Scholarly Authority and Muslim Unity: K.H. Ingi Badruzzaman's Thought on Ijma', Ijtihad, Taqlid, and Bid'ah in A*s-Salam wa Al-Wi'am*

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Abstract

This article examines K.H. Ingi Badruzzaman's (1937–2015) thought on ijma', ijtihad, taqlid, and bid'ah in As-Salam wa *al-Wi'am and the rela*tionship of these ideas to the formation of scholarly authority in Cianjur's pesantren milieu. The study uses the historical method through heuristics, external and internal criticism, interpretation, and historiography. Its principal sources are As-Sa*lam wa al-Wi'am, publ*ished by Al-'Alawiyyin in 2008, K.H. Ingi's other works, interviews with family and students, and Al-'Alawiyyin Pesantren documents. The findings show that the four concepts were not formulated as separate doctrines. Ijma' sets the boundary of legal certainty; ijtihad is positioned as scholarly work limited to qualified persons and non-qath'i matters; taqlid is distinguished between reprehensible blind obedience and legitimate recourse to a mufti; and bid'ah is assessed through its conformity with evidence, ijma', and the status of juristic disagreement. Within this framework, differences in furu'iyyah may not be condemned as long as they have a valid basis in ijtihad. The analysis shows that Haramain chains of scholarly transmission, teaching, book production, and educational institutions transformed K.H. Ingi's personal authority into textual and institutional authority. The article's novelty lies in reading ijma', ijtihad, taqlid, and bid'ah as a single architecture of scholarly authority that preserves order in legal determination while maintaining Muslim unity, rather than as four independent normative themes.

Keywords: K.H. Ingi Badruzzaman; scholarly authority; Cianjur pesantren; ijtihad; Muslim unity

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Introduction

The intellectual history of Islam in Cianjur is inseparable from the growth of pesantren networks, teacher-student relationships, and the tradition of writing religious texts. Since the process of Islamization associated with local elites and the establishment of religious centers, ulama have served not only as teachers, but also as interpreters of norms, social mediators, and links between communities and a wider scholarly tradition.[1] In the twentieth century, they performed these functions as formal education expanded, access to religious texts widened, and claims to interpret the Qur'an and hadith no longer arose solely within pesantren. Chains of scholarly transmission, mastery of texts, and the ability to derive rulings therefore remained important foundations of scholarly legitimacy.[2]

K.H. Ingi Badruzzaman (1937–2015) occupies an important place in this configuration. He is known as the head of Al-'Alawiyyin Pesantren in Pasirterong, Cianjur, a teacher of fiqh and usul al-fiqh, and the author of works in Arabic and Sundanese-Pegon. A manuscript study published by NU Online West Java records his lifespan and his connections with Sayyid Muhammad bin Alawi al-Maliki and Syekh Muhammad Yasin al-Fadani. These links situate him within local Priangan and Haramain scholarly networks.[3]

One of K.H. Ingi's principal works is *Al-Salam wa al-Wi'am 'ala Syarh La Tha'ifiyyah fi al-Islam bi al-Raghm min Wujud al-Madhah*ib, hereafter As-Sala*m wa al-Wi'am*. *Writ*ten in 2008, the book is a commentary on a work by K.H.R. Abdullah bin Nuh originally delivered as a scholarly lecture at Bandung Islamic University in 1978. In it, K.H.[4] Ingi discusses the sources of law, differences among legal schools, the authority of mujtahids, the position of ordinary people, and the limits on condemning religious practices. The book arose from concern about a tendency to understand the Qur'an and

[1] Yudi Himawan Ependi, Raden Aria Wiratanu I: Islamisasi dan Transformasi Sosial di Cianjur Abad XVII (Jakarta Selatan: Yayasan Omah Aksoro Indonesia, 2017), 1–4; Neng Eri Sofiana, "Karakter Masyarakat Islam Sunda Cianjur Kini dan Nanti," in Proceedings of ISCUSHITH (Yogyakarta: Suka Press, 2020).

[2] Ulfatun Hasanah, "Pesantren dan Transmisi Keilmuan Islam Melayu-Nusantara: Literasi, Teks, Kitab, dan Sanad Keilmuan," 'Anil Islam, volume 8, issue 2 (2015); Rudi Ahmad Suryadi, "Intelektualisme Pesantren dan Sanad Ilmu" (academic manuscript, STAI Al-Azhary Cianjur), https://www.academia.edu/21429980/Intelektualisme_Pesantren_dan_Sanad_Ilmu.

[3] A. Ginanjar Sya'ban, "Al-Quthuf al-Daniyah: Kitab Syarah atas Fatwa-Fatwa Sayyid 'Alwi al-Maliki Karya K.H. Ingi Badruzzaman Pasirterong," NU Online Jawa Barat, May 15, 2021, https://jabar.nu.or.id/kelembagaan/al-quthuf-al-daniyah-kitab-syarah-atas-fatwa-fatwa-sayyid-alwi-al-maliki-karya-kh-ingi-badruzzaman-pasirterong-IX0kf, accessed April 15, 2024.

[4] Rudi Ahmad Suryadi, personal notes on K.H. Ingi Badruzzaman's works, given to the researcher before the interview, March 26, 2024; K.H. Ingi Badruzzaman, As-Salam wa al-Wi'am 'ala Syarh La Tha'ifiyyah fi al-Islam bi al-Raghm min Wujud al-Madhahib (Cianjur: Al-'Alawiyyin, 2008), introduction.

hadith directly without a method of legal derivation and without considering the authority of ulama and legal schools.[5]

Ijma', ijtihad, taqlid, and bid'ah have been widely discussed in Islamic legal studies. Abd Wafi Has explains ijtihad as a means of solving problems and stresses the scholarly prerequisites for a mujtahid. Deden Ibnu Balya Hidayat maps the relevance of ijma' and qiyas to Islamic law and Indonesian positive law. Syafik Ubaidilah and Nasrudin, Rupi'i Amri, and Wahyu Ningsih examine the relationship between ijtihad and taqlid in history and contemporary contexts.[6] Other studies discuss adherence to the four legal schools and the problem of fanaticism, while research by Nurliana Damanik and Muhammad Yusuf Nur Rohim and colleagues traces classifications of bid'ah in hadith and fiqh studies.[7] This literature provides an important conceptual framework, but most of it treats the terms at a normative level or across the general history of Islamic law.

