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THE EXISTENCE OF LEMBAGA DAKWAH ISLAM INDONESIA (LDII) AND RESPONSE OF MUSLIMS COMMUNITY IN MEDAN

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ABSTRACT: This article aims to find out the response of the Muslims community regarding the existence of the LDII (Lembaga Dakwah Islam Indonesia/Indonesian Islamic Da'wah Institute), especially the response of the Muslims in a village named Binjai, Medan Denai Subdistrict. The research method used is a qualitative method by relying on field studies. Since its found in Indonesia precisely on January 3, 1972, the LDII has caused a lot of chaos and polemics in the midst of Indonesian society, one of them with the emergence of understandings that are very worrying for Muslims in Indonesia. This research has several findings that prove a negative response from Muslims to the existence of LDII around them, namely: (1) LDII still teaches the old paradigm of Islam Jama'ah; (2) a heretical organization that violates the Islamic Sharia; (3) communication that is not harmonious between Muslims and LDII worshipers; (4) LDII still impressed exclusively.

KEYWORDS: Existence of LDII, Muslims Community, Islamic Sect.

INTRODUCTION

Along with the development of the times and the development of Islamic sciences as well as freedom of opinion (*ijtihad*) on the issues of Islam led to the birth of many understandings, groups, *jama'ah*, sects, community organizations and so forth, whether deviant or not. Until now there were 250 Islamic sects in Indonesia, 50 of them are in Java. Pratiwi argues that the development of heretical sects in Indonesia is like mushrooms in the rainy season. The MUI (*Majelis Ulama Indonesia*/Indonesian Council of Ulama) as the highest institution of Muslims in Indonesia should be more strict in sorting every heretical sect in Indonesia (Pratiwi, 2012, p. 1). LDII is one of the many Islamic sects that are under the spotlight and are often accused of being a heretical sect in Indonesia. Throughout its history, LDII has been under pressure by the majority of Muslims such as threats, persecutions, and forced dissolution.

It turned out that the presence of LDII (*Lembaga Dakwah Islam Indonesia*/Indonesian Islamic Da'wah Institute) since 1970's a lot of causing chaos in Indonesian Islamic society and reap various kinds of criticism. The effects of the prolonged criticism become a clash, where the clashes are beyond the limits of fairness, so the presence of LDII is rejected in various regions. For case example, the newspaper *Harian Peltita* reported some news on August 25, 1998 and December 15, 1998 that the LDII worshipers in Tegal got persecution by the mass from the majority Muslims. The persecution happened on bloody clashes (1 died, 3 injured, 2 damaged cars), the leader's house in Tegal and Panekosan was damaged and looted by the persecutors, included 2 mosques and 3 houses were burned. What kind of Islamic sect is owned by LDII so they had to experienced such pressure?

LDII is a metamorphosis of Islam Jama'ah founded in 1953 by Narhasan, a *Kyai* from Kediri who's got influenced by unusual thoughts about Islamic knowledge. Islam Jama'ah had renamed their institution in several times such as Yakari in 1972, Lemkari in 1981, and then

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INTRODUCTION

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It turned out that the presence of LDII (*Lembaga Dakwah Islam Indonesia/Indonesian Islamic Da'wah Institute*) since 1970's a lot of causing chaos in Indonesian Islamic society and reap various kinds of criticism. The effects of the prolonged criticism become a clash, where the clashes are beyond the limits of fairness, so the presence of LDII is rejected in various regions. For case example, the newspaper *Harian Pelita* reported some news on August 25, 1998 and December 15, 1998 that the LDII worshipers in Tegal got persecution by the mass from the majority Muslims. The persecution happened on bloody clashes (1 died, 3 injured, 2 damaged cars), the leader's house in Tegal and Pamekasan was damaged and looted by the persecutors, included 2 mosques and 3 houses were burned. What kind of Islamic sect is owned by LDII so they had to experienced such pressure?

LDII is a metamorphosis of Islam Jama'ah founded in 1953 by Nurhasan, a *Kyai* from Kediri who's got influenced by unusual thoughts about Islamic knowledge. Islam Jama'ah had renamed their institution in several times such as Yakari in 1972, Lemkari in 1981, and then

LDII in 1990. Majority of Muslims continues to reject and attack the existence of LDII from the beginning to present day as a new Islamic sect.

