Jurnal Sosial & Budaya Syar'i

By Achmad Irwan Hamzani

WORD COUNT	7571	TIME SUBMITTED	18-APR-2020 05:27PM
		PAPER ID	57671539

Salam Jurnal
P-ISSN: 2356-1459
E-ISSN: 2654-9050
Vol. 7 No. 2 (2020)

SOSIAL & BUDAYA

SYAR-I

Hermeneutics On Hadith; Study on Muhammad Iqbal Thought
Nur Khasanah, Achmad Irwan Hamzani, Havis Aravik

Islam Nusantara dan Gagasan Membumikan Islam: Respon Atas Perubahan Sosial Dan Kebhinnekaan
Muhamad bin Abdullah Alhadi, Najwaa Chadeeja Alhady

Analisa Mekanisme Pasar Kalangan Pada Masyarakat Islam Melayu Di Kecamatan Gandus Palembang
Meriyati, Choiriyah, Richa Angkita Mulyawisdawati

Penerapan E-Voting Dalam Sistem Pemilihan Umum Sebagai Optimalisasi Pelayanan Publik Di Era Revolusi Industri 4.0
Imas Novita Juaningsih, Muhammad Saef El-Islam, Adit Nurrafi

Identitas 'Kota Santri' Kabupaten Gresik melalui Gerak Tari Si'ar
Wiwik Istiwianah, Haris Suprapto, Anik Juwariyah

Peran Lembaga Alternatif Penyelesaian Sengketa dalam Menyelesaikan Sengketa Ekonomi Syariah
Mukharom, Dharu Triasih, Dian Septiandani

Kondisi Perlindungan Konsumen Di Negara Indonesia Pada Tahun 2019
M. Makhfudz

Jurnal Sosial dan Budaya Syar'i

VOL. 7 NO. 2 (2020)

Diterbitkan oleh Fakultas Syariah dan Hukum
Universitas Islam Negeri (UIN) Syarif Hidayatullah Jakarta.
Salam; Jurnal Sosial dan Budaya Syar-i mengkhususkan diri dalam
pengkajian ilmu-ilmu Sosial dan Budaya dalam dimensi Syariah.
Terbit tiga kali dalam satu tahun di setiap bulan April, Agustus, dan Desember.

Redaktur Ahli
Muhammad Amin Suma (UIN Syarif Hidayatullah Jakarta)
A Salman Maggalatung (UIN Syarif Hidayatull ah Jakarta)
Asep Saepudin Jahar (UIN Syarif Hidayatullah Jakarta)
Ahmad Mukri Aji (UIN Syarif Hidayatullah Jakarta)
JM Muslimin (UIN Syarif Hidayatullah Jakarta)
Muhammad Munir (IIU Islamabad Pakistan)
Lutfis Amalia (UIN Syarif Hidayatullah Jakarta)
Tim Lindsey (Melbourne University Australia)
Raihanah Azahari (University Malaya Malaysia)
Ahmad Tholabi (UIN Syarif Hidayatullah Jakarta)
Ahmad Hidayat Buang (University Malaya Malaysia)

Pemimpin Redaksi
Erwin Hikmatiar

Sekretaris Redaksi
Muhammad Ishar Helmi

Redaktur Pelaksana
Mara Sutan Rambe
Indra Rahmatullah
Nur Rohim Yunus

Tata Usaha
Imas Novita Juaningsih
Azizah Ratu Buana

Alamat Redaksi
Fakultas Syariah dan Hukum UIN Syarif Hidayatullah Jakarta
Jl. Ir. H. Juanda 95 Ciputat Jakarta 15412 Telp. (62-21) 74711537, Faks. (62-21) 7491821
Website: www.fsh-uinjkt.net, E-mail: jurnal.salam@uinjkt.ac.id
Permalink: http://journal.uinjkt.ac.id/index.php/salam

Menyambut baik kontribusi dari para ilmuwan, sarjana, profesional, dan peneliti dalam disiplin ilmu hukum untuk dipublikasi dan disebarluaskan setelah melalui mekanisme seleksi naskah, telaah mitra bebestari, dan proses penyuntingan yang ketat.

