

# RELIGIOUS KNOWLEDGE IN CONTEMPORARY INDONESIA: The Contributions of Al Washliyah Madrasahs and Scholars to the Development of Hadith Studies

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**Abstract:** This article investigates the role of the Al Jam'iyatul Washliyah, one of Indonesia's largest Islamic organizations, in developing hadith studies in the country. This study is based on library research and employs a historical approach. The findings indicate that hadith has been introduced and taught across all Al Washliyah educational institutions from the Dutch colonial period to the present. Several Al Washliyah scholars have published works on hadith studies in both Arabic and Indonesian. Furthermore, the Al Washliyah Fatwa Council, as the organization's religious authority, acknowledges hadith as the second source of Islamic law. However, it is noted that some fatwas issued by the Council do not heavily rely on the apparent meaning of hadith as a legal reference, but rather refer to established rulings within the Shâfi'î madhhab.

**Keywords:** hadith, Al Washliyah, madrasah, Islamic university, fatwa, 'ulamâ'

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## Introduction

The role of Islamic organizations in Indonesia in hadith studies has increasingly attracted scholarly attention. Ramli Abdul Wahid appears to be the pioneering researcher in this field. In his paper titled *Perkembangan Kajian Hadis di Indonesia: Studi Tokoh dan Organisasi Masyarakat Islam*, he concludes that Muhammadiyah and Persatuan Islam (Persis) are the two leading organizations that focus on hadith. Other organizations, such as Nahdlatul Ulama (NU), Al-Ittihadiyah, and Al Jam'iyatul Washliyah, adhere to the Shâfi'î school, whose legal rulings are based on the works of scholars (*'ulamâ'*) rather than direct references to the Qur'an and hadith.<sup>1</sup> Consequently, there is a limited number of hadith experts in Indonesia. In another work, *Sejarah Pengkajian Hadis Indonesia*, Ramli discusses the contributions made by Islamic scholars (*'ulamâ'*) and organizations (such as Persis, Muhammadiyah, NU, Al Washliyah, and Jamaah Salafiyah) to hadith studies, as well as the state of hadith scholarship in Indonesia and the related works published.<sup>2</sup>

Subsequent to his work, further research has been conducted to examine the position of hadith within Islamic organizations in Indonesia. Ali Imron and Mukhlis Rahmanto have specifically focused on hadith studies within Muhammadiyah.<sup>3</sup> Several researchers have also investigated hadith studies within the NU organization.<sup>4</sup> Ali and Bunganegara have conducted studies on hadith studies within both Muhammadiyah and NU.<sup>5</sup> Meanwhile, Anggrio has explored hadith studies within Persatuan Islam (Persis).<sup>6</sup>

However, there has been no specific research conducted to study the role of Al Jam'iyatul Washliyah in the development of hadith studies in Indonesia. Ramli's study did not deeply explore the role of Al Washliyah in the development of hadith studies because he perceived it as a mazhab-oriented organization that relied on past Islamic scholars rather than directly engaging

with the Qur'an and hadith. While he does elaborate on the status of hadith in the fatwas issued by the Al Washliyah Fatwa Council and the contributions of some Al Washliyah clerics, his discussions are brief.

Similarly, other research examining the role of Al Washliyah clerics in hadith-related topics is limited. For instance, Sulidar et al. discussed Tuan Arsjad's method of understanding hadith,<sup>7</sup> and Mukhlis analyzed his analytical approach in formulating Islamic rulings based on Tuan Arsjad's work titled *Fatwa Beberapa Masalah*.<sup>8</sup>

## **Method**

This article examines the role of Al Washliyah in the study of hadith in Indonesia. It discusses the contributions of Al Washliyah's educational institutions to hadith studies, the scholarly work of Al Washliyah scholars in hadith scholarship, and the status of hadith in the fatwas issued by the Al Washliyah Fatwa Council. This study employs a library-based research methodology with a historical approach.<sup>9</sup> The primary data for the study are derived from Al Washliyah's organizational documents, including books, magazines, articles, and both published and unpublished organizational verdicts. The works of Al Washliyah scholars directly related to the research topic also serve as key references. Secondary data comprise research findings from Islamic scholars whose studies are directly relevant to the current topic. The results of previous research on the history and study of hadith within the Al Washliyah organization provide supporting data. To further strengthen the data, the researchers conducted closed interviews with several key informants, including scholars (particularly those in the Al Washliyah Fatwa Council), teachers, and alumni of Al Washliyah's madrasas or higher education institutions. The organizational documents were analyzed using content analysis,<sup>10</sup>

while the interview data were analyzed using the Miles and Huberman model of analysis.<sup>11</sup>

