

The Role of Muslimah as Agents of Change in the Middle of a Morality Emergency: Study of Takhrij and Syarah Hadith

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Abstract

This study aims to discuss the hadith about *shalihah* women. This study uses a qualitative approach by applying a descriptive-analytical method. The formal object of this research is the science of hadith, while the material object is the hadith about pious women in the history of Muslim No. 1467. The results and discussion of this study indicate that the status of the hadith is of hasan quality, in which this hadith is the same as the authentic hadith, that is, it can be used as evidence. This study concludes that the hadith narrated by Muslim No. 1467. is relevant to be used as a motivation for women to always look after *izzah* and *iffah* to make themselves included in the group of pious women amid a morality emergency.

Keywords: Hadith; Muslim; Shalihah; Woman

Introduction

Characteristics of Muslim women, such as the fact that develops in general in society that a woman has a character that non-Muslims do not have, for example, just as Muslim women always dress, and dress according to their needs, as well as they know the time and when to wear them so that their clothes always matched, more regal in appearance. Besides that, Muslim women are soft creatures full of feelings, gentle and charming in nature, taste buds, and so on (Fauzi, 2016). However, nowadays many women have lost their shame by not taking care of their *izzah* and *iffah*. So that the role of Muslim women is needed here to bring and invite changes to women who are still carried away by these currents (Fauzi, 2016). Therefore, as Muslim women at the time of the Prophet Muhammad Saw. Understanding its characteristics as outlined by the pure Islamic religion so

that he goes through his various lives based on this understanding (Fauzi, 2016).

The results of previous research have been presented by several researchers related to Muslim women. Among others, Widiarsari (2022), "The Role of Muslim Women as the Foundation of Islamic Civilization in Facing Various Global Changes," Indonesian Islamic University. This study aims to discuss the privileges of women in Islam from the perspective of the Koran. This research method is qualitative through literature study using the al-Qur'an approach. The results and discussion of this study include an explanation of the privileges of women in Islam, and an analysis of the Koran. This study concludes that during the jahiliyyah era, women were always the target of tyranny until the arrival of Islamic teachings, in which Islam greatly honored women and treated women especially. As in the Qur'an, there is one special surah for women, namely surah an-Nisa and there are also many verses related to women (Widiarsari, 2022).

The current research and the results of previous studies have something in common, namely discussing Muslim women. Previous research discussed Muslim women in general, while the current research discusses Muslim women from a hadith perspective.

The framework of thinking needs to be developed to answer the question of how the hadiths about Muslim women are. The word woman comes from the Arabic word al-Mar'ah (المرأة), the plural an-Nisaa' (النساء) is the same as woman. In the Big Indonesian Dictionary (KBBI) "Woman" is an adult woman (Badan Pengembangan dan Pembinaan Bahasa, Kementerian Pendidikan, Kebudayaan, Riset, 2021). There are many definitions of women, including according to Yusuf Qaradawi, who argues that women are human beings just like men, do good deeds, and will get the same reward as men (Jufri & Jupri, 2019). And finally, Hamka, stated that women are honorable and perfect human beings, who are exalted in rank and given privileges so that they have the same position as men in terms of good deeds (Hamka, 2014). The concept of women in Islam can be understood based on hadith. Hadith is anything that originates from the Prophet Muhammad, whether it is spread in hadith books or actualized in society, known as sunnah (Soetari, 1994). The hadiths about pious women are very abundant. Among other hadith narrated by Muslim No. 1467, Prophet Saw. said, "The world is a jewelry and the best jewelry is a pious woman" (Saltanera, 2015). The discussion of hadith about women is a field of study of hadith science. Hadith science is the science of hadith (Soetari, 1994). Hadith about women can be explained through the science of hadith about the status, understanding, and practice of hadith (Darmalaksana, 2018). Based on this discussion of hadith science, it can be concluded how women according to hadith.

