



THE CONTRIBUTION OF MUSLIM SCHOLARS AND ISLAMIC SOCIAL ORGANIZATIONS IN DEVELOPING HADITH STUDIES IN INDONESIA

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Abstract: Hadith studies in Indonesia have lagged despite hadith being the second source of Islam. The question is how Muslim scholars and Islamic social organizations have contributed to developing hadith studies in Indonesia. To answer this, library research with an analytical approach was conducted to discover a description of their contributions. Data was gathered through a literature study, analyzing references written by Muslim scholars in Indonesia using inductive and content analysis. The result shows that the lag in hadith studies is due to the lack of attention from Muslim scholars and the limited resources of hadith. However, Hadith studies began to be experienced in the second half of the 19th Century, growing to the early 20th Century. This was, among others, driven by the purification of Islamic teachings and the critique of Orientalists who undermined hadith. In this context, Muslim scholars and Islamic social organizations in Indonesia have significantly contributed to the development of hadith studies, mainly through providing literature on hadith and its sciences. However, their approaches differ. Muslim scholars interpret hadith textually and contextually, while Islamic social organizations, except NU, primarily use a textual approach. NU, in contrast, applies both approaches in its deliberations.

Keywords: Hadith studies, Muslim scholars, Islamic social organizations.

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Introduction

MUSLIM SCHOLARS GENERALLY agree that the hadith is a second primary source of Islamic teachings, as mandated by Quranic verses that command obedience to the Prophet.¹ Al-Shafi'i argues

¹ QS. Al-Nisā: 59, al-Hashr: 7; al-Aḥzāb: 36.

that dissenting from the Prophet's hadith equates to transgressing God's commandments. The hadith complements the Qur'an by detailing its global messages, such as the specifics of prayer, zakat, and hajj, which are not explicitly explained in the Qur'an. The global matters left unexplained in the Qur'an and need more details are, among others, *ṣalat*, *zakat*, *hajj*, and hand amputation for thieves.² These unexplained matters cannot be comprehended and implemented by Muslims unless they are explained in detail in the hadith. Scholars like Al-Awzā'i emphasize that the Qur'an requires hadith for clarity and implementation.³

In Indonesia, however, the development of hadith studies remains limited despite the country's status as the world's largest Muslim-majority nation with numerous Islamic institutions and scholars. Compared to Qur'anic exegesis, hadith studies face challenges due to fears of being labeled as violators of hadith (*inkar al-ḥadith*), which hinders innovative and critical thought. This hesitation contrasts with the more open discourse surrounding the Qur'an.

The neglect of hadith studies in Indonesia is evident in the scarcity of scholarly works, limited library collections, and inadequate emphasis on Islamic legal opinions (*ifta'*). Nevertheless, as a second source of Islamic law, hadith remains frequently cited, underscoring the need for greater scholarly attention. This study explores the contributions of Indonesian Muslim scholars and Islamic organizations to advancing hadith studies. This research employs a library study with analytical and descriptive methods, focusing on Indonesian scholarly works on hadith. This study aims to highlight contributions from scholars and organizations by analyzing relevant literature.

Several previous research works were found by the author, including: First, a thesis by Umi Alfaha, a graduate student at UIN Sunan Kalijaga Yogyakarta, entitled *Hadith Studies in Islamic Organizations in Indonesia: An Analysis of NU and Muhammadiyah's*

² QS. al-Naḥl: 44.

³ Al-Darami, *Sunan al-Darami*, Volume I, Bab al-Sunnah Qadliyah 'ala kitabillah, p. 593

Understanding of Misogynistic Hadiths.⁴ Written in 2011, this thesis discusses the understanding of Islamic organizations in Indonesia (NU and Muhammadiyah) regarding misogynistic hadiths, using a hermeneutic and sociological approach. Therefore, this thesis's object differs from the present study. Second, a thesis by Shohibul Adib, *Understanding Hadith in NU's Discourse: An Analysis of Bahtsul Masail NU Results from 1926-2004*.⁵ This thesis examines the NU tradition, which considers the position of hadith important in NU. However, its application reveals differences in NU's intellectual tradition. Some view the hadith as a secondary source beneath the yellow books, emphasizing the *qawl* and *ilhaq* methods, while others uphold the hadith as a secondary source in Islamic teachings.

Third, a thesis by Ni'ma Diana Cholidah, a student in the Tafsir Hadith Program at UIN Syahid Jakarta, titled *The Contribution of Ali Mustofa Ya'qub to Contemporary Hadith Studies*.⁶ This thesis explores: a) What are Ali Mustofa Ya'qub's contributions and ideas for preserving and developing hadith studies in Indonesia? b) How have intellectual and non-academic groups responded to his ideas?

Fourth, an article by D. Indah Syifana and Ferdy Pratama titled *The Development of Hadith Studies in Indonesia in the 20th and 21st Centuries*.⁷ The article examines the history and characteristics of hadith studies in Indonesia, focusing on the scholars' roles and the works produced in this field. From these previous works on hadith studies in Indonesia, it can be concluded that none of them

⁴ Umi Alfaha, *Hadith Studies in Islamic Organizations in Indonesia: An Analysis of NU and Muhammadiyah's Understanding of Misogynistic Hadiths*, a thesis of a graduate student. Yogyakarta: UIN Sunan Kalijaga, 2011.

⁵ Shohibul Adib, *Understanding Hadith in NU's Discourse: An Analysis of Bahtsul Masail NU Results from 1926-2004*. Yogyakarta: Program Pascasarjana UIN Sunan Kalijaga, 2009.

⁶ Diana Kholidah. *The Contribution of Ali Musthofa Ya'qub to Contemporary Hadith Studies*, Jakarta: Ushuluddin Faculty UIN Syarif Hidayatullah, 1432H/2011M.