Studies specifically about K.H. Ingi are more limited. Ende Supriyadi's research manuscript focuses on the genealogy of pesantren scholarship, while Rudi Ahmad Suryadi's writing explains scholarly chains, works, and patterns of transmission at Al-'Alawiyyin Pesantren.[8] Both are important for understanding the figure's scholarly legitimacy, but neither closely examines how the argument in As-*Salam wa al-Wi'am br*ings ijma', ijtihad, taqlid, and bid'ah together. Conversely, general studies of these four concepts have not situated them as the intellectual response of a Cianjur scholar who wrote, taught, and built institutions from the late twentieth into the early twenty-first century.

[5] Iyus, student and administrator of Al-'Alawiyyin Pesantren, interview by the researcher, Cianjur, April 2, 2024.

[6] Abd Wafi Has, "Ijtihad sebagai Alat Pemecahan Masalah Umat Islam," Episteme: Jurnal Pengembangan Ilmu Keislaman, volume 8, issue 1 (2013): 89–112; Deden Ibnu Balya, "Relevansi Ijma' dan Qiyas dalam Struktur Hukum Islam dan Struktur Hukum Positif di Indonesia," Istinbath: Jurnal Hukum, volume 16, issue 1 (2019): 67–81; Syafik Ubaidilah and Nasrudin, "Ijtihad and Taqlid," Legitima: Jurnal Hukum Keluarga Islam, volume 2, issue 1 (2019): 17–39; Rupi'i Amri, "Dinamika Ijtihad pada Masa Taklid dan Kemunduran," Tarjih: Jurnal Tarjih dan Pengembangan Pemikiran Islam, volume 16, issue 1 (2019): 1–20; Wahyu Ningsih, "Implementasi Ijtihad dan Taqlid di Era Kontemporer," Jurnal Asy-Syukriyyah, volume 24, issue 2 (2023): 152–171. DOI and page data were completed using official journal websites.

[7] Alfa Syahriar and Ahmad Fauzan Mubarok, "Analisis Kritis Implementasi Taklid dalam Beragama dalam Tinjauan Ushul Fiqh Empat Mazhab and Pengaruhnya terhadap Nilai-Nilai Kebangsaan Negara Kesatuan Republik Indonesia," YUDISIA: Jurnal Pemikiran Hukum and Hukum Islam, volume 9, issue 1 (2018): 101–120; Nurliana Damanik, "Bid'ah dalam Kajian Hadis," SHAHIH: Jurnal Ilmu Kewahyuan, volume 5, issue 2 (2022): 12–23; Muhammad Yusuf Nur Rohim, Misbahuddin, and Muhammad Shuhufi, "Bid'ah Perspektif Fiqih Kontemporer," Socius: Jurnal Penelitian Ilmu-Ilmu Sosial, volume 1, issue 12 (2024): 291–294.

[8] Ende Supriyadi, Genealogi Ilmu Kepesantrenan; Rudi Ahmad Suryadi, "Intelektualisme Pesantren dan Sanad Ilmu" (academic manuscript, STAI Al-Azhary Cianjur), https://www.academia.edu/21429980/Intelektualisme_Pesantren_dan_Sanad_Ilmu.

This article's research gap concerns the relationship between text, intellectual biography, and the formation of authority. If the four concepts are described separately, the study stops at normative definitions. Yet the book's argument reveals an internal relationship: ijma' defines the limits of certainty; ijtihad regulates who may derive rulings and in which domain; taqlid or istifta connects ordinary people with legal experts; and bid'ah is assessed through a practice's relation to evidence, ijma', and recognized differences of opinion. This relationship is then put into practice through pesantren teaching, student networks, and the circulation of the book.

This article aims to explain K.H. Ingi Badruzzaman's historical and intellectual background, reconstruct his ideas on ijma', ijtihad, taqlid, and bid'ah, and analyze the four concepts' role in forming authority and Muslim unity. Its claim to novelty is not that K.H. Ingi invented new concepts in usul al-fiqh. The novelty lies in a historical reading of how a Cianjur pesantren scholar assembled classical concepts into an architecture of scholarly authority in 2008: epistemic order is maintained without closing off the diversity of ijtihad's results in zhanni matters. This reading also shows the continuity of the Shafi'i tradition and a change in its transmission from personal authority to texts, institutions, and alumni networks.

Methods

The study uses the historical method: heuristics, source criticism, interpretation, and historiography. These stages situate the figure's thought as the product of a historical process with actors, context, media, and transmission networks. Kuntowijoyo explains that the collection of sources must be followed by verification, interpretation, and the arrangement of facts into an accountable narrative.[9]

At the heuristic stage, the researcher examined the libraries of UIN Sunan Gunung Djati, the Faculty of Adab and Humanities, and Batu Api, along with family and pesantren collections. The principal written primary source is K.H. Ingi Badruz*zaman's As-Salam wa* al-Wi'am (Cianjur: Al-'Alawiyyin, 2008). Other works used to establish the intellectual context include *Al-Risalah al-Qasyasyiyyah*, *Al-Quthuf al-Daniyyah*, *Al-Intikhab*, *Awn al-'Ibad*, *Maraji' al-Ijazah*, *Al-'Umdah*, and *At-Tahqiq*. Oral sources consist of interviews with Rudi Ahmad Suryadi, Asy'ari, K.H. Asep Ismail, Iyus, Alia, Shofwatul Maulidah Ridwan, and Siti Zulfah Fadilah. The Madrasa*h Aliyah Al-'Alawiyyin Profile and R*udi Ahmad Suryadi's personal notes supplement the institutional data and list of works.[10]

[9] Kuntowijoyo, Pengantar Ilmu Sejarah (Yogyakarta: Tiara Wacana, 2013), 69, 90–125.

[10] Nezta Nanda Kayza Ersanda, Pemikiran K. H. Ingi Badruzzaman (1937–2015): Tentang Ijma', Ijtihad, Taklid dan Bid'ah dalam Kitab As-Salam wa Al-Wi'am (UIN Sunan Gunung Djati Bandung, undated copy supplied by the author), source inventory and methods section; Madrasah Aliyah Al-'Alawiyyin, Profil Madrasah Aliyah Al-'Alawiyyin (PowerPoint, Cianjur, 2024).

