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Social Cohesion in the Interaction Patterns of the Salafi Community in Rensing Raya Village

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Abstract

This study analyses the social interaction patterns of exclusive Salafi groups in building social cohesion in Rensing Raya Village, East Lombok Regency. Salafi groups prioritise exclusive interactions in social life, such as mutual assistance, humanitarian aid, and economic activities, without mixing their religious values in these activities. The exclusive normative attitude of Salafi groups makes them unwilling to compromise with other religious practices, thus forming clear boundaries between them and the local community. Nevertheless, Salafi groups adapt to social activities that do not directly conflict with their beliefs or worship, such as participating in village development. This study reveals that, although their interaction patterns tend to be closed in terms of religious values, Salafi groups remain active in the social and economic life of the community, maintaining a separation between their religious teachings and social life. Therefore, Salafi groups contribute to strengthening social cohesion through their participation in more general social activities, which in turn support more harmonious social relations in Rensing Raya Village.

Keywords: Social Cohesion, Interaction Patterns, Salafi, Exclusive Social Interaction

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A. INTRODUCTION

idah, rulings, and what is related to them, except by using the Qur'an and Hadith. Salafis accept all the information contained in the Qur'an and Hadith. Rejecting it means letting go of the rope of religion. The intellect has no power to interpret, interpret, or judge the Qur'an. The intellect is only able to justify, obey, and explain the approach between the arguments of reason (contextual) and the arguments of the Qur'an and Hadith (textual) with no difference between the arguments of reason and the arguments of the Qur'an and Hadith. Reason serves as a witness, not a judge, as a determinant and reinforcer, not a contradictor, as an explanation of the propositions contained in the Qur'an. Salafis always put reason behind the Qur'an and Hadith.

Essentially, As-Sunnah, often referred to by the public as Wahabi, acknowledges that its approach is Salafi and prefers to be identified as As-Sunnah rather than Wahabi. The statement proves that the use of the word Wahabi is already widespread among the people. In contrast, the word As-Sunnah is hardly popular. According to interviews and observations in the field, there are two kinds of Salafis, namely Salafis who follow the Wahabi school and another side of Salafis who follow traditional Islam. However, in this discussion, the salafis referred to are salafis who follow the Wahabi school (Arifin, Z., Zulmuqim, M. A., & Samad, D., 2022).

In addition, some argue that the Salafi movement first emerged in Indonesia, beginning with the return of several West Sumatran youths who had gone on hajj and studied in the Kingdom of Saudi Arabia in the early 19th century. This was heavily influenced by the ideas and renewal movements launched by the prominent figure Muhammad Ibn Abdul Wahab in the Arabian Peninsula. These young men were Haji Miskin, Haji Abdurrahman and Haji Muhammad Arif. They were amazed by the Wahabi ideology that they learnt while there, then they spread this Wahabi ideology when they arrived in their homeland (Alwan Muharir, 2022).

The entry of Salafi teachings into Indonesia was noted in the 1980s, coinciding with the establishment of the Institute of Islamic Sciences and Arabic Language (LIPIA), the third branch of Muhammad Ibn Saud University in Riyadh. The establishment of this institution was a means to recognise and explore the thoughts

of Salafi scholars. In line with its parent curriculum, it is taught and directly supervised by Salafi scholars. So that alums from this University became figures who mobilised the movement of Salafi thought developing in Indonesia. For example, Ja'far Bin Umar Talib was the founder of Laskar Jihad Ahl Sunnah Wal Jamaah, and his student was Yazid Jawaz. (Ubaidillah, U. (2012).

