



Misinterpretation of the Hadith of *Luzūm Al-Jamā'ah* and Its Impact on Social Interaction within the LDII Community in Samarinda City

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Abstract: This article aims to describe LDII's understanding of the hadith about being consistent with the congregation, analyze their understanding concerning the understanding of scholars, and describe the impact of this understanding on their social interactions with the general public. The research method is quantitative with a phenomenological analytical descriptive approach. They obtained the data through interviews with four categories: LDII administrators/mullahs, former LDII members, "chameleons" (LDII members who started to doubt LDII teachings), and the general public. As a result, they understand that the congregation referred to in the hadith is the LDII congregation because it is the only one with an imam consistent with the Qur'an and the hadith is alleged and obeyed correctly. The Imam in question is Nur Hasan al-Ubaidah and his successors. It has an impact on their social interaction behaviour towards non-LDII communities, such as refusing to pray other than in LDII mosques, refusing to mimic non-LDII Imams, refusing to attend non-LDII recitations, refusing to marry non-LDII, requiring divorce from non-LDII husbands and wives, "nikah dalam" marriages within LDII, termination of inheritance rights for non-LDII, separation of pilgrims from government groups. Such understanding aims to build solidity and fanaticism towards LDII and protect them from the influence of non-LDII teachings. In conclusion, this interpretation is deviant because it bases itself on something other than the rules set by scholars. Their subjectivity appears to lead the hadith to the desired meaning and leads to truth claims and takfiri.

Keywords: Misinterpretation, Hadith, Congregation, LDII.

Abstrak: Artikel ini bertujuan mendeskripsikan pemahaman LDII terhadap hadis tentang konsekuen pada jamaah, menganalisa pemahaman mereka dengan mengacu pada pemahaman para ulama, serta mendeskripsikan dampak pemahaman tersebut terhadap interaksi sosial mereka dengan masyarakat umum. Metode penelitian ini adalah Kuantitatif dengan pendekatan deskriptif analitis fenomenologis. Data diperoleh melalui wawancara terhadap empat kategori, pengurus/muballigh LDII, para eks LDII, para "bunglon" (anggota LDII yang mulai ragu terhadap ajaran LDII), dan masyarakat umum. Hasilnya, mereka memahami bahwa jamaah yang dimaksud pada hadis tersebut adalah jamaah LDII karena satu-satunya yang memiliki imam yang konsisten pada al-Qur'an dan hadis, dibaiat serta ditaati dengan baik. Imam yang dimaksud adalah Nur Hasan al-

Ubaidah dan penerusnya. Hal ini berdampak pada perilaku interaksi sosial mereka terhadap masyarakat non LDII berupa menolak shalat selain di masjid LDII, menolak bermakmum kepada Imam non LDII, menolak menghadiri pengajian non LDII, menolak menikah dengan non LDII, keharusan cerai dari suami-istri non LDII, adanya pernikahan “nikah dalam” di internal LDII, pemutusan hak waris bagi non LDII, pemisahan jamaah haji dari rombongan pemerintah. Pemahaman seperti ini bertujuan untuk membangun soliditas dan fanatisme mereka terhadap LDII dan memproteksi mereka dari pengaruh ajaran non LDII. Kesimpulannya, interpretasi ini menyimpang karena tidak berdasar pada kaidah yang ditetapkan oleh para ulama. Tampak subjektivitas mereka untuk menggiring hadis pada makna yang dikehendaki dan berujung pada klaim kebenaran dan takfiri.

kata Kunci: Hadis; Jamaah; LDII; Misinterpretasi

1. Introduction

This article focuses on the misinterpretation of hadiths developed by the community of Lembaga Dakwah Islam Indonesia (hereafter LDII) in Samarinda City. One of the hadiths in question is the hadith about *luzūm al-jamā'ah* (being consistent with the congregation), considering that the congregation is one of the doctrines and pillars in this community. The congregation's doctrine is the main factor supporting the strengthening of solidity and solidarity among the LDII community and their obedience to their emir. However, the problem is that the understanding of hadith that is developed is distorted due to their claim of truth and even tends to be takfiri or calumniating different groups outside LDII. This significantly impacts the LDII community's religious behaviour in interacting with the wider non-LDII community.

