

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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PRAKATA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على أشرف الأنبياء والمرسلين سيدنا محمد وعلى آله وصحبه ومن تبعهم بإحسان إلى يوم الدين، أما بعد

Sunnah Nabawiyyah merupakan sumber utama yang kedua dalam agama Islam selepas al-Quran al-Karim. Selain berperanan yang vital dalam menerangkan dan menjelaskan isi Al-Quran kepada seluruh manusia, Sunnah juga berperanan sebagai sumber hukum yang independen sebagai tambahan kepada al-Quran.

Semenjak dulu hingga kini, pelbagai isu semasa berkaitan Sunnah Nabawiyyah muncul untuk menggugat dan mencabar kedudukan sunnah atau mempertikaikan pembawa sunnah itu sendiri iaitu Rasulullah *Sallallahu ‘alaihi wasallam*. Setengah golongan cuba menolak autoriti dan taqdisnya sunnah Baginda yang sabit hanya kerana keketikan ilmu mengenai hadith yang agung ini. Setengahnya pula menerima segala bentuk nas yang dinasabkan kepada Baginda Rasulullah *Sallallahu ‘alaihi wasallam* tanpa sebarang sukat-sukat sebagai pengukur yang tepat dalam menilai keaslian nas berkenaan.

Oleh itu, buku prosiding "SUNNAH NABAWIYYAH DAN CABARAN SEMASA" adalah buku yang menghidangkan pelbagai isu yang berkaitan dengan Sunnah Rasulullah *Sallallahu ‘alaihi wasallam*. Buku prosiding ini diterbitkan dalam dua jilid. Jilid pertama mengumpulkan artikel-artikel dalam bahasa Melayu dan Inggeris. Manakala jilid kedua mengumpulkan artikel-artikel dalam bahasa arab. Buku jilid pertama ini mengandungi 15 artikel dalam bahasa Melayu dan Inggeris hasil penyelidikan daripada para ahli akademik dan calon ijazah tinggi yang berkaitan dengan Sunnah Rasulullah *Sallallahu ‘alaihi wasallam*. Artikel tersebut telah dibentangkan sempena Seminar Antarabangsa Sunnah Nabawiyyah dan Cabaran Semasa (USUL2) yang bertemakan ayat 3-4, Surah an-Najm:

﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۚ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾

“Dan ia (Nabi Muhammad) tidak memperkatakan (sesuatu yang berhubung dengan agama Islam) menurut kemahuan dan pendapatnya sendiri. Segala yang diperkatakannya itu tidak lain hanyalah wahyu yang diwahyukan kepadanya.”

Seminar ini telah mendapat penyertaan daripada para pembentang dari dalam dan luar negara seperti Arab Saudi, Brunei, Indonesia, Iraq, Kuwait, Malaysia, Thailand, Emiriah Arab Bersatu dan sebagainya lagi.

Akhir kata, diharap segala perbahasan yang dipaparkan di dalam buku ini dapat dimanfaatkan bersama ke arah mengangkat lagi kedudukan Sunnah Rasulullah *Sallallahu ‘alaihi wasallam* dan sebagai satu usaha dalam mempertahankan kedudukannya sebagai sumber utama dalam Syari’ah Islam serta memberikan sumbangan kepada agama dan ummah.

وبالله التوفيق والهداية والسلام عليكم ورحمة الله وبركاته

AHMAD ABDUSSALAM ABDUL RAHMAN AL-KEDAYANI
AHMAD BAHU’ MOHKAR
Ketua Sidang Editor Bersama

LIVING HADITH IN A FAMILY: REINVENTING MODEL OF RESEARCH IN HADITH USING ETHNOGRAPHICAL RESEARCH

By:
Saifuddin Zuhri Qudsy¹

ABSTRACT

This paper examines the life of a small family in a hamlet of Banguntapan, Yogyakarta. In this article the author wanted to show how one's family life strongly influenced by the understanding of Islam that drawn from their book readings or pengajian from their groups. In this article the authors also wanted to show how Muhammad was highly influential in the whole life of a Muslim through various forms of selection of his hadiths, and how well the selection of hadiths are also practiced and used by a person through the lines of commands or teachings of his organization. Conclusions derived from this paper are: first, this family (Rakhmad's family) live in the space of hadith texts. This family puts hadith as part of the practice of everyday life. These are then called to as living hadith or hadith in every day life. These two sentences referring to how a person trying to live by the hadith, they aspire to internalize the hadith texts until they become as what stated in the hadith. Second, the Rakhmad's family's main contribution lies in desire to make the hadith as an integral part of daily activities, to close the textual meaning of hadith as every day practice. Third, the authors found some sociological tendencies that underlie why someone needs to make hadith as a daily practice. 1) the tendency to regard hadith as a custom (al-'adah), 2), a tendency to view hadith as an obligation (al-fard), 3) the tendency to view hadith as a form of dialectic between morality and jurisprudence.