## **Results and Discussion**

Al Washliyah was officially established in Medan (North Sumatra Province, Indonesia) on November 30, 1930. It is an Islamic organization that initially aimed to advance, prioritize, and further spread Islam. The founding fathers of Al Washliyah were prominent scholars including Ismail Banda, Abdurrahman Sjihab, M. Arsjad Th. Lubis, Adnan Nur Lubis, and Yusuf Ahmad Lubis.<sup>12</sup> In its early stages, the organization started up by setting up reading rooms, offering educational lessons, organizing Islamic religious lectures (*tabligh*), publishing magazines, and addressing Islamic religious issues.

As stated in its first congress in 1936, Al Washliyah is an Islamic organization whose members adhere to the Shâfi'î school of jurisprudence and follow the Ahl al-Sunnah wa al-Jamâ'ah creed.<sup>13</sup> As will be further explained, Al Washliyah places hadith as the second source of law after the Qur'an. Therefore, the Al Washliyah scholars taught hadith in all its madrasas and higher educational institutions as part of their curriculum. They also used hadith as one of the main references in issuing legal rulings (*fatwa*). Its Islamic scholars have penned works in hadith and conduct lectures in various branch of hadith sciences.

### **1. Hadith Studies in Al Washliyah Educational Institutions**

One of Al Washliyah's key efforts is the establishment of educational institutions and the refinement of their curricula.<sup>14</sup> Al Washliyah first founded a madrasa on August 1, 1932, in Medan. By 1956, Al Washliyah was managing a wide range of madrasas and schools. The Al Washliyah madrasas included

Madrasah Tajhiziyah (kindergarten), Madrasah Ibtidaiyah (elementary), Madrasah Tsanawiyah (middle), and Madrasah Al Qismul ‘Aly (High School). Additionally, Al Washliyah established and managed public schools, teacher training schools, the Met de Qoran Institute, and Islamic secondary schools. By 1956, Al Washliyah had 670 madrasas and conventional schools under its management.<sup>15</sup>

The Al Washliyah Madrasas were specifically designed to produce future Islamic scholars (*‘ulamâ’*).<sup>16</sup> They used Arabic books as the primary references including primary hadith compilations that have been studied by students since the colonial era.<sup>17</sup> Back in the 1950s, Al Washliyah Madrasas taught hadith at all levels except the Tajhiziyah (kindergarten) level. Hadith was first introduced at the ibtidaiyah (elementary) level using *Arba ‘in an-Nawawî* as primary reference. At the Tsanawiyah (middle) level, students studied hadith using al-Nawawi’s *Riyâdh ash-Shâlihîn*. At the Al Qismul ‘Aly (high school) level, students referred to *Shahîh Muslim* for their hadith studies and occasionally consulted *Shahîh al-Bukhârî*.<sup>18</sup> The book titled *Fath al-Mubtadi Syarh Mukhtashar az-Zabîdi* by Shaykh ‘Abd Allâh bin Hijazi was also used.<sup>19</sup>

In contemporary times, teachers in Al Washliyah madrasas continue to teach a variety of hadith books. From the 1980s until today, students at the Tsanawiyah (middle school) level learn about hadith sciences using *Ishthilâhât al-Muhaddithîn* by M. Arsjad Th. Lubis and *Bulûgh al-Marâm min Adillati al-Ahkâm* by Ibn Hajar al-‘Asqalani. Meanwhile, at the Aliyah (high school) and Al-Qismul ‘Aly levels, their studies are based on *Jawâhir al-Bukhârî wa Syarh al-Qasthallânî* by Mushtafa Muhammad ‘Imarah.<sup>20</sup> Additionally, *Syarah al-Baiquniyah* is used as a reference for some students.<sup>21</sup> In the latest curriculum, *Jawâhir al-Bukhârî* remains a primary reference for hadith studies at the Aliyah level.<sup>22</sup> This demonstrates that Al Washliyah students are well-

equipped to access classical works in hadith, and indirectly proves that from the colonial period to contemporary times, Al Washliyah students have been capable of reading and comprehending major classical texts in the field of hadith.

