

ABDUL HAMID HAKIM: An Important Figure in the Transmission of the *Ushul Fiqh* in Indonesia

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Abstract: This study explores the pivotal role of Abdul Hamid Hakim in the transmission and development of *ushul fiqh* in Indonesia during the first half of the 20th century. As a prominent scholar, Abdul Hamid Hakim made significant contributions through his works, such as *Mabadi Awwaliyyah*, *As Sullam*, and *Al Bayan*, which introduced a systematic and structured methodology in *ushul fiqh* and enriched the discourse with innovative legal principles. The research aims to analyze Abdul Hamid Hakim's intellectual contributions and their impact within the socio-cultural context of Indonesia. Using a qualitative approach with historical-biographical methods and content analysis, the study examines his works and their role in shaping Islamic legal education and scholarship. The findings reveal that Abdul Hamid Hakim's works remain foundational references in academic and religious institutions, bridging classical Islamic scholarship with contemporary needs. This research highlights his enduring influence in developing Islamic law in Indonesia.

Keywords: Abdul Hamid Hakim; intellectual history; *ushul fiqh*

Abstrak: Penelitian ini mengeksplorasi peran penting Abdul Hamid Hakim dalam transmisi dan pengembangan *ushul fiqh* di Indonesia selama paruh pertama abad ke-20. Sebagai seorang ulama terkemuka, Abdul Hamid Hakim memberikan kontribusi signifikan melalui karya-karyanya, seperti *Mabadi Awwaliyyah*, *As Sullam*, dan *Al Bayan*, yang memperkenalkan metodologi sistematis dan terstruktur dalam *ushul fiqh* dan memperkaya wacana dengan prinsip-prinsip hukum yang inovatif. Penelitian ini bertujuan untuk menganalisis kontribusi intelektual Abdul Hamid Hakim dan dampaknya dalam konteks sosial budaya Indonesia. Dengan menggunakan pendekatan kualitatif dengan metode historis-biografis dan analisis konten, penelitian ini mengkaji karya-karyanya dan perannya dalam membentuk pendidikan dan beasiswa hukum Islam. Temuan penelitian mengungkapkan bahwa karya-karya Abdul Hamid Hakim tetap menjadi referensi mendasar dalam lembaga akademik dan keagamaan, menjembatani beasiswa Islam klasik dengan kebutuhan kontemporer. Penelitian ini menyoroti pengaruhnya yang abadi dalam pengembangan hukum Islam di Indonesia.

Kata kunci: Abdul Hamid Hakim; sejarah intelektual; *ushul fiqh*

Introduction

Ushul fiqh is one of the fundamental disciplines in the Islamic scientific tradition that provides rules and methodologies for understanding and determining sharia laws based on its primary sources, the Quran and Sunna. Mastery of *ushul fiqh* is not only a prerequisite for mujtahids and fuqaha in conducting *ijtihad* but also plays a crucial role in maintaining the relevance and adaptability of Islamic law to social change in various local and global contexts, this can be seen in the *ijtihad* of the *fuqaha* in each period, which produced fiqh products through the *ushul fiqh* methodology.¹

Ushul fiqh, as a framework for understanding and applying Islamic law, facilitates the process of *ijtihad* that allows Islamic law to remain relevant and responsive to changing times and the needs of society.² Mujtahids must adhere to the *ijtihad* guidelines of *ushul fiqh* in concluding a law.³ *Ushul fiqh*, as a fundamental discipline in Islamic jurisprudence, has a crucial role in the development of Islamic knowledge from generation to generation, functioning as an intellectual heritage passed down by scholars.⁴

In the Indonesia, the development of *ushul fiqh* and social, political and religious dynamics have undergone significant evolution. *Ushul fiqh* has not only become a tool to integrate Islamic principles with local values⁵ but has also played a role in answering contextual challenges faced by Muslim communities in this region. *Ushul fiqh* is concerned with *fiqh*, *ushul fiqh*, or *Sharia* and plays a vital role

in understanding new contexts.⁶ In its application, the rules of *ushul fiqh* play a role in extracting the law from its source.⁷ This role becomes even more critical when *ushul fiqh* is used to produce rulings by dynamic social realities, a process that relies heavily on the contributions of influential scholars.

