

Actualization of *Manquliy's* Learning Model in the Transmission of Science

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ABSTRACT

Manquliy learning is a form of variation in the transmission of knowledge in classical Islamic scholarship. *Manquliy* learning is a characteristic as well as a feature of the Islamic education system that is not shared by others. In addition, *mutawâtir manquliy* learning is believed to be a mechanism in obtaining knowledge, so that a person's knowledge is tested for validity and can be accounted for morally and scientifically. However, in its development the *manquliy* learning mindset continues to grow, not only in essential matters, but also in other matters, so that there are pros and cons between parties regarding who is the holder of scientific authority and how science can be said to be *manquliy*. The purpose of this paper is to try to raise the phenomenon of the actualization of LDII *manquliy* learning in the education system and da'wah of their organization. This research is a qualitative study. The results show that *manquliy* learning as a process of transmitting knowledge is no longer limited to giving authority to a person (student) in the aspect of the mechanism of acquiring knowledge, but must include 3 processes at once, namely *Pemanql* the holder of knowledge authorization, *manqul* material development (internalization) and monitoring and realization of the output of the learning. Then, the authorization of *manquliy* learning is implemented in 2 steps, namely the mainstream monopoly and the hegemony of *dalil* authorization.

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1. INTRODUCTION

At the beginning of the presence of Islam, namely at the time of the Prophet Muhammad and Al-Khulafâ' Al Râsyidn, science has not seen rapid development. The transmission that existed at that time was more about developing aspects of faith and monotheism to Allah SWT (Franz, 2007). This is because there has not been a strong connection between Islam and other great civilizations that had developed

before Islam was present in Mecca. The process of transmitting knowledge in this era is dominantly more teacher centered or teacher minded . Students who are considered by the teacher to have mastered a certain subject area are given a certificate from and on behalf of the teacher, not an institution as it is today. The teacher's character is more important than the institution where he teaches (Azami, 1996; Tabrani & Masbur, 2016).

The majority of well-known scholars are products of the private teaching and learning process between teachers and students (Dewi, 2017). They carry out the teaching and learning process in the classroom using several teaching methods in order to accelerate the process of transmitting Islamic knowledge to their students. Among the typical Islamic education methods and still developing today is the certificate method (Al Khatib, 1985;). A teaching method that has only been owned by Islamic educational institutions since the beginning of the sending of Muhammad *saw.* as an Apostle and still exists today. This method is intended to ensure that students have actually taken knowledge from teachers who have the authority and capability, as well as credibility in the field of science. which he is studying, by learning from teachers who have a scientific lineage continuously to the Prophet Muhammad.

Ijazah learning has been a hallmark of the Islamic scientific tradition for decades and still persists to this day, although its intensity has decreased. In view of this theory, Islamic scholarship is transmitted through interpersonal contact, which is better known as the *isnâd* method or in Sufism it is called *silsilah*. At first, the emphasis on this link or isnad occurred in the case of the narration of the traditions of the Prophet Muhammad. Isnad in the sense of hadith science is a series of names of narrators (transmitters), from the Prophet to the last narrator. The criteria for the authenticity of a hadith are determined, among other things, by the continuity of the hadith chain from the last narrator to the Prophet, as the source of the hadith (Azami, 1996).

The LDII organization or more popularly known as the Islam Jamaah is one of the community organizations in Indonesia that is engaged in da'wah and education (LDII, 2017) which makes *manqūliyy* learning or learning *bersanad* as the main foundation in organizing Islamic learning and da'wah in the midst of society, as well as being a characteristic of learning that is applied to its followers. The learning model with *ijâzah* or *bersanad*, which in this case the LDII congregation is more popularized by learning with the *manqūliyy* system . Although at the theoretical level the concept of *ijâzah* is well-known among the Muslims, the facts show that at a practical level this is still experiencing some obstacles. in basic matters. The paradigm of giving authority from teacher to student that applies at LDII, at the theoretical and practical levels still leaves many ongoing academic problems.

The prohibition of studying or being banned from a group of ulama, *ustadz* or kyai by several parties or organizations has become a trend or a common phenomenon, among others, among the congregations of the Indonesian Islamic Da'wah Institute (LDII) (Interview: 2018). The claim that only knowledge that comes from teachers in their organization or only their knowledge is *manqul* or *bersanad* to the Messenger of Allah, is a fairly effective weapon in bringing down other people and that learning from teachers other than their class is something "*haram*", because it is not *manqul*. to the Messenger of Allah. The *manqūliyy* learning model which has a basic character as a method that tends to be exclusive has the potential to be used as a medium to protect LDII's self and interests from the "attack" of its political opponents.