A. PREFACE

This paper is going to examine the Islamic life in a small family in the district of Banguntapan, Bantul, Yogyakarta. In this article the author wants to show how one's family life actually strongly influenced by an understanding of Islam that is acquired from a variety of things, it could be a book or study groups. In this article the authors also wanted to show how the Prophet Muhammad (s.a.w.) was highly influential in the whole life of a Muslim through various forms of selection on his traditions, and how well the selection of a hadith texts are also practiced and used by someone through command lines of organizations and teachings group. The framework of this paper departs from a story that in the next section the author will try to analyze the living traditions by using sociology of knowledge.

B. TWO DAY WITH RAKHMAD'S FAMILY²

Rakhmad's family, so people call it. This family consists of Rakhmad, wife, and a boy who is not even 2 years old. Living in a small rented home, one bedroom, a living room 2x2,5m, and a small kitchen, which is located at East Ringroad of Yogyakarta. Prior to joining MMI community organizations, he is a member of Nahdlatul Ulama in Gunung

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² This research conducted in the early 2009. To keep the confidentiality of the family that I observed, names mentioned in this story are anonymous.

Kidul, but then he feel better and find his comfort zone in religion when joining Majelis Mujahedin Indonesia (MMI), previously this organization established by Abu baker Baasyir.

On a bright Saturday morning, Rakhmad-so-called father with a child, round-faced, with **a beard under his chin (Janggut)**(the sign is emphasized in bold), regularly uses **a trouser above the ankle**- washed his beloved 125cc Kawasaki motorcycle. His son, Nabil, who was not even 3 years old playing around the ground not far from where Rakhmad washed the bike. "Abi Pee, "said Nabil. Rakhmad wash hands immediately went over to his son. He then opened Nabil's pants and led him to the bathroom. "Nabil if you want to get in the shower, pray first, and the **left foot first stepped** when come into the bathroom. Nabil nodded his head as sign agree. Then he half-shouted "*Allahumma inni audzubika minal khubutsi wal khabaits.*" Rakhmad smiled at his innocent little child, he then cleaned the pie area of Nabil's body using water drawn from the faucet. After that Rakhmad back to the bike. Nisa, Rakhmad's wife, walked out of the house by using large **slice of clothing, wearing socks with sandals**. The wife carried out the wet laundry to dry. She hung the clothesline one by one on the hanger that was in a bucket until finished. Without realizing it he saw **a rat's dung floating in the bucket of water**. "*Innalillah,*" she said half-spoken, "this might be falls from the attic of kitchen." She took all the clothesline that has already hung and then took them to the bathroom to rinse again. After washing she dried them again, then she invited her husband to go to the market, "Abi please deliver umi to the market!" "Yes, just moment umi, abi clean the motorbike first," said Rakhmad.

About 08.00 AM he left for work. Rakhmad worked as sales of herbal products that each day he offers them from one store to another store. Afternoon *Zuhur*, he was already in the House. At noon that day, the sound of *adzan* was reverberating, *Adzan* prayer that indicated Zuhur time. Rakhmad who was accompanying his son playing, rushed him into the house. He immediately take put blusen in front of the bathrooms. Using *kopyah haji*, a *taqwa* black dress, and black long pants to his ankles, Rakhmad rushed to the mosque. When passing through the front of my House he say "*Assalamulaikum* Pak Udin, **you get greeting from imam of the mosque**", a regular sentence that I heard from his lips uttered to me who rarely pray in the mosque together. "Yes, please pass on my greeting to Mr imam. He smiled after hearing the my reply. Rakhmad always prays in the mosque every five praying times and leaves his work or activity immediately.

In the afternoon, Rakhmad and his family usually go to their friends. Rakhmad practice *silaturahmi* by visiting friends, relatives that stay around Yogyakarta. Even sometimes, his friends or relatives come to his small house. As far as I know since a year ago, this kind of interaction has been a habit for him. Rakhmad usually comes back home from *silaturahmi* when *maghrib* time.

