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Interpretation of the *Hadith* Regarding the Command to Wipe the *Khuf*: Study of AGH. Lanre Said' Work in the Islamic Law Perspective

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Abstract: One aspect that is very important to pay attention to is related to purification in the realm of worship, including the command to wipe the *khuf*. Wiping the *khuf* is the ability to wipe one's shoes as a form of relief and as a substitute for wiping one's feet when performing ablution. However, this is still very rarely known by Muslims. This article aims to elaborate on the hadith regarding the command to wipe the *khuf* contained in the book *al-Ẓikrā* by AGH. Lanre Said. This is a descriptive qualitative research using the ma'ānī al-ḥadīṣ science approach, which is a contextual interpretation technique in analyzing the Islamic law contained in the hadith. The data is then analyzed and elaborated using contextual interpretation techniques. The results of the research show that contextually *khuf* is anything that is used to cover the feet made of thick cloth or leather. According to the science of *ma'ānī al-ḥadīṣ*, considering *asbāb al-wurud* and paying attention to social situations and realities, this hadith must be understood contextually. Interpretation and understanding of the hadith contained in his work uses contextual understanding, in accordance with current developments. As for the Islamic law, the order to wipe the *khuf* only applies temporally or conditionally, even in the current context the order to wipe the *khuf* is only optional. The command to wipe the *khuf* according to Islamic law is basically permissible. Understanding this hadith will have implications for the elastic and flexible application of the Islamic law in the society.

Kata Kunci: Contextual interpretation, understanding hadith, *Khuf*, Lanre Said, Islamic law

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Abstrak: Salah satu aspek yang sangat diperhatikan berkaitan dengan bersuci dalam ranah ibadah termasuk di antaranya perintah mengusap khuf. Mengusap khuf adalah kebolehan mengusap sepatu sebagai bentuk keringanan dan pengganti mengusap kedua kaki ketika berwudu. Namun, hal ini masih sangat jarang diketahui oleh umat Islam. Tulisan ini bertujuan untuk mengelaborasi hadis tentang perintah mengusap khuf yang terdapat dalam kitab al-*Ẓikrā* karya AGH. Lanre Said. Kajian ini merupakan penelitian kualitatif yang bersifat deskriptif dengan menggunakan pendekatan ilmu ma‘ānī al-ḥadīṣ, dalam hal ini adalah teknik interpretasi kontekstual dalam menganalisis hukum Islam yang terkandung dalam hadis tersebut. Data yang dikumpulkan melalui berbagai literatur kemudian dianalisis dan dielaborasi dengan menggunakan teknik interpretasi kontekstual. Hasil penelitian menunjukkan bahwa secara kontekstual khuf adalah segala sesuatu yang digunakan untuk menutupi kaki berbahan dasar kain yang tebal atau kulit. Menurut ilmu ma‘ānī al-ḥadīṣ pertimbangan *asbāb al-wurud* dan memperhatikan situasi dan realitas sosial, maka hadis ini harus dipahami secara kontekstual. Interpretasi dan pemahaman hadis yang terdapat dalam karyanya menggunakan pemahaman kontekstual, sesuai dengan perkembangan zaman. Adapun dalam tinjauan hukum Islam, perintah mengusap khuf hanya berlaku temporal ataupun kondisional bahkan dalam konteks kekinian perintah mengusap khuf hanya bersifat opsional. Perintah mengusap khuf secara hukum Islam dasarnya adalah mubah. Pemahaman hadis tersebut akan berimplikasi pada aplikasi hukum Islam yang elastis dan fleksibel dalam masyarakat.

Kata Kunci: Interpretasi kontekstual, pemahaman hadis, Khuf, Lanre Said, hukum Islam

Introduction

The Al-Qur'an and Hadith are the two main sources of Islamic law agreed upon by all scholars of the four schools of fiqh including kalam scholars, tafsir and hadith scholars. However, it needs to be understood that the existence of the Qur'an is very different from the hadith, however the hadith is an explanation (*bayān*) for the Qur'an.¹ The Qur'an was revealed clearly and *mutawatir*, while the hadith still require in-depth study, especially regarding the quality of the hadith.²

¹ Tarmizi M. Jakfar, "Interaction of Riwayah and Dirayah Science in Learning Hadith," *MEDIA SYARI'AH: Wahana Kajian Hukum Islam Dan Pranata Sosia* 24, no. 2 (2022): 310.

² Maizuddin Maizuddin, et.al., "The Typology of Hadith as the Bayān of the Qur'an and Its Implications for the Reform of Islamic Inheritance Law," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 7, No. 2 (2023). Rohmansyah Rohmansyah, "Understanding of Polygamy in

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On the other hand, the Qur'an and hadith require carefulness in the interpretation process.³ Because when errors and inconsistencies occur in interpreting it, it will have implications for errors in interpreting and implementing the postulates of the Islamic law.⁴ Along with the times, various forms of approaches have been tried to be used to interpret the Qur'an and hadith, such as linguistic approaches.⁵ Likewise with the use of meaning techniques, both textual interpretation techniques, intertextual interpretation techniques and contextual interpretation techniques which help us understand the Islamic law.⁶

Works that quote a lot of hadiths of the Prophet Muhammad PBUH is the book *al-Ẓikrā* by AGH. Lanre Said. This book is a book that discusses fiqh issues and contains many hadiths of the Prophet Muhammad PBUH. These postulates are used to explain or establish a law related to fiqh issues. However, there is no detailed explanation regarding the quality, content and understanding of these hadiths. This book is the main reference for students studying at the Darul Huffadh Bone Islamic Boarding School. It is not uncommon for the hadiths contained in it to be conveyed to the wider community.⁷

AGH. Lanre Said is a very influential Bugis cleric, his fatwas are always implemented by his students and also the community around the Darul Huffadh Bone Islamic Boarding School, even though these opinions tend to differ from the

the Qur'anic Text, Hadith Text, and Biblical Text," *al-Ihkam: Jurnal Hukum & Pranata Sosial* 14, No. 2 (2019).

³ Shafriyana Mawarni Nurjannah Dena Kurniasari, Nabila Rahma Roihani, "Qath'i Dan Zhanni Dalam Kewarisan Islam," *MEDIA SYARI'AH: Wahana Kajian Hukum Islam Dan Pranata Sosial* 22, no. 2 (2022): 197.

⁴ Tri Hidayati and Muhammad Syarif Hidayatullah, "Investigating the Construction of Ijma in The Study of Islamic Law through Sociological and Historical Approach," *Media Syari'ah: Wahana Kajian Hukum Islam Dan Pranata Sosial* 23, no. 2 (2021). 128. Amrullah Amrullah and Dahliana Dahliana, "Perlindungan Hukum Terhadap Suami Sebagai Korban Kekerasan Dalam Rumah Tangga Dalam Pandangan Hukum Positif Dan Hukum Islam," *LEGITIMASI: Jurnal Hukum Pidana Dan Politik Hukum* 8, no. 1 (2019): 60.

⁵ Faisal Yahya and Maisrah, "Illegal Internet Usage in Syiah Kuala District, Banda Aceh According to Legal Traditions [Pencurian Internet Wifi Perspektif Hadis Ahkam: Studi Kasus Di Kecamatan Syiah Kuala Kota Banda Aceh]," *Legitimasi: Jurnal Hukum Pidana Dan Politik Hukum* 10, no. 2 (2021): 281.

