

Ramli Abdul Wahid's Perspective on the Contextualization of Hadith Meanings as a New Methodology in Indonesia

Saadeldin Mansour Gasmelsid

International Islamic University Malaysia

Email: eldin@iium.edu.my

Khairil Husaini bin Jamil

International Islamic University Malaysia

Email: husaini@iium.edu.my

Alhafidh Nasution

International Islamic University Malaysia

Email: an.alhafidh@live.iium.edu.my

Abstract

This article discusses Ramli Abdul Wahid's ideas about contextualizing Hadith as a new method of understanding its significance. Islamic sciences, including Hadith science, must keep up with these changes as modern science evolves. Islamic scholars are now attempting to incorporate humanities methodology into the framework of Hadith sciences. Ramli Abdul Wahid's views can help Muslims respond to modernism rather than being bogged down by improper methods in Hadith studies. The author of this paper conducted a literature study to gather relevant information, analyze it, and examine Ramli's perspective on Hadith contextualization. Ramli Abdul Wahid emphasizes the importance of following the rules of contextualization when interpreting the Hadith. He believes the contextual approach should only be applied in specific situations and conditions, such as special needs, rather than just fitting the reader's understanding of the Hadith.

Keywords: Contextualization, Hadith, Indonesia, Ramli Abdul Wahid

Abstrak

Artikel ini membahas pemikiran Ramli Abdul Wahid mengenai kontekstualisasi Hadis sebagai sebuah metode baru dalam memahami signifikansi Hadis. Seiring dengan perkembangan sains modern, ilmu-ilmu keislaman, termasuk ilmu Hadis, harus mampu beradaptasi dengan perubahan tersebut. Saat ini, para sarjana Muslim berupaya mengintegrasikan metodologi humaniora ke dalam kerangka ilmu Hadis. Pandangan Ramli Abdul Wahid dinilai dapat membantu umat Islam dalam merespons modernisme, sehingga tidak terjebak dalam penggunaan metode studi Hadis yang kurang tepat. Penulis artikel ini menggunakan metode studi pustaka untuk mengumpulkan informasi relevan, menganalisis data, serta menguji perspektif Ramli terkait kontekstualisasi Hadis. Ramli Abdul Wahid menekankan pentingnya mematuhi kaidah-kaidah kontekstualisasi dalam menginterpretasi Hadis. Ia berpendapat bahwa pendekatan kontekstual hanya boleh diterapkan pada situasi dan kondisi tertentu, seperti adanya kebutuhan khusus (special needs), dan bukan semata-mata untuk menyesuaikan Hadis dengan pemahaman subjektif pembaca.

Kata Kunci: Hadis, Indonesia, Kontekstualisasi, Ramli Abdul Wahid

Introduction

In Indonesia, there are differing opinions among scholars when it comes to the development of hadith. Some argue that research in this area has made significant progress over the centuries, while others feel it needs to catch up to other Islamic studies. For example, Abdul Aziz considers Sheikh Abdurauf as-Singkili and Sheikh Nuruddin ar-Raniry pioneers of Hadith research in Indonesia. However, he noted that their focus was primarily on religious topics such as Fiqh and ethics (*akhlāq*), without delving further into the veracity of Hadith.¹

Meanwhile, Ramli Abdul Wahid asserts that the field of Hadith studies in Indonesia is reasonably underdeveloped, as seen by the paucity of academic works, Hadith literature, and Hadith experts in Indonesian Islamic society.² According to him, the reason

¹Abdul Aziz, *Khazanah Hadis di Indonesia*, (Guepedia, 2019), 100.

²Ramli Abdul Wahid, *Sejarah Pengkajian Hadis Di Indonesia*, 2nd ed, (Medan: IAIN Press, 2016), 1.

for the neglect of Hadith studies is that Indonesian Muslims adhere to the Shafi'i *madhhab* which is therefore religious organizations such as *Nahdlatul Ulama*, *al-Washliyah*, *al-Ittihadiyah*, and *Mathlaul Anwar* adhere to this *madhhab*. In Indonesia, the accepted *madhhab* opinion is believed to follow the Qur'an and Hadith. Therefore, the legal studies that develop in the community refer to the books of the *madhhab* that are followed without tracing them to the Qur'an and Hadith.³ In addition to the aforementioned, the study of Hadith has lagged behind the study of Tafsir, fiqh, and Sufism in Indonesia. To support his claims, Ramli cited Karel Steenbrink, who had studied manuscripts at the national library. In his investigation, Steenbrink did not come across any manuscripts on the Hadith and Hadith science.⁴

Hadith studies, in Ramli's view, experienced rapid development at the end of the 19th and early 20th centuries, initiated by Shaykh Ahmad Surkati, with his slogan "returning to the Qur'an and Hadith,"⁵ this is consistent with Abdul Aziz's suggestion that Hadith's development came about because of modernism's reform movement, which emphasized returning to the Qur'an and Sunnah. The led to a significant shift in the study of Hadith, particularly in Indonesia.⁶ Thus, since 1900, the study of Hadith has grown and developed rapidly. As a result, many Islamic universities in Indonesia have established departments for hadith studies, and scholars with expertise in Hadith have started to emerge, including Syuhudi Ismail, Hasbi ash Shiddieqi, Ali Musthafa Ya'qub, Ramli Abdul Wahid, Nawir Yuslem, and other figures.

Following this transformation, Indonesian hadith studies have formed two primary schools of thought—the Restriction of conservative and modernist Scripturalism- using Ahmad Arifin's terminology. The Restriction of Traditionalist group restricts itself to the traditions received from classical scholars without considering social circumstances. Nevertheless, Modernist Scripturalism, in

³*Ibid.* 6.

⁴*Ibid.* vi.

⁵*Ibid.* vi.

