

Samarah: Jurnal Hukum Keluarga dan Hukum Islam Volume 8 No. 2. July 2024 ISSN: 2549 – 3132; E-ISSN: 2549 – 3167 DOI: 10.22373/sjhk.v8i2.21418

Laqab and Kunyah from The Living Sunnah Theory: Study of Makassar Tribe Family in South Sulawesi Muhammad Yahya Universitas Islam Negeri Alauddin Makassar Email: muh.yahya@uin-alauddin.ac.id

Abstract: Surnames or aliases are associated with families belonging to the Makassar Tribe in South Sulawesi. In contrast to the formal name documented in the official records, this secondary name or title holds a deeper significance and is more commonly used within the daily lives of Muslim households belonging to the Makassar tribe. The alias is bestowed upon the child throughout their adolescent years by the parents themselves, as a means of honoring their child. The second name is an honorific title within the family. Assigning a secondary name or title is also considered significant in accordance with the tradition/sunnah of the Prophet Muhammad PBUH, who bestowed secondary names onto his followers. Bestowing a specific or honorific title, in addition to demonstrating respect and gratitude towards the recipient, also serves to prevent mistakes in addressing and comprehending individuals in daily interactions. In the era of the Prophet, the designations of *lagab* and *kunyah* were bestowed upon individuals to symbolize the Prophet's intimate bond with his companions, expressing both familiarity and reverence. The necessity of scrutinizing the *nagd sanad hadith*, lagab, and kunyah is crucial in the process of recognizing and differentiating individuals who possess specific names. This is because many companions share common names derived from Asmaul Husna, such as Abdullah, Abdurrahman, Abdurrahim, and others. In order to recognize and establish closer relationships with his companions, he was bestowed with distinct titles that reflected their individual qualities, circumstances, and temperament. Within Makassar tribal families, it is customary for the community to bestow individuals with *laqab* and kunvah titles as well. The living sunnah hypothesis refers to the practice of the living sunnah within Makassar tribal households, who deeply embrace the Islamic beliefs

Keywords: Laqab, kunyah, living sunnah, family study, makassar ethnic group

Submitted: December 18, 2023 Accepted: June, 28 2024 Published: June 28, 2024

Abstrak: Nama kedua atau nama panggilan melekat di kalangan keluarga suku Makassar Sulawesi Selatan. Dibanding dengan formal yang tercantum dalam idintitas resmi, nama kedua ini lebih melekat dan lebih familiar dalam kehidupan keluarga muslim di suku Makassar. Pemberian nama kedua tersebut bermula sejak anak beranjak remaja yang diberikan oleh orang tuanya sendiri sebagai bagian dari cara memuliakan anaknya. Nama kedua tersebut sebagai gelar penghormatan dalam keluarga. Pemberian nama kedua ini juga dipandang relevan dengan tradisi/sunnah Nabi Muhammad SAW memberikan nama kedua terhadap para sahabatnya. Pemberian gelar tertentu atau laqab dan kunyah selain gambaran penghormatan dan penghargaan terhadap yang diberikan panggilan tersebut juga dalam kehidupan masyarakat menghindarkan diri dari kekeliruan dalam menyebut dan memahami seseorang. Di masa Nabi pemberian gelar laqab dan kunyah sebagai gambaran kedekatan Nabi Muhammad SAW dengan sahabat-sahabatnya melalui penggilan keakraban dan penghormatan. Urgensinya dalam naqd sanad hadis, laqab maupun kunyah sangat dibutuhkan dalam mengedintifikasi dan membedakan siapa penyandang nama-nama tertentu karena kebanyakan para sahabat menggunakan nama-nama yang sama dari asmaul husna, seperti nama Abdullah, Abdurrahman, Abdurrahim dan lainnya. Untuk mengedentifikasi para sahabatnya, mendekatkan mereka, maka diberinya gelar-gelar khusus sebagai ciri khas atau keistimewaan tersendiri sesuai dengan keadaan, karakter dan sifat para sahabatnya. Pada keluarga suku makassar juga ditemukan adanya lagab dan kunya tersebut yang diberikan oleh masyarakat kepada seseorang. Jika menggunakan teori living sunnah maka hal ini merupakan praktik dari sunnah yang hidup pada keluarga suku Makassar yang kental dengan nilai-nilai Islam.

Kata Kunci: Laqab, kunyah, living sunnah, kajian keluarga, suku makassar

Introduction

Undoubtedly, the Prophet Muhammad PBUH served as a paragon and exemplar in the lives of all Muslims. His words, conduct, and behavior continue to serve as authoritative rules to this day, referred to as *sunnah* or *hadith*. The practice of bringing the *hadith* to life, known as living *sunnah*, gained popularity in the growth of *ulumul hadith* studies in Indonesia.¹ In Indonesia, people from various traditions practice this living *sunnah*, which involves the use of nicknames and honorary names, a practice that dated back to the time of the Prophet Muhammad PBUH. This tradition of giving second names to companions was

¹ Darsul S. Puyu, et.al., "Mansai in the Marriage Tradition of the Banggai Ethnic in Central Sulawesi, Indonesia: A Living Sunnah Perspective," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 7, No. 3 (2023). Sergio S. Scatolini, "Expanding our horizons for new discourses about 'Islām and Islamic living," *HTS Teologiese Studies/Theological Studies* 79, No 2 (2023).

highly regarded by the Prophet, as it facilitated better acquaintance and ensured correct pronunciation of names.²

The title also serves as an indication of the intimate bond between the Prophet PBUH and his companions, characterized by expressions of intimacy and reverence. Assigning *laqab* and *kuniyah* titles served a practical purpose during that period, as it was challenging to differentiate individuals with common names derived from *Asmaul Husna*, such as Abdullah, Abdurrahman, Abdurrahim, and the like. In order to establish the identities of his companions and foster stronger bonds among them, he was bestowed with distinctive titles that reflected their individual qualities, circumstances, and personalities.³

The titles and nicknames attributed to the Prophet PBUH serve as commendable appellations for his followers and discourage the use of derogatory names, in accordance with the Quranic injunction against mocking others through the use of offensive language (QS. al-Hujurat verse 11).⁴ A *laqab* is a nickname that signifies the positive qualities of a person, such as those bestowed upon the companions of the Prophet or the Caliphs, such as *al-Siddiq* (trustworthy), *al-Faruq* (distinguisher), *zun-Nurain* (bearer of two lights), *karramallahu wajha* (one whose face is glorified), *Humairah* (reddish), and *Sawudah* (blackish). In al-Tirmidhi's account of Aisyah *radiallahu 'anha*, the wife of the Prophet, she was given the nickname "*Muwaffaqah*" (meaning the woman who was guided) by another narrator⁵ by the nickname "*Humaerah*" (which means reddish).⁶

