

The Virtue of Maintaining Ties of Kinship as a Solution to Overcoming the Phenomenon of Individualism: Study of Hadith Takhrij

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Abstract

The purpose of this study is to analyze the hadith on the virtue of maintaining ties of kinship as a solution to addressing the phenomenon of individualism. This research employs a qualitative approach using a literature study method. The formal object of this study is hadith studies, while the material object is the hadith on the virtue of maintaining ties of kinship as narrated in Bukhari No. 5527. The findings and discussion indicate that the hadith is classified as *hasan li ghairihi*, meeting the qualifications of *maqbul ma'mul bih* for Islamic practice. This study concludes that the hadith narrated by Bukhari No. 5527 is relevant as a solution to overcoming the growing phenomenon of individualism in society.

Keywords: Hadis; Individualisme; Silaturahmi; Takhrij

Introduction

The rapid advancement of digital transformation has reshaped lifestyles, social interactions, and even the way people engage with one another. The development of digital technology has increasingly permeated daily life, bringing both benefits and challenges. One of the negative impacts is the decline in interpersonal interactions among individuals (Naqi'ah, 2024).

The Indonesian society, once known for upholding unity through gotong royong (mutual cooperation), is now increasingly shifting towards individualism. This phenomenon, often referred to as no life (nolep) or antisocial (ansos), is becoming more prevalent, especially among the younger generation. Individualism is characterized by self-centeredness and a lack of concern for others, contradicting human nature as social

beings. This attitude can also be classified as selfishness, where individuals insist on fulfilling their own desires and tend to avoid interactions with others (Naqi'ah, 2024).

Tangible evidence of this phenomenon can be observed in daily life, such as in boarding houses or residential areas, where many people live side by side yet remain unfamiliar with one another. Interaction among residents is minimal, and even a simple greeting to neighbors rarely occurs. Despite living under the same roof or within the same block, social relationships among residents are barely established, reflecting a lack of concern for the surrounding community. This can lead to feelings of isolation and a diminished sense of awareness toward the needs of others (Tjg et al., 2024).

Previous studies on the hadith of maintaining ties of kinship have been conducted by researchers. One example is Reni Marwiyanti (2023) in her work "The Virtue of Maintaining Ties of Kinship According to Hadith," published in the Gunung Djati Conference Series. This study aimed to discuss the hadith on the virtue of maintaining kinship ties using a qualitative approach with a descriptive-analytical method. The research concluded that the hadith narrated by Bukhari No. 5532 is relevant as a reminder and guideline for social interactions with family, relatives, and friends (Marwiyanti, 2023). There are similarities between previous research and the current study, particularly in examining the hadith on the virtue of maintaining ties of kinship. However, the difference lies in the focus of each study. Previous research centered on Hadith No. 5532 narrated by Bukhari and its relevance to social interactions. In contrast, the present study conducts a takhrij analysis of the hadith on the virtue of maintaining kinship ties as narrated by Bukhari No. 5527.

According to scholars, including Al-Maraghi (1962), *silaturahmi* refers to maintaining goodness and preventing harm to the best of one's ability (Al-Maraghi, 1962). Meanwhile, Imam al-Ṣan'āni (2014) defines *silaturahmi* as a metaphor for doing good to relatives who share a familial lineage (Ṣan'āni, 2014). According to the majority of mufasssirun, doing good in this context refers to maintaining *silaturahmi* by giving gifts. Anwar (2023) states that *silaturahmi* is a solution to address individualistic attitudes (Anwar, 2023). The command to maintain *silaturahmi* is abundantly found in hadiths, including explanations that *silaturahmi* can expand one's sustenance and lengthen life. This is mentioned in hadiths narrated by Bukhari, Muslim, and Ahmad bin Hanbal.

This study uses the theory of takhrij hadith, which involves citing the hadith along with its chain of narration (*sanad*), discussing the condition of both the *sanad* and the *matn* as found in the books. Another definition

explains that takhrij hadith refers to the process of identifying other chains of narration to strengthen the sanad of a hadith found in a particular book (Winarto, 2022). Additionally, it is mentioned that there are three key reasons why the takhrij of hadith is important in hadith research: to determine the origin of the hadith being studied, to identify all the narrations related to the hadith under investigation, and to verify the presence or absence of syahid (supporting narrations) and muttabi (conforming narrations) in the chain of narration being examined (Ismail, 2007).

