

UNDERSTANDING *INKARUL HADITH* IN THE ISLAMIC WORLD AND MOVEMENTS IN INDONESIA

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Abstract

This study aims to examine and describe the notion of Inkarul Hadith in the Islamic World and the Movement in Indonesia by focusing on the history, schools, figures, teachings, arguments and responses of hadith scholars about Inkarul Hadith. as for this research using qualitative research with a historical approach. This research uses a library research or and analyzes the data with descriptive analysis. The results of the study show that Inkar sunnah is an understanding or opinion of an individual or group that rejects the sunnah of the Prophet as the basis of Islamic law. The Sunnah in question starts from a valid Sunnah, both substantially; namely the practical sunnah of practice (*sunnah 'amaliah*), or formal sunnah codified by the scholars which includes deeds (*qaulan*), deeds (*fi'lan*), and the approval of the Prophet (*taqriran*). This understanding emerged as a small group (only a splinter) in the history of its development, so that this understanding could not develop and could not provide color in the discourse on the dynamics of the flow of thought in Islam. Because his understanding tends to weaken the joints in building Shari'ah Islamiyah. Thus, there is a need for enlightenment steps from the government and scholars to the ummah and Islamic groups with various and strategic aspects. so that this understanding cannot develop and cannot provide color in the discourse on the dynamics of flow of thought in Islam. Because his understanding tends to weaken the joints in building Shari'ah Islamiyah. Thus, there is a need for enlightenment steps from the government and scholars to the ummah and Islamic groups with various and strategic aspects. so that this understanding cannot develop and cannot provide color in the discourse on the dynamics of flow of thought in Islam. Because his understanding tends to weaken the joints in building Shari'ah Islamiyah. Thus, there is a need for enlightenment steps from the government and scholars to the ummah and Islamic groups with various and strategic aspects.

Keywords: Inkarul Hadith, Understanding, Movements

Introduction

Hadith is everything that comes from the Prophet SAW either in the form of words or deeds and or approval.¹ Hadith is the second source of Islamic law after the Qur'an. The existence of the hadith serves as an explanation of the verses of the Qur'an. However, from the hadiths that are based on the Prophet Muhammad, not

¹ Z Hasballah, *Ancaman Aliran Dan Pemikiran Sesat Terhadap Kentuban NKRI* (repository.dharmawangsa.ac.id, 2018), 56, <http://repository.dharmawangsa.ac.id/552/>.

all of them are approved by all Muslims.² There are groups who acknowledge the untruth of the presence of these hadiths. With thoughts that strengthen the opinion that does not believe in the sunnah, the groups involved also contribute to deny everything that comes to them.³

Several small groups (minorities) of Muslims are used as an excuse to reject the authority of the traditions of the Prophet as evidence or sources of Islamic teachings that must be obeyed and practiced.⁴ In the discourse of hadith science, it is known as the Inkar al-Sunnah group, namely the group who rejects or disobeys the Sunnah of the Prophet Muhammad. This group and its understanding of growing up and down in the history of Muslims became a minority group.⁵

Therefore, there needs to be a broad study and knowledge of the understanding of the Sunnah and its teachings. So this research examines the history, schools, figures, teachings, arguments and responses of hadith scholars about Inkarul Hadith in the Islamic world and the Movement in Indonesia.

Methods

This study uses a qualitative research type with a historical (historical) approach.⁶ This study uses a library research or library research where in carrying out the research a researcher is faced with various written literature which is the primary source in this research and according to the object of the study. Then, the data collected from several sources were analyzed descriptively according to the research needs until a research conclusion was finally made⁷

Results and Discussion

Definition of Inkar al-Sunnah

Etymologically the word inkar sunnah is synonymous with *inkar al-Sunnah*, *rafid al-Sunnah*, *radd al-Sunnah*, *radd al-Akhhbar*, which means denying the sunnah. In Indonesian, the word refusal has several meanings, including: to deny, not to justify, not to admit, and to deny.⁸

In Arabic the word inkar comes from the root words: *يُنْكِرُ*, and has several meanings, including: 1) Do not admit and do not accept in the mouth and in the

² Mustopa Mustopa, "Al-Sunnah Dan Tafsir Alquran (Tinjauan Tentang Fungsi Dan Posisi Al-Sunnah Dalam Tafsir Alquran)," *Diya Al-Afkar: Jurnal Studi Al-Quran Dan Al-Hadis* 5, no. 01 (2017): 178, <https://doi.org/10.24235/diyaafkar.v5i01.4330>.

³ Abdurrahman Hakim, "Tafsir Al-Qur'an Dengan Al-Qur'an: Studi Analisis-Kritis Dalam Lintas Sejarah," *Jurnal Misykat* 02, no. 1 (2017): 55–86.

⁴ Muhammad Asriady, "Metode Pemahaman Hadis," *Ekspose: Jurnal Penelitian Hukum Dan Pendidikan* 16, no. 1 (2019): 314, <https://doi.org/10.30863/ekspose.v16i1.94>.

⁵ Taufan Anggoro, "Perkembangan Pemahaman Hadis Di Indonesia: Analisis Pergeseran Dan Tawaran Di Masa Kini," *Diya Al-Afkar: Jurnal Studi Al-Quran Dan Al-Hadis* 7, no. 01 (2019): 147, <https://doi.org/10.24235/diyaafkar.v7i01.4533>.

⁶ Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan Re&D* (Bandung: CV. Alfabeta, 2016), 57.

⁷ Lexy J. Moloeng, *Metodologi Penelitian Kualitatif* (Bandung: PT Remaja Rosdakarya, 2011), 100.

