



Research Article

Camouflage Of The New Paradigm Of Islamic Ideology Of Jama'ah Ldii: A Critical Study Of LDII And Takfiri Thought

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Received : July 01, 2026

Revised : August 27, 2026

Accepted : September 18, 2026

Available online : October 29, 2026

How to Cite: Echwan Hadisuprpto, Saeful Rohman, & Mega Satria Nurul Falah. (2026). Camouflage Of The New Paradigm Of Islamic Ideology Of Jama'ah Ldii: A Critical Study Of LDII And Takfiri Thought. *MAQOLAT: Journal of Islamic Studies*, 4(4), 655-666. <https://doi.org/10.58355/maqolat.v4i4.263>

Abstract. The Jama'ah Islamic school that has been claimed to have been established since 1941 has been founded by KH. Nur Hasan Al Ubaidah Lubis is a school that claims to be the purest Islam and applies Takfir among other Islamic groups. So that it causes a reaction by the general public as well as the government and MUI to these claims. This research aims to: 1) Know LDII in defining Takfir, 2) Know the causes and consequences of Takfir, 3) Know the Camouflage of LDII in implementing the New Paradigma, 4) Know how to overcome/refute LDII in understanding Takfir. The research method used by the author is a qualitative research method, with information sources from primary data and secondary data about the Islamic school of Jama'ah LDII in Indonesia along with Takfir thoughts obtained from informants. The author also wounds interviews or uses observation guidelines as a

Research Instrument, the author makes a data collection procedure by describing the process of access to data sources. And at the end of this chapter the author explains the data analysis method with descriptive analysis. The author got the results of his research, namely the wrong way to define LDII takfir to its followers and the consequences caused, the various ways of camouflage carried out by LDII in its organization, From the writing of this thesis the author made the conclusion that the Islamic School of Jama'ah LDII still applies Takfir and by camouflaging it in its da'wah so that Muslims together with MUI and the Former try to make them aware of Islam Rohmatal Lil A'alami

Keywords: MUI, Islam Jama'ah, LDII, Takfir

INTRODUCTION

Islam is the most perfect and correct religion, Islam is the religion that perfects the previous religions, the truth has been guaranteed and based on the Book of Revelation and the Sunnah of Rosulloh, of course with binding limitations and broad knowledge in working on it, along with the development of the Islamic era divided into many sects / schools this as the Prophet Muhammad PBUH has said, among the sects in this era is the *Jama'ah* Islamic Sect or what is currently known as the Indonesian Islamic Da'wah Institute (LDII) is an Islamic organization that has developed in almost all regions, provinces, districts or cities throughout Indonesia. Islam Jama'ah LDII is an organization that has been included in the attention and spotlight of the Ulama in the Indonesian Ulema Council (MUI) in the last 5 years. This is because there are several things that must be straightened out (*Rod/Ta'dil*) related to understanding so far. Among them are the understanding of *Al-jama'ah*, *Al-Imarah au Al-Imamah*, *Al-Baiah*, *Al-Tha'ah*, *Fathonah*, *Bithonah Budi Luhur*, *Isyrun IR (Infaq Rezeki)*, *the Five Chapters (Ngaji, Ngamal, Defending, Continuing the Jama'ah and Obedience)*, *Bid'ah*, *Khurofat*, *Shirik*, *Tahayul*, *Qur'an hadith Jama'ah*, *Manqul*, *Musnad*, *Muttashil*, *Takfiri* and *Surat Tarepent and Kafarah of Repentance*. This discussion has been explained in *the LDII Coaching Book Towards a New Paradigm based on Islamic Washathiyatul* published by the Research and Development Review Commission (KPPP) and the Islamic Book and Content Publishing Institute (LPBKI) of the Indonesian Ulema Council in 2023.

