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PERSIS And The Evolution Of Hadith Thought (Analysis Of The Differences Of Ahmad Hassan And Dewan Hisbah)

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Abstract

The background of this article is the evolution of thought in PERSIS concerning the differences the use and understanding between Ahmad Hassan and *Dewan Hisbah*. It aims to analyze these differences which are focused on the questions: 1) how is the evolution of hadith thought in PERSIS, 2) why does the evolution of thought occur. The study approaches with the sociology knowledge of Karl Mannheim named relationalism theory. The research data were processed using descriptive-comparative and critical-analysis methods. The results show that: 1) the evolution of hadith thought in PERSIS is visibly from the differences between Ahmad Hassan and *Dewan Hisbah* (Hisbah Council) regarding the rules of blasphemy on daif hadiths, the use and understanding of hadiths of worship and religious traditions. 2) The difference is due to sociological as well as methodological differences. Ahmad Hassan lives in a situation where Indonesian Muslims are at a point of contestation of religious thought between the Kaum Tua (traditionalist) and Kaum Muda (reformist). These conditions affect on Ahmad Hassan's thought of the hadith, leading to a sectarian, partial, overwhelmed by the Kaum Muda (reformist) ideology. Besides, the *Dewan Hisbah* lives in a global discourse that welcomes the multicultural understanding and sects. It causes some of Ahmad Hassan's hadith thoughts to be reviewed by the *Dewan Hisbah* such that the use and understanding of hadith in PERSIS is objective and dynamic.

Keywords: Persis, Hadith Thought, Ahmad Hassan, *Dewan Hisbah*

A. Introduction

The Islamic Unity Organization which in its name is abbreviated as PERSIS is an organization that focuses on the formation of religious beliefs. This organization only experienced progress after the joining of an Nusantara cleric named Ahmad Hassan who joined PERSIS in 1926. So that the religious thought of PERSIS in the (Huda, 2007) middle of the XX century can be seen directly in various works of Ahmad Hassan, because between Ahmad Hassan and PERSIS religious ideas are very identical and the compatibility applies consistently. Two years before Ahmad Hassan died, the PERSIS Ulema Council was formed, which later on its way changed its name to *Dewan Hisbah* (Hisbah Council). So that religious understanding is PERSIS determined by the Assembly. (Bazith, 2020), (Wahid, 2010)

However, the author's search found that there has recently been a development in the form of an evolution of thought in PERSIS. According to Rafid Abbas, the results of the ijtihad of the *Dewan Hisbah* have recently reviewed the ijtihad of the previous founders of PERSIS a lot. (Abbas, 2016): In certain matters, the *Dewan Hisbah* differed from Ahmad Hassan, among others about the law of usury, understanding of the hadith of the obligatory traveler Friday prayer, badal hajj, badal almsgiving, badal fasting and others.

Indications of these differences are problems or academic anxiety in this study. The big question that arises; why some of Ahmad Hassan's hadith understandings were reviewed by the *Dewan Hisbah*. Why from the same hadith produces very different understandings. The author's

assumption is that the difference is not only caused by different methods, but may also be caused by sociological or socio-historical factors. That is, the criticism or review carried out by the *Dewan Hisbah* on the understanding of Ahmad Hassan's hadith is due to the fact that Ahmad Hassan's understanding of hadith is strongly influenced by sociological factors or socio-historical situations at the time Ahmad Hassan lived.

According to the author, in-depth research is needed that not only explores aspects of the method of understanding hadith (methodological), but also explores sociological factors that influence the evolution of hadith thought in PERSIS. Starting from this, this research question is; first, how is the evolution of hadith thought on PERSIS, second, why did the evolution of thought occur. Studies beyond that are not the subject of discussion of this paper.

The study of Ahmad Hassan's hadith thought was written by; *first*, M. Fatih with the title "*Hadith in the View of Ahmad Hassan*". It discusses Ahmad Hassan's thoughts on the science of (Fatih, 2013) *Muṣṭalāḥ al-Ḥadīṣ* and the understanding of hadith. In the conclusion of his research, M. Fatih said that in understanding the hadith of worship Ahmad Hassan is textual, but in the hadith muamalah tends to be contextual.

Second, Nawir Yuslem et al in an article entitled, "Ahmad Hassan's Hadith Thought Method in Tarjamah Bulug al-Maram" tried to dig up Ahmad Hassan's hadith thinking from his work entitled *Tarjamah Bulug al-Maram* (Al-Azhari, 2017). It discusses Hassan's views in terms of the definition and *sharia al-Hadīṣ*, the concept of heresy, and some methods of resolving contradictory hadiths. In his conclusion, Nawir Yuslem stated that in resolving contradictory hadiths (*mukhtalīf*), Ahmad Hassan offered three methods that should be pursued cumulatively; first *al-Jam'u* (compromise), *tarjih* (non-compromise), and *tawaquf* (all propositions are not used).

Third, Rozian Karnedi, Dudung Abdurahman and Muh. Alfatih Suryadilaga wrote an article entitled *Understanding of Reward Prize Hadiths In Indonesia (Comparative Study of The Ahmad Hassan And Siradjuddin Abbas Methods)* (Journal: 2019). The paper is only limited to studies that discuss the factors that cause the differences between Ahmad Hassan and Siradjuddin Abbas in understanding the hadith of reward gifts, both methodological and sociological factors. (Karnedi et al., 2021)

Fourth, "*Reformulation of the Unclean Concept Ala Ahmad Hassan*" written by Jamal Abdul Aziz. The paper discusses the logic or method of (Aziz, 2011) *Istinbāṭ* Ahmad Hassan's law of unclean dog. However, in his writings Jamal Abdul 'Aziz explained (only one paragraph) that Ahmad Hassan's opinion was strongly responded (rejected) by adherents of the Shafi'i school among whom was Siradjuddin Abbas. However, this comparison, according to the author's observations, has not touched aspects of hadith thinking, both argumentation, argumentation, and methods of understanding

