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Hermeneutics in the Interpretation of hadith according to Muhammadiyah (study of Muhammadiyah decision and fatwa)

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ABSTRACT

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The interpretation of hadith has been developed is considered by some scholars not to address the current reality. The use of hermeneutic methods is then considered capable of addressing problems related to the hadith's interpretation. However, this method caused controversy because it originated in Greece and Christian tradition. This method needs to be highlighted from the point of view of Muhammadiyah as one of Indonesia's largest Islamic organizations. This because the interpretation of some hadiths in Muhammadiyah has some similarities to hermeneutics' method. This research aims to analyze hermeneutics' elements in the hadith interpretation by analyzing Muhammadiyah's decisions and fatwas. The method used is the study of literature with a qualitative approach. The primary data source is Himpunan Putusan Tarjih Muhammadiyah volume 3 and Tanya Jawab Agama volume 4. The data in this study was collected by the documentation method and analyzed with the content analysis method. This research shows that the interpretation of hadith in the Muhammadiyah decision and fatwa contains several hermeneutic principles. Although it contains the principle of hermeneutics, the decision and fatwa issued not through the process of analysis of the text solely by hermeneutic method but instead expanded through the ijtihad process using Tarjih Method (Manhaj Tarjih).

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Introduction

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Efforts to understand the hadith had existed since the period of the Prophet (PBUH) by asking the Prophet Muhammad when it was found the hadith that could not be understood. Therefore, there is almost no specific problem in understanding the hadith at this time because the explanation can be conveyed directly by the messenger, namely the Prophet Muhammad SAW (Fariadi, 2017). After the Prophet died, problems arose in interpreting the hadiths of the Prophet, especially after the spread of Islam. Non-Arab Muslims have difficulty understanding the Prophet's hadith because

sometimes the Prophet uses metaphorical, analogical, symbolical expressions, and so on (Mustaqim, 2008). From here then came various branches of hadith science such as 'ilmu garīb al-ḥadīṣ, 'ilmu asbāb al-wurūd to 'ilmu ma'āni al-ḥadīṣ. Over time, new problems arise in the discourse of hadith science. The method of understanding the hadith developed by classical scholars is considered unable to deal with a reality different from the past (Mustaqim, 2008).

This issue provokes Muslim intellectuals to find a way not to equate the hadith with text without a meaning. In Indonesia, terms and practices of ma'āni al-ḥadīṣ (methods of understanding the hadith) began to get attention after Syuhudi Ismail triggered the term textual hadith and contextual hadith in his book, *Hadis Nabi Yang Tekstual Dan Kontekstual Telaah Ma'anil Hadis Tentang Ajaran Islam Yang Universal, Temporal Dan Lokal* (Mustaqim, 2008). After that, other hadith scholars such as Abdul Mustaqim, Musahadi Ham, Nurun Najwah, and Sahiron Syamsuddin also offers a method of understanding the hadith. These methods were adopted from hermeneutic methods that gave rise to polemics among Muslims when applied to the Quran's interpretation (Mustaqim, 2008).

As one of the oldest Islamic organizations in Indonesia, Muhammadiyah is among the most responsive to religious issues (Majelis Tarjih Muhammadiyah, 2019). Therefore, interpretation of the Qur'an and understanding of the hadith is something that will be done as an essential step in addressing the problem (Abdurrahman, 2012). If associated with ijtihad Muhammadiyah, hermeneutic methods among Muslims until now need to be highlighted. It is because methodologically, the understanding of some hadiths in Muhammadiyah has some similarities with hermeneutic methods.

Muhammadiyah has also used the term hermeneutics in 25th Tarjih Munas Decision (Keputusan Munas Tarjih XXV) about *Manhaj Tarjih dan Pengembangan Pemikiran Islam*. In the Tarjih Munas Decision, it was stated that Muhammadiyah has four approaches to determining ijtihadiyyah laws. The four approaches are at-Tafsir al-Ijtima'i al-Mu'asir (Hermeneutic), at-Tarikhi (Historical), as-Susiulugi (Sociological), and al-antrubuluji (Anthropological) (Keputusan Munas Tarjih XXV, 2000). Therefore, this study aims to uncover the hermeneutic elements in understanding the hadith according to Muhammadiyah by analyzing several examples of Muhammadiyah decisions and fatwas, namely about veils, female leaders, and polygamy.