In another way, other Muslims communities respond the Islam Jama'ah by complaining to the MUI. Then the *Jaksa Agung* (Attorney General of the Republic of Indonesia) issued Decree No.Kep-089/DA/10/1971 on the prohibition of Darul Hadis and Islam Jama'ah that are similar in nature. The decree was issued based on public complaints by mentioning the understanding of Islam Jama'ah/Darul Hadis among others, as follows:

- 1) Muslims who do not belong to the Islam Jama'ah are Muslims who belong to 72 classes that must go to hell, as it is in the Hadith.
- 2) The legitimate Muslims should appoint an Emir as their place of *bai'at* (dedication) and keep all his commandments.
- 3) Breaking the *bai'at* (dedication) of the perpetrators is punished apostasy and surely go to hell.
- 4) Someone who admitted an Emir and dedicated to him must go to heaven.
- 5) It is not legal if someone praying behind people who are not members of Islam Jama'ah.
- 6) If the prayer suits touched by people who are not members of Islam Jama'ah should be washed again.
- 7) A husband of the followers of this sect should try to keep his wife in line with his belief. If she does not, she must be punished and must be divorced. Vice versa.
- 8) A legitimate marriage is a marriage approved by an Emir who is performed by themselves without a *penghulu* (headman) prescribed by state marriage law (Jaiz, 1998, pp. 92-97).

From here the Ulama judge that the difference with the Islamic Shari'ah with LDII itself or in other words also referred to as *bid'ah* (heresy). Meanwhile, according to Gigih as a teacher in LDII's *pesantren* (boarding school) located in North Sumatra said that "Why Darul Hadis/Islam Jama'ah got opposed by many Muslims? Because LDII does not pro to leader in power (government) at that time" (interviewed on January 31, 2015). As known that Muslims in Indonesia are Muslims who are polite, tolerant and accept all the differences that exist if it is still in the case of *Furu'iyah* (Shari'ah branches), causing the emergence of an Islamic society's anxiety over the dogma of LDII.

Gigih explained that at present the LDII has become one of the Islamic da'wah organization in Indonesia which has millions of people and spread not only in 34 provinces in Indonesia, but also spread in 36 countries in the world (interviewed on January 31, 2015). The history of LDII begins 40 years ago that started from a small group that was viewed by the public at that time was very exclusive. This means that it will take another four decades for LDII to transform itself into one of the Islamic organizations in Indonesia that have the legality of the Republic of Indonesia and legitimacy in the life of Indonesian people (Sulistiyono, 2014, p. 1).

The above facts prove a contradiction between Muslims in Indonesia who are known to be polite and tolerant toward diversity of religions and beliefs with the existence of LDII that has differences of dogma compared to the majority of other Islamic sects. How do Muslims in

Binjai Village respond to the existence of LDII and their worshipers around them? Are there stereotypes arising from the situation? This article aims to answer those issues.

RESEARCH METHOD

² This research is a qualitative research with the type of field research. A qualitative research approach is a research approach that aims to bring together a description of the words, behavioral writing, observed from an individual, community group or organization. Qualitative research approaches use a scientific paradigm, meaning that this study assumes that empirical reality occurs in a socio-cultural context that is interrelated with one another. Qualitative research analyzed the community through the experience of individual as research subjects, in which the aspects of the field experience are interpreted, then re-analyzed using objective theory (Supardi, 1997, p. 8).

The location of this study was conducted in Binjai Village, Medan Denai Subdistrict, Medan. Consideration of choosing the Binjai Village as location of this research because the North Sumatra Regional Leader Council office located in the Binjai Village. Data sources used as primary data are observations and information obtained from community leaders, scholars, Ulama, local Muslims communities, government officials and LDII worshipers. Secondary data is the results of data obtained from documents: books, journals, articles, scientific papers, LDII statue (AD/ART) and others relating to research problems.