This research shows that the majority of people in Rensing Raya Village adhere to the teachings of Nahdlatul Wathan (NW) and Nahdlatul Ulama (NU), who still maintain and carry out various local religious traditions, such as begawai, traditional Maulid, roah, and grave pilgrimage. Over time, Salafi groups have begun to emerge in the village, although the number of followers remains relatively small. The presence of this group created new dynamics in the local community's socio-religious life. The Salafi group is known for its strict religious attitudes, making it reluctant to participate in traditional religious activities that are considered incompatible with the teachings of the Qur'an and Hadith. Nevertheless, in social community activities such as gotong royong, community service, and market activities, Salafi groups remain involved without mixing their religious values into these activities. The village community itself still shows a cautious attitude towards this group due to differences in religious views. However, social interaction continues to run well as long as it does not touch the realm of belief and worship. This condition reveals a specific pattern of relationship between Salafi groups and the people of Rensing Raya Village, characterised by limited interaction, an exclusive attitude in religious matters, and limited involvement in general social activities. Based on this condition, this research was conducted to examine more deeply how the pattern of social interaction among Salafi groups contributes to building social cohesion in the community of Rensing Raya Village, which has a strong religious tradition.

This researcher examines how the pattern of social interaction among Salafi groups contributes to building social cohesion in the community, as well as the internal and external factors that influence this pattern. The pattern of social interaction of Salafi groups in the community in building social cohesion is very relevant to be studied in the field of sociology of religion because the presence of Salafi groups in Rensing Raya Village, where the majority of residents are followers of Nahdlatul Wathan (NW) and Nahdlatul Ulama (NU), creates interesting social religious dynamics to be studied. Differences in religious understanding and practice

between Salafis and the local community have the potential to cause social tension, but also open up space for unique patterns of interaction in daily life. In a society that still firmly holds local religious traditions, the presence of Salafi groups is a social phenomenon that needs to be understood further. This research is also helpful in understanding how the Salafi group, classified as a minority, interacts and adapts to the social life of the village community, which is predominantly composed of individuals with different views. In addition to enriching studies in the sociology of religion, the results of this study can be considered by the community and village government in maintaining social harmony and harmony amid diverse religious views.

B. METHODS

This research method uses a descriptive qualitative approach that serves to examine and analyse social phenomena continuously from the beginning to the end of the research. This approach was chosen because it is in accordance with the focus of the study which emphasises the meaning of solidarity and the pattern of social interaction between the Salafi community and the people of Rensing Village in forming social cohesion. Data collection techniques were conducted through observation, interviews, and documentation, with the researcher acting as the main instrument to obtain field data directly. In addition, the sociological approach was used as the basis for analysis, because the object of research is closely related to the social dynamics of society (Sugiyono, 2013). The focus of the research is limited to remain in accordance with the formulation of the problem, namely on Salafi interaction patterns and their impact on social cohesion in the community.

The research setting has been determined from the beginning, including the community that is the object of study along with the social and cultural conditions that surround it. The research subjects were purposively selected to obtain relevant data, and informants were selected based on their involvement and knowledge of the phenomenon under study. The research data consisted of primary and secondary data. Primary data is obtained directly through the active participation of researchers using observation, interview, and field documentation methods, so it is factual, original, and more accurate (Pratiwi, 2017). Meanwhile, secondary data is obtained from supporting sources such as books, articles, reports, or government documents

that serve as complementary and reinforcing analyses. Thus, the combination of primary and secondary data provides a strong basis for answering the problem formulation and achieving the research objectives.

C. RESULTS AND DISCUSSION

Researchers applied the social action theory proposed by Max Weber to find out the social interaction of salafi groups in building social cohesion. This theory provides a basis for understanding the patterns of social action that emerge in the lives of individuals, which are systematic and can be grouped into various categories. Through interviews with a number of informants, the results of this study identified four relevant categories of social action, namely traditional action, affective action, instrumental rationality action, and value rationality action. Each of these action categories reflects different social interactions and contexts in which salafi groups engage in social interactions and build social cohesion in the community of Rensing Raya village.

Max Weber's Theory of Social Action

Instrumental Rational Action, social action carried out by considering the most efficient way to achieve certain goals. Individuals who take this action will choose the most effective means based on rational calculations to achieve the desired results Hastuti, D. R. D., Mardia, M., Nuryanti, D. M., & Ali, M. S. (2018).

