

Hadith Research Model H. Muhammad Quraish Shihab

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Abstract: *This article discusses one of the hadith research models by H. Muhammad Quraish Shihab. The research method used in this discussion is a library method and a qualitative approach by collecting from various reference books and journals that discuss this matter as well as exploring the contents of the hadith and verses of the Qur'an comprehensively by finding points in depth and broadly. Research on hadith is needed because some of the hadiths are narrated in the ahad category. In its development, there have been various models in this hadith research. Quraish Shihab is a hadith scholar and currently popular interpreter who uses a library approach model by concentrating a lot on the interpretation of the Al-Qur'an in researching hadith. This approach may be different from the views of other scholars who may be more traditional in approaching hadith. The results of this research are about the function of hadith on the Qur'an, stating that the Qur'an emphasizes that Rasulullah SAW functions to explain the meaning of Allah SWT's words as stated in QS An-nahl, 16:44..*

Keywords— “Hadith, Research Model, Quraish Shihab”

Abstrak: Artikel ini membahas salah satu model penelitian hadis karya H. Muhammad Quraish Shihab. Metode penelitian yang digunakan dalam pembahasan ini adalah metode pustaka dan pendekatan kualitatif dengan cara mengumpulkan dari berbagai referensi buku dan jurnal yang membahas hal tersebut serta menggali isi hadis dan ayat Al-Qur'an secara komprehensif dengan mencari poin-poin secara mendalam dan mendalam. secara luas. Penelitian terhadap hadis diperlukan karena sebagian hadis diriwayatkan dalam kategori ahad. Dalam perkembangannya, terdapat berbagai model dalam penelitian hadis ini. Quraish Shihab merupakan seorang ulama hadis dan ahli tafsir populer saat ini yang menggunakan model pendekatan pustaka dengan banyak berkonsentrasi pada penafsiran Al-Qur'an dalam meneliti hadis. Pendekatan ini mungkin

berbeda dengan pandangan ulama lain yang mungkin lebih tradisional dalam pendekatan hadis. Hasil penelitian ini mengenai fungsi hadis terhadap Al-Qur'an menyatakan bahwa Al-Qur'an menekankan bahwa Rasulullah SAW berfungsi menjelaskan makna firman Allah SWT sebagaimana tercantum dalam QS An-nahl, 16:44.

Kata kunci— Hadis, Model Penelitian, Quraish Shihab

I. INTRODUCTION

The existence of hadith has colored society in various fields of life, discussing it endlessly because it is an interesting study.[1, p. 233] A lot of research on hadith has been carried out by experts in the field in terms of its authenticity, the meaning and teachings contained therein, its various levels, and its function in explaining the content of the Qur'an, and so on.

As the second source of Islamic teachings after the Al-Qur'an, in terms of its narration, the Prophet's hadith is different from the Al-Qur'an. In the Qur'an, all the verses are narrated *mutawatir* from Allah SWT so that there is no doubt in them. Meanwhile, in the hadith of the Prophet SAW, some of the narration took place *mutawatir* and some took place *ahad*. [2]

The Hadith of the Prophet SAW, some of whose narrations are in the *ahad* category, requires research. This research aims to find out whether the hadith in question can be narrated responsibly. Whether the hadith comes from the Prophet SAW or not?

The results of research and hadith studies by experts have been documented

and published for various groups. Such as academic circles at various universities, circles at madrasas, and even society in general.[1] The existence of various hadith research results for academics has opened up opportunities for the realization of a discipline of Islamic studies, namely the field of Islamic studies.

One of the hadith researchers and commentators who is currently popular is H. Muhammad Quraish Shihab. Quraish Shihab has written various works, especially in research on hadith, such as in his book entitled *Membumikan Al-Qur'an*. The research he carried out on hadiths showed that the number was not much greater compared to research on the Al-Qur'an.[1]

In the hadith research model there are various approaches.[1] The approach used by Quraish Shihab is a literary approach with a lot of concentration on the interpretation of the Al-Qur'an. This approach may be different from the views of other scholars who may be more traditional in approaching hadith. In line with the discussion above, the author will discuss the Hadith Research Model of H. Muhammad Quraish Shihab.

