

# ESSENSIA

Jurnal Ilmu-Ilmu Ushuluddin

**Struggle for Identity and Social Image of Haji:  
Study on Life History of Social Construction of  
Haji in Sasak Community, Lombok, NTB**

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University: Comparative Study on UIN Sunan  
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**Research Method for Exploring Discourse on  
the Rights for Religion for Transgender**

*Rr. Siti Kurnia Widiastuti*

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## Understanding Hadith of The Prophet: The Image and Variety of Muslims' Awareness in the Region of Gowa

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### Abstract

*This paper presents an extensive examination about understanding Hadith (the Prophetic Tradition); the image and the range of Muslim society awareness in the region of Gowa. The study focuses on the village of Paccinongang in Gowa regency. Data collection techniques implemented include questionnaires, observation sheets, interview records, and direct observation in the field, and the analysis method applied is that of the qualitative-descriptive analysis. The level of the Muslim society's knowledge of the Prophet's Hadith in the village of Paccinongang is relatively low, to the extent that, broadly put, they can barely distinguish between the Qur'an and Hadith. The situation similarly applies in their level of understanding of the Prophet's Hadith. However, there is a correlation between the level of understanding of Hadith and the level of its implementation. The better one's awareness is, the higher the level of his implementation. In addition, the interest of the Muslim society in the Village of Paccinongang in studying the Prophet's Hadith is relatively high. They wish for specific Hadith instructions and assessments in both formal and non-formal conducts. Additionally, the perception of Muslim society in the Village of Paccinongang about the position of the Department of Tafsir Hadith of UIN Alauddin as a learning institution for the Prophet's Hadith is amazingly positive. The proof is that about 71% of respondents chose formal education as a fitting set for Hadith learnings.*

**Keywords:** *Understanding, Muslim society, Awareness, Hadith, Gowa.*

### Abstrak

Artikel ini mengkaji secara mendalam tentang pemahaman hadis Nabi saw, yakni potret dan ragam pengetahuan masyarakat Muslim Kabupaten Gowa. Fokus penelitian ini adalah kelurahan paccinongang Kab. Gowa. Tingkat pengetahuan masyarakat muslim kelurahan Paccinongang tentang hadis Nabi tergolong masih rendah kecuali bahwa pada umumnya mereka dapat membedakan al-Qur'an dan Hadis Nabi. Demikian pula tingkat Pemahaman masyarakat Muslim di Kelurahan Paccinongang Kecamatan Somba Opu, Kabupaten Gowa tentang hadis Nabi pada umumnya juga masih rendah. Namun, ada korelasi antara tingkat pemahaman hadis dan tingkat pengamalannya. Semakin tinggi pemahaman seseorang tentang hadis Nabi, maka semakin tinggi pula tingkat pengamalannya. Di samping itu, Minat masyarakat Muslim di Kelurahan Paccinongang, Kecamatan Somba Opu Kabupaten Gowa mempelajari hadis Nabi tergolong tinggi. Mereka menginginkan agar ada pengajian khusus hadis dan pengkajian hadis, baik secara formal maupun non formal. Selain itu, persepsi masyarakat Muslim Kelurahan Paccinongang kecamatan Somba Opu Kabupaten Gowa tentang posisi dan kedudukan Jurusan Tafsir-Hadis UIN Alauddin sebagai institusi pembelajaran hadis Nabi sangat positif. Terbukti bahwa sekitar 71% responden memilih jalur pendidikan formal sebagai tempat belajar hadis.

**Keywords:** *Pemahaman, Masyarakat Muslim, Kesadaran, Hadis, Gowa.*



## Introduction

Hadith or Prophetic tradition serves as the second source of Islamic teachings after the Qur'an.<sup>1</sup> This means that to know the true teachings of Islam, in addition to the necessity to understand the instructions of the Qur'an, it is also necessary to comprehend the instructions of Hadiths or the Prophetic traditions. As a second source of Islamic teachings, Hadith of the Prophet surely plays an important role in Islam after the Qur'an. However, to some extent this second position makes the Hadith gain less attention from Muslim society, not as much as for the Qur'an. In reality, tracking down Hadith needs longer time since it is written in many books, versions, and a variety of sources, whereas for the case of the Quran, one simply needs to open one *muṣṣḥaf* to proceed for further learning and investigation.

Normatively, reciting of the Qur'an is also regarded as the acts of worship with certain rewards, while on the other hand reading Hadith of the Prophet is not considered as such. This fact prompts many Muslim scholars to seek out ways in order that the society never leave the Prophet's Hadith behind, with the intention that Hadith is firmly positioned as a companion of the Qur'an in explaining the teachings of Islam as a whole.

<sup>1</sup> See Ṣubḥī al-Ṣāliḥ, *Ulūm al-Ḥadīṣ wa Muṣṭalaḥuhū* (Beirut: Dār al-'Ilm li al-Malāyīn, 1977), 3; M. Syuhudi Ismail, *Kaedah Kesahihan Sanad Hadis, Telaah Kritis dan Tinjauan dengan Pendekatan Ilmu Sejarah* (Jakarta: Bulan Bintang, 1988), 85-86; see also his *Hadis Nabi Menurut Pembela, Pengingkar dan Pemalsunya* (Jakarta: Gema Insani Press, 1985), 3; Muḥammad Ṣabbāq, *al-Ḥadīṣ al-Nabawī* (Riyāḍ: Maktabah al-Islāmī, 1392 H/1972 AD), 1416; 'Abd al-Ḥalīm Maḥmūd, *al-Sunnah fī Makānatihā wa fī Tārīkhīhā* (Kairo: Dār al-Kitāb al-'Arabī, 1967), 26-29; Muḥammad Abū Syahbah, *Fī Riḥāb al-Sunnah al-Kutub al-Ṣiḥāḥ al-Sittah* (Kairo: Majma' al-Buḥūs al-Islāmiyyah, 1389 H/1969 AD), 9; Jālaluddīn al-Suyūṭī, *Miftāḥ al-Jannah fī Iḥtijāj bi al-Sunnah* (al-Madīnah al-Munawwarah: Maṭba'ah al-Rasyīd, 1399 H/1979 AD), 28. For the definition of *sunnah* and *hadith* according to Muslim Scholars, see Abū Ishāq Ibrāhīm al-Syātibī, *al-Muwāfaqāt fī Uṣūl al-Syarī'ah bi al-Syarḥ 'Abd Allāh Darrāz* (Mesir: al-Maktabah al-Tājirah al-Kubrā, n.d.), 3-7; Fazlur Rahman, *Islamic Methodology in History* (Karachi: Central Institut of Islamic Research, 1965), 1-14, 28.

For Indonesian Muslim societies, Hadith is believed to be the utterance as well as social and religious behavior of the Prophet Muhammad, which comprise theological issues and guidance for the implementation of worship rituals. Hadith also serves as a source of knowledge, based on the personality of Muhammad as a righteous Messenger as well as a model for piety and social living for Muslim societies.

In the context of Indonesia, after the downfall of the New Order (1988), Indonesian Muslim society, at least the religious elites, seemed to strive to preserve the noble heritage. The impact of the economic crisis also affected the nation's moral issues, which was then identified as a "multidimensional crisis". Such moral decline drove the religious elites to play a role in providing treatment with religious solutions. The patterns and social behavior of the Prophet Muhammad, as an ultimate idol who stood firm in the face of innumerable life challenges, clearly make a perfect example as a life reference for all Muslims, and all of these can only be accessed and understood through Hadith collected in a variety of sources. Therefore, the Hadith of the Prophet should not be leaved out in the recovery process of this nation's morality after the crisis disturbance.

In addition to the efforts of the Muslim elites who bring about positive expectations as mentioned above, there are also some Muslim elites who tend to forget their main task as moral agents and finally get caught up in the politicization of religious texts (the Qur'an and Hadith). On the rational of saving the nation, certain Islamic groups often restrict particular religious texts within a narrow and more political perspective, exactly as referred to by Lewis as "authoritarian and quietist" or in a classic discourse called *sami'na wa ata'na*, especially for Indonesian Muslim society who secretly support the efforts for the establishment

of an Islamic state.<sup>2</sup> In South Sulawesi, one of the provinces struggling for formalization of the Islamic law, the possibility of politicization of religious texts is also highly potential.

Besides politics, issues concerning the development of social morality as well as understanding of religious plurality and multiculturalism seems likely to apply a religious texts understood in a 'straightforward' manner (narrow sense), thus widening the trap of religion into the horizontal conflict and clash with local cultures. The implementation of religion in overcoming poverty adds up a long row of task to religious texts, including the Hadith of the Prophet. Then all the profanity issues concerning this nation demand the involvement of Islamic texts in a settlement. At the same time, the long list of national problems can obscure, or even destroy, the attention of the Muslim society on the importance of returning to the source of religious teaching. The question which then arise is that would religion be sufficiently effective in overcoming the nation's problems when its adherents do not pay enough attention to the source of their religion? To what extent does the Muslim society understand the texts of the source of Islam as an indicator of their being prepared to cope with their problems?