Abdul Hamid Hakim was one of the crucial figures who played a role in disseminating and developing *ushul fiqh* in the Indonesia. As a leading scholar in the 20th century, Abdul Hamid Hakim is known for his outstanding contribution to enriching the Islamic scientific tradition in the Indonesia through his monumental works and his role as a teacher in various Islamic educational institutions.⁸ However, his profile and contributions have yet to receive adequate attention in the historiography of Nusantara Islam, which tends to be Java-NU-Muhammadiyah-centric.

Abdul Hamid Hakim's contributions through works such as *Mabadi Awwaliyyah*, *As Sullam*, and *Al Bayan* have played an essential role in introducing a systematic and structured *ushul fiqh* methodology. His innovative approach enriched the discussion by incorporating the rules of jurisprudence, a component rarely found in other *ushul fiqh* books, and highlighted the close relationship between *ushul fiqh* and the rules of jurisprudence. In this context, *ushul* principles serve as a fundamental basis, while *fiqh* rules act as instruments in applying Islamic law.

This study aims to analyze Abdul Hamid Hakim's central role in transmitting and developing the science of *ushul fiqh* in the Indonesia. It will explore his intellectual contributions through his works and his role as a teacher and thinker who has enriched the tradition of *ushul fiqh* in the Indonesia. This study also seeks to connect Abdul Hamid Hakim's thoughts with the Indonesia's social and cultural context to

¹ Aji Setiawan, "Sumber Hukum Islam Menurut Doktrin Ahlus Sunnah Wal Jama'ah," *The International Journal of Pegon: Islam Nusantara Civilization* 5, no. 1 (2021).

² Arip Purkon, "Historical Dynamics of Islamic Law Methodology (Ushul Fiqh)," *MIZAN:Journal of Islamic Law* 2, no. 2 (2018).

³ Abdul Aziz Harahap and Athoillah Islamy, "Penolakan Peran Dokter Sebagai Eksekutor Sanksi Hukum Kebiri Di Indonesia: Perspektif Filsafat Hukum Islam," *Al-Izzah: Jurnal Hasil-Hasil Penelitian* 16 (2021): 58.

⁴ Jailani et al., 2023)

⁵ Afthon Yazid, Arif Sugitanata, and Siti Aminah, "MEMETAKAN CAKRAWALA INTELEKTUAL Menggali Teori Ushul Fikih Yudian Wahyudi Dan Wahbah Zuhaili" 3, no. 1 (2024): 123–153.

⁶ (Jailani et al, 2023)

⁷ Nadiyah Mu'adzah, "Ushul Fiqh, Qaidah Fiqhiyyah, and Islamic Jurisprudence," *Journal of Islamic Economic Literatures* 3, no. 2 (2022).

⁸ Agus Miswanto, "Al-Haram Law Discovery Process in Indonesian Ulama Perspective: A Study of Abdul Hamid Hakim's Thoughts" 436 (2020): 278–283.

provide a more comprehensive understanding of the evolution of *ushul fiqh* in the region.

The results of this research are expected to make an essential contribution to the study of the history and dynamics of Islamic scholarship in the Indonesia and provide a valuable reference for future studies on the role of the ulama in developing scientific disciplines in the Indonesia.

In its application, the rules of *ushul fiqh* play a role in deriving laws from their sources.⁹ This role becomes even more critical when *ushul fiqh* is used to produce rulings aligned with dynamic social realities, a process that relies heavily on the contributions of influential scholars. As one such scholar, Abdul Hamid Hakim introduced a structured methodology in *ushul fiqh*, enriching Islamic legal discourse in Indonesia. This study aims to analyze Abdul Hamid Hakim's central role in transmitting and developing the science of *ushul fiqh* in Indonesia, exploring his intellectual contributions and their integration within the region's socio-cultural context.

