



DOI: 10.24014/Jush.v29i2.13954

p-ISSN: 1412-0909

e-ISSN: 2407-8247

**The Fiqh al-Hadith of Digital Media:
The Method of Hadith Understanding of The Website Bincangsyariah.Com and Its
Contribution to The Moderate Islam Discourse**

Ria Candra Widayaningsih and Muhammad Irfan Helmy

Institut Agama Islam Negeri Salatiga, Indonesia

riatjandra.w@gmail.com

**Article
Information**

Submitted: August, 20, 2020
Revised I: August, 23, 2020
Revised II: October, 18, 2021
Accepted: November, 25, 2021

Keywords

Fiqh al-hadits; Islamic moderate; digital media; bincangsyariah.com

Abstract

In this modern era, website has been considered as an effective and efficient vehicle to disseminate information, including those related to religious and other issues. Thus, a comprehensive understanding on wisdom is greatly necessary to avoid any interfaith conflict. Bincangsyariah.com is a website providing information related to religious issues in the society. The author will answer those related to the fiqh al-hadith found on chatsyariah.com and its contribution to moderate Islamic discourse. This study used a discourse analysis method to show and interpret the relationship between patterns and goals expressed through linguistic elements. The results proved that bincangsyariah.com website has provided discussion relevant to the people's needs for solutions related to various legal problems occurring in the society. This website did not provide any provocative content to hate and abuse certain ethnicity, religion, race, and inter-group relation (known as SARA/Suku, Agama, Ras, Antar-golongan). Thus, Bincangsyariah.com was included to a website intended to widely spread various Islamic Moderate contents.

Kata Kunci

Fiqh al-hadith; Islam moderat; media digital; bincangsyariah.com

Abstrak

Di era modern ini, website dianggap sebagai sarana yang efektif dan efisien untuk menyebarkan informasi, termasuk yang berkaitan dengan masalah agama dan lainnya. Oleh karena itu, pemahaman yang komprehensif tentang kebijaksanaan sangat diperlukan untuk menghindari konflik antaragama. Bincangsyariah.com adalah website yang menyediakan informasi terkait isu-isu keagamaan di masyarakat.

Penulis akan menjawab yang terkait dengan fiqh al-hadis yang ditemukan di bincangsyariah.com dan kontribusinya terhadap wacana Islam moderat. Penelitian ini menggunakan metode analisis wacana untuk menunjukkan dan menginterpretasikan hubungan antara pola dan tujuan yang diungkapkan melalui unsur kebahasaan. Hasil penelitian membuktikan bahwa website bincangsyariah.com telah menyediakan pembahasan yang relevan dengan kebutuhan masyarakat akan solusi terkait berbagai permasalahan hukum yang terjadi di masyarakat. Situs web ini tidak menyediakan konten provokatif untuk membenci dan menyalahgunakan suku, agama, ras, dan hubungan antar golongan tertentu (dikenal sebagai SARA/Suku, Agama, Ras, Antargolongan). Dengan demikian, Bincangsyariah.com termasuk dalam website yang dimaksudkan untuk menyebarkan berbagai konten Islami moderat secara luas.

Introduction

Increasingly sophisticated technology development brings big changes in the world. Humans have been facilitated in accessing information through various ways, and enjoy digital technology facilities freely. Transmission of digital information between media, accessing or distributing it remotely can be performed easily.¹

Website is one of the digital media deemed as an effective and efficient *da'wah* medium with a plus in the community. Website is a collection of some web pages where information in the form of text, picture, audio, and others can be presented in the form of hypertext and can be accessed via software often called browser. Website provides information that can be accessed online unlimitedly anytime, everywhere. This becomes the community's main attention to provide information, either in religious or other scientific field.

Hadith study is now available in digital form that can be searched for easily via search engine both in website and application. On this basis, hadith study can be accessed by everyone any time, in which control of understanding is only

based on the text presented in the pages, and the concept of language displayed is the important point in this digital study to form complete understanding. Given the importance of hadith's position in Islam, it is necessary to understand in a wider context for proportional understanding in modern context and to create Islamic moderate discourse.

With Islamic moderate discourse formed, an individual will promote tolerance to difference, accept diversity, and not force his beliefs on others, and interfaith brotherhood and unity will be realized.² On this basis, the application of hadith understanding plays an important role in building narration in the articles presented, that the hadiths presented should be understood pursuant to the understanding applied by hadith scholars. In this paper we will explain the hadith understanding applied by bincangsyariah.com.

As a medium in *da'wah*, website should not contain provocative or conflict-raising materials or discussions so as to create a peaceful life. Bincangsyariah.com is one of the Islamic websites that present hadith study, with sufficient explanation and updated data, thus in the researcher's opinion, bincangsyariah.com

¹Wawan Setiawan, *Era Digital dan Tantangannya* (UPI: National Education Seminar, 2017), 2.

²Agus Akhmadi, "Moderasi Beragama dalam Keragaman Indonesia," *Jurnal Diklat Keagamaan* 13, no. 2 (2019): 45-55.

qualifies as the object of scientific work of study, specifically on hadith.