Fifth, Minhaji wrote an article entitled: "*Islamic Reform in Contest: Ahmad Hassan and His Traditionalist Opponents*". (Minhaji, 2000) Although the paper discusses Ahmad Hassan's controversial thoughts on laws related to worship and muamalah. However, Minhaji explained that Ahmad Hassan's thoughts received a strong response (rejection) from traditionalist organization figures, including Siradjuddin Abbas from the Islamic Tarbiyah Union organization. Minhaji further explained that Siradjuddin Abbas refuted Ahmad Hassan's legal thinking on the issue of talkin, *uṣallī*, and ideas of renewal (religious modernization). However, this comparison, according to the author's observations, has not touched aspects of the study of hadith thought, both argumentation and methods of understanding hadith.

Sixth, Siti Aisyah in her article entitled, *Ahmad Hassan's Thoughts Bandung on Islamic Theology* (Siti Aisah, 2017) tried to explore Ahmad Hassan's thoughts from theological aspects. This paper is purely a theological discussion because it explores Ahmad Hassan's thoughts about the form of Allah, the attributes of Allah, the kalam Allah, God's justice, revelation, prophethood, human reason, human deeds, great sinners and others. Siti 'Aisyah in the conclusion of her research argues that Ahmad Hassan's theological thought is traditional and can be grouped into

the Ahlussunnah Waljama'ah group which is in accordance with the *Salafi* group because he tends to be textualist and literalist, does not practice takwil *mutasyābihāt verses*, and some of his theological thoughts are in accordance with *Salafiyah*.

While the study of the *ijtihad* of the PERSIS *Dewan Hisbah* was written by Rafid Abbas in the form of a dissertation entitled, *Results of PERSIS Ijtihad From 1996-2009*. The dissertation is then published in the form of books and journals. The paper discusses the results of PERSIS *ijtihad* in 1996-2009 which (Abbas, 2013)(Abbas, 2013) are divided into three types, namely: *first*, the *ijtihad* of the *Dewan Hisbah* which is the same as the results of its predecessor *ijtihad* such as the problem of praying by raising two hands and waqf with money. *Secondly*, its *ijtihad* differs from its predecessors in the issue of the obligation of Friday prayers for travelers and the law of receiving inheritance from infidels, and *third*, the *ijtihad* of the *Dewan Hisbah* PERSIS in new issues such as the issue of bilingual prayers and the issue of the position of zakat and taxes. Although there is a section discussing the *ijtihad* of the *Dewan Hisbah* which is different from its predecessor, the paper has not conducted a comparative study and analyzed the causes of these differences in a sociological review. Furthermore, Uyun Kamiluddin wrote a book entitled *Menquestional Ijtihad PERSIS*. Similar to Rafid Abbas, the writing impressed the collection against the decision of the *Dewan Hisbah*. (Sleep Kamiluddin, 2006)

From the explanation above, it can be seen that a comparative study of Ahmad Hassan's thoughts and the results of the *ijtihad* of the *Dewan Hisbah* is still not widely carried out, especially related to the evolution of hadith thought in PERSIS. As far as the author's reading and review of these literatures have not answered the research questions posed above. Therefore, this study is significantly conducted.

To answer the above question, the author uses the approach of sociology of knowledge (*sociology of knowledge*) with the theory of relationism formulated by Karl Mannheim: every thought must be related to the social or socio-historical location of a society. This theory is relevant to be used in this study to explore sociological factors that influence the evolution of hadith thought in PERSIS.(Fanani & Kamdani, 2008)

The data sources of this study consist of primary and secondary sources. The first primary sources are Ahmad Hassan's direct works including the books *Questions and Answers, Prayer Teaching* and *Tarjamah Bulughul Maram*. The second primary source is the decision of the *Dewan Hisbah* both that has been recorded and the opinions of PERSIS scholars obtained by *in-depth interviews* with several informants from PERSIS scholars, especially those who are members of the management of the *Dewan Hisbah*. While the sources of skunder are all books or articles that discuss the thoughts of Ahmad Hassan and highlight the results of the *ijtihad* of the *Dewan Hisbah*. The data obtained are processed by *descriptive-comparative- and analysis-critic* methods.

PERSIS, Ahmad Hassan, *Dewan Hisbah* and the Evolution of Thought

The PERSIS organization was officially established in Bandung on Wednesday, 1 Safar 1342 H to coincide with September 12, 1923 A.D(Abbas, 2013). This organization was founded by a group of people interested in Islamic studies led by H. Zam-zam (1894-1952) and Muhammad Yunus. (Mughni, 1980) Zamzam and Muhammad Yunus are both traders in the city of Bandung who came from Palembang.

The motto or vision of PERSIS is a return to the teachings of the Qur'an and sunnah that are clean from superstition, heresy and khurafat. (Abbas, 2013) However, as according to Deliar Noer, PERSIS only made progress when Ahmad Hassan joined and became the main teacher of this organization. During the time of Ahmad Hassan, PERSIS increasingly existed growing rapidly, was famous and had educational institutions.(Noer, 1980)

Deliar Noer's statement above illustrates that PERSIS religious thought in the middle of the XX century can be seen directly in various works of Ahmad Hassan, because Ahmad Hassan and PERSIS religious beliefs are very identical and the compatibility applies consistently (Wahid, 2010).

