



Hadith as a Source of Islamic Law: Its Role and Significance

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Abstract

This study aims to examine hadith as a source of Islamic law, its role and significance. This study uses a library research type. The data analysis technique used in this study is the content analysis method, which is a technique used to identify each word, sentence in a text or series of texts, concepts, or themes. Researchers use data sources from books and analyze components related to the formulation of the problem. The results of this study explain that hadith is everything that comes from the Prophet Muhammad, both the words, actions, or approvals of the Prophet Muhammad, which are prescribed to humans. Hadith also has an important role as the second source of law and a guide to life for Muslims, after the Qur'an. Not only that, some important aspects of hadith in the lives of Muslims include providing explanations and details of the Qur'an, as a guide to morals and ethics, can strengthen a person's faith, and can build social harmony. Therefore, understanding hadith is very important for Muslims to build a life that is in harmony with Islamic teachings and create a harmonious and civilized society.

Keywords: Hadith; Source of Law; Islam

Abstrak

Penelitian ini bertujuan untuk mengkaji hadis sebagai sumber hukum Islam, peran dan signifikansinya. Penelitian ini menggunakan jenis penelitian pustaka atau yang lebih dikenal dengan library research. Teknik analisis data yang digunakan dalam penelitian ini adalah metode analisis isi (content analysis), yaitu teknik yang digunakan untuk mengidentifikasi tiap kata, kalimat dalam teks atau serangkaian teks, konsep, atau tema. Peneliti menggunakan sumber data dari buku dan menganalisis komponen yang terkait dengan rumusan masalah. Hasil dari penelitian ini memaparkan bahwa hadis ialah segala sesuatu yang bersumber dari Nabi Saw baik ucapan, perbuatan, atau persetujuan Nabi Muhammad Saw yang disyariatkan kepada manusia. Hadis juga memiliki peran penting sebagai sumber hukum kedua dan pedoman hidup bagi umat Muslim, setelah Al-Qur'an. Tak hanya itu, beberapa aspek penting hadis dalam kehidupan umat Islam diantaranya memberikan penjelasan dan rincian Al-Qur'an, sebagai pedoman akhlak dan etika, dapat memperkuat iman seseorang, dan dapat membangun keharmonisan sosial. Oleh karena itu, memahami hadis sangat penting bagi umat Islam untuk membangun kehidupan yang selaras dengan ajaran Islam serta menciptakan masyarakat yang harmonis dan beradab.

Kata Kunci: Hadis; Sumber Hukum; Islam

INTRODUCTION

Islam is a universal religion that covers all aspects of human life. Islamic teachings include a system of values and Illahiyah teachings that are transcendental. As a universal system, Islam will remain dynamic and able to answer various challenges that arise throughout the ages. This is because it is based on solid sources of Islamic teachings, namely the Quran, Hadith and Ijtihad.¹

¹ Asep Herdi, *MEMAHAMI ILMU HADIS* (Bandung: Tafakur, 2014), hlm. 1.

The Qur'an is a kalam (word or saying) of Allah SWT with the value of miracles revealed to the Prophet Saw through divine revelation, which is written in the mushaf and revealed in mutawatir, and whoever reads it will receive a reward or value of worship.² While Sunnah is everything that is fatfated to the Prophet Muhammad which contains instructions (guidelines) for the benefit of human life throughout the ages. If these two sources of teachings are applied in every aspect of life, it will be a blessing for the whole world (*rahmatan lil 'alalamin*), and the ultimate goal is that human beings will be safe and prosperous both in this world and in the hereafter.³

Hadith has a big role in shaping and maintaining Islamic religious traditions.⁴ In the hadith, there are many stories about the life of the Prophet, his interactions with his companions, and his responses to various problems faced by the people at that time. This gives Muslims clear guidelines on how they should behave in similar situations. More than that, hadith also forms the framework of Islamic social ethics. By studying the hadith, Muslims not only gain knowledge about religious obligations and prohibitions, but also understand human values such as justice, compassion, and help. However, in the context of its very significant role, hadith also faces various challenges, especially in terms of authenticity and validity. Hadith must be tested for truth through strict hadith science, to ascertain whether the hadith is *sahih* (reliable), *hasan* (good), or *dha'if* (weak).⁵ This is important to keep the hadith that is accepted and used as a guideline does not contain errors or falsehoods. Overall, hadith has great significance in leading Muslims to a correct understanding of religion and life. As a source of law and a guideline for life, hadith provides a solid foundation for Muslims to live their lives in a way that is in accordance with authentic Islamic teachings.

