explaining how *Manhaj Salaf* maintains methodological consistency while remaining relevant to the dynamics of modern society.

Studies on the epistemology of *Manhaj Salaf* as well as the concepts of *at-tasfiyah* and *at-tarbiyah* have been conducted from various perspectives. Research by M. Jakfar et al. (2023) demonstrates that *Manhaj Salaf* places the Qur'an and the Sunnah as the supreme authorities in understanding Islamic teachings; however, the discussion primarily focuses on theological and historical dimensions. Ainul Aziz (2023) found that *at-tasfiyah* functions as a process of purifying 'aqidah and acts of worship from various forms of deviation, yet its relationship with sustained educational development remains insufficiently explored. Likewise, Ridwan (2025) emphasized the importance of *at-tarbiyah* in shaping Muslim character and personal development but examined it largely as an independent educational concept. These studies suggest that the conceptual relationship among the epistemology of *Manhaj Salaf*, *at-tasfiyah*, and *at-tarbiyah* as an integrated framework for responding to contemporary issues has not yet been comprehensively examined.

This study aims to analyze the relationship between the epistemology of *Manhaj Salaf* and the concepts of *at-tasfiyah* and *at-tarbiyah*, as well as to explain their implementation in responding to contemporary issues. Unlike previous studies, which have generally discussed these three concepts separately, this study integrates them into a single conceptual framework that illustrates the relationship between epistemological foundations, implementation mechanisms, and responses to contemporary challenges. The significance of this study lies in its effort to develop an analytical model that explains how *Manhaj Salaf* preserves the authenticity of Islamic teachings while providing a systematic response to developments in society, science, and technology. The resulting conceptual framework is expected not only to enrich contemporary Islamic thought but also to serve as a reference for future research on Islamic epistemology and the implementation of *Manhaj Salaf* across diverse social contexts.

Method

This study employed a qualitative approach using *library research* to examine the epistemology of *Manhaj Salaf* and the implementation of the concepts of *at-tasfiyah* and *at-tarbiyah* in responding to contemporary issues. A library research approach was selected because it enables an in-depth examination of ideas, concepts, and arguments presented in scholarly literature as well as in the works of Muslim scholars relevant to the focus of this study. According to Creswell and Poth (2018), qualitative research seeks to understand the meaning of a phenomenon through the interpretation of multiple sources of information. Likewise, Zed (2018) explains that library research is a method that treats documents as the primary objects of analysis in order to produce a systematic conceptual synthesis. Through this approach, the study was designed to reconstruct the relationship between the epistemology of *Manhaj Salaf* and the concepts

of *at-taṣfiyah* and *at-tarbiyah*, thereby developing a conceptual framework capable of explaining responses to contemporary issues.

Data were collected through the identification and selection of literature relevant to the research topic, including books, peer-reviewed journal articles, conference proceedings, and other scholarly documents addressing Islamic epistemology, *Manhaj Salaf*, *at-taṣfiyah*, *at-tarbiyah*, and contemporary issues. The collected data were analyzed using *content analysis* as proposed by Krippendorff (2018), involving the identification of themes, the categorization of key concepts, and the critical interpretation of relationships among those concepts. The findings were subsequently synthesized to develop a conceptual framework illustrating the implementation of *at-taṣfiyah* and *at-tarbiyah* in responding to contemporary challenges, thereby producing an analytical model that demonstrates the logical relationship among epistemological foundations, implementation processes, and their practical contexts.

Results and Discussion

Salafi epistemology

Epistemology is a branch of philosophy concerned with the nature, sources, methods, and validity of knowledge. Within the Islamic intellectual tradition, epistemology not only explains how human beings acquire knowledge but also determines the sources of knowledge that serve as the foundation for understanding Islamic teachings. Al-Attas (1995) argues that the concept of knowledge in Islam is rooted in revelation as the absolute source of truth, while reason and experience function as means of understanding and developing that knowledge. Consequently, Islamic epistemology differs fundamentally from Western epistemology, which places greater emphasis on rationalism or empiricism as the primary sources of knowledge. From the Islamic perspective, revelation remains the ultimate foundation, whereas reason is employed to comprehend and actualize the teachings of revelation in human life.