After PERSIS was reorganized in 1948, Isa Anshari (1916-1969) emerged as chairman until 1960. During the leadership of Isa Anshari Ahmad Hassan remained the main figure and teacher of PERSIS, but considering that Ahmad Hassan was old and began to be sick, in 1956 through the Sixth PERSIS Conference on December 15-18, the PERSIS Ulama Council was formed. Two years after the establishment of the PERSIS Ulama Council, precisely in 1958, Ahmad Hassan died. Furthermore, through the PERSIS (Dadan Wildan Anas, 2000) VIII conference held in 1983, the PERSIS ulama council changed its name to the *Dewan Hisbah*. It is this term that applies in PERSIS to this day. While the name of the organization since its establishment until today still uses the acronym Islamic Union and in its mention abbreviated with PERSIS. From the beginning of its establishment until today, PERSIS has consistently carried out activities in the field of education and community da'wah with a strong base in West Java. Currently PERSIS is led by KH. Aceng Zakaria as Chairman and H. Haris Muslim, Lc. MA. as general secretary. The latest data states that PERSIS already has 22 regional leaders (provincial level PWs), 100 regional leaders (district/city level PDs) and around 500 branch leaders (sub-district level PCs). The tradition of ijhtihad and the spread of religious beliefs through publishing continues among PERSIS to this day. The difference is, if in the middle of the XX century Ahmad Hassan was the central figure of PERSIS religious understanding, but in contemporary times, PERSIS religious understanding was officially determined by the *Dewan Hisbah*. (Abbas, 2013)(Ikhwan, 2019) The *Dewan Hisbah* continues to conduct regular fatwa studies and hearings, which address a variety of both classical and contemporary issues. All decisions of the *Dewan Hisbah* are well codified and sold freely. In addition, PERSIS also publishes periodicals, namely *Arrisalah* and *al-Muslimun* magazines as a forum for the development of religious understanding.

Among the prominent features of PERSIS both during the time of Ahmad Hassan and the era of the *Dewan Hisbah* was the development of hadith studies. The study of hadith has always lived in the PERSIS institution since the middle of the XX century until now. This aspect is among others that distinguishes PERSIS from several other mass organizations. Romli Abdul Wahid mentioned that Islamic organizations such as, NU, al-Washliyah and several other organizations did not make a meaningful contribution to the development of hadith studies. This is logical because as mentioned earlier PERSIS focuses on developing religious understanding, with the vision of referring to or returning to the Qur'an and hadith. This factor ushered in the development or proliferation of hadith kajian in PERSIS. The development of hadith studies in PERSIS can be seen from the publication or emergence of works by their figures such as Ahmad Hassan's (Wahid, 2010) *monumental Answer Question* and *Tarjamah Bulughul Maram*, Abdul Qadir Hassan's *Science of Musthalah Hadith* and the book *Turuq Al-Istinbat Methodology of Law Making of the Islamic Union Dewan Hisbah*. In addition, the assemblies of hadith studies have always been carried out periodically and continue to take place among PERSIS to this day.

However, the development of hadith studies in PERSIS has recently led to the evolution of thought. The author's search found that the religious product issued by the PERSIS *Dewan Hisbah* was on the one hand consistent with Ahmad Hassan's thoughts. But on the other hand, the religious product issued by the *Dewan Hisbah* underwent an evolution of thought or was different from Ahmad Hassan himself.

There are two meanings of the evolution of thought in this article; First, there is a difference or paradigm shift between the thinking of the *Dewan Hisbah* and Ahmad Hassan. Second, there is the *Dewan Hisbah's* criticism of Ahmad Hassan's ijhtihad or religious beliefs. The evolution of this thought is found in aspects of creed, jurisprudence and hadith thought.

For the creed aspect. According to Haris Muslim, Ahmad Hassan in creed cenderung to As'ariyah theology. This can be seen when he interprets the verses of monotheism such as the attributes of God that seem to support the theology. But PERSIS now adheres to the Wahhabi or Salafi creed as in Saudi Arabia. As he confessed:

"PERSIS has always developed the spirit or spirit of ijhtihad. Therefore PERSIS (now, pen) is not taboo to criticize ijhtihad or religious understanding of Ahmad Hassan in the past. Criticism of Ahmad Hassan exists, but not much, among others: in the creed Ahmad Hassan used to lean

more towards 'Asharite, as in understanding the nature of Allah. But PERSIS now the creed is the same as Saudi Arabia or Wahhabis. Now calling wahhabi is very sensitive."

Likewise, in the aspect of jurisprudence there are very different differences between the *Dewan Hisbah* and Ahmad Hassan, for example about usury. Ahmad Hassan understood the phrase '*aḍ'āfan muḍā'afatan* in QS. Ali Imran: 130 is a *taqyīd* or condition, so the hadiths that mention the haram of riba must be understood or conformed to the verse i.e. multiplied usury. Therefore for Ahmad Hassan Bank interest is halal and should even be taken or used. Ahmad Hassan's opinion was totally rejected by the *Dewan Hisbah*. Even the decision of the *Dewan Hisbah* actually confirmed and supported the understanding of Siradjudidin Abbas as a "rival" to Ahmad Hassan's previous debate regarding usury. The Islamic Union *Dewan Hisbah* which convened in Bandung on Saturday and Sunday 5-6 October 1991 decided on laws related to usury, among the important points of the decision were; (1) Riba means the excess or additional payment of either a small or a large amount of the loan or deposit amount taken from the borrower by the person who lend. (2) the Bank's current interest rate is usury. (3) The law of usury, whether few or many, consumptive or productive, is haram. (4) Overpayment from the borrower on the basis of his kindness or sincerity, and not on the basis of terms / agreements from the lender, excluding usury. (Hassan, 2005)(Hassan, 2005)(Shalehuddin dkk, 2017)

The basic *istinbat* of the decision is as follows: (1) the sentence '*aḍ'āfan muḍā'afatan* in QS. Ali Imran: 130 is not *taqyīd* and condition, but *bayān*, which explains that riba has such characteristics. (2) something that is haram, then that which is in the least haram, in accordance with the rule of "*mā harrama kaṣīruhu fa qalīluhu harāmun*" (3) excess given or received which is an expression of gratitude from the borrower to the one who lent on a voluntary basis not on conditions, was once done by the Prophet (peace be upon him) as explained in various hadiths. The decision of the *Dewan Hisbah* was confirmed by the scholars of PERSIS, among others Zaenandang the manager of the *Dewan Hisbah* said:

"Our parents used to think that bank interest was not Riba, the reason he banned riba was *aḍ'āfammuḍā'afatan* (doubled). We (PERSIS now, pen) differ or disagree with him. Perhaps the situation at that time required him to think so, for example, if bank interest is not taken, it will be taken by someone else.