Method

This research uses a qualitative approach with historical-biographical methods and content analysis. This combination of methods was chosen to provide a comprehensive understanding of Abdul Hamid Hakim's role in transmitting and developing the science of *ushul fiqh* in the Indonesia. The research was designed as a case study focusing on Abdul Hamid Hakim as the central figure. This approach allows an in-depth exploration of his intellectual contribution and socio-educational role in the historical and cultural context of the Indonesia. Data was collected by searching Abdul Hamid Hakim's works, especially *Mabadi Awwaliyyah*, *As Sullam*, and *Al Bayan*. In addition, secondary literature that discusses his thoughts and role was also reviewed. Researchers also traced historical documents related to Abdul Hamid Hakim in various educational

institutions where he taught and archives that might be stored in national or regional libraries.

Data analysis was carried out by profoundly analyzing Abdul Hamid Hakim's works to identify the characteristics of his *ushul fiqh* thinking, the innovations he introduced, and his influence on the development of *ushul fiqh* in the Indonesia. Historiographical analysis is also carried out in historical reconstruction to understand the social, political, and intellectual context that influenced Abdul Hamid Hakim's thoughts and works. Comparative Analysis is also conducted by comparing Abdul Hamid Hakim's thoughts with those of other *ushul fiqh* figures in the Indonesia to understand the uniqueness and significance of his contribution. This research is limited to analyzing Abdul Hamid Hakim's role in the transmission and development of *ushul fiqh* science in the Indonesia, with the main focus on his works and intellectual activities in the first half of the 20th century.¹⁰ Through this research method, an in-depth and comprehensive analysis of Abdul Hamid Hakim's role in the transmission of the science of *ushul fiqh* in the Indonesia, as well as his contribution to the development of Islamic thought in Indonesia, can be produced.

Results and Discussion

Profile of Abdul Hamid Hakim

Abdul Hamid Hakim, one of the crucial figures in the development of Islamic education in the Indonesia, was born in 1893 in Sumpur, West Sumatra. He was the third son of six children, Abdul Hamid Hakim's father worked as a businessman in Padang.¹¹ His family background reflected the socio-economic dynamics of Minangkabau society in the early 20th century.

Abdul Hamid Hakim's early education began in Padang, followed by religious education at his village madrasa. His intellectual journey continued to Batu Sangkar, where he studied various fundamental

⁹ Mu'adzah, "Ushul Fiqh, Qaidah Fiqhiyyah, and Islamic Jurisprudence."

¹⁰ Ahmad Musadad, *Memahami Ilmu Ushul Fiqh Dan Kaidah Fiqh Terjemah As-Sullam* (Malang: Literasi Nusantara Abadi, 2021).

¹¹ Sanusi Latief, *Riwayat Hidup Dan Perjuangan 20 Ulama Besar Sumatera Barat* (Padang: Islamic Centre Sumatera Barat, 1988).

Islamic disciplines, including *Nahwu*, *Sharaf*, *fiqh*, *Tawhid*, *Tafsir*, and *Hadith*.¹² This educational experience laid a strong foundation for his religious and intellectual thinking.

The transformation of Islamic education in West Sumatra, primarily through the *surau* system, played a crucial role in Abdul Hamid Hakim's intellectual formation. *Surau*, which initially served as a multifunctional community space, developed into a significant Islamic educational institution during the Dutch East Indies era.¹³ Hakim's experience in *surau* illustrates the effectiveness of this educational reform, where he could master various books in a relatively short period.

Abdul Hamid Hakim's subsequent intellectual journey was greatly influenced by his association with prominent figures such as Thaib Umar and Haji Abdul Karim Amrullah (Haji Rasul). Studies under Haji Rasul, which began when Abdul Hamid Hakim was 16 years old, significantly shaped his understanding of Islamic legal theory and the methodology of determining law based on the Quran and Sunna. His involvement in managing *al-Munir* magazine in Padang in 1912 exposed reformist thought and broader intellectual currents within the Muslim community.¹⁴

An important turning point in Hakim's career occurred in 1915 when he was appointed as the leader of *Madrasah Thawalib Sumatra*, replacing Haji Rasul.¹⁵ This appointment reflected a broader trend of educational reform in Islamic educational institutions in the early 20th century. *Madrasah Thawalib*, established as part of the Islamic education modernization movement, became a platform for

Hakim to implement his vision of progressive Islamic education.¹⁶

Abdul Hamid Hakim's contribution to the development of Islamic education in the Indonesia was limited to his educator, thinker, and writer role. His works, which combine a deep understanding of the Islamic tradition with an awareness of contemporary needs, played an essential role in shaping Islamic intellectual discourse in Nusantara in the first half of the 20th century.