The study of hadith as a source of Islamic law has become an important concern in the academic world, especially in Islamic law studies. Many studies emphasize the position of hadith as the second source of Islamic law after the Qur'an, as explained by scholars of ushul fiqh. This study usually focuses on the methodology of takhrij, the validity of sanad, and matan hadith in determining the force of the law. For example, research by Azami, in his work highlights the hadith collection system and its validity within the framework of Islamic law. This approach is also widely adopted in studies that aim to answer contemporary questions through the foundation of hadith.⁶ In addition, historical research on hadith focuses on the dynamics of the formation and transmission of hadith in the classical to modern era. Studies, such as those conducted by Jonathan A.C. Brown, reveal how hadith has become an important instrument in shaping social norms and Islamic law from the time of the Prophet until its codification by

² Kadar M. Yusuf, *Studi Al-Qur'an* (Jakarta: Amzah, 2012), hlm. 1.

³ Asep Herdi, *MEMAHAMI ILMU HADIS*, hlm. 1.

⁴ Ulyan Nasri dan Arif Mulyohadi, "Salafi Islamic Education: Teaching Methods, Traditions and Ideologies in Lombok Boarding Schools: (Case study at Dar al-Qur'an and al-Hadith al-Majidiyyah al-Syafi'iyah Institute in Nahdlatul Wathan Lombok)," *Syaikhuna: Jurnal Pendidikan dan Pranata Islam* 14, no. 02 (2023): 216–33.

⁵ Rafid Abbas dan Faisol Nasar Bin Madi, "Nahwu Al Fiqh Al Jadid: Controversy Surrounding Jamal Al banna's Thought About Hadith Narrated by the Companions of the Prophet," *European Journal for Philosophy of Religion* 15, no. 3 (2023): 331–46.

⁶ Yasin Syafii Azami dkk., "Islamic Education Environment In the Perspective of Hadith and Its Implications for Student Development," dalam *Forum Paedagogik*, vol. 14 (Universitas Islam Negeri Syekh Ali Hasan Ahmad Addary Padangsidempuan, 2023), 150–70, <https://pdfs.semanticscholar.org/eff6/4ee04c611970815cd4c3824997f4d9242972.pdf>.

classical scholars.⁷ This research also shows how various schools of Islamic law use hadith as a primary source in formulating their legal views.

Previous research has also included the analysis of hadith criticism as an effort to filter authentic hadiths from weak or false. This study highlights the importance of the scientific method in the criticism of sanad and matan to ensure the validity of hadith as a source of law.⁸ Some contemporary research even attempts to link the study of hadith to modern issues, such as human rights, the environment, and social justice, to affirm the relevance of hadith in providing solutions to today's problems. As the second source of law after the Qur'an, hadith plays a very significant role in explaining, detailing, and completing the content of the Qur'an.⁹ Previous research has focused on the role of hadith in the formation of Islamic legal norms, both through textual and contextual approaches.¹⁰ In a textual approach, research often discusses the authority of hadith, methods of criticism of sanad and matan, and classification of hadith based on its quality.¹¹ For example, the classic work of Imam al-Shafi'i in *Al-Risalah* is the main reference that emphasizes the importance of hadith as an authoritative legal basis.