⁶Abdul Aziz, *Khazanah Hadis di Indonesia...*, 102.

contrast, considers the social context and circumstances outside the Hadith text.⁷

The Hadith contextual approach developed by Modernist Scripturalism is inseparable from the influence of the epistemological development in the West, as stated by Elke Brendel and Christoph Jäger in their book "Contextualisms in Epistemology" that:

"Contextualist approaches to epistemological concepts and problems have become extremely popular in contemporary epistemology. "contextualism", however, is just an umbrella term for a wide variety of theories. Their common starting point is the thesis that the truth values of knowledge ascriptions (or ascriptions of epistemic justification) are context-dependent".⁸

The above dispute is the basis for developing contextual Hadith studies, which Ramli believes need to be studied more thoroughly and carefully to prevent the fading of the treasures of Islamic knowledge and values.⁹

When studying Hadith, it is critical to realize that sometimes the text must be understood literally; other times, a contextual interpretation is necessary. Syuhudi Ismail enlightened the situation: a Hadith's context must be considered to comprehend it more fully. While certain Hadiths can be best understood by considering their context, others can only be fully grasped by reading the text. A Hadith should be understood textually if its associated features and *asbāb* can be analyzed. However, the Hadith can be understood

⁷Ahmad Arifin, *Pergulatan Pemikiran Fiqh "Tradisi" Pola Mazhab*, (Jakarta: elSAQ Press, 2010), 3. Hasep Saputra, "Genealogi Perkembangan Studi Hadis di Indonesia," *AL QUDS: Jurnal Studi Alquran dan Hadis* 1, no. 1 (June 27, 2017): p. 42, <https://doi.org/10.29240/alquds.v1i1.164>.

⁸Elke Brendel and Christoph Jäger, eds., *Contextualisms in Epistemology* (Dordrecht ; Norwell, MA: Springer, 2005), pp. 143–144.

⁹Ramli Abdul Wahid and Dedi Masri, "Perkembangan Terkini Studi Hadis Di Indonesia," *MIQOT: Jurnal Ilmu-ilmu Keislaman* 42, no. 2 (February 4, 2019): p. 271, <https://doi.org/10.30821/miqot.v42i2.572>.

contextually if there are strong textual hints that point to a different meaning.¹⁰

This article explores Ramli Abdul Wahid's contribution to Muslims' understanding of Hadiths. Ramli stresses the significance of knowing which Hadiths may be contextualized and which cannot. He argues that knowing this will keep Muslims from misinterpreting Hadiths. Recently, it has become popular in Indonesia to use a social perspective to interpret the meaning of hadiths. Ramli's contribution is to give clarity and direction on how to correctly observe Hadiths in their intended environment.¹¹

Therefore, in this case, the author feels the need to describe Ramli Abdul Wahid's thoughts in the context of his contribution to Hadith studies in Indonesia, especially regarding his responses to the development of Hadith in Indonesia in recent years. Indeed, there have been several other studies that have written about his thoughts, such as those written by Muhammad Qomarullah with the title "*Manhaj Prof. Dr. H. Ramli Abdul Wahid, Ma dalam Buku: 'Fikih Sunnah dalam Sorotan'*".¹² Additionally, a piece of writing with the title "*Melacak Tradisi Menulis Ulama Indonesia Abad Ke-19-21 (KH. Hasyim Asy'ari dan Ramli Abdul Wahid)*"¹³ written by Ruslan Efendi, Masruroh Lubis, and Rasyid Anwar Dalimunthe, and "*Kontribusi Dan Pemikiran Ramli Abdul Wahid Sebagai Tokoh dalam Bidang Hadis di Sumatera Utara (2005-2010)*",¹⁴ written by Hemawati. Out of all the writings available, no essay specifically delves into Ramli Abdul

¹⁰Syududi Ismail, *Hadis Nabi Yang Tekstual Dan Kontestual: Telaah Ma'ani al-Hadits Tentang Ajarann Islam Yang Universal, Temporal, Dan Lokal* (Jakarta: Bulan Bintang, 1987), 6.

¹¹Ramli Abdul Wahid, *Sejarah Pengkajian Hadis Di Indonesia...*, 92-93.

¹²Muhammad Qomarullah, "*Manhaj Prof. Dr. H. Ramli Abdul Wahid, Ma dalam Buku: 'Fikih Sunnah dalam Sorotan,'*" n.d.

¹³Rasyid Anwar Dalimunthe, Masruroh Lubis, and Ruslan Efendi, "*Melacak Tradisi Menulis Ulama Indonesia Abad Ke-19-21 (KH. Hasyim Asy'ari dan Ramli Abdul Wahid),*" *Al-Fikru: Jurnal Ilmiah* 16, no. 1 (June 30, 2022): 148-62, <https://doi.org/10.51672/alfikru.v16i1.90>.

¹⁴Hermawati, "*Kontribusi dan Pemikiran Ramli Abdul Wahid Sebagai Tokoh dalam Bidang Hadis di Sumatera Utara (2005-2010),*" n.d.

Wahid's views on the contextual understanding of Hadith in Indonesia. Thus, the author aims to provide a new understanding of Hadith thinking, particularly in the field of Hadith scholarship in Indonesia.

A Brief Biographical Figure

Ramli Abdul Wahid is a professor in the science of Hadith.¹⁵ He was born on December 12, 1945, in one of the small villages of Sei Lendir, Asahan, popularly known as Sungai Lendir.¹⁶ The town is an approximately four-hour drive from Medan, North Sumatra. He is the first of three siblings, the son of Abdul Wahid Simangungsong and Salmiah Sirait.¹⁷ He grew up in a rural community that did not value education; even his parents only attended the third grade of the Sekolah Rakyat, it was known at the time, which was equivalent to today's elementary school.¹⁸

According to Ja'far and the others who compiled the book "*Anak Desa Tak Bertuah Jadi Profesor*", explains that Ramli Abdul Wahid spent his life studying religious sciences that refer directly to the source of the Turast books. He studied with Tok Marzuki, a great scholar of the time. At the beginning of his educational journey, Ramli Abdul Wahid studied several books such as *Syarqaqi Hudhudhi* by Shaykh Abdullah As-Syarkawi, *Mukhtashar Jiddan* by Sayyid Ahmad Zaini Dahla, *Kawakib ad-Durriyah Syarh al-Ajrumiyah* by Muhammad bin Ahmad al-Ahdal, *Taddzir al-Akbary min Muhadharah al-Khudurry* by Muhammad al-'Arabi at-Tabbani, *Mughni Labib* by Ibn Hisham al-Anshari, and indeed other books which he learned under Tok Marzuki.¹⁹

¹⁵*Ibid.* 288–89.

¹⁶Muhammad Qomarullah, "Manhaj Prof. Dr. H. Ramli Abdul Wahid....", 46.

¹⁷Rasyid Anwar Dalimuthe, Masrurroh Lubis, and Ruslan Efendi, "Melacak Tradisi Menulis Ulama Indonesia Abad Ke-19-21...", 90.

¹⁸Muhammad Qomarullah, "Manhaj Prof. Dr. H. Ramli Abdul Wahid....", 47.