Similarly, the term "*kunyah*" refers to a hereditary nickname. For instance, if a parent's eldest son is named Ahmar, the father may be referred to as Abu Ahmar, even if his actual name is Abdurrahman. An example of a prominent individual from the lineage of *kunyah* is Ali bin Husain, also known as 'Ali Ibn Husain Ibn Ali ibn Abi Talib al-Hasyimy, Abu al-Husain. Due to the unquestionable reputation of his name, 'Uyainah from Azzuhri firmly believes that there is no other individual who possesses the same level of knowledge and understanding as Abu Husain. Ibn Sa'ad, in his book *Tabaqat*, mentions Ali bin

²Sri Purwaningsih, et.al., Living Hadith in the Bari'an Ritual of Sidodadi Society," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 22, No. 2 (2021), p. 387–402. Cyril Glasse, *Ensiklopedi Islam*, translation by Ghufran A. Mas'adi, (Jakarta: Raja Grafindo Persada, 2002), p. 31.

³ K. Ali, Sejarah Islam Dari Awal Hingga Runtuhnya Dinasti Utsmani (Tarikh Pramodern) (Jakarta: Raja Grafindo Persada, 2003), p. 150.

⁴ M. Quraish Shihab, *Tafsir al-Misbah: Pesan Kesan dan Keserasian al-Quran*, vol 12 (Jakarta Lentera Hati 2002) p. 252

⁵Muhammad Ibnu 'Isa Ibnu Saurah Ibnu Musa Ibnu al-Dhahhak al-Tirmidz, Abu 'Isa *Sunan al-Tirmidzi* Juz 3 (Mesir: Syirkah Maktabah wa Matba'ah Mustafa al-babi al-Halabi, 1395/1975) p. 368.

⁶Abu Abdullah Muhammad Ibnu Yazid al-Quzwaeni Ibnu Majah, *Sunan Ibnu Majah*, Juz 2 ('Arabiyah: Dar al-Kutub Ihya' arabiy), p. 826.

Husain as a highly trustworthy and devout man residing in Medina. Many of his teachings and sayings were widely circulated, and he was regarded as a pious and cautious individual. Al-Ajaliy Madaniy considered him to be a reliable follower of the Prophet's companions. Abdullah ibn Muhammad, citing Ibn 'Uyainah, who heard it from Ja'far, who heard it from his father, reported that Ali bin Husain passed away in the year 92 AH, when he was 58 years old.⁷

Titles can encompass several aspects of a person's condition⁸ history, and their role as a prophet to their companions. These titles frequently reflect the nature, circumstances, and historical contexts of that period. Regarding the science of *hadith*, a crucial aspect is the *sanad*, which illustrates the transmission process of the Prophet's narrations. *Sanad* refers to a collection of narrations in which the narrator continuously recounts the hadith of the Prophet, starting from the generation of his companions and extending to the generation of scholars who not only traced the source of the *hadith* but also composed the primary book of *hadith*. The *Sanad* series consists of narrators who must be understood with precision and accuracy. It is not acceptable to stumble or make guesses when dealing with them. The terms "*laqab*" and "*kunyah*" assist scholars of *hadith*.

The biography of the *hadith* transmitter can provide insights into their integrity, character, aptitude for memory, intelligence, and intellect. *Rijalul hadith* books contain information regarding the activities, relationships, meanings, and mysteries surrounding the life of a *hadith* narrator, along with explanations of their behavior and actions.¹⁰ Biographies often include information about the narrator's *laqab* (a title or epithet) and the *kunyah* habits. Imam al-Nawawi acknowledges that the process of tracing the *laqab* and kunyah is intricate, however it is crucial for identifying the narrator in the *sanad* of a *hadith*.¹¹

⁷ Abu al-Fadl Ahmad bi Ali bi Hajar Syihab al-Din al-Asqalani al-Safi'I, *Tahzib al-Tahzib* Juz 7 (Mu'assasah al-Risalah, n.d.), p. 305. Muhammad ibn Ismail ibnu Ibahim ibnu al-Mughirah al-Bukhari, *Tarikh al-Kabir li al-Bukhari* juz 6 (Hidar Abad: Dar al-Ma'arif al-Usmaniah, n.d.), p. 266.

⁸ Mattulada, in Taufiq Abdullah (ed.), *Agama dan Perubahan Sosial, Pola Perkembangan Islam dalam Kerajaan-Kerajaan di Sulawesi Selatan* (Jakarta: Raja Grafindo Persada, 1996), p. 247.

⁹M. Syuhudi Ismail, *Pengantar Ilmu Hadis* (Bandung: Angkasa Bandung, 1990), p. 39.

¹⁰Saifuddin Zuhri Qudsy and Ali Imron, *Model-Model Penelitian Hadis Kontemporer* (Yogyakarta: Pustaka Pelajar, 2013), p. 42.

¹¹ Muhy al-Din Abu Zakariyah Yahya bin Syaraf al-Nawawi, *al-Taqrib wa al-Taisir li-Ma'rifah Sunan al-Basyir wa al-Nazir*, (Beirut: Dar al-Kitab al'Arabiyah, 1985/1405.

Based on this description, it can be concluded that the use of *laqab* and *kunyah* is necessary for tracing narrators in order to verify the *sanad*, namely the authenticity and accuracy of the narrator's name. Therefore, it may be said that by utilizing *laqab* (honorific titles) and *kunyah* (repetition of names) in the transmission of a narrator's biography, it is possible to reduce faults in the perception of the storyteller. This, in turn, ensures that there are no inaccuracies in the judgment of the narrator's credibility and reliability (*jarh wa al-ta'dil*).

Laqab and kunyah are the titles and nicknames bestowed by the Prophet, peace be upon him, upon his companions who are diligently seeking the name of the narrator. The Prophet, being a paragon and leader, was consistently emulated and adhered to his *sunnah*/traditions, to the extent that practically every narrator of the *hadith* would not refrain from attributing titles and praising him, the narrator. Laqab is a designation bestowed upon a transmitter of the *hadith*, either as a form of commendation or as a term indicating the physical attributes of an individual. Meanwhile, munching is primarily used as a moniker or alias, often in the form of *abu*/father or *umm*/mother, or other similar aliases. The purpose of this debate is to prevent any confusion that may arise from the use of multiple names to refer to the same person who transmits *hadith*.

