

EDUCATION ON HADITH UNDERSTANDING AS AN EFFORT TO RESOLVE CONFLICTS

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Abstract: Maintaining and encouraging religious moderation in Muslims is a difficult undertaking. The main challenge comes from within the Muslim community, namely the emergence of intolerance towards different understandings or practices among Islamic Community Organizations (ORMAS). This study examines the problem of intolerance in understanding religion and religious practices that occurs between Islamic mass organizations in Duwet Village, Wates District, Kediri Regency. The aim is to find out the sources of intolerance and make measures to solve it. This is carried out to foster an objective scientific atmosphere and a moderate religious life, which entails understanding and accepting that diversity and differences are unavoidable. This study employs a phenomenological approach in which data is obtained through interviews and observations. The results of the study show that intolerance between mass organizations in Duwet Village occurs due to two things: first; differences in understanding the hadith and second; the existence of group/group fanaticism. Differences in understanding occur due to the lack of literacy about the hadith and how to understand it correctly. Meanwhile, fanaticism in a group or organization makes the hadith not studied objectively. The first problem was solved by means of hadith literacy education initiated by the Duwet Village Mosque and Musholla Communication Forum (FKTM₂), namely with discussion forums and learning about hadith. Furthermore, the second problem is solved by instilling moderation values through a gathering forum in Wates district, Kediri Regency.

Keywords: conflict, hadith, Islamic Organizations

Abstrak: Menumbuhkan dan merawat moderasi beragama di kalangan umat Islam bukanlah hal yang mudah. Tantangan terbesarnya justru dari dalam umat Islam itu sendiri, yaitu terjadinya intoleransi terhadap paham atau amalan di kalangan organisasi masyarakat Islam (ORMAS). Penelitian ini mengkaji tentang problem intoleransi pemahaman agama dan amalan keagamaan yang terjadi antar Ormas Islam di Desa Duwet Kecamatan Wates Kabupaten Kediri. Tujuannya untuk mengetahui sebab-sebab terjadinya problem intoleransi dan upaya penyelesaiannya. Hal ini dilakukan dalam rangka menumbuhkan iklim ilmiah yang obyektif dan mewujudkan kehidupan beragama yang moderat yakni mengakui dan menyadari bahwa keragaman dan perbedaan adalah keniscayaan. Penelitian ini menggunakan pendekatan fenomenologis di mana data-datanya diperoleh melalui wawancara dan observasi. Hasil penelitian menunjukkan bahwa intoleransi antar ORMAS di Desa Duwet terjadi karena dua hal: pertama; adanya perbedaan pemahaman hadis dan kedua; adanya fanatisme kelompok/golongan. Perbedaan pemahaman terjadi karena minimnya literasi tentang hadis dan bagaimana cara memahaminya dengan benar. Sedangkan fanatisme kelompok atau golongan menjadikan hadis tidak dikaji secara obyektif. Untuk persoalan pertama diselesaikan dengan cara edukasi literasi hadis yang digagas oleh Forum Komunikasi Masjid dan Musholla (FKTM₂) Desa Duwet yakni dengan forum-forum diskusi dan pembelajaran mengenai hadis. Sedangkan persoalan kedua diselesaikan dengan cara menanamkan nilai-nilai moderasi melalui forum silaturahmi umat Islam kecamatan Wates Kabupaten Kediri.

Kata kunci: problem, Hadis, Organisasi Islam

Introduction

Hadith is the Prophet's actions and attitudes or impressions on everything. Its content covers

all aspects of life, from the most abstract and general to the most concrete and specific. That is why hadith is causally written and memorized

by Muslims as knowledge to answer religious problems, social morality, politics, and so on. The more problems faced, and the more diverse the problems, the more seriously Muslims look for hadith or sunnah as a basis for solutions to these problems.¹ Because the community's need for hadith or sunnah continues to increase, a correct and critical understanding of it must continue to be pursued.

This paper examines the intolerance that exists in Duwet Wates village, Kediri Regency. The issue is the rejection of the customs or traditions of other Islamic organizations. The hadith that serves as the foundation for the practice is subject to debate. The three main Islamic organizations participating are Nahdlatul Ulama' (NU), Muhammadiyah, and Salafi.

NU as a preservation of traditions such as *selamatan* which in its procession is packaged and combined with attributes. Islami, which is called *tahlilan*, is often accused by other Islamic organizations of being heretical. They use the hadith as a basis to legitimize the accusation – according to them – has never existed in Islamic teachings in this case the hadith of the Prophet SAW, what exists is that the tradition is even contradictory. Meanwhile, NU said that the practice has a postulate. In its version, NU said that the opposition to their practice was due to a lack of understanding of how to understand the hadith and verses of the Quran correctly. Those who reject the practice of NU only understand the postulate textually without understanding it contextually and ignore the moral message contained in the hadith text.

Another fact that causes religious intolerance in Kediri district is the existence of group or factionalism. Instead of studying and understanding the hadith correctly, what exists is to justify the group or group with the hadith or verses of the Quran and underestimate other groups who do not agree.

The purpose of this research is to find out the causes of religious intolerance of Islamic

Community Organization (ORMAS) in Duwet village, Wates Kediri district and its settlement efforts. This is done in order to foster an objective scientific climate and realize a moderate religious life that recognizes and realizes that diversity and differences are inevitable.

Method

This study examines, explains, and analyzes how intolerance between Islamic Community Organizations (ORMAS) in Duwet Village involves Nahdlatul Ulama', Salafi, LDII, and Muhammadiyah. Where one of the organizations blames the religious practices of other organizations, based on the hadith they understand. This has an impact on the potential for conflict in social interaction and disharmony between religious communities in Kediri Regency. This study used a limited sample method using a snowball sampling strategy, in which the researcher first identifies one people who represents one of the mass organizations, then from that individual, other informants are identified.

