

KH. Faqih Maskumambang's Thought Regarding the Prohibition of the Use of Kentongan as a Marker of Prayer Time: A Prophetic Hadith Perspective

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Abstrak

Research on the analysis of KH. Faqih Maskumambang's thoughts on the prohibition of using the *Kentongan* as a prayer time marker from the perspective of the prophet's hadith needs to be conducted. The aim is to describe the understanding of hadith in the classical and contemporary eras. *Kentongan* is a tool commonly used by some people as a sign of prayer. The use of this tool is a part of the characteristics of Islam in the archipelago. Along with the development of knowledge, traditions have drawn the attention of many circles. The main reason for criticism and refutation is because the use of these tools is considered an act of bid'ah and resembles non-Muslim worship. Even the founding figure of the NU and KH. Hasyim Asy'ari was among those who opposed traditions. In this study, the author used a descriptive-qualitative method with a contextual approach. The primary source used the book *Sharh Haqq al-Ra'us fi Radd al-Jasus 'an Tabrim al-Naqus* by KH. Faqih Maskumambang. The result of this study is that, according to KH. Faqih Maskumambang, the hadith used as the basis for the prohibition of the use of the horn is not valid. In fact, another Hadith refutes Hadith, which is more valid. In explaining this, Kyai Faqih took explanations from the Qur'an and Hadith, which have similar topics of discussion. He also takes the opinions of scholars and the methods of fiqh and logic as reinforcements.

Keywords: KH. Faqih Maskumambang, *Kentongan*, Prayer Times, Hadith.

Introduction

Islam is known as the *rahmatan li al'alamin*. Religion that emphasizes unity and harmony. History has shown that the development of Islam in various regions is influenced by the cultural values and traditions of the community itself. The cultural variants owned and embraced by the community are essentially inseparable from the purity of Islamic teaching. Various ways and models

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Article History

Received: 20 March 2023 | Revised: 20 July 2023 | Accepted: 25 July 2023 | Available online: 31 July 2023

How to Cite this Article

Surur, A. M., Roibin, Abibah, U., Muttaqin, A. A., & Nisa, F. (2023). KH. Faqih Maskumambang's Thought Regarding the Prohibition of the Use of Kentongan as a Marker of Prayer Time: A Prophetic Hadith Perspective. *Tribakti: Jurnal Pemikiran Keislaman*, 34(2), 153-166.
<https://doi.org/10.33367/tribakti.v34i2.3701>



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within the scope of society are forms of Islam that acculturate with the local culture. For example, Islam in the archipelago has a unique mindset that is not shared by other nations. The model of thinking, understanding, and practicing religious teachings is contextually packaged through the local culture and traditions. This pattern reflects the religious teaching of *rahmat li' al'alam*.¹

The form of how diverse Islamic thought is, namely, the use of Kentongan as a marker of prayer. Kentongan is a tool commonly used by some Javanese people as a warning sign of prayer.² It usually sounds before and after a call to prayer. The tradition of hitting the kentongan is an old tradition that has been passed down from generation to generation as a characteristic of Islam in Indonesia. The legal debate on the use of kentongans has occurred since the beginning of the Nahdlatul Ulama organization as the largest organization in Indonesia. In fact, this law remained a problem until the present era. This dispute began with the opinion of Rais Am NU KH. Hasyim Asy'ari forbade the use of bells as a sign of prayer time. According to him, the use of bells is practiced by Christians as a sign of prayer. However, resembling the traditions of Christians in the context of the hadith is forbidden. KH Faqih Maskumambang immediately refuted this opinion. According to KH. Faqih, since the beginning of the arrival of Islam, Indonesian people have been accustomed to using bells as a sign of prayer. Even before Christians used the tool as a medium for worship. According to him, the use of the kentongan was allowed.³

The difference in opinion did not lead to a dispute between the two scholars. The attitude of mutual respect and appreciation is the main factor in establishing harmonious relations between the two scholars. It is even said that when KH. Hasyim Asy'ari visits KH. Faqih Maskumambang's pesantren he did not find a single ketongan that was commonly used by KH. Faqih Maskumambang. Likewise, when KH. Maskumambang visited the KH. Hasyim Asy'ari's pesantren found Kentongan in the mosque foyer. The two scholars' attitudes were harmonious with mutual respect. In their view, differences of opinion are a means of maintaining strong relationships and a blessing.⁴

The focus of this study was the analysis of KH. Faqih Maskumambang's thoughts on the prohibition of using the bell as a prayer time marker in the perspective of the Prophetic Hadith. This study has three main objectives. First, to understand the meaning of the hadith that explains the prohibition on using the bell as a sign of prayer time. Second, the source of reference used by KH Faqih Maskumambang regards the permissibility of using the bell as a sign of prayer time. Third, the method for understanding KH is well known. Faqih Maskumambang's hadith about the prohibition of using the bell. These three points constitute the objectives of this study. In this research, the author uses a descriptive-qualitative method with a contextual approach. The contextual approach in the study of hadith means understanding the hadith based on the events and situations in which the hadith was spoken and to whom the hadith was addressed.⁵ The Prophet Muhammad, apart from being a Messenger, was also the head of the government. Every

¹ Nicodemus Boenga, 'Corak dan Warna-Warni Islam Nusantara: Awal, Tengah, dan Modern', *Nuansa*, 13 (2020), 11–20.

² Naily Fadhilah, 'Jejak Peradaban Dan Hukum Islam Masa Kerajaan Demak', *Syariah & Hukum*, 2.1 (2020), 33–46 <https://journal.uin.ac.id/JSYH/article/view/17257/10666>.