As for the method used for data collection that is, choosing a problem, the researcher begins by re-examining the relevant theoretical literature to find an area that looks interesting and needs further research, collecting data. This stage begins before any hypothesis is formulated. The social researcher starts by asking descriptive question questions by making general observations, and noting them in the field notes. Analyzing data. The analysis includes examining the field notes to find cultural symbol symbols and looking for the symbolic relationship. Formulate a hypothesis "this hypothesis is the ethnographic hypothesis that must be formulated after collecting initial data. This hypothesis proposes a relationship that must be tested by checking the things known by the informant. Write a research report. Write in terms of an analysis improvement process." (Spardley, 1997, pp. 119–120). Data analysis is an effort that is done by working with data, organizing data, sorting it into manageable units, finding and finding patterns, discovering what is important and what is learned and deciding what others can tell (Moleong, 2007, p. 248). Analysis of this data (qualitative) can be divided into two way. First is data obtained through interviews and second is data based on interviews and observations not much different. The data is analyzed in two ways, namely:

- 1) Chronological analysis, this analysis emphasizes the time sequence. Data is organized based on events, where things that occur earlier are what happens later. In this analysis the process of the occurrence of social phenomena is described.
- 2) Analysis based on the main issue, analysis with this strategy focuses on environmental factors that are possible to encourage the emergence of a phenomenon. Broadly speaking, the presentation of this analysis emphasizes the interaction between organizations or settings where a phenomenon occurs.

Examination techniques and validity of data to determine the validity of the data required inspection techniques. There are three criteria in checking the validity of the data:

- 1) The degree of trust, by showing the results of the discovery by way of proof by the researcher of the reality being examined.
- 2) Passability to make the transfer a researcher should look for and collect empirical events about the similarity of context.

Certainty, here the assurance that something is objective or not depends on the agreement of some people on one's views, opinions and discoveries. A person's experience is subjective while if agreed by several or many people, then it can be said to be objective.

RESULTS AND DISCUSSION

Early History of LDII

Islam Jamaah is a religious sect founded in 1953 precisely since Nurhasan Al-Ubaidah Lubis Al-Musawwa (a.k.a. Kyai Haji Nurhasan) founded a pesantren in Kediri East Java, the pesantren is named YPID (*Yayasan Pendidikan Islam Djamaah/Djamaah Islamic Education Foundation*) or most popular as Islam Jama'ah. In the journey to get friends in arms, namely Nurhasyim they both are the founders of the ideals of Islam Jamaah. Nurhasan himself was born in 1908, in Bangi Village, Purwosari Subdistrict, Kediri, East Java. His educational background is the Pesantren Lirboyo in Kediri and Sampang in Madura and after the age of 30 years. Nurhasan went to Mecca and studied there for 10 years at two places namely, Rukbat Naksyabandiah (this name has nothing to do with Tarikat Naksyabandiah) and Darul Hadis in the village of Shamiah. Madrasah named Darul Hadis is where Nurhasan deepens the Qur'an and Hadith led by the teacher of Sheikh Abu Samah of Egypt. In addition, Nurhasan also studied in Madrasah Darul Hadis led by Syech Abu Umar Hamdan where he had long studied and most influenced his thoughts (Aziz, Tholkah, & Soetarman, 1996, pp. 21–28).

Nurhasyim himself obtained Islamic education at Pesantren Gontor, Ponorogo and continued at IAIN Sunan Kalijaga, Yogyakarta. Nurhasan befriends Nurhasyim since both were involved in the discussion and seeks to reveal the ideas of religious renewal. In terms of the ability to debate and mastery of Islamic religious knowledge, Nurhasan always outperforms Nurhasyim. Nurhasan passed away in a traffic accident on March 31, 1982. His son, Abdul Dhohir innagurated as an Emir of Islam Jama'ah just before his father's funeral (Jaiz, 2002, p. 76).

Early form of LDII was established on January 3, 1972 in Surabaya, East Java by Nurhasan under the name of Yakari (*Yayasan Lembaga Karyawan Islam/Institute of Islamic Employees Foundation*) (Jaiz, 2002). At the *Musyawahar Besar* (Great Deliberation) in 1981, Yakari renamed to Lemkari (*Lembaga Karyawan Islam/Institute of Islamic Employees*) (Wikipedia, n.d.). Because there are similarities with acronym Lembaga Karate-Do Indonesia (Institute of Karate-Do Indonesia) that also use the Lemkari abbreviation, then in 1990 they renamed again to LDII (*Lembaga Dakwah Islam Indonesia/Indonesian Islamic Da'wah Institute*).

