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A Critical Examination of the Islamic Community's Interpretation of Lima Bab Hadith in Kitab Adillah

*¹Muhammad Nur Alam Fajar Syam, ²Abad Badruzaman and ³Salamah Noerhidayati

*^{1, 2, 3}Doctoral Program in Interdisciplinary Islamic Studies, UIN Sayyid Ali Rahmatullah Tulungagung, Indonesia.

Abstract

This study explores the teachings of Islam Jama'ah, a religious movement officially banned in Indonesia and deemed heretical by the Indonesian Ulema Council (MUI). Despite this, the movement has gained significant momentum, even establishing legally recognized organizations. Its core beliefs are the necessity of *bai'at* (allegiance), obedience to its leadership, and exclusivity in Islamic practice. This research focuses on the "Kitab Adillah," a sacred text central to the doctrine of Islam Jama'ah, particularly its Lima Bab, which serves as the foundation of the group's practices and religious understanding. The study seeks to critically analyze the interpretation of hadiths related to the Lima Bab from an Islamic jurisprudence perspective, revealing contradictions between Islam Jama'ah's teachings and mainstream Islamic beliefs. This research aims to understand better how these interpretations impact religious practices and contribute to broader theological discussions.

Keywords: Islam Jama'ah, Kitab Adillah, Lima Bab

Introduction

1. Background of the Study

Islam Jama'ah, a religious sect, has been officially banned in Indonesia following a decree issued by the Attorney General's Office and a declaration of its teachings as deviant by the Indonesian Ulema Council (MUI). Despite the ban, Islam Jama'ah continues to thrive and has even established international networks. The sect has founded various legally registered organizations to conceal its prohibited doctrines. Although numerous negative reports circulate about Islam Jama'ah, its followers remain steadfast in their beliefs and actively proselytize.

Islam Jama'ah imposes a unique and controversial set of doctrines on its members. These include absolute loyalty to the sect's leadership, the excommunication of those who leave the group, mandatory financial contributions, and a guaranteed promise of salvation. The sect also emphasizes the exclusive validity of orally transmitted knowledge, declares apostasy for those who depart from its teachings, and employs deceptive terminology to mislead others. These deviations from mainstream Islamic practices are significant and concerning.

Islam Jama'ah has skillfully manipulated government officials and community leaders through carefully crafted strategies and the use of deceptive language. By employing terms like "wisdom" and "noble character," the sect has successfully neutralized opposition and gained the trust of some Muslims. These individuals perceive Islam Jama'ah as a progressive movement rather than a continuation of the banned sect. The

MUI's declaration that the LDII, a related organization, is not a successor to Islam Jama'ah further strengthens this narrative. However, numerous scholars and former members of Islam Jama'ah have challenged these claims, highlighting the inconsistencies and contradictions within the sect's teachings. This research delves into the core beliefs of Islam Jama'ah, focusing on the Kitab Adillah (Book of Evidence). This text is considered the most fundamental scripture within the sect, serving as a reference for all other teachings. The Kitab Adillah is divided into Lima Bab which outline the sect's core doctrines. Adherence to these Lima Bab is considered a prerequisite for knowledge within Islam Jama'ah. The author, a former devout member of the sect, will employ a critical analysis of the Kitab Adillah to expose the inconsistencies between its teachings and mainstream Islamic understanding. In other words, Islam Jama'ah remains a significant and controversial religious sect in Indonesia despite its official ban. The sect's unique doctrines, strategic maneuvers, and the central role of the Kitab Adillah are key factors contributing to its persistence. By critically examining the Kitab Adillah, this research aims to shed light on the sect's core beliefs and their deviations from mainstream Islamic teachings.

2. Literature Review

Existing research on the Lembaga Dakwah Islam Indonesia (LDII) generally focuses on its historical development, social interactions, and the organization's adaptation within a broader societal context. However, there is very little research

that specifically delves into the core teachings that serve as the foundation for LDII's religious practices.