⁷ Syifana, D.I.(2021). "The Development of Hadith Studies in Indonesia in The 20-21 AD Century". *El-Furqania: Jurnal Ushuluddin dan Imu-Ilmu Keislaman*, 7 (01), 94-118. <https://doi.org/10.54625/elfirqania.v7i01.4177>.

are identical to the article we have written. Beyond those studies, there some other studies about hadith and its relevance to the daily life of Muslims in Indonesia, especially the ones that relate to law.⁸

Objective Condition of Hadith Studies in Indonesia

Hadith studies in Indonesia are rooted in the intellectual ties of Indonesian Muslims with Middle Eastern education centers during the 17th and 18th centuries. In the middle of the 17th to 19th Century, many Javanese youngsters stayed in Mecca and Medina to study, and hadith study became the central theme of the process.⁹ The studies began in pesantren and madrasah through texts like *Matn al-Arba'in al-Nawawiyah* by al-Nawawi (d.676H), *Bulug al-Maram* by Ibn Hajar (d.832H), and *Matn al-Baiquniyah* by al-Suyuti (d.911H). Despite this, the development of hadith studies lagged compared to fiqh, tafsir, and tasawwuf, as evidenced by the absence of significant Indonesian works on hadith during that period.

Significant progress began in the 20th Century with contributions from scholars and the establishment of Islamic higher education institutions. These developments were supported by the emergence of scholarly works, postgraduate programs, and polemics on hadith that motivated further studies. However, challenges persist, such as limited expertise among lecturers, scarce primary hadith literature, and over-reliance on secondary sources.

⁸ See, for example, Abdul Majid et al., "The Method in Understanding Hadith Through Ijmā' and Its Implications for Islamic Law in Indonesia: Studies on the Hadiths of the Month of Qamariyah," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 1 (March 31, 2023): 281, <https://doi.org/10.22373/sjhk.v7i1.12383>; Nasrulloh Nasrulloh et al., "Understanding of the Hadith, Marriage Age and the Islamic Law: Study of Regent's Regulations in Bojonegoro, East Java," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 8, no. 2 (June 11, 2024): 998, <https://doi.org/10.22373/sjhk.v8i2.19567>.

⁹ Azyumardi Azra, *The Origins of Islamic Reformism in Southeast Asia: Networks of Malay-Indonesian and Middle Eastern Ulama in the Seventeenth and Eighteenth Centuries*, Crows Nest: ASAA, Allen&Unwin, 2004, p.2.

The scarcity of primary hadith collections, noted by scholars like Karel Steenbrink and Howard M. Federspiel, reflects a lack of focus on hadith studies in state and non-state Islamic institutions. Notable works like *al-Sunan al-Kubra* by al-Baihaqi and *al-Mustadrak* by al-Hakim are accessible only in a few libraries. Modern technological tools like CDs and internet sources remain underutilized, particularly by scholars from traditional backgrounds.

Despite these limitations, hadith studies in Indonesia have gained momentum since the mid-20th Century, driven by a growing emphasis on direct references to hadith for Islamic legal reasoning. The works of scholars such as Shuhudi Ismail and contemporary experts like Sobron Efendi and Kamaruddin Amin signify a shift towards a more systematic approach. This shift aligns with the modernist and fundamentalist aspirations to purify Islamic teachings and respond to contemporary issues through direct engagement with primary sources. While the field remains underdeveloped compared to Qur'anic studies, the increasing focus on hadith as a primary source of Islamic law marks a promising trajectory for its advancement in Indonesia.

The Contribution of Muslim Scholars to the Hadith Studies

The contribution of Muslim scholars to the development of hadith studies in Indonesia cannot be put aside, both in the form of literature provision and in the form of thought. Among those are Muhammad Maḥfuz al-Tarmasī (d. 1920), Ahmad Surkati (d. 1943M), Ahmad Hasan (d.1958M), TM. Hasbi Ash-Shiddieqy (d. 1975M), Fatchur Rahman (d.1995M), Muhammad Syuhudi Ismail (d.1995M) and Ali Muṣṭafa Ya'qub.

Muhammad Maḥfuz al-Tarmasī, whose complete name is Muhammad Maḥfuz bin 'Abd Allāh bin 'Abd al-Mannān al-Tarmasī (1285-1338H) can be considered as one of the three reformers of Islamic education in the Archipelago during the 19th to the 20th centuries. He is also the founding father of the hadith *dirayah* discipline and the pioneer in transmitting hadith books to the Archipelago. This proposition can be justified by lacking a list of Muslim scholars in the Archipelago in the 19th and 20th centuries

whose title is *muhaddith*. His works are among the premiers in the Archipelago in the field of hadith, which students in some pesantren in Indonesia have widely studied in the early 20th Century.

Before the 1909s, hadith studies had not received attention in the list of academic subjects.¹⁰ In 1921, Tawālib madrasah; in Sumatra, used such works of hadith as *al-Arba'īn*, *Ṣaḥih al-Bukhārī* and *Ṣaḥih Muslim*, Matn and Sharh al-Bayquniyah, even Fath al-Bāry as a hadith commentary which had been taught at the Madrasah Azizah in 1927. Then, al-Tarmasī was born in the early 20th Century as a muhaddith and had intellectual activities in various disciplines, including hadith. Some of his hadith works are *Thulāthiyat al-Bukhārī*, *al-Mabḥah al-Khairiyah fī Arba'īn Hadīthan min Ahādith Khayr al-Bahiyyah*, *al-Khal'at al-Fikriyah bi Sharh al-Minhah al-Khayriyah*, *Manhaj Dhaw al-Nazar fī Sharh Alfiyat 'Ilm al-Athar dan Kifāyat al-Mustafid fī Mā 'Alā min al-Asānīd*.