Many researchers have conducted Hadith studies in Indonesia, and they have been published in the form of books or journals. There are studies on the method of understanding developed by Azzahra (Azzahra, 2022), and some are focused on Islamic groups or organizations. For example, Solehudin and Rismawati's research results focus on examining the *istinbat* method of the PERSIS hisbah council (Solehudin & Rismawati, 2017). Then there is an article by Supian that examines the understanding of the hadith of the Jamaah Tabligh community and its implications for their religious behaviour (Supian & Farhan, 2021). The contribution of NU, Al-Washliyah, Muhammadiyah, and Persis organizations in the study of hadith in Indonesia was studied by Wahid (Wahid, 2018). He found differences in the approach to understanding hadith between Muhammadiyah and Persis on the one hand and NU-Alwashliyah on the other. In this case, the contribution of Muhammadiyah and Persis is more significant in the study of hadith because reasoning must always be based on the Qur'an and hadith. At the same time, NU and Alwashliyah sometimes determine fatwas based on the formulation of scholars,

even if they do not find hadith. Wely Dozan (Dozan & Habibi, 2020) found that NU in understanding hadith always refers to classical scholars, especially the four scholars of the madhhab. From this, three methods of understanding hadith were born, namely qauliy (textual on the opinion of scholars), *ilhāqiy* (qiyas of the law of a case that has not been stated in the books of mukhabarat scholars with a legal case that has been stated) and *manhajiy* (understanding hadith by referring to the framework or rules of scholars), Muhammadiyah contribution to hadith studies in Indonesia by Zainal Abidin. According to Abidin, Muhammadiyah, as a puritan organization, is very selective in choosing traditions that can be practised. This important role is played by the Tarjih Council, an institution specifically responsible for the laws of amaliyah in Muhammadiyah. Initially, Muhammadiyah could only accept sahih traditions, but in its development, it shifted to sunnah maqbūlah (accepted sunnah) so that even hasan traditions could be accepted (Abidin, 2016). In addition to the research above, Wendry also researched the pakiah community in Surau Minangkabau, who interpreted the traditions of almsgiving in their mamakiah behaviour (Wendry & Chalida, 2017). Rasidin highlighted how the people of Koto, Jambi actualized the meaning of cooperation in the hadith in their social behaviour (Rasidin et al., 2021), and Nurmansyah read the reception and transmission of knowledge in the film Papi and Kacung (Nurmansyah, 2019).

In the context of LDII, many studies have been conducted. Related to the pros and cons and misguidance of LDII teachings have been conducted by Ottoman (Ottoman, 2014), Umar Zakka (Zakka, 2021, p. 11), Ari Lukman (Ramadana & Aminuddin, 2021), Fauziah (Fauziah, 2015), Rijalud Dawah (Dawah & Abadi, 2022), Limas Dodi (Dodi, 2017). They agree that the teachings and doctrines developed by LDII are deviant. The explanation of the doctrine is not found in the explanations of previous scholars. At the same time, they acknowledge that the doctrine and understanding they embrace is *manqul* and connected to the Prophet. Apart from being related to doctrine, some studies from a social and educational perspective also exist, such as those conducted by Aditya (Purnama & Sulistiyono, 2020), Efriadi (Gunawan et al., 2022), Fuadi (Fuadi & Khakim, 2022), Haryani (Haryani & Nurhaeni, 2021), Eze (Indra, 2018). According to them, regardless of the pros and cons of LDII, they do empowerment movements towards the community.