Laqab and Kunyah have become customary practices among Muslims of Makassar tribal families. Bestowing honorific titles and contemplative reflection have evolved into a practice of individuals with strong ethical principles, who consistently align their conduct and deeds with the teachings and legacy of the Prophet and his family. One prevalent practice among them is to bestow the title of *laqab* and *kuniah*. In the Makassar tribe, titles are bestowed upon family members as a way of showing appreciation. These titles and nicknames always carry positive meanings and aspirations, making the act of bestowing a title a source of pride. It signifies being valued and attaining a higher status within the family and the society. Assigning *laqab* and *kuniyah* titles to children can be considered beneficial, as it enhances their status as both family members and members of the society, while also increasing their authority.

This essay focuses on the pressing issue of bestowing *laqab* and *kunyah* titles within Makassar tribal households. This study use qualitative methodologies to examine the theory of living *sunnah* or living *hadith*.¹² The data utilized consists of literary sources, including *hadith* books, scholarly papers, perspectives from religious scholars and intellectuals. These sources are thereafter examined and studied via the framework of the living *sunnah* theory. Living *Sunnah* can be seen as embodying the principles and practices of the *Sunnah* in one's daily life.

¹² Sahiron Syamsuddin, *Metodologi Penelitian Living Qur'an dan Hadis* (Yogyakarta: Teras, 2007), p. 93. Idris Siregar, "Studi Living Hadis: Dilihat Dari Perkembangan dan Metodologi," *Shahih: Jurnal Ilmu Kewahyuan* 5, No. 1 (2022).

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The term "living" refers to the act of actively practicing and adhering to the *Sunnah*, which encompasses both the English meaning of being alive and the Arabic meanings of *hayy* and *ihya'*.¹³ Thus, the term "living *hadith*" in Arabic might refer to *al-hadith ihya'*. Living *Sunnah* refers to the scholarly examination and implementation of *hadith* texts by individuals or groups. This examination is demonstrated by the adoption of practices, rituals, traditions, behaviors, and habits within the society.¹⁴ Hence, the living *sunnah* discussed in this article pertains to the adoption and implementation of certain customs and traditions within the Makassar tribal culture, namely related to the use of *laqab* and *kunyah*.

Islam and the Customs of the Makassar People

The Makassar tribe is an indigenous population primarily residing in the South Sulawesi Province, spanning across many districts including Gowa, Takalar, Bantaeng, Bulukumba, Sinjai, Jeneponto, Makassar City, and Maros. Makassar has historically served as the focal point for Islamic kingdoms in the Eastern region, including the dual sultanates of Gowa and Tallo during the 16th century. As per *Lontara Patturioloanga ri Tugaaya*, *I Manngarangi Daeng Manrabbia* was the first monarch to officially embrace Islam as the state religion. He was then bestowed with the title Sultan Alauddin. Islam thereafter disseminated to Bone, Buton, Bima, Sumbawa, Ternate, Maluku, and Papua.¹⁵

The expansion of Islam in South Sulawesi is consistently linked to the three influential figures, namely Datok ri Bandang, Datok Pattimang, and datok ri Tiro. These individuals are not native to Makassar, but rather belong to the Minangkabau ethnic group. They migrated to South Sulawesi after acquiring extensive theological education at the *Zawiyah* (*dayah*) in Aceh.¹⁶ Evidently, the Queen of Aceh dispatched them in response to a request made by the people of the Gowa realm. The cultural form in South Sulawesi underwent significant

¹³ Nor Salam, *Living Hadis Integrasi Metodologi Kajian Ulum al-Hadis dan Ilmu-ilmu Sosial* (Malang: Literasi Nusantara, 2019), p. 7.

¹⁴ Adrika Fitrotul Aini, "Living Hadis dalam Tradisi Malam Kamis Majelis Salawat Diba' bil Mustafa," *Ar-Raniry: International Journal of Islamic Studies* 2. No. 1, (2015). Munirah, "Memorizing the Qur'an as Banjarese Bride-Price (A Study of Living Quran and Hadith)," *Ulumuna: Journal of Islamic Studies* 21, No. 2 (2017).

¹⁵Mattulada, Islam di Sulawesi Selatan dalam Taufik Abdullah, *Agama dan Perubahan Sosial*, Jakarta: Rajawali Press, 1996, p. 224. Ahmad M. Sewang, *Islamisasi Kerajaan Gowa Abad XIV Sampai Abad XVII*, Jakarta: Obor Indonesia, 2005.

¹⁶ Sri Suyanta, et.al., "Tolerance Development Model for Students of Dayah Salafiyah in Aceh," *Jurnal Ilmiah Peuradeun* 12, No. 2 (2024). Tarmizi M. Jakfar, et.al., "The Struggle Between Salafi Scholars and Islamic Boarding School Scholars: The Controversy Over the Practice of Fiqh Hadith in Aceh and North Sumatra, Indonesia," *Jurnal Islam Futura* 23, no. 1 (2023).

transformation following the wholehearted adoption of Islam by the Bugis-Makassar people, under the influence of the three *datok*. The observations of Islamic intellectual heritage texts indicate that the three *datok* have knowledge and strategies for disseminating Islam among the public. Datok ri Bandang explored regions in Makassar and Bugis that were known for their prevalent gambling, limited consumption of wine (*ballo'*), infidelity, and the widespread practice of usury. Datok ri Bandang instructs residents in the comprehension of *sharia* regulations. Sulaiman Khatib Sulung Datok Pattimang, another colleague, recently visited Bugis communities that have a strong adherence to the ancient idea that the Almighty God is Dewata *SeuwaE*. This belief is now recognized in the epics of la Galigo and Batara Guru, which are considered the origins of Tau in the Luwu kingdom. Datok Pattimang imparted a *kalam* scientific method, focusing on the instruction of monotheism and the comprehension of Allah SWT's attributes, with the aim of transforming existing beliefs into a firm conviction in Allah SWT, the Supreme God.¹⁷

Abdul Jawad Khatib, a cleric and the youngest member of Datok Ri Tiro, paid a visit to the Makassar and Bugis regions, where there was a strong adherence to mysticism and magic.According to the principles of *Ahlus Sunnah wal Jama'ah*, he employed a Sufism (Islamic mysticism) method to successfully win over the people's affections. The populace's pleasure derived from utilizing spiritual elements through the potency of *samadi* and internal exertion was substituted by Datuk Ri Tiro's pursuit of closeness to Allah SWT through internal endeavors. Within a relatively brief span of time (+6 years), all the prominent rulers in South Sulawesi were effectively converted to Islam by the three datoks, aided by the influence of the king of Gowa. Despite the conflict with the Bugis rulers, who originally refused to convert to Islam owing to a misunderstanding, Gowa persevered in promoting Islam through the principles of Islamic teaching.¹⁸