One of the epistemological traditions that developed within Islam is the epistemology of *Manhaj Salaf*. This epistemology regards the Qur'an and the Sunnah as the primary sources of religious knowledge, understood in accordance with the understanding of the *Salaf al-Ṣāliḥ*, namely the Companions (*ṣaḥābah*), the *tābi'ūn*, and the *tābi' al-tābi'īn*. This principle is founded upon the statement of Allah, the Exalted:

يَا أَيُّهَا الَّذِينَ آمَنُوا أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ وَأُولِي الْأَمْرِ مِنْكُمْ ۚ فَإِنْ تَنَازَعْتُمْ فِي شَيْءٍ فَرُدُّوهُ إِلَى اللَّهِ وَالرَّسُولِ إِنْ كُنْتُمْ تُؤْمِنُونَ بِاللَّهِ وَالْيَوْمِ الْآخِرِ ۚ ذَلِكَ خَيْرٌ وَأَحْسَنُ تَأْوِيلًا

“O you who believe! Obey Allah and obey the Messenger and those in authority among you. If you disagree over anything, then refer it to Allah and the Messenger, if you truly believe in Allah and the Last Day. That is best and most suitable for final determination.” (Qur'an 4:59) (Kementerian Agama RI, 2019).

This verse affirms that every disputed matter must be referred back to the Qur'an and the Sunnah as the primary sources of guidance. This principle is further reinforced by the statement of Allah, the Exalted:

وَالسَّابِقُونَ الْأَوَّلُونَ مِنَ الْمُهَاجِرِينَ وَالْأَنْصَارِ وَالَّذِينَ اتَّبَعُوهُمْ بِإِحْسَانٍ رَضِيَ اللَّهُ عَنْهُمْ وَرَضُوا عَنْهُ وَأَعَدَّ لَهُمْ جَنَّاتٍ تَجْرِي
تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ ذَٰلِكَ الْفَوْزُ الْعَظِيمُ

“The foremost among the Emigrants (*Muhājirūn*) and the Helpers (*Anṣār*), and those who followed them with excellence – Allah is pleased with them, and they are pleased with Him. He has prepared for them gardens beneath which rivers flow, wherein they will abide forever. That is the supreme triumph.” (Qur'an 9:100) (Kementerian Agama RI, 2019).

Consistent with these verses, the Prophet Muḥammad ﷺ also emphasized the superiority of the earliest generations of Muslims in the following ḥadīth:

خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ

“The best of people are my generation, then those who follow them, then those who follow them.” (Ṣaḥīḥ al-Bukhārī, no. 3651; Ṣaḥīḥ Muslim, no. 2533).

Based on these Qur'anic verses and Prophetic traditions, the epistemology of *Manhaj Salaf* maintains that the most authoritative understanding of Islam is that which follows the methodology of the *Salaf al-Ṣāliḥ*. Accordingly, adherence to the Qur'an and the Sunnah is understood not merely as referring directly to the sacred texts but also as following the methodology of the earliest Muslim generations in understanding, interpreting, and practicing these two primary sources in accordance with the objectives of the Shari'ah.

This methodological foundation was initially established by the leading scholars of *Ahl al-Sunnah* during the classical period. Imam Mālik (1985) regarded the Sunnah of the Prophet ﷺ and the practice of the people of Madinah (*ʿamal ahl al-Madīnah*) as the most authentic representation of Islamic practice because the community of Madinah had lived alongside the Prophet ﷺ and his Companions. Subsequently, al-Shāfi'ī (1940) formulated the framework of *uṣūl al-fiqh* through *Al-Risālah*, establishing the Qur'an, the Sunnah, *ijmā'*, and *qiyās* as the foundations of *istidlāl*. Although he acknowledged *qiyās* as a legitimate application of reason, al-Shāfi'ī emphasized that reason must never be employed to reject or supersede a definitive *naṣṣ*. These contributions demonstrate that rationality occupies a legitimate place within Islam, provided that it remains under the guidance of revelation.

