The textual and contextual approaches in hadits study

a,1Syarif Hidayat*, a,2Ahmad Ahadi, a,3Rz Ricky Satria Wiranata

a Faculty of Islamic Education Management, STAI Terpadu Yogyakarta, Indonesia

1 syarif@staitbiasjogja.ac.id; 2 ahadiaadadi@gmail.com; 3 ricky@staitbiasjogja.ac.id

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ABSTRACT

This research focuses on understanding hadith with a textual and contextual approach. The background of this research is rooted in the many errors in the interpretation of hadith which often lead to radical and extreme understanding. The purpose of this study is to explain how textual and contextual approaches can improve the understanding of hadith. This type of research is a library study that examines hadith theories and methodologies from various sources. Content analysis is carried out by examining the matan hadith, identifying language patterns such as jawami' al-kalim, tamsil, ramzi, and dialogue, and applying an analogy approach in interpretation. The results of the study show that the textual approach is more suitable for mahdah worship, while the contextual approach is needed to understand hadith in historical and social contexts. The implication of this study is the importance of a deep and wise understanding in interpreting hadith to prevent misunderstandings that can have an impact on extreme behavior.
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Introduction

Hadith, as one of the sources of Islamic teachings after the Koran, plays a very crucial role in shaping and directing the religious practices of Muslims. Hadith functions as an explanation and complement to the teachings of the Koran, as well as as a guide in various aspects of daily life, from worship, ethics, to social interactions. The existence of hadith provides additional details necessary for the practical implementation of Islamic teachings, helping Muslims live their lives in accordance with religious guidance. However, the complexity of the classical Arabic language used in the hadith, as well as variations in the text and sanad (chain of narration), make understanding the hadith a challenge. Moreover, each hadith is often related to a particular historical and social context during the time of the Prophet Muhammad SAW, which may be different from current conditions. Therefore, it is very important to apply a careful analytical approach to avoid erroneous

interpretations or applications that are not in accordance with the original meaning of the hadith.

In facing these challenges, the analytical approach used in hadith studies becomes very relevant. The textual approach focuses on in-depth analysis of the hadith text itself, including examining the language structure, grammar and writing style to understand the true meaning. Muhammad al-Bukhari emphasized that this approach is important for assessing the clarity and consistency of the hadith text, as well as ensuring that the message contained in the hadith is well preserved(Wasman, 2020). On the other hand, a contextual approach prioritizes understanding the historical and social background of the hadith. Nasir al-Din al-Albani highlighted that knowing the historical context and social situation can provide additional insight into the relevance and application of hadith in today's context(Kharomen, 2018). These two approaches, although different, complement each other and offer a more comprehensive view of the way hadith should be understood and applied.

However, implementing these two approaches is not without challenges. In practice, researchers and practitioners often face various challenges related to the application of textual and contextual approaches in hadith studies. One of the main challenges is the limited knowledge and methodology available. Many researchers and practitioners may not yet fully understand the complexities and nuances of textual and contextual approaches. Failure to apply this approach correctly can result in inaccurate interpretations and misrepresentations of hadith teachings(Siregar, 2022). Lack of understanding of the historical and social context in which the hadith was conveyed can also lead to applications that are not appropriate to the current social and cultural situation. Therefore, in-depth literature study research to evaluate the application of these two approaches more effectively is very important. This research will help clarify the limitations and potential of each approach, as well as provide practical guidance for researchers and practitioners to apply these approaches more accurately(Fithoroini, 2021).

Several previous studies have highlighted the importance of applying textual and contextual approaches in hadith studies. A study by al-Zurqani, for example, makes a valuable contribution by emphasizing how textual analysis can explain the meaning of hadith more clearly and avoid misunderstandings(Supriyadi et al., 2020). Research by al-Jurjani also highlights the relevance of contextual approaches in understanding the application of hadith in specific social and historical contexts, providing additional insights that are crucial for proper application(Fahimah, 2018). Although the contributions of these studies are valuable, many existing studies still tend to focus on one approach—either textual or contextual—without paying sufficient attention to the integration of the two approaches. This research aims to fill this gap by integrating textual and contextual approaches simultaneously, providing a more holistic and in-depth view of the meaning and application of hadith. It is hoped that this integration can overcome limitations in previous studies

and offer a more comprehensive understanding of hadith(Siregar, 2022).