On the other hand, historical research provides an overview of the development of the tradition of hadith narration from the time of the Prophet to its codification process in the second and third centuries of Hijri. Fazlur Rahman's study discusses how hadith is not only a source of law, but also a medium that reflects social, cultural, and political dynamics in the early days of Islam.¹² These studies emphasize the importance of understanding the historical context in interpreting the hadith, so that the resulting laws can be relevant to the situation of the times. Contemporary research on hadith also often raises more specific issues, such as the position of hadith in formulating fiqh laws, its relation to *maqasid shariah*, and its relevance to modern problems.¹³ Some studies have tried to deconstruct the classical methods in hadith criticism to adapt to the needs of the times, for example by using hermeneutic approaches or

⁷ Nur Hamidah Pulungan, "An Orientalist Today: Jonathan AC Brown's Thoughts on Hadith," *Ulumuna* 27, no. 2 (2023): 552-72.

⁸ Muhammad Barnaba Ridho Ilahi dkk., "Hadith Critics Categories in The Selection of Hadith Narrators: A Comparative Analysis," *Jurnal Ilmiah Al-Mu'ashirah: Media Kajian Al-Qur'an dan Al-Hadits Multi Perspektif* 20, no. 2 (2023): 266-75.

⁹ Novizal Wendry, Syafruddin Syafruddin, dan Edi Safri, "The method in understanding hadith through ijma' and its implications for islamic law in Indonesia: studies on the hadiths of the month of qamariyah," *SAMARAH: JURNAL HUKUM KELUARGA DAN HUKUM ISLAM* 7, no. 1 (2023), <https://scholar.uinib.ac.id/id/eprint/1644/>.

¹⁰ Rizzaldy Satria Wiwaha dkk., "The Social Context Of Hadith History From The Perspective Of Hadith Sociology," *JISIP (Jurnal Ilmu Sosial dan Pendidikan)* 8, no. 1 (2024): 96-105.

¹¹ Nawir Yuslem, Sulidar Sulidar, dan Mukhlis Mukhlis, "Analysis Study of Hadiths Towards the Fatwa Book on Several Issues by HM Arsyad Thalib Lubis," *International Journal of Social Service and Research* 4, no. 03 (2024): 725-43.

¹² Fazlur Rahman, *Islam* (University of Chicago Press, 2020), https://books.google.com/books?hl=en&lr=&id=bjfnDwAAQBAJ&oi=fnd&pg=PR7&dq=Fazlur+Rahman%27&ots=mp7p4J0sNW&sig=cflAzzzyS-KK_ytzM_tPvSWdgII.

¹³ Muhammad Shahrul Ifwat Ishak dan Fathullah Asni, "The role of maqasid al-Shari'ah in applying fiqh muamalat into modern Islamic banking in Malaysia," *Journal of Islamic Accounting and Business Research* 11, no. 10 (2020): 2137-54.

multidimensional analysis.¹⁴ In addition, research on false hadiths (*maudhu'*) is also a major concern, because often these hadiths are abused in building unfounded legal arguments.

As a source of Islamic teachings. So, since the time of the Prophet, even until the end of zaman, the Quran and the Sunnah have always been the center of attention of Muslims. However, the development of the Sunnah is not as smooth as the Quran. Various doubts and even rejections often arise along with the growth of the study of the Sunnah. The attitude of doubt peaked when there was a group that denied the Sunnah (*inkar sunnah*). This group has its own arguments for their attitude. To anticipate this, Muslims must strive to understand the hadith thoroughly, so that the understanding of the hadith will be more comprehensive. If this is done, there will be a more appreciative attitude, and carry out what is said (*qauliyah*), done (*fi'liyah*), and determined (*taqririyah*) of the Prophet.¹⁵ Thus, this paper will examine the relationship with hadith as a source of Islamic law, its role and significance.