External criticism involves analyzing the author's identity, title, year of publication, physical form, and the reproduction history of the book. The copy examined features HVS paper, a computer-typeset Arabic text layout, and a hard cover; it comprises 138 pages across 37 chapters, measures approximately 18 × 12 cm, and contains 17–25 lines of text per page. Conversely, a study by Rudi Ahmad Suryadi describes a 2008 photocopy version consisting of 176 pages. The reason for this discrepancy remains unidentified; therefore, it cannot be assumed that both descriptions refer to the same physical copy. Page references in this analysis pertain to the 138-page version.[11]

External criticism is also applied to the biographical chronology. Each of the published research headings and manuscript studies cites 1937 as the year of birth, whereas the accompanying explanations suggest an estimate of "around 1939". This article uses 1937–2015 as the documented lifespan but notes the conflicting estimate. Accounts of childhood also differ: an interview says his father died when K.H. Ingi was two, whereas Rudi Ahmad Suryadi's study says he learned from his father and grandfather at around seven. Neither account establishes a definitive sequence; the discrepancy remains unresolved.[12]

Internal criticism assessed the credibility *of As-Salam wa al-W*i'am through the coherence of its argument, consistency of quotations, and comparison with other works, interviews, and research on Al-'Alawiyyin's scholarly chains. Testimony from family and students was used to explain education, teaching, and the reception of the work, but was not treated as neutral testimony. Their closeness provides access to memories and family documents while potentially producing idealized portrayals. Statements about the breadth of his influence and quality of scholarship are therefore limited to matters that can be connected to works, teaching schedules, institutions, or chains of transmission.

At the interpretation stage, the study uses Max Weber's theory of charismatic authority. Weber explains that charismatic authority rests on followers' recognition of personal qualities regarded as extraordinary. The theory is used to read the relationship among intellectual travel, scholarly chains, writing productivity, dedication to teaching, and students' trust in K.H. Ingi. The article does not equate

[11] K.H. Ingi Badruzzaman, As-Salam wa al-Wi'am 'ala Syarh La Tha'ifiyyah fi al-Islam bi al-Raghm min Wujud al-Madhahib (Cianjur: Al-'Alawiyyin, 2008); Rudi Ahmad Suryadi, "Intelektualisme Pesantren dan Sanad Ilmu" (academic manuscript, STAI Al-Azhary Cianjur, undated), https://www.academia.edu/21429980/Intelektualisme_Pesantren_dan_Sanad_Ilmu, 15–16.

[12] Rudi Ahmad Suryadi, son-in-law of K.H. Ingi Badruzzaman, interview by the researcher, Maleber, March 26, 2024; Asy'ari, grandson of K.H. Ingi Badruzzaman, interview by the researcher, Pagelaran, March 26, 2024; A. Ginanjar Sya'ban, "Al-Quthuf al-Daniyah: Kitab Syarah atas Fatwa-Fatwa Sayyid 'Alwi al-Maliki Karya K.H. Ingi Badruzzaman Pasirterong," NU Online Jawa Barat, May 15, 2021, https://jabar.nu.or.id/kelembagaan/al-quthuf-al-daniyah-kitab-syarah-atas-fatwa-fatwa-sayyid-alwi-al-maliki-karya-kh-ingi-badruzzaman-pasirterong-IX0kf, accessed April 15, 2024.

charisma with doctrinal truth; it treats charisma as a social relationship requiring recognition and a medium of transmission. The historiography follows a thematic and chronological order: the formation of intellectual authority, the production of As-Salam wa al-Wi'am, four constructions of thought, and the continuation of his legacy through institutions and alumni.[13]

Supplementary online sources were used to check incomplete or conflicting biographical and bibliographic details. They include the NU Online West Java manuscript study and Rudi Ahmad Suryadi's writing. Such sources support specific details about the lifespan, scholarly networks, and Al-Quthuf al-Daniyyah; they do not establish the provenance of interviews, resolve the divergent page counts of As-Salam wa al-Wi'am, or replace close reading of the primary book.

Results

The Formation of K.H. Ingi Badruzzaman's Intellectual Authority

K.H. Ingi Badruzzaman was born in 1937 into a family connected to West Javanese ulama networks and died in 2015. His father, Kiai Ahmad Qasyasyi, came from the Garut–Tasikmalaya scholarly milieu, while his mother's family line was linked to the tradition of Gentur Pesantren in Cianjur. Although details of his childhood differ, oral and written sources both indicate that his early education took place within a religious family and at Sadamaya Pesantren in Cibeber.[14]

His subsequent intellectual journey took him through several pesantren. He studied with K.H. Ishak Farid in Cintawana, Tasikmalaya, K.H.R. Abdullah bin Nuh, and K.H. Ahmad Syuja'i, also known as Mama Ciharashas. These travels developed his mastery of fiqh, usul al-fiqh, hadith, Arabic, and calculation. Family memories describe K.H. Ingi as a diligent student who memorized Alfiyah Ibn Malik whil*e walking, bought* religious books from a young age, and continued scholarly travel after marrying.[15] These stories should be read as family memories of exemplary conduct,

[13] Max Weber, The Theory of Social and Economic Organization (New York: Free Press, 1947), 358–360.

[14] Rudi Ahmad Suryadi, son-in-law of K.H. Ingi Badruzzaman, interview by the researcher, Maleber, March 26, 2024; Asy'ari, grandson of K.H. Ingi Badruzzaman, interview by the researcher, Pagelaran, March 26, 2024. The year 1937 is supported by A. Ginanjar Sya'ban, "Al-Quthuf al-Daniyah: Kitab Syarah atas Fatwa-Fatwa Sayyid 'Alwi al-Maliki Karya K.H. Ingi Badruzzaman Pasirterong," NU Online Jawa Barat, May 15, 2021, https://jabar.nu.or.id/kelembagaan/al-quthuf-al-daniyah-kitab-syarah-atas-fatwa-fatwa-sayyid-alwi-al-maliki-karya-kh-ingi-badruzzaman-pasirterong-IX0kf, accessed April 15, 2024.

[15] Rudi Ahmad Suryadi, son-in-law of K.H. Ingi Badruzzaman, interview by the researcher, Maleber, March 26, 2024; Asy'ari, grandson of K.H. Ingi Badruzzaman, interview by the researcher, Pagelaran, March 26, 2024; Iyus, student and administrator of Al-'Alawiyyin Pesantren, interview by the researcher, Cianjur, April 18, 2024.

but they are consistent with his writing output and the habit of study observed by his students.