The data used came from two sources: primary data and secondary data. Primary data was obtained from the field through information from the Islamic community organizations in the village of Duwet-Wates, Kediri district, including leaders and members of mass organizations. Secondary data came from document studies, including the traditions that were the source of debate by the leaders and leaders of the mass organizations. In addition, researchers also made direct observations of the impact of the conflict in the village of Wates-Duwet, Kediri District.

Results and Discussion

Mistakes in Understanding Hadith and Its Impact on Muslims

Integrating hadith that comes from the past with social problems is always not easy. This is because hadith is a fixed and established text so it is not enough to continue to accommodate every problem that develops outside of its time. And because the public's need for hadith or sunnah continues to increase, a correct and critical understanding of it must continue to be sought.

Not stopping there, the diversity of Muslims from various countries, geographical locations,

¹ Badri Khaeruman, *Otentisitas Hadis: Studi Kritis Atas Kajian Hadis Kontemporer* (Bandung: Remaja Rosdakarya, 2004), p. 4.

and groups, whether mass organizations (Islamic Organizations) or politics, adds to the complexity of the problem of understanding hadith. We cannot deny that the diversity of Islamic organizations with various affiliations and interests often makes the position of hadith dilemmatic. On the one hand it is used to provide enlightenment and on the other hand it is used to attack and bring down other people or groups who do not agree.

Errors in understanding hadith are caused and influenced by two factors; internal and external. What is meant internally is that sometimes the redaction of hadith does have the potential to trigger misunderstandings or differences in understanding. As narrated by Imam al-Bukhari about the instructions of the Prophet Muhammad SAW to the companions:

لَا يُصَلِّيَنَّ أَحَدُ الْعَصْرِ إِلَّا فِي بَنِي قُرَيْظَةَ

Do not pray Asr except in the village of Banu Quraizhah (HR. Bukhari)

The text of the hadith above gives rise to two groups of different understandings. There are groups that do not perform the Asr prayer before actually reaching the Banu Quraizhah even though the time of Asr has run out. And there are those who perform the Asr prayer in the middle of the journey with the consideration that the Asr time is about to run out². The first group understands the hadith textually, while the second group understands it contextually.

In the process, these two textual and contextual groups often rub against each other in understanding and interpreting hadith and have a considerable impact. Namely the emergence of diverse groups and madzhab. Not stopping at the realm of understanding, these two groups are often involved in physical confrontations.

External factors that cause errors in understanding hadith come from the rawi, the reader and the user of the hadith. There are four common forms of mistakes in rawi, first: Unable to listen to the hadith accurately, so that doubts and conjectures arise about what he hears. Second,

they do not have a correct understanding of the hadith narrated. Third, forgetting and lacking depth in citation. And fourth, the narrator's incorrect motivation.³

Errors as mentioned are common problems experienced by every narrator. And it is natural, because the narrators are ordinary human beings who have no guarantee of *ma'sum* (preserved from mistake). 'Abd Rahman bin Mahdi alluded to the above problem by making a classification. He said:

الناس ثلاثة. رجل حافظ متقن. فهذا لا يختلف فيه. وآخر يهمل والغالب على حديثه الصحة. فهو لا يترك. ولو ترك حديث مثل هذا لذهب حديث الناس. وآخر الغالب على حديثه الوهم. فهذا يترك حديثه.

There are three types of humans (narrators of hadith). First, a man who is hafiz and mutqin, so this one has no disagreement about it. Second, another person makes a mistake, but most of the hadith is valid, so he is not abandoned because if the rawi hadith is abandoned like this, the hadith of the Muslims will undoubtedly disappear. Third, another person has most of his hadiths have errors, so this one needs to be abandoned.

An example of a case of narrator's error in hearing the hadith is narration:

حديث سفيان الثوري، عن سلمة بن كهيل، عن حجر بن عنبس، عن وائل بن حجر، قَالَ: سَمِعْتُ النَّبِيَّ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَرَأَ: {غَيْرِ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ} فَقَالَ: آمِينَ، وَمَدَّ بِهَا صَوْتَهُ. قَالَ التِّرْمِذِيُّ: سَمِعْتُ مُحَمَّدًا - بْنَ إِسْمَاعِيلَ الْبَخَارِيِّ - يَقُولُ: حَدِيثُ سَفْيَانَ أَصَحُّ مِنْ حَدِيثِ شُعْبَةَ - بْنِ الْحَجَّاجِ -، وَأَخْطَأُ شُعْبَةَ فِي مَوَاضِعَ مِنْ هَذَا الْحَدِيثِ. ... وَقَالَ: وَخَفَضَ بِهَا صَوْتَهُ، وَإِنَّمَا هُوَ: وَمَدَّ بِهَا صَوْتَهُ. ⑤

From Sufyan al-Tsawri from Salamah bin Kuhayl from Hujr bin 'Anbas from Wa'il bin Hujr RA said: I

³ Ali Hasan Matar al-Hasyimi, *Buhuth Fi Naqdi Riwayat Al-Hadith*, (Qum: Mansyura Nadir, 2008), p. 27.

⁴ Muslim bin al-Hajjaj, *Al-Tamyiz*, (Beirut: Dar Ibn Hazm, 2009), p. 62.

⁵ Al-Tirmizi, *Sunan Al-Tirmizi*, vol. j. 2, n.d., 27. Hadith no. 248.