2. METHODS

This type of research is qualitative research using field research methods (Moleong, 2007), because the research procedures used produce descriptive data, in the form of written or spoken words from people and observable behavior (observable). Observations were conducted to see the pattern of the implementation of *Manqūliyy* learning model. These observations were conducted during six months. This research utilizes an interpretive research paradigm with the aim of constructing meaning based on field data. Researchers choose this type of research, because researchers assume that a study or a situation will look authentic when observed and described.

3. FINDINGS AND DISCUSSION

From the observations conducted, it was found the following patterns of the implementation of Manquliy learning model as follow. The details are explained subsequently.

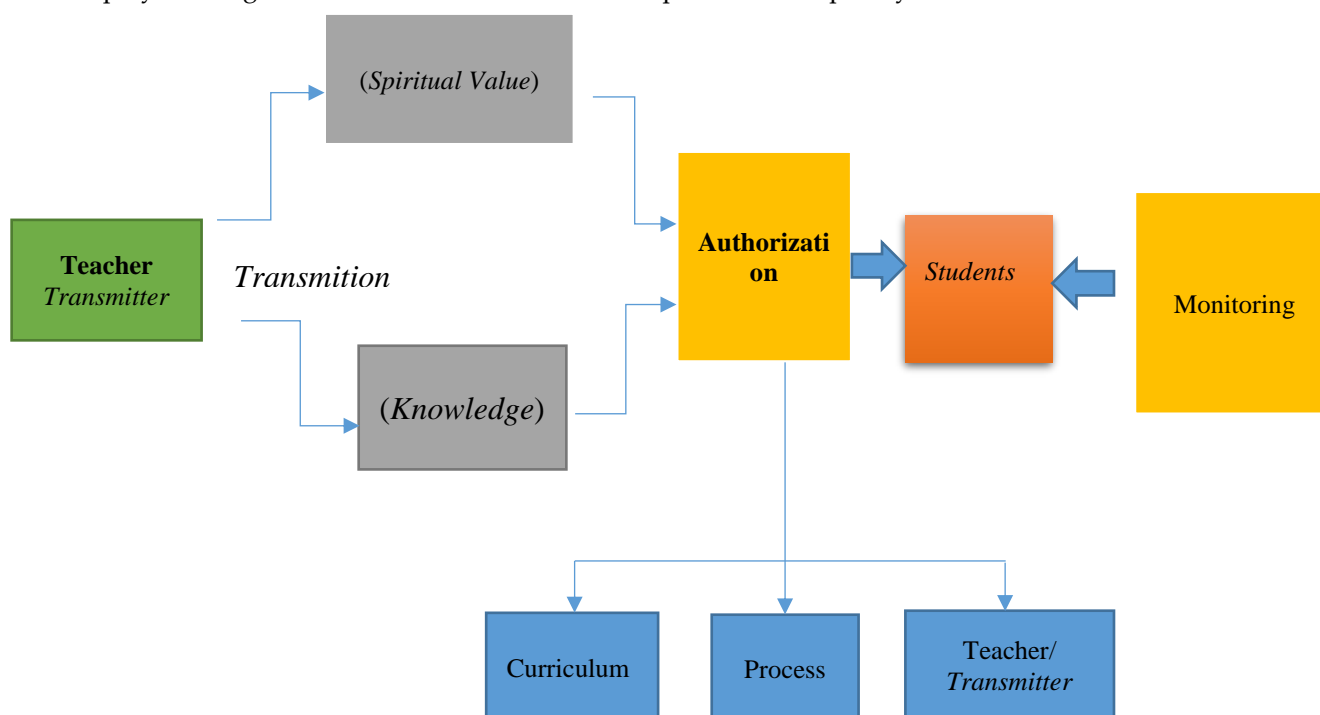


Fig 1. Monitoring on the Realization of *Manqūliyy* Results

Description:

1. Transmission of knowledge in the *Manqūliyy* concept does not produce novelty (newness aspect), only to preserve Islamic scientific traditions and sacramental matters as well as a form of caution in maintaining the purity of knowledge.
2. This model only applies to Islamic sciences.
3. Learning is one-way (Up to Bottom)