Al-Tarmasī has significantly contributed to the development of hadith studies in Indonesia. This figure has a transmission link that connects to Imam al-Bukhārī from two lines of his teachers. One of the lines is Sayyid Shaṭā al-Makki, Ahmad bin Zayni Dahlan, Shaykh Usman al-Dimyati, Shaykh Muhammad al-Shanwani, 'Isa al-Barawi, Shaykh Muhammad al-Dafri, Shaykh Salim, Shaykh Abdullah bin Salim al-Baḥri, Shaykh Muhammad bin 'Ala al-Din al-Bābili, Shaykh Salim bin Muhammad al-Sanhurī, Al-Najm Muhammad al-Ghaytī, al-Imam Zakariya, Ibn Hajar al-Asqalanī, Ibrahim bin Ahmad, Abu al-Abbas, al-Husain bin al-Mubarak, Abu al-Waqt, Abu al-Hasan, Abu Muhammad al-Sarakhī, Muhammad bin Yusuf al-Faribarī, al-Imam al-Hafiz al-Hujjaj and Imam al-Bukhārī.

After al-Tarmasī had left for Haramayn for his second time and had not returned to his home country, he had chosen some ways to disseminate his works to the Archipelago. Among the ways he had opted were: (1) through his pupils, such as Hashim Ash'ary (1871-1947) and others; (2) through his siblings, such as Dimyati

¹⁰ Fatihunnada, *Critical review of Disertation, Transmisi Hadis di Nusantara: Peran Ulama Hadis Muhammad Mahfuz al-tarmasī*, Karya Muhajirin." 2013, p. 45

bin Abdullah, Abdurrazak and Dahlan; (3) through publishing houses, including those that published al-Tarmasī's works; and (4) through pilgrims. Since then, the dissemination of his works on hadith has often been carried out in the Archipelago by his short-time pupils who studied during their travel for pilgrimage. For this reason, books and works on hadith have started to be acknowledged among Indonesian Muslims.

The following important figure in developing hadith studies in Indonesia is Ahmad Surkati, the Founder of al-Irshad, with his well-known book *al-Kafā' ah*. This book contains hadiths on the equality between the Prophet's descendants (sayyid) and the other groups (non-sayyid), allowing them to marry one another.¹¹ In his opinion, the primary sources of Islam are the Quran and hadith. The books that can be used as the most authoritative sources in Muslims' lives are the Quran and *Ṣaḥīḥ al-Bukhārī* with its commentary written by Ibn Hajar al-Asqalaniy. Those who cannot comprehend the hadith should follow the opinion of the mujtahid. He argues that references outside of the Qur'an and hadith are reliable information about ulama because their opinions are based on the two sacred sources.¹²

The thoughts of Ahmad Surkati in hadith can be considered embryos for hadith studies in Indonesia. His contribution to the field of hadith was more evident than that of traditional Indonesian Muslim scholars, who generally relied only on jurisprudence books in the Shafi'i school. For traditional Indonesian Muslims, reliance upon the opinions of Shafiite jurists, as written in a collection of Islamic jurisprudence, is not only sufficient but also obligatory. Traditional Muslims believe that to conduct *ijtihād*, which includes interpreting and dealing with the Quran and hadith, needs extensive knowledge. Such knowledge, including hadith science, is no longer attainable.

On the other hand, the glorious past of Shafiite jurists has left an abundant jurisprudence collection that contains the answers for

¹¹ Bisri Afandi, *Syekh Ahmad Surkati (1874-1943): Pembaharu dan Pemurni Islam di Indonesia* (Jakarta: Pustaka al-Kautsar, 1999), p. 93.

¹² *Ibid.*

all legal issues. Therefore, the opinion of Shafi'ite jurists was regarded as a sufficient reference. When hadith is cited as a reference, it is closely scrutinized so that readers do not need to recheck its arguments. Indonesian traditional Muslims did not feel obliged to validate the quality of the hadiths, either *ṣaḥih*, *hasan*, or *ḍa'if*.

Ahmad Hasan, the founder of Persatuan Islam (Persis), contributed to developing hadith studies in Indonesia. This can be seen from the methods to validate and understand the meaning of hadith. Ahmad Hassan¹³ argues that to know whether or not a particular hadith is (*ṣaḥih*), it is necessary to know all transmitters. They are to be consulted in books on *rijāl al-hadith*, such as *Mizān al-I'tidāl* written by al-Dhahaby. Suppose all transmitters of the hadith can be classified as *thiqah*, or no transmitters are morally wicked. In that case, the hadith can be classified according to its position as hadith *hasan* or hadith *ṣaḥih*. It can be argued that Ahmad Hasan is well-versed in the works of *rijāl al-hadith*.

Ahmad Hasan's knowledge of the narrators of hadith (*rijāl al-hadith*) was demonstrated by many books he owned on the biography of hadith narrators. His collection on the biography of hadith narrators was saved neatly in the library he owned in Bangil Pasuruan, East Java. Among them are (a) *Tahdzīb al-Tahdzīb* and (b) *Lisān al-Mizān*, both are the works of Ibn Hajar al-'Asqalāniy; (c) *Mizān al-I'tidāl* written by al-Dzahabiy; (d) *Al-Ishābah* the work of Ibn Hajar al-'Asqalāniy; (e) *Usud al-Ghābat fī Ma'rifat Asmā' al-Shahābah* the work of Ibn al-Atsīr al-Jazriy; (f) *Al-Tārikh al-Kabīr* the work of al-Bukhāriy; (g) *Al-Fihris* the work of Ibn Nadīm, consisting of 10 thin volumes. (h) *Al-Badr al-Ṭālī* written by al-Syawkāniy; (i) *Al-Jarh wa al-Ta'dīl* written by Ibn Abīy Hātim; (j) *Al-Durar al-Kāminah* the work of Ibn Hajar al-'Asqalāniy; (k) *Nuzhat al-Khawāthir* written by Abd al-Hayy al-Hasaniy; (l) *Ta'jīl al-Manfa'ah* written by Ibn Hajar al-'Asqalāniy; [m] *Thabaqāt al-Mudallisīn* written by Ibn Hajar al-'Asqalāniy, consisting of 1 volume. [n] *'Ilal al-Hadīth*, the work of Ibn Abīy Hātim, consisting

¹³ A. Hassan, et al., *Soal Jawab Tentang Berbagai Masalah Agama*, Jilid II, Cet. XII; Bandung: Penerbit CV. Diponegoro, 2000 M., pp. 434-435

of 2 volumes, deals with Hadith maladies. From the collection above, Ahmad Hasan is well-versed in the subject of *rijāl al-hadīth*.

