

# The Contextualization of Hadith in Indonesia: Nusantara Ulema's Response to Islamists

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**Abstract---***The textual understanding of hadith is one of the causes of conflict among Muslims, that is also the case in Indonesia today. With textual method, the Indonesian islamism groups effort to realize the islamic state, establish the caliphate system, reject the democratic system, implement the formal shari'a and eliminate all things that are considered contrary to its. To respon it, the Moderate Indonesian Muslims, spearheaded by the Nusantara Ulema, strongly reject the textualism and re-understand the hadith by contextualization it's content. This study examine the methods and motives of hadith contextualization by the Nusantara Ulema (the Archipelagic Ulema). The theory used is the Critical Discourse Analysis (CDA). This study found that the contextualization method used by the Nusantara Ulema was ta'lilul ahkam and maqashid. So the teachings of the hadith about the Khilafah, punishment for apostates, and heresy, for example, are interpreted and adjusted to current conditions. This research also found that the real motive behind the contextualization efforts by the Nusantara Ulema was to strengthen the plurality of the Unitary State of the Republic of Indonesia based on the Pancasila, and to maintain the traditions, rituals, practices, and ideology of the Nusantara Ulema based on Ahlulsunnah wal Jama'ah from attacks by Islamists.*

**Keywords---***Contextualization, Hadith of the Prophet, Islamists, Nusantara Ulema.*

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## I. Introduction and Background

Some groups of Islamists used the Sunnah of the Prophet as a argument (*hujjah*) to develop and maintain his ideology, as the basis of legitimacy and justification and attack others who are not in line. The hadith was indeed the easiest source used as an argument or proof to strengthen a view, including in building certain ideologies. This was due to the detailed, operational and applicated character of the hadith. Therefore, the hadiths were widely used and understood in harfiyah to support the political and religious views of certain circles.

This also happened in the struggle for Islamic ideology in Indonesia. The group that uses textual prophetic traditions for building their views was Islamists, the group that considers Islam as unity between religion and state, (Mahmudah) so that Islam is the most perfect religion, including in regulating political governance in complete and detailed manner. On this basis, Islamists want the establishment of an Islamic state, or khilafah, or the Unitary State of the Republic of Indonesia (NKRI). Sharia in Indonesia which applies formal sharia as a rule of law.

Textual understanding of hadith was often used by Islamist groups in Indonesia as a basis for the desire to form the Islamic state to sharia, and regulations. The current constitution and law in Indonesia are considered by the group to be incompatible with the sharia. Not only against the state, but this Islamist groups also blamed and accused heresy of religious traditions and rituals as embraced by the Nusantara Ulema. Many hadiths were used as a textual basis for Islamist, such as hadith about the khilafah,(al-Bukhari; Dawud; Ahmad) hadiths that forbid the women as leaders, (al-Bukhari) and hadiths about the death penalty for apostates.

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In fact, moderate Indonesian muslims, such as the Nusantara Ulema from the Nahdlatul Ulama organization, reject the *harfiyah* understanding of these Islamists and re-understand or be contextualized the hadiths referred to. The response of the Nusantara Ulema to Islamism was indeed unique and was therefore very interesting to study. The Nusantara Ulema has long been known as a traditional society that tends to *taqlid* and did not use many classical Islamic studies such as the science of hadith, which was known to be rigid and critical, in the development of thought. In this ideological battle, the opposite facts occur. Not only classical Islamic science, even in this contextualization young scholars of the Nusantara Ulema often borrow critical theories of social science from Western scientists to analyze the hadith text and the context of contemporary Indonesia.

The important question that will be answered in this research is what methodology is used by the Nusantara Ulema in the contextualization of hadith and what are the motives behind it?

The purpose of this study will find the method of contextualizing the hadith of the Nusantara ulema, exploring the motives behind them, as well as the implications for the development of law and the constitution in Indonesia.