The epistemology of *Manhaj Salaf* reached a more systematic formulation through the works of Ibn Taymiyyah (2003), particularly in *Dar' Ta'arud al-'Aql wa al-Naql*. According to Ibn Taymiyyah, authentic revelation and sound reason can never genuinely contradict one another because both originate from Allah, the Exalted. Whenever an apparent contradiction arises, it reflects human error in understanding

the textual evidence or in the use of reason rather than any deficiency in revelation itself. On this basis, Ibn Taymiyyah criticized philosophy and *‘ilm al-kalām* for treating rational speculation as the criterion for judging the truth of revelation. In his view, reason plays an essential role in understanding the revealed texts, but it can never be placed above revelation. This principle became one of the defining characteristics of the epistemology of *Manhaj Salaf*: revelation constitutes the absolute source of truth, while reason serves to understand, explain, and implement divine guidance in human life.

This epistemological framework was further refined by Ibn al-Qayyim al-Jawziyyah (1996), who expanded upon the ideas of his teacher, Ibn Taymiyyah. According to Ibn al-Qayyim, genuine knowledge is measured not merely by intellectual ability but also by its conformity with divine guidance and the purity of the human *fiṭrah*. In *Miftāḥ Dār al-Sa‘ādah*, he explains that reason is a divine gift endowed by Allah, the Exalted, with an essential role in understanding reality. Nevertheless, it must remain guided by the Qur'an and the Sunnah in order to avoid erroneous conclusions. Consequently, revelation and reason are viewed as complementary, with revelation serving as the primary guide and reason functioning to understand, explain, and implement Islamic teachings in all aspects of life.

In a later period, Muḥammad ibn ‘Abd al-Wahhāb (2005) placed the purification of *‘aqīdah* at the center of Islamic intellectual reform. He argued that many deviations within the Muslim community stem from its distance from the purity of *tawḥīd* and from the religious practices exemplified by the Prophet ﷺ and his Companions. Therefore, restoring the Muslim community to the Qur'an and the Sunnah is regarded as the fundamental step toward reconstructing a worldview consistent with Islamic teachings. From this perspective, the epistemology of *Manhaj Salaf* functions not only as a method of acquiring knowledge but also as a framework for evaluating whether a particular idea, tradition, or religious practice possesses a legitimate foundation in the *naṣṣ shar‘ī*.

These ideas were subsequently elaborated by contemporary scholars such as ‘Abd al-‘Azīz ibn Bāz (1994) and Muḥammad ibn Ṣāliḥ al-‘Uthaymīn (2005). Both scholars emphasized that advances in science, technological development, and social change do not justify abandoning the Qur'an and the Sunnah as the primary sources for legal rulings and religious understanding. In their view, new issues may be addressed through *ijtihād*, provided that it remains grounded in the principles of the Shari‘ah and the methodological framework established by the *Salaf*. Thus, the epistemology of *Manhaj Salaf* should not be understood as an approach that rejects modern developments but rather as a methodology that ensures responses to change remain within the framework of Islamic teachings.

This methodological framework was further systematized by Muḥammad Nāṣir al-Dīn al-Albānī (2000) through the concepts of *at-taṣfiyah* and *at-tarbiyah*. According to al-Albānī, the reform of the Muslim community must begin with *at-taṣfiyah*, namely the process of purifying Islamic teachings from interpretations, practices, and traditions that lack authentic foundations in the Qur'an and the Sunnah. Once this process of purification has been completed, it should be followed by *at-tarbiyah*, namely the education and cultivation of Muslims based upon these purified teachings so that Islamic values may be embodied in both individual and social life. These two concepts are inseparable because purification without education is unlikely to produce sustainable transformation, while education that is not grounded in authentic teachings risks generating new forms of deviation.