Hadith sciences are also taught in Al Washliyah's higher education institutions. Universitas Al Washliyah (UNIVA) in Medan, an Islamic university with the goal of training the future *'ulamâ'* of Al Washliyah, has been educating its students in various branches of hadith sciences since its establishment in 1958.<sup>23</sup> Recently, UNIVA offers a special program called the "Kelas Pembinaan Kader Ulama," in which students will take several courses designed to prepare them to become experts in various Islamic knowledge. Among the subjects they study is the science of Hadith using *Ishthilâhât al-Muhaddithîn*, *Arba'în an-Nawawîyah*, *Bulûgh al-Marâm min Adillati al-Ahkâm*, and *Subul as-Salam Syarh Bulûgh al-Marâm*.<sup>24</sup>

## **2. Islamic Scholars, Al Washliyah Fatwa Council, and Hadith Studies**

Several Al Washliyah scholars have contributed to the field of hadith by publishing significant works. Among them are M. Arsjad Th. Lubis (d. 1972), Yusuf Ahmad Lubis (d. 1980), M. Husein A. Karim (d. 1983), Ismail Banda (d. 1951), Hammad Hasan Lubis (d. ?), and Ramli Abdul Wahid (d. 2020). These scholars authored hadith books both in the Indonesian language and Arabic. Although Abdurrahman Sjihab (d. 1955), one of the founders and leaders of Al Washliyah, did not produce a single hadith work, he studied under several *Muhaddithîn* (hadith scholars) at Masjid al-Haram during his pilgrimage.<sup>25</sup> Among his teachers are Shaykh 'Ali al-Mâlikî and Shaykh Hasan Masysyâth.<sup>26</sup>

a. Al Washliyah Scholars in Hadith and Hadith Sciences

One prominent Al Washliyah scholar who authored books on hadith and *'ulum al-hadîth* (the science of hadith) was M. Arsjad Th. Lubis (d. 1972). He was one of the founders of Al Washliyah and widely known as Tuan Arsjad. He learned Islamic knowledge under Shaykh Hasan Ma'sum, a Malay scholar who spent over a decade studying under the renowned Shaykh Ahmad Khatib al-Minangkabawi in Mecca. Upon his return to Medan, Shaykh Hasan Ma'sum taught at the Masjid Raya al-Mashun where he instructed students in various *kitab kuning* (classical Islamic texts), especially in the fields of *tafsir*, hadith, *ushûl al-fiqh*, and *fiqh*.<sup>27</sup> From Hasan Ma'sum, Tuan Arsjad's earned his intellectual lineage (*sanad*) in hadith.

Tuan Arsjad authored numerous works in hadith.<sup>28</sup> One of the most notable works is a book titled *Ishthilâhât al-Muhaddithîn (The Terminology of Hadith Scholars)*. Written in Arabic and published by Penerbit Islamiyah in Medan, this book has been reprinted several times and remains a key reference for Al Washliyah students and Islamic scholars.<sup>29</sup> In addition, Tuan Arsjad also authored *Pedoman Mati Menurut Al-Quran dan Hadis* (Guidelines on Death According to the Qur'an and Hadith). It was published by Penerbit Islamiyah in Medan in 1971. The book contains 23 chapters that explicate the true concept of death in Islam from the perspective of the Qur'an and hadith. It includes valuable commentaries on hadiths related to death.<sup>30</sup>

Another prominent Al Washliyah scholar was Ustaz Yusuf Ahmad Lubis (d. 1980). Like Tuan Arsjad, he was also one of the founders of Al Washliyah and a student of Shaykh Hasan Ma'sum. Thus, his hadith *sanad* (chain of transmission) can be traced back through his teacher to al-Minangkabawi. Ustaz Yusuf authored numerous works in Islamic studies.<sup>31</sup> Among his contributions to the field of hadith is a book called *Mahasinul Afham (Hadist-*

*hadist Pilihan*), published by CV. Zahir Trad. Coy. in Medan in 1977. The book, composed in Indonesian, comprises 253 pages and includes a foreword by two other Al Washliyah scholars: H. Abd. Djalil Mohd. and Shaykh H. Machmud Syihabuddin. In this book, Ustaz Yusuf discusses 130 hadiths that touches various topics in Islam.<sup>32</sup>