DAFTAR ISI

105-116

Hermeneutics On Hadith; Study on Muhammad Iqbal Thought

Nur Khasanah, Achmad Irwan Hamzani, Havis Aravik

117-130

Islam Nusantara dan Gagasan Membumikan Islam: Respon Atas Perubahan Sosial Dan Kebhinnekaan

Muhamad bin Abdullah Alhadi, Najwaa Chadeeja Alhady

131-140

Analisa Mekanisme Pasar Kalangan Pada Masyarakat Islam Melayu Di Kecamatan Gandus Palembang

Meriyati, Choiriyah, Richa Angkita Mulyawisdawati

141-162

Penerapan E-Voting Dalam Sistem Pemilihan Umum Sebagai Optimalisasi Pelayanan Publik Di Era Revolusi Industri 4.0

Imas Novita Juaningsih, Muhammad Saef El-Islam, Adit Nurrafi

163-182

Identitas 'Kota Santri' Kabupaten Gresik melalui Gerak Tari Si'ar

Wiwik Istiwianah, Haris Suprapto, Anik Juwariyah

183-196

Peran Lembaga Alternatif Penyelesaian Sengketa dalam Menyelesaikan Sengketa Ekonomi Syariah

Mukharom, Dharu Triasih, Dian Septiandani

197-210

Kondisi Perlindungan Konsumen Di Negara Indonesia Pada Tahun 2019

M. Makhfudz

SALAM; Jurnal Sosial & Budaya Syar-i
FSH UIN Syarif Hidayatullah Jakarta
Vol. 7 No. 2 (2020), pp.105-116, DOI: **10.15408/sjsbs.v7i2.14896**

Hermeneutics On Hadith; Study on Muhammad Iqbal Thought*

Nur Khasanah,[1] Achmad Irwan Hamzani,[2] Havis Aravik[3]
[1]Institut Agama Islam Negeri (IAIN) Pekalongan, [2]Universitas Pancasakti, Tegal, [3]STEBIS IGM Palembang

10.15408/sjsbs.v7i2.14896

Abstract

This study discussed the thoughts of Muhammad Iqbal about the study of hermeneutics in hadith. The study aimed to find out how Muhammad Iqbal's thought about the study of hermeneutics in hadith. The study is a qualitative study based on the library (library research). The approach used is descriptive qualitative which aimed to illustrate or describe the reality that exists or what is happening or the actual reality of the object under the study. The result of this study showed that Muhammad Iqbal's thought about hermeneutics studies in a hadith is Muhammad Iqbal's thought in the hadith which was originated on an assumption that hadith as a second source that did not miss the contradictions of the people both the truth of the content (*matan*) and the chain of transmission (*sanad*) and it became wild critiques by the orientalists from the past time till now on. Iqbal suggested that an in-depth study of the hadith literature by directing the Prophet Muhammad himself as a person who has the authority to interpret his revelations. it is all because the Prophet was the one who knew the true purpose of the message conveyed by Allah SWT well.

Keywords: Muhammad Iqbal, Hermeneutika, Hadith

Abstrak

Studi ini membahas pemikiran Muhammad Iqbal tentang studi hermeneutika dalam hadits. Penelitian ini bertujuan untuk mengetahui bagaimana pemikiran Muhammad Iqbal tentang studi hermeneutika dalam hadits. Penelitian ini adalah penelitian kualitatif berdasarkan perpustakaan (library research). Pendekatan yang digunakan adalah deskriptif kualitatif yang bertujuan untuk menggambarkan atau menggambarkan kenyataan yang ada atau apa yang sedang terjadi atau kenyataan aktual dari objek yang diteliti. Hasil penelitian ini menunjukkan bahwa pemikiran Muhammad Iqbal tentang studi hermeneutika dalam sebuah hadis adalah pemikiran Muhammad Iqbal dalam hadits yang berawal dari asumsi bahwa hadits sebagai sumber kedua yang tidak ketinggalan kontradiksi masyarakat, baik kebenaran dari konten (Matan) dan rantai penularan (sanad), dan itu menjadi kritik liar oleh orientalis dari masa lalu sampai sekarang. Iqbal menyarankan agar penelitian mendalam tentang literatur hadits dengan mengarahkan Nabi Muhammad sendiri sebagai orang yang memiliki wewenang untuk menafsirkan wahyu-wahyunya. Itu semua karena Nabi adalah orang yang mengetahui tujuan sebenarnya dari pesan yang disampaikan oleh Allah SWT dengan baik.

Kata Kunci: Muhammad Iqbal, Hermeneutika, Hadits

---

* Diterima: 18 Februari 2020, Revisi: 20 Februari 2020, Diterbitkan 03 Maret 2020.

