The Implications of Understanding Contextual Hadith on Religious Radicalism
(Case Study of Darus Sunnah International Institute for Hadith Sciences)

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Abstract: In hadith studies, many conclusions state that textual reasoning towards hadith is the main cause of intolerance and radicalism. This makes some scholars such as Yusuf al-Qardhawi and Ali Mustafa Yakub offer a more complex understanding of hadith involving *asbab wurud al-hadith*, *al-wahdah al-maudhu'iyyah fi al-hadith*, *ikhtilaf al-ahadith* and so on. Hadith reasoning like this is considered by some as a contextualization of hadith that will prevent someone from religious radicalism. This study wants to answer the question, to what extent does contextual reasoning in hadith prevent a person from religious radicalism? Researchers will examine the formulation of contextual hadith reasoning initiated by Ali Mustafa Yaqub in *al-Thuruq al-Shahihah fi Fahm al-Sunnah al-Nabawiyyah* and standards of religious radicalism initiated by LIPI in the Strategy for Anticipating Radicalism and Religious Intolerance in Indonesia. Each will be used as an independent variable and dependent variable. This research is a mixed research with the type of field research. The data processing technique used is a simple regression test using the SPSS 20 program. The research object of this study is the Mahasantri Darus-Sunnah International Institute for Hadith Sciences with a total of 32 people. While the sampling system in this study is a random sample. The results of this study indicate that contextual hadith reasoning has a sig. 0.008 which is less than 0.05 so it is said to have a significant effect between contextual hadith reasoning on religious radicalism. The magnitude of the influence of this hadith reasoning itself is 21.2%. The direction of the effect is negative with a magnitude of -.643 at a constant of

69.792. This means that there is a negative relationship between contextual hadith reasoning and religious radicalism. The more contextual a person's understanding of hadith is, the further away he is from radicalism.

Keywords: Contextual hadith understanding, religious radicalism, Darus-Sunnah, regression analysis.

Abstrak: *Dalam studi hadis, banyak kesimpulan yang menyebutkan bahwa nalar tekstual terhadap hadis adalah penyebab utama dari intoleransi dan radikalisme. Hal ini membuat beberapa ulama seperti Yusuf al-Qardhawi dan Ali Mustafa Yakub menawarkan pemahaman hadis yang lebih kompleks yang melibatkan asbāb wurud al-hadīth, al-waḥdah al-mauḍū'iyyah fi al-hadith, ikhtilāf al-aḥādīth dan lain sebagainya. Nalar hadis seperti ini dianggap beberapa kalangan sebagai kontekstualisasi hadis yang akan menghindarkan seseorang dari radikalisme agama. Penelitian ini ingin menjawab pertanyaan tersebut, sejauh mana nalar kontekstual hadis menghindarkan seseorang dari radikalisme agama? Peneliti akan menguji formulasi nalar hadis kontekstual yang digagas oleh Ali Mustafa Yaqub dalam al-Thuruq al-Shahihah fi Fahm al-Sunnah al-Nabawiyyah dan standar radikalisme agama yang digagas oleh LIPI dalam Strategi Antisipasi Radikalisme dan Intoleransi Agama di Indonesia. Masing-masing akan dijadikan sebagai independent variable dan dependent variable. Penelitian ini merupakan penelitian campuran dengan jenis penelitian lapangan. Adapun tehnik mengolah data yang digunakan adalah uji regresi sederhana menggunakan progam SPSS 20. Obyek penelitian kajian ini adalah Mahasantri Darus Sunnah International Institute for Hadith Sciences sejumlah 32 orang. Sedangkan sistem pengambilan sampel dalam penelitian ini adalah sampel acak. Hasil penelitian ini menunjukkan bahwa nalar hadis kontekstual memiliki sig. 0,008 yang kurang dari 0,05 sehingga dikatakan signifikan berpengaruh antara nalar hadis kontekstual terhadap radikalisme agama. Besaran pengaruh dari nalar hadis ini sendiri sebesar 21,2 %. Adapun arah pengaruhnya adalah negatif dengan besaran -,643 pada konstanta 69.792. Ini berarti terdapat hubungan negatif antara nalar hadis kontekstual terhadap radikalisme agama. Semakin kontekstual pemahaman hadis seseorang maka ia semakin jauh dari radikalisme.*
Kata kunci: *Pemahaman hadis kontekstual, radikalisme agama, Darus-Sunnah, analisis regresi.*

Introduction

In recent years, discussions about radicalism have increased sharply along with acts of terrorism in various parts of the world. Through google search news, it appears that the word radicalism (in english) was only used in 2001 while the word radikalisme (in bahasa) was only used in 2006. Until 2020, these two terms have increased sharply and are widely used on the internet, but the discourse on

radicalism has in fact been widely discussed in the academic world through books and scientific works.[1]

In 2001, September 11, to be exact, was the day al-Qaeda led by Osama bin Laden carried out an attack on the US by hijacking American Airlines and United Airlines commercial planes and crashing them into the WTC Building in the Manhattan area. The incident killed 2,753 people.[2] It can be understood from this incident that the term radicalism began to be widely discussed on the internet as the data displayed by google search news. Since then, the labeling of Islam and the symbolization of Islam as terrorists and radicals began to be widely discussed. The same as in the West, in Indonesia since the Bali Bombings, to be precise at Paddy's Pub and Sari Club Legian, Kuta on October 12, 2002, the term radicalism slowly began to emerge.[3]

Many discursive and strategic studies on radicalism have begun to be carried out by academics across disciplines. Diego Ganbietta sees the phenomenon of radicalism as a psychological phenomenon. He concluded that some groups experienced relative deprivation. A condition in which someone who has high expectations with reality disappoints them. He also sees other psychological symptoms, where people who are concerned with science have different personalities from people with basic humanities. People of science demand certainty, clarity, tend to feel disgusted with groups outside them, therefore radical understanding is very easily accepted by them.[4] Another assumption also emerged as expressed by Diane Moore who made observations in several countries such as India, Pakistan, Indonesia, East Africa and the United States, seeing religion illiteracy or lack of religious literacy as a big problem.[5] What is most visible is how religious adherents often become antagonists for peace and pluralism campaigns at the local, national and global levels. A more comprehensive point of view is given by Bartlett and Miller according to them that there are several characteristics in common that encourage someone to engage in radicalism. Among them are political characteristics, social constructs that include education, social discrimination either by race, religion or even working life. The next characteristic is a personal character in this case self-

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[1] This data is obtained based on searches through Google Search News in the selected time range.

[2] Memori Kelam 19 Tahun Tragedi 9/11, cnnindonesia.com, September 5, 2020.

[3] Bom Bali 12 Oktober 2002 Tewaskan 202 Orang, Amrozi Mengaku Sebagai Pelaku," *Nasional.Tempo.Co*, October 12, 2021, https://nasional.tempo.co/read/1516501/bom-bali-12-oktober-2002-tewaskan-202-orang-amrozi-mengaku-sebagai-pelaku.

[4] Diego Ganbietta and Steffen Hertog, *Para Perancang Jihad*, ed. Heru Prasetia, 1st ed., vol. 1 Yogyakarta: Penerbit Gading, 2017.

[5] Diane L. Moore, "Overcoming Religious Illiteracy: A Cultural Studies Approach to the Study of Religion in Secondary Education," *Overcoming Religious Illiteracy: A Cultural Studies Approach to the Study of Religion in Secondary Education*, January 1, (2007), p. 1–226, https://doi.org/10.1057/9780230607002.

identity, both a religious identity that longs for the romance of the glory of Islam in the past, and knowledge of the fact that the West dominates Muslims today. The last characteristic according to J. Bartlett is the factor of ideology, religious concepts and beliefs. Conceptions of infidel and takfīr (afflicting), about the caliphate and Islamic sharia, about the conception of jihad, war and the influence of well-respected Islamic figures from among radicals such as Ibn Taimiyyah, Muḥammad bin Abd al-Wahhāb, Sayyid Quṭb and so on. While some of the things that prompted them to finally decide to become pro-violent radicals were emotional impulses, sensations and adventures, status and self-esteem and peer pressure.[6]

On the other hand, the issue of religious radicalism makes Islamic scholars feel that radicalism is their area of study. The latest research came from M. Khoirul Huda, on the Implications of Textual Understanding of the Prophet's Hadith: A Study on the Use of Hadith by Ideologists of Jamaah Anshorut Daulah (JAD) in 2019. This research mentions that Aman 'Abdurrahman as the leader of the JAD (Jamaah Ansharut Daulah) group in Indonesia Instead, they use the Koran more than the hadith. A lot of coercion of understanding carried out by Aman 'Abdurrahman in understanding a hadith in order to adapt to his ideology in understanding the Qur'an. The word of Allah *in al-hukm illā lillāh* (there is no law except Allah's law) is interpreted dryly that there is no law other than Allah's law. This verse is combined and matched with another word of Allah, *fa man yakfur bi al-ṭāghūt wa yu'min billāh faqad istamsaka bi al-'urwah al-wutsqā*. The two paragraphs above form a strong ideology that is against the government and the entire state apparatus, including state laws which are not God's law. This kind of ideology then affects his understanding of the hadith, so that his entire understanding is only focused on issues concerning government misguidance. In his conclusion, M. Khoirul Huda said that Aman Abdurrahman barely used the science of hadith, linguistics and science to understand the text. Safe to feel enough with the textual understanding.[7] Another research by Agus Ali Dzawafi in his journal entitled Textual Understanding and Its Implications for the Islamic Defenders Front (FPI) Da'wah Movement which was published in the Adzikra Journal in 2012 ago. In this article, he tries to trace the pattern of FPI's understanding in interpreting the texts of the Qur'an and Hadith. Through interviews with the FPI leader, Habib Rizieq Syihab, and based on other qualitative data, he concluded that the pattern of reading FPI religious texts seemed textual. Understanding this kind of text then forms a pattern of their

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[6] Jamie Bartlet and Carl Miller, "The Edge of Violence: Towards Telling the Difference between Violent and Non-Violent Radicalization," *Terrorism and Political Violence* 24, no. 1 (January 2012), p. 1–21, https://doi.org/10.1080/09546553.2011.594923.