His scholarly network extended to the Haramain in the 1980s. K.H. Ingi studied with Syekh Muhammad Yasin bin Isa al-Fadani, Syekh Ahmad Damanhuri al-Bantani, Syekh Ismail Utsman Zain al-Yamani al-Makki, and Sayyid Muhammad bin Alawi al-Maliki. A written source on his chains of transmission states that Syekh Yasin al-Fadani granted an ijaza*h for Al-'Iqd al-Farid min Jawahir al-A*sanid on 7 Dhu al-Qa'dah 1402 AH and that a direct meeting took place in 1981.[16] These chains connected K.H. Ingi to hadith, exegesis, usul al-fiqh, fiqh, Arabic, and history. In a pesantren setting, an ijazah does more than establish that someone studied; it authorizes the teaching of transmitted texts.

After returning from his scholarly travels, he exercised this authority through study gatherings, writing, and education. K.H. Ingi taught the wider community on Thursdays, Saturdays, and Sundays, discussing works *such as Safinah* al-*Najah, Nasa'ih al-*'Ibad, *and Sullam al-Ta*ufiq. Among students, his teaching was known for its thoroughness and argumentation; senior students took part in debates to arrive at tahqiq, or precision in formulating a ruling.[17] He was not prominent in practical politics, but concentrated his influence on religious formation, training students, and producing knowledge.

The institutional dimension is visible in Al-'Alawiyyin's educational institutions. Madrasah documents and interviews describe the founding of an educational institution with community figures in 1978, which later developed into a foundation overseeing TK Al-Alawiyyin, MI Ats-Tsuur, MTs Ats-Tsuur, and Al-'Alawiyyin Pesantren.[18] These data show that K.H. Ingi's authority did not depend solely on his own teaching circle. He built spaces in which religious teaching, formal education, and the reproduction of leadership could continue beyond his lifetime.

His productivity as an author broadened the media of this authority. Al-Risalah al-Qasyasyiyyah discusses calculation within the Shafi'i school; Al-Intikhab addresses

[16] Rudi Ahmad Suryadi, "Intelektualisme Pesantren dan Sanad Ilmu" (academic manuscript, STAI Al-Azhary Cianjur, undated), https://www.academia.edu/21429980/Intelektualisme_Pesantren_dan_Sanad_Ilmu, 18–24; A. Ginanjar Sya'ban, "Al-Quthuf al-Daniyah: Kitab Syarah atas Fatwa-Fatwa Sayyid 'Alwi al-Maliki Karya K.H. Ingi Badruzzaman Pasirterong," NU Online Jawa Barat, May 15, 2021, https://jabar.nu.or.id/kelembagaan/al-quthuf-al-daniyah-kitab-syarah-atas-fatwa-fatwa-sayyid-alwi-al-maliki-karya-kh-ingi-badruzzaman-pasirterong-IX0kf, accessed April 15, 2024. Both record the ijazah of Syekh Muhammad Yasin al-Fadani and K.H. Ingi's connection with Haramain networks.

[17] Rudi Ahmad Suryadi, son-in-law of K.H. Ingi Badruzzaman, interview by the researcher, Maleber, March 28, 2024; Iyus, student and administrator of Al-'Alawiyyin Pesantren, interview by the researcher, Cianjur, April 18, 2024.

[18] Madrasah Aliyah Al-'Alawiyyin, Profil Madrasah Aliyah Al-'Alawiyyin (PowerPoint, Cianjur, 2024); Alia, interviewee whose relationship to K.H. Ingi was not independently established, online interview by the researcher, July 2, 2024.

calculation, tarawih, and festival sermons; Awn al-'Ibad discusses zakat on acquired wealth; Al-'Umdah responds to the issue of Jeddah as a miqat; At-Tahqiq discusses triple divorce; and Maraji' al-Ijazah records chains of transmission. There is a discrepancy regarding the dating of the composition of *Al-Quthuf al-Daniyyah*. Some literature records that the work was completed in 1987. However, an analysis of the original manuscript by A. Ginanjar Sya'ban indicates that its compilation was finished on 27 Rajab 1404 H (April 29, 1984)—a finding supported by the existence of a stenciled edition dated 1405 H (1985). The conflicting date is retained as a bibliographic discrepancy pending examination of the copies.[19][20]

*As-Salam wa al-Wi'a*m as Text and Intervention

As-Salam wa al-Wi'am was composed as a commentary *on K.H.R. Abdullah bin Nuh's La Tha'ifiyyah fi al-Islam bi* al-Raghm min Wujud al-Madhahib. The matn quotes the teacher's ideas, while K.H. Ingi adds explanations, comparisons, and affirmations drawn from the literature of usul al-fiqh. In the introduction, he states that a commentary was needed because Abdullah bin Nuh's text raised important questions of fiqh, particularly for beginners, but required systematic explanation.[21] The structure presents writing as both intellectual fidelity and a development of the argument.

The book's background was not purely academic. Iyus, a student and pesantren administrator, explains that K.H. Ingi was concerned about people deriving rulings directly from the Qur'an and hadith without mastery of ijma', qiyas, legal schools, and methods of legal derivation. The book therefore intervened in a democratization of interpretation not always accompanied by competence.[22] His response, however, was not to forbid thought. K.H. Ingi distinguished qath'i from zhanni matters, mujtahids from ordinary people, blind taqlid from istifta, and matters of consensus from matters of disagreement.

That section includes a discussion on *ijtihad* spanning approximately 29 pages, *ijma‘* covering 11 pages, and *taqlid* and *bid‘ah*, each of which is allotted nine pages. This distribution shows that the book concerns the methodology of knowledge,

[19] Rudi Ahmad Suryadi, personal notes on K.H. Ingi Badruzzaman's works, given to the researcher before the interview, March 28, 2024, 2–5; K.H. Ingi Badruzzaman, Al-Intikhab fi Taqrir Hukm al-Hisab al-Qath'i wa 'Adad Raka'at al-Tarawih wa 'Adad Khutbat al-'Idain (Cianjur, 1990), 2; K.H. Ingi Badruzzaman, At-Tahqiq fi Bayan Hukm al-Rajul Idza Thallaqa Imra'atahu Tsalatsan (Cianjur, 2013), 2; K.H. Ingi Badruzzaman, Maraji' al-Ijazah fi al-Hadits wa Ghairihi wa al-Ijazah fi al-Jami' al-Shahih (Cianjur, 1997), 5–6.

[20] A. Ginanjar Sya'ban, "Al-Quthuf al-Daniyah: Kitab Syarah atas Fatwa-Fatwa Sayyid 'Alwi al-Maliki Karya K.H. Ingi Badruzzaman Pasirterong," NU Online Jawa Barat, May 15, 2021, https://jabar.nu.or.id/kelembagaan/al-quthuf-al-daniyah-kitab-syarah-atas-fatwa-fatwa-sayyid-alwi-al-maliki-karya-kh-ingi-badruzzaman-pasirterong-IX0kf, accessed April 15, 2024.