## II. Literature Review

Many previous studies on the contextualization of the hadith of the prophet have been carried out, but those that have been discussed from the Nusantara Ulema in Indonesia have not been specifically examined. Previous research was written by Muhammad Alfatih Suryadilaga with the title "Contextualization of Hadith in the Life of the Nation and Culture". (Suryadilaga, 2017)

Another article was written by Nawir Yuslem with the title "Contextualization of Understanding of the Prophet's Hadith", (Yuslem, 2010) which discusses contextualization in general. Meanwhile, another study on contextualization was written by Syakur Chudhori who studied "The Contextualization of Islamic Law in Indonesia." (Chudhori, 2017) The study of the contextualization of other traditions was carried out by Damanhuri in the *ISR Journal; Italian Sociological Review*. (Damanhuri, 2018) This Damanhuri article seeks to contextualize traditions about women to eliminate the understanding that damages human values.

The other research on contextualization was carried out by Muhammad Rikza Muqtada under the title *Zakaria Ouzon's Thought on Hadith*. (Muqtada, 2017) This paper reviews on departing from the discomfort over the stagnation of intellectual life in the Muslim world today, which mainly imprisoned in "*traditional reading*" (*qirā'ah taqlīdiyyah*), and Zakaria Ouzon tries to break the tradition by restoring religious texts into historical frames. The Hadith and its sciences are very dynamic. The other writings were made by Zailani, Kaizal Bay, and Sri Chalida with the title *Reinterpretation of the Understanding of Hadiths about Gender in the Perspective of Fiqh al-Hadith*. (Zailani, 2016)

The research on the understanding of hadith among salafism was carried out by M. Khoirul Huda with the title "Prophetic Hadith, Salafism and Global Terrorism" published in the *Journal of the Qur'an and Hadith Studies*. (Huda, 2015) This research examines the understanding of hadith in salafi circles and the impact of its relation to terrorism in the global world.

Many studies on the quality of hadith have been written, among others, by Israr Ahmad Khan, with the title *Authentication of Hadith: Redefining the Criteria*. (Khan, 2010) This Israr article seeks to find new criteria in establishing authentic traditions, and has not yet been included in the re-understanding of hadith studies. The study of the understanding of hadith in Indonesia was conducted by Zunly Nadia. His article was entitled "Religious Behavior of Muslim Communities in Indonesia (Understanding of Hadith in NU and Wahabi Salafi Communities in Indonesia)". (Nadia, 2017)

Furthermore, the study of the Nusantara Ulema can not be separated from the Nusantara Islam as the concept. Research on the Nusantara Islam had been carried out by several authors from various aspects, such as the writings of

Luqman Nurhisam and Muallimul Huda entitled "Islam Nusantara: A Middle Way?", (Nurhisam & Huda, 2016) Which wants to prove whether the Nusantara Islam is true as the middle way. The writing made in this study was certainly different from the study of the two writers because the focus of this paper is the contextual understanding of the the Nusantara Ulema as response to the textual understanding of Islamism in Indonesia.

### III. Methodology

This research is qualitative in nature intending to find answers to the question what the form and motive of contextualization is carried out by the Nusantara Ulema towards the Islamists movement. The source of the data that was written by the Nusantara Moderate Ulema in this era, both in the form of fatwas such as Nahdlatul Ulama and various writings in the media or on the websites of other the Moderate Indonesian Muslim groups.

This study used the theory of understanding of the hadith or *fahmul hadith* in the classic *ulumul hadith* and text hermeneutics to analyze the data. The hermeneutic approach to modern era texts will be used to read classical hadith texts according to current realities.