Method

The method used is the study of literature with a qualitative approach. The primary data source is Himpunan Putusan Tarjih Muhammadiyah volume 3 and Tanya Jawab Agama volume 4. The data in this study was collected by the documentation method and analyzed with the content analysis method.

Discussion

Hermeneutics in Understanding the Hadith

The word Hermeneutics comes from the Greek, *hermeneuein*, which means to interpret. The term hermeneutics is often associated with a figure named Hermes in Greek mythology. Hermes is believed to be the son of Zeus and Maya who carried out the mission of explaining and translating the messages of the Gods (Husaini, 2007). Put merely, hermeneutics can be interpreted as a science to understand the meaning in a text. The basic assumption of hermeneutics is that a text reader does not meet directly with the text's author due to differences in time, space, or tradition (Al-Furqan, 2011). Thus, hermeneutics is understood as a method or way to interpret symbols in the form of text or something traced in its meaning as text that requires the ability to interpret the past that is not experienced, then brought to the present (Al-Furqan, 2011; Rachmawan, 2013; Sya'bani, 2019).

Hermeneutics can not be separated from the three main elements, namely text, context, and contextualization. The understanding against context alone will only lead people to know what the purpose of 'author' is and how the meaning of the last generation as the first audience when the text was revealed. It causes the function of interpretation is just a reproduction of the meaning of the past that may still be relevant to the present but may also not be relevant at all (Faiz, 2005). Weaknesses in understanding context alone need to be addressed by adding contextualization variables, namely fostering awareness of the present and developing conditions so that texts produced and derived from the past can be understood and relevant to the present (Faiz, 2005). On this basis, the text-context and contextualization are applied synergistically, dialectically-dialogically, and continuously (Faiz, 2005).

The application of hermeneutics in understanding hadith is not free from the pros and cons. Counterparties such as Hamid Fahmi argue that hermeneutics that is not value-free will undoubtedly reduce the hadith itself (Al-Furqan, 2011). In a debate about the use of hermeneutics in Islamic studies between the pros and cons, Fahrudin Faiz, as one of the philosophers, tried to take the middle way. According to him, hermeneutics is not much different from philosophy in terms of its use. As with philosophy, where ancient times also reaped the pros and cons, hermeneutics could be classified as 'tool' and 'product'.

Hermeneutics as a product can be seen from the western and Christian model hermeneutics that is feared to be the cause of the destruction of Islamic teachings. This pure use of hermeneutics with Western reason is undoubtedly unjustified. Even implicitly, this shows an 'anti-hermeneutic' attitude of not paying attention to Islam as a context. Hermeneutics themselves are inseparable from the context (Faiz, 2005). Hermeneutics as a "tool" means an analysis of the process of understanding carried out by exploring the meaning of the text, weighing with context, and seeking

contextualization (Faiz, 2005).

Hermeneutics as a "tool" is adopted and utilized by some hadith experts in Indonesia, such as Musahadi Ham, Nurun Najwah, Abdul Mustaqim, and other scholars to interpret the hadith. This kind of understanding is done by reformulating some principles to not fall into the "product hermeneutic" hole that can undermine Islam's teachings (Yusuf, 2008). These principles are Confirmative Principles, Thematic-Comprehensive Principles, Linguistic Principles, Historical Principles, Realistic Principles, Principles of Ethical and Legislative Distinction, and Principles of Instrumental and Intensional Distinction.

Muhammadiyah Ijtihad

Muhammadiyah is an organization founded on November 18, 1912, in Yogyakarta by KH. Ahmad Dahlan (Pimpinan Pusat Muhammadiyah, 2016). As an Islamic movement, one of Muhammadiyah's roles is to do ijtihad to respond and solve the problems. The word "ijtihad," according to Muhammadiyah, means "devoting all ability to think in exploring and formulating Islamic teachings in the field of aqidah, law, philosophy, sufism, and other disciplines based on revelation with a certain approach." (Anwar, 2018) Muhammadiyah positioned ijtihad as a method of legal determination, such as formulating legal provisions that have not been formulated in the Qur'an or as-Sunnah (Anwar, 2018).