³ Dandung Budi Yuwono, "The Social Construction of Sunan Kudus Cultural Legacy," *Jurnal SMART (Studi Masyarakat, Religi, dan Tradisi)* 3, no. 1 (August 31, 2017): 104–17, <https://doi.org/10.18784/smart.v3i1.479>.

⁴ Mukani Mukani, "Toleransi Perspektif KH. M. Hasyim Asy'ari Dan Peran Pendidikan Islam Sebagai Upaya Deradikalisasi Di Indonesia," *Al-Murabbi: Jurnal Studi Kependidikan Dan Keislaman* 4, no. 2 (2018): 121–42, <https://doi.org/10.53627/jam.v4i2.3130>.

⁵ Fatichatus Sa'diyah, 'Pendekatan Budaya Dalam Memahami Hadis Nabi SAW', *Prosiding Konferensi Integrasi Interkoneksi Islam Dan Sains*, 2 (2020).

word, action, and decree of the Prophet Muhammad cannot be separated from the context of the past situation and conditions of Arab society. The context can be influenced by social, political, economic, and cultural factors.⁶ To understand this, it is necessary to consider the social conditions of Arab society. With a contextual approach, it will be easier to understand hadith as a whole in accordance with the meaning of the hadith conveyed.

Several studies have discussed the tradition of using kentongans. Among them are: First, an article written by Wasid entitled 'The Beauty of Legal Differences in the Tradition of Hitting "Kentongan" (Critical Analysis of the Book of Sharh Hazz Al-Ra'us Fi Radd Al-Jasus by Kiai Muhammad Faqih Maskumambang)'. This article discusses the epistemic reasoning used by Kiai Faqih Maskumambang and Kiai Hasyim Asy'ari to understand the texts of the Quran and Hadith.⁷ Second, the article of M. Rofiud Darajat, et al. entitled 'Maskumambang and KH. Hasyim Asy'ari in Kitab Syarh Hazz Ru'us'. This article focuses more on the values of multicultural education from the point of view of KH Faqih Maskumambang and KH Hasyim Asy'ari in Kitab Syarh Hazz Ru'us.⁸ Third, an article written by Yus Afrida on the analysis of the Indonesian Ulema Council Fatwa Number 56 of 2016 concerning the Law of Using Non-Muslim Religious Attributes. This study is more inclined toward the legal basis and analysis of the arguments and methods used by the Indonesian Ulema Council in deciding the fatwa on the prohibition of using non-Muslim religious attributes.⁹ Fourth, an article written by Ade Wahidin on the Review and Law of Tasyabuh from the Perspective of Four Madzhab Imams. This article specifically discusses the law of tasyabbuh from the perspective of fiqh of the four madhhabs.¹⁰

Based on those information, no article has been found that specifically discussed KH. Faqih Maskumambang's thoughts on the hadith of the prohibition of the use of *kentongan* as a sign of prayer time. There are two assumptions behind this research: 1) The use of kentongans is still a matter of debate among da'i and academics. There are people who accept that tradition is part of a good tradition and has been passed down from generation to generation. On the other hand, they rejected it because it was not done by the Prophet and his companions. 2) There is a hadith that prohibits imitating people. From this history, there has been debate between KH. Faqih maskumambang allowed the use of drums and ketongans, whereas KH. Hasyim Asyari rejects this tradition.

Method

The object of research in this article is KH Faqih Maskumambang's thoughts on the tradition of using kentongan as a sign of prayer time. This research uses the literature method. The data sources used include primary and secondary data. Primary sources in this article refer to the book *Sharh Hazzu al-Ru'us fi Radd al-Jasus 'an Tahrim al-Naqus* by KH. Faqih Maskumambang.

⁶ Abd. Halim, 'Dialektika Hadis Nabi Dengan Budaya Lokal Arab', *Dinika : Academic Journal of Islamic Studies*, 4.1 (2019) <https://doi.org/10.22515/dinika.v4i1.2060>.

⁷ Wasid Wasid, 'Indahnya Perbedaan Hukum Dalam Tradisi Memukul "Kentongan" (Telaah Kritis Kitab Sharh Hazz Al-Ra'us Fi Radd Al-Jasus Karya Kiai Muhammad Faqih Maskumambang)', *Jurnal Islam Nusantara*, 3.1 (2019), 158 <https://doi.org/10.33852/jurnal.v3i1.126>.

⁸ M Rofiud Darajat and M Jamhuri, 'Maskumambang dan KH . Hasyim asy ' Ari Dalam Kitab Syarh Hazz Ru ' Us', 2022, 1–7.

⁹ Yus Afrida, 'Analisis Fatwa Majelis Ulama Indonesia Nomor 56 Tahun 2016 Tentang Hukum Menggunakan Atribut Keagamaan Non-Muslim', *Yudisia : Jurnal Pemikiran Hukum Dan Hukum Islam*, 12.2 (2021), 209 <https://doi.org/10.21043/yudisia.v12i2.9412>.

¹⁰ Ade Wahidin, 'Tinjauan Dan Hukum Tasyabuh Perspektif Empat Imam Madzhab', *Al-Mashlahab Jurnal Hukum Islam Dan Pranata Sosial*, 6.01 (2018), 49 <https://doi.org/10.30868/am.v6i01.245>.