In Ahmad Hasan's view, the information that must be investigated concerning hadith transmitters constitutes many aspects. They are: (1) the complete name of the transmitters, including their nicknames (*laqab*) and or their family clans, (2) date of birth, (3) date of passing away, (4) country, (5) teachers, (6) pupils, (7) the place where they learned hadith, that is the history of adventure in seeking hadith, (8) hadith experts whom they met, (9) the judgment of other Muslim scholars about them.¹⁴ One of the surveys conducted by Ahmad Hasan on the biography of hadith transmitters is a hadith on the condition of the Prophets' bodies in the hereafter as narrated by Ahmad bin Hanbal, Abū Dāwud, Al-Nasā'iy, Ibn Mājah, Ibn Hibbān, al-Hākim, al-Bayhaqiy, al-Dārimiy, Sa'īd ibn Manshūr, al-Thabrāniy, and Ibn Abī Shaybah. Al-Hākim and al-Nawāwiy value this hadith as sound (*ṣahih*), and Al-Mundhiriy values it as *hasan* hadith. On the other hand, Ahmad Hasan values it as weak because there is a transmitter called 'Abdurrahmān bin Yazīd bin Jābir in the hadith transmission.¹⁵ Some other hadith scholars argue that the line of the hadith is not from 'Abdurrahmān bin Yazīd bin Jābir but from 'Abdurrahmān bin Yazīd bin Tamīm.

An in-depth investigation of hadith transmitters is necessary to ensure the value of hadith transmission. In investigating the transmission of hadith, Ahmad Hasan verifies the teachers of transmitters to the generation of *tabi'in* after the generation of *ṣahabah*, because, he continues to argue, the Companions have been well-known for their integrity (*adil*), as the case for the transmitters. Ahmad Hasan maintains that:

Indeed, the Muslim scholars of Hadith codifiers, such as Malik, Ahmad, Bukhāriy, Muslim, and others, need no verification anymore because their knowledge, piety, and integrity prove to be confirmed, with special reference to Hadith by the scholars who are meticulous in their era. Likewise, the Companions of the Prophet, known as the transmitters, had

¹⁴ *Ibid.*, p. 2, 12

¹⁵ A. Hasan, et al., *Soal Jawab*, p. 520

been investigated and checked out by scholars and proven to have had perfect truth, piety, sincerity, and trustworthiness. So, the one that needs to be checked out is the one other than the two generations.¹⁶

From the above statement, it can be argued that Ahmad Hasan tends to investigate individuals other than "the Companions of the Prophet who were themselves already popular transmitters" and "Hadith Codifiers." The reason is that they are considered to have passed the examination by previous Muslim scholars.

Thus, Ahmad Hasan can be classified as a scholar with the courage to express his opinion. One of his opinions that is considered courageous is about hajj. In his opinion, there is no pilgrimage replacement (*badal hajj*) because the hadith used as the main argument is that of al-Bukhārī, which contradicts the verse of the Quran (53: 39) "and that someone shall not obtain outside of his effort."¹⁷ Another controversial idea is that a weak hadith (*ḍaʿīf*) cannot be used as the primary reference, albeit for *faḍāil al-a'māl*. Apart from whether one agrees or disagrees with his opinion, Ahmad Hasan's courage must be acknowledged, and he deserves appreciation in the history of hadith studies in Indonesia.

Ahmad Hasan, even though he has not left any legacy in hadith sciences, addressed an in-depth discussion on Hadith in some of his works, for example, in his book entitled *Ringkasan Islam*, which he wrote in 1939. This book was published for the first time in 1972. In this book, the second chapter explicitly addresses the definition of hadith with its scope, the historical development of hadith, the methods of evaluating hadith, methods of hadith codification, and eight books of hadith with their authors. Another of his books is *Muqaddimah Ilmu Hadith dan Ushūl Fiqh*, which he wrote briefly for those who were not familiar with the issues of hadith, usul al-fiqh, and concepts used in *Tarjamah Bulūghul Marām* (The Translation of *Bulūghul Marām*).¹⁸

¹⁶ A. Hasan, *Ringkasan Islam*, Bangil: Al-Muslimun, 1972 M, p. 17.

¹⁷ Departemen Agama RI, *Al-Quran dan Terjemahnya*, (Jakarta: PT. Bumi Restu, 1977), p. 874.

¹⁸ A. Hassan, *Tarjamah Bulūghul Marām*, (Bandung: CV Penerbit Diponegoro, 2002 M.), Cet. XXVI, p. 1

His subsequent books are *Kumpulan Risalah A. Hasan, Soal Jawab* (The Collection of Ahmad Hasan's Treatise: Questions and Answers), *Tarjamah Bulūg al-Marām* (The Translation of *Bulūg al-Marām*), and *Pengajaran Ṣalat* (Teaching of Ṣalat) in which Ahmad Hasan addressed how to understand hadith, its techniques and approaches of interpretation.

In addition to his vast knowledge of hadith, Ahmad Hassan employed habits in the fatwas he issued. As the sole mufti of Persatuan Islam for years, he issued plenty of fatwas using *ijtihad*, which allowed him to deal with the Quran, hadith, and *qiyas* (analogy). Unlike traditional Muslims with no guts to employ *ijtihad*, Ahmad Hassan issued plenty of fatwas independently that reached four volumes entitled *Soal-Jawab tentang Berbagai Masalah Agama* during his position as mufti of Persatuan Islam.

Our fourth figure in hadith studies is T.M. Hasbi Ash-Shiddieqy (1904-1975), a professor of Islamic studies in IAIN Sunan Kalijaga Yogyakarta. He was a prolific writer who provided his audience with works on hadith when needed. He was an autodidactic Muslim scholar who was a product of domestic training but went global. One of his apparent contributions is the provision of literature on hadith and hadith sciences in the Indonesian language. His thoughts on hadith and hadith sciences departed from *fikih*, so his works on hadith were always related to Islamic law. He relied on employing *ushul fiqh* in studying hadith.