The above Questions reflect the core problems to be answered in this study. Given that the Muslim society in Indonesia tends to be "Qur'anic sentries", this study would prefer focusing on the Hadith of the Prophet. That is, this study plans to examine to the extent of the Muslim society's understanding of the Prophetic tradition. The object of this study is the Muslim society in Gowa regency with a case study in the village of Paccinongang, Somba Opu district.

## Theoretical Review

### Definition of Hadith

Hadith scholars generally agree at the point that what is meant by the term Hadith<sup>3</sup> is any word, deed, *taqrīr*,<sup>4</sup> and happenings referred to the Prophet Muhammad.<sup>5</sup> In this sense, Hadith is considered synonymous with the term *al-sunnah* by the scholars of Hadith.<sup>6</sup> Thus, the forms of Hadith or *al-Sunnah* includes any news with regard to (a) the word; (b) act; (c) happenings of the Prophet., that is, all his nature and personal circumstances.<sup>7</sup>

Islamic legal scholars define Hadith as all words, deeds, and *taqrīr* of the Prophet relating to law or accountable deserves for *syar'ī* law.<sup>8</sup> It

<sup>3</sup> The word *hadith* is derived from Arabic *al-ḥadīṣ*, the plural form is *al-aḥādīṣ*, *al-ḥidṣan* and *al-ḥudṣan*. This word has many literal meanings, such as (a) *al-jadīd*, *al-qadīm* (new), the antonym of old; and (b) *al-khabar* (news). See for instance Ibn Manẓūr, *Lisān al-'Arab* (Mesir: Dār al-Miṣriyyah, n.d.), vol 2, 436-439. In terms of definition, Hadith is defined differently by scholars. For example, al-Ṭibī defines Hadith as all words, deeds, *taqrīr* (approval) of the Prophet, the companions and *tābi'īn* (companions of companions). See M. Syuhudi Ismail, *Pengantar Ilmu Hadis* (Bandung: Angkasa, 1992), 2.

<sup>4</sup> The word *taqrīr* is the verbal noun (*maṣḍar*) of *qarrara*, literally means determination, admission, or approval. See Ibn Manẓūr, *Lisān al-'Arab*, vol 6, 394.

<sup>5</sup> Muḥammad 'Ajjāj al-Khaṭīb, *Uṣūl al-Hadīṣ*; *Ulūmuh wa Muṣṭalahuhū* (Beirut: Dār al-Fikr, 1395 H/1975 AD), 28. According to al-Subkī (d. 771 H/1370 AD), Hadith or *al-sunnah* means all words and deeds of the Prophet Muhammad saw. Subki does not includen *taqrīr* of the Prophet. The reason is because *taqrīr* is included in *af'āl* (deeds); if the term *taqrīr* is stated explicitly, the formulation of the definition becomes *gair mānī* (not free from aspects that is not defined). See M. Syuhudi Ismail, *Kaedah Kesahihan Sanad*, 24; al-Bannānī, *Hāsyiah 'alā Syarh Muḥammad ibn Aḥmad al-Maḥalli ala Maṭn al-Jawāmi' li al-Imām Tāj al-Dīn Abd al-Wahhāb ibn al-Subkī* (Dār Ihya al-Kutub al-Arabiyyah), vol 2, 94-95.

<sup>6</sup> Muḥammad 'Ajjāj al-Khaṭīb, *Uṣūl al-Hadīṣ*, 19 and 27; Ṣubḥī al-Ṣāliḥ, *Ulūm al-Hadīṣ wa Muṣṭalahuhū* (Beirut: Dār al-'Ilm li al-Malāyīn, 1977), 3; Muḥammad Sulaimān al-Asqar, *Af'āl al-Rasul saw., wa Dilālātuhā 'alā al-Aḥkām al-Syar'iyyah* (Kuwait: Maktabah al-Manār al-Islāmiyyah, 1398 H/1978 AD), 4; Muḥammad al-Arusi 'Abd al-Qādir, *Af'āl al-Rasul saw., wa Dilālātuhā 'alā al-Aḥkām* (Jedah: Dār al-Mujtama', 1404 H/1984 AD), 32.

<sup>7</sup> M. Syuhudi Ismail, *Kaedah Kesahihan Sanad*, 25.

<sup>8</sup> Muḥammad 'Ajjāj al-Khaṭīb, *al-Sunnah Qabl al-Tadwīn* (Kairo: Maktabah Wahbah, 1383 H/1963 AD), 16; Muṣṭafā al-Sibā'ī, *al-Sunnah wa Makānatuhā fī al-Tasyrī' al-*

<sup>2</sup> Bernard Lewis, *The Political Language of Islam* (Chicago: University Chicago Press, 1988), 92.

seems that the legal scholars see the tradition of the Prophet in terms of its position as one of the sources of Islamic teachings. In the same manner, Muardi Khatib asserts that it is necessary to clarify the scope of the term Prophet in such definition; does it comprise the words of Muhammad as a common Arabic personality; as a husband to his wives; or as a father of his children. If what is intended by the phrase "comes from the Prophet" in the definition is Muhammad as the Messenger of Allah alone, it is not much of a problem, although some clarification is required in terms of number, authenticity, and method of verification.<sup>9</sup>

Muardi Khatib explicates that the meaning of the term Prophet in the definition can be found within textual references in various verses of the Koran, for example QS. Āli Imrān [3]: 44, QS. al-Aḥzāb [33]: 44, QS. Muḥammad [47]: 2, and QS. al-Kahf [18]: 110. These verses imply that the Prophet Muhammad delivered a revelation as an ordinary human being and also as a Prophet; that what comes from the Prophet, whether he is as a human individual and as a Prophet, is Hadith.<sup>10</sup> However, the continuing issue is whether anything that comes from the Prophet, both as an individual and as a Prophet, which is called Hadith, is considered *syarī'ah* (Islamic law) in universal, temporal, or local terms.

### The Position and Function of the Prophet's Hadith

Muslim scholars explain that there are sufficient references, especially from the verses of the Qur'an, which indicate Hadith as a source of Islamic teachings<sup>11</sup> Quite a lot of verses of the

Qur'an command believers to obey and follow the instructions of the Prophet Muhammad,<sup>12</sup> for instance is as follows.

QS. al-Ḥasyr [9]: 7 reads:

وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا  
وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

... Whatever is given by the Apostle to you, you should receive it; and whatever he forbids you, you should leave it.<sup>13</sup>

Experts in Qur'anic exegesis preserve that the verse gives general instructions that all the commands and prohibitions coming from the Prophet must be adhered to by those who believe.<sup>14</sup> All that is commanded by the Prophet Muhammad, must be carried out and all that is prohibited by him must be avoided. Thus,

Dār al-Kutub al-Bannānī, 1407 H/1987 AD), 23; Imām Syāfi'ī affirms about obligation to acknowledge the *sunnah* of the Prophet in addition to the Qur'an. Moreover, see Jālaluddīn al-Suyūṭī, *Miftāḥ al-Jannah fi Ihtijāj bi al-Sunnah*, translated by Saifullah as *Argumentasi al-Sunnah*; *Kontra atas Penyimpangan Sumber Hukum Orisinil* (Surabaya: Risalah Gusti, 1417 H/1997 AD), 5-15. Scholars of Islamic law agree upon the three sources of Islamic teachings: al-Qur'an, *al-Sunnah*, and *Ijmā'*. The aspects that they disagree about comprise *syar' man qablanā*, judgement of the Prophet's companions, *Qiyās*, *Istiḥsān*, and *Istiḥlāḥ*. For further explanation, see 'Abd al-Wahhāb Ibrāhīm Abū Sulaimān, *al-Fikr al-Uṣūlī Dirāsah Taḥlīliyyah Naqdiyyah* (Jeddah: Dār al-Syurūq, 1403 H/1983 AD), 16.

<sup>12</sup> M. Syuhudi Ismail, *Kaedah Kesahihan*, 85-87; M. Syuhudi Ismail, *Metodologi Penelitian*, 7-9; Muardi Khatib in Yunahar, *Perkembangan Pemikiran*, 102; Muḥammad Fārūq Nabḥān, *al-Madkhal li al-Tasyrī' al-Islāmī* (Beirut: Dār al-Qalam, 1981), 90; Muṣṭafā al-Sibā'ī, *al-Sunnah wa Makānatuhā*, 138; Verses containing instructions to obey the Prophet Muhammad saw. comprise 50 verses. See for example Muḥammad Fu'ād Abd al-Bāqī, *al-Mu'jam al-Mufahras li Alfāz al-Qur'ān al-Karīm* (Bandung: Angkasa, n.d), 314-319, 429-430 and 463-464; Muḥammad Ḥusain al-Ḥimsi, *Qur'ān al-Karīm Tafsīr wa Bayān ma'a Fahāris Kāmilah li al-Mawāḍi' wa al-Alfāz* (Beirut: Dār al-Rasyīd, n.d.), 138.

<sup>13</sup> Departemen Agama RI, *al-Qur'an dan Terjemahnya* (Jakarta: Suara Agung, 2008), 1111.