### IV. Results

Hermeneutics understanding of the hadiths was used as the theory of the *Sunnah Muttashilah* and the *Sunnah Munfashilah* offered by Muhammad Syahrur. This contextualization framework is supported again by al-Jabiri's view which states that hadiths must be studied scientifically according to the limits of objectivity and maximum rationality. Objectivity or *maudu'iyah*, means making hadith more contextual with itself and this means separating itself from our present condition. The rationality or *ma'qūliyah* is to make the hadith more contextual with our present condition or to link it with our present existence. (Al-Jābiri, 1992)

Meanwhile, to uncover the background and contextualization motives of the Nusantara Ulema, the critical hermeneutics method combined with Michel Foucault's critical discourse analysis (CDA) theory states that the text arises because there was the power relation in the space of the emergence of the text. (Foucault, 1984) So, in this case, the understanding of hadith in Indonesia, was considered form of attraction between various power relations at that time. The most obvious power relation was the emergence of Islamism which wants to inculcate the dominance of the religious and political life of nationalism in Indonesia through the *harfiyah* understanding of religious texts. The above theory shows that the emergence of texts, such as the understanding of the hadith or *sunnah* of the prophet, both textual or contextual, can not be separated from the relations or relationships between various powers that exist. Fierce battles between texts or between power relations occur with excitement and length. The action text will be replied with the reaction text, and so the thesis of Islamism was opposed by the anti-Islamic thesis of the nusantara.

The critical discourse analysis (CDA) and critical hermeneutics, the motives of ideas or actions desired by the person or group will be known. With this theory, the science, ideas, and movements were not come from the vacuum, not purely without specific motives or causes, but there were always factors that lie behind them, such as the various power relations that surround them. (Mahmudah, *Historisitas Syari'at Islam dalam Pemikiran Khalil Abdul Karim dan Pengaruhnya dengan Pembaharuan Pemikiran Islam di Indonesia*, 2016)

#### **Claim of the Truth and Action of Islamists Group**

Islamism, which replaced the term "Islamic fundamentalism," only became known in the 1970s and 1980s. In terms of terminology, Islam and Islamism were two different entities. Bassam Tibi explained that Islam was the religion and the guide to life. Islam did not have the tradition to make the government or state order specifically because Islam carries the

teachings of universality. As the religion, *Islam rahmatan lil 'alamin* was not for a particular territory but all in the universe. Whereas Islamism carries certain political ideologies such as establishing the government based on religion with rules derived from normative sharia.

The phenomenon of Islamism in many countries emerged as rejection of the ruling regimes which they considered to be secular, un-Islamic, and also to modernity which was considered from the West because it was considered to fail to fulfill the aspirations of Islam as they wanted. The Islamism slogan is "Islam is the Answer". (Martin & Barzegar, 2010) Some of the doctrines of Islamism were indeed the problem in this democratic, diverse religious, ethnic and cultural country of Indonesia. They show hostility to the Indonesian government because they were seen as supporting un-Islamic Western system, such as democracy and human rights. They want to replace the non-Islamic system with sharia, even though the reality of the sharia they mean is more symbolic and Arabism, such as the veil and veil, the use of Arabic terms, citing verses and hadiths, the words of ulema, and activists-ideological Islamism in the modern era, like Sayyid Qutb and Taqiyuddin An-Nabhani.

There were two types of groups in Islamism, namely institutional Islamism and radical jihadist Islamism. Both goals are the same, but the way to achieve their goals is different. Organizations that include institutional Islamism such as the Islamism Prosperous Justice Party (PKS) and Hizb at-Tahrir Indonesia (HTI). Their attitude was ambivalent, although they consider democracy and political parties un-Islamic, they still use it as the medium to gain political power. (Dukung, 2018)

The second group was radical Islamism and jihadist who choose the hard way and persecution of others who were considered wrong. Examples are the Islamic Defenders Front (FPI) and the Jemaah Anshorud Daulah (JAD). They often raid and damage places that were considered to violate the sharia, such as discotheques and food stalls selling food on the afternoon of Ramadan. Islamism was much influenced by Wahhabism which often falsifies acts of violence, such as dissolving ceremonies, seminars, and traditional events which according to them were considered to contain shirk and heresy. (Karimullah & Susanto, 2016) There was even the group of radical Islamism who want to realize their ideas by detonating suicide bombings. (Turmudi, 2015)

