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DAFTAR ISI

Coherence Method in Matan Criticism

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Abstract

This paper aims to formulate the application of the coherence method known in philosophy to the matan criticism. This formulation is important for several reasons. First, the science of hadith as one of the Islamic sciences has been dominated by awareness of its normative dimensions compared to the dimensions of its historicity. Second, in addition to differences, there are similarities between the coherence method and the matan criticism, namely in terms of seeking the truth by relying on certain standard. The application of the coherence method in this matan criticism is carried out in three main steps. First, determining the criteria for religious truth that will be used as benchmarks. In this case, the criteria of truth chosen are contemporary maqashid al-sharia, especially in the perspective of Jasser Audah. Second, mapping the theme of the hadith being studied, to facilitate synchronization with the selected criteria of truth. Third, interpreting the hadith that is being studied based on Ulumul Hadith *in general and* 'Ilm Ma'ani al-Hadith *in particular, by utilizing the latest theories from the sciences related to the hadith being studied. The implications of applying this method can at least be seen through two things, which are at the same time the goal of the formulation of this method. First, the reduction of the awareness domination of the normative dimension in matan criticism. This will have an impact on increasing awareness of the dimensions of historicity and humanity in matan criticism and is expected to contribute to the reduction of exclusive and radical attitudes. Second, integration or at least interconnection between two methods of seeking truth from two different disciplines, namely Hadith and Philosophy.*

Key Words: *Matan Criticism, Coherence Method, Maqashid al-Shari'ah, 'Ilm Ma'ani al-Hadith*

Abstrak

Makalah ini bertujuan untuk merumuskan penerapan metode koherensi yang dikenal dalam filsafat untuk kritik matan. Formulasi ini penting karena beberapa alasan. Pertama, ilmu hadits sebagai salah satu ilmu keislaman telah didominasi oleh kesadaran akan dimensi normatifnya dibandingkan dengan dimensi historisitasnya. Kedua, selain perbedaan, ada kesamaan antara metode koherensi dan kritik matan, yaitu dalam hal mencari kebenaran dengan mengandalkan standar tertentu. Penerapan metode koherensi dalam kritik matan ini dilakukan dalam tiga langkah utama. Pertama, menentukan kriteria kebenaran agama yang akan digunakan sebagai tolok ukur. Dalam hal ini, kriteria kebenaran yang dipilih adalah *maqashid al-syariah* kontemporer, terutama dalam perspektif Jasser Audah. Kedua, memetakan tema hadits yang sedang dipelajari, untuk memudahkan sinkronisasi dengan kriteria kebenaran yang ditentuakn. Ketiga, menafsirkan hadis yang sedang dipelajari berdasarkan pada *Ulumul Hadis* pada umumnya dan *'Ilm Ma'ani al-Hadits* pada khususnya, dengan memanfaatkan teori-teori terbaru dari ilmu-ilmu yang berkaitan dengan hadits yang sedang dipelajari. Implikasi penerapan metode ini setidaknya dapat dilihat melalui dua hal, yang pada saat yang sama juga merupakan tujuan perumusan metode ini. Pertama, pengurangan dominasi kesadaran dimensi normatif dalam kritik matan. Ini akan berdampak pada peningkatan kesadaran akan dimensi historisitas dan kemanusiaan dalam kritik matan dan diharapkan berkontribusi pada pengurangan sikap eksklusif dan radikal. Kedua, integrasi atau setidaknya interkoneksi antara dua metode mencari kebenaran dari dua disiplin ilmu yang berbeda, yaitu Hadits dan Filsafat.

Kata Kunci: Kritik Matan, Metode Koherensi, *Maqashid al-Syari'ah, 'Ilm Ma'ani al-Hadits*

Introduction

The *matan* criticism is one of the two main parts of the hadith criticism, in addition to the *sanad* criticism. There is also a ulama' adds understanding criticism, but in this paper the understanding criticism is used as part of the *matan* criticism. Some ulama's use the term research instead of critical study. So that *matan* criticism is the same as *matan*'s research.[1] Etymologically, the critical study which in Arabic is called *al-dirasah al-naqdiyyah* or *al-naqd*, is synonymous with research. Therefore, the *matan* criticism or *matan* research is defined as a serious effort to find out whether a *matan* is accepted (*maqbul*) or not, both in terms of its origin (*wurud*) and its meaning (*dalalah*).[2]

The *wurud* is related to *centrifugal*[3] validity, whether a hadith is truly acceptable or not. In the meaning, strong belief that the hadith originates from its source (Prophet Muhammad for *marfu'* hadith, *sahabat* for *mauquf* hadith and *tabi'in* for *maqthu* hadith), is acceptable or not. Whereas the *dalalah* is related to *centripetal* validity, whether the hadith that has been accepted can be practiced or not, and if being able to be practiced, how to practice it. In this *dalalah* aspect there is an understanding criticism which, as already mentioned, is sometimes made as a separate part of the hadith criticism.

To improve the balance in the *matan* criticism, presumably the coherence method should be considered. The coherence method is a method of searching for truth based on the harmony and consistency of each statement to basic truths that were established and recognized before.[4] According to this theory, truth is not based on the compatibility of a statement to reality,[5] as in the theory of correspondence for example, but to other statements that were already considered true.

In a *matan* criticism, this method can be implemented by stating that a *matan* is considered true, if the content is in line with the basic truths that have been determined and recognized as benchmarks. In this case, the standard of truth that will be used is the concept of contemporary *maqashid al-sharia*, specifically the one developed by Jasser Audah. The key is the shift from guarding and protecting (*hifdh*) to the development (*tanmiya*) of the *maqashid* basic elements.

