

Historical Approach in Understanding Hadith

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Abstract

It is not an easy thing to be able to draw a line of understanding between the social situation that gave birth to the hadith and the life of the people when they want to apply the hadith. It is not enough just to understand the hadith as it is written in the text. It is also not possible to add the text of the hadith because the Prophet as the only source on which the hadith can be relied upon has died. Even more wrong, if you throw away the text of the hadith because it is considered not in accordance with the times. This article aims to complete the lack of existing literature, especially regarding efforts to understand hadith through a historical approach in the modern era. The methodology used in this research is qualitative, through literature and field studies. Beginning with a literature study, then reading about the social situation and cultural background prevailing in the community. Two hadith themes, through two channels of transmission were chosen as research samples, namely the hadith narrated by Abu Dawud number 570, about the virtue of praying a woman in her room and the hadith narrated by al-Nasa'i number 1773, about the command to read more prayers. The contextual side of hadith information has a temporal historical nature that requires adjustment to the conditions of society in every era. Contextual understanding of hadith is not something new, let alone taboo. Because the Prophet and his companions have used a contextual method in understanding the verses of the Qur'an and also the hadith. Hadith spirituality in the form of understanding and its application is carried out by continuing to read hadith texts and then contextually studied through various scientific approaches including historical approaches.

Keywords: Historical Approach, Hadith understanding.

1.0 INTRODUCTION

In the history of the development of hadith in the early days, it was noted that hadith as a source of Islamic law can always be understood and implemented properly. This is because the presence of the Prophet among the companions can provide examples, motivation and solutions. In general, the transmission of hadith at the time of the Prophet occurred naturally in various daily activities such as through science meetings, sermons and social interactions. If there are problems that arise among the *sahaba*, they can directly ask the Prophet as the only source for relying on hadith. But unfortunately this method as an ideal way of maintaining the authenticity of the transmission and understanding of hadith cannot be maintained along with the death of the Prophet.

In the next period there was a significant change in the method of transmitting hadith. Although it can be said that there are almost no problems surrounding the transmission and understanding of hadith. This condition is not only caused by the fact that the hadith learning materials with the Prophet are still firmly entrenched in the memories of each *sahaba*, but also due to the strict rules for transmitting hadith applied by the caliphs. At this time, if there is a narration of hadith, *sahaba* will do a comparison, either by comparing it with a valid argument or by presenting witnesses or taking an oath. Presenting another *sahaba* as a witness who can corroborate a *sahaba's* narration or can also swear an oath when no one can testify. Furthermore, comparisons are also carried out using arguments in the form of verses from the Qur'an or the hadith of the Prophet that are known to be true. The comparative method using verses of the Qur'an and authentic hadiths then becomes the main alternative in testing the authenticity of the transmission and meaning of hadith after the end of the *sahaba* period.

Nowadays even though times have changed, the distance is getting farther from the prophetic period but as a believer the desire to always obey Allah and Rasulullah will certainly remain in every Muslim (Q.S (4), 80). The belief that hadith is a law that will save human life in this world and the hereafter remains engraved in the heart (H.R. Malik, 3338). It's just that along with the development of human civilization, life's problems are increasingly diverse while there is no place to come asking for solutions and confirmation of the various problems faced as the Companions did to the Prophet. Armed with a deep love for Allah and Rasulullah, today's muslims try to understand, and implement what they find in the texts of hadith as it really is (Q.S. (9), 24).

As a guideline that continues to be used and becomes a benchmark for human thought and behavior throughout the ages, the existence of hadith is positioned using various methods and approaches. The transformation of understanding of hadith texts internally and externally will essentially always be relevant in all places, in various circumstances and throughout the ages (Siswanto, 2021). The diversity of the implementers of hadith should be able to adapt to the conditions and progress of modern society they face (Pimay et al., 2021). Muslims must be able to balance and utilize facilities to carry out da'wah with a *bi al-hikmah* approach and utilize the media (*bi al-tadwin*). Current developments in science and technology should be used to facilitate the dissemination of correct thoughts and understanding of the Qur'an and hadith (Mansir, 2020).