The Existence of LDII after Nurhasan

The Islam practiced by worshipers of the Islam Jama'ah are considered deviating from the Islam practiced by the Muslims majority in Indonesia. MUI assesses the deviations include aspects of *Imamat*, *bai'at*, obedience and Islam *manqul*. Since October 29, 1971 the existence of Islam Jamaah officially banned and dissolved by the government. To reclaim its members, on January

3, 1972 the former leaders of Islamic Jama'ah established a new institution: Yakari. The newspaper *Surabaya* mentioned that "in the same year Darul Hadits/Islam Jama'ah officially changed its name to Yakari precisely after the elections in 1971.

As it is known that in the run up to the 1971 election, Islamic parties experienced a difficult time because of the pressure from the New Order that wanted to uphold the ideology of *Pancasila* (The Five Principles). While the Muslims movement almost faced death, Mudiromo suddenly came to liven up the Islamic Socialism. Mudiromo is a cadre of the PSI (*Partai Sosialis Indonesia*/Indonesian Socialist Party). Mudiromo and other PSI cadres saw the Muslims in Indonesia as a backward group that is incapable of critical thinking. He thought that socialism must be touching society because the majority of Indonesia's population are Muslims, socialist logic must be entered into Muslims groups. Together with Sudirman (Muhammad Basofi Sudirman's father, West Java Governor Period 1993-1998), Mudiromo criticized that the *santri* (a Javanese social group) whose life was traditional and had no political vehicle. New Order government itself emphasizes Muslims mass organizations to not take care of politics but more focused to take care of religion (W.F.Werthein, 1975, p. 88). Under such conditions Mudiromo established the ISC (Islamic Study Club) to wake up awareness of Muslims in politics. Meanwhile, Sudirman established the PTDI (*Perguruan Tinggi Dakwah Islam*/Islamic Da'wah College).

The former members of the Islam Jama'ah in Yakari still continue their worship practices that have been banned because they have generally studied at Islamic boarding school owned by Islam Jama'ah in Burengan, Kediri, East Java. For examples: the Friday sermons should be in Arabic. Do not prayer with others who are not the same sect. Do not shake hands between women and men who are not *muhrim*. Adult women (*baligh*) should be veiled (Jaiz, 1998).

In addition, Yakari still looks exclusive among the other Muslims and even many cases happened like broken relationships in one family are due to not the same sect. Yakari allegedly still continue the dogma of Islam Jama'ah that has been banned. But the allegations were denied by an open letter in September 1979 which stated that: (1) It is not at all true that Yakari is a Islam Jama'ah or protects Islam Jama'ah; (2) Yakari is not the successor or not the organizational protectors of Islam Jama'ah or Darul Hadis.

In 1986, the Government of the Republic of Indonesia enacted Law No. 8 of 1985 on the Community Organizations. This law requires all Community Organizations to make *Pancasila* as the prime foundation of the organization's Statue. A year later in 1986, the Third Great Deliberation was held that invited representatives of Lemkari from 19 provinces. After that Lemkari progressed more rapidly as a legal Islamic organization and obedient to *Pancasila* and it is very beneficial to gain public sympathy that Lemkari is not a prohibited organization. Shortly thereafter, the range of the Lemkari movement in Indonesia grew from 19 in 1986 to 26 provinces in 1989.

Unfortunately, on December 24, 1989, Lemkari was banned by Central Java Governor, Soelarso through Decree No. 612 of 1989 on the Freezing of Lemkari of East Java. The banning started from the recommendation of MUI of East Java and Commander of Military Region V Brawijaya which refers to the unfamiliar situation among religious people. Lemkari was accused of continuing the dogma of Islam Jama'ah which has been banned in the past. In addition, Lemkari was involved in a dispute over mosques in Sumberagung Hamlet, Kresek Village, Kediri between a member of Lemkari and NU residents.