Several other Al Washliyah scholars have also contributed to the study of hadith. One such scholar is H.M. Husein Abd. Karim (d. 1983), an alumnus of Madrasah Shaulatiyah in Mecca and a lecturer at UNIVA Medan. His notable works include several books on Arabic literature and theology (*tauhîd*). His contribution to hadith studies is a book titled *Dua Puluh Mutiara Hadits* (Twenty Gems of Hadith), which has been reprinted multiple times and is widely used by students in Al Washliyah madrasas. In this book, he compiled 20 hadiths with scholarly discussion, beginning with the presentation of the hadith text, followed by an Indonesian translation and a detailed explanation of its meaning.<sup>33</sup>

Another notable hadith scholar of Al Washliyah is Ustaz Ramli Abdul Wahid (d. 2020). He was a lecturer at the Universitas Islam Negeri Sumatera Utara and served as the Chairman of the Al Jam'iyatul Washliyah Fatwa Council from 2015 to 2020. As a professor in the field of hadith, he authored several books, particularly in hadith studies. One of them is *Studi Ilmu Hadis* (Study of Hadith Sciences), which has been printed multiple times. It was first published by LP2-IK in Medan in 2003 and later reprinted by Citapustaka Media in Bandung in 2005. Another significant work is *Fiqh Sunnah dalam Sorotan: Studi Kritis terhadap Hadis-hadis Makanan, Pakaian dan Jual Beli dalam Kitab Fiqh al-Sunnah* (Fiqh of Sunnah Under Spotlight: A Critical Study of Hadiths on Food, Clothing, and Trade in the Book of Fiqh al-Sunnah), published by LP2-IK in Medan in 2004. This book



originated from his PhD dissertation at IAIN Syarif Hidayatullah Jakarta.<sup>34</sup> Another notable work is *Hadis: Tuntunan dalam Berbagai Aspek Kehidupan* (Hadith: Guidance in Various Aspects of Life), which he completed in 2006. This book contains hadiths on 14 different topics in religion and analyzes them based on the Prophet's hadiths. It was first published by Perdana Publishing in 2015.<sup>35</sup>

*Ustaz* Ramli also authored *Sejarah Pengkajian Hadis di Indonesia* (History of Hadith Studies in Indonesia), published by IAIN Press in Medan in 2010. This book examines the contributions of hadith scholars in Indonesia, as well as the role of Islamic organizations in hadith studies, and various books and studies on hadith available in the Indonesian language.<sup>36</sup> Another notable publication is the *Kamus Lengkap Ilmu Hadis* (Comprehensive Dictionary of Hadith Sciences), co-authored with *Ustaz* Husnel Anwar Matondang. This dictionary focuses specifically on hadith terminology and aims to assist students and Islamic scholars in quickly familiarizing themselves with hadith concepts. It was published by Perdana Publishing in Medan in 2011.<sup>37</sup>

*Ustaz* Ramli wrote *Ilmu-ilmu Hadis* (Sciences of Hadith) in 2013 which covers various aspects of hadith studies, including *rijal al-hadits* (biography of hadith narrators), *jarh wa ta'dil* (criticism and validation), *asbab al-wurud* (causes of narration), *gharib hadits* (uncommon hadiths), *mukhtalaf al-hadits* (conflicting hadiths), *an-nasikh wa al-mansukh* (abrogating and abrogated hadiths), *'illal al-hadits* (defects in hadith), *tarjih al-hadits* (preference of hadith), *takhrij al-hadits* (authentication of hadith), *naqd al-hadits* (critique of hadith), and *imam mukharrij al-hadits* (leaders in hadith compilation). This book was published by Citapustaka Media in 2013 to be a textbook for students in the Faculty of Ushuluddin in Indonesia.<sup>38</sup>

In addition, *Ustaz* Ramli has produced three research reports. The first report is titled *Telaah terhadap Hadis-hadis tentang Hewan Sembelihan non-Muslim* (A Study of Hadiths Regarding Non-Muslim Animal Sacrifices) which was conducted in 1997. The second report is titled *Telaah terhadap Hadis-hadis Gugurnya Kewajiban Salat Jumat dan Zuhur bagi Orang-orang yang Menghadiri Salat Id* (A Study of Hadiths Relating to the Exemption of Friday and Zuhur Prayer Obligations for Those Attending Id Prayer). The research was carried out in 2005. The third report is titled *Perkembangan Terkini Studi Hadis di Indonesia: Peran Lembaga-Lembaga Pendidikan dalam Pengkajian Hadis* (Recent Developments in Hadith Studies in Indonesia: The Role of Educational Institutions in Hadith Research). This research was funded by UIN Sumatera Utara and was completed in 2018 and is considered *Ustaz* Ramli's final work.<sup>39</sup>