The social system of the Makassar society is significantly affected by the Islamic principles, which are actively applied in daily life. This can be observed through the *pangaddakang* system, which comprises *adak* (custom) *rapang*, as well as *sarak* (Islamic law). *Adak* refers to the cultural norms and principles that encompass both personal and social conduct, establishing a framework for general order and common practices. *Rapang* is a term that refers to an instance or comparison that might be associated with legal principles and social structures. Meanwhile, *sarak* pertains to regulations and principles of marriage, divorce, reconciliation, and Islamic rites. The interrelationship among these three parts is

¹⁷ Abu Hamid, "Semangat Islam Dalam Kebudayaan Orang Bugis Makassar," Jurnal Jaffray 4, No. 1 (2006). p. 17. Abu Hamid, *Syekh Yusuf Makassar: Seorang Ulama, Sufi dan Pejuang,* Jakarta: Yayasan Obor Indonesia, 1994.

¹⁸ Abu Hamid, "Semangat Islam Dalam Kebudayaan, p. 18.

integrated into a singular entity known as *pengaddakang* (in the Makassar language).¹⁹

The Urgency of Laqab and Kuniyah in Determining the Legitimacy of Sanad

1. Laqab

During the time of the Prophet, the title "Laqab" was bestowed upon a companion as a special honor that came with their status. Aisyah, the wife of the prophet, was given the titles of *laqab Muwaffaqah* and *Humaerah*, as indicated above.²⁰ Regarding the *laqab* and its significance in determining the authenticity of the *hadith*, it is usually understood that hadith refers to any statement, deed, decree, characteristic, or biography attributed to the Prophet, whether it occurred before or after his prophethood. The *hadith*, being the second normative document after the Qur'an, serves as the primary source for transmitting narratives and conveying the basic teachings of Islam,²¹ with the Prophet Muhammad being the central reference. The *hadith*, being the second text, differs from the Qur'an in terms of the certainty of its text (*qath'i al-wurud*) and the certainty of its argument (*qath'i al-dalalah*).²²

In fact, There have been companions of the prophet documenting *Hadith* from the era of the Prophet Muhammad PBUH.²³ Although Ibnu Syihab Az-Zuhri authored the *hadith*, he initiated the movement of hadith writing under the directive of the caliph Umar bin Abdul 'Aziz. Consequently, the field of *hadith* studies has experienced increased dynamism and progress over the years. This is demonstrated by the progressive development of the Islamic State's territory, which is located at a considerable distance from Mecca and Medina.²⁴ The considerable temporal gap between the recording of the *hadith* and its preservation, coupled with the demise of several companions who directly heard

¹⁹ Halimah Basri, et.al., "Inheritance Rights of Women in Makassar Society: A Study of Living Qur'an and its Implications for Islamic Law," *Samarah: Jurnal Hukum Keluarga dan Hukum Islam* 6, No. 2 (2022).

²⁰ Muhammad Ibnu 'Isa Ibnu Saurah Ibnu Musa Ibnu al-Dhahhak al-Tirmidz, Abu 'Isa *Sunan al-Tirmidzi* Juz 3 (Mesir: Syirkah Maktabah wa Matba'ah Mustafa al-babi al-Halabi, 1395/1975) p. 368. Abu Abdullah Muhammad Ibnu Yazid al-Quzwaeni Ibnu Majah; *Sunan Ibnu Majah*, Juz 2 ('Arabiyah : Dar al-Kutub Ihya' arabiy), p. 826

²¹ Manna al-Qatthan, *Mabahis fi Ulum al-Quran*, translation by Mifdhal Abdurrahman, *Pengantar Studi Ilmu Hadis*, (Jakarta: Pustaka al-Kautsar, 2026) p. 22.

²² Hasjim Abbas, Kritik Matan Hadis (Yogyakarta: Teras, 2004), h. v

²³ Daud Rasyid Harun, et.al., "The Writing of Hadith in the Era of Prophet Muhammad: A Critique on Harun Nasution's Thought," *al-Jamiah: Journal of Islamic Studies* 59, No. 1 (2021). Ahmad Isnaeni, et.al., "Criticism of Mustafa Azami's Critical Thoughts in Study of Hadith," *Ulumuna: Journal of Islamic Studies* 27, No. 2 (2023). p. 762-793.

²⁴Saifuddin Zuhri Qudsy and Ali Imron, *Model-Model Penelitian Hadis Kontempore*r (Yogyakarta : Pustaka Pelajar, 2013), p. 41.

the *hadith* from the prophet himself, contributed to the challenges associated with its transmission. This indicates that he is confronted with the absence of a genuine assurance that expressly ensures the certainty of the text, similar to what the Qur'an provides. In the absence of a guarantee of the authenticity, the content and substance of the *hadith* message cannot be relied upon to establish its authenticity with certainty. The lack of a guarantee regarding the authenticity of this text necessitates the discipline of *hadith* science to thoroughly investigate and develop the mechanism of transmitting the narration. Regardless of the quality and effectiveness of a proposition that is deemed to be a *hadith*, if there is no consensus on its reliability as an authentic source (as a *hadith* text that can be upheld), it will inevitably be disregarded or ignored.

Sanad is one of the key aspects examined in the field of *hadith* studies. Experts in the field of *hadith* science unanimously acknowledge the presence of several factors that determine the authenticity of the *sanad* in the hadith. The criteria are designed to verify the authenticity of the *hadith sanad* by scrutinizing the transmitters in each sanad line.²⁵ The precision of evaluating a transmitter is determined by the precision of the transmitter's nomenclature. Verifying the *laqab* and *kuniyah* is a reliable method to reinforce and guarantee the accuracy of the narrator's name under scrutiny or investigation.²⁶

Reviewers in the field of *hadith* have strived to develop a notion that ensures the precision of *hadith* sources, specifically those that involve the debate of *sanad* (chain of narrators) and *matan* (content).²⁷ Regarding the *hadith's sanad* (chain of narrators) and *matan* (content), it is imperative to conduct a feasibility examination. This will enable *hadith* scholars to develop a theoretical framework that can assess the authenticity of the *hadith* based on its *sanad* and *matan*. The field of *rijal al-hadith* originated to provide a comprehensive understanding of hadith transmitters by the study of their biographies (*tarikh al-riwayah*), the categorization of narrators (*tabaqat*), the investigation of the historical background of transmitters (*tarikh rijal al-hadith*), and the assessment of their credibility and reliability (*jarh wa al-Ta'dil*) based on their integrity and competence.²⁸

²⁵ Syekh Ali Jum'ah, *al-Bayan Lima Yusygilu adzan*, (Kairo: al-Muqattam, 2005), p. 32. Muhammad bin Mathar az-Zahrani, *Ilmu al-Rijal Nasy'tuhu wa Tathawuuruhu*, (Riyadh: Dar al-Hijrah, 1996), p. 17.