From the above explanation it can be concluded that there has been an evolution of pure thought on PERSIS related to the themes of creed, worship and muamalah, due to the willingness of the *Dewan Hisbah* to review the *ijtihad* of their senior scholar Ahmad Hassan.

C. The Evolution of Hadith Thought

The evolution of hadith thought in PERSIS lies in the use and understanding of hadith (*al-iḥtijāj bi al-ḥadīs*) as follows:

1. Kaidah Kehujahan Hadith Daif

The Hisbah Hall in the method of *istidlāl* (the use of hadith) accepts the kaidah *al-ahādīs al-ḍa'īfah yuqawwī ba'ḍuhā ba'ḍan* (the hadiths of each other are mutually reinforcing). This faith is accepted by the Hisbah Hall with a record when the reason for the supplication of a hadith in terms of (Uyun Kamiluddin, 2006) *ḍabṭ* is not severe (only *sū'ul hifẓi*, *mukhtaliṭ*) and does not contradict the Quran and other sahih hadiths. But if the cause of the shop in terms of 'is like *kazzāb* (a liar), *yaḍa'u al-ḥadīs* (falsifying hadith), *fisq al-rāwī*, or *matrūk* (accused of lying), then the faith is not used. In the opinion of *Dewan Hisbah* PERSIS when a hadith is supported by another hadith with the conditions mentioned above, then the hadith ascends the status of hasan (*lighairihi*) hadith (Nandang, n.d.).

The *istidlāl* method of *Dewan Hisbah* PERSIS is very different from Ahmad Hassan who rejected or known as anti-hadith daif. As Ustad Zaennandang said:

"If Ahmad Hassan used to only accept sahih hadith and Hassan, while the hadith is completely rejected. But we PERSIS now accept the kaidah *al-ahādīs al-ḍa'īfah yuqawwī ba'ḍuhā ba'ḍan* (the

hadiths of daif each other are mutually reinforcing) of the origin of the light. If the hadith is supported by many other hadiths, then the hadith ascends its status to *Hasan Lighairihi*".

The explanation above illustrates that there has been an evolution of hadith thought in the PERSIS *Dewan Hisbah* regarding the status of hadith daif has the opportunity to become strong (*hasan lighairihi*) if supported by other hadiths. Even in this respect the PERSIS *Dewan Hisbah* has similarities with Siradjuddin Abbas's hadith thought asarival to Ahmad Hassan's debate in the past. The *Dewan Hisbah*'s acceptance of the daif hadith if supported by other hadiths, among others, can be seen from their acceptance of the hadith exempting travelers from the obligation of Friday prayers as the author describes in the next sub-discussion.

2. Use and Understanding of Hadith

There are differences between Ahmad Hassan and *Dewan Hisbah* in the use and understanding of hadith related to several themes of worship and religious tradition, as follows:

a. Hadith pronounces *Uşalli*

Ahmad Hassan rejects all hadiths which are used as a basis on the legality of pronouncing *uşalli*, among other hadiths:

It was narrated that Anas (may Allah be pleased with him) said, "I heard the Messenger of Allah (peace and blessings of Allaah be upon him) say to Baik 'Umrah and Hajj.

It means: "From Anas radiallahu 'anhu, he said; " I heard the Prophet (peace and blessings of Allaah be upon him) read: "*Labbaika Umratan Wa Ḥajjan* (O Allah, I fulfill Your call for Hajj as well as Umrah)."

According to Ahmad Hassan, a hadith explains that the Prophet PBUH. reciting the intention of the hajj cannot be used as a dalil to establish the legality of reciting *uşalli* when it will be shalat, with the following arguments: 1) the hadith is not shah 2) it is not permissible to use *qiyās* in worship, in this case Hassan issued kaidah *la Qiyāsa fi al-'ibādah* (no *qiyās* on the setting of the law on the issue of worship), the use of *qiyās* can only be in worldly affairs 3) recitation of the Prophet in the form of *labbaikallahumma umratan waḥajjan*, not teaching intentions or pronouncing *uşalli*. The recitation for Hassan is only a form of confession from the worship (Hassan, 2007).

In the decision of the *Dewan Hisbah*, it is stated that the problem of reciting intentions or reciting *uşalli* includes *mahḍah* worship which is not decreed by Allah. The law of reciting *uşalli* before prayer is heresy, an immorality in worship (heresy *ḍalālah*). Because there is no evidence from the Qur'an and hadith that recommends reading *uşalli* (Akhyar Syuhada dkk, 2017).

At first glance the decision of the *Dewan Hisbah* was the same *natījah* as Ahmad Hassan, because it rejected or considered the heresy of *ḍalālah* to pronounce the intention (*uşalli*) when going to prayer. The difference lies in the view of the quality of the hadith. For Ahmad Hassan, the hadith that mentions the Prophet proclaiming the intention of Hajj is of illegitimate quality (Hassan rejects the validity of the hadith). While the *Dewan Hisbah* considers the hadith to be of valid quality because it is narrated by a Muslim Imam, it is only not appropriate to postulate to allow reciting intentions (*uşalli*) because PERSIS rejects the use of *qiyās* in worship.