By considering this lacuna, the aim of this research is to examine and integrate textual and contextual approaches in the study of hadith, with the hope of providing a more comprehensive understanding of the meaning and application of hadith. This research will analyze the hadith text in depth and understand the historical and social context in which the hadith was conveyed, to reveal hidden dimensions of the hadith that may have been overlooked in previous studies. In addition, this research aims to identify and explain how hadith can be applied effectively in today's social and cultural context(Sahran & Hasanah, 2018). The significance of this research lies in its ability to improve and deepen understanding of hadith, as well as making an important contribution to the development of more accurate and relevant hadith study methods. By providing new insights into the relationship between text and context, this research will enrich academic studies in the field of hadith, offer new approaches in research methodology, and pave the way for future studies that combine various analytical approaches(Syam, 2021). It is hoped that the results of this research can enrich academic studies and help practitioners, educators and the general public in applying hadith teachings more effectively and in accordance with the current context.

Method

This research uses the library study method to explore textual and contextual approaches in the study of hadith. Research subjects include academic works, books, articles and previous studies related to theory and methodology in hadith studies. The research object focuses on analysis of hadith texts, including language structure and writing style, as well as the historical and social background of hadiths(Fahimah, 2018). Data was collected through literature studies from primary sources such as Sahih Bukhari and secondary literature from books and journal articles, with verification of the validity of the data through source examination and triangulation. Data analysis methods include thematic analysis to identify key themes, content analysis to assess the application of textual and contextual approaches, and information synthesis to provide a comprehensive picture. This research aims to provide a comprehensive understanding of the application of hadith that is relevant to the contemporary context through the integration of these two approaches(Fithoroini, 2021).

Result and Discussion

1. Definition Textual and Contextual in Hadith Studies

The word "textual" comes from the word "text," which refers to the original words of the author, quotations from holy books as the basis for teachings or reasons, and written materials as

the basis for teaching. The textual approach in understanding hadith tends to focus on historical data with an emphasis on analysis from the grammatical point of view of the language and the thought pattern of the bayani episteme(Siregar, 2022). As a result, the thoughts of previous scholars were often seen as final and dogmatic. In analyzing hadith texts to find the moral or religious messages contained in them, there are several basic assumptions that need to be considered. Without a clear foundation in the process of understanding, an analyst cannot determine the starting point of his analysis, and cannot select or sort cases related to hadith(Fahimah, 2018). Without this foundation, a person can be trapped in problems that are actually marginal issues in religion, while substantive matters may be neglected or not given time to be studied, thought about and developed. People can get caught up in debates about external aspects without having time to explore the deeper meaning(Prabowo, 2021).

In contextual cases, a person can be trapped in textual formalism, or conversely, in highly textual cases, the meaning of religious holiness can become blurred. Therefore, it is very important to have a number of basic assumptions or postulates in Islamic scientific studies as a reference and starting point in the study of hadith texts(Fahimah, 2018).

The term "contextual" comes from the word "context," which in the Big Indonesian Dictionary has two meanings: first, the part of a description or sentence that can support or add clarity to the meaning; second, the situation associated with an event. These two meanings are relevant in the study of Hadith understanding. According to Qamaruddin Hidayat, in a contextual approach, an interpreter places a text in a wider discourse network(Fahimah, 2018; Siregar, 2022). Text can be compared to the tip of an iceberg that is visible on the surface, while the true meaning is hidden beneath it(Armita & Arni, 2017). Therefore, without understanding the social and cultural background, as well as the situation in which a text appears, it will be difficult to grasp the meaning contained in the text. Like the Qur'an, many hadiths are closely related to certain contexts, such as when the Messenger of Allah conveyed words or behaved, acted or behaved, where, under what conditions, and to whom he conveyed the message, as well as various other factors that influence the understanding of the hadith.