In a study conducted by Muhammad Amin, he stated that the biggest problem in muslim religiosity is the understanding of *shari'a* which comes from hadith (Amin, 2011). This is because there is a difference between the social situation that gave birth to the hadith and people's lives where there are problems that require solutions (Yahya, 2014). It is not enough to just understand the hadith as it is written in the text. There needs to be a line that can connect between the prophetic period, the time when the hadith was born and the present when the hadith is applied. The contextual side of hadith has a temporal historical nature where it requires an understanding that must be adapted to the conditions of mankind in every time (Suryadilaga, 2017).

There is a dialectic between hadith, ancestral traditions and modernity in forming a new culture in society. Religion has become a GPS (Global Positioning System) for muslims in their religion. Modernity is something that cannot be denied while ancestral traditions are a community identity that should not be ignored (Qudsy, 2016). *Asbab al-wurud* has a very important role in understanding contextual hadith. This is to avoid misunderstandings in capturing the meaning of the hadith. Don't just get stuck in the text by ignoring the context. Understanding the context is an effort made so that the hadith is able to become a guide that is carried out without leaving the current situation of society.

This article aims to complete the lack of existing literature, especially regarding efforts to understand hadith through a historical approach in the modern era. So that muslims both individually and in groups know and have the ability to read, understand the text of hadith comprehensively and then implement it. Reaffirming the definition and existence of textual and contextual methods in understanding hadith, including explanations of theories and facts regarding reality and the limitations of a hadith that can be understood textually and contextually. Furthermore, it provides an explanation through two hadiths using a historical approach which is part of the contextual understanding method. An explanation of the understanding of two hadiths as an example will be presented in the form of a combination of two research data at once, literature and field studies.

2.0 LITERATURE REVIEW

2.1 Historical Approach

Approach comes from the root word close. A homonym that has various spellings, pronunciations and meanings. According to the Big Indonesian Dictionary (KBBI), the meaning of the word approach is the process, method, act of approaching (to make peace, to be friendly, and so on). Another meaning of approach is an effort in research activities to establish a relationship with the person being studied, a method to reach an understanding of the research problem (KBBI, 2022). Approach is also defined as the main method used to achieve goals and determine answers to the problems posed (Sukandarrumidi, 2012).

Approach is very essential before carrying out research. The benefit of the research approach is to make it easier to answer or determine the formulation of the problem. The research approach must be in line with the need to define and answer research questions. In research in the field of religion, an approach is needed to see the extent to which a person is obedient to religious teachings with proper appreciation and practice. Includes attitudes and behaviors as well as elements that are not visible to the eye such as religious knowledge, thoughts, and feelings as well as worship behavior that is seen in the implementation of daily activities which include practices, religious ceremonies, and social activities (Farhan, 2021).

One of the research approaches in the field of understanding hadith is a historical approach, namely a chronological approach to an event or symptom. The historical approach is a review of the problem and looking for answers by analyzing it using the historical analysis method. In essence, history is an event of the past, but the fact is that history can only be understood through a view of the present. On the other hand, historians will also be able to understand present events and events appropriately by paying attention to clues from past events (Rabindra, 2019).

2.2 Hadith Understanding

Hadith as one of the sources of Islamic law, has an important role in explaining the verses of the Qur'an and the example of the Prophet. Not only about the relationship between humans and God but also how the interaction between humans and humans and humans with the natural surroundings. There are no trivial problems, but everything is arranged and explained in the Qur'an and the hadith of the Prophet. Questions and *sababa's* curiosity about the shari'a received a direct response from the Prophet, without having to be delayed let alone covered up. Every now and then the Apostle asked his wife for help to explain matters relating to womanhood and the household that were difficult to understand.

The success of the practice of Islamic law starts from the accuracy of the meaning of the source text, especially the hadith, then continues with the application that has a foundation (Putri, 2019). Allah does not accept someone's worship that is not based on the procedures prescribed by both the Qur'an and hadith. The Qur'an has been revealed, written down and memorized. Likewise, hadiths that have been codified with various methods in books that have been tested for authenticity and originality (M., Najeeb, 2020).

The development of science and knowledge is needed as an approach to be able to understand the hadith correctly, namely as a guide for Muslims throughout the ages (Supianto, 2020). This is because the ability to understand hadith can improve the quality of one's charity and moral perfection. In contrast to the ability in the field of science in general. The ability to understand hadith does not have a benchmark in the form of numbers. A person can be said to have the ability to understand the hadith well not only by looking at how he explains the hadith but no less important is the example in the application.