3.1. Manqūliyy Learning Paradigm

Manquliy learning or in the terminology that is commonly referred to as certified learning is very closely related to hadith learning. In the science of *ushul fiqh*, it is known that there are two kinds of arguments, namely the *aqliyy* argument, the argument that comes from logic and the *naqliyy* argument, the argument that is quoted or quoted from a verse or hadith, so that the term learning *manqūliyy* basically cannot be separated from that verse or hadith. alone. Literally, the word "*manqūl*" is a form of *isim maf'ūl* which is taken from the root word *naqala-yanqulu-naqlan fahuwa nâqilun wa dzâka manqūlun* which means "something that is moved or quoted" (Al Munawwir, 1997, p. 1458).

The evidence taken from the verses of the Qur'an and hadith is called the *manql* argument, meaning that the argument is taken from the Qur'anic verse or the words of the Prophet *saw*. Thus, what is meant by *manquliy* learning is learning the Koran and hadith directly, one or several students who receive from one or several teachers and the teacher originally received directly from the teacher and the teacher received directly from the teacher again, continued continuously and so on without being interrupted until hadith collectors, such as Imam Bukhari, Imam Muslim and others who have written their *isnâd-isnâd* starting from themselves (collectors of hadith) to the Prophet Muhammad as the culmination or source of the evidence (hadith).

The word hadith in this context has experienced an expansion of meaning, so that it is synonymous with sunnah (Yazid, 2005), so what is meant by hadith in this discussion can mean all words (words), deeds, provisions or approvals of the Prophet Muhammad which are made into statutes or decisions. law (Al Qasimi, 200). The word hadith itself is not an infinitive, but a noun (Manzhur, tt: 350). This *ijâzah* learning has become a hallmark of the Islamic scientific tradition for decades and still persists to this day, although its intensity has begun to decrease. In the view of this theory, Islamic scholarship is transmitted through interpersonal contacts, known as *isnâd* or in Sufism called *silsilah*.

At first, the emphasis on this link or *isnad* occurred in the case of the narration of the traditions of the Prophet Muhammad. *Isnad* in the sense of hadith science is a series of names of narrators (transmitters), starting from the Prophet to the last narrator. Criteria for the authenticity of a hadith, among others, are determined by the continuity of the hadith chain from the last narrator to the Prophet, as the source of the hadith (Musthafa Azami, 1996: 102). Learning in a *manquliy* manner is claimed to be a "duplication" of learning with a degree or certificate, is a learning model designed as a habituation process in order to achieve the interests of LDII identity. One of the things that later became unique from studying the LDII congregation's *manquliy*, that the congregation or students were only allowed to learn from teachers who came from their group, these students were also prohibited from reading books outside that were not recommended by their teachers. (Interview: 2018) The basis of this *manqul*, according to LDII (Interview: 2019), includes the following hadith which means: "Whoever recites (explains) the Most Noble and Most Great God's Book with his opinion (Ubaidah, tt: 4-5) even though true, then indeed he has been wrong (HR. Abu Dawud).

LDII believes that the Koran is the source and the principles of Islamic creed are exactly the same as the beliefs of the majority of Indonesian Muslims, but in the obligation to study the Koran, LDII has a *khiṭāh* and orientation that is different from mainstream Islamic teachings in general. LDII prioritizes studying the Koran with the *manqūliy* method or better known as learning with 3 M (*musnad manqūl muttāṣil*). According to LDII, the *manqūl* rules aim to maintain the purity and sanctity of the content of the Qur'an, as well as prevent the interests of the "religious elite", who contradict the Qur'an itself. Therefore, LDII uses the *manqūliy* rule in understanding the Koran in order to stay on the right path, practicing the learning of the Koran and Hadith. *Manqūliy* here is used to refer to a sequential and hereditary learning system (*muttāṣil*) starting from the Prophet *saw.*, his companions, *tābi'īn*, *tābi' altābi'īn* and so on until now (Interview: 2019). Congregations or LDII members are required to understand the scriptures in a *manquliy* manner to one of the missionaries or teachers who are believed to have been *manqul* to previous scholars and so on, continued to the Prophet *saw*.