² Sunnatullah, "Perang Bani Quraizhah di Bulan Dzulqa'dah: Sejarah Pengkhianatan," NU Online, June 9, 2022, <https://www.nu.or.id/sirah-nabawiyah/perang-bani-quraizhah-di-bulan-dzulqa-dah-sejarah-pengkhianatan-6oPpS>.

heard the Prophet SAW read: *غَيْرَ الْمَغْضُوبِ عَلَيْهِمْ وَلَا الضَّالِّينَ*, Then he said: Amen. And he extended his voice. Said al-Tirmizi: I heard Muhammad (may Allah be pleased with him) saying: The Sufyan hadith is more authentic than the hadith of Shu'bah – bin al-Hajjaj – and Shu'bah has been mistaken in some places in this hadith,... He narrated: And the Prophet humbled his voice. The truth is: And the Prophet lengthened his voice.

The motivation of the narrator to narrate the hadith is also a very important thing to pay attention to. Because this motivation is what encourages the narrator and even the reader to direct the hadith according to his wishes and even forge it. For example is the following history:

قيل لمأمون بن أحمد الهروي: لا ترى إلى الشافعي ومن تبعه بخراسان فقال: حدثنا أحمد بن عبد الله بن معاذ الأزدي عن أنس مرفوعاً: (يكون في أمي رجل يقال له محمد بن إدريس، أضّر علي أمي من إبليس، ويكون في أمي رجل يقال له أبو حنيفة، هو سراج أمي).

It was said to Ma'mûn bin Ahmad al-Harawî: Do you not see as-Shâfi'i and those who follow him in Khurasân? Then he said: Narrated to me Ahmad bin Abdillâh, narrated my father Ubaidillâh bin Ma'dân al-Azdi, narrated from Ans in marfu': "There will be a man in the midst of my people named Muhammad bin Idrîs (Imam as-Shâfi'i), he is more dangerous to my people than the devil, and there will be in the midst of my people a man named Abu Hanîfah. He is the light of my people, he is the light of my people".

The above narration is clearly false and very thick with fanaticism towards a particular madhhab.

Religious Problems of Islamic Organizations in Duwet-Wates-Kediri

Indonesia is a country that has diversity in various aspects of life ranging from geographical conditions, ethnicity, culture, language, social status and religion. According to Agus Akhmadi, in addition to being a force that unites him, he can also be an actor in the disintegration of the

nation. Because with these differences, clashes between ethnicities, cultures, races, religions and social values are inevitable.⁷

Diversity as mentioned above often leads to conflict. The existence of violence that appears and explodes sporadically in society is not a few that are motivated by religious motives. This is a strong indication that the sense of tolerance of religious people is still low and the spirit of togetherness as a nation has not been firmly embedded.

The residents of Duwet Village, Wates District, Kediri Regency in general are a heterogeneous and pluralist society in terms of culture, economy, culture, and religion. Likewise with existing Muslims. In terms of organizational affiliation, NU still dominates. However, in terms of religious *da'wah* movements, other organizations such as Muhammadiyah, Salafi and LDII are not inferior.

The diversity of Muslims as it is undeniable has the potential to trigger conflicts against the background of religious teachings. This is because each Islamic organizations in understanding the hadith and their motivations are different from each other. There are groups that understand *lafdziyah* or textual and others understand *ma'nawiyah* or contextual. In terms of motivation, hadith is used to invite others to practice the sunnah, but it is not uncommon for it to be a tool for the legitimacy of a group's desires or ideals. For example, there are groups that aspire to the glory of Islam, then the hadiths they convey are hadiths that have the potential to trigger controversy. Such as jihad hadiths and hadiths that discredit non-Muslims. Meanwhile, hadiths that contain moderate values - although more - are not widely conveyed.

In the village of Duwet-Wates-Kediri Regency, there are accusations of bid'ah⁸ and heresy against

⁷ Agus Akhmadi, "MODERASI BERAGAMA DALAM KERAGAMAN INDONESIA," *Inovasi: Jurnal Diklat Keagamaan*, vol. 13, no. 2 (April 23, 2019), pp. 45–55.

⁸ In Arabic, bid'ah plural is bida', which means أحداث جديد / holding something new/innovation. While in fiqh terminology, it is termed as: إحداهن أمر جديد في الدين لم يفعله النبي ولا الصحابة ولا التابعين (create a new thing in religion that has never been done by the Prophet, Companions, and Tabi'in). See Almaany Team, تعريف وشرح ومعنى بدعة بالعربي في معاجم اللغة العربية معجم المعاني الجامع. المعجم الوسيط. اللغة العربية المعاصر. الرائد. لسان العرب. القاموس المحيط. accessed September 7, 2023, <https://www.almaany.com/ar/dict/ar-ar/%D8%A8%D8%AF%D8%B9%D8%A9/>

⁶ Jalal al-Din Abd al-Rahman al-Suyuti, *Tadrib Al-Rawi Fi Syarh Taqrib al-Nawawi* (Beirut: Dar al-Fikr, 2000), p. 186.

NU that are still ongoing even though there have been efforts to resolve them. The accusations of heresy as referred to above are related to the practice of Nahdliyyin residents, including *tahlilan* or sending prayers and *selamatan* or blessings. The reason is that these practices were never carried out by the Prophet Muhammad SAW and his companions, therefore they were punished as forbidden, misguided and sinful.