2. Understanding Hadith Textually and Contextually

In general, there are two typologies of scholars' understanding of hadith. The first is an understanding of the Prophet's hadith that does not pay attention to the historical process behind it, which is called an "ahistorical" or textualist approach(Sahran & Hasanah, 2018). Second is a critical understanding that considers the origins (asbab al-wurud) of the hadith and the context surrounding it, which is known as the contextual approach. Contextual understanding of hadiths, according to Edi Safri, is understanding the hadiths of the Prophet by paying attention to and

examining their relationship to the events or situations behind their emergence. In other words, this approach emphasizes the importance of studying the context of the hadith. In contextual studies, asbab al-wurud is one of the most important parts. However, contextual understanding is not limited to asbab al-wurud in a specific sense, but rather includes a broader historical and sociological context, where asbab al-wurud is part of that context.

Thus, contextual understanding of the Prophet's hadith means understanding the hadith based on the events and situations surrounding the time the hadith was conveyed, as well as to whom the hadith was addressed. That is, the hadith of the Prophet PBUH. understood through the text conveyed and also its contextual aspects. Although in a contextual approach, historical context is often considered the most important aspect, editorial context should not be ignored either. This aspect is equally important in limiting and capturing a broader meaning (philosophical meaning), so that the hadith can still be understood communicatively.

Contextual understanding as a theory in history has been discussed since the time of Imam Syafi'i in his work, Ar-Risala, and in a more specific book, Ikhtilaf al-Hadith. This discussion can also be found in the works of hadith experts who discuss asbab al-wurud al-hadith, as written by as-Suyuthi. In hadith science, it is known that some hadiths have specific asbab al-wurud, while others do not. For the first category, namely hadiths with specific causes, we can use the science of asbab al-wurud to understand their meaning. However, if a hadith does not have a clear asbab al-wurud, then another approach is needed in its analysis, such as a historical, sociological, anthropological or even psychological approach.

This approach is based on the assumption that when the Prophet SAW spoke, he was always influenced by the situation and conditions of society at that time. In other words, it is impossible for the Prophet SAW to speak in a space that is empty of historical context. Every idea or saying of the Prophet SAW must be related to the historical-cultural problems that existed at that time. With historical, sociological and anthropological approaches, it is hoped that understanding of hadith will be more precise, appreciative and accommodating to changes and developments over time. Therefore, in understanding hadith, we do not only focus on the external text, but also pay attention to the socio-cultural context at that time. Thus, the hadiths of the Prophet SAW, as a companion to the Qur'an, are theologically expected to provide inspiration to help resolve problems that arise in contemporary society. However, we agree that Islamic renewal or re-actualization of Islamic teachings must refer to the basic texts of Islamic teachings, namely the Al-Qur'an and Hadith.

The historical approach in this case is an attempt to understand the hadith by considering the historical and empirical conditions at the time the hadith was conveyed by the Prophet SAW. In other words, the historical approach links ideas or thoughts in the hadith with social determinations and the historical-cultural situation that surrounds them. This kind of approach has

actually been pioneered by hadith scholars long ago, which can be seen in the emergence of the science of Asbab al-Wurud, namely the science that explains the reasons why the Prophet said his words and at what time he said them. This science also talks about events or questions that arose when the hadith was conveyed by the Prophet(Rohmah et al., 2023).

The sociological approach highlights aspects of human position that influence certain behavior, while anthropology pays attention to the formation of behavioral patterns in the order of values adopted by society. If we try to combine historical, sociological and anthropological approaches synthetically, then hadith, as a religious phenomenon that influences human behavior, can be analyzed using these three approaches according to their respective contexts(Siregar, 2022). This approach can be called asbabul wurud 'am (asbabul wurud in macro terms). The application of understanding hadith through historical, sociological and anthropological approaches can be seen in the hadith regarding the prohibition on women traveling alone(Usman, 2017).

الْنَبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: "لَا تُسَافِرُ امْرَأَةٌ إِلَّا وَمَعَهَا مَحْرَمٌ

The hadith states, "It is not permissible for a woman to travel far unless she is accompanied by a mahram" (HR. al-Bukhari and Muslim)(Sahran & Hasanah, 2018).