[1] **Nur Khasanah** adalah Dosen Tetap pada Institut Agama Islam Negeri (IAIN) Pekalongan, Jawa Tengah. E-mail: nur.khasanah@iainpekalongan.ac.id

[2] **Achmad Irwan Hamzani** adalah Dosen Tetap pada Universitas Pancasakti, Tegal, Jawa Tengah. E-mail: ai_hamzani@upstegal.ac.id

[3] **Havis Aravik** adalah Dosen Tetap pada STEBIS IGM Palembang, Sumatera Selatan. E-mail: havis@stebisigm.ac.id

Introduction

The globalization and modernization era that blow from the West brings the spirit of removing boundaries and seeking the equality of everything. In this context, Islam and its legal products face various serious challenges, especially as a result of science and technology advances in the globalization and technology era. To answer this challenge, experts can no longer rely on the knowledge of fiqh, the results of ijtihad in the past. it is because this legacy is not only limited on its ability to reach new problems that have not existed before, but also here and there may be opinions that are inaccurate or less relevant to the current situation. Moreover, human civilization is now increasingly leading to the peak of global culture with advances in information technology. [4]Therefore, Muslims need to refresh and reconstruct new thought concepts and elaborate more on the thoughts of modern scholars in various fields, especially law to see how they formulate new cases while providing solutions to them. One of the modern scholars is Muhammad Iqbal.

Muhammad Iqbal is one of the most famous Islamic reformers from India. Muhammad Iqbal's ideas about the various problems of Muslim life are summarized in his various works. For example, Muhammad Iqbal's thoughts about the hadith are found in his work "The Reconstruction of Religion Thought in Islam". The following paper briefly reviews Muhammad Iqbal's interpretation (hermeneutics) of the hadith as one of the second sources of Islamic law.

The Biography of Muhammad Iqbal

Muhammad Iqbal was born in Sialkot, Punjab, India (now Pakistan) on February 22, 1873 AD from a Hindu family from the Brahmin caste who had long embraced Islam, which is three centuries before Iqbal was born[5]. His father Nur Muhammad, a pious person in which the values and the teachings of Islam have shaped his life. His father had a mystical tendency that shapes his spiritual and intellectual development and maturity[6].

His ancestors came from the Kashmir valley. As a child of a Sufi, Muhammad Iqbal began his childhood education with his father, then he enrolled on the maktab (*surau*) to study Koran[7]. It is not clear how many recitations of Koran that Muhammad Iqbal had in his childhood. But there is no doubt that during that period and afterward, he had memorized a lot of the Koran. At that time, one of his hobbies was reading and memorizing Koran.

---

[4] Achmad Irwan Hamzani, Havis Aravik & Nur Khasanah, Paradigm modernism Islam in Reinterpretation of Islamic Law In The Millennial Era, *International Conference on Islam and Muslim Societies (ICONIS)*, Solonga, 2018. h. 245

[5] M. Yunan Yusuf, *Alam Pikiran Islam; Pemikiran Kalam dari Khawarij ke Buya Hamka hingga Hasan Hanafi*, Jakarta: Prenada Media Group, 2014, hlm. 203.

[6] Fakhry Zamzam dan Havis Aravik, *Perekonomian Islam; Sejarah dan Pemikiran*, Jakarta: Kencana, 2019, h. 190.

[7] Fakhry Zamzam dan Havis Aravik, *Ibid*, h. 190.

Iqbal's basic education began at the Scottish Mission School in Sialkot. He was immediately guided by his teacher, Maulana Mir Hasan, an expert of Persian and Arabic and a close friend of his father Muhammad Iqbal, Nur Muhammad. This great person immediately knows the intelligence of his students. He always gave encouragement to Iqbal. he was an inspiring teacher who impressed deeply in Iqbal's heart and helped to shape Iqbal's soul with religious teachings.[8]

After completing basic education in his native land, Muhammad Iqbal continued his studies in Government College, Lahore (1885). This is where Iqbal met and knew Thomas Arnold which then made Iqbal became his favorite student. Thomas Arnold was an Orientalist, he left Aligarh and moved to work at Lahore Government College. Thomas Arnold was the one who opened the door for him to get acquainted with European thoughts. So if Mir Hasan taught the essence of Islamic teachings to Iqbal, then Thomas Arnold introduced him to Western literature and education. Iqbal graduated and achieved a master's degree in philosophy in 1899. He had received a scholarship and two gold medals because of his excellent mastery of English and Arabic. After graduating, Iqbal became a lecturer staff at his alma mater, the Government College.[9]

In 1905, because of the encouragement of Thomas Arnold, Muhammad Iqbal studied Western philosophy in London and Berlin for three years. He also received guidance and direction from Professor Mac Taggart, a lecturer at the University of Cambridge, London. In addition, Muhammad Iqbal also often discussed with other European thinkers. A few years later, Muhammad Iqbal successfully got a Doctorate (Ph.D.) from the University of Munich, with a dissertation entitled The Development of Metaphysics in Persia.

Iqbal lived in Europe for more than three years. While in Europe, Iqbal learned a lot and studied the character of the Western nations. Iqbal concluded that science was developing so rapidly in the West but unfortunately they were very poor of conscience (material-oriented) so that all kinds of difficulties and disagreements arose due to narrow individualism. However, he greatly admired the nature and dynamics of Western nations who did not know complacency and despair. Whereas East, according to Iqbal, suffered a setback because of being caught by ignorance (the closed door of ijtihad) and misinterpreting the meaning of destiny. This setback was motivated by the loss of passion for gaining knowledge as the predecessors who could lead the world.