²⁶ Abu al-Hasan 'Ali bin al-Madini, *'Ilal al-Hadis wa Ma'rifah al-Rijal wa al-Tarikh* (al-Qahirah: Dar Ibn al-Jauzi), p. 42.

²⁷Hasjim Abbas, Kritik Matan Hadis. h. V. Wasman Wasman, et.al., A Critical Approach to Prophetic Traditions: Contextual Criticism in Understanding Hadith," *al-Jamiah: Journal of Islamic Studies* 61, No. 1 (2023).

²⁸ Ahmad Ibnu 'Ali Ibnu Tsabit Abu Bakr al-Bagdadi, *al-Kifayah Fi 'Ilmi al-Riwayah*, (Beirut: Dar Kutub al- Ilmiah, 1988), p. 36.

A person's biography provides a comprehensive account of their life, including significant events, the exploration of the underlying significance of their acts, and any enigmatic aspects of their life. It also offers an analysis of their behavior and motivations.²⁹ *Laqab* and *kunyah* are crucial elements in determining the reliability of *rijal al-hadith*. When writing the name of the narrator (*rijal al-hadith*), it is common for the next narrator or student to add the teacher's *laqab*. This is done to facilitate the identification of the true name of the narrator, as sometimes the teacher's real name is mentioned or written.³⁰

Regarding the use of *lagab* and *kunivah* among companions and *hadith* transmitters in the future, it is indeed beneficial to have a respectful and honorable title. This is because Allah SWT mentions in the Quran. In al-Hujurat: 11, there is a clear emphasis on refraining from using titles that carry derision. Nuruddin 'Itr further explains that the term "lagab" refers to an epithet that can either communicate praise or insults, but it is subject to certain constraints.³¹ In addition, the term "lagab" refers to a specific title that was bestowed to individuals who transmitted hadith long after the Prophet's death. The lagab serves as a descriptor of the level of expertise and authority possessed by a person in terms of their ability to memorize and transmit hadith. One example of a book that includes the titles of *hadith* narrators along with the names of their compilers is the work of Abu al-Fadl ibn Alfalaki al-Hafidz. Another book that provides a well-organized biography is the work of Shaykh al-Islam Abu al-Fadl Ibn Hajar al-'Asqalani.³² Mutaqaddimin scholars classify laqab into four distinct categories: al-hakim, al-Hujjah, al-Hafidz, and musnid. Recently, scholars have classified it into eight categories: Amir al-Mukminin fi al-Hadis, al-Hakim, al-Hujjah, al-Musbit, al-Hafidz, al-Mufid, al-Muhaddis, and al-Musnid al-Rawiyah.

The initial classification is Amir al-Mu'minin fi al-Hadith. The individuals who were granted titles by the mutaqaddimin include Syu'bah bin al-Hajjaj, Sufyan al-Tsauri, Ishaq bin Rahawaih, Ahmad bin Hambal, al-Bukhari, al-Daruqutni,³³ Muslim, and 'Abd al-Rahman bin 'Abdillah bin Zakwan al-Madani.³⁴

- ³⁰Muhy al-Din Abu Zakariyah Yahya bin Syarf Al-Nawawy, *al-Taqrib wa al-Taisir*, p. 44.
- ³¹ Nuruddin 'Itr, *Manhaj al-Naqad fi 'ulum al-Hadis*, terjemah Mujiyo, *Ulumul Hadis* (Cet 2, Bandung : PT. Remaja Rosdakarya, 2012), p. 161.

- ³³Teungku Muhammad Hasbi ash-Shiddieqy, *Sejarah dan Pengantar Ilmu Hadis* (Ed. 3; Semarang: Pustaka Rizki Putera, 2009), p. 104.
 - ³⁴ M. Syuhudi Ismail, *Pengantar Ilmu Hadis* (Bandung: Angkasa Bandung, t.th), p. 38.

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²⁹ Saifuddin Zuhri Qudsy dan Ali Imron, *Model-model Penelitian Hadis* (2013). p.

³² Nuruddin 'Itr, Manhaj al-Naqad fi 'ulum al-Hadis, p. 163.

http://jurnal.ar-raniry.ac.id/index.php/samarah

Some of the scholars who were given this title were al-Nawawi (675 H), al-Mizzi, al-Zahabi, and Ibn Hajar al-'Asqalani.³⁵

The second category is al-Hakim, which refers to hadith scholars who possess a deep understanding of the hadith they narrate. They are well-versed in the meaning of the *hadith*, the attributes of the narrators, *ta'dil* and *tajrih*, as well as the personal background of each narrator, including their teachers and distinguishing characteristics. These scholars have the ability to determine the authenticity and reliability of the narrators and can accept or reject their narrations based on rigorous criteria. Another prerequisite is the thorough memorization of almost 300,000 *hadiths* of the Prophet PBUH, including the precise sequence of the *sanad*, the intricacies of the story, and other related details. Notable individuals who were bestowed with this title include Ibn Dinar (d. 162 H), al-Lais bin Sa'ad (d. 175 H), Imam Malik bin Anas (d. 179 H), and Imam Syafi'i (d. 204 H).³⁶

The third category is known as the title of *lagab Al-Hujjah*, which is bestowed upon *hadith* scholars who possess the remarkable ability to memorize 300,000 hadith. These specialists are well-versed in the content (matan), chain of narrators (sanad), and the ethical and factual aspects of the narrators, including their integrity and potential shortcomings. The individuals who were granted this designation were Hisyam bin Urwah (d. 146 H), Abu Muhammad Ibn Al-Wahid (d. 149 H), and Muhammad Abdullah bin Amr (d. 242 H).³⁷ The fourth category is known as Al-Hafidz, which represents a high level of proficiency among hadith scholars who have successfully memorized 100,000 hadith, including their content, chain of narrators, and the intricacies of the narrators themselves. Additionally, they possess the ability to evaluate and analyze the reliability and credibility of the narrators through the practices of *ta'dil* and *tajrih*.³⁸ In contemporary times, a *muhaddis* is defined as an individual who focuses on matters related to the transmission and analysis of the *hadith*. They actively engage in gathering narrators and acquiring knowledge about their backgrounds. If someone possesses knowledge beyond that, he will be referred to as al-hafidz. Notable academics who were granted this title include al-'Iraqi, Syafaruddin al-Dimyati, and Ibnu Hajar al-'Asqalani.