¹⁹Ramli Abdul Wahid, *Anak Desa Tak Bertuah Jadi Profesor: Kisah Nyata Kehidupan 60 Tahun Prof. Dr. Ramli Abdul Wahid, LC., MA*, ed. Ja'far and Irwansyah (Medan: Manhaji Medan, 2014).

In Tanjungbalai, a small town in North Sumatra, Ramli Abdul Wahid had the opportunity to study with H. Muhammad Arshad al-Haitami about several books, such as *Fath al-Qorib* by Muhammad bin Qasim al-Gazzi, under which Ramli learned the science of *Fiqh*. Muhammad Arsyad taught him *Tafsir Jalalain* through Imam Jalaluddin Al-Mahalli and Imam Jalaluddin As-Suyuthi. In addition, Ramli learned the Arabic language, that would become an instrument for developing his science of Islam. The book he practiced was *al-Kawakib al-Durriyah* by Sheikh Muhammad bin Ahmad bin Abdul Bari al-Ahdal from his teacher named Syarif Alang, a *Nahwu* (Grammar) expert at that time.²⁰

In addition to studying numerous books by classical and contemporary scholars on a non-formal level, Ramli received a formal education. He finished Ibtidaiyah al-Washliyah school, or the equivalent of an elementary school, in 1969, then continued education at the secondary level in 1974. Having graduated from formal education programs in Indonesia, he began studying in Libya. In 1987, after returning from Libya, he enrolled at the Faculty of Ushuluddin, State Islamic Institute (IAIN) in North Sumatra. Subsequently, he graduated with a Master's and Doctoral degree at the Jakarta State Islamic Institute (IAIN) in 1991-1997.²¹

In 1989, Ramli was appointed a lecturer at the North Sumatra State Islamic Institute, which was placed at the Faculty of Ushuluddin. He held several strategic positions in this place, such as chairman of the Islamic Thought study program from 1999-2000. He was the deputy Dean of the Faculty of Ushuluddin from 2000-2001; after that, he was appointed Dean of the Faculty from 2001 to 2007. Meanwhile, Ramli's most notable achievement was serving as Deputy Rector of IAIN from 2009 to 2013. He also taught at several universities, such as; University Malaya as a Ph.D. student dissertation examiner, lecturer in the Doctoral Program at the Ar-Raniry State Islamic Institute, Banda Aceh, and Lecturer at the Faculty of literature, University of North Sumatra. As a part of his

²⁰*Ibid.* 15.

²¹Dalimuthe, Lubis, and Efendi, "Melacak Tradisi Menulis Ulama Indonesia Abad Ke-19-21 (KH. Hasyim Asy'ari dan Ramli Abdul Wahid)," p. 156.

dedication to Islamic scholarship, in 2008, he was appointed as a professor in the Hadith field. Therefore, the authority of his knowledge is unquestionable, and he was one of the most respected Hadith thinkers in the Malay world.²²

According to the map of his works, Ramli is a scholar who focuses on classical and contemporary Hadith thought, particularly the development of Hadith in Indonesia, as evidenced by several published academic articles, including the following: “*Ulama Hadis di Indonesia Kontemporer*”, “*The Role Of Malaysian And Indonesian Ulama In Hadith Studies: Muhammad Idris Al-Marbawi And T.M. Hasbi Ash Shiddieqy*” published by the Journal of Contemporary Islam and Muslim Societies in 2019,²³ “*Study of Hadith Living in All Islamic Boarding Schools in Medan, Indonesia*” published by Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences, 2019,²⁴ “*Perkembangan Metode Pemahaman Hadis Di Indonesia*” the Journal Analytica Islamica, published in 2014.²⁵ “*Perkembangan Terkini Studi Hadis Di Indonesia*” published by Miqot: Journal of Islamic Sciences, 2019.²⁶ In Addition

²²Ramli Abdul Wahid, *Anak Desa Tak Bertuah Jadi Profesor...*,

²³Ramli Abdul Wahid and A. Irwan Santeri Doll Kawaid, “The Role of Malaysian and Indonesian Ulama in Hadith Studies: Muhammad Idris al-Marbawi and T.M. Hasbi Ash Shiddieqy,” *Journal of Contemporary Islam and Muslim Societies* 3, no. 1 (April 12, 2019): 104, <https://doi.org/10.30821/jcims.v3i1.4137>.

²⁴Ahmad Faisal, Ramli Abdul Wahid, and Sulidar Sulidar, “Study of Hadith Living in All Islamic Boarding Schools in Medan, Indonesia,” *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences* 2, no. 2 (May 13, 2019): 195–208, <https://doi.org/10.33258/birci.v2i2.252>.

²⁵Ramli Abdul Wahid, “Perkembangan Metode Pemahaman Hadis di Indonesia...,”

²⁶Ramli Abdul Wahid and Dedi Masri, *Perkembangan Terkini Studi Hadis di Indonesia*.

to scientific journals, he wrote books on Hadith science,²⁷ and the History of Hadith Studies in Indonesia.²⁸

Considering his academic career, Ramli Abdul Wahid joined *al-Jam'iyatul Washliyah*, one of the largest social and religious organizations in North Sumatra.²⁹ His membership in this organization is not by a sliver of hope. He was a member of the Student Association *al-Washliyah* (IPA) while a student at *Madrasah Ibtidaiyah* from 1960 to 1970; however, he was still in school. In 1975, Ramli enrolled at IAIN North Sumatra and became a member of the *al-Washliyah* Student Association (HIMMAH) commissariat of the Faculty of Sharia. Furthermore, from 1976 to 1980, he was appointed

²⁷Ramli Abdul Wahid and Husnel Anwar Matondang, *Studi Ilmu Hadis*, (Medan: LP2-IK, 2003).

²⁸Ramli Abdul Wahid, *Sejarah Pengkajian Hadis Di Indonesia*, (Medan: IAIN Press, 2010).