Clearly, *Ustaz* Ramli is one of the most prolific scholars of Al Washliyah in terms of producing works in the field of hadith. In addition to aforementioned works, he has published several academic articles on hadith in both local and international journals. The following are the titles of articles authored by *Ustaz* Ramli:<sup>40</sup>

1. "Metode Mencari Hadis: Teori dan Penerapan" (Methods of Searching for Hadith: Theory and Application). This article was published in *Ushuluddin Journal*, No. 10, 1994.
2. "Metode Penelitian Sanad Hadis" (Research Methods of Hadith Chains [*Sanad*].) This article was published in *Ushuluddin Journal*, No. 13, 1995.
3. "Penelitian Sanad Hadis" (Study of Hadith Chains [*Sanad*]). This article was published in *Ushuluddin Journal*, No. 14, 1995.
4. "Metode Penelitian Sanad Hadis dan Masalahnya" (Research Methods of Hadith Chains [*Sanad*] and Their Issues).

This article was published in *Analytica Islamica* journal in 1999.

5. “Muwattha Imam Malik sebagai Kitab Hadis Pertama” (Muwatta of Imam Malik as the First Hadith Book). This article was published in *Ushuluddin Journal*, No. 26, 2002.
6. “Sejarah dan Perkembangan Kajian Hadis di Indonesia” (The History and Development of Hadith Studies in Indonesia). This paper was presented at the Annual Postgraduate Conference across Indonesia at UIN Alauddin Makassar, November 25-27, 2005.
7. “Perkembangan Kajian Hadis di Indonesia: Studi Tokoh dan Organisasi dalam Masyarakat Islam” (The Development of Hadith Studies in Indonesia: A Study of Figures and Organizations within the Islamic Community). This article was published in *Al-Bayan: Journal of the Quran and Hadith* in 2006.
8. “Hadis Maudhu’: Sebab Lahirnya dan Upaya Ulama Mengantisipasinya” (Fabricated Hadith (*Hadits Maudhu’*): Its Causes and the Efforts of Scholars to Anticipate It). This article was published in *Ibrah* journal in 2007.
9. “Telaah terhadap Paham dan Argumen Inkarsunnah” (An Examination of the Denial of Sunnah Arguments and Concepts). This article was published in *Tsaqafah* journal in 2007.
10. “Intensitas Penggunaan Hadis dan Atsar di dalam Tafsir *Tarjuman al-Mustafid* Karya ‘Abd. ar-Rauf Singkel (1615-1693)” (The Intensity of the Use of Hadith and Athar in the Tafsir of *Tarjuman al-Mustafid* by Abd. ar-Rauf Singkel [1615-1693]). This article was published in *Sosio-Religio* journal in 2008.
11. “Sejarah Pengkajian Hadis di Indonesia” (The History of Hadith Studies in Indonesia). This paper was presented

at the seminar on the Heritage of the Quran and Hadith in the Archipelago at Universiti Malaya, August 27-28, 2008.

12. "Methodology of Hadith Studies in German Universities."  
This article was written in 2013.

Several Islamic scholars have also produced articles in the field of hadith. Ismail Banda (d. 1951) wrote an article titled "Osoel Hadist," which was published in the Medan Islam magazine in 1938.<sup>41</sup> Another Islamic scholar is Ustaz Hammad Hasan Lubis, a lecturer at UNIVA Medan. He was a lecturer in the field of hadith and has written several papers on the subject. Among his papers is one titled "Al-Hadits dan Orientalisme."<sup>42</sup>

#### **b. Hadith in Fatwas**

One of the early efforts of Al Washliyah was to address issues related to Islam. Consequently, Al Washliyah established the Majelis Al-Fatwa, which later changed its name to the Dewan Fatwa Al Washliyah. This institution was officially inaugurated on December 10, 1933,<sup>43</sup> with the aim of providing guidance and solution for emerging religious issues thru fatwas.<sup>44</sup> Since Al Washliyah adheres to the Shâfi'î school and the creed of Ahl al-Sunnah wa al-Jamâ'ah, the fatwas issued by the Al Washliyah institution are grounded in the Shâfi'î jurisprudence and the Ahl al-Sunnah wa al-Jamâ'ah doctrine in the realm of belief.<sup>45</sup> Nevertheless, the institution promotes moderation and denounce any form of extremism.<sup>46</sup>