II. METHOD

The method of this research is the library method[3, p. 25] Various books are used as references or sources. The research sources are divided into two sections: primary sources and secondary sources. The main sources in this research come from books of interpretations that are dominated by the hadith research model due to the large number of talks about Quraish Shihab in them. The secondary references that the researcher used are from university research and dissertations that include supporting, clarifying, and appropriate theories to serve as a reference for this research[4]

The researcher uses two methodologies in analyzing the data: the first, the descriptive method. This term is

taken from the English language, meaning to clarify, by way of clarification, any research based on the method of collecting information or sources that consists of specific circumstances when the research factors are passed through[3]. The second, the Analytical Method, is the method of research that shows what the Qur'an means regarding the use of the word vision and dream, and what the opinions of linguists are about it.[3]

III. RESULT AND DISCUSSION

Understanding Hadith

The meaning of hadith can be known through two approaches, namely the linguistic approach and the term approach.

It is known from a linguistic approach that hadith comes from the Arabic words, namely *hadatsa*, *yahdutsu*, *hadtsan*, *hadithsan* which means *al-jadid min al-asy'ya'* or the opposite of *qadim*: new, *al-qarib*: close or recently happened, *al-khabar*: something that is spoken and transferred from one person to another.[5]

This hadith with the meaning of *al-khabar* is often used in the Qur'an, here are the verses::

فَلْيَأْتُوا بِحَدِيثٍ مِّثْلِهِ إِنْ كَانُوا صَادِقِينَ

"So let them bring news like the if they are truthful people."(¹ Q.S. Al-Thur, 52:34)

فَلَعَلَّكَ لُبُخٌ نَفْسَكَ عَلَى آثَرِهِمْ إِنْ لَمْ يُؤْمِنُوا بِهَذَا الْحَدِيثِ أَسَفًا

"So (are) perhaps you will kill yourselves because of sadness after they turn away, if they do not believe in this information (Al-Qur'an)"(Q.S. Al-Kahfi, 18:6)

Based on the information from several verses above, the linguistic meaning of hadith is closer to the meaning of *khabar/news*. [1]

It is known from the term approach, hadith expert scholars are of the opinion that hadith are the sayings, actions and circumstances of the prophet Muhammad SAW. Some other hadith expert scholars, namely *al-Thiby*, are of the opinion that hadith is not just the words, deeds and

decrees of the Prophet Muhammad, but includes the words, deeds and decrees of friends and *tabi'in*. So, hadith *marfu'* is a hadith that reached the prophet, hadith *mauquf* is one that reached the companions and hadith *maqthu'* is one that reached the *tabi'in*. [5]

Hadith convey additional teachings, guidelines and interpretations that are not contained in the Qur'an. Hadith can further describe and explain religious teachings, ethics, rituals, laws, and various aspects of daily life in Islam. Hadith are very important in understanding the implementation of religious practices and Islamic law, as the kora often provides more general guidance.

Hadith Research Object

There are two types of objects of hadith science which are the research area, namely sanad (a series of narrators who transmit hadiths) and Matan (content) from the point of view of whether a hadith is accepted and rejected (*maqbul* and *maudud*). [6] From the aspect of sanad, it examines justice and its defects, how to receive and convey hadith by knowing the names of the narrators involved in narrating the relevant hadith, and the symbols of hadith narrators that have been used by each narrator in narrating the relevant hadith. Meanwhile, from the matan aspect, irregularities and defects (*syuzuz* and *illat*) are examined due to the existence of other texts related to the science of *riwayah* hadith and the science of *dirayah* hadith. [6]

Hadith research is important in the context of Islamic studies because it helps in further understanding the teachings and practices of the Islamic religion. Hadith researchers often examine classical texts, narrators' histories, hadith criticism, and different research methods to gain a deeper understanding of the hadiths in Islam.

Research Objectives of Hadith Studies

Research or study of hadith continues from time to time, from generation to generation. According to Syuhudi Ismail, the main aim of hadith research, both in terms of sanad and matan, is to determine the quality of the hadith being studied. It is very important to know the quality of the hadith about the authenticity of the hadith in question. [7, p. 28] With this aim, hadith research helps in understanding and developing a deeper understanding of Islam, as well as ensuring that Islamic teachings and practices derived from hadith are by valid Islamic principles.