The secondary sources in this study are in the form of classical books, contemporary books, books and several journals that discuss themes related to the theme as a support for writing research articles.¹¹

A qualitative research model was chosen to obtain comprehensive data. Researchers have used textual and contextual methods to determine the method of understanding the hadith used by KH. Faqih Maskumambang.¹² To determine the quality of the hadith, the Sanad and Matan criticisms were conducted. The researcher then analyzes the meaning contained in the hadith from the results of the Sanad and Matan criticisms.¹³ This method was outlined in a book written by KH. Faqih Maskumambang entitled *Sharh Haẓẓu al-Ra'us fi Radd al-Jasus 'an Tabrim al-Naqus*.

Result and Discussion

Hadith on the Prohibition of Sounding the Kentongan as a Sign of Prayer Time

Since the beginning of the development of Muslims, the Prophet Muhammad signaled to his companions that prayer time was an identity of Muslim worship. In a mutafaq 'alaih narration, when the Prophet arrived in the city of Medina, the Prophet deliberated with the companions to determine the sign of the beginning of prayer. The anions expressed their opinions in that order. Among them, the use of bells, trumpets, and fire are signs of entering prayer time. However, all of these opinions were rejected by the Prophet because the tool is an identity commonly used in the worship of Christians, Jews, and Magi. Umar bin al-Khattab proposed a call for prayer. And Umar's opinion was chosen by the Prophet so that the Prophet ordered Bilal to call for prayer.¹⁴

God sent the Prophet Muhammad to preach the truth to the people of jahiliyah. The existence of diversity in religion as believed by the Arab community requires a religious identity in each belief. In addition to differences in beliefs, differences in the ways of worship and physical characteristics of each religious leader are also needed.¹⁵ The purpose of the difference is to understand the identity of each religious adherent. Fanatical attitudes towards beliefs, race, and tribes are still rooted in the body of Arab society. The Muhammad Prophet was ordered to dispute people of different religions. With identity, the religion to which each person adheres is known. Thus, people will more easily distinguish between each religion.¹⁶

One of the teachings that Prophet Muhammad had to convey to his people was prayer. Prayers are a special service performed by all Muslims. A history states that prayer is a pillar of religion.¹⁷ The only act of worship directly commanded the Prophet Muhammad without the

¹¹ Miza Nina Adlini et al., "Metode Penelitian Kualitatif Studi Pustaka," *Edumaspul: Jurnal Pendidikan* 6, no. 1 (March 1, 2022): 974–80, <https://doi.org/10.33487/edumaspul.v6i1.3394>.

¹² Al Hafidh Nasution, "Kritik Konsep Hadis Shahih Dalam Perspektif Syi'ah," *Jurnal Penelitian Medan Agama*, no. 0 (December 21, 2018), <http://jurnal.uinsu.ac.id/index.php/medag/article/view/3973>.

¹³ R. Abd Rahman, "Metode Penyelesaian Dalam Kajian Matan Hadis-Hadis Kontroversial," *Jurnal Adabiyah Vol. XIV Nomor*, 2014, 112.

¹⁴ Muhammad bin Ismail bin Ibrahim al-Bukhari, *Al-Jami' Al-Sahih* (Saudi Arabia: Auqaf Su'udiyah, 2007) <https://ia600100.us.archive.org/7/items/FP34714/34714.pdf>.

¹⁵ Andilau Andilau et al., "The Meaning of Hijrah in the Qur'an Surah An-Nisa [4] Verse 100: From the View of Esoteric and Exoteric Interpretation," in *International Conference on Islamic and Muhammadiyah Studies (ICIMS 2022)* (Atlantis Press, 2022), 28–36.

¹⁶ Fauzan Saleh, Maufur Maufur, and Mubaidi Sulaeman, "Menarasikan Islam, Pluralisme, Dan Keberagaman Di Indonesia," ed. Maufur Maufur and Mubaidi Sulaeman (Kota Kediri: Cakrawala Satria Mandiri, 2021), <http://repo.iaitribakti.ac.id/423/>.

¹⁷ Muhammad bin Isa al-Tirmidhi, *Sunan Al-Tirmidzhi* (Dar al-Gharb al-Islami, 1996) <https://archive.org/details/gktgktgkt/gkt0/mode/1up>.

intermediary of an angel.¹⁸ It is also the first act of worship to be asked about in the grave.¹⁹ Thus, special etiquette is required to make the call to prayer. The adhan is a form of call to prayer that has been agreed upon by the prophet. None of the companions denied adhan. There were no additions or subtractions to the lafadz. In addition, there was no accompaniment before or after the Adhan was announced.

Kentongan is a tool commonly used by Indonesians as a sign of entering prayer. It usually sounds before the adhan and after the iqamat. This habit has been around for a long time and has been passed down from generation to generation from the early development of Islam in Indonesia until the establishment of Islamic boarding schools until the current era. In fact, this habit was not practiced by Prophet Muhammad and his companions. Rais Am Nahdlatul Ulama KH. Hasyim Asyari believed that the tradition was a custom carried out by Christians. Thus, he gave a fatwa on the prohibition of using the bell as a sign of entering prayer.