Based on the foregoing discussion, it can be understood that the epistemology of *Manhaj Salaf* rests upon three fundamental principles: first, recognizing the Qur'an and the Sunnah as the primary sources of knowledge; second, understanding both sources according to the methodology of the *Salaf al-Ṣāliḥ*; and third, employing reason as an instrument for understanding revelation without elevating it above the *naṣṣ*. These principles developed progressively through the contributions of Imam Mālik, al-Shāfi'ī, Ibn Taymiyyah, Ibn al-Qayyim, Muḥammad ibn 'Abd al-Wahhāb, Ibn Bāz, al-'Uthaymīn, and al-Albānī. This intellectual development ultimately gave rise to the concepts of *at-taṣfiyah* and *at-tarbiyah*, which constitute not only the defining characteristics of the epistemology of *Manhaj Salaf* but also the conceptual foundation for responding to contemporary issues. Therefore, examining these two concepts is essential for understanding how *Manhaj Salaf* offers a coherent framework for engaging with contemporary social, cultural, scientific, and technological developments.

***At-taṣfiyah* and *at-tarbiyah* in responding to contemporary issues**

The development of modern society has given rise to a wide range of new challenges associated not only with advances in science and technology but also with changing patterns of thought, social interaction, and religious practice. Issues such as pluralism, liberalism, artificial intelligence (AI), bioethics, and digital finance have generated diverse responses among Muslims. Some groups tend to embrace these developments openly, whereas others maintain a more textual approach to the primary sources of Islam. These differing responses indicate that the central issue lies not in contemporary challenges themselves but in the epistemological framework employed to evaluate and respond to them. Al-Albānī (2000) emphasized that responses to contemporary developments must remain grounded in the purity of Islamic teachings through the processes of *at-taṣfiyah* and *at-tarbiyah*. This perspective suggests that modern challenges require a methodological framework capable of preserving the authenticity of Islamic teachings while remaining relevant to the changing realities of society. On

this basis, this study develops a conceptual framework that explains the relationship between the epistemology of *Manhaj Salaf* and the implementation of *at-tasfiyah* and *at-tarbiyah* in responding to contemporary issues.

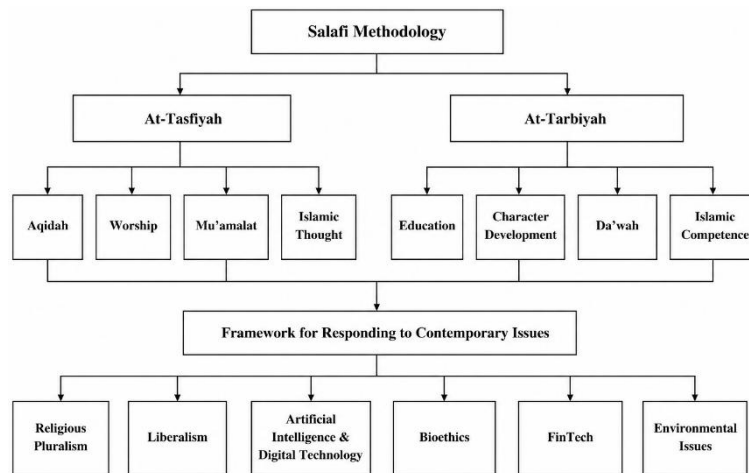


Figure 1. Conceptual framework of *at-tasfiyah* and *at-tarbiyah* in responding to contemporary issues

Source: Developed by the authors.

Figure 1 illustrates that the response of *Manhaj Salaf* to contemporary issues is not directed immediately toward the problems emerging within society but is instead mediated through two principal mechanisms: *at-tasfiyah* and *at-tarbiyah*. These two concepts constitute the practical implementation of the epistemology of *Manhaj Salaf* discussed in the preceding section. *At-tasfiyah* functions to purify Islamic teachings from deviations in matters of *'aqidah*, worship, *mu'amalah*, and intellectual thought, whereas *at-tarbiyah* seeks to cultivate individual quality through education, character formation, *da'wah*, and the strengthening of Islamic competencies. The integration of these two concepts produces a framework for responding to contemporary issues, including pluralism, liberalism, artificial intelligence (AI), bioethics, financial technology (*fintech*), and environmental concerns. This framework demonstrates that social change is viewed not as a threat to be categorically rejected but as a reality that must be evaluated in light of the principles of the Shari'ah. Consistent with Jeffries et al. (2022), the use of a conceptual framework clarifies the relationship between theoretical foundations and practical implementation, thereby enabling a more systematic and coherent analysis of complex phenomena.