There are some other studies on hadith on the or mass media, including: Book of Saifuddin Zuhri Qudsy and Ali Imron entitled *Model-model Kajian Hadis Kontemporer*, with a chapter “*Model Penelitian Hadis di Media Masa: kekerasan verbal di media social akibat pluralitas interpretasi hadis-hadis hisab rukyat*,”³ M. Alfatih Suryadilaga’s work entitled *Kajian Hadis di Era Global*,⁴ *Autoriti Hadis di Internet* by Ishak Sulaiman,⁵ a thesis entitled *Pemeliharaan Hadis di Internet: Kajian Terhadap Laman Web al-Durar al-Saniyyah dan Islam web* by Shahril Nizam Zulkipli,⁶ Siti Zakiyatul Humairoh’s work entitled *Kajian Syarah Hadis di www.majlisuzzkr.com/pengajian-kitab-riyadhus-sholihin.html*,⁷ and a thesis entitled *Kualitas Kajian Hadis di Website: Studi Terhadap Kajian-kajian Hadis di Website* <https://muslim.or.id> by Ahmad Faruk.⁸

None of the authors above discusses in detail and focuses on hadiths on the internet and their contribution to the Islamic moderate discourse, thus this paper will explain the hadith understanding method on bincangsyariah.com and its contribution to the Islamic moderate discourse.

Website Bincang Syariah’s Profile

[Bincangsyariah.com](http://bincangsyariah.com) is an Islamic website developed by Yayasan Pengkajian Hadis el-Bukhori. This website contains the worship

practice, Islamic history, issues on Islamic law, *aqidah* (creed), *dhikr* and prayer. This website was launched in response to the Islamic discourses developing in the community, especially social media. Besides, it also spread the Islamic discourse for the Islamic study to keep developing and dynamic. The issues discussed in the website are always based on the scientific principles and Islamic scientific logics. Our analysis on an issue is always based on al-Quran, Hadiths, and authoritative ulama’s opinions. These three guidelines are not translated literally, but with normative or empirical approach.⁹

El-Bukhari Institute (eBI) is a non-government institution in the form of foundation legal entity that attempts to introduce hadiths to the public and campaign moderate Islam through hadiths. This was established based on the very weak condition of hadith study. The weak study gets worse with only few institutions focusing on hadith study, while it is a necessity to satisfy the community’s need for hadith study that most of Muslims’ religious activities are explained by hadiths.

The other problem is more common distribution of fake hadiths, both in da’wah and in other scientific meetings, which may occur while those delivering them are not aware of it or are ignorant.

To satisfy the need, el-Bukhari Institute was established on 30 November 2013. Therefore, eBI actively performs hadith related study, research, training, and publication. The main purpose of this institution establishment was to make the community aware of the importance of hadiths and how to practice them in current context. Besides, this institution is also a place of gathering for academicians, researchers or *santri*, or anyone who wants to study hadiths and publish their works.

After two years of operation, at the end of 2015, eBI was legalized as a legal entity in the

³Saifuddin Zuhri Qudsy and Ali Imron, *Model-model Penelitian Hadis Kontemporer* (Yogyakarta: Pustaka Pelajar, 2012), 1-4.

⁴M. Alfatih Suryadilaga, “Kajian Hadis di era Global,” *Esensia: Jurnal Ilmu-Ilmu Ushuluddin* 15, no. 2, (2014): 199-212.

⁵Shahril Nizam B. Zulkipli and Ishak bin Hj. Sulaiman, *Autoriti Hadis di Internet* (Kuala Lumpur: University of Malaya Press, 2013).

⁶Shahril Nizam Zulkipli, “Pemeliharaan Hadis di Internet: Kajian Terhadap Laman Web al-Durar al-Saniyyah dan Islam web,” Master Thesis (Kuala Lumpur: University of Malaya, 2012).

⁷Siti Zakiyatul Humairoh, *Syarah Hadith Study on www.majlisuzzkr.com/pengajian-kitab-riyadhus-sholihin.html*, 1-20.

⁸Ahmad Faruk, “Kualitas Kajian Hadis di Website: Studi Terhadap Kajian Hadis di Website <https://muslim.or.id>,” Thesis (Yogyakarta: Post-Graduate Program of UIN Sunan Kalijaga, 2016), vi.

⁹El-Bukhari Institute, “Company Profile Bincang Syariah: Situs Islam Terbaik di Indonesia,” 1.

name of Yayasan Pengkajian Hadis el-Bukhori under Notarial Deed Number 06 dated 12 January 2015 by Public Notary Musa Muamarta, S.H. and legalized by the Ministry of Law and Human Rights under Number AHU-000060.AH.01.12 YEAR 2015 DATED 20 JANUARY 2015.¹⁰

Issues Review in the Website

In *bincangsyariah.com* there are many articles related to the issues in the community. The articles are classified into themes, as follows:

1. Kalam

Matters related to belief in Allah Swt. and their characteristics and social relations are classified as the theme *kalam*. *Muamalah* or social relation in broad sense is rules regulating human-human relationship in certain relations, so that lives are born with concern about humanity and the concept of Allah's characters will improve. Ethics are the main target, aiming to guide the community with *akhlaqul karimah*.

2. Khazanah

Khazanah contains articles related to Islamic stories and histories. These will nourish love and admiration for Islam and its cultures and broaden the horizon, view and knowledge of the meaning of Islam for the purpose of mankind's culture.

3. Interview

This website also contains interview column that is the results of questions and answers sessions with figures relevant to the issues of discussion. This aims at avoiding false/confusing information/data, acquiring information in a comprehensive, accurate, honest, and in-depth manner, acquire objective and balanced information and data, and explore possible new perspective of an issue.

4. Nisa (Women)

This section contains women related matters, both in daily activities and other provisions related to them.

5. Ubudiyah

Many issues arise in the community related to worship practice. As commonly known, *ubudiyah* is important in every individual's life journey. Therefore, many articles are intentionally included on how to worship and its provisions, aiming that the community will be careful in their worship affairs for Allah's acceptance and not easily claim the truth.