This study aims to fill that gap by conducting an in-depth literature review on the core sources of teachings within Islam Jama'ah, particularly concerning the Lima Bab. Through this analysis, it is hoped to provide a more comprehensive understanding of LDII's doctrines and religious practices, as well as their implications for religious dynamics in Indonesia. Dahuri *et al.* (2023) ^[2] discuss a group of scholars who challenge the authenticity of most hadiths, arguing that they are not the words of Prophet Muhammad SAW but rather the result of later interactions within Islamic society. Schacht, a prominent figure, claims that the Sunnah is not connected to the Prophet but stems from pre-Islamic Arabian traditions, later attributed to Muhammad. He also argues that the hadiths of the Tabi'in (successors of the Companions) are more complete than those of the Companions, casting doubt on their reliability. Through library research, the study contrasts Schacht's views with those of traditional hadith scholars, who affirm that both the Sunnah and hadiths are directly from the Prophet and align with the Quran's values. The Prophet, according to traditional scholars, serves as a legislator based on divine revelation, not inherited customs.

Beside Syarif Zain & Ari (2019) ^[14] examine how three Indonesian splinter movements-LDII (Lembaga Dakwah Islam Indonesia), MTA (Majlis Tafsir Al Quran), and JMI (Jam'iyatul Islamiyah)-have managed to survive and develop despite opposition from both the state and Islamic orthodox groups. Using both library and field research, the article employs comparative analysis to explore how these movements adapted to Indonesia's social and political landscape since their growth in the 1970s. During Suharto's authoritarian New Order regime (1966-1998), these movements aligned with Golkar, the government party, to secure protection and influence. However, as Suharto began to embrace orthodox Islamic groups in the 1990s, the protection weakened, leading to public accusations of heresy and physical attacks. To counter these challenges, the movements sought to align with mainstream Islamic organizations, particularly the MUI (Majelis Ulama Indonesia), and engaged in dialogue with major groups like NU (Nahdlatul Ulama) and Muhammadiyah to conform to Islamic standards.

Then, Supriatna *et al.* (2023) ^[13] identify the moral education values contained in *Bulughul Maram* and assess their relevance to modern character education. Using document analysis through library research, the author examined the moral values in the book's hadiths by analyzing the contents with a content analysis method. The study draws on the primary source, *Bulughul Maram*, and its commentaries. The findings categorize the moral teachings into three areas: morality toward Allah, oneself, and family. The study concludes that the hadiths in *Bulughul Maram* offer values of moral education that can enhance character education, moving beyond human norms to encompass noble character by aligning actions with the will of Allah. Thus, individuals not only develop good behavior but also achieve higher moral integrity.

Although some studies have touched upon doctrinal aspects, none have specifically and thoroughly examined the sources of the Lima Bab in Islam Jama'ah. Previous studies tend to view the Lima Bab as part of LDII's overall teachings, without conducting an in-depth analysis of their content and implications.

3. Research Method

This study employs library research with a deductive reasoning approach, utilizing the coherence theory of truth, which aligns with religious teachings. The primary data source for the research is *Kitab Adillah* from Islam Jama'ah, along with their internal documents, recorded lectures, and annual CAI papers from 2012-2022. Secondary sources include various classical Islamic texts such as *Tafsir Ibnu Katsir*, *Sahih Bukhari*, *Sahih Muslim*, and other hadith collections, to provide a comprehensive understanding of both the *Kitab Adillah* and mainstream Islamic interpretations.

Data collection focuses on Takhrij Hadis Bil Lafdzi (verification of hadith by text), using digital applications like *Maktabah Syamilah* and *Lidwa 9* for hadith analysis. The study does not focus on verifying the authenticity of hadith, but rather on understanding the interpretations from both Islam Jama'ah and mainstream Islamic scholarship. Internal recordings and videos from Islam Jama'ah are transcribed and analyzed for content, and comparisons are drawn between their interpretations of the Lima Bab and those from traditional hadith scholarship.

The analysis involves cross-referencing *Kitab Adillah* with classical tafsir and hadith commentaries, using critical and comparative methods to evaluate the differences in understanding between Islam Jama'ah and traditional Islamic knowledge. The study employs Syuhudi Ismail's method of hadith comprehension to compare perspectives on the Lima Bab of *Kitab Adillah* with traditional hadith scholarship.

The research process involves several steps: reviewing *Kitab Adillah* in the context of Islam Jama'ah, transcribing and analyzing internal teachings, examining CAI papers from 2012-2022, translating key texts, and performing Takhrij of hadith related to the Lima Bab. The findings are cross-checked with reputable tafsir and hadith commentaries to derive conclusions based on hadith science, offering a critical understanding of Islam Jama'ah interpretations.

