

Hermeneutic Analysis of Manqul Method in Understanding the Qur'an in LDII and Its Implications

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ABSTRACT

Al-Qur'an was revealed as a way of life. It is a text that can only be understood if it has been interpreted. According to Abdullah Darras that the verses of the Qur'an are like diamonds which each corner emits a different light and it is not impossible to look at it from another angle, it will find a different beam. While the Indonesian Islamic da'wah institution in understanding the Qur'an in its Jama'ah must use the 'manqul' method, which is to accept the results of the teacher's understanding continuously and may not accept from other interpretations. The purpose of this research is first to describe why LDII uses the manqul method in understanding the Qur'an, secondly to describe how the method's implications are in legal matters, and the third to describe that the LDII manqul method is an objective understanding of the text. The type of this research is field research with a qualitative hermeneutic theory analysis approach. The results of the study found that, 1. The method of manqul in LDII is a method for understanding the Qur'an that must be from teacher-teacher continuously until the Prophet or Musalsal. LDII pilgrims in understanding the Qur'an must use the manqul method of the LDII teacher himself who is already legal. This is to maintain the purity of Islamic teachings. 2. For LDII jama'ah who are at the level of muqallid and muttabi', learning the Qur'an must be manqul. Moderate level Taujih pilgrims, are allowed without manqul. The implications of the method of manqul in legal matters for the level of muqolid and muttabi 'should not be different from what has been taught from the teacher. 3. LDII members who are taujih, understand the Qur'an objectively objectively modernist, which is the level of muqolid and muttabi 'in the traditionalist objective way.

Keywords: *manqul, Qur'an understanding, implications, law understanding*

1. INTRODUCTION

The Qur'an is the revelation of Allah which serves as an instruction and guide to human life. According to Ali Bin Abi Talib's, that the Qur'an is a silent text, it will only provide moral guidance, if interpreted by faithful human beings, then a process is needed to explain the content of the Qur'an's meaning [1].

The Qur'an interpretation when viewed from the source of its interpretation, there are *bil-ma'thur* interpretations, and there are interpretations of *bir-ra'yi* and also *bil-Isyari* interpretations. *Bil ma'thur* interpretation is a series of information contained in the Qur'an, as-Sunnah or the words of Rasul Allah companions as an explanation of the intent of the Qur'an. While the *bir-ra'yi* interpretation is the Qur'an Interpretation based on *ijtihad* itself, besides based on valid basics, religious rules which are pure and precise [2]. The *bil-Isyari* interpretation is an interpretation produced by the experts of *tashauf* based on his religious experience [3].

In the science of interpretation, the interpretation of *manqul* means interpreting the Qur'anic verses with other Qur'anic verses, interpreting the Qur'an with al-Hadith, and the fatwas of Companions. In the science of hadith, *manqul* is

learning hadith from a teacher who has isnad to the Prophet Muhammad S.A.W.

All the teachings of the Prophet Muhammad in the form of speech or practice did not arise from his mind. Rasulullah SAW gained knowledge of the Qur'an not studying himself but he studied with the angel Gabriel. The method of seeking knowledge by studying, duplicating knowledge from teacher to student is called *manqul*. See Surah al-Qiyamah verses 16-19 which illustrates how the Prophet learned from the angel Gabriel [4].

The practice of *manqul* is first, the teacher's reads, then the student is listens, the teacher submits his knowledge / book to the student to deliver. Interpretation of the Qur'an before the 20th century (Early Islamic period) did not have the conceptions of the needs of the 20th century, for that the commentators always rely on the *bil-Ma'tsur* approach. Interpretation of contemporary commentators undertakes renewal and adjustments in interpreting the Qur'an by using new approaches that are in accordance with contemporary needs. This effort is an attempt to understand the verses of the Qur'an with its context, namely the current situation and problems.

The phenomenon of diversity of interpretations can be mapped into two, namely, first: interpretation that relies on a *harfiyah* (textual) understanding of the Qur'an. Second, interpretations that make use of the conceptual are interdisciplinary science strategies [5].

So, the term contextual generally means the tendency of a flow or view that refers to the dimensions of the context. Interpreting the Qur'an means an effort to explain and express the purpose and content of the Qur'an, because the

Qur'an is a guide for humanity, then interpreting the Qur'an is a must. In contemporary times the scholars instructed their interpretation method with a significant interpretation paradigm, that is, they wanted to uncover their *al-shari'ah maqosid* from the word of Allah by utilizing hermeneutic theories [3].