The fifth category is known as Al-Muhaddis, a title bestowed upon hadith scholars who have committed to memory 1000 hadiths, including their matan (content), sanad (chain of narrators), and the intricacies of rawi (narrator), jarh

³⁵ Teungku Muhammad Hasbi ash-Shiddieqy, Sejarah..., p. 104

³⁶ Nuruddin 'Itr, *Manhaj al-Naqd fi 'Ulum al-Hadis*, translateion by Mujiyo, 'Ulumul Hadis, p.163.

³⁷ Teungku Muhammad Hasbi ash-Shiddieqy, Sejarah..., p. 105

³⁸ M. Syuhudi Ismail, Pengantar..., p. 38.

http://jurnal.ar-raniry.ac.id/index.php/samarah

(criticism), and *ta'dil* (praise). These scholars possess a deep understanding of the levels of *hadith* and are well-versed in the *hadith* found in the books of *al-Kutub al-Sittah*, *Musnad* Ahmad, *Sunan* al-Baihaqi, and *Mu'jam* al-Tabrani. Individuals who belong to this classification include Ata' bin Abi Rabah and al-Zabidi. The sixth group is *al-Musnid* or *al-Rawiyah*,³⁹ which pertains to individuals who possess a high level of proficiency in narrating *hadith* and its *sanad*, regardless of whether they have fully acquired the knowledge or not. The title of *al-Musnid* is commonly referred to as al-Talib, al-Mubtadi', and al-Rawi.

In addition, there are titles bestowed based on specific circumstances, such as *al-A'masy* (referring to someone with a crippled or watery eye) or *al-A'raj* (referring to someone who is physically disabled).⁴⁰ *Al-Hakim* mentioned a group of companions who had distinctive titles that cannot be individually addressed. Some of these titles include *Zu al-Yadain, Zu al-Syimalain, Zu al-Ghurrah, Zu al-Asabi'*, and others. Everything here is trivial. In addition, there exists a collective of *imam* who belong to the *tabiin* and *atba' al-tabi'in*, distinguished by their *laqab*, or honorary title."⁴¹ In addition to that, there are also titles such as: الضعيف Mu'awiyah al-Dhal (heretical) due to his misplacement in Mecca, "الضعيف al-Nu'man *Arim* (far from destruction), غند gundar (troublemaker), *syabab* (youth), *zunaij, rustah, sunaid, bindar, qaishar, al-akhfasy, murabba', jazarah, kailajah, sajjadah, 'abdan, musykadanah, muthayyin,* and others.⁴²

Therefore, it may be asserted that the practice of bestowing the honorific term "*laqab*" by the Prophet PBUH has been perpetuated as an ongoing tradition by past scholars up to the present day. Bestowing the term "*laqab*" is a means of showing reverence and exalting the rights he possesses in the realm of hadith. This title also facilitates the identification of narrators with certainty.

2. Kunyah

Kunyah, pronounced as "*kuniyah*," is also derived from the Arabic word خنبة, which translates to "nickname." According to the *Lisan al-'Arab* dictionary, *kunyah* is comparable to saying, "I⁴³ named him Aba Zaid, so the name Abu Zaid

³⁹ Teungku Muhammad Hasbi ash-Shiddieqy, Sejarah..., p. 104

⁴⁰ Al-Nawawy, al-Syaf'I, Abu Zakariyaa, Muhyiddin, *al-Taqrib wa al-Taisir li-Ma'rifah* Sunan al-Basyir wa al-Nazir. p. 44.

⁴¹ Nuruddin 'Itr, Manhaj al-Naqd fi 'Ulum al-Hadis, ter. Mujiyo, 'Ulumul Hadis, p.163.

⁴² Muhy al-Din Abu Zakariyah Yahya bin Syarf Al-Nawawy, *al-Taqrib wa al-Taisir*, p. 145-147.

⁴³ Nuruddin 'Itr, Manhaj al-Naqd fi 'Ulum al-Hadis, p.163

is his nickname.⁴⁴ In the *Maqayis al-Lughah* Dictionary, the word *kunyah* is derived from the word رَوَنَكَ, which signifies a nickname based on another person's name. Therefore, the term *kunyah* refers to a nickname that begins with the word *abu* (father), such as the Prophet Muhammad, who was nicknamed Abu al-Qasim, or Umm al-Mu'minin Hindun, who was nicknamed Umm Salamah. It can also begin with the words ibnu (son), bintu (daughter), akhu (brother), *ukhti* (sister), *'amm* (paternal uncle), *'ammah* (paternal aunt), *khalu* (maternal uncle), and *khalah* (maternal aunt). However, the most commonly used *title* is abu or *umm*.

Ibn al-Madini, Muslim, al-Nasai, al-Hakim Abu Ahmad, Ibn Mandah, and other scholars who have written books that especially delve into the names of narrators and their aliases. The discourse on *kunyah* encompasses various aspects, including:⁴⁵

- a) The narrator is identified solely by his nickname and does not have any other name. There are two categories: first, those who have additional titles, such as Abu Bakr bin 'Abd al-Rahman, whose real name is Abu Bakar and the title is Abu 'Abd al-Rahman. Second, there are narrators who have no other titles apart from the one that has become their name, like Abu Bilal and Abu Husain.
- b) An identifiable narrator employs an alias, but it remains uncertain whether he possesses a title, such as Abu Anas, Abu Muwaihibah, and Abu Syaibah al-Khudr.
- c) The narrator is bestowed with a title that includes a nickname. However, in addition to this nickname, the narrator also possesses a given name and an additional nickname.⁴⁶

The narrator of the hadith is commonly referred to by his title but there is still an ongoing debate regarding his actual name. For instance, the real name of Abu Hurairah is a subject of dispute, with 30 different opinions suggesting that his true name is 'Abd al-Rahman bin Sakhr. The significance of the narrator's *laqab* (nickname) and *kunyah* (transmission chain) in *Sanad* Criticism cannot be separated from the study of *Tarikh al-Ruwah* (life history of narrators), as both are integral parts of it. *Tarikh al-Ruwah* is a branch of the science of *rijal al-hadith* (biography of *hadith* transmitters). The importance of this knowledge lies in determining the authenticity or rejection of hadiths transmitted by a narrator, as well as understanding the continuity or discontinuity of the transmission chain of

⁴⁴Abu Fadl Muhammad bin Makram bin 'Ali al-Anshari Al-Afriqi al-Mansur, *Lisan al-*'*Arab*, Beirut: Dar al-Kitab al-Imiah, 2013, juz 15, p. 234.