Root of the Coherence Method in the *Matan* Criticism

Compared to the *sanad* criticism, the *matan* criticism received relatively less attention from the classical ulama'. This lack of attention is not only expressed by researchers from internal Muslims, such as al-Idlibi[6] and Syuhudi Ismail,[7] but also from outside, such as Jonathan A. C. Brown.[8] This is understandable, because the sanad must be examined before research is conducted on the matan. Only the hadith with the *sanad* which is worthy is followed by research on its *matan*. This lack of attention, among others, has implications for the unestablished criteria of matan criticism compared to the *sanad* one.

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[1] Muhammad Syuhudi Ismail, *Metodologi Penelitian Hadis*, II (Jakarta: Bulan Bintang, 2007).

[2] M. Syuhudi Ismail, *Hadis Nabi Yang Tekstual Dan Kontekstual: Telaah Ma'ani Al-Hadis Tentang Ajaran Islam Yang Universal, Temporal Dan Lokal*, II (Jakarta: Bulan Bintang, 2009).

[3] Centrifugal here means, the dimensions of the hadith associated with its internal conditions, while centripetal is the dimension of the hadith that is related to its relationship with other arguments. The first to adapt these two terms from Physics into the study of hadith is S R Burge, "Myth, Meaning and the Order of Words: Reading Hadith Collections with Northrop Frye and the Development of Compilation Criticism," *ISLAM AND CHRISTIAN–MUSLIM RELATIONS*, no. March (2016): 0–16, https://doi.org/10.1080/09596410.2016.1150041.

[4] Paham Ginting and Syafrizal Helmi Situmorang, *Filsafat Ilmu Dan Metode Riset*, I (Medan: USU Press, 2008).

[5] Ginting and Situmorang.

[6] Salahuddin ibn Ahmad Al-Idlibi, *Metodologi Kritik Matan Hadis*, ed. Muhammad Qodirun and Ahmad Musyafiq, I (Jakarta: Gaya Media Pratama, 2004).

[7] Ismail, *Metodologi Penelitian Hadis*.

[8] Jonathan A. C. Brown, "How We Know Early Hadith Critics Did Matn Criticism and Why It's So Hard to Find," *Islamic Law and Society* 15, no. 2 (2008): 143–84, https://doi.org/10.1163/156851908X290574.

In the criteria of hadith validity agreed by the majority of hadith ulama's, the criteria of the *matan* criticims are listed on the last two criteria of the five criteria. Those are to avoid *'illat* and avoid *syudzudz*. Apart from being valid for sanads, these two criteria also apply to *matan*. It is through these two criteria that the ulama' develop the criteria of the matan criticism. Therefore, quantitatively, the comparison between the criteria of sanad criticism and matan criticims is five to two (5: 2).

Although the attention to *matan* criticism is relatively low compared to the attention to the *sanad* criticism, but the practice of matan criticism has been going on since the days of *sahabah*. Al-Idlibi[9] identified a number of *sahabah* who had carried out *matan* criticism, including Aishah ra, Umar ra, Ali Karramahullah Wajhah, Ibn Masud ra and Ibn Abbas ra. Among those who made the most criticism was Aisyah ra, and the most criticized was Abu Hurairah ra. The benchmark they use in criticizing generally is the Quran, common sense and a more legitimate *sunnah*.[10]

Initially the criteria of *matan* criticism were formulated with negative statements. Namely the rejection of anything that is not a hadith or that is contrary to other arguments that are used as a benchmark. Al-Rabi' ibn Khaitsam for example said: "Indeed, among the hadith there are those who have light like sunlight. With that ray we will be able to recognize it. And among the hadiths there are those who have darkness like the darkness of the night. With that darkness we will be able to recognize it."

Al-Khathib al-Baghdadi (d. 463 H / 1072 M) presented a number of statements relating to the rejection of the munkar hadiths, which al-Idlibi[11] summarizes in the following criteria: 1) Contrary to the law of reason; 2) Contrary to the Qur'anic law which is *muhkam*; That is, it is contrary to the law taken from the Qur'an which is strong and clear; Whereas if it is contrary to the verses of the Qur'an which *dhanni al-dalalah*, not *qath'i*, then it must not be rejected; 3) Contrary to the Sunnah that has been *muhkam*, namely the sunnah that has reached a *qath'i* level, not *dhanni*; 4) Contrary to the practice of being a sunnah; That is the practice of the agreed Salaf, and sahih based on *qath'i*, not *dhanni*; 5) Contrary to any absolute argument; and 6) Contrary to other *ahad* hadith that have been known to be sahih based on the reason, the Qur'an, other hadiths that are authentic, *ijma'* or other arguments that have been acknowledged.

Based on a search of a number of criteria put forward by the ulama', Al-Idlibi[12] compiled the criteria for the *matan* criticism, namely *matan* which must be rejected, as follows: 1) Contrary to the Qur'an al-Karim; 2) Contrary to the *Hadith Nabawi* and the authentic of *Sirah Nabawiyah*; 3) Contrary to reason, senses and history; and 4) Not as a prophetic word.

In addition to negative terms, such as "contrary to", there are several other terms used related to the *matan* criticism, namely *muqaranah*, *mu'aradlah*, *al-taufiq* and *'adam al-'illah wa al-syudzudz* (absence of *'illat* and *syudzudz*). *Muqaranah* means to compare the hadith studied with other arguments that are used as benchmarks. *Mu'aradlah* means to confront or match a hadith examined with other arguments that are used as benchmarks. Whereas *al-Taufiq* is uniting or combining between a hadith that is being studied with other arguments that are equally strong whose meanings are outwardly contradictory.[13]

The term *al-taufiq* is generally related to cases where there are two or more hadiths which outwardly appear to be contradictory, wherein

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[9] Al-Idlibi, *Metodologi Kritik Matan Hadis*.
[10] Al-Idlibi, p. 207-8.
[11] Al-Idlibi.

