



The Meaning of *Tsyabbuh* in Hadith and Its Relevance Towards New Year Celebration Culture: A Semantic Study

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Abstract:

This study analyzes the meaning of *Tasyabbuh* in hadith and its relevance to the New Year celebration culture through the semantic hadith approach. *Tasyabbuh*, resembling or imitating, was frequently mentioned in the Hadiths of Prophet Muhammad (PBUH). The semantic hadith studies were used to comprehend the meaning and context in which the term is used. This study also explored the relationship between the concept of *tasyabbuh* in the hadith and the New Year celebration tradition in the community culture. Hopefully, the findings will provide in-depth insights into the significance of the meaning of *tasyabbuh* in the context of hadith and its implications for the new year celebration culture, hence contributing to a better comprehension of Islamic values in the society's way of life.

INTRODUCTION

The New Year celebrations are often characterized by various practices and traditions that reflect the cultural identity of the community. In this context, the concept of "*tasyabbuh*" found in the hadith becomes relevant for a deeper understanding (Salsabila, 2023, p. 8). *Tasyabbuh* refers to the concept of imitating or resembling, and it is important to explore its meaning in the hadith and relate it to the cultural practices of New Year celebrations.

The semantic study of hadith becomes the main means to understand the original meaning of the words used in the context of the hadith related to *tasyabbuh*. In this context, the relevance of *tasyabbuh* to New Year celebrations needs to be further explored, including the ethical implications and Islamic values that may be involved in this practice.

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Misunderstanding or misinterpretation of the meaning of *tasyabbuh* in the hadith may lead to practices that are contrary to Islamic teachings or may deviate from religious values (Annibras, 2017). Therefore, this semantic study of hadith is directed at providing a deeper understanding of the meaning of *tasyabbuh* in the context of New Year celebrations and its implications for the daily lives of Muslims.

Through a better understanding of the meaning of *tasyabbuh* in the hadith, it is hoped that it can provide clearer guidance for Muslims in undergoing New Year celebrations while maintaining religious values and ethics in accordance with Islamic teachings.

LITERATURE REVIEW

The Concept of Tasyabbuh in Hadith

Tasyabbuh is etymologically derived from Arabic, whose root word is *sya-ba-ha*, which means imitation of or over something. The word then creates other words such as *Syibh*, *Syabah*, or *Syabih* (Zakaria, 1994, p. 234).

According to Ibn Manzur, *tasyabbuh* is the *mashdar* version of *tasyabbaha-yatasyabbahu*, which means that an object resembles something else (Manzur, 1997, p. 203). In terminology, Imam Muhammad al-Ghazi defines the word “*tasyabbuh*” as a person’s attempt to imitate a figure he idolizes, whether in behavior, appearance, or even traits. The effort is a deliberate act and is applied in daily life.

Rawwas Qalaji interprets “*tasyabbuh*” as imitation, which involves plagiarism and *Taqlid* because it is driven by love, admiration, or attraction to the object being imitated (Qalaji, 2006). This kind of phenomenon is common in Indonesian society, where the strong current of westernization makes some people tempted to follow current trends, including traditions such as Valentine’s Day and the New Year celebrations.

Basically, the relationship between Muslims and non-Muslims, including Jews and Christians, in a community has been going on since the time of the Prophet. At that time, in Medina, the population did not only consist of Muslims but also included Jewish and Christian groups such as the *Banu Aus*, *Khazraj*, *Nadhir*, *Quraizhah*, and others. However, the interaction was only sometimes harmonious. Acts of betrayal from the *Nadhir* and *Quraizhah* groups resulted in decisive action from the Muslim community (Tasrif, 2010, pp. 20–23).

The interaction between different cultures or backgrounds in a community will eventually lead to mutual influence.

In the hadith narrated by Abu Dawud (At Tirmidzi, 1998, p. 425), it was mentioned that the Prophet’s words on this matter are recorded through a hadith narrated by Qutaibah: “Qutaibah has told us, Ibn Lahibah has told us from Amri bin Syu’aib from his father from his grandfather. That the Messenger of Allah (saw) said: “One who imitates other than us does not belong to us. Do not imitate the Jews or the Christians. Indeed, the greeting of the Jews is the gesture of the fingers, and the greeting of the Christians is the gesture of the palms. (HR. Abu Dawud)

At first glance, in the above Hadith, the Prophet prohibits Muslims from imitating what the Jews and Christians do when they want to say greetings or greetings to each

other. The Prophet seemed to want to emphasize the necessity for every Muslim to have an Islamic identity that is different from the identities of other groups.

Referring to the mentioned hadith, it can be understood that the Prophet firmly highlighted the importance of maintaining a Muslim identity without being influenced by Western traditions. The use of the greeting “Assalamu’alaikum” is a tangible manifestation of a strong Islamic identity, which is not influenced or followed by the identity adopted by non-Muslims. However, does the prohibition against following Western trends apply in general? Or is there a “negotiation space” in this context? The following discussion will classify this issue before conducting a more in-depth analysis of the hadith traditions that address the behavior of *tasyabbuh* as a global phenomenon.