To be able to determine whether a teacher has good knowledge or not, usually the local LDII administrators provide a kind of permit or recommendation letter for a place or *halaqah* recitation which is considered to have met the standard of *manqul* to the congregation, so that they can study there (Interview: 2019). The recitation with the *manqūliy* system aims to make the religious understanding of the congregation according to the expected learning provisions, not to be interfered with by their own thoughts and so that they remain in the ranks of the congregation of the organization (Interview: 2019). LDII uses the *manqūl* rule as an approach in understanding the Koran, because the *manqul* rule which in the terminology of the majority of scholars is referred to as the *ijâzah* level has the highest rank in the process of delivering hadith transmissions and other sciences (Târīqah Al-taḥammul).

Although LDII is different in studying the Koran, in a *manquliy* way, it does not mean that they develop a liberal understanding in understanding the holy book. According to LDII, the practice of religion must remain in the context of sharia (revelation) with the authorization of the *musyrif* (supervisor) or *ustadz* who has mastered his knowledge. Therefore, LDII imposes provisions for its congregation, to ask for recommendations from the *ustadz* supervisor, when the person concerned wants to learn from his *halaqah*. This recommendation can be in the form of an oral message from the *ustadz* supervisor which is conveyed to the prospective supervisor to be addressed, usually this is done if between the two The *ustadz* has emotional closeness and is still in the same work area and a written recommendation letter from the PC (Branch Leader or PD (Regional Leader) to move the place of study/study outside the work area of the district or province concerned. Learn from *ustadz* outside the LDII organization is something that is

"prohibited" on the pretext that knowledge obtained from outside is not guaranteed to be *manqul* and the doctrine that knowledge that is not obtained *manqul* means its validity is doubtful to be practiced and that also means that the person's Islam needs to be questioned. According to the doctrine above, then the perpetrators will get consequences or social punishment from all LDII congregation. People who come out of the mainstream of Islam as above, are not entitled to obtain the ideal rights of a Muslim as they should be (Interview: 2019).

In the concept of understanding the hadith of the Prophet, LDII agrees with the majority of Muslims. They (the LDII-pen congregation) also use hadith as the second source of law after the Koran and the basis for establishing faith. LDII's considerations, making hadith as the principle of faith because the investigation and writing of hadith books have gone through a very thorough process and standard mechanism. In addition to the Koran and hadith, LDII uses the traditions of the companions of the Prophet SAW, in the form of speech (*qaul al-ṣahābah*) and actions. -their actions. The accepted friend traditions are of course traditions and customs that do not conflict with the *manq* (textual) pronunciation of the Koran and the sunnah of the Apostle, and the companions have been recognized for their piety such as *Khulafā' Al-Rasyidīn* (Interview: 2019). Then, in the function of reason LDII is of the view that reason has a high and noble position, because reason is a condition that must exist in humans to be able to accept *taklf* law from God. *Shari'ah* laws do not apply to those who do not accept *taklf*, such as people who have lost their minds. Therefore, reason is a requirement in religion.

3.2. Mainstream Shift of Diploma and Consequences

The mainstream shift of the concept of *ijāzah* to *manquliyer* is closely related to the process of metamorphosis of LDII's identity itself, both legally and politically. Judging from the legal approach, the change in the name of the LDII organization from time to time, starting from YAKARI and finally being changed to LDII (SK Kemenkumham RI: 2018) demands a consequence for the organization to make various adaptations, especially in its management. With a legal legal entity, the organization is relatively easier to improvise interests with various parties, be it the government, community or political organizations, mainstream religious organizations or with society in general. Politically, the existence of the *manqūliy* doctrine is a logical consequence that must be done so that organizational identity can survive in fluctuating external political conditions, especially in the face of intimidation by the interests of government elites and mainstream religious organizations that had developed long before the birth of the LDII organization. The change in the form of organization or legal entity is only to change the outer shell, so that it can optimize capital opportunities, in this case state legal regulations to fight for their identity so that they continue to develop and psychological-political pressures on LDII can be minimized.

Mainstream Shift of Diploma and Consequences

The paradigm of *manquliy* learning in the early stages of LDII's development seemed contradictory to the post-New Order *manquliy* doctrine under the leadership of Abdullah Syam. The implementation of the *manqūliy* learning doctrine is highly dependent on the policies and authority of the organization's leadership (SK Kemenkumham RI: 2018). An LDII congregation, moreover external parties of the organization are not considered valid for their knowledge (Islamic science-pen), even though the person concerned has nomenclatural completed a certain educational process, and has fulfilled the proper scientific rules before getting the approval of the authorities as referred to above. A congregation may only receive knowledge that comes from organizational authorities or learns outside the organization, but has gone through an authorization process and fulfilled several strict requirements specified to ensure that the qualifications of the teacher concerned, who will be used as a source of knowledge above, are truly acceptable.