A special assembly carries out ijtihad in Muhammadiyah, named **Majelis Tarjih dan Tajdid** (Assembly of **Tarjih dan Tajdid**) (Majelis Tarjih Muhammadiyah, 2019). The assembly, which was established in 1927, has the function of issuing fatwas or providing legal certainty on specific issues (Abdurrahman, 2012). In its development, the Tarjih Assembly conducts ijtihad not only on the issue of khilafiyah, but also solves some problems that develop in society and has never been discussed with the approach of Islamic law (Alimuddin, 2015).

Muhammadiyah Tarjih Manhaj (Method of Muhammadiyah Tarjih)

Understanding the hadith in fatwas and decisions of Muhammadiyah is inseparable from ijtihad's activities using Manhaj Tarjih. Manhaj Tarjih is a system that contains a specific set of insights (wawawan)/spirit (semangat)/perspectives (perspektif), sources (sumber), approaches (Pendekatan, and technical procedures (Prosedur Teknis) that become a frame of thought in conducting ijtihad. Ijtihad activities in the perspective of Muhammadiyah is an intellectual activity to respond to various social and humanitarian problems from the point of view of Islam (Anwar, 2018). Based on Tarjih Decision (Putusan Tarjih) in 2000 in Jakarta, the ijtihad approach was carried out by Muhammadiyah using bayani (sharia nas-nas), burhani (involves understanding context and developing science), and irfani approaches (efforts to increase sensitivity conscience

and sharpness of inner intuition) (Anwar, 2018).

Ijtihad conducted by Muhammadiyah has Technical Procedure (Method) that is covered in two things, namely so-called Assumption Method (Asumsi Metode) and Variety of Methods (Ragam Metode). Methods are procedural steps in the process of utilizing sources in order to find a religious clue. The method is based on two main assumptions: integralistic assumptions (Asumsi Integralistik) and hierarchical assumptions (Asumsi Hirarkis). Integralistic assumption means that in the taking and determination of the law, Muhammadiyah takes all matters related to the issue comprehensively (Anwar, 2018). The hierarchical assumption assumes that the legal norm has strata from the lowest norm to the top norm. If viewed from top to bottom, then the top is the basic principles (values) (al-qiyām al-asāsiyyah), then furthermore the general principles (al-uṣūl al-kuliyah), and the last is a concrete norm in the form of detailed shar'i provisions (al-aḥkām al-far'iyah) (Anwar, 2018; Suyadi, Nuryana & Fauzi, 2020).

To find concrete norms (al-aḥkām al-far'iyah), there are three different methods to formulate decisions or fatwas. The methods are (1) Bayani method (interpretation method), (2) Kausasi method, both based on efficient causa and causa finalist (maqāṣid asy-syarīah), and (3) Sinkronisasi method when the conflict of proofs (ta'arud) occurs (Anwar, 2018).

Hermeneutics in Understanding hadith in Muhammadiyah Decisions and Fatwas

1. Tarjih Decision About Female Leader

Muhammadiyah institutionally does not deny the participation of women in public spaces, especially as leaders. It is based on the Decision of Mukhtamar Tarjih XVII in Wiradesa and the results of Mukhtamar XVIII in Garut about "Adabul Mar'ah Fil Islam" (Tim PP Muhammadiyah Majlis Tarjih, 2003). The decision explained that women have a role and participation in thinking about state regulation issues and participating in moving and doing so (Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, 2018).

In the discourse of fiqh, three pieces of evidence are often used as the basis for banning women from becoming leaders, namely (Tim PP Muhammadiyah Majlis Tarjih, 2003):

- 1) Surah An-Nisa' verse 34,

الرِّجَالُ قَوُّمُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَمِمَّا أَنْفَقُوا مِنْ أَمْوَالِهِمْ..

Men shall take full care of women with the bounties which God has bestowed more abundantly on the former than on the latter, and with what they may spend out of their possessions.

