

# ESENSIA

Jurnal Ilmu-Ilmu Ushuluddin

**Struggle for Identity and Social Image of Haji:  
Study on Life History of Social Construction of  
Haji in Sasak Community, Lombok, NTB**

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**Scientific Paradigm Towards World-class  
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**Research Method for Exploring Discourse on  
the Rights for Religion for Transgender**

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# ESENSIA

Jurnal Ilmu-Ilmu Ushuluddin

Vol 18, No. 1, April 2017

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The **ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin** is an independent academic journal focusing on the sciences of the ushuluddin (principles of religion), published twice a year (April and October) by the Faculty of Ushuluddin and Islamic Thought, State Islamic University of Sunan Kalijaga Yogyakarta. It is a shared space to disseminate and publish the scholarly papers of those whose concern is the sciences of ushuluddin, such as, Kalam, Tasawuf, Islamic Philosophy, Tafsir, Hadith, Comparative Religion, Studies of Religion and Islamic Thoughts.

The **ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin** was launched in February, 2000 by the Faculty of Ushuluddin and Islamic Thought, State Islamic University of Sunan Kalijaga Yogyakarta. This journal was once accredited by the Ministry of Education of the Republic of Indonesia based on the Decree of the Directorate General of Higher Education, No. 52/DIKTI/Kep/2002.

Currently, The **ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin** has been accredited based on the Decree of the Director General of Research and Development Research and Development of the Ministry of Research, Technology and Higher Education of the Republic of Indonesia, No. 36a/E/KPT/2016.

In order to improve the quality of the journal and incoming articles, since 2017, the **Esensia: Jurnal Ilmu-Ilmu Ushuluddin** was heading to be an International Journal. Manuscripts submitted can be written either in English or Arabic. Please submit your manuscript via <http://ejournal.uin-suka.ac.id/ushuluddin/esensia>

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## Zakaria Ouzon's Thought on Hadith

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### Abstract

Departing from the discomfort over the stagnation of intellectual life in Muslim world today, which mainly imprisoned in "traditional reading" (*qirā'ah taqlīdiyyah*), Zakaria Ouzon tries to break the tradition by restoring religious texts into historical frame. For him, the ultimate authority of revelation belongs only to the Qur'an, while other religious texts are the products of *ijtihād* and very open to criticism and more dynamic. Hadith and its sciences are very dynamic. Therefore, Ouzon looks at the hadiths from different frame. For him, the hadiths is the Prophet's reports on events that happened to the Prophet and his interaction with his companions. As the logical consequence, Ouzon offers the hadith criticism models with an emphasis on the historicity and rationality of the content. The knowledge of hadith not only limited to the past as the truth was imprisoned within the text, but it is necessary to contextualize the hadith. Therefore, the hadith sciences is very dependent on the dynamics of social and humanities sciences along with scientific knowledge, so that the truth that is brought also becomes local and temporal entity.

**Keywords:** *hadith, Zakaria Ouzon, criticism, rationality, contextualization*

### Abstrak

Berangkat dari kegelisahan atas fenomena kejumudan nalar umat Islam saat ini yang terbiasa dengan pembacaan tradisional (*qirā'ah taqlīdiyyah*), Zakaria Ouzon berusaha mendobrak tradisi dengan mengembalikan teks-teks agama pada sisi historisitasnya. Baginya, yang memiliki otoritas kewahyuan hanyalah al-Qur'an, sementara teks-teks agama lainnya bersifat *ijtihādī* sehingga ia sangat terbuka atas kritik dan lebih dinamis. Hadis dan Ilmu Hadis merupakan wilayah yang sangat dinamis. Karena itu Ouzon memandang Hadis dari episteme yang berbeda. Baginya, Hadis merupakan laporan-laporan sahabat Nabi atas peristiwa yang terjadi pada diri Nabi dan interaksinya dengan sahabat-sahabatnya. Konsekuensi logisnya, Ouzon menawarkan model-model kritik hadis dengan penekanan pada sisi historisitas dan rasionalitas teks. Pengetahuan hadis tidak sekedar pengetahuan masa lalu dengan atribut kebenarannya ada pada teks, tetapi upaya kontekstualisasi hadis adalah keharusan pengetahuan. Karena itu pengetahuan hadis sangat bergantung pada dinamika pengetahuan sosial humaniora dan pengetahuan sains modern sehingga kebenaran yang diusung juga bersifat lokal dan temporal.

**Kata kunci:** *hadis, Zakaria Ouzon, kritisisme, rasionalitas, kontekstualisasi*.

### Introduction

This writing is a highlight of my thesis<sup>1</sup> once I have written deeply concerning the reality of Muslims who live today but think yesterday. Now, Muslims are proud enough of the result

<sup>1</sup> Muhammad Rikza Muqtada, "Kritik Nalar Hadis Zakaria Ouzon", *Magisterial Thesis* (Yogyakarta: Graduate School of UIN Sunan Kalijaga, 2014), xiii.

of yesterday *ijtihād* and bring it to this day. They do live in 21<sup>th</sup> century but their living are surrounded by words, ideas, judgments, *fatwā*, and *ijtihād* of their ancestors, while their recent problems are ones that are far different, and surely they will increase and be more complex.<sup>2</sup>

<sup>2</sup> Zakaria Ouzon, *al-Islām Hal Huwa al-Ḥāl?* (Beirut: Riad El-Rayes Books, 2007), 15-16.

Yesterday's discourses are always underlining today's discourses.