<sup>14</sup> Abu Muḥammad ibn Aḥmad al-Qurtubī, *al-Jāmi' li Aḥkām al-Qur'ān* (Kairo Dār al-Kitāb al-'Arabī, 1387 H/1967 AD), 17; Abu al-Qāsim Jār Allāh Maḥmud ibn 'Umar al-Zamakhsyārī, *al-Kasysyāf 'an Ḥaqāiq al-Tanzil wa al-Uyun al-Aqāwīl fi Wujuh al-Ta'wīl* (Beirut: Dār al-Turāš al-'Arabī, 1417 H/1997 AD), vol 4, 502.

*Islāmī* (Kairo: al-Dār al-Kawmiyah, 1966), 59.

<sup>9</sup> Muardi Khatib "Hadis Sebagai Sumber Ajaran Islam" in Yunahar Ilyas and M. Mas'udi, *Perkembangan Pemikiran Terhadap Hadis* (Yogyakarta: LPP Muhammadiyah University of Yogyakarta, 1996), 98.

<sup>10</sup> See Muardi Khatib "Hadis Sebagai Sumber Ajaran Islam", 98-99.

<sup>11</sup> Ali Habibillah, *Uṣūl al-Tasyrī' al-Islāmī* (Egypt: Dār al-Ma'ārif, 1383 H/1964 AD) 33-34; Abd al-Mun'im al-Namr, *Aḥādīṣ Rasūlillāh saw. Kaifa Waṣalat Ilainā* (Beirut:

according to Syuhudi Ismail, liability to be obedient to the Prophet is a logical consequence of one's faith.

QS. Āli 'Imrān [3]: 32:

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

Say: "Obey Allah and His Messenger; if you turn away, then let it be known that Allah does not like those who disbelieve."<sup>15</sup>

The verse gives instructions that obedience to God is through obeying the Qur'an, whereas obedience to the Prophet is by following the *Sunnah* or Hadith of the Prophet.<sup>16</sup> Therefore, based on the verse, guidance to follow is not just what is written in the Qur'an, but also what is contained in the Hadith of the Prophet.<sup>17</sup>

From the instructions in the verses above,<sup>18</sup> it is obvious that the Hadith or *Sunnah* of Muhammad saw. is counted as a source of Islamic teachings in addition to the Qur'an. Those who reject Hadith as one of the sources of Islamic teachings means also refuse the instructions of the Qur'an.<sup>19</sup> Thus, the Qur'an and Hadith of the Prophet is a complete package complementing each other, although the Qur'an occupies stronger and higher authoritative position compared to that of the Prophet's Hadith. In addition to the verses above, the Prophet himself explains:

حَدَّثَنَا عَبْدُ الرَّزَّاقِ، حَدَّثَنَا مَعْمَرٌ، أَخْبَرَنِي الزُّهْرِيُّ، عَنْ أَبِي سَلَمَةَ، عَنْ أَبِي هُرَيْرَةَ، قَالَ : قَالَ رَسُولُ

اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ : مَنْ أَطَاعَنِي فَقَدْ أَطَاعَ اللَّهَ ، وَمَنْ عَصَانِي فَقَدْ عَصَى اللَّهَ...رواه البخاري ومسلم<sup>20</sup>

Abd al-Razzāq related to us, Ma'mar related to us, al-Zuhrī informed me, from Abī Salamah, from Abu Hurairah, that the Prophet said: "Who would obey me, it means he had obeyed God, and who would disobey me, he had disobeyed God ...".

Had the Hadith of the Prophet merely functioned as historical accounts about the existence and the life of Prophet Muhammad, the scholars' attention to *sanad* (chain of transmissions) of Hadith would be less intensive than it is now. This is evident, for example, in the writing of the books *Sīra al-Nabī* (the Prophet's life history). Hadith's *sanad* relating to the life history of the Prophet is not so questioned.<sup>21</sup> This means that the Hadith of the Prophet is not only a history of the Prophet himself, but also a source of Islamic teachings.

### The Quality of Hadith

In terms of quality, the Prophet's Hadith can be classified into *ṣaḥīḥ* (authentic), *ḥasan* (moderate), and *ḍa'īf* (weak). According to Ibn al-Salah (d.577H / 1245 AD) and al-Nawawi (d.676 H / 1277 AD), *ṣaḥīḥ* hadith means:

أَمَّا الْحَدِيثُ الصَّحِيحُ : فَهُوَ الْحَدِيثُ الْمُسْنَدُ الَّذِي يَتَّصِلُ إِسْنَادُهُ بِتَقْلِيلِ الْأَعْدِلِ الضَّابِطِ إِلَى مُنْتَهَاهُ وَلَا يَكُونُ شَاذًا وَلَا مُعَلَّلًا.<sup>22</sup>

Authentic Hadith is Hadith with continuing chains of transmission until the Prophet, passed on by 'adl and *dābiṭ* (strong memorizing capability) transmitters until the end of the chain of transmissions, and do not contain irregularities (*syuḏūḏ*) or defects ('illat).

<sup>15</sup> Departemen Agama RI, *al-Qur'an dan Terjemahnya*, 97.

<sup>16</sup> Muḥammad ibn Ali ibn Muḥammad al-Syaukānī, *Fath al-Qadīr*, (Beirut: Dār al-Fikr, 1393 H/1973 AD), vol I, 333; Muḥammad Rasyīd Riḍā, *Tafsīr al-Manār* (Beirut: Dār al-Ma'ārif, 1388H/1963 AD), vol 3, 285.

<sup>17</sup> M. Syuhudi Ismail, *Kaedah Kesahihan*, 87.

<sup>18</sup> In addition to the two verses (QS. al-Ḥasyr [59]: 7 and QS. Āli 'Imrān [3]: 32). M. Syuhudi Ismail also quotes QS. al-Nisā' [4]: 80 and QS. al-Aḥzāb 33] 21. See M. Syuhudi Ismail, *Kaedah Kesahihan*, 87; M. Syuhudi Ismail, *Metodologi Penelitian*, 8-9.

<sup>19</sup> M. Syuhudi Ismail, *Metodologi Penelitian*, 8-9.

<sup>20</sup> Abū Abdillāh Muḥammad ibn Ismā'īl al-Bukhārī (*Ṣaḥīḥ al-Bukhārī*) (Beirut: Dār al-Fikr, n.d ), vol 4, 233.

<sup>21</sup> M. Syuhudi Ismail, *Kaedah Kesahihan*, 75-76

<sup>22</sup> Ibn al-Ṣalāḥ, *Ullūm al-Ḥadīṡ*, 10.



As for the principle of Hadith validity formulated by al-Nawawī, it says as follows:

مَا تَصَلَ سَنَدُهُ بِالْعُدُولِ الضَّابِطِينَ مِنْ غَيْرِ شُذُوزٍ وَلَا عِلَّةٍ.<sup>23</sup>

*An authentic Hadith is, Hadith with an unbroken chain of transmission, narrated by reliable and ḍābiṭ people, and do not contain irregularities (syuḏūz) and defects ('illat)*

By referring to the two definitions above, Syuhudi suggests that there are three elements of the principles of Hadith validity, namely: (1) the chain of transmission of the Hadith in question should be continued from its mukharrij to the Prophet; (2) all transmitters in the Hadith should be reliable and ḍābiṭ; (3) the Hadith (its chain of transmission and content) should avoid irregularities (syuḏūz) and defects ('illat).<sup>24</sup> He explains furthermore that the three items can be broken down into seven points, five items are related to the chains and two items are related to content. Those related to the chain of transmission are: a) continuing chains; b) reliable transmitters; c) ḍābiṭ transmitters; d) free from irregularities (syuḏūz); and e) free from defects ('illat). Those related to the content include: a) free from irregularities (syuḏūz) and b) free from defects ('illat).<sup>25</sup>

With reference to the principle elements for the validity of Hadith, scholars of this expertise consider that Hadith which meets all the aforementioned elements of authenticity is declared ṣaḥīḥ. If some of the elements are not met, be it element relating to the sanad or matan, then the Hadith in question is not an authentic (ṣaḥīḥ) Hadith.<sup>26</sup>

In relation to research on sanad, reference arranged comprises elements of validity of

Hadith relating to the sanad. Some of these elements are associated with the connecting structure or the junction of the sanad and some other are associated with the personal circumstances of the narrators.

In such situation, Syuhudi divides the principle elements the validity of sanad into major and minor principles. The major principles comprise (1) a continuous chain of transmission; (2) transmitters are reliable; and (3) transmitters are ḍābiṭ or ḍābiṭ plus (tamm al-ḍābiṭ).<sup>27</sup> Moreover, in terms of disclosure, the second item and the third item can practically be incorporated as ṣiqah transmitters for the term ṣiqah covers the meaning of both reliable and ḍābiṭ.<sup>28</sup> Condensation of these two elements does not interfere with the substance of the principles as it is merely a method to avoid overlapping of elements, particularly regarding the minor principles.<sup>29</sup>

Why do the elements of free from 'illat and syuḏūz are listed by the majority of scholars as major elements of the principles of Hadith validity? According to the explanation of Syuhudi Ismail, there are two possible reasons why the majority of scholars affirm so: (1) It is suggested that this point arises because almost all of the books of Hadith science exploring about the definition ṣaḥīḥ Hadith taken as references do not explain the status of the two elements. If the assertion is accurate, it means there is in reality a continuous sanad that is transmitted by transmitters who are in reality reliable and ḍābiṭ (and or tamm al-ḍābiṭ) but turned out to contain syuḏūz and 'illat. In fact, this is unlikely to happen for the main cause for syuḏūz and 'illat is related to sanad which is

<sup>23</sup> al-Nawawī, *Taqrīb*, 2; Ahmad Umar Hāsyim, *Qawā'id Uṣūl al-Hadīṣ* (Beirut: Dār al-Fikr, n.d.), 39.