6. Dhikr and prayer

The theme *dhikr* and prayer contain collection of prayers and *dhikrs* related to daily activities.

Fiqh al-Hadis Method in Bincang Syariah

According to *Muhadditsin* there are some basic principles to fulfill in understanding a hadith, thus understanding will be acquired pursuant to the religious teaching. For example, *matan* hadith must conform to al-Qur'an, *matan* hadith must conform to other *shahih* (authentic) hadiths, *matan* hadith must conform to historical fact, and *matan* hadith must conform to scientific truth.¹¹

The hadith understanding principles above can be matched with the application of hadith understanding used in *bincangsyariah.com*. Thus, we can find whether the website applies the principles or not.

1. Hadith quoting method

The parent books *kutub al-tis'ah*, with categories of *Shahih al-Bukhari* by Imam Bukhari and *Shahih Muslim* by Imam Muslim, dominate the sources of hadith quotes presented in the articles on *bincangsyariah.com*, while other books are quoted fewer. In its presentation, some hadith texts are not written complete along with their *sanad*, but with only *matan* text. *Sanad* will be included if only it is related to the hadith discussion, such as discussion on difference in narration.

¹⁰El-Bukhari Institute, *Company Profile*, 5.

¹¹Mhd Idris, "Metode Pemahaman Hadis Muhammad al-Ghazali," *Jurnal Ulunnuha* 6, no. 1 (2016): 27-36.

To give a clearer overview to the readers, this website also includes *syarah*, verses, and other hadiths that are related to the issues discussed. The editorial team can accept quoted hadiths as long as their sources are included. References for religious explanation are unnecessarily hadith books, but can also from other books, such as fiqh books, for ease of the readers, who mostly study religion via internet.

The hadith quoting method can be found in an article entitled “*Addressing Reward of Hajj and Umrah to Parents in Law*.” The articles present hadith that allows practice of *taukil* of *hajj* and *umrah* as follows:

يَا رَسُولَ اللَّهِ إِنَّ أَبِي شَيْخٌ كَبِيرٌ لَا يَسْتَطِيعُ الْحَجَّ وَلَا الْعُمْرَةَ وَلَا الظُّعْنَ : قَالَ (حج عن أبيك وعتمر)

“O Prophet, my father is very old, unable to go hajj, umrah, and long journey. He answered, “To hajj for your father and umrah” [HR. Ibnu Majah].¹²

أتى رجل النبي صلى الله عليه وسلم فقال له إن أختي نذرت أن تحج وإنها ماتت فقال النبي صلى الله عليه وسلم لو كان عليها دين أكنت قاضيه قال نعم قال فاقض الله فهو أحق بالقضاء

“A man came to Prophet p.b.u.h., and said, “Actually my sister made nadzar to go hajj, but she had passed away”. Prophet p.b.u.h. said, “If she had a debt, will you net pay for it. “Yes” he said. He then said, “Pay the debt of hajj to Allah, since Allah has the right to be paid more” (HR. Bukhari).¹³

According to the author’s searching, some hadiths discuss similar matters, on the book Shahih Bukhari no. 1720, 6205, and 6771, Sunan Nasa’i no. 5299, Musnad Ahmad bin Hanbal no. 1901, and pada Sunan ad-Darimi 1703 and 2227. Each of the hadiths has one line of narration and meets on the narration by Ja’Far bin Ilyas bin Abi

Wahsyiyah with “*tsiqah*” narration assessment. In the book Shahih Bukhari there are three hadiths with different lines of *sanad*, but is not discussed in detail in this website since the three hadiths are deemed to have equal authenticity quality.

In the early discussion, it is said that the issue is not really different from *ihada ’utsawab li al-ghair* (performing worship and addressing its reward for other person), so that the readers will have a clear initial idea of the issue discussed before proceeding to the core discussion. The two hadiths above, in the author’s opinion, are quoted based on the equality of discussion theme of representing *hajj* and *umrah*.

Before proceeding to the hadith, it explains the opinion of *fuqaha* who prohibit representation practice in physical (*badaniyyah*) worship, since one must perform *badaniyyah* worship activities by himself, not to be represented. It does not necessarily put the prohibition, but *hajj* and *umrah* are reviewed more thoroughly, that the two have two aspects, *badaniyyah* (physical) and *maliyyah* (property).

To strengthen prohibition and permission of practice of *taukil hajj* and *umrah* in certain condition, some hadiths are presented with different sentence contexts, thus we can have a wider view of the matter. The first hadith has the context of representing a person alive but unable to perform it, while the second hadith of representing a dead person. We can conclude from the two hadiths that majority of ulama allow the practice of *taukil hajj* and *umrah*, provided that the practice has met the conditions, that the one to do it has performed *hajj* and *umrah*, and the concerned person (the one to be represented) is unable to perform it himself/herself because of old age, incurred sickness, or death. This way, the *hajj* and *umrah* for parents in law are of the practice of *taukil fi al-hajji wa al-umrah* and the reward will reach the addressed person.

2. Hadith Criticism Method

Hadith has two important elements to study, *sanad* and *matan*. Before use, hadith reviewer

¹²Sunan Ibn Majah, *Addressing Reward of Hajj and Umrah to Parents in Law*, 2899.