4. Result and Discussion

a) Result

i). Knowing the Book of Justice, CAI and the Lima Bab

The *Kitab Adillah* is a compilation of Islamic teachings and doctrines, primarily consisting of verses from the Qur'an and Hadith, which are central to the beliefs of the Islam Jama'ah community. This book is considered the main text differentiating members of the group from other Muslims. Acceptance and adherence to the *Kitab Adillah*, especially the Lima Bab, are mandatory for membership in Islam Jama'ah. Rejecting it or questioning its teachings can lead to expulsion from the group.

Meanwhile the Lima Bab consists of five essential teachings derived from Islamic doctrine, according to the Islam Jama'ah interpretation. These five teachings emphasize studying the Qur'an and Hadith, practicing them, defending them, maintaining community unity, and showing obedience to Allah, the Prophet, and the group's leader. Members are expected to uphold these principles as a sign of their faith. Disobeying or straying from these teachings is seen as a grave transgression within the group.

CAI is an annual gathering organized by Islam Jama'ah, functioning as a reunion for alumni of Pondok Pesantren Gading Mangu, as well as a platform for spreading the teachings of Islam Jama'ah, especially the Lima Bab. This event is considered a crucial moment for reinforcing the group's doctrines among its members, and even government officials often attend. The CAI's internal and external

materials aim to educate members on religious and social responsibilities within the community.

The Lima Bab is presented as a divine mandate based on Hadith and Qur'anic verses, not a mere interpretation by the community's leader, K.H. Nur Hasan. However, this interpretation is sometimes seen as non-academic and illogical by outsiders. The teachings, which revolve around obedience, communal living, and defense of the Qur'an and Hadith, are ingrained in the daily lives of Islam Jama'ah members.

The document repeatedly emphasizes that adhering to the Lima Bab is fundamental to achieving salvation. It is presented as the only path to heaven, with failure to follow these teachings leading to spiritual demise. The Lima Bab is considered not just a set of rules but the very lifeblood of the Islam Jama'ah, essential for maintaining the purity of faith and practice.

ii). The Authenticity of Five Chapter Proposal

Now, we discuss the authenticity of Islamic teachings based on the Hadiths cited in Kitab Adillah. To examine the validity of the chosen references representing the Lima Bab, the author performs a *takhrij* (critical assessment) of the Hadiths using both digital tools like Maktabah Syamillah and traditional sources, such as the Kutub al-Tis'ah and other collections of authentic Hadiths outside Bukhari and Muslim. The focus is on analyzing these references to validate their use in understanding the key themes presented in the Lima Bab of the book.

The study is structured around core themes like the obligation of seeking knowledge (*mengaji*), obligatory subjects to be studied, and how knowledge should be imparted. For example, one of the analyzed Hadiths is about the necessity of learning, stating that it is mandatory for every Muslim. The author delves into the authenticity of the narration, finding it primarily documented in Sunan Ibnu Majah. Various scholars, including Al Albani, evaluate this Hadith, with some deeming it weak (*dhoif*), and others highlighting issues with certain narrators in the chain.

The exploration of themes continues with discussions on leadership and community in Islam, specifically the significance of unity (*jemaah*). For instance, a Hadith on the necessity of having an Amir (leader) for a group, asserting that Islam cannot exist without community, and community without leadership. Again, the *takhrij* process reveals that while some Hadiths are authentic, others have weaker chains of narration, with issues like disconnected chains or questionable narrators.

Lastly, it also examines the notion of defending Islam, both physically and morally, using one's hands, tongue, and wealth. Similar to the other chapters, the author traces the origins of the Hadiths on this topic to works like Sunan an-Nasa'i and analyzes the commentary provided by Hadith scholars. Through this meticulous evaluation process, both the strength and weaknesses of the various Hadiths used in Kitab Adillah, ultimately offering a critical reflection on the foundation of these Islamic teachings.

iii). Understanding the Five Chapter Hadith through Jama'ah Islamic Perspective

The first core teaching of Islam Jama'ah stresses the obligation of seeking knowledge, as supported by the Hadith stating that acquiring knowledge is mandatory for every Muslim. This obligation is framed around the necessity of continuously attending religious studies organized by the

community. According to Islam Jama'ah, this repetitive learning ensures that members consistently align with the group's specific interpretations of Islamic texts. The structure of their studies includes both the Qur'an and Hadiths, which are seen as the only reliable sources of religious knowledge, contributing to one's ability to fulfill religious duties and achieve salvation.