⁸ Abdul Majid Khon, *Pemikiran Modern Dalam Sunah: Pendekatan Ilmu Hadis* (Jakarta: Prenada Media Group, 2011), 16.

heart. 2) Stupid or not knowing something (antonym of the word "*al-Irfan* which means knowing) and rejecting what is not described in the heart. The word of Allah SWT in QS. Yusuf (12): 58). 3) Reject words that are grown from the heart. The word of Allah SWT in QS. an-Nahl (16): 83).

From the several meanings of the word "deny" it can be concluded that refusal is defined as refusing, not admitting, and not accepting something, both physically and mentally or verbally and in the heart.

According to terminology, there are several definitions of apostasy which are still simple in nature, including the following: a) Understanding that arises in Islamic society that rejects hadith or sunnah as the second source of Islamic teachings after the Qur'an.; b) An opinion that arises from the perspective of the Muslims who reject as-Sunnah (*al-Sunnah*) as the basis and source of law; c) People who reject the sunnah of the Prophet Muhammad as a proof and the second source of Islamic teachings that must be obeyed and practiced; d) The *inkarussunnah* group also calls itself the *Qur'aini* group, because they only use the Qur'an as a source of teachings and do not believe in the hadith of the Prophet Muhammad. Because they think that the task of the Apostle is only to convey, not to give details.⁹

In that definition there are several points that need to be explained as criteria for rejecting the sunnah, as follows:¹⁰

1. An understanding.

Dissent is an understanding or individual opinion or understanding a group of people. The term *ungkar sunnah*, is not the name of a sect or sect in Islam such as the *Mu'tazilah*, *syi'ah*, *Khawarij*, and *Sunnis*. But it is more inclined to the nature, attitude, work, and understanding of individuals or groups of people who refuse to be blasphemed by the sunnah.

The word "understand" means to refer to the universality of definitions that anticipate the past and the future, whether classical or modern, whether organized or not.

2. Some are Muslim minorities.

The notion that the rejection of the sunnah may occur even among Muslims is minimal due to a lack of information about the importance of the sunnah in religion or other reasons. It is impossible for Muslims to reject the blasphemy of the sunnah. The rejection among non-Muslims is very possible, because the position is very clear, namely denying the Prophet, the Qur'an and the sunnah. Although some of them have studied and understood the sunnah, such as the research conducted by some orientalists and apostates. The rejection of the sunnah that occurs outside of Islam is not classified as a refusal of the sunnah, but a refusal of Islam.¹¹

3. The rejection of the sunnah as the basis of Islamic law.

⁹ Abdul Majid Khon, 20.

¹⁰ F Iqbal and N Kholis, "Hadith Studies in Nusantara: Hadith's Understanding Method of Faisal Bin Ahmad Shah to Respon Inkar Sunnah in Malaysia," *Islam in World Perspectives Symposium* 1, no. 1 (2020): 214–20, <http://seminar.uad.ac.id/index.php/iwos/article/view/5723>.

¹¹ Nailil Huda and Ade Pahrudin, "Orientasi Kajian Hadis Kontemporer Indonesia (Studi Artikel E-Jurnal Dalam Portal Moraref 2015-2017)," *Refleksi* 17, no. 2 (2018): 169–92, <https://doi.org/10.15408/ref.v17i2.10204>.

This understanding accepts and recognizes the sunnah other than as a source of Islamic law, for example as a historical fact, culture, and tradition. For them there is no obligation to treat the sunnah as evidence in religion and there is no obligation to practice it.

4. Sunwell practical and formalistic.

The sunnah that is denied is the sunnah that is authentic, both the practical sunnah of the practice of the Qur'an (sunnah 'amaliyah) and the formalistic sunnah, namely the sunnah codified by scholars in various hadith master books covering the actions, words, and approval of the Prophet SAW. It could be that they accept the practical sunna but reject the formalistic sunna or reject both.¹²

5. sun refusaleither totally or partially.

The notion of denying the sunnah may reject the whole sunnah, both the mutawatirah and sunnah sunnahs. This means that they may only accept the sunnah as the life practice of the Prophet SAW in carrying out the Qur'an which is called the sunnah amaliyah mutawatirah (meaning sunnah at the beginning of the development of Islam) and do not accept the sunnah narrated by the predecessor scholars.

6. Open refusal or not.

The scholars divide the refusal of the sunnah into two types, namely First, sometimes with a firm expression (sharih) that only the Qur'an is used as evidence in Islam and rejects the sunnah. Second, the group that wants to overthrow the sunnah paradigm by diplomatically reviling its narrators.

Ingkar as-Sunnah is an attitude of rejection of the Sunnah of the Prophet, either in part or in whole. They make a certain methodology in responding to the sunnah. This resulted in the rejection of the sunnah, either in part or in whole. The mention of Ingkar as-Sunnah does not merely mean a total rejection of the Sunnah. Rejection of some of the sunnah is also included in the category of renegade as-sunnah, including rejection that originates from an odd concept of thinking or a special methodology created by a group of people, both past and present, while the concept is not known and recognized by hadith scholars and fiqh.¹³

History of the Development of Inkar As-Sunnah

1. Disobey as-Sunnah Classic

The emergence of Inkar Sunnah has existed since the time of the Companions, when Imran bin Hushain (d. 52 H) was teaching hadith, someone interrupted not to need to teach it, but enough to do the Qur'an alone. Responding to this statement Imran explained that we cannot discuss the number of rak'ahs in prayer, with all the conditions except with the instructions of the Prophet Muhammad. Hearing this explanation, people realized his

¹² Syamsul Arifin, "Kritik Abu Rayyah Kepada Abu Hurairah," *Jurnal Putih* 1, no. 1 (2016): 45–54.

