



**Religious Tolerance in the View of Hadith for Peace of Worship in Indonesia:
A Study of *Takhrij* and *Syarah***

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Abstract

This study aims to discuss the hadith about religious tolerance. This study uses a qualitative approach by applying the descriptive- analytical method. The formal object of this research is the science of hadith, while the material object is the hadith about religious tolerance in the history of Bukhari no. 38. The results and discussion of this study indicate that the status of the hadith is of authentic quality that meets the qualifications of *maqbul ma'mul bih* for the practice of Islam. This study concludes that the hadith narrated by Bukhari no. 38 relevant to be used as motivation to develop religious tolerance in Indonesia.

Keywords

Hadith; Religion; Syarah; Takhrij; Tolerance

Abstrak

Penelitian ini bertujuan untuk membahas hadis tentang toleransi beragama. Penelitian ini menggunakan pendekatan kualitatif dengan menerapkan metode deskriptif-analitis. Objek formal penelitian ini adalah ilmu hadis, sedangkan objek materialnya ialah hadis tentang toleransi beragama pada riwayat Bukhari No. 38. Hasil dan pembahasan penelitian ini menunjukkan bahwa status hadis berkualitas shahih yang memenuhi kualifikasi *maqbul ma'mul bih* bagi pengamalan Islam. Penelitian ini menyimpulkan bahwa hadis riwayat Bukhari No. 38 relevan digunakan sebagai motivasi mengembangkan toleransi umat beragama di Indonesia.

Katakunci:

Agama; Hadis; Syarah; Takhrij; Toleransi



Introduction

The earth should be a peaceful place full of blessings for humans, *the eyes of God*. However, this depends on the human being himself, whether he wants to live in harmony and peace or be busy with conflicts and strife. One of the factors that contributes significantly to creating the atmosphere of human life is religion (Suryan, 2015). Tolerance is a human attitude or behavior that follows rules, where a person can appreciate and respect the behavior of others. The term tolerance in the context of socio-cultural and religious means attitudes and actions that prohibit discrimination against different groups or groups in a society (Bakar, 2015). However, tolerance is still controversial and has received criticism from various circles, regarding the principles of tolerance, both from liberals and conservatives (Bakar, 2015). Therefore, this study is interested in discussing the meaning of tolerance in the Islamic view, especially the discussion of hadith about religious tolerance.

A framework needs to be prepared to answer the question of how the hadith about religious tolerance is. The framework chart is below:

Chart 1. Thinking Framework



The term tolerance comes from the Latin, "*tolerare*" which means to be patient with something. So tolerance is a human attitude or behavior that follows rules, where a person can appreciate and respect the behavior of others. The term tolerance in the context of socio-cultural and religious means attitudes and actions that prohibit discrimination against different groups or groups in a society (Bakar, 2015). There are many meanings of religious tolerance, including tolerance comes from English, tolerance, Indonesian becomes tolerance, in Arabic it is called al-tasamuh, which means, among other things, an attitude of tolerance, teposelero, and an attitude of letting go. Meanwhile, in terminology, tolerance is an attitude of letting others do something according to their interests. Tolerance means allowing and maintaining a conducive atmosphere for people of other religions to carry out their worship and religious teachings without being hindered (Suryan, 2015).

The concept of religious tolerance in Islam can be understood based on hadith. Hadith is anything that comes from the Prophet Muhammad (peace be upon him), both scattered in hadith books and actualized in society, known as sunnah (Soetari, Hadith Science, 1994). Among others, the hadith of Saheeh Bukhari of the

book of Iman chapter ad- Dinu Yasarun Juz 1 No. 38 Page 69, the Prophet (peace be upon him) said, "Indeed, religion is easy, and one does not complicate religion unless he will be defeated (it is getting harder and harder). So be upright, draw near (to the righteous) and give good news and ask for help with al-ghadwah (departing early in the morning) and ar-ruhah (departing after zuhur) and something from ad-duljah (departing at night)" (Arifin & Yusuf, 2020). The discussion of hadith about religious tolerance is a field of study of hadith. The science of hadith is the science of hadith (Soetari, Science of Hadith, 1994). Islam recognizes and upholds al-ukhuwwah al-basyariah in addition to al-ukhuwwah al-Islamiyah. Islam also calls for this universal social association or interaction with the principle of equality and brotherhood, to get to know each other harmoniously, regardless of their religious background (Suryan, 2015). The hadith about religious tolerance is at least a reference for the ummah to maintain togetherness and also social harmony among religions in daily needs. Based on the discussion of this hadith science, it can be concluded how religious tolerance according to the hadith can be drawn.