⁴⁵ Muhy al-Din Abu Zakariyah Yahya bin Syarf Al-Nawawy, *al-Taqrib wa al-Taisir*, p.
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⁴⁶ Abu Fadl Muhammad bin Makram bin 'Ali al-Anshari al-Afriqi al-Mansur, *Lisan al-*'*Arab*, juz. 15, p. 234.

a *hadith*.⁴⁷ Therefore, a thorough understanding of biographical information is crucial for *hadith* researchers to acquire and master.

Based on these debates, in general sense, the urgency of the existence of discussions about *lagab* and *kunvah* in *sanad* criticism indicate the existence of the science of *rijal al-hadith* itself. *Hadith* that have been transmitted verbally or in writing certainly experience obstacles and shifts due to factors that surround them at a certain time. This includes the attempt to fabricate hadith carried out by certain individuals with political tendencies, and firgah or sect or other tendencies in which they ignored the prophet's ultimatum not to use his name on something he never made a statement about. However, fabrication of hadith still occurs and this has an impact on the authenticity and validity of *hadith* which leads to the acceptance or rejection of information that is said to come from the prophet. So scholars who are concerned about the science of *hadith* have begun to take preventive measures to maintain the authenticity of *hadith*. It is clear that there is an urgency in discussing the *rijal hadith* to find out the biography of the transmitter and everything surrounding it. According to al-Nawawi, this discussion is quite a complicated discussion. This discussion, however, is very necessary to find out the *tadlis* in a *hadith*.⁴⁸

This topic is particularly urgent due to the presence of several narrators whose identities are only known by their *laqab*. Individuals lacking this understanding may mistakenly perceive *laqab* as a name or perceive someone who is referred to by their name and *laqab* interchangeably as two distinct individuals, as several writers have observed.⁴⁹ This principle also extends to conversations regarding the *kunyah*. Novice scholars of *hadith* must understand the distinction between the terms "*laqab*" and "*kunyah*" and be capable of identifying the actual name, along with the title and nickname, of the narrator. This knowledge facilitates the investigation of *hadith sanad* (*naqd al-hadith*), which significantly influences the assessment of the quality of the researched *hadith sanad*.

Laqab and Kunyah as Living Sunnah in the Makassar Tribe

The bestowal of *laqab* and *kuniyah* titles within the Makassar tribe is initiated by granting the title within the family, after which it becomes permanent. Not only does the title hold significance within the family, but it also extends to the wider community. The title commonly used by Muslim families belonging to the Makassar tribe is a title that commences with the term "*Daeng*," signifying an elder brother. Daeng's call was accompanied by the honorific title *laqab*. The term

⁴⁷ Muhammadiyah Amin, *Ilmu Hadis* (Yogyakarta: Graha Guru, 2008), p. 139-140.

⁴⁸ Al-Nawawi, al-Taqrib wa al-Taisir li Ma'rifah Sunan al-Basyir, p. 141-144.

⁴⁹ Nuruddin 'Itr, *Manhaj al-Naqd*, p. 161-162.

"Daeng" typically refers to a positive trait or quality that is inherent to an individual. When using *laqab* titles for women, specific titles can be used. For instance, "Daeng Kanang" signifies a woman with good manners and words. "Daeng Pajja" refers to a black sweet sister, while "Daeng Bollo" describes a sister who is like a blooming flower."

Originally, this *laqab* title was exclusively used for noble families; it is an honorable distinction. However, as the royal circle began to interact with the general public, a custom of showing respect to family members using the title *daeng* emerged. It became awkward to address others directly by their names, so even non-noble descendants were given titles. This custom was prevalent among aristocratic households, leading to a progressive erosion of the distinctions between appropriate and inappropriate usage of the *Daeng*. In order to eliminate the restriction on the occurrence of marriages between nobles and commoners, which previously deemed them unequal, this call aims to promote equality by allowing individuals from the general public to marry nobles.

When it comes to assigning titles, social status plays a significant role. A person's title is determined by their social class, which may include being a member of the noble class (noble title) or being wealthy enough to afford performing the *Hajj* pilgrimage, which is considered a prestigious accomplishment among Indonesian Muslim communities. In the fifth Islamic tradition, it became customary to bestow the title of *Hajj*. In addition, there exist titles denoting authority or rank, such as titles associated with the roles of president, minister, governor, and even the lowest post of *Rukun Tetangga* (the village) head. An academic degree is an undeniable recognition of knowledge attainment, as it signifies the completion of the process of acquiring knowledge. It is closely associated with the professional designation of a professor. All of this greatly impacts the elevation of one's social standing.⁵⁰

The bestowing of *laqab* and *kuniyah* titles among the Makassar tribe's Muslim families commences with the title being conferred from within the family. Subsequently, the title not only remains applicable within the family but also gains popularity among the wider population. The popular title among Muslim families from the Makassar tribe is an honoriic title that commences with the term "*Daeng*," signifying an older brother, elder, or esteemed individual. The title *Daeng* was accompanied by the honorific title *laqab*. Titles typically depict a likable persona or an intrinsic trait associated with them. When it comes to *laqab* titles for women, specific titles can be used. For instance, "*Daeng Kanang*" signifies a "beautiful sister" with admirable manners and speech. "*Daeng Pajja*"

⁵⁰ Binti Maunah, "Stratifikasi Sosial dan Perjuangan kelas Dalam Perspektif Sosiologi Pendidikan," *Ta'allum: Jurnal Pendidikan Islam* 3, No. 1 (2015), p. 19-38.

refers to a "sweet black sister," while "*Daeng Bollo*" describes a sister who is like to a blossoming flowerThe bestowing of laqab and kuniyah titles among the Makassar tribe's Muslim families commences with the title being conferred from within the family. Subsequently, the title not only remains applicable within the family but also gains popularity among the wider population. The popular title among Muslim families from the Makassar tribe is an honorific that commences with the term "Daeng," signifying an older brother, elder, or esteemed individual. Daeng's call was accompanied by the honorific title laqab. Titles typically depict a likable persona or an intrinsic trait associated with them. When it comes to laqab titles for women, specific titles can be used. For instance, "*Daeng Kanang*" signifies a "beautiful sister" with admirable manners and speech. "*Daeng Pajja*" refers to a "sweet black sister," while "*Daeng Bollo*" describes a sister who is like to a blossoming flower".