Hermeneutic is basically a method or a way that is full of theories to interpret symbols in the form of texts to find meaning and meaning. The term hermeneutics in terms of interpretive science can be understood in two senses, namely hermeneutics as a set of methodological interpretations and hermeneutics as well as philosophical from the nature and conditions that cannot be avoided from the interests of understanding activities [6]. Shahiron grouped hermeneutics into three major streams, firstly: the genre of objectivism, the genre of which emphasized its interpretation more on the search for the original meaning of the object which is interpreted. Second; this subjectivism interpretation seeks to emphasize its more on the role of the reader or interpreter in understanding the text. Third is intersubjective hermeneutics, which is the genre in the middle / combining the two streams above. This genre provides a balance between the search for the meaning of the origin of the text and the role of the reader in interpretation [7].

When talk about the types of the scholars understanding on the text of the Qur'an today, this varies greatly according to the diversity of backgrounds of each scholar. There are three types in terms of subjectivity and objectivity in terms of interpretation, the three as follow, First, the traditional objectivist view, Quasi traditional objectivist is a view that the teachings of the Qur'an must be understood and applied in the present as it was understood and applied during the time the Qur'an was revealed to the Prophet Muhammad and conveyed to the early Muslim generation. Namely the people of Mecca and Medina at that time [8].

Second, the modernist objectivist view, this view is almost the same as the traditional objectivist who does not forget the way of interpreting the *salaf* scholars as the initial foothold for reading the Qur'an today, but the literal meaning is no longer seen as the main message of the Qur'an. According to Quasi, Muslim scholars today must also try to understand the meaning behind the literal message called *Fazlur-Rahman* with a logical ratio or another term called *Maqashid*. So, behind this scientific literal message that must be implemented in the present and future.

Third, subjective views. This subjective stream emphasizes that each generation has the right to interpret the Qur'an in accordance with the development of science and experience at the time the Qur'an is interpreted. This view, among others, was adopted by Syahrur, he said that interpretive truth lies in an interpretation of the needs and situation and development of science at the time the Qur'an is interpreted. Syahrur adheres to a proverb or proverb which says 'That the text of the Qur'an is indeed fixed, but the content continues to move or develop.

From the three views, namely the traditional objectivist, the modernist objectivist and the subjectivist view, the modernist objectivist view is more acceptable in order to project the development of the method of reading the Qur'an at the present time, because the traditional

objectivist method has many weaknesses. Meanwhile, the subjectivist view tends to interpret the Qur'an in accordance with the wishes of the reader, even though the first task of a commentator is to let the text being interpreted speak and deliver certain messages behind the text and not vice versa [9].

LDII was established in Surabaya in 1972, after changed in the name of the Indonesian Islamic Da'wah Institute, which is LEMKARI to LDII. That step was the realization of the Lemkari IV in the grand conference decision in Jakarta 1990. The name change to be Lemkari to LDII, was suggested by the Minister of Domestic Affairs so then not to be confused with the name of a karate organization called Lemkari [10].

Jama'ah who is still at the level of *Muqalid* and *Mutabi'in* their diversity, except for *taujih* members and leaders, is forbidden to understand the Qur'an directly from books without any teacher dripping their knowledge on a *Jama'ah*, especially legal issues, and *jama'ah* no longer interpret that differs from what has been explained by the teachers who have gotten from their teachers in sequence (*Manqul*). They say that the Qur'an is a holy book that has given definite provisions about the law. For this reason, Muslims may no longer try to interpret and understand with an understanding which is different from the contents in the Qur'anic text. For examples such as hijab law. This hijab has been clearly established by the Qur'an and cannot use any other meaning. Likewise, the legal problem with bank interest. Bank interest is the excess of principal assets, hence, the law is haram because of usury and this no longer sees how the form and method of obtaining the excess. The problem of women who can't be leaders. Women are as a companion to men and also as a means to be consulted for men for that women still may not be rulers or leaders for men. These two understandings are just an example of the implications of the results of understanding the Qur'an by using the *manqul* method which turns out to be very textual in understanding as in the theory that the writer uses - on traditional objective understanding [11].

2. RESEARCH METHODS

This study was a qualitative research qualitative, methods were also used to answer the question in the form of what, why, or how. This study was narrative and descriptive. The Descriptive study has purposed to describe, record, analyze, and interpreted its conditions that currently occur [12].