¹³Shahih Bukhari, *Mati dengan Meninggalkan Nadzar*; 6205.

should study its *sanad* first, and then its *matan*. If a hadith has good *sanad* quality, its *matan* can also be good. *Sanad* should minimally have *da'if* quality, thus if the *sanad* is combined with other narration, its quality is likely to be better.¹⁴

Criticism on *matan* hadith is carried out with various testing instruments. Hadith is tested with the teaching contained in *nash* al-Qur'an, especially hadiths with creed, and information on unseen realm and ritual contents. This is important since it is the main task of hadith to explain al-Qur'an, and hadith is the "practice guide" in implementing it. Hadith is also tested with other hadith. If a hadith contradicts another hadith, the hadith with superior narrator wins. Defeated hadith is called *syadz*.

Meanwhile, hadith containing information of science needs to be tested with science. Further, if the information of a hadith contains historical data, it is tested using historical fact along with other truth authority. Hadith is even tested using linguistics of whether the editorial of the narrated hadith is proper to be stated by a Prophet who is proficient in Arabic language. Hadith test means testing its narrators, not testing the correctness of the Prophet. A hadith that "passes the test" is believed to be authentic from its source, the Prophet.¹⁵

We need to view hadiths that are relevant to the hadith we are reviewing. There is a possibility that the hadiths support each other, but there is also a possibility that the hadiths contradict each other, assuming that the Prophet behaved, talked and have attitude consistently. It is certainly impossible for hadiths to contract each other. Therefore, ulama present solution to contradictory hadiths.¹⁶

Each hadith to be the source of teaching should pass two test phases, hadith criticism

(*naqd al-hadis*) and hadith understanding (*fiqh al-hadis*). The first study leads to the problem of authenticity of hadith with final target in the form of knowledge of the quality of a hadith.¹⁷

Based on the description above, hadith used as the basis in an issue must be tested first for authenticity assessment. The initial step of hadith study is research on *sanad*, in which *sanad* must be of good quality in order to proceed to research on *matan*. A *matan* cannot have any meaning if the *sanad* is defective, and *matan* hadith review is definitely necessary to have a clear picture, since hadith has existed from the time of the Prophet, thus adjustment is necessary to current condition.

The relationship with hadith criticism contained in article on hadith recommending to greet for four people first, as follows:

عن أبي هريرة رضي الله عنه أن رسول الله عليه قال: (يسلم الراكب على الماشي، والماشي على القاعد، والقليل على الكثير – متفق عليه. وفي رواية للبخاري، والصغير على الكبير

From Abu Hurairah, ra indeed the Prophet p.b.u.h. said: "rider is to greet (say salam) pedestrian, pedestrian is to greet seated person, and people of low population is to greet higher population" (HR. Bukhari-Muslim).¹⁸

In the narration of Imam Bukhari there is addition that "child is to greet adult."

Some hadiths are found discussing the same with that in other hadith books, such as Shahih Bukhari no. 5764 and 5765, each with single line of *sanad*, and in Shahih Muslim no. 4019 with two lines of *sanad*. All of the lines of narration meet in the narration of Abdul Malik bin Abdul Aziz bin Jurajj with "tsiqah" narration assessment.

In a study, bincangsyariah takes hadith Shahih Bukhari and Muslim books, but can also take from

¹⁴Rizkiyatul Imtyas, "Metode Kritik Sanad dan Matan", *Ushuluna: Jurnal Ilmu Ushuluddin* 4, no. 1 (2018): 18-32.

¹⁵Muh. Zuhri, *Telaah Matan Hadis: Sebuah Tawaran Metodologis* (Yogyakarta: Lembaga Studi Filsafat Islam, 2003), 53.

¹⁶Ibid., 70.

¹⁷Hedhri Nadhiran, "Epistemologi Kritik Hadis," *JIA* 18, no. 2 (2017): 39-63.

¹⁸Shahih Bukhari, *Yang Berjalan Memberi Salam Kepada yang Duduk*, no. 5764; and Shahih Muslim, *yang Berkendara Memberi Salam Kepada yang Berjalan dan yang Sedikit Kepada yang Banyak*, no. 4019.

other books if they are deemed to be of better quality and relevant to the issue of discussion. To clarify why the Prophet taught this, it presents Imam Muhallab's opinion as quoted from the book *Nuzhatul Muttaqin Syarah Riyadus*, in order to avoid cockiness, arrogance, and to respect each other.

Bincangsyariah.com does not include that explanation of *sanad* criticism on the hadith presented to explain an issue. However, according to the explanation of the editorial team of *bincangsyariah.com*, before a hadith is chosen as proposition for an issue, the contributors have checked and rechecked the said hadith appropriate to present it in the website. *Matan* hadith is explained by building argumentation with definition of *syarah* hadith or the concerned ulama's opinion, under a principle that the quoted hadith has clear source. Religious explanation has reference that is not necessarily hadith book, such as clear fiqh, *syarah* hadith, tasawuf books, and even contemporary reference will be acceptable.¹⁹

As in the article on the topic, hadith is explained with ulama's opinion and matched with prevailing manners in the community. Thus, we can explain that the hadith contains social manner teaching when we meet people in a certain condition, recommendation for anyone to greet. It is incorrect for us to assume that they should greet us first, since the four people as the object above can be in a condition that prevents them from greeting us.

3. Hadith Understanding Method

The effort to understand hadith is an urgent and underlying matter for Muslims, since hadith is the second source of Islamic law following al-Qur'an, expected to be capable of answering any of Muslims' questions. This issue gets more complex, since the existence of hadith in many aspects is different from al-Qur'an. Hadith

contains universal, temporal, and local teachings.²⁰ Considering the more rapid and advanced development, various problems arise in human life in general, and in Muslims' life, specifically.