One of the narrations on which the prohibition of banging is based is the hadith narrated by Abu Dawud in Sunan. It is said that the Prophet said "whoever imitates a people is one of them."²⁰ The hadith is categorized as sahih according to Ibn Hibban's conditions although the text of the hadith is not found in Ibn Hibban's own book. Thus, in terms of resembling people, there are two categories. Resembling in goodness and resembling in disbelief. Resembling the righteous in goodness is permissible in Shara'. However, resembling disbelief or actions that result in disbelief is certainly prohibited by Shara'.²¹ The position of the Hadith in Islamic law is second only to the Quran. In addition to being an explanation for the Quran, the Hadith also determines a law that has not been stipulated in the Quran.²² In addition, hadith prohibits the imitation of the customs of the disbelievers. There is also a verse of the Qur'an Surah al-Maidah verse 51, which prohibits Muslims from making Jews and Christians auliya. The word auliya' in tafsir al-Misbah refers to helpers or people who are close.²³ This verse is a reinforcement of the hadith about the prohibition of imitating disbelievers in terms of Aqidah, sharia, muamalah, or even their usual habits.²⁴

The words contained in the hadith and Quran are semantically similar in meaning. Both contain the command to always obey and be proud of the religion, which has become a belief and life guide. Islamic teachings in the text of the hadith and Surah al-maidah verse 51 emphasize monotheism as the basic principle of Islam. Sayyid Qutb states that Surah al-maidah verse 51 is a warning to a Muslim not to turn away from his religion. He also explained the background of this verse, which deals with the war of Bani Qinuqa that occurred after the battle of Badr Kubra. This war was due to the dissatisfaction of the Jews with the victory of Muslims in the battle of Badr

¹⁸ Muslim bin al-Hajjaj al-Naisaburi, *Sahih Muslim* (Riyad: Dar al-Tayyibah, 2006) <https://archive.org/details/samusamu/samup/page/n2/mode/2up>.

¹⁹ Abu Dawud al-Sajastani, *Sunan Abi Dawud* (Bairut: Dar al-Kutub al-Ilmiyah, 1996) <https://www.noor-book.com/كتاب-سنن-أبي-داود-الخالدي-pdf>.

²⁰ Abu Dawud al-Sajastani.

²¹ Rahmat Miskaya et al., "Kajian Hadis Perspektif Suni Dan Syiah: Historisitas, Kehujahan Hadis, Parameter Kesahihan Hadis dan Keadilan," *Jurnal Studi Hadis Nusantara* 3, no. 1 (July 1, 2021): 27–34, <https://doi.org/10.24235/jshn.v3i1.9010>.

²² Harel Bayu Paizin, 'Reinterpretasi Hadis Penaklukan Konstantinopel Perspektif Fazlur Rahman', *Al-Bukhari: Jurnal Ilmu Hadis*, 3.1 (2020), 56–85 <https://doi.org/10.32505/al-bukhari.v3i1.1507>.

²³ M. Dani Habibi, 'Interpretasi Al-Qur'an Surat Al-Maidah 51: Aplikasi Teori Penafsiran Hermenutika Jorge J. E. Gracia', *Substantia: Jurnal Ilmu-Ilmu Ushuluddin*, 21.1 (2019), 17 <https://doi.org/10.22373/substantia.v21i1.4455>.

²⁴ Muhammad Faqih Maskumambang, *Sharh Hazzji Al-Ra'us Fi Rad Al-Jasus 'an Tabrim Al-Naqus* (Jakarta: al-Turmusy Litturots, 2020).

Kubra. The impact of this war was that the Jews were expelled from Medina because they reneged on the agreement that had been agreed upon in the Medina charter.²⁵

KH. Hasyim As'ari's fatwa prohibiting the use of the kentongan stems from the Christian community of Mojowarno district, Jombang, East Java. They sounded the bell as a sign of entering prayer time. He then compared this action with the previous Christians in the prophet's era. The analysis concluded that the Kentongan tool represents the identity of non-Muslims. This action was prohibited in the prophet's hadith.²⁶ Therefore, the one who calls to prayer in a manner similar to that of the polytheists is one of them.

Hadiths about the prohibition of tasyabbuh were explicitly conveyed directly by the Prophet. The wisdom contained in this prohibition is that Muslims have an Islamic identity that is not easily influenced by non-Muslim traditions and cultures. Tasyabbuh in language refers to resemblance, which includes actions, traditions, culture, or religion. The object in question can be a Muslim or a disbeliever, good person, or bad person. The hadith textually prohibits all Muslims from following the traditions and cultures of Jews and Christians. However, from a socio-historical perspective, this prohibition remains general. In particular, the Hadith emphasizes tasyabbuh, which is contrary to the creed and sharia, which are the basic principles of Islam. Customs that are specifically carried out by adherents of Jewish or Christian religions.

Reference Material KH. Muhammad Faqih Maskumambang

KH Muhammad Faqih Maskumambang, hereinafter referred to as kyai Faqih, is an NU figure who grew up in a pesantren environment. He has a lineage from the descendants of great scholars from both paternal and maternal lines. His lineage was connected to Jaka Tingkir and Sunan Giri. The mother's line continues into Kyai Idris Bojonegoro. Since childhood, Kyai Faqih has been taken care of directly by his father, a very pious person, and the founder of the Maskumambang hut. The enthusiasm and determination to work on knowledge was very evident when he traveled to study with one of the charismatic scholars in Indonesia, KH. Khalil Abdul Lathif from Madura. Subsequently, he traveled to Makkah to study with KH. Mahfud al-Tirmasi, one of the hadith scholars in Makkah who came from Java-Indonesia.²⁷

Kitab Sharh Hazzu Al-Ru'us fi Radd al-Jasus 'an Tahrim al-Naqus written by KH. Faqih Maskumambang as a rejection of the fatwa of the prohibition of beating the bell as a sign of the beginning of prayer. The fatwa came from NU founder KH. Hasyim asyari. The fatwa on the prohibition of using the bell is contained in al-Jasus 'an Tahrim al-Naqus. Whereas before KH. Hasyim Asy'ari became rais 'am he allowed the use of the bell as a sign of entering prayer time. KH. Hasyim Asy'ari and KH. Faqih Maskumambang are both influential figures in the community. Both have closeness in the family and management of the jam'iyah NU. KH. Hasyim As'ari as rais 'am NU. While KH. Faqih Maskumambang as deputy rais 'am.