In Islam Jama'ah, the emphasis on knowledge is not just broad but quite exclusive. They restrict the acquisition of knowledge to their interpretation of the Qur'an and Hadiths, rejecting external Islamic literature, translations, or commentaries. The focus is solely on what is taught within the community, which is passed down through a system called "*manqul*," a method where knowledge is transmitted through direct learning from a teacher to a student. This reinforces a closed system where external influences or alternative Islamic perspectives are discouraged and even forbidden.

The concept of "*manqul*" is central to how Islam Jama'ah members learn and practice their religion. *Manqul* involves the direct transmission of religious knowledge from teacher to student, ensuring that the teachings are pure and untainted by external interpretations. This method is claimed to guarantee the authenticity of religious knowledge, tracing its origin back to the Prophet Muhammad. However, critics argue that this rigid method limits the scope of religious understanding and creates an isolated knowledge framework exclusive to the group.

Islam Jama'ah also implements strict guidelines about community participation, particularly emphasizing obedience to the *ulil amri* (leaders). Members are expected to attend all religious gatherings and participate in communal prayers exclusively with other Islam Jama'ah followers. Marrying outside the group is discouraged, and members are taught to separate themselves from non-members, viewing them as practicing an incomplete form of Islam. This division is justified by their belief that only their community upholds the true interpretation of Islam.

Lastly, Islam Jama'ah hierarchical structure ensures that religious leadership is only accessible to those who have undergone rigorous internal training. This leadership maintains the teachings and ensures that all members strictly adhere to community guidelines. Those in positions of authority are tasked with reinforcing the group's belief system, ensuring its survival, and promoting its interpretation of Islamic doctrine. This closed loop of teaching, leadership, and obedience creates a self-sustaining system that resists external religious influences.

iv). Understanding Hadith Lima Bab from the Perspective of Hadith Knowledge

The concept of "*Mengaji*" (seeking knowledge) is highlighted as a fundamental duty in Islam. The Hadith emphasizes that seeking knowledge is obligatory for every Muslim and should not be restricted to specific groups or teachings. In contrast to the Islam Jama'ah group's perspective, where seeking knowledge is limited to internal teachings, the Hadith advocates for an open pursuit of religious understanding, provided it aligns with Islamic principles.

The Hadith further outlines three core areas of Islamic knowledge: clear Quranic verses, the authentic Sunnah of the Prophet, and the just distribution of inheritance (*faraidh*). These areas are essential for understanding and practicing Islam. To comprehend these, a Muslim must learn related sciences such as Arabic, Usul al-Fiqh, and Quranic exegesis.

The Hadith warns against interpreting religious texts, especially the Quran, based on personal opinions without the backing of proper knowledge. Even if the conclusions are correct, the process is flawed. Islamic knowledge must be acquired through proper learning channels, emphasizing the importance of qualified teachers and the traditional methods of knowledge transmission.

The Hadith also stresses the importance of transmitting knowledge correctly. The Prophet mentioned that those who hear and convey his teachings are blessed, even if those who receive the knowledge may understand it better than the person transmitting it. This illustrates the value of learning and sharing religious knowledge within the Muslim community.

Unity and adherence to the Islamic community (jemaah) are emphasized as crucial elements for preserving one's faith. A Hadith attributed to Umar ibn al-Khattab conveys that Islam cannot exist without a united community and leadership. Disunity and lack of leadership lead to the decay of both the individual and the community.

Lastly, the Hadith underscores the need for leadership in even the smallest groups. It is considered unacceptable for Muslims to live without a leader, as this leads to disorder. Furthermore, the Hadith warns that dying without recognizing legitimate Islamic authority equates to dying in a state of ignorance or "jahiliyyah," reinforcing the importance of unity under rightful leadership.

b) Discussion

The Kitab Adillah, or the Book of Justice, serves as a foundational text for the Islam Jama'ah community, delineating their beliefs through a compilation of Islamic teachings primarily derived from the Qur'an and Hadith. This book not only distinguishes the community from other Muslim groups but also establishes the parameters for membership. Adherence to the Kitab Adillah, especially the Lima Bab, is not merely encouraged; it is deemed compulsory. Members face potential expulsion for rejecting or questioning its teachings, thus highlighting the book's central role in maintaining the group's identity and cohesion. The Lima Bab encapsulates five essential teachings, which are critical for fostering unity and obedience among followers, underscoring the group's theological and communal integrity.