Response of Muslims Community in Binjai Village

Lemkari (later LDII) expanded their missionary movement to North Sumatra in 1985 where Medan was the first city. At that time, Lemkari had only one Regional Leaders Council located at Pelajar street, Binjai Village, Medan Denai Subdistrict. Until now, the office of the North Sumatra LDII Regional Leaders Council is still in the same location. LDII North Sumatra has many leaders and branch units, namely: 1 Regional Leaders Council, 19 District Leaders Councils, 19 Branch Office, 11 Branch Helpers, 160 mosques, 1 Islamic Boarding School and 1 Junior High School and High School Foundation. The school established by LDII uses a boarding school system, which is a boarding system as a superior program that aims to anticipate children from promiscuity.

In general, the stereotype of the majority Muslim community in Indonesia towards LDII existence still tends to be negative, even the extreme version is labeled “heretical”. That impression felt so strong in Medan, where this research was carried out. It is difficult to prove LDII's heresy because the issue is still very sensitive to be discussed and clarified by many Muslim religious leaders. But the lack of harmony and communication that exists between the people in Binjai Village, Medan Denai Subdistrict is a fact that is hard to argue. The majority of LDII members in the village are migrants, making it difficult to win the hearts and sympathies of the local community.

Just as in Java, Sumatra and other regions in Indonesia, the existence of LDII in Medan also continues to face rejection. Although LDII currently has a new paradigm, it is not enough to help avoid the potential for social friction at the grassroots level that cannot be predicted (Setiawan, Nurhadi, & Anasy, 2008, p. 52). Quoting from Mailin and Matsum that:

“As clarification regarding LDII dogma by LDII DPP to the MUI, the central content is that the new LDII paradigm contained in its policies and programs includes fostering, rectifying people who still have Islamic understanding of the Jama'ah, and expressly never continuing to let alone teach Islamic teachings Pilgrims. In its programs, LDII participates in improving community welfare in addition to its main role in conducting da'wah as a soothing invitation.” (Mailin & Matsum, 2015, p. 7).

But this is contradictory to the response of the surrounding community to the existence of LDII, especially regarding the exclusivity of its members in coexisting and socializing. Putri as a local community testified that:

“LDII worshipers are very exclusive and tend to be closed when one of them make their qurban (animal sacrifice) only distribute meat to their fellow even though there are still many people who are less able and do not get the sacrificial meat.” (interviewed on February 3, 2015).

Disagreements occur between the people of Binjai Village towards the clarification that was submitted by LDII to the MUI. Yusdarli as public figure of Binjai Village explained:

“The LDII Jama'at is very exclusive, does not want to be in the community and communicate even before I once lived with one of their worshipers (LDII), when I made the smallest circumcision of my child, I invited him to come but instead of coming instead he closed the door of his house. Even for decades, LDII has been here just a few years ago to reprimand when you meet, its

happened when residents do gotong-royong (mutual cooperation) to paved the road, they (LDII worshipers) did cooperate but did not give the slightest interaction to the surrounding residents” (interviewed on February 20, 2015).

In clarification on this matter, Waris Amin as the preacher of North Sumatra District Leaders Council of LDII explained that:

“If there is an attitude of LDII worshipers like that there is no direction or order from the organization, even the organization calls for LDII worshipers to mingle with the community, especially in social activities, but LDII worshipers are numerous, sometimes we cannot supervise one by one, the Prophet (Muhammad SAW) also said that if a person has a hundred camels there must be some that are not tame. It is also like LDII itself but I don't think LDII is just like that, even the community is not all good either, is it?” (interviewed on March 5, 2015).

The Exclusivity from LDII worshipers was also conveyed by Sutrisno whose house was close to the LDII complex, and incidentally his brother was a member of the LDII, Sutrisno explained that:

Many people here do not agree with the presence of LDII, the attitude of LDII worshipers which shows that when someone who is not LDII worshipers performs prayers in the mosque they established will be immediately cleaned up, considered to be impure. However, most of the people do not care about such things, the LDII worshipers once stated that they will mingle with the community and pray in any mosque, but the reality is that I have never seen they pray in any common mosques established by Muslims majority just like this Al-Ikhlâs mosque.” (interviewed on February 20, 2015).