In understanding the Prophet's message, what is seen is certainly the *matan* (text) of the hadith. *Matan* hadith is the information coming from the Prophet p.b.u.h. one something that is the core of a hadith since the Prophet's teaching is derived from this *matan*. *Matan* must have criteria that it does not contradict al-Qur'an or hadith narrated *mutawwatir*.²¹

Understanding or applying hadith textually is carried out if the said hadith is associated with the aspects related to it, such as the background of its existence, while still requiring understanding pursuant to what is written in the text of the concerned hadith. Meanwhile, contextual application of hadith is carried out if there is a strong clue "behind" the text of a hadith requiring the hadith to be understood and applied not as its literal meaning.²²

Contextual understanding means understanding that does not rely on the meaning of hadith text only, but associates it with matters out of the text, such as the condition of the one who said it, that is the Prophet p.b.u.h. the condition when the text was said by him and the condition of time of understanding it.²³ The approaches that can be used in this interpretation technique are interdisciplinary historical, sociological and philosophical approaches.²⁴

Inter-textual understanding is the understanding of the *matan* hadith by considering the systematics of the said hadith or other hadiths that have the same meaning and related verses of the Qur'an. Ambo Asse calls this interpretation

¹⁹Statement of one of the editorial team of *bincangsyariah.com* in an interview through email in 2019.

²⁰M. Syuhudi Ismail, *Hadis Nabi yang Tekstual dan Kontekstual* (Jakarta: Bulan Bintang, 2009), 4.

²¹Suryadi and Muhammad Alfatih Suryadilaga, *Metode Penelitian Hadis* (Yogyakarta: TH Press, 2009), 137.

²²M. Syuhudi Ismail, *Hadis Nabi yang...*, 6.

²³Ramli Abdul Wahid, "Perkembangan Metode Pemahaman Hadis di Indonesia," *Analytica Islamica* 4, no. 2 (2015): 231-243.

²⁴Muhammad Asriady, "Metode Pemahaman Hadis," *Ekspose* 16, no. 1 (2017): 1-11.

technique as inter-textual interpretation. In this technique, it is necessary to consider the correlation between the texts of other hadith, either of the same meaning or the same theme in view of variety of texts. Besides, it is also necessary to consider correlation between texts of hadith reviewed with verses of al-Qur'an as the source of Islamic teaching and law, especially related to the functional relationship between hadith and al-Qur'an.²⁵

In the author's opinion, there are some ways of understanding *matan* hadith, textual and contextual understanding, where it should be ensured beforehand that the text does not contradict al-Qur'an and other hadiths of *shahih* quality. Not all *matan* hadith is sufficiently understood only based on the text, but some *matan* hadith requires instrument to understand it, just like al-Qur'an, other hadith, *asbabul wurud* of the hadith, scientific knowledge, and current historical condition. This is under the intention that hadith can give relevant solution to the problems faced from time to time.

The method taken by *bincangsyariah.com* in understanding hadiths are by reading and understanding them contextually, textually, and inter-textually. Therefore, hadith texts are understood through a rational-contextual approach, and associated with scientific knowledge, so that they are not understood literally, but based on the spirit and purpose behind the use of special language of the hadith texts. *Matan* hadith that, when associated with current condition, is unclear or irrelevant requires consideration of the context of the time when it was made and of current context, thus relevant meaning will be found to the said *matan* hadith.

In analyzing an issue, editors or contributors always rely on al-Quran, Hadith, and authoritative ulama's opinion, and other religious sources. The guidelines are not translated literally, but read through a normative or empirical approach. The

process of defining or explaining hadith in the website is that as long as there is clear reference from *fiqh/syarah* hadith/*tasawuf* books, even if they are contemporary references, they are acceptable.

One of the applications of interpretation in the articles is concerning microblading commonly done by women in this era. Below is a hadith narrated by Imam Muslim:

عن إبراهيم عن علقمة عن عبد الله قال لعن الله الواشمات والمستوشمات والنامصات والمتنمصات والمتفلجات للحسن المغيرات خلق الله

“ From Ibrahim bin al-Qamah from Abdillah Ra. said Allah condemns women who tattoo, people who ask to be tattooed, who remove hairs from their face, who ask for removing hair from their face and grind their teeth for beautification and altering Allah's creation.”

The hadith above is of *Shahih Bukhari* no. 5476 with complete version as follows:

حَدَّثَنَا عُثْمَانُ حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ إِبْرَاهِيمَ عَنْ عَلْقَمَةَ قَالَ عَيْدُ اللَّهِ لَعَنَ اللَّهُ الْوَاشِمَاتِ وَالْمُسْتَوْشِمَاتِ وَالْمُتَنَمِّصَاتِ وَالْمُتَفَلِّجَاتِ لِلْحُسْنِ الْمُغَيَّرَاتِ خَلَقَ اللَّهُ تَعَالَى مَالِي لَا أَلْعَنُ مَنْ لَعَنَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَهُوَ فِي كِتَابِ اللَّهِ { وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ }

“Narrated to us Utsman had told us Jarir from Manshur from Ibrahim from al-Qamah, Abdullah said; “Allah condemns people who tattoo and people who ask to be tattooed, people who remove their eyebrows and stretch their teeth for beautification by altering creation of Allah Ta'ala, why I do not condemn people who are condemned by Prophet shallallahu 'alaihi wasallam while in the book of Allah stated And something coming from the prophet, take it” (QS. al- Hasyr; 7).²⁶

Based on our searching, some hadiths discuss this matter, dominated by the book *Shahih*

²⁵Ibid., 7.