- 2) Hadith of the Prophet:

عَنْ أَبِي بَكْرَةَ قَالَ لَقَدْ نَفَعَنِي اللَّهُ بِكَلِمَةٍ سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيَّامَ الْجَمَلِ بَعْدَ مَا كَذَبْتُ أَنْ الْحَقَّ بِأَصْحَابِ الْجَمَلِ فَأَقَاتِلَ مَعَهُمْ قَالَ لَمَّا بَلَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ أَهْلَ قَارِسَ قَدْ مَلَكُوا عَلَيْهِمْ بَنَتْ كِسْرَى

قَالَ لَنْ يُفْلِحَ قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ

³ Narrated Abu Bakra: During the battle of Al-Jamal, Allah benefited me with a Word (I heard from the Prophet). When the Prophet heard the news that the people of the Persia had made the daughter of Khosrau their Queen (ruler), he said, "Never will succeed such a nation as makes a woman their ruler." (Al-Bukhari, Ahmad, a-Nasa'I, and al-Tirmidhi).

3) Hadith of the Prophet:

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عَنْ أَبِي بَكْرَةَ أَنَّهُ شَهِدَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ بَشِيرٌ يُبَشِّرُهُ بِظَفَرٍ جُنْدٍ لَهُ عَلَى عَدُوِّهِمْ وَرَأْسُهُ فِي حَجْرِ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا فَمَامَ فَخَرَ سَاجِدًا ثُمَّ أَنْشَأَ يُسَائِلُ الْبَشِيرَ فَأَخْبَرَهُ فِيمَا أَخْبَرَهُ أَنَّهُ وَلِيَ أَمْرَهُمْ امْرَأَةٌ فَقَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْآنَ هَلَكَتْ الرِّجَالُ إِذَا أَطَاعَتْ النِّسَاءَ هَلَكَتْ الرِّجَالُ إِذَا أَطَاعَتْ النِّسَاءَ ثَلَاثًا

Narrated **Abu Bakrah** that he had witnessed the Prophet saw was getting a guest someone who brought good news about the soldiers' victory from their enemies. (At the time) his head was in the lap 'Aisha. The Prophet immediately stood up and fell prostrate, then rose and asked the good news bearer. The bearer then informed about the news that he brought, that women hold all affairs. So the Prophet (peace and blessings of Allah be upon him) said: "Now, men perish, if they obey women, men perish if they obey women." – The Prophet pronounced it up to three times (Ahmad).

In conducting ijtiḥad on women leaders' issue, The Tarjih Assembly traces the interpretation of surah An-Nisa' verse 34 and re-interprets some hadiths that are often used as a basis by those who forbid female leadership. The passing of the cause of the verse's revelation (sabab al-nuzul) indicates that this verse speaks in the family's context, or more specifically, a husband-wife relationship. This verse relates to the act of Sa'ad slapping his wife for dissent. This is complained by his wife to the Messenger of Allah, then came down surah An-Nisa: 34 which implicitly explained that it was Sa'ad's duty in his capacity as a husband. If reviewed hermeneutic principles, the Tarjih Assembly uses historical principles that require a search of the past's situational background; when and where have the hadiths descended, both related to the sociological background of Arab society in general, as well as special situations behind the emergence of the hadith (Yusuf, 2008). This principle is in line with hermeneutics experts' opinions, such as Schleiermacher, Ditley, Heidegger, Bultman, Gadamer, and Ricoeur (Supena, 2003).

Understanding the hadiths that seemed to prohibit women from becoming leaders, the Assembly of Tarjih also used historical principles by reviewing how Arab women around the seventh century AD were underdeveloped and lacked ability and knowledge. The historical principle especially relating to the situational and sociological background of Arab society, is further reinforced by the Statement of the Tarjih Assembly that the verse must be understood its spirit and not its literal meaning.

This is reflected in the explanation of the Prophet's 'illat statement (PBUH), namely the absence of the ability, proficiency, experience, and knowledge of women at that time to be possessed in his

capacity as a leader. It means that if 'illat is missing, then there is also a ban on making women leaders. The existence of 'illat is very decisive because it relates to the condition of today's women. In this case, the Tarjih Assembly implicitly enables realistic principles.