<sup>24</sup> M. Syuhudi Ismail, *Metodologi Penelitian*, 64.

<sup>25</sup> M. Syuhudi Ismail, *Metodologi Penelitian*, 64-65.

<sup>26</sup> M. Syuhudi Ismail, *Metodologi Penelitian*, 66.

<sup>27</sup> M. Syuhudi Ismail, *Kaedah Kesahihan*, 132-133. Elements of the major principles according to Muslim scholars comprise 5 aspects: (1) continuous sanad; (2) all transmitters are reliable; (3) all transmitters are ḍābiṭ; (4) the sanad is free from syuḏūz, and (5) the sanad is free from 'illat. See M. Syuhudi Ismail, *Metodologi Penelitian*, 106-135.

<sup>28</sup> M. Syuhudi Ismail, *Metodologi Penelitian*, 133.

<sup>29</sup> M. Syuhudi Ismail, *Metodologi Penelitian*, 77.

not continuous or non-*ḍābiṭ* narrators; (2) the two elements are mentioned with the intention of emphasis (*ta'kid*) on the importance of compliance with both the elements referred to as a cautious attitude. Thus, the two elements are not that of the major principles, but rather of the minor ones.

The three elements of the validity principles of Hadith *sanad* (continuous *sanad* and reliable as well as *ḍābiṭ* narrators) has met the criteria of *jāmi'* (covering) and *māni'* (do not reduce the coverage) of the parts defined in the definition of an authentic Hadith maintained by the majority of Hadith scholars. Words which are free from *syuḏūḏ* and '*illat*' be elements of minor principles for their emergence in the definition is simply meant for an emphasis and cautiousness. Thus, it can be concluded that if a Hadith, which has been scrutinized, has met the elements of continuous *sanad* and reliable as well as *ḍābiṭ* narrator, then the Hadith has also been spared from *syuḏūḏ* and '*illat*'. This means that the Hadith in question is valid in terms of both its *sanad* and *matan*.

According Syuhudi, the elements of the minor principles regarding the validity of Hadith '*sanad*' are as follows. *First*, the elements of the minor principles of the continuous *sanad* comprise: *muttaṣil*,<sup>30</sup> and *marfū'*,<sup>31</sup> *mahfūz*,<sup>32</sup>

<sup>30</sup> *Muttaṣil* Hadith includes those with continuous *sanad*, either reaching back to the Prophet or to his companions. Ibn al-Ṣalāḥ, *Ullūm al-Ḥadīṣ*, 40; al-Nawawī, *al-Taqrīb*, 6.

<sup>31</sup> *Marfū'* Hadith comprises those referred to the Prophet saw. in terms of words, deeds, *taqrīr*, and or character, either the *sanad* is continuous, *munqaṭi'* (broken off before the level of the companions), or *mursal* (broken off at the level of the companions). Adil Muhammad Muhammad Darwisy, *Naẓārāt fi 'Ullūm al-Ḥadīṣ* (Jakarta: IAIN Syahid, 1419 H/1998 AD), 140.

<sup>32</sup> *Mahfūz* Hadith comprises those with *ṣiqah* transmitters and corresponding *sanad*. The opposite of *mahfūz* Hadith is *syāẓ* Hadith. For further explanations of these two kinds of Hadith, see, for instance, M. Syuhudi Ismail, *Kaedah Kesahihan*, 122-124; Ibn al-Ṣalāḥ, *Ullūm al-Ḥadīṣ*, 48; al-Asqalānī, *Nuzhat al-Naẓar*, 20; Ibrāhīm al-Sahawī, *Muṣṭalah al-Ḥadīṣ* (Egypt: al-Fanniyah al-Muttaḥidah, n.d), 45.

and not *mu'all*.<sup>33</sup> *Second*, the elements of the minor principles regarding reliable transmitter comprise: a) Muslim; b) *mukallaḥ*; c) implement religious provisions; and d) maintain *murū'ah*.<sup>34</sup> *Third*, the elements of the the minor principles regarding *ḍābiṭ* transmitter or *ḍābiṭ plus* comprise: a) thoroughly memorize the Hadith narrated; b) capable of properly conveying the Hadith he memorized to others; c) free from *syuḏūḏ*; and d) free from '*illat*'.<sup>35</sup>

As for the aspect of freedom from *syuḏūḏ* and *illat*, according to Syuhudi Ismail, it can be fulfilled when the element of continuous *sanad* or *ḍābiṭ* transmitters is thoroughly accomplished.

<sup>33</sup> *Mu'all* or *mu'allal* Hadith are those which, upon an extensive investigation, have been proved to contain '*illat*', but in terms of surface, have met the criteria of *ṣaḥīḥ* Hadith. Al-Sahawī, *Muṣṭalah al-Ḥadīṣ*, 32; Muḥammad Tāhir al-Jawwābī, *Juhūd al-Muḥaddiṣin fi Naqd Matn al-Ḥadīṣ al-Nabawī al-Syarīf* (n.c.: 'Abd al-Karīm ibn Abdullāh, n.d), 118.

<sup>34</sup> *Al-Murū'ah* means personal manners that lead individuals to preservation of personal integrity, morality, and good habits. This aspect is observable through the custom applied in various nations. M. Syuhudi Ismail, *Kaedah Kesahihan*, 117; Muslim scholars suggest some examples of attitudes bringing down one's *murū'ah*, such as eating on the street, urinating on the street, eating in the market wherein many people are watching, yelling at wives or other family members with bad words, or associating with individuals of bad behavior. See Muḥammad ibn 'Alī ibn Muḥammad al-Syaukānī, *Irsyād al-Fuḥūl* (Surabaya: Sālim ibn Sa'ad wa Akhulu Aḥmad, n.d), 168-170; al-Khuḍārī Bik, *Uṣūl al-Fiqh* (Beirut: Dār al-Fikr, 1401 H/1981 AD) 217; Abū Ḥamid ibn Muḥammad ibn Muḥammad al-Gazālī, *al-Mustaṣfā min 'Ilm al-Uṣūl* (Egypt: Maktabah al-Jadīdah, 1391 H/1971 AD), 182-183.

<sup>35</sup> M. Syuhudi Ismail, *Kaedah Kesahihan Sanad*, 134; Syuhudi's proposition is presented upon an extensive study on the assertions of the majority of Hadith scholars. Minor aspects of the validity of Hadith's *sanad* according to the majority of Hadith scholars include (1) continuous *sanad*, comprising (a) *muttaṣil*, and (b) *marfū'*; (2) reliable transmitters, comprising (a) being Muslim, (b) *mukallaḥ*; (c) follow the rules of Islam, and (d) maintain *murū'ah*; (3) *ḍābiṭ* transmitters, comprising (a) well memorize the subject they relate, and (b) capable of accurately and precisely conveying the Hadith they memorize to others without any single mistake; (4) free from *syuḏūḏ* that is, narrated by *ṣiqah* transmitters and accurately correspond to those of other *ṣiqah* transmitters; '*illah*' and (5) free from (a) mistaken *ṣiqah*; and (b) mistakenly judged continuous *sanad*. See M. Syuhudi Ismail, *Kaedah Kesahihan Sanad*, 111-135.

The existence of this aspect of freedom from *syuzūz* and 'illat in the context of definition of authentic Hadith are of methodological and for an emphasis on the aspects of the existence of a continuous chain of transmission or of *dābiṭ* or *tamm al-dābiṭ* transmitter.<sup>36</sup> Syuhudi has explicitly inserted the elements of freedom from *syuzūz* and *illat* as part of minor elements of *dābiṭ* transmitters for the validity principles of Hadith' *sanad*. He implicitly mentions, as part of the minor elements of a continuous chain of transmission, *mahfūz* for the *sanad* that is free from *syuzūz* and not *mu'all* for the *sanad* that is free from 'illat.

In this manner, viewed from the aspect of quantity, the principle aspects for the validity of Hadith' *sanad* proposed by the majority of Muslim scholars are much more strict than those proposed by Syuhudi. The majority of scholars determine five elements major principles, whereas Syuhudi only mentions three. However, viewed from the aspect of quality, they both have fulfilled the substance of the principless of the Hadith validity.