[7] M. Khoirul Huda, *Implikasi Pemahaman Tekstual Terhadap Hadis Nabi: Studi Penggunaan Hadis Oleh Ideolog Jamaah Anshorut Daulah (JAD)*, 1st ed., vol. 1. Ciputat: Yayasan Pengkajian Hadis el-Bukhori, 2019.

da'wah which is different from the da'wah of the majority of Muslims in Indonesia.[8] More specifically, Jennifer Boutz in her journal, Exploiting the Prophet's Authority: How Islamic State Propaganda Uses Hadith Quotation to Assert Legitimacy in 2018. In this study it was found that IS in every way legitimizes its position and seeks to recruit sympathizers to be involved in the struggle of those who radical. He concluded that IS often uses canonical sunni collections (collections of sunni hadiths) such as in the narrations of al-Bukhari, Muslim, Nasa'i, Ibn Majah, Malik and others in their textual writings. Meanwhile, the most cited hadith themes are about faith and worship, about jihad in war, about the Last Day, the nature of God and so on. This narrative is constructed in such a way as to make the jihadists believe that they will establish the caliphate and make them join the IS group.[9]

This kind of textual understanding has long been observed by hadith scholars. This encourages hadith scholars to formulate their manhaj in understanding hadith. Yusuf al-Qarḍāwi in *Kaifa Nata'āmal Ma'a al-Sunnah al-Nabawiyyah* wrote about *Ma'ālim wa Ḍawābiṭ li Husn al-Fahm al-Sunnah al-Nabawiyyah*. The first is to understand the hadith based on the understanding of the Qur'an, the second is to collect the hadiths in one discussion theme, the third is to understand the hadith by looking at its purpose, cause, and suitability. Fourth, separate the changing wasilah and fixed goals. Fifth, separate between figure of speech and essence. Sixth, to separate between the unseen and the unseen, and the last is to ensure that the text is written in language.[10] In Indonesia, Syuhudi Isma'il offers ideas on how to analyze texts, mapping between matan in the form of *jawāmi' al-kalim* (short but concise statement), *tamtsīl* (simile), *al-ramz* (symbol), *qiyās* (analogy), or *ḥiwār*. (dialog). The second is to differentiate the position or function of the Prophet and the context of the hadith when it is expressed.[11] On the other hand, Ali Mustafa Yakub offers an effort to contextualize hadith by understanding hadith from the side of the text and its meaning (*al-fahm al-lafdhi wa al-ma'nawi*) which includes *al-majāz fī al-ḥadīth*, *al-ta'wīl fī al-ḥadīth*, *al-'illah fī al-ḥadīth*, *al-jughrāfiyyah fī al-ḥadīth*, *al-taqālīd al-'arabiyyah fī al-ḥadīth*, *al-ḥālah al-ijtimā'iyyah fī al-ḥadīth* and *sabab wurūd al-ḥadīth*. Next, Ali Mustafa emphasized the importance of collecting hadith in one theme (*al-waḥdah al-mauḍū'iyyah fī al-ḥadīth*), this idea is exactly what Yūsuf al-Qarḍāwī initiated.

[8] Agus Ali Dzawafi, "Pemahaman Tekstual Dan Implikasinya Terhadap Gerakan Dakwah Front Pembela Islam," *Al-Dzikra* 3, no. 1 (2012), p. 12–36.

[9] Jennifer Boutz, Hannah Benninger, and Alia Lancaster, "Exploiting the Prophet's Authority: How Islamic State Propaganda Uses Hadith Quotation to Assert Legitimacy," *Studies in Conflict and Terrorism* 42, no. 11 (2019), p. 972–96, https://doi.org/10.1080/1057610X.2018.1431363.

[10] Yusuf Al-Qardhawi, *Kayfa Nata'amal Ma'a Al-Sunnah Al-Nabawiyyah*, 1st ed., vol. 1 Kairo: Dar al-Syuruq, 1968.

[11] Syuhudi Ismail, *Hadis Nabi Yang Tekstual Dan Kontekstual: Telaah Ma'an Al-Hadis Tentang Ajaran Islam Yang Universal, Temporal Dan Lokal.* Jakarta: Bulan Bintang, 2009.

And the last is how to reconcile contradictory hadiths (*ikhtilāf al-ḥadīth*), both with the hadith itself, with the Koran and with reason.[12] Some of the offers from these hadith scholars are in order for the hadith to be understood more comprehensively and not textually.

The studies that we mentioned in the previous paragraphs show that there is a trade-off between which factors have the most influence on religious radicalism. This will not find a satisfactory answer only by relying on qualitative analysis, because finding the dominant factor over the others requires analysis based on numbers, not just a description.

This study aims to bridge the previous research on religious radicalism. The question to be raised is is there a significant relationship between contextual hadith reasoning and religious radicalism? Where is the relationship going? And how much influence does contextual understanding have on religious radicalism compared to other factors?

One of the interesting measuring tools in quantitative research that bridges the understanding or reasoning of the text in relation to the behavior of the text reader is simple regression analysis. Regression analysis is known as an analysis of the relationship of a variable with other variables in order to make estimates or predictions of the average value of the dependent variable by knowing the independent variables.[13] In this study, researchers will use SPSS 20 (Statistical Package for Social Sciences) to examine the relationship between the variable understanding of hadith and the variable of religious radicalism. From the regression test will be obtained table "ANOVA" which if the value of sig. less than 0.05 then the dependent and independent variables have a significant relationship. And that means, the assumption that understanding hadith influences preferences for radicalism is true. Furthermore, through the table "Coefficients" in constant (a) and regression coefficient (b) it can be seen to what extent the variable understanding of hadith reduces religious radicalism, if the regression coefficient (b) is negative.[14] From this, it will be known how much the contribution of contextual hadith understanding to efforts to prevent religious radicalism will be. And also how big the effect is compared to other factors mentioned by previous studies.

This study will use a Likert scale as a measuring instrument. The Likert scale is generally used to measure several things such as opinions, attitudes, and perceptions of a person or group of people about a social phenomenon. Answers

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[12] Ali Mustafa Yaqub, *Al-Thuruq Al-Shahihah Fi Fahm Al-Sunnah Al-Nabawiyyah* , ed. Ahmad Ubaydi Hasbillah, 2nd ed., vol. 1. Jakarta: Maktabah Darus-Sunnah, 2016.

[13] Edi Riadi, *Statistika Penelitian: Analisis Manual Dan IBM SPSS*, ed. Arie Prabawati, 1st ed., vol. 1. Yogyakarta: Penerbit ANDI, 2016.

[14] Edi Riadi, Riadi, Edi. *Statistika Penelitian…,* 2016.

to questions using this scale range from very negative to very positive. [15] The independent variable in this study is the understanding of hadith from Ali Mustafa Yaqub while the dependent variable is religious radicalism according to the Indonesian Institute of Sciences (LIPI) version. As follows:

Research Instrument Table

Theory	Variable	Indicator	Items	
			Favorable	Unfavorable
How to Understand Hadith: Al-Ṭuruq al-Ṣaḥīḥah fī Fahm al-Sunnah al-Nabawiyyah li 'Ali Mustafa Yaqub	Understanding Contextual Hadith	Understanding the text in pronunciation and meaning (al-fahm al-lafzī wa al-ma'nawī)	27, 30, 38	25, 37, 24
		Collecting all hadiths in one discussion theme (jam' al-riwāyāt)	22, 35, 34	40
		Understanding the traditions that contradict the Qur'an, hadith and human reason (ikhtilāf al-hadīth)	31	33, 21
Religion Radicalism: LIPI: Strategi Antisipasi Radikalisme dan Intoleransi Agama di Indonesia	Religion Radicalism	Desire to change the system of government	2	1,3,4
		The desire to change the legal basis of the country	8,10	6,7
		Use of violence to achieve goals	11	13,14,15
		Rejection of different groups	18	17,19,20

Our research population is 192 active Darus-Sunnah students, with details of 120 male and 72 female students plus 10 musyrifs, bringing the total to 202 in the 2020-2021 academic year. The sample we took was 30 people, this is based on the opinion of Roscoe (1975) who said that the sample size between 30-500 is an appropriate size for most studies.[16] The sample of the questionnaire in this study was taken using a random method.