RESEARCH METHOD

In analyzing hadith as a source of law: its role and significance, the researcher uses a type of literature research or better known as library research, namely, research whose object of study uses library data in the form of books as a source of data, reading, studying, and analyzing various existing literature, to obtain information and data from libraries such as magazines, journals, historical stories, etc.¹⁶ Then, the data analysis technique used in this study is the content analysis method. Data analysis is a process of organizing and sorting, finding themes and making working hypotheses based on data. The process of organizing, sorting, grouping, coding, and categorizing data is part of data analysis.¹⁷ Content analysis is a research tool that focuses on concrete data and internal media characteristics. Content analysis is a method used to identify each word, sentence in a text or a series of texts, concepts, or themes. Content analysis usually involves encoding the text first before further analysis. Types of text that can be analyzed include books, essays, interviews, articles, newspapers, speeches, conversations, advertisements, historical documents, or various other types of documents.¹⁸ In this study, the researcher analyzed books and journals that discussed related to the formulation of the problem.

Data sources in literature research consist of primary data sources and secondary data sources. The definition of primary data is data obtained by researchers through various methods, such as observations, surveys, interviews, field tests, laboratory tests, or in the form of literature containing knowledge or ideas. Primary data sources are also referred to as the first data, namely data collected immediately from the research subject as a source of information. While secondary data is a type of indirect data obtained by researchers such as reference books, or also known as

¹⁴ Alina Isac Alak, "The Islamic Humanist Hermeneutics: Definition, Characteristics, and Relevance," *Islam and Christian-Muslim Relations* 34, no. 4 (2 Oktober 2023): 313-36, <https://doi.org/10.1080/09596410.2023.2282842>.

¹⁵ Asep Herdi, *MEMAHAMI ILMU HADIS*, hlm. 2.

¹⁶ Muhammad Mustofa, dkk, *Metode Penelitian Kepustakaan (Library Research)*, (Padang: Get Press Indonesia, 2023), hlm. 189.

¹⁷ Sandu Siyoto dan M. Ali Sodik, *Dasar Metodologi Penelitian*, (Yogyakarta: Literasi Media Publishing, 2015), hlm. 120.

¹⁸ Muhammad Mustofa, dkk, *Metode Penelitian Kepustakaan (Library Research)*,... hlm. 170-171.

supporting data from the main data.¹⁹ Here, the researcher uses data sources from books related to the problem being researched.

RESULTS AND DISCUSSION

Position and Function of Hadith

The hadith in language " الجديد al-Jadid" means (something new), the opposite of " القديم al-Qadim" (something old).²⁰ While hadith according to the term is everything that is based on the Prophet (saw), both his words, deeds, and taqirir, nature, or sirah which can be used as evidence for the determination of sharia law.²¹ According to hadith experts, hadith is everything related to the Prophet (peace be upon him), whether his speech, deeds, determination, nature, or sirah, either before or after prophethood. Meanwhile, according to ushul jurisprudence, hadith is all words, deeds, and determinations that are based on the Prophet Saw after the prophethood. As for before the prophethood, it is not considered a hadith, because what is meant by hadith is to do what is the consequence.

This can only be done through events that occur after the prophethood.²² From the description above, it can be concluded that hadith is everything that comes from the Prophet Saw, whether the words, deeds, or consent of the Prophet Muhammad Saw that are sharia to humans. Hadith has an important role as a source of law and a guideline for Muslims, after the Qur'an. In addition, hadith is also classified based on its level of authenticity, such as sahih, hasan, and dha'if. Research and understanding of hadith is very important, because it provides further context and explanation of the teachings and practices of worship in Islam, as well as assisting Muslims in living their daily lives in accordance with the principles of Islam.