[12] Al-Idlibi, p. 209.
[13] Masrukhin Muhsin, *Kaedah Kesahihan Matan Hadis: Studi Komparatif Antara Al-'Azami Dan Juynboll*, ed. Sholahuddin Al-Ayyubi (Serang: FUD Press, 2015), p. 12-16.

all have qualities that are equally *maqbul*. The first to pay attention to this problem was al-Imam al-Syafii, by initiating a branch of hadith science called the *Mukhtalif al-Hadith*. *Al-Taufiq* is one solution, besides *al-tarjih*, *al-nasakh* and *al-tawaqquf*.[14]

Furthermore, related to the term "absence of 'illat and syudzudz", one of the contemporary 'ulama who used it was al-Albani (1914-1999 AD). 'Illat is a hidden defect that exists in matan which can cause it to not be accepted. 'Illat like this is called *'illat qadihah*. Such defects are generally only found by people who are truly experts. While *syudzudz* is the difference between a *matan* which is narrated by *tsiqah* narrators to other narrators who are more *tsiqah*. Compared to other ulama's, al-Albani is not much different in terms of concept, but the results of his critical studies are often different, giving rise to controversy.[15]

Those various terms contain the core of the coherence method, namely the existence of a standard that is determined and the necessity for the conformity between the hadith studied and the predetermined standard. Regarding the benchmark, the ulama' have different views in determining it. But in general their benchmark revolves around the Qur'an, Hadith, *Sirah*, senses, reason and history, with provisions that other Qur'an the quality must be stronger than the hadith studied, because *wurud* of the Quran is *qath'iy*. While regarding the relationship between the hadith studied and the standard that has been determined, the terms used by the ulama' are various as mentioned.

At least there are two weaknesses that can be found related to the criteria of the matan criticism that have been put forward by the ulama'. *First*, theoretical weaknesses, among others, there is still overlapping between the criteria put forward by the ulama', even by the same ulama'.[16] Included in this theoretical weakness is the existence of "distance" between the criteria determined and the two criteria in the series of criteria for the validity of hadith, namely the absence of *'illat* and the absence of *syudzudz*. It is rather difficult to find out the explanation of how the relationship is between the absence of 'illat and syudzudz listed in the criteria for the validity of hadith and the criteria put forward by the ulama regarding matan that can be accepted or rejected. Because the criteria for the absence of *'illat* and *syudzudz* only refer to the hadith, while the criteria of the matan which are accepted or rejected are not only related to the hadith, but also other broader sources. Therefore, from this point of view, al-Albani can be said to be more consistent than other ulama'.

Second, practical weakness. Namely in terms of practicing predetermined criteria. For example, related to whether or not a hadith is in line with the Qur'an. In practice, which verses are considered to be contradictory, the ulama's can vary. It is even possible for a hadith to appear to contradict to certain verses, but in line with other verses. Likewise with the criteria of hadith, which hadith is used as a benchmark, how the quality and how to understand it. This second criterion is more open to differences than the first. Therefore, Sheikh Muhammad al-Ghazali's work entitled *al-Sunnah Baina Ahl al-Hadis wa Ahl al-Fiqh*[17] for example, caused extraordinary controversy. The controversy is actually not related to the theoretical concepts, but rather to the results of his criticism.

Therefore, the formulation of the steps for applying the coherence method in the *matan* criticism must pay attention to the two aspects. *First*, theoretically the truth criterion that will be

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[14] Nuruddin Itr, *Manhaj Al-Naqd Fi Ulum Al-Hadith*, III (Beirut: Dar al-Fikr al-Mu'ashir, 1997), p. 340-1.

[15] Stephane Lacroix, "Al-Albani's Revolutionary Approach to Hadith," *ISIM* 21 (2008): 6–7.

[16] Al-Idlibi, *Metodologi Kritik Matan Hadis*, p. 209.

[17] Muhammad Al-Ghazali, *Al-Sunnah Al-Nabawiyyah Bain Ahl Al-Fiqh Wa Ahl Al-Hadis* (Beirut: Dar al-Kitab al-Lubnani, 2012).

used as a benchmark must meet the *clear* and *distinct* nature,[18] thus minimizing the occurrence of overlap. *Second*, as a result of the theoretical clarity of the criteria used as benchmarks, its implementation is also expected to reduce the space for difference.

Application of the Coherence Method in the *Matan* Criticism

Generally, the application of the coherence method in this *matan* criticism is carried out in three main steps, namely:

Determining the Benchmark of Truth as a Basis

In order to solve the two weaknesses of the criterion of matan criticism as stated above, the truth criterion that will be used as a benchmark in the application of this coherence method is *maqashid al-syaria*. This choice is strengthened for two reasons. First, *maqshid al-sharia* is the essence of the teachings contained in the Qur'an, al-Hadith and other Islamic sources. So that the criteria that have been determined by ulama' in determining the validity of a hadith can be said to have been included in this formula. Second, the implementation is simpler and clearer, even though the potential for interpretation is still exist, but it is not as broad as the multiple interpretations of the criteria of criticism that have been determined by the ulama'.

