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Contextualization of Hadith Understanding of Painting Traditions Using an Anthropological Approach

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Abstract

This article describes how to understand hadith textually and contextually, approaches that each have their own advantages and disadvantages. Getting stuck on one of these approaches will reduce the important aspects of each approach. Issues in society often touch on religious aspects, including the use of religious symbols as justification for the truth. Hadith is the second source in Islam, so it is imperative to examine every aspect of it. In understanding a hadith, researchers are inevitably caught up in several approaches, including textual and contextual. These two approaches have recently become a source of conflict in society. To examine this phenomenon, the author uses a qualitative method with anthropological theory in a contextual approach. The results of this study show that the contextual approach is more convincing in its application in the public sphere because this approach does not reduce the human aspects in approaching a hadith, which is in fact theological in nature. With an understanding of humans and their problems, alternative solutions can be sought to analyze current social issues, thereby bridging the various problems faced by humans. Interpreting hadiths with a contextual approach in the present day, when society has become more advanced, as has its artistic creativity, which has also been used as a form of creative economy that provides opportunities.

Keywords: Textual, Contextual, Anthropological Approach, Painting Tradition

Abstrak

Tulisan ini mendeskripsikan tentang bagaimana Memahami hadis secara tekstual dan kontekstual, pendekatan ini memiliki kelebihan dan kekurangan masing-masing. Terjebak terhadap salah satu diantara keduanya akan mereduksi aspek-aspek penting dari setiap pendekatan. Persoalan di masyarakat seringkali menyentuh sisi-sisi agama, termasuk menggunakan simbol agama sebagai justifikasi kebenaran. Hadis merupakan sumber kedua dalam Islam, sehingga

meneliti setiap aspek terhadapnya menjadi niscaya. Dalam memahami sebuah hadis, para peneliti pasti terjebak dalam beberapa pendekatan termasuk tekstual dan kontekstual. Dua pendekatan tersebut akhir-akhir ini menjadi ladang konflik dalam kehidupan bermasyarakat. Untuk melihat peristiwa tersebut penulis menggunakan metode kualitatif dengan teori antropologi dalam pendekatan kontekstual. Hasil dari penelitian ini menunjukkan bahwa pendekatan kontekstual lebih meyakinkan dalam penerapannya di ranah publik, sebab pendekatan ini tidak mereduksi aspek-aspek kemanusiaan dalam mendekati sebuah hadis yang notabene bernuansa teologis. Dengan adanya pemahaman pada manusia dan permasalahannya kemudian mengambil solusi alternatif untuk menganalisis problematika sosial maka kini sehingga bisa untuk menjembatani berbagai soal yang dihadapi manusia. Memaknai hadis dengan pendekatan kontekstual pada masa sekarang, ketika masyarakat sudah semakin maju begitu juga dengan kreatifitas seninya dan itu juga dijadikan sebagai bentuk ekonomi kreatif yang memberikan lapangan pekerjaan bagi masyarakat banyak, dan tidak menjadikan lukisan dan patung sebagai sesembahan, maka memaknai hadis dengan tekstual tidaklah relevan.

Kata Kunci : Tekstual, Kontekstual, Pendekatan Antropologi, Tradisi Melukis

INTRODUCTION

Obedience to Allah SWT and the Prophet Muhammad SAW is part of the faith of Muslims. The greater a person's fear, the greater their faith in Allah SWT and the Prophet Muhammad SAW. Hadith attributed to the Prophet SAW is the second source in Islam. Therefore, studying Islam should not be separated from this second source. Islamic scholars, both insiders and outsiders, have sought to develop the study of hadith. This development is evident in the increasingly complex nature of hadith studies. From the "East" there is *ulumul hadith*, while from the "West" there are various approaches used in studying the authenticity of a hadith, such as the Theory Projecting Back, Theory Common Link, and so on.¹

Various developments in hadith that have colored the development of hadith in the millennial era contain at least two major opposing elements, namely the textual view of hadith and the contextual view of hadith. These two approaches have their own consequences. The consequences are inevitable when both are applied in the social sphere. If the textual approach is used in every step of approaching hadith, the consequence will be getting stuck in the world of the text at the time the text was revealed, while the times are "moving." Conversely, if the contextual approach is used in every step of approaching hadith, then "unconsciously" there will be reductions in various aspects such as theology, author subjectivity, and so on.²