3.0 METHODS

Research on the approach to understanding hadith is carried out by applying qualitative research types through literature and field studies. Beginning with doing a literature study; collect and read various reference sources, develop basic assumptions, then analyze the data in a narrative manner. Reading about the social situation and cultural background of the community at the time of the birth of the hadith and then relating it to the social conditions of the community when the hadith was applied. Two hadith themes, through two transmission lines were chosen as research samples, namely:

1. Hadith narrated by Abu Dawud number 570, regarding the virtue of praying a woman in her room.
2. Hadith narrated by al-Nasai number 1773, regarding the command to read more prayers addressed to the Prophet.

The selection of samples in the two narrations was due to the quality of the hadith which reached the *maqbul* degree. Neither Abu Dawud nor al-Nasa'i are well-known *mukharrij* who have no doubt about the credibility and quality of themselves and their books of hadith. Another reason is the fact that the hadith is in accordance with the focus of the research, which contains an explanation of the need to look at the historical side when understanding and applying the implementation of hadith.

Field studies were conducted to see in fact the extent of cultural changes and influences in the application of hadith in society through a historical approach. The direct experience of researchers visiting the *Masjidil Haram* in 2017 became one of the field references when conducting an understanding of hadith regarding the main prayer places for women. In the thematic study of the hadith reading of *shalawat* to the Apostle, it was recorded that two different Islamic boarding

schools were located in the same area, namely the city of Palembang. In particular, this place became the object of research evidence. Interviews were conducted with four representatives from two elements of society, namely *santri* as cultural actors and *ustadz* and *ustadzah* as policy makers and managers in Islamic boarding schools. This is intended to strengthen assumptions about the importance of the historical approach in understanding hadith.

4.0 DISCUSSION

4.1 Understanding The Text and Context Hadith

Broadly speaking, there are two typologies of understanding hadith, the first is textual typology, namely understanding hadith without regard to the historical process of narration (ahistorical). Textual understanding as a method of understanding hadith focuses on historical data by emphasizing the grammatical angle of language. The contextual understanding is understanding the hadith by relating it to the events during the narration (Munawir, 2019). Although the meaning is carried out contextually, the editorial of the hadith cannot be ignored. The text plays an important role in limiting and expanding the meaning so that the hadith remains communicative.

Hadith as a source of Islamic law that accompanies the Qur'an, is generally more of a contextual and situational interpretation of the verses of the Qur'an in responding to various problems of *sababa* (D., Fathurahman, 2020). This can be proven from the existence of hadiths that speak on one theme but are discussed with different responses by the Prophet or vice versa. It is also possible to convey the hadith of the Prophet in one theme but the companions responded differently. The different conditions and backgrounds of each *sababa* made the instructions and solutions given by the Prophet to him different, as well as the response given by the companions. Thus it can be said that the hadith is the Apostle's interpretation of the Qur'an to be used as a guide for the companions in particular. Like the typology of understanding the text, the contextual typology has existed since the prophetic period. Likewise, the meaning of text and context simultaneously.

An example of a hadith that is understood textually:

الحرب خدعة

(al-Bukhari, 2804)

Translate: The war is deception.

Understanding this hadith is in line with the meaning of the text, namely the tactics that must be used in every war.

An example of a hadith that is understood contextually:

مُسْلِمٌ قَالَ كُنَّا مَعَ مَسْرُوقٍ فِي دَارِ يَسَارِ بْنِ نُمَيْرٍ فَرَأَى فِي صُفْتَيْهِ تَمَائِيلَ فَقَالَ سَمِعْتُ عَبْدَ اللَّهِ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ أَشَدَّ النَّاسِ عَذَابًا عِنْدَ اللَّهِ يَوْمَ الْقِيَامَةِ الْمُصَوِّرُونَ

(al-Bukhari, 5494)

Meaning: From Muslims he said: We and Masruq were at Yasar bin Numair's house, then he saw a statue (picture) in his house, then Masruq said: "I once heard that Abdullah said (that) I heard the Prophet said: "Indeed, the loudest torture in the sight of Allah on the day of Judgment is people who like to draw."

Not a few of the Prophet's hadith that explains the prohibition on painting creatures. Various understanding of hadith is used both textually and contextually. Contextual understanding is done by looking at the situation and conditions when the Prophet conveyed a history. As is known in history that when narrated by the hadith, the community is still shackled in the tradition of worshipping statues. The Apostle tried his best to release muslims from the various elements of polytheism, including the prevention method. One way that is taken is to give a heavy threat to people who make and display paintings. The painters are bound by the responsibility of not producing objects that are prohibited by religion. In the contextual meaning the prohibition is not absolute, only applies to the community with conditions such as when the hadith narrated (Ismail, 2009).