Muslims today only do *qirā'ah taqlīdiyyah*, through which they merely refer to works of the ancestor to strengthen their theological arguments and *syarī'a*. They recognize them as final foundations. *Fiqh* is codified in *fiqh* scholars' works like Imam al-Syāfi'ī, Hadith is codified in *kutub al-sittah*, and Arabic literatures are codified in work of Sibawaih. Now, Muslims do not have any visions, ideas or opinions to resolve today's problems other than words of ancestors which are standard and main reference of their consideration. Say, for example, how is it possible to identify a woman with a dog? Should we answer "It is as it has been said in *Ṣaḥīḥ al-Bukhārī*. Does it discredit women?<sup>3</sup> How is it possible to say that 'al-Ḥikmah' in al-Qur'an identifies with Sunna? Should this be answered "This is what Imam al-Syāfi'ī has said"<sup>4</sup>.

There have been so many examples of rigid thought in history that lead to intellectual stagnation. This reality translates the downward of Muslims. Moreover, Muslims feel accustomed with hadith without critical reasoning, and this makes them suffered. The problem does not lie in Islam with its nobleness and grades, but is in Muslims themselves; driver of Islamic progress.<sup>5</sup>

One of the quite serious problems is the study of hadith, which is often used as a major foundation in shaping the Muslim community living systems. It basically can not be separated from the role of ulama' who indoctrinate that hadith as a sort of sacred territory and inviolable

authority. These hadiths are already codified in some books of hadith that has been qualified. Such paradigms make Muslim society adhere fully to the existing books of hadith collection, without ever critically correcting the existence of Sunna or Hadith itself.

The collateral effect is that Muslim community in the next era will feel that the culture is disadvantage to the understanding the sunna and hadith. They are limited to argue the quality of hadith without critical reasoning against it, while matters of religion continue to grow rapidly and could not be answer by it. Moreover, if there are two or a group of people arguing with contradictory hadiths, which quality is equally *ṣaḥīḥ*, they will quarrel in the fight over uncertain truth. Such climate is certainly not desired by Muslim academics who feel responsible for the progress of Islamic civilization.

This is what has prompted Zakaria Ouzon to contribute in formulating the study of hadith in the present era. Departing from anxiety of *taqlīd* conducted by scholars today to his predecessor, he finds that people alive today should not to be controlled and dominated by dead people. If anyone dares to criticize the ulama in the past, say to Imam al-Bukhari, he will necessarily be regarded as an infidel, treacherous, and opposition against religion, for person like Imam al-Syāfi'ī, Imam Ḥanbali, Imam Bukhārī and Imam Muslim is regarded as a religious symbol, like 'idols' and great human by whom Muslims now always hide behind their greatness, and cover up ignorance along with their inability to reform and change the reality of life they find so hard.<sup>6</sup>

Ouzon reflects his ideas through his work *Jināyat al-Bukhārī*. The work has become essential to reexamine, given that Ouzon said that there is no hadith which deserves to handle by Muslims now,<sup>7</sup> because it is not a revelation.

<sup>3</sup> Zakaria Ouzon, *Jināyat al-Bukhārī; Inqāz al-Dīn min Imām al-Muḥaddīṣīn*, bab *al-Bukhārī wa al-Mar'ah* (Beirut: Riad El-Rayyes Book, 2004), 122.

<sup>4</sup> Zakaria Ouzon, *Jināyat al-Syāfi'ī; Takhlīṣ al-'Ummah min Fiqh al-A'immaḥ*, his book is found in web version in <http://www.sudaneseonline.com/cgi-bin/sdb/2bb.cgi?seq=msg&board=88&msg=12398428130>, last accessed on September 16, 2013.

<sup>5</sup> As Hasyim Muzadi has argued in stadium general of Fakultas Ushuluddin UIN Sunan Kalijaga Yogyakarta, September 13, 2013, under the topic "Bersama Islam, Indonesia Damai".

<sup>6</sup> Zakaria Ouzon, *al-Islām*, 15-16.

<sup>7</sup> Zakaria Ouzon, *Jināyat al-Bukhārī*, 14 and 17.

One reason is that many irregularities found existing in the hadith documentations,<sup>8</sup> and the irregularities that are considered as the cause of discord in religion. For Ouzon, one that approaches Prophet's revelation (*waḥyu*) is simply the Qur'an.<sup>9</sup>

The leaping stone used by Ouzon to formulate his critics on *Sunnah Nabawiyah* is the hadith that exists in the book of *al-Jāmi' al-Ṣaḥīḥ*, work of Imam al-Bukhari, which is very familiar among Muslims as the most representative book and the second highest authority after Qur'an as a source of Islam. Ouzon assumes that any works created by the thinker or any figure should be addressed as a result of *ijtihād*, and its status cannot be considered as a revelation. Hadith position remains believed to be explanatory (*Syarḥ*) of the revelation of Qur'an. However, the problems that occur today is the apparent attitude of mixing the Qur'an as revelation and other work (called *Ṣaḥīḥ al-Bukhārī*) which has the "authority of revelation".

### Zakaria Ouzon and His Thought

Zakaria Ouzon's biographical account is included in category of "hidden biography", because Ouzon's identity cannot be traced, so background of his personality and his estuary thought cannot be traced clearly and definitely. However, based on information from his work published in Riyad El-Rayyes Book publisher Beirut, Ouzon most likely has Lebanese nationality. Although some people call him a loser, in the realm of academic, biography is not main factor in scholarly study, but what really matters is the ideas offered by the figure.