3.3. Mainstream Shift of Diploma and Consequences

A pilgrim is not entitled to convey information related to science (Islamic-pen science), even though it may be substantively the same thing that is acknowledged by the authorities until there is permission to the person concerned. Only something that is sourced and conveyed directly by the organizational authority is considered valid and accurate, so that the truth can be guaranteed. The centralized authority

of the LDII teaching doctrine is a logical consequence of the compulsory doctrine of "jamaah" or better known as the doctrine of *immamah* and *jamaah*. Every LDII congregation is obliged to take oath of allegiance and oath of allegiance to the organization as part of the doctrine of faith according to the LDII version. They are also required to comply with any instructions and provisions given by their emir (leader). Violating the provisions of the organization means violating the leader's orders and violating the leader's orders means violating the rules of the congregation. In the context of learning, the obligation of students (the LDII-pen congregation) is to listen to the knowledge taught by the teacher and totally obey the orders of the organizational leader as the authority for enforcing sharia laws, while the teacher's obligation is to convey knowledge (Faizin, 2015) .

3.4. Mainstream Shift of Diploma and Consequences

At the beginning of the development of this organization, the mainstream of *manquliy* learning was clearly so exclusive, it even explicitly considered that people outside the organization and who did not study with LDII teachers or clerics were considered to have unmanly knowledge and if their knowledge was not *manqul*, it meant that the authenticity and validity of their knowledge should be doubted, and it also means that his faith is invalid because the practice carried out by the person concerned comes from knowledge that is not valid or does not originate from the Prophet Muhammad as the recipient of the revelation of the truth from the Almighty Creator, Allah SWT. society as a new entity with attributes, such as exclusive, harsh, cynical and the like, that their existence deserves to be taken into account as part of public discourse and so that this organization is truly known by the community, from the upper class to the lower class, even the marginal class. though, as well as in I want to show my true identity to the community.

3.5. Mainstream Shift of Diploma and Consequences

In subsequent developments, during the reformation period, LDII was present in the community as if with a different face, even though in fact the mainstream-philosophy has not changed. At this time LDII tried to present an organizational menu that was relatively inclusive (open), polite, easy to get along with all elements of society and so on. This framing was only carried out long after the initial development period of this organization began, approximately 12 years ago with the nomenclature of the name of the organization considered final, with the issuance of a decree from the Minister of Law and Human Rights of the Republic of Indonesia on 20 February 2008. something logical and natural, after so many years LDII has tried to carry out propaganda and instill the values of its identity in society, now is the time for them to maintain that identity and the values of habitus that they have been fighting for so as not to be uprooted from the realm of social-community life. . To be able to survive, even develop more advanced, compared to other religious organizations that have developed much longer, LDII is required to be able to improvise extra interests with all existing elements of society, starting from religious organizations, such as Muhammadiyah, NU, Al IRSYAD, PERTI and PERSIS, government, community authorities, such as MUI (Indonesian Ulema Council), FKUB (Forum of Religious Harmony), BAWASLU (Election Oversight Body), and others. Then, in order to be able to compete with other mass organizations, LDII is required to be able to carry out innovation movements in various ways, by collaborating with various parties, as well as opening public spaces that allow communication and consolidation of interests between one another.

3.6. Manqūliy Learning Authorization

The authorization of the *manqūliy* learning system or also known as learning with 3 M (*manqūl*, *Musnad*, *Muttaşil*) is implemented through two stages, namely:

3.6.1. Mainstream Monopoly

LDII is a national religious organization, as other mass organizations have established policies that are national in nature, including the principles and principles of learning, as well as da'wah that must be obeyed by the management and every LDII congregation, starting from the administrators at the center

to the administrators in the sub-districts. (branch and sub-branch heads). This policy was adopted, in addition to building identity within the congregation and the management, more than that LDII wants to portray an alternative habitus in Islam to the community that is different from the habitus that has developed in other mainstream religious organizations, so that by itself the identity of LDII as part of a living entity. the existence of social communities should be considered.