[21] K.H. Ingi Badruzzaman, As-Salam wa al-Wi'am 'ala Syarh La Tha'ifiyyah fi al-Islam bi al-Raghm min Wujud al-Madhahib (Cianjur: Al-'Alawiyyin, 2008), introduction.

[22] Iyus, student and administrator of Al-'Alawiyyin Pesantren, interview by the researcher, Cianjur, April 18, 2024.

rather than merely a collection of answers to practical legal questions. Although the introduction mentions the needs of beginners, the level of discussion and Arabic language mean it is more often studied by students who already have a scholarly foundation. At Al-'Alawiyyin, it is read at monthly alumni gatherings and intensive study sessions; alumni also teach it at their own pesantren.[23]

A plan to publish the book in cooperation with the Indonesian Ulema Council once emerged, but was not realized. The pesantren subsequently reproduced it independently. This account indicates limits on distribution and helps explain why reception took place chiefly through teaching and alumni networks, rather than the general book market.[24] There are no data on print runs, circulation, or readers outside those networks; the book's social influence cannot therefore be measured quantitatively.

Ijma' as the Boundary of Certainty and Foundation of the Community

In As-*Salam wa al-Wi'am, ijm*a' is defined as the agreement of the mujtahids of the Prophet Muhammad's community after his death concerning a matter of Islamic law. K.H. Ingi regards this formulation as more accurate than a definition encompassing the entire community because it excludes those without the capacity for ijtihad. He maintains that ijma' is a conclusive proof (hujjah qath'iyyah): the consensus of authoritative scholars cannot stand without a certain basis, so conjectural evidence cannot overturn it.[25]

Ijma' is more than a theoretical category. In discussing k*habar wahid*, K.H. Ingi describes the obligation to act on it in fatwas, testimony, and legal decisions as a rule based on ijma'.[26] This example shows consensus's practical function: it stabilizes procedures of proof and legal determination. Ijma' also provides a negative boundary, in that an ijtihad ruling contrary to it may not be followed.

The relationship between ijma' and unity appears when K.H. Ingi moves from consensus to *al-jama'a*h. Quoting Imam al-Shafi'i and a hadith on sincerity, counsel to Muslims, and the obligation to hold to the community, he extends ijma' from legal proof into an ethic of living together.[27] Community does not mean abolishing every

[23] K.H. Ingi Badruzzaman, As-Salam wa al-Wi'am 'ala Syarh La Tha'ifiyyah fi al-Islam bi al-Raghm min Wujud al-Madhahib (Cianjur: Al-'Alawiyyin, 2008); Iyus, student and administrator of Al-'Alawiyyin Pesantren, interview by the researcher, Cianjur, April 18, 2024.

[24] Iyus, student and administrator of Al-'Alawiyyin Pesantren, interview by the researcher, Cianjur, April 18, 2024.

[25] K.H. Ingi Badruzzaman, As-Salam wa al-Wi'am 'ala Syarh La Tha'ifiyyah fi al-Islam bi al-Raghm min Wujud al-Madhahib (Cianjur: Al-'Alawiyyin, 2008), 43.

[26] K.H. Ingi Badruzzaman, As-Salam wa al-Wi'am 'ala Syarh La Tha'ifiyyah fi al-Islam bi al-Raghm min Wujud al-Madhahib (Cianjur: Al-'Alawiyyin, 2008), 32.

[27] K.H. Ingi Badruzzaman, As-Salam wa al-Wi'am 'ala Syarh La Tha'ifiyyah fi al-Islam bi al-Raghm min Wujud al-Madhahib (Cianjur: Al-'Alawiyyin, 2008), 70.

difference. It provides common boundaries so that valid disagreements do not become individual claims that negate scholarly authority and damage ukhuwah.

Ijtihad as Limited Competence, Rather Than Individual Freedom

K.H. Ingi defines ijtihad as a jurist's expenditure of all available effort in examining evidence to arrive at a strong presumption concerning a rule of Islamic law. Its result belongs to the domain of fiqh and is zhanni, rather than a certainty equivalent to the Qur'an, Sunna, or conclusive ijma'.[28] The definition entails two restrictions: the person exercising ijtihad must be a faqih, and the matter must lack definitive evidence.

The qualifications of a mujtahid involve more than possession of information. K.H. Ingi states that ijtihad requires knowledge, skill, experience, intelligence, sensitivity, piety, and integrity.[29] This formulation combines technical competence with moral character. Reason is necessary, but cannot stand without knowledge of texts, usul al-fiqh, experience, and ethical formation. Thus, not everyone able to read a translation or voice an opinion can claim the authority to exercise ijtihad.

Ijtihad is limited to questions of Islamic law without conclusive evidence. If a definitive text or ijma' already exists, ijtihad is not permissible. Conversely, in zhanni matters, mujtahids may arrive at different conclusions and should not condemn one another. K.H. Ingi argues that reciprocal condemnation in conjectural matters arises from limited knowledge.[30] Restricting ijtihad is therefore not the same as standardizing all rulings. Firmness in the domain of certainty is paired with latitude in the domain of probability.

The view of K.H. Ingi asserts that the door to *ijtihad* (independent legal reasoning) is now closed—specifically, following the era of the four imams of the *fiqh* (Islamic jurisprudence) schools. A reading of the book's discussion on pages 111–125, however, shows a more layered position. K.H. Ingi restricts absolute ijtihad, rejects ijtihad by unqualified persons and on matters already conclusively settled, and recognizes qualified muftis' reasoning on matters without conclusive evidence. The statement about 'closure' should therefore be read alongside these distinctions, rather than taken to preclude every form of legal reasoning.[31]

There were precedents for this division of roles among the Prophet's Companions. K.H. Ingi explains that only a small number served as mufti-mujtahids. When faced

[28] K.H. Ingi Badruzzaman, As-Salam wa al-Wi'am 'ala Syarh La Tha'ifiyyah fi al-Islam bi al-Raghm min Wujud al-Madhahib (Cianjur: Al-'Alawiyyin, 2008), 114.

[29] K.H. Ingi Badruzzaman, As-Salam wa al-Wi'am 'ala Syarh La Tha'ifiyyah fi al-Islam bi al-Raghm min Wujud al-Madhahib (Cianjur: Al-'Alawiyyin, 2008), 113.