Realistic principles require an understanding of the current situational background by looking at the reality of Muslims concerning life, crisis problems, and so on. Thus, the hadith interpreted can be more functional and operational (Yusuf, 2008). The existence of realistic principles in the tarjih decision on women's leadership is demonstrated by the Tarjih Assembly's assertion that today many women have a good education and have knowledge of public affairs, making it possible to become leaders in a public institution (Tim PP Muhammadiyah Majelis Tarjih, 2003).

If the statement is viewed from a hermeneutic perspective, then the Tarjih Assembly has applied three main components of hermeneutics, namely text-context-contextualization synergistically and dialectically-dialogically. It is because the texts are understood in context, then drawn to the present reality with contextualization efforts.

If viewed from Manhaj Tarjih's perspective, then this is an application of the burhani approach, which is broadly covered in four approaches: sociological, anthropological, cultural, and historical approaches (Yusuf, 2008). Also, the search for 'illat is an application of the kausasi method in Manhaj Tarjih (Tim PP Muhammadiyah Majelis Tarjih, 2003).

Another hermeneutic principle that is also contained in understanding hadiths regarding women's leadership is a confirmative principle. This principle requires hadith researchers to confirm the hadith, which is interpreted by the instructions of the Qur'an. It is because one of the functions of the hadith is as an explanation of the Qur'an (Yusuf, 2008). Confirmative principles can be referred to as signs in understanding the hadith.

This principle is also a differentiator between hermeneutics as a method to understand the hadith with hermeneutics that develop in general. It is because the Qur'an is positioned as a reference to the truth of the hadiths interpreted. It is in contrast to hermeneutics in general, which in practice of understanding is carried out freely according to the interpreter's will by referring only to historicity, context, linguistics, and other elements.

The confirmative principle is indicated by the explanation of the Tarjih Assembly, which confirms the hadiths about women's leadership with the guidance of the Qur'an, namely surah An-Nahl verse 97. This verse confirms ²¹ that men and women have the same right to do good deeds. Thus, the understanding of hadiths in the decision and fatwa about women's leadership uses several hermeneutic principles: historical, realistic, and confirmative.

2. Tarjih Decision on Polygamy

Muhammadiyah's opinion on polygamy is contained in the book *Tuntunan Menuju Keluarga Sakinah* and described in the book *Himpunan Putusan Tarjih Muhammadiyah*. One of the principles of marriage in Islam, according to Muhammadiyah, is the principle of monogamy. It means that Muhammadiyah does not advocate polygamy, but also does not prohibit in the event of inevitable situations that allow polygamy to occur. In deciding the principle of monogamy in Islam, Muhammadiyah took the basis of Surah An-Nisa' verses 2-3, 20, and 129 and strengthened it with several hadiths as follows:

7 a. Hadith about Gailān bin Salāmah,

عَنْ ابْنِ عُمَرَ أَنَّ عَيَّلَانَ بْنَ سَلَمَةَ الثَّقَفِيَّ أَسْلَمَ وَلَهُ عَشْرُ نِسْوَةٍ فِي الْجَاهِلِيَّةِ فَأَسْلَمَ مَعَهُ فَأَمَرَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَتَخَيَّرَ أَرْبَعًا مِنْهُنَّ.

Ibn 'Umar narrated: "Gailan bin Salāmah al-Thaqafi accepted Islam and he had ten wives in Jahiliyyah who accepted Islam along with him. So the Prophet ordered (him) to chose four (of them)." (Al-Tirmidhi).

b. Hadith about injustice against two wives,

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ كَانَتْ لَهُ امْرَأَتَانِ يَمِيلُ مَعَ إِحْدَاهُمَا عَلَى الْأُخْرَى جَاءَ يَوْمَ الْقِيَامَةِ وَاحِدٌ شَقِيهٍ سَاقِطٌ

4 It was narrated from Abū Hurairah: that the Messenger of Allah said: "Whoever has two wives and favors one of them over the other, he will come on the Day of Resurrection with one of his sides leaning (Ibnu Mājah, Abu Dawūd, Ahmad, and al-Darimi).