This research is including field research, the object of research is Pondok Pesantren LDII Kediri by using descriptive analysis study systematically, factual and actual about facts, properties and relationship between the phenomena studied. The approach of this research is to use a philosophical approach that is by using hermeneutical theories objectively traditionalist.

The first step to do is to collect data. The data required comes from primary and secondary sources. The second step is to use the method of data analysis, the data obtained is qualitative data. For that, in analyzing the data will be used the following methods:

Descriptive. Research that in solving the problem using the way of explanation, analyze, and clarification. So this

research is to include analysis and interpretation of data about the meaning of the data [13].

Traditional objectivist hermeneutic analysis. Analyzes the data on *manqul* methods used by LDII in studying and understanding the Qur'an with objective theory of understanding in accordance with existing textual intent based on pre-existing texts and understandings and should not use new understanding derived from reason. Traditionalist analysis, which will trace whether the results of *manqul* method is in accordance with the understanding of religion / the Qur'an in the early days of Islam.

3. RESULTS AND DISCUSSION

3.1. LDII maintains the purity of Islamic teachings with the *Manqul* method

LDII in 1972 was born in Surabaya, then called YAKARI (Yayasan Lembaga Karyawan Islam) and in 1981 the deliberations were renamed LEMKARI (Lembaga Karyawan Islam). Later on, in 1990 the Major Consultation was renamed LDII.

LDII has the doctrine of "*Manqul*" which must be obeyed. *Manqul* is moving. This is derived from the Arabic word "*naqala*", i.e. learning directly and face to face. According to the LDII study of the hadith the Prophet is required to remove the perfect hadith sentence from the teacher to the disciple, so as not to deviate from the original sense, so also in understanding the Qur'an must also be continued from the LDII teacher.

LDII has three structures in its institutional namely; *jama'ah* as an ordinary member, head of organization dealing with organizational management issues and Majlis Taujih whose function is to handle religious teachings and legal issues. And the level of understanding of religion in the LDII there are three levels, namely the lowest level called *muqallid* (*jama'ah* whose religious understanding is only *taqlid* blind stature with no idea the reasons of his religious opinion), and the upper level is the middle level called *Muttabi* (his religious beliefs are very much in control of his arguments and arguments) and then the Mufti level of scholars who are tasked with dealing with religious and legal issues whose results are given to the organization to be applied to its *jama'ah*.

The *manqul* doctrine in LDII is required for those who are at the lower level, namely the Muqallid level and also for those who already have the *Muttabi* level who are not included in the leadership ranks. LDII *Jama'ah* that is in the structure and level of *mufti / taujih*, they no longer exist in seeking / understanding the Qur'an must be by the method of *manqul*. They can freely understand the Qur'an with their respective knowledge and scientific background. These are the members of Majlis Taujih. The results of the Majlis Taujih deliberation must then be taught to the congregation by *manqul*, so that religious understanding in LDII from the top to the bottom level is to practice a religion that has been mutually agreed upon and an opinion by the muftis in the Taujih majlis. So, in LDII there is no understanding and practice of different laws between members.

Manqul method of understanding Qur'anic verses containing the verses of the law that the Prophet had taught through the companions, the *tabi'in* and the *salafush-sholikhin* must continue to be maintained its authenticity. The lower level LDII *Jama'ah*, *Muqallid*, *Muttabi*, can no longer change, increase understanding and reduce by *ra'yu* only from what has been taught by the Prophet, the companions also the *tabi'in*. However, members of the Majlis Taujih and the leaders whose level of religious understanding at the *Muttabi* level, have been able to study the Qur'anic understanding freely from various sources and methods of interpretation. Majlis Taujih when deliberation may argue, but the result of the deliberation must be one opinion which then this result will be taught *manqul* to the *jama'ah*.

So LDII has a method of learning religion by way of *Manqul*, *Musnad*, and *Muttasil*. *Manqul* means transferring a science of religion from teacher to student. LDII has doctrine that in studying religion both from its source of law and or religious understanding, have to go through *manqul* way that is teacher give transfer religion to his student of religion. The *jama'ah* are not allowed to understand religion either from its source and or from its understanding except must by way of *manqul*, that is getting the lesson from the teacher who has certified as *Da'I* and teacher. For that a *jama'ah* should not study religion before getting the knowledge of religion from the teachers who have got the *tugas* and should not get the knowledge of religion from the other teachers beside LDII.