As for the *ḥasan* Hadith, scholars differ in formulating definition as they see that *ḥasan* Hadith stands between *ṣaḥīḥ* Hadith and *ḍa'īf* Hadith. Al-Turmuzī defines that *ḥasan* Hadith covers all Hadith that do not include any liar in its chains of transmission and did not contain irregularities (*syāz*). On the other hand, Maḥmūd al-Taḥḥān defines that *ḥasan* Hadith is Hadith with continuous *sanad* and reliable transmitters, light *dābiṭ* from people of its kind to the top end of the *sanad*, free from *syāz* and 'illat (defects)<sup>37</sup>

As for the *ḍa'īf* Hadith, it covers Hadith that is not included in the nature of *ḥasan* hadith for missing one of its terms.<sup>38</sup> Accordingly, to

facilitate recognition of *ḍa'īf* Hadith, it is that when a Hadith does not comply with one or more of the validity principles of *ḥasan* or *ṣaḥīḥ* Hadith.

## Research Method

### Research Design and Variables

Variables to be examined in this study are; First, variables related to the interest and attention of the Muslim society in the village of Paccinongang on the Prophet's Hadith. These variables include: (a) general knowledge about the Prophet's Hadith upheld by the Muslim society in Paccinongang, (b) enthusiasm of the Muslim Society in Paccinongang towards Islamic teaching information derived from the Hadith of the Prophet, and (c) public awareness of the Muslim society in Paccinongang about the importance of the Prophet's Hadith.

Secondly, variables related to the understanding and the influence of Hadith on social behavior. This variable will implement Hadith collected in *al-Aḥadīth al-'Arba'ūn* (the 40 Hadiths) by Imam al-Nawawī as a benchmark for the level of understanding of the Muslim society in Paccinongang village about the Prophet's Hadith.

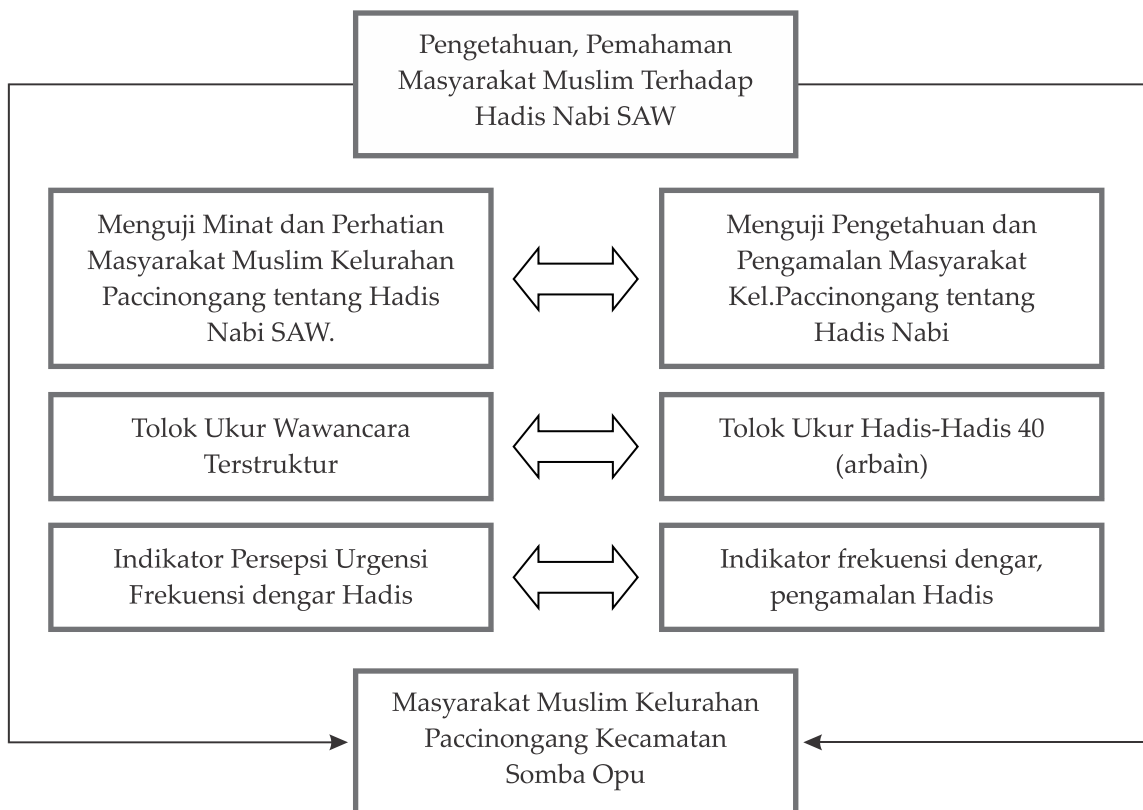
As a research axiom, the more familiar they are with the Hadith collected in the aforementioned book, the more attention and understanding of the Prophet's Hadith they uphold.

<sup>36</sup> M. Syuhudi Ismail, *Kaedah Kesahihan Sanad*, 128-132.

<sup>37</sup> See Maḥmūd al-Taḥḥān, *Taysīr Muṣṭalah al-Ḥadīṣ* (Beirut: Dār al-Qur'an al-Karīm, 1979), 44.

<sup>38</sup> Maḥmūd al-Taḥḥān, *Taysīr Muṣṭalah al-Ḥadīṣ*, 62.

The design of this study is displayed in the following chart:



### Research Location

This study is a case study on the Muslim society's level of understanding of the Prophet's Hadith in Paccinongang village, District of Somba Opu, Gowa Regency. The population number of Paccinongang village is 20.434, comprising 10.225 male and 10.209 female inhabitants.<sup>39</sup> Furthermore, data of religious adherents in Gowa regency cover 640 832 Muslims, 848 Catholics, 2.357 Protestants, 160 Hindus, and 215 Buddhists. The percentage of this total population comprises 99,1% Muslim, 0.13% Catholic, 0.36% Protestant, 0.02% Hindu, and 0.03% Buddhist.

One reason for choosing Paccinongang village is its considerably high level of heterogeneity, wherein almost all ethnic groups with different characters and cultures inhabit

the village. Moreover, Islam as the religion of the majority in this village becomes the next reason. As a majority, the Muslim society will certainly bring about an impact on the minorities. Put in other words, the better their understanding of the Prophet's Hadith, the better their social behavior will be, including upon other religious and ethnic groups.

### Data Collection Techniques

Data collection in this study is conducted through questionnaires, observation sheets, and other records with interview and direct observation in the field. Among the research instruments mentioned above, data collection through interviews makes the most reliable method. This is a structured interview, wherein interviewer asks questions based on the questionnaire prepared. However, the questionnaire would allow free and long answer, not based on the answer choices.

<sup>39</sup> Badan Pusat Statistik Kabupaten Gowa, *Kecamatan Somba Opu Dalam Angka 2013*, 12.



## Data Analysis Techniques

This study implements a qualitative descriptive analysis method, that is to describe and present in detail the variables considered and their relation one another. In addition, it also uses data analysis to determine the level of understanding of the Muslim society against the traditions of the Prophet Paccinongang village. It worth mentioning that, although data analysis is presented in figures, qualitative analysis serves as a grand data analysis.

## Research Findings

### Level of Knowledge about the Prophet's Hadith of the Muslim society in Paccinongang Village.

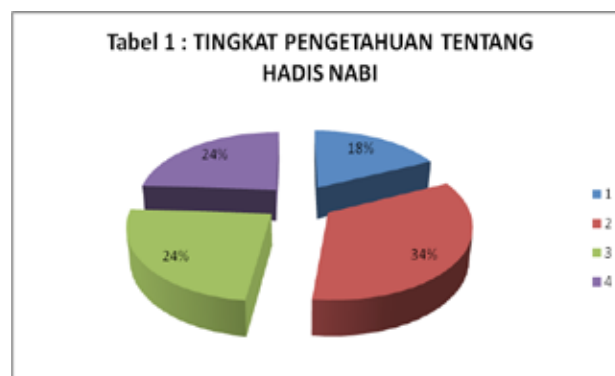
Analysis of public awareness about the Prophet's Hadith can be divided into two categories, namely knowledge of Hadith in general or insight and knowledge regarding science of Hadith. The main objective of this study is to measure the knowledge of the Muslim society in Paccinongang with regard to the second category, the science of Hadith. Nevertheless, their insights about Hadith in general will be observable through the answers of the respondents.

The insights of the Muslim society in Paccinongan villages is reasonably good. This is based on data obtained from 50 respondents, of which 34 (70.8) of them are capable to distinguish between the Quran and Hadith. The answers obtained through the interviews conducted show that the respondents really understand that the Qur'an contains revelation coming from Allah, whereas the Hadith comes from the Prophet Muhammad saw. It worth mentioning that the conclusions are drawn from a wide range of answers, which essentially lead to such understanding.

The diversity of their definitions also indicates the level of their knowledge about the Prophet's Hadith. The definitions they put forward correspond to the theoretical foundations proposed by the scholars of

Hadith, that is, the definition containing three main elements, words, deeds and *Taqrîr* of the Prophet. The formula is that the more of the three main elements enclosed in the definition they propose, the better their level of awareness is.