⁶ Tholkhatul Khoir, et.al., "The Critique toward Uṣūl al-Fiqh Literacy of 1890–2023: An Offer for Development," *Ahkam* 34, No. 1 (2024). Arifuddin Ahmad, *Metodologi Pemahaman Hadis: Kajian Ilmu Ma'ani Al-Hadis*, ed. Zulfahmi Alwi, II (Makassar: Alauddin University Press, 2013). Radhie Munadi, "Peran Pengkaji Hadis Dalam Menjaga Eksistensi Sunnah," *Jurnal Ushuluddin: Media Dialog Pemikiran* 23, no. 1 (2021), p. 45–56. Sulfanwandi Sulfanwandi, "Kompilasi Hukum Islam Di Inonesia Penyusunan Dan Kaitannya Dengan Ushul Fiqh," *LEGITIMASI: Jurnal Hukum Pidana Dan Politik Hukum* 9, no. 2 (January 4, 2021): 219.

⁷ I Gusti Bagus Agung Perdana Rayyn, "Studi Kritik Hadis-Hadis Mengusap Khuf Dalam Kitab Al-Ẓikrā Karya K.H. Lanre Said" (Skripsi, UIN Alauddin Makassar, 2021).

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opinion of the majority of ulamas.⁸ Therefore, it can be confirmed that AGH. Lanre Said is a scholar who teaches at Islamic boarding schools and has works that can be referred to today and teaches knowledge to the public like other scholars in Indonesia, such as Java, Sumatra, Kalimantan and Sulawesi.

One of the things that is still very rarely discussed and even seems to escape the knowledge of Muslims is the issue of wiping both *khuf* and *khimār*. In various hadith books there are about a hundred hadiths relating to the command to wipe the *khuf* and *khimār*. In fact, if one examines it further, it is found that the hadiths relating to the *khuf* generally amount to hundreds of hadith narrations from various hadith source books.⁹

An issue that is seldom addressed and sometimes overlooked by Muslims is the challenge of properly cleansing both *khuf* (leather socks) and *khimār* (headscarf). There are around one hundred hadiths in various hadith volumes that pertain to the instruction of wiping the *khuf* and *khimār*. Upon closer examination, it becomes evident that the hadiths pertaining to *khuf* encompass a substantial number of narrations, totaling in the hundreds, sourced from various hadith compilations.¹⁰

However, it is unfortunate that there is a lack of research that specifically examines the issue of wiping the *khuf* or related to wiping the *khimār*. Researchers only found a few previous studies, such as a journal written by Ahmad Jazuli entitled "Speech Act Strategies of Commands Prohibitions in Hadiths". This article basically discusses the forms of commands and prohibitions with reference to the hadiths of the Prophet Muhammad. studied using a linguistic approach, one form of command sentence exemplified in this research is the command to wipe the *khuf*.¹¹ The research was carried out by the author in the form of a thesis with the title "Critical Study of the Hadiths of Wiping *Khuf* in the Book of al-*Ẓikrā* by K.H. Lanre Said)" in the previous work, the researcher only focused on examining the quality of the hadith contained in the book and expounding on the hadith *sharah* (interpretation) by quoting from the hadith *sharah* books (a book on hadith interpretation) without carrying out further studies on the meaning of the hadith

⁸ Syandri Syandri, et.al., "Analisis Corak Pemikiran Fikih K.H. Lanre Said Al-Bugisi," *Tribakti: Jurnal Pemikiran Keislaman* 32, no. 1 (2021), p. 77–90. Syandri Syandri et al., "Takbir Zawāid Dalam Salat Id Prespektif K.H. Lanre Said Al-Bugisi," *Nukhbatul 'Ulum: Jurnal Bidang Kajian Islam* 6, no. 2 (2020), p. 273–88.

⁹ Repelita Repelita, "Uṣūl al-Fiqh Literacy for the Local Community: A Study on Shaykh Mukhtar Ambai's Manuscript," *Ahkam* 33, No. 2 (2023). Nor Ipansyah, et.al., "Determination of Sekufu In The Kitabun Nikah Al-Banjari," *Syariah: Jurnal Hukum dan Pemikiran* 21, No. 1 (2021).

¹⁰ Rayyn, "Studi Kritik Hadis-Hadis Mengusap Khuf."

¹¹ Ahmad Jazuli, "Speech Act Strategies of Commands and Prohibitions in Hadiths," *Jurnal CMES: Jurnal Studi Timur Tengah* 13, no. 2 (2020), p. 138–51.

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or in other words did not carry out interpretation techniques to the editor of the hadith to further examine the meaning of the hadith.¹²

This is a library research using an approach to hadith science and the Islamic law.¹³ The science of hadith is the science of *ma'ān al-ḥadīṣ*, in this case the technique of contextual interpretation of hadith which consists of, *asbāb al-wurud*, time of *wurud* hadith, and considering current conditions.¹⁴ Meanwhile, the Islamic law is used to legally analyze wiping the *khuf*, because this is included in the *fiqh* of worship. Research data was collected by tracking the hadiths that were the object of the research. These hadiths were collected in various hadith books and various related literature.

General Overview of the Book of *al-Ẓikrā* by AGH. Lanre Said

Muhammad Said, born in 1923 AD, was the second of 7 children, born in Ulunipa Village, Manera Village, Salomekko District, Bone Regency, South Sulawesi. Born to Haji Manennungeng Daeng Mangngatta and Hj. Marhanah Daeng Ta Uga.¹⁵ Meanwhile, other sources say that his parents are Andi Pasennuni Petta Ngatta and Andi Marhana Petta Uga.¹⁶ His first name was Andi Muhammad Said, but after enrolling at Madrasah Arabiyah Islamiyah (MAI), Sengkang, his name was changed by AGH. Muhammad As'ad became Lanre Said.¹⁷

He grew up under the care and education of his father. At the age of 10, he was sent to study at MAI Sengkang at Ibtidaiyah level to follow his older brother Petta Haji Lesang who had studied there under the direct guidance of AGH. Muhammad As'ad. He comes from a devoutly religious family and cares about education, especially religious sciences.¹⁸

Anre Gurutta Haji (AGH is the same title as Kiyai Haji). Lanre Said took all levels of education at As'adiyah, starting from ibtidaiyah, tsanawiyah, aliyah and special classes or halaqah, these classes are at university level. However, the lessons received from a teacher are more specific (special). The sheikhs who have taught there all come from the Middle East. They are Shaykh Aḥmad al-Haff, a

¹² Rayyn, "Studi Kritik Hadis-Hadis Mengusap Khuf."

¹³ Arifuddin Ahmad, *Metodologi Pemahaman Hadis*. Juhaya S. Praja, *Teori Hukum dan Aplikasinya*, Bandung: Pustaka Setia, 2014.

¹⁴ Arifuddin Ahmad, *Metodologi Pemahaman Hadis*.

¹⁵ Mohd. Sabri AR, *Etta Meniti Di Dalam Cahaya Kisah Hidup Anre Gurutta H. Lanre Said* (Cet. II; Yogyakarta: CV Arti Bumi Intaran, 2015), p. 75.

¹⁶ Ilham Kadir Palimai, *Jejak Dakwah KH. Lanre Said: Ulama Pejuang Dari DI/TII Hingga Era Reformasi* (Cet. I; Yogyakarta: Aynat Publishing, 2010), p. 29.

¹⁷ Ilham Kadir Palimai, *Jejak Dakwah KH. Lanre Said*, p. 29.