Ouzon is a productive person with eight works he has been written that his thoughts

deserve to consider. Among his enough phenomenal works, there are: *Jināyat Sibawaih; al-Rafḍ al-Tāmm li mā fi al-Naḥwi min Auhām* (2002), *Jināyat al-Bukhārī; Inqāz al-Dīn min Imām al-Muḥaddiṣīn* (2004), *Jināyat al-Syāfi'ī; Takhlīṣ al-'Ummah min Fiḥ al-A'immah* (2006), dan *al-Islām Hal Hurwa al-Ḥill?* (2007). Ouzon's works are known reactive ones. To understand his thought is not only by reading one of his works, but all of them in order to draw judgment on him as objective as possible.

He has unique habit in every work he has done. He writes words of dedication with consistent pattern;

إلى كل من يحترم العقل ويقدره،

إلى كل من يحتكم إلى العقل في الحكم على النقل،

إلى كل من أضاء شمعة الإبداع في ظلام التقليد  
الأعمى والتبعية،

إلى كل من أضاء شمعة الفكر في ظلام القياس  
والأبائية،

وإلى كل من أحبّ الناس على اختلاف أجناسهم  
وأديانهم ومعتقداتهم،

إلى كل هؤلاء... معًا في هذا المشوار الشائك الطويل.

"to everyone who honors the intellect/reason and respect it, to everyone who places reason consideration above text in drawing law decision, to everyone who enlightens reform in the middle of darkness of blind taqlīd, to everyone who enlightens thinking in the middle of qiyās and patriarchal system, to everyone who love human being by gender, religion, and belief diversity, to every of you, together we struggle in this thorny battle!"<sup>10</sup>

<sup>8</sup> This Ouzon's thought has similiarity with the statement of D. S. Margoliouth in his book *The Early Development of Mohammedanism* (London: William and Norgate, 1914), 59 and 65.

<sup>9</sup> Zakaria Ouzon, *Jināyat al-Bukhārī*, 18.

<sup>10</sup> Zakaria Ouzon, *Jināyat al-Bukhārī*, 9; see also in Zakaria Ouzon, *Jināyat al-Sibawaih*, 10; Zakaria Ouzon, *al-Isām*, 9; Zakaria Ouzon, *Jināyat al-Syāfi'ī*, in <http://www.sudaneseonline.com/cgi-bin/sdb/2bb.cgi?seq=msg&board=88&msg=1239842813>, lastly accessed on September 16, 2013.

Given those words, Ouzon personality can be identified as: *first*, a person who tends to think logically and places rationality above normative postulates; *second*, a person who honors both reform of thinking and law; *third*, a person who respects plurality with all his rejections against all gender, religion, and discrimination of beliefs.

To Ouzon, Muslims' fundamental problem is confusing real revelation to relative human thought (*ijtihad*). They have not yet been able to differentiate sacred matters from profane. Works of 'ulama, like hadith compilation, is still considered as sacred revelation everyone cannot criticize. In his work "*al-Islām Hal Huwa al-Ḥill?*", Ouzon recognize Islam today is only results of *ijtihad* of ulama' in the past, which part of their thoughts have not been relevant to solve today's problems. Universal Islam is not Islam based on particular *madzhab* that rather narrows Islamic universal values.

For the sake of Muslims's advance, Ouzon offers separation between the two. Muslims living today cannot stick to the texts made by dead people. They must be creative in solving their own problems without waiting answers from dead people. From this Ouzon invites Muslims to live up their reason in solving contemporary problems. Religion cannot solve them without creative intervention from its follower.<sup>11</sup>

To manifest his reforming idea, Ouzon places texts resulting from *ijtihad*, including hadith and fiqh books, on profane position that is widely open to critics. Those texts often drugs Muslims' conscience to admit their truth and believe it as sacred revelation. Moreover, essence of revelation cannot be extracted in text form. To Ouzon, the closest religion text to the essence of revelation is only al-Qur'an. Thus, Ouzon hesitates even refuses *ijtihad* of various religion sects like Sunnite which proposes its

three main doctrines: normative postulates (*naql*), refusing *takwīl*, and makes al-Qur'an's position equal with hadith.<sup>12</sup>

### Discourse of Zakaria Ouzon's Thought in Hadith

In study of hadith, Ouzon employs his ideas to his work *Jināyat al-Bukhārī*. This work is antithesis of established hadith in *Ṣaḥīḥ al-Bukhārī*. In this work, he writes various problems in *Ṣaḥīḥ al-Bukhārī*. Ouzon's objections are presented in critical-reflective study toward some topics, whether he gives interrogative questions, notes, or even rejection of problematic hadiths.<sup>13</sup>

The writing of *Jināyat al-Bukhārī* is not meant to undermine *Ṣaḥīḥ al-Bukhārī*'s authority, but to attack and erodes blind *taqlīd* behavior of Islamic community. Ḥākim al-Muṭīrī argues that even the relational title of Ouzon's book seems "rude and cruel", the purpose of writing is not to judge and insult personality of Imam al-Bukhārī. This statement has been truly expressed by Ouzon the synopsis of this work:<sup>14</sup>

«ليست الغاية من هذا الكتاب التجني على الإمام البخاري أو التشكيك بحسن نياته ومقاصده التي رافقته في إعداد صحيحه، إنما هي التأكيد أن ما جاء في صحيح البخاري ليس وحيا مقدسا بل هو قابل للنقد والمراجعة أو الرفض على الرغم من كافة أنواع الهالة والقداسة التي نسجت حوله من قبل الآخرين على مر أكثر من ألف عام. ولئن رأى الكثير من المسلمين إن الإمام البخاري قد

<sup>12</sup> Zakaria Ouzon, *al-Islām*, 26. These foundations maintained for five decades, Ahmad bin Hanbal period, then al-Asy'ari and al-Maturidi, then madzhab Hanbali's followers, then Ibnu Taimiyyah, and the last, Wahabi's group in Hijaz.