KH Faqih Maskumambang lives in a pesantrens world. His thoughts never separated from the science and traditions of the pesantren. Education taught by his father greatly influenced his ideology and personality. Teaching about the culture of beating the Kentongan has been embedded in the tradition of the Maskumambang Islamic boarding school. Kyai Faqih agreed to and supported the culture. This is because Kentongan is considered a medium of da'wah that is easily

²⁵ Zain Faqih Mubarak, "Penafsiran Al-Qur'an Surat Al-Maidah Ayat 51 (Studi Komparasi Penafsiran Buya Hamka Dan Sayyid Quthb)," *Al Karima: Jurnal Studi Ilmu Al Quran Dan Tafsir* 3, no. 2 (April 18, 2020): 51.

²⁶ Muhammad Faqih Maskumambang.

²⁷ Muhammad Faqih Maskumambang.

accepted by the surrounding community. However, this does not mean that KH Faqih is fanatical and requires following usual traditions. He also appreciates the people who are against tradition.²⁸

KH. Faqih Maskumambang is one of the ulama figures in Indonesia who is an expert in the field of fiqh. He was a close friend of KH Hasyim Asy'ari, since he was a student of KH Kholil and Sheikh Mahfud al-Tirmasi. In explaining the law of the tradition of using kentongan, KH Faqih Maskumambang makes the hadith about the prohibition of imitating people the main basis. Furthermore, hadith was interpreted in the context of Indonesia's culture. In explaining this, Kyai Faqih took explanations from the Qur'an and hadiths that had similarities in the discussion. He then took the opinions of scholars and qawaid fiqhiyah and logic as reinforcement. With this information, Kyai Faqih arrived at a conclusion.

The sanadic quality of the Hadith regarding the prohibition of imitating people can be determined through sanad and matan criticism. The Hadith is found in Sunan Abu Dawud, Musnad Ahmad, Musnad Bazzar, and Mushannaf ibn Abi Shaibah. The redaction of hadith matan in some of these books is similar in text and meaning. There are some notes on sanads. In *Bulugh al-Maram*, it is said that the hadith about the prohibition of imitating people is found in Abu Dawud's book. The hadith is categorized as a sahih according to the requirements of ibn Hibban. However, in *Sahih Ibn, Hibban* itself is not mentioned.²⁹ In the book of *Fath al-Bari* it is also mentioned that in the narration of Abu Dawud there is a rawi named Abu Muni al-Jursi whose thiqah is still disputed.³⁰ The authenticity of the hadith regarding the prohibition of imitating people is debated. Some scholars say that hadith is authentic. However, some scholars disagree with this opinion. In the book *al-Jami' al-Sahih* by Imam al-Bukhari there is a narration by Ibn Abbas which states that the prophet liked to agree with the People of the Book as long as there was no prohibition.³¹ Hadith is more authentic than the previous version. This proves that the Prophet liked and did what the People of the Book did. For example, the Prophet combed his head in the manner of the People of the Book. Prophet Muhammad adopted this practice because there was no text prohibiting it.

KH. Faqih in rejecting the fatwa stating the prohibition of the use of kentongans. He cited the opinions of three great scholars in Makkah as the first reference. He took the fatwa of Sheikh Ahmad Zaini Dahlan, Sayyid Bakri bin Shaykh Sata', and Sheikh Ahmad Khatib. He also quoted the opinion of Imam al-Qurtubi, who stated that what is meant by the bells in the hadith are the bells used specifically by Christians, not bells in general. In the Indonesian context, kentongans are used for several activities. It is not specifically used to call and remember prayer time. Rather, it is used as an art form, a sign of death, a sign of theft, a tool to repel birds, and so on.³² According to KH Faqih, the use of kentongan as a sign of entering prayer is characteristic of Islam in Indonesia. One of the cultural arts used by the wali songo is the sign of entering prayer time. In essence, the bell is only used as a reminder and not as a medium to call people prayer. The adhan is used to call people pray. The media is used by the wali songo because the kentongan sounds

²⁸ Wasid Wasid, "Indahnya Perbedaan Hukum Dalam Tradisi Memukul 'Kentongan' (Telaah Kritis Kitab Sharh Hazz al-Ra'us Fi Radd al-Jasus Karya Kiai Muhammad Faqih Maskumambang)," *Jurnal Islam Nusantara* 3, no. 1 (June 30, 2019): 158–204, <https://doi.org/10.33852/jurnal.in.v3i1.126>.

²⁹ Ibn Hajar al-Asqalani, *Bulugh Al-Maram* (Saudi Arabia: Dar al-Qabs, 2014) <https://archive.org/details/FP145220/page/n4/mode/2up>.

³⁰ Ibn Hajar al-Asqalani, *Fath Al-Bari* (Kairo: Maktabah al-Salafiyah) https://archive.org/details/FP2021/01_2022/.

³¹ Muhammad bin Ismail bin Ibrahim al-Bukhari.

³² Wasid, "Indahnya Perbedaan Hukum Dalam Tradisi Memukul 'Kentongan' (Telaah Kritis Kitab Sharh Hazz al-Ra'us Fi Radd al-Jasus Karya Kiai Muhammad Faqih Maskumambang)."

louder. In addition, the kentongan has become a cultural art of the community in general. The culture looks familiar, so they voluntarily accept Islam.