²⁶Shahih Bukhari, *Memangur Gigi Untuk Kecantikan*, no. 5476

Bukhari. Of the hadiths, each has different line of narration that meets in the narration by Ibrahim bin Yazid bin Qays with “*ats tsiqaat*” assessment.

Hadiths in this condition is interpreted to explain common phenomena in the community, where a text of hadith on that matter is paired with the explanation of the meaning of the term *al-Waasimah* in book *Al-Minhaj Syarah Shahih Muslim*, Imam Nawawi. This facilitates readers to understand the meaning of the article. The interpretation is textual, in consideration of the content of hadith text.

The understanding of the clue of the hadith is that microblading, besides included into tattooing category (*al-wasym*), is also included into the practice of *al-nashimah*, that is facial hair trimming. The concern in microblading is that it is similar to tattooing, painful, and altering Allah’s creation.

Islam Moderation in Multicultural Community

The term moderate in Arabic language is known as *al-wasathiyah*. In al-Quran this word exists in QS. al-Baqarah: 143. The word *al-wasath* in the verse means the best and most perfect. In the most popular hadith, it is also said to that the best thing is that in the middle.

In the sense of viewing and settling an issue, moderate Islam tries to have compromise approach and be in the middle, and the same also applies in dealing with difference, either difference in religion or school, moderate Islam always promote tolerance, mutual respect, while remaining believing in respective religion and school. This way, all parties will accept decision in a level-headed manner, without engaging anarchical action.

It is to associate difference and diversity to collectively formulate and build harmonious life in the world. Diversity will be beautiful when managed well in the frame of togetherness. Human’s function to be God’s *khalifah* assigned to make the earth prosper requires togetherness despite differences. Dialogue in life gets more

important considering the development of modern world with various conflicts, hostilities, and war between groups because of certain interests. It is, therefore, necessary to build mutual understanding of their respective existence, improve cooperation and bring the existing differences closer, through constructive dialogues.²⁷

Moderation is the Islamic core teaching. Moderate Islam is a very relevant religious concept in the context of diversity in all aspects, including religious, customs, tribal and national contexts. It is natural that religious understanding diversity is a historical fact in Islam. The diversity is, among others, caused by dialectics between text and reality, and perspective on the position of reasoning and revelation in solving a problem.²⁸

Islam as a religion exists to attract humans from excessive extremity and put them in a balanced position. This is closely related to moderation, willingness to have dialogue, respecting other groups, not stating themselves or their group as the most correct in understanding, so that they will not be trapped in excessive extremity.²⁹

It is quite a concern when differences in Islam, basically based on differences in understanding and interpretation of the texts of al-Qur’an and Hadith, cause disharmony in the life of the community and of state. Actually, as long as the existing differences are based on the spirit of *ukhuwah basyariah* (inter-human brotherhood), *ukhuwah Islamiyah* (inter-Muslim brotherhood), *hablum minan nas* (inter-human good relations), and *ikhtilafu ummati rahmatun* (difference as grace) values, they will not cause any problem.³⁰

²⁷Muchlis M. Hanafi, *Moderasi Islam: Menangkal Radikalisasi Berbasis Agama* (Ciputat: al-Azhar Alumni Association and al-Qur’an Study Center [PSQ], 2013), 185-186.

²⁸Darlis, “Mengusung Moderasi Islam di Tengah Masyarakat Multikultural,” *Rausyan Fikr* 13, no. 2 (2017): 225-255.

²⁹Asep Abdurrohman, “Eksistensi Islam Moderat dalam Perspektif Islam,” *Rausyan Fikr* 14, no. 1 (2018): 29-41.

³⁰Miftahuddin, “Islam Moderat Konteks Indonesia dalam Perspektif Historis,” *Jurnal Mozaik* V, no. 1 (2010): 41-54.

Bincangsyariah.com's Contribution to Islamic Moderate Discourse

The materials of study in *bincangsyariah.com* are related to the issues or activities practiced in daily life. It is therefore the author found the research analysis interesting. The materials of study are completely presented in the website. Thus, science is also transferred online, instead of through face-to-face meeting such as classroom or college. The advancement in the world makes it unnecessary for teachers and students to meet face-to-face in a place, but they just need to open a special website provided by the administrator.

The administrator or editorial team of the website posts all reviews written by the administrators regarding issues in the community, both in the form of solutions and suggestions offered in conformance to al-Qur'an and hadith.

The medium used to deliver the review message visually is website page. In this case, the administrator names the website *bincangsyariah.com*. This website always tries to be an institution to provide religious socialization on the internet to all social strata in the community.

Based on the explanation in the previous sub-chapter, that Islamic moderation is between radicalism and ignoring religious law bases, where moderation tends to be tolerant and interpreting Islamic teaching not too loose. There are some characteristics of Islamic moderation, namely tolerance, understanding realities in consideration of their good and bad impacts, not prioritizing something *sunnah* and not abandoning something mandatory, and making it easy for others to practice their religious teaching,

The correlation with the website's role is that the process of discussion on the issues presented does not necessarily only rely on the texts of proposition, but some efforts are made have a picture according to the current condition. This includes presenting texts of al-Qur'an, hadith, ulama's opinion, and other religious sources, and contemporary science source related to the issues discussed. The religious sources serve to

confirm a proposition used before concluding the discussion.

This is the how the website contributes to building moderate Islam understanding in community environment, in which the language used in the articles is not provocative, not intimidating readers to do something, and not narrow or loose in interpreting religious teaching.