This school at the beginning of its emergence was actually officially banned by the Attorney General of the Republic of Indonesia in 1971 through the Decree of the Attorney General of the Republic of Indonesia no. Kep.089/D.A/10/1971. Because its teachings are suspected of being contrary to Islamic teachings and it is feared that it can cause security instability and disturb public order. In the decree, it has been officially banned all activities and dissemination of Jama'ah Islamic teachings and the decree was signed by the Attorney General at that time, Mr. Soegih Arto, on October 29, 1971. (LPPI, 1998)

Over time, this school did not lose its enthusiasm to carry out activities and continue to carry out activities and disseminate the teachings of these teachings and is famous for often changing its name. This school was originally named *Darul Hadith*, *Islam Jama'ah*, *Djama'ah Qur'an Hadith*. And after a ban from the Attorney General on January 3, 1972, this school was renamed *Islamic Employees Foundation (YAKARI)*. In 1981, this school held a Great Deliberation (Mubes) so that its name was changed again to *Islamic Employee Institute (LEMKARI)*. Then in 1985, they changed again

with the name *Islamic Da'wah Employee Institute (with the abbreviation still the same, namely LEMKARI)*. And lastly, in accordance with the Mubes in 1985, on the basis of the briefing speech of Mr. Sudarmono as Vice President and Mr. General Rudini as the Minister of Home Affairs at that time, this organization officially changed its name from *Islamic Da'wah Employee Institution abbreviated as LEMKARI* became the Indonesian Islamic Da'wah Institute abbreviated as LDII. The name LDII is the last name and has survived to this day. (Masyithoh, 2018)

Various decisions from the Attorney General in 1971 fatwa from the MUI (Indonesian Ulema Council) starting on August 20, 1979 MUI Jakarta which at that time was chaired by KH. Abdullah Syafi'ie issued the first fatwa on the heresy of this sect. And followed by the first fatwa from the Central MUI which was signed directly by Prof. Dr. Hamka as the general chairman at that time and Drs.H. Kafrawi as the secretary. (Sholeh, 2015)

It did not stop there as the review became a big trend and the revision spread, so following the fatwa on August 13, 1994 the Central MUI in the fatwa also wrote one of the main deviations from this sect, they believe that Muslims who do not belong to their group are heretical and enter the seventy-two groups that will definitely go to hell in other words they disbelieve all people other than their group. The fatwa was signed by KH. Hasan Basri as the general chairman. (LPPI L. P., 1998)

These fatwas did not stop da'wah and the spread of their teachings. And this trend continued to grow and spread throughout the country. In 2006, the number of followers based on the results of the 2005 National Congress VI reached 15 million people, and the data was spread across 32 Provincial DPDs, 302 City Regencies, 1637 PCs (Branch Leaders) in sub-districts, 4500 PACs (Sub-Branch Leaders) in villages or sub-districts. (Syam, 2002)

The journey of the fatwa made them disturbed and uncomfortable, so in 2006 they made a statement of clarification and paradigm from the Central LDII Leadership Council which was submitted to the Central MUI and the MUI stated that they had renewed their religious perspective and had adopted a new paradigm. This seems to give the impression that the MUI has revoked the heretical fatwa that had been embedded in the flow according to the previous fatwa fatwa. And this latest fatwa was signed by KH. Ma'ruf Amin as the general chairman of the MUI at that time (MUI Fatwa Decree Number: 03/Kep/KF-MUI/IX.2006 was stipulated on Monday, September 4, 2006/Sya'ban 1427 H). (Fatwa MUI, 2006)

There are five fatwa decisions of the MUI in 2006, including the MUI's acceptance of clarification about their current adherence to the new paradigm, they are also not a continuation and successor of the forbidden sect of Jama'ah Islam. They also stated that they do not adhere to the amiran system, do not consider Muslims outside their group as infidels or unclean, and are also able to work together with other Islamic organizations to follow the basis of religious thought set by the MUI. namely: (1) LDII has a new paradigm; (2) LDII is not the successor of the Islamic movement of Jama'ah; (3) LDII does not adhere to the amir system; (4) LDII does not disbelieve Muslims outside their group or consider them unclean; (5) LDII is willing to follow the basis of religious thinking of the MUI. (Fatwa MUI, 2006)

The problem does not stop there, the camouflage and *Bithoah* (*Secret in the Islamic sense of the LDII Jama'ah*) that they built for many years finally also opened and exposed. This is certainly inseparable from the dynamics and problems both internal and external of mass organizations. The internal problem is that in various journeys over the years, many members of the LDII congregation have declared that they have left or been expelled because they are considered to have a deviant understanding that is not in accordance with the understanding of Islam according to the Islamic understanding of the LDII congregation. The peak in 2018/2019 the wave of Hijrah hundreds and even thousands came out of LDII unstoppable in various areas from various circles, starting from ordinary Jama'ah, administrators and scholars, this is because access to information and religious knowledge has been wide open which before they prohibited it to study outside the LDII group. This makes the secret of LDII so far which has been tightly closed finally widely revealed through testimonials from various social media platforms such as Youtube, Tiktok, FB and so on so that it is revealed how they currently have a new paradigm that has been promised to the Central MUI, and it turns out that the results have not been implemented this paradigm.