The development of technology has led to an increase in individualistic attitudes, which are damaging interpersonal relationships. The main issue addressed in this research is the virtue of maintaining ties of kinship (silaturahmi) as a solution to overcome the phenomenon of individualism. The research question is how the virtue of silaturahmi serves as a solution to address individualism. The objective of this study is to explore the virtue of maintaining kinship ties as a solution to counter the individualism phenomenon. Theoretically, this research can enrich the intellectual discourse on the role of religion, particularly hadith, in addressing modern social issues like individualism. Practically, this study can provide guidance for society to better practice silaturahmi in daily life, which can improve the quality of social relationships, strengthen a sense of togetherness, and reduce social isolation. Therefore, this research is expected to contribute to mitigating the negative impacts of individualism and reinforcing harmonious social values.

Research Methodology

The method used in this research is a qualitative approach through a literature study (Kusumawati et al., 2022). This literature study was conducted by collecting both primary and secondary data sources (Thontowi, 2013). The primary data sources for this study are the books *Al-Mu'jam al-Mufahras* and *Kutub at-Tis'ah* (Bukhari, 2002). The secondary data in this study include books, scholarly articles, and various other sources related to the research. The data collection technique used is library research, which involves gathering data by understanding and studying theories from various literatures relevant to the research (Andlini et al., 2022). The data analysis technique follows the model described by Miles and Huberman, which involves data collection, followed by data reduction to select useful and relevant information, then data interpretation, and finally, drawing conclusions (Rijali, 2018).

Results and Discussion

1. Result

The hadith on maintaining ties of kinship (*silaturahmi*) was traced using the book *Mu'jam al-Mufahras li Alfaz al-Hadith* by searching for the phrase "*shil rahimahu*" (Wensinck & Mensing, 1943) it is obtained: (أدب): خ: (12, (يروع) 13, م: (بر) 20, 21, حم: (3) 156, 247, 266, (5) 279). This means that the hadith is narrated by Bukhari in the *Kitab al-Adab*, chapter 12 (*بَابُ مَنْ بَسِطَ لَهُ*) and in *Kitab al-Buyu'*, chapter 13 (*بَابُ مَنْ أَحَبَّ الْبَسِطَ فِي الرِّزْقِ*) , It is also narrated by Muslim in *Kitab al-Birru wa ash-Shillatu wa al-Adab*, chapter 6 (*بَابُ صِلَةِ الرَّحِمِ وَتَحْرِيمِ قَطِيعَتِهَا*) , Furthermore, it is narrated by Ahmad in *Musnad Ahmad*, volume 3, pages 156, 247, and 266, as well as volume 5, page 279 (Al-Asqalani, 1986; Al-Asqalani, 1908).

The wording of the hadith in *Sahih Bukhari, Kitab al-Adab*, chapter 12 is as follows:

حَدَّثَنِي يَحْيَى بْنُ بُكَيْرٍ: حَدَّثَنَا اللَّيْثُ، عَنْ عُقَيْلٍ، عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي أَنَسُ بْنُ مَالِكٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ أَحَبَّ أَنْ يُبْسَطَ لَهُ فِي رِزْقِهِ وَ يُنْسَأَ لَهُ فِي أَثَرِهِ، فَلْيَصِلْ رَحِمَهُ».

Yahya bin Bukair narrated to us, saying: Al-Laits narrated to us from 'Uqail, from Ibn Shihab, who said: Anas bin Malik informed me that Rasulullah Saw. said: "Whoever wishes to have his sustenance expanded and his life prolonged, let him maintain the ties of kinship." (H.R Bukhari No. 5527)

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	Anas bin Malik bin an-Nadlir bin DlamDlom bin Zaid bin Haram	-	91 H	Bashrah	Abu Hamza	Ibnu Hajar al-'Asqalani: <i>Shahabat</i>		<i>Shahabat</i>
2	Muhammad bin Muslim bin	51 H	124 H	Madinah	Abu Bakar	Ibnu Hajar al-'Asqalani: <i>faqih hafidz</i>		<i>Tabi'ut Tabi'in</i> among the middle class