In its history, the concept of *maqashid al-sharia* experienced a fairly dynamic development. Therefore, to further facilitate its application in relation to the *matan* criticism, the concept chosen is contemporary *maqashid al-syaria* as explained by Jasser Audah.[19] According to him, contemporary *maqashid al-syaria* has two

main characteristics, namely 1) a shift from "guarding" and "protection" to "development" and "rights", and 2) the development of human resources as *maqashid*.

Regarding the first characteristic, its implementation in *al-dlaruriyyat al-khamsa* can be explained as follows. First, *hifdh al-nasl* (protection against offspring), in the contemporary maqashid concept not only protects, but also develops, namely creating a quality family which in turn will also born qualified descendants. Ibn 'Asyur for example means *hifdh al-nasl* as a family-oriented theory.

Second, *hifdh al-'aql* (protection of reason), in the contemporary maqashid concept is not just keeping the mind from the potential of being damaged by liquor, for example, but more than that it includes the development of scientific thought, the journey of learning, fighting the mentality of *taqlid* and preventing the flow of experts abroad.

Third, *hifdh al-'irdl* (protection of honor) and *hifdh al-nafs* (protection of life), are not merely protection of honor, but in the contemporary *maqashid al-syaria* concept means protection of dignity, even protection of human rights. Conformity between human rights and Islam has become a hot topic in both Islamic and international circles. The *Universal Islamic Declaration of Human Rights* was proclaimed in 1981 by a number of ulama's who represented diverse Islamic entities.

Fourth, *hifdh al-din* (protection of religion) in the contemporary maqashid concept also implies freedom of belief. It is no longer associated with punishment for those who leave Islam (*riddah*) as given by the traditional maqashid concept. Because this last meaning is precisely not in line with the verse: "There is no compulsion in religion." (Qur'an 2: 256).

As for the development of human resources as maqashid, the details can refer to human resource development adopted from the UN

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[18] This term is generally used to describe the boundaries of the study area, especially related to philosophy. Look at for example, M. Amin Abdullah, *Islamic Studies Di Perguruan Tinggi*, ed. M. Adib Abdushomad, III (Yogyakarta: Pustaka Pelajar, 2012).

[19] Jasser Audah, *Membumikan Hukum Islam Melalui Maqashid Syariah*, ed. Rosidin and Abdul Mun'im Ali, I (Bandung, 2015), p. 56-60.

Development Report. The report is based on more than two hundred indicators, including measuring political participation, literacy, participation in education, life expectancy, access to clean water, employment, living standards and gender equality.[20]

Jasser Audah suggested that the development of human resources be one of the main themes for public benefit in the present. The development of human resources should be one of the *maqashid al-sharia* which is realized through Islamic law.[21] By adopting the concept of human resource development, the realization of *maqashid al-sharia* can be measured empirically.

Mapping the Theme of the Hadith Being Studied

Broadly speaking, there are two types of hadith mapping into themes. The first is a theme mapping carried out by the *mukharrij* (people who narrate and record hadiths at the same time, such as Imam al-Bukhari) together with the compilation of their works. This theme starts from the most common, usually known as *al-kitab*, for example, *kitab al-iman, kitab al-thaharah*, and others. This *al-kitab* was later broken down into chapters. This chapter sometimes contains one or two hadiths, and sometimes consists of a number of hadiths have the same theme.

This giving chapter is called *al-tarjamah*. Therefore, in the hadith books there is the term *tarjamah al-bab*,[22] it means giving title to a chapter.

The mapping of hadith into these themes also has implications for the variety of hadith books compiled by the ulama', with names and their characteristics. For example, there are books of hadith called *al-jami'* and there are ones called *al-sunan*.[23] *Al-Jami'* is a book of hadith that collects all the themes of the hadith. This type of book is for example *Sahih al-Bukhari*. Therefore, the name of this book is *al-Jami' al-Shahih*. The fullness of theme can be referred to the books and chapters in the Book. Whereas *al-Sunan* is a systematic book of hadith based on the themes in the study of *fiqh*. *Al-Jami'* and *al-Sunan* in practice are not too different in terms of theme and order. The difference is that in *al-Sunan* there are no some books or chapters found in *al-Jami'*.

Regarding the mapping of the first type of theme, Scot S. Lucas conducted research on *Sahih Muslim* and *Sunan Abu Daud*. He found that Sahih Muslim consisted of 54 books, while Sunan Abu Daud consisted of 35 books. After comparison, there are 26 books which are mentioned in both. So by observing both, there were found 63 books (54 books plus 35 books, then minus 26 books).[24]

The mapping of hadith into themes such as this also proves the existence of good cooperation between those who pursue the field of hadith (*ahl al-hadis*) on the one hand and those who pursue the field of fiqh (*ahl al-fiqh*) on the other. In fact, there are not a few ulama' who pursue both fields at once. Madhhab priests can be examples, such as Imam Malik with his work *al-Muwaththa'*, Imam al-Syafi'i with his work *Musnad al-Shafi'i* and Imam Ahmad ibn Hanbal with his book *Musnad Ahmad ibn Hanbal*. Although it is not uncommon for conflicts to occur between *Ahl al-Fiqh* on the one hand and *Ahl al-Hadis* on the other hand, mainly due to differences in the ratio (*ra'y*) in understanding Hadith. Because the impact of the different levels of use of the ratio will be seen in the method of understanding they use. *Ahl al-fiqh* was identified as a group that was more dominant using contextual methods,

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[20] Jasser Audah, *Maqashid Al-Syariah Kafalsafah Li Al-Tasyri' Al-Islami Ru'yah Mandhumiyyah*, I (USA: al-Ma'had al-Alami li al-Fikr al-Islami, 2012), p. 58-64.