From 1960 to 1973, Hasbi produced massive Islamic books for academic purposes needed by the students of 14 the State Institute for Islamic Studies (IAINs) across the country, despite Indonesian writers being few then. During his lifetime, Hasbi has produced 72 books and 50 articles on *tafsir*, hadith, *fikih*, and rituals. Hasbi's works dealing with hadith collection are *Mutiara hadith* (6 Volumes), *Beberapa Rangkuman Hadith*, and *Koleksi Hadith-Hadith Hukum* (9 volumes). Among his works on hadith science are: *Sejarah dan Pengantar Ilmu Hadith*, *Pokok-Pokok Ilmu Dirayah Hadith* (2 Volumes), *Problematika Hadith Sebagai Dasar Pembinaan Hukum Islam*, *Rijalul Hadith*, and *Sejarah perkembangan Hadith*. In addition, he has published a critical review of hadiths used by Al-Ghazali in

his *Ihya' Ulum al-Din*. Among his controversial books showing confrontation to the majority of ulama are *Pedoman Salat*, *Pedoman Puasa*, and *Pedoman Haji* as well as *Sharah Hadith*.¹⁹ The last book shows its broad coverage, especially on the understanding of ulama towards hadiths on law.

The fifth figure is Fatchur Rahman. He has also contributed significantly to the making of hadith studies in Indonesia. He has developed hadith studies on transmission research, which TM had not written. Hasbi Ash Shiddieqy. He can be regarded as the first person to expound the methods of transmission research equipped with examples of transmitters schemes in his book *Ikhtisar Muṣṭalah al-Hadith*. Even though some books on transmission and content research are available, Fatchur Rahman's book is still relevant in complementing the references in transmission research.

It is impossible that the development of hadith studies in Indonesia can be separated from the significant contribution of our sixth figure, Syuhudi Ismail. In addition to his formal duties as an employee and professor, Syuhudi Ismail is a prolific scholar in the form of working papers, research reports, speech drafts, articles as well as materials for the interest of IAIN "Alauddin" of Makassar and other audiences. His works can also be found in magazines or newspapers published in Makassar or Jakarta. Among his works to be published as textbooks are *Pengantar Ilmu Hadis* and *Menentukan Arah Kiblat dan Waktu Salat* (both published in Bandung, 1987). Furthermore, it is his book *Kaedah Kesahihan Sanad Hadith: Telaah Kritis dan Tinjauan dengan Pendekatan Ilmu Sejarah*, which was developed from his doctorate thesis in 1987 in the field of Hadith sciences at the Postgraduate program on IAIN "Syarif Hidayatullah" Jakarta.

There were many papers written by Syuhudi Ismail, either when he enrolled in the Postgraduate Program at Yogyakarta or when he joined the master's and doctorate programs in Jakarta. He also contributed 13 entries to the Indonesian Encyclopedia of Islam. Syuhudi Ismail's formal duty was as a professor of the Shari'ah Faculty IAIN "Alauddin" Makassar. Since he enrolled in

¹⁹ Afandi, *Syekh Ahmad Surkati*, p. 93

the undergraduate program, Syuhudi Ismail has been concerned about hadith studies. He accomplished the methods of transmission criticism, which Fatchur Rahman then reproduced in his book *Metodologi Penelitian Sanad Hadis*. Syuhudi Ismail explained the criteria and procedures of transmission research and criteria content research in this book. In order to help researchers find references to hadith, he has also written a dictionary book of hadith entitled *Cara Praktis Mencari Hadith*. In addition, how Syuhudi Ismail contextually understood hadith contributed significantly to the development of hadith studies in Indonesia, especially since the common understanding of hadith in Indonesia was still textual.

Syuhudi Ismail's contextual understanding was relevant because not all hadiths must be understood textually. This is proven by the fact that during the Prophet era, hadiths existed that were understood contextually. One of the popular examples is the hadith narrating the Prophet's command to Muslim soldiers sent to Bani *Quraizah* in order not to do prayers *Aṣar* unless they have arrived at the destined place. This hadith was understood by some of the Prophet's Companions contextually so that they did prayers *Aṣar* even though they had not arrived at the place because the time of *Aṣar* had almost ended. They argued that the Prophet did not wish to postpone the prayers of *Aṣar*. The Prophet wished to get to Bani *Quraizah* as soon as possible before sunset".²⁰ He just left silent when the event was reported to the Prophet". In this case, they understood the Prophet's hadith not to determine the prayers' time but as motivation for them to move more quickly to the destined location.

Syuhudi Ismail's contextual understanding has been written in his book *Hadith Nabi yang Tekstual dan yang Kontekstual*. He can be categorized as the first scholar who wrote a specific book on contextual understanding of hadith. In this book, he elaborated on the contextual understanding of the hadith, which Muslim scholars most refer to as the argument for not allowing females to be the head of state. In his opinion, in the past time, there were no

²⁰ al-Asqalany, *Fath al-Bary*, Vol VII., p.313

females with high education backgrounds, and females were primarily inferior to their male counterparts. However, nowadays, many females have high academic backgrounds and are superior to their male counterparts. Relevant to past ages, females might not be capable of being leaders, but now the case is much different, and thus, the ban is no longer relevant.²¹

Apart from the above figures, Ali Mustafa Ya'qub is another scholar who has contributed significantly to developing hadith studies in contemporary Indonesia. He is a scholar who talks a lot and criticizes Orientalists.²² He seems to have been influenced by his teacher Muhammad Mustafa Azami, who had been firm and uncompromised to the Orientalists regarded to undervalue hadiths.²³ Some books have been produced in the field of hadith. Among his books which has been on publication are: (1) *Nasihat Nabi kepada Pembaca dan penghafal al-Quran* (1990); (2) *Imam Bukhari dan Metodologi Kritik dalam Ilmu Hadith* (1991); (3) *Hadith Nabawi dan sejarah Kodifikasinya*; and (4) *Peran Ilmu Hadith dalam Pembinaan Hukum Islam* (1999); (5) *Hadith-Hadith Bermasalah* (2003); and (6) *Hadith-Hadith Palsu Seputar Ramadan* (2003).