According to Ahmad Rifa'i,⁹ this problem is quite serious. Because it greatly interferes with the harmony of religious life and the state. The provocation of heresy is shown blatantly by labeling the prophet's birthday and *tahlilan* and commemoration of the Prophet's birthday in front of the Nahdliyyin congregation.¹⁰

Siswoyo,¹¹ one of the Salafi figures, when confirmed, confirmed this. He explained that the tradition of *tahlilan* and salvation practiced by the Nahdliyyin community in Wates District, Kediri Regency and others is a tradition that has no basis in Islam. The tradition comes from non-Islamic culture. According to him, there is no verse or hadith that explains this, therefore such practices or traditions are *bid'ah*.¹²

Meanwhile, Zainal,¹³ one of the leaders and administrators of Muhammadiyah tends to be more moderate. He stated that the practices of Nahdliyyin residents that were indicated to be syncretic such as three-day, seven, day, and so on commemorations were indeed intensively sneered at by Muhammadiyah residents. But now – although it still exists – is not as intense as it used to be. This is due to the increasing advancement of the community's education level, the development of technology that supports Muhammadiyah citizens to be able to access a

variety of information, including information about the basis of religion and NU practices. So that their horizons become open.¹⁴

Intolerance¹⁵ in religion is caused by many things. The attitude of blaming each other for interpretation and religious understanding, feeling righteous for oneself, and not opening oneself to other people's interpretations or religious understanding is the beginning of the cause.¹⁶ Each group often feels that their understanding of the Quran and hadith is the most correct. In this struggle, hadith is the object that is most often involved. Because the hadith is more complete and detailed in explaining various problems of life than the Quran which only contains and explains the main points.

Ironically, people of one religion with the same source of law bring each other down using the same source. This phenomenon is happening in Duwet-Wates-Kediri Village. According to the author, this is due to two main factors:

1. Lack of Understanding of *Ulûm al-Hadîth* and Methodology of Understanding Hadith

Misconceptions about hadith among Muslims still occur a lot. For example, many consider that hadith or sunna is something that if done gets a reward and if it is left out, it does not get sin. This kind of assumption ultimately causes hadith to be seen as something unimportant because it does not have serious legal consequences. In fact, in terms of *the ruling* or the level of legal authority, hadith is after the Quran which is even parallel and inseparable from the Quran.¹⁷

¹⁴ Interview with M, Wednesday, October 5, 2022, at 19.00 WIB.

¹⁵ The word intolerant in the Great Dictionary of Indonesian Language online is interpreted as intolerant; intolerant. In terms of the term intolerance, it is described as a condition when a group (e.g., society, religious group, or non-religious group) specifically refuses to tolerate religious practices, adherents, or beliefs. See <https://kbbi.web.id/intoleran>, accessed November 7, 2022.

¹⁶ Kementerian Agama RI, *Moderasi Beragama* (Jakarta: Badan Litbang dan Diklat Kementerian Agama RI, 2019), p. 6.

¹⁷ The indication of the degradation of the authority and position of the study of hadith as stated by al-Syahrozaury is that hadith in the past had a great position, the students who competed to collect and study it were very numerous, the memorizers of hadith and the recorders were seen as having a noble position, the sciences related to hadith were

⁹ Ahmad Rifa'i, hereinafter referred to as AR, Chairman of FKTM2 Duwet Village, Wates District, Kediri Regency, Khidmah Period 2018-2023.

¹⁰ Interview with Fulan, Secretary of MWC NU Wates District, Monday, October 3, 2022, at 20.00 WIB.

¹¹ Siswoyo, hereinafter referred to as S, Salafi Figures and Administrators of the Wates District Branch for the 2019-2023 period.

¹² Interview with S, Tuesday, October 4, 2022.

¹³ M. Zainal, hereinafter referred to as M, Chairman of Muhammadiyah Duwet Village Branch, Wates District, Kediri Regency

Meanwhile, misinterpretation occurs because: *first*, the lack of knowledge about *ulum al-hadith* or also called *the science of mustalah al-hadith*. The science of *al-hadith* is a very important introduction to the complexity of hadith. A person who wants to interact and study the hadith should not leave it. The science of *al-hadith* is useful for correcting existing errors, unraveling the deadlock when there is a contradiction between hadiths, and keeping away from fundamental errors.¹⁸ Such as determining the quality of hadith between accepted and rejected and sorting out worthy hadith from unworthy in order to establish it as a legal basis. *Second*, the lack of insight into *asbâb wurûd al-hadith*.¹⁹ The science of *sabab wurud* hadith has great benefits, including limiting the generality and absoluteness of hadith. In addition, *asbâb al-wurûd* also serves to reveal the 'illat (motive) of the law contained by the hadith so that it can direct the understanding of the hadith whether it is understood textually or contextually. Ignorance of *asbâb wurûd al-hadith* encourages one to only understand the hadith textually. This has a quite serious impact, namely the emergence of the most correct feeling in understanding the hadith, triggering actions to blame, feeling righteous for oneself, and not opening oneself to *sharh*²⁰ or the understanding of others.

fertile and intertwined with the life of the people. However, with the development of the times, the study of hadith has become rare. Few are willing to learn it. Even if there is such a thing without seriousness, the sciences have been ignored and they are far from the study of hadith which is the source of the majesty of hadith. See Abu 'Amr 'Utsman bin Abd al-Rahman al-Syahrôzauri, *Ulm Al-Hadis Li Ibn Salah* (Beirut: Dar al-Fikr al-Mu'asir, n.d.), 5–6.

¹⁸ Abi Abdillah Muhammad bin Abdillah al-Hakim al-Naisaburi, *Ma'rifat Ulum al-Hadith Wa Kamiyati Ajnasih*, (Beirut: Dar Ibn Hazm, 2003), p. 5.

