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Between Text And Authority: A Hermeneutic Analysis Of The Living Hadith Regarding The *Manqul* Practices Of The LDII Within The Context Of Religious Moderation

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Abstract

The manqul, musnad, and muttasil transmission practices within the Indonesian Islamic Da'wah Institute (LDII) require understanding Islamic texts through an unbroken teacher-to-student chain (sanad). These practices are frequently stigmatized as exclusive and criticized primarily through a normative fiqh framework. Amid the government's ongoing push for religious moderation, this study systematically reinterprets manqul utilizing the "living Hadith" framework and religious authority theory, while rigorously assessing its alignment with national moderation indicators. This qualitative descriptive-analytical study utilizes a library research design. It integrates living Hadith hermeneutics, reception theory, and Weber's routinization of charismatic authority, analyzing official LDII documents alongside forty secondary sources. Findings indicate that manqul parallels classical isnad criteria specifically concerning chain continuity and clear sources yet extends beyond mere narrative verification to establish comprehensive religious authority. Typologically, it functions as a functional reception. Sociologically, manqul operates as a mechanism to routinize the founder's charisma into an institutionalized, intergenerational authority, a phenomenon spatially manifested in the community's settlement patterns. This empirical perspective logically complements rather than contradicts previous normative fiqh analyses. When evaluated against religious moderation indicators, manqul successfully accommodates local culture and non-violence, although it leaves room for tension regarding tolerance. Ultimately, this research fills a critical gap in living hadith studies concerning LDII, proposing a novel authoritative-institutional reception typology that extends the analytical framework of living Hadith in Indonesia.

Keywords: *Living Hadith; Manqul; Religious Authority; LDII; Religious Moderation.*

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INTRODUCTION

The transmission of religious knowledge in Islam has always relied on a chain of authority connecting the present generation with the authoritative sources of the past. In the classical Islamic scholarly tradition, the validity of religious knowledge not only depends on the content of the text, but also on the chain of transmission, or *isnad*, that accompanies it, a concept historically regarded as integral to the religion itself (Rippin, 2013). This model of knowledge transmission, rooted in the teacher-student relationship, has persisted into the modern era, as seen in various traditional Islamic educational institutions that maintain oral transmission structures to guarantee the authenticity of teachings (Hardaker & Sabki, 2012), as well as in the practices of scholars who position themselves as “living libraries” for religious knowledge passed down through generations (Brenner, 2010). This phenomenon underscores that religious authority in Islam is always the result of a social construction passed down through specific transmission mechanisms, rather than merely a literal reading of sacred texts (van Bruinessen & Allievi, 2013; Zaman, 2010).

In Indonesia, the diversity of religious organizations has given rise to a variety of transmission mechanisms and forms of religious authority that are unique to each group (Alatas, 2020). Some of these groups, due to transmission structures \ closed off or differing from the mainstream, are often stigmatized as exclusive or even deviant, while the government, through the Ministry of Religious Affairs, continues to promote a discourse of religious moderation calling for a more dialogic approach to the diversity of Islamic expression (Indonesia, 2019; Islam, 2021). It is this tension between social-academic stigma and the demands for moderation underscoring the importance of re-examining religious practices having long been positioned as anomalies.

One of the most representative examples of this tension is the practice of *manqul*, *musnad*, and *muttasil* employed by the Indonesian Islamic Da’wah Institute (LDII) in teaching Hadith, namely the requirement to understand religious texts through a continuous chain of

transmission (*sanad*) from teacher to student (Kediri, 2025a; Sampit, 2025). This organization even openly defends the legitimacy of *manqul* by referring to the views of classical scholars such as Imam al-Shafi'i and Ibn Jama'ah regarding the role of *isnad* in the transmission of knowledge (Sidoarjo, 2013), indicating that this practice is claimed to have epistemological roots in the tradition of hadith scholarship itself, rather than being merely an internal construct of the organization. Nevertheless, while this practice has become the subject of academic study, the majority of existing literature views it through the framework of normative fiqh, tending to be critical, as demonstrated by Hasan, Dzulkarnain, and Nashirudin (2021) concluding that the *manqul* fiqh methodology contributes to the LDII's exclusive and *takfiri* stance. A similar view, albeit in a different temporal context, had previously been put forward by Munawir (1995), who assessed that the LDII's approach to understanding Hadith was disproportionate. Both of these studies make important contributions to mapping the legal implications of *manqul*, but both stop at the level of normative analysis without exploring the dimensions of textual reception and the authority inherent therein.