When *adzan maghrib* echoed, Rakhmad getting ready to the mosque with his favorite black clothes. Incidentally I at that time also took part in the mosque. After *iqamah* we set the *shaf* straight, fortunately I pray next to him. **We snuggling up our row and shoulder**. There is one thing that feels a little odd to me, because not only the shoulder touched by Rakhmad, but also his leg pinkie to my pinkie. Originally I am trying to break a pinkie, since the other jamaah on the left side, his leg is not touched to me. I

also try to avoid meetings that legs due to worry about disturbing the comfort of prayer, but Rakhmad still trying to stick his pinkie to my pinkie, though later he gave up because may be he feel discomfort after looking at my attitude who seems to refuse.

After the prayer, I won't continue the issue on discussion, perhaps because I felt it is usual in the context of differences in praying. After coming down from the mosque, we went back to our respective homes. A few moments later when I am on the top floor of the House, I heard Rakhmad is reciting the Qur'an in *tartil* and seemed also to understand its meaning as each finished reading one *ayat*, he paused a while seems to read and ponder the meaning of al-Qur'an in depth. He read it long enough and it was his routine after praying *maghrib*. The rented house where Rakhmad stays in, makes we always hear the recitation of al-Qur'an, because besides our place which is two floors, the rented house has no plasterboard, so a little talks in under stones will be heard in our 2nd floor.

The next day, all the residents of our hamlet working together (*kerjabakti*) cleaning up the environment. The *kerjabakti* has always been of interest to me, because it is the moment to meet together with the rest of the citizens in non formally session. We used to talk about the issues of the present moment with a crisp language fully with laugh among citizens. Until about half an hour after the work, we take rest. Incidentally, Rakhmad with me go to a variety of snacks that are served. I take tea directly drink it in standing position. When Rakhmad see this, he directly interrupt, and say "Pak Udin, if you are drinking please sit down, because if our children see you are drinking in standing position they will do something as you do." Initially I felt irritated and unhappy, especially since he said it with a sound somewhat hard and was heard by a lot of people, but I realize that there are indeed some viewpoints on this matter. I almost say "Pak Rakhmad, do you want I tell Hadith which allowed drinking while standing? However I can't do this because the I feels the situation is not right. Then I reply softly "okay Pak." But the feeling of discomfort continues and exists in my brain even though I have not yet discuss this point with him.

C. UNRAVEL SOME FOUNDATIONS OF THE RAKHMAD'S FAMILY PATTERN OF LIFE

From that anthropological description, I want to unravel one by one family living patterns and ways of Rakhmad above. Especially with regard to the teachings of Islam were sourced from a Hadith of the Prophet. As has been known in general, the Prophet Muhammad (*s.a.w.*) is a living model for every muslim, so, all things related to it will always obeyed and emulated or imitated. I notice that what Rakhmad did with his family is closely related to efforts to imitate the behavior of the Messenger through his hadith textually. This is evidenced in the explanation and description of the appearance and behavior of this family. At least some point I want to show here:

C.1. Beard, Chin

The Prophet Muhammad (*s.a.w.*) says:

«وَحَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ أَبِي بَكْرٍ بْنِ نَافِعٍ عَنْ أَبِيهِ عَنْ ابْنِ عُمَرَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ أَمَرَ بِإِحْفَاءِ الشَّوَارِبِ وَإِعْفَاءِ اللِّحْيَةِ»³

C.2. A Trouser Above The Ankle (*Celana Cingkrang di atas Dua Mata Kaki*)⁴

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ وَعَبْدِ اللَّهِ بْنِ دِينَارٍ وَزَيْدُ بْنُ أَسْلَمَ كُلُّهُمْ يُخْبِرُهُ عَنْ ابْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا يَنْظُرُ اللَّهُ إِلَى مَنْ جَرَّ ثَوْبَهُ خِيَلًا».