[21] Audah, *Membumikan Hukum Islam Melalui Maqashid Syariah*, p. 56-60.

[22] Muhammad ibn Ismail Al-Bukhari, *Shahih Al-Bukhari Bi Hasyiyah Al-Sandy* (Beirut: Dar al-Fikr, 1995), vol. I, p. 10.

[23] Itr, *Manhaj Al-Naqd Fi Ulum Al-Hadith*, p. 197.

[24] Scott C Lucas, "Major Topics of the Hadith," *Religion Compass* 2, no. 2 (2008): 226–39.

whereas *ahl al-hadis* was more dominant using textual methods.[25]

Second, the mapping of hadith into themes carried out in order to simplify mastery and understanding of hadith. This type of mapping could initially be referred to what was done by Muhammad ibn Syihab al-Zuhri. This figure who was called the *riwayah* hadith expert has classified the hadiths that have arrived at him. At first the classification was done by sorting out the hadiths related to the laws and hadiths related to problems outside the law. The first became the seed for the Hadith books and the second became the seed for the *Sirah* books.[26]

Regarding the application of the coherence method in this *matan* criticism, this thematization is intended to facilitate synchronization with *maqashid*. Therefore, the thematic map is to refer to the elements of *maqashid al-sharia*, especially in the elements of *al-dlaruriyyat al-khamsah*, namely *hifdh al-din, hifdh al-nafs, hifdh al-mal, hifdh al-'aql* and *hifdh al-nasl*, or by adding *hifdh al-'irdl* for those who use the concept of *al-dlaruriyyat al-sittah*. Thus, contemporary *maqashid al-syaria* and its derivative indicators[27] can be used as new models of the thematization of hadith, in addition to the two types mentioned above.

There are two problems need to be anticipated related to the synchronization of this theme. *First*, the themes in the hadith book that still refer to old themes. Because of that it takes serious effort in compromising old themes with new ones.

Second, one hadith can generally be included into a number of themes. This is what underlies the repetition of hadith. For example *Shahih al-Bukhari*, if the number of hadith is calculated by considering repetition, then there will be seven thousand two hundred seventy five. But if the calculation is done by ignoring repetition, then the number is only four thousands.[28] Therefore, in practice synchronization can be done by choosing the most dominant theme, or by accommodating various existing themes. This will enrich the perspective of the hadith studied. However, because the standard used in applying this method is *maqashid al-sharia*, the variety of themes can still be compromised, both through maqashid elements and through derivative indicators.

Understanding Hadith with 'Ulumul Hadith *in General and* 'Ilm Ma'ani al-Hadis *in Particular*

The final step is to understand the hadith. After determining the truth criterion that will be used as a benchmark and the theme of the hadith being studied have been mapped, the hadith is understood. To preserve the scientific treasures that have been created by ulama', the understanding of hadith here is first done by referring to the rules that have been formulated in 'Ulumul Hadith in general and the '*Ilm Ma'ani al-Hadith* in particular.

By referring to the book *Ma'rifat 'Ulum al-Hadis* by al-Hakim, al-Idlibi[29] noted that there are 34 branches of science related to sanad and 15 branches of science related to *matan*. Of the 15 branches of science relating to the matan, only 3 are related to the study of matan criticism, namely 1) the sahih and the unshahih; 2) *'ilal al-hadith*; and 3) *al-riwayah al-syadzdzah*. When compared with the two criteria of the validity of *matan* found in the rules of the hadith validity, it can be said that both are almost the same. Because the first science is actually a summary, while the substance is in the second and third sciences, which are nothing but the absence of *'illat* and the absence of *syudzudz*.

[25] Al-Ghazali, *Al-Sunnah Al-Nabawiyyah Bain Ahl Al-Fiqh Wa Ahl Al-Hadis.*

[26] Ahmad Musyafiq, *Konteks Hadis: Telaah Metodologis Penggunaan Sirah Nabawiyah Dalam Pemahaman Hadis Nabawi* (Semarang: Walisongo Press, 2016), p. 91.

[27] Audah, *Membumikan Hukum Islam Melalui Maqashid Syariah.*

[28] Mahmud Al-Thahhan, *Taisir Mushthalah Al-Hadits* (Beirut: Dar al-Fikr, n.d.), p. 33.

[29] Al-Idlibi, *Metodologi Kritik Matan Hadis*, p. 132-134.

In understanding the hadith, it is first necessary to refer to whatever is listed in the books of *syarah*. This referral is important for several reasons. *First*, in those *syarah* books there is an explanation of the meaning of the hadith from etymological meaning to terminology one, including from various perspectives of related scientific fields. Of course this can only be found in the books of *mukatstsaf* or *muwassa*, or *tahlili*,[30] not in the books of *wasith*, or *wajiz*. *Secondly*, in the *syarah* books there is also a general variety of opinions among ulama', including debates among them. In short, the involvement of the book of *syarah* will prevent a person from falling to the understanding of hadith which is uprooted from his treasure of *turats*.

Furthermore, based on the results of a review of the various meanings expressed in the books of *syarah*, understanding is continued by first applying the textual method. If with textual understanding there are no irregularities, obscurity and no contradiction with one of the predetermined criteria, then the understanding step can be considered completed. The hadith studied can be practiced by using textual understanding only. Such a step is usually related to the *muhkam*[31] hadiths, namely the hadiths whose meanings are very clear.