In fact, the study of the "living hadith" has become well-established in Indonesia as a methodological framework for analyzing how sacred texts are "brought to life" in the practices and consciousness of Muslim communities (Syamsuddin, 2007). Rafiq (2012), for example, developed a typology of reception distinguishing between exegetical, aesthetic, and functional readings of the Qur'an, while Suryadilaga (2016) demonstrates how the "living Hadith" approach can explain religious practices relying not only on written texts but also on oral and performative traditions.

The application of the "living hadith" framework to specific communities has also proven productive in various contexts. Metcalf (1993) examines how the *Jamaah* Tabligh brings hadith to life through collective da'wah practices, while Al Abza, Zulfadli, Hasbillah, Syibromalisi, and Karimullah (2024) integrate Stuart Hall's reception theory with the "living hadith" approach to interpret the Khutbah Naga manuscript in West Papua. Yahya (2024) and Zaki, Bin Syihab, and Ikhwan (2025) each demonstrates how the theories of the "living Sunnah" and "living hadith" can explain the practices of naming and preserving genealogies within certain communities in Indonesia, while Muh Alwi, Parninsih, and Nurmansyah (2024) explicitly link the reception of texts to the formation of attitudes of religious moderation. These various studies confirm that the "living hadith" framework has broad methodological scope, but it has never been applied

to the case of LDII; the only Scopus-indexed study directly addressing LDII actually comes from the field of architecture (Aisha, Suprapti, Sardjono, & Indraswara, 2026), rather than from religious textual studies.

This gap is all the more evident given the availability of relevant theoretical frameworks having yet to be utilized to interpret LDII's *manqul*. Begg (2012) explains how hadith can function as an instrument for the routinization of charisma within a Weberian framework, while Noor and Sahad (2020) highlight variations in Salafi groups' attitudes toward the preservation of *isnad* traditions as markers of religious identity. Both of these frameworks offer a way of interpreting *manqul* not merely as rigid fiqh doctrine, but as a socio-religious mechanism commonly found in the institutionalization of religious authority across various contexts.

This study also has policy implications. Muhtar (2023) asserts that the discourse on Indonesian Islamic *wasathiyah* calls for a more open dialogue regarding diverse expressions of Islam, while Nasir and Rijal (2021) demonstrate that mainstreaming religious moderation has become a strategic agenda for educational institutions Islam in Indonesia. Precedents for the repositioning of groups previously stigmatized as exclusive into the moderate discourse have also been documented, such as the transformation of the Salafist movement in Indonesia (Tabroni & Idham, 2023) and the shift in the discourse of urban Islamic scholarship in Aceh (Ichwan, Shadiqin, & Mujtahid, 2025). However, no similar precedent has been established for LDII from an equivalent academic perspective.

Based on the mapping above, a clear research gap is evident: LDII's *manqul* has been studied from a normative *fiqh* perspective (Hasan et al., 2021; Munawir, 1995) and architectural perspectives (Aisha et al., 2026), but it has never been analyzed through the framework of "living hadith" and the theory of religious authority, having proven productive in similar cases. Unlike previous studies treating *manqul* primarily as an object of *fiqh* evaluation, this article offers a hermeneutic "living hadith" reading that positions *manqul* as both a phenomenon of textual reception and a mechanism for the routinization of authority, in order to then examine its relevance to the framework of religious moderation currently being promoted by the government.

The novelty of this study, accordingly, rests on three points. First, LDII, having so far been examined mainly through the lenses of fiqh and architecture, is for the first time read

through the framework of living hadith, filling a demonstrable gap in the literature. Second, the study challenges the prevailing assumption in living hadith scholarship, typically centering on personal and open reception, by proposing a further analytical variant, namely authoritative-institutional reception, to account for cases of religious transmission that are closed and institutionalized; this typological extension is potentially applicable to other religious groups with comparable structures of authority. Third, the study advances a model of argumentative dialogue between normative *fiqh* scholarship and living hadith scholarship, one that treats the two as operating on different orders of question rather than as rival verdicts on the same one.