Method of Thought of KH. Muhammad Faqih Maskumambang

KH. Faqih Masukumambang's method of thinking about understanding hadith is inseparable from methods used by classical and contemporary scholars. Sanad and Matan's criticisms determine the validity of a hadith.³³ KH. Faqih Masukumambang's method of thinking about understanding hadith is inseparable from methods used by classical and contemporary scholars. Sanad and Matan's criticisms determine the validity of a hadith.³⁴ The comparative method compares one hadith with another hadith that has similar problems but different contents and answers.³⁵ If there are two contradictory traditions, the stronger is used as the basis. The Hadith of the prohibition on imitating people is a problematic tradition. Husayn Salim in *Musnad Abu Ya'la* categorizes it as a *dhaij* tradition. Al-Sakhawi says that it is *dhaij* but has a shawahid. Ibn Taymiyyah says that the *sanad* is *jayyid*. Ibn Hajar says that it is *hasan*.³⁶

KH Faqih Maskumambang understands the hadith of the prohibition of resembling people with textual and contextual meanings. Textually, hadith is general in nature, which prohibits Muslims from resembling non-Muslims in all forms and customs. Contextually, hadith has a specific meaning and purpose.³⁷ He uses the science of *asbab al-wurud* to determine the background of the prophet conveying the hadith. The science of *asbab al-wurud* is needed as a stepping stone to filtering religious messages to avoid misunderstandings. The application of *asbab al-wurud* plays an important role in understanding the meaning contained in a *hadith*.³⁸

Tasyabbuh is an expression done by someone.³⁹ In language, the context of *tasyabbuh* is divided into two parts, namely *tasyabbuh* in terms of goodness and in terms of sin.⁴⁰ The hadith about the prohibition of imitating people was conveyed by the prophet, because the number of Muslims at that time was still limited to the Arab region. People had similarities in their physical form and culture. Identity is required to distinguish Muslims from non-Muslims identity is needed.⁴¹ The identity of a person is more familiar with the religion of each adherent person. The existence of fanatical attitudes in Arab society and the frequent occurrence of wars encouraged the prophet to convey appeals to the adherents of the religion they embraced. Currently, Islam is spreading and developing on the surface of Arabia. Islam has spread throughout the world. Differences in character and culture are the identity of each region. Islam incorporates Islamic culture that has taken roots and characterizes each region. This is in line with the method of *da'wah* applied by the prophet. Arabia is the birthplace, growth, and field of the prophet's *da'wah*. The

³³ Jalal al-Din al-Suyuthi, *Tadrib Al-Rawi Fi Syarbi Taqrib Al-Nawai* (Riyad: Maktabah al-Kausar, 1994) <https://ia904508.us.archive.org/24/items/waq21470/21470.pdf>.

³⁴ Muhammad Idris al-Shafi'i, *Iktilaf Al-Hadis* (Bairut: Dar al-Kutub al-Ilmiyah, 1986)

³⁵ Burhanuddin Burhanuddin, 'Metode Dalam Memahami Hadis', *Jurnal Al-Mubarak: Jurnal Kajian Al-Qur'an Dan Tafsir*, 3.1 (2018), 1–11, <https://doi.org/10.47435/al-mubarak.v3i1.210>.

³⁶ Syarf al-Haq Abadi, *'Annu Al-Ma'bud 'Ala Sharbi Sunan Abi Dawud* (Bairut: Dar Ibn Hazm, 2005) <https://ia600208.us.archive.org/6/items/waq84398/84398.pdf>.

³⁷ Muhammad Faqih Maskumambang.

³⁸ Muhamad Rozaimi Ramle and Miftachul Huda, 'Between Text and Context: Understanding Hadith through Asbab Al Wurud', *Religions*, 13.2 (2022) <https://doi.org/10.3390/rel13020092>.

³⁹ Rohmansyah Rohmansyah, 'K.H. Sholeh Darat's Hadith Understanding In Majmū'ah Al-Sharī'ah Al-Kaifiyah Lil Al-Awwām Book', *Jurnal Ushuluddin*, 27.2 (2019) <https://doi.org/10.24014/jush.v27i2.4264>.

⁴⁰ Afrida.

⁴¹ Azkiya Khikmatiar, 'Reinterpretasi Hadis Tasyabbuh', *Journal of Hadith Studies*, 1.1 (2018) <https://doi.org/10.32506/johs.v1i1.360>.

Arabs accepted the prophet's preaching because the prophet preached in accordance with the rich culture possessed by the Arabs. Islam does not come by eliminating culture, but by inserting Islam into a culture.