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ حَدَّثَنَا أَبِي ح وَحَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَعَبِيدُ اللَّهِ بْنُ سَعِيدٍ قَالَا حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ كُلُّهُمَا عَنْ عُبَيْدِ اللَّهِ ح وَحَدَّثَنَا أَبُو الرَّبِيعِ وَأَبُو كَامِلٍ قَالَا حَدَّثَنَا حَمَّادُ ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا إِسْمَاعِيلُ كِلَاهُمَا عَنْ أَيُّوبَ ح وَحَدَّثَنَا قُتَيْبَةُ وَابْنُ رُمَيْحٍ عَنْ اللَّيْثِ بْنِ سَعْدٍ ح وَحَدَّثَنَا هَارُونُ الْأَيْلِيُّ حَدَّثَنَا ابْنُ وَهْبٍ حَدَّثَنِي أُسَامَةُ كُلُّ هَؤُلَاءِ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِ حَدِيثِ مَالِكٍ وَزَادُوا فِيهِ يَوْمَ الْقِيَامَةِ .

C.3. *Dua* (prayer) Before Entering The Toilet

حَدَّثَنَا آدَمُ قَالَ حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ قَالَ سَمِعْتُ أَنَسًا يَقُولُ «كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ الْخَلَاءَ قَالَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ» تَابَعَهُ ابْنُ عَرَفَةَ عَنْ شُعْبَةَ وَقَالَ غُنْدَرٌ عَنْ شُعْبَةَ إِذَا أَتَى الْخَلَاءَ وَقَالَ

³ Muslim. *Shahih Muslim*. CD *Ensiklopedi Hadith Kitab 9 Imam*. versi. 1.2. hadith no. 381. Bandung: Lidwa Pustaka.

⁴ Muslim. *Shahih Muslim*. *Op. cit.* hadith no. 3887.

مُوسَى عَنْ حَمَّادٍ إِذَا دَخَلَ وَقَالَ سَعِيدُ بْنُ زَيْدٍ حَدَّثَنَا عَبْدُ الْعَزِيزِ
إِذَا أَرَادَ أَنْ يَدْخُلَ.

C.4. Stepping Left Foot First When Entering The Toilet

The order to step left foot first when come into toilet actually there is no special clue from Rasulullah (s.a.w.). But according to Nasruddin Al-Albani in *Irwa'ul Ghalil* 1/132, it's possibly taken from *qiyas* (analogy) to the order to step right foot first when entering the mosque and left foot first when leaving the mosque.

C.5. Rat's Dung Floating in a Bucket of Water⁵

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ وَالْحَسَنُ بْنُ عَلِيٍّ وَاللَّفْظُ لِلْحَسَنِ قَالَ
حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنْ الزُّهْرِيِّ عَنْ سَعِيدِ بْنِ
الْمُسَيَّبِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ
وَسَلَّمَ: «إِذَا وَقَعَتُ الْفَأْرَةُ فِي السَّمَنِ فَإِنْ كَانَ جَامِدًا فَأَلْقُوهَا وَمَا
حَوْلَهَا وَإِنْ كَانَ مَائِعًا فَلَا تَقْرُبُوهُ»

قَالَ الْحَسَنُ قَالَ عَبْدُ الرَّزَّاقِ وَرُبَّمَا حَدَّثَ بِهِ مَعْمَرٌ عَنْ الزُّهْرِيِّ
عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ عَنْ مَيْمُونَةَ عَنِ النَّبِيِّ
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ
أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ بُذَوَيْهِ عَنْ مَعْمَرٍ عَنْ الزُّهْرِيِّ عَنْ عُبَيْدِ
اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ عَنْ مَيْمُونَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ
عَلَيْهِ وَسَلَّمَ بِمِثْلِ حَدِيثِ الزُّهْرِيِّ عَنْ ابْنِ الْمُسَيَّبِ.

C.6. Five Times Adzan and “You Get Greeting From Imam of The Mosque.”⁶

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا جَرِيرٌ عَنْ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي
هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ:
«صَلَاةٌ أَحَدِكُمْ فِي جَمَاعَةٍ تَزِيدُ عَلَى صَلَاتِهِ فِي سُوقِهِ وَبَيْتِهِ بَضْعًا

⁵ Abu Daud. *Sunan Abu Daud*. Op.cit. hadith no. 3345.

⁶ Bukhari. *Shahih Bukhari*. Op.cit. hadith no. 1976.