Meanwhile, the external factor is that there have been many scientific studies and book reviews conducted by researchers and ustadz outside of LDII members that explain the errors and deviations of LDII so that it becomes easier to find out the root of their error.

This dynamic finally reached the Central MUI and in 2021 with the General Chairman of KH. Miftahul Akhyar issued a Tausiyah letter to the LDII Board Chairman on the implementation of the LDII New Paradigm. The Tausiyah letter was issued allegedly because this school has not implemented the new paradigm and still adheres to the old paradigm (by considering that Muslims outside their group are infidels). In the tausiyah, the Central MUI requires the LDII DPP to be willing to carry out the new paradigm honestly and correctly. Attached to the statement letter is related to the willingness to implement the new paradigm of the LDII Leadership and to be honest and serious in implementing the New Paradigm. The statement was signed by the Chairman of the LDII DPP, Ir. H. Chriswanto Santoso, M.Sc as the general chairman and H. Dody Taufik Wijaya, M.Com as general secretary. As for Abdul Aziz (Amir of the Islamic Jama'ah Sect) who was originally invited to the event, he was not present. The tausiyah is contained in the MUI letter Number: Kep-1023/DP-MUI/V/2021. (Ahyyar, 2021)

One of the most important points of the teachings or beliefs of the Jama'ah Islamic School is that they believe that Muslims who are not included in their group are those who enter the seventy-two groups that are certain to go to hell.

They also believe that they are the only group that has the right to enter heaven and other than their group is certain to go to hell, infidels. This can be found from the text of the 1997 CAI (Cinta Alam Indonesia) material entitled "*The Importance of Fostering the Young Generation of Jama'ah*" on page 8. Here is the excerpt:

"And for the next gathering, the remajajama'ah should be directed, especially those who are of married age in ending their single life so that they can choose a mate with the congregation. So the administrators, especially the marriage team, should

continue to anticipate and be observant in observing the behavior of the teenagers so that there is no misunderstanding (violation of the limit or marriage with outsiders). As an effort of the administrators (marriage team) to maximize their righteous deeds in carrying out marriage, both individually and by holding activities such as the recitation of adolescents of marriage, anjangsana and others. And in the advice to emphasize that no matter how beautiful and handsome people outside the congregation are, they are disbelievers, enemies of Allah, enemies of believers, prospective experts in hell who should not be loved. Remember the words of Allah Ta'ala:

يَا أَيُّهَا الَّذِينَ آمَنُوا لَا تَتَّخِذُوا الْكَافِرِينَ أَوْلِيَاءَ مِنْ دُونِ الْمُؤْمِنِينَ

Meaning: "O you who have believed! Do not make the disbelievers as leaders apart from the believers. (Q.S An Nisa : 144)

From the above explanation, in this thesis the researcher seeks to research related to the belief of Takfir in the Islamic group of Jama'ah LDII towards Muslims other than their group, as well as their efforts in disseminating their teachings and seeing the existence of the development of this group, the researcher raised the title of the thesis **"CAMOUFLAGE OF A NEW PARADIGM AGAINST IDEOLOGY ISLAM JAMA'AH LDII (INDONESIAN ISLAMIC DA'WAH INSTITUTE) : A CRITICAL STUDY OF LDII AND THOUGHT TAKFIRI IN INDONESIA"**.

RESEARCH METHODS

In this research that the author will undertake, the researcher uses a qualitative data analysis method. This is because in its activities, this method takes data or information through explanations of the results of interviews and legal regulations related to the problem being researched by the author. This research will also examine data from literature and literature studies that are closely related to the problems discussed in the research.

This research uses a juridical-normative approach. The activity of this approach method is by using legal provisions or a doctrinal legal approach. The way it works is by applying legal theory and the opinions of legal scientists related to the problems being discussed. (Seomiro, 1998)

The juridical-normative approach that will be applied in this study is through the approach of Islamic law and positive law. The approach of Islamic law is by observing the rules of Islamic law or *sharia* law and fatwas that are relevant to the discussion. The positive legal approach is by observing the positive laws that apply in Indonesia and court decisions that are closely related to this school.