Since its establishment in 1933, this Sharia institution has published fatwas on various issues. These fatwas have been compiled into a book titled *Keputusan-keputusan Dewan Fatwa Al Jam'iyatul Washliyah (1933-2020)* (*Decisions of the Fatwa Council of Al Jam'iyatul Washliyah (1933-2020)*). The Fatwa Guidelines of this institution emphasize that as an Islamic

organization adhering to the Shâfi'î school, the fatwas of the Dewan Fatwa Al Washliyah must be based on the accepted legal sources, namely the Quran, Sunnah (hadith), *ijma'*, *qiyas*, *al-istihsan*, *al-mashlahah al-mursalah*, *al-'urf*, *al-istishhab*, and the opinions of the companions of the Prophet. This institution employs the method of *istinbath* as utilized by Islamic scholars of the Ahl al-Sunnah wa al-Jamâ'ah.<sup>47</sup> The fatwas issued by this institution align with the views of the Shâfi'î school as found in recognized texts, subject to certain stipulations.

Regarding hadith, Dewan Fatwa Al Washliyah recognised it as second source for legal determination. Therefore, it undoubtedly refers to hadith compilations and utilised it although, in practice, fatwas are primarily made based on the opinions of scholars from the Shâfi'î school. However, several fatwas considerably have their basis in hadith such as the fatwa regarding *kahin* (soothsayers), the fatwa on the legality of marriage between Muslims and non-Muslims in the Civil Registry, the fatwa on *farâ'idh* (inheritance laws) and the contextualization of Islamic law, the fatwa on *haji akbar* (the major pilgrimage), the fatwa on adoption in Islam, the fatwa on healing diseases with the Quran, the fatwa on *jilbab* (Islamic dress code for women), the fatwa on the legality of hoarding wealth, the fatwa on the comparative merits of sunnah hajj versus sunnah charity (*shadaqah*), the fatwa on corruption, collusion, and nepotism, the fatwa on the legality of animal slaughter by *Ahl al-Kitâb* and imported meat, the fatwa on *thawaf ifadah* (the obligatory circumambulation of the Ka'bah) for women who are menstruating, the fatwa on the legality of women serving as heads of state, the fatwa on conventional bank interest, the fatwa on penalties for clients who delay debt payments without a valid excuse, the fatwa on the tradition of romantic relationships during the holy month of Ramadhan, the fatwa on the legality of firecrackers, the fatwa

on the interpretation of Surah al-Mâ'idah: 51, the fatwa on the legality of Friday prayers held on highways, in fields, or in open spaces that are not mosques, the fatwa on communism, and the fatwa concerning the Ahmadiyya movement.

The following are some examples of hadith that are used as legal sources in the issuance of fatwas on contemporary issues.<sup>48</sup> First, regarding the legality of women serving as heads of state, the Dewan Fatwa Al Washliyah refers to the hadith of the Prophet Muhammad (peace be upon him) reported by al-Bukhârî, an-Nasâ'î, at-Tirmidhî, Ahmad, and al-Hâkim from Abî Bakrah: "A people will not prosper who appoint a woman to govern them" and "A community that entrusts its affairs to a woman will not succeed."

Second, regarding *jilbab* (Islamic dress code for women), the Dewan Fatwa based its ruling on two hadiths. The first is reported by Imam al-Bukhârî, in which a woman asks, "O Messenger of Allah, one of us does not have a *jilbab*." The Prophet responded, "Let her friend lend her (the *jilbab*)." The second hadith is narrated by Abû Dawud, Baihaqî, and Ibn Jarîr al-Thabârî, where it is reported that 'Aisha (may Allah be pleased with her) stated that Asmâ' bint Abi Bakr came to the Prophet (peace be upon him) wearing thin clothing. He turned away from her and said, "O Asmâ', when a woman reaches the age of menstruation (puberty), it is not appropriate for others to see except this and this," indicating to her face and the palms of her hands.

Third, concerning the fatwa on corruption, collusion, and nepotism, the Dewan Fatwa Al Washliyah refers to a hadith narrated by at-Tirmidhî, Ibn Hibbân, al-Hâkim, Ahmad, and al-Bazzar, which states, "The Messenger of Allah (peace be upon him) cursed the giver of bribes and the receiver of bribes." Additionally, they reference a hadith reported by al-Bukhârî and Muslim from Abû Hurairah, which states, "When trustworthiness

is lost, then wait for the Hour (the Day of Judgment) to come.”