A theoretical foundation is needed for a theoretical foundation in conducting discussions. This study applies the theory of hadith science. Within the science of hadith, there is the science of *dirayah* hadith (Soetari, 2005), namely the science whose material objects are narrators, *Sanad*, and *Matan* hadis. *Rawi* is the hadith narrator, *sanad* is the chain of hadith narrators, and *Matan* is the hadith text (Darmalaksana, 2018). The science of hadith determines the requirements for the validity (authenticity) of a hadith, namely: *Rawi* must be '*adl* (have commendable personality qualities) and *dhabit* (have qualified scientific capacity) and *tsiqah* (have undoubted integrity), namely a combination of '*adl* and *dhabit*; *Sanad* must be connected (*muttasil*) in the sense that it cannot be interrupted (*munfashil*); and *Matan* cannot be awkward (*syadz*) and cannot have defects ('*illat*) (Darmalaksana, 2020). If all the requirements for authenticity are met, then the status of the hadith is called authentic, whereas if one of these conditions is not met, the quality of the hadith is called *dhaif* (Darmalaksana, 2020). According to the science of hadith, authentic hadith is acceptable (accepted), while *daif* hadith is *mardud* (rejected) (Soetari, 2005). However, a *daif* hadith can be promoted to *hasan li ghairihi* if there are *Syahid* and *mutabi* (Soetari, 2015). *Syahid* is another hadith, while *mutabi* is another hadith (Mardiana & Darmalaksana, 2020). Even so, not every *maqbul* hadith can be practiced (*ma'mul bih*), in the sense that there is a category of *maqbul* hadith that cannot be practiced (*ghair ma'mul bih*) (Soetari, 2005), this depends on the context in terms of situation and condition.

The main problem of this research is that there is a role for Muslim women as agents of change amid a morality emergency from the perspective of hadith. The formulation of the research problem is how is the role of Muslim women as agents of change amid a morality emergency from the perspective of hadith. The purpose of this research is to discuss the hadith about the role of Muslim women as agents of change amid a morality emergency from a hadith perspective. Theoretically, this research is expected to have useful implications as a review of hadith science. Practically, this research is expected to have implications for the benefits and usefulness of knowledge about the role of Muslim women as agents of change amid a morality emergency from a hadith perspective.

Research Methods

This research uses a qualitative approach by applying a descriptive-analytical method (UIN Sunan Gunung Djati Bandung, 2020). This type of research data is qualitative data that is not a number. Sources of research data include primary sources and secondary sources. The primary data source is the Encyclopedia of Hadith Book of 9 Imams (Saltanera, 2015). While secondary data sources are literature related to the topic of this research which comes from journal articles, books, and others. Data

collection techniques were carried out through library research. Data analysis techniques are taken through the stages of inventory, classification, and interpretation (Darmalaksana, 2022). In particular, the descriptive-analytical method in this study was taken from the field of hadith science, especially the takhrij hadith method and the hadith syarah method. Takhrij hadith are the process of taking hadith from books of hadith to examine its authenticity (Darmalaksana, 2020). Meanwhile, syarah hadith is an explanation of the hadith *Matan* (text) to obtain an understanding (Soetari, 2015). Finally, the interpretation at the analysis stage will use logic, both deductive logic and inductive logic (Sari, 2017), until a conclusion is drawn.

Results and Discussion

1. Result

The stages of takhrij hadith require the issuing of hadith from the hadith book which is then examined for its validity. After tracing the hadiths with the keyword "*shalihah* women" in the Encyclopedia of Hadith Book 9 of Imams, Muslim hadith No. 1467 according to the version of Sharia Sahih Muslim. The editorial text of the hadith is below:

حَدَّثَنِي مُحَمَّدُ بْنُ عَبْدِ اللَّهِ بْنِ مُنِيرٍ الْهَمْدَانِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يَزِيدَ حَدَّثَنَا حَيْوَةُ أَخْبَرَنِي شَرْحِبِيلُ بْنُ شَرِيكَ أَنَّهُ سَمِعَ أَبَا عَبْدِ الرَّحْمَنِ الْحُبُلِيَّ يُحَدِّثُ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ الدُّنْيَا مَتَاعٌ وَخَيْرُ مَتَاعِ الدُّنْيَا الْمَرْأَةُ الصَّالِحَةُ

Has told me Muhammad bin Abdullah bin Numair al-Hamdani, has told us Abdullah bin Yazid, has told us Haiwah, has told me Syurahbil bin Syarik that he had heard of Abu Abdurrahman al-Hubuli, has told me from Abdullah bin 'Amru that Rasulullah saw. said, "The world is a jewelry and the best jewelry is a pious woman" (HR. Muslim No. 1467).