According to Imam an-Nawawi in the book Syarh Muslim, the majority of ulama understand this hadith as a prohibition for women to travel which is sunnah or permissible without being accompanied by a mahram or husband. However, regarding mandatory travel, such as performing the Hajj, there are differences of opinion among the ulama. Imam Abu Hanifah and the majority of hadith scholars are of the opinion that women wishing to perform the Hajj must be accompanied by a mahram or husband. On the other hand, Imam Malik, al-Auza'i, and ash-Shafi'i are of the opinion that it is not mandatory, but only requires "security". This security can be obtained through a mahram, husband, or trusted women (tsiqat)(Prabowo, 2021). In this way, the previously personal concept of mahram can be replaced with a security system that ensures the safety and security of women. Based on the author's research, this hadith does not have a special asbab al-wurud. However, if we consider the historical and sociological conditions at that time, this prohibition was probably influenced by the Prophet SAW's concern about the safety of women who traveled long distances without a husband or mahram. In those days, travel was usually done by camel, horse, or donkey through vast deserts and remote areas(Sahran & Hasanah, 2018). Additionally, in those days, it was considered unethical for women to travel long distances alone, and there were concerns about women's safety and reputation(Nirwana, 2015).

Along with changes in current societal conditions, where distance is no longer a big problem and there is a security system that can protect women when traveling, there is no problem for

women traveling alone, whether to study, perform the Hajj, work and other activities. Therefore, a reinterpretation of the concept of mahram is needed(Fahimah, 2018). Mahrams need not be understood simply as individuals, but as a security system that ensures women's safety. This kind of understanding will be more contextual, responsive and adaptive to changing times, so that we are not trapped only in hadith texts which may be cultural, temporal and local. Approaches that consider historical, sociological and anthropological contexts tend to be more flexible and adaptable to current developments(Badruddin & Supriyadi, 2022). However, this approach does not mean we have to ignore the spirit and values contained in the hadith. The contextualization of the understanding of this hadith is supported by valid data from the hadith marfu' (up to Rasulullah) which was narrated by al-Bukhari from 'Ady bin Hatim, as follows(Kharomen, 2018):

قال النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يُوشِكُ أَنْ تَخْرُجَ الظَّعِينَةُ مِنَ الْهَدْرَمَوْتِ حَتَّى تَطُوفَ بِالْبَيْتِ (الكعبة) لَا زَوْجَ مَعَهَا.

The following hadith: "The time will come when a woman riding a camel will be able to travel from the city (Hijrah) to the Kaaba without being accompanied by her husband" (HR. Al-Bukhari)(Fahimah, 2018).

Actually describes a prediction regarding the heyday of Islam and widespread security throughout the world . This hadith also shows that it is permissible for women to travel without being accompanied by a husband or mahram. This conclusion was expressed by Ibn Hazm and quoted by Yusuf Qardhawi(Hosen & Musyafiq, 2019).

Hadith Concerning the Prohibition of Painting

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: إِنَّ أَشَدَّ النَّاسِ عَذَابًا عِندَ اللَّهِ يَوْمَ الْقِيَامَةِ الْمُصَوِّرُونَ.

The hadith which says, "Indeed, the people who suffer the most severe punishment in the sight of Allah are painters" (HR. Al-Bukhari and Muslim).

This hadith indicates that people who are involved in painting or drawing activities will face very severe torment before Allah.

Textually, this hadith contains a prohibition against drawing animate creatures. Madzab Imams agree that drawing, displaying and selling images of living creatures is haram. This conclusion is reinforced by various narrations which state that painters will be held accountable on the Day of Judgment for what they paint and that angels will not enter houses with pictures in them. However, it is important to re-examine the historical, sociological and psychological context of the time when the hadith was conveyed by the Prophet SAW(Armita & Arni, 2017). This prohibition was inseparable from the condition of society at that time, which had just recovered from shirk

practices, such as the worship of statues and idols. The Prophet SAW tried hard to rid Muslims of polytheism by prohibiting practices related to the creation and display of statues or paintings, and threatening torture for perpetrators(Kharomen, 2018).