From the above, it is known that many studies on the study of hadith in Islamic organizations or groups such as NU, Muhammadiyah, Persis, and Alwashliyah already exist. Their methods of understanding hadith are straightforward, although there are differences that consequently lead to different religious practices but not in principle. The contribution of these organizations in developing hadith studies in Indonesia is also significant. Meanwhile, studies on understanding hadith in the LDII group have not been found. Similarly, studies on

the understanding of hadith related to the congregation in LDII have also not been found, including its implications on their religious behaviour in interacting with non-LDII communities.

This research uses a quantitative-descriptive approach with the Survey method. The data analysis method used is a comparative case study. The research subjects are four categories, LDII administrators/mullahs, former LDII members, "chameleons" (LDII members who started to doubt LDII teachings), and the public. The research procedures are an introduction, literature reading, formulation of design and method, data collection, and data processing analysis.

2. Results and Discussion

History of LDII

LDII is one of the growing and developing Islamic groups in Indonesia engaged in da'wah (Lubis, 2020), education (Fuadi & Khakim, 2022), and social (Purnama & Sulistiyono, 2020). It is known as an Islamic group that carries the jargon "Qur'an, Hadith, and Jamaah." LDII is strongly suspected to be a continuation of Darul Hadith or Jamaah Islam founded by Nur Hasan al-Ubaidah (Munawir, 1995), considering that when researchers visited and observed the LDII Head Office in Samarinda City, Nur Hasan al-Ubaidah photo was still displayed on the wall of the living room and was recognized as the master teacher of the LDII congregation (E. Purwanto, LDII preacher). Purwanto (LDII preacher), interview, April 11 2022), even though the name LDII was given to this Islamic group long after the death of Nur Hasan al-Ubaidah. Historically, the name LDII was given after several names were used and then replaced due to several bans from the government. The names that have been used are Jamaah Qur'an Hadith, Darul Hadith, JPID (Yayasan Pendidikan Islam Djamaah), DMC (Djamaah Motor Club), LEMKARI (Lembaga Karyawan Islam), and finally, LDII (Muhammadiyah, 2013, pp. 126-127). Although the name has changed many times, research shows that the basic teachings of congregational Islam are still attached to this institution, the name is just like clothes that can change, but the beliefs do not change, so until now, LDII is considered to spread a deviant understanding of Islam (Kamto, interview, August 4 2022). Initially, from Jamaah Qur'an Hadis to JPID, Nurhasan al-Ubaidah was confrontative in spreading his Islamic views by openly attacking groups with different views. However, after being banned several times and changing its name, since carrying the name DMC Nurhasan al-Ubaidah has changed its strategy by approaching the New Order government, joining the Golkar Party, and campaigning for it in the elections (Muhammadiyah, 2013, pp. 126-127). In addition, they also left confrontation with Islamic groups and organizations such as NU and Muhammadiyah by applying the strategy of *bitānah* and "being virtuous," hiding

their Islamic understanding and at the same time behaving well to citizens who differ from them (Abdurrahman, interview, August 4 2022).

LDII entered Samarinda City for the first time in 1970, taught by an ABRI (TNI) member named H. Abu Yamin. Slowly the congregation continued to grow until now. It has two large education centers; *first*, located on Jl. Pahlawan is devoted to LDII children who come from outside the city and pursue higher education in Samarinda City. They are accommodated and nurtured with the knowledge of LDII. Second, al-Aziziyah Islamic Boarding School in Mugirejo is the center of education for *Tsanawiyah* and *Aliyah* levels and the center of public recitation (H. Katwadi (Chairman of LDII Samarinda City), interview, April 10, 2022). This boarding school is more significant and grander than the first one because it is attached to the Office of LDII Samarinda City and DPD East Kalimantan Region, as well as a reception and lodging place for guests from outside the city and region.

The Doctrine of Consequence to the Congregation

One of the LDII doctrines is *jamaah*. This means that the recognized adherents of Islam are those who are bound in the bonds of the congregation under one *amir* who is pledged and obeyed. This doctrine is explained in a special subsection of *luzūm al-jamā'ah* in the Book of Class Materials Volume I. This book contains the postulates of the obligation to congregate, *amir*, and allegiance along with explanatory information on these postulates. The material in this book is material that must be mastered by an LDII preacher. Unfortunately, there is no information about the author and no information about publisher of this book (Yuli, interview, 9 September 2022).