LDII's outer shell looks inconsistent in several ways, but in fact the real facts within the organization are not so. LDII is a religious organization that is solid, dynamic and continues to grow from time to time in a unified step and identity. Changes in name, as well as legal status with all the dynamics that accompany it, are not an adequate indicator that can be used as a reference in justifying this organization not surviving and not being able to compete with other mass organizations. This is represented in many ways, including the continuous increase in organizational structure, starting from the DPW (Regional Leadership Council) level in several provinces to the DPC (Branch Leadership Council) level and DPAC (Sub-Branch Leadership Council) at the sub-district and village levels increasingly throughout Indonesia. In fact, it shows the opposite fact, that LDII is indeed an organization that should be reckoned with by anyone in social-community life.

The organizational metamorphosis that has occurred so far has actually provided real evidence that LDII is a reliable and professional organization, and is able to survive under any conditions. Other facts that can be used as indicators in assessing the solidity of LDII, at least can be seen from the following indicators, including: First, the existence of the mainstream *manqūliyy* learning model. Second, solidarity between congregations. The relatively small number of members or their congregations when compared to other Islamic religious norms does not make them weak, instead they make "burning fires" for LDII congregations to further improve their qualifications and organizations to be able to compete with others. There are relatively few empirical facts found, between if in one family, there is a family head who becomes an LDII congregation, then other family members tend to follow suit. In contrast to the phenomenon of religious life in families affiliated with other religious organizations which are relatively heterogeneous and democratic.

Third, the proliferation of miniature LDII communities. Wherever we find an LDII office or secretariat, what appears in our minds is that the office is not just an office, a building for coordination and the like in other religious organizations. More than that, the LDII office is more accurately said to be a kind of miniature of a separate community entity among many other religious entities. On the left and right of the office, you can usually see a representative mosque or prayer room, as a reflection of the existence of a certain community life. At several other points, you can see the houses of *musyrif* or *ustadz mukim* who usually act as or kind of person in charge of LDII community activities around the mosque, as well as several other facilities, such as the office itself and several dormitories in several places that are adequate. With such setting and background conditions, it is possible for LDII to build an organizational identity. The LDII congregation is formed into a homogeneous fundamentalist community marked by the miniature setting of the LDII community which consists of a mosque or *mushalla*, an imam or *ustadz's* house and the LDII headquarters or office according to its level, village level to the center equipped with the implementation of an organizational value system.

The mosque is the center of the activities of the LDII congregation. Wherever there is an LDII mosque (Personal interview: 2020), then automatically the local community culturally adheres to LDII understanding, although there are a few that do not have to do that in certain places. LDII enforces a homogeneous, exclusive education system for its congregations, although there is no explicit rule or provision that requires it. The implementation of a homogeneous learning culture and supported by intensive connectivity between elements of the LDII congregation, will gradually but surely lead to a certain habitus climax point as proclaimed by the organization (personal interview: 2019).

Fourth, the existence of organizational authority institutions such as in other religious organizations, there is the *Tarjih* and *Tajdid* Council in Muhammadiyah and the like. In LDII the institution of authority as referred to above is called *the Taujih Wal Irsyad* Council. This institution legally has the authority to bind to the organization, starting from the administrators, congregations and sympathizers. Thus, all policies and fatwas related to law that will be enforced in the organization have gone through the proper

mechanism and automatically the binding power of the fatwa or policy can be legally accounted for. And Fifth, the establishment of a public space within LDII internally. In many events, both local and national, both official and non-official, currently LDII has "opened up" to the general public. A series of programs have been launched by LDII, such as social services, joint seminars, mutual assistance in protecting the surrounding environment and so on in order to attract public sympathy and be able to regard LDII as part of an inseparable community entity.

3.6.2. Hegemony Evidence

The hegemony of the proposition is one of the strategic aspects in expediting and accelerating the transformation process of diploma learning in LDII internally. One of the 3 dogmas of LDII to its congregation is learning *manqūliyy*. According to LDII, learning *manqūliyy* is a *shari'a* obligation because it relates to the rights of the holy book (Al-quran) and the sunnah of the Prophet SAW. Because *manqūl* is a *shari'a* right, then the consequence for people who do not implement it is a sin, because maintaining the originality of the Koran and Sunnah is the commandment of Allah, the Almighty. So, all LDII congregations try to do total obedience when there are instructions from the organization to carry out *manqūliyy* learning. However, this obedience is not a natural response or personal awareness of each congregation, but because there is a "motivation" from the above dogma (Personal Interview: 2019).