Fourth, regarding the fatwa on the Ahmadiyya movement, the Dewan Fatwa refers to several hadiths, including one reported by al-Hâkim in *al-Mustadrak ‘ala Shahîhain*, which states, “The Messenger of Allah (peace be upon him) said that indeed, the message of prophethood has been sealed, and there will be no messenger or prophet after me...” Additionally, they cite a hadith reported by Imam al-Bukhârî, which states, “The Messenger of Allah (peace be upon him) said: There is no prophet after me.”

Fifth, regarding the fatwa on the understanding of Surah al-Mâ'idah: 51, the Dewan Fatwa Al Washliyah refers to the hadith of the Prophet Muhammad (peace be upon him) reported by Abû Dawud, which states, “From Abî Sa‘id al-Khudri, the Messenger of Allah (peace be upon him) said, ‘If there are three people traveling, they should appoint one of them as their leader.’”

Sixth, concerning the fatwa on the legality of conventional bank interest, the Dewan Fatwa refers to the hadith of the Prophet Muhammad (peace be upon him) reported by Imam Muslim, Imam Ahmad, and Imam al-Baihaqî from Jâbir bin ‘Abdullâh, which states, “The Messenger of Allah (peace be upon him) cursed the one who consumes *riba* (usury), the one who gives it, the one who records it, and the two witnesses to it.”

Pierre Bourdieu’s capital theory explains how individuals or groups utilize various forms of capital—cultural, social, and symbolic—to gain or maintain their position within society.<sup>49</sup> Bourdieu’s theory can uncover Al Washliyah’s efforts to preserve hadith studies and hadith sciences to strengthen the organization’s standing and reputation in society. First, cultural capital refers to non-material assets such as knowledge, skills, values, or education acquired through socialization and educational processes. In

the context of Al Washliyah, the organization's madrasas and universities serve as institutions that transmit the teachings of hadith and hadith sciences to students. Within the Al Washliyah madrasas, hadith and hadith sciences are core subjects, taught by competent 'ulamâ' (scholars). The inculcation of hadith knowledge becomes a valuable form of cultural capital for Al Washliyah's students and serves as part of their religious identity and competence. By teaching hadith and its sciences, these madrasas and universities collectively reinforce Al Washliyah's position—particularly its educational institutions—as authoritative centres of Islamic scholarship in society.

Second, social capital refers to networks of social relationships, trust, and cooperation possessed by individuals or groups, which can be leveraged to achieve specific goals. Al Washliyah's 'ulamâ' are involved in local, national, and international scholarly networks dedicated to the discussion and advancement of hadith and hadith sciences. Many Al Washliyah 'ulamâ' studied religious sciences, particularly 'ulamâ', under prominent scholars in Saudi Arabia, Egypt, Iraq, India, and Libya. For instance, Abdurrahman Sjihab (d. 1955) and M. Arsjad Th. Lubis (d. 1972) studied under renowned hadith scholars at Masjid al-Haram in Mecca. Similarly, Ismail Banda (d. 1951) pursued Islamic sciences, particularly hadith, at Al-Azhar University in Cairo, Egypt. These connections have elevated Al Washliyah's reputation as one of Indonesia's central references for hadith scholarship. Through religious activities and educational programs, Al Washliyah's 'ulamâ' strengthen religious communities and ensure that hadith studies remain an integral part of Muslim life in Indonesia.

Third, symbolic capital refers to widely recognized sources of legitimacy or authority, such as titles, status, or social recognition. The hadith serves as the foundation for the fatwas issued by Al Washliyah's Fatwa Council, acting as a symbol of scholarly and



religious authority. By positioning hadith as the second source of Islamic law after the Qur'an, the organization's fatwas affirm Al Washliyah's religious authority in providing guidance to society. The reliance on hadith in its fatwas also signifies Al Washliyah's rejection of religious groups that deny the validity of hadith (*inkar as-Sunnah*). Furthermore, several scholars specializing in hadith and hadith sciences serve as educators in Al Washliyah's educational institutions and as leaders within the organization, particularly on the Fatwa Council. The inclusion of hadith as a primary reference in fatwa issuance and the involvement of hadith experts in leadership roles further solidify Al Washliyah's recognition within the Muslim community.

Al Washliyah, as one of Indonesia's largest Islamic organizations—through its hundreds of *madrasas*, several universities, and its network of scholars—strategically utilizes cultural capital (knowledge of hadith), social capital (scholarly networks and community involvement), and symbolic capital (fatwa-based religious authority) to strengthen its role within the Muslim community. Bourdieu's social capital theory explains how these assets interconnect to build organizational strength in both education and religious affairs.