The deep knowledge of Ali Mustafa Ya'qub in hadith sciences was gained from his formal training at the Department of Exegesis and Hadith at the University of King Saud, Riyadh, Saudi Arabia. Ali Mustafa Ya'qub achieved his Magister in the field of exegesis and hadith in 1985. Since 1986, he has been living in Jakarta and teaching at the Institute of Qur'anic Sciences (IIQ), the Institute for the Study of Qur'anic Sciences (ISIQ/PTIQ), teaching the book *Sahih al-Bukhari* at the Istiqlal mosque. In addition, he serves as the Secretary General of Islamic Boarding School Ittihad al-Muballighin, a member of the central board of the Fatwa Commission of the Assembly of Indonesian Muslim Scholars (MUI), and the vice-chancellor of the College of Propagation

²¹ Syuhudi Ismail, *Hadis Nabi yang Tekstual dan Kontekstual*, Jakarta: Bulan Bintang, 1994, 56.

²² Ali Mustafa Yaqub, MM. Azami: *Membela Eksistensi Hadis*, Jakarta: Pustaka Firdaus, 2002

²³ Muhammad Mustofa Azami, *Hadis Nabawi dan sejarah Kodifikasinya* Jakarta: Penerbit PT. Pustaka Firdaus, 1994, ix-xiii.

(Dakwah) Sciences al-Hamidiyah (STIDA) Jakarta.²⁴ For now, he is considered the most senior in contributing his knowledge to developing hadith studies in Indonesia.

The Contribution of Islamic Social Organizations

Among the Islamic social organizations in Indonesia that pay much attention to the hadith are Muhammadiyah and Persatuan Islam (Persis). This is understandable because both organizations are founded by modernist Muslims who call for and employ *ijtihad*. Since the beginning, Muhammadiyah states that *tarjih* (fatwa issuing body) within Muhammadiyah is carried out by the Qur'an and hadith *ṣahih*. Such a framework has now changed into the Qur'an and accepted *Sunnah* or *Sunnah Maqbulah*. Therefore, Muhammadiyah accepts *ṣahih* and *hasan* hadith as the basis of the law-making process. In reality, *Himpunan Putusan Tarjih* (HPT) Muhammadiyah, in which all fatwas issued by Muhammadiyah are compiled, constitutes not only hadith *sahih* but also hadith *hasan* as well as *ḍa'if*. This is supported by research by Chudhori in 1988, which took 50 hadiths (29%) as the sample from 172 hadiths available in the HPT.²⁵ From the transmission research on those 50 hadiths, it was found that there were 15 hadith *sahih* (30%), 19 hadiths *hasan* (38%), and 16 hadiths *ḍa'if* (32%). Furthermore, 29 hadiths (38%) have different wordings than those in their sources.

This condition, however, Chudhori goes on to argue, does not make the standing of HPT Muhammadiyah weak. One of the main reasons is that hadith examination among scholars does not necessarily bring about the same result. This is also the case in the examination of hadith transmission. A transmitter might be valued as *thiqah* (reliable) by a critique of hadith, but he might be judged as *ḍa'if* by another critique, while some other critiques might

²⁴ *Ibid*, 701

²⁵ Chudhori, *Hadis-Hadis Nabi dalam Himpunan Putusan Tarjih Muhammadiyah: Sebuah Upaya Purifikasi Hadis-Hadis Nabi*, Yogyakarta: Chudhori. *Hadith-Hadith Nabi dalam Himpunan Putusan Tarjih Muhammadiyah*. Yogyakarta: PW. Muhammadiyah Majlis Tarjih, Jawa Tengah, 1988, pp.297-300

examine him as *ṣādiq* (trustworthy). The implication of the first, second, and third examinations results in the narration of sound, weak, and trustworthy hadith, respectively. Chudhori's finding, nevertheless, seems to assert that human resources among Muhammadiyah circle in the field of hadith must be improved.

In addition to Muhammadiyah, the contribution of another modernist organization, such as Persatuan Islam (PERSIS), to the development of hadith studies in Indonesia is also worthy of note. PERSIS was established to unify the understanding of Islam in Indonesia based on the Qur'an and the al-Sunnah.²⁶ There seems to be a strong ambition among this organization's circle to review the established legal opinions on the assumption that something was wrong about using hadith as one of its bases of argument. Hadith concerning hajj replacement is just one case in point. According to this organization, this hadith is examined to have contradicted the Qur'an Chapter al-Najm verse 39, stating that one shall obtain what is achieved by him/herself, even though this hadith is narrated in *Ṣaḥih al-Bukhari* and its transmitters were valued as *Ṣaḥih*. In September 2000, PERSIS held a meeting to review this legal opinion to harmonize the meaning of hadith with the meaning of verse 39 of Chapter al-Najm. In their argument, most hadith scholars have made compromises between the two by stating that the verse is general while the hadith is specific. Thus, within PERSIS, there is a lack of quality human resources to achieve its goals. After Ahmad Hassan passed away, no prolific scholar or bold mufti could replace him in knowledge and courage. This is affirmed by the fact that in 2005, PERSIS had only one Doctor in hadith, Abdurrahman.²⁷

The objective condition of the development of hadith studies in Indonesia explained above is entirely understandable considering the objective condition of Indonesian Muslims in general. Even though there are several hadith scholars and Muslim

²⁶ Muhammad Zam Zamik, "Kontribusi PERSIS Terhadap Kajian Hadits Di Indonesia," Muhammad Zam Zamik (blog), November 30, 2011, <http://zamzamik.blogspot.com/2011/11/kontribusi-persis-terhadap-kajian.html>.

²⁷ Wahid, "Perkembangan Kajian Hadis di Indonesia", p.75.

organizations that support the development of hadith study, the majority of Indonesian Muslims remain traditionalists who do not directly employ hadith in legal reasoning. This is so because the majority of Indonesian Muslims, like other Muslims in the Muslim world, have since the outset focused on the study of Islamic jurisprudence. Anything else plays an auxiliary role in Islamic jurisprudence.