	'Ubaidullah bin 'Abdullah bin Syihab							<i>mutqin;</i> Adz-Dzahabi: A figure	
3	Uqail bin Khalid bin 'Uqail	-	144 H	Syam	Abu Khalid	-		Ahmad bin Hambal: <i>Tsiqah;</i> An-Nasa'I: <i>Tsiqah;</i> Abu Zur'ah: <i>Shaduuq tsiqah;</i> Abu Hatim: <i>la ba'sa bih;</i> Al-'Ajli: <i>Tsiqah;</i> Al-'Uqaili: <i>Shaduuq;</i> Ibnu Hibban: Mentioned in <i>ats-Tsiqat</i>	<i>Tabi'in</i> (Did not meet the Companions)
4	Laits bin Sa'ad bin 'Abdur Rahman	94 H	175 H	Maru	Abu Al-Harith	-		Yahya bin Ma'in: <i>Tsiqah;</i> Ahmad bin Hambal: <i>Tsiqah;</i> Abu Zur'ah: <i>Tsiqah;</i> Muhammad bin Sa'd: <i>Tsiqah;</i> Ibnu Madini: <i>Tsiqah</i> <i>Tsabat</i>	<i>Tabi'ut Tabi'in</i> of the elderly
5	Yahya bin 'Abdullah bin Bukair	154 H	231 H	Maru	Abu Zakariya	An-Nasa'i: <i>dhaif.</i>		Ibnu Hibban: mentioned in 'ats-Tsiqaat; As-Saji: <i>Shaduuq;</i> Al-Khalili: <i>Tsiqah;</i> Ibnu Qani': <i>Tsisah;</i> Ibnu Hajar al-'Asqalani: <i>Tsiqah;</i> Adz-Dzahabi: <i>Hafidz</i>	<i>Tabi'ul Atba'</i> of the elderly
6	Abu Abdillah Muhammad bin Ismail	194 H	256 H	Bukhara	Imam Bukhari			<i>Amirul Mukminin fil Al-Hadith</i>	<i>Mukharrij</i>

bin Ibrahim
bin Al-
Mughirah
Ibn
Bardizbah
bin Al-Ju'fi
Al-Bukhari

Table 1 shows that Hadith Bukhari No. 5527 was narrated by six narrators. The birth and death years of all the narrators are known, except for Uqail bin Khalid, for whom only the year of death is recorded. All narrators in this chain have received positive comments from scholars. However, two narrators, in addition to receiving positive comments, also faced criticism (*jarh*). These are Yahya bin Abdullah bin Bukair and al-Bukhari. In *Tahdzib at-Tahdzib*, Ibn Hajar cites an-Nasa'i's assessment of Yahya bin Abdullah bin Bukair as *dha'if* (weak). As for al-Bukhari, Abu al-Faraj bin al-Jauzi, in *Mizan al-I'tidal fi Naqd al-Rijal* by adz-Dzahabi, criticized him as *kaana kاذaban* (he was a liar). Despite this, both narrators are still regarded as *tsiqah* (trustworthy) by many scholars.

Regarding the conflict between *jarh* (criticism) and *ta'dil* (praise), Ritonga (2022) mentions two approaches for resolution: First, the positive evaluation takes precedence over the negative evaluation. If a narrator is praised by one critic and criticized by another, the positive evaluation takes priority. This is because the inherent nature of a hadith is praiseworthy, while criticism is a secondary trait. Therefore, the praiseworthy nature should prevail. Second, the negative evaluation takes precedence over the positive one. If a narrator is criticized by one critic and praised by another, the negative criticism is prioritized. However, this criticism must be supported by strong evidence to be accepted. This is because a critic who can explain the reasons for the narrator's fault is considered to have a better understanding of the narrator's character than a critic who only offers praise. Furthermore, if the critic is someone weak, while the criticized narrator is strong and trustworthy (*tsiqah*), the criticism is rejected (Ritonga, 2022).

The differences in assessments of a narrator can be caused by several factors, such as differing standards of criticism among scholars or the possibility of changes in the quality of a narrator's narrations during a certain period. This often happens when some scholars knew a narrator while they were still *fāsiq* (sinful), leading those scholars to criticize the narrator (*tajrīh*). However, other scholars may have known the same narrator after they had repented, thus praising and declaring the narrator trustworthy (*ta'dīl*). Occasionally, there are scholars who recognize a narrator as having weak memorization, leading them to criticize the

narrator (*tajrih*), while other scholars who recognize the narrator as having strong memory may declare the narrator trustworthy (*ta'dil*) (Suhartawan, 2024).

The above hadith is classified as *muttashil* (connected) because of the continuity of the chain of narrators. In this context, Imam Bukhari requires a direct meeting (*tsubut al-liqa'*) between the teacher and the student, or at least it should be evident that the teacher and the student lived in the same era (*mu'asharah*) (Lestari et al., 2023). Based on the biographical data of the narrators, which includes their birth and death years, it can be confirmed that each narrator in this chain lived during the same era as their teacher. Furthermore, considering their places of residence, it can be predicted that each teacher and student in this chain had the possibility of meeting, as they both lived in the same city during a certain period of time.

The text of the above hadith does not contain any irregularities or defects. By not irregular it is meant that it does not contradict the Qur'an, stronger hadiths, or common sense. Meanwhile, not defective means that there are no additions, omissions, or alterations to the text (Azkiah & Inayatussabiila, 2023). As stated by Mahmud Thahan in his book *Taisir Musthalah Hadits*, a hadith is categorized as *shahih* (authentic) if it fulfills five conditions: 1) The chain of narration (*sanad*) is uninterrupted (connected); 2) The narrators (*rawi*) are 'adil (just) and dhabit (accurate in their narration); 3) There are no hidden defects (*'illat*) in the hadith; 4) The hadith is not *syadz* (anomalous or contrary to other stronger narrations). These conditions ensure the hadith's authenticity and reliability for use in Islamic jurisprudence (Thohan, 1985).

