

Preventing the Construction of Cult Behavior towards Habibs in Indonesia: Study Takhrij and Syarah Hadith

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Abstract

This study aims to discuss the hadith about Habib. This research uses a qualitative approach by applying the descriptive-analytical method. The formal object of this research is the science of hadith, while the material object is the hadith about Habib in Ahmad's narration No. 9902. The results and discussion of this study indicate that the status of the hadith is *hasan li ghairihi* which meets the qualifications of *maqbul ma'mul bih* for the practice of Islam. This study concludes that the Hadith narrated by Ahmad No. 9902 is relevant to be used as a motivation in preventing the cult behavior of Habibs in Indonesia.

Keywords: Cultization Habib; Hadith; Syarah; Takhrij

Introduction

Habibs are descendants of the Prophet Muhammad Saw, whom Rabithah Alawiyah organised (Nurjaman et al., 2023). Ba'alawi, as one of the Habib clans in Indonesia, is currently busy being discussed due to alleged scientific evidence that it does not have the validity of the lineage to the Prophet. However, this research does not examine the validity of their lineage. The more critical issue is the long-standing polemic caused by some Habibs in Indonesia. Habibs in Indonesia are highly respected and venerated. However, sometimes, that respect crosses the line of adequacy (Alfahmi, 2020).

The cult of Habib seems to have no potential for error and considers that what they do is the absolute truth (Azhargany, 2021). For example, the persecution committed by Habib Bahar bin Smith on December 1, 2018, at the Tajul Alawiyyin Islamic Boarding School in

Pabuaran, Bogor Regency. Then, a video circulated 2 years ago, showing people lining up to kiss the feet of Habib Bahar and Habib Ahmad Al Habsyi, who sold mineral water while alluding to the Prophet and the Qur'an.

Some of these activities have caused polemics on social media in Indonesia, resulting in divisions between those who are fanatical about Habib and those who criticise the issue (Ahmad & Umam, 2023). In several articles, videos and mass media, the comment section of the debate no longer focuses on the substance but only aims to bring each other down (Irama, 2024).

When viewed from an Islamic perspective, Islam focuses on substantial values, not a mere formality. In several stories, the Prophet explicitly forbade himself to be cultivated. If there are things that the companions consider wrong, then criticise them (Subagja, 2024). A number of previous studies have been conducted by several researchers, including Sulaiman Kurdi, Ichwan Ahnaz Alamudi, and Muhammad Syafiq (2024) "The Habib Phenomenon to the Public in Theology and Sociology" published by the Scientific Journal of Sociology of Religion. This study aims to determine how the Habib phenomenon is an interesting matter to be traced further in its development, whether it is related to religious and social contexts. This research also aims to find out how the phenomenon of Habib to the public is related to religious and social aspects. This research is qualitative research of the literature study type. This research shows that the phenomenon of the Habib has received various reactions in society even to the point of a challenge to be able to prove the claim of the habaib who say the habaib are descendants of the Prophet. Furthermore, the Habib title needs a clear understanding of meaning for the community so that people follow Habib no more than a teacher who must be respected and loved. The term habib must be understood not as a privilege, but as a form of responsibility for someone with a genealogy from the Prophet (Kurdi et al., 2024).

The current research and the results of previous studies have similarities, namely, discussing Habib. However, there are differences between current research and previous research. Previous research discussed the Habib phenomenon with a Theology and Sociology approach, while the current research discusses the prevention of the construction of cult behaviour towards Habib through the study of takhrij and hadith sciences.

A theoretical foundation is needed for the theoretical foundation in conducting the discussion. This research applies the theory of hadith science. In the science of hadith, there is the science of *dirayah* hadith

(Soetari, 2005), which is the science whose material objects are the *rawi*, the *sanad*, and the *matan* of the hadith. The *rawi* is the hadith narrator, the *sanad* is the chain of hadith narrators, and the *matan* is the text of the hadith (Darmalaksana, 2018). Hadith science establishes the conditions for the authenticity of a hadith, namely: The *rawi* must be '*adl* (possessing praiseworthy personality qualities) and *dhabit* (possessing qualified scientific capacity) and *tsiqah* (possessing undoubted integrity) hich is a combination of '*adl and *dhabit*; the *sanad* must be connected (*mustahil*) in the sense that it cannot be disconnected (*munfashil*); and *matan* must not be awkward (*syadz*) and must not have defects ('*illat*) (Darmalaksana, 2020b). If all the conditions of authenticity are met, the status of the hadith is called *sahih*, while if one of the conditions is not met, the quality of the hadith is called *dhaif* (Darmalaksana, 2020). ccording to the science of hadith, a *sahih* hadith is *maqbul* (accepted), while a *dhaif* hadith is *mardud* (rejected) (Soetari, 2005). However, a *dhaif* hadith can be upgraded to *hasan li ghairihi* if there are *syahid* and *mutabi* (Soetari, 2005). *Syahid* is the *matan* of another hadith while *mutabi* is the *sanad* of another hadith (Mardiana & Darmalaksana, 2020). However, not every *maqbul* hadith can be practiced (*ma'mul bih*), in the sense that there is a category of *maqbul* hadith but cannot be practiced (*ghair ma'mul bih*) (Soetari, 2005), this depends on the context in terms of situations and conditions.*

