

# Understanding Of Hadith Based On Sociological Approach: Reinterpretation of Mahram for Women's Travel Accompaniment

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**Abstract:** Grasping hadith in any methodology, including the humanistic angle, will empower new translations that adjust to the circumstances and circumstances of the times. This becomes critical when strict issues can't be settled absolutely literarily. Taking care of issues in a specific period expects that there be an adjustment of understanding of hadith texts in light of existing real factors. So the unbending nature of importance won't happen, and on second thought the normal adaptability, without setting to the side the current standards. With the goal that the significance of mahram in examining this hadith requires an adjustment of the importance contained in that. The job of ladies at the hour of the Prophet was not equivalent to that of ladies in the current period. The contribution of ladies in friendly, social and financial perspectives expects ladies to have a major offer in propelling world progress. Not just around the kitchen region, beddings and wells. So the significance of mahram isn't simply private yet coordinated to the security framework that is felt by ladies in their wellbeing.

**Keywords:** Mahram, Women Travel, Sociologi

**Abstrak:** Artikel ini bertujuan untuk menganalisis pelaksanaan manajemen sumber daya manusia yang ada di sekolah tinggi agama islam Darussalam kunir. Metode penelitian yang digunakan di dalam artikel ini adalah metode kualitatif. Sumber data dari penelitian ini diperoleh dari sumber wawancara dengan mengumpulkan data di lapangan untuk menguraikan fenomena di lapangan yang berkaitan dengan manajemen sumber daya manusia. Jenis data yang digunakan di dalam artikel ini berupa data kualitatif. Teknik pengumpulan data pada artikel ini adalah wawancara yang dilakukan dengan pihak Ketua Sekolah Tinggi Agama Islam Darussalam kunir dan studi literatur dengan mengumpulkan buku-buku dan jurnal yang berkaitan dengan manajemen sumber daya manusia dalam meningkatkan mutu Pendidikan di STAI Darussalam Kunir. Teknik analisis data dalam artikel ini berupa narasi. Menurut Handoko manajemen sumber daya manusia adalah penarikan, seleksi, pengembangan, pemeliharaan, dan penggunaan sumber daya manusia untuk mencapai baik tujuan-tujuan individu maupun organisasi. Hasil penelitian ini adalah bahwa manajemen sumber daya manusia dalam meningkatkan mutu Pendidikan di STAI Darussalam Kunir sangat berperan penting dalam mengukur peningkatan hubungan dan peranan tenaga kerja agar efektif dan efisien. Pelaksanaan manajemen sumber daya manusia masih memiliki kendala diantaranya terkait keterbatasan dosen, pengelolaan masih baru dan keterbatasan pihak luar dan juga dari segi pembiayaan untuk peningkatan mutu

**Kata Kunci:** Manajemen, Sumber Daya Manusia, Mutu

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## **Introduction**

As part of a scientific discipline, sociology has various meanings. However, of the many definitions directed at him, the definition presented by Selo Soemardjan and Soelaeman Soemardi is the definition that – one might say – is comprehensive enough to explain the meaning of sociology. According to them, sociology is a science that studies social structures and social processes, including social changes in the midst of people's lives. Furthermore, according to them both, the social structure is the overall relationship between the main social elements, namely social norms (social norms), social institutions, groups and various social strata. The social process is the reciprocal influence between the aspects of economic life and the aspects of political life, between the aspects of legal life and the aspects of religious life, between the aspects of religious life and the aspects of economic life, and so on. One social process that is separate is in terms of the occurrence of changes in the social structure. (Soekanto, 2000)

As is the case with other social science disciplines, the object of study in sociology is society from the point of view of interaction between humans and the processes that arise from human interaction in society. The limitation regarding the meaning of community is rather difficult to do because the term community includes quite a lot of various factors, so even if it is defined, for example, which tries to cover the whole, there will still be those that do not fulfill its elements.

## **Method**

Literature review research is the result of analyzing various conceptual information and qualitative data from various previously published scientific articles. The method used in this research is a literature study which functions as a guide in studying a research problem (review of research). In this literature review research, various sources of classical books and books relevant to the study above have been used which have been summarized and analyzed.