As for making the Darus-Sunnah International Institute for Hadith Sciences as a research sample for several reasons. One of them is because Darus-Sunnah is an educational institution that focuses on studying hadith by treating the methods of moderate scholars. Based on the interviews we conducted, the Darus-Sunnah curriculum requires its students to complete the *Kutub al-Sittah (Ṣaḥīḥ al-Bukhārī, aḥīḥ Muslim, Sunan Ibn Mājah, Sunan al-Nasā'ī, Sunan Abī*

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[15] Saifuddin Azwar, *Sikap Manusia: Teori Dan Pengukurannya*, 1st ed., vol. 1. Yogyakarta: Pustaka Pelajar, 2007.

[16] Edi Riadi, *Statistika Penelitian: Analisis Manual Dan IBM SPSS*.

Dāwud, and Sunan al-Tirmīẓī) within a certain period of time. 4 years of study. We have never found this in any educational institution in Indonesia. Finishing the *Kutub al-Sittah* they did not just read the hadith without understanding its meaning, they also studied the hadith shari'a from these books. They study *Fatḥul Bārī, 'Umdah al-Qārī, Syar aḥīḥ Muslim li al-Nawāwī*, and so on. This allows them to conduct comparative studies of certain traditions (*jam' al-riwāyāt*) as required by *al-Qaraḍāwī* in his book.

Before the research data were analyzed, the validity and reliability were tested first. The test of this research instrument uses validity and reliability tests using a method with the help of the Statistical Package for the Social Sciences (SPSS) 20 program. The results of the validity of the two variables from 40 questions 11 of which are considered invalid and must be excluded. As for the results of each reliability are:

For contextual hadith understanding variable the result is 76.3%

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Reliability Statistics Table

Cronbach's Alpha	N of Items
.763	13

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As for the variable of religious radicalism the result is 84.4%

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Reliability Statistics Table

Cronbach's Alpha	N of Items
.844	16

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Based on these results, the research instrument in the first table is considered valid and reliable. Or it can be said that the instrument is valid to measure understanding of hadith and religious radicalism, both of which are considered reliable.

In addition to using quantitative analysis, this research will also be strengthened by qualitative analysis. This is done by looking at the writings of the tested samples, both those written in book form and those published in the media.

Understanding Contextual Hadith and Religious Radicalism Quantitative and Qualitative Analysis

In the second part, the results of this study will be presented. But before that, this section will explain the variables of understanding hadith and variables of religious radicalism. And don't forget to explain the background of the Darus-Sunnah International Institute for Hadith Sciences.

1. Debate on Textual and Contextual in Hadith

The debate about textualism and contextualism is still going on to this day. Differences in understanding the two terms will in turn affect differences in assessing a group, whether to categorize certain groups as textualists or contextualists.

In contextual language it means *qarīnīy* (related to the relationship of sentences), *mutawaqqif 'alā al-siyāq* (depending on the context), while textual means *muta'alliq bi al-naṣ* (which depends on the text).[17] In Indonesian the word contextual means relating to context, while context in Indonesian has the following meanings: Part of a description or sentence that can support or add clarity to meaning; or situations related to an event.[18] The search for textual words in Indonesian is not found, but if you look at the original word in English, the word textual has the meaning of relating to or based on a text, which means relating to or based on text.[19] In simple terms, from the above linguistic understanding, the textual meaning contains a strict understanding of partiality to the text without considering the situation, description, or other sentences that can clarify the meaning of the text. Contextual is considering situations, descriptions, or sentences that clarify the text, either retaining the text or releasing it.

In religious discourse, the dichotomous reality between contextualism and textualism applies to each other in its application to analyze a text. In the case of the FPI's thinking regarding amar makruf nahi munkar, two different writings were found. Ali Dzawafi called FPI's thinking as textual hadith thought, while Abdul Hakim Wahid said that FPI's understanding model was contextual, it's just that they tend to be selective in using religious arguments.[20] Even though both of them use the hadith of Imam Muslim about nahi munkar as the basis for Habib Rizieq's argument, the textual and contextual claims of understanding the FPI hadith still seem to be tug-of-war between the two parties. The hadith referred to is: from Abū Sa'īd said, As for this, it has been determined as I heard from the Messenger of Allah, he said: "*Whoever sees an evil, then he should change it with his hand, if not then with his tongue, and if not then with his heart, that is the weakest faith.*".[21] Dzawafi's conclusion is based on his analysis of the hadith narrated by Imam Muslim regarding amar makruf nahi munkar which is understood by Habib Rizieq with the lexical meaning of the hand (*biyadih*) with the real meaning, or the physical hand. According to him, this has met the standard

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[17] "Qamus Sakhr Jadid" (Sakhr Software, n.d.).

[18] "Kamus Besar Bahasa Indonesia Luring," n.d.

[19] Www.merriam-webster.com, "Textual," 1828, https://www.merriam-webster.com/dictionary/textual.

[20] Abdul Hakim Wahid, "Model Pemahaman FPI Terhadap Al-Qur'an Dan Hadis," *Jurnal Refleksi* 17, no. 1 (2018), p. 79–97.

[21] Ahmad bin Hanbal, *Musnad Ahmad Bin Hanbal*. Kairo: Muassasah Qurtubah, n.d.

of textualism where the understanding of the hadith ignores *asbāb al-wurūd*.[22] Meanwhile, according to Abdul Hakim, Habib Rizieq's opinion has been categorized as a contextualization model, because Habib Rizieq also uses other arguments such as the Koran, hadith and the fact that there is a hadith that tells that the Prophet SAW once broke barrels of alcohol, beat drunks in the market for disturbing him. residents, and ordered to burn the Dirār mosque which was built to divide the ummah.[23]

Perhaps the same thing also happened to the writings of Ahmad Ubaydi Hasbillah which said that Ahmad Hassan was a very textual hadith reviewer.[24] This was later denied by Edi Safri et al, who wrote Textual Understanding of The Prophet's Hadith (Study of The Understanding of Ahmad Hassan's Traditions). In his conclusion, Edi Safri rejects that Ahmad Hassan is a very textual figure, according to him Ahmad Hassan in some cases also has a contextual understanding, although it is acknowledged that most of his understanding of hadith is textual.[25]

According to Edi Safri, the meaning of the word lā yamassuhū illā al-muṭahharūn in the Qur'an by Ahmad Hassan is one of the contextual understandings. He said that touching the Koran means faith in the Koran and has nothing to do with touching in a physical sense. That means that they will not believe in the Qur'an unless they are pure in heart. That is the opinion of Ahmad Hassan quoted by Edi Safri. This piece of debate leads to the preference of textual understanding for each researcher. I don't want to blame Edi Safri, but the textual meaning according to Ahmad Ubaydi Hasbillah doesn't seem to be exactly the same as Edi Safri's. According to Ubaydi Hasibillah, in the discourse of textualism, it is known as holistic textualism. Where the claim of contextuality of hadith experts who interpret hadith with hadith or other texts is still considered as textualism which in Abdullah Saeed's terms is intertextualism. Adherence to the text regardless of its form will be considered as textualism in Ubaydi Hasbillah's view.[26] Thus, the criticism of Ubaydi Hasbillah's opinion by Edi Safri is basically not right on target, because both of them have different points of view on textualism.

In the view of Shuhudi Isma'il, the terms textual and contextual in the hadith refer to the understanding and application of the hadith which is carried

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[22] Dzawafi, "Pemahaman Tekstual Dan Implikasinya Terhadap Gerakan Dakwah Front Pembela Islam."

[23] Wahid, "Model Pemahaman FPI Terhadap Al-Qur'an Dan Hadis."

[24] Ahmad Ubaydi Hasbillah, *Nalar Tekstual Ahli Hadis Di Indonesia*, 1st ed., vol. 1. Ciputat: Maktabah Darus-Sunnah, 2017.

[25] Hasan Zakiyah, Edi Safri, and Luqmanul Hakim, "Textual Understanding of The Prophet's Hadith (Study of The Understanding of Ahmad Hassan's Traditions)," *Journal of Hadith Studies* 2, no. 1 (2019), p. 37–53.