²⁹According to H. Abdurrahman, *Al-Jami'iyatul Washliyah* was founded on November 30, 1930, coinciding with 9 Rajab 1349 in Medan, North Sumatra. Its formation was initiated by several prominent figures, such as; Sheikh Muhammad Yusuf, Sheikh Ja'far Hasan, and Sheikh Hasan Ma'sum. However, according to H. Nukman Sulaiman, one of the students of the founder of *al-Washliyah*, the first to establish *al-Washliyah* were; H Aburrahman Sijab, H. Ismail Banda, M. Arsjad Th. Lubis, H Syamsuddin Said, H. A. Malik, Abdul Aziz Effendy, M. Nurdin, Adnan Nur Lubis, H. Abdul Wahab Lubis, H. Yusuf Ahmad Lubis, H. Ya'kub, and several other figures. After several meetings with the scholars, in a meeting at Muhammad Joenoes' house on October 26, 1930, the students and scholars decided to establish an organization called *Al-Djam'iatol al-Washliyah*. This name was given by Shaykh HM Joenoes, which means an association that connects and connects. According to Ridwan Lubis' analysis, the name has two two-dimensional meanings. First, it connects human beings with their Creator. Second, it connects fellow human beings, including bringing together and uniting the Old Group and the Young Group. Zaini Dahlan, et al., *Al Washliyah Studies: Catatan Menuju 1 Abad Al Jam'iyatul Washliyah* (Centre For Al Washliyah Studies, 2022). Lihat juga, Ali Marzuki Zebua, "Muhammadiyah Dan Al-Washliyah Di Sumatera Utara; Sejarah, Ideologi, Dan Amal Usahanya," *Islamika : Jurnal Ilmu-Ilmu Keislaman* 19, no. 01 (September 22, 2019): p. 64, <https://doi.org/10.32939/islamika.v19i01.397>.

chief of the Middle East al-Washliyah Family Association in Tripoli, Libya. From 1992 to 2015, he served on the Fatwa Council of *al-Washliyah* after returning from Libya.³⁰

These are some of Ramli Abdul Wahid's activities, including academic, organizational, and social aspects that have motivated numerous relatives and probably students who have been colleagues during his lifetime. Regrettably, he passed away on May 2, 2020, leaving a vast legacy of experience and knowledge. His death was filled with deep sadness among Muslims in North Sumatra and the Islamic world. However, his contribution to Islamic science, particularly Hadith science, has left a lasting impression on the hearts of many people who have studied with him and read his writings.

The Theory of Contextualization

The term contextualization is derived from the noun "context" as defined by Mariam Webster; context is the parts of a discourse that surround a word or passage and can throw light on its meaning" or "the interrelated conditions in which something exists or occurs."³¹ At the same time, Contextual is the adjective form of the word "Context" itself. Meanwhile, the Oxford dictionary explains that context is the situation in which something happens and that helps you to understand it"³². According to the dictionary, "contextualization is the process of considering something in relation to the situation in which it happens or exists"³³. Therefore, contextualization, following the rules of the language, is the process of person understanding of something closely related to his surroundings.

However in terminology, contextual, as explained by Ramesh Dutta Dikshit, in his book "*Geographical Thought: A Contextual History*

³⁰Ramli Abdul Wahid, *Anak Desa Tak Bertuah Jadi Profesor...*,

³¹"Dictionary by Merriam-Webster: America's Most-Trusted Online Dictionary," accessed March 19, 2023, <https://www.merriam-webster.com/>.

³²"Oxford Learner's Dictionaries | Find Definitions, Translations, and Grammar Explanations at Oxford Learner's Dictionaries," accessed March 19, 2023, <https://www.oxfordlearnersdictionaries.com/>.

³³*Ibid.*

of *Ideas*" is the contextual approach...serves as a comprehensive framework for analyzing the conjunction of inner logic and content of science and the context in which the scientist is placed. It is by disentangling the links which unite change in geographic thought to its context that one is in the best position to assess and to learn from, the creative contributions".³⁴ In contextualization, understanding something depends on the context, which will lead to confusion about acknowledging the text. Therefore, as the truth values of knowledge ascriptions (or ascriptions of epistemic justification) are context-dependent, as Elke Brendel pointed out, this is where they all start. The skeptical issue and the lottery paradox are two of the most well-known epistemological conundrums that are supposed to be solved by this context dependency.³⁵

Sperber & Wilson offer a similar perspective on context, viewing it as a set of assumptions that the person must choose from a more extensive set of assumptions (including the perceived situation, short-term memory, and long-term whole of encyclopedic memory). Of course, a new utterance can be processed (understood) as soon as such a set has been determined, but context construction can also be changed—that is, assumptions can be added to or subtracted from the context.³⁶ As a result, this contextualized understanding is highly correlated with the interpreter's environment, leading to variations in assumptions across contexts. Therefore, Schreier reveals that inculturation, localization, and indigenization are the same, although they have slightly different nuances in their meaning. He also emphasized that these concepts all emphasize theological issues.³⁷

³⁴Ramesh Dutta Dikshit, *Geographical Thought: A Contextual History of Ideas*, Eastern Economy Edition, (New Delhi: Prentice-Hall of India, 2015), 15.

³⁵Elke Brendel and Christoph Jäger, eds., *Contextualisms in Epistemology* (Dordrecht; Norwell, MA: Springer, 2005), 143.

³⁶Peter Auer and Aldo DiLuzio, eds., *The Contextualization of Language, Pragmatics and beyond* N.S 22 (Amsterdam: Benjamins, 1992), 23–24.

³⁷Angela Pears, *Doing Contextual Theology* (London; New York: Routledge, 2010), 12.

The modern contextual approach is intimately tied to Christianity because it is a religion in transition. Christianity is vulnerable to changes in human cultural and social existence as it is part of a continually evolving world that advances, develops, renews, and reinvents itself. Christianity was impacted by various cultural changes in the latter part of the 20th century and the beginning of the 21st. One is the change from an outlook that sees universal truths and human knowledge to one that sees them as formed, determined, and even validated by particular cultural, social, and political circumstances.³⁸

In contrast, the Islamic tradition refers to contextual terminology as *Siyaq*. Ibn Daqiq al-'Aydi, for example, in the book *Ihkam al-Ahkam Syarah Umdatul Ahkam*, explains that *Siyaq* is (*al-siyaq walqarayini: fa inaha ad-daalah ala muradi al-mutakalim min kalamih*) a statement the speaker means of the text that he has talked about.³⁹ According to a different viewpoint, *Siyaq* is (*ma yuhitu bi an-nashi min 'awamil dakhiliyah au kharijiyah laha athsar fi fahmihi: nin saabiq au laahiq bihi, au halul mukhatib, wal mukhathab, wa al-ghardhu al-ladzi sabaqa lahu, wa jauwi al-ladzi nazala fihi*) something that affects how a text is understood internally and externally, such as an explanation of another text that is similar, the circumstances under which it was spoken and received, the motivation of delivery, and the context in which it was communicated..⁴⁰ Following this description, Sa'di Muhammad categorizes *siyaq* into *Siyaq ad-Dakhily*, this type of *siyaq* is also known as *siyaq al-lughawi*, and *Siyaq al-Khariji*.⁴¹

Thus, the basis for understanding the text in the methodology used by Muslim scholars to recognize the Word of God (al-Qur'an) or the Hadith of the Prophet is not enough to look at the cultural or socio-historical conditions at the time and after the Narration was revealed. However, Islam adopts a comprehensive and in-depth

³⁸*Ibid.* 1.