Both types of Islamism above show an intolerant attitude towards fellow Muslims whose ideology or religious practice does not suit them, so conflicts often occur. They often say misguidedly on the religious ritual traditions of Nusantara Islam architects, such as yasinan, tahlilan, seven months, the Prophet Muhammad's birthday, reading poems of praise, tawassul, istighatsah, and grave pilgrimage. The argument that was used is the hadith of the prophet which was understood textually. This attitude of Islamism certainly causes conflict with other parties. The Nusantara Ulema, which is moderate, rejects the actions of the Islamism groups, whether through preaching at Islamic boarding schools, places of worship, bahtsul masail activities, conferences, and social media. The way of rejection is, among others, by contextualizing the understanding of the hadiths that are used in the postulated by Islamism groups.

### **Contextualization of the Nusantara Ulema**

The contextualization of hadith has not only emerged in the modern era but had occurred in the middle ages even since the beginning of Islam. The Holy Prophet himself taught his friends that the instructions and practices of the hadith must be adjusted to the situation of the environment and the conditions of those who practice it. The context of the hadith is to study the various contexts underlying the emergence of the hadith and which relate to the content (matan), so that the meaning of the hadith is fully understood.

The contextualization needs to be done because there are differences in time and place between the present and the past, between the narrators of the hadith and the present reader, even between Indonesia and Arab lands. The context studied is in the form of social, cultural, political and value systems between the time of the emergence of the text and the

present time of the era of science and technology. The contextualization, the understanding of the Prophetic hadith and their practices will be more actual, more precise and more in line with the purpose and context.

On the current era, the study of hadith can be easier because the hadith can be accessed digitally. Hadith studies no longer use a variety of hadith literature that is printed manually. (Istiana & Wahyuningsih, 2019)

There are many of hadiths that can be contextualized, some are related to guardianship in marriage, marriage dowry, husband and wife relations, family responsibilities, divorce, inheritance, relationship ties, agreements, business rules, transactions, companies, criminal penalties, criminal forms, judicial proceedings, human and tribal rights, leadership systems, forms of government, conditions and ways of choosing leaders. These various traditions emerged in the context of the time, patriarchal-dominated social culture, tribalism, feudalism, modest technology, and cultural influences outside of Arabia and outside Islam. Therefore, the various traditions must be re-understood how they are practiced to suit the progress of the modern era.

Every hadith appears, there must be a factor which has its backward or *asbabul wurud*, (*Asbabul wurud* adalah the knowledge to know the causes (motives and goals) of the coming of the hadith. Hasbi As-Shiddiqi, *Pokok-Pokok Ilmu Dirayah Hadis*, 1981) both *asbabul wurud* written or *asbabul wurud riwayat* as contained in the tradition of the hadith, and *asbabul wurud* in the general situation and not written in the tradition of the hadith. *Asbabul wurud* which is general in nature explains the condition of society at that time that led to the emergence of policies or rules from the Prophet, such as political, economic, and cultural. These two types of *asbabul wurud* are equally important for understanding hadith textually and contextually, as in exploring the 'illat law (*a'lil*) and setting its main objectives (*maqashid*). (al-Khathib) *Asbabul wurud riwayat* is widely written in the *asbabul wurud* books while the *asbabul wurud* is rendered can be examined through the historical approach and social culture of the people.

The emergence of contextualization of the Prophet's hadith in Indonesia, if read with Habermas's critical hermeneutic theory and discourse analysis, is not just an academic reason for rejecting textual and *harfiyah* understandings. It was also do not only to reform the sharia with current developments. The contextualization of the hadith is only the media and scientific backrest for the Nusantara Ulema for the greater purpose of rejecting the mission of Islamist which wants to establish the Islamic state by applying sharia in the normative way.

Abdurrahman Wahid or Gus Dur, as the central figure of the Nusantara Ulema, emphasized that Indonesia is the country of the moderate Muslims, who spread the teachings of *wasathiyah* Islam, which is friendly with local tradition and modernity such as democracy, human rights, and humanity. (Wahid, 2006) Conversely, understanding textual Islamist can endanger the continuity of friendly and moderate Indonesian Islam and the democratic Indonesian government. The teachings of political Islam are considered to be damaging to the Indonesian constitutional system which is built on the philosophy of Pancasila, the 1945 constitution, and pluralism.