If with the textual understanding its meaning contains irregularities or contradicts to one of the established criteria or there is still uncertainty, then a number of efforts need to be taken, especially the use of the contextual understanding method.[32] Related to the application of the coherence method in the matan criticism, including the context that must be considered is the harmony of the hadith meaning with *maqashid*. Because *maqashid* is also a context in its broadest sense, or it can be called

as *Asbab al-Wurud al-'Ammah*, namely that all sharia contains the purpose of bringing benefit to humanity.

Both with textual and contextual understanding, the understanding of hadith also needs to involve theories from the fields of science related to the hadith being studied.[33] This is important for several reasons. *First*, understanding of hadith will be more accurate, because it refers to the latest theories of related fields of science. Because science has developed very quickly. So that perhaps the theory referred to some time before relating to the understanding of the same hadith could be irrelevant.

Changes in scientific findings even allow changes in the assessment of hadith. For example, there has been a negative evaluation of a hadith which contains the order of the Prophet Muhammad to dip flies that fell into a drink. He reasoned because on one of its wings there was a drug and on the other one there was poison. By dipping in all, there will be a neutral condition. This hadith is considered *dlaif* for the reason that it is impossible for the Prophet Muhammad to order something dirty. But later it was discovered that it was true that both flies' wings contained drugs and poisons. Because when a fly falls into a drink, it is not known that the poison dropped or the medicine, then by dipping it is possible poisons and the medicine will both fall, so that it is neutral, only after that it is discarded. Of course it should be added that this is only a suggestion (*al-irsyad*). Namely when the value of water splashed by flies is so expensive. For example, because there is no substitute at all. But in conditions where there is enough water, it is also not wrong if the water is thrown away without being preceded by dyeing the fly, especially if it is possible to give assistance so that the fly can fly again.[34] And this

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[30] Muhammad Alfatih Suryadilaga, *Metodologi Syarah Hadis* (Yogyakarta: Suka Press, 2012), p. xiv.

[31] Itr, *Manhaj Al-Naqd Fi Ulum Al-Hadith*, p. 341.

[32] Ismail, *Hadis Nabi Yang Tekstual Dan Kontekstual: Telaah Ma'ani Al-Hadis Tentang Ajaran Islam Yang Universal, Temporal Dan Lokal.*

[33] Ismail.

[34] The importance of flies for life lately is more apparent after the Palu, Sigi and Donggala earthquakes,

does not mean neglecting the hadith.

Second, understanding of the hadith in particular and the study of hadith in general has become increasingly open through interconnection and integration with other sciences; not only religious sciences, but also natural, social and humanities sciences. Recently the interconnection of hadith studies with other sciences seems to be increasing. For example, first, interconnection between the study of hadith and science and technology. Many articles about hadith are published in science journals, especially information technology, because the material is indeed related to the use of information technology for the study of hadith, such as *Muhaddith: A Cloud-based Distributed Expert System for Classification of Ahadith* by Kashif Bilal and Sajjad Mohsin,[35] *Fuzzy Expert System In Determining Hadith Validity* by M. Ghazizadeh et all,[36] and *Visualization of the Hadith Chain of Narrators* by Zarina Shukur et all.[37] Second, the interconnection between the study of hadith and the social sciences and humanities, such as the study model of living hadith, the sociology of hadith and the anthropology of hadith.

Even without interconnection with other religious sciences, the study of hadith can encourage the birth of anti-*madzhabism* (*al-lamadzhabiyyah*). For example, the study of hadith which does not involve *fiqh* can encourage some people not to practice with some pretexts, among others, fiqh is only the

result of the thoughts of ulama' whose quality is lower than the hadith and there are statements from the founders of the madzhab that order to take hadiths rather than their opinions if there is a conflict. Because of this, later some models of fiqh appear that are closer to the hadith, as a model of compromise, for example books with the characteristics of *fiqhussunnah* or *fiqh al-hadith*.

Through interconnection and integration between hadith and other sciences, it is expected that there will be an increase in the inclusive attitude among learners. Because there is a symptom that the study of hadith which is detached from other sciences, besides having the potential to give birth to an anti-madzhab, also has the potential to create a radical attitude. One of reasons is that because it is motivated by hadith that textually do indeed encourage such attitudes. Of course if such hadiths are not understood proportionally.

Understanding of hadith by involving various other fields of science can also contribute to the increasing scientific climate among Muslims. This is important because compared to other people, in terms of science, technology and art, Muslims are relatively far behind. This is one of reasons for the conversion of a number of IAINs to UIN.[38]

The Implication of Applying the Coherence Method in the *Matan* Criticism

The implications of applying this method of matan criticism can at least be seen through two things, which are at the same time the objectives of the formulation, namely:

Decreasing the Dominance of Awareness of the Normative Dimension in the Matan Criticism Study

The clasification of normativity and historicity was initially carried out by Fazlur Rahman in his book *Islam and Modernity* (1978)

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where there were allegations of victims still buried through the presence of flies.

[35] Kashif Bilal and Mohsin Sajjad, "Muhadith: A Cloud Based Distributed Expert System for Classification of Ahadith," in *10th International Conference on Frontiers of Information Technology*, 2012, 73–78, https://doi.org/10.1109/FIT.2012.22.

[36] M Ghazizadeh et al., "Fuzzy Expert System In Determining Hadith Validity," in *Advances in Computer and Information Sciences and Engineering*, ed. T. Sobh (Tehran: Iran University of Science & Technology, 2008), 354–59.

[37] Zarina Shukur et al., "Visualization of the Hadith Chain of Narrators," in *IVIC*, ed. H. Badioze Zaman et Al. (Berlin, 2011), 340–41.