Based on this discussion, this study is structured around three main research questions. First, how can LDII's *manqul* practices be interpreted through the theory of reception and classical *isnad*? Second, how is the charismatic authority of LDII's founder institutionalized through *manqul*, and what aspects remain unaddressed by the previously dominant normative *fiqh* framework? Third, to what extent is LDII's *manqul*, when interpreted through the lens of the "living hadith" and authority, relevant to the framework of religious moderation in Indonesia? These three research questions are designed to achieve the study's objective: to present an alternative analytical model for LDII's *manqul* practices that is academically richer while also contributing to the discourse on contemporary religious moderation.

This study employs a descriptive-analytical qualitative research approach using a literature review design, relying on textual documents as the primary data source for understanding the construction of meaning and discourse, rather than individual experiences requiring field observation (Sugiyono, 2019). The approach used is the hermeneutics of the "living hadith" (Syamsuddin, 2007), combined with reception theory to examine how religious texts are internalized and practiced by specific communities (Rafiq, 2012), as well as theories of religious authority and the routinization of charisma to explain the process of institutionalizing authority behind these practices (Alatas, 2020; Begg, 2012). This combination of the three frameworks was chosen because the object of study LDII's *manqul* practices is fundamentally a discursive-textual phenomenon concerning how religious authority is constructed and legitimized; thus, a textual-hermeneutic approach is more appropriate than approaches requiring behavioral data or the subjective experiences of informants.

The data for this study consist of primary and secondary sources. The primary sources are official documents published by the LDII Regional Leadership Councils (DPD), containing

explanations of the concepts of *manqul*, *musnad*, and *muttasil* along with the basis for their legitimacy (Kediri, 2025b; Sampit, 2025; Sidoarjo, 2013). The selection of these primary sources is based on the methodological consideration that an organization's official documents represent a mutually agreed-upon institutional discourse; thus, they are more appropriate for addressing research questions regarding the construction of authority than the contextual personal statements of individual figures. Secondary data sources include forty references covering theoretical literature on the "living hadith" and its reception (Metcalf, 1993; Suryadilaga, 2016), classical texts on the science of hadith and *isnad* (al-Ḥajjāj, 1955; al-Ṭahḥān, 2004), Scopus-indexed journal articles on LDII and religious authority (Hasan et al., 2021; Noor & Sahad, 2020), as well as the Ministry of Religious Affairs' policy document on religious moderation (Indonesia, 2019).

The validity of data was verified through source triangulation (Sugiyono, 2020), namely by comparing the consistency of explanations of the concept of "*manqul*" across several official publications of the DPD LDII, as well as by confirming the claims of textual legitimacy put forward by the LDII directly against the classical texts it references, such as the Muqaddimah of Ṣaḥīḥ Muslim (Muslim ibn al-Ḥajjāj, n.d.) and the Muqaddimah of Ibn al-Ṣalāḥ (Ibn al-Ṣalāḥ, n.d.), rather than simply relying on unverified secondary citations. Data analysis was conducted following the interactive model of Miles, Huberman, and Saldaña (2020), consisting of cyclical data condensation, data presentation, and conclusion drawing. Operationally, the analysis was carried out in five steps: first, a textual description of *manqul* practices based on primary sources; second, an examination of the structure of *manqul* through the classical *isnad* framework; third, an analysis through the theory of authority and the routinization of charisma; fourth, an argumentative dialogue with previous normative *fiqh* studies to map points of convergence and interpretive differences; and fifth, an evaluation of the findings against the indicators of religious moderation formulated by the government (Islam, 2021).

RESULTS AND DISCUSSIONS

A. *Manqul* as a Practice of the Living Hadith: Correspondence and Expansion of the Classical *Isnad*

This subsection addresses the first research question how LDII's practice of *manqul* can be interpreted through the theory of reception and the classical *isnad* by means of the following

five-step analysis.