As for *Musnad* means to lean or to grasp the intention of the given science through *sanad / isnad* the *shaheh* (a teacher who conveys science with teacher backs that transfer knowledge to him, his teacher teacher from his teacher again and so on until Prophet Muhammad). While *muttasil* means interrelated intentions of each teacher who brings an explanation of the purpose of the Qur'an continued until the Prophet.

Manqul, *musnad*, and *muttasil* mean to study the Qur'an either learn the reading or learn the meaning to a person or teachers and teachers receive the al-Qur'an and the hadith from his teacher and the teacher received the Qur'an and Hadith from his teacher again and so on continued without success to the Messenger of Allah.

While in the science of hadith, the theory of *manqul*, *musnad* and *muttashil* is a theory made by scholar of hadith in the second century to select the traditions scattered in society to look for whether a hadith is really from the Prophet or man-made LDII however in order to maintain the authenticity of religious understanding, still use the method.

In the science of interpretation, *manqul* means interpreting a verse of the Qur'an with other verses of the Qur'an, interpreting the Qur'an verses with the hadith or interpreting the Qur'an with the fatwas of the Companions, *tabi'in* and so on.

The practice of *manqul* in LDII is not much different from the understanding of the ulama in general, namely *manqul* as a necessity in obtaining and gaining religious knowledge. Only the difference is in LDII, the knowledge gained is not enough just by reading the Koran and its interpretations as well as studying the hadith is not enough with the books of hadith that have been collected in various books of *shaheh*

traditions such as the books of Bukhari, Muslim, Abu Daud, Turmudzi, Nasa'i, Ibn Majah and others, LDII still requires that those who study the Qur'an and the hadith must continue to rely on the teacher who is the teachers and must be continued with the writer of the book of hadith and also must be clear from whom the teacher teachers who get the source of interpretation of the Qur'an.

However, in this contemporary period LDII towards its jama'ah besides its muftis, it still requires the use of the *manqul* method in understanding the Koran as in the early days of Islam so that the understanding of religion is very tied to what was understood in the early days of Islam / *salaf*, and may not reinterpret by adjusting to these contemporary conditions. This was done by LDII in order to maintain the purity of Islamic teachings.

3.2. Implications in understanding the problem of Islamic law

LDII practice *manqul* in several ways, i.e., face to face between teacher and student. There are five ways LDII in manning the science of the Qur'an and hadith, namely:

- a. The teacher reads and the student is listening and students reads and the teacher is listening
- b. Teachers who submit their knowledge to students to be delivered
- c. The teacher sent a letter in the form of the Koran and Hadith to his disciple to be delivered
- d. The teacher empowers the students to convey the teacher's knowledge.

In the science of hadith, the meaning of *manqul* is to move the hadith from the first *rawi* to the next *rawi* continuously. This movement can be taught directly through conversation or through writing and / or students reading in front of teachers. *Manqul* method is required by LDII in understanding the Qur'an so that the understanding of religion really in accordance with the understanding of the Prophet. *Jama'ah* is forbidden to interpret a different understanding with the text that has been given by the Prophet.

The result of this LDII model understanding is the result of a textual understanding. While in this contemporary period there are two schools in understanding the Qur'an, namely textual and contextual understanding. This contextual flow argues that the Qur'an is a guidance for all humans and simultaneously a *lil'alamini rakhmatan* for that understanding that *salaf* products produced when it cannot be applied in the present must be reinterpreted so that the message of the Qur'an can be grounded.

The traditionalist objective hermeneutics is a flow of thought that wants to retain the original meaning of the text in a *harfiyah* and should not be interpreted again based on the interpreters' thought. In terms of understanding the Qur'an, this school only accepts from what has been understood by the Prophet, the Companions, the *tabi'in* and the *tabi'in* and does not accept any more interpretation. While the modernist objective hermeneutic is a stream which, when understanding the text, first understands the text based on the analysis of text in a *harfiyah*, then the understanding is contextualized to the social setting in which interpretation interprets it.

The doctrine of *manqul* in LDII is to maintain the purity of the Qur'an from interpretations outside the interpretation of the Prophet, companions and *tabi'in*, and classical scholars. The doctrine of *manqul* owned by LDII from the point of view of the theory of hermeneutics is including objective hermeneutics which one of the characters is F, Schleiermacher is wanting to bring back the ideas desired by the original authors in a text, in which case LDII wants to keep the authenticity and wholeness of what is contained in the original text of the Qur'an that has been explained by the Prophet and the companions and the *tabi'in* with his *manqul* method.