The results of previous research have been presented by a number of researchers related to religious tolerance. Among others, Ramlan Arifin, Muhammad Yusuf (2020), "Religious Tolerance in the Perspective of Hadith," *As-Shaff: Journal of Management and Da'wah*. This article reviews hadiths that discuss religious tolerance. There are many postulates that discuss the importance of respecting people of other religions, so it can be concluded that Islam actually teaches tolerance to people of other religions (Arifin & Yusuf, 2020). The current research and the results of previous research have similarities, namely discussing religious tolerance from a hadith perspective. Thus, the current research intends to build on the results of previous research.

A theoretical foundation is needed for a theoretical foundation in conducting discussions. This research applies the theory of hadith science. In the science of hadith, there is the science of hadith diriyah (Soetari, 2005), which is the science whose material objects are rawi, sanad, and matan hadith. Rawi is the narrator of hadith, sanad is the link of the narrator of the hadith, matan is the text of the hadith (Darmalaksana, 2018). The science of hadith sets the conditions for the validity (authenticity) of a hadith, namely: Rawi must be 'adl (have commendable personality qualities) and dhabit (have qualified scientific capacity) and tsiqah (have undoubted integrity), which is a combination of 'adl and dhabit; Sanad must be connected (muttashil) in the sense that it must not be interrupted (munfashil); and Matan must not be awkward (syadz) and cannot be defective ('illat) (Darmalaksana, 2020). If it meets all the requirements for authenticity, then the status of the hadith is called saheeh, while if it does not meet any of these conditions, the quality of the hadith is called dhaif (Darmalaksana, 2020). According to the science of hadith, sahih hadith is maqbul (accepted), while dhaif hadith is mardud (rejected) (Soetari, 2005). However, dhaif hadith can be elevated to hasan li ghairihi if there are martyrs and mutabi (Soetari, 2015). Martyrdom is another hadith while mutabi is another hadith sanad (Mardiana & Darmalaksana, 2020). However, not every maqbul hadith can be practiced (ma'mul bih), in the sense that there is a category of maqbul hadith but cannot be practiced (ghair ma'mul bih) (Soetari, 2005), this depends on the context in the sense of the situation and conditions.

The main problem of this study is that there is a hadith about religious tolerance. The formulation of this research problem is how the hadith about religious tolerance is. This research aims to discuss the hadith about religious tolerance.

Theoretically, this research is useful as a review of hadith science. Practically, research is useful as knowledge about religious tolerance according to hadith.

Method

This study uses a qualitative approach by applying descriptive-analytical methods (Bandung, 2020). This type of research data is qualitative data that is not a number. The data sources of this study include primary sources and secondary sources. The primary source of data is the Encyclopedia of Hadith of the Book of 9 Imams (Saltanera, 2015). Meanwhile, secondary data sources are literature related to this research topic which is sourced from journal articles, books, and others. The data collection technique is carried out through library research. Data analysis techniques are taken through the stages of inventory, classification, and interpretation (Darmalaksana, Guidelines for Writing Thesis and Final Projects, 2022).

In particular, the descriptive-analytical method in this study is taken from the field of hadith science, especially the hadith takhrij method and the hadith syarah method. Takhrij hadith is the process of taking hadith from the book of hadith to be examined for authenticity (Darmalaksana, 2020). While the hadith syarah is an explanation of the matan (text) of the hadith to gain an understanding (Soetari, 2015). Finally, the interpretation at the analysis stage will use logic, both deductive logic and inductive logic (Sari, 2017), until a conclusion is drawn.

Results and Discussion

1. Research Results

The stage of takhrij hadith requires removing the hadith from the hadith book which is then examined for its validity. After tracking the hadith with the keyword "Religion is easy" in the Encyclopedia of Hadith Book 9 Imam, the hadith of Imam Bukhari No. 38 was found. The redaction of the hadith text below:

حَدَّثَنَا عَبْدُ السَّلَامِ بْنُ مُطَهَّرٍ قَالَ حَدَّثَنَا عُمَرُ بْنُ عَلِيٍّ عَنْ مَعْنِ بْنِ مُحَمَّدٍ الْغَفَارِيِّ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ الْمَقْبُرِيِّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ الدِّينَ يُسْرٌ وَلَنْ يُشَادَّ الدِّينَ أَحَدٌ إِلَّا غَلَبَهُ فَسَدِّدُوا وَقَارِبُوا وَأَبْشِرُوا وَاسْتَعِينُوا بِالْغَدْوَةِ وَالرُّوْحَةِ وَشَيْءٍ مِنَ التَّلَاجَةِ

Abdus Salam bin Muthahhar said, He narrated to us Umar bin Ali from Ma'an bin Muhammad al-Ghifari from Sa'id bin Abu Sa'id al-Maqburi from Abu Hurairah that the Prophet صلى الله عليه وسلم said, "*Indeed, religion is easy, and no one complicates religion unless he will be defeated (it is harder and harder). So be upright, draw near (to the righteous) and give good news and ask for help with al-ghadwah (departing early in the morning) and ar-rubah (departing after Zubur) and something from ad-duljab (departing at night)*" (H.R. Bukhari No. 38).