[30] K.H. Ingi Badruzzaman, As-Salam wa al-Wi'am 'ala Syarh La Tha'ifiyyah fi al-Islam bi al-Raghm min Wujud al-Madhahib (Cianjur: Al-'Alawiyyin, 2008), 113, 120.

[31] K.H. Ingi Badruzzaman, As-Salam wa al-Wi'am 'ala Syarh La Tha'ifiyyah fi al-Islam bi al-Raghm min Wujud al-Madhahib (Cianjur: Al-'Alawiyyin, 2008), 111–125.

with matters lacking direct evidence, they exercised ijtihad and issued fatwas to the community.[32] Ordinary people were not instructed to attain the rank of mujtahid, but to ask experts, as in Qur'an 16:43 and 9:122. Ijtihad is thus a social function enabling law to be explained to the community, not a form of individual prestige.

Taqlid, Istifta, and Ittiba

K.H. Ingi's concept of taqlid is built on differences in capacity. A mujtahid who has reached a conclusion through ijtihad may not abandon it merely to follow another mujtahid. Conversely, someone unable to exercise ijtihad may refer to and act upon a mujtahid's opinion.[33] This division gives mujtahids and ordinary people different obligations while placing both within one order of knowledge.

K.H. Ingi further distinguishes literal taqlid from figurative taqlid. Literal taqlid means accepting an opinion without supporting proof and following it blindly; this form is prohibited. Figurative taqlid means referring to an authoritative mufti or mujtahid and then acting on the fatwa; according to K.H. Ingi, this is obligatory for ordinary people based on the Companions' practice and consensus.[34] The term istifta emphasizes that ordinary people do not follow just anyone, but seek an answer from someone capable of deriving legal rulings.

Between ijtihad and taqlid lies ittiba. K.H. Ingi understands ittiba as following a ruling while knowing the evidentiary basis explained by scholars. For someone capable of examining ijtihad-based evidence to a limited extent, ittiba may be a form of relative rather than absolute ijtihad. For ordinary people, ittiba means asking scholars about a ruling derived from the Qur'an or Sunna, receiving an explanation of the evidence, and then acting on the basis of transmitted authority rather than an unsupported opinion.[35] This level allows knowledge to grow without erasing differences in competence.

Blind taqlid remains subject to criticism. K.H. Ingi uses Qur'an 2:166–167 to describe the regret of those who follow leaders without valid reason, distinguishing this from the command to ask knowledgeable people in Qur'an 16:43.[36] His thought cannot therefore be reduced to a defense of passive obedience. The central questions

[32] K.H. Ingi Badruzzaman, As-Salam wa al-Wi'am 'ala Syarh La Tha'ifiyyah fi al-Islam bi al-Raghm min Wujud al-Madhahib (Cianjur: Al-'Alawiyyin, 2008), 125.

[33] K.H. Ingi Badruzzaman, As-Salam wa al-Wi'am 'ala Syarh La Tha'ifiyyah fi al-Islam bi al-Raghm min Wujud al-Madhahib (Cianjur: Al-'Alawiyyin, 2008), 112.

[34] K.H. Ingi Badruzzaman, As-Salam wa al-Wi'am 'ala Syarh La Tha'ifiyyah fi al-Islam bi al-Raghm min Wujud al-Madhahib (Cianjur: Al-'Alawiyyin, 2008), 122–123.

[35] K.H. Ingi Badruzzaman, As-Salam wa al-Wi'am 'ala Syarh La Tha'ifiyyah fi al-Islam bi al-Raghm min Wujud al-Madhahib (Cianjur: Al-'Alawiyyin, 2008), 122.

[36] K.H. Ingi Badruzzaman, As-Salam wa al-Wi'am 'ala Syarh La Tha'ifiyyah fi al-Islam bi al-Raghm min Wujud al-Madhahib (Cianjur: Al-'Alawiyyin, 2008), 124.

are the legitimacy of the person followed, the scholarly basis for that person's views, and whether the practice fits the follower's level of ability.

Bid'ah, Juristic Disagreement, and the Limits of Condemnation

The discussion of bid'ah begins with differences in scholars' definitions. In a broad sense, bid'ah includes new matters and can be assessed under the five categories of legal obligation. In a narrow sense, it is limited to additions or changes to belief and worship without a basis in Islamic law. K.H. Ingi's discussion does not equate every innovation with error, but assesses it in relation to the Qur'an, Sunna, ijma', reports from early Muslims, and principles of Islamic law.

An important basis is the maxim *al-mukhtalafu fihi la yunkar: a* matter over which there is disagreement should not be condemned. On page 76, K.H. Ingi states that rulings disputed by the four imams of the legal schools should not be condemned and represent latitude for the community. Condemnation is directed toward matters unanimously held to be obligatory or forbidden. Someone who follows a scholar's opinion through valid taqlid should likewise not be blamed merely for choosing a different opinion.[37]

This maxim connects the treatment of bid'ah to the book's overall architecture. Assessing a new practice requires examination: is there general or specific evidence, has the matter become a subject of ijma', does it fall within an area of disagreement, and does the opinion followed come from a recognized mujtahid? On these criteria, accusations of bid'ah may not arise merely from differences in group custom.

On page 21, K.H. Ingi places the hadith kul*lu bid'atin dalalah w*ithin a discussion of general *expre*ssions (*al-'a*mm). Kullu does indicate generality, but the book directs readers to apply principles of usul al-fiqh and consider other relevant evidence.[38] On page 26, he also defines the Sunna as the Prophet's words, actions, and tacit approvals, and explains the function of the Prophet's actions as bayan concerning permissibility.[39] These two passages show that bid'ah is not determined through an isolated translation of one hadith, but through relationships among language, the Sunna, evidence, and interpretive tradition.

[37] K.H. Ingi Badruzzaman, As-Salam wa al-Wi'am 'ala Syarh La Tha'ifiyyah fi al-Islam bi al-Raghm min Wujud al-Madhahib (Cianjur: Al-'Alawiyyin, 2008), 76.

[38] K.H. Ingi Badruzzaman, As-Salam wa al-Wi'am 'ala Syarh La Tha'ifiyyah fi al-Islam bi al-Raghm min Wujud al-Madhahib (Cianjur: Al-'Alawiyyin, 2008), 21.

[39] K.H. Ingi Badruzzaman, As-Salam wa al-Wi'am 'ala Syarh La Tha'ifiyyah fi al-Islam bi al-Raghm min Wujud al-Madhahib (Cianjur: Al-'Alawiyyin, 2008), 26.