c. Hadith concerning Ali ibn Abi Talib and Faṭimah,

عَنْ الْمُسَوِّبِ بْنِ مَخْرَمَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ وَهُوَ عَلَى الْمِنْبَرِ إِنَّ بَنِي هِشَامِ بْنِ الْمُغِيرَةِ اسْتَأْذَنُوا فِي أَنْ يُنْكَحُوا ابْنَتَهُمْ عَلِيَّ بْنَ أَبِي طَالِبٍ فَلَا آذَنَ ثُمَّ لَا آذَنَ ثُمَّ لَا آذَنَ إِلَّا أَنْ يُرِيدَ ابْنُ أَبِي طَالِبٍ أَنْ يُطَلِّقَ ابْنَتِي وَيُنْكَحَ ابْنَتَهُمْ فَأَيُّمَا هِيَ بَضْعَةٌ مِّنِّي يُرِيدُنِي مَا أَرَاهَا وَيُؤْذِنُنِي مَا آذَاهَا هَكَذَا

15 Narrated al-Miswar bin Makhrama: I heard Allah's Messenger (ﷺ) who was on the pulpit, saying, "Banu Hisham bin Al-Mughira have requested me to allow them to marry their daughter to 'Ali bin Abu Ṭalib, but I do not give permission, and will not give permission unless 'Ali bin Abi Ṭalib divorces my daughter in order to marry their daughter, because Fatima is a part of my body, and I hate what she hates to see, and what hurts her, hurts me." (Al-Bukhari, Muslim, Abu Dawūd, and Ahmad).

According to Muhammadiyah, the hadiths showed that Arabs carried out polygamy with an unlimited number of wives before Islam came. Therefore, the hadiths are restrictions on the

number of wives previously not limited to only four wives. The second hadith is a warning to a husband who cannot be fair to more than one wife. Although polygamy is allowed, Muhammadiyah understands that the practice still causes suffering, both for wives, parents, and children. The third hadith indicate Ali ibn Abu Alib who asked permission to marry a woman from Hisham bin al-Mugirah (Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, 2018).

The third hadith further emphasizes the principle of monogamy in marriage. If the hadiths are understood holistically, polygamy is not part of the Sunnah or the recommended act. The practice of polygamy in Islam is a provision limiting the number of wives from the previously unlimited to only four wives. Polygamy is carried out on the condition that the husband can be fair, where the provision of justice is decided by the Court of Religion (Pengadilan Agama). In Surah An-Nisa verse 129, it is also explained that it is difficult for a man to be fair (Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, 2018).

If viewed from a hermeneutic perspective, the interpretation of these verses contains historical principle. Historical principle is implicitly seen in Muhammadiyah's search for social background when the verses come down. Surah An-Nisa' verse 3, for example, links polygamy arrangements to injustice against orphans. Understanding this problem can be done by reconstructing history when the verse was revealed in Hijrah's 4th year. This verse relates to the defeat of Islam in Uhud's battle, which resulted in the death of 70 adult men leaving many widows and orphans.

It is a crucial problem because, at that time, men became a figure responsible for the family economy. In other words, many widows and orphans have lost their sources of life. On the other hand, the state is also experiencing a crisis, so it is impossible to support the widows and orphans using the state budget. Because of these circumstances, the Prophet appealed to his citizens who can marry widows or orphans to support their lives. On this basis, Muhammadiyah argues that polygamy in Islam is a rule that applies when there is a social emergency, not in normal situations and individual "emergencies." Moreover, it should be noted that despite being an emergency rule, polygamy is given strict requirements when it remains (Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, 2018).

The review of the historical background until it was found that the Prophet's exhortation to marry widows and orphans on 4 Hijriah implicitly contained the principle of instrumental (*wasīlah*) and intensional (*gāyah*) distinction. At this level, Muhammadiyah, as a party that understands the hadith, distinguishes the way taken by the Prophet (instrumental distinction/*wasīlah*) and the objectives to be realized (intentional dimension/*gāyah*). On this basis, Muhammadiyah understands that the prophet's appeal belongs to the instrumental dimension or only to the extent that the Prophet's way of dealing with social emergencies (social safety valves) that are temporal and particular, not intensional that are permanent and universal.