¹⁹ The meaning of *asbab al-wurud* as mentioned by Imam al-Suyuti is something that can be used as a method to determine the exact meaning of the hadith whether it has a general or special meaning, *Mutlaq* or *muqayyad* (bound), and whether the law has been abolished, and so on. It can also be defined by the reasons behind the emergence of the hadith at the time the hadith occurred. See Jalal al-Din al-Suyuti, *Asbab Wurud Al-Hadith*, (Beirut: Dar al-Kutub al-Ilmiah, 1984), 11.

²⁰ *Syarh*, derived from Arabic *sya-ra-ha – yasyrahu – syarhan*, is a word that means an effort to interpret, explain or reveal (*fassara, bayyana, basata*). Similar to *tafsir*, *sharh* hadith is one of the exegetic activities aimed at understanding hadith. See Duwi Hariono, "Syarah Hadis: Model Dan Aplikasi Metodologis," *UNIVERSUM: Jurnal Kelslaman Dan Kebudayaan*, vol. 13, no. 2 (2019), <https://garuda.kemdikbud.go.id/documents/detail/2712935>.

Among the Muslims of Duwet Village, serious and routine study of hadith is still relatively minimal. Kyai M stated that in the Bahtsul Masail forum, the hadith literacy of the participants was very low. Hadith is always used as a reference, but the majority of participants do not know for sure whether the referred hadith is *authentic* or not. As a result, the books of *fiqh* are the most often referred to compared to hadith.²¹

Touched on the method of understanding hadith in Bahtsul Masail, Kyai M stated that the majority of participants did not master the methodology to understand the hadith. As long as the text of the hadith reads the same or matches the issue discussed, then the hadith is used. If there is none, then the opinion of the *fiqh* expert used.²²

From the above statement, information was obtained that the majority of Mosque and Musholla Communication Forum (FKTM2) members of Duwet-Wates-Kediri Village did not know the typology of understanding hadith; Textual and contextualist.²³ This is evident in discussions and debates, for example in the interpretation of *bid'ah* as mentioned in the following hadith:

عَنْ أَمْرِ الْمُؤْمِنِينَ أَمْرَ عَبْدِ اللَّهِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا
قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ أَحْدَثَ
فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ²⁴

From Ummul Mu'minin; Ummu Abdillah; 'Aisha RA said: The Messenger of Allah SAW said: "Whoever makes up (new things) in our affairs that is not from him, then he is rejected."

The new thing in the above hadith according to Dwi²⁵ is something that has never existed and never been done by the Prophet SAW, his

²¹ Interview, September 20, 2022.

²² Interview, September 20, 2022.

²³ Contextualist is a type of critical understanding by considering the origins (*asbâb al-wurûd*) hadith while still considering aspects of its textuality. See Duwi Hariono, "PEMAHAMAN HADITH (Definisi, Aliran, Dan Afilisasi)," *Universum*, vol. 11, no. 01 (2017), pp. 15–26, <https://doi.org/10.30762/universum.v11i01.728>. Duwi Hariono, *Pemahaman Hadith*, *Universum*, vol. 11 no. 1 (2017).

²⁴ Abi Abdillah Muhammad bin Isma'il al-Bukhari, *Sahih Al-Bukhari* (Beirut: Dar Ibn Katsir, 2002). Hadith no.2550.

²⁵ Dwi, hereinafter referred to as D, Salafi Figures at Duwet Village, Wates District, Kediri Regency.

companions, and *tabi'in*. This includes sending prayers to grave experts, salvation or blessings, *tahlilan* and *maulid* (*muludan*) commemoration. According to him, all of this is *bid'ah* and should not be done because it is contrary to the hadith.²⁶

Unlike AR, according to him, Muslims in Duwet Village have actually understood a lot about which is *bid'ah* and which is not. And the practices that are accused of heresy by one mass organization to another have been carried out for a long time and have become a tradition of the majority of Muslims, namely NU citizens. It is just that there are many Nahdliyyin residents who cannot show the hadith specifically and explain it argumentatively. Due to limited knowledge of hadith and the methodology of its understanding.²⁷

The textual understanding of hadith as done by D is not wrong. The problem is that when the understanding is admitted as the most correct while ignoring other ways of understanding, namely contextual, this is what then causes disharmony in the relationship between fellow Muslims across Islamic organizations in the area.

2. Islamic Organizations Fanaticism

As explained, one of the biggest threats that can divide us as a nation is conflicts based on religious backgrounds, especially those accompanied by acts of violence. Because religion, whatever and everywhere, has a nature of partiality that is full of emotional charges, and high subjectivity, so it almost always gives birth to emotional bonds in its adherents. Even for fanatics, religion is a sacred "object" that is sacred, haunted, and sacred. Instead of leading to a peaceful and reassuring life, extreme fanaticism towards the truth of religious interpretation often causes hostility and quarrels between them.²⁸

The problems that are happening in Duwet-Wates-Kediri Village are not far from the picture above. Religious intolerance arises because of the existence of class barriers and mass organizations are supported again by fanatical pressure against the group or mass organizations that are followed.

This is more dangerous for a person than his lack of religious knowledge. Because this fanaticism makes people brutal, unable to distinguish between right and wrong rationally. He tends to act based on the emotional bond of his or her mass organization or group. Anything that is not in line with and agrees with the group or mass organization will be opposed and rejected even though it has a legal basis in the form of valid sharia postulates.

An example of a case is the problem of the position of the hands folded during prayer. Which has many variations based on the existing history.²⁹ The custom of Nahdliyyin residents is to place it under the chest or above the navel. Meanwhile, some parties such as Salafi and some Muhammadiyah put it on their chests. For Nahdliyyin residents this is a strange sight and says that it is not a NU practice, the reason is simple because it is done by non-NU.