[38] Abdullah, *Islamic Studies Di Perguruan Tinggi*, p. 361-405.

to criticize Islamic thought which he called very repetitive, full of literature which was only in the form of *syarah*, even *syarah of syarah* and very few producing new thoughts. In Indonesia both of these terms were popularized by Amin Abdullah through his work *Studi Agama: Normativitas atau Historisitas*? (1996).

Like Islamic studies in general, the study of hadith is also inseparable from the dimensions of normativity and historicity.[39] Even the most normative sources of Islam, namely al-Qur'an and Hadith are also inseparable from the dimensions of historicity. The difference is only in the level. Al-Quran has a very high normative dimension, so its historical dimension is relatively low. Hadith normative dimensions are lower than al-Qur'an. Sirah Nabawiyah in its position as a separate science outside the Hadith Nabawi, its normative dimensions were even lower. However, compared to its historicity, the normative dimensions of the Hadith Nabawi and Sirah Nabawiyah are still higher.

Regarding the method of understanding hadith, normative dimensions are closer to textual methods, while dimensions of historicity are closer to contextual methods. Awareness of both is absolutely necessary. Problems will arise if there is dominance of awareness of one of them. The domination of normative awareness will encourage the emergence of dominance of textual understanding. Vice versa, the dominance of historicity awareness will encourage the emergence of domination of contextual understanding. In fact, textual and contextual understanding is equally necessary. Their use is closely related to the characteristics of the hadith that are being understood. There are hadiths that are more accurate to be understood textually, there are hadiths which are more precise to be understood contextually, and there are hadiths which can be understood

both at once.[40]

Therefore what is needed is to maintain balance if there is a tendency for one of them to dominate. Hadith, as already mentioned has more dominant characteristics of the normative dimension. In order for these characteristics not to have a negative impact, it is necessary to make efforts so that the dominance of awareness of the normative dimension can be reduced, among others, by applying the coherence method in this matan of criticism.

The dominance reduction of awareness of the normative dimension through the application of the coherence method in the matan criticism can be explained through two things. *First*, through the use of contemporary *maqashid al-syariah* concepts. The reference to the truth referred to is no longer the textuality of al-Qur'an, Hadith and other sources, but the formula agreed upon as the essence of the teachings of Islam. *Second*, through the use of other fields of science outside of religious sciences in general and hadith in particular, wether the natural sciences, social or humanities.

Integration of Two Methods of Searching for Truth from Two Different Disciplines

The two methods of truth seeking are coherence methods and *matan* criticism. Apart from differences there are a number of fundamental similarities between the two. *First*, both of them rely on the standard of certain truths. Because whether it is valid or not the results depend very much on the standard of the chosen truth. *Secondly*, both of them require the existence of synchronization or harmony between the statements tested with the standard of truth that has been chosen.

It could be that the equation is also due to the influence of philosophy in the study of hadith. Because as understood, the maturity

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[39] Hasan Asy'ari Ulama'i, *Normativitas Dan Historisitas Hadis (Sebuah Telaah Tafsir Nabi Terhadap Kosakata Alquran)*, I (Semarang: CV. Bima Sejati, 1999).

[40] Ismail, *Hadis Nabi Yang Tekstual Dan Kontekstual: Telaah Ma'ani Al-Hadis Tentang Ajaran Islam Yang Universal, Temporal Dan Lokal*, p. 6.

of conceptualization regarding *matan* criticism occurs along with the maturity of Islamic studies, and the maturity of Islamic studies is inseparable from the entry of Greek philosophers. Plato's influence on early period of Islamic thought can be traced in the book by Naji al-Takriti.[41] While the influence of Aristotel on Islamic thinkers can be explored in the work of F. E. Peters, *Aristotle and the Arabs: The Aristotelian Tradition in Islam*.[42]

In addition to these positive implications, there are several potential weaknesses of the application of the coherence method in this *matan* criticism. *First*, the determination of truth criteria is used as the basis for applying the coherence method. The concept of *maqashid al-sharia* has developed quite rapidly, because this concept is a central concept. Especially if what is referred to is the latest concept of *maqashid* as proposed by Jasser Audah, of course the controversy is still quite high. Regarding this weakness, it can be explained that along with the increasing use of the concept of *maqashid al-sharia* in various fields of science, this controversy will slowly diminish.

Secondly, the use of theories derived from *'Ulumul Hadith* in general and the *'Ilm Ma'ani al-Hadith* in particular. Because these knowledges have developed early. The available theories extend from classical to contemporary times. So the choice of which fields of study related to the hadith that are being studied and must be utilized is not easy. Related to this weakness, what was stated by al-Idlibi about the limited number of hadith knowledge relating to the *matan* criticism, could be the answer.

Examples of the Application of the Coherence Method in the *Matan* Criticism

Basically, this coherence method is intended to be applied to problematic hadiths in its technical sense. Namely the hadiths that fall into the category of *musykil* and or *mukhtalif*. Nuruddin Itr[43] equated the terms *Mukhtalif* and *Musykil*. He defines both as "hadith which outwardly contradicts the basic principles of religion, driving to false meanings, or contrary to other texts." For those who distinguish between *Mukhtalif* and *Musykil* the definition will be divided into two parts. The first part is related to musykil, while the second part is related to mukhtalif. In the meantime Al-Jawaby defines musykil as *sahih* hadiths which are concluded in the *mu'tabar* and popular hadith books, but are opposed by strong arguments, both intellect, senses, knowledge or something that has been established in religion and is impossible to do *ta'wil*.[44]