Understanding the hadith of the Prophet Muhammad is not considered easy. The Prophet is the messenger of Allah, the last messenger or the Prophet of the end times. His words, deeds, and decisions have become rules that must be upheld throughout the ages. However, the Prophet lived in a specific time and place, so when understanding the hadith, one cannot rely solely on a textual approach to gain an understanding of the hadith that is relevant to the present day. Not all hadith must be understood contextually; sometimes the hadith is still valid even if it is only understood textually. Of course, to understand the hadith, one needs the necessary knowledge by looking at the socio-historical background when the hadith emerged.³

Understanding the hadith of the Prophet is a complicated task because it requires examining everything attributed to him. Such an effort was not difficult for the early Muslims (companions) and they did not encounter many obstacles because they lived during the time of the Prophet, when they encountered religious and social problems in society. the Companions would immediately ask

¹ Muhamad Ali, *Dalil-dalil Kehujjahan Hadits, and D A N Fungsi*, "Peran Hadits Sebagai Sumber Ajaran Agama, Dalil-Dalil Kehujjahan Hadits Dan Fungsi Hadits Terhadap Alquran" 5, no. 1 (2019): 125–32, <https://doi.org/10.5281/zenodo.3551298>.

² Henri Ramdini, "Tipologi Pemahaman Hadis Secara Tekstual Dan Kontekstual," 2023.

³ Liliek Channa Aw, "Memahami Makna Hadis Secara Tekstual dan Kontekstual," *Ulumuna, Volume XV Nomor 2 Desember*, 2011.

the Prophet about such matters, so the complexity they experienced was not comparable to the complexity of life today. The same was true during the Tabi'in period, when they did not live far from the Prophet and they still received much of his legacy, which was contained in tradition. Of course, this is very different from Muslims living in the modern era. Reality gives rise to complex questions and events, and to address such issues, many are not covered by the hadith as the second source of teachings after the Quran.⁴

Previous research examining textual and contextual aspects was conducted by Dayan Fithoroini and Muhammad Latif Mukti, entitled "Textual and Contextual Hadith: An Analysis of Syuhudi Ismail's Thought." In understanding a hadith, Syuhudi Ismail uses several steps. First, analyzing the text; second, identifying the ahistorical context related to the emergence of the hadith; third, contextualizing the hadith. This is demonstrated by the text-context analysis. In analyzing the context of the hadith, Syuhudi Ismail was influenced by the thoughts of previous hadith scholars, namely Imam Syihabuddin al-Qarafi and Syah Waliyullah al-Dahlawi. This influence was reinforced by Syuhudi Ismail's scientific research analyzing the thoughts of these two figures.

Seeing this condition, in this paper the author wants to: First, clearly describe how the differences between the two become very important. Second, how to view the two approaches proportionally so that the perception of "reduction" of various approaches in understanding a hadith disappears. In this study, the author uses a qualitative method with the application of anthropological theory that uses a contextual approach in examining a hadith.

RESEARCH METHOD

This study uses the library research method, which is a research approach that focuses on searching and reviewing various literature sources relevant to the theme of the integration of Islam and science. This method was chosen because the object of the study is conceptual and theoretical in nature, requiring in-depth analysis of the ideas, thoughts, and scientific findings that have been put forward by previous experts.

The approach used in this study is a qualitative approach with a descriptive-analytical method. This approach aims to understand, interpret, and comprehensively describe the concepts of integration between Islam and science through the presentation of narrative and contextual data. The descriptive-analytical method is used to systematically describe the data, then analyze it critically in order to obtain a complete and in-depth understanding of the research focus.

The research data sources were obtained from various credible and relevant literature, including scientific books, national and international journal articles, theses, dissertations, and previous research results directly related to the study theme. The literature was selected based on its level of relevance, author authority, and contribution to the development of the discourse on the integration of Islam and science.

