

Tolerance Amidst Multiculturalism in Society in the View of Hadith: A Study of Takhrij and Syarah Hadith

Fatur Rahmat Saifullah Tawil¹, Ibnu Sholeh²

¹Department of Al-Qur'an and Interpretation, Faculty of Ushuluddin
UIN Sunan Gunung Djati Bandung

²Department of Ilahiyat, Faculty of Ilahiyat
Dumlupinar University, Turkey

tawilfathur@gmail.com, ibnusholehh@gmail.com

Abstract

This study aims to discuss the hadith about tolerance in a multicultural society. 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 the tolerance of Ahmad's history No. 2003. The results and discussion of this study indicate that the status of quality hadith *hasan li ghairihi* meets the qualifications of *maqbul ma'mul bih* for Islamic practice. This study concludes that the hadith narrated by Ahmad No. 2003 is relevant to use as an order to tolerate religion amid multiculturalism in society.

Keywords: Hadith; Syarah; Takhrij; Tolerance

Introduction

Indonesia is a country with a population of more than 270 million, with so much diversity in ethnicity, culture, religious traditions, and opinions. The third precept reads "Indonesian unity." We have to show this to the world that, Indonesia is a country that is tolerant of all differences, so tolerance is the key to all of that (Kurniawan, 2021). Tolerance is an action or attitude to be able to respect all human beings, respect not only in religion but respect in terms of ethnicity, race, tradition, culture, religion, as well as thoughts or opinions. So it is very important that every human being understands this, especially Indonesian society, which has so many differences. However, in today's Indonesian population, there are still very many who do not understand tolerant attitudes or actions, while Indonesia has so many differences in terms of the diversity that exists, for example, the Bali bombing case which was carried out by a group of people in the name of Islam, but they do not realize that their actions are contrary to Islamic values. Therefore, research Regarding tolerance amid

multiculturalism in society in the view of hadith is very important to study so that Muslims as well as residents of Indonesia know attitudes or actions in responding to differences that exist in Indonesia (Dawing, 2017).

The results of previous research have been presented by several researchers regarding tolerance amid multiculturalism in society. Among others, Dawing (2018), "Bringing Islamic Moderation in a Multicultural Society, " *Rausyan Fikr: Journal of the Study of Ushuluddin Science and Philosophy*. This research method aims to discuss spreading the understanding of Islamic moderation which is full of grace in a multicultural society. This research method is qualitative through literature study with a historical and philosophical approach. The results and discussion of this study include a discussion of religious moderation, analysis of the arguments for religious moderation, approaches to faith, fiqh and Sufism, and religious moderation from an Islamic perspective. This study concludes that Islamic moderation is an Islamic religious understanding that embodies very essential Islamic teachings. Teachings that are not only concerned with good relations with God but also that are no less important are good relations with all human beings. Not only to brothers and sisters in faith but also to brothers of different religions. Islamic moderation promotes openness towards existing differences which are believed to be *sunnatullah* and mercy for humans (Dawing, 2017).

The current research and the results of previous studies have something in common, namely discussing tolerance amid multiculturalism in society. However, there are differences between the current research and previous research. Previous research has discussed tolerance in a multicultural society in an Islamic view from all aspects of knowledge. While the current research discusses tolerance amid multiculturalism in society from the view of hadith.

The moderate word in Arabic is known as *al-Wasathiyah*. In the Koran, these words are recorded from QS al-Baqarah: 143. The word *al-Wasath* in this verse has the most perfect meaning. In a very popular hadith, it is also stated that the best problem is the one in the middle (Fitriani, 2021). In a sense, when solving a problem, moderate Islam tries to take a compromise approach and is in the middle, as well as in addressing a difference, be it a difference in religion or sect, moderate Islam always puts forward an attitude of tolerance, mutual respect, while still believing in the truth, beliefs of each religion, and sect. So that all can receive a (Dawing, 2017).

The concept of tolerance amid multicultural society 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, which is known as the *Sunnah* (Soetari, 1994). The hadiths regarding tolerance in a multicultural society are very abundant. Among others, in the hadith of Ahmad No. 2003, the Prophet said, "Yazid has told us; has

informed us Muhammad bin Ishaq from Daud bin al-Hushain from Ikrimah from Ibn 'Abbas, he said; The Prophet was asked "Which religion is the most beloved to Allah?" so he said, " *al -Hanifiyyah as-Samhah* (the straight and tolerant)" (Salnatera, 2015). Discussion of hadiths about tolerance amid multiculturalism in society is a field of study of hadith science. Hadith science is the science of hadiths. Hadiths about tolerance amid multiculturalism in society can be explained through the science of hadith regarding the status, understanding, and practice of hadith (Darmalaksana, 2018).