Tabel 1. Rawi dan Sanad
Bellow

No.	Rawi-Sanad	Lahir/Wafat		Negeri	Kunyah	Komentar Ulama		Kalangan
		L	W			-	+	
1	Abdu Rahman bin Shakhr		57 H	Madinah	Abu Hurairah		Ibnu Hajar al-'Asqalani: shahabat	Shahabat
2	Sa'id bin Abi Sa'id Kaisan		123 H	Madinah	Abu Sa'ad		Ibnu Madini: Tsiqah; Muhammad bin Sa'ad: Tsiqah; al-'Aji: Tsiqah; Abu Zur'ah: Tsiqah; an-Nasa'i: Tsiqah; Ibnu Kharasy: Tsiqah; Abu Hatim ar-Rozy: Shaduuq; Ibnu Hajar al-'Asqalani: Tsiqah berubah sebelum mati	Tabi'in kalangan pertengahan
3	Ma'an bi Muhammad bi Ma'an bin Nadllah bin Amru			Madinah	Abu Muhammad		Ibnu Hibban: Disebutkan dalam 'ats tsiqah; Ibnu Hajar al-'Asqalani: Maqbul	Tabi'ut Atba kalangan tua
4	Umar bin Ali bin Atha bin Muqaddam		190 H	Basrah	Abu Ja'far		Ibnu Sa'ad: Tsiqah; Abu Hatim: Terdapat kejujuran padanya; Ibnu 'Adi: La ba'sa bih; as-Saji: Shaduuq tsiqah; al-'Aji: Tsiqah; Ibnu Hajar al-'Asqalani;	Tabi'ut Tabi'in kalangan pertengahan

Table 1 shows that Bukhari's hadith No. 38 is narrated by six narrations. All narrators are only known for their deaths. The narrators of the hadith lived in Basrah and Medina. The scholars gave positive comments.

According to the theory of hadith science, the first rawi means the last sanad and the first sanad means the last rawi (Soetari, 2015). The above hadith includes mutashil (continuous) seen from the connection of the sanad. The condition for the connection of sanad is liqa (meeting) between teachers and students (Soetari, 2015). Liqa can be seen from their contemporaries and being in one region. Judging from the state, they are in adjacent territories. Teachers and students can be said to be contemporaries even though most of them do not know their year of birth. According to the theory of hadith science, the narrators of hadith can be assumed to be around 90 years old (Darmalaksana, 2020). So it is predicted that the narrators in the chain of sanad may meet between teachers and students. The above hadith is not strange and

not flawed. It is not strange in the sense that it does not contradict the Qur'an, a stronger hadith and common sense, while it is not defective in the sense that there are no insertions, reductions and changes (Soetari, 2015). Although not in the same form of recitation, the hadith narrated by Bukhari No. 38 has received support from other hadiths, namely Nasa'i No. 4948 and others (Saltanera, 2015). In other words, the hadith has martyrdom (Mardiana & Darmalaksana, 2020).

The hadith narrated by Bukhari No. 38 is a *sahih* hadith, because all the narrators of 'adl and dhabit, sanad are continuous, there is no shadz and there is no defect. *Sahih* hadith has the qualification of *maqbul* in the sense that it is accepted as a postulate for practicing Islam

2. Discussion Results

Based on the results of research using the *takhrij* method (Darmalaksana, 2020), the hadith narrated by Bukhari No. 38 is *maqbul* in the sense that it is accepted as a postulate for practicing Islam. However, according to the theory of hadith science (*ulum al-hadith*), *maqbul* hadith is not necessarily *ma'mul bih* (Soetari, 2005), depending on the context or situation and conditions (Darmalaksana, Mulyanti, & Yoga, 2021). Therefore, the hadith lecture is necessary to know the meaning and intention of a hadith (Soetari, 2015). In addition, *syarah* also plays a role in explaining hadith seen from its context (Darmalaksana, 2020), so that its actualization can be understood in the present (Rosihon Anwar, 2018).

The hadith narrated by Bukhari No. 38 has been clearly explained by Ibn Hajar al-Asqalani in "Fath al-Bari bi Syarh Saheeh al-Bukhari" (al-Asqalani, 2011). The expression of the hadith that religion is easy means that Allah SWT does not make it difficult for people to worship or practice religion. Because Allah SWT does not make it difficult for humans, according to the hadith, it should be straight, according to the religious path, all day long in the time of *al-ghadwah*, *ar-ruhah*, and *ad-duljah*. *Al-Ghadwah* is the beginning which is the time between the *ghadah* prayer (*zhuhur*) and the rising of the sun, *ar-ruhah* is the time after sunset, and *ad-duljah* which is at the end of the night (al-Asqalani, 2011). Thus, it takes peace of mind to be able to practice religion straight. However, this calmness in the reality of life in the midst of society is often disturbed. Because they are disturbed, they practice religion straight, which is basically easy, then it becomes difficult, bad, and hard.