1. The Concepts of *Manqul*, *Musnad*, and *Muttasil* According to LDII

Based on official documents from the LDII's Regional Representative Council (DPD), *manqul* is understood as the requirement to acquire religious understanding through an unbroken chain of transmission from teacher to student, rather than through independent reading of texts without guidance from a *sanad* (Kediri, 2025a). This concept is supported by three elements: *manqul* (knowledge obtained via a specific chain of transmission), *musnad* (relying on a clear source or teacher), and *muttasil* (an unbroken chain of transmission across generations) (Kediri, 2025a; Sampit, 2025). LDII explicitly grounds the legitimacy of these three elements in the classical heritage of hadith scholarship. The DPD LDII of Sidoarjo (2013) cites Imam al-Shafi'i, Ibn Jama'ah, and the statement by Abdullah ibn al-Mubarak in the Muqaddimah to *Ṣaḥīḥ Muslim* that *isnad* is an integral part of the religion (al-Ḥajjāj, 1955).

2. Structural Correspondence with Classical *Isnad* Criteria

This genealogical claim can be directly tested against the standard criteria of hadith terminology. Table 1 maps out this correspondence.

Table 1. Comparison of LDII's *Manqul-Musnad-Muttasil* Concepts with Classical *Isnad* Criteria

LDII Terminology	Definition according to LDII	Concepts/Criteria of Analogy in Classical Hadith Science	References	Compliance Notes
<i>Manqul</i>	Knowledge is acquired and transmitted through a specific chain of transmission	<i>Isnad</i> (chain of transmission) as an instrument for verifying knowledge	Rippin (2013); DPD LDII Kota Kediri (2025a)	Conceptually equivalent
<i>Musnad</i>	It is based on sources or teachers whose identities are	<i>Musnad</i> (narration) is attributed to a clear source; a condition of	al-Ṭaḥḥān (2004)	Conceptually equivalent

	clearly established	authenticity		
<i>Mutta sil</i>	The chain of transmission is unbroken across generations	<i>ttiṣāl al-sanad</i> (continuity of the chain of transmission); a condition of hadith authenticity	Ibn al-Ṣalāḥ (t.t.); al-Ṣāliḥ (1988)	Equivalent in meaning, almost identical
Scope of Application	It is applied to general religious understanding (exegesis, jurisprudence, religious practices)	Classical <i>isnad</i> is primarily used to verify specific hadith narrations/texts	Rippin (2013); Hamdeh (2021)	Equivalent in meaning, almost identical
Criteria of 'adālah & ḍabt	It is not detailed in publicly accessible documents	Mandatory conditions for the authenticity of a narration (the narrator's integrity and accuracy)	al-Ṣāliḥ (1988)	Data is not publicly available

3. Data Limitations and Methodological Notes

Al-Ṣāliḥ (1988) details five criteria for the authenticity of a hadith: the continuity of the chain of transmission (*sanad*), the trustworthiness of the narrator ('*adālah*), the accuracy of memorization (*ḍabt*), the absence of inconsistencies (*syudzūd*), and the absence of defects ('*illah*). The LDII public documents used as data for this study explicitly address only the first two elements; the criteria for narrator quality are not elaborated upon extensively. This does not mean that these elements are absent from LDII practice, but rather reflects the limitations of publicly accessible primary sources; methodological notes are essential to ensure that conclusions do not go beyond the available data.

4. Expanding the Scope: From Narrative Verification to General Pedagogical Authority

The classical *isnad* serves to verify the transmission of specific texts or narrations (Rippin, 2013), whereas LDII's *manqul* extends to encompass the requirement of acquiring general religious understanding through the chain of teachers with *isnad* (Kediri, 2025b). Such an expansion is not without precedent; debates regarding the limits of *isnad*'s authority from the verification of narrations to general interpretive authority have also shaped the tensions between traditionalists and Salafis in modern Islam (Hamdeh, 2021). In other words, the distinctiveness of LDII represents a variant of a broader epistemological debate, not a phenomenon that stands alone.

5. Positioning *Manqul* as a "Living Hadith"

The above analysis opens the possibility of positioning *manqul* as a "living hadith" phenomenon a practice that breathes new life into the conceptual framework of *isnad* within contemporary pedagogical systems (Suryadilaga, 2016; Syamsuddin, 2007), in line with methodological precedents in the *Jamaah* Tabligh (Metcalf, 1993) and the preservation of religious lineages in Indonesia (Zaki et al., 2025). *Manqul* LDII can thus be understood as an additional variant of the "living hadith" phenomenon, rather than merely a product of fiqh deviating from the mainstream, as suggested by previous studies (Hasan et al., 2021).