This prohibition may be more of a precaution (syaddu dzara'i) to avoid returning to polytheism rather than an absolute prohibition on art. In modern times, this prohibition seems less relevant, considering that art as a form of expression of the soul is acceptable as long as it adheres to ethical and religious values(Hukmiah & Saad, 2020). Paintings should not contain pornographic elements or stimulate lust. History shows that during the time of Prophet Sulaiman AS, the art of sculpture even received appreciation from Allah SWT. This suggests that the ban may be conditional and temporary(Armita & Arni, 2017). The Ushul Fiqh principle "al-Hukmu Yaduru Ma'a 'illitiki wujudan wa 'adaman" (the law follows the presence or absence of illat) emphasizes that the law can change according to changes in illat. Therefore, the flexibility and elasticity of Islamic law is very necessary in understanding hadith texts, both textually and contextually. The companions of the Prophet SAW themselves knew and practiced these two approaches(Qosim et al., 2022).

Once upon a time, the Prophet SAW ordered several of his companions to go to the Bani Quraizah village and give the message: "None of you should perform the Asr prayer except in the Bani Quraizah village(Kharomen, 2018)." The journey to the village turned out to be very long, so before they arrived, Asr time had passed. In this situation, they began to reflect on the meaning of the Prophet's message. Some of them interpreted the message as an order to immediately go to the village so they could carry out Asr prayers before the end of time(Fahimah, 2018). Thus, they try hard to arrive on time. However, others understand the Prophet SAW's commands textually. They only performed the Asr prayer after the Asr time had passed, because they arrived at the Bani Quraizah village after the prayer time had passed. It is true that scholars know the term asbab al-wurud, which means the reason for saying it or the context of a hadith(Syam, 2021). However, sometimes this context is not clearly known or not well expressed for some researchers, which can result in wrong understanding. For example, some scholars understand the words of the Prophet SAW, "Whoever eats camel meat, must perform ablution," as a proof that ablution becomes invalid after eating camel meat. This understanding is wrong because the context behind the Prophet SAW's words is unclear(Wasman, 2020).

According to M. Sa'ad Ibrahim, the limits of contextual understanding in hadith can be divided into two main categories(Fahimah, 2018):

1. Mahdhah (Pure) Worship: In this case, no contextual understanding is needed. Any addition or subtraction to suit situations and conditions is considered heresy, because pure worship must be understood and carried out in accordance with the text without change.

2. Fields outside Mahdhah Worship (Ghairu Mahdhah): For this field, contextual understanding is needed while still referring to the ideal moral values contained in the text. In this case, new legal formulations can be made that are more appropriate to the conditions of the times without ignoring the basic principles of the text(Fithoroini, 2021).

Meanwhile, according to Suryadi, the limits of textual (normative) understanding include(Fahimah, 2018):

1. Moral Idea/Basic Text: The text must be understood from the basic idea or implied moral purpose, which is universal and applies across time and space.

2. Absolute and Universal: This text is absolute, principled and fundamental, and includes a vision of justice, equality, democracy and mu'asyarah bi al-ma'ruf (good relations between humans).

3. Universal Relationship with God: The text is related to the universal relationship between humans and God, which applies without being affected by certain geographical, cultural or historical aspects. An example is the obligation to pray, which must be carried out in all conditions of life, although the way it is carried out depends on the context of the practitioner.

Based on this explanation(Hukmiah & Saad, 2020), contextual understanding is not needed for pure worship (mahdhah), because the Prophet Muhammad SAW as the Messenger has full authority in determining worship without interference from human opinion. This is in accordance with the word of Allah which states that the Prophet's words are revelation. However, for things outside of pure worship (ghayru mahdhah), contextual understanding is needed while adhering to the ideal moral values contained in the text(Qosim et al., 2022). The Prophet Muhammad SAW as the last Messenger taught the Shari'a which applies to all times and places. Apart from that, it is also important to consider the position of the Prophet SAW when conveying the hadith, whether he spoke as a judge, leader of a state, or as an ordinary individual. This is reflected in the way some friends responded to hadiths such as "don't pray Asr except in the Bani Quraizah village," as previously explained(Fahimah, 2018).