Table 1



Description:

1. Words, Deeds and *Taqrîr*
2. Words and Deeds
3. Words/ Deeds/ *Taqrîr*
4. Sub-elements

The table above shows that the number of response which meets the three main elements is 6 (18%) respondents, which meets two main elements is 12 (34%) respondents, while the number of response which contains only one of the principal elements is 8 (24%) respondents, and the rest, which only include sub-elements, is 8 (24%) respondents.

The tendency of the above response indicates only a slight difference. Therefore, it can be concluded that the knowledge of the Muslim society in Paccinongang village tradition about the definition of Hadith is relatively low. The reason is, that the definitions which meet the three key elements proposed by the Hadith scholars indicate the tendency of the minority. Nevertheless, so far there is no doubt that substantively the respondents know what is meant by Hadith of the Prophet.

Although the brief survey might bring about an impression of lacking of knowledge, the Muslim society in Paccinongang is quite aware of the meaning of Hadith. At least they know the difference between Hadith and the Qur'an. Um Mahjan, for example, when asked about what she knew about Hadith, responded: "words or behavior of the Prophet saw. as a guidance and role model for the life of Muslims, which was conveyed to his companions and *tābi'in* and *tābi' al- tābi'in*". This response indicates that Syamsiah understands that what she mentions is essentially comprised within the definition of Hadith. However, this is not sufficient to regard that Syamsiah is well aware of Hadith Sciences, as what she proposes has not covered in accordance with the requirements and the accurate definition of Hadith. In her definition, Syamsiah mentioned "conveyed to *tābi'in* and *tābi' al-tābi'in*" whereas in fact these generations lived in different era and therefore never met the Prophet. In spite of this, it is quite possible that Syamsiah understands very well that a Hadith that reaches Muslims today has involved and come through the generations of *tābi'in* and *tābi' al-tābi'in*.

Certain respondent even responded with an answer that is completely out of the context. Syamsu Alam, for example, answered that Hadith is "a *surah* (Qur'anic chapter) containing commands of Allah to support the Prophet in conveying the truth of the religion he delivers, in order to outspread the religion of Islam". Although this is the only answer that goes out of context, it cannot be ignored because 1 (one person) is also a real number.

To test the reliability of respondents' answers, the level of their knowledge of *ṣaḥīḥ* and *ḍa'īf* Hadith is also questions. As a benchmark, the principles of Hadith validity according to Hadith scholars are also applied as a theoretical foundation. In the view of Hadith scholars, *ṣaḥīḥ* Hadith should meet five criteria,

namely continuous sanad, reliable transmitters, *dābiṭ* transmitters, free from *'illat*, and free from incongruity (*syāz*). Based on this theory, information obtained from the respondents is as presented in the following chart:

Table 2



Description:

1. Four validity principles
2. Two validity principles
3. One validity principles
4. Sub-elements

The table above shows that the Muslim society in Paccinongang village has been well aware of the meaning of *ṣaḥīḥ* Hadith, as only 3 (16%) of respondents mention 4 of the validity principles, 2 (11%) mention 2 of the principles, 1 (5%) mentions only one of the principles, and the rest or 13 (68%) of the respondents mention the minor principles (sub-element) of the principal rules for the validity of Hadith' chain of transmission.

In spite of this, this Muslim society generally understands very well that *ṣaḥīḥ* Hadith means Hadith with the best quality. They also understand very well that *ḍa'īf* Hadith means Hadith with poor quality.

Among the answers for the question about the meaning of *ṣaḥīḥ* Hadith is "Hadith that is undoubtedly authentic", (Faridah). It is obvious that respondents with such an answer

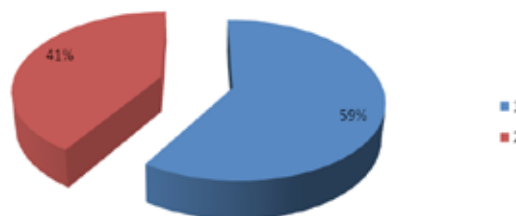
are convinced that *ṣaḥīḥ* Hadith is Hadith with the highest quality. So are the answers from Muhammad Ali Dg. Lompo and Mansur Dg Ngawing, for example, who respond with "the Hadith narrated by Abu Hurayrah, al-Bukhari and Muslim." In such response, there are indications that Abu Hurairah, Bukhari and Muslim are well recognized narrators. Therefore, this sort of answers similarly implies that *ṣaḥīḥ* Hadith in their viewpoint means Hadith of high quality.

When Table 1 and Table 2 are compared, it can be concluded that there is a consistency within the respondents' answers. Table 1 shows that although the society members are generally aware that Hadith comes from the Prophet of Allah, they have not been able to provide a definition of Hadith that includes the three basic elements (words, deeds and *Taqrīr* of the Prophet). So is also the case in Table 2, wherein it is indicated that the Muslim society of Paccinongang village are well aware that *ṣaḥīḥ* Hadith has a sound quality but they have not been able to provide answers that comprise all the four validity principles of Hadith *sanad*.

The consistency of the respondents is observable in their answers to questions about *ḍa'īf* Hadith. Of the total respondents, only 17 provide response. Of the 17 respondents, 10 (59%) mention one element of *ḍa'īf* Hadith and the remaining 7 (41%) do not mention any aspects of *ḍa'īf* Hadith.

Table 3

Tabel 3 : TINGKAT PENGETAHUAN TENTANG HADIS DHAIF



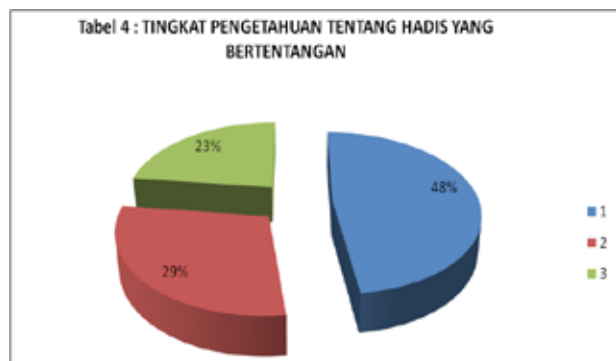
Description:

1. Mention one of the elements of *ḍa'īf* Hadith
2. Do not mention any of them.

Inadequate knowledge concerning Hadith among the Muslim society in Paccinongang may have implications on their religious life. When facing a problem, which solution requires legitimacy of religious texts such as the hadith of the Prophet, a set of knowledge such as *Mukhtalaf al-Hadith* is also needed. This is in order to help judging Hadith, which appear to have different quality, although the content (*matn*) can serve as basis of problem solving.

Such considerations underlie as reasons why respondents are asked questions to measure their attitude towards Hadith with different quality. The aim is to see whether they prefer to practice Hadith with more sound quality and ignore poor quality Hadith, or to practice both of them, or to have a go to compromise the two different qualities of Hadith. Answers obtained from the respondents can be observed in the following table:

Table 4



Description :

1. Practice Hadith with higher quality
2. Try to compromise
3. Practice both (follow blindly)

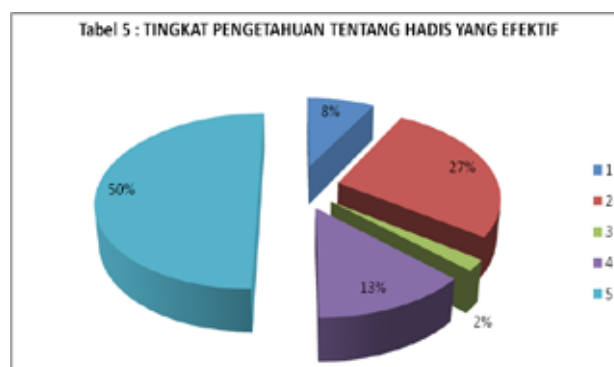
The table above shows that the majority or 23 (48%) of the respondents address the difference by practicing Hadith of more sound quality. While 14 (29%) respondents chose to seek a compromise and 11 (23%) seek to practice both.

Reflecting on the figures above, it appears that there has been a critically ironic and at the same time dilemmatic situation within the Muslim society in Paccinongang village. On the one hand, they have not been well aware of what is meant by *ṣaḥīḥ* and *ḍa'īf* hadith, on the other, they prefer to practice Hadith of sound quality. How could they possibly determine to practice sound Hadith when they are not knowledgeable enough about the issue of *ḍa'īf* and *ṣaḥīḥ* Hadith? In such situation, it can be predicted that they will have to regard Hadith outspread by religious preachers in mosques or Islamic learning congregations as something "taken for granted" or "*sami'na ata'na*."

The prediction is not without reason, as when they are asked about their most contributing source of information of Hadith, 24 (50%) of the respondents chose religious speeches, the second contributing source is Islamic learning congregations mentioned by

13 (27%) respondents, mass media (especially radio) is in the third position with 13%, mosques with 8%, and the lowest percentage is school, mentioned by only 2% of the total respondents.

Table 5



Description:

1. Mosque
2. Islamic Congregation
3. School
4. Mass Media
5. Religious Preaching

To measure the extent of the Muslim society in Paccinongang utilize sources of information about Hadith, respondents are also asked about the total number of Hadith they memorize. Their answers vary: 18 (38%) respondents memorize 1-5 Hadith, 10 (21%) respondents memorize 5-7, 9 (19%) respondents memorize 7-10 Hadith, and only 5 (11%) memorize 10 Hadith.