وَعِشْرِينَ دَرَجَةً وَذَلِكَ بِأَنَّهُ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءَ ثُمَّ أَتَى الْمَسْجِدَ لَا يُرِيدُ إِلَّا الصَّلَاةَ لَا يَنْهَرُهُ إِلَّا الصَّلَاةُ لَمْ يَخْطُ خَطْوَةً إِلَّا رَفَعَ بِهَا دَرَجَةً أَوْ حُطَّتْ عَنْهُ بِهَا خَطِيئَةٌ وَالْمَلَائِكَةُ تُصَلِّي عَلَى أَحَدِكُمْ مَا دَامَ فِي مُصَلَّاهُ الَّذِي يُصَلِّي فِيهِ اللَّهُمَّ صَلِّ عَلَيْهِ اللَّهُمَّ ارْحَمْهُ مَا لَمْ يُحْدِثْ فِيهِ مَا لَمْ يُؤْذِ فِيهِ وَقَالَ أَحَدُكُمْ فِي صَلَاةٍ مَا كَانَتْ الصَّلَاةُ تَحْبِسُهُ».

و حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنْبِهِ قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ أَحَادِيثَ مِنْهَا.

وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَدْ هَمَمْتُ أَنْ أَمُرَ فِتْيَانِي أَنْ يَسْتَعِدُّوا لِي بِحُزْمٍ مِنْ حَطَبٍ ثُمَّ أَمُرَ رَجُلًا يُصَلِّي بِالنَّاسِ ثُمَّ تُحَرِّقُ بُيُوتَ عَلَى مَنْ فِيهَا.

و حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ وَكِيعٍ عَنْ جَعْفَرِ بْنِ بُرْقَانَ عَنْ يَزِيدَ بْنِ الْأَصَمِّ عَنْ أَبِي هُرَيْرَةَ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَحْوِهِ.⁷

C.7. Drinking While Standing⁸

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ حَدَّثَنَا هَمَّامٌ حَدَّثَنَا قَتَادَةُ عَنْ أَنَسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ زَجَرَ عَنْ الشُّرْبِ قَائِمًا.

C.8. We Snuggling Up Our Row and Shoulder⁹

حَدَّثَنَا ابْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَاصِمٍ حَدَّثَنَا جَعْفَرُ بْنُ يَحْيَى بْنِ ثَوْبَانَ قَالَ أَخْبَرَنِي عَمِّي عُمَارَةُ بْنُ ثَوْبَانَ عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ قَالَ

⁷ Muslim. *Shahih Muslim*. *Op.cit.* hadith no. 1042.

⁸ Muslim. *Shahih Muslim*. section *Makruhnya minum sambil berdiri*. hadith no. 3771-3775.

⁹ Abu Daud. *Sunan Abu Daud*. *Op.cit.* hadith no. 575.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خِيَارُكُمْ أَلْيُنُكُمْ مَنَاكِبَ فِي الصَّلَاةِ قَالَ أَبُو دَاوُدَ جَعْفَرُ بْنُ يَحْيَى مِنْ أَهْلِ مَكَّةَ.

Meanwhile the reason to meet the leg pinkie to other pinkie when *shalat jamaah* seems base to Nu'man bin Bisyr's statement (a Prophet's Companion) "I see one of us stick his ankle on other ankle that pray beside him." Or Anas bin Malik's statement "one of us stick his shoulder on other shoulder that pray beside him, and stick his footstep to other."¹⁰

D. Family That Live in The Shadow of Texts

In the description of Hadith above, the authors see that families living in the Rakhmad texts of Hadith. This puts the family traditions as a part of the practice of everyday life. This is then called with the living traditions or Hadith in every day life. These two sentences referring to how a person trying to live by the Hadith (live by) in such a manner until they aspire to internalize the Hadith texts until finally they became as to what is contained in the Hadith.¹¹ In observations, I am deliberately not trying to ask the informant from everyday practice and behavior where it came from, but I allow my self to search our own literature of the Hadith, and it turns out they have degrees Hadith Sahih (authentic), although some are based upon *qiyas*, *mauquf* and Hadith *hasan*.¹²

And indeed, after investigation on the Hadith literatures, all the behavior and all action of Rakhmad's family become revealed and decomposed. May be these obtained from routine *majlis ta'lim* conducted every Sunday morning that conducted from one house to other of his *jemaah*, or it could be obtained from the readings read by this family. We see how a text of the past (VII century AD) were present in nowadays who already are 21st century and ranged through different historical periods, but still practiced and living in our society. This not only happens in this little family but also all Muslims. It's just that sometimes the choice of practicing a text designed or interpreted and negotiated with a particular culture, especially practices related to problems of *mu'amalah*, or even have absolutely no value change and put into practice in accordance with the text of the Hadith there is. Here I see how great The Prophet's Muhammad (s.a.w.) influence in influencing Muslim around the world.