The next stage is the assessment of the narrators and the continuity of the sanad as shown in the table below:

Table 1. List of Rawi dan Sanad

No.	Rawi-Sanad	Birth/Death		Country	Kunyah	Scholar's comments		Circles
		B	D			-	+	
1	Abdullah bin Amru bin al-'Ash bin Wa'il	-	63 H	Maru	Abu Muhamma	-	Ibnu Hajar al-Atsqalani: Sahabat; Adz-Dzahabi: Sahabat	Sahabat

2	Abdullah bin Yazid	-	213 H	Marur Rawdz	Abu 'Abdur Rahman	-	Abu Hati: <i>Shaduq</i> ; An-Nasa'i: <i>Tsiqah</i> ; Ibnu Hibban: mentioned in <i>ats-Tsiqat</i> ; Ibnu Hajar: <i>Tsiqah</i> ; Ad-Dzahabi : <i>Tsiqah</i>	Tabi'ut Tabi'in common people
3	Syurahbil bin Syariq	-	-	Maru	Abu Muhamma	-	Abu Hatim: <i>Shalih</i> ; An-Nasa'i: <i>Laisa bihi ba's</i> ; Ibnu Hibban: mentioned in <i>ats-Tsiqat</i> ; Ibn Hajar al-Atsqalani: <i>Shaduq</i> ; Adz-Dzahabi: <i>Shaduq</i>	Tabi'in (not meeting Shahabat)
4	Haywah bin Suraih bin Shafwan	-	158 H	Maru	Abu Zur'ah	-	Ahmad bin Hambal: <i>Tsiqah Tsiqah</i> ; Yahya bin Ma'in: <i>Tsiqah</i> ; Al-Ajli: <i>mentsiqahkann ya</i> ; Masalamah bin Qasim: <i>mentsiqahkann ya</i> ; Ibnu Hibban: mentioned in <i>ats-Tsiqaat</i> ; Ibnu Hajar al-Atsqalani: <i>Tsiqah Tsabat Faqih Zahid</i>	Tabi'ut tabi'in among the elderly
5	Abdullah bin Yazid, Maula al-Aswad bin Sufyan	-	148H	Medina	Abu Abdur Rahman	-	Ahmad bin Hambal: <i>Tsiqah</i> ; Yahya bin Ma'in: <i>Tsiqah</i> ; An-Nasa'i: <i>Tsiqah</i> ; Abu Hatim: <i>Tsiqah</i> ; Al-'Ajli: <i>Tsiqah</i>	Tabi'in (not meeting sahabat)

6	Muhammad bin Abdullah bin Numair	-	234 H	Kufah	Abu 'Abdur Rahman	-	Al-'Ajli: <i>Tsiqah</i> ; Abu Hatim: <i>Tsiqah</i> ; An-Nasa'i: <i>Tsiqah</i> <i>Ma'mun</i> ; Ibnu Hibban: mentioned in <i>ats-Tsiqat</i> ; Ibnu Hajar al-Asqalani: <i>Tsiqoh Hafidz</i> ; Adz-Dzahabi: <i>Hafizh</i>	Tabi'ul Atba' among the elderly
7	Al-Imam Abdul Husain Muslim bin al-Hajjaj al-Qusyairi an-Naisaburi	204 H	261 H	Iran	Imam Muslim	-	<i>Muhaddits</i>	<i>Mukharrij</i>

Table 1 shows that Muslim hadith No. 1467 was narrated by seven narrators. All narrators are only known to have died, except Syurahbil bin Shariq whose year of death is not known. Meanwhile, the complete biography of Imam Muslim, mukharrij al-hadits, is known, namely, he was born in 204 H and died in 261 H. The scholars gave positive comments to the narrators.

According to the theory of hadith science, the first narrator means the last sanad and the first sanad means the last narrator (Soetari, 2015). The hadith above includes *muttashil* (to be continued) seen from the continuation of the sanad. The condition for the continuation of the sanad is *liqa* (meeting) between the teacher and students (Soetari, 2015). *Liqa* can be seen from their contemporary existence and are in the same area. Judging from the country, they are in adjacent territory. Teachers and students can be said to be contemporaries even though most of them don't know their birth year. According to the theory of hadith science, it can be assumed that the narrators of hadith are around 90 years old (Darmalaksana, 2020). So it is predicted that the narrators in the chain of transmission are likely to meet between teachers and students. The above hadith is not odd or flawed. Not awkward in the sense that it does not conflict with the Qur'an, hadith which is stronger and common sense, while not defective in the sense that there are no insertions, reductions, or changes (Soetari, 2015). Although not in the same lafadz form, the hadith narrated by Muslim No. 1467 received support from the contents of another hadith, namely Abu Daud No. 1664, an-Nasai

No. 3231, Bukhari No. 5090, and others (Saltanera, 2015). In other words, this hadith has martyrdom and mutabi (Mardiana & Darmalaksana, 2020).