³⁹Ibn Daqiq al-'Aydi, *Ihkam Al-Ahkam Syarah Umdatul Ahkam*, ed. Musthafa and Midrats Sandas (Muasis Ar-Risalah, 2005), 278.

⁴⁰Sa'di ibn Muhammad Sa'di as-Syahrany, *As-Siyaq Al-Qurany Wa Atsaruhu Fi Tafsir al-Madrasah al-Aqliyah al-Hadithiyah* (Riyadh: Mursy al-Qur'an al-Karim wa 'Ulumihi, 1436), 29.

⁴¹*Ibid.* 24.

approach by taking an interconnected method between semantic science and supporting science in reading the text, such as the science of cause of revelation (*Asbab an-Nuzul*) in Qur'anic studies and the science of determining the particular circumstances for the purpose or justification for revealing the Hadith (*Asbab al-Wurud*) in Hadith studies. Therefore, it is imperative to integrate both *Siyaq ad-Dakhily* and *Siyaq al-Kharizy* to understand the Hadith and not to emphasize only one aspect but to combine both simultaneously.

There are several reasons why it is necessary to understand some of the Prophetic Hadiths by considering their context, and this is because the Hadith, when viewed from the *matan* (content of the hadith), is in the form of *Jami' al-Kalim*⁴² (the shortest expression with the widest meaning), some are in the form of an example (*tamsil*), the language is sometimes very symbolic (*ramzi*), occasionally the content is in the analogies (*qiyas*), frequently also in the form of dialog. According to Syuhudi Ismail, although the Matan Hadith is expressed as *Jamiul Kalim*, it is not uncommon to take the form of a *tamsil*, dialogue, or other forms.⁴³ As a result, as the author previously explained, Hadiths that are so diverse in the form must be

⁴²Abu Huraira said that Allah's Messenger (Prophet of Muhammad) said, "I have been sent with '**Jawami-al-Kalim**' (the shortest expression with the widest meaning) and have been made victorious with awe (cast in my enemy's hearts), and while I was sleeping, I saw that the keys of the treasures of the world were placed in my hand." Abu Huraira added: Allah's Messenger has gone, and you people are utilizing those treasures, or digging those treasures out." or said a similar sentence. This Hadith narrated by Imam Bukhari, Imam Muslim, Imam Ahmad, and other narrators, Muhammad bin Ismail Imam Bukhari, *Al-Jami' As-Shahih al Mukhtashar*, (Bairut: Dar ibn Katsir, 1987), 491. Imam Muslim An-Naisaburi, *Al-Jami' As -Shahih Al-Mukhtashat Bi Naqlil 'Adl 'Anil 'Adl Ila Rasulillah*, ed. Muhammad Fuad Abdul Baqy, vol. 1, (Beirut: Dar Al-Ihya At-Turats Al-Araby, n.d.), 371. Abu Abdullah Ahmad bin Muhammad bin Hambal bin Hilal bin Asad As-Syaibany, *Musnad Al-Imam Ahmad Bin Hambal*, ed. Syu'ab Al-Arnuthi, (Muasis Ar-Risalah, 2001), 28.

⁴³Syuhudi Ismail, *Hadis Nabi Yang Tekstual Dan Kontestual: Telaah Ma'ani al-Hadits Tentang Ajarann Islam Yang Universal, Temporal, Dan Lokal*, (Jakarta: Bulan Bintang, 1987), 9.

interpreted with an integrated approach that does not see only from one point of view because Hadith has a branch of science that is to avoid misinterpreting the Prophetic Hadith's meaning.

The Discourse of Hadith Contextualization in Indonesia

According to Ramli Abdul Wahid is of the view like several other scholars that the discourse on Hadith understanding in Indonesia is divided into two groups, some of which emphasize the traditional textual method of acknowledging Hadith.⁴⁴ Moreover, some of others understand the Hadith by looking at its context; Ramli belongs to the second group, influenced by the modern social science approach that has emerged among Islamic thinkers,⁴⁵ especially during the development of the Methodology of Study Islam as courses in Indonesian Islamic universities.⁴⁶ According to him, the first group consists of all religious organizations in Indonesia, including *Nahdatul Ulama*, *Muhammadiyah*, *al-Washliyah*, and *Persis*. As a result, this group bases their understanding of the Hadith on the methods found in *Ulumul Quran*, *Ulumul Hadith*, and *Usul Fiqh*, which means methods that aim to explore the laws and teachings contained in the Hadith text alone, without relating them to the Hadith's conditions.⁴⁷

The second type of group consists of individuals rather than the previously stated organizations that have been mentioned before. They each attempted to provide an alternative method of understanding Hadith by studying the contextualization of Prophetic Hadith. As a result, numerous studies on this topic have developed, including: *"Kritik Matan: Menuju Pendekatan Kontekstual atas Hadis Nabi SAW"* (Matan Criticism: Toward a Contextual Approach to Prophetic Hadiths), which was written by Afif Muhammad, in 1992, *"Hadis Nabi yang Tekstual dan Kontekstual"* (Textual and Contextual Prophetic Hadiths) by Syuhidi Ismail, which was written in 1994.⁴⁸

⁴⁴Ramli Abdul Wahid, *Perkembangan Metode Pemahaman Hadis di Indonesia...*, 210.

⁴⁵*Ibid*, 210.

⁴⁶*Ibid*, 213.

⁴⁷*Ibid*, 210.