Data Sources/Information Sources

1. Primary data, which is data obtained by the author directly from the community. This data is obtained from the first source, either through individuals or those representing institutions. Such as the results of interviews from sources related to the research object that is being discussed in this study. The primary data of this research is direct interviews with former members of Islam Jama'ah and the Central MUI Leadership.

2. Secondary data, which is data obtained by the author from literature. Secondary data is essentially primary data that has been processed and presented by the data collector. Secondary data in this study is taken from archives and official data, namely from fatwas that have been issued by the MUI, as well as personal documents or official institutions. The fatwas that are the data in this study are fatwas issued in 1979, 1980, 1994, 2006, and 2021.

Research Instruments

1. Interview, which is a direct interview with the source to obtain valid information that supports the object of the research. In the interview of former Jama'ah Islamic activists, the researcher will prepare in advance by making several questions that will later be asked directly to the interviewees.
2. Literature study, which is a technique of collecting information and data by carrying out a literature study on the object of research. The data from the literature study taken includes primary, secondary and tertiary data. The author strives to conduct literature studies, browse literature, books and documents that discuss or are closely related to the object of research.

Data Collection Procedure

In order to gain the trust and validity of the data, the research requires a method of examining the validity of the data to prove that the research carried out is not in doubt of scientific provenance. The activity of checking the validity of the research information is obtained by the source triangulation method and the technique triangulation.

Source triangulation is an activity of seeking information in a research in the same way from different sources. The operational step is by comparing data and information obtained from several informants in the same way. If the data obtained through different sources shows the same results, then the data is declared valid or valid. In this study, the author will summarize some of the data obtained by the author from the various informants and then compare and validate them. (Sugiyono, 2003)

Triangulation technique is the activity of digging up information in different ways from the same source such as by observation, documentation or interviews. The operational step is to compare some information from the same source with different techniques. If the data obtained from these different methods shows similar results, then the data is declared valid or valid. The author will compile several different questions that the author will ask one informant and then change to the next informant. If the results of the interview with the different questions show the same results that lead to one conclusion, then the data is declared valid. (Sugiyono, 2003)

Data Analysis Methods

The research technique that the author is doing refers to the method of information analysis written by Miles and Huberman. This method has three stages, namely data condensation, data presentation and conclusion drawn. The analysis activities of this research are as follows:

- a. *Data Condensation* (data condensation), which is the activity of focusing on the collected data and then simplifying, abstracting, and transforming the data that appears in written field records, interview transcripts, documents, and other empirical materials. (Sugiyono, 2003) (Matthew, 2014)
- b. *Data Display* (data presentation), is presenting data that is the object of research. This activity shows a set of data that is arranged in such a systematic way that it will be easy to understand and draw a conclusion. The display at this stage contains several networks, graphs, charts, and matrices. All of these activities are carried out for the sake of collecting data briefly and proving conclusions or scientific data overviews. (Matthew, 2014)
- c. *Conclusion* (drawing conclusions and verification), which is making conclusions or overviews based on the results of condensation and presentation of data. This stage will form a type of interactive cycle process, the interactive cycle, which is with the researcher moving to condense, display, and draw conclusions on the rest of the research. Data coding refers to new ideas about something that are required to enter the data display matrix. When the matrix is filled, the initial conclusion can be drawn even though it has not yet led to a final conclusion. In the next stage, it is possible to add another column to the matrix to test a final conclusion. Until in the end, it is hoped that from this activity, the author seeks a continuous and repetitive analysis until a saturation point so that no new information is obtained. (Matthew, 2014)

DISCUSSION RESULTS

Camouflage of a New Paradigm Towards the Ideology of Islamic Takfir of the LDII (Indonesian Islamic Da'wah Institute) Jama'ah.

The development of Islam of the LDII congregation until now still exists and can be said to be developing continuously and recognized and accepted by the community and the government. All of this cannot be separated from the strategies they carry out in order to maintain a heretical ideology, among their strategies and ideologies as camouflage / deceiving the community and the government are:

Camouflage of a New Paradigm in LDII Organization with Fathonah, Bithonah Budi Luhur

One of the important concepts that has become a doctrine in the Islamic Jama'ah is the existence of *taqiyah* which they named with *Fathonah-Bithonah-Budiluhur*. They interpret *butṭOnah* Intelligently, cleverly, winning without *Squirrelly*/without condescending, pokat/argument, friend, medicine/gift, power. As for *biṭOnah* whose original meaning is close friends, they interpret it as *taqiyah*/It is permissible to lie to other members of the Islamic Jama'ah, struggle, jihad to the point of exhaustion. While their virtue means adab. (الحق أريد به الباطل). (MUI, 2023)

It is permissible for followers of this school to lie or lie.-*taqiyah* to people outside their group. in the Islam Jama'ah, LDII they are allowed to *taqiyah* or lying, that is, lying to others than their group. There are even things that they are obliged to lie for their benefit. Lying is something that is obligatory according to them when

it comes to four things, namely: (1) problems *Bai'at*; (2) the problem of amir; (3) the problem of deep marriage; (4) the problem of percentage infak.