Examples of hadith that are understood textually and also contextually:

لَا يُصَلِّيَنَّ أَحَدٌ الْعَصْرَ إِلَّا فِي بَيْتِي فُرِيظَةً

(al-Bukhari, 1770)

Translate: Rasulallah said to his wives: "The first person to follow me from among you is the person with the longest arm."

The reaction of the friends was not the same after receiving instructions from the Messenger of Allah not to perform Asr prayers except in the Bani Quraizha.

1. Some sahabas understand textually by not carrying out Asr prayers until they arrive at the Bani Quraidzah even though the prayer time has passed. This understanding is based on arguments about the existence of relief because they are on the way.
2. While some other *sahaba* understand the Apostle command contextually. The Apostle's orders signaled that *sahaba* accelerate the journey so that it arrives before the Asr prayer time. Because in the view of a *sahaba*, it is impossible for the Prophet to give orders to neglect in performing prayers. Rasulallah knew the two *sahabas'* attitudes but did not criticize one or both (al-Asqalani, 15/293).

4.2 Characteristics of Understanding Textual and Contextual Hadith

Understanding and application of the hadith textually or contextual clearly has a fundamental rules. Cannot at will choosing an approach without looking at the supporting factors (F, Himsyah, 2021). Understanding the hadith textually is the collection of information or messages in accordance with the intensity of the explicit information in the hadith text. The contextual understanding is taking information or messages that are not enough with what is written in the hadith text, it is necessary to explore information and supporting messages from outside the text. Contextual understanding of the hadith is done when behind the text, there are strong instructions that require the hadith to be understood and applied not as written meaning (see Table 1).

Table 1. Textual and contextual approaches

Nu.	Textual Approaches	Contextual Approaches
1.	Normative, namely the field of <i>ibadah mahdhob</i> (pure), pillars of faith, pillars of Islam and morals.	Absolute, principle, universal and fundamental
2.	The meaning is drawn from the text	The meaning implicit behind the text

3.	Not influenced by certain geographical, cultural and historical, if there is an adjustment to the situation and condition it will become a heresy	Influenced by certain geographical, cultural and historical
4.	Human Relations with Allah	Humans as individual and social creatures.

4.3 Historical Approach in Understanding Hadith

The reading of the hadith of the Prophet in contextual meaning can be done with a variety of approaches. This is done as an effort to understand and apply the hadith of the Prophet in social life more comprehensively. The use of historical approaches is not new especially taboo. Fazlurrahman is one of the initiators of sunnah discourse by highlighting the diversity of the community through the application of the hadith that has been elaborated and interpreted with change, challenges and new conditions faced by the Muslim community (Fazlurrahman, 1994). Fatimah Mernissi is a feminist who is thick calling for hermeneutics discourse, trying to conduct various studies on religious texts, especially Hadith (Hanafi, 2018).

According to Emile Durkheim Social Theory in understanding hadith is to understand the social scope of the hadith in the past as well as today. The social scope of the hadith in the past is the Rasulullah as an example that has authority from God (Q.S. 33, 21). The element of the formation of the hadith is based on the occurrence of a problem that requires a solution from a prophet. The urgency of the historical approach in the Hadith study is to open a way or pattern of thinking to see and address the hadith. The historical approach in the Hadith study involves two relationships, namely the period and the application period. Includes the process of understanding and application of a hadith, historical-empirical context, prophetic history, *asbab al-nurud*, and relevance that is in accordance with the present.

The existence of the sustainability of the tradition of the tradition in society shows that humanity has understood, records and implemented religious teachings. Historical concepts and approaches are used in religious studies as a theoretical issue, especially in understanding social actions carried out individually and in the community in their religion. The development of religious motives theory is used, which is to assess the process of interaction of social actions with religion and how the conditions arising from social actions nuanced religion in various fields of social life such as economics, politics and culture. The relevance of the hadith study specifically is to conduct research on the hadith through a historical approach as the following two hadith themes.

a. Women’s Prayer Place

A general or universal prophetic message such as in the hadith of the implementation of prayer including the determination of time, reading, harmony, terms and laws will always be still not allowed to be contested at any time, by anyone and anywhere. In contrast to historical functions that have local dimension and time limit, will certainly experience changes due to differences in situations and places (Al-Qalam, 2017). To be able to distinguish when the understanding of the hadith is done with a prophetic nuance or with a historical function can be seen from the themes conveyed. If in the form of enforcement of the pillars of Islam, faith and morals, then the hadith is understood within the scope of prophetic messages. If outside of these three meanings, the historical function of the hadith will be highlighted as an alternative understanding method. As the meaning and application of hadith about the virtues of women praying at home is more appropriate through historical functions in the perspective of cultural anthropology. Because of the change in prayer place, the order is also changed in it (Suryadilaga, 2017).