The main problem of this research is the prevention of the construction of cult behavior towards Habibs in Indonesia. In line with the formulation of the problem, this research question is how to prevent the construction of cult behavior towards Habib in Indonesia. This research aims to discuss the prevention of the construction of cult behavior towards Habib in Indonesia. Theoretically, this research is expected to have beneficial implications, and usefulness as a scientific study in hadith knowledge. Practically, this research is expected to have useful implications or benefits to the community in addressing the phenomenon of the cult of Habib in Indonesia based on hadith.

Research Metodology

This research uses a qualitative approach by applying descriptive-analytical methods (Fadli, 2021). This type of research data is qualitative data that is not a number. The data sources of this research include primary and secondary sources. The primary data source is the Encyclopedia of Hadith Kitab 9 Imam (Saltanera, 2015a). While secondary data sources are literature related to the topic of this research sourced from journal articles, books, and others. Data collection techniques were carried out through library research. Data analysis

techniques are pursued through the stages of inventory, classification, and interpretation. Specifically, the descriptive-analytical method in this research is drawn from the field of hadith science, especially the method of takhrij hadith and the method of hadith commentary. Hadith takhrij is the process of retrieving traditions from the hadith books to scrutinize their authenticity (Darmalaksana, 2020a). Hadith commentary is the explanation of the *matan* (text) of the hadith to obtain an understanding (Soetari, 2005). Finally, 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 extracting the hadith from the book of hadith which is then scrutinized for its validity. After tracking the hadith in the Encyclopedia of Hadith Book of 9 Imams, the hadith was found in Sunan Ahmad bin Hambal No. 9902, the redaction of the hadith text is as follows:

حَدَّثَنَا عَبْدُ الرَّحْمَنِ عَنْ سُفْيَانَ عَنْ سِمَاكِ قَالَ حَدَّثَنِي عَبْدُ اللَّهِ بْنُ ظَلَمٍ قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ قَالَ سَمِعْتُ جِيَّ أَبَا الْقَاسِمِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ فَسَادَ أُمَّتِي عَلَى يَدَيِ أُغْيَلِمَةٍ سُفَهَاءَ مِنْ قُرَيْشٍ

Abdurrahman narrated to us from Sufyan narrated to us from Simak, who said, Abdullah ibn Zhalim narrated to me, who said, I heard Abu Hurairah say, I heard my beloved Abul Qasim (peace be upon him) say, "Verily the corruption of the ummah is in the hands of the ignorant children of the Quraysh." (H.R. Ahmad No. 9902)

The next step is the assessment of the *rawi* and the continuity of the *sanad* as below:

Table 1. Rawi and Sanad

No.	Rawi-Sanad	Birth/Death		Country	Kunyah	Scholar's comments		Circles
		B	D			-	+	
1	Abdur Rahman bin Shakhr	19 H	57 H	Madinah	Abu Hurairah	-	Abu Hatim bin Hibban Al Bisti: <i>Dzikruhu fi Tsiqat</i> ; Ibnu Hajar Al Asqalani; <i>Shohibul Jalil</i> , <i>Hafidz Masyhur</i> , <i>Sahabat</i>	<i>Sahabat</i>