¹⁸ Ilham Kadir, "K.H. Lanre Said : Ulama Pendidik Dari DI/TII Hingga Era Reformasi", *Nukhbatul 'Ulum: Jurnal Bidang Kajian Islam*, 5.2 (2019), p. 125–144.

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cleric who graduated from al-Azhar, Cairo, who was sent directly from his home country, Egypt, and Shaikh Sulaimān al-Su'ūd, who was a cleric who was sent directly from Mecca, Saudi Arabia.¹⁹ He studied and served in the period 1932-1948 AD.²⁰ He also completed memorizing 30 chapters of the Qur'an, directly under the direction of AGH. Muhammad As'ad.²¹

In 1951 AD, AGH. Lanre Said began his missionary journey to various regions. Jampea Island, Selayar Islands Regency was the first place he established a formal educational institution at the *Madrasah Tsanawiyah* level which had the same curriculum as MAI Sengkang.²² Petta Lanre Said is a preacher who has a persistent spirit accompanied by high mobility, especially when his physical condition is still strong. This can be proven through his long journey traveling from one area to another. Starting from Sulawesi, Kalimantan, East Nusa Tenggara (NTT), Sumbawa (NTB), Surabaya (East Java), Cirebon (West Java), and then back to South Sulawesi. In South Sulawesi, especially South Bone, including the districts of Cina, Mare, Tonra, Salomekko, Kajuarra, Palattae, Bonto Cani, and Sinjai Regency, is the area of AGH preaching. Lanre Said.²³

In 1953-1961 AD²⁴ Petta Lanre Said joined DI/TII under the leadership of Qahhar Mudzakkar. Apart from the fact that friends who had studied at MAI Sengkang had already joined the movement, family factors were also the reason Petta Lanre Said became involved in the movement. Even though he never confirmed that he agreed with the struggle carried out by Qahhar Mudzakkar, he once held the position as a member of the central command who made decisions that were implemented in the Central and North Southeast Regional Command (KWTUU) area, as well as Chairman of the Regional Command Court (KD) could be the reason that Petta Lanre Said is in line with DI/TII's struggle in

¹⁹Ilham Kadir Palimai, *Jejak Dakwah KH. Lanre Said: Ulama Pejuang Dari DI/TII Hingga Era Reformasi*, p. 29.

²⁰Mohd. Sabri AR, *Etta Meniti Di Dalam Cahaya Kisah Hidup Anre Gurutta H. Lanre Said*, p. 75.

²¹Ilham Kadir, "K.H. Lanre Said : Ulama Pendidik Dari DI/TII Hingga Era Reformasi", *Nukhbatul 'Ulum: Jurnal Bidang Kajian Islam* 5, No. 2 (2019), p. 125–144.

²²Mohd. Sabri AR, *Etta Meniti Di Dalam Cahaya Kisah Hidup Anre Gurutta H. Lanre Said*, p. 35.

²³Ilham Kadir Palimai, *Jejak Dakwah KH. Lanre Said: Ulama Pejuang Dari DI/TII Hingga Era Reformasi*, p. 48.

²⁴Mohd. Sabri AR, *Etta Meniti Di Dalam Cahaya Kisah Hidup Anre Gurutta H. Lanre Said*, p. 37.

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upholding the sharia law. Although in the end he chose to leave the struggle and return to teaching religion to the community.²⁵

Lanre Said is a dedicated scholar with a strong interest in the subject of education. His focus is on producing knowledgeable and practicing Muslims who are capable of providing advise with honesty and patience. He implemented this strategy by founding an educational institution called *Majlis Qurra' wal Huffadz* (MQWH) in the form of an assembly. The institution was established on August 7, 1975 AD, commencing at 07:00, and was situated in the village of Tuju-tuju. Initially, the school began with seven students, who are today recognized as the alumni of Darul Huffadh Islamic Boarding School.²⁶

At the age of 82, he suffered a stroke on the evening of Sunday, May 21 2005. The next day, he was rushed to the Sinjai Regional General Hospital (*Rumah Sakit Umum Daerah/RSUD*). However, he didn't last long. Only two days later, to be precise on Tuesday, May 24 2005, at 13.30, AGH. Lanre Said breathed his last breath. The next day, he was buried in the area that he had prepared for himself during his lifetime which was located in the Darul Huffadh Islamic Boarding School area.²⁷ Petta Lanre Said is a fairly productive scholar. This can be seen from the written works he has produced, especially on discussions related to jurisprudence. His works are: The book (kitab) *al-Žikrā* has four volumes and the book (kitab) entitled "Some Problems" has four volumes.²⁸

AGH. Lanre Said's son and first student, K.H. Muttaqin, believe that AGH. Lanre Said adheres to a blend of Sufi-Salafi ideology. His profound understanding of the Sufi sect is evident in the numerous specialized rituals of remembrance that he consistently practiced. Each of these remembrances serves

²⁵Andi Makmur, et. al., "Pemikiran Dan Perjuangan Anregurutta Haji Lanre Said (1923-2005)," *Pattingalloang: Jurnal Pemikiran Pendidikan Dan Penelitian Kesejarahan* 6, no. 1 (2019): 35–42.

²⁶Muhammad Zaitun Rasmin, "Pendidikan Islam Dalam Perspektif Ulama Bugis K.H. Lanre Said," *Ta'dibuna: Jurnal Pendidikan Islam* 7, no. 1 (2018), p. 61.

²⁷Andi Makmur, et.la., "Pemikiran Dan Perjuangan Anregurutta Haji Lanre Said (1923-2005)," *Pattingalloang* 6, No. 1 (2019), p. 35–42. Syandri, et.al., "Analisis Corak Pemikiran Fikih K.H. Lanre Said Al-Bugisi". Muhammad Yusuf, et.al., "Pesantren Darul Huffadh Tuju-Tuju Indonesia: Model of Teaching and Learning in Social Environment," *Proceedings of the International Conference on Industrial Engineering and Operations Management*, 2021, p. 684–93. Syandri, et. al., "Takbir Zawāid Dalam Salat Id Prespektif K.H. Lanre Said Al-Bugisi". Erwin Hafid, et. al., "KH. Lanre Said View In Takbir Zawa'id (A Critical Hadith) Takbir Zawāid Dalam Salat Id KH. Lanre Said (Sebuah Kritik Hadist)" *Jurnal al-Risalah* 14, no. 1 (2023), p. 194–210. Kadir, "K.H. Lanre Said: Ulama Pendidik Dari DI/TII Hingga Era Reformasi". Rasmin, "Pendidikan Islam Dalam Perspektif Ulama Bugis K.H. Lanre Said." Ilham Kadir Palimai, *Jejak Dakwah KH. Lanre Said: Ulama Pejuang Dari DI/TII Hingga Era Reformasi*, p. 48.

²⁸ Yusuf, et.al., "Pesantren Darul Huffadh Tuju-Tuju Indonesia." Rayyn, "Studi Kritik Hadis-Hadis Mengusap Khuf Dalam Kitab *Al-Žikrā* Karya K.H. Lanre Said."