[26] Hasbillah, *Nalar Tekstual Ahli Hadis Di Indonesia*; Abdullah Saeed, *Al-Qur'an Abad 21: Tafsir Kontekstual*, ed. Ahmad Baiquni, 1st ed., vol. 1. Bandung: Mizan Pustaka, 2016.

out if the hadith in question, after being connected with aspects related to it, for example the background of its occurrence, still requires understanding in accordance with what is written in the text. the text of the hadith in question. Whereas contextual hadith understanding is an understanding that is carried out when behind the text of a hadith, there are strong instructions that require the hadith in question to be understood and applied not according to its explicit (textual) meaning.[27] For Shuhudi Isma'il, the emphasis on textuality lies in lexical adherence to the text. Even though in the beginning, contextualization efforts were made, but if in the end it remained obedient to the text, then it was still considered as textualism. On the other hand, if you do not comply with the text or for example by doing takwil (diverting the meaning not according to the meaning of birth), then that is what is called contextual hadith understanding.

Another idea says that between textualism and contextualism there is soft textualism. This was first conveyed by Abdullah Saeed in his book *Reading the Qur'an in The Twenty-first Century: A Contextualist Approach*. He divides textualism into two categories, hard textualism (hard textualism) and soft textualism (soft textualism). This sorting of textualism is a manifestation of the realization that the reality of textualism in understanding religious texts has a different pattern. There are those who are really rigid and reluctant to compromise on leaving the literal meaning, and there are those who are halfway between holding the literal meaning but still understanding it based on other considerations.[28]

According to Abdullah Saeed, hard textualism is the practice of rigidly understanding the literal meaning of words without considering the complexity of their meanings. Hard textualism often refers to the literal and seeks justification from dictionaries. This kind of understanding has an impact on texts that are understood statically, on the other hand, in this way the reader can be considered loyal to the text and avoid subjectivity that can enter into the interpretation of the text. Meanwhile, soft textualism assumes that literal meaning is the basis for studying the meaning of the text, but also allows flexibility of interpretation while trying to maintain its historical-based meaning. Abdullah Saeed's understanding seems to say that textualism, regardless of its form when it considers that text is the main source of meaning, will still be considered as textualism, not contextualism. Thus, the point of understanding lies in whether a meaning escapes from the text or not so that it is said to be contextualism. The contextualization process of hadith by Abdullah Saeed is exemplified in the incident of 'Umar bin al-Khtththab. 'Umar once changed the tradition at the time of the Prophet that did not make the congregation tarawih in the month of Ramadan. During 'Umar's time he decided to gather the congregation in one imam. Here it appears that 'Umar

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[27] Syuhudi Ismail, *Hadis Nabi Yang Tekstual Dan Kontekstual : Telaah Ma'ani Al-Hadits Tentang Ajaran Islam Yang Universal, Temporal Dan Lokal*. Jakarta: Bulan Bintang, 1994.
[28] Abdullah Saeed, *Al-Qur'an Abad 21: Tafsir Kontekstual*.

came out of the "text" and replaced it with something better but had the same essence and moral values and was in accordance with the conditions at the time of 'Umar served as caliph.[29]

However, there is another opinion which states that contextual understanding does not depend on the results that break away from the text, but is a process of contextualization in exploring the meaning of a text, especially hadith. Amin Abdullah said that contextualizing the understanding of hadith is understanding the hadith critically-constructively, seeing and considering the origin (asbāb al-wurud) of the hadith, this is a type of contextualist understanding. Meanwhile, hadith textualism is a typology of understanding that believes in hadith as the second source of law in Islamic teachings regardless of the long historical process of collecting hadith and the process of forming orthodoxy teachings. This last opinion is almost the same as the meaning of textualism and contextualism in language. That way, understanding contextual hadith does not require an understanding to break away from the text to be called contextualism as long as there is an effort to examine the historical background of the text and other things that help bring out its meaning.

From this last understanding, the idea of understanding hadith by Yusuf al-Qardhawi or Ali Mustafa Yakub as long as both consider the language, the background of the hadith, the relationship between the meanings of the hadith and others, then it can be categorized as a contextual understanding.

2. Contextual Hadith Understanding Variables: Ali Mustafa Yaqub's Ideas for Understanding Hadith

In carrying out quantitative measurements of the understanding of contextual hadith in a population, it is necessary to refer to existing theories. Measurements related to the understanding of contextual hadith are taken from the theory of understanding hadith of Ali Mustafa Yaqub in his work *al-Ṭuruq al-Ṣaḥīḥah fī Fahm al-Sunnah al-Nabawiyyah*.

Some of the previous thoughts as mentioned by Ali Mustafa Yaqub, provide a standard of analysis in understanding hadith in at least two issues, the first is related to the understanding of *ikhtilāf al-ḥadiṭh* or conflicting traditions. This is discussed more by al-Imām al-Shāfi'ī, al-Imām Ibn Qutaybah, al-Imām al-Ṭaḥāwī, and al-Imām Ibn uzayfmah. The second is an understanding of *al-jam' bayna riwāyāt al-ḥadīth* or collecting hadith narrations (in one theme), as did al-Imām Ibn al-Athīr when he collected narrations in the *kutub al-sittah*.[30] Ali Mustafa in this case adds one thing with regard to al-fahm al-lafẕī wa al-ma'nawī or understanding related to pronunciation and meaning indicated by the text. Al-fahm al-lafẕī wa al-ma'nawī itself is an understanding of the pronunciation and

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[29] Abdullah Saeed, *Al-Qur'an Abad 21,...*

[30] Yaqub, *Al-Thuruq Al-Shahihah Fi Fahm Al-Sunnah Al-Nabawiyyah,*

meaning of a hadith, because in a text sometimes it can be understood through the pronunciation alone, or sometimes through the meaning contained in the pronunciation. In terms of fiqh this is commonly known as the understanding of manṭūq and mafhūm. According to Ali Mustafa Yaqub, treating texts is not always based on the understanding of the text, but also the context, or even these two things need to be combined and matched to get a more precise understanding. Analyzing texts linguistically, semantic, and morphologically are also present in the contextualization stage of Saeed, according to Saeed classical scholars with their traditional understanding took part in the contextualization stage of the text.[31]

Regarding *al-fahm al-lafẓī wa al-ma'nawī*, Ali Mustafa Yaqub detailed this understanding in several ways. The first is related to majas in hadith (*al-majāz fī al-ḥadīth*), takwil in hadith (*al-ta'wīl fī al-ḥadīth*), ilat in hadith (*al-'illah fī al-ḥadīth*), geography of hadith (*al-jughrāfiyyah fī al-ḥadīth*), Arab culture in hadith (*al-taqālīd al-'arabiyyah fī al-ḥadīth*), social conditions in hadith (*al-ḥālah al-ijtimā'iyyah fī al-ḥadīth*), and the latter is the cause of the emergence of hadith (*sabab wurūd al-ḥadīth*). Each of these is an analytical tool in understanding the text and the meaning of the text in understanding the hadith by citing past Islamic treasures. One another is not the same, a text problem does not always have a figure of speech, ilat or geographic analysis structure at the same time. Each has its own linguistic analysis according to the conditions of the text at hand.

In this case, the variable construct of contextual hadith understanding wants to see the respondent's attitude when faced with several hadiths and their meanings. Therefore, this research only uses al-fahm al-lafẓī wa al-ma'nawī, al-wahdah al-maudhu'iyyah fi al-hadith and ikhtilaf al-hadith as indicators of understanding contextual hadith in the face of understanding hard textualism in the view of Abdullah Saeed. This study wanted to see the extent to which respondents' attitudes towards these traditions. The following are the items of the contextual hadith understanding questionnaire.

Table of Statements of Contextual Hadith Understanding Variable Items

No.	Contextual Hadith Understanding Variables	
	Indicators	**Item Statement**
1	Understanding hadith in pronunciation and meaning (al-fahm al-lafẓī wa al-ma'nawī)	The following Hadith of the Prophet narrated in Sunan Abi Dawud is a prohibition against living in an infidel country, the arguments for which are: أَنَا بَرِىءٌ مِنْ كُلِّ مُسْلِمٍ يُقِيمُ بَيْنَ أَظْهُرِ الْمُشْرِكِينَ

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[31] Yaqub, *Al-Thuruq Al-Shahihah Fi Fahm Al-Sunnah Al-Nabawiyyah*