Although the understanding of Ahmad Hassan and *Dewan Hisbah* has in common that they both recite *uşalli* before prayer, what is clear is that there has been an evolution of hadith thought in PERSIS on the recognition of the *Dewan Hisbah* on the validity of the hadith.

b. Hadith Tfour Performing the 'Īd Prayer

Abu Hurayrah reported that they were hit by rain on the day of Eid and the Prophet (peace and blessings of Allaah be upon him) prayed for them in the mosque (narrated by Abu Dawood).

Meaning: "... From Abu Hurayrah he said; that there had been rain on the feast day ('Īd), so the Prophet (peace and blessings of Allaah be upon him) and his companions performed the 'Īd prayer in the mosque".

In understanding the above hadith, Ahmad Hassan is more concerned with *ittibā'* Rasul, according to him the 'Īd prayer should be carried out in the field not in the mosque, if there is an old age like a rainy day just carried out in the mosque. However, performing 'Īd prayers in mosques is permissible because the Prophet never forbade it, nor did it be obligatory in the field. According to Hassan, this is only a matter of place (worldliness), not a description of worship (Hassan, 2007).

The *Dewan Hisbah* decided that performing 'Īd prayers in the field is preferable, saying 'Īd prayers in mosques or other buildings is not based on the sunnah. There are two fundamental reasons for the Decision; *First*, the hadith that mentions that the Prophet prayed 'Īd in the field of sahih quality and khobariyah in nature. While the hadith that states that the Prophet performed the 'Īd prayer in the mosque when it rained, qualified daif because there was a narrator who was exposed to *jarḥ*, namely Isa bin Abdil 'Ala bin Abu Farwah. Therefore PERSIS scholars only accept hadith (information) which mentions that the Prophet prayed 'Īd in the field (Shalehuddin dkk, 2017). *Secondly*, the Prophet Muhammad's practice encouraged the 'Īd prayer to come to the field even though the Prophet's house was close to the mosque (Akhyar Syuhada dkk, 2017). The decision was actually slightly different from Ahmad Hassan who argued that 'Īd prayers should be performed in the field and also in mosques. Hassan admitted that the hadith that mentions the Prophet praying 'Īd in the mosque is of daif quality, but according to Hassan, the *matan* or meaning of the hadith is valid (acceptable). Therefore for Hassan, performing the 'Īd prayer in the mosque was permissible (especially if there was an age like rain) because the Prophet never forbade it nor did it oblige it in the field. According to Hassan, the issue of place is only a matter of place (worldly) not a matter of worship. However, as a result of his understanding, the above explanation illustrates the evolution of thought on PERSIS.

c. Hadiths of the reward gift

Ahmad Hassan rejects hadiths that explain the ability to perform worship intended for others (reward gifts), such as performing *Hajj Badal*, badal fasting, and *badal* alms. The hadiths are rejected as follows: (Hassan Tarjamah Bulugul Marām)

It was narrated from Ibn 'Abbaas (may Allah be pleased with him) that a woman from Juhayna came to the Prophet (peace and blessings of Allaah be upon him) and said that my mother made a vow to perform Hajj, but she did not perform Hajj until she died. (Al-Bukhārī, *al-Jāmi' aṣ-ṣaḥīḥ*)

It means: "From Ibn Abbas, that a woman went to the Prophet ṣallallahu 'alaihi wasallam and said, "My mother vows for Hajj, only to pass away, may I replace her Hajj?" The Prophet (peace and blessings of Allaah be upon him) replied: "Please, make pilgrimage to replace her, do you not agree that if your mother has a debt, do you not pay it off?" the woman replied, "Yes." then the Prophet said: "Fulfill Allah's debt, because Allah is more entitled to be repaid."

Muhammad ibn Khalid told us Muhammad ibn Musa ibn Aayn told us Abi told us from 'Amr ibn al-Harith from 'Ubayd Allah ibn Abi Ja'far that Muhammad ibn Ja'far told him about 'Urwah from 'Aisha (may Allah be pleased with her) that the Messenger of Allah (may Allah's peace and blessings be upon him) said that whoever dies and fasts on him fasts for him and his guardian. (Al-Bukhārī, *al-Jāmi' aṣ-ṣaḥīḥ*)

It means: "It is from 'Aisha radiyallahu 'anha that the Prophet ṣallallahu 'alaihi wasallam said: "Whoever dies and has a fasting debt then his guardian (may) fast for him".

Saeed bin Abi Maryam told us Muhammad bin Jaafar told us Hisham told me about his father from Aisha may Allah be pleased with her that a man said to the Prophet peace be upon him that my mother broke herself and I think if she spoke she would give charity so will she have a reward if she gave charity on her behalf he said yes (Al-Bukhārī, *al-Jāmi' aṣ-ṣaḥīḥ*).

It means: "It is from 'Aisha radiallahu 'anha that a man said, to the Prophet shallallahu 'alaihi wasallam: "My mother died suddenly, and I suspect that if she had spoken she would have given alms. Will he get any reward if I give alms to him (on his behalf)?" He replied: "Yes, it is".

In Ahmad Hassan's view, all these hadiths contradict the Qur'an. In detail Ahmad Hassan says that the hadiths that allow one to give alms, fast and perform Hajj to one's parents contradict Q.S. al-Najm (53:39), which explains that man will not get (merit) but rather what he has done, and Q.S. Yāsīn {36}:54 which mentions that "people will not be rewarded but according to what they have done". Therefore, according to Ahmad Hassan, the hadiths of the reward cannot be said to be valid, should not be practiced because it will not reach the reward or benefit for the deceased. In Ahmad Hassan's view, all the (Hassan, 2007) hadith matan reward reward (*badal* hajj, *badal* sadakah, *badal* fasting) also contradict the Qur'anic verse which states that charity done by one person cannot transfer or belong to others.