The concept of *at-tasfiyah* constitutes the first stage of this framework because it ensures that every form of thought and religious practice possesses a sound foundation. Al-Albānī (2000) explains that purification is directed not only toward *'aqidah* and worship but also toward *mu'amalah* and the intellectual orientation of Muslims, ensuring that all religious activities return to the Qur'an and the Sunnah according to the understanding of the *Salaf al-Ṣāliḥ*. This perspective corresponds closely with the concept of *tawhīd* purification advanced by Muḥammad ibn 'Abd al-Wahhāb (2005), who regarded the purity of *'aqidah* as the foundation of all Islamic

activities. However, the present study demonstrates that *at-taṣfiyah* extends beyond theological concerns and functions as an epistemological mechanism for evaluating new ideas emerging in the modern era. In agreement with Irawan (2022), purification constitutes an essential prerequisite before any concept or innovation is implemented within society. Thus, *at-taṣfiyah* should not be understood as an attempt to restrict scientific or intellectual development but rather as a means of ensuring that every change remains within the framework of authentic Islamic values.

The success of the purification process depends substantially on the existence of *at-tarbiyah* as a continuous process of education and development. ‘Abd al-Karīm Bakkār (2011) argues that Islamic education should not merely transmit knowledge but should also cultivate character, patterns of thinking, and the capacity of individuals to respond to social change. This perspective is consistent with the thought of Ibn al-Qayyim al-Jawziyyah (1996), who maintained that knowledge should lead to moral refinement and spiritual purification so that individuals develop conduct consistent with the guidance of the Sharī‘ah. Within the framework presented in Figure 1, *at-tarbiyah* is realized through education, moral formation, *da‘wah*, and the strengthening of Islamic competencies, thereby enabling the values purified through *at-taṣfiyah* to be translated into practical life. Unlike Cheng (2021), who primarily views education as a process of knowledge transfer, this study conceptualizes *at-tarbiyah* as a transformative process integrating intellectual, spiritual, and social dimensions simultaneously. This perspective demonstrates that an effective response to contemporary issues depends not only on the authenticity of Islamic concepts but also on the quality of the individuals who implement them.

The relationship between *at-taṣfiyah* and *at-tarbiyah* illustrated in Figure 1 demonstrates that these two concepts are inseparable in constructing an Islamic response to contemporary developments. *At-taṣfiyah* provides the normative foundation by purifying *‘aqidah*, worship, and intellectual thought, whereas *at-tarbiyah* ensures that these values become internalized within both individual conduct and social life. Taha Jabir al-Alwani (1995) argues that the reform of Islamic thought must begin with the renewal of methodological reasoning capable of connecting the sources of revelation with the realities of human life in a balanced manner. This perspective reinforces the present analysis by demonstrating that the integration of *at-taṣfiyah* and *at-tarbiyah* produces not merely individuals who understand religious texts but individuals who are capable of implementing Islamic values within the dynamic context of modern society. Unlike Al-Taie (2023), who treats purification and education as two independent processes, this study argues that they constitute a continuous and mutually reinforcing cycle. Consequently, the successful implementation of *Manhaj Salaf* depends upon maintaining a balance between a clear epistemological foundation and an effective educational process.