The discussion in this hadith research is the hadith which has the status of *ahad*. For hadiths that have the status of *mutawatir*, scholars consider that there is no need for further research, because *mutawatir* hadiths have given rise to a definite belief that the hadith in question came from the Prophet and is a *marfu'* hadith, not a *mauquf* or *maqthu'* hadith. [1]

Sanad and Matan research activities are carried out if a study states that the hadith is indeed *mutawatir*, then, as is required for *ahad* hadith, it does not need to be carried out. In addition, it could happen that a researcher who is researching a hadith does not initially know that the hadith he is researching is a *mutawatir* hadith. After Islamic Studies Methodology conducted research, he learned that the hadith he was researching was a *mutawatir* hadith.

Hadith Research Models

Hadith research is also widely researched by hadith experts such as the Al-Qur'an. There is likely more research on hadith than research on the Qur'an. This statement can be seen from the perspective of the Hadith and Al-Qur'an. The Qur'an is believed to have come or descended *mutawatir* from Allah SWT. There is no doubt that the contents of a single verse of the Qur'an do not come

from Allah SWT. This is different from the hadith. Not all of the hadith came from the Prophet SAW, some also did not come from the Prophet SAW. This causes the nature of the hadith recitations to be non-miraculous. And there was quite a lack of attention to writing hadith during the time of the Prophet Muhammad. There was once a prohibition by the Prophet SAW and due to political and other reasons it resulted in this situation.[1] This is what causes scholars such as Imam Bukhari and Imam Muslim to devote all their thoughts, energy, and years to researching hadith.

So, since the beginning of research on hadith, namely by Imam Bukhari in his book *Sahih Bukhari* (810-870 H) dan Imam Muslim in his book *Sahih Muslim* (820-875 H), There are several models of hadith research, including:

1) Comparative and Critical Approaches

The comparative approach is an approach that compares two hadith researchers and the critical approach is an approach that brings out critics and defenders of the criticism. Examples of researchers with this approach are Imam Bukhari in the book *Sahih Bukhari* and Imam Muslim in the book *Sahih Muslim*. The cleric who most harshly criticized Bukhari was *al-daruquthni* because in his book there were *mualaq* hadiths and others. Meanwhile, the defender of the critic was *ibn Hajar al-Haitami*. He said that converting was not an important thing that needed to be debated. If we use a comparative approach, according to the results of research by scholars, the *sahih of Bukhari* is of higher value than the Muslim hadith for the following reasons:

1. The requirements put forward by Bukhari are stricter than those of Muslims.
2. The reality shows that criticism of Imam Bukhari is less than criticism of Imam Muslim.

2) Historical Approach

The historical approach is an approach whose presentation system uses a

chronology of time in history. Like the approach by *Musthafa As-Siba'iy* in the book *Al-Sunnah wa Makanatuha fi al-Tasyri' al-Islami* with an exploratory style and descriptive nature of analysis. The results of this research are about the history of the process of occurrence and spread of hadith starting from Rasulullah SAW to the occurrence of forgery attempts and the efforts of the ulama to stem it by recording the sunnah (*musthalah al-hadith and science of jarh and al-Ta'dil*).

3) Tafsir Hadith/Literature Approach The Tafsir Hadith or Literary

Approach is an approach that uses several books written by experts in the field of hadith, including the Qur'an. One example of a researcher with this approach is *H.M. Quraish Shihab* in the book *membumikan al-Qur'an* uses descriptive analysis.

4) Fiqh Approach

The fiqh approach is an approach that uses fiqh knowledge so that it gives the impression that there is a mission to defend and purify Islamic teachings from various understandings. An example of research with this approach is *M. Al-Ghazali's* research in the book *Al-sunnah al-Nabawiyah baina ahl Fiqh wal Hadith* with an exploratory style and descriptive analysis. Also the research of *Zain al-Din abd al-rahim bin al-Husain al-iraqiy* in the book *Al-Taqyid waidlah syarh muqoddimah ibn as-shalah*. The results of the research on the two books, among other things, reveal quite a lot of problems such as around the world of women which include headscarves and veils, women and professions as well as eating and drinking etiquette and so on.