Data collection techniques were carried out through documentation activities, namely by reading, recording, classifying, and reviewing various literature sources that had been compiled. Furthermore, the collected data was analyzed by organizing information, identifying main themes, and synthesizing various views to produce argumentative and scientific conclusions.

⁴ Waryono Abdul Gafur, *Epistemologi Ilmu Hadis Dalam Bunga Rampai Wacana Hadis Kontemporer* (Yogyakarta: Tiara wacana, 2002).

RESULTS AND DISCUSSION

The concepts of textual, contextual, and anthropological approaches to hadith

In Arabic, the term text is referred to as *nash*. This word has been used in classical Islamic scientific discourse, especially in the field of Islamic jurisprudence. In the *Mu'jam Maqayis al-Lughah* dictionary, the word *nash* is defined as lifting or the final limit of something.⁵ Meanwhile, according to the scholars of *Ushul Fiqh*, *nash* is a term that only has the meaning according to its expression and cannot be transferred to another meaning.⁶ Furthermore, the text in *Kamus Bahasa Indonesia* contains several meanings, namely: Manuscripts in the form of original words from several authors. First, parts of sentences from holy books for teachings or reasons. Second, written texts as the basis for lessons, speeches, and the like. Third, written plans.

So, based on the above description, it can be concluded that textual hadith is knowing and seeing hadith with *Dzhahiriah* or in line with the meaning of the language. This means that everything that is seen in the wording of the hadith is understood according to its linguistic meaning, so that it can be immediately understood by the reader. The essence of the text can be understood by readers simply by reading the matn of a hadith. This is because the meaning is already understood in society. Thus, it can be concluded that understanding hadith in this way can be categorized as one of the simplest and most basic methods of understanding hadith. One example of a hadith that is understood textually is the hadith that reads:

حدثنا أبو بكر بن أصرم أخبرنا عبد الله أخبرنا معمر عن همام بن منبه عن أبي هريرة رضي الله عنه- قال سمي النبي- صلى الله عليه وسلم- الحرب خدعة⁷

Meaning: Abu Bakar bin Ashram told us, Abdullah told us, and Hammam Bin Munabbih told us from Abu Hurairah Ra, Rasullah Saw. Said: "War is a strategy".

The content or meaning of the above hadith can be understood simply by looking at the literal meaning contained in the text, in the sense that every war must use strategy. Such a provision applies universally, not bound by a particular place or time. Wars fought by any means and with any tools will certainly require strategy. War without strategy is tantamount to declaring unconditional surrender to the enemy.

Meanwhile, the definition of the word contextual in the etymology of the term context has two meanings: an explanation of a sentence to provide an explanation of the meaning, and the relationship between events.⁸ Understanding the hadith of the Prophet Muhammad in context by considering the events and situations that led to the emergence of a hadith, *Asbab al-wurud* is very important in contextual studies and also in considering the historical-sociological aspects, in understanding the hadith in context, namely understanding the events when the hadith was uttered and to whom the hadith was addressed. historically, this is important in examining the contextual and editorial approaches.⁹

Understanding the Prophet's hadith with a contextual approach, the first to do so was the Prophet himself, followed by his companions: "Do not pray *Asr* except in the village of Bani Quraydhah." This is an example of companions who understood contextually by grasping the

⁵ Ahmad bin Faris, *Mu'jam Maqayis Al-Lughah* (Beirut: Darul Fikr, n.d.). 356

⁶ Abd. Aziz Dahlan, *Ensiklopedi Hukum Islam, Jilid IV* (Jakarta: Ihtiar Baru Van Hoeve, 1996). 1303

⁷ Abu Abdillah Muhammad bin Ismail al-Bukhari, *Shahih Al-Bukhari*. (Beirut: Daar Ibn Katsir, 2002).576

⁸ Tim Penyusun Kamus Pusat Pembinaan dan Pengembangan Bahasa, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 1989). 458

⁹ Liliek Channa Aw, "Memahami Makna Hadis Secara Tekstual dan Kontekstual." 410-411

Prophet's intention. Some of the companions performed the Asr prayer at its designated time, while others performed it in the village of Bani Quraydhah even though it was already dark (understanding the Prophet's command literally).