The implementation of this framework becomes increasingly relevant when addressing rapidly evolving contemporary issues. Figure 1 illustrates that pluralism, liberalism, artificial intelligence (AI), bioethics, financial technology (*fintech*), and environmental issues require a comprehensive approach that considers not only their technical dimensions but also their implications from the perspective of the Shari'ah. Through his systems approach, Jasser Auda (2008) explains that modern issues are inherently complex and therefore require analyses that consider the interrelationships among multiple components. The present study argues that such complexity can be addressed through the mechanisms of *at-tasfiyah* and *at-tarbiyah*, which first establish the Qur'an and the Sunnah as the primary references before evaluating social realities and technological developments. Consistent with Caniglia et al. (2020), approaches that integrate normative foundations with an understanding of contemporary realities produce more systematic responses than approaches that emphasize only one of these dimensions.

The principal strength of the conceptual framework presented in Figure 1 lies in its ability to preserve the fundamental principles of Islamic teachings without neglecting the necessity of understanding social transformation. Wael B. Hallaq (2009) argues that the principal challenge confronting Islamic law in the modern era is not merely the emergence of new issues but the ability of Islamic scholarship to preserve its epistemological legitimacy amid rapid social change. The present analysis demonstrates that *at-tasfiyah* functions to preserve the consistency and authenticity of the primary sources of Islam, whereas *at-tarbiyah* serves as the mechanism through which these values are implemented adaptively across diverse contexts of human life. Unlike Rossi (2023), who places greater emphasis on adaptation to contemporary developments, this study argues that adaptation must never diminish the authority of the Qur'an and the Sunnah as the primary sources of knowledge. This position demonstrates that flexibility in responding to contemporary issues must remain within the methodological boundaries established by *Manhaj Salaf*.

The foregoing discussion demonstrates that Figure 1 functions not merely as a visual representation of the relationships among key concepts but also as an analytical model explaining the mechanism through which *Manhaj Salaf* responds to contemporary issues. The integration of *at-tasfiyah* and *at-tarbiyah* produces a process that begins with the purification of Islamic teachings, continues through the education and cultivation of individuals, and ultimately enables systematic and well-directed responses to contemporary challenges. This framework extends the epistemological discussion presented in the previous section by illustrating how these principles are translated into practice. Accordingly, this study proposes Figure 1 as a conceptual contribution for explaining the relationship between the epistemological foundations of *Manhaj Salaf* and its implementation strategy in responding to contemporary social developments, technological advancement, and religious issues.

Conclusion

This study demonstrates that the epistemology of *Manhaj Salaf* functions not only as a theoretical foundation for understanding the primary sources of Islamic teachings but also as an operational framework through the concepts of *at-tasfiyah* and *at-tarbiyah* in responding to contemporary issues. *At-tasfiyah* serves to purify *‘aqidah*, worship, *mu‘āmalah*, and intellectual thought in accordance with the Qur'an and the Sunnah as understood by the *Salaf al-Ṣāliḥ*, while *at-tarbiyah* focuses on developing individual quality through education, character formation, *da‘wah*, and the strengthening of Islamic competencies. The integration of these two concepts produces a conceptual framework that explains how *Manhaj Salaf* preserves the authority of revelation as the primary source of knowledge while providing a systematic response to the developments of modern society. Accordingly, this study demonstrates that the contemporary relevance of *Manhaj Salaf* lies not in rejecting change but in employing an epistemological mechanism capable of evaluating, cultivating, and directing change in accordance with the principles of the Shari‘ah.

The principal contribution of this study lies in the development of a conceptual framework that integrates the epistemology of *Manhaj Salaf* with the implementation of *at-tasfiyah* and *at-tarbiyah* as an analytical model for responding to contemporary issues. This framework is expected to serve as a reference for future scholarship in Islamic thought, Islamic education, and studies on the dynamics of the Salafi movement in the modern era. Nevertheless, this study has certain limitations because it relies exclusively on a library research approach and therefore does not empirically examine the implementation of these concepts within specific communities or contexts. Future research is therefore encouraged to combine this conceptual framework with empirical methods, such as field research, case studies, or comparative analyses of various schools of Islamic thought, in order to provide a more comprehensive understanding of the effectiveness of *at-tasfiyah* and *at-tarbiyah* in addressing contemporary challenges.

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