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 (*Muttashil*) in the sense that it cannot be interrupted (*Munfashil*); and *Matan* cannot be awkward (*Syadz*) and cannot have defects ('*illat*) (Darmalaksana, 2020a).

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*. According to the science of hadith, authentic hadiths are acceptable (accepted), while daif hadiths are *mardud* (rejected) (Soetari, 2005). However, a daif hadith can be promoted to *hasan li ghairihi* if there are *martyrs* and *mutabi* (Soetari, 2015a). *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 in this research is their tolerance amid multiculturalism in society in the view of hadith. The formulation of the problem in this research is how tolerance amid multicultural society in the view of hadith. The purpose of this study aims to discuss tolerance amid a multicultural society from the view of hadith. Theoretically, this research is expected to have the implementation of benefits and uses as a form of knowledge or insight into the concept of tolerance. Practically, this research is expected to have implications for the benefits and uses as a method for implementing tolerance values.

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). Specifically, 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 is the process of taking hadith from books of hadith to examine its authenticity (Darmalaksana, 2020a). Meanwhile, the syarah of the hadith is an explanation of the *Matan* (text) of the hadith to obtain an understanding (Soetari, 2015b). 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 stage of takhrij hadith requires the removal of hadith from the book of hadith which is then examined for authenticity. After tracking the hadith with the keyword "Tolerance" in the Hadith Encyclopedia Book 9 of the Imams, it was found the hadith of Imam Ahmad No. 2003. As for the redaction of the hadith text below:

حَدَّثَنِي يَزِيدُ قَالَ أَخْبَرَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ دَاوُدَ بْنِ الْحُصَيْنِ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ قَالَ قِيلَ
لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيُّ الدِّيَانِ أَحَبُّ إِلَى اللَّهِ قَالَ الْحَنِيفِيَّةُ السَّمْحَةُ

Has told us Yazid said, has told us Muhammad bin Ishaq on the authority of Daud bin al-Hushain on the authority of Ikrimah on the authority of Ibn 'Abbas, he said, The Messenger of Allah, peace and blessings be upon him, was asked, "Which religion is the most beloved by Allah?" so he said, " *al-Hanifiyyah as-Samhah* (the straight and tolerant)" (H.R Ahmad No. 2003).

The next stage is the evaluation 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 'Abbas bin Abdul Muthallib bin Hasyim	-	68 H	Marur Rawdz	Abu al-'Abbas	-	Ibnu hajar al-Atsqalani: Sahabat; Adz-Dzahabi: Sahabat	Sahabat
2	Ikrimah Maula Ibnu 'Abbas	-	104 H	Madinah	Abu 'Abdullah	-	Yahya bin Ma'in: tsiqah; An-Nasa'i: Tsiqah; AL-'Ajli: tsiqah; Abu Hatim: Tsiqah	Tabi'ut Tabi'in common people
3	Daud bin al-Hushain	-	135H	Madinah	Abu Sulaiman	-	Yahya bin Ma'in: Tsiqah; An-Nasa'i: Laisa bihi ba's; Ibn Syahin: Mentioned in ats'-Tsiqaat; Ibnu Hajar al-Atsqalani: Tsiqah except for Ikrimah	Tabi'in (not meeting Shahabat)
4	Muhammad bin Ishaq bin Yasar	-	150 H	Medina	Abu Bakr	-	Ahmad bin Hambal: Hasanul Hadith; Yahya bin Ma'in: Tsiqah; AL-'Ajli: Tsiqah; Ibn Hibban: Mentioned in 'ats-Tsiqat; Ibnu Madini: Sahih Wasath	Tabi'ut tabi'in among the elderly
5	Yazid bin Harun	-	206H	Life	Abu Khalid	-	Yahya bin Ma'in: Tsiqah; Ibnul Madini: Tsiqah; AL-'Ajli: Tsiqah; Abu Hatim: Tsiqah; Ibn Sa'ad: Tsiqah; Ibnu Hibban: Mentioned in 'ats-Tsiqat; Ya'kub bin Shaibah: Tsiqah; Ibnu Qani': Tsiqah ma'un; Ibnu Hajar al-Atsqalani: Tsiqah al-Ibadah; Adz-	Tabi'in (not meeting sahabat)

Dzahabi: A Character								
6	Ahmad bin Muhammad bin Hambal bin Hilal bin Asad bin Idris	-	241 H	Iraq	-	-	Muhaddits	Mukharrij

Table 1 shows that Ahmad's hadith No. 2003 narrated by six narrators. All narrators are only known to have died, except for Ahmad Ibn Hanbal (164-241 H.). The scholars gave positive comments, and for the six narrators all gave positive comments, no one criticized the hadith.