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distinct purposes and objectives.²⁹ AGH. Lanre Said practices akhlaqi Sufism, which focuses on the moral aspect of Sufism. This type of Sufism emphasizes teachings such as sincerity, patience in the face of trials, diligence in worship, simplicity, wholehearted education, and prioritizing the common good over personal interests, self and family.³⁰

The Salafī understanding referred to here is practicing the teachings of Islam as practiced by the Prophet Muhammad and his companions, then descended to the next generation who were called the *tabi'in* (followers of the Prophet's companions), and *tabi'ut tabi'in* (followers of the *tabi'in*). They are what is called *khair al-qurūn* (the best of times). The *madhhab* imams, Abū Ḥanifah, Mālik bin Anas, Imam Syāfi'i, and Aḥmad bin Ḥanbal are included in the category of Salaf scholars whose teachings have become the focus of today's adherents of *Ahlussunnah wal Jamaah* Islam,³¹ and not *wahabi salafis*, who often practice *takfiri* or infidelize groups that do not agree with them.³²

The book *al-Ẓikrā* was authored in the year 1975 AD and continues to employ archaic orthography. In the initial publication, it was exclusively intended for his personal group. The composition of this book was intricately linked to the input and responses provided by acquaintances, coworkers, family members, and visitors who sought the author's insights on subjects pertaining to religion. Particularly those pertaining to the worship of idols, such as purification rituals, prayer, and similar practices. Indeed, he was provided with ample feedback emphasizing the significance of well-defined and succinct instructions and protocols for religious devotion, presented in the form of a book.³³

This book also functions as a rectification of the lecture and recitation material he has presented since completing his studies at the Madrasah Arabiyah Islamiyah Islamic boarding school, Sengkang. During that period, Lanre Said continued to apply the knowledge and skills he acquired while studying in Sengkang, particularly in relation to the subject of heresy. However, starting from 1962 AD, his comprehension of heretical subjects became so profound that he felt

²⁹Andi Makmur, et.al., 'Pemikiran Dan Perjuangan Anregurutta Haji Lanre Said (1923-2005)', *Jurnal Pattingalloang: Jurnal Pemikiran Pendidikan Dan Penelitian Kesejarahan* 6, No. 1 (2019), p. 35–42.

³⁰Andi Makmur, et.al., "Pemikiran Dan Perjuangan Anregurutta, p. 35–42.

³¹Andi Makmur, et.al., "Pemikiran Dan Perjuangan Anregurutta, p. 35–42.

³² Abdul Majid, et.al., "Salafi, Hadith, and Islamic Law: Identity Politics and Wahabi Movement in East Kalimantan," *Ahkam: Jurnal Ilmu Syariah* 23, No. 2 (2023). Noorhaidi Hasan, "The Salafi Movement in Indonesia: Transnational Dynamics and Local Development," *Comparative Studies of South Asia, Africa and the Middle East* 27, No. 1 (2007), p. 83–94.

³³ Rayyn, "Studi Kritik Hadis-Hadis Mengusap Khuf."

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compelled to right and amend all the errors he had previously committed and taught.³⁴

In line with the increasing needs of colleagues, students' families, and the increase of student number, *al-Ẓikrā* was finally reprinted around the 1990s. This second edition is also a revision with improved spelling. Starting that year, the book *al-Ẓikrā* has become a mandatory guide and lesson for students. This book is divided into several parts, namely regarding ṭahārah, prayer orders, nawafil prayers, and matters of corpses. The fifth section discusses several issues. The section entitled "Some Problems" is classified into five problems.³⁵ Based on research and calculations carried out by researchers on the number of hadiths contained in the book *al-Ẓikrā*, researchers found that the number of hadiths contained in the book *al-Ẓikrā* is 244 hadiths, 4 books, 88 chapters, 174 sub-chapters.³⁶

The book *al-Ẓikrā*, authored by AGH, is a comprehensive work on fiqh, as stated by Lanre Said. This book is exclusively distributed and utilized as instructional material for the pupils of the Darul Huffadh Islamic Boarding School, located in Kajuara Bone. The book compiled by AGH. Lanre Said consists of three primary components: the Qur'an, the hadith of the Prophet Muhammad, and a concise explanation or statement by AGH. Lanre Said. Occasionally, he also communicates legal principles and issues extra cautions on specific matters.³⁷

In quoting the hadiths of the Prophet Muhammad PBUH AGH. Lanre Said did not write down the complete sanad of his hadith, only mentioning the first narrator of the hadith and the mukharrij (collector of the hadith). In quoting the hadith, AGH. Lanre Said in several discussions does not quote his hadith in full, AGH. Lanre Said only quotes snippets of hadith which will be used as evidence for an object of discussion. Another thing is that the quality of the hadiths he quotes is not explained, so there is a need for in-depth study of the AGH hadiths. Lanre Said quoted in the book *al-Ẓikrā*.³⁸

At the end of each discussion of the book, AGH. Lanre Said wrote the composition of the book *al-Ẓikrā* which also became the table of contents of the book. Besides, AGH. Lanre Said wrote down the books that were his reference sources used in each book (discussion), among his reference sources were: *Tafsīr Ibn Kaṣīr*, *Tafsīr al-Nūr* T.M. Hasbi Ash-Shiddiqie, *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan Abī Dāwūd*, *Sunan al-Nasā'ī*, *Sunan al-Tirmizī*, *Sunan Ibn Mājah*,

³⁴ Rayyn, "Studi Kritik Hadis-Hadis Mengusap Khuf."

³⁵ Rayyn, "Studi Kritik Hadis-Hadis Mengusap Khuf."

³⁶ Rayyn, "Studi Kritik Hadis-Hadis Mengusap Khuf."

³⁷ Rayyn, "Studi Kritik Hadis-Hadis Mengusap Khuf."

³⁸ Rayyn, "Studi Kritik Hadis-Hadis Mengusap Khuf."

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*Sunan al-Dārimī, Musnad Aḥmad, Musnad al-Syāfi'ī, Sunan al-Dāruqūṭnī, Muwaṭṭā' Mālik, Mustadrak al-Ḥākim, and others.*³⁹

Upon examining the reference sources cited in the book *al-Ẓikrā*, the scholars discovered AGH. Lanre cites a hadith with an elusive origin. As an illustration, when discussing the practices of tarawih and witr, it is important to consider their significance and relevance. Lanre cited a hadith from 'Aṭā' as recounted by Muḥammad bin Naṣr, in which he discussed the prayer timings for the holiday, AGH. Lanre cited the Jundub hadith as recounted by Aḥmad bin Hasan. The origins of these two hadith citations remain elusive.

Contextual Interpretation of Hadiths Regarding the Command to Wipe the *Khuf*

The word wipe according to the main Indonesian Dictionary is to erase; wipe; sweep; caress; caress.⁴⁰ Meanwhile, according to Sharia, what is meant by wiping is not merely wiping, but rather means wiping a wet hand with water on the part being wiped. Meanwhile, the word *khuf* is a term for *khuf* of a special nature, namely *khuf* or all types of footwear that can cover the soles of the feet up to both ankles, whether made of leather or other objects. Where footwear is used for walking.⁴¹

1. Texts and the Meaning of the Hadith

a. The first hadith

'Amr bin Umayyah al-Dhamri states:⁴²

رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَمْسُحُ عَلَى الْخُفَّيْنِ وَالْخِمَارِ. (رواه احمد).

Meaning: "I have seen the prophet of Allah wipe out his *khuf* and *khimar*." (Narrated by Ahmad).

b. The second hadith

Bilal states:⁴³

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: امْسَحُوا عَلَى الْخُفَّيْنِ وَالْخِمَارِ. (رواه احمد)

³⁹ Rayyn, "Studi Kritik Hadis-Hadis Mengusap *Khuf*."

⁴⁰ Kementerian Pendidikan Kebudayaan Riset dan Teknologi Republik Indonesia, "Mengusap," Badan Pengembangan dan Pembinaan Bahasa, 2016.