If the meaning is expanded, then to get peace so as not to be disturbed and to be able to practice religion upright, of course, tolerance is needed. An attitude in which a person is required to respect, respect the behavior of others, and not discriminate against different groups (Bakar, 2015). Tolerance means an attitude of tolerance, *teposehero*, and maintaining a conducive atmosphere for religious people to carry out worship without being hindered (Suryan, 2015). In addition to upholding *al-ukhuwwah al-Islamiyah*, Islam strongly recognizes *al-ukhuwwah al-basyariah*. In other words, Islam calls for social association or interaction with the principle of equality and brotherhood, to get to know each other harmoniously, regardless of their religious background (Suryan, 2015).

Islam is present as a blessing *lil'alam* for the universe. It is a blessing that the presence of Islam brings peace and avoids various kinds of conflicts (Yunus, 2014), both vertical and horizontal. Islam leads to goodness and is always moderate (Bakar, 2015). Islam as a religion teaches mankind to always respect and tolerate others and maintain the purity and truth of Islamic teachings. History has proven that Islam is a religion that teaches tolerance towards all religions (Bakar, 2015). The Prophet (peace and blessings of Allaah be upon him) was a practitioner who was the first example of

tolerance. Among other things, the charter of Medina, which contains agreements with Jews and Christians, clearly states in it the point of tolerance, and is carried out consequentially by the Prophet (peace and blessings of Allaah be upon him) and Muslims at that time. Similarly, the Hudaibiyah agreement between the Prophet (peace and blessings of Allaah be upon him) and the infidels of the Quraish, in which the Prophet (peace and blessings of Allaah be upon him) was willing to postpone the implementation of his Umrah pilgrimage in the following year, including the moral of Islamic tolerance in order to avoid bloody conflicts (Ahmad, 1995). Even when the Muslims succeeded in occupying and controlling Mecca, not a drop of blood came out of revenge. The Prophet gave the disbelievers of the Quraish a light choice between entering the Grand Mosque, or entering Abu Sofyan's house, or going to their respective houses, and or converting to Islam sincerely. When the disbelievers of the Quraish were anxiously waiting for execution, the Prophet (peace and blessings of Allaah be upon him) treated them with affection by saying: Antum thulaqa, you are all free (Suryan, 2015). Nevertheless, tolerance is often disrupted and controversial in this day and age (Bakar, 2015).

The results of previous research conducted by Ramlan Arifin, Muhammad Yusuf (2020) stated that religious tolerance in the perspective of hadith provides a message to always respect each other, respect and behave well towards anyone, so that it can be concluded that Islam truly teaches tolerance to people of other religions (Arifin & Yusuf, 2020). Therefore, the hadiths of the Prophet (PBUH) need to be understood not only as "artifacts" in a pile of hadith books. The hadiths need to be understood as a track record of the history of the Prophet Muhammad (peace be upon him) in the real reality that should continue to flow in the channels of the people's lives until today in the form of a sunnah that is dynamic, inclusive, flexible, adaptive, transformative, and enlightening and an effort to bring peace and peace to the world. Hadith was written in the 8th century ago (Soetari, 2005), but the transmission of hadith must not be stopped to continue the mission

The Prophet Saw. in realizing peace, one of which is through tolerance in religion. Based on the above explanation, even though the reason for the ablation of the hadith is not found (Muin, 2013), the hadith of Bukhari Narrated No. 38 is not only maqbul, but ma'mul bih. Where humanity in practicing religion does not experience difficulties, and on the contrary, must live a life full of serenity in order to be able to practice religion straight without any disturbances. To meet such religious needs, a tolerant life among religious believers is needed (Yasin, 2011). Worshipping all the time al-ghadwah, ar-ruhah, and ad-duljah can definitely be carried out if religious people in this multicultural archipelago uphold religious tolerance.

Conclusion

The results of the study show that the status of the hadith narrated by Bukhari No. 38 regarding religious tolerance is considered saheeh. The discussion of this research explains that the hadith narrated by Bukhari No. 38 is maqbul ma'mul bih to be used as a motivation in developing peace for religious people through tolerance, so that serenity is created to carry out worship. This research is expected to be useful as an enrichment of knowledge about religious tolerance according to hadith. This research has limitations in conducting hadith lectures without including a review of the causes of ablation and in-depth analysis, so this is an opportunity for further research by applying a more comprehensive analysis. This study recommends Islamic religious

institutions to make the tolerance agenda one of the priorities for understanding the people in the archipelago.

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