Hadith narrated by Muslim No. 1467 according to the ijma of the scholars included in the authentic hadith. All narrators received positive comments from scholars. Indeed there are two narrators, namely first Abdullah bin Yazid was judged as shaaduq by cleric Abu Hati, secondly, Syurahbil bin Shariq was rated as shaaduq by cleric Ibn Hajar al-Atsqalani and adz-Dzahabi. *Shaaduq*, namely the error rate of 50:50 or below the 60% level of sincerity. *Shaaduq* can occur with a single narrator or all narrators in the chain of Sanad. *Shaaduq* predicate is one level below tsiqah. However, the quality of this hadith can still be considered authentic which can be used as evidence for Islamic practice.

2. Discussion

Hadith narrated by Muslim No. 1467 is valid in the sense that it is accepted as a proposition. The results of previous research conducted by Widiyari, W. (2022) stated that during the Jahiliyah era, women were always the target of tyranny until the arrival of Islamic teachings, in which Islam greatly honored women and treated women especially. As in the Qur'an, there is one special surah for women, namely surah an-Nisa and there are also many verses related to women (Widiyari, 2022). This Al-Qur'an has emphasized again in Muslim Hadith No. 1467, which means: Has told me Muhammad bin Abdullah bin Numair al-Hamdani, has told us Abdullah bin Yazid, has told us Haiwah, has told me Syurahbil bin Syarik that he had heard Abu Abdurrahman al-Hubuli, has told me from Abdullah bin 'Amru that Rasulullah Saw. said, "The world is a jewelry and the best jewelry is a pious woman."

Discusses the connection from the hadith above, namely that shalihah women in Islam are those who obey and submit to Allah, that is, carry out all of Allah's commands and stay away from His prohibitions, maintain their honor, and always rely on Him whenever and wherever they appear. self is also the realization of the teachings of his religion and has a gentle and shy nature because shame is part of faith this shy nature shows nobility and care for his glory, always commanding goodness and prevent from evil (amar ma'ruf nahi munkar). The attitude of taqwa possessed by a pious woman can give birth to actions or behavior that are on moral values, because the essence of taqwa itself is obedience to religion, while religion teaches virtue values including moral values (Susanto, 2019). Likewise, the Qur'an also pays attention to and recognizes the position of women in this life and even strengthens their identity by providing rules that are unique to them according to their nature. With this concept, women are expected to follow it so they can achieve the degree of shalihah. The reality in life

today still shows that not all women are said to be shalihah, therefore to call a woman shalihah requires several criteria (Hilmidah, 2022). As Allah says in the verse of the Qur'an surah an-Nisa verse 34 which means, "So pious women are those who obey (to Allah) and take care of themselves when (her husband) is not around because Allah has taken care of (they)." This is by the theory which states that a shalihah woman is a woman who obeys Allah SWT, the nature of obedience to Allah SWT is very important and a woman must have. Because the true beauty of a woman can be seen in her obedience to Allah SWT. Obedience to Allah SWT can be in the form of faith and realizing his beliefs from all his behavior, including by obeying all the rules that He has set, immediately realizing his mistakes by repenting, being diligent in worship, fasting sunnah, and always studying religious sciences so that his faith is always gradual every time. Time (Susanto, 2019).

Based on the explanation above, the hadith of Muslim History No. 1467 is not only maqbul but ma'mul bih. The Prophet said: "The world is a jewelry and the best jewelry is a pious woman" (HR. Muslim No. 1467). Therefore, a woman who is always obedient to Allah and always takes care of izzah and iffah to make herself one of the righteous women then is the best jewelry in the world.

Conclusion

The results of the study show that the status of the validity of the hadith narrated by Muslim No. 1467 regarding sholihah women is considered an authentic hadith. The discussion of this study explains that the hadith narrated by Muslim No. 1467 is maqbul ma'mul bih to be used as a motivation for women to always look after izzah and iffah so that they make themselves included in the group of shalihah women. This research is expected to be useful as an enrichment of knowledge about shalihah women according to hadith. This research has limitations in conducting hadith syarah without including a review of the causes of wurud and in-depth analysis, so this is an opportunity for further research by applying a more comprehensive analysis. This study recommends that pious women always maintain self-respect amid a moral emergency.

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