The following are examples of the contextualization of hadith by the Nusantara Ulema as the response to the understanding of Islamist groups.

## V. Hadith about khilafah

From Nu'man bin Bashir, he said that the Holy Prophet said, "By the will of Allah Almighty it will come to you the time of prophethood .. Then came the *Khilafah 'ala Minhaj al-Nubuwwah* (Khilafah that runs on Prophethood). After that, he was silent "(HR. Imam Ahmad). (Ahmad M. I.; Bazzar)

Based on understanding some of the hadith textually, Islamists like Hizb ut-Tahrir Indonesia (HTI) aspire to re-establish the Khilafah system. (Bukhari; Muslim; Dawud, number: 4037; Ahmad M. , number 304, 10589.) Based on this hadith, HTI circles consider that the naming of the Khilafah government system was following sharia and not made up by

ulema. (anshori) This group believes that only the Khilafah system was truly Islamic and can save humanity while the other system is kufr and only leads to destruction.

The Nusantara Ulema rejects HTI's claim about the khilafah. The context of the caliphate desired in the hadith, according to the Nusantara Ulema, is no longer relevant to the present context. On the many countries have been formed into smaller countries that have their nationality and are limited by each nationally territorial, or wathaniyah-qaumiyah.

The Nusantara Ulema, the form of the Indonesian nation-state is final because it is the result of an agreement between the country's founders. The Republic of Indonesia was formed to unite all elements of very diverse nation, both ethnicity, language, culture and religion. Therefore all elements of the nation should defend and strengthen complete Indonesia. Indonesian Muslims are also responsible for managing, promoting and maintaining the Republic of Indonesia, which was founded in 1945.(anshori)

The Ulema National Conference of the 2014 Nahdlatul Ulama organization has rejected the Khilafah system. The most fundamental reason for the refusal is the Islamic principle which requires that there is the government to maintain the basic principle but does not determine the form of government itself.

The contextual studies, the Nusantara Ulema consider that the form of government in Islam is diverse, not singular, and the khilafah system is considered only as one of its forms. But the Khilafah system is only appropriate for the past Muslim world order and is not relevant today. The most important thing for the Nusantara Ulema is not to establish a system and symbol of the Khilafah but to realize its substance. The substantive values of the khilafah, such as justice, humanity, and welfare are more important to be upheld than the khilafah system itself. Because these substantive values also exist in the government system besides the caliphate, thus enforcing other government systems is also permissible.(Ulil, 2014) Efforts to realize substantive values are more important than putting up the symbols of the Islamic state. Thus, all forms of government, whether republic, kingdom, and empire are permissible and the same as the khilafah as long as Islamic rules can run in the system.(Ulil, 2014)

## **VI. Hadith about the death penalty for apostates**

Many Indonesian Islamic circles view apostates, riddah, who come out of Islam to other religions or without religion, must be sentenced, as also stipulated by classical fiqh.(Akbar, 2018)

Hadiths which form the basis of Islamist are:"Who changes his religion then kill him."(3017; 4059.)

Based on this hadith text, Islamists assert that the death penalty for apostates is a strict and clear religious command because it comes directly from the Prophet Muhammad. His decision in the view of this group is the same as the revelation of Allah, not the result of ijtihad ulema, then the status and argument of the death penalty are very strong both past and present.

Islamic thinking about apostasy still rests on the paradigm of medieval or classical thought. In this era, all governance and private life are measured and regulated by religious views, including coercion that must embrace the particular religion. This is certainly no longer following the development of the modern world that respects human rights in the religion. The death penalty for converts is very much against the Qur'anic principles which teach freedom and choice and forbid any coercion.