One of the traditions referring to this doctrine is reported by Imam al-Tirmidzi as follows:

عَلَيْكُمْ بِالْجَمَاعَةِ وَإِيَّاكُمْ وَالْفُرْقَةَ فَإِنَّ الشَّيْطَانَ مَعَ الْوَاحِدِ وَهُوَ مِنَ الْإِثْنَيْنِ أَبْعَدُ، مَنْ أَرَادَ
بُحْبُوحَةَ الْجَنَّةِ فَلْيَلْزِمِ الْجَمَاعَةَ.

“You should congregate, and you should avoid division. For the devil is with one who is alone, and from two, the devil is further away. Whoever desires the middle of Paradise, let him keep the congregation.” (Tirmidzi, 2000, p. 497).

From the perspective of LDII, the meaning of "*jamaah*" in the hadith is LDII congregation. This is because LDII is a group that has an Imam who purely follows the Qur'an and Hadith, and they pay allegiance to him and obey him properly. So, with this understanding, a person who does not congregate does not pay allegiance and does not obey an emir or imam then his Islam lost (Majid, 2009). Furthermore,

the legitimate congregation according to them is the congregation formed by Nurhasan Ubaidah in 1941, because this congregation was the first to be formed through the mechanism of baiat amir before Indonesia's independence. Meanwhile, the LDII congregation is a continuation of the congregation formed by Nurhasan Ubaidah (E. Purwanto, *mubaligh* of LDII). Purwanto (LDII preacher), interview, 11 April 2022). According to them, this is based on the Prophet's hadith that commands consistency in the first allegiance: all members of the congregation are indoctrinated with the hadith "fulfill the first allegiance." (*Muttafaq 'Alaih*). This hadith is indoctrinated to all LDII members that since Nurhasan Ubaidah was the first imam or emir to be pledged allegiance in Indonesia, allegiance to other imams or emirs will not be valid. Therefore, Muslims who have not pledged allegiance to Nurhasan Ubaidah or the successor emir after him, their Islam is not valid. Thus, the command of the hadith above is a command to always be in *mulāzamah* with the LDII congregation, leaving the LDII congregation means leaving Islam. This can be read in the sub *Luzūm al-Jamā'ah* and Mulyadi Zuhud statement that the correct congregation is the LDII congregation because it is fanaticism that must exist in religion, without fanaticism the management will not be able to do what the organization wants (M. Zuhud (LDII preacher), interview, 24 May 2022). In addition, in the paper of LDII Cinta Alam Indonesia (CAI) program (Yuli, interview, 9 September 2022), it is stated: "By obeying the Qur'an and Hadith of the Congregation, it means that Islam is valid and the deeds of worship are accepted by Allah, and if not obeying the Qur'an and Hadith of the Congregation, Islam is not valid and the deeds are not accepted by Allah and even put into hell." ((Maintaining and Defending the Understanding of the Congregation: A Collection of CAI Papers, n.d., p. 36)

Reviewing the LDII community's interpretation

In the study of tafsir, misinterpretation is usually called *inḥirāf* (deviation), derived from the word *ḥarafa*, which means to turn or deflect (Munawwir, 1984, p. 254). Meanwhile, in the Big Indonesian Dictionary, the meaning of the word deviate is to turn or take another path, turn so as not to violate or be violated, Break habits, Deviate, not according to what has been determined (from the law, religious truth and others) (Nurdyanto, 2016, p. 155). In the study of contemporary interpretation, this deviation is called *al-dakhīl*, which linguistically means infiltration. Terminology is an opinion that has no source regarding religion, which infiltrates an interpretation either by negligence or inadvertence, resulting in an act or deed that is contrary (to shari'a) after the Prophet died (Zakka, 2021). Thus, we can conclude that deviant interpretation turns away from or does not base itself on the specified rules of interpretation and ultimately considers itself abnormal. Many interpretation scholars suggest several factors for deviations in interpretation (Lufaefi, 2018). M.