PERSIS students who have completed their studies in Cairo (members of the *Dewan Hisbah*) review PERSIS opinions about the permissibility of performing worship for the deceased, especially *the* Hajj pilgrimage. For this purpose, the *Dewan Hisbah* held a session on September 1 to 3, 2000 by presenting papers presented by students from Egypt. The results of the trial came to the conclusion that the hadiths about *the badal* hajj for elderly, sick or deceased parents, in terms of *sanad* are of valid quality. Therefore the court ruled that: a child performing Hajj is a good deed (*birr al-wālidaini*) for the child for his biological parents. The basis of the decision includes; (1) doing good to both parents is obligatory law (2) hadiths about *niyābah* ((Uyun Kamiluddin, 2006), (Shalehuddin dkk, 2017)*badal*) Hajj i.e. the ability to perform Hajj for elderly or sick or deceased parents, in terms of *sanad* of valid quality (3) Hajj cannot be equated with prayer, fasting and other *bodily* worship, in which there is no *niyābah* (prayer and fasting).

The author tries to confirm with the scholars of PERSIS, because the decision of the *Dewan Hisbah* is slightly shifted or different from Ahmad Hassan who rejected the validity of the hadith. According to Muslim ustad Haris, Zae Nandang that for Ahmad Hassan hadith *badal* hajj *maqbul* but *ghairu ma'mūl* (should not be practiced). *Maqbul* because his *sanad* is sahih, while *ghairu ma'mūl* because his *matan* is daif. But according to the *Dewan Hisbah*, the hadith is of sahih quality both *sanad* and *matan* as well as *ma'mūl* (practicable). However, to practice the hadith requires jurisprudence, in this case the hadith of the ability of the Hajj *badal* must be understood or associated with the teachings of *birrul wālidain*, namely if a child performs Hajj, then his parents automatically get reward. Not by doing *badal* specifically.

The same opinion was also conveyed by Ustad Ginanjar, according to him the hadith of the ability of the *badal* hajj is indeed valid in terms of *sanad*, but outwardly daif in terms of *matan*, but the *ta'āruḍ* can be resolved with a takwil approach, in this case relating it to the hadith *izā māta ibn Ādama inqāṭa'a amaluhu illā min Waldun ṣaliḥun yad'ūlahu*. Thus parents can automatically benefit (reward) from children's worship, because children are *sa'a* or efforts of their parents. As the saying goes:

"For Ahmad Hassan, the hadith (*badal* hajj) is sahih *sanad* but daif *matan*, hence Ahmad Hassan rejects the hadith (must be abandoned), which is held only Q.S al-Najm{53}: 39. But for us PERSIS (now) the Hadith (*badal* haji) *sanadnya* (berkualitas) is valid, but its *matan* outwardly contradicts the Qur'an. But this conflict can be resolved by means of takwil, i.e. relating it to the hadith *izā māta ibn Ādama inqāṭa'a amaluhu illā min..... Waldun ṣaliḥun yad'ūlahu*. Therefore the deceased can still benefit from the charity of his son who *waladun ṣaliḥun yad'ūlahu*. For the child this is *birrul wālidain*, because the child is the *sa'a* of his parents. So it's not a special *badal* (Replacement)."

So is the hadith of the ability of *badal* almsgiving. In the view of the *Dewan Hisbah*, the hadith of the ability of alms is of authentic quality in terms of *sanad*, but outwardly its *matan* contradicts Q.S. al-Najm {53}:39 which mentions that one will only benefit from one's own charity or efforts. Therefore PERSIS made a compromise attempt on the contradiction with the following understanding; (1) Performing *special* alms for deceased parents is not sanctioned. (2) If the

child does alms, his parents automatically get benefits (rewards). Regarding *māliyah* worship, a child may do *badal* for his parents such as paying zakat fitrah for him.

Similar to the understanding of the *hadith badal* hajj and *badal* alms above, the EXACT understanding of the *hadith badal* fasting is as follows; (1) Performing a *special fasting badal* for deceased parents is not recommended. (2) If the child fasts, his parents automatically get benefits (rewards). (3) An example of *fasting badal* that can be practiced is a child paying *fidyah* to his parents who do not fast because of Shar'ī fatigue.

Regardless of the results of the decision of the *Dewan Hisbah* and the variation in the answers of the informants, this has shown the development or evolution of *hadith* thought among PERSIS, due to his willingness to review the opinion of his senior scholar Ahmad Hassan. This evolution took the form of the *Dewan Hisbah's* recognition of the validity of the *hadiths* of reward and the belief that one can benefit from the charity of others. Although that is recognized only in the context of the child towards his parents as a form of *birrul wālidayn*.

d. Hadith of Travelers Not Compulsory Friday Prayers

There are two *hadiths* used by Ahmad Hassan and the *Dewan Hisbah* on the legal basis of Friday prayers for travelers, namely:

عن طارق بن شهاب عن النبي صلى الله عليه وسلم قال " الجمعة حق واجب على كل مسلم في جماعة إلا أربعة عبد مملوك أو امرأة أو صبي أو مريض " (رواه أبو داود). (Al-Sijistani, *Sunan Abī Dāwūd*,)

Meaning: From Thariq bin Shihab from the Prophet sallallahu 'alaihi wasallam said; "Friday is obligatory for every Muslim in congregation, except for four groups, namely; Sahaya's servants, women, children and the sick." (HR. Abu Dawud)

عَنْ جَابِرٍ أَنَّ رَسُولَ اللَّهِ -صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ- قَالَ : مَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ بِالْآخِرِ فَعَلَيْهِ الْجُمُعَةُ يَوْمَ الْجُمُعَةِ إِلَّا عَلَى مَرِيضٍ ، أَوْ مُسَافِرٍ ، أَوْ صَبِيٍّ ، أَوْ مَمْلُوكٍ وَمَنْ اسْتَعْنَى عَنْهَا بِلَهْوٍ أَوْ تَجَارَةٍ اسْتَعْنَى اللَّهُ عَنْهُ وَاللَّهُ عَنِّي حَمِيدٌ (al-Qāhirah: Dār al-Hadīṣ, t.th)