Quraisy Syihab asserted that the prohibition of converting as stated by the Hadith is contextual rather than universal so that it cannot be general benchmark that applies to all situations and conditions. (Moqsith, 2013)

The act of riddah that is forbidden in the above hadith of the prophet must be understood contextually as the riddah jinaiyah, namely conversion to religion followed by criminal acts such as betrayal, divulging state secrets, or treason to overthrow government, rebellion or subversion. In the laws of any country at this time, acts of betrayal to the state are

considered as criminal offenses that can be given heavy sentence such as the death sentence or the life sentence. Thus the act of apostasy based only on consciousness cannot be punished physically or non-physically.

This view of freedom and religious harmony has been chosen by the Nusantara Ulema, as in the views of Abdurrahman Wahid, in addressing the religious differences embraced by the Indonesian people. Contemporary Indonesian scholars emphasize that the act of *riddah* was not included in the classification of *jarimah hudud* (criminal). This moderate democratic view, besides being based on the teachings of the Qur'an which teaches freedom, is also based on the historical fact that Islam since the past 14 centuries has proclaimed religious pluralism, freedom of choice of religion and religious tolerance. So in the context of Muslim countries which is pluralist like Indonesia, the act of converting is essentially part of human freedom to determine its choice which is protected by law.

The thinkers of the contemporary world also strongly oppose sanctions for the perpetrators of this *riddah*, including Abdullah Ahmed An-Na'im, who argued that the *riddah* was condemned by the Qur'an with the strongest words, but the Qur'an do not stipulate any punishment for *riddah*. Although the majority of Islamic jurists classify *riddah* that can be sentenced to death as mentioned in the hadith, according to An-Na'im such classification violates the human rights of religious freedom supported by the Qur'an in several verses.

Therefore, the provisions of the death penalty for apostates in Indonesia who adhere to various religions are provisions that are impossible to realize. Major conflicts between Muslims and other religious communities will arise if this is forced. In the view of the law, Indonesian citizens are equal, regardless of ethnicity, religion, or group (equality before the law). (Syafe'i, 2016)

## VII. Hadith about Bid'ah

The third hadith which forms the basis of criticism by Islamist towards the Nusantara Ulema is the hadith about bid'ah.

The text of the hadith is: "From Jabir bin Abdillah said: The Messenger of Allah preached and said: "verily the best words are the Qur'an and the best instructions are Muhammad's instructions, and the worst of cases are new matters and all heresy are misguidance, and all the deviations in hell ". (2042; 1578)

According to textual Islamist, this hadith of the Prophet is the most compelling reason for forbidding heresy in any form. The prohibition in this hadith is general (from the word *kullu*), absolute, and no proof excludes its generality. Therefore all heretics are misguided without exception. The division of *bid'ah* into *bid'ah hasanah* and *bid'ah sayyi'ah* or divide it into five according to *taklif* law (mandatory, *sunnah*, *haram*, *makruh*, and *mubah*) is not appropriate. This form of prohibited bid'ah, for this circle, varies, there is *bid'ah* on the principle of practice and there is *bid'ah* on additional practice. (Tuasikal, 2018) Another example of *bid'ah* is to hold the prophet's birthday program to celebrate the birth of the prophet Muhammad. In addition to bid'ah, this event is also essentially *tasyabbuh* (imitating) the celebration of the birthday of the prophet Jesus conducted by Christians, even though the prophet Muhammad forbade the act with the saying "Anyone who resembles the people so he belongs to the people". (Sijistani, 2009)

In addition to the reasons for *bid'ah* and *tasyabbuh*, Islamist groups also argue that in the celebration of the prophet's birthday there are prohibited mishaps, such as *ikhtilat* (mixing) between men and women, sometimes there are jogging/dancing using music, and there are openings. Even in this event, there is an element of *shirk* and *khurafat* because of reading *Barzanji* whose content extolling the prophet, believing that the prophet was present at the event, and standing in his honor. Other *bid'ahs* are *Isra'* and *Mi'raj* which aim to remember the prayers but after the program, many people left the prayers. Likewise, the celebration of the *Nuzulul Qur'an* to commemorate the fall of the Qur'an but the Qur'an itself is not heeded, memorized and not practiced. Understanding the radical textual hadith of Islamist turned out to rely heavily on the views of Ibn Taimiyah in various works such as the book *Majmu' Fatawa Ibnu Taimiyyah* and *Iqtidho shiratil Mustaqiim*.