¹³ A Atmari, "Kontribusi Al-Syafi'i Dalam Masalah Ikhtilaf Al-Hadits," *Fikroh: Jurnal Pemikiran Dan ...* 1, no. 2 (2015): 216–125, <http://jurnal.stai-alazharmenganti.ac.id/index.php/fikroh/article/view/5>.

mistake and thanked Imran for bringing him to his senses. Finally, before death, the person becomes a fiqh expert.¹⁴

The attitude of denial or denial of the Sunnah of the Prophet, which is accompanied by an argument for confirmation, only emerged at the end of the 2nd century Hijriyah at the beginning of the Abbasid period. At this time, groups of as-sunnah disbelievers emerged. According to Imam Shafi'i there are three groups of as-sunnah disbelievers as described above. among others :

a. Khawarij

From a linguistic point of view, the word khawarij is the plural form of the word kharij which means something that comes out. Meanwhile, according to the terminology the khawarij are the first group or groups to leave and are not loyal to the legitimate leadership. And what is meant by the khawarij here are certain groups who broke away from the leadership of Ali bin Abi Talib ra

There are sources who say that the hadiths were narrated by the companions before the fitnah that resulted in civil war. Namely the Jamal war (between Ali's friends and Aisyah) and the Siffin war (between Ali's friends and Mu'awiyah ra). With the reason that before the incident the friends were judged as fair people (Muslims who had reached puberty, did not like to commit immorality, and always maintained their dignity). However, after the slander incident, the Khawarij group considered that the majority of the companions of the Prophet SAW had left Islam. As a result, the hadiths narrated by the Companions after the incident they rejected.

All the books written by the Khawarij people have become extinct along with the extinction of this Khawarij school, except for the Ibadhiyah group which is still classified as Khawarij. From the sources (books) written by this group found the Hadith of the Prophet SAW narrated by or from Ali, Usman, Aisyah, Abu Hurairah, Anas bin Malik, and others. Therefore, the opinion which states that all khawarij reject the Hadith narrated by the Companions of the Prophet, both before and after the tahkim event, is not true.¹⁵

b. Shia

The word shia means followers or supporters. Meanwhile, according to the term, the Shia are the group that considers Ali bin Abi Talib to be more important than the previous caliph, and argues that al-bhait has more right to be a caliph than others.

The Shia group consists of various groups and each group considers the other groups to have left Islam. While the group that still exists until now is the Itsna 'asyariyah group. This group accepts the Prophet's Hadith as one of the Islamic Shari'a. It's just that there is a fundamental difference between this Shia group and the ahl sunnah group (the majority group of Muslims), namely in terms of determining the Hadith.

The Shia think that after the death of the Prophet SAW the majority of the companions had apostatized except for a few people who according to

¹⁴ Suhandi, "INGKAR SUNNAH (Sejarah, Argumentasi, Dan Respon Ulama Hadits)," *Al-Dzikir* 9, no. 1 (2015): 93–115.

¹⁵ Suhandi, 98.

them were still Muslims. Therefore, the Shia group rejects the hadiths narrated by the majority of the Companions. The Shia only accept the hadiths narrated by the allegiance experts.¹⁶

c. Mutazilah

The linguistic meaning of the word mutazilah is 'something that isolates oneself'. Meanwhile, what is meant here is a group that alienates the majority of Muslims because they think that a fasiq Muslim cannot be called a believer or an infidel.

Imam Shafi'i narrated his debate with people who rejected the sunnah, but he did not explain who the people who rejected the sunnah were. While the sources that explain the mutazilah attitude towards the sunnah there is still confusion, whether the mutazilah accepts the sunnah in its entirety, rejects the whole, or only accepts part of the sunnah.

The mutazilah accept the sunnah like Muslims, but there may be some hadiths that they criticize if it contradicts the thinking of their school of thought. This does not mean that they reject the hadith as a whole, but only accept the hadith which is mutawatir.¹⁷

There are several things that need to be noted about the classical refusal of as-sunnah, namely, that the classical disclaimer of as-sunnah is mostly still an individual opinion and it arises due to their ignorance of the function and position of Hadith. Therefore, after being informed of the urgency of the sunnah, they finally accepted it back. Meanwhile, the location of the classic as-sunnah denial is in Iraq, Basra.¹⁸

2. *Inkarul As-Sunnah Today*

a. India's Sunnah

In recorded history, there were two movements to destroy Islam in India in the 19th century, namely al-Qadiyanah and al-Qur'aniyah. Al-Qadiyanah is a group of Mirza Ghulam Ahmad al-Qadhiyaniy (d. 1908 M) who claims to be a Prophet and Apostle, which is called the Ahmadiyya movement. As for al-Qur'aniyah, al-Qur'aniyun led by its founder Ghulam Nabi known as Abdullah Jakrilevi (d. 1918 M) denied all sunnah.¹⁹

It is suspected that there were two people who gave birth to the al-Qur'aniyun movement in India at the end of the 19th century, namely Muhibb al-Haq Adzim Abadi in Bihar, East India and Abdullah Jakrilevi in Lahore. The first Amaliyah was born no different from the majority of Muslims, so it did not stir the atmosphere. But he istinbath Islamic law only from the Qur'an not sunnah. In contrast to the second amaliyah, which is openly against the majority of Muslims, especially in carrying out the second

¹⁶ Kaharuddin Kaharuddin and Abdus Sahid, "Hadis Sebagai Sumber Hukum Islam: (Tinjauan Paham Inkar As-Sunnah, Syi'ah, Dan Orientalis)," *TAJJDID: Jurnal Pemikiran Keislaman Dan Kemanusiaan* 2, no. 2 (2018): 457–67, <https://doi.org/10.52266/tadjid.v2i2.174>.