Based on the contextual basics and limitations that have been explained, contextual understanding steps can be taken as follows(Siregar, 2022):

1. Analyzing Hadith Texts: The first step is to understand the hadith or sunnah texts to identify the specific laws and ideal moral values contained therein, taking into account the initial context in Mecca, Medina and the surrounding areas.

2. Understanding the New Environment: Next, it is necessary to understand the new environment in which the texts will be applied. Compare the new environment with the initial context to find differences and similarities between the two.

3. Direct Adjustment or Application: If the differences between the initial environment and the new environment are more significant than the similarities, then adjustments to the specific laws of the

text need to be made while adhering to ideal moral values. On the other hand, if the similarities are more dominant, then these texts can be applied without the need for adjustments.

It is important to follow these steps so that there is no haphazard interpretation, which can make the hadith follow human interests based on lust. In this way, understanding and application of hadith is maintained in accordance with authentic Islamic principles(Fata et al., 2023).

3.   Application to cases, Hadith with Textual and Contextual Approaches

To understand hadith using a textual and contextual approach, we need to consider the mature aspect of hadith, namely the expression or content of the hadith itself. Hadith matans can have various styles or models, one of which is(Usman, 2017):

1. Jawami' al-Kalim: A short but meaningful expression.

The Prophet said:

بُعِثْتُ بِجَوَامِعِ الْكَلِمِ

"Allah has raised me with the ability to convey short but meaningful expressions." (HR. Al-Bukhari, Muslim, and others, from Abu Hurairah)(Armita & Arni, 2017).

Based on the Prophet's statement, it is not surprising that many hadith texts are found which fall into the Jawami' al-Kalim category, namely short expressions that have deep meaning. This is one of the features of the Prophet's sayings.

As an example:

Khamar Drink

كُلُّ مُسْكِرٍ خَمْرٌ وَكُلُّ مُسْكِرٍ حَرَامٌ

"Every intoxicating drink is khamr and every intoxicating drink is haram." (HR. Al-Bukhari, Muslim, and others, from Ibn Umar with lafaz from Muslim history)(Fithoroini, 2021).

This hadith textually shows that the prohibition of wine is not bound by time and place. In the context of da'wah, there is a dispensation for certain people who are allowed to drink wine for a while, in accordance with the process of prohibiting wine in the Koran.

From the several quotations of the Prophet's hadith above, it can be concluded that generally the Prophet's hadith which are included in the Jawami' al-Kalim category require textual understanding and reflect the universal teachings of Islam. However, among these hadiths, there are also those that can be understood contextually and show aspects of Islamic teachings that are temporal, apart from those that are universal(Sahran & Hasanah, 2018).

2. Image language (Images)

Examples of Prophetic hadith that use tamsil language are:

"The person who returns from Hajj is like a newborn baby(Syam, 2021)."

This hadith uses a parable to describe the level of purity and cleansing of sins after performing the Hajj.

<div dir="rtl">م مَنْ حَجَّ لِلَّهِ فَلَمْ يَرْفُثْ وَلَمْ يَفْسُقْ رَجَعَ كَيَوْمِ وَلَدَتْهُ أُمُّهُ</div>

"Whoever performs the Hajj pilgrimage sincerely for the sake of Allah, and during the pilgrimage does not commit any sins or violations, then he will return in a condition clean from sins, as when he was born to his mother." (HR. Al-Bukhari, Muslim, and others, from Abu Hurairah).

Textually, this hadith likens a person who performs the Hajj pilgrimage in accordance with sharia guidance as a person who has just been born by his mother, that is, in a state of purity from sin. Contextually, this hadith shows that someone who successfully performs the Hajj pilgrimage correctly will have all his sins forgiven by Allah, so that he will return to the way he was when he was just born. From the contextual explanation of the hadith which uses this parable, it can be concluded that the Islamic teachings conveyed are universal(Hosen & Musyafiq, 2019).