Contextual understanding was also practiced by Imam Shafi'i because he saw that the hadith of the Prophet appeared to be contradictory, making it very difficult to understand and accept the hadith, as it was contradictory (mukhtalif). by resolving them through nasikh mansukh and tarjih or by compromising the conflicting hadiths, which is also called contextual understanding. An example of this is the hadith in which the Prophet forbade someone from urinating facing or turning their back to the qibla, but in another hadith, the Prophet allowed it.¹⁰

Context in understanding the hadith Muhammad Syuhudi Ismail also provides an initial perspective on the position and function of a prophet, as well as the circumstances and conditions in which the hadith emerged. Muhammad Syuhudi Ismail states that the Prophet Muhammad SAW had various roles and functions, including being the Messenger of Allah, the leader of the state, the leader of society, the leader of war, the judge, etc. This can be seen in the hadith: The Prophet Muhammad SAW said, "*The affairs (caliphate/government) will always remain in the hands of the Quraish tribe, even if only two of them remain.*" This hadith is only applicable temporally, not universally. This hadith prioritizes the Quraish, so if interpreted textually, it would contradict other hadiths. Secondly, the circumstances surrounding this hadith can be seen from the social conditions during the Prophet's lifetime: The Messenger of Allah said, "We are an ummi (unlettered) community, who are not accustomed to writing and also do not calculate the number of days in a month, which is twenty-nine days in one month and thirty days in the next." The reason for the emergence of this hadith occurred in the Prophet's time when many people were still not proficient in reading, writing, and performing calculations. Therefore, the reality of the day is very different from the conditions when the hadith was revealed. Nowadays, society has become very advanced, able to read, write, and use sophisticated technology to perform calculations.¹¹

The contextual application of Hadith, which involves understanding Hadith in a contextual setting, has experienced rapid development. Various approaches can be used in studying Hadith, regardless of the various polemics surrounding it. One approach that can be used in studying Hadith is the anthropological approach, as follows: the application of anthropological theory in the study of Hadith:

In linguistic terms, anthropology can be divided into two syllables: anthropos and logy. Anthropos means human, and logy means science. So in Indonesian, anthropology means the science of humans.¹² Meanwhile, in terms of terminology, anthropology is defined as a science that studies anthropos or humans, an integration of several sciences, each of which studies a specific complex of issues concerning human beings. The Indonesian dictionary explains that anthropology means the science of humans, particularly their origins, physical diversity, customs, and beliefs in the past. Culture is the science of humans viewed from the perspective of cultural history. Law is the science that studies the causes of conflict and ways of resolving it, especially in simple societies.¹³

¹⁰ Taufan Anggoro, "Analisis Pemikiran Muhammad Syuhudi Ismail dalam Memahami Hadis Taufan Anggoro" 2, no. Maret (2019): 93–104.

¹¹ Taufan Anggoro.

¹² Sidi Gazalba, *Antropologi Budaya*, ed. Bulan Bintang (Jakarta, 1974).18

¹³ Koentjaraningrat, *Sejarah Teori Antropologi* (Jakarta: Ui Press, 1982).1

The word anthropology is derived from the words anthropos, meaning human, and logos, meaning science. English defines the word anthropologos as the science of the origins of human relationships and the science of the functions and structure of the human body. Koentjaraningrat defines anthropology as the science of humanity, which discusses the diversity, physical characteristics, and cultures of human societies. Various definitions of anthropology lead to the conclusion that anthropology is the science of humans with their diversity in physical characteristics, culture, traditions, and values, resulting in each human being being different from one another. Anthropology is a science with broad observations discussing existing cultures, processing data with neutral values, and using unbiased analysis. Science defines an approach as having similarities with methodology, which is a way of looking at something that is the center of attention with issues that need to be studied more deeply. Therefore, methodology consists of various techniques in research and an effort to collect data in accordance with the view of the problem and how to overcome complex issues to be studied.¹⁴

The anthropological approach that is subsequently used to understand hadith can be interpreted as an effort to view it as a practice in society. This application shows that hadith is closely related to issues that occur in society and is the best solution or method used in anthropology as a discipline to understand hadith by viewing issues that occur in society. In relation to Dawam Raharjo's statement on anthropology, anthropology has the advantage of direct observation with a participatory nature and obtains inductive conclusions as a counterbalance to the deductive approach and is used in the interests of a sociological approach.¹⁵