As shown in the data obtained previously, the most effective sources of information about Hadith are religious services (50%). When compared with the average number of Hadith memorized, which is only about 5 Hadith, it is necessary to doubt whether religious speech still make an effective approach in improving the awareness of Muslim society in Gowa regency and more specifically in the village of Paccinongang. Up to now religious speeches, which have been the most favorite and popular method to expand religious understanding, is



only capable of transferring 1 to 5 Hadith to the followers who periodically attend the gathering. In this light, in addition to this method, a new format should be thought about in order to increase the understanding of religious faith. One of the most appropriate institutions to dwell on it is UIN Alauddin, the pioneer of Islamic civilization in eastern Indonesia.

### The level of understanding of the Muslim society in Paccinongang village about the Prophet's Hadith.

Knowledge of the science of Hadith is significantly correlated with the understanding of the Prophet's Hadith. Hence it is also necessary to measure the understanding of the Muslim society in Paccinongang to see whether their knowledge level indicates a consistent relationship or not. The relationship shows that the higher one's knowledge of the science of Hadith, the better his understanding of Hadith. Conversely, the lower one's knowledge of Hadith, the poorer his understanding of Hadith.

The most important aspect to address before dealing with the subject of understanding is the purpose and function of Hadith as a source of Islamic teachings. As explained at the outset that the data obtained with regards to the general perspective of the Muslim society in Paccinongan about Hadith is quite good (70.8% of the respondents). Therefore, when asked about general subjects such as the purpose and function of Hadith, 14 (43%) respondents answer that it is the second source of Islamic teachings, 13 (41%) respondents answer that Hadith functions as *bayān* (explanation of the Qur'an), and 5 (16%) respondents answer that Hadith serves as *uswah* (role model).

Table 6



Description:

1. Second source of the Islamic teachings
2. Functions as *bayān* (explanation of the -Qur'an)
3. Functions as *uswah* (role model)

The above figures show that the Muslim society of Paccinongang has well understood that Hadith plays an essential role in improving religious quality. This is evident at the point that there is only a slight difference between the responses mentioning Hadith as a source of Islamic teachings and as an explanation of the Qur'an, that is 43%: 41%, whereas responses mentioning that Hadith functions as a role model indicates a lower figure. This difference can be understood for the reason that the issue of role model is not so much dependent on science of Hadith theoretically. Rather, it is more understood as a form of empirical behavior.

Pertaining to the understanding of the Prophet's Hadith, some respondents correlate it with the number of Hadith they memorize. When asked whether they have understood and practice the Hadith they know, more than a half or 61% of the respondents answered that sometimes they practiced, and only 4% claimed not to practice because they have not well understood the content of the Hadith. Another reason is, because it is related to their lack of mental preparation. Many of the respondents who do not practice the Hadith they know express pessimistic response, such as "I have

not fully understand the content of the Hadith”, (Salma Sain) “My heart has not settled nor ready” (Masdar) “in daily activities I often forget” (karimah) “I have not been experienced with Hadith” (Yuliati) “I do not deserve it as I still frequently disobey” (Muh. Ismail) All these answers indicate the insignificance of Hadith in their practice.

In addition, the interesting part of the above admission of the respondents is that unawareness and unimplementation of Hadith is strongly related to the number of Hadith memorized. They seem to believe that the most obliged to practice Islamic law are those who memorize a lot of sacred texts, the Qur’an and the Hadith. If so, then it can be interpreted that the majority of Muslims in this society still uphold a sort of “religious elitism” wherein religious elites or religious scholars are accountable for the sins of common people, and general public is treated as a second class with less responsibility.

Above all, although religious elitism seems to have been strongly prevewes by the Muslim society in Paccinongan village, it does not mean that they do not have the intention to improve their understanding of the Prophet’s Hadith.

Table 7



Description:

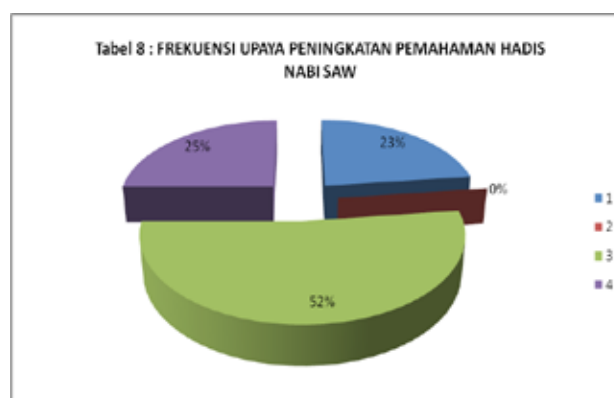
1. Specialized education on the Prophet’s Hadith

2. Colaboration of religious institutions and government
3. Religious Speeches on the Prophet’s Hadith.
4. Islamic learning congregation on the Prophet’s Hadith.
5. Spesific study of the Prophet’s Hadith.

The table above shows that the Muslim society in Paccinongan has a strong wish to improve the society’s awareness of the Prophet’s Hadith. 30 (63%) of respondents wish to have special gatherings for Hadith and and science of Hadith learning, and 11 (23%) wish that Hadith learning to be undertaken through informal education. It should be noted that the efforts to increase the understanding of Hadith through religious speeches is considered irrelevant, wherein 0% respondent choose this method as an appropriate way to increase understanding of Hadith. This situation confirms the respondents’ doubt on the effectiveness of speech methods in conveying information about Hadith.

To support the efforts of understanding Hadith, 52% respondents recommend to perform Hadith learning activities once a month regularly.

Table 8



Description:

1. Once a week
2. Three times a month
3. Twice a month
4. Once a month
5. Once in two months.

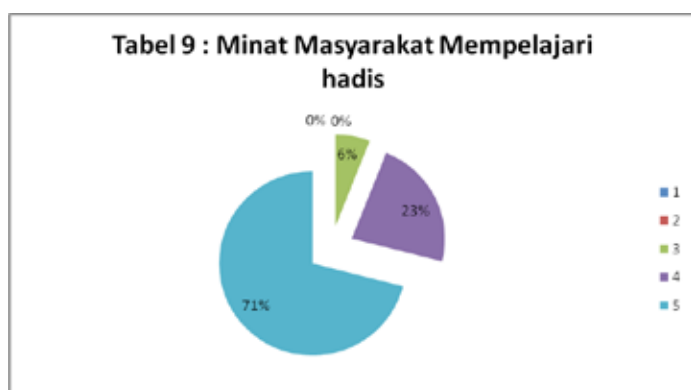
### The concern of the Muslim society of Paccinongan village in learning the Prophet's Hadith.

As a second source of Islamic teachings, Hadith is often placed on the second concern after the Qur'an. Therefore, it is accordingly natural if, at certain points, Hadith is regarded as a subordinate source that does not deserve equal treatment to that upon the Qur'an. This situation should be immediately responded in order to prevent Hadith from vanishing. It is with such intention this study is pursued to seek data from the Paccinongan Muslim society in order to measure their interest and sincerity in learning the Prophet's Hadith.

The data obtained indicate that the interest of the Muslim society in Paccinongan in Hadith learning is significantly high. A total of 34 (71%) respondents respond as being very interested. In fact none of the respondents (0%) gave negative answers. These data bring about credit and relief, as what has been mistakenly accepted as true that Hadith gain less attention from the society is not proven.

The subject at issue is then to see whether the numbers are left to speak for themselves without any attempt to respond. The above substantial admission is a good opportunity to provide them with guidance, both personally and institutionally.

Table 9



Description:

1. Really not interested
2. Not interested
3. Neutral
4. Interested
5. Very interested

In addition to demonstrating high interest, these figures also indicate that the information delivery method about Hadith for general public is not satisfactory. This is evident in the data obtained from the Muslim society of Paccinongan village when asked about the Hadith learning model they consider appropriate.

The data collected indicate that the most appropriate ways to increase understanding of Hadith according to respondents is through formal education. Further description shows that 24 (50%) respondents choose formal education (some of them specifically mention UIN Alauddin Makassar). The second method is through Islamic learning congregations, with 20 (40%) respondents. The interesting point is that only 4 (8%) respondents choose Islamic speeches as the appropriate method for studying the Hadith of the Prophet.

Table 10



Description:

1. Specific religious speeches on Hadith
2. General religious speeches mentioning about Hadith

3. Trainings on understanding Hadith
4. Islamic Learning congregation
5. Formal education

Again, this data is very relieving, especially for formal education institutions in the field of Hadith Sciences, such as Islamic universities. Through these data, UIN needs to reflect and to further improve its image, more specifically its learning quality as well as learning facilities. UIN must be able to compete with other universities in eastern Indonesia to take over the role of enlightening and intellectualizing the nation, especially Muslims, as among the measurements of a Muslim quality is well understanding of the Prophet's Hadith.