There are some themes in *bincangsyariah.com* leading to Islamic moderation, the author explains some articles related to the matter. *First*, the article "*Imunisasi Difteri Mengandung Babi, Bagaimana Hukumnya?*" This article explains that the Islamic law says that diphtheria immunization containing pig is *haram*, but with the reason of *li al-dharurah* MUI issued fatwa that it was allowed and even found *halal*. Considering that non-immunization can cause paralysis and even death, immunization can just be performed. This article was written when there was confusion related to what Islamic say about the diphtheria immunization containing pig. This writing intended to respond to the community's confusion at that time. The materials contained in the website are in line with one of the characteristics of Islamic moderation initiated by Muchlis Hanafi of understanding the realities (*fiqh al-waqi'*), in which any acts should be taken in consideration of their good and bad impacts realistically, so that doing something beneficial will not invite bigger disadvantages.

Second, the materials entitled "*Hukum Memakai Celana Bagi Perempuan*," that the most important thing of covering *aurat* is to close skin color completely. Wearing clothing that can display skin color (because of thin/transparent fabric of trousers) or displaying part of skin (because of perforated trousers design) is not allowed. Women should think clearly to choose which clothing to wear, since even if wearing tight trousers (that does not display skin color) is only *makruh*, but this can be *haram* if there is strong allegation that the clothing can get the opposite sex seduced. Let us wisely choose clothing to wear. We should avoid any *fitnah*, however the least it is.

The materials conform to one of the characteristics of Islamic moderation, that is understanding fiqh of priority (*fiqh al-awlawiyyat*), and moderation requires a person not to prioritize something *sunnah* and abandon something mandatory. Covering *aurat* is a necessity and wearing tight trousers is *makruh* for women, but this can be haram if there is strong allegation that the clothing can have the opposite sex seduced.

Third, “*Waktu Terbaik Melaksanakan Puasa Syawal*,” this article briefly explains that it is preferable to do Shawwal fasting the next day after *Idul Fitri* or on the 2nd day of Shawwal and the deadline is the end of Shawwal. There is not fixed time to do Shawwal fasting, as long it is still within Shawwal it is still allowed. This conforms to the characteristics of Islamic moderation, making it easy for others in religious practice. Thus, those who want to do Shawwal fasting but prevented on the preferred day still have the opportunity to do it on the following days, as long as it is still within Shawwal.

Fourth, open to the external world, prioritizing dialogue and tolerance are some of the characteristics of Islamic moderation proposed by Muchlis Hanafi. In *bincangsyariah.com* there is an article in line with this, namely “*Menyikapi Perbedaan dalam Ajaran Islam*,” this article discusses some points on how to respond to differences in accordance with Islamic teaching so that the differences will be grace, such as keeping finding the meeting point in each of the existing differences. The attitudes that can be promoted to respond to differences are promoting tolerance, mutual understanding without judging others, having dialogue with those with different opinion from us.

With the three methods explained above: finding meeting point, tolerance, and dialogue, any differences among the community can be responded wisely and better. No conflict is necessary just because of differences, since differences are what God has decided for us. It

is unnecessary for us to be concerned about the many differences, either in religious, community or state lives. Differences are the sign of Allah’s power. Therefore, it is unnecessary for us to hate and fight each other because of differences.

Fifth, in order to understand religious texts comprehensively, it is necessary to learn the basic sources. In *bincangsyariah.com* there is an article “*Mengenai Kitab “Al-Mandzumah Al-Baiquniyyah Kitab Ilmu Hadith Bagi Pemula*,” that provide brief explanation. Despite the minimum explanation, but almost all discussions on hadith science are discussed therein. This article intended to give the readers insight so in understanding or learning hadiths. This is also in line with one of the characteristics of moderation, that is to make it easy for others in religious practice, in which the website present materials of hadith books for beginners who may learn from zero to access them easily.

The website is quite promising in bringing better understanding related to the most underlying social issues on distribution of certain ideas and behaviors in culture, considering the importance of the role of hadiths in Muslims’ life.

Islam is a universal religion that upholds humanity aspect, right equality and acknowledges religious pluralism. Religious pluralism according to Islam is God’s rule (*sunnatullah*) that will not change and is not likely to be opposed to or denied. This expression illustrates that Islam highly respects pluralism since it is a religion that expressly acknowledges other religious believers’ rights to lie together and practice their respective teachings sincerely.³¹

In this case, *bincangsyariah.com* exists as website to present materials on worship practices, Islamic history, and issues of Islamic law, creed, *dhikr* and prayer. This website was launched in response to the Islamic discourses developing in the community, especially in the media. Besides,

³¹Sukron Ma’mun, “Pluralisme Agama dan Toleransi Dalam Islam Perspektif Yusuf al-Qardawi,” *Jurnal Humaniora* 4, no. 2 (2013): 1220-1228.

it also distributes Islamic discourse so that Islamic study will keep developing and be more dynamic. The issues are discussed in the website in constant reliance on the scientific principle and following Islamic scientific logics.

This is as contained in the vision of Yayasan el-Bukhari Institute as the administrator of *bincangsyariah.com* to be a leading hadith research institution to help realize a community that is *hanif* (love truth), tolerant, moderate, and *rahmatan lil alamin* as the purpose the Prophet p.b.u.h. was sent as example for humankind.

Islam covers refreshing values, in which the Prophet delivered Islamic teaching based on the mission of liberating and not forcing others to believe his teaching. It is here that there is tolerance, respecting others' opinion, and its implementation does not require violence. This implies that Muslims are people who are the readiest to accept differences and coexist with people of different faith from theirs.