Application of Anthropological Theory: Durkheim's Socio-Anthropology to the Hadith of Painting

Durkheim, a sociologist born in Épinal, wrote a work proving that events related to religion are the origin of social events. However, Jews have shaped their social world since the beginning. In addition to his theories and opinions, which have been widely used in sociology and anthropology, some of the research in his book *The Elementary Forms of Social Life* is classified as anthropological research. In this book, Durkheim presents the entire background of customs and traditions in society. Durkheim also argues somewhat contrary to his predecessors who were preoccupied with the conventional idea that religion is a belief in supernatural powers. He argues that the characteristics of religious belief do not lie in supernatural elements, but in the concept of the sacred.¹⁶

Essentially, in the concept of religious society, there are the concepts of “sacred” and “profane,” which differ from the concepts of natural and supernatural that have been put forward by anthropologists thus far. Sacred itself can be interpreted as “something superior, powerful, which in normal circumstances is untouchable and always respected.” In contrast, profane refers to “the everyday aspects of life that are ordinary and commonplace.” For religious life, the central point is the sacred. Based on the concepts of sacred and profane, Durkheim defines religion as “a system of beliefs whose behaviors are always associated with the Sacred, that is, something that is

¹⁴ Akbar S.Ahmad, *Ke Arah Antropologi Islam”dalam Hasan Baharun Dan Akmal Mundi, Metodologi Studi Islam* (Jogyakarta: Ar-Ruzz Media, 2011).

¹⁵ Akbar S.Ahmad.

¹⁶ Daniel L. Pals, *Kesakralan Masyarakat Emile Durheim Dalam Seven Theories: Tujuh Teori Agama Paling Komprehensif* (Yogyakarta: Ircisord, 2011).144-145

separate and forbidden.” The purpose of the Sacred is to instill behaviors that are deeply rooted in society in order to form a moral community in the form of a place of worship.¹⁷

The sacred, in relation to society, has a broad impact that determines the welfare and interests of the members of that society. Meanwhile, the concept of the profane is personal and does not have a broad impact. Another idea relates to the concept of totemism that Durkheim obtained from his research on the Aboriginal tribe based on his observations. A totem is a symbol of the sacred and is worshipped by the community. Thus, religion is a source of social and moral order and provides value to the sacred and binding, thereby forming social solidarity within the community.¹⁸ The above explanation forms the basis for the next step, which is its application to a hadith. At a glance, the anthropological approach in the study of hadith contains references to reality or religious practices as something that develops in society, cultural traditions that grow and develop in society in a hadith spoken by the Prophet.

عَنْ أَبِي مَالِكٍ الْأَشْعَرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَيْشْرَبَنَّ نَاسٌ مِنْ أُمَّتِي الْخَمْرَ يُسَمُّوْهَا بِغَيْرِ اسْمِهَا يُعْرِضُ عَلَيَّ رُءُوسِهِمْ بِالْمَعَارِيفِ وَالْمُغَنِّيَاتِ يَحْسِفُ اللَّهُ بِهِنَّ الْأَرْضَ وَيَجْعَلُ مِنْهُنَّ الْقِرَدَةَ وَالْخَنَازِيرَ

Meaning: Abu Malik Al-Asy'ari said: The Messenger of Allah said, "Indeed, there will be a group of my ummah who will drink khamr while calling it by other names, and their heads will be occupied with music and women. Allah will sink them into the ground and turn them into apes and pigs." [HR. Ibn Majah]

At first glance, this hadith can be understood as prohibiting music when it is associated with alcohol or other immoral acts. In this day and age, it seems difficult to avoid the conclusion that music is prohibited, so it appears as if this hadith is burdensome. An anthropological approach will certainly help to provide a deeper and more complete understanding.

The anthropological study still requires historical data taken from the asbabul wurud hadith. Regarding the asbabul wurud, the author read and used research data from Muhammad Abdul Aziz in his thesis. He mentioned that there was no specific asbabul wurud behind the emergence of the hadith. However, this can be aided by looking at the socio-historical conditions of Arab society at that time.