¹⁷ Dasman Yahya Ma'ali, "As-Sunnah An Nabawiyah Antara Pendukung Dan Pengingkarnya," *Jurnal Ushuluddin* XXII, no. 2 (2014): 181–96.

¹⁸ Irma Rumtaning U.H., "Ajaran Minardi Mursyid Dan Korelasinya Dengan Aliran Sesat Di Indonesia," *SHAHIH: Journal of Islamicate Multidisciplinary* 1, no. 1 (2016): 41–59, <https://doi.org/10.22515/shahih.v1i1.55>.

¹⁹ Kaharuddin and Sahid, "Hadis Sebagai Sumber Hukum Islam: (Tinjauan Paham Inkar As-Sunnah, Syi'ah, Dan Orientalis)," 460.

pillar of Islam, namely prayer. Besides establishing a new group named Ahl al-Dhikr wa al-Qur'an.

Indian sunnah disbelievers were: Sayyid Ahmad Khan (d. 1897 M), Ciragh Ali (d. 1898 M), Maulevi Abdullah Jakraveli (d. 1918 M), Ahmad al-Din Amratserrri (d. 1933 M), Aslam Cirachburri (d. 1955 M), Ghulam Ahmad Parwez, and Abd. al-Khaliq Malwadah.²⁰

The main reason for the emergence of this modern disobedience to the sunnah is due to the influence of colonialism which has become increasingly powerful since the early 19th century in the Islamic world, especially in India after the rebellion against British colonialism in 1857 M. leaders of Muslims, and their temptation of Western theories to provide an interpretation of the nature of Islam. As done by Ciragh Ali, Mirza Ghulam Ahmad al-Qadiyani, and other figures who deny the hadith of jihad with the sword, by denouncing the hadith.

The earliest sunnah denial in history occurred during the time of Imam al-Shafii. The initial disobedience of the sunnah is more due to ignorance or lack of knowledge, then knowing about what he does not know. As for modern sunnah, it is more due to colonial pressure and orientalist influences.

b. Breaking the Sunnah in Egypt

Symptoms of the emergence of early sunnah dissent in modern Egypt coincided with the development of modernization pioneered by reformers such as Sheikh Muhammad Abduh (d. 1905 M), and his students including Muhammad Rashid Ridla (d. 1935 M) who had a great influence on the development of Islam in particular in Egypt, in the development of freedom of thought and ijihad after experiencing stagnation (a state of not progress) for so long.²¹

There are several figures who are categorized as modern thinkers who disbelieved in the Sunnah in Egypt by hadith experts, including:

1. Taufiq Shidqy (d. 1920 M)

Among the thoughts of Taufiq Shidqy as follows: a) Islam is only the Qur'an, there is no need for anything else. Because the Qur'an has been perfect and does not need to be perfected again, and it is clear that there is no need for clarification other than the Qur'an; b) Only the Qur'an is revealed by Allah SWT absolutely and without errors, while the sunnah is not like that; c) The Prophet (PBUH) forbade the writing of the Sunnah. If the sunnah had been the source of Islamic law, the Prophet would have ordered it to be written like the Qur'an. Therefore, friends did not write and did not record the sunnah, and then there were a lot of forgeries of the sunnah scattered in the sunnah books; d) He rejects all sunnah, both mutawatir and ahad.

However, later he corrected his opinion and acknowledged the sunnah. Except for a few things that are not agreed upon by scholars such

²⁰ Abdul Majid Khon, *Pemikiran Modern Dalam Sunah: Pendekatan Ilmu Hadis*, 61.

²¹ A S I Mufid, "Paham Ahlu Sunnah Wal Jama'ah Dan Tantangan Kontemporer Dalam Pemikiran Dan Gerakan Islam Di Indonesia," *Harmoni* 2, no. 1 (2013): 31-51, <https://jurnalharmoni.kemenag.go.id/index.php/harmoni/article/view/149>.

as sunnah qauliyah, after contemplating and hearing the arguments of the opponents of the discussion.²²

2. Mahmud Abu Rayyah

Among the thoughts of Mahmud Abu Rayyah as follows: a) The main book of hadith cannot be used as a guide in religion for the public like the Qur'an, because it is the result of the ijtihad of later scholars; b) Overall the hadiths are only ahad which are zany (guessing) and reprehensible according to the Qur'an, while the mutawatir hadiths are not possible due to the scarcity of requirements.

3. Ahmad Amin (d.1954 M)

Among his thoughts are: a) Hadith has not been written since the Prophet SAW was still alive. Hadiths are only written based on the memory of the bearer, that's why many fake hadiths are found; b) The hadith narrators who are judged by the scholars as the fairest people such as Bukhari, Muslim and Ahmad are considered not tsiqah because of the political subjectivity in their hadith narration.²³

4. Rashad Khalifah

Is an Egyptian agricultural graduate who moved his nationality to the United States. The spread of his apostasy is centered on the Tucson Mosque in the Arizona area. He even claimed to be a prophet, and he not only rejected the hadiths of the Prophet SAW, he even berated the hadiths and their narrators.