All Muslims have agreed that hadith is one of the sources of Islamic teachings, and occupies the second position after the Qur'an. The obligation to follow hadith for Muslims, both in the form of commands and prohibitions, is the same as the obligation to follow the Qur'an.²³ The Qur'an and hadith are interrelated sources of Shari'ah, and as sources of Islamic teachings, they cannot be separated from each other. The Qur'an contains teachings that are general and global, which require further explanation. In this case, it is the hadith that serves as an explanation of the Qur'an. The functions of the hadith include: Bayan at-taqirir is also called bayan at-ta'kid and bayan al-isbat. This bayan aims to establish and reinforce what has been mentioned in the Qur'an. In this context, the function of hadith is only to strengthen or strengthen the content of the Qur'an. For example, the verse of the Qur'an Surah Al-Maidah verse 6 about the obligation of ablution before prayer, which reads:

يَا أَيُّهَا الَّذِينَ آمَنُوا إِذَا قُمْتُمْ إِلَى الصَّلَاةِ فَاغْسِلُوا وُجُوهَكُمْ وَأَيْدِيَكُمْ إِلَى الْمَرَافِقِ وَامْسَحُوا بِرُءُوسِكُمْ وَأَرْجُلَكُمْ إِلَى الْكَعْبَيْنِ

Meaning: "O you who believe! If you want to perform the prayer, then wash your face and your hands up to the elbows, and sweep your head and your feet up to the ankles.

¹⁹ *Ibid*, hlm. 147-148.

²⁰ Abdul Majid Khon, *Ulumul Hadis*, (Jakarta: Amzah, 2012), hlm. 1.

²¹ Zikri Darussamin, *Ilmu Hadits*, (Yogyakarta: Kalimedia, 2020), hlm. 19-20.

²² Syaikh Manna Al-Qaththan, *Terjemahan Pengantar Studi Ilmu Hadits*, (Jakarta: Pustaka Al Kautsar, 2015), hlm.22.

²³ Zikri Darussamin, *Ilmu Hadits*,... hlm. 63.

Next is *Bayan At-Tafsir*, which is meant by *bayan at-tafsir* is a hadith explanation of verses that require further details or explanations, such as in verses that are mujmal, mutlaq, and 'aam. In this context, hadith serves to provide tafshil (details) and interpretation of verses of the Qur'an that are still *mujmal*, to give taqyid to verses that are still muthlaq, and to provide takhshish to verses that are still general. The explanation is as follows: *Tafshil Al-Mujmal*, *Mujmal* means concise or short. This short phrase sometimes has many meanings and meanings that need to be explained. This is because the meaning is still unclear unless there is an explanation or detail. In other words, the term is still global in nature and requires mubayyin.

Many mujmal verses in the Qur'an require details and explanations. These verses include the commands of Allah SWT such as performing prayers, fasting, zakat, buying and selling, marriage, qishas, and hudud. The verses of the Qur'an that explain the problem are still global or broadly speaking, or although there are some details in between, they still need further explanation. This is due to the fact that in the verse it is not explained how to do it, what the reasons are, what the conditions are, or what the obstacles are. So, the Prophet (peace be upon him) interpreted and explained in detail. Here are verses and hadiths that show some examples of these details:

وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَارْكَعُوا مَعَ الرُّكُوعِ

It means: "And perform prayers, pay zakat, and rukuk with those who are rukuk." (Al-Baqarah:43)

Furthermore, Taqyid Al-Muthlaq, the word muthlaq means a word that indicates the essence of the word itself without considering its number or nature. Men-taqyid muthlaq means limiting the verses that are muthlaq with certain properties, circumstances, or conditions. One example of the explanation of the Prophet Saw in the form of mentaqyid verses of the Qur'an that are muthlaq is his saying, which reads:

لا تقطع يد السارق الا في ربع دينار فصا عدا (رواه مسلم)

It means: "The thief's hand should not be cut off, but on (theft worth) a quarter of a dinar or more". (HR. Muslim). The above hadith taqyid the verse of the Qur'an as stated by Allah in Q.S Al-maidah verse 38:

وَالسَّارِقُ وَالسَّارِقَةُ فَاقْطَعُوا أَيْدِيَهُمَا جِزَاءً بِمَا كَسَبَا نَكَالًا مِّنَ اللَّهِ

It means: "As for the man or woman who steals, cut off both of them (as) a reward for their deeds and as a punishment from Allah."²⁴

Furthermore, *Takhshish Al-'Am*, the word takhsis or khash has a special, specific, or singular meaning, whereas the word 'am is general or has many meanings. Men-takhsis which is 'am means limiting the entire verse of the Qur'an so that it does not apply to a certain part. Scholars differ in their opinion if the mukhsis is from the Sunday hadith because they remember this function. According to Ash-Shafi'i and Ahmad bin Hambal, the generality of the verse can be takhsish by the hadith of Sunday which indicates something that is khash, while according to Hanafiah scholars it is the opposite. One example of a hadith that serves to takhsish the verses of the Qur'an is the words of the Prophet, which says:

²⁴ *Ibid*, hlm. 30.