<sup>13</sup> Hasan Mahfudh, "Kritik Atas Kritik Hadis Zakaria Ouzon" *Magisterial Thesis* (Yogyakarta; Graduate School of UIN Sunan Kalijaga, 2013), 33.

<sup>14</sup> Accessed from <http://islamport.com/w/amm/Web/2571/9302.htm>, lastly accessed on November 20 2013; and from book review *Jināyat al-Bukhārī* in <http://aljsad.com/forum29/thread34209/> accessed on November 20, 2013.

<sup>11</sup> Zakaria Ouzon, *al-Islām*, 13-46

إجتهد ولن يحرم أجره عنه ربه، فإنّي أرى أنه أول من ساهم في الخلط بين الوحي المنزل وكلام البشر وخلق التخبط والتقارب في عقول معظم المسلمين، الذي انعكست آثاره في كافة جوانب حياتهم اليوم».

*“The purpose of this book is not to insult Imam al-Bukhārī or hesitate his good intention and vision in presenting his Ṣaḥīḥ, rather to confirm that every things existing in Ṣaḥīḥ al-Bukhārī is not sacred revelation, but an open corpus to criticize, re-observe, even to reject, given that various misunderstandings about his position among the sources of Islam. If majority of Muslims regard his ijtihād get rewarded from his God, I see him the first person to confuses sacred revelation with human’s words, and to contribute in creating crash and chaos of Islamic community’s reason it reflects in its daily life.”*

Departing from that synopsis and the statements in every beginning of his work, Ouzon clearly invites Muslims not to argue in quality (*ṣaḥīḥ*) of hadith in *Ṣaḥīḥ al-Bukhārī*, and to employ their reason to do *ijtihād* to solve problems texts cannot answer. Of course, this opinion has high sensitivity and rise controversies, leading to judgment of infidelity.<sup>15</sup> Thus, it needs special courage to discuss Ouzon’s thought publicly, and surely it is done with adequate knowledge and evidences.<sup>16</sup>

### Definition of Hadith

Given many discussions about of hadith and sunna which is originated from Prophet’s life and his companions, Ouzon tends to treat the two terms the same. He reconstructs the definition of hadith into every word, deed, character of Rasulullah, and every aspect that has relation with Rasulullah’s life, including his thinking, politics, social, knowledge, and military that can be seen in *Ṣaḥīḥ al-Bukhārī*.<sup>17</sup>

<sup>15</sup> Zakaria Ouzon, *Jināyat al-Bukhārī*, 13.

<sup>16</sup> Zakaria Ouzon, *Jināyat al-Bukhārī*, 11.

<sup>17</sup> Zakaria Ouzon, *Jināyat al-Bukhārī*, 13.

The definition is not rel definition meant by Ouzon in defining hadith. Ouzon asserts that the term hadith in his work must be understood in the frame of his definition.<sup>18</sup> Thus, to get the real understanding, Ouzon suggest readers to depart from definitive concept he has taken from *Ṣaḥīḥ al-Bukhārī*.

Ouzon’s definitive frame has shifted ontology of hadith. The creator of hadith is no longer the Prophet but *ṣaḥābah*. The Prophet is only the inspirator, and al-Bukhārī is the collector. So then, responsibility for hadith text is fully addressed to *ṣaḥābah*. To Ouzon, hadith is no longer revelation (*waḥy*) coming from God.<sup>19</sup> In this context, hadith is defined as reports or news of Prophet’s word, deed or his decision in facing his life problems.

### The Reposition of Hadith in Islamic Community and Doctrines

Since hadith does not have full revelation authority, Ouzon says that most of hadith which has been delivered to us today cannot be law fundamental. This Ouzon’s statement is very contradictive with opinion of majority of ‘ulama who consider hadith can be used as reference of law. Ouzon establishes argument that hadith transmission has so many problems, especially when it has included hegemonic interests. Besides, most of hadith that has been transmitted to us are not something new coming

أقوال وأفعال وصفات الرسول وكل ما يتعلق بكافة جوانب حياته الفكرية والسياسية والاجتماعية والعلمية والعسكرية... الواردة في صحيح الإمام البخاري.

<sup>18</sup> Zakaria Ouzon, *Jināyat al-Bukhārī*, 14.

<sup>19</sup> It is different from what is understood by Muslims majority. Abu Zahw asserts that hadith, which is meant to be every word, deed or decision that is addressed to Rasul, is one of forms of *waḥy* revealed to mankind. This is delivered through Prophet and Messenger. Faith in Allah and Prophet as messenger of *waḥy* is the foundation of arranging of religion’s knowledge. Muhammad Abu Zahwu, *al-Ḥadīṣ wa al-Muḥaddiṣūn* (Beirut; Dār al-Fikr, 1984), 11 and 54; the statement that hadith is *waḥy* is strengthened by QS. al-Najm : 3-4.

وما ينطق عن الهوى، إن هو إلا وحي يوحى



from the Prophet, while people who live before prophet have ever done what the Prophet does. For example, the prophet is not the first person to use right hand to eat, or to eat date, or to use India measurement, or to do *bekam*, or to cry for one of his *ṣaḥābah*'s death, and so on.<sup>20</sup> All those things have ever done before.