Abdul Hamid Hakim's Intellectual Works in the field of *Ushul Fiqh*

Abdul Hamid Hakim left a significant intellectual legacy in the field of *ushul fiqh*, primarily through his three main works: *Mabadi Awwaliyyah*, *As Sullam*, and *Al Bayan*. These works reflect Hakim's depth of understanding of the science of *ushul fiqh* and demonstrate his commitment to making it more accessible to students.

Mabadi Awwaliyyah, Abdul Hamid Hakim's first work, offers a concise yet comprehensive introduction to *ushul fiqh* and the rules of *fiqh*. The book is divided into two main parts: the first part discusses the basic concepts of *ushul fiqh*, including definitions, rulings, and linguistic rules in understanding *Quranic* and *Hadith* texts such as *Amr*, *Nahy*, *Am and Khas*, *Mutlaq and Muqayyad*, *Nasakh*, and *Mujmal and Mantuq*. The second part focuses on 40 *fiqh* rules with applicable examples in daily life.¹⁷

The approach adopted in *Mabadi Awwaliyyah* reflects the author's primary aim to help beginners understand the basic concepts of *ushul fiqh* and the rules of *fiqh*. Abdul Hamid Hakim realized that the existing books of *ushul fiqh* in his time, such as *al-Asybah wa al-Nazhair* by al-Suyuti, *al-Risalah* by Imam al-Shafi'i, and *Bidayatul-Mujtahid* by Ibn Rushd, tended to be difficult for students to understand

¹² Shafiah Shafiah, "Growth and Development of Islam in Sumatra (Literature Review on the 3 Islamic Kingdoms in Sumatra)," *Al-Madrasah: Jurnal Pendidikan Madrasah Ibtidaiyah* 7, no. 3 (2023): 999.

¹³ Muhammad Rajab and Wandu Afrio Putra, "Surau Dan Modernisasi Pendidikan Di Masa Hindia-Belanda," *Tarikhuna: Journal of History and History Education* 4, no. 2 (2023): 133–142.

¹⁴ Miswanto, "Al-Haram Law Discovery Process in Indonesian Ulama Perspective: A Study of Abdul Hamid Hakim's Thoughts."

¹⁵ Ahmad Rivauzi, "Pertubuhan Dan Pembaharuan Pendidikan Islam Di Minangkabau," *Turast : Jurnal Penelitian dan Pengabdian* 7, no. 1 (2019): 109–126.

¹⁶ Rahimmatul Hayati and Rengga Satria, "Pembaharuan Kurikulum Di Pondok Pesantren Al-Irsyad Islamic Boarding School Bulaan Kamba," *Jurnal Kawakib* 2, no. 2 (2022): 138–148.

¹⁷ Abdul Hamid Hakim, *Mabadi' Awwaliyah* (Padang Panjang: Sa'diyah Putra, 2004).

due to the use of high Arabic language and the lack of applicable examples.¹⁸ Therefore, *Mabadi Awwaliyyah* is compiled using more straightforward language and structured discussions to facilitate understanding.

The second book, *As Sullam*, continues *Mabadi Awwaliyyah* and is intended for those with a basic understanding of *ushul fiqh*. Like its predecessor, it is divided into *ushul fiqh* and *fiqh* rules, but with a more in-depth discussion.¹⁹ Abdul Hamid Hakim reiterates the definitions of *ushul fiqh*, rulings, and linguistic rules, before continuing with a discussion of 40 rules of *fiqh* accompanied by practical examples. The main difference between *As Sullam* and *Mabadi Awwaliyyah* lies in the depth of the discussion, whereas *As Sullam* offers a more detailed and complex analysis. This book enriches the learner's understanding with a more comprehensive approach to *ushul fiqh* issues and their application in everyday life.