The LDII *manqul* method in understanding the Qur'an has implications for textual understanding in accordance what has been taught in the *salaf* and can no longer reinterpret the contemporary period. This is as LDII's understanding of the legal issues as below:

3.2.1. The problem of usury and bank interest

LDII argues that, the Qur'an has explained the prohibition of usury clearly and is *qath'y* (there is no room to reinterpret what is written in the Qur'anic verses). *Salaf* scholars including LDII have agreed that the meaning of usury is an advantage, whether small or large. They argue that *illat riba* is an advantage. While bank interest is the excess of basic assets, then the law is usury and good little or much.

This illegal bank interest law by LDII through its Taujih institution. And this law has been taught and accepted *manqul* throughout his followers. The scholars of various Islamic organizations there are differences of opinion. In this case there are two schools of Islamic thought which differ on each other's opinions about bank interest. First; is a scholar Neo Revivalism which is a continuation of the scholars of Traditionist, they argue that bank interest is haram because the interest is have an excess. While this flow says that *illat riba* is "excess".

Second; the Ulama' of Modernism. This cleric argues that *Illat* usury is tyranny for that bank interest it can be haram, if it misbehaves its customers and vice versa.

3.2.2. The problem of women as leaders.

The scholars differed in understanding the Qur'anic verse of Surat al-Nisak verse 34, which explains the status of women being leaders in a State. There are at least two streams who also think of women as leaders. *Salaf* scholars or called by traditionalist ulama or later appear to be neo-revivalists, they argue that the verses of the law are clear and should not be interpreted as well as the verses about leadership it is clear that the leader of the State is a must of men. While the modernist ulama is of the opinion that the Qur'anic verse which is the reason of the traditionalist ulama is that women should be led or women in the power of men not women as leader.

LDII argues that the Qur'an letter of al-Nisa verse 34 ("The men are leaders for women) is clear and *qoth'y* because in this verse it is clear that the man became a leader in the household as well as the leader of a State. *Shaheh* hadith have also explained the status of men to women. For that

woman should not be a leader / Amir in a State and but women may take care of an affair that does have expertise in the field. This opinion is because LDII is an organization that follows the *salaf* flow which is very keeping the purity of Islamic teachings in accordance with what has been taught by *salaf* scholars who always cling to the interpretation *bi al-riwayah* and not accept interpretation based on *ra'yu*.

3.2.3. The issue of obligatory Bai'at to LDII

Baiat according to language is shaking hands after a sale and purchase and a loyal and obedient statement in accordance with the agreement. *Baiat* also has meaning; pledge faithfulness and obedience.

Baiat in term is promised to obey. It is as if the interlocutor gives a covenant to the *emir* (leader) to accept his views on the matter of himself and the affairs of the Muslims, will not oppose it at all and always obey it to carry out the orders imposed on it either in a likable or compulsory state. *Bai'at* that *syar'i* or custom is not given except to the *amirul mukminin*.

According to the LDII doctrine that the Imam in the concept of *Imamat* according to the LDII concept is a spiritual leader and his existence to legalize one's Islam or Islam. According to the LDII *Imamat* system, all LDII members must be fully obedient to the *amir* and should not accept any interpretation of religion that does not originate from the interpretation of his imam. While the doctrine of *bai'at* as follows; *baiat* is the loyal promise of the LDII cadre to the priest, the authenticity of *bai'at* is determined by the cadre's obedience to the imam.

Imam Muslim in the Hadith of Shaheh no 1851 from the history of Abdullah Ibn Umar RA, He said, "Whoever takes his hands (*baiat*) in obeying the leader, he will meet with Allah without having any *hujjah*, and whoever dies before taking oath of allegiance, then his death is like the death of ignorance".

These two propositions are sufficient as LDII reasons to oblige the congregation to be *bai'at* so that the Jama'ah actually obeys the promise to Amir about Islamic teachings that have been quoted from Amir and to obey the rules in LDII.

3.3. LDII manqul method and traditionalist objective hermeneutic thinking.

They share the same view with the traditionalist flow in the sense that the current commentators remain obliged to explore the textual origin of meaning, in addition to the methodical tools of exegesis, as well as other methodical tools, such as information about the macro-historical context of the Arab world at the time of the decline of revelation, -theories of modern linguistics and literature. Third, the subjectivist view. This subjectivist flow asserts that every interpretation is entirely subjective subjectivist, and therefore interpretative truth is relative. On that basis, each genre has the right to interpret the Qur'an in accordance

with the development of knowledge and experience when the Qur'an is interpreted.