		"*I (Muhammad) separate myself from every Muslim who lives in the midst of the polytheists.*"[32]
		The following hadith about the caliphate in Musnad Ahmad are the arguments "obligatory" to uphold the caliphate at the end of time, the arguments are: تَكُونُ النُّبُوَّةُ فِيكُمْ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ، ثُمَّ تَكُونُ خِلاَفَةٌ عَلَى مِنْهَاج النُّبُوَّةِ ، فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ اللَّهُ أَنْ يَرْفَعَهَا ، ثُمَّ تَكُونُ مُلْكًا عَاضًّا ، فَيَكُونُ مَا شَاءَ اللَّهُ أَنْ يَكُونَ ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ، ثُمَّ تَكُونُ مُلْكًا جَبْرِيَّةً ، فَتَكُونُ مَا شَاءَ اللَّهُ أَنْ تَكُونَ ، ثُمَّ يَرْفَعُهَا إِذَا شَاءَ أَنْ يَرْفَعَهَا ، ثُمَّ تَكُونُ خِلاَفَةً عَلَى مِنْهَاج نُبُوَّةٍ ثُمَّ سَكَتَ. The Messenger of Allah (SAW) once said, "*The period of prophethood will be raised by God and removed according to his will. After that, came a period of caliphate that followed the prophetic method and Allah removed it and the caliphate was replaced with a despotic royal system. The despotic royal system was removed by God and after that a tyrannical ruler emerged. This tyranny eventually disappeared and only then emerged the caliphate that followed the prophetic model.*"[33]
		The hadith narrated by Imam Ahmad previously was *kalām khabar* from *bisyārah nabawiyyah* (prophetic glad tidings) not *kalām insyā '/amr* which contained an order to establish a caliphate.
		The following is the argument that to eradicate disobedience it is necessary to use violence, as narrated by Imam Muslim: مَنْ رَأَى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الإِيمَانِ "*Whoever among you sees an evil, then let him change it with his hands, if he is not able then with his tongue, and if he is not able then with his heart, and that is the weakest Faith.*"[34]

[32] Abu Dawud, *Sunan Abi Dawud*, vol. 2. Beirut: Dar al-Kitab al-'Arabi, n.d.
[33] Hanbal, *Musnad Ahmad Bin Hanbal*.
[34] Muslim bin Al-Hajjaj, *Shahih Muslim*. Beirut: Dar al-Jail, n.d.

		The meaning of the word "hand" in the previous history of Imam Muslim does not mean physical hand but power, meaning law enforcement officers
		According to Ibn al-Mubarak the hadith about jihad in Abu Hurairah's narration is in a state of war, not peace, which means sincerity to fight in the way of Allah. The hadith is:[35] مَنْ مَاتَ وَلَمْ يَغْزُ وَلَمْ يُحَدِّثْ بِهِ نَفْسَهُ مَاتَ عَلَى شُعْبَةٍ مِنْ نِفَاقٍ
2	Collecting all hadiths in one discussion theme (*al-waḥdah al-mauḍū'iyyah fī al-ḥadīth*)	In the history of Abu Dawud mentioned a hadith about a Muslim who lived among the polytheists, as follows: أَنَا بَرِىءٌ مِنْ كُلِّ مُسْلِمٍ يُقِيمُ بَيْنَ أَظْهُرِ الْمُشْرِكِينَ "I (Muhammad) separate myself from every Muslim who lives in the midst of the polytheists."[36] I need to read the entire hadith, collect similar arguments, understand the context of the hadith, as well as the understanding of the scholars before concluding the understanding of the hadith in the history of Abu Dawud.
		In a hadith narrated by Ibn 'Umar Rasulullah SAW said: أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ وَيُقِيمُوا الصَّلاَةَ وَيُؤْتُوا الزَّكَاةَ فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلاَّ بِحَقِّ الإِسْلاَمِ وَحِسَابُهُمْ عَلَى اللهِ. "*I (Rasulullah) was ordered to fight people until they make the shahada, pray and pay zakat, if they have done that, then they have kept their lives and their property from me except by the provisions of Islam, and Allah's reckoning is on them.*"[37] I need to study the hadith comprehensively by gathering all the narrations and information to get a complete understanding.
		For hadiths related to Islamic law, in this case I need to look at the opinion of fiqh scholars.

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[35] Al-Hajjaj.

[36] Dawud, *Sunan Abi Dawud*.

[37] Al-Bukhari, *Shahih Al-Bukhari*. Kairo: Dar al-Sya'b, 1987.

		I do not agree if the hadith about amar ma'ruf nahi munkar in the history of Imam Muslim is contextualized by collecting narrations that have the same context.
3	Understanding the traditions that contradict the Qur'an, hadith or reason (*ikhtilāf al-ḥadīth*)	Logically, the hadith prohibiting living in a kufr country cannot be applied in the current context, therefore it needs to be contextualized and understood comprehensively. The hadith is: أَنَا بَرِىءٌ مِنْ كُلِّ مُسْلِمٍ يُقِيمُ بَيْنَ أَظْهُرِ الْمُشْرِكِينَ "*I (Muhammad) separate myself from every Muslim who lives in the midst of the polytheists.*"[38]
		The following hadith narrated by Ibn 'Umar is the argument that it is obligatory to fight to spread the religion of Islam: أُمِرْتُ أَنْ أُقَاتِلَ النَّاسَ حَتَّى يَشْهَدُوا أَنْ لاَ إِلَهَ إِلاَّ اللَّهُ ، وَأَنَّ مُحَمَّدًا رَسُولُ اللهِ وَيُقِيمُوا الصَّلاَةَ وَيُؤْتُوا الزَّكَاةَ فَإِذَا فَعَلُوا ذَلِكَ عَصَمُوا مِنِّي دِمَاءَهُمْ وَأَمْوَالَهُمْ إِلاَّ بِحَقِّ الإِسْلاَمِ وَحِسَابُهُمْ عَلَى اللهِ. "*I (Rasulullah) was ordered to fight people until they make the shahada, pray and pay zakat, if they have done that, then they have kept their lives and their property from me except by the provisions of Islam, and Allah's reckoning is on them.*"[39]
		If there is a conflict with other texts, the hadith about amar ma'ruf nahi munkar in the history of Imam Muslim is considered authentic because it is narrated in Sahih Muslim. The hadith reads: مَنْ رَأى مِنْكُمْ مُنْكَرًا فَلْيُغَيِّرْهُ بِيَدِه فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الإِيمَانِ "*Whoever among you sees an evil, then let him change it with his hands, if he is not able then with his tongue, and if he is not able then with his heart, and that is the weakest Faith.*"[40]

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[38] Dawud, *Sunan Abi Dawud*.
[39] Al-Bukhari, *Shahih Al-Bukhari*.
[40] Al-Hajjaj, *Shahih Muslim*.

3. Variables of Religious Radicalism: LIPI's Standard of Religious Radicalism

According to LIPI, religious radicalism is a form of religious interpretation that encourages its adherents both actively and passively to encourage the replacement of the political system that applies in a country.[41] This definition of LIPI allows a radical mapping of the two models. Radical violence (violent radicalism) which means a religious interpretation which in the spread of its ideology allows or encourages ways of violence. Then non-violent radicalism, which means religious interpretation that seeks to change the system but does not encourage or has not encouraged to use violence.[42]

Openly based on the LIPI report, several organizations that are included in violent radical groups are ISIS, JI, while groups that are included in non-violent radicals are HTI. They are characterized as a group that has the following characteristics: 1. Want to change the system of government; 2. Want to change the legal basis of the country; 3. The use of force to achieve goals; 4. Rejection of different groups. Especially for HTI, because it belongs to a non-violent radical group, it does not belong to a group that uses violence to achieve its goals.[43]

To distinguish it from intolerant groups, LIPI gives the notion of intolerance to the negative orientation or rejection of the political and social rights of groups that it does not agree with. This is represented by the FPI and Salafi groups, both of which have the characteristics of rejecting different groups, but specifically FPI uses violence for this purpose. This is tantamount to mapping violent and non-violent intolerance.

Referring to the understanding between religious radicalism and intolerance, the relationship between the two can be illustrated in the diagram below.[44]

The relationship between Radicalism and Intolerance

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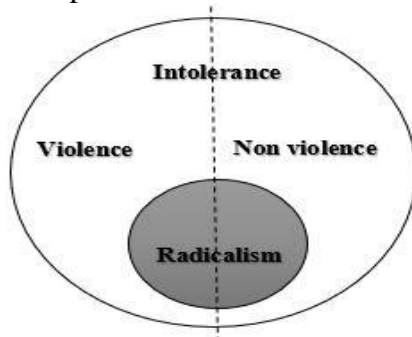
[41] Ibnu Nadzir et al., *Strategi Antisipasi Radikalisme Dan Intoleransi Agama Di Indonesia*, 1st ed. (Jakarta: Pusat Penelitian Politik LIPI, 2018).

[42] Bartlet and Miller, "The Edge of Violence: Towards Telling the Difference between Violent and Non-Violent Radicalization."

[43] Nadzir et al., *Strategi Antisipasi Radikalisme Dan Intoleransi Agama Di Indonesia*.

[44] Nadzir et al.

The selection of the LIPI version of radicalism standards in this study is based on several considerations, firstly, religious radicalism according to several other researchers allows it to have a different context of understanding radicalism compared to radical understandings that are local and directly related to state policies. Second, the characteristics of radicalism proposed by BNPT do not specify the existence of violent and non-violent radicalism, and some of the criteria tend to be biased between intolerance and religious radicalism as in the previous discussion.[45]

Furthermore, based on the characteristics of religious radicalism, the indicators of religious radicalism consist of four indicators as mentioned in the previous paragraphs, namely 1. Wanting to change the government system; 2. Want to change the legal basis of the country; 3. The use of force to achieve goals; 4. Rejection of different groups. Some of the indicator items for the radicalism variable can be seen in the table below.