According to the source on behalf of Muhammad Ali, a salafi follower said that "the reason I followed this teaching from the beginning I moved to Lombok in 2016 I initially followed a friend who was a comrade in arms when selling in Bali, he is now in the northern part of East Lombok from there I started following because it did enter and was relevant to me, I also disagree with the traditions here that are not included in the Qur'an and hadith. For me, respecting each other does not mean having to equate all views, but how we can still interact well despite differences in principles.

The results of the analysis of Muhammad Ali's social interactions the reason he chose the teachings was not because it was hereditary but because he followed his comrades in arms when he was in Bali, Muhammad Ali followed this because he was

interested in the teachings and relevant to him. This makes him confident in the Islamic teachings he follows and makes more sense.

This analysis can be explained using Max Weber's theory of instrumental rationality. Based on considerations that are objective and effective in achieving a more appropriate understanding of religion. His decision to follow salafi teachings after moving to Lombok can be categorised as an action based on instrumental rationality. This choice is not simply following a habit or emotional impulse, but rather an evaluation of teachings that are considered more in line with the principles he believes in. Muhammad Ali considers the practical aspects of religion, such as avoiding rituals that are considered non-essential, in order to achieve a purer understanding of Islam according to him in a more perspective.

From the point of view of social cohesion, instrumental rational action can contribute to more strategic patterns of interaction. Despite differences with the majority community, you still maintain good relations for the sake of maintaining ties of friendship. This shows that despite ideological differences, you still consider the best way to maintain social harmony, not just based on emotion or habit, but with a more rational approach.

According to the second informant, Budi Irawan, who is a salafi follower, the reason is that "initially I followed my parents in the NW teachings but after I learnt more about Islam, I followed this teaching, namely ahlussunnah wal'jama'ah, because there is no fuss in religious activities such as what is done here, reading prayers for the dead for up to nine days, In Islam, birthdays are not allowed because they are *riya'* or *sum'ah* in Islam so there should be no birthdays in Islam, but with the differences that exist I still keep in touch with my family in order to keep ties of friendship.

This analysis can be explained by Max Weber's instrumental rationality theory. In the context of the interaction patterns of Salafi groups in Rensing Raya Village, his decision to switch from Nahdlatul Wathan teachings to Ahlussunnah wal Jama'ah can be analysed as an action based on instrumental rationality. This choice is not simply about following family traditions, but rather an evaluation of teachings that are considered more in line with the principles he believes in. You consider the practical aspects of religion, such as avoiding rituals that are considered non-

essential, in order to achieve a purer understanding of Islam according to the perspective of Budi Irawan.

From the point of view of social cohesion, instrumental rational action can contribute to more strategic patterns of interaction. Despite differences with his family and the majority community, Budi Irawan still maintains good relations in order to maintain ties. This shows that despite ideological differences, they still consider the best way to maintain social harmony, not just based on emotions or habits, but with a more rational approach.

Value-Rational Action, social action that is carried out based on a belief in certain values, such as ethics, religion, or moral principles. Individuals who take this action do not solely consider the effectiveness or results to be obtained, but are more oriented towards compliance with values that are considered true or meaningful Hastuti, D. R. D., Mardia, M., Nuryanti, D. M., & Ali, M. S. (2018).

According to interviews conducted with community leaders as well as young people of Rensing Raya Andrian Hidayat² said that "if we rely on the Qur'an and hadith, it must be that, but we follow the teachings that have been inherited by our ancestors and that are in accordance with Islamic shari'a. There is no such thing as shirk or bid'ah because it is based on the teachings in Nahdlatul Wathan or we call Ahlusunnah Wal'Jama'ah.