The data shows that Arab customs are no different from those of other societies or cultures, in that they still enjoy music accompanied by famous singers of the time. The difference is that those who play and sing are slaves, because free people consider being a singer or musician to be a disgrace. Another form of deviation that may have occurred at that time was the existence of a culture of ignorance, which was known for its culture of drinking alcohol, debauchery, and degrading women. These habits had even become deeply rooted. Pre-Islamic Arab society did indeed experience many deviations, which even colored their culture related to music.¹⁹

Understanding hadiths through an anthropological approach also occurred during the time of the Prophet, when a Bedouin Arab came to complain to the Prophet about his wife, saying that when she gave birth, their child had skin that was different from his, and he suspected his wife and thought she was no longer faithful because their child had black skin while he had yellow skin. The Prophet responded to this Bedouin Arab by asking him a logical question. He asked whether the Bedouin Arab owned a camel. The Bedouin Arab replied that he owned a camel with brown skin. The Prophet then asked again, "Did your camel have ancestors with black skin?" The

¹⁷ Daniel L. Pals.

¹⁸ Moh Suhada, *Metode Penelitian Sosial Kualitatif: Untuk Studi Agama* (Yogyakarta: Suka Press, 2012). 34

¹⁹ Muhammad A Aziz, "Hadis-Hadis Tentang Seni Musik: Ma'anil Hadis" (Uin Sunan Kalijaga, 2008). 61

Bedouin Arab replied, "I think so." Then the Prophet replied, "Well, perhaps your child has ancestors who also had black skin, and did not have yellow skin like you." The Bedouin then answered, "Yes, that's right, O Prophet. If that's the case, then he is my son." In another case, the Prophet's approach demonstrated the use of anthropological reasoning:

عن عبد الله بن مسعود قال سمعت النبي صلى الله عليه وسلم يقول إن أشد الناس عذابا عند الله يوم القيامة المهورون
(رواه البخاري وسلم وأحمد)

Meaning: "From Abdullah bin Mas'ud, who said: "I heard the Prophet SAW say: "Indeed, those who will receive the most severe punishment before Allah on the Day of Judgment are the painters".

Many hadiths prohibit the creation of living beings because, according to an explanation, on the Day of Judgment, all such things will be held accountable for giving life to a painting. Based on various hadiths that regulate this matter by prohibiting painting, in classical times Muslim painters focused their work on calligraphy with various objects, namely landscapes and plants. When examined more deeply from an anthropological perspective, hadiths are related to religious reality in practice and how hadiths can be interpreted. In the past, many people were unable to escape from animism and polytheism, which are beliefs that associate partners with God, in the form of worshipping idols or statues. In accordance with his capacity as a Prophet, the Messenger of God sought to ensure that Muslims did not engage in misguided religious practices. One of the ways the Prophet sought to change the customs of Muslims was by prohibiting the production and display of paintings or statues.²⁰

This prohibition in the hadith will clash greatly with the current state of society, because we encounter many artistic products, fine arts, and paintings in the field. It is necessary to retrace the historical, sociological, anthropological, and even psychological roots of society at the time when the hadith was revealed by the Prophet Muhammad. This prohibition needs to be considered in light of the state of society at that time, apparently because they had not long recovered from the disease of shirk, which is associating partners with Allah SWT by worshipping statues and idols. Therefore, the Prophet SAW, with his great wisdom, saw this condition and took the step of issuing a prohibition on painting, producing, and displaying paintings or idols, even threatening severe punishment on the Day of Judgment.²¹

Seeing how society has changed so much now, people no longer worship statues or paintings as idols, and there is no longer any concern that people will fall into the trap of worshipping paintings and statues. Paintings and statues are simply works of art that are considered beautiful and aesthetic, and are used as tools to beautify a room. Or paintings as a form of artistic expression that has artistic and aesthetic value. The anticipatory measures taken by the Prophet Muhammad, if interpreted contextually in relation to the hadith in the present day, when society has become more advanced, as has its artistic creativity, and this has also become a form of creative economy that provides employment for many people, and paintings and sculptures are not used as objects of worship, then interpreting the hadith textually is not relevant.²²