Table of Religious Radicalism Variable Items

No	Variables of Religious Radicalism	
	Indicators	**Item Statement**
1.	Desire to change the system of government	The Khilafah Islamiyyah is the ideal Islamic system of government for Indonesia today.
		It is not true that the system of government in Indonesia is the taghut system.
		Democracy is a product of the West, it should not be used as a state system by a Muslim majority community.
		Indonesian Muslims should be led by a caliph.
2.	The desire to change the legal basis of the country	If I have the opportunity, I will replace the 1945 Constitution and Pancasila with Islamic law.
		The legal system in Indonesia needs to be replaced because it is unfair.
		Pancasila and the 1945 Constitution have accommodated all the main objectives in Islamic law (*Maqashid Syariah*).
		Jurisprudence law in Islamic law is a product of ijtihad, almost the same as Pancasila and the 1945 Constitution.

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[45] "Strategi Menghadapi Paham Radikal Terorisme-ISIS" (Jakarta, n.d.).

3.	Use of violence to achieve goals	Should not eradicate disobedience by means of violence.
		The Islamic Khilafah and Islamic Shari'a must be upheld even if they have to go against the law.
		Since the state and its entire apparatus are tagut, then I am ready to fight them.
		Eradicating disobedience should be by hand, that is the strongest faith.
4.	Rejection of different groups	I don't want the mosque where I worship to be architected by non-Muslims.
		There is no problem with gender activists fighting for their aspirations on social media as long as they do not violate the law.
		I don't like pro-LGBT, Ahmadiyah, Shia groups.
		I feel uncomfortable with the presence of Shia groups in my environment.

4. Darus-Sunnah International Institute for Hadith Sciences

Darus-Sunnah is a student boarding school that focuses on studying and studying hadith and hadith science. Darus-Sunnah was officially founded in 1997 by Dr. KH. Ali Mustafa Yakub, M.A. Darus-Sunnah is located in Ciputat, South Tangerang.[46]

Currently this hadith boarding school has a branch in Janda Baik, one of the regions in Malaysia, that's why Darus-Sunnah is called the Darus-Sunnah International Institute for Hadith Sciences. After the death of KH. Ali Mustafa Yaqub in 2016, Darus-Sunnah is now guided by his only child Zia Ul Haramain assisted by several Darus-Sunnah alumni who have a lot of experience.[47]

As the name implies, the majority of the subjects are related to the study of hadith and the science of hadith. However, they also studied other branches of science such as Fiqh, Usul Fiqh, Akidah, Nahwu, Balaghah, Ulumul Quran, Ghozwul Fikr. For the hadith course itself, students are required to complete the Kutub al-Sittah (6 books of hadith masters) including: *Ṣaḥīḥ al-Bukhārī, Ṣaḥīḥ Muslim, Sunan Abī Dāwud, Sunan al-Tirmidhī, Sunan al-Nasā'ī*, and *Sunan Ibn Mājah*. The books of hadith studied are *Tadrīb al-Rāwi* by Imam al-Suyūṭī, *Taisīr Muṣṭalah al-Ḥadīth* by Maḥmūd al-Ṭaḥḥān, *Uṣūl al-Takhrīj wa al-Dirāsah al-Asānīd* by Maḥmūd al-Ṭaḥḥān, *Manhaj al-Naq ind al-Muḥaddithīn* by Nur al-Dīn

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[46] Ulin Nuha Mahfudhon, *Meniti Dakwah Di Jalan Sunnah: Biografi Kiai Ali Mustafa Yaqub*, ed. Nurul Huda Ma'arif, 1st ed., vol. 1 ,Ciputat: Maktabah Darus-Sunnah, 2018.

[47] Interview with Izzah Farhatin Ilmi, 2020.

'Itr, and the last one is *al-Ṭuruq al-Ṣaḥīḥah fī Fahm al-Sunnah al-Nabawiyyah* by Ali Mustafa Yaqub.[48]

      Some of the books that have been mentioned are the main books that are used as guidelines. Apart from that, when students are required to explain and discuss it in forums or for the sake of making papers, they automatically have to open other books related to hadith and hadith science. Such as the book of *sharah* (explanatory), the book of *rijāl al-ḥadīth* (biography of narrators), the book of *tārīkh* (history) or similar books to enrich the discourse. For example, the usual references are *Fatḥ al-Bārī* by Ibn ajar al-'Asqalānī, *'Umdah al-Qārī* by Badr al-Dīn al-'Ainī, *'Aun al-Ma'būd* by al-'Aẓīm al-Ābādī, *Sharh Imam al-Nawāwī's Ṣaḥīḥ Muslim*, Yūsuf al-Qarḍāwī's *Kaifa Nata'āmal Ma'a al-Sunnah al-Nabawiyyah* and many others. Each of these books has met the standards in the stages of hadith studies initiated by scholars from time to time. They have studied material related to terms in the science of hadith or in another language is the science of tools in the study of hadith. They have also studied material related to takhrīj hadith, material related to criticism of sanad and matan, then about how to judge a hadith. And what is complete is the material on how to understand the ideal hadith, how when there is a contradiction between one hadith and another, how to understand the historical background of a hadith, and how to contextualize a hadith.[49] For material related to how to takhrīj hadith itself, it has been taught in semester 3. Next in semester 4 it is taught about criticism of the matan of hadith, then semester 5 is criticism of sanad and the last is semester 6 regarding how to understand hadith.[50]

5. The Influence of Understanding Contextual Hadith on Religious Radicalism

      After distributing several statement items to the Mahasantri Darus-Sunnah related to understanding contextual hadith, the data obtained as shown in the table below.

Contextual Understanding of Darus-Sunnah Mahasantri

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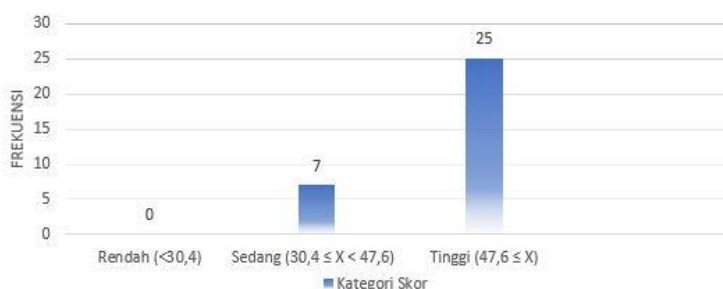
[48] Mahfudhon, *Meniti Dakwah Di Jalan Sunnah: Biografi Kiai Ali Mustafa Yaqub*.
[49] Yaqub, *Al-Thuruq Al-Shahihah Fi Fahm Al-Sunnah Al-Nabawiyyah*.
[50] Interview with Izzah Farhatin Ilmi.

The categorization in the bar chart above shows the scores obtained by each respondent. Where is given a low category for a score of less than 30.4, a medium category for a score between 30.4 to equal to 47.6 and for a high category for a score of 47.6 and above. The frequency in the diagram above shows the number of respondents who received certain categories.

The data in the hadith understanding table above shows that the Mahasantri Darus-Sunnah contextual understanding of hadith has an average score between medium and high. As explained in the previous chapter, the understanding of contextual hadith in this study refers to a contextualization process that involves socio-historical analysis or the context in which the hadith text appears. Here contextual understanding does not mean breaking away from the text at all, but avoiding the text to be understood by hard textualism. Specifically, the understanding of hadith that is used as a representation of an understanding of contextual hadith is the book "*al-Ṭuruq al-Ṣaḥīḥah fī Fahm al-Sunnah al-Nabawiyyah*" by Ali Mustafa Yaqub.

For example, in items related to the prohibition of living in a kufr country, the indicator is *al-fahm al-lafdzi wa al-ma'nawi*. The statement is:

The following Hadith of the Prophet narrated in Sunan Abi Dawud is a prohibition against living in an infidel country, the arguments for which are:

<div dir="rtl">

أَنَا بَرِىءٌ مِنْ كُلّ مُسْلِمٍ يُقِيمُ بَيْنَ أَظْهُرِ الْمُشْرِكِينَ

</div>

"*I (Muhammad) separate myself from every Muslim who lives in the midst of the polytheists.*"[51]

This statement is a negative statement, therefore if the above statement is approved then the respondent will get a low score as the rules of the game on the Likert scale.