Baidlowi,³⁰ Chairman of the Takmir Baiturrahim Duwet Mosque, explained that the mosque congregation in Duwet Village consists of several mass organizations, although the majority of them are NU. Each can be recognized by the way they pray. He confirmed that the slight difference in prayer procedures had an effect on the social interaction between worshippers across the mass organizations. For example, there is not much reprimanding except with the group or its own faction. So that the atmosphere between pilgrims becomes less comfortable. Congregational prayer, which should be able to be a bridge of communication between groups, actually ends up hardening the fanaticism of mass organizations.³¹

Conflict Resolution Efforts

What happened in Duwet Village, Wates District, Kediri Regency was not only the rejection of one Islamic organization against the religious

²⁶ Interview with D, September 6, 2022, at 20.00 WIB

²⁷ Interview with AR, September 15, 2022.

²⁸ Kementerian Agama RI, *Moderasi Beragama*, 6.

²⁹ Abu Daud, in hadith no. 756 his narration mentions the rest of the hand below the navel and in no. 757, it is mentioned that the rest of the hand is above the navel. Meanwhile, in Musnad Ahmad, j. 5, hadith no. 226, it is stated that the location of the hand is on the chest. <https://rumaysho.com/30903-bulughul-maram> accessed on 12/11/2022

³⁰ Baidlowi, hereinafter referred to as B, Head-Takmir of the Baiturrahim Mosque, Duwet Village, Wates District, Kediri Regency.

³¹ Interview with B, September 19, 2022, at 09.00 WIB.

practices of other Islamic organizations, but also the act of rejecting and closing itself from the religious understanding of other organizations. This is shown by the reluctant attitude of the intolerant Islamic organizations to attend the invitation to communication and discussion organized by FKTM2 Wates District. AR³² as the chairman of FKTM2 Wates District confirmed this. According to him, every month FKTM2 always holds meetings and discussions among its members whose goal is to establish friendship and share information among members. Including socialization about the practice of each member. But unfortunately, not everyone was willing to attend.³³

According to S, there is no difference in the main things (*ushul*) between NU and Salafi in religion. What is different are the problems that are branched (*furu'iyah*). S explained that practices that are categorized as *furu'iyah* and there is no detailed explanation or no firm evidence (*sharih*), in the perspective of Salafi are unacceptable for whatever reason.³⁴

What was conveyed by S was in line with M's statement. He explained that in many matters of principle, Muhammadiyah is no different from NU, even Salafi. But in terms of *furu'iyah* related to worship, Muhammadiyah is more likely to understand the hadith textually, because it does not want to fall into things that are heretical. Understandings that are *ijtihadi* or fabricated are not tolerated because they have the potential to give rise to new *bid'ah*.³⁵

In this case, the intolerant claim did not come from the Salafis and others. It is true, they do not want to be involved in NU's *amaliyah* and religious practices and call some of these practices *bid'ah*. However, without realizing it, the intolerant behavior was actually also carried out by NU residents. For example, forcing Salafi worshippers to participate in the tradition of salvation (blessing) in the style of NU. This is reflected in Rofik's

comment:³⁶ They (Salafi) never want to be invited to bless and *tahlilan* or send prayers for various reasons.³⁷

Statement above contains an element of intolerance, namely imposing the *amaliyah* of his group on other groups who have different understandings. This coercion is an indication that he does not accept any difference in understanding. Meanwhile, differences are an inevitability. In essence, the spirit of religious moderation has not grown well among Muslims in Duwet-Wates-Kediri Village.

Fakhri quoted from Fadl that understanding religious moderation is very important. Religious moderation must be understood contextually, which is not to moderate Indonesia, but a way of understanding religion that must be moderate.³⁸ This means that every citizen has an awareness of diversity in every aspect of life and that diversity cannot be rejected and avoided. However, it needs to be maintained as a wealth and strength of the Indonesia nation.

Religious moderation is the key to creating tolerance and harmony, both at the local, national, and global levels. The choice of moderation by rejecting extremism and liberalism in religion is the key to balance, for the sake of maintaining civilization and creating peace. In this way, each religious person can treat others with respect, accept differences, and live together in peace and harmony. In a multicultural society like Indonesia, religious moderation may not be an option, but a necessity.

Religious moderation must be understood as a balanced religious attitude between practicing one's own religion (exclusive) and respect for the religious practices of others with different beliefs (inclusive). This balance or middle way in religious practice will undoubtedly prevent us from excessive extremes, fanaticism and revolutionary attitudes in religion.³⁹

³⁶ Rofik, hereinafter referred to as R, Head-Takmir of the Nurul Huda Mosque, Duwet Village, Wates District, Kediri Regency.

³⁷ Interview with R, September 1, 2022, at 18.30 WIB.

³⁸ Mohamad Fahri and Ahmad Zainuri, "Moderasi Beragama Di Indonesia," *Intizar*, vol. 25, no. 2 (2019), pp. 95–100, <https://doi.org/10.19109/intizar.v25i2.5640>.

³⁹ Kementerian Agama RI, *Moderasi Beragama*, p. 18.

³² AR, Chairman of FKTM2 Wates District, Kediri Regency.

³³ Interview with AR, October 4, 2022, Duwet Village, Wates District, Kediri Regency, at 09.00 WIB.

³⁴ Interview with S, Duwet Village, Wates District, Kediri Regency, October 5, 2022, at 20.00 WIB.

³⁵ Interview, October 5, 2022, at 19.00 WIB.