2	Abdullah bin Dzalim At-Tamami	-	-	Kufah	-	-	Al-Bukhari: <i>layyin</i> ; Ibnu Hibban: mentioned in <i>ats-Tsiqaat</i> ; Ahmad bin Abdullah Al-'Ajli; <i>Tsiqat</i> ; Ibnu Hajar Al Asqalani: <i>Shaduq</i>	Tabi'in among the middle class
3	Simak bin Harb bin Aus bin Khalid Ad Dzuhali	-	123 H	Kufah	Abu Al-Mughirah	Ibnu Hibban: many mistakes; Adz-Dzahabi: Poor memorization	Yahya bin Ma'in: <i>Tsiqah</i> ; Abu Hatim Ar Rozy; <i>Shaduq</i> , <i>Tsiqat</i> ; An-Nasa'i: in his hadith there is something; Ibnu Hajar Al Asqalani: <i>Shaduq</i> ; Adz-Dzahabi: <i>Tsiqah</i>	Ordinary tabi'in
4	Sufyan bin Sa'id bin Masruq, Sufyan Ats-Tsauri	97 H	161 H	Kufah	Abu 'Abdullah	-	Malik bin Anas: <i>Tsiqah</i> ; Yahya bin Ma'in: <i>Tsiqah</i> ; Ibnu Hibban: including from the huffads mutqin; Ibnu Hajar Al-Asqalani: <i>Tsiqat Hafidz Faqih</i> ; Ibnu Hajar Al-Asqalani: <i>Abid</i> ; Ibnu Hajar Al-Asqalani: Imam; Ibnu Hajar Al-Asqalani: <i>Hujjah</i> ; Adz-Dzahabi: Imam; Ahmad bin Sya'ib An Nasai: <i>Tsiqat</i>	Tabi'ut Tabi'in among the elderly
6	Abdur Rahman bin Mahdi bin Hassan Al-Maghribi bin 'Abdur Rahman	135 H	198 H	Bashrah	Abu Sa'id	-	Ibnu Hibban: mentioned in <i>ats-Tsiqaat</i> ; Ahmad bin Hambal: <i>Hafizh</i> ; Ibnu Madini: <i>A'alamun</i>	Tabi'ul Atba' among the middle class

								naas; Ibnu Sa'd: <i>Tsiqah</i> ; Abu Hatim Ar Razaq: <i>Tsiqat</i> Imam; Adz- Dzahabi: <i>Hafizh</i>
7	Abu Abdullah Ahmad bin Muhammad bin Hanbal Asy-Syaibani Adz-Dzuhli	164 H	241 H	Iraq	Ahmad Ibn Hanbal	-	<i>Muhadits</i>	<i>Mukharrij</i>

Table 1 shows that Ahmad's Hadith No. 9902 was narrated by six narrators. Some of the narrators have no known year of birth other than Abdurrahman b. Shakhr (Abu Hurairah Ad Dausi) who was born in 19 A.H., Sufyan b. Sa'id b. Masrur, Sufyan Ats Tsauri was born in 97 A.H. and Abdur Rahman b. Mahdi b. Hisan Al Maghribi was born in 135 A.H. Likewise, all the narrators have known year of death except Abdullah b. Dzalim At-Tamami.

According to the theory of hadith science, the first *rawi* means the last *sanad* and the first *sanad* means the last *rawi* (Soetari, 2005). The above Hadith is *muttashil* (continuous) in terms of the continuity of the *sanad*. The requirement for *sanad* continuity is *liqa* (meeting) between teacher and student (Soetari, 2005). *Liqa* can be seen from their being contemporaries and being in one region. Teachers and students can be said to be contemporaries, although some narrators were not found in their birth years.

According to the theory of hadith science, the hadith narrators can be assumed to be around 90 years old (Darmalaksana, 2018). Thus, it is predicted that the narrators in the *sanad* of transmission may have met as teachers and students, even though Abdullah bin Dzalim At-Tamami's year of death is unknown. The *matan* of the above hadith is neither awkward nor flawed. It is not odd in the sense that it does not contradict the Qur'an, stronger traditions and common sense, while it is not flawed in the sense that there are no insertions, subtractions and changes (Soetari, 2005). Although not in the same *lafadz*, Ahmad's Hadith No. 9902 is supported by other Hadiths, such as Imam Bukhari No. 3604, Imam Muslim No. 2919, and others (Saltanera, 2015b). In other words, the hadith has *shahid* and *mutabi* (Mardiana & Darmalaksana, 2020).

The Hadith narrated by Ahmad No. 9902 was originally da'eef because it did not meet the requirements of saheeh. Simak bin Harb received negative comments from Ibn Hibban in the form of many mistakes, and from adh-Dzahabi his memorization was poor. However,

the hadith has a shahid and mutabi, namely the hadith narrated by Ahmad No. 7633, Ahmad No. 7690, Ahmad No. 7997, Ahmad No. 7532, so that its degree rises to hasan li ghairihi. Like the sahih hadith, the hasan hadith is valid as an evidence for the practice of Islam and has the authority to be followed by Muslims.