Indeed, as Schacht states, Islamic law is the primary identity of every Muslim.²⁸ Furthermore, the approach to Islamic Jurisprudence of Indonesian Muslims is not through *ijtihad*. Instead, they rely upon the opinions of classical jurists affiliated with a certain *madhhab* (school of law) of classical, which means *taqlid*. In the case of Indonesia and Southeast Asia in general, most of them adopted the Shafi'i school of law. Those Muslims who have joined social organizations such as NU, al-Waṣṣiyah, al-Ittihādiyyah, Maṭlaul Anwar, and PUI adopted Shafi'i *madhhab*. MUI has even adopted the *madhhab* framework, following held opinions (*mu'tamad*) regarding *madhhab*. *Madhhab*'s opinions have been considered to consist of arguments as espoused in the Qur'an and hadith. Therefore, the method to trace the legal opinions of a particular *madhhab* can be done by referring to *naṣ* as contained in the books believed to be valid and without tracing to the Qur'an and hadith. Such a condition has been embedded in Indonesian Muslims for centuries, so human resources in the hadith studies, at least in its utilization in legal reasoning, are scarce.

An examination of the role of Islamic social organization in developing hadith studies is incomplete without considering the role of Nahdlatul Ulama (NU). NU's role, in this case, can be seen from the use of hadith in its *bahthul masail* (problems deliberation).²⁹ *Bahthul Masail* is a fatwa-issuing forum on religion

²⁸ Joseph Schacht, *The Introduction to Islamic Law*, Oxford: Oxford University Press, 1964, p.1.

²⁹ Imam Ghazali Said, "Dokumentasi dan Dinamika Pemikiran Ulama Bermadhhab" dalam Imam Ghazali Said (ed), *Ahkamul Fuqaha : Solusi Hukum Islam; Keputusan Mukhtar, Munas dan Kobes Nahdlatul Ulama (1926-2004)*, Surabaya: Diantama Surabaya, 2006, p. xxiii.

within NU to respond to and solve actual problems regarding Islamic law in the life of Muslims. Contrary to its original practice in which an independent mufti would exercise *ijtihad* to come up with answers to his problems, NU adopted a collective forum consisting of several Shafiite jurists to formulate answers to the problems. In addition, instead of *ijtihad*, since the beginning, NU has assured its commitment to safeguarding the tradition of *madhhab* or *turās qadīm* (classical intellectual heritage) as compiled in the so-called “yellow books” (*kitab kuning*).³⁰

NU, therefore, obliges Muslims to follow one of the four schools of thought.³¹ This commitment affects NU's formal attitude towards the texts of the Qur'an and hadith in Islamic jurisprudence. According to NU, the law-making process through direct reference to the Qur'an and hadith without considering *fiqh* books is no longer allowed, forbidden, or even considered misleading. However, the fact indicates that in *bahthul masail*, NU occasionally directly references the Qur'an and hadith.³² Such an inconsistency can be seen in its unit of thematic problems deliberation (*lajnah bahthul masail al-mauḍu'iyah*). Along with a series of *bahthul masail* from 1926 to 2004, 458 fatwas have been issued. Hadith used by NU on those occasions, in Shohibul Adib's opinion, is only 75, either cited in the excerpt or full-text.³³ The employment of primary sources (the Quran and Hadith) gained momentum after the 1991 conference in which NU issued

³⁰ Radino, “Metode Istinbat Hukum dalam Muhammadiyah dan Nahdlatul ‘Ulama” dalam *Jurnal Penelitian Agama*, No. 26 tahun IX September-Desember, 2000, p. 100.

³¹ *Bahthul Masail al-Diniyah al-Waqi'iyah*, Decision of Mu'tamar NU ke-1, Surabaya 21 Oktober 1926 M about the law of accompany with *madhhab*. According to Martin Van Bruennessen, *kitab kuning* is an Arabic book used in the pesantren milieu. See Martin Van Bruennessen in *Bridragen Tot de Taal; Land-en Volkankunde*, Deel 146 Ze en Je Aflevering 1990, p. 227.

³² A. Zahro, *Tradisi Intelektual NU: Lajnah Bahthul Masail 1926-1999*, Yogyakarta: LKIS, 2004, pp.260-264

³³ Shohibul Adib, *Pemahaman Hadis dalam Tradisi Nahdlatul ‘Ulama (Telaah Terhadap bahthul Masail NU 1926-2004)*, Thesis at PPs UIN Sunan Kalijaga Yogyakarta, 2009, p. xiv

guidelines for fatwa that opened the possibility of employing ijtihad in case of lack of answer from jurisprudence.

The methods used by NU in its *bahsul masail* to solve these 75 problems are three-fold: *muqārin* (comparison), *ijmali* (gestalt) and *tahlili* (analytical). The method of *muqārin* is employed 41 times in understanding hadith, while the *ijmali* method is used 20 times. The *Tahlili* method is only used 14 times. The method of *muqārin* used by NU in understanding hadith is done not only by matching one case in some hadith commentary books (*kitab sharah*) or just *Tanẓir al-Masā'il Binazā'irihā* (equalizing a problem with another similar precedent) but by intellectual exercise (*ijtihad*) limited (*muqayyad*) to Shafiite legal theory and using intensive methodological thinking process.

NU employs two comparative methods to understand hadith. First, *muqārin* is used to compare hadith with another hadith, some hadith commentary books, *fiqh* books, or other recommended books (*mu'tabar*). Second, the method of *muqārin* is employed by comparing hadith based on some Qur'anic verses, the Companions' opinions (*athar*), and Shafii-jurists' views and comparing them with the result of previous congress (*mukhtar*). Thus, the approach used by NU to understand hadith in *bahthul masail* events is textual and contextual. Nevertheless, the contextual approach is only employed by NU in understanding 2 out of 75 hadiths in the *bahsul masail* events. They are (1) hadith on the legal status of bribery in the recruitment process of public employees (*Pegawai Negeri Sipil/PNS*) and (2) hadith on actual issues such as employing female workers during the night outside of their houses.