Another case is to cleanse the former place the prayers who are not LDII worshipers. Based on information from Yasir that “there was my uncle who LDII worshipers got mad when his mother prayed in his prayer mat.” (interviewed on February 20, 2015).

Agus Purwanto as Chairman of Regional Leaders Council clarified that “LDII worshipers do maintain the cleanliness and sanctity of the mosque and place of prayer. It can be seen from the floor of the LDII bathroom rather tilted so that the water flows and does not stagnate.” Then he added about keeping the mosque clean that “LDII people really maintain the cleanliness of the mosque, about the problem of mopping former place of people who are not LDII worshipers, for example, if there are people who are not clean or there are small children who leak their diapers. Is it wrong to mop the mosque? The accusation might come from people who are unhappy to LDII?” (interviewed on February 25, 2015).

Maybe these cause which made LDII worshipers mopping the floor in their mosque. Meanwhile, Duma Sari Nasution as LDII congregation stated that LDII worshipers are always preoccupied with recitation activities at LDII mosque so they do not have time to socialize with the other residents (interviewed on February 3, 2015).

According to Iqbal, as the leader of Al-Ikhlâs Mosque teenager group, which is about 500 meters from the office of the Regional Leaders Council said “I felt that there were irregularities in LDII recitation activities because when he had bought refill water belonging to one of the LDII worshipers located right next to the LDII's mosque, he listened to several excerpts from

the study of LDII pilgrims delivered directly by their teacher. LDII pilgrims recited the Quran but could interpret it and explain it" (interviewed on February 3, 2015). According to Wahyu, "the revelation as the resident of Binjai Village, LDII worshipers have a special code in every effort, namely '354' can be seen in the Reserve Osmosis water refill owned by one of the LDII worshipers" (interviewed on February 3, 2015).

Duma Sari Nasution denied it with argument "354 that means: 3 it is obligatory recitation 3 times a week, 5 it is five pillars of Islam, 4 it is obedient to Allah, to the Rasulullah Muhammad, to the husband and to the Emir." (interviewed on January 15, 2015). Whereas according to Waris Amin as the LDII preacher, "354 can mean that LDII worshipers like to use the number because of the many verses and traditions that use the number 354 like 3 people who are not forgiven and will be punished by Allah, 3 characteristics of the munafiq people, 5 pillars of Islam, and so forth." (interviewed on March 5, 2015).

Beside that, the definition of 354 according to Islam Jama'ah are (Mailin & Matsum, 2015, p. 69):

- 1) 3 it is obedient to Allah, Rasulullah Muhammad, and Emir.
- 2) 5 it is manqul, bai'at, Emir, Jama'ah, and obedient.
- 3) 4 it is glorifying the Emir, grateful for the Emir, earnestly, and solemn prayer (praying to still be able to glorify the Emir).

In another case, Iqbal said that "the teenagers of Al-Ikhlâs mosque once invited LDII worshipers for Isra' wal Mi'raj of Prophet Muhammad commemoration, and they came with one large group. But we were never invited to their events." (interviewed on February 2, 2015). Duma Sari Nasution clarified that "LDII never invites the other people, if anybody wants to join our recitation, he should come by himself." (interviewed on January 15, 2015).

In the perspective of the majority of the Binjai residents, the LDII worshipers does not want *wirid*, *yasin*, *tahlil* and *ta'ziah*. As explained by Irianto and Riduan Pasaribu as the residents of Binjai that "LDII worshipers never want to join in our lecture and recitation, whereas from our perspective this is religious tradition can strengthen the social straps of fellow Muslims." (interviewed on January 20, 2015). But this was denied by Mr. Sofyan as secretary of the North Sumatra Regional Leaders Council that "we (LDII) will come if we invited to *tahlilan*, we take part in eating dishes provided by the residents." Beside that, according to Ilham as LDII worshiper said "we came to *tahlilan* because respecting and attending the invitation even though he is an infidel. But we just keep quiet there is nothing to read even though the heart strongly rejects because *wirid*, *yasin*, and *tahlilan* are very out of our beliefs." (interviewed on January 20, 2015).