لا يرث القاتل من المقتول شيئاً

Meaning: "The murderer is not entitled to receive inheritance." (HR. Ahmad). The hadith takhsish the generality of the words of Allah Q.S An-Nisa' verse 11 which reads::

يُوصِيكُمُ اللَّهُ فِي آوَادِكُمْ لِلذَّكَرِ مِثْلُ حَظِّ الْأُنثِيَيْنِ =

It means: "Allah has commanded you to (oblige) about the (distribution of inheritance for) your children, (i.e.) the share of one boy is equal to the share of two daughters."²⁵

Bayan At-Tasyri' the word tasyri' means to make, realize or establish rules or laws. Bayan at-tasyri' is an explanation of a hadith that means to realize, organize, or establish a law or rule of sharia whose nash is not in the Qur'an.²⁶ In the hadith, there are laws that are not explained in the Qur'an. It does not serve as an explainer or reinforcer. However, it is the sunnah itself that explains as a postulate or explains the implied verses of the Qur'an. An example is the hadith about the obligation of zakat fitrah which reads as follows:

ان رسول الله ص م فرض زكاة الفطر من رمضان على انا س صاعا من تمر أو صاعا من شعير علي كل حر أو عبد ذكر أو أنثى من المسلمين (رواه مسلم)

It means: "Indeed, the Prophet (saw) has obliged zakat fitrah to Muslims in the month of Ramadan one measure (sha') of dates or wheat for everyone, whether independent or slave, male or female." (HR. Muslim).

This bayan is also referred to as "bayan zaa'id 'ala al Kitaab al Kariim" (addition to the nash of the Qur'an) by some scholars. It is mentioned as an addition here because the basics already exist in the Qur'an itself, and the appearance of the hadith is an addition to those basics.²⁷ Bayan An-Nasakh, the word an-nasakh linguistically has many meanings. It can mean al-ibtal (canceling), or al-izalah (removing), or at-tahwil (moving), or at-taghyir (changing). Bayan an-nasakh refers to the existence of the postulates of sharia that came later. Hadith as a provision that comes after the Qur'an, can delete or eliminate the provisions and content of the Qur'an. Scholars have different opinions about the ability of this bayan an-nasakh, some reject it and some allow it. Imam Shafi'i and most of his followers are scholars who reject the bayan nasakh, even though the nasakh is based on a mutawatir hadith. This is because the Qur'an is the main source, while the hadith is the source of the branch (furu'). Most of the followers of the Zhahiriyah madhhab and the Khawarij group are also among the opposing groups. Meanwhile, scholars who allow the existence of hadith on the Qur'an are divided into three groups, including:

- a. Scholars who allow the nasakh of the Qur'an with all types of hadith, including the hadith of Ahad. This opinion is held by scholars such as Ibn Hazm as well as most of Al-Dzhahiri's followers.
- b. Scholars who allow the nasakh of the Qur'an on the condition that the hadith must be a mutawatir hadith. The Mu'tazilah group is a supporter of this opinion.
- c. Scholars who allow to recite the Qur'an with famous hadith without the need to use mutawatir hadith. This opinion is held by Hanafiyah scholars.

An example of this bayan an-nasakh is in Q.S Al-Baqarah:180:

²⁵ *Ibid*, hlm. 31-32.

²⁶ *Ibid*, hlm. 32.

²⁷ Khusniati Rofiah, *Studi Ilmu Hadis*,... hlm. 33.