The diversity that exists is actually the grace and will of Allah SWT. If He wills, it is not difficult to uniform His servants into one type.⁴⁰ The diversity that Allah SWT wants is so that mankind consisting of various tribes and nations knows each other and learns from each other so that this life runs dynamically. That way, diversity is a necessity.⁴¹

In Islam, diversity also appears, for example, there are various fiqh madhhabs. Each of these madhhabs is not uncommon to differ in giving fatwas on the law and the order of the implementation of a worship ritual, even though the ritual includes the main teachings, such as prayer rituals, fasting, zakat, hajj, and others. This diversity has indeed emerged along with the development of Islamic teachings in different times, eras, and contexts. That is why later in the Islamic tradition it is known that there are teachings that are definite (*qath'i*), unchanging (*tsawabit*), and there are teachings that are flexible, changeable (*dzanni*) according to the context of the time and era. Religions other than Islam undoubtedly have a diversity of interpretations, teachings and different traditions.

Knowledge of things that cannot be changed and things that may change in the teachings of each religion is really very important for religious people, especially Islam. With this knowledge of diversity, a Muslim will be able to take the middle way (moderate) if the one choice of the truth of the available interpretation is not possible to actualize. If a Muslim does not know that there are other alternatives to understand the truth of other interpretations that he can take, it will usually give rise to extreme attitudes and radical acts.⁴² Some of the steps taken to resolve the controversy over the understanding of the hadith that occurred include:

1. Hadith Literacy

Literacy is a term that is generally used to refer to a person's set of abilities and skills in reading,

writing, speaking, counting and solving problems at a certain level of skill required in daily life.⁴³

Based on the definition above, hadith literacy can be broadly interpreted as a person's ability and skills in mastering hadith in the form of reading, writing, and understanding so that they can apply it well in life.

Hadith literacy among FKTM2 Duwet Village is carried out in the following stages; *First*, the study of hadith in terms of terms (*mustalah hadith*). It aims to educate FKTM2 members to be more selective in choosing or determining hadith as a legal basis. That is, only choose hadiths that are strong (*shahih/ hasan*) and ignore hadiths that are weak (*dhaif*) because the hadith that is *dhaif* cannot be used as an argument (argument). *Second*, the method of understanding hadith (*fahm al-hadith*). It aims to provide knowledge of the forms of understanding hadith, whether textual or contextual, and ways to understand the correct hadith. *Third*, the discussion of hadiths that are debated in the environment of FKTM2 members and Muslims in Duwet Village.

2. Education on the Correct Method of Understanding Hadith

There are several hadiths whose textuality triggers a controversy of understanding among Muslims and members of FKTM2 Duwet. The most famous is the hadith about the heresy narrated by Abu Dawud with the following redaction:

وَيَاكُمْ وَمُحَدَّثَاتِ الْأُمُورِ فَإِنَّ كُلَّ مُحَدَّثَةٍ بِدْعَةٌ وَكُلُّ بِدْعَةٍ ضَلَالَةٌ

Stay away from new things (in religious matters), for every new thing is heresy and a type of heresy is deviant.

The above hadith, if understood textually, then *bid'ah* is understood to include all new things, both in the form of practices or traditions that never existed or were done in the time of the Prophet Muhammad SAW and his companions. For

⁴⁰ Q.S. Al-Maidah verse 48 which means: "...For each of you people, We will give you rules and a clear way. If Allah had willed, he would have made you one people, but Allah wanted to test you against what He had given you, so compete to do good..."

⁴¹ Kementerian Agama RI, *Moderasi Beragama*, p. 4.

⁴² Kementerian Agama RI, p. 6.

⁴³ <https://perpustakaan.setneg.go.id/index.php?p=news&id=2550>, accessed November 14, 2022.

⁴⁴ Abu Dawud Sulaiman bin al-Asy'ats al-Azdi al-Sijista>ni, *Sunan Abi Dawud*, vol. VI (Beirut: Dar al-Risalah, 2009). Chapter *Fi Luzum al-Sunnah*, Hadith no. 4607. This hadith is also narrated by many imams, including: Imam Ahmad, Hadith no. 17145.

example, tahlilan and traditions that are allegedly syncretic such as seven-day commemorations, forty days, one hundred days and so on. Which has long been a tradition of the Islamic community in Java, especially NU residents. Of course, the accusation of heresy over the tradition can hurt the feelings of its practitioners and disrupt the harmony of socio-religious relations between Muslims.

According to Kyai M, the practices that are considered heresy by other groups are explicit and implicit, there are hadith evidences. However, it is difficult to explain it due to the limitations of science and adequate tools for understanding hadith.⁴⁵

To overcome this controversy, the first step is to examine the meaning of heresy and its limitations by juxtaposing or confronting the hadith narrated by Abu Dawud above with other hadiths. The key word of *bid'ah* is *lafadh ahdatsa* or *ihdats* (making new things/traditions) a hadith whose meaning is found among others in *Saheeh al-Bukhari* with the following redaction:

مَنْ أَحَدَّثَ فِي أَمْرِنَا هَذَا مَا لَيْسَ مِنْهُ فَهُوَ رَدٌّ⁴⁶

Whoever makes a new thing that has no basis in religion is rejected.