Quraish Shihab mentions six things: The interpreter's subjectivity, including the interpreter socio-political background and personal inclinations or group ideology. The interpreter can intervene in interpreting the Quran and hadith texts to turn the interpretation towards the meaning he wants (Majid, 2009, p. 4). The interpretation technique is that the substance the interpreter promotes is wrong, and indeed the verse or hadith he is dealing with does not mean that (al-Khalidy, 2022, pp. 496-497). An example that we can raise is al-Qumi when he interprets QS. Al-Baqarah (2): 2: "*Ẓālika al-Kitāb lā rayba fih.*" The word "*al-Kitāb*" is interpreted by Ali ibn Abi Talib. Similarly, al-Suyuti pointed out one example of a strange and deviant interpretation in QS. Ali Imran (3):102, "... *wa lā tamūtunna illa wa antum muslimūn*". The word "*muslimūn*" is diagnosed with *mutazawwijūn*. This interpretation is categorized as *ittibā' al-hawā* (following the impulse of lust) (Sholihah, 2016).

Second, applying methods or rules could be improved. The methods and rules in question include understanding *asbāb al-nuzūl* or *asbāb al-wurūd*; It is crucial to consider the socio-political context of Makkah or Madinah at the time of the revelation of the verse or hadith in its interpretation. This context includes the people's customs, traditions, beliefs, and practices, as well as the political, economic, and social conditions prevailing in the region at that time. Understanding this context helps to provide a more accurate and nuanced interpretation of the verse or hadith; when interpreting it, one should take into account the historical background and the circumstances in which it was revealed, as well as the rules of the Arabic language, as well as the rules of the Arabic language, *munāsabah* verses, interpreting with verses with or hadith with other hadith, referring to the opinions of muktabar scholars and others.

Third, the shallowness of knowledge about the material of the description. Deviant or erroneous interpretations can also trap the interpreter. Especially verses related to natural science; even if they are not wrong, The interpreter can only stop at the theological understanding and not reveal the scientific message contained in the verse or hadith (Majid, 2009, p. 7; Shihab, 1994, p. 79).

LDII has misinterpreted the hadith about *luzūm al-jamā'ah* above. Because it distorts the meaning of the hadith, it is called misinterpretation; in addition to distorting the meaning of the hadith, they also distort the meaning of the hadith for the benefit of their group and deny other Islamic groups. Many scholars have opinions on the meaning of the word congregation because of their intertextual interpretations of the related traditions. Linguistically the word congregation means a group, the opposite of the word *firqah*, a group. In terms of terms, it is a group of people gathered for one purpose (Dhaif, 2011, p. 135). Scholars have suggested several meanings of the word congregation in the Hadith, among others: Ibn Hajar

al-Asqalani mentions four meanings of al-jamaah, namely: *First*, *al-sawād al-a'zam* (the majority) of the Muslims consisting of the ummah's mujtahids, its scholars, the experts of the Shari'a and the ummah who follow them. based on Abu Mas'ud's message to someone after the killing of Usman ibn Affan: "You should adhere to al-Jama'ah because Allah will not allow the people of Muhammad to be united in error." Secondly, the Companions exclude those after them. Thirdly, the scholars, because Allah has made them the proof for the servants. They emulate them in matters of religion. Fourthly, those who are in obedience gather in leadership. This fourth meaning is the correct one, according to Ibn Hajar al-Asqalani (al-Asqalani, 2013, p. 73). According to the scholars, Imam al-Tirmidzi says that "congregation" is the congregation of jurists, scholars, and hadith experts (Tirmidzi, 2000, p. 498). Al-Munawi, After some of the opinions of the scholars are mentioned, concluded that al-jamaah is the Muslims who gather with the mujtahid imams and their scholars who always follow the teachings of the Prophet with the understanding of the companions of the Prophet. They pledge allegiance to the legitimate Muslim ruler and do not rebel against him (al-Munawi, 2010, p. 99).