IS in the magazine Dhabiq quoted the above hadith in the books of Sunan al-Tirmidhī and Sunan Abī Dāwud. Unfortunately, the lengthy editorial only quoted by IS is limited to the dialogue between the Prophet Muhammad and his companions which is quite concise: "*I separate myself from every Muslim who lives in the midst of the polytheists*", "*Why*?" asked a companion. "*Two fires will not gather or be seen together,*" replied the Messenger of Allah. By IS, the hadith is understood as a prohibition to stay in a "kufr" country, this is likened to a Muslim who lives with an immoral expert, gradually the disobedience will affect him. So what if you live with unbelievers in a kufr land?[52]

It can be seen that IS textually understands the hadith without using the rules used by scholars in understanding the hadith. Yusuf al-Qarḍāwi rejects IS's way of understanding the hadith, according to him, the hadith is mursal, because the friend of Jarīr bin 'Abdullāh in Ab Dāwud's narration does not exist or is not mentioned by the majority of scholars who narrate the hadith from other channels.

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[51] Dawud, *Sunan Abi Dawud*.
[52] "Panggilan Untuk Hijrah," *Dabiq*, 1435.

This statement was acknowledged by Abū Dāwud himself in his book. Thus, the hadith narrated by al-Tirmidhī can also be said to be mursal because it mentions the path of Jarīr bin 'Abdullāh. Even if this mursal hadith can be used, then the way to understand the matan of the hadith cannot be arbitrary. According to al-Qarḍāwī, it is necessary to know the cause and purpose of the hadith expressed by the Prophet Muhammad SAW.[53] And that cannot be done by taking some of the hadith and leaving the others. If the cause and purpose are known, then the hadith cannot be understood textually and ignores its main purpose and purpose. The complete editorial of the above hadith as narrated by Abū Dāwud and al-Tirmidhī is:

عَنْ إِسْمَاعِيلَ ، عَنْ قَيْسٍ ، عَنْ جَرِيرِ بْنِ عَبْدِ اللهِ ، قَالَ : بَعَثَ رَسُولُ اللهِ صلى الله عليه وسلم سَرِيَّةً إِلَى خَثْعَمٍ فَاعْتَصَمَ نَاسٌ مِنْهُمْ بِالسُّجُودِ ، فَأَسْرَعَ فِيهِمُ الْقَتْلَ قَالَ : فَبَلَغَ ذَلِكَ النَّبِيَّ صلى الله عليه وسلم فَأَمَرَ لَهُمْ بِنِصْفِ الْعَقْلِ وَقَالَ « أَنَا بَرِىءٌ مِنْ كُلِّ مُسْلِمٍ يُقِيمُ بَيْنَ أَظْهُرِ الْمُشْرِكِينَ ». قَالُوا يَا رَسُولَ اللهِ لِمَ قَالَ « لاَ تَرَاءَى نَارَاهُمَا »

From Ismā'īl, from Qais, from Jarīr bin 'Abdillāh said, "Once the Messenger of Allah sent an army to the tribe of Khats'am, when they got there, the people (Muslims) of Khats'am prostrated themselves to the messenger of the Messenger of Allah, but some of them were still killed. The news reached the ears of the Messenger of Allah, and he ordered to pay half a diyat and the Messenger of Allah said: "I am free from every Muslim who lives in the midst of polytheists", "Why?" asked a friend. "Two fires will not gather or be seen together," replied the Messenger of Allah.

Next is the variable of religious radicalism for Darus-Sunnah students. After filling out the questionnaire, the results are as follows:

Darus-Sunnah Mahasantri Religious Radicalism Preference

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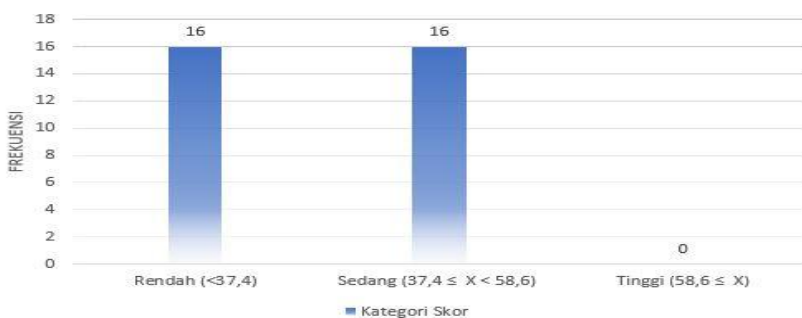
[53] Al-Qardhawi, *Kayfa Nata'amal Ma'a Al-Sunnah Al-Nabawiyyah*.

The frequency in the bar chart above shows the number of respondents who received a certain category. While the score category shows the low, medium, and high categories. The low category is indicated by a score of less than 37.4, while the score is 37.4 to 58.6, while for the high category it is above 58.6.[54]

From the table of religious radicalism above, it is known that 50% of Darus-Sunnah students received a low category of 16 people. While the remaining 16 others or the remaining 50% get a moderate value. As for the high category, it was not found at all from the results of our observations. This confirms what was stated by Izzah Farhatin 'Ilmi, one of the coordinators of the Darus-Sunnah musyrifah who said that Darus-Sunnah Mahasantri had moderate religious tendencies and avoided religious radicalism.[55]

The indicators in this radicalism variable include: the desire to change the government system, the desire to change the legal basis of the state, the use of violence to achieve goals, and the rejection of different groups. From these indicators a number of 32 respondents obtained a fairly low score. The highest score is 18 out of a maximum score of 80, while the highest score is 50 out of a maximum score of 80. This means that even though on average they cannot be said to be a radical group, one or two of the respondents have a fairly high score but are still in the category currently.

Next is the result of a simple regression test of the influence of contextual hadith understanding and religious radicalism. But before that, it is necessary to do a linearity test as a condition for the regression test to be accepted. As follows:

Anova Table: Linearity Test Results between Understanding Contextual Hadith (X) and Religious Radicalism (Y)

ANOVA Table

			Sum of Squares	df	Mean Square	F	Sig.
Radikalisme Agama * Pemahaman Hadis	Between Groups	(Combined)	1306.419	14	93.316	2.527	.036
		Linearity	410.005	1	410.005	11.102	.004
		Deviation from Linearity	896.414	13	68.955	1.867	.113
	Within Groups		627.800	17	36.929		
	Total		1934.219	31			

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[54] Azwar, *Sikap Manusia: Teori Dan Pengukurannya*.
[55] Interview with Izzah Farhatin Ilmi.

In the picture above, the deviation from linearity results in F of 1.867 with a significance value of 0.113. Because the significance value is greater than 0.05 (sig. 0.113 > 0.05), it can be concluded that the regression line between the two variables in this study is considered linear.[56]

After performing the linearity test, the next step is to perform a simple regression test. This test was conducted to determine the significance of the influence between one variable and another. In this case, the researcher wants to see how far the significance of the influence between the understanding of hadith on religious radicalism is. The result is as follows.

Anova Table: Regression Test Results

ANOVAa

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	410.005	1	410.005	8.070	.008b
	Residual	1524.214	30	50.807		
	Total	1934.219	31			

a. Dependent Variable: Radikalisme Agama

b. Predictors: (Constant), Pemahaman Hadis

From the table above, it is known that the significance value shows that 0.008 is smaller than 0.05 (0.008 < 0.05). Or in other words, there is a significant relationship between the understanding of hadith and religious radicalism. From this it can be said that the understanding of hadith is very influential on religious radicalism. The results of this regression test confirm several theories which say that religion is one of the main factors of religious radicalism. Understanding the hadith of the Prophet SAW, is the reason why someone is involved in an action or just thinking against the status quo or mutual agreement in a country. This study thus continues what was written by Jennifer Boutz, Hannah Benninger, and Alia Lancaster who suspected that what IS did by using the Prophet's traditions as a propaganda tool had an impact on their efforts to recruit jihadists from several countries.[57] The results of this regression test also mean that the more contextual a person's understanding of hadith, the lower his radical understanding. On the other hand, the more textual one's understanding of hadith, the higher the level of radicalism. And this proves that the efforts of epistemological scholars to develop

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[56] Riadi, *Statistika Penelitian: Analisis Manual Dan IBM SPSS*.

[57] Boutz, Benninger, and Lancaster, "Exploiting the Prophet's Authority: How Islamic State Propaganda Uses Hadith Quotation to Assert Legitimacy."

methods in understanding hadith have an impact in tackling radical understandings originating from religious texts.

While the direction and magnitude of the influence can be seen through two tables. From the Model Summary table it will be known the magnitude of the influence of Hadith Understanding (X) on Religious Radicalism (Y), while through the Coefficients table it will be known the direction of the X to Y influence, is it positive or negative? The following is the Model Summary table.

Table Model Summary: Magnitude of Effect of Variables X and Y

Model Summary

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	.460[a]	.212	.186	7.128

a. Predictors: (Constant), Pemahaman Hadis

Based on the output in the table above, it is known that the R Square value is 0.212. This value means that the influence of Hadith Understanding (X) on Religious Radicalism (Y) is 21.2% while the remaining 78.8% is influenced by other factors not examined. Next is knowing the direction of the influence of Hadith Understanding (X) on Religious Radicalism (Y), whether it has a positive or negative effect. The following is a table of Coefficients.