## Conclusion

Two conclusions can be drawn from above discussion. First, the study of hadith within the educational institution of Al Washliyah began during the Dutch colonial era. By 1956, Al Washliyah was managing 670 madrasahs and schools, primarily focused on educating future Islamic scholars (*'ulamâ'*). Students have been introduced to hadith literature across various educational levels, from Madrasah Ibtidaiyah to Al Qismul 'Aly. Hadith compilations such as *Matan Arba'in* by Imam an-Nawawî, *Riyâdh ash-Shâlihîn*, and *Shahîh Muslim* served as primary references.

Even in the modern era, texts like *Bulûgh al-Marâm*, *Jawâhir al-Bukhârî*, and *Syarh al-Baiquniyah* continue to be utilized. At the higher education level, the Universitas Al Washliyah (UNIVA) Medan also teaches hadith through the “Kelas Pembinaan Kader Ulama” program. Students learn various essential texts such as *Ishtihâlât al-Muhadditsîn*, *Bulûgh al-Marâm*, and *Subûl as-Salâm*, aimed at equipping them to become Islamic scholars proficient in the science of hadith.

Second, in the context of the works of Al Washliyah scholars in the field of hadith, several Islamic scholars have produced significant writings. M. Arsjad Th. Lubis authored *Ishtihâlât al-Muhadditsîn* (written in Arabic) and *Pedoman Mati Menurut Al-Quran dan Hadis* (written in Indonesian). *Ustaz* Yusuf Ahmad Lubis wrote *Mahasinul Afham*, which discusses 130 hadith on various themes. H.M. Husein Abd. Karim composed *Dua Puluh Mutiara Hadiets*, addressing 20 hadith. Other Islamic scholars, such as Ismail Banda, *Ustaz* Hammad Hasan Lubis, and *Ustaz* Ramli Abdul Wahid, have also contributed articles related to hadith. Their works serve as important references within the Al Washliyah community.

On the other hand, regarding hadith in the fatwas of Al Washliyah, the Dewan Fatwa Al Washliyah, established in 1933 to address various issues pertaining to Islamic law, refers to the opinions of the Shâfi‘î school and Ahl al-Sunnah wa al-Jamâ‘ah. Hadith constitutes one of the primary sources for issuing fatwas, although the majority of the fatwas from this institution are based on the opinions of scholars from the Shâfi‘î school. Some fatwas that reference hadith address contemporary issues such as women serving as heads of state, *jilbab* (Islamic dress code for women), corruption, collusion, nepotism, the Ahmadiyya movement, the interpretation of Surah al-Mâ‘idah verse 51, and conventional bank interest. These fatwas have been published

in the book *Keputusan-keputusan Dewan Fatwa Al Jam'iyatul Washliyah (1933-2020)*.

Pierre Bourdieu's capital theory explains how Al Washliyah, one of the largest Islamic organizations in Indonesia, leverages cultural, social, and symbolic capital to strengthen its position within the Muslim community. Cultural capital is manifested through hundreds of madrasas and several higher education institutions that teach hadith as a core subject, with competent '*ulamâ*' serving as instructors. This has shaped the religious identity of Al Washliyah students and solidified the position of Al Washliyah's educational institutions as significant centres of Islamic scholarship in Indonesia. Social capital is reflected in the network of Al Washliyah '*ulamâ*' that operates at local, national, and international levels. Al Washliyah scholars studied hadith and hadith sciences in centres of Islamic intellectual tradition, such as Saudi Arabia, Egypt, Iraq, and India, and subsequently passed on this knowledge to younger generations. They have also contributed by writing books and articles in this field, enhancing the organization's reputation as an academic authority in Islam, particularly in hadith studies. Symbolic capital is acquired using hadith in the fatwas issued by Al Washliyah's Fatwa Council, further strengthening the organization's legitimacy as a religious authority. Through these three forms of capital, Al Washliyah has successfully maintained its position as an influential Islamic organization in Indonesia.

This study serves as a brief review on the role played by Al Washliyah in the development of hadith studies in Indonesia. No doubt that many aspects are available for further investigation. For example, the quality of the hadith found in the works of Al Washliyah scholars, and the fatwas issued by the Dewan Fatwa Al Washliyah requires examination. Likewise, the interpretations of Al Washliyah scholars regarding certain hadith in their works present a compelling area for study.

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