Discussion

Four Concepts as an Architecture of Scholarly Authority

The findings show that ijma', ijtihad, taqlid, and bid'ah form an interdependent sequence. Ijma' establishes the domain of certainty that conjectural evidence cannot overturn. Beyond that domain, ijtihad provides a means of producing rulings, but only through qualified experts. Since most people do not hold that rank, figurative taqlid or istifta connects them with muftis. When new practices or differences in religious observance arise, the concept of bid'ah and the maxim al-mukhtalafu fihi la yun*kar prevent condemnation b*efore the status of evidence, ijma', and disagreement has been examined.

This sequence produces epistemic order without eliminating plurality in fiqh. Certainty resides in definitive texts and ijma'; diversity is possible where evidence is conjectural. This division explains how K.H. Ingi could require the public to heed scholarly authority while forbidding mutual blame in matters of furu'iyyah. Unity is not uniformity in every practice, but acceptance of shared boundaries and legitimate procedures for disagreement.

This reading corrects two simplifications. First, the statement "the gate of ijtihad is closed" cannot be separated from the discussion of relative ijtihad, mufti-mujtahids, new matters, and conjectural evidence. K.H. Ingi's position is more accurately described as a restriction on absolute ijtihad and rejection of ijtihad without competence. Second, his defense of taqlid does not entail accepting blind obedience. He distinguishes prohibited literal taqlid from seeking a fatwa from a legitimate mujtahid. Both corrections arise from internal criticism of the relationships among chapters, not from changing the substance of the research findings.

From Personal Charisma to Textual and Institutional Authority

In Weber's framework, K.H. Ingi's charisma is visible not only in accounts of his intelligence, diligence, or breadth of learning. Charisma became effective because students, family, congregants, and institutions recognized and repeated it.[40] This recognition had a material basis: study across pesantren, the ijazah from Syekh Yasin al-Fadani, mastery of Arabic, written works, teaching schedules, and a role in Al-'Alawiyyin education. In other words, personal qualities acquired social form through chains of transmission, books, and organization.

[40] Max Weber, The Theory of Social and Economic Organization (New York: Free Press, 1947), 358–360; Iyus, student and administrator of Al-'Alawiyyin Pesantren, interview by the researcher, Cianjur, April 18, 2024; Rudi Ahmad Suryadi, son-in-law of K.H. Ingi Badruzzaman, interview by the researcher, Maleber, March 26, 2024.

As-Salam wa al-Wi'am became an important medium in this transformation of authority. During K.H. Ingi's lifetime, the book's arguments were directly linked to his teaching and presence. After his death, monthly study gatherings, intensive sessions, the family's preservation of manuscripts, and alumni teaching enabled his ideas to continue functioning without his physical presence. This article interprets the process as a shift from personal to textual and institutional authority. It does not mean charisma disappeared; memories of the scholar lend legitimacy to the text, while the text preserves those memories.

The student network shows a similar process. K.H. Asep Ismail continued the teaching tradition at Mazroatul Ulum Pesantren, while family members and alumni preserved and taught K.H. Ingi's works. Accounts of alumni activity indicate a wider network, but the available evidence does not establish its geographical reach or a uniform reception at each pesantren. Continuity is therefore clearest in the documented means of transmission: scholarly chains, kinship, exchanges of students, and books read together.

Continuity of the Shafi'i Tradition and Responses to Change

K.H. Ingi's thought shows strong continuity with Shafi'i usul al-fiqh. His definition of ijma', the qath'i–zhanni distinction, references to al-Ghazali, al-Shafi'i, and classical legal theorists, and distinction between mujtahids and ordinary people place him within the legal school tradition. Haramain chains and the commentary format also show that knowledge production was understood not as a break with predecessors, but as explanation and reinforcement of an existing chain.

Continuity did not mean passive repetition. K.H. Ingi chose subjects relevant to the problems of his time: calculation, loudspeakers, Jeddah as a miqat, zakat on acquired wealth, divorce, authority to issue fatwas, and accusations of bid'ah. *The method of naql al-qa*wl wa al-taqrir quotes scholarly opinions before establishing an argued *choice. In As-Salam* wa al-Wi'am, the commentary format responds to a tendency to read religious texts directly. Classical tradition was thereby activated to address changes in the configuration of authority in the contemporary period.

This response was both defensive and integrative. It was defensive in rejecting claims to ijtihad without qualifications and violations of ijma'. It was integrative in providing a place for ordinary people through istifta, recognizing levels of ittiba, and accepting differences among mujtahids on conjectural questions. This s*tructure explains the* title al-salam wa al-wi'am, peace and concord, not as a slogan detached from usul al-fiqh, but as a social consequence of disciplined knowledge.

Place in the Historiography and Earlier Debates

Compared with studies by Abd Wafi Has, Rupi'i Amri, and Wahyu Ningsih that treat ijtihad and taqlid in general terms, this study shows how a local actor formulated these concepts in a particular text and put them into practice within a pesantren network.[41] Compared with Deden Ibnu Balya Hidayat's study emphasizing ijma's relationship to Indonesia's legal structure, As-Salam *wa al-Wi'am primarily* treats ijma' as an epistemic boundary and a foundation for community. The scale of analysis is not the state, but relations among ulama, muftis, students, and ordinary people.

Studies by Syafik Ubaidilah and Nasrudin and by Alfa Syahriar and Ahmad Fauzan Mubarok show that taqlid may offer a solution for ordinary people, but can also become fanaticism when reasoning and the validity of sources are ignored.[42] K.H. Ingi's thought occupies the same tension. He permits figurative taqlid but rejects literal and blind taqlid. His historical contribution does not resolve every problem of fanaticism, but provides terminological and procedural distinctions by which obedience to scholars can still be assessed.

In studies of bid'ah, Damanik and Rohim and colleagues map differences in definition and classification of new matters.[43] K.H. Ingi goes further by addressing the social problem of condemnation. The crucial criterion is not merely whether bid'ah can be divided into hasanah and dhalalah, but whether a practice belongs to the domain of ijma' or recognized disagreement. This focus places bid'ah within relations among Muslim groups and explains the direct connection between usul al-fiqh and Muslim unity.