According to Ibn Daqiq al-'Id the new things that are wanted in the above hadith are all things that contain iniquity or things that have no basis in religion. As for new things that do not deviate from the sunnah, they are not included as something that is rejected. Such as the writing of the Quran in mushaf, the emergence of various madhabs as a result of the *ijtihad* of *fiqh* experts, the development of new sciences, and everything that is referred to is the words of the Prophet SAW or his orders.⁴⁷

Thus, not all *ihdats* deeds are *bid'ah*. In addition, to know the concept of *bid'ah* in its entirety is not enough to depend on one hadith but also needs other hadiths, for example hadith:

من سنّ سنة حسنة عمل بها بعده كان له أجره ومثل أجورهم من غير أن ينقص من أجورهم شيئاً، ومن سنّ سنة سيئة فعمل بها من بعده كان عليه وزر ومثل أوزارهم من غير أن ينقص من أوزارهم شيئاً⁴⁸

Whoever makes a good sunnah/tradition and is done by others afterwards, then he gets the reward of that tradition like the reward of those who do it without reducing their reward in the slightest. And whoever makes a bad tradition and is followed by those who come after him, he gets the sin of that tradition and the sin of those who do it without reducing their sin in the slightest.

From the above hadith, it can be understood that holding a new case in religion as long as the matter has a positive purpose is not prohibited. Including in this case, the tradition of *tahlilan* or salvation cannot be *bid'ah*. Because the tradition has several good purposes, namely; pray and dhikr to remember Allah, connect the bond of friendship, and get used to giving alms. These three goals are in line with the main teachings of Islam and each has its own evidence both in the Quran and the hadith of the Prophet Muhammad SAW.

Kyai M said that the postulates of the hadith of *silaturahmi* are related to the purpose of *tahlilan* and *selamatan*⁴⁹, namely:

مَنْ سَرَّهُ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ، أَوْ يُنْسَأَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ⁵⁰

Whoever likes to be extended by Allah and prolong his life, then let him continue his friendship.

Meanwhile, the evidence of alms in relation to the tradition of salvation is a hadith:

أَيُّهَا النَّاسُ أَفْشُوا السَّلَامَ وَأَطْعِمُوا الطَّعَامَ وَصَلُّوا الْأَرْحَامَ وَصَلُّوا بِاللَّيْلِ وَالنَّاسُ نِيَامُ تَدْخُلُوا الْجَنَّةَ بِسَلَامٍ⁵¹

⁴⁸ Abi Abdillah Muhammad bin Yazid al-Qazwini, *Sunan Ibn Majah*, vol. I (Riyadh: Maktabat al-Ma'arif li al-Nasyir wa al-Tauzi', 1997), p. 87. Hadith no. 169, Chapter *Man sanna sunnatan h̥asanatan aw sayyiatan*. This hadith is also narrated by Imam Muslim, Hadith no. 1017.

⁴⁹ Interview, November 1, 2022, at 19.30 WIB.

⁵⁰ al-Bukhari, *Shahih Al-Bukhari*, 498. *Kitab al-Buyu'*, Chapter *man ahabba al-basta fi al-Rizq*, Hadisth no. 2067.

⁵¹ al-Qazwini, *Sunan Ibn Majah*. Hadith no. 412.

⁴⁵ Interview with Kyai A, September 20, 2022, at 17.00 WIB.

⁴⁶ al-Bukhari, *Shahih Al-Bukhari*, 659. Hadith no. 297. This hadith is also narrated by Muslim, Hadith no. 4492, 4493, Abu Daud, Hadith no. 4606, Ibn Majah, Hadith no. 14, Ahmad, Hadith no. 23929, 24604, 24944, 25502, 25659, 25797.

⁴⁷ Ibn Daqiq al-'Id, *Syarh Al-Arba'ina Hadisthan al-Nawawiyah*, (Kairo: Maktabah al-Turats al-Islami, n.d.), p. 23.

O people, spread greetings, give food and continue friendship and pray at night when people are asleep, then you will enter paradise safely.

3. Forum Group Discussion (FGD)

FGD is a means and forum for instilling moderation values that are very effective among Muslims in Duwet-Wates-Kediri Village. FGDs have several functions; *first*, as a place to bring together various groups of Muslims with diverse religious understandings and practices. With this meeting, it is hoped that it can open communication between groups so that they know each other and do not feel strange to each other. Each group will naturally get used to diversity and differences.

Second, FGD is a means to deepen the religious insight of its members. With the FGD, the problems of the people related to their religious life can be solved together. For example, differences in terms of *tahlilan* traditions, salvation, maintaining beards, and dressing. Through FGD, each group can explain the foundation/postulates of their respective practices so that there is no more blaming each other and feeling that they are the most right.

Conclusion

To become a moderate person is not easy, especially the biggest challenge is excessive religious fanaticism that encourages one religious person to feel the most correct compared to other religious people. Therefore, religious moderation is very important so that each group and group in a religion can accept and respect the differences that exist. Religious moderation must start from within the religious believers. Because even in one religion there are also various differences in practices and understandings even though the texts of religious teachings are the same.

Efforts to cultivate a moderate attitude to the people require hard, patient and sustainable efforts. Actions in the form of socialization of moderation, the establishment of communication forums between groups, and discussion forums across one-religion mass organizations need to be carried out to accelerate the growth of moderate attitudes among the people. Difference is God's decree that cannot be changed. Intolerance of

differences is not justified. Differences must be understood as blessings rather than disasters. From the differences that exist, humans will learn to know each other, learn from each other, and cooperate with each other to create benefits. Therefore, tolerance in dealing with differences must be put forward.

Education on hadith comprehension plays an important role in resolving conflicts between Islamic organizations in Wates-Kediri. By improving hadith literacy among the community through discussion and learning, misunderstandings that often cause conflict can be minimized. Socialization of religious moderation and openness in understanding differences in understanding will help create harmony and prevent further conflict. This research is expected to be the first step in creating a healthier dialogical atmosphere among Islamic organizations, so as to create harmony and tolerance in religious practice in the community.

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