The Qur'an, Chapter al-Isra' ayat (17: 70) as followed:

ولقد كرمنا بني ادم وحملناهم في البر والبحر ورزقناهم من الطيبات وفضلناهم على كثير ممن خلقنا تفضيلا

Meaning: Indeed, We have honoured the children of Adam, carried them on land and sea, and granted them good and lawful provisions, and privileged them far above many of our creatures.

Respecting one another is a customary practice and cultural norm known as "*Sipakatau*" and "*sipakalabbiri*" among Muslim households belonging to the Makassar tribe. In the *Bugis* language, "*sipakalebbi*" refers to mutual respect, whereas "*sipakatau*" signifies raising each other's position. *Sipakatau* is a fundamental principle that encompasses both social-horizontal and vertical aspects, emphasizing the mutual humanization, respect, and recognition of each individual's inherent dignity and value.⁵¹

The foundation for establishing harmonious relationships among individuals is on the mutual respect and recognition of each person's humanity, as well as their individuality and adherence to social norms within a society.⁵² Customs and traditions perpetually support enduring human ideals that persist in people's lives. One of the titles used by the Makassar tribe in South Sulawesi is "Daeng."

Consequently, the Makassar ethnic minority in South Sulawesi is significantly shaped by Islamic ideals, which greatly impact their beliefs and

⁵¹ Arhjayati Rahim, "Internalisasi Nilai Sipakatau, Sipakalebbi, Sipakainga' dalam Upaya Pencegahan Tindak Pidana Korupsi," *Jurnal al-Himayah* 3 no. 1, (2019), p. 41

⁵² S. E. Syarif, Sumarni A. Fatchan, "Integrasi Nilai Budaya Etnis Bugis Makassar dalam Proses Pembelajaran Sebagai Salah Satu Strategi Menghadapi Era Masyarakat Ekonomi ASEAN (MEA)," *Jurnal Teori dan Praktis Pembelajaran IPS*, no 1, (2016), p. 18-31.

traditions. Some specific groups, particularly older individuals, maintain a firm idea that the term "Makassar" originates from the word "*akkasara*," which denotes something that is easily observed or tactile within a community. The intended meaning is that it is thought that the Prophet Muhammad personally arrived in the city of Makassar to introduce Islam, as he was once witnessed in the city of Makassar with a certain expression. Muhammad was believed to have appeared in the kingdom of Tallo, embodying the Prophet Muhammad.⁵³ Various theories exist regarding the introduction of Islam to the archipelago, but the Mecca theory provides direct evidence of Islam's transmission from Mecca to the archipelago. This theory holds that Islam arrived directly in the archipelago, including Makassar, in the 7th century through Arab traders from Mecca. At that time, the people of Makassar recognized Arabs as Muslims and associates of the Prophet Muhammad.⁵⁴ Consequently, when individuals dressed in Arab attire arrived, they were mistaken for the presence of the Prophet Muhammad himself in Makassar.

In the Hadith of the Prophet Muhammad PBUH as related by Abu Daud from Abu Darda', the Prophet Muhammad PBUH stated:

إِنَّكُمْ تُدْعَوْنَ يَوْمَ الْقِيَامَةِ بِأَسْمَائِكُمْ، وَأَسْمَاءِ آبَائِكُمْ، فَأَحْسِنُوا أَسْمَاءَكُمْ»55

Meaning: "On the Day of Resurrection, you will certainly be summoned by your own names as well as the names of your fathers." Therefore, ensure that your names are aesthetically pleasing"

Embracing and becoming Muslim for Makassar people is a glory and a high level, so that fellow Muslims must uphold the honor and dignity of being Muslims. Fellow Muslims uphold brotherhood and respect for others. One form of appreciation is by calling fellow Muslims with good and beautiful names. The second name as a nickname in everyday life is a form of appreciation from parents towards their child. This second name originates from the family and subsequently the nicknames both *laqab* and *kunyah* are also popular among Muslim communities. The popularity of the title starting with the word "*daeng*" describes closeness, respect and affection. Like the name of the XIV King of Gowa, I Manga'rangi *Daeng* Manrabbia Sultan Awaluddin. The name of the XIVth king combines two languages, namely Makassar and Arabic. I Manga'rangi (Makassar language) which means one who covers and protects, while *Daeng*

⁵³ Mattulada, *Menyusuri Jejak Kehadiran Makassar Dalam Sejarah* (1510-1700), Jakarta: Ombak, 2011.

⁵⁴ Azyumardi Azra, Jaringan ulama Timur Tengah dan kepulauan Nusantara abad XVII dan XVIII Melacak Akar Akar Pembaruan Pemikiran Islam di Indonesia, Jakarta: Kencana, 2005.

⁵⁵ Abu daud Sulaiman bin al-asy-atsbin Ishak bin Yasir bin Saddad bin Amrual-Aljadi , *Sunan Abu Daud*, JUZ 4 (Bairut: al-Maktabah al-'Asyriyah t.th), p. 287.

Manrabbia (Arabic) comes from the word "rabba" which means to care for, look after and educate, so Manrabbia is a person who educates, guards and nurtures.⁵⁶

Conclusion

Laqab and kunyah are very important in sanad criticism activities (naqd al-sanad), because laqab and kuniyah help hadith critics trace the name of a hadith transmitter, because sometimes 1) only laqab and kunyah are mentioned in the narration, while the real name is not written, 2) Many of the names of the narrators are the same as taking the names of Asmaul Husna and the names of the Prophets, so that by knowing the laqab and kunyah, one will avoid mistakes when criticizing the sanad. This research confirms that according to the living Sunnah theory, Muslim families from the Makassar tribe use laqab and kunyah as respect and appreciation for family members among the Makassar tribe. It is motivated by the teachings of Islam and the habit of the Prophet Muhammad PBUH using beautiful titles for Muslim families from the Makassar tribal families from the aspect of giving someone a title since Islam came and has become a religion that is widely adhered to today.

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⁵⁶Abdurazak Dg Patunru, *Sejarah Gowa*, (Makassar: Yayasan Kebudayaan Sulawesi Selatan Tenggara, 1967), p. 22.

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