⁴¹ Ahmad Sarwat, *Mengusap Sepatu Bukan Kaus Kaki*, 1st ed. (Jakarta: Rumah Fiqih Publishing, 2018).

⁴² Lanre Said, *Adz-Dzikra* (Bone: Lembaga Pendidikan Islam Pondok Pesantren Darul Huffadh, 1995), p. 71.

⁴³ Lanre Said, *Adz-Dzikra*, p. 71.

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Meaning: “That the prophet of Allah stated, wipe out your two khuf and khimar.” (Narrated by Ahmad).

2. Contextual Interpretation of Hadith and Analysis of Islamic Law

a. Based on *Asbāb al-Wurud*

A hadith and the event are intricately interconnected, encompassing the subject, object, time, place, and form of the occurrence. Variations in any one or many aspects of these elements significantly impacted the language and perspectives of the Prophet. Therefore, when analyzing discrepancies or inconsistencies in the content of a hadith, it is important to consider the *asbāb al-wurud al-ḥadīṣ*.⁴⁴

Asbāb al-wurud can be categorized into three forms: hadith that clearly state their *asbāb al-wurud*, hadith that have *asbāb al-wurud* but do not say them clearly, and hadith that do not have clearly defined *asbāb al-wurud*. The hadith of *Asbāb al-wurud* is clearly articulated. This implies that in a hadith, the occurrence is explicitly disclosed, either in the form of an inquiry, a legal case, or as an incidence that transpired subsequent to the Prophet's observation. The response can be in the form of a verbal statement, a physical deed, or a consensus.⁴⁵ *Asbāb al-wurud* can be classified as either big or micro. The term "macro *asbāb al-wurud*" refers to a category of *asbāb al-wurud* that appears to require more development. However, this particular hadith does not contain any *asbāb al-wurud*. Meanwhile, the micro *asbāb al-wurud* refers to the specific instances of *asbāb al-wurud* mentioned in the hadith of the Prophet.⁴⁶

In this study, researchers evaluated that the hadith under investigation exhibited micro *asbāb al-wurud*. The following text provides a description:

‘Abd al-Raḥman bin ‘Auf asked Bilāl about wiping *khuf*

– حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ، حَدَّثَنَا شُعْبَةُ، عَنْ أَبِي بَكْرٍ بْنِ حَفْصٍ، عَنْ أَبِي عَبْدِ اللَّهِ، عَنْ أَبِي عَبْدِ الرَّحْمَنِ، قَالَ: كُنْتُ قَاعِدًا مَعَ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ، فَمَرَّ بِأَلٍّ، فَسَأَلَهُ عَنِ الْمَسْحِ عَلَى الْحُفَّيْنِ، فَقَالَ: "كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَفْضِي حَاجَتَهُ، فَآتِيهِ بِالْمَاءِ، فَيَتَوَضَّأُ، وَيَمْسَحُ عَلَى الْعِمَامَةِ، وَعَلَى الْحُفَّيْنِ" (رواه احمد).⁴⁷

⁴⁴ Arifuddin Ahmad, *Metodologi Pemahaman Hadis*, p. 115.

⁴⁵ Arifuddin Ahmad, *Metodologi Pemahaman Hadis*, p. 118.

⁴⁶ Arifuddin Ahmad, *Metodologi Pemahaman Hadis*, p. 120-121.

⁴⁷ Ahmad Ibn Ḥanbal, *Musnad Al-Imām Ahmad Ibn Ḥanbal*, ed. Syu'aib al-Arna'ūt and 'Ādil Mursyid, vol. 6 (Mu'assasah al-Risālah, 2001).

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Meaning: Muhammad bin Ja'far narrated a story to us, Syu'bah narrated a story from Abu Bakr bin Hafṣ, who heard it from Abu 'Abdullah, who heard it from Abu 'Abd al-Rahman. Abu 'Abd al-Rahman said: I was sitting with 'Abd al-Rahman bin 'Auf when Bilal walked by. Bilal asked about wiping shoes, and 'Abd al-Rahman bin 'Auf answered: The Messenger of Allah PBUH used to relieve himself, and I would bring him water so he could perform ablution and wipe over the turban and the socks (Narrated by Ahmad No. 23903).

According to the researchers, the aforementioned hadith indicates an evidence that there are occurrences mentioned in a hadith. However, these events are of a small scale and lack clarity. The incidents described in the aforementioned hadiths are only of a broad character. Nevertheless, this research includes hadiths that lack *asbāb al-wurud*. As an illustration, in the hadith pertaining to the instructions given by the Prophet. In order to wipe the khuf, there are seven lines of sanad recited by Nu'aim bin Hammār from Bilāl. These hadiths lack *asbāb al-wurud*, but the researcher believes that the seven lines of sanad can be interpreted as *asbāb al-wurud* in the hadith told by Abī Sa'īd al-Khudrī during his time in battle and travel:

– نا هِشَامُ، نا مُحَمَّدُ بْنُ جَامِعٍ، نا عَسَّانُ بْنُ عَوْفِ الْمَازِنِيِّ، نا الْجُرَيْرِيُّ، عَنِ أَبِي نَضْرَةَ، عَنِ أَبِي سَعِيدٍ قَالَ: عَزَوْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَعَازَةً، فَأَتَيْنَا عَلَى غَدِيرٍ، فَنَزَلَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَنَزَلْنَا، وَحَضَرَتِ الصَّلَاةُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لِبِلَالٍ: «قُمْ فَأَدِّنْ»، فَأَنْطَلَقَ بِبِلَالٍ فَأَتَى الْغَدِيرَ فَعَسَلَ وَجْهَهُ وَأَهْوَى إِلَى حُفَيْهِ، وَكَانَتْ عَلَيْهِ ثِيَابٌ سَفَرِهِ، وَذَلِكَ بِعَيْنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ، فَنَادَاهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ: " يَا بِلَالُ، امْسَحْ عَلَى الْحُفَيْنِ، فَمَسَحَ. (رواه ابن الاعرابي).⁴⁸

Meaning: Hisham, Muḥammad bin Jāmi', Gassān bin 'Auf al-Māzī, and al-Jurai'rī have all informed us that Abī Naḍrah from Abī Sa'īd said the following: We fought alongside the Messenger of Allah and reached a river. At that moment, Rasulullah saw. went down into the river, and we followed suit. It was during prayer time, so the Messenger of Allah instructed Bilāl to stand up and call for prayer. Bilāl quickly went to the river, washed his face, removed his shoes, and changed into his travel clothes, all in the presence of the Messenger of Allah. Then Rasulullah saw instructed Bilal to clean both of his shoes. He proceeded to apply friction on it. (Narrated by Ibn al-A'rabī No. 2402).

⁴⁸ Abū Sa'īd bin al-A'rābī Aḥmad bin Muḥammad bin Ziyād bin Basyir bin Durham al-Baṣrī al-Šūfī, *Mu'Jam Ibn Al-A'rābī*, in 3, 1st ed. (Saudi Arabia: Dār Ibn Jauzī, 1997), p. 1113.

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The researcher's motivation for contextualizing the seven lines of the sanad of Nu'aim bin Hammār from Bilāl against the aforementioned hadith is rooted in the fact that the aforementioned hadith explicitly illustrates how the Prophet observed the procedure and then instructed Bilal to wash the khuf. The aforementioned historical account clearly demonstrates that Bilal received this directive directly from the Prophet and faithfully executed the Prophet's instructions. In the seven sanad lines that reached Nu'aim bin Hammār from Bilāl, there are seven narrations where Bilāl just stated that the Prophet commanded to wipe the khuf, without providing any details about the occurrence.