The third book, *Al Bayan*, is so titled because of its more in-depth and detailed discussion compared to the previous two works. Unlike *Mabadi Awwaliyyah* and *As Sullam*, which discuss *ushul fiqh* and the rules of *fiqh*, *Al Bayan* focuses entirely on *ushul fiqh*. The book elaborates on topics such as *Kazakh*, sources of Islamic law (*ijma'*, *qiyas*), and various methods of legal stint such as *istishab*, *al-maslahah al-mursalah*, *istihsan*, *oculus sahabi*, *said adz-Azariah*, and *star's man cabana*.²⁰ With *Al Bayan*, Abdul Hamid Hakim contributed significantly to organizing the basic concepts of *ushul fiqh*, making them more accessible and understandable to students. This book's more detailed and systematic discussion strengthens Abdul Hamid Hakim's position as one of the leading scholars in disseminating and developing *ushul fiqh* in the Indonesia.

Abdul Hamid Hakim's Central Role in the Transmission of *Ushul Fiqh* Science in the Indonesia

Abdul Hamid Hakim, a prominent scholar, played a central role in the transmission of the science of *ushul fiqh* in Nusantara through direct teaching in various Islamic educational institutions, such as Thawalib Padang Panjang, Diniyah Putri²¹ and Kulliyatul Muballighin Muhammadiyah.²² Abdul Hamid Hakim effectively disseminated his *ushul fiqh* books through this teaching, which became an essential reference for the next generation. Ismail Fahri highlighted that scholar like Abdul Hamid Hakim played a crucial role in transmitting classical Islamic knowledge through formal and informal education methods, using various pedagogical approaches to accelerate the transmission of knowledge.²³

The transmission of knowledge involves teaching and learning and adapting that knowledge according to the local social and cultural context. This process, rooted in classical tradition, became one of the main pillars in the development of Islamic civilization in various parts of the world, including in the Indonesia. Scientists and scholars, including Abdul Hamid Hakim, played a crucial role in this process as they documented their findings and thoughts, often relating them to specific local contexts. Trust between knowledge transmitters and their audiences is essential to effective knowledge dissemination, which ultimately encourages deeper engagement and positive behavioural change in society.

As a favourite student of Haji Abdul Karim Amrullah (Haji Rasul), Abdul Hamid Hakim was known as a highly dedicated figure in the study of knowledge, often studying books late into the night with makeshift lighting. This earnestness was often used as an example by Haji Rasul to other

¹⁸ Fatmawati, *Potret Dunia Islam Abad Pertengahan* (Jakarta: Prenada Media, 2018).

¹⁹ Musadad, *Memahami Ilmu Ushul Fiqh Dan Kaidah Fiqh Terjemah As-Sullam*.

²⁰ Abdul Hamid Hakim, *Al-Bayan* (Jakarta: Sa'diyah Putra, 1983).

²¹ Edwar, *Riwayat Hidup Dan Perjuangan 20 Ulama Besar Sumatera Barat* (Padang: Islamic Centre Sumatera Barat, 1981).

²² Irwan, *Sejarah Perguruan Thawalib Padang Panjang* (Padang Panjang: Yayasan Thawalib Padang panjang, 2021).

²³ Ismail Fahri, "Metodologi Transmisi Keilmuan Islam Klasik Upaya Reaktualisasi Metodologi Pengajaran," *Lembaran Ilmu Kependidikan* 37, no. 1 (2008): 18–28.

students, illustrating the extraordinary learning spirit of Abdul Hamid Hakim.²⁴ Although there is no definitive information on the books Abdul Hamid Hakim studied during his time in Sungai Batang and Surau Jembatan Besi, it can be assumed that he had studied the Arabic books that were the official teaching materials at Sumatra Thawalib at its inception.²⁵ Abdul Hamid Hakim's proficiency in Arabic enabled him to understand and master these classical texts, which later became the basis for his works in the field of *ushul fiqh*.²⁶

Abdul Hamid Hakim became known as the author of three critical books in the discipline of *ushul fiqh*, namely *Mabadi Awwaliyyah*, *As Sullam*, and *Al Bayan*. These works reflect a deep understanding of the science of *ushul fiqh* and innovation in a more concise and systematic presentation, making it easier for readers and students to understand the complex concepts in this field. Haji Rasul gave Abdul Hamid Hakim the honorary title of "Angku Mudo" in recognition of the breadth and depth of his knowledge, a title he always used until the end of his life.²⁷