The connection between *tasyabbuh* and the cultural practice of New Year celebrations has been highlighted in the literature. Previous research may have discussed how people implement the concept of *tasyabbuh* in New Year celebrations and how it may affect cultural identity and religious values.

حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ، قَالَ حَدَّثَنَا أَبُو النَّضْرِ، قَالَ حَدَّثَنَا عَبْدُ الرَّحْمَنِ بْنُ ثَابِتٍ، قَالَ حَدَّثَنَا حَسَّانُ بْنُ عَطِيَّةَ، عَنْ أَبِي مُنَيْبٍ الْجُرَشِيِّ، عَنِ ابْنِ عُمَرَ قَالَ، قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: مَنْ تَشَبَّهَ بِقَوْمٍ فَهُوَ مِنْهُمْ

It was narrated to us by Uthman ibn Abu Shaibah, who said, it was narrated to us by Abu an-Nadhr who said, it was narrated to us by Abdurrahman ibn Tsabit, who said, it was narrated to us by Hassan ibn Athiyah from Abu Munib Al Jurasyi from Ibn Umar who said, The Prophet Muhammad (peace be upon him) said: “Whoever resembles a people is one of them.” (HR. Abu Dawud)

There are at least 38 traditions with the term *tasyabbuh* that use similar patterns or wording. The differences between the redactions of the Matan are generally categorized in three forms.

Semantic

One of the important dimensions of literature studies is the study of hadith semantics in the cultural context. The main element of this study is how the meanings of the hadith could be translated and interpreted in terms of cultural realities. The study includes the analysis of meanings and their application in the cultural practice of New Year celebrations (Chaer, 2002).

Semantics is a branch of linguistics that studies the meaning of words, phrases, clauses, sentences and discourse. It also defines semantics as studying the relationship between language and the world. It is a field of science that studies and analyzes the meaning of words or sentences in a language. Wittgenstein explained that the meaning of a word is influenced by four contexts, namely: (a) linguistic context, (b) emotional context, (c) context of situations and conditions, and (d) socio-cultural context (Yusron, 2015, p. 3). In the context of hadith semantics, the study of hadith semantics can be done by various methods, among others (HS, 2016):

- **Textual method:** it examines the meaning of the hadith based on the text of the hadith itself without considering its historical context.

- **Contextual method:** Contextual method examines the meaning of the hadith by considering its historical context.
- **Comparative method:** It is a method that examines the meaning of a hadith by comparing it with other traditions that have the same theme.
- **Interpretive method:** it examines the meaning of the hadith by using Qur'anic interpretation.

Semantics has a long history and involves the development of various concepts and theories related to meaning in language. It is important in various fields, such as linguistics, philosophy of language, psychology of language, and literature. It is also used to understand the meaning of oral and written texts (HS, 2016, p. 24).

State of the art

Several previous studies have discussed the concept of *tasyabbuh* in the context of hadith. Its meaning and implications have been the focus of semantic studies of hadith to understand its meaning in Islamic teachings deeply. These studies provide an important theoretical basis for detailing the meaning of *tasyabbuh* and how it is reflected in Islamic teachings.

Some studies discussed the ethical implications of the concept of *tasyabbuh* in the hadith and how it relates to Islamic values. A better understanding of these implications is expected to guide Muslims in observing New Year celebrations while maintaining the integrity of religious values. Some others also analyzed critical perspectives on the practice of *tasyabbuh* in the context of New Year celebrations. This includes a discussion of possible deviations from religious values or their negative impact on society.

This literature review is expected to provide a solid foundation for further research on the meaning of *tasyabbuh* in the hadith and its relevance to the culture of New Year celebrations. Through a deeper understanding of this concept, it is hoped that a solution or guidance can be found for Muslims in integrating New Year celebrations with religious values in a balanced manner.

There was a study by Rosyada (2023) under the title "*Tasyabbuh* Transgender in the Perspective of Prophetic Hadith (A Thematic Hadith Study)". This study aims to discover what and how transgender *tasyabbuh* is from the perspective of the Prophetic Hadith. The method of writing this thesis is literature study research; the method used is the data collection method; the data comes from books, journals, and articles related to the problem in the title. The results showed that transgender *tasyabbuh* behavior has a bad impact on destroying social order and eroding generations. The law of *tasyabbuh* is haram because it is a form of deviation. Nor transgender is haram to change gender absolutely if there is no required purpose.

The other is a study on "Aswaja's View on Christmas and New Year's Greetings" (Rahman et al., 2022) This study revealed that Christmas greetings contain two disadvantages. First, if a person wishes Merry Christmas and then believes in the birth of Jesus or that the prophet Isa is the Son of God, then his Islam is not valid based on Sharia law. Secondly, if a person wishes Merry Christmas but does not believe in the birth of Jesus or that the prophet Jesus is the son of God, then he gave false testimony, which is a mortal sin and could be the cause of hypocrisy in the heart. Thus, the safest

attitude in the situation is to be cautious. Because keeping quiet is the truest form of tolerance.