Islam is a religion of ease and emphasizes religious tolerance.⁴² It is a religion that does not force a person to enter it, so that a person who follows is based on awareness and is voluntary. The spread of Islam in Indonesia not only teaches religious doctrines, but also adapts to local customs and culture.⁴³ The use of the kentongan as a reminder of prayer time is part of the culture of the Muslim community in Java. To date, this tradition has been maintained by some people as a form of cultural heritage. The tradition of beating the Kentongan before and after the adhan is usually carried out by urban and rural NU communities. The prohibition on using *naqus* (bells or bells) in the Prophet's Hadith is the bells used by Christians as a sign of prayer time. This device was used only by Christians at the time of the prophet. The prohibition on hadith is not absolute. The prohibition of imitating disbelievers referred to in the Hadith in terms of *aqidah*, such as Allah *thalithu thalasa* (Allah is one of the three). Believing that Allah, 'Uzair, and al-Masih are lords of the universe. In essence, Allah created everything on Earth for all humans. The task of humans is to be grateful only for caring for and using what is there. should not create harm or return harm.⁴⁴

The use of bells as a sign of prayer time is an act of *bid'ah mahmudah*. The use of this media is in accordance with the meanings contained in the Quran, Sunnah, *ijma'*, and *qiyas*. The purpose of sounding the bell is in accordance with the text of the Quran Surah al-Maidah verse 2, which contains an order to help each other in terms of goodness and piety. In the hadith narrated by Imam al-Tirmidhi, it is also said that the person who points out the good will be rewarded like the one who does it.⁴⁵ This statement already represents the basis for the permissibility of using *kentongan*.

Method proposed by KH. Faqih, in understanding the hadith about the prohibition of imitating people, focuses more on the contextual approach. Textual understanding can be used while still examining the *asbab al-wurud* of the hadith. The steps he uses to understand the hadith include comparing the *matan* of the hadith by collecting verses and traditions that have the same theme. In the term hadith, there is a phrase that contains the meaning of 'am, khas, *mutlaq* and *muqayyad*. To identify some of these categories, it is necessary to study the *asbab al-wurud* of hadiths. KH. Faqih explored the values of the hadith that are relevant to the current context. According to him, the bell in Indonesia is not an identity or the only tool used for calls for worship or signs of prayer. However, it is more of a culture passed down from one generation to another.

Discussion

A hadith or sunnah is anything that comes from the prophet Muhammad, which includes words, actions, and decrees.⁴⁶ Some scholars agree that all traditions that originate from the prophet are legally binding and obligatory to follow (*al-sunnah kulluha tasyri'iyah*). Those who do not follow them are considered *inkar sunnah*.⁴⁷ Conversely, other scholars agree that there are many sunnahs

⁴² Muslim bin al-Hajjaj al-Naisaburi.

⁴³ S Mukzizatin, 'Meneropong Perilaku Keberagaman Masyarakat Pesisir Tuban: Rekonstruksi Strategi Dan Metode Dakwah Wali Songo', *Jurnal Bimas Islam*, 2018.

⁴⁴ Muhammad Faqih Maskumambang.

⁴⁵ Muhammad bin Isa al-Tirmidhi.

⁴⁶ Muhammad 'Ajjaj al-Khatib, *Ushul Al-Hadis* (Bairut: Dar al-Fikr, 2006).

⁴⁷ Johar Arifin and M. Hasbi Ridwan, 'Klasifikasi Sunnah Tasyri'iyah Dan Ghairu Tasyri'iyah Perspektif Pemikiran Ahmad Syah Waliyullah Al-Dahlawi', *Jurnal An-Nida' Jurnal Pemikiran Islam*, 43.1 (2019).

that are considered traditions and are not obligatory to follow (*ghair tasyri'iyah*).⁴⁸ Legal scholars say that Islamic law texts are limited, but new problems are evolving (*An-Nushus Mutanabiyah wa al-waq'a'u ghairu mutanabiyah*).⁴⁹ According to Quraish Shihab, the Prophet as the bearer of the treatise serves as an Apostle, Mufti, Qadhi, and imam (head of state and society). With these various positions, the prophet conveyed and adjusted the situation, conditions, and needs of the community at the time.⁵⁰

The method of understanding the hadith about the prohibition of imitating people used by KH. Hasyim Asy'ari was more concerned with textual understanding. He used this understanding because KH. Hasyim struggled in the fields of religion, boarding school, and politics.⁵¹ History recorded that he was anti-colonial. To the extent that he was unwilling to resemble the customs, culture, and religion used by colonizers. It was proven that fat was delivered by KH. Hasyim Asy'ari succeeded in burning the revolution and shaking the joints of Dutch imperialism.⁵² This mindset was influenced by the politics that occurred in the Middle East at the end of the 19th century. In that century, it was better known as Islamic renewal and revival, spearheaded by Jamaluddin al-Afghani and Muhammad Abduh. The aim of the revolution was to foster a spirit of renewal by instilling a spirit of anti-colonialism and reform against the colonizers' tyranny.⁵³

From this event, the spirit of struggle was adopted by KH. Hasyim Asy'ari and poured into Indonesia as a form of resistance to colonialism. At that time, Indonesia was still under the control of colonial colonizers. The ideology that spread included education, culture, and social and religious fields. There was often a conflict between the culture brought about by the colonials and the local population. In addition, the differences between the indigenous and colonial classes also became a spirit of the struggle for independence.⁵⁴ As a form of KH. Hasyim Asy'ari's resistance to colonialism did not agree with the ideology and culture of colonizers. Among the cultures in which the KH. Hasyim Asy'ari did not agree with the use of kentongan as a sign of prayer.

KH Faqih was not involved in politics. He focuses more on pesantrens and religious activities. His closeness was more in the approach to the community. He appreciates cultural values. Thus, according to him, the kentongan is a culture, not a religious identity.⁵⁵ The method used by KH. Faqih, in interpreting the Hadith of the prohibition of imitating people, is a more contextual understanding. In understanding hadith, he collects verses and hadiths with the same theme to produce a comprehensive meaning. He also looked at the socio-historical context in which the hadith was delivered and compared it with the context in Indonesia. Prophetic traditions can

⁴⁸ Kaizal Bay, 'Kriteria Sunnah Tasyri'iyah yang Mesti Diikuti', *Jurnal Ushuluddin*, 23.1 (2017) <https://doi.org/10.24014/jush.v23i1.1079>.