The annual gathering known as CAI (Cinta Alam Indonesia) exemplifies the community's commitment to reinforcing these doctrines. This event serves not only as a reunion for alumni of Pondok Pesantren Gading Mangu but also as a platform for disseminating Lima Bab's teachings. The presence of government officials at CAI signifies its importance beyond the confines of the community, suggesting an intersection between religious and civic spheres. The materials presented during CAI are designed to educate attendees about their religious and social responsibilities, promoting a sense of collective identity and purpose. This annual reunion underscores the significance of communal gatherings in solidifying beliefs and practices within the Islam Jama'ah framework.

A critical examination of the authenticity of the Lima Bab teachings reveals a nuanced relationship with Hadith. The author engages in a *takhrij*, or critical assessment, of the Hadiths cited in the Kitab Adillah to validate their usage. This analysis is crucial in establishing the foundation upon which these teachings rest. While some Hadiths supporting the Lima Bab are deemed authentic, others are critiqued for having

weak chains of narration. Such discrepancies invite scrutiny of the Islamic doctrines upheld by the community, challenging the notion of unqualified acceptance. The tension between authentic teachings and their interpretations raises questions about the reliability of religious knowledge and the implications of varying scholarly perspectives within the broader Islamic tradition.

From the perspective of Islam Jama'ah, the obligation to seek knowledge is framed within a rigid framework that emphasizes exclusivity. This approach prioritizes the community's specific interpretations of the Qur'an and Hadith, while dismissing external Islamic literature. The method of "*manqul*," or direct transmission from teacher to student, is heralded as a means of preserving the purity of religious knowledge. Critics, however, argue that this insular approach limits members' exposure to diverse interpretations of Islam and stifles broader religious discourse. This insularity can foster an environment where alternative perspectives are not just discouraged but actively rejected, leading to a narrowly defined understanding of faith.

Lastly, the community's strict adherence to leadership and obedience underlines the importance of unity and organizational structure in Islam Jama'ah. Members are required to participate in communal practices solely within the group, reinforcing boundaries that separate them from the broader Muslim community. This emphasis on leadership is coupled with the belief that disunity undermines the faith. The Hadiths underscore the necessity of legitimate authority within Islamic groups, warning that living without a recognized leader leads to chaos and ignorance. Thus, the Islam Jama'ah framework illustrates a self-contained system that prioritizes community cohesion and doctrinal purity, creating both strengths and challenges in its practice of Islam. This study found that Islam Jama'ah, operating under LDII, has a history and understanding that contradicts widely accepted Islamic standards. The founder of Islam Jama'ah, initially adhered to Salafi Wahhabi thought before studying the concepts of imamate and allegiance (*bai'at*) to Wali Alfatah. He later established his own imamate with government support, creating a narrative that the 1941 *bai'at* made Islam Jama'ah the most legitimate group. In their interpretation of hadith, Islam Jama'ah uses the *manqul* method, often altering or truncating meanings to fit their own agenda. This understanding does not align with either textual or contextual principles and contradicts common sense, as they lack sufficient knowledge of religious sciences such as *matan* and *sanad* of hadith.

In theory, their understanding of religious proofs in Islam Jama'ah is non-contextual, where interpretations are made without a solid foundation and do not follow scientific principles. Proper understanding of the Qur'an and hadith requires supporting sciences like Arabic language, Qur'anic studies (*ulumul Qur'an*), and hadith studies (*mustolah hadith*). The author concludes that Islam Jama'ah falls under the category of deviant sects according to the MUI's fatwa, as it holds heretical beliefs, interprets religious texts outside of accepted principles, and adds the act of *bai'at* as a requirement for religious legitimacy, thereby altering the pillars of Islam.

In summary, the Kitab Adillah and the Lima Bab form the backbone of Islam Jama'ah, presenting a structured interpretation of Islamic teachings that fosters community identity while simultaneously raising questions about the authenticity and inclusiveness of their religious practices. The intricate dynamics of knowledge transmission, leadership, and

communal participation highlight the complexities inherent in maintaining a distinct religious identity within the broader Islamic landscape.