From the above, From the above hadith, we can conclude the meaning of *al-jamā'ah* as, according to the scholars, is: *First*, a group of Muslims who agree on several principles in the Qur'an, Sunnah, ijma', and qiyas and follow the salaf scholars in upholding the truth, following the Sunnah and avoiding *bid'ah* and new things that are contrary to the shari'a. The opposite of the word jamaah in this sense is *al-firqah* (group) and *tafarruq* (division). Secondly, it is a group of Muslims who obey a leader appointed according to their agreement. *Jama'ah* in this sense, is the opposite of al-baghyu (rebellion) and dividing Islam.

Another misinterpretation by the LDII community in this context is when they understand that the only legitimate congregation in Indonesia is the LDII congregation because they were the first to have an imam who was blessed and obeyed, Nurhasan al-Ubaidah has been blessed since 1941. They base this on the Prophet's hadith, which instructs to fulfil the first allegiance, i.e., making a dual allegiance to another party is not permissible. Therefore, their Islam is not valid for Indonesian Muslims who have not joined the LDII congregation. In this case, LDII misunderstands the meaning of imam in QS. Al-Isra (17):71, "(Remember) a day (on which) We will call each people with its leader (imam); and whoever is given the book of his deeds in his right hand, these will read the book, And they will not be wronged in the least." is Nurhasan al-Ubaidah and his successors whom they have pledged allegiance and obeyed (Zakka, 2021).

In comparison, the meaning of imam in verse is disputed by scholars. Some of them understand it to mean the book of records of deeds itself, as stated in the verse. Ibn Kathir understands it to include all office holders, whether scholars or

not, Wahbah al-Zuhaili understands it as a war leader, leader of a country, and religious leader (Zakka, 2021). Therefore, the various opinions of the scholars are not single. As for the hadith of the command to fulfil the first allegiance above, it is indeed authentic, but they distort it to the meaning they want to legitimize their group. The command to fulfil the first allegiance was for the caliphate after the Prophet's death. It should be remembered that the Prophet had predicted that after his death, there would be a period of the caliphate for thirty years and a period of kingship. The caliphate period was when the entire Islamic territory was under the leadership of one caliph and the Imam. The scholars agree that to maintain the unity (congregation) of the Muslims, there should not be dualism of leadership, where there are two caliphs who claim to be the legitimate imam of the Islamic world despite the expansion of Islamic territory. However, if such dualism occurs, then in this context, the Prophet ordered all Muslims to commit to and fulfil the first allegiance (al-Nawawi, 2004, p. 1842) not to be divided, even in one of the traditions, the Prophet threatened if anyone tried to break the unity then *fadribūhu bi al-saif*, another narration called *faqtulūhu* (kill) (al-Nawawi, 2004, pp. 190-191).

The problem is that today's reality shows that Muslims are no longer united under one caliphal leadership. The ummah has been divided into many kingdoms and countries. Certain kingdoms or countries do not have authority over Muslims in other kingdoms or countries; all have their leaders. Indonesian Muslims are in a country that has its authority and has its ulil al-amri (ulama and umara). In contrast, the leaders of other kingdoms and countries do not have the authority to intervene in the problems of Indonesian Muslims. The question is, where do Nur Hasan al-Ubaidah and his successors stand as imams? Does he have the legitimacy or allegiance of all Muslims worldwide, or at least of Muslims in Indonesia? The answer is no. He is recognized only by his congregation, the only one who recognizes him. His recognition is limited to his congregation, which is very small compared to Indonesian Muslims outside LDII. He does not have the legality to say that the congregation outside LDII will not have their Islam accepted.