كُتِبَ عَلَيْكُمْ إِذَا حَضَرَ أَحَدَكُمُ الْمَوْتُ إِنْ تَرَكَ خَيْرًا مَّا لَوْصِيَّتُهُ لِلْوَالِدَيْنِ وَالْأَقْرَبِينَ بِالْمَعْرُوفِ حَقًّا عَلَى الْمُتَّقِينَ

It means: "It is obligatory upon you, when death wants to invite someone among you, if he leaves property, bequeath to both parents and close relatives in a good way, (as) an obligation for the pious."

The above verse is narrated with the hadith of the Prophet Saw:

(إن الله قد أعطى كل ذي حق حقه فلا وصية لوارث (رواه أحمد والاربعة للنسائي))

Meaning: "Indeed, Allah has given each person his (each) right, so there is no will for the heirs". (HR. Ahmad and al-Arba'ah, except an-Nasa'i).²⁸

The Role of Hadith as a Source of Islamic Law

Hadith has a very important role in Islam, as a source of teachings that complement and also provide explanations of the Qur'an, hadith also serves as a practical guide in daily life, and provides examples of how the Prophet Muhammad (saw) behaved that can be emulated. Here are some important aspects of hadith in the life of Muslims. Imam Ahmad stated that one cannot understand the Qur'an in its entirety without going through hadith. Imam Al-Syatibi also argued that we cannot take a believer or draw conclusions from the law of the Qur'an without the help of hadiths. Therefore, the role of hadiths in the Qur'an is very important, namely as a bayan or explanatory.

Since hadith is a bayan (explanation) for the Qur'an, then, a person will not be able to understand the Qur'an unless they understand and master the hadith. In addition, using Hadith without the Qur'an will also be useless because the Qur'an is the first legal basis, which contains the outline of Islamic sharia. Thus, the Qur'an and hadith have a mutual relationship that cannot be separated from each other.²⁹ Hadith originating from the Prophet is the second source of law for Islam after the Qur'an. The Qur'an is a holy book that provides the basic principles of Islam and other important norms, which include the fields of faith, worship, morals, muamalah, and karma.

According to the scholars of ushul fiqh, hadith is everything that is relied on by the Prophet (saw), both in the form of speech (qaul), deeds (fi'il), and decrees (taqrir), which can be used as the basis for sharia law. The definition put forward by the scholars of ushul seems to be narrower than the definition put forward by the muhadditsuns, which is that in addition to words, deeds, and decrees, it also adds the nature of the Prophet (saw), both before and after he was appointed as a Messenger. This can be understood because the limitations of these definitions are closely related to scientific disciplines and their goals. That is, what can be used as a source of law are the words, deeds, and decrees of the Prophet Muhammad (peace be upon him) because hadith is a theoretical and practical explanation for the Qur'an. Therefore, we must follow and practice the laws and commandments given by the Prophet (peace and blessings of Allaah be upon him), just as we must obey what the Qur'an teaches.³⁰

Hadith also contains strong moral teachings. Many hadiths emphasize the importance of morals, such as honesty, patience, and compassion. This can be a guideline for Muslims in

²⁸ Zikri Darussamin, *Ilmu Hadits*,... hlm. 82-84.

²⁹ Zahraini dan Muslehuddin, *Studi Al-Qur'an dan Hadits*, (Mataram: Sanabil, 2021), hlm. 12.

³⁰ *Ibid*, hlm. 5-6.

interacting with others and in living a good and meaningful life. The Prophet Muhammad (PBUH) is a good example or an example that can be imitated, which in Qur'anic terminology is called *uswatun hasanah*. Some of the commendable qualities of the Prophet Muhammad (saw) such as Siddiq (honest), Amanah (trustworthy), Tabligh (speaking), and Fathonah (intelligent) can be used as an example for mankind. The acknowledgment of the exemplary goodness of the Prophet Muhammad Saw is stated in Q.S Al-Ahzab verse 21:

لَقَدْ كَانَ لَكُمْ فِي رَسُولِ اللَّهِ أُسْوَةٌ حَسَنَةٌ لِّمَن كَانَ يَرْجُوا اللَّهَ وَالْيَوْمَ الْآخِرَ وَذَكَرَ اللَّهَ كَثِيرًا

It means: Indeed, the Messenger of Allah (may Allah's peace and blessings be upon him) is a good example for you (namely) for those who hope in Allah and the Day of Resurrection and who remember Allah much.