The number of schools of Islamic law and the books of the hadith nuanced in jurisprudence makes the understanding and application of the hadith that develop in society tends to go towards jurisprudence. Specifically *Fuqaha Hanafiyah* argues that elderly women may perform congregational prayers in the mosque because they no longer bring slander (received disturbance and gossip). *Fuqaha Malikiyah* allows women to pray in the mosque if it is believed not to cause slander both from the elderly, middle -aged and even young people. Likewise, *Abmad bin Hanbal's* opinion by quoting Ummu Humaid's history who asked to make a place to perform prayers in the corner of his house (H.R. Ibn Hanbal, 371). Al-Syafi'i explained that the discharge of a woman in a state of decorating or using perfume even by covering the genitals well the law *makruh tanzih* (forbidden without sin that violates manners). It can be haram if the woman aims to show off (want to be praised and become the center of attention) because this will be slander. The conclusion of the opinion of *Fuqaha Four Schools* is to make slander as *illat* (cause) The law is prohibited by women going to the mosque (Miswanto, 2016).

In various opinions around the understanding of the hadith of women's prayers in the room will usually be put forward about the law of praying for a woman. The content of the hadith text explains that for a woman praying in the house is more important, even on a more extreme opinion mentioned women are not allowed to pray in the mosque whatever the situation. The smaller and far from the observation of people, the space where to perform a woman's prayer, the better for her. If he has a large house with many rooms, then it is best for him to choose the smallest and hidden room.

Examples of hadith about women praying in their rooms, namely:

صَلَاةُ الْمَرْأَةِ فِي بَيْتِهَا أَفْضَلُ مِنْ صَلَاتِهَا فِي حُجْرَتِهَا وَصَلَاتُهَا فِي مَخْدَعِهَا أَفْضَلُ مِنْ صَلَاتِهَا فِي بَيْتِهَا

(Abu Dawud, 570).

Meaning: Prayer of a woman in a special room for her is more *afdbal* than her prayer in the living room of her house. Prayer of the woman in her restroom is more important than her prayer in her room.

In the issue of understanding the hadith, not all of them must be interpreted only from a legal point of view. The extent to which the level of ability or *mudharat* that makes it forbidden is the focus of understanding through a historical approach (Al-Qalam, 2017). As the hadith about orders to perform prayers for women in their rooms. The meaning of the hadith starts from seeing the historical side that long before Muhammad's apostolic period, Islam existed and was conveyed by the previous prophets and apostles. During the time of the Prophet Ibrahim, the Masjidil Haram was built as the first mosque in the world. The Masjidil Haram building during its establishment or in the time of the Prophet's condition was not like now. There is no building specifically erected. There are no towers, ceramic floors or walls given the roof. Only in the form of a desert of 1,490 m² to 200 m² which is given a limit with several stones that are pegged around around the Kaaba as the center of the mosque (Jalal, A, 2020). Not only those who want to worship and are around the mosque, but many people who pass by carrying merchandise and riding animals pass like on the highway in general.

This is also specifically understood as the historical side of the transmission of the Hadith prohibition crossing in front of people who are praying. As the words of the Messenger of Allah: if people who cross in front of people who are praying knowing what he will be responsible he stands (stop and wait) for forty better for him than crossing in front of people who are praying (H.R. al-Bukhariy, 510) . The prohibition was quite hard and a severe threat as a result of passing behavior by the Arab community at that time. They did not respect people who were praying in the courtyard of the Kaaba (H.R. Muslim, 4/225). Another fact, although the existence of the Masjidil Haram is very important for muslims because there are Kaaba there, but it cannot be used

entirely by the Prophet and the Muslims. Because around the Kaaba there are still idols. Because at that time the Masjidil Haram was also used as a place of worship by adherents of other religions.