The hadith narrated by Bukhari No. 5527 initially had a weak (*dha'if*) status because it did not meet the criteria for a *shahih* hadith. This was due to Yahya bin 'Abdullah bin Bukair being criticized negatively by an-Nasa'i, who classified him as *dha'if*. However, this hadith has *syahid* (supporting narrations) and *mutabi'* (consistent with other narrations), which raise its status to *hasan li ghairihi* (good due to other supporting evidence). Like a *shahih* hadith, a *hasan* hadith is considered *maqbul* (acceptable) and can be used as evidence for Islamic practice.

2. Discussion

The hadith narrated by Bukhari No. 5527, which discusses the virtue of maintaining family ties (*silaturahmi*), is considered *maqbul*, meaning it is acceptable and can be used as a valid proof (*dalil*) in Islamic practice (Thohan, 1985). In this context, *maqbul* refers to *ma'mul bih*, which means it is a valid practice that can be used as a solution to address the issue of individualism. *Silaturahmi* becomes a remedy for the growing phenomenon of individualism in modern society, where people are

increasingly isolated due to a digital lifestyle that diminishes social interactions. This aligns with the opinion of Habib Ja'far, a prominent religious figure in Indonesia, who explains that silaturahmi is an expression of love that strengthens individuals in combating selfishness, pride, hostility, resentment, and individualism. For him, silaturahmi is the key to social resilience, capable of preventing the issues of individualism and social isolation in urban society. A lack of social engagement can lead to the erosion of the tradition of silaturahmi, causing a loss of solidarity and increasing potential conflicts and misunderstandings (Al-Hadar, 2018).

To gain a deeper understanding of the meaning and wisdom of this hadith, a syarah hadis (exegesis of hadith) is needed to uncover the messages contained within it. Imam al-Ashqalani explains in his book *Fathul Baari Syarah Shahih Bukhari* that first, the "extension of life" referred to in the hadith means a life filled with blessings, as the individual is granted divine guidance to perform acts of obedience and engage in deeds that benefit them in the afterlife, thus avoiding futile actions. As a result, even after their death, their name remains honorable and remembered, as if they had not died. Secondly, the "extension of life" could be understood in a literal sense, in terms of the lifespan assigned to a person, as viewed from the perspective of the angels who manage human lifespans. The first interpretation, however, is more in line with the wording of the hadith in this chapter, since *atsar* (legacy) refers to what follows something. This interpretation is strengthened by Ath-Thaibi, who states, "The first interpretation is stronger, and this is also hinted at by the author of *Al Faa'iq*, who says: 'It is possible that the meaning is that Allah allows the legacy of those who maintain family ties to endure for a long time in this world, while the legacy of those who sever family connections fades quickly.'" (Al-Asqalani, 2008).

This aligns with the view of Cahyana et al. (2021), who state that Ibn Fawruq interprets the extension of one's life as the addition of blessings to one's sustenance and deeds. In contrast, Ibn Ka'ab Ibn Zuhair holds that the meaning of extending one's life through maintaining family ties is that the life of the person who maintains these ties is blessed, or that their life becomes meaningful as they receive guidance, as if Allah has granted them additional time. As a result, they are remembered even after their death. As for polytheists who maintain family ties, according to Ibn Ka'ab, their sustenance will also be expanded and eased, but this reward will only be received in this world, and they will not receive anything in the afterlife (Cahyana et al., 2021).

Conclusion

The results of the study indicate that the authenticity status of the hadith narrated by Bukhari No. 5527 regarding the virtues of maintaining silaturahmi is considered authentic (shahih). The discussion of this study explains that the hadith is *maqbul ma'mul bih*, meaning it is accepted and applicable as a solution to address individualism. Additionally, it is further supported by the motivation that by strengthening silaturahmi, one will receive benefits or virtues, such as bringing blessings into life, including the extension of one's life and an increase in sustenance. After understanding the virtues of maintaining silaturahmi discussed in this study, it is hoped that, practically, society will continue to engage in silaturahmi so that interactions between individuals can be preserved and the phenomenon of individualism can be reduced. This study has limitations, as it does not address the teacher-student chain of narrators. Therefore, for future researchers, it is recommended to continue this study in greater depth, including evaluating the quality of the sanad and the credibility of the narrators more thoroughly, as well as considering other factors that may affect the strength and validity of the hadiths being examined.

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