According to the theory of hadith science, the first *narrator* means the last *Sanad* and the *first Sanad* means the last (Soetari, 2015b). 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, 2015b). *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, the narrators of hadith can be assumed to be around 90 years old (Darmalaksana, 2020c).

So it is predicted that the narrators in the chain of *Sanad* chains 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, hadiths that are stronger and common sense, while not flawed in the sense that there are no insertions, regrets, and changes (Soetari, 2015a). In other words, the hadith has martyrdom and mutabi (Mardiana & Darmalaksana, 2020).

2. Discussion

Hadith narrated by Ahmad No. 2003 is *valid* in the sense that it is accepted as a proposition. The scholars have provided *syarah*, which is an explanation of the content and meaning of the hadith (Darmalaksana, 2020b). According to the views of several scholars, one of them is Seyyed Hossein Nasr, there are four concepts of tolerance, which is a series of thoughts as a form of knowledge that is truly explored empirically, awareness essentially has saturation when they do not find their identity as servants, that is why religion as an institution the holy always opens up and gives enlightenment to its adherents.

Human errors in perceiving religion often experience distortion, even reduction in value, due to narrow understanding and excessive doctrine that contradicts the concept of Islam. Even though at the exoteric and esoteric levels, as well as pre ni (*Perennial Philosophy*), this is tolerance and

the way of humanity (humanistic) universally religion, and the most basic is the spirit or substance that is sacred to religious teachings or is called religious spirituality (Rahman, 2014).

The results of previous research conducted by Citra Cahaya Nugraha, E. Tajuddin Noor, and Taufik Mustofa (2021), stated that the Qur'an, according to the interpretation of al-Azhar, gives a message to implement attitudes of tolerance, because it is a form of foundation. to make a life of mutual respect (Nugraha et al., 2021). This Al-Qur'an guidance is emphasized again in Ahmad's hadith No. 2003 that Islam is a religion that is loved by Allah because of the teachings of tolerance, in aspects of faith and sharia (Apriola et al., 2020). This hadith has implications and is strengthened by Qs. al-Baqarah verse 148 which means:

“And for every nation, there is a Qiblah (its own) that it faces towards it. To compete (in making) goodness. Wherever you are, Allah will gather you. Verily, Allah has power over all things.”

Al-Qur'an also does not deny all the concepts of its teachings. Even Islam strengthens and strengthens it. Thus, it is very clear that the Qur'an recognizes plurality (tolerance) in religion. It can be said that the Qur'an gives a signal that diversity in religion is a necessity (Basir, 2021).

Related to this, providing direct education to students or children is a form of implementation rather than tolerance. Exemplary methods and habituation in instilling tolerance values are also carried out by Kiddy Care Tegal. The teacher provides direct examples so that it is hoped that children can immediately practice the positive attitudes that are exemplified. Teachers also accustom children to interact with the surrounding environment. Methods for instilling the value of tolerance in children can also use the media. Learning by using media makes it easier for children to understand and participate in learning activities (Pitaloka et al., 2021).

Pluralism and diversity of religions, cultures, ethnicities, languages, and customs are the hallmarks of Indonesia in the eyes of the world. These noble values need to be maintained together within the framework of tolerance and mutual respect. In maintaining national unity, it is necessary to make *efforts* to maintain harmony between religious communities and society and this is the responsibility of all parties. Cooperation between the community and the government is needed in making efforts to maintain religious harmony, service, regulation, and community empowerment. Moreover, Indonesia has a slogan that is so deep and meaningful that we must apply and maintain, namely, *Bhinneka Tunggal Ika*, which was coined by the founding fathers of the nation, must be understood as a whole and universally so that the existing differences and pluralism can be managed properly in building the nation and state (Sa'idi, 2017).

Based on the explanation above, the hadith narrated by Ahmad d No. 2003 was not only *maqbul* but *ma'mul bih*. The Prophet SAW said: " Which religion is most loved by Allah?" then he said, " *al-Hanifiyyah as-Samhah* (which is straight and tolerant)" (HR Ahmad No. 2003). Tolerance is a gift from God, so we must be grateful for God's grace by respecting each other for all differences.

Conclusion

The results showed that the status of the validity of the hadith narrated by Ahmad No. 2003 regarding tolerance is assessed as the hadith of *hasan li ghairihi*. The discussion of this study explains that the Hadith of Ahmad's History No. 2003 is *maqbul ma'mul bih* to be used as an order to tolerate religion amid multiculturalism in society. This research is expected to be useful as an enrichment of the body of knowledge about tolerance amid multicultural society 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 and massive analysis. This study recommends that all Muslim and non-Muslim communities show tolerance in a multicultural society.

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