⁴⁸Syududi Ismail, *Hadis Nabi Yang Tekstual Dan Kontestual...*,

"Fiqih Lintas Agama Membangun Masyarakat Inklusif-Pluralis" (An Interfaith Fiqh for Building an Inclusive-Pluralist Society) written as a collaboration between Paramadina and The Asia Foundation. Involved in the compilation of this book were Zainun Kamal, Nurcholis Madjid, Masdar F. Mas'udi, Komaruddin Hidayat, Budhy Munawwar-Rachman, Kautsar Azhari Noer, Zuhairi Misrawi, Ahmad Gaus AF, and the first published of this book, in 2004. *"Memahami Makna Hadis Secara Tekstual Dan Kontekstual"* (Understanding the Textual and Contextual Meaning of Hadith), article authored by Liliek Channa AW, 2011.⁴⁹ *"Metodologi Pemahaman Hadis Tekstual Vs Pemahaman Kontekstual"* (Textual Versus Contextual Hadith Understanding Method) by Muhammad Sakti Garwan, in 2020.⁵⁰ *"Pendekatan Hermeneutik Dalam Pemahaman Hadis"* (Hermeneutic Approach in Hadith Understanding) by Agusni Yahya, 2014.⁵¹ *"Pendekatan Tekstual dan Kontekstual dalam Study Hadist"*, (Textual and Contextual Approaches in Hadith Study) by Firad Wijaya and Andri Afriani, in 2021.⁵²

The arguments attempt to be constructed by those who considered the importance of understanding Hadith contextually. *First*, Islam in the Nusantara, which includes Indonesia, has a distinctive character that distinguishes it from Muslims in other parts of the world. This is due to differences in the nation's history, geographical location, and unique cultural background. Therefore, the approach used during the spread of Islam in the early period was

⁴⁹Liliek Channa Aw, *"Memahami Makna Hadis Secara Tekstual Dan Kontekstual..."*

⁵⁰Muhammad Sakti Garwan, *"Metodologi Pemahaman Hadis Tekstual Vs Pemahaman Kontekstual"* 6 (2020).

⁵¹Agusni Yahya, *"Pendekatan Hermeneutik Dalam Pemahaman Hadis (Kajian Kitab Fath al-Bari Karya Ibn Hajar Al-'Asqalani)"*, *Ar-Raniry, International Journal of Islamic Studies* 1, no. 2 (December 1, 2014): p. 365, <https://doi.org/10.20859/jar.v1i2.23>.

⁵²Andri Afriani and Firad Wijaya, *"Pendekatan Tekstual dan Kontekstual dalam Study Hadist"*, *Journal Of Alifbata: Journal of Basic Education (JBE)* 1, no. 1 (January 12, 2021): pp. 37–54, <https://doi.org/10.51700/alifbata.v1i1.91>.

quite thick with local Indonesian nuances.⁵³ *Second*, Islamic law has been assimilated into Indonesian culture; as a result, the community's religious life in general reflects a mixture of Islam and previous beliefs; this is because Indonesia has traditionally accepted other faiths such as Buddhism and Hinduism.⁵⁴

Indeed, as this discourse among Indonesian Muslim intellectuals develops, several methods attempt to be used to research a Hadith. Among them is the hermeneutic method, as Alfatah Suryadilaga explains: "The Hermeneutic method's presence is "fresh air" in studying of Hadith. Existing requirements, such as *Tajzi'I* and *Tahlil*, are no longer applicable, which is not feasible. Although the Hermeneutics method must be carried out in the thematic frame at this time, such as replying to the Hadith about the prohibition of women becoming leaders, the presence of this method cannot be separated from the developing discourse, (Semantics, Philosophy, and other sciences)".⁵⁵

The Double Movement, Theoretical framework methodology, developed by Fazlur Rahman, is used to execute the Hermeneutics method. Although this technique is primarily employed to approach the Qur'an, it additionally has the potential to approach Hadith.⁵⁶ According to Rahman, the Hadith must be comprehended depending on the situation because, in his view, the earlier living *Sunnah* was reflected in the mirror of the Hadith with the necessary addition of chains of narrators. However, there is one significant difference: *Sunnah* was essentially and primarily a practical phenomenon, geared as it was to behavioral norms, Hadith, became the vehicle not

⁵³Tasbih Tasbih, "Urgensi Pemahaman Kontekstual Hadis (Refleksi terhadap Wacana Islam Nusantara)," *Al-Ulum* 16, no. 1 (June 5, 2017): p. 87, <https://doi.org/10.30603/au.v16i1.33>.

⁵⁴*Ibid.* 87–88.

⁵⁵Alfatiha Suryadilaga, *Metode Syarah Hadis*, (Yogyakarta: Suka Press UIN Sunan Kalijaga, 2012), xiii.

⁵⁶Saifuddin Zahri Qudsy and Ali Imron, *Model-Model Penelitian Hadis Kontemporer*, (Yogyakarta: Pustaka Pelajar, 2013), 82–83.

only of legal norms but of religious beliefs and principles as well.⁵⁷ As a result, Fazlur Rahman emphasizes that as the critical history method evolves into a critical approach, it serves as an attempt to deconstruct⁵⁸ on the understanding of the Hadith that wishes to be regarded as a living *Sunnah* in the Muslim community that studies the Hadith. Because, according to Rahman, the Hadith has been applied as an absolute decree for an excessive amount of time, it is now essential to relax this formalism.⁵⁹

As a result, in this instance, the past events are thoroughly examined regarding the causal factors, their context, and the elements that comprise the historical process under consideration. As such, analyzing requires the integration of several branches of science that are related and pertinent to the object of study, such as sociology, anthropology, psychology, and other sciences.⁶⁰ Additionally, in the words of Rahman, the Hadith is a document penned later after the Prophet's passing away, whose formulation is absolute, it must be transformed into a living formulation, and the *Sunnah* is active in the lives of Muslims.

Nevertheless, particular views, such as Daud Rasyid's, did not necessarily view the past period in a contemporary context. However, for him, depending on instances, current events are contextualized with the past, as hinted at by the Prophet in his Hadiths. This necessitates proper comprehension, as Hadith explanations are occasionally able to offer solutions to contemporary issues. Daud Rasyid gave an interesting example, a Hadith narrated by Imam Hakim and Ibn Majah in which the Prophet predicted a major crisis, consequently the Prophet advised his Companions not to enter that era, which was characterized by crises of various types, including moral crisis, food difficulties, financial meltdown, political

⁵⁷G. F. H. and Fazlur Rahman, "Islamic Methodology in History," *Journal of the American Oriental Society* 87, no. 2 (April 1967): p. 45, <https://doi.org/10.2307/597503>.

⁵⁸Saifuddin Zahri Qudsy and Ali Imron, *Model-Model Penelitian Hadis Kontemporer...*, 93.

⁵⁹Rahman, "Islamic Methodology in History...", 75.