To refine language, lie or *taqiyah* they named it with the term *buttsquirrel-bitO'Neill*. *Taqiyah* It is one of the *ijtihad* or instructions of the Amir, so that the person who does it is considered to have received a reward. *Fatonah* The meaning is to be smart in lying to other members of the Muslim Jama'ah. *Bitonah* The intention is to cover up secrets in Islam Jama'ah that are sensitive when listened to by non-Jama'ah Muslims (such as keamiran, baiat, infak ten percent, nikah dalam, and others). As for *São Paulo* The essence is to pretend to be kind, friendly, polite to other people, especially to officials whose goal is to keep them smooth and safe in all their activities.

This school at the beginning of its emergence was actually officially banned by the Attorney General of the Republic of Indonesia in 1971 (through the Decree of the Attorney General of the Republic of Indonesia no. Kep.089/D.A/10/1971). Because its teachings are suspected to be contrary to Islamic teachings and it is feared that it can cause security instability and disturb public order. In the decree, it has been officially banned all activities and dissemination of Jama'ah Islamic teachings and the decree was signed by the Attorney General at that time, Mr. Soegih Arto, on October 29, 1971. (LPPI L. P., 1998)

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Various decisions from the Attorney General in 1971, fatwa from the MUI (Indonesian Ulema Council) starting in 1979 (August 20, 1979) of the Jakarta MUI, which at that time was chaired by KH. Abdullah Syafi'ie issued the first fatwa on the heresy of this sect. And followed by the first fatwa from the Central MUI which was signed directly by Prof. Dr. Hamka as the chairman at that time and Drs.H. Kafrawi as the secretary. (Ma'ruf Amin 2015)

It did not stop there as the review became a big stream and the revision spread, so following the fatwa in 1994 (August 13, 1994) the Central MUI in the fatwa also wrote one of the main deviations from this sect, they believe that Muslims who do not belong to their group are heretical and enter the seventy-two groups that will definitely go to hell in other words they disbelieve all people other than their class. The fatwa was signed by KH. Hasan Basri as the general chairman. (LPPI L. P., 1998)

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The journey of the fatwa made them disturbed and uncomfortable, so in 2006 they made a statement of clarification and paradigm from the Central LDII Leadership Council which was submitted to the Central MUI and the MUI stated that they had renewed their religious perspective and had a new paradigm. This seems to give the impression that the MUI has revoked the heretical fatwa that had been embedded in the flow according to the previous fatwa fatwa. And this latest fatwa was signed by KH. Ma'ruf Amin as the general chairman of the MUI at that time (MUI Fatwa Decree Number: 03/Kep/KF-MUI/IX.2006 was stipulated on Monday, September 4, 2006/Shab 1427 H). (Fatwa MUI, 2006)

There are five fatwa decisions of the MUI in 2006, including the acceptance of the MUI to the clarification about them currently adhering to a new paradigm, they are also not a continuation and successor of the forbidden sect of Jama'ah Islam, they also use the amirian system, do not consider Muslims outside their group as kafir or unclean, and are also able to work together with other Islamic organizations to follow the basis of religious thought set by the MUI. namely: (1) LDII has developed a new paradigm; (2) LDII is not the successor of the Islamic movement of Jama'ah; (3) LDII does not adhere to the amirian system; (4) LDII does not disbelieve Muslims outside their group or consider them unclean; (5) LDII is willing to follow the foundation of religious thinking of MUI. The decision of the MUI was in response to a clarification from the LDII Leadership Council which was the result of the MUNAS VI LDII in 2005. (Fatwa MUI, 2006) (Setiawan, 2008)