This verse states that the Prophet Muhammad (PBUH) is an example of goodness, especially for those who expect Allah SWT, those who hope for life after death, and those who continuously remember Him. These are the basic characteristics of the hope of a righteous person who does not make this mortal world his life orientation. The example of the Prophet Muhammad is nothing but an example that leads to Allah SWT, so that the Prophet received various good predicates such as "the greatest man," "the highest man," "the noblest man," "the best man," "the trusted man," and others. Thus, whatever is related to it, whether it is speech (qaul), behavior (fi'li), determination (taqrir), or character (shiffah) implies goodness. Anything related to the Prophet Saw became a source of inspiration for human life around the world.³¹

In an effort to develop oneself and increase faith, one must always learn to develop oneself. Understanding the teachings of Islam and the basic principles in Islam, such as faith, morals, and worship, is essential for every Muslim. For this reason, one must study authentic and trustworthy sources, such as the Qur'an, hadith, and other Islamic books. In addition, they can also take religious courses or spiritual guidance and apply Islamic teachings in their daily lives. In this way, one will gain happiness in this world and in the hereafter. Because in essence, studying and practicing hadith can strengthen one's faith. Hadith can arouse enthusiasm, such as about the virtue of doing good deeds and obtaining rewards in the hereafter, and can motivate Muslims to increase worship and goodness.

Hadith as the sunnah of the Prophet Muhammad Saw contains many teachings about ethics, affection, and relationships between others. As we know in historical records, he has noble morals, such as shidiq, amanah, tabligh, and fathanah. He was a forgiving man, and far from vindictive, as shown by his attitude by forgiving the disbelievers of the Quraish, the inhabitants of Thaif, and others who had done evil to him. He was also known as a man who was compassionate to everyone, especially to the wronged and the poor who needed help. In addition, he was known as a patient and far-sighted man, as seen when he reconciled the warring and conflicting peoples of Medina by building bonds of brotherhood, even against people of different religions, as seen in the agreement in the Charter of Medina.³² Thus, the hadith provides guidance on good behavior, such as honesty, patience, and mutual respect, through these various roles, the hadith serves as a

³¹ Nurul H. Maarif, *Samudra Keteladanan Muhammad*, (Ciputat: Pustaka Alvabet, 2017), hlm. 1-2.

³² Ahmad Izzan Saehudin, *Hadis Pendidikan: Konsep Pendidikan Berbasis Hadis*, (Bandung: Humaniora, 2016), hlm. 30.

tool to establish and maintain social harmony in society, making it a better and more compassionate environment.

CONCLUSION

Based on the above discussion, it can be concluded that hadith is everything that is relied on by the Prophet (peace be upon him), whether his words, deeds, taqir, nature, or sirah which can be used as evidence for the determination of sharia law. The very significant role of hadith is to provide explanations and details of the verses of the Qur'an, as a source of Islamic law, as a guideline for morals and ethics, can strengthen one's faith, and can build social harmony. As Muslims, we should be able to understand the hadith because it provides explanations for the verses of the Qur'an. Hadith not only complements the Qur'an, but also makes it easier to understand and implement in daily life. In addition, the Prophet Muhammad Saw is the best example in all aspects of life, so that Muslims can emulate his morals and behavior. Hadith can also prevent misunderstandings or misuse of Islamic teachings that may occur due to incorrect interpretation. Thus, understanding the hadith is very important for Muslims to build a life that is in harmony with the teachings of Islam and create a harmonious and civilized society.

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