LDII's misrepresentation of the Prophet's hadith is not new but a repetition of the dark days of the Prophet's companions. Due to political factors, Several groups of Muslims attacked each other, causing division, killing each other, and even falsifying Prophetic traditions to legitimize their groups and delegitimize other groups. This dark period in Islamic history is called al-fitnah al-kubra (the great tragedy), which began with the assassination of Caliph Usman bin Affan (Muhajirin, 2016, p. 29). The groups involved in the hadith forgery were the Bani Umayyah (Follower of Muawiyah bin Abi Sofyan), the Shia (Follower of Ali bin Abi Talib), and the Khawarij (hostile to both previous groups) (Muhajirin, 2016, pp. 69-92). Due to the same factor, the LDII community deviates from the interpretation of hadith to recruit as many followers as possible and protect them from strengthening

group fanaticism. There is a strong suspicion that political and economic interests trigger this deviation of LDII, especially for its central leaders, considering that each congregation must make a mandatory deposit every month, which they call "defence."

Impact of Jamaah Doctrine on Social Interaction between LDII Community and Non-LDII Community

The congregation's doctrine, with its misinterpretation, has impacted the social and religious behavior of the LDII congregation in interacting with non-LDII communities. *First*, regarding communication interaction, they apply closed, open, and selective privacy management, especially regarding their religious understanding and actualization. They are open to fellow LDII members and closed to people who understand them differently. They are sometimes open to non-LDII members but selective in choosing which members they can be open to (Dawah & Abadi, 2022). Because of this closedness, they sometimes behave ambiguously between their public and domestic spheres. Their religious actualization in the public sphere differs from that in the domestic sphere. Because they are familiar with the terms *biṭānah* (lying to hide their religious understanding) and "budi luhur" (virtue) to show good attitudes and behavior toward non-LDII communities (P. Husodo, interview, 6 August 2022). *Second*, they believe that the deeds of worship of people outside the LDII community are invalid and not accepted by Allah. Third, they refuse to pray in non-LDII mosques and refuse to mate with non-LDII imams (Mushofa, interview, 3 October 2022; Warsito, interview, 10 October 2022; Yuli, interview, 9 September 2022). If the *mufāraqah* mimics a non-LDII imam, they intend to leave the congregation or repeat their prayer at home.

Furthermore, if it consists of two or more LDII worshipers, they still join the congregation. However, one of them acts as a particular imam for them so that the LDII worshipers makmum to the special imam, not to the front imam, aka non-LDII. So, in this case, there is a congregation within the congregation. There are two imams for the congregational prayer, the front one leads the whole congregation by birth, and the LDII congregation has its imam (Abdurrahman, interview, 4 August 2022; Kamto, interview, 4 August 2022; Yuli, interview, 9 September 2022). Fourth, in the LDII community, the terms inner marriage and outer marriage are known. Intra-marriage is a marriage procession within the LDII community. The process of the marriage contract is the same as that of Muslims in general, namely the presence of a guardian, groom, bride, *ijab qabul*, and two witnesses. The regional emir must know this procession, which determines whether the marriage is valid. Three parties can act as a penghulu: The Regional *Imam*, the Regional *Kyai*, and a representative appointed by the Regional Amir. For women who do not have a wali, the wali hakim is the Amir Pusat in Kediri. Then the Amir of the Centre will

appoint a regional representative to carry out the marriage ceremony. After this "inner marriage", The procession usually completes within seven working days; You must immediately process it for the outer marriage, which is the *Ijab-Qabul* procession attended by the KUA for marriage registration. The LDII congregation believes that conducting the marriage before the KUA committee is invalid. Therefore, internal marriage must be performed first before external marriage.

In addition to internal and external marriage, there are provisions for marriage between LDII members and non-LDII members. If the married couple is LDII worshipers, then one leaves the congregation. Then the step taken by the administrator is to ask about the attitude of the spouse of the person who has left. For example, suppose the management expels the husband, or he leaves the LDII congregation. In that case, the management immediately asks the wife to make a choice, to choose to follow the husband or to continue to choose the imam (maintaining allegiance and understanding of the congregation). If she chooses her husband, then the wife will also be expelled along with her husband from the congregation. However, if she still chooses to maintain her allegiance and understanding of the congregation, divorce is obligatory in LDII congregation law. Similarly, if the wife-to-be is an LDII congregation member and wants to marry a man who is not an LDII congregation member, the father or guardian of the woman is considered to have failed to educate his daughter (Ramadana & Aminuddin, 2021). Furthermore, the father or guardian of the woman must forbid his daughter to marry a man who is not an LDII member (Kamto, interview, 4 August 2022; Zubaeri, interview, 7 August 2022).