The moderation as proposed by Muchlis Hanafi is one of the themes of discussion in *bincangsyariah.com*. In order to spread Islamic moderate content, the website focuses on explaining that true Islam principally always upholds moderation. Therefore, any provocative contents, much more directing to hatred and even SARA (tribal, religious and racial issues), will not be accommodated in the website.

This website gives relatively good contribution to the Islamic moderate discourse, in which hadiths are explained not only based on a certain school. It thus can give readers the insight for them to be open minded and not to easily claim truth of an issue or a certain group.

Conclusion

In this era, website is commonly used as the medium to deliver various sciences, including religious science. *bincangsyariah.com* is a website containing worship practices, Islamic history, issues on Islamic law, creed, *dhikr* and prayer.

The website gives relatively good contribution

to the moderate Islam understanding, especially that this website contains many articles based on the issues in the community, with the texts of religious sources are explained not only based on a certain school, but with al-Qur'an, hadith, ulama's opinion, other religious sources, and contemporary scientific sources related to the issues discussed. This way, the website gives readers clear insight and picture to find solution to the issues.

The few articles analyzed above are related to the characteristics of moderation, such as tolerance, making it easy for others in worship, not prioritizing something *sunnah* and abandoning something mandatory, observing good and bad impacts on an issue.

References

- Abdurrohman, Asep. "Eksistensi Islam Moderat dalam Perspektif Islam." *Rausyan Fikr* 14, no. 1 (2018): 29-41.
- Akhmadi, Agus. "Moderasi Beragama dalam Keragaman Indonesia." *Jurnal Diklat Keagamaan* 13, no. 2 (2019): 45-55.
- Asriady, Muhammad. "Metode Pemahaman Hadis." *Ekspose* 16, no. 1 (2017): 1-11.
- Darlis, "Mengusung Moderasi Islam di Tengah Masyarakat Multikultural." *Rausyan Fikr* 13, no. 2 (2017): 225-255.
- El-Bukhari Institute. "Company Profile Bincang Syariah: Situs Islam Terbaik di Indonesia."
- Faruk, Ahmad. "Kualitas Kajian Hadis di Website: Studi Terhadap Kajian Hadis di Website <https://muslim.or.id>." Thesis. Yogyakarta: Post-Graduate Program of UIN Sunan Kalijaga, 2016.
- Hanafi, Muchlis M. *Moderasi Islam: Menangkal Radikalisasi Berbasis Agama* Ciputat: al-Azhar Alumni Association and al-Qur'an Study Center [PSQ], 2013.
- Humairoh, Siti Zakiyatul. "Kajian Syarah Hadis di www.majlisuzzkr.com/pengajian-kitab-riyadhus-sholihin.html." 1-20.

- Idris, Mhd. "Metode Pemahaman Hadis Muhammad al-Ghazali." *Jurnal Ulunnuha* 6, no. 1 (2016): 27-36.
- Imtyas, Rizkiyatul. "Metode Kritik Sanad dan Matan." *Ushuluna: Jurnal Ilmu Ushuluddin* 4, no. 1 (2018): 18-32.
- Ismail, M. Syuhudi. *Hadis Nabi yang Tekstual dan Kontekstual*. Jakarta: Bulan Bintang, 2009.
- Ma'mun, Sukron. "Pluralisme Agama dan Toleransi aalam Islam Perspektif Yusuf al-Qardawi." *Jurnal Humaniora* 4, no. 2 (2013): 1220-1228.
- Miftahuddin. "Islam Moderat Konteks Indonesia dalam Perspektif Historis." *Jurnal Mozaik* V, no. 1 (2010): 41-54.
- Muhammad bin Isma'il bin Ibrahim bin al Mughirah bin Bardizbah. *Shahih Bukhari*.
- Muhammad bin Yazid bin Mâjah al Qazwînî. *Sunan Ibn Majah*.
- Muslim bin al Hajjaj bin Muslim bin Kausyaz al-Qusyairi an-Naisaburi. *Shahih Muslim*.
- Nadhira, Hedhri. "Epistemologi Kritik Hadis." *JIA* 18, no. 2 (2017): 39-63.
- Setiawan, Wawan. "Era Digital dan Tantangannya." UPI: National Education Seminar, (2017): 1-9.
- Suryadi and Muhammad Alfatih Suryadilaga. *Metode Penelitian Hadis*. Yogyakarta: TH Press, 2009.
- Suryadilaga, M. Alfatih. "Kajian Hadis di Era Global." *Esensia: Jurnal Ilmu-Ilmu Ushuluddin* 15, no. 2 (2014): 199-212.
- Wahid, Ramli Abdul. "Perkembangan Metode Pemahaman Hadis di Indonesia." *Analytica Islamica* 4, no. 2 (2015): 231-243.
- Zuhri, Muh. *Telaah Matan Hadis: Sebuah Tawaran Metodologis*. Yogyakarta: Lembaga Studi Filsafat Islam, 2003.
- Zuhri, Saifuddin and Ali Imron. *Model-model Penelitian Hadis Kontemporer*. Yogyakarta: Pustaka Pelajar, 2012.
- Zulkipli, Shahril Nizam. "Pemeliharaan Hadis di Internet: Kajian Terhadap Laman Web al-Durar al-Saniyyah dan Islam web." Master Thesis. Malaysia: University of Malaya, 2012.
- Zulkipli, Nizam B. and Sulaiman, Ishak bin Hj. *Autoriti Hadis di Internet*. Kuala Lumpur: University of Malaya Press, 2013.