3. Ramzi Language (Symbolic Expressions)

Examples of Prophetic hadith:

"The Intestines of Believers and Unbelievers"

<div dir="rtl">الْمُؤْمِنُ يَأْكُلُ فِي مِعٍ وَاحِدٍ، وَالْكَافِرُ يَأْكُلُ فِي سَبْعَةِ أَمْعَاءٍ</div>

"The believer eats with one intestine, while the disbeliever eats with seven intestines." (HR. Al-Bukhari, Al-Tirmidhi, and Ahmad, from Ibn Umar)(Syam, 2021).

This hadith uses symbolic expressions to describe the differences in eating behavior between believers and unbelievers. The term "gut" here describes the way and amount of consuming food. Metaphorically, this hadith shows that believers eat simply and naturally, while unbelievers tend to eat excessively and greedily(Shari, 2021). These symbolic uses reflect differences in a person's character and attitudes towards food and life. Textually, this hadith states that the intestines of believers are different from the intestines of unbelievers. However, in reality, differences in human anatomy are not influenced by a person's faith. Thus, the statements in the hadith are symbolic and need to be understood in their context(Krisdiana, 2021). This means that this expression uses symbols to describe the differences in attitudes and behavior between believers and unbelievers in terms of food consumption(Badruddin & Supriyadi, 2022).

4. Dialogue (Conversational Language)

For example, the Prophet's hadith:

Keywords about Islam

عَنْ سُفْيَانَ بْنِ عَبْدِ اللَّهِ الثَّقَفِيّ قَالَ: قُلْتُ يَا رَسُولَ اللَّهِ، قُلْ لِي فِي الْإِسْلَامِ قَوْلًا لَا أَسْأَلُ عَنْهُ أَحَدًا بَعْدَكَ. قَالَ: قُلْ آمَنْتُ بِاللَّهِ فَاسْتَقِمْ.

From Sufyan bin Abd Allah al-Tsaqafi(Krisdiana, 2021), he narrated that he asked Rasulullah, "O Rasulullah, give me a statement regarding Islam that means I no longer need to ask anyone else after you." In the history of Abu Usamah, it is stated that he asked for an explanation other than the Messenger of Allah. The Messenger of Allah answered, "Say, 'I believe in Allah,' and adhere to that statement." (HR. Muslim and Ahmad)

This hadith often describes a form of direct communication or conversation between the Prophet and his companions. This kind of dialogue contains clear and direct questions and answers, which explain the basic principles of Islam. This hadith conveys the "key words" of Islamic teachings which include a statement of faith in Allah and a commitment to be firm in that faith. This statement does not only apply to Sufyan bin Abd Allah al-Tsaqafi, but also to every individual who claims to be a believer, as expressed in the Qur'an. Thus, textually, the teachings in this hadith are universal, not just temporal or local(Prabowo, 2021).

5. Qiyasi (Analogy)

For example, the Prophet's hadith: Statements of Sexual Desire that are Worth Alms. In a fairly long hadith, the Prophet revealed that channeling sexual desires to halal women is also considered alms. The companions then asked, "Will channeling our sexual desires to our wives be rewarded?" The Prophet answered(Supriyadi et al., 2020):

عن عبد الله بن عمر قال: قال رسول الله ﷺ: "لو وضع أحدكم حبه في الأرض ثم وجد عليه أجرًا، لكان عليه أجر

"What do you think if (a person's) sexual desires are channeled in a haram way, will (he) bear the sin? So, if sexual desire is channeled in a halal way, he will receive a reward. (HR. Muslim, from Abu Dzar)(Qosim et al., 2022).

This hadith in the form of an analogous expression explains that channeling sexual desire through haram means is a sin, while doing it through halal means is rewarded. Thus, textually, this hadith provides guidance regarding Islamic teachings which are universal, because these provisions apply at all times and in various places.

Conclusion

Textual and contextual approaches are very important in understanding hadith. The textual approach emphasizes the direct understanding of the hadith text itself and is usually more relevant

for mahdhah (pure) worship, such as prayer, which is directly related to the relationship between humans and God (Hablumminallah). Meanwhile, the contextual approach considers historical, sociological, cultural and temporal factors from the hadith. This approach allows a more flexible and wiser understanding of hadith, by examining the contemporary conditions of today's society without ignoring the essence of the hadith text.

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