Syahrul said that "LDII women worshipers may not marry men outside LDII even though there are men who have to recite the faith when they marry the woman." (interviewed on February 20, 2015). But according to Gigih, preacher and teacher of LDII boarding school argued that "there is no compulsion for LDII women to marry non-LDII people, but it is recommended to marry LDII worshipers as well so that it is suitable because only one understanding can sometimes be noisy, especially if marriage with the understanding." (interviewed on January 31, 2015). The same argument is also stated by Agus Purwanto. A more assertive argument was stated by Waris Amin that there was no teaching like that "forcing LDII women to marry LDII as well because it was illegal to marry if there was coercion from others but religion

ordered to find a couple who understood religion as in the Hadith.” (interviewed on March 5, 2015).

Based on the results of the research, it was concluded that the response and perceptions of the Muslims community in Binjai Village about the dogma of Islam Jamaah were still practiced by LDII, namely:

- 1) *Manqul* (the process of transferring knowledge from teacher to student) in interpret the Quran and Hadith.
- 2) Do not want to pray in a mosque other than the LDII mosque.
- 3) If there are people other than LDII worshipers praying in their mosque, then the place of the former prayer will be mopped.
- 4) The 354 doctrine.
- 5) Exclusivity.
- 6) LDII women worshipers may not marry men who are not LDII worshipers.

CONCLUSION

The results of this study can be concluded that: (1) There is no significant change in the perception of Muslim community towards religious practices by LDII worshipers who still apply the dogma of the Islam Jama'ah; (2) The Muslim community in Binjai considers LDII as a cult sect and is contrary to Islamic sharia; (3) Communication between the Muslims community and LDII worshipers is not well so that the social relations between the two groups are not harmonious; (4) The LDII Jama'at still maintains exclusivity among other Muslim communities; (5) The Regional Leaders Council had clarified the slant views of the Muslims community towards LDII to the MUI of North Sumatra Province some of the contents of the clarification are: LDII never practiced the dogma of Islam Jama'ah, LDII was already in a new paradigm, LDII never considered other Muslims as infidels, LDII never mopped/cleaned up the former place of Muslim prayers that were not LDII worshipers if they are praying at LDII mosque with the intention of considering others as impure; (6) Lack of attention from the local government regarding a less harmonious relationship between the Muslims community and LDII worshipers in Binjai Village.

Seeing the progression of LDII in Binjai Village and the new paradigm, the majority of Muslims community still negative presume that LDII either regarding the dogma neither social relations. From this point, it can be seen that there is no good communication between the Muslims community and LDII worshipers especially those in Binjai Village and it is necessary for the active role of the MUI in Medan as well as the local government to be a place of mediation. Although LDII is already in a new paradigm, but Muslims community still assess LDII equally and still practice the dogma of Islam Jama'ah and still cannot accept LDII's presence in the midst of society with a positive outlook.

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APPENDIX**INTERVIEWEES LIST**

No.	Name	Role	Interview Date
1	Agus Purwanto	Chairman of the Regional Leaders Council	February 25, 2015
2	Duma Sari Nasution	LDII worshiper in Binjai Village	January 15, 2015
3	Gigih	Preacher and teacher of LDII boarding scholl	January 31, 2015
4	Ilham	LDII worshiper in Binjai Village	February 20, 2015
5	Iqbal	Leader of Al-Ikhlas Mosque teenager group, majority Muslim	February 3, 2015
6	Irianto	Binjai Village residents, majority Muslim	February 20, 2015
7	Putri	Binjai Village residents, majority Muslim	February 3, 2015
8	Riduan Pasaribu	Binjai Village residents, majority Muslim	February 20, 2015
9	Sutrisno	Binjai Village residents, majority Muslim	February 20, 2015
10	Syahrul	Binjai Village residents, majority Muslim	February 20, 2015
11	Wahyu	Binjai Village residents, majority Muslim	February 3, 2015
12	Waris Amin	Preacher of LDII	March 5, 2015
13	Yasir	Binjai Village residents, majority Muslim	February 20, 2015
14	Yusdarli	Binjai Village residents, public figure, majority Muslim	February 20, 2015

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