The prohibition of women performing prayers in the mosque let alone use fragrance (H.R. Muslim, 443) is a consequence of the form of the mosque building at that time. The large number of people passing by, as well as extreme weather that is not friendly, especially for female worshipers, is the cause of the issuance of the hadith. Policies that intend to glorify and protect women are due to threatening dangers so that for them it is safer to worship in their respective homes. Moreover, young women who are preening and using perfume, are more at risk of provoking things that are not desirable. In a situation of Arab society at that time who had just learned to proceed to appreciate the existence of women. In the time of *Jahiliyyah* adultery is not a taboo to do because it is considered not a disgrace. Let alone when outside the house, even when inside the house, women can be fucked even in front of her husband or father. Such conditions are understood as the implicit cause behind the prohibition of women going to the mosque and in a hidden room even in their own house.

This historical meaning is further strengthened by other hadiths about the existence of the Prophet's orders to Bilal to add words that contain prayers in their respective homes when it rains (H.R. Muslim, 697). Likewise in the hadith that explained about the implementation of Friday prayers when coinciding with the 1st of Shawwal or 10 Dhulhijjah, the Messenger of Allah gave relief not to perform Friday prayers but instead enough to perform the midday prayer in their respective homes (H.R. Abu Dawud, 1072). This order is again caused by the situation and condition of the mosque in the form of fields plus access roads to the mosque from the homes of friends in the form of dune and stone hills with quite far distance. If in the morning it has come to the mosque to perform the Eid prayer, then it is quite difficult if you have to go to the mosque again in the afternoon to carry out Friday prayers (Suryadilaga, 2017).

The mosque has many functions that are not only intended as a place to have a place to God, also the center of life of the Muslim community. Various activities were carried out in mosques such as religious studies, learning the Qur'an, discussions, social activities and military training. In general, at that time the mosque was a form of physical culture, such as a place of worship, had not received special attention. Then along with the development of science, tradition and civilization, the mosque as a place that has a religious function is developing as the work of the cultural work of the community. The mosque is a representation of the Muslim community that gives birth and prospering it. If the economic level of the community is good, the mosque building will be built in a very beautiful, magnificent and artistic form. Not only prioritizing functions but also architectural art, symbols and cultural characteristics in society.

As historical data it is also necessary to explain that the first time in 17 H (638 AD) Daulah Islamiyah under the leadership of the Caliph Umar bin Khatab was carried out by the mosque renovation. Starting with land acquisition around the Grand Mosque. Umar bought residents' houses to expand the mosque area to 2,840 m². Caliph Umar also *ijtihad* built a wall around the mosque, making the entrance and coat the floor where the *tawaf* was using gravel. Until now the Saudi Arabian government continues to expand and build the Haram Mosque area for the convenience of Muslims to worship, especially during the pilgrimage season. The area of the Grand Mosque has now reached 356,800 m² with the ability to accommodate 2,000,000 pilgrims (Jalal, A, 2020). Conditions where access to the mosque is very easy not only for male worshipers but also female congregations. The mosque was built and equipped with various special facilities for men and women separately which is very comfortable men and women in maximizing worship in the mosque.

Changing the social conditions of society should have an impact on changes in the approach of understanding of the hadith. There is no reason to be absent and settled longer in the mosque. Various forms and various mosques in all corners of the world have facilitated male and female congregations with a separate place and are limited to a solid boundary wall. Starting from the entrance, where ablution is also a prayer room. In addition, the general view of the world community on the existence of women is also good. Women's rights have been recognized and protected by international law. There is no cultural structure in the community that causes women's prohibition to the mosque as when the hadith narrated. Although women must still pay attention to etiquette out of the house, ethics interacts with the opposite sex and certainly the right intention and purpose (H.R. Muslim, 674). It is also necessary to understand that etiquette out of the house is general, so it is not excessive if also applied by men.

b. Read Shalawat To The Prophet

The sociological approach in understanding the hadith is done by studying how social life in the community. Seeing the form of interaction between the hadith and the social actions of the community before the narration of the hadith and afterwards. When connected with living hadith, the study will be focused on practice in the community based on the hadith of the Prophet (Qudsy, 2016). For example, the influence of culture and social in the community on understanding and the application of hadith can be seen from the tradition of reading blessings carried out by the community in two different Islamic boarding schools that are both located in the Palembang region.