The above explanation highlights the significance of familiarizing oneself with *asbāb al-wurud* and examining hadiths that lack *asbāb al-wurud* in order to attain a comprehensive comprehension of the accurate and suitable significance and substance. Upon closer examination, if we solely depend on the hadith of the Prophet PBUH, which instructs the wiping of the khuf, Muslims may inadvertently utilize this directive without comprehending the underlying context for why the Prophet saw fit to issue such an order. By employing the method of monitoring and examining occurrences, hadiths without *asbāb al-wurud* can be interpreted in conjunction with hadiths containing *asbāb al-wurud* to ascertain their genuine significance and purpose.

Moreover, it is evident that relying solely on the hadith narrated by Nu'aim bin Hammār from Bilāl as a single argument to debate the matter of wiping the khuf or khimār can be risky and careless in its implementation. This is because the hadith is only comprehended in its literal sense without considering the circumstances in which the Prophet PBUH issued his instructions. Nevertheless, when the *asbāb al-wurud* hadith is examined in conjunction with other hadiths, the rationale behind the Prophet's directive to wipe the khuf becomes apparent. This is due to the 'illat al-ḥukm, which indicates that the Prophet issued this command while engaged in warfare and on a voyage. The Prophet, upon seeing this, instructed Bilal to clean his *khuf*.

b. Based on the Authority of the Prophet Muhammad PBUH

The researcher's investigation focuses on a specific hadith in which the Prophet Muhammad is observed. When transmitting the hadiths regarding cleansing the *khuf*, the Prophet saw. conveyed them with his authoritative status. Some messages were conveyed by him exercising his power as a Prophet and Apostle, while others were conveyed by him exercising his authority as an ordinary human being. This can be observed in the following manner:

- 1) The authority of the Prophet Muhammad as the Prophet and the Messenger

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– حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ، حَدَّثَنَا ابْنُ حَيٍّ هُوَ الْحَسَنُ بْنُ صَالِحٍ عَنْ بُكَيْرِ بْنِ عَامِرِ الْبَجَلِيِّ، عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي نُعْمٍ، عَنِ الْمُغِيرَةِ بْنِ شُعْبَةَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَسَحَ عَلَى الْحَقَمَيْنِ، فَقُلْتُ: يَا رَسُولَ اللَّهِ أَنْسَيْتَ؟، قَالَ: «بَلْ أَنْتَ نَسَيْتَ، بِهَذَا أَمَرَنِي رَبِّي عَزَّ وَجَلَّ» (رواه أبي داود).⁴⁹

Meaning: Ahmad bin Yūnus has told us, Ibn Ḥayy, namely al-Ḥasan bin Ṣāliḥ has told us from Bukair bin 'Amir al-Bajalī from 'Abd al-Raḥman bin Abū Nu'm from al-Mugīrah bin Syu'bah that the Messenger of Allah saw. once wiped the top of the khuf (when performing ablution), then I said: "O Messenger of Allah, have you forgotten?" He answered: "Even you who have forgotten, this is what my Rabb Azza wa Jalla ordered me to do." (Narrated by Abī Dāwud No. 156).

In the above hadith, it appears that the Messenger of Allah. shows his authority as a prophet and transmitter of the message by giving the affirmation that wiping the *khuf* is a command from Allah SWT. convey it to the Prophet PBUH as transmitter of the message and recipient of revelation from Allah SWT. On the other hand, this also shows that the Messenger of Allah. wipe the *khuf* based on what Allah SWT has commanded.

2) The Authority of the Prophet Muhammad as an Ordinary Man

The hadith mentioned in this discussion has been linked to the previous discussion about *asbāb al-wurud al-ḥadīṣ*, specifically the hadith narrated by Ibn al-A'rābī.⁵⁰ Upon closer examination of the aforementioned hadith, it is observed that the Prophet Muhammad delivered his hadith based on his authority as an average human being. The rationale behind this is that the aforementioned hadith took place within the framework of a military conflict. It was a natural occurrence when the Prophet Muhammad observed and instructed Bilal to clean his *khuf*. During times of war, the Prophet Muhammad PBUH prioritized time efficiency and the implementation of war measures. Due to unfavorable conditions, he instructed Bilal to wipe the *khuf* instead of washing the feet. This was also an endeavor of the Prophet Muhammad PBUH to be prepared and ready for action in times of war.

⁴⁹ Sulaimān ibn al-Asy'as ibn Ishāq ibn Basyīr ibn Syidād ibn 'Amru al-Azdiy al-Sijistāniy Abū Dāwud, *Sunan Abī Dāwud*, ed. Muḥammad Muḥyī al-Dīn 'Abd al-Ḥamīd, vol. 1 (Beirut: al-Maktabah al-'Aṣriyyah, n.d.).

⁵⁰ Abū Sa'īd bin al-A'rābī Aḥmad bin Muḥammad bin Ziyād bin Basyir bin Durham al-Baṣrī al-Ṣūfī, *Mu'Jam Ibn al-A'rābī*.

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c. Based on Time and the Occurance of the *Hadith*

Like in the study of Al-Qur'an science which is known for its Makkiyah and Madaniyah verses, in the study of *Hadith* science it is also necessary to consider the time aspect of a *hadith*'s events. Several issues that need to be considered include paying attention to differences in the timing of a *hadith* in terms of the *hadith* appearing pre-*hijrah* or post-*hijrah*, in conditions of peace or war, in permanent conditions or on the way.

In this research, the *hadith* of the Prophet will be presented which are related to the time of the *hadith* event as follows:

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، وَأَبُو كُرَيْبٍ، جَمِيعًا عَنْ أَبِي مُعَاوِيَةَ ح، وَحَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ، حَدَّثَنَا أَبُو مُعَاوِيَةَ، وَوَكَيْعٌ - وَاللَّفْظُ لِيَحْيَى - قَالَ: أَخْبَرَنَا أَبُو مُعَاوِيَةَ، عَنِ الْأَعْمَشِ، عَنْ إِبْرَاهِيمَ، عَنْ هَمَّامٍ، قَالَ: بَالَ جَرِيرٌ، ثُمَّ تَوَضَّأَ، وَمَسَحَ عَلَى حُفَّيْهِ، فَقِيلَ: تَفْعَلُ هَذَا؟ فَقَالَ: نَعَمْ، «رَأَيْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بَالَ، ثُمَّ تَوَضَّأَ وَمَسَحَ عَلَى حُفَّيْهِ». قَالَ الْأَعْمَشُ: قَالَ إِبْرَاهِيمُ: «كَانَ يُعْجِبُهُمْ هَذَا الْحَدِيثُ لِأَنَّ إِسْلَامَ جَرِيرٍ، كَانَ بَعْدَ نُزُولِ الْمَائِدَةِ». (رواه مسلم).⁵¹