5. Ahmad Shubhy Mansur

Is an al-Azhar graduate who received a doctorate in history. Is a student of Rashad Khalifa. Among his thoughts: a) The Sunnah that exists today is made by the rulers of the Abbasid era; b) The Sunnah which is codified into millions of misguided texts and contradicts the Koran; c) The way of prayer has been known through the prayers of the previous prophets as described in the Qur'an.

6. Mustafa Mahmud

The problem is the sunnah of intercession which according to him contradicts the Qur'an. But basically he rejected the sunnah in general as a logical consequence of his rejection of intercession.

Among his thoughts: a) Everyone who enters Hell, will remain in it forever. There is nothing in the Qur'an an explanation of going to hell for a limited time; b) The hadith of intercession is false, because it contradicts the text of the Qur'an; c) Hadith is not preserved from errors like the Qur'an; d) Sunnah is like history, sometimes it is right and sometimes it is wrong, it can be taken and it may not.

²² Muhammad Idris and Taufiqurrahman Nur Siagian, "Metode Pemahaman Hadis Ulama Kontemporer Non-Ahli Hadis (Studi Komparatif Antara Persepsi Muhammad Al-Ghazali Dan Pendapat Yusuf Al-Qardhawi)," *ISLAM TRANSFORMATIF: Journal of Islamic Studies* 2, no. 2 (2018): 155, <https://doi.org/10.30983/it.v2i2.754>.

²³ H A M Khon, *Pemikiran Modern Dalam Sunah: Pendekatan Ilmu Hadis* (books.google.com, 2019), 99, https://books.google.com/books?hl=en&lr=&id=ceDMDwAAQBAJ&oi=fnd&pg=PP1&dq=inkar+sunah&ots=7Uocaorj7-&sig=qg8pVeJdCvhH_GE5Rs6dlvASNBE.

Such is the variety of sunnah disbelievers from classical to modern times. Someone who deals with al-Shafii as a classical dissident and Taufiq Shidqy as an early modern-day sunnah dissident.²⁴

The Group Inkarul as-Sunnah

According to Imam Shafi'i there are three types of groups that disbelieve as-sunnah. First, the group that rejects the hadiths of the Prophet Muhammad as a whole and thinks that the Qur'an was revealed by Allah in Arabic.²⁵ Second, the group that rejects the Hadith of the Prophet, the contents of which are neither implicitly nor explicitly mentioned in the Qur'an. They argue that the Qur'an has explained everything related to the teachings of the Islamic religion, because of that they continued, the Prophet's Hadith does not have the authority to determine the law outside the provisions contained in the Qur'an. Third, the group that rejects the hadith of the Prophet with the status of ahad and only accepts the hadith of the mutawatir level.²⁶

The Principles main of Inkarul as-Sunnah

The main teachings of refusing as-Sunnah are as follows: 1) Do not believe in all the Hadith of the Prophet. According to them the Hadith was made up by the Jews to destroy Islam from within; 2) The basis of Islamic law is only the Koran; 3) their creed; Isyhadu bi anna Muslim; 4) Their prayers vary, some pray two rak'ahs and two rak'ahs and there are only felling (remember); 5) Fasting is obligatory only for those who see the moon, if only one sees the moon, then it is he who is obliged to fast; 6) Hajj may be performed for 4 haram months, namely Muharram Rajab, Zulqai'dah, and Zulhijjah; 7) Ihram clothing is Arabic and troublesome. Therefore, when performing Hajj, it is permissible to wear long pants and ordinary clothes and wear a suit/tie; 8) Apostles are still sent until the Day of Judgment; 9) Prophet Muhammad has no right to explain about the teachings of the Qur'an; 10) People who die are not prayed for because there is no commandment of the Qur'an.²⁷

Thus, among the main teachings of the sunnah, which essentially rejects the teachings of the sunnah brought by the Prophet and only accepts the Koran in pieces.

Arguments Against Inkarul al-Sunnah

1. The arguments using the naqli argument are:

a. Religion is Concrete and Certain

They argue that religion must be based on a certain thing. If we take and use the Sunnah, it means that the basis of religion is uncertain. Meanwhile, if Islam is sourced from Hadith, especially the Hadith on Sunday, it is dhanni

²⁴ Relit Nur Edi, "AS-SUNNAH (HADITS)(Suatu Kajian Aliran Ingkar Sunnah)," *Asas* 6, no. 2 (2014): 132–148, <http://ejournal.iainradenintan.ac.id/index.php/asas/article/viewFile/549/450>.

²⁵ Mohamad Anas, "Metode Memahami Hadis-Hadis Kontradiktif," *Mutawatir* 3, no. 1 (2015): 123, <https://doi.org/10.15642/mutawatir.2013.3.1.123-139>.

²⁶ Wahyudin Darmalaksana, Lamlam Pahala, and Endang Soetari, "Kontroversi Hadis Sebagai Sumber Hukum Islam," *Wawasan: Jurnal Ilmiah Agama Dan Sosial Budaya* 2, no. 2 (2017): 245–58, <https://doi.org/10.15575/jw.v2i2.1770>.

²⁷ Runtianing U.H., "Ajaran Minardi Mursyid Dan Korelasinya Dengan Aliran Sesat Di Indonesia," 50.