B. *Manqul* as the Routinization of Charismatic Authority: From Personal to Institutional

This subsection addresses the second research question, namely how the charismatic authority of the LDII founder became institutionalized through *manqul*, and which aspects remain beyond the reach of the normative fiqh framing that has thus far been dominant.

1. Charismatic Authority and the Need for Routinization

Within the Weberian sociological framework of authority, charismatic authority is inherently unstable because it is tied to a specific individual and risks disappearing when that person dies or is no longer able to lead. To endure across generations, charismatic authority must undergo the routinization of charisma; that is, the process of transferring legitimacy from an individual to a system, rules, or procedures that can be passed down (Begg, 2012). Begg (2012) specifically points out that hadith can serve as one such instrument of routinization, whereby the authority of a religious figure is strengthened and perpetuated through claims of continuous transmission back to an authoritative source.

2. *Manqul* as a Mechanism of Routinization in LDII

Viewed through this framework, *manqul* can be understood not merely as a pedagogical method, but as a mechanism for routinizing the charismatic authority of LDII's founder into an institutionalized transmission system that can be passed down across generations of teachers and students. Each succeeding generation need not possess personal charisma equivalent to that of the founder; it is sufficient to occupy a position within the legitimate *manqul* chain to inherit that legitimacy. This interpretation aligns with the framework of Indonesian religious authority developed by Alatas (2020), asserting that authority within Indonesian Muslim communities is generally constructed through an ongoing social process, rather than being a given or static.

Routinization of Charismatic Authority in LDII's *Manqul* Practice

(adapted from Weber's theory of the routinization of charisma, as applied to *hadith* by Begg, 2012)

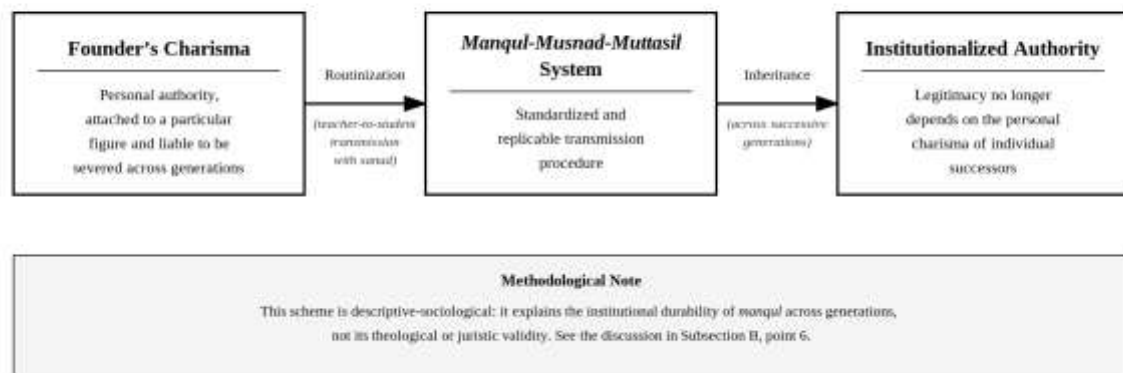


Figure 2. Routinization of Charismatic Authority in LDII's *Manqul* Practice

3. Comparative Precedents: The Institutionalization of Cross-Contextual Authority

The pattern of routinizing authority through chain-of-transmission is not a phenomenon unique to LDII. Zaman (2010) documents how the authority of religious scholars has been transmitted across cultural boundaries for centuries through similar channels of transmission, while Brenner (2010) describes how a West African religious scholar positions himself as a “living library” passing down religious authority orally to his students. Comparable institutional patterns are also evident in the traditional pedagogy of al-Qarawiyyin University, maintaining an oral transmission structure to ensure the continuity of scholarly authority (Hardaker & Sabki, 2012), as well as in the broader framework of the production and dissemination of Islamic knowledge across various contexts (van Bruinessen & Allievi, 2013). In the specific Indonesian context, similar precedents are evident in the use of reception theory

to analyze the preservation of authority through the *Khutbah Naga* manuscript in West Papua (Al Abza et al., 2024), the preservation of lineage as a marker of authority within the Makassar community (Yahya, 2024), and the *Joged Shalawat Mataram* tradition, bringing hadith to life through performative practices (Suryadilaga, 2014). This series of precedents confirms that the institutionalization of authority through *sanad*-based transmission is a common pattern, not merely an anomaly specific to LDII.