The Future of Hadith Studies Forecast

The efforts of studying the hadith achieved by the Islamic social organizations mentioned above can be regarded as a contributive stepping stone in developing hadith studies in Indonesia. Likewise, the same case can also apply to the role of Muslim scholars such as Muhammad Mahfuz al-Tarmasī, Hasbi Ash-Shiddieqy, Ahmad Surkati, Ahmad Hasan, Syuhudi Ismail, Ali Musthafa Ya'qub who had started to discuss hadith when the

others focused on jurisprudence and tasawwuf. This achievement, however, is still minimal. This is the general picture of the development of hadith studies in Indonesia until the first decade of the 21st Century.

A new phenomenon regarding the development of hadith studies in the country emerged during the late 1909s, along with a new spirit and extensive concern. Some major hadith books had been adopted as the primary reference and taught in prayer houses, madrasahs, pesantren, and Islamic higher learning centers. According to Mahmud Yunus, from 1900 to 1908, some hadith books were taught in tiny prayer houses and served as an embryo of madrasah in Sumatra.³⁴

The role of Islamic higher education is crucial. Some postgraduate programs of the Islamic higher institutions produced the emergence of new scholars in the field of hadith. At the level of the Magister program, for instance, the Postgraduate Program UIN Sunan Ampel Surabaya has produced 31 theses in the field of hadith. At its doctoral level, it has produced 11 dissertations in hadith studies. The same case applies to the Postgraduate Program of IAIN Sumatra Utara, which produced theses in hadith studies. Postgraduate School of UIN Syarif Hidayatullah Jakarta, on the other hand, has produced 190 doctoral dissertations. 14 out of 190 dissertations deal with hadith regarding its sciences, the transmission examination method (*takhrij*), or other types of research.³⁵ Meanwhile, 8 out of 14 dissertations address *takhrij* method or the value of hadith. In addition, the opening of departments of Tafsir Hadith in Islamic higher institutions at the undergraduate level (S1) in the Theology Faculty of some IAINs in Indonesia has multiplied the resonance of hadith studies. Unfortunately, only a few of those works are published for a wider audience.

³⁴ <http://islamstudy-w-ceeda.blogspot.com/2010/03/normal-0-false-false-false-in-x-none-ar.html/diakses> 15 Januari 2014.

³⁵ See the list of titles of dissertations from 1983 to 1999 PPs IAIN (UIN) Syarif Hidayatullah Jakarta, 1999.

Another significant factor contributing to the making of hadith studies in Indonesia is the theological polemics between Sunni and Shi'i. The starting point on which the polemics are erected is the critics towards Abu Hurairah, al-Zuhri, and hadith *antum a'lamu bi umūri dunyākum* in Jalaluddin Rahmat's *Islam Aktual*, the reportage of Panji Masyarakat No. 690 on *Kritik Hadith and Studi Kritis Sejarah Rasulullah* written by anonymous authors. As a reaction, *Kritik Hadith Cendekiawan Dijawab Santri*, the work of Ahmad Husnan, emerged. The following work that emerged as a reaction is *Menjawab "Santri" Menanggapi Tanggapan Atas Buku Islam Aktual*, written by Agus Efendi and published by Cahaya Bandung in 1993.

Furthermore, the *Inkar al-Sunnah* movement in Jakarta emerged. One of the examples of this movement is the emergence of Jama'ah Islam Qur'ani headquartered at the mosque al-Burhan, Pasar Rumpit, Jakarta, which holds the Qur'an as the only sacred text for Muslims, and the resistance to hadith developed by Dalimi Lubis in Padang Panjang. Another fundamentalist and more stringent ideology, like the Salafi ideology, has also emerged. This ideology encouraged its followers to follow the hadith in its literal meaning. They grow beards, conduct congregational prayers at mosques, and do not let trousers exceed their ankles. They also claim that some religious practices of mainstream Muslims are not Islamic. Furthermore, they consider nation-state, democracy, and the concept of universal human rights, which mainstream Muslims in Indonesia have accepted as contradictory to Islamic teaching. This movement eventually forces mainstream Muslims, both modernists and traditionalists, to respond to the challenge using their expertise in hadith.

Conclusion

From the above explanation, the hadith studies in Indonesia are not as old as the coming of Islam into the country. During the 17th and 18th centuries, the hadith studies in Indonesia were nascent and lagged behind the studies in *fiqh*, *tasawwuf*, theology, and *tafsir*. This is mainly due to their interest in the Islamic jurisprudence of the Shafi'i school of law, the lack of motivation to

return to the Qur'an and al-hadith, and the insufficiency of hadith collection as well as experts in hadith and sciences related to it.

It was not until the second half of the 19th Century that the development of hadith studies surfaced, and concerns were received from the limited Muslims, gaining momentum in the early 20th Century. This was accomplished along with the ambition of some Muslim groups to purify the teachings of Islam by ensuring the soundness of hadith they used to justify their opinions in the early twentieth Century, the polemics in using hadith between the Sunni and Shi'i in the 1980s, the movement of Inkār al-Sunnah and the Orientalists' views that tended to reduce the value of hadith.

In this context, Indonesian Muslims started to shift, at least to enrich the orientation of jurisprudence sources to hadith and Islamic jurisprudence. Furthermore, works on hadith can be classified as subordinate reading and approach to hadith widely accepted by the majority of Muslims in the world. In this context, the Muslim scholars and Islamic social organizations in Indonesia have significantly contributed to the development of hadith studies, mainly through providing literature on hadith and its sciences. However, their approaches to interpreting hadith differ. Muslim scholars interpret hadith textually and contextually, while Islamic social organizations, except NU, primarily use a textual approach. NU, in contrast, applies both approaches in its deliberations. Academics in Islamic higher education institutions have also started to promote hadith studies. Having said so, there is a need to advance the hadith studies in Indonesia further so that hadith will obtain its position as the second source only to the Quran.

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