## Result and Discussion

What is meant by a sociological approach to understanding hadith here is a way to understand the hadith of the Prophet Muhammad. by paying attention, studying and analyzing its relation to the situation and condition of society at the time the hadith (Ali, 2001) appeared in accordance with the task of sociology which is "interpretative understanding of social conduct".

The sociological approach will focus on the human position that leads to this behavior. What are the patterns or norms of community interaction at that time and so on. According to Friediche, a sociologist of Naturalism, as quoted by Abdul Mustaqim, a messenger (Prophet) from a religion is actually a person who criticizes his social world and conveys the importance of change (reform) to avoid catastrophe or disaster in the future. This gives the understanding that the hadiths spoken by the Prophet Muhammad. intended to reform and advance the social conditions of its people. Therefore understanding of hadith must also be progressive and accommodative to the current (contemporary) condition of society.

The fundamental thing of sociology itself is 'suspicion'. Are the provisions of the hadith like the original text (matan)? Or actually there is another intent behind the text. Mastery of sociological concepts can provide the abilities to conduct an analysis of the effectiveness of hadith in society, as a means to make changes so as to achieve better social conditions in society. (Mustaqim, 2008)

Sociology as a science belongs to the social sciences whose object of study is society. Sociology is a science that stands alone because it fulfills all the elements of science, with the main characteristics as follows:

Empirical in nature, in the sense that the science is based on observation of reality and common sense and the results are not speculative

It is theoretical, that is, science is always trying to compile abstractions from the results of observations. This abstraction is a framework of elements that are arranged logically and aims to explain causal relationships, so that it becomes a theory.

Is cumulative, which means that sociological theories are formed on the basis of existing theories in the sense of improving, expanding and refining old theories.

It is non-ethical, that is, what is being questioned is not the merits of certain facts, but the aim is to explain these facts analytically.

With the characteristics already possessed by sociology, it can be ascertained that sociology is not a new thing that is still confused in search of identity. Sociology is a branch of social science that has a well-established methodology and will continue to develop along with the development of society.

### **Asbab Wurud al-Hadith, Embryo of Understanding Hadith Sociological Perspective**

If the science of interpretation is known asbab al-nuzul, then in the study of hadith there is the term asbab al-wurud. That is the incident or event that lies behind the emergence of the hadith as the cause. Asbab al-wurud is needed to uncover hadiths that contain legal norms, especially social laws. Because the law will change along with changes or differences in causes, situations and 'illah.(Mahmud, 2017) Asbab al-wurud is not needed if the meaning of the hadith contains unseen events or creeds, because both are not affected by any circumstances.(Zuhri, 2003)

Muhammad's statement Zuhri above seems to justify Fazlur Rahman's opinion which states that interpreting the Koran, historical

approaches can only be carried out on legal verses and empirical matters, this then gives rise to a theory of synthesis with double movement as the method. . As for verses that are theological and eschatological in nature, he uses a logical-synthetic approach by giving more portion to reason.

Zuhri continued, the *asbab al-wurud* is often included in the hadith itself when the narrator narrates an event in its entirety. But sometimes the narrators only quote some of these hadiths to be used as evidence in certain cases as well. In the traditions of hadith transmission, a *matan* is narrated by narrators repeatedly because it is narrated through several channels (*sanad*). The more *sanad* (especially during the time of the Companions), the more it will appear that the hadith is popular among them (*mutawatir*). One of the paths is pinned as *sabab al-wurud* (if there is one), while the other paths are not mentioned. Here, according to Muh. Zuhri, we need to realize that in fact not all hadiths exist or can be found for their *sabab al-wurud*, just as not all verses of the Qur'an can be found for their *sabab al-nuzul*.