The basis of the same understanding is the existence of God's command to the believer to pronounce the blessings to the Messenger of Allah as a greeting of respect to Him (Q.S. 33: 56). Confidence about the existence of many benefits given to people who are scratched to the Prophet, including: as a form of obedience and getting grace from God, protection and defense from the Prophet, the grant of the intention of the world and the hereafter and is encouraged by heaven (Al-Habsy, 2021). In the hadith narrated by Aus bin Aus it is said that the Prophet had ordered to increase prayers

An example of a hadith reading sholawat:

إِنَّ مِنْ أَفْضَلِ أَيَّامِكُمْ يَوْمَ الْجُمُعَةِ فِيهِ خُلِقَ آدَمُ عَلَيْهِ السَّلَامُ وَفِيهِ قُبِضَ وَفِيهِ النَّفْخَةُ وَفِيهِ الصَّعْقَةُ
فَأَكْبِرُوا عَلَيَّ مِنَ الصَّلَاةِ فَإِنَّ صَلَاتَكُمْ مَعْرُوضَةٌ عَلَيَّ قَالُوا يَا رَسُولَ اللَّهِ وَكَيْفَ تُعْرَضُ صَلَاتُنَا عَلَيْكَ
وَقَدْ أَرَمْتَ أَيُّ يَقُولُونَ قَدْ بَلَّيْتَ قَالَ إِنَّ اللَّهَ عَزَّ وَجَلَّ قَدْ حَرَّمَ عَلَى الْأَرْضِ أَنْ تَأْكُلَ أَجْسَادَ الْأَنْبِيَاءِ عَلَيْهِمُ
السَّلَامُ

(al-Nasa'i, 1773)

Translate: Indeed, among the most important days is Friday, on which day Adam was created, on that day he died, on that day the trumpet was blown and on that day they fainted. So multiply your blessings on me because your blessings will be conveyed to me. "Aus bin Aus said: the companions asked: "O Messenger of Allah, how can our blessings be conveyed to you, while you are gone? they said: "It has been destroyed (into bones)" He said: "Surely Allahazza wa jalla forbade the earth to eat the bodies of the prophets.

Santrivati at Sabilul Muhtadin Islamic Boarding School in Langkan Village, Banyuasin III District, Banyuasin Regency, Palembang, South Sumatra Province, conducted an Al-Matsurat shalawat reading practice by determining the number of 1000 times and specifically on Friday. The implementation starts at 7.30 WIB until 11.00 WIB before noon. All female students gathered, beginning with the implementation of the Dhuha prayer as much as possible individually. Furthermore, the congregation in congregation is led by one of the Ustadzah Pondok Pesantren Sabilul Muhtadin who has been scheduled routinely (Melly, 2020).

The culture of reading blessings in the Islamic boarding school environment by the students is driven by an obligation set by the leadership of the cottage since 2008. This is because one of the learning objectives in the Sabilul Muhtadin Islamic Boarding School is to form a female students to become a worship expert, bearing the karimah in addition to having knowledge and extensive knowledge. In particular, Ustadzah Samiah as one of the figures of the founder of the boarding school explained about the purpose of reading 1000 prayers. Because of the belief about the many virtues from reading blessings including: Easy to grant prayer, witnessed by angels, launched sustenance, gaining peace of mind in studying, avoiding evil disturbances (Samiah, 2020).

The tradition of the reading of the blessings is devoted to Friday besides being based on the application of the implementation of the results of the reading of the hadith text and the Qur'an verses, also caused by coinciding with the holidays of the students. If on another day from Saturday to Thursday the students at the Sabilul Muhtadin Islamic Boarding School are preoccupied with learning obligations, then Friday is a holiday for the students. On Friday Santri has a lot of free time and this is used to be scratched by the Prophet. In addition, the tradition of reading prayer on Friday is a tradition of hereditary based on the learning outcomes of Ustadzah Samiah while he is still studying in Hadromaut Yemen (Sami'ah, 2020).

As for the Ar-Riyadh 13 Ulu Islamic Boarding School in Palembang City, the reading of prayers is carried out by specializing in reading Al-Fatih Shalawat every day before performing the Dhuha prayer. Shalawat reading is done without being determined in number, not done in congregation and is not specifically scheduled. Only in the form of an appeal delivered by the clerics about various virtues of reading blessings. Giving free time every day before starting formal learning is intended to be used as Dhuha prayer time as well as reading as much prayer as possible (Taram, 2021).