This analysis can be explained by Max Weber's theory of rational value action, namely, actions taken based on belief in a value that is considered fundamental and normatively correct. In this context, individuals who follow the teachings inherited from their ancestors not only maintain the tradition, but also believe that the teachings are in accordance with Islamic law, without containing elements of shirk or bid'ah. The decision to stick to the teachings of Nahdlatul Wathan or Ahlussunnah Wal-Jama'ah is based on the belief that these teachings are in line with the main principles of religion, namely the Qur'an and Hadith, so that this action is not merely the result of hereditary habits, but rather from a commitment to religious values that are believed to be true and valid. Thus, this choice is not a traditional action, but an action based on spiritual and religious value orientations that guide religious life.

Traditional Action, social action carried out based on long-standing habits and passed down from generation to generation. Individuals who perform these actions do not rationally consider the purpose or consequences of their actions, but rather

the habits that have become part of their social life. These actions are often related to customs, rituals, or practices that have taken root in a community Fikria, M., & Moefad, A. M. (2024).

According to interviews conducted with salafi figures on behalf of Doan or Abdullah, namely, "I come from a family that understands less about religion in the context of not understanding religion too much, therefore I chose this teaching in order to guide my family both my own family and the household that I have built. I think the teachings that I learn now do not burden me even though some of my family are against this teaching, some agree because they think I am misguided and do not follow the Nahdlatul Wathan that they learnt, but I still respect them as the majority in this village.

The result of Doen's analysis is that Doen left the teachings that had been inherited by his family, namely NW, but not with his courage to get out of the zone in order to guide his family towards valid Islam. This analysis can be linked to traditional action in Max Weber's theory, which refers to actions taken based on long-standing social customs and heritage. In this case, her decision to follow certain teachings despite differences with the extended family can be attributed to traditional action if the choice is based on longstanding customs within the Salafi community. If this teaching is accepted as part of an inherited social identity and internalised without much rational consideration, then the action reflects a traditional pattern of interaction. However, in this case there is an element of rational action as the decision is based on the desire to guide the family and build a household that is more in line with the values believed.

In building social cohesion, Salafi groups in Rensing Raya village may face challenges in interacting with the majority group that adheres to Nahdlatul Wathan. If social interaction is based more on traditional actions-for example, maintaining religious teachings and practices without opening up space for dialogue with other groups-then the pattern of interaction that is formed can be exclusive. However, if there are efforts to adapt interactions with the majority group through more open social actions, such as cooperation in community activities or cross-group dialogue, then social cohesion can be more easily achieved.

Affective actions, social actions that are carried out based on emotions, feelings, or spontaneous impulses without rational calculation. Individuals who

perform these actions act because of strong emotional involvement, such as love, hatred, sadness, or joy Muhlis, A., & Norkholis, N. (2016).

According to an interview conducted by Zuriyatun Solehah, one of the salafi figures said that, "in looking at the context of the teachings that I adhere to there is no coercion or oppression that I feel even though I knew this teaching from my peers when I was in high school outside, I felt it was suitable rather than having to follow my family who deviated a little from the Qur'an and hadith".

The result of Zuriyatun Solehah's analysis is that she followed this teaching because she followed her peers when she was in high school in one of the schools outside. Because according to her, the teachings she follows now are more suitable than having to follow her family, which deviates slightly from the Qur'an and Hadith.

Analysis according to Max Weber's Affective Action theory which refers to actions taken based on a person's feelings, emotions, or subjective attachment to a value or group. In this context, the interviewee's decision to follow a particular teaching was not the result of social pressure or coercion, but rather driven by the emotional experience and personal comfort he felt after learning about the teaching through peers in high school. The factor of feeling compatible and in tune with a religious understanding that is closer to the Qur'an and Hadith shows that this choice is not only based on rationality or family tradition, but also an emotional drive towards teachings that are felt to be more authentic and spiritually satisfying.

In addition, the difference with his family's beliefs strengthens the affective aspect of this action, as he chooses not to simply follow what has been passed down, but is more orientated towards the experience and emotional connection with the teachings that provide peace and a deeper meaning to Islam.

The results of Ilhamudin's analysis of religious traditions carried out in Rensing Raya village by the NW and NU communities such as maulid nabi or tahlilan are considered important by the community, but the salafi group tries to explain that they do not reject the traditions carried out but they adhere to the principles they believe in.