While the Islamic Da'wah Institute of Indonesia (LDII) has some organizational doctrine to be done by jama'ah. Such doctrines include the doctrine of *manqul* and *bai'at*.

There are three levels of LDII Jama'ah, the first is the muqallid level, the two are at the *muttabi'* level and the third are at the mufti level. Jama'ah that exists at this level of *muqallid* status membership is only limited to ordinary jama'ah, while that there is at *muttabi'* level, this there is a leader. As for *maja'ah* which is at mufti level, this is in *taujih* institution member.

The doctrine of *manqul* is a doctrine which must be practiced by LDII jama'ah when studying every science of religion especially studying the source of Islamic teachings that is Alquran and Hadith. The doctrine applies only to jama'ah who are still at the level of *muqallid* and *muttabi'* who are not the leaders of the organization.

The very high level of adherence for the LDII congregation to the organization in religious matters is the result of *bai'at* doctrine. The religious beliefs of this LDII *jama'ah* have implications for a uniform religious understanding / one opinion shared by the teachings of the *salaf*. Thus, LDII's religiosity is classified exactly in the *salaf* flow referred to in this study as Traditionalist Objectives. Because the religious understanding is textually oriented and must be exactly what Rasulullah has taught and which Traditionalist schools have done. It is, as in the initial study, that objective hermeneutics contained two streams of objective and modernist objectivist objectives.

LDII in religious understanding is very uniform and one opinion in implementing the teachings of Al Quran related to the law. However, in the case of thought, LDII gives freedom to seek knowledge for cadres and mufti or members of *taujih* institution. Thus, the LDII *jama'ah* at the level of muqallid and *muttabi'* have the traditionalist objective mindset. While the *jama'ah* are at the level of mufti / members of the Majelis *taujih*, their mindset is in the midst of traditional objective thinking and modernist objective thinking.

4. CONCLUSION

Manqul method in understanding the Qur'an conducted by LDII for the *jama'ah* is aimed to maintain the authenticity of Islamic teachings that have been taught by the Messenger of Allah. The LDII congregations of the muqallid level as well as the *muttabi'* level must accept the contents of the Qur'an in *manqul*. They should not accept and review the content of the Qur'an other than the authorized teacher of the LDII. This is done in order to maintain the authenticity of Islamic teachings and keep the unity of opinion of LDII people.

In understanding the Qur'an for *jama'ah* LDII must use *manqul* method. This method is the student must be studied to the teacher and the teacher also studied from the teacher by continuing up to the original source, that is the Messenger of Allah. In other words, studying the Qur'an must be *manqul-musnad* and *muttasil* up to the Prophet. The result of the LDII *manqul* method of understanding the text of the Qur'an relating to the law is very textual in

accordance with what has been spoken or stipulated by the Prophet and is not allowed to reinterpret other than those who have obtained the explanation from the teacher. The understanding must be exactly the understanding of the teacher who taught him.

Jama'ah LDII there are three typologies in the level of understanding of religious knowledge. The first type is the level of *muqallid*, namely the understanding of the religion of *jama'ah* is still low. The second type is the level of *muttabi'*, i.e. *jama'ah* whose level of religious understanding is able to explain every what is practiced. The third type is *jama'ah* whose level of understanding of religion has entered into the group *mufti*. *Jama'ah* who has the *mufti* level was appointed a member of the *Taujih* institution, an institution that handles issues that arise in the community to be discussed law. The result of the study of the members of *Taujih* is then taught throughout the *jama'ah* wherever located, *manqul*.

In the study of the theory of hermeneutics, the understanding of *jama'ah* LDII to the Qur'an, especially the problem of law by way of this *manqul* is like the traditionalist flow of objective thinking. The LDII *manqul* doctrine must be carried out by all *Jama'ah* both *muqalid* and also *muttabi'*, when accepting the teachings of the Qur'an. *Jama'ah* at the level of *mufti* / *taujih* institution members, they are free to seek religious knowledge from various teachers to the Middle East to explore their knowledge and even when they receive the knowledge of the teacher, the teacher is also still named *manqul* from the original source. But when discussing between members of this *Taujih* they still often argue about differences of opinion. So, this last type can be called modernist objective thought.

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