Ouzon explains that Muhammad has both duty of *risālah* and *nubuwwah*. In the context of *nubuwwah*, Muhammad is allowed to do *ijtihād*, affording decision with his ability and knowledge. In contrary, in the context of *risālah*, Muhammad is not allowed to do *ijtihād* at all, and that is what has been taught by Allah through Gabriel in the al-Qur'an. Teaching and decision in the context of *risālah* is what must be followed and fulfilled by Muslims. Allah's command to obey Rasulullah in *ṣalāt* and *zakāt* is part of *risālah* which has been explained in comprehensive way in al-Qur'an.<sup>21</sup> Therefore, Ouzon assumes that no hadith which contains value of *risālah*, because *risālah* of the Prophet is only al-Qur'an.<sup>22</sup>

When someone, then, is willing to study Islamic history meticulously and fairly, he will see how Muslims still maintain the tradition which has been performed by Arabian for centuries ago, long way there. They are not willing to think about their future, which has so many challenges of growth and complexity. Muslims now always refer their arguments to hadith, though it has been clear that hadith is only reports and news of what happens in relevant era. Hadith contains language understandable to its society and place. Along with changes of time and space, matters are different. Thus, to Ouzon, hadith's only role is contributing to community segregation,

<sup>20</sup> Zakaria Ouzon, *Jināyat al-Bukhārī*, 16.

<sup>21</sup> QS. al-Nūr: 56.

<sup>22</sup> Ouzon says that since his consideration about process of hadith transmitting has so many problems. Most of texts of hadith are made by the transmitter as consequence of *riwāyah bi al-ma'nā*. In *Jināyat al-Bukhārī*, Ouzon argues that al-Bukhārī is the most responsible one for the texts of hadith. Zakaria Ouzon, *Jināyat al-Bukhārī*, 17-18.

diversifying ideas, thoughts, and sects along with each various argumentations. Those who do not perform what are in hadiths is claimed *munkir al-sunnah*. Thus, one and other group have always different view and opinion.<sup>23</sup>

### Reconstruction of Religious Text's Understanding

Looking at very complex problems in hadith discussion, Muslim scholars are required to be smart and careful in making decision of what attitude they take regarding hadith. They are no longer necessary to debate about authenticity and quality of hadith, trapping Islam community in world of text. Ouzon invites Muslims to live up their reason in digging message behind texts informing word, deed or decision as the Prophet's creativity to explain universal message (*common sense*) which is meant by Allah. Common sense is the essence of *waḥy*. Referring to that common sense, at least can live up Muslims' creativity to solve contemporary problem they face.

### Zakaria Ouzon's Readings on *Ṣaḥīḥ al-Bukhārī*; On The Qur'an

Here is Ouzon's reading along with his critics on thematic hadiths which is frequently used as *ḥujjah* by most scholars or groups about al-Qur'an. It needs to be understood that al-Qur'an's position is manifestation of *kalām Ilāhī* (God's voice) that is limited on symbols of language, while *kalām Ilāhī* itself is as absolute as Allah. *kalām Ilāhī* is not limited to time and space and restricted in particular symbols. *kalām Ilāhī* has characteristic of continuation between one and others, one age and another age, and one community and others. Thus, *kalām Ilāhī* must be released from problem of ambiguity, from amendment, from problem of *al-naskh wa al-mansūkh*, and other problems that is considered reducing the essence of *kalām Ilāhī*.

Ouzon shows existing contradictions that is

<sup>23</sup> Zakaria Ouzon, *Jināyat al-Bukhārī*, 26.

considered discrediting *kalām Ilāhī*. Because of the existing texts, understanding of the essence of *kalām Ilāhī* become blurred, trapping Muslims in debates of authenticity and normativity of the texts.

### Problem of *Asbāb al-Nuzūl*

In his preface, Ouzon begins with comment against the use of term *asbāb al-nuzūl*. For him, the term *asbāb al-nuzūl* which is used in book of Fiqh and Hadith reduces the nature of God the Omniscient who does not require any material cause in process of revelation of al-Qur'an. Ouzon, then, offers the use of term *munāsabat al-nuzūl* (relations of revelation).<sup>24</sup> Ouzon understands that the verses of al-Qur'an have existed not only to respond one particular event that occasionally happens triggering *nuzūl* of the verses, but a sustainable relationships between the verses of al-Qur'an, between ones before another or ones after another.<sup>25</sup> It is also understood as relation between text and context, both at that time's context and today's context. Thus, an understanding of *kalām Ilāhī* must be in comprehensive way as a whole, not partial way based on particular *asbāb al-nuzūl*, reducing the Messages of Allah.

Ouzon implies that most of hadith narating *asbāb al-nuzūl* is only comment, opinion and perspective of *ṣaḥābah*<sup>26</sup> based on reality they know. Those information cannot be addressed to Rasulullah's expression at all. Moreover, there is contradiction among those hadiths which has equal authenticity and quality codified in *Ṣaḥīḥ al-Bukhārī*.

<sup>24</sup> Zakaria Ouzon, *Jināyat al-Bukhārī*, 32.

<sup>25</sup> For example: if it is true that al-'Alaq: 1-5 is the first verse, so how it relates to verse revealed after it (al-Muddasir) and to verse after it. With clear plot, we at least can understand scenario plot of Allah in sending Muhammad to preach. Thus, *asbāb al-nuzūl* of al-'Alaq does not stand alone in shaping understanding, but it is related to *asbāb al-nuzūl* of other verses in order to get more complete and comprehensive understanding.

<sup>26</sup> Zakaria Ouzon, *Jināyat al-Bukhārī*, 32.