Analysing Max Weber's Affective theory, in the context of Salafi groups in Rensing Raya Village, affective action can be seen in the way they respond to differences in religious traditions with the Sasak community. The decision not to celebrate the Prophet's birthday or the tahlilan tradition can be categorised as

affective action if it is based on a strong emotional belief in the teachings held. This attitude is not simply the result of rational calculations, but also a reflection of spiritual attachment and group identity. However, the effort to explain these principles to the surrounding community shows that there is another dimension to social action, namely the desire to maintain social relations and avoid unnecessary conflict.

In building social cohesion, affective action can play a role in strengthening the internal solidarity of Salafi groups, but it also has the potential to create boundaries in interactions with other groups. If affective action is more dominant in interaction patterns, then relations with the majority community can be limited or exclusive. However, if there is an effort to combine affective action with rational action, for example through open dialogue and cooperation in other social aspects, social cohesion can be more easily achieved.

Internal and External Factors

Internal Factors. Ideological Understanding The salafi group strongly emphasises the teaching of pure tawhid (tawhid al-uluhiyyah, al-rububiyah, and al-asma'wa al-sifat), and distances itself from practices that are considered bid'ah, khurafat, and shirk. This understanding causes them to draw a clear boundary between themselves and traditional Muslim communities that still practice local religious rituals such as thalilan, maulidan or dhikr of the dead. Salafis tend to limit social interaction in the context of religion so as not to be contaminated by heretical practices. This ideological understanding encourages normative exclusive interaction patterns, which limit social cohesion in the religious realm but still allow social interaction in matters of mu'amalah (Putri, S. A. 2018).

When conducting an interview with Mr Ilhamudin, a salafi figure, "We refer to the concept of tawhid al-uluhiyyah (affirming that only Allah has the right to be worshipped), tawhid al-rububiyah (believing that Allah is the only creator and regulator of the universe), and tawhid al-asma' wa al-sifat (relying on an understanding of the attributes of Allah based on the Qur'an and valid hadith). This teaching teaches us to avoid all forms of practices that have the potential to lead to shirk, such as asking for help from other than Allah.

The results of the analysis of the Salafi figure Ilhamdudin can be concluded that the concept of tawhid in Islamic teachings, especially in the Salafi tradition,

serves as the basis for understanding the oneness of God which includes uluhiyyah (only God has the right to be worshipped), rububiyyah (God as the only creator and regulator of the universe), and asma' wa sifat (understanding of the attributes of God based on the Qur'an and sahih traditions). Commitment to these concepts encourages communities to avoid practices that are considered to lead to shirk, such as asking for help from other than Allah.

In the context of social cohesion, this teaching can significantly influence the Salafi community's interaction patterns with other groups. On the one hand, a strong understanding of tawhid can strengthen internal solidarity within the Salafi community, creating an ideological unity that strengthens social ties within the group. However, on the other hand, an exclusive approach to religious understanding often poses a challenge in building relationships with other communities that have more flexible interpretations. This can have an impact on how Salafi communities integrate with societies that have different religious customs and traditions.

The Bil Hikmah and Bil Hal da'wah character of some Salafi groups, especially those that prioritise the da'wah methods of bil hikmah (wisdom) and bil hal (action). Show an adaptive tendency in socialising. For example, by engaging in social activities, helping the community in emergencies, or fostering good relations with community leaders. In practice, Indonesian salafis display many strategies to reduce stigma and strengthen social acceptance. These strategies encourage limited inclusive interaction patterns, which positively contribute to functional social cohesion Hudaidah, H., & Hakim, L. (2022).

From the results of interviews with religious leaders, namely Ustads Husain 'We try not to only preach in lectures, but also through direct involvement in social life. For example, we are active in gotong royong activities, providing assistance to people in need, and establishing good relationships with community leaders. In this way, we want to show that we care about the common welfare, despite differences in worship practices.