Thus, the theory of *asbab al-wurud* needs to be developed in order to know the socio-cultural context of a particular community, which is commonly known as the social setting in which the hadith appears. In the understanding of *fiqh*, it is emphasized that men who are performing the pilgrimage, when performing *tawaf*, are encouraged to jog because in the hadith it is stated that way<sup>1</sup>. If we examine further

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<sup>1</sup> The complete hadith is thus

حَدَّثَنَا سَعِيدُ بْنُ أَبِي مَرْيَمَ، أَخْبَرَنَا مُحَمَّدُ بْنُ جَعْفَرِ بْنِ أَبِي كَثِيرٍ، قَالَ: أَخْبَرَنِي زَيْدُ بْنُ  
أَسْلَمَ، عَنْ أَبِيهِ، أَنَّ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ قَالَ لِلرُّكْنِ: «أَمَا وَاللَّهِ، إِنِّي لَأَعْلَمُ  
أَنَّكَ حَجْرٌ لَا تَضُرُّ وَلَا تَنْفَعُ، وَلَوْلَا أَنِّي رَأَيْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْتَلَمَكَ مَا

why this was done, surely the conclusions could be different. At that time the infidel Quraysh commented that the Muslims were weak. Tawaf was done with difficulty. Hearing this comment, the Apostle and his companions showed their physical strength, making tawaf with small jogs.<sup>2</sup>

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اسْتَلَمْتُكَ»، فَاسْتَلَمَهُ ثُمَّ قَالَ: «فَمَا لَنَا وَلِلرَّمْلِ إِنَّمَا كُنَّا رَاءَيْنَا بِهِ الْمُشْرِكِينَ وَقَدْ أَهْلَكَهُمُ اللَّهُ»، ثُمَّ قَالَ: «شَيْءٌ صَنَعَهُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَلَا نُحِبُّ أَنْ نَتْرُكَهُ»

"This jog is something sunnah that has been done by the Prophet sallallahu 'alaihi wa sallam and we do not like it when we leave it." (HR. Bukhari). *Shahih al-Bukhari*, juz 2, h. 151

<sup>2</sup> In the history of Muslim, Ibn 'Abbas radhiyallahu 'anhuma said

حَدَّثَنِي أَبُو الرَّبِيعِ الرَّهْرَائِيُّ، حَدَّثَنَا حَمَّادُ يَعْنِي ابْنَ زَيْدٍ، عَنْ أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ، قَالَ: " قَدِمَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَصْحَابُهُ مَكَّةَ، وَقَدْ وَهَنْتَهُمْ حُمَى يَثْرِبَ، قَالَ الْمُشْرِكُونَ: إِنَّهُ يَقْدَمُ عَلَيْكُمْ غَدًا قَوْمٌ قَدَّ وَهَنْتَهُمُ الْحُمَى، وَلَقُوا مِنْهَا شِدَّةً، فَجَلَسُوا مِمَّا بَيْنَ الْحِجْرِ، وَأَمَرَهُمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنْ يَرْمُلُوا ثَلَاثَةَ أَشْوَاطٍ، وَيَمْشُوا مَا بَيْنَ الرُّكْنَيْنِ، لِيَرَى الْمُشْرِكُونَ جَلْدَهُمْ، فَقَالَ الْمُشْرِكُونَ: هَؤُلَاءِ الَّذِينَ زَعَمْتُمْ أَنَّ الْحُمَى قَدْ وَهَنْتَهُمْ، هَؤُلَاءِ أَجْلَدُ مِنْ كَذَا وَكَذَا

"The Messenger of Allah shallallahu 'alaihi wa sallam and his companions came to Makkah in a weakened state due to fever (khuma) in Medina. Then the Meccan polytheists said to their neighbors, "Tomorrow, a people who are weak will come here because they are attacked by a debilitating fever." Because of that, they sat near the Hijr paying attention to the Muslim followers of tawaf. The Prophet sallallahu 'alaihi wa sallam ordered them to jog (raml) three times around and walk normally four times between two prostrations (corners of the Kaaba) so that the polytheists could see their dexterity. So the polytheists said to each other, "Are these people who you say are weak because of fever, in fact they are stronger than this and that group." (HR. Muslim). *Shahih Muslim*, juz 2, h. 923

Usul Fiqh scholars have formulated the types of texts, both in terms of pronunciation and sentences. Looking for differences which are included in the text of qat'iy and which ones are dzanniy in understanding. The text that allows no other interpretation, only one understanding, then the text is called qat'iy, while the text that has multiple interpretations is said to be dzanniy. And finally, some of the provisions of the texts in religious texts are "clear" (wadih) and some are "unclear" (ghair wadih). The "clear" texts are classified into zahir, nash, mufassar and muhkam. While texts that are "unclear" become khafi, musykil, mujmal, mutasyabih and mu'awwal. This division was obtained through a long journey of reflection. Asbab al-wurud made a significant contribution in this matter.