To create a conducive climate for the implementation of these *manqūliyy* learning habits, LDII has established several provisions and mechanisms so that communication between stakeholders, starting from students, parents, committees, teachers and managers can run effectively on an ongoing basis, so that the learning objectives can run properly according to hope (Personal interview: 2019). The learning process, starting from the children's class (cayenne pepper) to adults (generous) is also sterilized in a separate environment, not mixed with the community in general. Meetings with guardians of students to socialize various organizational programs in achieving learning indicators on a regular basis also continue to be intensified.

The mental pattern that is developed for the congregation in the internal LDII congregation is obliged to obey and it is not uncommon to ask a lot of questions (critical or many protests) regarding the obligations and provisions imposed by the organization and its leadership (*amir*). Because the leader in LDII has a dual function, namely the function as a religious leader as well as a leader as a "government" that must be obeyed. According to LDII, it is obligatory to obey with full obedience to the leader, because being obedient to the leader is actually obedient to Allah and His Messenger.

Among the leader's orders, among others, is that we study with *manqūl*, because this learning model is in accordance with Islamic teachings. Ihsan said, "Learning by the example of friends and scholars is learning like this (the context of this conversation when there is a question about what is the meaning of *manqūl*-pen). If the learning is not like this, then the knowledge is not valid and we at LDII are trying to be like that (*manqūl*-pen). If you are ready to study at LDII, you don't have to look outside anymore, you'll get messy again." (Personal-interactive interview: 2019).

The mindset that applies in the LDII congregation, they only want to accept the truth that comes directly from their authority, because only information that comes from the authority is considered valid, and can be practiced, and has legal consequences as charity *ālih*. Even though the information is substantially the same, if it does not come from the authority or obtains *tazkiyah* (recommendations) from the authority, then it cannot be accepted as an order that has legal implications for the existence of congregational obedience.

3.7. Actualization of *Manqūliyy* Learning Model

3.7.1. Authorization and Internalization of Science

The LDII education system adheres to a hidden curriculum system (closed curriculum system), so that to obtain data related to this, it is relatively impossible to rely on written data scattered in various LDII organizational literatures, but in-depth interviews are needed and intensive observation. This is due to several factors, including: First, the literature relating to the education system at LDII and written directly by LDII insiders is still quite minimal.

Second, although the literature related to the education system at LDII, especially the *manqūliyy* learning model is available, however, the data contained in it does not fully represent the real actualization in the field, even some of the existing data are contradictory or "dramatized" and do not natural, not only in matters of a substantive nature, but also in matters of a technical nature. Some of the data related to LDII, especially regarding the organizational education system, can only be found in the field, so it could be that essentially each region implements the same education system, but curriculum development may vary in each region according to local situations and conditions.

Third, learning *manqūliyy*, *Imamat* and the like concerning matters that are sensitive to organizational privacy, so getting access to these directions is relatively not simple. The data and informants that can be accessed by the author are relatively limited; And fourth, for the internal interests of the organization and the congregation, LDII further cultivates oral communication, such as the emotional and charismatic closeness of the *ustad* or *musyrif*, *tazkiyah* (recommendations) and "*ijâzah*" (confessions from the cleric or *musyrif*). Administrative written transactions are used more in relation to external interests, such as government agencies, official institutions, mass organizations, banks and so on.

Science, in this context, Islamic sciences are not considered valid and can be practiced if the knowledge is not actually obtained from authentic and valid sources, and continues to the Prophet Muhammad, so that in order to obtain such knowledge there must be a party who can be used as a source of knowledge. as a support and source of knowledge itself, in this case Islamic organizations that apply the *manqūliyy* learning model and this also encourages the birth of the LDII mass organization which is expected to be an institution or mass organization that has the authority to be able to teach Islamic sciences to mankind.

Therefore, LDII realizes the *manqūliyy* learning process by authorizing knowledge within its internal organization, so that congregations or LDII members are required to study with teachers who have been recommended by the organization. For reasons of program effectiveness, the internal education system of LDII is made in stages in accordance with the criteria and materials set by the organization, namely pre-beginner level (children age until before grade 3 SD), cayenne pepper level (age between grade 3 to grade 3. Elementary school), youth level (junior high school age) and regeneration level (high school age equivalent) (Personal interview: 2019).