⁶⁰Saifuddin Zahri Qudsy and Ali Imron, *Model-Model Penelitian Hadis Kontemporer...*, 94.

instability, and chaos in society. The Prophet describes the reasons of the Crisis in the narration. Among the reasons that caused it were: 1). Open prostitution which resulted in the outbreak of the contagious disease "*Tha'un*" and new diseases that had not been encountered before, 2). Deception in the corporate world, resulting in a food crisis, 3). The refusal to divide the zakat led in a long drought, 4). Breaking promises to Allah and His Messenger, resulting in defeat by the adversary, 5). It was the rejection of Allah's Divine rule that caused chaos, such as violence between communities.⁶¹ According to Daud Rasyid, this Hadith could possibly be implemented to contextualize the current crisis that has afflicted humans and nature, and the answer is a willingness to return to Allah's way.⁶²

Ramli Abdul Wahid Standpoint to the Contextualization of Hadith Meanings

⁶¹It was narrated that 'Abdullah bin 'Umar said: "The Messenger of Allah (ﷺ) turned to us and said: 'O Muhajirun, there are five things with which you will be tested, and I seek refuge with Allah lest you live to see them: Immorality never appears among a people to such an extent that they commit it openly, but plagues and diseases that were never known among the predecessors will spread among them. They do not cheat in weights and measures but they will be stricken with famine, severe calamity and the oppression of their rulers. They do not withhold the *Zakah* of their wealth, but rain will be withheld from the sky, and were it not for the animals, no rain would fall on them. They do not break their covenant with Allah and His Messenger, but Allah will enable their enemies to overpower them and take some of what is in their hands. Unless their leaders rule according to the Book of Allah and seek all good from that which Allah has revealed, Allah will cause them to fight one another". Ibn Majah Abu Abdullah Muhammad, *Sunan Ibn Majah*, ed. Muhammad Fuad Abdul Baqy (Egypt: Dar al-Ihya al-Kutub al-Araby, n.d.), vol. 2, p. 1332. Abu Abdullah al-Hakim, *Al-Mustadrak Ala Shahihaini*, ed. Musthafa Abdul Qadir (Bairut: Dar al-Kutub al-Ilmiah, 1990), vol. 4, 582.

⁶²Daud Rasyid, *Membaca Krisis dengan Visi Hadis, dalam Majalah Panji Masyarakat*, Rublik kolom, February 1998. See on, Saifuddin Zahri Qudsy and Ali Imron, *Model-Model Penelitian Hadis Kontemporer...*, 63–70.

In Ramli's view, the understanding of contextual Hadith is an understanding that does not rely on the meaning of the Hadith text itself but relates it to things outside the text, such as the circumstances of the speaker, namely the Prophet, the conditions when the Prophet spoke the text, and the situation when the text was understood.⁶³ According to this definition, it appears to Ramli that consideration for the Hadith's context is predicated on the knowledge that the Hadith contains *asbab al-wurud*. In contrast, based on him, a closer examination reveals that there are more Hadith that does not contain *asbab al-wurud* than those that do, even though al-Wahidi contends that understanding a verse or Hadith without considering the *asbab* that supports it is challenging. However, one requirement for the *asbab* to be used as a benchmark, though, is that the person who witnessed the *asbab* must have heard the causes of the revelation of the verse of the Qur'an or the *asbab al-wurud* of the Hadith directly and must also have a clear understanding of the causes that occurred.⁶⁴ Therefore, In order to understand the contextualization of Hadith, one must employ a classical method that involves examining the text within its context and utilizing the science of history and an intellectual *Ulama* approach.

According to the literature that significantly emphasizes the contextualization indicated above, *asbab al-wurud* also contains *asbab al-wurud al-mubasirah* and *asbab al-wurud Ghair al-mubasyirah*. *Asbab al-wurud al-mubasyirah* is the *asbab al-wurud* that is used in the method. The two must be distinguished precisely from one another. Because all political, social, cultural, and scientific conditions are included in *asbab ghair al-mubashirah*. Islam, as found in the Quran and the Prophetic Hadith, seeks to transform all of these circumstances from ignorance to kindness. Islam will become worthless and fruitless if all of the requirements for *Jahiliyah* (the age of ignorance) are interpreted as *asbab al-wurud*, which impacts the meaning of the Qur'an and

⁶³Ramli Abdul Wahid, *Perkembangan Metode Pemahaman Hadis di Indonesia...*, 211.

⁶⁴Siti Muslimah, Yayan Mulyana, and Medina Chodijah, "Urgensi Asbāb Al-Nuzūl Menurut Al-Wahidi," *Al-Bayan: Jurnal Studi Ilmu Al- Qur'an dan Tafsir* 2, no. 1 (June 27, 2017): 51, <https://doi.org/10.15575/al-bayan.v2i1.1808>.

Hadith. As a result, after the Companions, the Quran and the Hadith would be superfluous or useless to those outside Arab society.⁶⁵

The Quran and Hadith are divine revelations that offer universal teachings and cannot be easily altered to suit changing times. It is essential to recognize that the Hadiths are not mere human conversations but rather revelations from God. As a result, the methods used to interpret human conversations cannot always be applied to the Prophet Muhammad's extraordinary revelation. Nevertheless, contextual understanding is still permissible, as it was practiced during the Prophet's time.⁶⁶ In this instance, Ramli cites Abu al-Laits al-Khair Abadi's assertion in his book "*Ulûm al-Hadîth: Ashiluha wa Mu'ashiruha*" that certain boundaries should not be contextualized, specifically the fields of belief, worship, and Islamic teaching principles.⁶⁷ However, regarding *muamalah* (interactions between people), in Ramli's perspective, it is feasible to contextualize by incorporating Muslim traditions, commonly called living Hadith.⁶⁸

In principle, Ramli agrees with contextualizing the Hadith but has reservations about the methodology used to interpret its meaning. The contextual approach lacks clear guidelines and can lead to the acceptance of community interpretations over those of established scholars. As a result, if the findings of current research on the Hadith contradict those of authentic sources and scholarly explanations, they should not be considered reliable.⁶⁹

As previously mentioned, there are more hadiths without *asbab al-wurud*. Ramli believes that the absence of *asbab al-wurud* does not always impact the law or interpretation of the hadith. To illustrate this point, Ramli cites a hadith with *asbab al-wurud*, but its

⁶⁵Ramli Abdul Wahid, *Perkembangan Metode Pemahaman Hadis di Indonesia...*, 215.

⁶⁶*Ibid* 215.