Meaning: From Jabir, that the Prophet (peace be upon him) said: Whoever believes in Allah and the last day should perform Friday prayers except for the sick, travelers, women, children and slaves. Whoever has enough to abandon the game and buy and sell, then Allah will provide for his life, and Allah is rich and praiseworthy. (HR. Al-Baihaqi)

Based on the two *hadiths* above, Ahmad Hassan has twice issued fatwas. First, he argued that travelers are not obliged to perform Friday prayers. This opinion is based on the above two *hadiths* that exclude travelers, women, children, the sick, and sahaya servants. So that those excluded from Friday's obligations become five. Second, Ahmad Hassan revoked the fatwa by arguing that travelers are obliged to perform Friday prayers. The revocation of this fatwa was due to Ahmad Hassan's research, a *hadith* that excluded travelers from the obligation of Friday quality *daif*. Therefore, according to him, only four are exempted from the Friday obligation (based on the *sahih hadith*).

The *Dewan Hisbah* (contemporary PERSIS of the world) has also convened twice regarding the law on Friday prayers for travelers. The first hearing was held in August 2005. The hearing ruled that travelers are not exempt from Friday's obligations. The basis of the decision is: (Shalehuddin dkk, 2017) *first*, the word of Allah QS. Al-Jumu'ah{62}:9, *secondly*, the *hadith* that excludes sahaya servants, women, children, and the sick from Friday obligations. *Third*, *hadiths* that exclude travelers from the obligation of Friday prayers are considered to be of weak quality (Shalehuddin dkk, 2017).

On the proposal of several PERSIS scholars including Ustad Luthfi Abdullah Ismail, the *Dewan Hisbah* held its second session on 21-22 April 2007. In this session the *Dewan Hisbah* decided differently from the previous decision. The court's decision firmly stipulates that travelers are not obliged to perform Friday prayers. The decision of the *Dewan Hisbah* is based on the argument that although the *hadith* that excludes travelers from Friday obligations is of weak quality, there is another valid *hadith* that states that the Prophet (peace be upon him) during wukuf on Hajj

wada' which falls on Friday, did not perform Friday prayers, but Zuhr and Asr prayers in *jama' qoşar*. The decision of the *Dewan Hisbah* illustrates that there has been an evolution of thought in PERSIS, due to its willingness to review the understanding of the hadith of their senior teacher Ahmad Hassan.

C. Sociological Approach

Judging from the theory of sociological perspective of Karl Mannheim's theory of relationism theory, the use and understanding of Ahmad Hassan's hadith is influenced by sociological conditions, sectarian, not neutral, conditions with the interest to support the ideology of Young People (reformist). The thesis was built on the basis that judging from the historical aspect, Ahmad Hassan lived or came to Indonesia in the mid-20th century AD. At this time the social history page of Indonesian Muslims was colored by an atmosphere of conflict or religious conflict between the Old and the Young. The debated discourse deals a lot with matters of creed, jurisprudence, and religious tradition such as the issue of reciting *uṣallī*, standing when reading the Prophet's mawlid, the issue of sunnah, heresy, *ijtihad*, *ittibā'*, and *taqlid* (Alaidin Koto, 2012). According to Syafiq Mughni, the arena of contestation (where conflicts and debates occur) is fierce in West Sumatra and the city of Surabaya, East Java. At this time (Syafiq A. Mughni, 1994) Ahmad Hassan was the successor of the Young People who spread religious beliefs through the PERSIS. Ahmad Hassan was very "worried" with the Muslims of that time who in Hassan's view were *taqlid* to the *madhhab*, abandoned *ijtihad* and did not want to take direct understanding of the Qur'an and hadith. Ahmad Hassan aspired to the unity of Islam by practicing the pure teachings of Islam, returning to the Qur'an and hadith, abandoning attachment to schools and traditions that were not in accordance with Islam (not from Islam).

As a continuation or "mouthpiece" of the Youth debate, Hassan was involved in various religious polemics with the Elders. In this polemic, Ahmad Hassan sought and understood hadith to support the religious beliefs of the Youth. This can be seen among other things in Ahmad Hassan's rejection of the hadith postulated by the Elders about the sunnah of reciting *uṣallī* (intention of prayer). To reject the tradition of reciting *uṣallī*, Ahmad Hassan considered that the hadith of reciting *uṣallī* was invalid or invalid. In addition, for Ahmad Hassan, the hadith could not be used to recite *uṣallī* because for Hassan it was not justified to use *Qiyas* in worship. If we look closely, Ahmad Hassan's opinion contains weaknesses, because in addition to the hadith narrated by Muslims who recognized the validity of his *sanad*, Ahmad Hassan also did not mention the reason for the invalidity of the hadith. Ahmad Hassan's statement that the hadith is not valid, contradicts Ahmad Hassan's own opinion which considers that the hadith of Bukhari Muslim is the highest quality of validity. However, the sociological conditions of that time "forced" Ahmad Hassan to reject the hadith with valid quality because it supported the practice of the Elders. This factor is actually the background of the *Dewan Hisbah* in contrast to Ahmad Hassan about validity. Although the *Dewan Hisbah* does not practice or recognize the sunnah of reciting *uṣallī*, for the *Dewan Hisbah* the hadith is of valid quality because it is narrated by a Muslim imam. The *Dewan Hisbah* only agreed that the hadith could not be used to recite *uṣallī* before prayer.