It is also indirectly related to the realistic principle. This principle requires an understanding of the current situational background by looking at the reality of Muslims today (Yusuf, 2008). It is in line with Derrida's opinion that the text's meaning is dynamic and always changes due to differences in readership and context. Therefore, with different circumstances or contexts with the Prophet's time (post-war, social emergency, etc.), polygamy is also treated differently.

Besides, this tarjih decision contains comprehensive thematic principles in understanding the hadith because it collects hadiths related to polygamy. Comprehensive thematic principle are demonstrated by the collection of hadiths relating to polygamy. The hadiths are hadith about Ghailan, which are commanded to leave four out of ten wives, hadith about threats to husbands who are unfair to their wives of more than one, and hadith about the prohibition of the Messenger of Allah to Ali bin Abi Thalib to commit polygamy against Fatimah.

The confirmative principle of understanding the hadiths about polygamy also plays an important role. This is because when understanding the hadith about polygamy is confirmed by the instructions of the Qur'an, namely surah An-Nisa' verses 2-3, 20 and 129. Also, the decision contains the principle of ethical and legislative distinction. This principle arises because the Prophet's hadiths cannot be understood as a collection of laws alone but rather contain more general ethical values. Therefore, an interpreter must be able to capture these ethical values from its legislative values (Yusuf, 2008).

The use of this principle of ethical and legislative distinction is implicitly demonstrated by the understanding of the hadith of the prohibition of the Messenger of Allah to Ali bin Abi Talib to perform polygamy against Fatimah. Muhammadiyah understands that Rasulullah's disloyalty causes the prohibition of polygamy if it can cause misery and hurt Fatimah, which means hurting the Prophet as well (Majelis Tarjih dan Tajdid Pimpinan Pusat Muhammadiyah, 2018). It means that although polygamy is allowed, Muhammadiyah understands that the practice still causes suffering, both for wives, parents, and children.

Thus, the understanding of hadith in Tarjih decision on Polygamy is inseparable from some hermeneutic principles, namely confirmative principle, comprehensive thematic principle, historical principle, realistic principle, instrumental and intensional distinction principle, and ethical and legislative distinction principle.

3. Tarjih Fatwa on the Veil

According to Muhammadiyah, there is no command to wear the veil in both the Qur'an and hadith. Instead, the existing command is the order to wear the hijab. The command is contained in [surah al-Ahzab verse 56](#) and [surah an-Nur verse 31](#). The sentence "*mā zahara minhā*" in surah an-Nur verse 31 is interpreted by the majority of scholars as palms and faces, as the opinions of Ibn

'Abbas and Ibn Umar contained in Tafsir Ibnu Kaşir volume 6: 51 based on the following hadith:

عَنْ عَائِشَةَ أَنَّ أَسْمَاءَ بِنْتَ أَبِي بَكْرٍ دَخَلَتْ عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَعَلَيْهَا ثِيَابٌ رِقَاقٌ فَأَعْرَضَ عَنْهَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَقَالَ يَا أَسْمَاءُ إِنَّ الْمَرْءَ إِذَا بَلَغَتِ الْمَحِيضَ لَمْ تَصُلْحْ أَنْ يُرَى مِنْهَا إِلَّا هَذَا وَهَذَا وَأَشَارَ إِلَى وَجْهِهِ وَكَفَّيْهِ . (رواه أبو داؤد)

¹ Narrated Aisha, Ummul Mu'minin: Asma, daughter of Abu Bakr, entered upon the Messenger of Allah (ﷺ) wearing thin clothes. The Messenger of Allah (ﷺ) turned his attention from her. He said: O Asma', when a woman reaches the age of menstruation, it does not suit her that she displays her parts of the body except this and this, and he pointed to his face and hands.

Regarding the garments worn by women in the Prophet's time during prayer, a narration from 'Aisha shows that they wear cloth that can envelop the whole body (mutallifi'āt fi murūṭihinna). According to Imam al-Syaukani, female companions, including Aisha, could not recognize each other after dawn prayers. It is not because they were wearing veils (at that time, habitually, the faces of women were exposed), but rather because the time's circumstances were still dark. The Tarjih Assembly stipulates the veil's legal status based on surah Al-Ahzab verse 59 and surah An-Nur verse 31. This verse is explained by a hadith that speaks of Aisha's rebuke to Asma' to cover her nakedness, namely the whole body except the face and palms. When viewed from Manhaj Tarjih's perspective, this includes the application of the bayani approach. Bayani approach is made by analyzing the texts of shar'i from the Qur'an and hadith.