In addition to his direct contribution to teaching, Abdul Hamid Hakim also played a significant role in disseminating *ushul fiqh* knowledge in the Indonesia through his works. Books such as *Mabadi Awwaliyyah* became the primary reference in many Islamic boarding schools and Islamic colleges in the Indonesia. Nusantara scholars, including Abdul Hamid Hakim, who were involved with cosmopolitan networks of scholars in the Middle East, contributed significantly to the development of *ushul fiqh* in the region.²⁸

Abdul Hamid Hakim's works differ significantly from other *ushul fiqh* books by Nusantara scholars in the early 20th century. His books are organized in a structured and systematic manner with concise discussions, and the inclusion of material on *fiqh* rules is rarely found in his contemporaries' *ushul fiqh* works. According to Abdul Hamid Hakim, the rules of *fiqh* have a close relationship with *ushul fiqh*, where *ushul* rules function as a fundamental legal basis. In contrast, *fiqh* rules are instrumental in concluding and applying the law.²⁹

The influence of Abdul Hamid Hakim's works is vast in the Indonesia. His books have become the primary reference in many Islamic boarding schools and universities and are considered the works that introduced *ushul fiqh* to generations of Muslims in the Indonesia.³⁰ Written in fluent Arabic, these works have also been translated into Indonesian to expand their reach and understanding among non-Arabic-speaking students.

Through his works, Abdul Hamid Hakim succeeded in simplifying complex concepts in *ushul fiqh*, bridging the gap between classical texts and contemporary applications, and strengthening the intellectual legacy of *ushul fiqh* studies in the Indonesia. His role and contribution, along with figures such as Buya Hamka, continue to be recognized in Indonesia's history of Islamic thought and education.³¹

Abdul Hamid Hakim's role in transmitting *ushul fiqh* knowledge is also seen in his influence on the modernization of *pesantren* education. For example, *Pesantren Thawalib*, where Imam Zarkasyi, one of the founders of Pondok Modern Gontor, studied, was influenced by the thoughts and teachings of Abdul Hamid Hakim.

²⁴ Hamka, *Ayahku* (Jakarta: Gema Insani, 2019).

²⁵ Miswari Miswari, "Epistemologi Pendidikan Agama Islam Alam Melayu: Transformasi Lembaga Keilmuan Di Sumatera Barat Dan Sumatera Utara," *SYAIKHONA: Jurnal Magister Pendidikan Agama Islam* 2, no. 1 (2024): 41–66.

²⁶ Muhammad Yamin Mukhtar, "Rekonstruksi Tahapan Pembelajaran Tafsir Al-Qur'an (Telaah Kitab-Kitab Tafsir Al-Wajiz, Al-Wasith Dan Al-Munir Karya Prof. Dr. Wahbah Az-Zuhaili) (Telaah Kitab-Kitab Tafsir Al-Wajiz, Al-Wasith Dan Al-Munir Karya Prof. Dr. Wahbah Az-Zuhaili)" (Pasca Sarjana, 2021).

²⁷ Hamka, *Ayahku*.

²⁸ Dedi Kuswandi, Ris'an Rusli, and Amilda Sani, "Kultur

Masyarakat Melayu: Studi Etnografi Islam Melayu Nusantara Abad 18," *Reslaj : Religion Education Social Laa Roiba Journal* 6, no. 3 (2023): 1470–1486.

²⁹ Musadad, *Memahami Ilmu Ushul Fiqh Dan Kaidah Fiqh Terjemah As-Sullam*.

³⁰ Rahmawati, "SEJARAH USHUL FIQH MASUK DI INDONESIA," *Al-Syir'ah* 13 (2015).

³¹ Agus Miswanto, "Peran Pesantren Dalam Melahirkan Kepemimpinan Muhammadiyah: Analisis Historis Terhadap Profil Ketua Umum Pimpinan Pusat Tahun 1912-2020," *Jurnal Tarbiyatuna* 11, no. 1 (2020): 31–48.

Abdul Hamid Hakim is a scholar, educator and a thinker who has made significant conceptual contributions to religious literature, especially in the science of *ushul fiqh*. His systematic and applicable work has become an essential foundation for teaching and understanding *ushul fiqh* in the Indonesia, making Abdul Hamid Hakim a key figure in transmitting this science in the Indonesia.