The understanding of the *harfiyah* of Islamism above was strongly rejected by the Nusantara Ulama, especially from the Nahdlatul Ulama circles. They say that the hadith is indeed valid, but the use of the tradition is wrong. The *bid'ah* is indeed defined as new thing that was not done at the time of the Holy Prophet. But not all new things are forbidden, because there is heresy that is prohibited and there is heresy that is allowed.

By quoting the view of Imam an-Nawawi, the Nusantara Ulama from the Nahdlatul Ulama states that etymologically the word *kullu* does not always mean '*am muthlaq* (all without exception) but can also mean '*am makhsûs* (all with exceptions).(An-Nawawi, 1930)

Therefore the Nusantara Ulama divides two kinds of heresy, namely (1) new case or heresy that is contrary to the Qur'an, Sunnah, opinion of friends or Ijma, then that includes heresy (heresy *dalalah*); (2) New cases that are good, which do not contradict the Qur'an, Sunnah, opinion of friends or ijma, then it is not blameworthy. (Atsir) This view of al-Shafi'i is reinforced by Ibnul Atsir, who asserted that the prohibited *bid'ah* is if it contradicts the principles of the sharia and is contrary to the Sunnah."(Abdissalam)

The Nusantara Moderate Ulama then argued logically that it is not possible for all the new ones to be considered heretical heretics, because we live in time that is very different from the era of the prophet. All that we do now is many different from what happened in the era of the prophet, such as propaganda through TV, radio, internet, phones, and loudspeakers for the call to prayer and prayer. In the current era, there are many new things or *bid'ah* that we must do or encourage, especially in the fields of economics and political administration. The views of this Nusantara Ulama depart from the concept of 'Izzuddin Abdussalam, who mentions that there are five kinds of *bid'ah*, namely compulsory, *sunnah*, *mubah*, *makruh* and *haram*.

Based on the above considerations, the Nusantara Ulama allowed and even advocated the program of the prophet's birthday, *Isra'* and *Mi'raj*, the commemoration of the Islamic new year, and the independence day of the Republic of Indonesia, *istighatsah*, *tawassul*, *yasinan*, *tahlilan*, *wirid-wirid*, pilgrimage grave of ulema, guardians, and family. Events like this that are currently symbol, identity, and treasure of the traditional traditions of the Nusantara Ulama. It is these traditions that they want to defend against criticism and threats from Islamism.

If it is analyzed with critical discourse analysis, the difference in the method of understanding the hadith between Islamism and the Nusantara Ulama is not merely matter of the khilafiyah, but shows that there are an ideological competition and the concern of one party over another. Ulama Nusantara considers Islamism groups such as Wahhabi-Hanbali, who are known to be harsh and *harfiyah* in religion, have destroyed various religious traditions and historical places in Saudi Arabia, which are rich in historical values and moderate views. The same thing was also done by Wahhabi and Salafi groups in Indonesia. In their religious *da'wah*, this group criticizes, blames and convicts heresy of religious traditions carried out by the Nusantara Ulama for centuries, such as *tahlilan*, *yasinan*, *istighatsah*, *tawassul*, the ideology of nationalism, and the attitude of harmony and high tolerance towards non-Muslims. If these threats, intolerant and radical attitudes of Wahhabi Islamism are allowed to continue, religious traditions and religious and educational institutions belonging to Muslims in the Nusantara-Indonesia, especially Nahdlatul Ulama, will disappear.

In addition to ideological reasons and religious traditions, the Nusantara Ulama also reject the *harfiyah* and textual understanding of this group of Islamism based on nationalism arguments. The political teachings of the state brought by Islamism are considered to endanger the integrity of the Republic of Indonesia. Intolerant religious Islamism, discriminatory attitudes toward non-Muslims, negative views on culture and local wisdom, and the desire to replace the Pancasila and the 1945 Constitution with formalistic sharia, are examples of dangerous views because they can cause conflict, hostility, and divisions in Indonesia.