For example, there is one hadith narrating about the first verse that is revealed to Muhammad. One hadith says that the first verse is al-'Alaq: 1-5.<sup>27</sup> In other place, another hadith informs that al-Muddasir is the first verse to be revealed. Moreover, in the hadith itself, there is a passage of debate on al-'Alaq and al-Muddasir as the first verse to be revealed.<sup>28</sup> However, hadith about al-'Alaq as the first verse is more popular than other hadiths because it is frequently quoted in some books of hadith, expressed in speeches in mosques, television programs, and radio broadcast.<sup>29</sup> Departing from the concept of *munāsabat al-nuzūl*, at least, we can go to more moderate way, comprehensive, complete, without being trapped on what the first to be revealed, in the meaning both al-'Alaq (1-5) and al-Mudatsir, as the first verse to be revealed, have relation in the process of prophetic message. The Prophet is required to eagerly deliver the *risālah* and be fully ready to face hard challenges of Quraisy. By this understanding, the principle contained in the two verses is readiness and mature strategy with mental power and strong conscience to read (read; understand) situations to carry on a holy duty.

### Problem of *al-Naskh* in al-Qur'an

Majority of *uṣūl al-fiqh*'s scholars view that some verses of al-Qur'an calling off other verses, given the ambiguity of the term *al-naskh*; is it removing redaction (*al-lafẓ*), meaning (*al-ma'nā*), or calling off verses as a whole (including *al-lafẓ* and *al-ma'nā*). The use of *al-naskh* must be carefully done because its object is related to *kalām Ilāhī*. In theological sense, Allah is believed as the Omniscient, so it is impossible that He reveals laws that call off the others and

<sup>27</sup> The hadith is not quoted completely. Look Imam al-Bukhārī, *al-Jāmi' al-Ṣaḥīḥ li al-Imām al-Bukhārī, Kitāb Bad' al-Wahy* (Beirut: Dār Tauq al-Najāh, 1422 H), hadith no. 3; compare with Zakaria Ouzon, *Jināyat al-Bukhārī*, 32-33.

<sup>28</sup> Look Imam al-Bukhari, *al-Jāmi' al-Ṣaḥīḥ*, hadith no. 4922; compare with Zakaria Ouzon, *Jināyat al-Bukhārī*, 35.

<sup>29</sup> Zakaria Ouzon, *Jināyat al-Bukhārī*, 34.

do not compatible with age continuation.<sup>30</sup>

In fact, we find in *Ṣaḥīḥ al-Bukhārī* process of *al-naskh* to verses of al-Qur'an, whether among verses of al-Qur'an or with hadith.<sup>31</sup> It should be understood that doubtful hadiths cannot call off any verse of al-Qur'an. Moreover, *sanad* (chain) of most of hadiths that narrates about *al-naskh* cannot be traced until Rasulullah.<sup>32</sup>

Therefore, there are some scholars who do not agree removing rules of God, regarding God is limited entity whose decisions receive amendments. The alternative way is that *al-naskh* must not be considered removing, but shifting.<sup>33</sup> Thus, rules of God can be accepted with no partial relevance to particular time and place, but a continuation between one and others. It will result complete picture of what is meant by Allah.

### Zakaria Ouzon's Criticism Model on Hadith

Ouzon's criticism on hadith has different aspect from criticism's tradition of *uṣūl al-fiqh* and hadith scholars. Ouzon tries to release Muslims from chain of their ancestors that restricts them face contemporary reality. Ouzon focuses on finding *common sense* through relating texts of hadith. Thus, Ouzon conducts critical study on problematic hadiths through criticism model that tries to compound hadiths with development of contemporary knowledge:

### Reason Criticism

Here, Ouzon summons Muslims to live up their reason in proportional way. Texts are regarded as limited expression of its author in delivering intended message. Behind the texts, there is author's interest to deliver his opinion

<sup>30</sup> Zakaria Ouzon, *Jināyat al-Bukhārī*, 42.

<sup>31</sup> In *Jināyat al-Bukhārī*, Ouzon mentions two hadiths that is considered removing al-Qur'an's provision; hadith that is narrated by Umar bin Khattab (*Ṣaḥīḥ al-Bukhārī*, no. hadith 6830) and hadith narrated by Anas (*Ṣaḥīḥ al-Bukhārī*, no. hadith 2801). Look Zakaria Ouzon, *Jināyat al-Bukhārī*, 42 and 45.

<sup>32</sup> Zakaria Ouzon, *Jināyat al-Bukhārī*, 43 dan 46.

<sup>33</sup> Zakaria Ouzon, *Jināyat al-Bukhārī*, 48.

or ideology. Texts often trap its reader in plot of interest through which the author compels the reader to his scenario.

Those texts are then demystified by Ouzon by criticizing them more rationally. Rationality is needed to question view of traditional world about religion, myth, belief and other dogma spreading in society, either through texts or other media. Human who interact with texts are required to be smart and careful in rationalization of the dogma. Intelligence in this rationalization is a part of critical science that is proposed by Habermas.<sup>34</sup> By critical science, human will reach enlightenment. Enlightenment itself is meant as hard struggle of ratio to free itself from dogmatism during a long history of thought. Dogmatism is a fake consciousness and ideology. A person who is stuck in dogmatism has no power to reflect himself, that he is a subject dependent and determined by objects outside himself.

### Text Criticism

Ouzon firmly places text of hadith as a kind of report and transmitter's interpretation on the life of the Prophet and *ṣaḥābah*. There is no hadith that is characterized as revelation. Thus, texts are widely open to criticism other than measuring quality of hadith.