Analysts from interviewing Ustads Husain can conclude that the Salafi da'wah approach that focuses not only on lectures but also direct involvement in social life demonstrates a social integration strategy that can strengthen cohesion within the community. Through participation in mutual aid activities, social assistance, and good relations with community leaders, Salafi groups seek to build social capital that

allows them to be more widely accepted by the community, despite differences in worship practices. In the context of social cohesion, this engagement reflects a form of mechanical solidarity, where similarities in fundamental values (such as concern for community welfare) can serve as a bridge in social relations. Although their theological approaches tend to be more exclusive, positive social interaction can be an accommodation mechanism that minimises tensions and strengthens the sense of community.

Charismatic and communicative local ustadz figures often bridge the gap between salafi communities and the general public. These figures can direct their followers to keep social interaction reasonable without sacrificing the principles of faith. Moderate local leadership opens space for a more fluid social approach Rahman, F., Yurniwati, Y., & Bintoro, T. (2018).

Inclusive approach in religious discussions as well as active engagement in social activities reflects a social integration strategy that aims to build connectedness between the Salafi community and the wider society. By opening up space for different views without imposing doctrine, Salafi communities demonstrate flexibility in social interactions that can reduce ideological tensions. Their participation in social programmes such as humanitarian aid and gotong royong also demonstrates the value of solidarity that can strengthen social ties.

In social cohesion theory, this approach can be linked to Émile Durkheim's concept of mechanical solidarity, in which shared values-in this case concern for others-become a unifying factor in society despite differences in worship practices. In addition, engagement in social life can also be linked to social capital, as described by Pierre Bourdieu, where positive interactions within the community generate trust and interdependence.

External Factors. The socio-cultural structure of local communities Traditional communities such as those in NTB are generally influenced by the Nahdlatul Wathan culture which is inclusive and rich in local religious rites. This creates a cultural distance between salafi groups and the majority community, making social cohesion a challenge. Differences in religious practice create social resistance to the salafi presence in traditional villages. Social structures that emphasise the value of gotong royong and neighbourliness are often able to melt differences in religious practice,

thus opening up space for social cohesion in the non-religious social sphere (Wismanto, W., Zuhri, Z., & Zhafira, A. 2023).

The dynamics of community acceptance of Salafi teachings reflect the social process of dealing with religious change. Some people see Salafi teachings as something different from hereditary traditions, which can create an impression of exclusivity. However, there are also individuals who try to understand that this difference does not necessarily mean rejection of the community, but rather variations in worship practices.

In the perspective of social cohesion, this phenomenon can be related to the concepts of social integration and differentiation. Salafis, as a group with more textual teachings, have strong internal cohesion among their members, but at the same time face challenges in external cohesion with a society accustomed to more tradition-based religious practices. However, the efforts of some communities to understand these differences indicate the existence of social capital that allows for social accommodation, where differences can be compromised in the form of ongoing social relations.

Media Stigmatisation and Public Perception Salafi groups are often negatively stigmatised by society due to the perception that they are closed, anti-tradition, and even potentially radical. This affects social trust and creates a psychological distance between them and local residents. The stigma against puritanical groups such as salafis is often reinforced by media coverage and previous conflict experiences. This stigma becomes a barrier to social cohesion and forms a more defensive and selective pattern of interaction on the part of the salafi group Mudzhar, M. A. (2014).

Mudzhar, M. A. (2014) found that social interactions between the Salafi community and communities that are still strong in religious traditions show a limited pattern of social cohesion, where differences in beliefs and worship practices create a certain social distance. The defensive and selective attitude shown by Salafi groups can be interpreted as an identity maintenance strategy, where they try to maintain the purity of their teachings in an environment that has more adaptive religious practices. In the context of social cohesion, their interactions in social aspects such as gotong royong and humanitarian assistance reflect functional solidarity, where involvement in social activities becomes a bridge to maintain relationships with the wider community. However, in religious matters, they stick to the principle of monotheism

and reject forms of worship that are considered deviant from their teachings, which can lead to social differentiation within the community.