These dynamics finally reached the Central MUI and in 2021 with the General Chairman KH. Miftahul Akhyar issued a Tausiyah letter to the LDII Board Chairman against the implementation of the LDII New Paradigm. The Tausiyah letter was issued allegedly because this school has not implemented the new paradigm and still adheres to the old paradigm (by considering that Muslims outside their group are infidels). In the tausiyah, the Central MUI requires the LDII DPP to be willing to carry out the new paradigm honestly and correctly. Attached to the statement letter is related to the willingness to implement the new paradigm of the LDII Leadership and to be honest and serious in implementing the New Paradigm. The statement was signed by the Chairman of the LDII DPP, Ir.H. Chriswanto Santoso, M.Sc as Chairman and H. Dody Taufik Wijaya, M.Com as General Secretary. As for Abdul Aziz (Amir of the Islamic Jama'ah Sect) who was originally invited to the event, he was not present. The tausiyah is contained in the MUI letter Number: Kep-1023/DP-MUI/V/2021. (Ahyyar, 2021)

Thus, it can be understood that the new paradigm which is the essence of their clarification is the main factor that causes the dynamics and changes in the fatwa and attitude of the MUI towards them. The author concludes that the good faith shown by the Islam Jama'ah by them coming to the MUI and providing clarification is an

indication that this trend is starting to move to show the community an understanding and religious practice that is more in accordance with Indonesian social norms. LDII as a community organization, with its new paradigm, seeks to adopt a more moderate approach like other Islamic organizations, such as NU and Muhammadiyah.

Changes in attitudes and fatwas like this are commonplace, because it is indeed very possible to revise due to changes in circumstances or the discovery of more relevant laws. Fatwas are the result of *ijtihad* and human intellectual efforts that may be right or wrong in different places and times. The MUI has revised its fatwas several times so far, which shows that the MUI fatwa can adapt to social changes, especially when the previous decision is no longer in accordance with the situation. (Hosen N, 2004)

On the other hand, as an umbrella and a big tent for all Islamic organizations in Indonesia, MUI is required to be able to maintain *theuwah-islamiyah* and harmony of Muslims and be more accommodating to the aspirations of Muslims in Indonesia. Moreover, it is known that LDII is a legal Islamic organization and is part of Muslims in Indonesia. The change in religious perspective and inclusive attitude shown by this sect makes the MUI have to consider more or revise the fatwas that have been issued previously to the Islamic Jama'ah LDII Sect.

CONCLUSION

From the above explanation and writing, the author gets several conclusions as follows:

1. The emergence of Takfir Thoughts/Understandings in the LDII Jama'ah Islam due to the distortion of the meaning of the Nash-Nash Qur'an and Hadith as a concern about the loss of followers/members of the Jama'ah Islam. This is an illustration so that the members remain loyal in this group, the leaders/scholars/administrators fence with the slogan "*This is the most legitimate group, the most accepted by Allah SWT, the only way to enter Paradise, safe from Hell, etc*". So that the consequence is that other groups are disbelieved, obliged to go to hell, their deeds of worship are not accepted by Allah SWT, etc.
2. The Islamic school of Jama'ah LDII, is a school that since its establishment from the beginning has deviated a lot from the teachings of Islam so that various heretical fatwas and legal decisions on the establishment of the school have been issued. Among the most basic heresy is *Takfir*, which is disbelieving Muslims other than Islam Jama'ah LDII and considering *apostasy* for people who have left this group, with many *Takfir Consequences*. *Takfir* is a way to fence its members as an effort to consider that this group is the purest, most legitimate and most accepted by Allah SWT.
3. The Islamic school of Jama'ah LDII deceives and camouflages so that it is still accepted by the community while maintaining its Aqidah and Ideology, this school has changed its name starting from Darul Hadist, Islam Jama'ah, YAKARI, LEMKARI and finally until now is LDII (Indonesian Islamic Da'wah Institute). By lying with the term Budi Luhur or pretending to dare to lie to implement the New Paradigm completely, even though until now it has not been implemented. Until

now, LDII has become a Sect that is still under the guidance of the Central MUI to really implement the New Paradigm can be fostered by the MUI together with the Former Islamic Jama'ah (Ex Former LDII) which also helps to straighten and nurture the members of LDII.

4. Rebuttals to the understanding of Takfir must be made and conveyed in an Ilmiyah approach and reasonable arguments and become the material for their reflections, Scientific rebuttals as mentioned above about the understanding of the Nash Quran and hadith according to the rules of Islamic Science, Rebuttals in a reasonable argument by showing them about Muslims other than Islam Jama'ah LDII in Indonesia in carrying out their worship.

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