#### Application Example

Below, it will be explained how the application of understanding hadith from a sociological aspect through the hadith case regarding the prohibition of traveling for women without being accompanied by a mahram. The hadith is:

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ، وَ مُحَمَّدُ بْنُ الْمُثَنَّى، قَالَا: حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَّانُ، عَنْ  
عُبَيْدِ اللَّهِ، أَخْبَرَنِي نَافِعٌ، عَنِ ابْنِ عُمَرَ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ:  
«لَا تُسَافِرِ الْمَرْأَةُ ثَلَاثًا، إِلَّا وَمَعَهَا ذُو مَحْرَمٍ»

*"Zuhair bin Harb and Muhammad bin al-Mutsanna narrated the hadith to us, they said, tell us Yahya, from Ubaidillah, Nafi' reported me, from Ibn Umar, in fact the Messenger of Allah said: women cannot travel for three days unless a mahram accompanies them ." (HR. Muslim)*

How to understand the hadith above, al-Nawawi argues that the consensus of scholars is unanimous in stating that this prohibition applies only to mubah or sunnah travel. However, if the trip is obligatory, such as the implementation of the pilgrimage, the scholars disagree. Abu Hanifah and the majority of hadith scholars state that it is

obligatory for her to be accompanied by her mahram or husband. However, according to some scholars, such as Malik, al-Auza'i and al-Syafi'i the concept of mahram is defined as security, and can be obtained through a mahram, husband or other trusted woman (Al-Qurtubi, 2016) Therefore, if this understanding is developed, the meaning of mahram in the hadith which was initially personal in nature can be transferred to a security system that can guarantee the safety and protect the woman.(Mustaqim, 2008)

However, when viewed from the sociological and historical conditions at that time, it is very possible that the ban arose because of the Prophet's concern. on the safety and security of women when traveling long distances without being accompanied by a husband or mahram. Referring to the situation when people used donkeys, camels or the like as their vehicles when they wanted to travel. And not infrequently, on the way that is being traversed is an area that is far from human settlements and desert paths with wide expanses. Seeing such a situation, it is very possible to worry about women's safety if they want to travel far away without being accompanied by a mahram or at least there will be slander.(Al-Qardawi, 1997) And this was also something that was still considered taboo because the role of women at that time was more of a domestic role as a result of the great responsibility that men had.(Najwa, 2008) On other occasions, there are also those who attribute this prohibition to women because of their psychological condition towards limitations in reason and religion.(Al-Bakri, 2018)

However, if the situation and conditions have changed, when long distances are no problem, modes of transportation are increasingly sophisticated and developing, especially with a travel system that prioritizes security and safety for women, then there should be no need to worry anymore and it's legal. -It is legal if women are going to travel

and do their own activities such as seeking knowledge, working (career women), pilgrimage and so on, and this is not considered to be contrary to the hadith above (Al-Qardawi, 1997) So that the meaning of mahram at this time is no longer assumed as a person but a security system that guarantees the safety and security of the woman herself.

### **Conclusion**

Understanding hadith in any approach, including the sociological aspect, will enable new interpretations that adapt to the conditions and situations of the times. This becomes urgent when religious problems cannot be solved purely textually.

Solving problems in a certain era requires that there be a change in interpretation of hadith texts based on existing realities. So that the rigidity of meaning will not occur, and instead the expected flexibility, without having to put aside the existing norms.

So that the meaning of mahram in discussing this hadith requires a change in the meaning contained therein. The role of women at the time of the Prophet was not the same as that of women in the present era. The involvement of women in social, cultural and economic aspects requires women to have a big share in advancing world civilization. Not only around the kitchen area, mattresses and wells. So that the meaning of mahram is not only personal but directed to the security system that is felt by women in their safety.

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