Village government regulations and the role of Formal Institutions The village government and community institutions such as LPM, RT, RW and the Mosque Takmir Board play an important role in managing cross-group social interactions. If village regulations are inclusive and accommodate diversity, they will foster social cohesion across communities. However, if they are discriminatory, they will exacerbate exclusivism. Differences in worship practices between the Salafi community and the traditional Muslim community in Rensing Raya Village reflect variations in religious meaning that can influence social dynamics. By rejecting traditions such as tahlilan and the celebration of the Prophet's birthday, Salafi communities maintain a more textual and literalist approach, while Sasak communities regard such rituals as part of their deep-rooted cultural and spiritual heritage.

In the context of social cohesion, these differences can result in patterns of social differentiation, where Salafi communities tend to form strong internal cohesion based on a pure understanding of tawhid, but experience challenges in external cohesion with communities that maintain traditions. Tensions can arise when religious practices are perceived as symbols of identity, rather than simply worship, so that differences in approach can be seen as ideological disagreements.

The role of local government is crucial in creating participatory spaces that ensure harmonious relations between religious groups. In this research on social interaction, Salafi groups in Rensing Raya village show complex patterns of social interaction in building social cohesion. Based on the available research, their interaction patterns can be categorised into several main forms namely, Exclusive interaction, salafi groups tend to maintain exclusivity in their religious and social practices. This can be seen from their preference for pure Islamic-based education, such as salafi pesantren, which have a different approach compared to mainstream educational institutions. Normative and Adaptive, although exclusive in some aspects, Salafi groups also show a pattern of adaptation in social interaction with the surrounding community. They contribute to aspects of social life, especially in education and da'wah, which become a bridge for interaction with the wider community. Limited Interaction with the General Public - In some cases, Salafi

groups experience social and cultural friction with the general public. Their conservative views on modernisation often lead to negative perceptions from the outside community, which can hamper social cohesion. Strong internal solidarity, within their own community, Salafi groups have a high level of solidarity. This is supported by the common values and norms they hold dear, as well as the education and da'wah systems that strengthen group identity.

Meanwhile, value-rational action is social action that is carried out based on belief in certain values, such as ethics, religion, or moral principles. Individuals who take this action do not merely consider the effectiveness or results to be obtained, but are more oriented towards compliance with values that are considered true or meaningful. The social interaction patterns of salafi groups tend to be more private or closed, but they do not interact with neighbours and the surrounding community at all. Thus, although the salafi background is reluctant to be accepted in the Rensing Raya community, they do not despair in building interactions, even when there is village development or conveying community unrest such as during the demonstration yesterday they enthusiastically unite in building a better village. The following is a chart related to the results of research analysis using Max Weber's Social Action theory.

D. CONCLUSION

The development of Salafi da'wah in Lombok, especially in Rensing Raya Village, shows unique dynamics in its social interaction patterns. Salafi teachings, which initially developed in Bagik Nyake through the role of TGH Husni, continued to spread to various areas with the support of funding and educational strategies. However, in contrast to other relatively accepting areas, the Salafi presence in Rensing Raya village is sporadic and not entirely rooted in the community. This often leads to social tensions because it is considered to deviate from local Islamic traditions that are deeply rooted in Nahdlatul Ulama (NU) and Nahdlatul Wathan (NW).

Nevertheless, the pattern of social interaction of Salafi groups in this village still shows efforts to build social cohesion through affective social actions, such as brotherhood, solidarity, and concern for others. This is evident in various religious activities, social engagements, and community development initiatives. In addition,

through traditional actions, Salafi groups uphold specific social values and customs that do not contradict the principles of their teachings, thereby maintaining polite relations with the surrounding community. Thus, despite differences in religious views and practices, Salafi interaction patterns in Rensing Raya contribute to the formation of social cohesion. The combination of an exclusive attitude in terms of creed and inclusive social involvement is key to creating harmony amidst diversity.

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