5. Conclusion

From this research, it can be concluded that the teachings of Islam Jama'ah have profound and exclusive characteristics, particularly regarding the understanding of religious knowledge and its application in everyday life. First, the manqul system is regarded as the only legitimate source of religious knowledge, where the teaching and learning process must be conducted directly from teacher to student. This approach restricts members of Islam Jama'ah from accessing religious knowledge from other sources, ultimately leading to the isolation of Muslims outside their group. This creates a significant divide between Islam Jama'ah and other Muslim communities.

Furthermore, the concept of imamah within Islam Jama'ah indicates that the presence of a bai'at imam is a prerequisite for the legitimacy of a jama'ah. The belief that death without bai'at to their imam results in a *jahiliyah* death reinforces the leadership position within the community. This creates a hierarchical structure that prioritizes absolute obedience to the imam, implying that the imam's decisions serve as the legal basis for all members, neglecting the principle of obedience to Allah and His Messenger, which should be absolute.

The concept of jama'ah carries a radical understanding that states Islam is only valid within the context of their group. Members of Islam Jama'ah are believed to be the only community guaranteed entry into paradise, while other Muslims are considered invalid. This perspective leads to exclusive behavioral patterns in worship and *muamalah*, where interaction with non-Jama'ah is avoided, even regarding zakat and other acts of worship.

The takfiri ideology that develops within Islam Jama'ah exacerbates tensions by declaring Muslims outside their group as kafir. This leads to discriminatory actions and legitimizes violence against those considered to have left the community. Additionally, the social separation they practice often causes conflicts within families and relationships among Muslims, worsening divisions within the broader Muslim society.

Finally, although the teachings in the Kitab Adillah are based on Hadith, the understanding adopted by Islam Jama'ah reflects group interests rather than contextual interpretation. Thus, this research opens a broader discussion space regarding the implications of Islam Jama'ah teachings on inter-Muslim relations and the challenges faced in efforts to build unity among the Muslim community. Continuous actions to encourage dialogue and understanding among groups are necessary to foster harmony and peace within the diversity of the Muslim ummah.

Suggestions

Based on the key findings of this study, several recommendations are put forward for future research:

- i). Members of Islam Jama'ah should thoroughly understand the Lima Bab based on authentic manqul knowledge, avoiding interpretations that lack verifiable validity. This ensures a robust foundation for their beliefs and practices.
- ii). The study emphasizes that manqul knowledge must be grounded in the study of Ulumul Qur'an and Ulumul Hadis. This will enable practitioners to comprehend the Quran and Hadith as understood by the companions, *tabi'in*, and reputable scholars with sound beliefs and interpretations.

- iii). It is essential to engage with the Quran and Hadith correctly, seeking guidance from credible scholars who possess a proper understanding, thereby becoming righteous servants of Allah and steering clear of radicalism and sectarianism.
- iv). All Muslims are encouraged to maintain vigilance in their religious education, selecting mentors who are free from radical ideologies. They should approach religious materials critically, recognizing that not all teachings on the Quran and Hadith promote faith and piety.
- v). There should be a focus on deepening the understanding of Islam in line with the teachings of Ahlussunah wal Jamaah, which promotes a moderate and balanced approach to faith.
- vi). Recommendations for Future Researchers:
 - a) Researchers should prioritize honesty and the pursuit of truth over seeking validation for preconceived notions.
 - b) It is vital to approach research with objectivity to ensure that findings are beneficial and credible.
 - c) Any clarifications or corrections regarding this research should be addressed in a scholarly manner.

Future studies should explore the practice of bai'at within Islam Jama'ah, particularly the claims that members who undergo bai'at receive supernatural protection, complicating their ability to leave the bai'at. This phenomenon warrants further investigation, especially considering its ties to the founding figure of Islam Jama'ah, KHN, who is believed to possess significant spiritual powers before, during, and after his pilgrimage to Makkah, which led to the establishment of Islam Jama'ah in Indonesia.

These suggestions aim to foster a deeper understanding and critical analysis of the teachings and practices within Islam Jama'ah, contributing to the broader discourse on Islamic beliefs and community dynamics.

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