The ulama' have anticipated the settlement of these types of hadiths. Nuruddin Itr[45] said that the efforts of ulama' regarding these types of hadiths are divided into two, namely general and specific aspects. Related to the general aspect, the ulama' divided this type of hadith into two parts. First, the hadiths that can be compromised and with certain explanations the impression of *ikhtilaf* and *isykal* can be eliminated. This is what happens a lot. For example, the hadith of 'Aisyah, may Allah be pleased with her, said that the Prophet (peace be upon him) said (which means): "O men, do as you can. Because God will not be bored, until you yourself are bored. The most loved by God is the most enduring, albeit a little."[46] The *isykal* of this hadith lies in the word *bored*, which is impossible to associate with God Almighty. There are two answers given by ulama' to solve this problem. Firstly, the meaning of the hadith is that "Allah will not be angry and stop

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[41] Naji Al-Takriti, *Al-Falsafah Al-Akhlaqiyyah Al-Aflathoniyyah Inda Mufakkiri Al-Islam*, II (Andalus: Dar al-Andalus, 1982).

[42] Abdullah, *Islamic Studies Di Perguruan Tinggi*.

[43] Itr, *Manhaj Al-Naqd Fi Ulum Al-Hadith*, p. 337.

[44] Muhammad Thahir Al-Jawabiy, *Juhud Al-Muhadditsin Fi Naqd Matn Al-Hadits Al-Nabawi Al-Syarif*, I (Abdul Karim ibn Abdullah, 1986), p. 414.

[45] Itr, *Manhaj Al-Naqd Fi Ulum Al-Hadith*, p. 337-341.

[46] Al-Bukhari, *Shahih Al-Bukhari Bi Hasyiyah Al-Sandy*, p. 155.

the reward until you stop your charity." So it is not bored as is true for humans. Second, the meaning of the hadith is that "Allah is not bored of giving a reward to someone so that he feels bored because of doing what he is not capable of." This meaning is not strange for the Arab community.[47]

Secondly, hadiths that cannot be compromised. In this case, what must first be taken is the possibility of the existence of the *nasakh*. If this method cannot be taken, then the next method will be taken, namely *tarjih*. These types of hadiths fall into the category of *Syadz* and *Mahfudh*. If the *tarjih* is still unable to solve, then the next method is taken, namely such hadiths are considered *mudltharib*, so that it is categorized as *dlaif*.[48]

Furthermore, related to the special efforts of the ulama' in solving the *musykil* and *mukhtalif* hadiths, according to Nuruddin Itr, it can be seen from their works on identification and resolution, both those contained in the works of *syarah* hadith in general as well as works specifically contains about the *mukhtalif* hadiths. The works specifically related to Mukhtalif al-Hadis include *Ta'wil Mukhtalif al-Hadith* by Ibn Qutaibah, *Musykil al-Athar* by al-Thahawi and *Musykil al-Hadith* by Ibn Faurak.[49]

Related to the application of the coherence method in the *matan* criticism, the characteristics of *ikhtilaf* and *isykal* are not always as stated by the ulama', but more related to the problem of the contradiction between the outward meanings of a hadith and the principles reflected in *maqashid al-shariah*. Therefore, based on this perspective, *musykil* or *mukhtalif* hadiths are hadiths whose meanings outwardly contradict

to the principles reflected in the contemporary *maqashid al-syariah* concept. This does not mean that the concepts of *isykal* and *ikhtilaf* as stated by the ulama' are not important, but their relevance to the problem of modernity that is not too strong. In addition, generally the same hadiths have been resolved by the ulama', so we only have to use or carry out reinterpretations.

By defining the values and principles like this, each of the early hadiths must be seen in terms of whether or not they are in accordance with the principles of *maqashid al-sharia*. This is a simple implementation of the coherence method in the *matan* criticism, as a complement of the standard steps as stated earlier.

For example, the hadith which states "*lan lufliha qaum wallau amra hum imra'ah*" can be understood by this method. There have been many attempts to understand this hadith with their respective methods, ranging from the use of *asbab al-wurud*, psychological approaches to socio-historical approaches. Each of them tries to "sit" the hadith so that it does not contain obscurity.

With the method of coherence, the hadith can be criticized by questioning the harmony of its textual meaning with *maqashid al-sharia*, for example related to the element of *maqashid*, namely *hifdh al-'irdl* and with gender equality indicators.

Conclussion

There are still many aspects that can be developed from the proposed application of the coherence method in the *matan* criticism, for example related to efforts to eliminate weaknesses and related to the interconnection of hadith studies with other fields of science, both religious sciences and outside the religious sciences. The proposal to apply the coherence method in this matan criticism is not solely based on encouragement to adapt certain philosophies, for example the philosophy of

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[47] Itr, *Manhaj Al-Naqd Fi Ulum Al-Hadith*, p. 339.

[48] Itr, p. 339. The last step put forward by Nuruddin Itr is different from other ulama, who provide a tawaqquf solution, namely to temporarily stop the assessment of similar traditions, until a more appropriate solution is found. However, Itr's final step can be considered as a form of providing post-*tawaqquf* solutions, so that the essence is no difference between Itr and other scholars..

[49] Itr, p. 341.

Unity of Science (UoS) which is the core values of Walisongo State Islamic University, but because of encouragement extracted from the teachings of the Prophet Muhammad contained in the hadiths. That is, the hadiths are indeed related to various fields of science. The application of the coherence method in the matan criticism is more directed at the aspect of *dalalah* than the aspect of *wurud*. So the use of hadith as *hujjah* is no longer dominated by aspects of *wurud*. Because whatever is shahih of a hadith in terms of *wurud*, if understood disproportionately, it will still cause problems. Even this type of problem is more difficult to overcome because of the pretext that the hadith is shahih.

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