(a strong assumption), and does not reach a definite level. Therefore, if Islam is based on hadith in addition to the Islamic Koran, it will be uncertain.

b. Al-Quran is Complete

In Islamic law, there is no other evidence, except the Qur'an. If we think that the Qur'an still needs an explanation, it means that we categorically deny the Qur'an and the position of the Qur'an which discusses everything thoroughly. Therefore, in Allah's Shari'ah it is impossible to take any other hand, except the Qur'an. This argument is used by Taufiq Sidqi and Abu Rayyah.

c. The Qur'an Needs No Explanation

The Qur'an does not require an explanation, on the contrary it is an explanation of everything. Allah says: We have sent down to you the Book (al-Qur'an) to explain everything and guidance and mercy and good tidings for those who surrender (Surah An-Nahl [16]: 89). And it is He Who has sent down the Book (Al-Quran) to you in detail. (Surat al-An'am [6]: 114). These verses are used as evidence by the reminders of the Sunnah, both past and present. They consider the Qur'an to be sufficient because it provides an explanation of all problems. They are people who reject the hadith as a whole, such as Taufiq Sidqi and Abu Rayyah.²⁸

2. Non-Naqli Arguments:

Arguments that are not in the form of verses from the Qur'an and/or hadiths include:

- a. The Qur'an was revealed by Allah to the Prophet Muhammad (through the angel Gabriel) in Arabic. People who have knowledge of Arabic are able to understand the Qur'an directly, without the help of explanations from the Prophet's hadith.
- b. In history, Muslims have experienced setbacks. Muslims withdrew because Muslims were divided. The split occurred because Muslims adhered to the Hadith of the Prophet.
- c. The origins of the Prophet's Hadith which are collected in the books of Hadith are mere tales.²⁹
- d. According to the doctor Taufiq Sidqi, none of the Prophet's Hadith was recorded at the time of the Prophet. The recording of Hadith took place after the Prophet's death. In the unwritten period of the hadith, humans have the opportunity to play with and destroy the hadith as has happened.³⁰

Ulama's Rebuttal to Inkar al-Sunnah

²⁸ Amrin dan Miftahul Huda, "Metode Pemahaman Hadis (Kajian Perdebatan Hadis Tentang Mayit Disiksa Karena Tangisan Keluarga)," *USHULUNA: JURNAL ILMU USHULUDDIN* 7, no. 1 (2021): 48–63, <https://doi.org/10.15408/ushuluna.v7i1.20548>.

²⁹ A Saeful et al., "Study of The Hadith of Female Leadership," in *Prosiding ICIS and ICESTIS*, 2022, 1–9, <https://doi.org/10.4108/eai.20-10-2021.2316323>.

³⁰ H R A Wahid, "Perkembangan Kajian Hadis Di Indonesia: Studi Tokoh Dan Organisasi Masyarakat Islam," *Al-Bayan Journal of Al-Quran & Al-Hadith* (digilib.stital.ac.id, 2006), http://digilib.stital.ac.id/repository/Perkembangan_Kajian_hadis_di_Indonesia_Studi_Tokoh_dan_Organisasi_Masyarakat_Islam.pdf.

Abd Allah bin Mas'ud is of the opinion that people who avoid the sunnah are not believers, even if they are disbelievers. This is in accordance with the hadith of the Prophet Muhammad. It was narrated by Abu Dawud, as follows: *"If you pray in your homes and you leave your mosques, it means you are leaving the sunnah of your Prophet, and you are kufir."* (HR Abu Dawud)

Allah Almighty has decreed to obey the Messenger, and there is no reason for anyone to go against the commands that are known to have come from the Apostles. Allah has made all mankind (believers) feel the need for him in all religious matters and provided evidence that the sunnah explains every meaning of the obligations that Allah has established in his book. The Sunnah of the Prophet has a very large task, namely to provide an understanding of the Book of Allah, both in terms of verses and laws. People who want to deepen the understanding of the Qur'an, he must know the things that are in the sunnah, both in its meaning, interpretation of its form, and in the implementation of its laws. The best example of this is the issue of prayer.

Strictly every Sunnah of the Prophet SAW. Serves to explain all the instructions and commands that Allah has said in the Qur'an. Anyone who is willing to accept what the Qur'an prescribes must automatically accept the instructions of the Prophet in his Sunnah. Allah himself has commanded to always obey and be faithful to the decisions of the Apostle. Whoever submits to the Messenger is subject to Allah, because Allah is the one who ordered to submit to Him. Receiving the commandments of Allah and the Messenger is of equal value, both of which originate from the same source (i.e. Allah SWT). Thus, it is clear that rejecting or denying the sunnah is tantamount to rejecting the provisions of the Qur'an, because the Qur'an itself commands to accept and follow the sunnah of the Prophet Muhammad.³¹

Inkar al-Sunnah Criteria

There are several criteria and characteristics in identifying the understanding of the inkar al-Sunnah, namely:

1. Prioritizing legal provisions based on zahir texts, accompanied by the belief that the Sunnah does not have the slightest legal force.
2. Reject the hadith of the Prophet, either in whole or in part.
3. It violates the understanding of the majority of scholars and the people.
4. Only take the legal basis from the Koran only.
5. Different in the way of carrying out certain worship.³²

Efforts to Anticipate Inkar al-Sunnah

Some of the efforts that can be made to anticipate the inkar as-sunnah understanding include:

1. Learn more about religion so that you are not easily influenced by deviant sects.
2. Understanding the contents of the Qur'an and Hadith.
3. Be aware of the opinions that arise, which are not in accordance with the Qur'an and Hadith.

³¹ Yunita Kurniati, "Rekonstruksi Metodologi Kelimuan Syarah Hadis Klasik," *ISLAM TRANSFORMATIF: Journal of Islamic Studies* 04, no. 01 (2020): 46–56.

³² M. Noor. Sulaiman, *Antologi Ilmu Hadits* (Jakarta: Gaung Persada Press, 2008), 206–11.