If viewed from the perspective of understanding hadith, then the fatwa about the veil follows the confirmative principle. It is because the Hadith of Asma' explains surah An-Nur verse 31. In other words, the understanding of Asma's hadith is confirmed by the instructions of the Qur'an. The confirmative principle is domiciled as a sign in understanding the hadith because it bases it on the Qur'an. It can be seen from the Tarjih Assembly's efforts in digging up more hadiths related to the issue of veils such as hadiths that show the color of the cheeks of a blackish-red of saḥābiyyāh and hadiths about the prayers of women wrapped in cloth. It indicates the existence of a comprehensive thematic principle in the understanding of hadith, which in the perspective of Manhaj Tarjih is referred to as an integralistic assumption (Asumsi Integralistik). The search for the condition of Arab women in the Prophet period (PBUH) shows that the Tarjih Assembly also uses historical principle by looking at the reality of saḥābiyyāh in the past through several hadiths.

Hermeneutics and Manhaj Tarjih

If looking at the three samples of Muhammadiyah decision and fatwa analysis above, Muhammadiyah does not reject contextualization as one of the three main components of hermeneutics. Chairman of the Tarjih Assembly from 1990 to 1995, Asjuni Abdurrahman, defined

contextualization as the development of thought from the understanding of the texts contained in the Qur'an and hadith, either integratedly or separately. This contextual development was within the scope of understanding the texts and evidence and expanded with ijthad efforts (Abdurrahman, 2008). More broadly, contextualization can be interpreted as understanding the Qur'an and as-Sunnah through texts comprehensively linked to various human thought results in the form of natural and social phenomena as a result of the discovery of science (Abdurrahman, 2008). Besides, in the current development of thought, contextual is also connected with society's times and development.

Muhammadiyah does not deny that *nas-nas* or *syar'i* texts that are universal allow for a connection between the decline of the *nas* with specific contexts and certain situations. If the context of the decline of the *nas* is different from the current context, then its understanding also needs to be contextualized so that it is relevant to be applied. This contextualization process does not necessarily subdue the *nas* to the context so that it seems as if *nas* is merely the legitimacy of the new interpretation (Anwar, 2008). Context serves as a means of understanding text, while the text is a guide to solving problems in a particular context. This relationship runs in a frame of *maqāṣid asy-syari'ah* (Anwar, 2008).

In Manhaj Tarjih, the text and context are bridged by the second approach after *Bayani*, namely the *Burhani* approach. *Burhani* approach is an approach that positions text and context or reality as the source of study. This approach also supports the use of other branches of science to understand society's various problems so that it is more friendly in dealing with reality. The branches of science involved in establishing the law include sociology, anthropology, culture, and history (Anwar, 2008).

Conclusion

In general, hermeneutic elements are divided into three, namely text, context, and contextualization, that are applied synergistically, dialectically-dialogically, and continuously. The three main elements are then parsed into several principles in understanding hadith, namely confirmative, comprehensive thematic, linguistic, historical, realistic, ethical, and legislative distinction, and instrumental and intensional distinction. Understanding the hadiths in the decisions and fatwas of the Tarjih Assembly contains several hermeneutic principles, namely: a). Tarjih decision on female leaders contains confirmative, historical, and realistic principles; b). Tarjih decision on polygamy contains confirmative, comprehensive thematic, historical, realistic, instrumental and intensional distinction, and ethical and legislative distinction; and, c). Fatwa on the veil contains confirmative, linguistic, comprehensive thematic, and historical principles. Understanding of the hadith conducted by the Tarjih Assembly is part of the series of ijthad.

Although it contains hermeneutic principles in understanding the hadith, the resolution of these problems is not purely done by hermeneutic method or text analysis process alone but instead expanded through *ijtihad* using *Manhaj Tarjih*.

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