Abdul Hamid Hakim's Contribution to the Development of *Ushul Fiqh* and Its Influence in the Academic World

Abdul Hamid Hakim is one of the leading scholars who have had a significant influence on the development of *ushul fiqh* in the Indonesia. His work in the field of *ushul fiqh* not only became an essential reference among academics and researchers and played a crucial role in shaping the teaching curriculum in various Indonesia Islamic boarding school. According to Marzuki Wahid and Rumadi in their book *fiqh Mazhab Negara: A Critique of Political Islamic Law in Indonesia*, the book of *ushul fiqh* by Abdul Hamid Hakim is a book compiled by Nusantara scholars and integrated into the teaching curriculum in *pesantren*.³²

This opinion is in line with what was expressed by Isnawati Rais, who stated that Abdul Hamid Hakim was a pioneer in preparing *ushul fiqh* science in the Indonesia. Although the number of pages of the books of *ushul fiqh* by Abdul Hamid Hakim is less than that of other books, the implications for the development of law in Indonesia are very significant. These works have inspired many academics and researchers in Indonesia, and they are an essential reference for Muslims, especially in Minangkabau, which was predominantly Shafi'i at that time.³³

Abdul Hamid Hakim's *ushul fiqh* books also significantly impact Islamic education, especially in Islamic boarding schools. According to Musrifah Sunanto, these books have become one of the

primary references in the *ushul fiqh* subjects in Islamic boarding schools, especially for middle and high school students.³⁴ This influence shows how significant Abdul Hamid Hakim's contribution is in broadly shaping santri's understanding of *ushul fiqh* and Islamic law.

Furthermore, a search through Google Scholar shows that researchers often cite Abdul Hamid Hakim's *ushul fiqh* books in various academic publications. This shows that although these books were written in the early 20th century, their relevance continues to this day, contributing significantly to academic discourse in Islamic studies in Indonesia and other parts of the Indonesia.

Research analysis through Google Scholar is an essential indicator for measuring the influence and relevance of intellectual works, including Abdul Hamid Hakim's works in the field of *ushul fiqh*. Based on the citation data recorded in Google Scholar, it can be concluded that Abdul Hamid Hakim's *ushul fiqh* books have a significant influence on the academic literature, indicating that his work is considered a valuable reference source and makes a substantial contribution to scholarly discussions in this field.³⁵ This trend is consistent with findings in bibliometric studies, where the number of citations is often used to assess a work's scientific impact.³⁶

In addition to analysis through Google Scholar, research also shows that Abdul Hamid Hakim's works are often used as references in theses, theses, and dissertations.³⁷ Including his books in the discussion and bibliography of these scientific works emphasizes their impact on higher education, especially in developing an understanding of *ushul*

³⁴ Fatmawati, *Potret Dunia Islam Abad Pertengahan*.

³⁵ Fabiana Andrade Pereira and Rogério Mugnaini, "Mapping the Use of Google Scholar in Evaluative Bibliometric or Scientometric Studies: A Bibliometric Review," *Quantitative Science Studies* 4, no. 1 (2023): 233–245.

³⁶ Latefa Ali Dardas et al., "Evaluating Research Impact Based on Semantic Scholar Highly Influential Citations, Total Citations, and Altmetric Attention Scores: The Quest for Refined Measures Remains Illusive," *Publications* 11, no. 1 (2023).

³⁷ Muhammad Saleh Purba, "Studi Hadis Tentang Penyakit Menular Dan Relevansinya Terhadap Covid-19 (Analisis Mukhtalif Hadis)" (Universitas Islam Negeri Sumatera Utara, 2016).

³² Rumadi Marzuki Wahid, *Fiqh Madzhab Negara* (Yogyakarta: LKiS, 2001).