4. Believing that the sunnah and hadith are the second source of Islamic law.
5. Stay away from the schools that think that the sunnah and hadith are not true.
6. The authorities prohibit the spread of inkar al-sunnah in their territory.³³

Inkara-Sunnah in Indonesia

Thinking Modern apostasy appeared in Indonesia openly in 1980. Indonesia has indeed become the target of the modern thought movement against the sunnah after India and Egypt, because Indonesia has the largest Muslim population in the entire Islamic world.

Around the 1980s, the modern thought of breaking the sunnah of Indonesia moved in several places and in 1983-1985 reached its peak, causing a stir in the Islamic community. The center of their movement is in Jakarta, which dominates the largest number, then in Bogor, West Java; Tegal, Central Java, and Padang, West Sumatra.

In general, the main points of apostasy teachings spread in Indonesia include: 1) Not acknowledging the two sentences of the Shahadah; 2) Not recognizing the five daily prayers and the iqamat call to prayer every time; 3) Does not recognize the existence of Eid prayers, Eid al-Adha, and Tarawih prayers; 4) Eliminate congregational prayers every time; 5) There is no obligation to fast in Ramadan, zakat fitrah and Friday prayers; 6) Dead people are not allowed to be bathed, shrouded and prayed; 7) Allah and His Messenger are united (dwi singular) following the hadith of the Prophet SAW forbidden; 8) Prophet Muhammad SAW has no right to explain a religion that destroys people.³⁴

The figures and concepts of modern thought disobey the Sunnah in Indonesia are as follows:

a. Ir. Ircham Sutarto

Ir. Ircham Sutarto is the Chairman of the Unilever Indonesia Company Labor Union in Cibubur, West Java. He was a sunnah disbeliever and the first person to write a handwritten diktat. Ircham Sutarto has a very big role in the spread of apostasy ideology in Indonesia.

Among his teachings contained in the diktat and quoted by Ahmad Husnan are as follows:

1. Obey Allah SWT, Allah is unseen. Obedient to His Messenger, the Apostle also died. so, there is no second way to practice obedient in the true sense.
2. Allah has taught the Qur'an to the Messenger of Allah. The Prophet taught the Qur'an to humans. The Qur'an is the only one that still exists. Allah and His Messenger are one in religion.
3. The Qur'an is the word of Allah SWT and the Messenger of Allah. That is the meaning of obeying Allah and His Messenger.
4. The description of the Qur'an is in the Qur'an itself. So there is no need for information called al-Sunnah or hadith.
5. All information that comes from outside the Qur'an is Eve. So, the hadith of the Prophet SAW also includes eve, because it cannot be accepted as evidence in religion.

³³ Arifin, "Kritik Abu Rayyah Kepada Abu Hurairah," 47.

³⁴ Abdul Majid Khon, *Pemikiran Modern Dalam Sunah: Pendekatan Ilmu Hadis*, 102.

6. What is called the hadith of the Prophet SAW is nothing but a fairy tale about the Prophet SAW that is obtained by word of mouth.
7. The apostle has no rights regarding matters of religious orders. Therefore brought the verse QS. Ali Imran (3): 128.

"There is no (right) authority for you regarding matters (orders) at all"
8. All humans have gone astray before receiving revelation, including Muhammad SAW. The argument is QS. Al-Baqarah (2): 198

"And remember him as we have shown you and verily you (Muhammad) before were truly lost."(translation by Ircham Sutarto).³⁵

b. Abdurrahman

Abdurrahman is a 30-year-old former Persis (Islamic Association) in 1983. He is active in teaching and lecturing in several places around Jakarta and his congregation is shuttled by car. One of the mosques he controls in Jakarta is the Asy-Syifa Mosque at the Cipto Mangunkusumo Central Hospital. One of the hospitals that is integrated with the University of Indonesia and is a place of practice for the Faculty of Medicine. The recitation begins after the Maghrib prayer until the time of Isha arrives. Among his teachings are the following:

1. There is no adhan and iqamat at the time of performing the obligatory prayers on the grounds that there are no commands in the Qur'an.
2. Each five daily prayers are only performed two rakaat.
3. Fasting in Ramadan is only carried out for those who see the moon.

They understand this verse that it is obligatory to fast only those who see the moon, those who do not see it are not obliged to fast, in the end they are not fasting because they do not see it.³⁶

c. Dalimi Lubis and Nazwar Syamsu

Dalimi Lubis, one of the employees of the Padang Panjang Religious Affairs Department, is the leader of the dissident movement in West Sumatra. The distribution is carried out by means of his writings in the form of articles as well as books and cassette recordings of his lectures which are reproduced by PT Ghalia Indonesia. Among the articles written by Dalimi Lubis about blasphemy against the narrator of the hadith Abu Hurairah published in Suara Muhammadiyah No. 05/80/1995. The titles of his books include; Alam Barzah and the Law in Islam Only the Qur'an.

Nazwar Syamsu is in sync with Dalimi Lubis, mostly writing books with apostasy views and lectures on cassettes. There are more than 14 titles of his books and lectures that have been printed and reproduced by PT Ghalia Indonesia. As stated in the Attorney General's Decree and other titles, namely; Jesus and Venus the Qur'an and the Celestial Objects, the Qur'an and History *Man*(Publisher of the Padang Panjang Sa'diyah Library). Hajj in terms of geology and sociology.

³⁵ Ma'ali, "As-Sunnah An Nabawiyah Antara Pendukung Dan Peningkarnya."