The ideas and movements of Islamism to establish the Khilafah and the Unitary Islamic state in Indonesia, if examined in-depth, certainly bring complex problems and consequences in various aspects of life. This is because Indonesia is very



plural country with multi-ethnic society, religion, ethnicity, and class. Changes in the constitution to the Khilafah system and the application of the sharia, moreover the sharia according to the version of certain groups, in the life of a plural Indonesian society will threaten the lives of Indonesian people to be compartmentalized, exclusive, intolerant, anti-democratic, and threaten local harmony and wisdom, and erode national values .

The patriarchs of the nation have agreed that Indonesia is a unitary state in the form of the republic based on the Pancasila state. Indonesia also has the constitution that guarantees all citizens have the same rights and position before the law, without discrimination in any form. This consistency in upholding the Pancasila state foundation and the 1945 constitution is believed to have caused the Indonesian people to be able to maintain the integrity of the Republic of Indonesia and avoid disintegration until now.

Understanding the tradition and normative hadith indeed led to the birth of religious or legal doctrines that are more concerned with normative rules, procedural truths and compliance with legal texts. Laws taken from the understanding of *harfiyah* will be difficult to implement peacefully where the teachings live. Therefore, caution and wisdom must be developed among Muslims in using and understanding the hadith so that sharia can be born which is grounded and accommodates local cultural wisdom.

The rejection of the Nusantara Ulema was not on the hadith used by Islamists but on their understanding which was considered wrong and harmed religious life, law, and nationality. The shallow and black-and-white religious and nationalist views resulting from textual hadith understanding will have an impact on the emergence of religious teachings and attitudes that are exclusive, rigid, extreme and pose threat to conflict and disintegration. Such teachings certainly can lead to the birth of attitudes and behaviors that are not good and lead to life of law and state administration that is far from harmonious, and peaceful.(Naim, 1990)

These reasons cause the Nusantara Ulema to strongly reject the ideology of Islamist which understands the tradition in the religious manner and contextualizes the tradition. Contextual understanding by the Nusantara Ulema is an effort to give birth to attitudes that uphold law and constitution, defend Indonesia from division, lead to an attitude of tolerance and peace, and to create country that protects all people without any difference.

The rapid reaction of the Nusantara Ulema through the interpretation of hadith in the scientific, flexible and contextual manner was able to reduce the spread of massive Islamist that could threaten the integrity of the nation and nation of Indonesia. On the scientific side, with re-understanding of the hadith of the Khilafah and such as contextually has delivered the substantive role of the Sunnah of the prophet as the source of the sharia that remains relevant and can answer the legal problems that occur. The legal and constitutional products that were born from the contextualization of the hadith can also contribute positive values to the development

## VIII. Conclusion

The description and analysis of the data above can be concluded that the contextualization of the hadith of the prophet carried out by the Nusantara Ulema is scientific response to the understanding of textual hadith from Islamist. The contextualization method used by the Nusantara Ulema is by re-understanding the meaning of hadith, understanding *ta'lilul ahkam*, and *taghayyurul ahkam*. this contextualization can be combined between the principles of governance in the hadith of the prophet with the constitutional system in Indonesia, and between the political values of Islam with democratic values in the modern nation-state. The critical hermeneutics through critical discourse analysis (CDA), it was found that the real purpose behind the contextualization efforts by the Nusantara Ulema was to strengthen the unitary state of the Republic of Indonesia based on Pancasila from the threat of radical ideology of Islamist. The motive for contextualization is also to maintain the traditions, rituals, and ideologies of the Nusantara Ulema based on the teachings

of Ahlussunnah Waljama'ah an Nahdliyah (Nahdlatul Ulama) which is believed to be able to bring Indonesia more peace and avoid disunity and conflict as happened in the Middle East.

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