³³ Isnawati Rais, *Pemikiran Fikih Abdul Hamid Hakim Serta Perannya Dalam Pengembangan Hukum Islam Di Indonesia* (Jakarta, 2005).

fiqh. This indicates that Abdul Hamid Hakim's works are famous and have a significant contribution to scientific thought and research in the field.³⁸

Abdul Hamid Hakim's works in the field of *ushul fiqh* are more prominent among the works of other Nusantara scholars in the academic real. The concise yet comprehensive presentation makes it very attractive to researchers and academics. The concise and compact presentation of the material has attracted significant attention in scholarly studies, distinguishing his work from other *ushul fiqh* works in the Indonesia.³⁹ This approach has made Abdul Hamid Hakim's books a valuable reference in the *ushul fiqh* in the Indonesia field, further cementing his position as an essential contributor to the development of Islamic scholarship.

Abdul Hamid Hakim's approach to teaching *ushul fiqh*, which emphasizes *ijtihad* (independent reasoning) and avoids *taqlid* (blind imitation), aligns with contemporary pedagogical strategies in Islamic legal education. His method of presenting various scholarly opinions and encouraging students to evaluate them critically fosters higher-order thinking skills - an important aspect also highlighted by contemporary research.⁴⁰ This approach reflects the continuous evolution of *ushul fiqh*, which continues to adapt to modern challenges such as technology, human rights, and globalization.⁴¹

Abdul Hamid Hakim's teaching influence was not limited to the academic realm but also created a generation of open-minded students ready to become leaders with broad horizons. Many of his students went into politics, attracting the attention of the Dutch colonial authorities. When asked by a Dutch investigator why many of his students were involved in politics, Abdul Hamid

Hakim calmly replied, "I am also surprised, one I teach, four they get. And I never told them to be active in politics".⁴² This answer reflects Abdul Hamid Hakim's significant influence in shaping critical and independent intellectuals.

Abdul Hamid Hakim's *ushul fiqh* books have become an essential reference source for students in the Indonesia in studying *ushul fiqh*. His works contribute to the development of *ushul fiqh* science in the Indonesia and play an essential role in the spread and development of *ushul fiqh* thinking in the Islamic world. The methodological approach and substance he offer in his books have enriched the understanding of *ushul fiqh*, making his work an essential foundation in education and religious research.

Abdul Hamid Hakim's books have become an essential foundation in Islamic legal education in the Indonesia. Abdul Hamid Hakim's contribution to the science of *ushul fiqh* was felt in his time and continues to this day, shaping religious understanding and practice in the Indonesia and beyond. His works remain a valuable reference for academics, researchers, and practitioners of Islamic law, demonstrating that his thoughts and intellectual legacy have had a profound and lasting impact.

Conclusion

This study aimed to analyze the central role of Abdul Hamid Hakim in transmitting and developing the science of *ushul fiqh* in Indonesia, focusing on his intellectual contributions and their integration within Indonesia's socio-cultural context. The research findings confirm that Abdul Hamid Hakim's works, such as *Mabadi Awwaliyyah*, *As Sullam*, and *Al Bayan*, introduced a structured and systematic methodology in *ushul fiqh*, making it more accessible and applicable for both students and practitioners of Islamic law. These contributions bridged classical Islamic scholarship with contemporary challenges, solidifying his status as a key figure in the history of Islamic legal thought. Through a qualitative approach combining historical-biographical methods

³⁸ (Husni et al., 2023)

³⁹ Miswanto, "Al-Haram Law Discovery Process in Indonesian Ulama Perspective: A Study of Abdul Hamid Hakim's Thoughts."

⁴⁰ Sapiudin et al., "Improving Thinking Skills Through Usul Al-Fiqh Learning: An Action Research on Prospective Islamic Religious Education Teachers," *International Journal of Religion* 5, no. 8 (2024): 792-808.

⁴¹ Muhammad Husni, "Perkembangan Ushul Fiqh Di Dunia Kontemporer."

⁴² Hamka, *Ayahku*.

and content analysis, this study demonstrated that Abdul Hamid Hakim's intellectual legacy had far-reaching impacts, influencing Islamic legal education, academic research, and the broader understanding of *ushul fiqh* in Indonesia. His works remain foundational references in educational and religious institutions, ensuring the relevance of *ushul fiqh* in addressing dynamic social realities. The research objectives have been fulfilled, showcasing Abdul Hamid Hakim's enduring influence on Islamic scholarship and his significant role in developing *ushul fiqh* as a discipline. This study underscores his contributions as both a scholar and an educator, whose works continue to inspire and guide future generations in the study and application of Islamic law.

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