Language in form of texts is the foundation of author's inter-subjectivity. Every author begins from language before he makes objectivity of himself in any expression, whether through words, behaviour, or action.<sup>35</sup> Since texts are inherent with author's subjectivity, Ouzon refers texts understanding to universality of message of Allah that lies behind the texts. The universal message is what can be used as guideline, which indeed exists from Prophets's

<sup>34</sup> F. Budi Hardiman, *Kritik Ideologi; Menyingkap Pertautan Pengetahuan dan Kepentingan Bersama Jurgen Habermas* (Yogyakarta; Kanisius, 2004), 214.

<sup>35</sup> J. Habermas, *Knowledge and Human Interests* (Boston; Beacon Press, 1971), 157.

era before Muhammad until today. Thus, universal message that is compatible to every age is the essence of *wahyu*.

Ouzon views Al-Qur'an as form of religious texts full of universal values of *kalām Ilāhī* that can be used as measure in understanding problematic hadith. Here, al-Qur'an's texts are placed in higher position than hadiths' texts, so hadith cannot call off or even remove al-Qur'an's texts. Therefore, hadiths that are contradictive with al-Qur'an must be kept as illegal postulate<sup>36</sup> that understanding them must be based on al-Qur'an's universal value.

### Socio-Cultural Criticism

Ouzon sees the Prophet and *ṣaḥābah's* experience, which is considered final, must be represented in other era. That experience is their creativity in facing their situation at that time. Presence of external experience in today human's life is kind of paradigm colonialism. It means that what has been achieved by yesterday, foreign culture, based on their experience, is considered as the true paradigm that must be accepted and applied in other culture. Moreover, the truth of that paradigm is a conclusion that is formulated based on experience from the outside, while other experience is not similar with theirs. Therefore, we who live today can create our own culture by shaping paradigm through our own experience, without influence of theirs.

By looking at *common sense*, religion texts must be compounded through assimilation and acculturation with local culture, so manifestation of religious expression will be various without loosing spirit (*rūḥ*) of religion.

### Historical Criticism

Historical criticism is an objective science which has its own nature. In hermeneutics study, historical criticism is the most important

part in finding understanding from historical texts.

Ouzon considers hadiths as part of historical texts which adequately respond context at that time. Thus, the right method to analyze historical texts is by using historical criticism, one that is used as guideline in conducting research on historical event and its problem by simultaneously tracing its sources and criticizing them, and then reinterpreting the sources.

In history of hadith, we need to dig up informations on its nature and how it is transmitted. Then, we simultaneously criticize and interpret them in chronological-systematics way. By using historical method, many hadiths has been found artificial. Hadith's artificiality is closely related to logics of reading historical data.

### Psycho-Analysis Criticism

The method which is used in psycho-analysis is combination of language analysis and psychological analysis.<sup>37</sup> In other word, psycho-analysis is used as tool to observe text's accordance with author's psychology. Texts that are suspected not being harmonious with author's psychology will be doubted or rejected its addressing to the author.

In study of hadith, Ouzon often finds texts of hadith inharmonious with author's psychology (Allah as the source or the Prophet as the inspirator) which has been publicly familiar, for example, hadith about order to kill someone whose opinion is different from the Prophet's. The Prophet consciously never orders anyone such thing, because his position as a wise leader who does not easily give an order to kill. Ouzon finds ambiguity of addressing texts to their author. This inappropriate addressing is suspected as an act of conveying special interest. Thus, to Ouzon, such hadith deserves rejection.

<sup>36</sup> Zakaria Ouzon, *Jināyat al-Bukhārī*, 43 and 46.

<sup>37</sup> F. Budi Hardiman, *Kritik Ideologi*, 191-192.

### Analitical-Empiric Criticism

In the relation with hadith *kauniyah*, Ouzon suspects and observe the truth of its texts with scientific research. To him, it is impossible that texts of hadith are rejected while they are evidenced untrue. Such texts of hadith might be created to legitimate opinion that then be seen as scientific knowledge, or just a sign of knowledge that still requires justification through scientific research.

For example, hadith about *ḥabbat al-saudā'*, that until now it is not proven markedly to cure every disease. Thus, the medication with *ḥabbat al-saudā'* is more correctly understood a preventive attempt or such hadith about *ḥabbat al-saudā'* is deliberately created with economical purpose to promote it to the entire world.

### Socio-Politics Criticism

As it is said before, many hadith contain one's or group's interest, and still not being clearly defined. In their relation to politics, hadith cannot be separated with "interest". Like what Nietzsche said, human as 'zon politician' always have ambition to conquer (*will to power*). Thus, every deed and every word of human in any social interaction implicitly brings interest; which is written in their works, in the form of texts, policy and so on.<sup>38</sup>

Say, for example, hadith about superiority of Quraisy as leader.<sup>39</sup> The statement of the hadith is oft used as legitimation by some of Islamic community to run *imāmah* in which Quraisy tribe is the most deserving group to be leader. We must know that the hadith is narrated by Abu Hurairah who always gets special treatment from the Prophet, one who comes from Quraisy blood. Quraisy is a tribe which has important position in pre-Islamic Arab. As

<sup>38</sup> Friedrich Nietzsche, *The Will to Power*, terj. Walter Kaufmann dan R. J. Hollingdale, (New York; Vintage Books, 1968), 419.