The relationship of heirs is severed. In Islam, when a person dies and owns the property, the property (After fulfilling all debts and wills) is distributed to the heirs with blood and marriage relations with the deceased person. Therefore, in religion, the science of faraid or *mawaris* law is known, namely the science that discusses the people entitled to receive an inheritance and the levels of each. This science also discusses that inheritance law does not apply if the inheritor and the inherited are of different religions. In the LDII community, there is also this *mawaris* law and its provisions in society in general. However, what is different is that the law of inheritance does not apply if the inheritor and the inherited one are non-LDII; mutual inheritance only applies if both are LDII worshipers. If a father dies and leaves two children, for example, but one is non-LDII, then the non-LDII children are not entitled to receive an inheritance. However, to avoid family conflict, the child who is an LDII congregation is talked to secretly without the knowledge of the non-LDII child that the entire inheritance of the father-mother is his right. However, so his brother does not sue, the legal heir is asked to give alms to his brother in the amount of the inheritance he should receive.

Furthermore, refrain from discussing the gift as alms to the brother (Yuli, interview, 9 September 2022). This behavior is called *bitānah* within LDII, where a congregation can lie to hide their teachings. On the other hand, if the child who is an LDII worshipper dies, his parents are not entitled to receive an inheritance from his estate (Yuli, interview, 9 September 2022).

The separation of LDII pilgrims from the government pilgrimage group in the Holy Land. LDII pilgrims departing for Hajj or Umrah will be provided with a "connect letter" as an introduction and notification to the LDII management in the Holy Land that they are LDII pilgrims so that they will be served and facilitated in performing the Hajj pilgrimage. Once in the Holy Land, they immediately report to the LDII-owned "Hud House" in Aziziyah. They were registered, and after that, they returned to their respective maktab. On the eighth of *Zulhijjah* (*Tarwiyah* Day), they began to separate themselves from the congregation with various excuses made up, such as a lot of family and others. They were ready to sign a statement that they were ready to take responsibility if something happened to them because of separating themselves. The LDII administrators then grouped them into several small groups with the identity of carrying a high-pole flag that reads BAHMAN 313 or BAHMAN 354. They carried out the separation until the twelfth or thirteenth of *Zulhijjah*. Because they believe that Allah will not accept the implementation of Hajj under the coordination of the government (Abdurrahman, interview, 4 August 2022; Yuli, interview, 9 September 2022).

3. Conclusion

Based on the description and re-reading of the LDII community's understanding of the hadith on the command to be consistent with the congregation, the author can conclude as follows: *First*, the doctrine of the congregation developed by LDII towards its congregation is a distorted doctrine because it is not following the method adopted by the scholars, even the understanding of the hadith is not found in the literature of hadith scholars. It tends to be subjective and appears to be a group tendency (*muyūl al-jam'iyah*) that results in truth claims and even *takfiri* against other Islamic groups. *Second*, this distorted understanding has an impact on several things in their social life, especially in interacting with non-LDII, namely a closed attitude towards other than their group, an understanding that other than LDII worshipers will have all their deeds rejected, refusing to pray in non-LDII mosques and refusing to be imam (communal prayer leader) by other than LDII worshipers, no their relationship for non-LDII relatives, not being allowed to marry other than LDII members, especially for women, separating themselves from the government group during the pilgrimage. *Third*, this kind of Islamic understanding is counterproductive to the attitude of religious moderation that the government

and scholars have constantly developed during the plurality of Islamic understanding in Indonesia.

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