³⁶ Hedhri Nadhiran Firda Padilla Amaliah, Uswatun Hasanah, "Resepsi Dan Pemahaman Masyarakat Terhadap Hadis Pemahaman Masyarakat Terhadap Hadis-Hadis Misoginis (Studi Kasus Di Desa Keban Agung Kec. Lawang Kidul Kab . Muara Enim)," *El Sunnah* 2, no. 1 (2021): 14–28.

In fact, according to the Published Newspaper, it consists of 23 cassette titles which received a recommendation from the Ministry of Religion of the Republic of Indonesia No. ND/314/83 among others; Living the Laws of Religion, Obeying Allah's Laws, Faith and Islam, Hereafter, Death and Torment in the Grave, Origins of Man, Isa al-Masih and Interplanetary, Adam and Interplanetary, and others.

The contents of the cassette entitled Obeying God's Law and other cassettes, namely:³⁷

1. False and falsified hadith. Most of the hadiths are fake and falsified so there is a conflict or khilafiyah among the Islamic community. In this case the Jews succeeded in their ruse.
2. *Ablussunah Wal Jama'ah* just naming it, Muslims now can't get exact data about them. Following them means justifying khilafiyah. Ahlussunah means the four schools of Shafi'i, Hanbali, Maliki and Hanafi.
3. The first man was not a man and not Adam, but a woman whose name is not known. The first man was not made from the ground but from Meteor, then he gave birth to a son and then married his son. They live on the planet Muntaha and breed there, so that one day God transfers a pair of them to this Earth and beyond.

Nazwar Syamsu has also translated the misleading verses of the Qur'an 30 juz. Among the examples as quoted by M. Amin Djamaludin, are as follows:

1. QS. Al-Baqarah (2): 63 "*We raise the aurora above you*" (Aurora is like a rainbow or a shiny flying object produced by Israel).
the translation actually is "*We raise the mountain (Thursina) above you*"
2. QS. Ali Imran (3): 136 "*And the heavens that move by day beneath it.*"
The actual translation is "*And Paradise in which rivers flow.*"
3. QS. Ali Imran (3): 181 "*And their killing of illogical rumors*"
The actual translation is "*And their deeds of killing the Prophets without a just cause*".

And there are still many verses or sentences which are interpreted deviantly by using mere logic, not using a mu'tamad interpretation as interpreted by the scholars.

d. As'ad bin Ali Baisa

As'ad bin Ali Baisa was about 60 years old, in 1986. He lives on Jalan Delima, Pepedan Village, the Nurul Huda Mosque complex, Kec. Dukuhturi Tegal, Central Java. The origin of this person is of genuine Arab descent and has received religious education in a number of Islamic schools in Indonesia. The teachings he developed were quite disturbing to the surrounding Tegal community, after they dared to declare themselves disobeyed the sunnahs of the Prophet Muhammad SAW and only adhered to the Qur'an. Among his teachings are the following:

1. Friday prayer must be done 4 rakaat.
2. For those who are forced to break the fast during the holy month of Ramadan due to illness or traveling far, there is no need to replace it. As for menstruating women, they must pray.

³⁷ Kaharuddin and Sahid, "Hadis Sebagai Sumber Hukum Islam: (Tinjauan Paham Inkar As-Sunnah, Syi'ah, Dan Orientalis)," 460.

3. Hadith Bukhari Muslim a hadith that is *bidayatul mujtahid* (beginner mujtahid). Many of its contents are contrary to the Qur'an and they are the dividers of Muslims.
 4. People who have taken ablution water if they urinate and pass wind, do not need to repeat their ablution.
 5. Mi'raj of the Prophet is just a fairy tale and fantasy.³⁸
- e. H. Endi Suradi

Lives in Kampung Panca Marga Jetty Bogor, West Java. Among his teachings are the following:

1. All five daily prayers are only performed two rakaat and prostration in each rakaat only performed once prostration, with the excuse of following the prayer of Prophet Ibrahim (as).
2. Prophet Muhammad SAW also prayed according to the way of Prophet Ibrahim.
3. The five pillars of Islam do not function, the important thing is understanding the Qur'an, because the Qur'an covers all of them.
4. The creed does not need to be said what is important is understanding the Qur'an, by understanding the Qur'an someone is considered a Muslim. Likewise, prayer is obligatory for those who understand the Qur'an, for those who do not understand the Qur'an, it is not obligatory to pray.³⁹

Conclusion

From this discussion, a conclusion can be drawn as follows: *First*, Inkarul as-Sunnah is an understanding or opinion of an individual or group that rejects the sunnah of the Prophet as the basis of Islamic law. The Sunnah in question starts from a valid Sunnah, both substantially; namely the practical sunnah of practice (*sunnah 'amaliyah*), or the formal sunnah codified by the scholars which includes deeds (*qaulan*), deeds (*fi'lan*), and the approval of the Prophet (*taqriran*). *Second*. This ideology emerged as a small group (only a splinter) in the history of its development, so that this ideology could not develop and could not provide color in the discourse on the dynamics of the flow of thought in Islam. Because his understanding tends to weaken the joints in building Shari'ah Islamiyah. *Third*, All the arguments put forward by the dissident groups are very weak, so that their arguments against the denial of the sunnah are easily broken by the scholars.

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³⁸ Ma'ali, "As-Sunnah An Nabawiyah Antara Pendukung Dan Pengingkarnya," 190.

³⁹ Runtianing U.H., "Ajaran Minardi Mursyid Dan Korelasinya Dengan Aliran Sesat Di Indonesia," 57.

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