The article's historiographical position lies between the intellectual history of a scholar and the social history of pesantren. It goes beyond a biography and list of works, while refusing to treat the book as a text detached from its institution. Its novelty lies in three points. First, the four concepts are read as one architecture of authority. Second, the tension between restricting ijtihad and tolerating disagreement

[41] Abd Wafi Has, "Ijtihad sebagai Alat Pemecahan Masalah Umat Islam," Episteme: Jurnal Pengembangan Ilmu Keislaman, volume 8, issue 1 (2013): 89–112; Rupi'i Amri, "Dinamika Ijtihad pada Masa Taklid dan Kemunduran," Tarjih: Jurnal Tarjih dan Pengembangan Pemikiran Islam, volume 16, issue 1 (2019): 1–20; Wahyu Ningsih, "Implementasi Ijtihad dan Taqlid di Era Kontemporer," Jurnal Asy-Syukriyyah, volume 24, issue 2 (2023): 152–171; Deden Ibnu Balya, "Relevansi Ijma' dan Qiyas dalam Struktur Hukum Islam dan Struktur Hukum Positif di Indonesia," Istinbath: Jurnal Hukum, volume 16, issue 1 (2019): 67–81.

[42] Syafik Ubaidilah and Nasrudin, "Ijtihad and Taqlid," Legitima: Jurnal Hukum Keluarga Islam, volume 2, issue 1 (2019): 17–39; Alfa Syahriar and Ahmad Fauzan Mubarok, "Analisis Kritis Implementasi Taklid dalam Beragama dalam Tinjauan Ushul Fiqh Empat Mazhab and Pengaruhnya terhadap Nilai-Nilai Kebangsaan Negara Kesatuan Republik Indonesia," YUDISIA: Jurnal Pemikiran Hukum and Hukum Islam, volume 9, issue 1 (2018): 101–120.

[43] Nurliana Damanik, "Bid'ah dalam Kajian Hadis," SHAHIH: Jurnal Ilmu Kewahyuan, volume 5, issue 2 (2022): 12–23; Muhammad Yusuf Nur Rohim, Misbahuddin, and Muhammad Shuhufi, "Bid'ah Perspektif Fiqih Kontemporer," Socius: Jurnal Penelitian Ilmu-Ilmu Sosial, volume 1, issue 12 (2024): 291–294.

is explained through the qath'i–zhanni distinction. Third, the transformation of an ulama's charisma into textual and institutional authority is traced through books, chains of transmission, study gatherings, and alumni.

Source Criticism and Limits of the Claims

The study's strength lies in its use of a primary book and interviews with people close to the scholar. That closeness, however, also entails limitations. Differences in birth year, early education, the book's page count, and the date of composition of Al-Quthuf al-Daniyyah show that family memories, bibliographic descriptions, and circulating copies are not always consistent. The identity of one of the informants, Alia, is recorded inconsistently across the list of sources and other relevant records; consequently, her exact relationship to K.H. Ingi has not been independently confirmed. The published manuscript study supports the lifespan 1937–2015 and a date for Al-Quthuf, but does not resolve every variation.[44]

The article also lacks K.H. Ingi's correspondence, records of the book's composition, a page-by-page collation of Abdullah bin Nuh's manuscript, and full documentation of the plan to publish through the MUI. Motives for writing are therefore reconstructed chiefly from the introduction and interviews. The connection between the book and a tendency to read religion directly can be stated as a context mentioned by an informant, but cannot be developed into a claim about a specific group unnamed in the sources.

Finally, Weber's theory helps explain social recognition of the scholar, but must not replace criticism of content. The correctness of a fiqh argument is not established by charisma, and charisma is not produced by texts alone. The article limits its analysis to how competence was claimed, recognized, and transmitted. Measuring broader social influence would require currently unavailable data on student numbers, the distribution of copies, records of the book's use at other pesantren, and readers' responses.

[44] A. Ginanjar Sya'ban, "Al-Quthuf al-Daniyah: Kitab Syarah atas Fatwa-Fatwa Sayyid 'Alwi al-Maliki Karya K.H. Ingi Badruzzaman Pasirterong," NU Online Jawa Barat, May 15, 2021, https://jabar.nu.or.id/kelembagaan/al-quthuf-al-daniyah-kitab-syarah-atas-fatwa-fatwa-sayyid-alwi-al-maliki-karya-kh-ingi-badruzzaman-pasirterong-IX0kf, accessed April 15, 2024; Rudi Ahmad Suryadi, "Intelektualisme Pesantren dan Sanad Ilmu" (academic manuscript, STAI Al-Azhary Cianjur, undated), https://www.academia.edu/21429980/Intelektualisme_Pesantren_dan_Sanad_Ilmu; Rudi Ahmad Suryadi, son-in-law of K.H. Ingi Badruzzaman, interview by the researcher, Maleber, March 26, 2024; Asy'ari, grandson of K.H. Ingi Badruzzaman, interview by the researcher, Pagelaran, March 26, 2024; Iyus, student and administrator of Al-'Alawiyyin Pesantren, interview by the researcher, Cianjur, April 18, 2024. Differences in the physical description and chronology are noted in the article's methods section.

Conclusion

K.H. Ingi Badruzzaman built intellectual authority through study at multiple pesantren, Haramain scholarly chains, teaching, book production, and the development of Al-'Alawiyyin institutions. As-Salam w*a al-Wi'am is an impo*rtant crystallization of that process. As a commentary on K.H.R. Abdullah bin Nuh's work, the book continues his teacher's tradition while formulating a response to changes in the authority to interpret religion in the early twenty-first century.

His thought on ijma', ijtihad, taqlid, and bid'ah forms a coherent arrangement. Ijma' functions as a boundary of certainty and foundation of the community. Ijtihad is permitted on non-qath'i matters for those with the necessary intellectual and moral qualifications. Ordinary people are not obliged to undertake ijtihad, but consult muftis through istifta or figurative taqlid; taqlid without proof remains rejected. Bid'ah is assessed through evidence, ijma', and the status of disagreement, so differences in furu'iyyah supported by ijtihad may not become grounds for condemnation.

The research objective is answered by the finding that Muslim unity in K.H. Ingi's thought is not a free-standing moral exhortation. Unity results from epistemic discipline: recognition of the boundaries of certainty, mujtahids' competence, the position of ordinary people, and the legitimacy of difference in conjectural matters. The formula “closing the gate of ijtihad” must therefore be read as limited to absolute ijtihad, unqualified persons, and matters already certain, rather than as a rejection of all legal reasoning.

The article contributes to Indonesian Islamic intellectual history by showing how a local scholar activated classical concepts of usul al-fiqh in a text, teaching, and institutions. Its novelty lies in reading four concepts as an architecture of scholarly authority and explaining the transformation of personal authority into a textual and institutional legacy. This conclusion is limited by variations in biographical and bibliographic data and the absence of wider archives of the book's reception.

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