Textual/Contextual Limitations of Understanding the Hadith of Painting

²⁰ Nizar Ali, *Memahami Hadis Nabi Metode Dan Pendekatan* (Yogyakarta: YPI ar-Rahmah, 2001). 85-92

²¹ Ghufroon Hamzah, "Reinterpretasi Hadis Larangan Melukis dan Larangan Perempuan Bepergian Tanpa Mahram (Hermeneutika Fazlur Rahman) 6, no. 1 (2019): 73–92.

²² Hamzah.

Broadly speaking, M. Sa'ad Ibrahim, as quoted by Liliek Channa Aw, provides two limitations related to the contextualization of hadith, namely:²³ Pure worship contextual understanding is less necessary. If there is something that needs to be supplemented in order to adapt to the situation or conditions, then it can be categorized as *bid'ah*. In *ghairu mahdlah* (non-pure) worship, contextual understanding is necessary without neglecting the ideal moral aspects of the text, which are then reformulated with new legal specifications to replace the old legal specifications.

The textual (normative) limitations according to Suryadi include: The basis of an idea/purpose behind the implied meaning of the text. From the implied meaning, an idea can be determined that is intersubjective, universal, and transcends space and time. Principal, fundamental, universal, and absolute nature. The existence of a vision of equality, a vision of justice, and the concept of democracy, namely *mu'asyaroh bi al-ma'ruf*. It has a universal bond between God and humans. It is interpreted as something that can be done by anyone, anywhere, and anytime, and is not influenced by culture, geography, or history. For example, the textual implementation of "prayer" requires a servant to communicate, worship, and adore God in any condition. However, the way it is done depends heavily on who is performing it.²⁴

From several lengthy explanations, it can be concluded that pure worship (*mahdlah*) does not need to be understood contextually. This is because it is related to the authority of the Prophet as a prophet whose policies are guaranteed by Allah as a manifestation of His revelation. In other words, the Prophet Muhammad has full authority without human opinion, and this is explained in Allah's words: "*And he does not speak from his own desire. His words are nothing but a revelation revealed to him.*" And apart from pure worship (*ghairu mahdlah*), a contextual understanding is needed, but it is still required to adhere to morals, considering that the Prophet Muhammad is the Messenger of Allah at the end of time, so his Sharia is useful and recognized across time and geographical boundaries. Furthermore, it is also necessary to understand the context in which the hadith was conveyed. Was it when the Prophet Muhammad was acting as a judge (*qadli*), a leader of the state, or an ordinary person.

CONCLUSION

Based on the results of this study, it was found that understanding hadith textually and contextually has its own advantages and disadvantages. Being stuck on one of them will reduce the important aspects of each approach. In the author's opinion, the two concepts are interrelated, so that in practice they cannot be separated. However, when compared, the contextual approach has greater flexibility in applying concepts to practical situations. It is more relevant to apply the contextual concept in a social context. One example of the application of a contextual approach in solving a problem is the anthropological theory of hadith, which involves understanding humans and their problems and then taking alternative solutions to analyze current social issues so that it can bridge the various problems faced by humans. The prohibition of hadith will paint this picture, but the situation of the community needs to be taken into account. apparently because they had

²³ Liliek Channa Aw, "Memahami Makna Hadis Secara Tekstual dan Kontekstual."

²⁴ Liliek Channa Aw.

not long recovered from the disease of shirk, which is associating Allah SWT with idols and statues, so the Prophet SAW, with his great wisdom, saw this condition and took the step of issuing a prohibition on painting, producing, and displaying paintings or idols, even threatening severe punishment on the Day of Judgment. The sacred concept of prohibition on profane activities that concern the interests of Muslims is to avoid the culture of ignorance. In essence, the profane is not necessarily bad, while the sacred is good. The prohibition on music and singers contains an element of evil, so that the profane happens to be bad or not good. The belief in this sacred prohibition, to borrow a social term, becomes a social glue and a source of solidarity among Muslims to stay away from these prohibitions.

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