Meaning: Yahyā bin Yahyā al-Tamīmī and Ishāq bin Ibrāhīm and Abū Kuraib have all told us this, from Abū Muawiyah. (in another narration it is mentioned) And Abū Bakr bin Abī Syaibah has told us, Abū Mu'āwiyah and Waki' have told us and the pronunciation belongs to Yahyā, he said: Abū Mu'āwiyah has told us from al-A' Masy from Ibrāhīm from Hammām he said: "Once Jarīr urinated and then performed ablution by sweeping his pair of *khuf*. Then Jarīr was reprimanded, 'This is how you do it?' Jarīr answered, "Yes, I have seen the Messenger of Allah. urinated, then performed ablution and wiped off his pair of *khuf*." Al-A'masy said: Ibrāhīm said: "This *hadith* shocked them, because Jarīr's conversion to Islam occurred after the revelation of Surah al-Mā'idah." And Ishāq bin Ibrāhīm told us and 'Alī bin Khasyram both said: has told us 'Īsā bin Yūnus (in another narration mentioned) And has told us Muḥammad bin Abū 'Umar he said: has told us Sufyān told us Minjab bin al-Hāris al-Tamīmī has informed us that Ibn Mushir each of them from al-A'masy in this sanad with the meaning of Abu Muawiyah's *hadith*, only in the *hadith* of Isa and Sufyan he said: "Abdullah's

⁵¹ Muslim Ibn al-Hajjāj, *Al-Musnad Al-Ṣaḥīḥ Al-Mukhtaṣar Bi Naql Al-'Adl 'an Al-'Adl Ilā Rasūl Allāh Ṣallā Allāh 'alaih Wasallam*, ed. Muḥammad Fu'ād 'Abd al-Bāqī, vol. 1 (Dār Iḥyā' al-Turāṡ al-'Arabiyy, 1955).

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friends were shocked by This hadith is due to Jarir's Islamism after the revelation of Surah al-Ma'idah." (Narrated by Muslim No. 272).

The hadith above shows that the history conveyed by Jarir shows that this hadith occurred after the revelation of the QS. al-Ma'idah/5:6 and this shows that this hadith is classified as a *madaniyyah* hadith because QS. al-Ma'idah is classified as a *madaniyyah surah*.

d. Taking into account current conditio

In connection with wiping the *khuf* if it is contextualized in contemporary conditions, it is possible that what is meant by *khuf* at this time, includes all types of objects used to cover the feet made of leather or thick cloth or even objects other than thick cloth and leather, namely all kinds thick material. Regarding *khimār*, if it is contextualized in contemporary conditions, what is meant by *khimar* at this time could include hats of the beanie type or similar models.

Hadith Regarding the Order to Wipe the *Khuf*: Islamic Law Perspective

1. Diversity aspects of hadith contents

In this research, in analyzing the various aspects of the content of the hadiths related to wiping the *khuf*, the content was found to be related to matters of worship. Issues of worship that are important to pay attention to are those related to the *mahdah* and *gairu mahdah* worship, legal provisions, and *al-targīb wa al-tarhīb*.⁵²

a. The *Mahdah* worship

The researched hadith presents issues pertaining to worship due to the intricate nature of *khuf* wiping, which falls under the realm of jurisprudence. The examination of *fiqh* is inherently intertwined with its association with worship, particularly the matter of purification, since it serves as the foundation or initial step in the execution of worship, specifically in the context of *mahdah* worship. Allah states in QS. al-Baqarah/2: 222:

﴿ وَيَسْأَلُونَكَ عَنِ الْمَحِيضِ ۗ قُلْ هُوَ أَدْنَىٰ فَاعْتَزِلُوا النِّسَاءَ فِي الْمَحِيضِ وَلَا تَقْرَبُوهُنَّ حَتَّىٰ يَطْهَرْنَ ۚ فَإِذَا تَطَهَّرْنَ فَأْتُوهُنَّ مِنْ حَيْثُ أَمَرَكُمُ اللَّهُ ۗ إِنَّ اللَّهَ يُحِبُّ التَّوَّابِينَ وَيُحِبُّ الْمُتَطَهِّرِينَ ۝ ٢٢٢ ﴾ (البقرة/2: 222)

Meaning: They ask you 'O Prophet' about menstruation. Say, "Beware of its harm! So keep away, and do not have intercourse with your wives during their monthly cycles until they are purified. When they purify themselves, then you may approach them in the manner specified by Allah. Surely Allah loves those

⁵²Arifuddin Ahmad, *Metodologi Pemahaman Hadis: Kajian Ilmu Ma'ani Al-Hadis*, p. 61.

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who always turn to Him in repentance and those who purify themselves.”(QS. al-Baqarah/2:222).⁵³

The foregoing argument highlights the notion that Allah SWT. favors individuals who consistently cleanse themselves and uphold their cleanliness. It is common for there to be a connection between fiqh matters and concerns of purification, particularly when it comes to the requirement to wipe the *khuf*. However, it is important to exercise caution as this can impact the effectiveness and acceptability of one's worship.

b. Legal Provisions

The hadith under investigation serves as evidence for developing a legal ruling regarding the permissibility of using the *khuf* and *khimār* to wipe instead of wiping the feet and the crown of the head during ablution. More broadly, one can utilize leather material to cleanse and cover both the feet and head as an alternative to the customary practice of cleansing the feet and crown throughout ablution.

According to 'Abd al-Raḥman al-Jazīrī, the law of wiping the *khuf* is permissible. Sharia allows men and women to wipe their *khuf*, either when traveling or when they are not travelling. This law is a *rukḥṣah* (relief)⁵⁴ given by the Islamic law to those who bear the obligation to pray. Nevertheless, there are situations where it becomes obligatory to wipe the *khuf*, particularly when an individual is concerned that the time for prayer will expire if they remove their shoes to wash their feet. If faced with such a circumstance, it is incumbent upon him to just cleanse his *khuf* in order to be able to perform the prayer before the designated time elapses. Another instance is when an individual experiences anxiety regarding the completion of other duties apart from prayer, such as the *wukuf* ritual in the Arafah field, if they remove their shoes beforehand. Here, he is required to keep his shoes on. Similarly, if he is unable to locate an adequate water source to cleanse his feet, he is then obligated to simply wipe his *khuf*. Regarding conditions not previously specified, it is possible to wipe the *khuf* according to the law. It is crucial to prioritize washing the feet over wiping the *khuf*.⁵⁵

c. *al-Targīb wa al-tarhīb*

In relation to *al-targīb wa al-tarhīb*, the researcher considers that the hadith which is the object of research contains *al-targīb*. This can be seen in the hadith described in the previous discussion narrated by Ibn al-A'rābī. al-Nawawī

⁵³ “Al-Quran Dan Terjemahnya - Qur'an Kemenag In Word,” Kementerian Agama Republik Indonesia, 2019.

⁵⁴ ‘Abd al-Raḥman bin Muḥammad ‘Auḍ al-Jazīrī, *al-Fiqh ‘alā Mazāhib al-‘Arba‘ah*, in 1, 2nd ed. (Beirut: Dār al-Kutub al-‘Ilmiyyah, 2003), p. 125.

⁵⁵ ‘Abd al-Raḥman bin Muḥammad ‘Auḍ al-Jazīrī, *al-Fiqh ‘alā Mazāhib*.

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explains that some *tabi'in* groups believe that wiping the top of the two *khuf* is good, as is the opinion of al-Sya'bi, al-Ḥakam, and Ḥammād. Meanwhile, from Aḥmad there are two narrations, namely the most valid opinion of the two is that rubbing it is better. Apart from that, another opinion states that both have the same position, this is as chosen by Ibn al-Munẓir.⁵⁶

If Jarīr converted to Islam before the revelation of that verse, the hadith he narrated regarding "Wiping the *khuf*" would probably have been *mansukh* (deleted) by the existence of that verse. However, because he converted to Islam after the revelation of this verse, it is known that this hadith is still practiced, and this actually explains that what is meant by this verse is for those who do not wear *Khuf* (shoes and the like). Therefore, this hadith is a *takhsīṣ* (specializing) verse of the Qur'an. Ibn Kaṣīr also explains in his commentary that the above verse was *mansukh* (deleted) by the hadiths relating to wiping the *khuf*.⁵⁷

According to the given descriptions, the researcher concludes that the hadith concerning *khuf* includes al-targīb, which pertains to the concept of ease in cleansing, as well as the importance of wiping the *khuf* and *khimār* during purification, rather than having to remove them. Conversely, the term "*khuf*" refers to footwear, while "*khimār*" denotes a head covering or cloth that extends to the shoulders.