⁶⁷Muhammad Abu al-Laits al-Khair Abadi, *'Ulûm al-Hadîth: Aşiluha wa Mu'ashiruha*, (Malaysia: Dar al-Syakir, 2011), 316–317.

⁶⁸Muhammad Qomarullah, "Manhaj Prof. Dr. H. Ramli Abdul Wahid...", 56.

⁶⁹Ramli Abdul Wahid and Dedi Masri, "*Perkembangan Terkini Studi Hadis Di Indonesia...*," 276.

meaning is not limited to its context. The hadith refers to the permissibility of using seawater for ablution and consuming fish carcasses from it. According to a hadith, a sailor once asked the Messenger of Allah if it was okay to use seawater for ablution because he only had a small amount of water while on a fishing trip in the middle of the sea. The Prophet replied that seawater is pure and can be used for cleansing and declared that eating the carcass is permissible.⁷⁰ In this regard, the scholars agree (Al-Tirmidhi says: Most of the jurists from the companions of the Messenger of Allah (peace and blessings of Allah be upon him), including Abu Bakr, 'Umar and Ibn 'Abbaas did not see anything wrong with the seawater) that both people with enough water and those without enough water may utilize seawater for ablution. As a result, if the Hadith's *sabab wurud* had any influence on what it meant, it would have said that only those who lack water are permitted to do ablution using seawater. The following rule is applicable in this situation: *al-'Ibrah bi 'Umum al-Lafzi la bi Khushush as-Sabab*.⁷¹ Ramli argues that the rule is well supported by the Qur'anic verse found in Surah Saba's 28th chapter.: "*And, (O Esteemed Prophet,) We have not sent you but as a Bearer of the glad tidings and as a Warner to the entire mankind, but most people do not know*". According to Ibn Hazm (d. 456 AH), it is agreed upon by everyone that any command given by the Prophet in front of his companions is a command for all until the Day of Resurrection.⁷²

⁷⁰Abu Hurairah said: "A man asked the prophet (ﷺ): 'O Messenger of Allah, we travel by sea and we take a little water with us, but if we use it for Wudu', we will go thirsty. Can we perform Wudu' with seawater?' The Messenger of Allah (ﷺ) said: 'Its water is a means of purification and its dead meat is permissible.'". Abu Abdurahman Ahmad bin Syu'ab bin Ali al-Khurasany, *As-Sunan as-Shughra*, ed. Abdul Fatah Abu Ghadah, (Halab: Maktab al-Mathbu'at al-Islamiyah, 1986), vol. 1 ,50.

⁷¹Ali bin Abbas al-Ba'la al-Hanbaly, *Al-Qawaid Wa al-Fawaid al-Ushuliyyah Wama Yata'alaqu Biha Min al-Ahkam*, ed. Muhammad Hamid al-Faqy, (Egypt: Mathbaah as-Sunnah al-Muhammadiyah, 1956), 241.

⁷²Ramli Abdul Wahid, *Perkembangan Metode Pemahaman Hadis di Indonesia...*, 214.

An equally important problem with the Hadith contextualization approach that Ramli is concerned about is that this approach puts all texts, be they religious propositions (al-Qur'an and Hadith) and the words of others, on the same level. Moreover, all of that is seen from a value-free approach. However, any approach is inseparable from the values that bind the person who understands the text. If someone has a secular understanding, then secularist values will color his understanding of the text, and if someone is an atheist, it will show disbelief in religious texts. So for Ramli, the Hadith Contextualization must have a value, which must follow the value of faith (*iman*) and Islam.⁷³

As indicated previously, Ramli Abdul Wahid acknowledges Hadith's contextualization but must consider many factors that must be explained again to comprehend this approach, because the texts of Islam, such as al-Qur'an and Hadith, emphasize the importance of understanding the unique rules of Arabic, the language of Hadiths, to prevent arbitrary interpretations. Ramli Abdul Wahid argues that the contextual approach to interpreting Hadiths is not universally applicable, depending on the situation and conditions. These are some crucial components of Ramli Abdul Wahid's opinions on contemporary Hadith thinking that trouble him. According to the guiding principle, the Hadith is a human guide so that one does not stray off the right road. Ramli Abdul Wahid provided a Hadith example that required contextual interpretation in some of his classes, which the author himself attended. Thus, he quotes one hadith of Rasulullah: *"I heard the Messenger of Allah saying from the pulpit, 'Prepare to meet them (the enemy) with as much strength as you can afford. Verily! Strength is in archery, strength is in archery, strength is in archery.'"*⁷⁴ According to Ramli, the Hadith must be understood in its appropriate context. Strength and cutting-edge weaponry are the Hadith's intended meanings. As the most advanced weapon of war today, Muslims should concentrate on mastering nuclear weapons. The arrow mentioned in the Hadith should be regarded as the height

⁷³Ramli Abdul Wahid and Dedi Masri, *Perkembangan Terkini Studi Hadis di Indonesia...*, 275.

⁷⁴Muslim An-Naisaburi, *Al-Jami' As -Shahih Al-Mukhtashat Bi Naqlil 'Adl 'Anil 'Adl Ila Rasulillah...*, vol. 3, 1522.

of battle at the time, but as technology develops, its significance may change.⁷⁵

Conclusion

After examining and analyzing the information provided, it is clear that Hadith studies in Indonesia have undergone significant growth, as noted by Ramli Abdul Wahid. Furthermore, the contextual approach to understanding the Hadith of the Prophet is now a topic of interest among scholars. Ramli advises caution when applying a contextual approach to interpreting religious texts like the Hadith of the Prophet, as this method draws on modern sciences like anthropology and sociology. Not all methods are valid, and it is essential to know that Arabic, the language in which Hadiths are written, has unique rules that differ from other languages. Without applying these rules correctly, the Hadith may be interpreted arbitrarily. Ramli Abdul Wahid believes the contextual approach only applies to certain situations and conditions. Therefore, he stresses the importance of following the rules of contextualization when interpreting the Hadith: "*al-Aslu fi al-Kalam al-Haqiqah*" (the principle in understanding statements is the ultimate meaning.), more laws must be comprehended, including: "*al-Manthuq Muqaddam 'ala al-Mafhum*" (textual meaning takes precedence over contextual meaning). As a result, a contextual approach to Hadith is only appropriate in situations of special needs, not just to fit the context in which the reader understood the Hadith.

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⁷⁵This view was expressed in a lecture that the author attended when Ramli Abdul Wahid was teaching a Hadith science course at State Islamic University of North Sumatra.

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