5) Another approach

Apart from the research above, there are several other studies, including research by *Rif'at Fauzi abd al-Muthalib* in the book *Tausiq al-Sunnah fi al-Qurn al-Tsaniy al-Hijriusuhu wajtihat*, his approach is directed to focus on studying certain aspects. Mahmud Abu Rayyan's

research in the book *Adlwa'a ala'al-sunnah al-Muhammadiyah* uses a critical study approach. According to al-Asanid, Mahmud al-Thahhan's research in the book *Ushul al-Takhrij wa wa dirasat al-Asanid* uses an approach by examining how to select hadith and determine sanad. Ahmad Muhammad Syakir's research in the book *al-Baits al-Hadis Syarh ikhtisar of ulum al-Hadis* using a book research approach and so on.[1]

Based on the results of these studies, the science of hadith has now grown to become one of the Islamic disciplines. Hadith research still seems wide open, especially if it is connected to current actual problems. There is still not much research carried out in various books on the quality of hadith, hadith which relate to actual problems, and various approaches have not been used in understanding hadith such as sociological, economic, political approaches, and so on. This situation can result in the public's understanding of hadith in general being still partial.

Short Biography of H.M. Quraish Shihab

Muhammad Quraish Shihab, was born in Rappang, South Sulawesi, February 16 1944. He is an Indonesian Muslim cleric and scholar who is known as an expert in the field of exegesis of the Qur'an. Muhammad Quraish Shihab's father, Prof. KH Abdurrahman Shihab, is a scholar and professor in the field of interpretation. Abdurrahman Shihab is seen as an educational figure who has a good reputation among the people of South Sulawesi. His contribution to the field of education is evident from his efforts to build two universities in Ujung Pandang, namely the Indonesian Muslim University (UMI), the largest private university in eastern Indonesia, and IAIN Alauddin Ujung Pandang. He is also listed as a former chancellor of both universities: UMI 1959 – 1965 and IAIN 1972 – 1977.

M. Quraish Shihab is very active as a writer so he has produced works in the form of several books, including:

a) *Tafsir Al-Manar; keistimewaan dan kelemahannya* (Ujung pandang: IAIN Alauddin, 1984).

b) *Membumikan Al-Qur'an* (Bandung: Mizan, 1992).

c) *Mukjizat al-Qur'an: di tinjau dari asepek Kebahasaan, Aspek Ilmiah, dan Pemberitaan Ghaib* (Bandung: Mizan, 2007).

d) *Wawasan al-Qur'an: tafsir Tematik atas Peelbagai persoalan Umat* (Bandung: Mizan 2007).

e) *Sunnah Syi'ah Bergandengan Tangan? Mungkinkah? Kajian atas Konsep Ajaran dan pemikiran* (Jakarta: Lentera hati, 2007).

f) *Tafsir AL-Misbah, Tafsir Al-Qur'an lengkap 30 juz* (Jakarta: LenteraHati, 2002).

g) *Jilbab: Pakaian Wanita Muslimah, Pandangan Ulama Masa Lalu dan Cendekiawan Kontemporer* (Jakarta: Lentera Hati 2004).[8] *H.M. Quraish Shihab* is known as a contemporary Islamic thinker, who seeks to connect Islamic teachings with the realities of modern times. He has made major contributions to the field of Islamic studies and understanding of the Qur'an in Indonesia and throughout the world.

Hadith Research Model H.Muhammad Quraish Shihab

H.Muhammad Quraish Shihab in his book *membumikan Al-Qur'an* using an approach to the interpretation of hadith literature or reading material from the Qur'an and several books written by experts in the field of hadith.[1] The nature of the research is descriptive analytical, namely a type of research that seeks to describe and analyze a particular phenomenon or event. He examined only two sides of the existence of hadith, namely the relationship between hadith and the Qur'an and the function and position of the sunnah in interpretation..

Quraish Shihab quoted from the book *Al-Sunnah Fi Makanatiha wa Fi Tarikhikha* by Abdul Halim Mahmud, former Shaykh of Al-Azhar, that the Sunnah has a function related to the Qur'an and Sharia law. In his book, Abdul Halim emphasizes this by referring to Imam Shafi'i's opinion in *al-Risala*, namely the terms *bayan ta'kid* and *bayan tafsir*. So it has two functions, including:

The first function of al-Sunnah is to strengthen and underline what is contained in the Qur'an and establish and strengthen the laws that have been determined by the Qur'an.[9] In this situation, the Qur'an and Sunnah together become sources of law.[10]

An example of the first function is taken from the following hadith:

لَا أُتْبِعُكُمْ بِأَكْبَرِ الْكِبَائِرِ؟» - ثَلَاثًا - قُلْنَا: بَلَى يَا رَسُولَ اللَّهِ، قَالَ: «الْإِشْرَافُ بِاللَّهِ وَعُقُوبُ الْوَالِدَيْنِ، وَكَانَ مُتَكَيِّفًا فَجَلَسَ، وَقَالَ: أَلَا وَقَوْلُ الزُّورِ

Don't you all want me to explain the greatest sin? We (the friends) answered: O Messenger of Allah. He continued his words: (1.) Associating partners with Allah SWT (2.) Acting disobediently with his parents (at that time the Messenger of Allah was leaning, suddenly sat down and said again: Be careful, remember too) namely (3.) giving false testimony (HR Bukhari and Muslims)

This hadith is to establish and underline the verse of the Qu'ran which reads:

وَأَجْتَنِبُوا قَوْلَ الزُّورِ

Meaning: And stay away from false speech.(QS. al-Hajj, 22: 30)

The second function of al-Sunnah is to clarify, detail, and even limit the meaning born from the verses of the Qur'an. For example, the command to pray, pay zakat, and perform the Hajj in the Qur'an does not explain the number of rak'ahs and how to carry them out; The zakat nisabs are not detailed and the methods for performing the Hajj are not explained. But everything is *tafsil* (explained in

detail) and interpreted as clearly as possible by al-Hadith. For example:: Hadith which means:

” Two kinds of carrion and two kinds of blood are permitted to us. The two types of carcasses are fish carcasses and grasshopper carcasses. Meanwhile, the two types of blood are liver and spleen.(HR Ibnu Majah dan al-Hakim) This hadith is an exception to the following general verses of the Qur'an:

حُرِّمَتْ عَلَيْكُمْ الْمَيْتَةُ وَالْدَّمُ وَلَحْمُ الْخِنْزِيرِ

Meaning: It is forbidden for you (to eat) carrion, blood, pork.(Q.S. Al-Maidah, 5: 3)

Another example is the hadith which explains the conditions for inheritance between them, namely that they do not have different religions and that there is no murder, including:

لَا يَرِثُ الْمُسْلِمُ الْكَافِرَ وَلَا الْكَافِرُ الْمُسْلِمَ. (رواه الجماعة)

This means: "A Muslim cannot inherit the property of an infidel and an infidel cannot inherit the property of a Muslim" (HR Al-Jamaah) and another hadith which means: "The murderer may not inherit any of the property of the murdered person" (HR Nasa'iy).

These two Hadiths are limitations and statements that exclude or exclude a problem regarding the absolute nature of the inheritance law verse,[11] namely:

يُوصِيكُمُ اللَّهُ فِي أَوْلَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثَيَيْنِ

Meaning: Allah SWT prescribes for you regarding (distribution of inheritance to) your children. Namely: the share of a boy is the same as the share of two girls.(QS:An-Nisa, 4:11)

From the discussion of H.Muhammad Quraish Shihab's Hadith Research Model above, there are results from his research, including regarding the function of hadith on the Qur'an, stating that the Qur'an emphasizes that Rasulullah SAW functions to explain the meaning of the words of Allah SWT as stated in QS An-nahl, 16:44.

CONCLUSION

Hadith with the meaning of al-khabar (news) in the form of sayings, deeds, and circumstances of the Prophet Muhammad SAW has colored the field of people's lives. With the source of the narration taking place on ahad, research is needed to find out the truth of the source of the hadith. In the area of hadith research, there are two research objects, namely sanad and his matan. The main objective of this hadith research is to determine the quality of the hadith being studied. In the hadith research model, there are several approaches, including the Comparison and Criticism Approach, Historical Approach, Literature Approach, Fiqh Approach, and other approaches. One of the interesting approaches discussed is the bibliographic approach by H.M. Quraish Shihab in his *Membumikan Al-Qur'an*. As a hadith researcher and currently popular interpreter, Quraish Shihab has a different approach to that of other hadith scholars. The results of his research are about the function of hadith on the Qur'an, stating that the Qur'an emphasizes that Rasulullah SAW functions to explain the meaning of Allah SWT's words as stated in QS An-nahl, 16:44.

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