There was also a study by Putra (2023) titled “The Meaning of *Tasyabbuh* in Hadith Perspective and Its Relevance to Westernization (Semantic Study of Hadith).” This study concludes that *tasyabbuh* was an expression of the artificial behavior that he wanted and did; that is, such as dressing up as their dress, trying to behave according to their actions, having morals with their morals, walking on their path, following them about clothing and some actions. However, even though this is true when it comes to general things such as the appearance or shape of an object, which is the same as ‘ownership,’ such as caps, domes, buildings and other similar examples, this does not come under the category of *tasyabbuh* that the hadiths speak of.

METHOD

This study is library research conducted by collecting data from various library sources, such as books, journal articles, theses, dissertations, and so on, as references to support research objectives (Nasrullah, 2020). The approach used in this library research is qualitative based on the naturalistic interpretative paradigm, post-positivist perspective, and postmodernism theory that seeks to construct reality and understand its meaning by paying attention to processes, events, and authenticity, the results of which are described in the form of sentences presented in each study content (Hamzah, 2019). The specification of this research is descriptive-analytical research, which aims to provide a picture or description of an object or phenomenon and analyze the relationship between the variables studied (Sarosa, 2021).

The research’s primary and secondary data sources are competent and relevant to the issues to be discussed. In this study, the secondary data are books that support researchers in complementing the contents and interpretations of books that discuss and study the theme of interpretation of the meaning of *tasyabbuh* in hadith and its context in the culture of New Year celebrations.

To obtain the data, researchers employed library data collection techniques, which are a way of collecting data from various materials found in the library, such as books, newspapers, magazines, manuscripts, documentation, and so on, relevant to the research (Lexy J. Moleong, 2018). As for data analysis techniques, we conducted content analysis, a research method used to analyze the content of a message in the form of text, images, audio, or video (Hamzah, 2019).

RESULTS AND DISCUSSION

Tasyabbuh is one of the terms often used in hadith studies (Nuba et al., 2016). This term means likening oneself to others regarding belief, worship, or customs. In the hadith, *tasyabbuh* is forbidden, except in matters allowed by sharia (Husaeni et al., 2022). The culture of celebrating the New Year is one of the cultures that develops in society, both Muslim and non-Muslim communities (Duman Kurt & Ozgen, 2013; Hopkins & McAuliffe, 2010). Various activities, such as fireworks, dinner, and gift-giving, usually characterize this culture.

In the context of new year celebration, *tasyabbuh* can be interpreted as imitating the disbelievers in matters related to the celebration of the new year (Husaeni et al., 2022).

This is because the celebration of the New Year is a culture that comes from the traditions of the pagan nations (Alamsyah et al., 2020). *Tasyabbuh* could be comprehend as imitating others in external matters, such as physical appearance, clothing, or language. However, in the context of the New Year celebration, *tasyabbuh* can be interpreted more broadly as imitating the disbelievers in matters related to the celebration (Patel, 2018). This is because the New Year celebration is a culture that comes from the traditions of the pagan nations. These celebrations are usually held on January 1, a sacred date by the pagans (Casanova, 2019; Samuel, 2001). In addition, New Year celebrations are usually characterized by various activities that do not follow Islamic teachings, such as fireworks, dinner parties, and gift-giving.

Relevance to New Year Celebration Culture

Based on semantic studies, the New Year celebrations culture could be categorized as prohibited acts in Islam (Husaeni et al., 2022). This is because the culture has elements that resemble the culture of pagan nations. Therefore, Muslims are encouraged to avoid the culture of New Year celebrations. First, New Year celebrations are usually held on January 1, a date considered sacred by pagan nations. January 1 is the date set by the Romans as the beginning of the new year. In the Roman tradition, January 1 is a date that is considered sacred and is celebrated with various activities, such as fireworks, dinner together, and gift-giving. Secondly, the celebration of the new year is usually characterized by various activities that do not follow Islamic teachings. These activities, such as fireworks, dinners, and gift-giving, have no basis in Islamic teachings. This is done to maintain the purity of *Aqidah* and Islamic teachings.

CONCLUSION

The New Year celebration culture is an act that is prohibited in Islam. This is because the culture has elements that resemble the culture of pagan nations. The elements that resemble the culture of pagan nations in the culture of New Year's celebrations can be seen from two things, namely: First, the date of the celebration: New Year celebrations are usually held on January 1. January 1 is a sacred date by pagan nations, especially the Romans. In the Roman tradition, January 1 is the date that marks the beginning of the new year. Secondly, celebratory activities and New Year celebrations are usually marked by various activities, such as fireworks, dinner parties, and gift-giving. These activities have no basis in Islamic teachings. Therefore, Muslims are encouraged to avoid the culture of New Year celebrations. This is done to maintain the purity of *Aqidah* and Islamic teachings.

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