E. Imagining and Introducing a New Perspective in The Study of Hadith

The description above is just a short example in describing the concrete life of a family that is affected by-sacred texts such as the al-Quran and Hadith. For me, this is interesting research because in Indonesia, a religious practice in Islam, for example, sometimes are

¹⁰ Mukmin Fathi al-Haddad. (2007). *Perbarui Shalatmu: Meraih Shalat Khusyu' dan Menghilangkan Waswas*. terj. Miftahul Asror. Yogyakarta: Mitra Pustaka. p. 49.

¹¹ Barbara D. Metcalf. (1993). "Living hadith in the Tablighi Jamaat" *The Journal of Asian Studies*, Vol. 52. No. 3. p. 585.

¹² Here I don't pretend to examine the authenticity of the chains of hadith because in the study of living hadith, actually the emphasize is base on how the practice of hadith become live, and how it influence the way of thinking of a society. So living hadith actually base on the reality that assumed influenced by texts such hadith and Quran.

very different from each other. Ethnographical study that is very likely worked and implemented in the realm of study of Hadith.

Hadith, as has been practiced by the Moslem community, comes alive and become part of the society's way of thinking. Even as it has been known that the everyday practice we always overshadowed by words of the Prophet Muhammad (s.a.w.) or the Quran. The attempts to parse and analyze how the community was alive with the anthropological perspective, in this sense, ethnography, is very helpful.

Ethnography is a qualitative design in which researchers describe and interpret the same patterns of behavior, values, beliefs, and language of a cultural group. As a process as well as research results, ethnography is a way of studying a cultural group as end products of the research. As a process, it involves ethnographic observations on such groups, often through participant observation, in which the researcher immerses himself in the daily life of the people, observing and interviewing the participants in the group. The ethnographer studies the meaning of behavior, language, and interaction among the members of the same cultural group.¹³

Ethnography is very helpful to parse descriptively of life in a particular community or family. Study of Ethnography is emphasized because the nature of ethnographic studies in general is *emic*, where researchers just describe what is done and practiced by people they observed. Then after that, researchers could just keep doing the study that using *emic* way to unravel the various text aspects influenced the foundation of works or actions or interactions of persons or families that they observed. If the researchers being *emic*, it means researchers asked them various forms of reason why it goes like this, why aren't like that. But here researchers can also be *ethical*, where there is the role of subjectivity of researchers, intervention and interpretation in analyzing the family or community that be observed. When being ethics, researchers read and interpret various forms of possible texts from the Quran or Hadith that underlies daily attitudes and behavior of the persons. The descriptions above (the family that live in the texts) is one form of ethic way. So, the use of ethnography here to explore texts which influenced the birth of the actions of informants or family that studied.

Ethnography has at least six steps of research:

- 1) Research plan (research planning), begins by making the boundaries of research and make inquiries, select the communities that will serve as the object of research;
- 2) Enter the field research, i.e. do the participant observations. Research in this section should be merged with the community or communities being studied and lived with them for some time. As exemplified by Geertz in the *Religion of Java*, the research on the community must be thick description (deep and dense).
- 3) Data collection. By joining with the community then slowly the researchers can understand and feel what a natural community and feel, what the community do and do not;
- 4) Analyzing data;

13 J.W Creswell. (2007). *Qualitative inquiry and research design: Choosing among five approaches* (2nd ed.). Thousand Oaks,. CA: Sage.

- 5) Ensuring ethical standards;
- 6) Representation research (research representation) by presenting the report.

One question that arises here is what difference this research with the research of anthropology or sociology of religion? It seems if we use ethnography, the impression would appear to be more prominent it's anthropology side, but by trying to parse texts that are lay behind the thoughts, ideas, the behavior of a person then it would appear its living hadith perspective. As is known, the everyday practices of the Islamic community in one place with other places is quite different, it is allegedly due to differences in reference to verse or Hadith al-Qur'an used as evidence for *hujjah*. For example, the differences of eating and drinking while standing that described above, there is a difference in the practice of the Prophet (*s.a.w.*) in the past. Here I think one point to emphasize the importance of the use of Ethnography in the study of the Hadith and Quran.

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