4. Spatial Manifestations of Institutionalized Authority

Interestingly, the institutionalization of LDII's authority is not only evident at the discursive-textual level but is also manifested spatially. Aisha, Suprapti, Sardjono, and Indraswara (2026), in an architectural study based on Lefebvre's theory of space production, found that LDII housing complexes feature distinct physical boundaries and dominant patterns of internal interaction, differing from the more functional and open spatial patterns of Muhammadiyah-based housing. These interdisciplinary findings reinforce the argument that LDII's authority, institutionalized through *manqul*, is not merely a discursive construction but is also embodied in everyday spatial practices.

5. Variations in Group Attitudes Toward *Isnad* as a Marker of Identity

Noor and Sahad (2020) demonstrate that Salafi groups hold distinct attitudes toward the preservation of the *isnad* tradition as an identity marker, in some respects differing from LDII's emphasis on the obligation of a personal and continuous teacher-student *isnad*. These variations indicate that LDII's *manqul* occupies a unique position within the spectrum of Indonesian Muslim groups' attitudes toward *isnad*.

6. Critical Note: The Limits of the Functionalist Explanation

It should be emphasized that the above analysis of the routinization of authority is descriptive-sociological in nature, not a normative assertion. Explaining why and how a mechanism of authority persists and becomes institutionalized sociologically does not in and of itself justify its theological or fiqh validity. The Weberian framework used here explains the institutional resilience of *manqul*, not its sharia validity two questions that are epistemologically distinct and must not be conflated. This distinction is crucial so that the interpretation of "living hadith" as a source of authority is not misunderstood as a justification for all the legal implications questioned by previous normative fiqh studies (Hasan et al., 2021), but rather as an offer of an additional analytical lens operating at a different level of inquiry.

C. From Normative Fiqh to Hermeneutics: A Dialogue with Previous Studies

This subsection explicitly engages the interpretation of “living hadith-authority” as developed in Subsections A and B in dialogue with previous normative fiqh studies, in accordance with the fourth step of data analysis outlined in the Methodology section.

1. Normative Fiqh Arguments: Findings by Hasan, Dzulkarnain, and Nashirudin (2021)

Hasan, Dzulkarnain, and Nashirudin (2021), through a literature review method supplemented by interviews and document triangulation, concluded that the *manhaj* of *manqul* fiqh leads to a number of controversial legal rulings: the obligation to remain within the group, the requirement to swear allegiance to the group’s leader, the group leader’s claim to the sole right to interpret Sharia law, the license to lie under certain conditions, and a *takfiri* stance toward those outside the group. These findings are based on a fairly robust methodology combining document analysis and direct interviews, so they cannot simply be dismissed as mere bias.

2. Early Methodological Criticism: Munawir (1995)

Prior to Hasan et al., Munawir (2021; 1995) had already questioned LDII’s approach to understanding Hadith, deeming it less balanced compared to mainstream methods of interpretation. Although originating from a different period and academic context, Munawir’s critique essentially affirms a similar concern: that restricting access to interpretation solely through the *manqul* channel has the potential to limit the space for a more open religious dialogue.

3. Common Ground: “Living Hadith” Does Not Invalidate Fiqh Findings

It is important to emphasize that the discussion of “living hadith” as an authority in Subsections A and B is not intended to invalidate or refute the findings of the two studies mentioned above. Subsection A demonstrates that the terms “*manqul*,” “*musnad*,” and “*muttasil*” are structurally and terminologically parallel to classical *isnad* criteria; however, the notes in points A.3 and A.4 actually confirm concerns similar to those raised by Munawir: that the application of “*manqul*” extends beyond the function of verifying specific narrations toward establishing authority over religious understanding in general. Similarly, Subsection B.6 explicitly distinguishes sociological explanations from normative assertions. In other words, both the normative fiqh and “living hadith” interpretations operate at different levels of inquiry and can therefore both be true simultaneously.