The influence with sociological factors is also seen in Ahmad Hassan's acceptance of the hadith about the place of *'īd* prayer. Ahmad Hassan accepted the hadith even though he admitted that it was of *daif* quality. Ahmad Hassan's attitude is a contradiction or paradox with the principles of Ahmad Hassan or PERSIS who is known to be very anti-hadith *daif*. Ahmad Hassan's acceptance of the *daif* hadith aims to reject or break the understanding of the *Tua* (traditionalists) who argue that *'īd* prayers are more *afdhal* performed in mosques. For Ahmad Hassan, *'īd* prayers can be in the field and can be in mosques, especially if there is an age like rain. This sociological factor caused the *Dewan Hisbah* to criticize Ahmad Hassan's attitude (understanding) which seemed to "betray" the PERSIS principle that is anti-hadith *daif*.

Dewan Hisbah does reject the hadith, but if there is another hadith that supports (strengthening) then *Dewan Hisbah* accepts the hadith. This is reflected in the acceptance of the *Dewan Hisbah* to the hadith of the exclusion of the traveler from the obligation of Friday's *shalate*. *Dewan Hisbah* discredits Ahmad Hassan's "stiff" thinking towards the attitude of the hadith. Ahmad

Hassan's principle of the hadith is certainly influenced by the mid-20th century sociological condition, which is the contestation of the Old and the Young.

Ahmad Hassan's influence with the sociological condition can also be seen from the attitude of the *Dewan Hisbah* which reviewed Ahmad Hassan's understanding of the hadiths of reward rewards. If examined using Karl Mannheim's theory of relationism, the formulation of the method of understanding the reward of merit established by Ahmad. Hassan was greatly influenced by the socio-cultural of his time, namely the contestation or conflict of religious beliefs between the Young and the Old at that time. Ahmad Hassan's method of understanding was actually an inseparable part of the efforts of the renewal movement he was promoting, namely to eradicate the practice of reward among the Elders which at that time was considered part of heresy and not based on strong hadith. The spirit and idea of Youth renewal that is being promoted by Ahmad Hassan through the PERSIS organization has implications for Ahmad Hassan's influence to accept the opinions of Mu'tazilite theologians who are rational in understanding the hadiths of reward gifts. Ahmad Hassan applied this theory to reject the practice of reward gifts such as *badal hajj*, *badal* almsgiving, *tahlilan*, *selamatan*, etc. practiced by traditionalist Muslims or the Elders.

The similarity between Ahmad Hassan's opinion and the Mu'tazilites does not mean that ideologically he adheres to Mu'tazilite theology, but sociological factors at that time "forced" Ahmad Hassan to accept the understanding of Mu'tazilite theologians in understanding the hadith of reward rewards. In other terms, in this context Ahmad. Hassan was a Mu'tazilite sociologically, not ideologically. As a continuation or mouthpiece of the Youth Ahmad Hassan sought and understood the hadith to support the religious understanding of the Young People who rejected *uṣallī*, considered heresy traditions and practices that were not based on strong hadith, forbade *taklid* to the madhhab and echoed the spirit of *ijtihad*.

If we look closely, these sociological factors cause Ahmad Hassan's religious understanding to be criticized by the *Dewan Hisbah* who live in a different sociological atmosphere. If in Ahmad Hassan's time the conflict between the Old and the Young was so strong, then this was not the case with the *Dewan Hisbah*. The social situation in which the *Dewan Hisbah* lived no longer recognized the terms Old and Young People, or did not strongly contrast the differences between reformists and traditionalists. The *Dewan Hisbah* living in a situation where the Indonesian Islamic community has begun to be open to differences in understanding and madhhab. These sociological differences have implications for the emergence of findings from the *Dewan Hisbah* in the form of Ahmad Hassan's inconsistencies regarding the authenticity and quality of hadith, attitudes towards hadith *daif* and others. Ahmad Hassan was known to be strict in judging a hadith *ta'arud* with other propositions. This is in contrast to the *Dewan Hisbah* which had previously tried to resolve (*al-jam'u*) the propositions considered *ta'arud*.

D. Concluding

The differences between Ahmad Hassan and *Dewan Hisbah* in religious thought, especially in the use and understanding of hadith (*al-iḥtijāj bi al-ḥadīṣ*), build on the theory that there was an evolution of hadith thought in the institution of PERSIS. This evolution can be seen from differences in views related to the rules of argument of hadith *daif*, differences in using and understanding hadiths on worship themes and religious traditions in the form of; the ability to recite the intention of prayer, the place of performing the *ṭd* prayer, the reward of merit, and the hadith exempt the traveler from the obligation of Friday prayer. The difference is in the form of different arguments from the hadiths used. Methodologically, the difference is due to; 1) different principles about the argument of the hadith *daif*, 2) different about validity, 3) different findings of postulates and 4) different methods of understanding.

The differences between Ahmad Hassan and *Dewan Hisbah* in the use of hadith, are not only due to methodological differences, but also due to sociological factors. Ahmad Hassan lived in the historical conditions of Indonesian Muslims at that time being in a point of contestation of religious thought. The opposition between the Young and the Old is strong. Such as issues of *taklid*, madhhab, *ijtihad*, *ittibā'*, heresy, and religious traditions. This issue greatly influenced the thinking of Ahmad Hassan's hadith as the "mouthpiece" of the Youth. The *Dewan Hisbah*, on the

other hand, lives in a different situation, where the differences between reformists and traditionalists no longer lead to *ta'aṣṣub* (fanaticism), sectarianism, *truth claim*, *rādd al-gair* (denying the existence of other groups) and *karāhiyat al-gair* (hating others). The *Dewan Hisbah* lives in a global discourse that is open to multicultural understandings and schools. This factor caused some of Ahmad Hassan's hadith thoughts to be reviewed by the *Dewan Hisbah*, causing the use and understanding of hadith in PERSIS to be objective and dynamic.

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