⁴⁹ . Sumarjoko and Hidayatun Ulfa, 'Kaidah Fiqh Bidang Mu'amalah Mazhab Syafi'i (Kajian Teoritis Dan Praktik Serta Kehujjahannya)', *Iqtisad*, 6.1 (2019) <https://doi.org/10.31942/iq.v6i1.2718>.

⁵⁰ Arifin and Ridwan.

⁵¹ Mu'min Mu'min, 'Kiprah Kyai Hasyim Asyari Dalam Diskursus Hadits Di Indonesia', *Diroyah : Jurnal Studi Ilmu Hadis*, 2.1 (2018) <https://doi.org/10.15575/diroyah.v2i1.2494>.

⁵² Yusrianto, 'Pemikiran Politik Dan Perjuangan Kh. M. Hasyim Asy'ari Melawan Kolonialisme', *IN RIGHT: Jurnal Agama Dan Hak Azazi ...*, 3.2 (2017).

⁵³ Khairiyanto Khairiyanto, 'Pemikiran Jamaluddin Al-Afghani Dan Muhammad Abduh Serta Relasinya Dengan Realitas Sosial Di Indonesia', *Indonesian Journal of Islamic Theology and Philosophy*, 1.2 (2020) <https://doi.org/10.24042/ijitp.v1i2.5028>.

⁵⁴ Asep Yusup Hidayat, 'The "Class" Dissension Of Colonial Period In Sundanese Novels: Review Of Identity Politics', *Litera*, 19.2 (2020) <https://doi.org/10.21831/ltr.v19i2.33131>.

⁵⁵ Muhammad Faqih Maskumambang.

sometimes be understood textually; however, traditions must be interpreted contextually.⁵⁶ Prophet Muhammad had various roles in society. He delivered his traditions according to the social circumstances and needs of Arab society at the time.

KH Faqih Maskumambang is an archipelago scholar who upholds the value of local culture. Evidence of his love by criticizing the prohibition of hitting the bell as a sign of prayer. It is as if the local culture is forced to follow Arab culture that negates the use of bells. The main reason for the sounding of the kentongan before and after the adhan was that the sound of the kentongan was louder. Logically, this does not violate the rules of Sharia. KH Faqih Maskumambang took the example of eating and drinking before and after prayer. These actions are not prohibited in Sharia.⁵⁷

Although KH. Hasyim Asy'ari and KH. Faqih Maskumambang have different opinions in terms of the use of bells. Both have the same goal of achieving people's benefits. The difference in opinions regarding the use of the bell is influenced by several factors. Among them, KH. Hasyim Asy'ari's area was in Jombang-East Java, which at that time was still dominated by the abangan, whereas KH. Faqih Maskumambang was in Gresik - East Java, which was already thick with pesantren culture. The work of the two figures is also the reason for this difference. KH. Hasyim Asy'ari took part in religious and political fields. The spirit of his struggle was proven by carrying out several battles or counteracting the colonizer's culture.

Conclusion

This study found that the book of *Sharh Hazzu Al-Ru'us fi Radd al-Jasus 'an 'Tahrim al-Naqus* written by KH. Faqih Maskumambang as a rejection of the fatwa of the prohibition of hitting the bell as a sign of the beginning of prayer. KH Faqih Maskumambang made the hadith about the prohibition of imitating people the main basis. Furthermore, hadith was interpreted in the context of Indonesia's culture. In explaining this, Kyai Faqih took explanations from the Qur'an and hadiths that had similarities in the discussion. He then took the opinions of scholars and qawaid fiqhiyah and logic as reinforcement. According to KH Faqih Maskumambang, the hadith over the prohibition of imitating people has a low position. There is a sahih hadith in *al-Jami' al-Sahih*, which states that the prophet liked to agree with the People of the Book as long as there was no prohibition. He also quoted the opinion of Imam al-Qurtubi, who stated that what is meant by bells in the hadith are the bells used specifically by Christians, not bells in general.

The different assumptions of the two figures are motivated by differences in status and social roles. KH. Hasyim Asyari played a role in religion, pesantrens, and politics. KH. Hasyim Asyari rejected the culture of using the kentongan as a form of rejection of the colonizers' colonial culture. KH Faqih Maskumambang did not engage in politics. He focuses more on pesantrens and religious activities. KH. Faqih Maskumambang's closeness is more about approaching the community. It has been proven that he appreciates local cultural value. So that the kentongan according to him as a culture, not as a religious identity. By incorporating Islam into the local culture, Islam is easily accepted by people in the archipelago. For future research, the author hopes that a deeper analysis of the local context and its influence on the understanding of religious teachings will provide richer insights into the relationship between religion and culture. This study addresses how Islam is adapted to local culture and the extent to which such influences impact the

⁵⁶ Muhammad Nasrulloh and Doli Witro, 'Pemikiran Syuhudi Ismail Tentang Paradigma Hadis Tekstual Dan Kontekstual: Sebuah Tinjauan Umum', *An-Nida'*, 46.1 (2022) <https://doi.org/10.24014/an-nida.v46i1.19226>.

⁵⁷ Muhammad Faqih Maskumambang.

interpretation of hadith. In addition, the differences in views between KH Faqih Maskumambang and KH Hasyim Asyari are driven by differences in their social status and roles. This research can further examine how social status and the role of ulama can influence religious interpretations and the resulting fatwa.

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