4. Additional Contributions: Explaining the Unexplained

What sets them apart is the level of explanation they offer. Normative fiqh studies

answer evaluative questions: Do *manqul* legal products conform to or deviate from mainstream fiqh principles? While important, these studies do not address explanatory questions: Why and how has the *manqul* system managed to survive, be reproduced, and be internally accepted across generations of LDII members for decades, rather than collapsing under constant external criticism? It is these explanatory questions that are addressed by the framework of the routinization of charismatic authority (Subsection B) and the structural correspondence with classical *isnad* (Subsection A). Both explain the logic of internal legitimacy making the *manqul* feel coherent and authoritative to its adherents, regardless of the legal implications questioned by fiqh studies.

5. Mapping *Manqul* within a Typology of Reception

This mapping can be clarified through the typology of reception developed by Rafiq (2012, 2014), distinguishing between exegetical reception (interpretation of the text's meaning), aesthetic reception (appreciation of the beauty of the reading or recitation), and functional reception (utilization of the text for practical-social purposes). Based on the analysis in Subsections A and B, LDII's *manqul* is most appropriately categorized as functional reception oriented toward the establishment and maintenance of institutional authority, rather than exegetical reception oriented toward the open interpretation of textual meaning. This categorization explains why normative fiqh studies implicitly expecting exegetical openness view *manqul* as a limitation, whereas from the perspective of functional reception, this limitation is actually an intentional feature designed to maintain the stability of institutional authority.

6. Dialogical Synthesis

Based on the dialogue above, it can be concluded that normative fiqh studies and studies of "living hadith" as a source of authority are complementary, not contradictory. Normative fiqh studies (Hasan et al., 2021; Munawir, 1995) remain valid in evaluating the legal implications of *manqul*, while studies of living hadith authority provide additional insight into their internal logic and sociological resilience. This synthesis addresses the second research question more comprehensively: the aspects not covered by the normative fiqh framework are not due to a flaw in the framework itself, but rather to the limited scope of the questions it poses.

D. *Manqul* within the Framework of Religious Moderation: Evaluation and Contributions

This concluding subsection addresses the third research question: To what extent is

LDII's *manqul* interpreted through the lens of the “living hadith” and the authority established in Subsections A–C relevant to the framework of religious moderation in Indonesia?

1. Evaluation Framework: Four Indicators of Religious Moderation

The Indonesian Ministry of Religious Affairs (2019) formulated four indicators of religious moderation: commitment to the nation, tolerance, opposition to violence, and accommodation of local culture. These four indicators were subsequently expanded upon with nine values of *wasathiyah* in a follow-up document (Islam, 2021). This framework is used as a final evaluation tool, not as a standard for judging the theological validity of *manqul*.

2. Evaluation of National Commitment and Anti-Violence

No indications were found that *manqul* doctrinally promotes violence or rejection of the Unitary State of the Republic of Indonesia (NKRI). However, the findings of Hasan, Dzulkarnain, and Nashirudin (2021) regarding the obligation to swear allegiance to the congregation's leader remain an important note: the indicator of national commitment prioritizing loyalty to the congregation's internal structure has the potential to raise questions about the hierarchy of loyalties, although this requires further empirical verification beyond the scope of this literature review.

3. Evaluation of Tolerance and Accommodation of Local Culture

Regarding the indicator of accommodation of local culture, *manqul* represents a contextual adaptation of the classical *isnad* framework to the contemporary Indonesian pedagogical system a form of methodological accommodation, albeit a covert one. Conversely, regarding the indicator of tolerance, the *takfiri* attitude toward outsiders documented by Hasan et al. (2021) directly contradicts the principle of tolerance. This is where the interpretation of “living hadith” as an authority honestly reaches its limits: this framework explains why such an exclusive attitude is structurally formed (Subsection B), but it cannot and does not intend to neutralize the real issue of tolerance.

4. Precedents for Academic Repositioning of Similar Groups

Tabroni and Idham (2023) note the transformation of the Indonesian Salafist movement from being labeled as radical toward participation in the discourse of moderate Islam, while Ichwan, Shadiqin, and Mujtahid (2025) demonstrate a shift in the discourse of urban Islamic scholarship in Aceh toward the strengthening of *wasathiyah*. These precedents indicate that dialogic academic engagement can open up space for discursive transformation, although the final outcome remains dependent on the internal dynamics of the groups in question.