Although it is the same as the reading of the reading of the blessing to the Prophet, but in particular there are differences in each community regarding the form of implementation and types of prayer readings that are read (Hasanah, 2021). This is caused by the influence of traditions or cultures that apply in the community. Habits in society that give birth to a new structure of the results of the struggle of text thinking with reality (context) where individuals live and interact. In general, in the tradition of Indonesian people 1000 often replaces the word many or many is called the word 1000. This can be seen from several historic and valuable objects in Indonesia called the word Thousand, such as the Thousand Islands in the Thousand Islands, Lawang Sewu (a thousand door) in Semarang and Janjang Saribu (Thousand Stairs) in Bukit Tinggi. The number of islands in the Thousand Islands is actually 110 islands. The number of Lawang Sewu doors also did not reach 1000 but only 429 doors. The number of steps in Janjang Saribu did not reach 1000 but only around 200. There is a tradition of mentioning many words with the word one thousand that is almost close to the actual number, although also not with the right number, namely the caterpillar of a thousand legs. The number of legs is 1,306 pieces.

Although specifically explained by Ustadzah Samiah that the determination of the number of 1000 times reading prayers at the Sabilul Muhtadin Islamic Boarding School is to anticipate the negligence of students in reading blessings. It could be that among the students there are only 50, 100 or enough 10 times if without mentioning a certain amount. The reading of 1000 prayers is also expected to grow love for the Apostle. Turn on the blessing reading is intended so that time is not wasted even on holidays (Sami'ah, 2020). But once the determination of the number of thousand, not two thousand or enough with five hundred times the reading is due to the influence of the cultural prevailing in Indonesian society, namely the tradition of mentioning many words with a thousand numbers. Then when in the text of the hadith ordered to multiply the blessings,

the determination of the thousand numbers in the reading of the blessing is an option in implementation.

As for the people of the Ar-Riyadh 13 Ulu Islamic Boarding School, although they did not read prayers 1000 times. But the understanding of many words in the text of the hadith also received influence from the culture of the local community. Ar-Riyadh with a background in the Arab descent does not interpret a lot of words with a thousand. Because reading the blessings has been routed every day before starting formal learning, the routine can already realize the practice of the hadith to increase the reading of the blessings. Specifically the Santri Pondok Pesantren Ar-Riyadh 13 Ulu is a male students who in their students are slightly different when compared to the pattern of students at the Sabilul Muhtadin Islamic Boarding School consisting of Santi Women. Men are given responsibility and trust with Forsi that are greater than women. Therefore in the rules of understanding and the application of the Hadith Reading Shalawat at the Ar-Riyadh 13 Ulu Islamic Boarding School does not determine the number and is carried out individually. The order to increase the reading of the blessings is enough to give a time every day before the formal lesson is carried out.

4.4 Hadith in Modern Era

As one part of the two life guidelines that function as explanatory verses of the Qur'an and the Prophet's example, the hadith must be able to be a spirit that determines the direction, becomes a goal and gives a reason for the course of life. formation of mindset and the occurrence of one's religious behavior. Hadith as a foundation as well as a steering must be the right solution in all problems in society. Hadith must be able to function as a principle of life to survive in the world and in the hereafter. Hadith in the modern era must remain able to be a spirit in the diversity of society.

Hadith as a guide to life as well as a form of application of love to God and His Messenger will never change in the religious instincts of the Muslims. It's just that the problems of life and the development of human civilization seem to unfurst a very wide distance, separating the hadith at the time of birth and its application in the present. Difficult to understand the text appropriately without reading the context behind the birth of the hadith. Understanding with a textual approach to some traditions causes Islamic law to become rigid, the stagnant community cannot follow the development of civilization and interests that have experienced changes. Therefore, it takes the right method in reading the hadith text, one of which is the contextual method through a historical approach.

5.0 CONCLUSION

Contextualization of hadith does not add to let alone change the hadith. The essence is to keep reading and interpreting text but using contextual side. A method of understanding approach based on the background of the narration of the hadith is perceived through various related scientific disciplines such as science and technology as well as social science. This is intended so that the hadith can continue to be spirit in the life of human religion continuously without eliminating its identity as a modern society. The dialectics between the hadith as a guide to life, tradition as the identity of society and modern life as a reality will bring Muslims to become a society that leads civilization.

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