2. Discussion

Hadith narrated by Ahmad No. 9902 is *maqbul* in the sense that it is accepted as evidence. Scholars have provided commentaries explaining the content and meaning of the hadith. (Darmalaksana, 2020a). According to the majority view, this Hadith warns against leaders who are not wise and knowledgeable in religion. This can be seen in internal conflicts and irregularities in leadership. Imam Nawawi in Sharh Shahih Muslim states that this hadith is a warning to Muslims to be careful in choosing leaders. Leaders who do not have knowledge and wisdom can bring great damage (Nawawi, 2011).

First, this hadith reminds children who are privileged to have noble offspring to always continue to seek knowledge and be humble. Thus, they are honored not only because of their descent, but there are values that make them noble (Nawawi, 2011). In addition, this hadith emphasizes to Muslims to always be critical and focus on substantial values, not just character (Subagja, 2024).

According to the Asy'ariyyah, being dogmatic or taklid without any foundation with a situation that can still think rationally is haram (Sulaeman et al., 2023). This school believes that religion is not dogmatic, Islam highly values science (Sulaeman et al., 2023). Science is born of critical questions. As the Prophet's hadith which was conveyed to Ali R.A. The Prophet said:

“Knowledge is like a cabinet (which is closed) tightly and the key to opening it is a question. Therefore, ask questions for there are four kinds of rewards in question and answer: for the questioner, the one who answers the question, the listeners, and the one who loves them.” (HR Abu Na'im).

Cults will have an impact on the deviation of a teaching (Hidayatullah, 2024). For example, Christianity, in the view of Islam, this religion is considered heretical (Maimun, 2020). The main factor of heresy is the cult of the Prophet Isa (Fashni et al., 2023). They consider that Prophet Isa is not just a prophet, but God or the son of God (Hutabarat, 2024). Islam's response to this is the statement that God is

neither begotten nor begotten, as stated in the Qur'an Surah al-Ikhlâs verse 3.

Besides Christianity, there is also Judaism as a religion that is often mentioned in the hadith (Syam'un, 2024). One of them is a hadith that recommends being different from them. This hadith can be found in Sunan Abu Daud No. 652. In the view of the scholars, they are considered heretical because they cultivate the People of the Book. Thus, decisions or interpretations of the Torah are not based on objective science (Madsuri & Mukhlisin, 2020).

Finally, the history of paganism in Arabia which began with a cult as well (Al-Mubarakfuri, 2020). At that time, there was a leader named Umar bin Luhay who was known to be generous, wise and had a high concern for religion (Tanjung, 2021). In short, he traveled to Sham. There, the people of Sham happened to worship idols. According to him, Sham is a holy land, where prophets and apostles were sent (Sahidin, 2021).

Thus, idol worship is believed to be something good and right. Therefore, he returned to Mecca with several statues and placed them in the Kaaba. Furthermore, he called on the people of Mecca to worship idols. This call was welcomed by the people, as they believed that Umar bin Luhay was someone who was right. Besides the people of Mecca, the people of Hijaz also followed what the people in Mecca did. Because the residents of Mecca are believed by them to be the guardians of the Kaaba and residents of the holy land (Al-Mubarakfuri, 2020).

Some of the examples above have something in common, namely cults that lead to deviation. Islam teaches the importance of the oneness of Allah (*tauhid*) and avoids all forms of individual cults. The prophets, including the prophets Isa and Musa, are highly respected as prophets (Ahmad Al Jafari, 2021). It is not excessive to consider them as God. On the other hand, Islam emphasizes the importance of critical thinking (Subagja, 2024).

Based on the above explanation, Ahmad's Hadith No. 9902 is not only *maqbul*, but *ma'mul bih*. With the cult of Habib, the values of Islamic teachings will not be conveyed properly. So that it has the potential for deviation and wrong interpretation. Hadith narrated by Ahmad No. 9902 also confirms the prevention of the construction of cult behavior towards Habib in Indonesia.

Conclusion

The results showed that the validity status of Ahmad's hadith report No. 9902 regarding Habib is considered as *sahih*. The discussion of this study explains that Ahmad's Hadith No. 9902 is *maqbul ma'mul bih* to be

used as motivation, in preventing the construction of cult behavior towards Habibs in Indonesia. This research is expected to be useful as an enrichment of the treasure of knowledge about Habibs according to the hadith. This study has limitations in conducting hadith commentary without in-depth analysis, so that it becomes an opportunity for further research in a more comprehensive manner. This research recommends Islamic religious institutions to prevent the cult behavior of Habibs in Indonesia.

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