5. Contributions to the Discourse on *Wasathiyah* and Indonesian Hadith Epistemology

Muhtar (2023) asserts that Indonesian Islamic *wasathiyah* demands open dialogue regarding diverse expressions of Islam. Fatkhi and Firdausy (2026) identify an epistemological crisis and the stagnation of textualism in hadith studies at Indonesian Islamic universities, while Noorhidayati and Aziz (2023) document variations in hadith teaching methods across institutions. The case of *manqul* enriches this map of variations, while also being relevant to the mainstreaming of moderation in Islamic higher education institutions (Nasir & Rijal, 2021). The precedent that textual reception can shape moderate attitudes as seen in the Bugis-Makassar Khatam Al-Qur'an tradition (Muh Alwi et al., 2024) suggests that the relationship between reception and moderation is open-ended, leaving open the possibility that *manqul* could move in a similar direction.

6. Evaluative Synthesis

Table 2. Evaluation Matrix of LDII's *Manqul* Regarding Indicators of Religious Moderation

Indicators	Brief Description	Findings Related to <i>Manqul</i>	Evaluation
Commitment to the Nation	Loyalty to the Unitary State of the Republic of Indonesia (NKRI) and Pancasila	No indication of rejection of the Unitary State of the Republic of Indonesia; an internal oath of allegiance exists (Hasan et al., 2021)	Further verification required
Tolerance	Acceptance of diversity	Documented <i>takfiri</i> attitudes (Hasan et al., 2021)	Criteria not yet met
Nonviolence	Rejection of violence	No indication of incitement to violence in primary sources	Met (within the limits of the data)
Accommodation of Local	Adaptation to the local	Contextual adaptation of classical <i>isnad</i>	Met methodologically

This synthesis shows that *Manqul* meets some of the indicators of moderation, yet still leaves a real tension regarding the acceptance of honest, not entirely apologetic findings, affirming that the primary contribution of this research is not to whitewash *Manqul*'s status, but rather to enrich the analytical framework.

CONCLUSION

This study shows that the practices of *manqul*, *musnad*, and *muttasil* within LDII are structurally and terminologically parallel to the classical *isnad* criteria in hadith studies, particularly regarding the continuity of the *sanad* and reliance on clear sources, although the scope of application has expanded from the verification of specific narrations to the authority of religious understanding in general. In the typology of reception, *manqul* is most appropriately categorized as functional reception oriented toward the formation and maintenance of institutional authority, rather than exegetical reception oriented toward openness in the interpretation of textual meaning. Viewed through the framework of the routinization of Weberian charismatic authority, *manqul* functions as a mechanism transferring legitimacy from the founder's personal charisma to an institutionalized system of transmission that can be passed down across generations a sociological dimension that has not been addressed by previous normative fiqh studies. A dialogue with this study confirms that the two approaches are complementary, not contradictory: normative fiqh analysis remains valid in evaluating the legal implications of *manqul*, while the "living hadith-authority" approach elucidates its internal logic and sociological resilience. When evaluated against four indicators of religious moderation, *manqul* meets the indicators of non-violence and accommodation of local culture, yet it still leaves significant tension regarding the indicator of tolerance and raises questions about its commitment to national identity a finding presented honestly, not to whitewash the status of *manqul*, but to map it out more comprehensively.

This study contributes on three levels. Theoretically, it extends the analytical repertoire of living hadith scholarship by demonstrating that the framework can accommodate closed and institutionalized forms of transmission, not only the personal and open reception on which the field has largely concentrated. Methodologically, it offers a model of argumentative dialogue between normative fiqh scholarship and living hadith scholarship that can be replicated for

other religious groups facing comparable stigma, without lapsing into apologetics on the one hand or one-sided judgment on the other. In terms of policy, it supplies a more granular map of where *manqul* converges with and diverges from the national religious moderation indicators, which is a precondition for any dialogue that aspires to be more than rhetorical. These contributions must be read alongside the limits of the design: the study rests entirely on library research and on official organizational documents, so its claims hold at the level of institutional discourse rather than lived practice, and the publicly accessible primary sources do not elaborate every criterion discussed in the classical literature. Future research should therefore complement these findings with an ethnographic approach based on interviews and participant observation among LDII congregations, particularly in order to verify empirically the dynamics of internal loyalty and national commitment that this study could map only at the level of textual discourse.

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