According to Andi Darussalam, a hadith expert from UIN Makassar, the hadith about working on the *khuf* is related to the Prophet's instructions. Wudhu is done using a special method, namely wiping the shoes while washing the feet. This shows the flexibility in implementing the Sharia law, especially in purifying through ablution. The ablution law is a process of worship which is explained in detail in the Qur'an, starting from washing the face, hands up to the elbows, sweeping the head and washing the feet up to the ankles. In the context of washing feet, the Prophet saw. provides convenience by wiping shoes without removing them.⁵⁸

In line with Mahmuddin, an academic from UIN Makassar, said that the hadith of the Prophet PBUH. regarding washing the *khuf* must be studied comprehensively in its various aspects. From a historical perspective, this hadith shows that social reality can be the background for the prophetic statement that someone who is traveling and wearing shoes, then when he wants to perform ablution, there is a *rukhsah* given in the form of simply washing the *khuf* without taking off his shoes. This shows that the implementation of the sharia law is very

⁵⁶ Abū Zakariyyā Muḥyī al-Dīn Yaḥyā bin Syarraf al-Nawawī, *al-Minhāj Syarah Ṣaḥīḥ Muslim bin Al-Hajjāj*, in 3, 2nd ed. (Beirut: Dār Iḥyā' al-Turāṣ al-'Arabī, 1392), p. 176.

⁵⁷ Abū Zakariyyā Muḥyī al-Dīn Yaḥyā bin Syarraf al-Nawawī, *al-Minhāj Syarah*.

⁵⁸ Interview with Andi Darussalam, Professor of Hadith at UIN Alauddin Makassar, September, 2023.

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practical and easy.⁵⁹ The hadith regarding washing the *khuf* is one form of implementation of the law of worship regarding ablution which makes its implementation easier. A person does not need to take off his shoes when performing ablution, he can simply wash the upper part of the shoes he is wearing.⁶⁰

In relation to AGH Lanre Said's understanding of his work, wiping the *khuf* is interpreted contextually, this can be seen when he wrote the title in *al-Ẓikrā*, namely "Wiping Shoes as Washing Feet during *Wudhu*". This indicates that he interpreted wiping the *khuf* as the permissibility of wiping one's shoes instead of washing one's feet when performing ablution.⁶¹ The hadith of the Prophet regarding washing the *khuf* was narrated by Imam Muslim in his sahih book. Imam al-Nawawi, as one of the main lecturers of Sahih Muslim, stated that this hadith is a proposition containing rukhsah relating to procedures for purification. This view is that Islamic law is very dynamic in its implementation, including leniency in ablution procedures.⁶²

It is crucial to comprehend the context of hadith in order to apply the Islamic law with adaptability and flexibility. Conversely, a literal interpretation of Qur'an will result in the implementation of strict and severe Islamic law. When the Islamic law is comprehended in its proper context, it will yield moderate Islamic teachings (*washatiyah*), which prioritize the well-being and *maqashid al-syariah*.⁶³ In order to prevent individuals from readily doubting and deceiving others, it is crucial to have a comprehensive and profound understanding of the Islamic law from multiple viewpoints, rather than relying solely on a single position.⁶⁴

To have a comprehensive understanding of the hadith regarding cleaning the *khuf*, it is essential to consider its historical and societal dimensions. From a

⁵⁹ Interview with Mahmuddin, Professor at UIN Alauddin Makassar, September, 2023.

⁶⁰ Interview with Amirullah Caco, Religious Figure in Makassar, South Sulawesi, August 2022.

⁶¹ Interview with Saad Said, Religious Figure at Bone, South Sulawesi, August 2022.

⁶² Interview with Radhie Munadi, Academic of the Hadith in UIN Alauddin, April 2024.

⁶³ Zuly Qodir, et.al., "Muhammadiyah Making Indonesia's Islamic Moderation Based on Maqāsid Sharī'ah," *Ijtihad: Jurnal Wacana Hukum Islam dan Kemanusiaan* 23, No. 1 (2023). Fauzan Arrasyid, et.al., "The Progressivity of Umar Ibn Al-Khattab's Ijtihad in Responding to Community Social Changes," *al Istinbath: Jurnal Hukum Islam* 8, No. 1 (2023). Muhammad Yusron, "Rational Reasoning and Maslahah: Umar ibn al-Khattab's Ijtihād on Cases of Islamic Inheritance," *Journal of Islamic Law* 2, No. 2 (2021).

⁶⁴ Zainal Azwar and Farid Afif Rinaldi, "Consistency of the Indonesian Ulama Council in Using Istiṣlāḥ as a Method for Legal Istinbath," *Istinbath: Jurnal Hukum Islam* 9, No. 1 (2024). Hamdan Mahmud, et.al., "Understanding Qibla Orientation through the 'Nagara' Artificial Compass: A Falak Legal Perspective," *Syariah: Jurnal Hukum dan Pemikiran* 23, No. 1 (2023).

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historical and social perspective, the traditional lifestyle of Arab civilization during winter should motivate them to prioritize their physical well-being. One of them is utilizing a *khuf* as a means of safeguarding their feet. Before conducting a prayer service that involves ablution, individuals are allowed to wash their *khuf* instead of removing it. This context implies that when examining the substance of a document to formulate Islamic law, it is crucial to take into account historical and social realities.⁶⁵

Conclusion

The aforementioned arguments collectively indicate that the *al-Ẓikrā* book serves as a fundamental reference on jurisprudence in the Darul Huffadh Islamic Boarding School. Regarding the hadith in the book *al-Ẓikrā*, it presents an argument supporting the practice of wiping the *khuf* as a means of purification. The directive to wipe the *khuf* is essentially allowed, and the practice of the hadith in *fiqh* topics about the *maḥdah* worship is applicable in a limited, conditional, and discretionary manner as a replacement for washing the feet during ablution. According to the science of *maʿānī al-ḥadīṣ*, it can be inferred that AGH. Lanre Said comprehends this hadith in its specific context, such as reading *khuf* as shoes in contemporary times. The process of contextual interpretation involves comprehending the meaning of the hadith in light of the present societal circumstances. From an Islamic jurisprudential standpoint, comprehending this hadith will have ramifications for the adaptable and pliable implementation of law in society. Researchers anticipate additional comprehensive investigations into the textual and intertextual analysis of the hadith concerning the directive to wipe the *khuf*, as well as further explorations of the methodologies for implementing and practicing this hadith. Furthermore, experts anticipate a comprehensive examination of the hadiths found in the book *al-Ẓikrā* authored by AGH. Lanre Said.

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⁶⁵ Interview with Martan, Religious Figure in Bone, South Sulawesi, August 2022. Suci Ramadhan, “Analysis of Understanding Hadith Towards The Legitimation of The Death Criminal For Apostasy,” *Syariah: Jurnal Hukum dan Pemikiran* 22, No. 2 (2022).

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