#### **The Position of Tafsir Hadith Department of UIN Alauddin as a Learning Institution for the Prophet's Hadith.**

As a research conducted on behalf of the institution of UIN Alauddin Makassar, the results of this study should provide significant contribution. For that reason, the author includes some questions related to the society needs of UIN Alauddin, especially in the Prophet's Hadith studies.

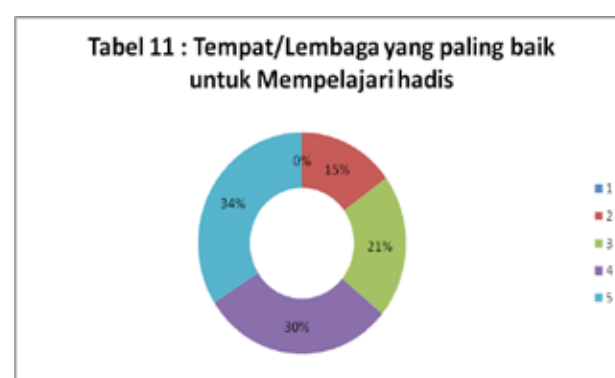
These questions are closely relevant to the interests of the Muslim society of Paccinongang village in Hadith. Previous data shows that almost all respondents (71%) are very interested and choose formal education to increase understanding of the science of the Prophet's Hadith.

As a formal institution of higher education, UIN needs to respond to the tendency of Paccinongang society as mentioned above. Therefore, questions asked about include that of the most appropriate place or institutions for studying Hadith.

The data obtained show that the most suiting place for studying Hadith are Islamic universities. This is in line with the tendency

of the Muslim society in Paccinongang to formal education. 16 (34%) respondents choose Islamic University as the most suiting place for learning Hadith of the Prophet, followed by Islamic learning congregation with 14 (30%) respondents, mosques with 10 (21%) respondents, and Islamic transmission institutions with 7 (15%) respondents.

Table 11



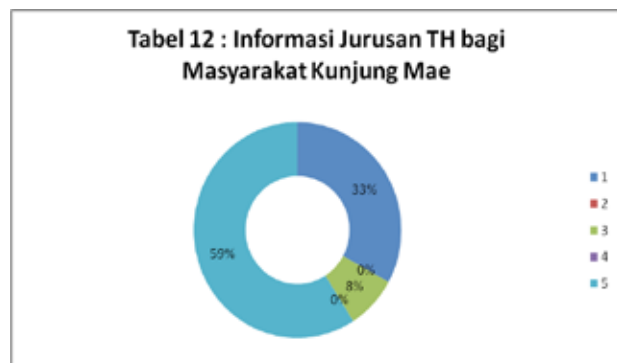
Description:

1. School
2. Islamic transmission institution
3. Mosque
4. Islamic learning congregation
5. Islamic university

The study also seeks to obtain more specific data about the institutions that perform Hadith learning. The existence of Tafsir Hadith Department at the Faculty of Theology and Philosophy of UIN Alauddin Makassar becomes a benchmark as well as a measure for the society's awareness of the Department of Tafsir Hadith that specifically studies the science of Hadith at UIN. 4 (8%) of respondents know about the department although not in detail, and 16 (33%) do not know the existence of the department. The figures of 33% of the total respondents is not a minor point, but it should raise concern from UIN in general and the Faculty of Theology and Philosophy in particular.



Table 12



Description:

1. Do not know about the department of Tafsir Hadith at UIN
2. Know very little about the department of Tafsir Hadith at UIN
3. Neutral
4. Know about the department of Tafsir Hadith at UIN
5. Know well about the department of Tafsir and Hadith at UIN

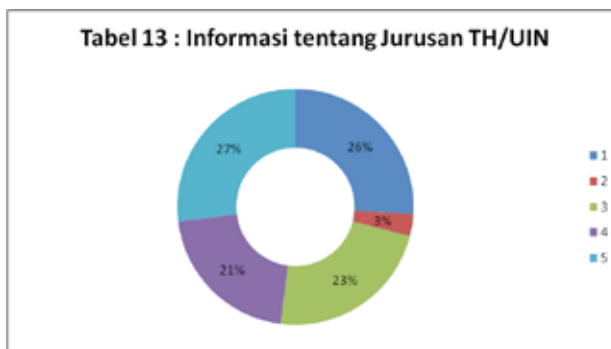
Based on the above data, it can be reflected that although the number of respondents who know about the Department of Tafsir Hadith, it should be considered that the data also indicates a need for a hard work to draw attention to study Hadith of the Prophet through the Department of Tafsir Hadith.

One possible reason for the high number indicating public ignorance of the existence of Tafsir Hadith Department at UIN Alauddin Makassar is that the media used to promote the Department is not quite right, or perhaps the intensity has not been maximized.

Based on the data obtained through the question about the most effective resources to convey the presence of the Department of Tafsir Hadith, most respondents reply with "word of mouth," with 11 (27%) respondents. Other sources mentioned are specific information through banners, fliers, brochures and the like with 10 (26%) respondents, newspaper ranks

next with 9 (23%) respondents, Radio with 8 (21%) respondents, and the last is television with only one respondent.

Table 13



Description:

1. Specific information (banners, fliers, brochures)
2. Television
3. Newspaper
4. Radio
5. Word of mouth

The interesting part of the above findings is the fact that the most effective method according to respondents is through individuals. This implies that the efforts made by UIN Alauddin, or the Faculty of Theology and Philosophy in introducing the Department of Tafsir Hadith have not been effective, as people mostly know about the Department through individuals. This indicates a need to review the method for the purpose of introducing the Department of Tafsir Hadith. One way to respond to the situation is that Field Work (PKL) or the like should always be applied as a medium for distributing information.

## Conclusion

Based on the description in the previous chapters, it can be inferred as follows. The awareness level of the Muslim society in the village of Paccinongang about Hadith is relatively low, to the extent that, in general,

they can only distinguish between the Qur'an and Hadith. The level of understanding of the Muslim society in the Village of Paccinongang about Hadith of the Prophet in general is also relatively low. However, there is a correlation between the level of understanding of Hadith and the extent of its implementation. The higher one's understanding of the Hadith of the Prophet, the higher the level of its implementation. The interest of the Muslim society in Paccinongang village in learning Hadith of the Prophet is quite high. They wish for specific gatherings for Hadith learning, both formal and non-formal. The perception of the Muslim society in Paccinongang village about the position and status of the Department of Tafsir Hadith at UIN Alauddin as a learning institution for the Prophet's Hadith is very positive. This is evident in the fact that about 71% respondents choose formal education as the most appropriate place to learn hadith.

Based on the results of the study, as mentioned above, some recommendations are suggested as follows. In connection with the efforts to increase knowledge and understanding of the Muslim society about Prophet's Hadith, it is necessary to study Hadith through non-formal conduits in addition to formal institutions. In connection with the practice of the teachings of Islam, Hadith studies should be intensified. To increase public interest in studying Hadith of the Prophet, UIN Alauddin should further improve its image with regard to learning quality as well as learning facilities. That is because one measurement of the quality of a Muslim is the extents of his knowledge and practice of the Prophet's Hadith. UIN Alauddin Makassar, more specifically the Tafsir Hadith Department at the Faculty of Theology and Philosophy, should improve socialization as the society dominantly entrust formal institutions for centers of Hadith learning.

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1. Fahrudin Faiz, "Sufisme-Persia Dan Pengaruhnya Terhadap Ekspresi Budaya Islam Nusantara," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 17, no. 1 (1 April 2016): 1–15, <https://doi.org/10.14421/esensia.v17i1.1274>.
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3. Saifuddin Zuhri Qudsy, "Living Hadith in a Family: Reinventing Model of Research in Hadith Using Etnografi Research", *Proceeding International Seminar on Sunnah Nabawiyah and its Contemporary Challenges*, 10-11 September 2014, Brunei Darussalam.
4. Nor Elysa Rahmawati, "Penafsiran Muhammad Talibi tentang *Ummatan Wasathan* dalam al-Qur'an", *Skripsi*, Fakultas Ushuluddin dan Pemikiran Islam UIN Sunan Kalijaga Yogyakarta, 2014.
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## Example of Bibliography

### Journal

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### Proceeding Seminar:

Qudsy, Saifuddin Zuhri. "Living Hadith in a Family: Reinventing Model of Research in Hadith Using Etnografi Research". *Proceeding International Seminar on Sunnah Nabawiyah and its Contemporary Challenges*, 10-11 September 2014, Brunei Darussalam.

### Under-Graduate, Graduate and Doctoral Thesis

Rahmawati, Nor Elysa. "Penafsiran Muhammad Talibi tentang *Ummatan Wasaṭan* dalam al-Qur'an", *Skripsi* fakultas UShuluddin dan Pemikiran Islam UIN Sunan Kalijaga Yogyakarta, 2014.

Arifin, Zainal. Tradisi dan Pola Perilaku dalam *Maqām-Maqām* Tradisi Tasawuf (Studi Hierarkhi dan Tahap-Tahap Pendidikan Islam Menurut para Kyai di Daerah Mlangi Nogotirto Gamping Sleman), *Tesis*, Pascasarjana UIN Sunan Kalijaga, 2013.

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