Organizationally, every LDII student is required to follow the existing levels according to their respective statuses and conditions. In principle, the LDII mass organizations do not limit their congregations to study anywhere and with anyone, however, the authorization of knowledge must be from teachers who are *manqūl* (have received authority) from the LDII organization. The process of authorization of knowledge within the LDII organization is followed by the process of internalizing knowledge. The implementation of the internalization process is in the form of determining and unfirming the learning curriculum which must be adhered to by all members of the organization nationally. Included in this is the determination of learning materials that are mandatory for *manqūl*, including the subjects of interpretation of the Qur'an, hadith and *aqidah*. Another form of internalization of knowledge is in the form of limited publication of teaching materials from compulsory *Manqūl* subjects and these become the national standard subjects of the education system in LDII organizations.

It is not permissible for a student to read other books outside those that have been determined by the organization, then practice the knowledge he understands before getting permission and approval from his teacher, under the pretext of being a form of filter as well as anticipation so that the information received by the student is not contaminated with the opinions of lust (*ra'yu*). Another variation of *manqūl* learning is the interpretation of the Koran per *lafad* dictated by a teacher to students or students in their *alaqah*, so that the process of internalizing knowledge will be easier to occur. To further crystallize the process of internalizing knowledge, all LDII mosques are required to hold Friday sermons in Arabic, without exception, even though the congregation of the mosque concerned does not have the proper Arabic background and language skills. This effort is made so that the authenticity of the material presented in the sermon is not mixed with the personal opinions of the preacher or other things outside the word of Allah SWT and the Sunnah of the Prophet SAW (Interactive personal interview: 2019).

3.7.2. Monitoring on the Realization of *Manqūliyy* Results

In order to monitor organizational developments, communication facilities and assessment facilities for organizations, as well as equalize perceptions for administrators and their congregations in managing the organization's education system and da'wah, LDII leaders, both at the central and regional/provincial levels, publish limited magazines on a regular basis. Various developments in educational and da'wah activities, ranging from remote areas to big cities are released in this magazine, so that each regional/regional administrator can learn from each other's strengths and weaknesses in other regions. Apart from the organization magazines above, as a mass organization, LDII has a standard mechanism that must be passed as a logical consequence of the existence of the organization itself. Various decisions, announcements and organizational attitudes are discussed through leadership forums or large meetings, such as *Rakornas*, *Rakorwil* to solve problems and address large-scale issues, as well as weekly routine coordination organized by each region to solve problems. organizational issues and in responding to the development of local situations and conditions (AD/ART LDII).

Then at the technical field level, it has become an SOP in this organization, that each study administrator (teachers, chairmen of the *taklim* assembly and so on) is required to monitor the progress of their students, from attendance to member loyalty in implementing organizational policies. In general, the *taklim* assembly for LDII members in the Gunungkidul Regency DPD LDII environment is held 3 times a week according to the existing level (interactive personal interview: 2020). Likewise, every leader at various existing levels is also required to monitor and provide an assessment of *ustadz*, *musyrif*, both from local clerics, especially *hijrah* missionaries who are placed after completing cadre education in LDII Islamic boarding schools, to then report it periodically to The Central Executive Board or through the Regional Leadership Council, as material for assessment and evaluation of whether the person concerned has the right to obtain a diploma and scientific *sanad*, so that he is entitled and legally bears the title of having *manqul* knowledge.

4. CONCLUSION

The essence of *ijāzah* learning and *manqūliyy* learning are not identical. Each has a different paradigm. *Manqūliyy* learning is not just the granting of authority for the validity of a process of transmitting Islamic knowledge (Transfer of Knowledge). *Manqūliyy* learning is a fixed system that must be met as a condition for the validity of the acquisition of a science. According to the *manqūliyy* learning paradigm, knowledge transmission is not just transferring knowledge from a teacher to students, but knowledge transmission is actually a transfer of knowledge as well as the spiritual qualifications of teachers to students. Thus, the transmission of knowledge must include 3 stages, namely the process of authorization, internalization and evaluation. The substance of knowledge must fulfill 3 aspects at once, namely the display of the knowledge transmission process, the display of the content of science and the transmission of transmitters and students. The authorization of *manqūliyy* learning is implemented in 2 steps, namely the mainstream monopoly and the hegemony of the arguments. Next researchers are suggested to explore how teachers implement this learning model in different settings and contexts.

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