Table of Coefficients: Direction of Effect of Variables X and Y

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	69.792	11.667		5.982	.000
	Pemahaman Hadis	-.643	.226	-.460	-2.841	.008

a. Dependent Variable: Radikalisme Agama

From the output in the Coefficients table above, it is known that the constant value (a) is 69.792 and the regression coefficient (b) is -0.643 with a sig. 0.008. Thus, we can write the regression equation as:

$Y = a + bX$

$Y = 69{,}792 + (-0.643)\,X$

If this equation is interpreted, if the independent variable Understanding Hadith (X) increases by one unit, then the dependent variable of Religious Radicalism (Y) can be predicted to increase by -0.643 (-64.3%) at a constant 69,792. The value (a) of 69,792 in the Unstandardized Coefficients column itself means that if there is no Hadith Understanding (X) then the consistent value of Religious Radicalism (Y) is 69,792.

From some of the equations and test results above, it can be seen that the influence of Hadith Understanding on Religious Radicalism is negative, in the sense that the higher a person's understanding of Hadith, the less their Religious Radicalism.

This conclusion is supported by qualitative data, for example from the learning outcomes they receive, one of which can be seen in their writings in online media written by Ibn Kharish, where they explain the hadith about the Prophet being sent with the sword.[58]

One of the bases used by radical groups is the following hadith narrated by Ibn Umar:

بُعِثْتُ بَيْنَ يَدَيِ السَّاعَةِ بِالسَّيْفِ حَتَّى يُعْبَدَ اللَّهُ وَحْدَهُ لَا يُشْرَكَ بِهِ شَيْءٌ وَجُعِلَ رِزْقِي تَحْتَ ظِلِّ رُمْحِي وَجُعِلَ الذِّلَّةُ وَالصَّغَارُ عَلَى مَنْ خَالَفَ أَمْرِي، وَمَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ.

> "*I was sent with the sword until the end of the world, so that only Allah will be worshiped and no partners with Him. My sustenance is under the shade of my spear. (Besides), that humiliation and humiliation is reserved for those who disobey my orders. Whoever resembles a group then he is part of that group*."[59]

Among the analyzes of the text is related to *ikhtilāf al-ḥadith*. He argues that some of the editorials of this hadith contradict the content of the Qur'an. The editor of the translation of the hadith, "*I was sent with the sword until the end of the world, so that only Allah will be worshiped and no partners with Him*" seems to force all mankind to convert to Islam and worship only Allah. If you do not convert to Islam, you must be killed. This is certainly contrary to the Qur'an surah al-Kafirun. According to Imam at-Tabari, surah al-Kafirun was revealed because the Quraysh promised the Prophet Muhammad. with wealth and women. The conditions were that the Prophet had to worship the idols of Lata and Uzza for a year and the Quraysh to worship Allah for a year. Through surah al-Kafirun, Allah SWT. prohibit such practice. Allah commanded Prophet Muhammad SAW. not to deal with followers of other religions, and other people are prohibited from disturbing the religion of the Prophet Muhammad. That is, this surah al-Kafirun guarantees a person's freedom to embrace their own religion without any coercion

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[58] Ibnu Kharish, "Kritik Hadis Nabi Diutus Dengan Pedang," bincangsyariah.com, 2018, https://bincangsyariah.com/kalam/kritik-hadis-nabi-diutus-dengan-pedang/.

[59] Ibn Abi Syaibah, *Mushannaf Ibn Abi Syaibah*, n.d.

whatsoever, let alone to be killed. In addition, in surah al-Baqarah 256, Allah SWT. said:

<div dir="rtl">

لَا إِكْرَاهَ فِي الدِّينِ قَدْ تَبَيَّنَ الرُّشْدُ مِنَ الْغَيِّ

</div>

"*There is no compulsion (for someone) to convert to Islam. This is because it is clear between true and false teachings*."

According to Sheikh Thahir bin 'Assyria, this verse is a very clear argument that any type of coercion to convert people to Islam is not justified. This is because belief in a religion cannot be forced and is the prerogative of Allah SWT.

Referring to the writings of Ibn Kharish, there are several stages in responding to a hadith he received. The first is to analyze the truth of the hadith through the discourse of hadith science. In conclusion, he said that the hadith above was considered munkar from the start, which means that the hadith was very weak. Second, he conducted a comparative study comparing one text with another, in Abdullah Saeed's theory this is called intertextualism. This hadith is found to contradict the sura al-Baqarah verse 256, that there is no compulsion in religion. If you follow the pattern of understanding Muḥammad al-Ghazālī then this type of hadith must be rejected.

After intertextualizing, Ibn Kharish then explains the socio-historical context in which a hadith is understood. Quoting the opinion of the former Sheikh al-Azahar, Ibrāhīm al-Bājūrī, that the Prophet Muhammad participated in wars that were directly commanded by him eight times, namely the wars of Uhud, Badr, Khandaq, Muraisi', Quraizhah, Khaibar, Hunain, and Taif. Among these wars, the Prophet Muhammad saw. never killed anyone except Ubay bin Khalaf in the battle of Uhud. This was also done by the Prophet because he was forced to defend himself, because at that time the condition of the Muslims who lost in the Uhud war was very desperate. It is even narrated that two of the incisors of the Prophet Muhammad were knocked out as a result of being hit by an enemy blow. By looking at the situation that occurred at the time of the Prophet, then the textual understanding of hadith in the history of Ibn 'Umar was rejected, even if you want to practice it must be understood contextually.

In the case of Ibn Kharish, it is clear that the link between learning in Darus-Sunnah contributes greatly to the Islamic idea of Darus-Sunnah students, especially in addressing the traditions that target religious radicalism.

Conclusion

The results of this study prove three things that answer the previous question. The first is that there is a significant relationship between contextual hadith understanding and religious radicalism. This is evidenced by field observations at the Mahasantri Darus-Sunnah International Institute for Hadith Sciences. After analyzing the results of the questionnaire distributed and

processed using the SPSS 20 program with a simple regression operation, a significant number was obtained between the variables of understanding hadith and religious radicalism of 0.008. This number is less than 0.05 which means that the relationship between the two variables is significantly influential. This means that the correct understanding of contextual hadith has a close relationship with religious radicalism in respondents based on these results.

The second is the direction and magnitude of the influence between the two variables is known after looking at the results in the coefficients table. The number of hadith understanding in the unstandardized coefficients column shows the number -.643 and the number of religious radicalism shown in the constant column is 69,792, this means that if there is no Hadith understanding (X) then the consistent value of Religious Radicalism (Y) is 69,792. Thus, the higher a person's understanding of contextual hadith, the less their Religious Radicalism.

As for the third, the magnitude of the influence of contextual hadith understanding on religious radicalism is shown in the summary table, which shows the number 0.212 which means that the influence of Hadith Understanding (X) on Religious Radicalism (Y) is 21.2% while the rest is 78.8%. influenced by other factors not studied. Other factors that are not examined may be economic, political, psychological, and so on.

This research thus confirms what is understood by the majority of researchers, especially in the field of hadith, that contextual hadith understanding has a negative influence on religious radicalism. This study confirms the hypothesis of hadith epistemologists such as Muḥammad al-Ghazālī, Yūsuf al-Qarḍāwī, Shuhudi Ismail, and Ali Mustafa Yaqub that understanding contextual hadith has a major contribution in narrowing the space for religious radicalism, both in the form of thoughts or even religious attitudes.

Other hadith researchers such as Jennifer Boutz, et al. which mentions that IS spread its conspiracy related to their caliphate in Sham and Iraq by using the hadith of the Prophet had an impact on readers from among Islamic groups. Likewise with Khoirul Huda who considers that Aman Abdurrahman, the leader of JAD who tends to be textual in understanding the Prophet's hadith, has an impact on his attitude against the status quo. This research thus confirms these theses that it is true that there is a link between the understanding of hadith and religious radicalism.

Religious radicalism cannot be said to be entirely caused by a selective and selective understanding of religious texts. There are many assumptions from some scholars of religious radicalism. Among them is Diego Gambietta who said that the relative deprivation factor is the determining factor of religious radicalism, not the understanding of religion itself. He also claims that the group of social science scholars is less likely to think radically than the group of researchers of exact sciences. Martin Van Bruinessen actually saw in the case of Indonesia, radicalism grew due to political and economic factors that gave rise to

radical religious groups to appear in public. Jamie Bartlett and Carl Miller provide a fairly fitting portion in analyzing the factors of religious radicalism compared to others, he suspects that the radicalism factor is strongly supported by political, social, ideological, personality factors, each of which has a role in making a person involved in thinking and action. radical.

This research indirectly strengthens the assumption of Jamie Bartlett and Carl Miller that religious understanding is not the only reason for religious radicalism, but other factors also contribute to radical understanding. On the other hand, this study also dismisses the notion that religious factors are not the determining factor of religious radicalism, this is evidenced by the regression results which show 21.2% of the influence of contextual hadith understanding on religious radicalism in this study.

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