<sup>39</sup> Look al-Bukhārī, *al-Jāmi' al-Ṣaḥīḥ*, hadith no. 3495; compare with Zakaria Ouzon, *Jināyat al-Bukhārī*, 94.

a commensurate gift and honoring treatment to Quraisy tribe, he once has been accused of deliberate creating hadith to show his right as the leader of race. This statement once has been rejected by Abdullah bin Amr bin 'Ash.<sup>40</sup>

### Reflection on Zakaria Ouzon's Thought on Hadith

After discussion and analysis, I consider that; *First*, Ouzon does not differentiate *sunna* from hadith. To him, hadith is report or news/information (*khobar*) about life and creativity of Prophet Muhammad Saw in facing problem at that time. The report can be word, deed or decision of the Prophet. Thus, text of hadith is from the Prophet, but is shaped from the process of dialectical perspective of *ṣaḥābah's* interpretation experience, and witness with the Prophet. Therefore, the Prophet's position is the inspirator, conceptor or owner of idea that is directly caught by other in the form of hadith. It is regardless from the concept of hadith *qauliyah*, hadith *ma'nawiyah*, and so on. To Ouzon, existence of hadith is a construction of idea and language created by generation *pasca-nubuwwah* of interpretation on the Prophet's life. Thus, Ouzon views that hadith is different from *waḥyu*. Hadith is not as authentic as *waḥyu*. Understanding on hadith becomes so historical, enabling it to be observed and researched. Debate on authority and authenticity of hadith becomes very productive for enriching religious discussion and interpretation on diversity. However, the debate becomes contra-productive because of subjective direction and positioning hadith's discourse, that there must not be continuing discussion. Thus, Ouzon offers an idea of the importance of digging universal meanings and values of hadith, because to him, Islamic thought will always be trapped in textual debate that will not be finished if Muslims cannot draw universal meanings in shadow of hadiths.

<sup>40</sup> Look al-Bukhārī, *al-Jāmi' al-Ṣaḥīḥ*, hadith no. 3500; compare with Zakaria Ouzon, *Jināyat al-Bukhārī*, 95.

*Second*, to draw universal values contained in hadith, Ouzon conducts critical interpretation on case example that is recorded in hadiths codification in *Ṣaḥīḥ al-Bukhārī*, through models of criticism; in conducting criticism of hadith reasoning construction that has long been not logical, Ouzon offers hadith rationality by reading hadith logically with consideration of factor of its rationality. While in hadith reasoning in the case of contradictive hadiths, in which the debate has not been finished yet, Ouzon offers inter-textual criticism by referring interpretation to universal message of al-Qur'an, along with interpretation of linguistic observation.

Beside that, Ouzon also emphasizes importance unsure and dimension of hadith's redaction to establish conscience of hadith existence and historicity that accompanies it, in order to establish hadith reasoning through hadith's redaction in today's context, Ouzon offers critical reading on hadith by considering language development that covers cultural context and sociological and anthropological unsure, from which hadith is to be represented. Ouzon also conducts historical criticism on hadith. To him, this criticism is important, because historical dimension of hadith is understood partially for centuries with only emphasizing on *asbāb al-wurūd* (causal circumstances) of hadith. Ouzon offers reading on hadith with consideration of *munāsabat al-wurūd* (circumstances relation) of hadith by looking at historical relationships with context of each hadith. Hadith criticism has long been addressed to transmitter's capacity after the process of *al-Jarḥ wa al-Ta'dīl*. By this, Ouzon offers reading on hadith by looking at accordance between text of hadith and prophetic psychology and reality. Hadith *kauniyah* that has long been acknowledged its truth by majority of scholars is measured by Ouzon empirically with modern science.

*Third*, Ouzon's *critical hermeneutic* generally departs from frame of *episteme*; knowledge about hadith is interpreted not only as past knowledge with every truth in it. Ouzon wants to place hadith in position of dynamic knowledge construction that it is the past products unnecessary to deny, but its contextualization attempt is imperative of knowledge. Thus, sources of hadith discourses are dynamics of social-humanities and modern science, that the truth it brings is local and temporal.

### Conclusion

With foundation of different *episteme* from classic hadith criticism, Ouzon sees that hadith is not adequately valued by measure level of *Ṣaḥīḥ*, but by repositioning hadith itself in a critical perspective. This is done because the truth of hadith does not exist in vacuum, but in dialectical process among the Prophet, *ṣaḥābah*, and his post-prophet's age-followers. Thus, the truth of hadith does not lie in the text, but in the universal value behind it. As an attempt of contextualization, hadith must be face-to-face with contemporary knowledge, so hadith interpretation is flexibly open to dialectical discourse.

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## Example of Bibliography Journal

Faiz, Fahrudin. "Sufisme-Persia Dan Pengaruhnya Terhadap Ekspresi Budaya Islam Nusantara." *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 17, no. 1 (1 April 2016): 1–15. <https://doi.org/10.14421/esensia.v17i1.1274>.

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Qudsy, Saifuddin Zuhri. "Living Hadith in a Family: Reinventing Model of Research in Hadith Using Etnografi Research". *Proceeding International Seminar on Sunnah Nabawiyah and its Contemporary Challenges*, 10-11 September 2014, Brunei Darussalam.

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ISSN 1411-3775 (P)



E-ISSN 2548-4729 (online)



The **ESSENSIA** : Jurnal Ilmu-Ilmu Ushuluddin is an independent academic journal focusing on the sciences of the ushuluddin (principles of religion), published twice a year (April and October) by the Faculty of Ushuluddin and Islamic Thought, State Islamic University of Sunan Kalijaga Yogyakarta. It is a shared space to disseminate and publish the scholarly papers of those whose concern is the sciences of ushuluddin, such as, Kalam, Tasawuf, Islamic Philosophy, Tafsir, Hadith, Comparative Religion, Studies of Religion and Islamic Thoughts.

E-ISSN: 1411-3775(P)



9 771411 377005

E-ISSN: 2548-4727(online)



9 772548 472007