Because of studying at several universities in Europe, he diligently read books in the libraries of Cambridge, London, and Berlin. In England, he had served as a professor of Arabic language and literature at the University of London for six months. After successfully completing his studies, Muhammad Iqbal returned to Lahore after briefly teaching Arabic at the University of London and becoming Chair of the British Philosophy and Literature Department. In Lahore, he became a lawyer. In between his busy life, Muhammad Iqbal still had time to write a number of poems in Persian and Urdu, as well as various articles on philosophy, economics, politics, and literature in

[8] Suhermanto Ja'far,. "Epistemologi Tindakan Muhammad Iqbal", *Teosofi: Jurnal Tasawuf dan Pemikiran Islam*, Volume 5, Nomor 1, Juni 2015, hlm. 83.

[9] Suhermanto Ja'far,. *Ibid*, hlm. 83.

English. As a writer, despite having studied Western education, Muhammad Iqbal was harsh and criticized the Western world through his writings.

In 1930, Iqbal joined politics and became the chairman of the annual Muslim League conference in Allahabad, which then in 1931 and in 1932, he participated in the Round Table Conference in London that discussed the new constitution for India. In October 1933 he was invited to Afghanistan to discuss the formation of Universal Kabul. In 1935, he got sick and got worse after his wife died in the same year, and he himself died on April 20, 1935.[10] Two years after Muhammad Iqbal's death, a major revolution took place in Pakistan, which then triggered the formation of the Islamic Republic of Pakistan. As one of the originators, Muhammad Iqbal did not have the chance to witness the birth of the new nation.[11]

Iqbal's ideas of renewal cover a great deal in the fields of law, education, and politics. The renewal of Islamic law is based on the decline of Muslims in the world, especially the Muslim community in India. As other Muslim communities in other regions, Indian Muslim communities were faced with severe backwardness problems compared to modern Western societies. In addition, Indian Muslims had also faced a problem that was not experienced by other Muslim communities where they lived in the midst of predominantly Hindu society.[12]

The works of Muhammad Iqbal

Muhammad Iqbal is one of the leading Muslim scholars. His views are always based on verses from Koran and Hadith. For Iqbal, by looking at the history of Asian society, religion plays an important role in the life of humanity, including the development of civilization and culture. Although he was a poet and philosopher, his thoughts on the progress and the setbacks of Muslims greatly influenced the Islamic reform movement.[13] Iqbal criticized many deviations and blurring of religious teachings by sultans, religious leaders, scholars and Islamic leaders who made religion as a vehicle for political and economic gain.[14]

Iqbal wanted to reconstruct Islam from a set of teachings that emphasized obedience to tradition, acceptance to the submission, and the rejection of concrete reality into Islam that emphasized contextual interpretation, creative creation, and affirmation of concrete reality. Iqbal wanted to change the face of Islam into a religion of action that emphasized the adherents' critical attitude towards tradition; active attitude through its position as God's creative creator and respect to the world as a ground for the realization of human creativity in carrying out its role as God's co-creator.[15] The works of Muhammad Iqbal include; in poetic form, Asrar-Khudi (1915), Rumuz-i-Bekhudi (1918),

[10] Rosihon Anwar, *Ilmu Kalam*, Bandung: CV Pustaka Setia, 2011, hlm. 220.
[11] Ari Kartawinata, *Op. cit*, hlm. 51.
[12] Suhermanto Ja'far,. *Op. cit*, hlm. 84.
[13] Abdul Hamid dan Yaya, *Pemikiran Modern dalam Islam*, Bandung: Pustaka Setia, 2010, hlm. 161.
[14] Darmawan Tia Indrajaya, "Konstribusi Pemikiran Muhammad Iqbal dalam Pembaharuan Hukum Islam", dalam *Jurnal* Hukum Islam, Vol. XIII No. 1, Juni 2013, hlm. 4.
[15] Suhermanto Ja'far,. *Op. cit*, hlm. 81..

Payam-i-Mashriq (1923), Zabur-i-Ajam (1929), Javid Nama (1923) and others. And in the form of prose, such as Ilm al-Iqtishad (1901), The Development of Metaphysics in Persia (1908), and The Reconstruction of Religion Thought in Islam (1934).[16]

Muhammad Iqbal's Thoughts About Hermeneutics in hadith

Etymologically, the word 'hermeneutic' comes from the Greek *hermeneuein* which means to interpret. Thus, the noun *hermeneia* can literally be interpreted as exegesis or interpretation. This Greek term was attributed to a Greek mythological figure named Hermes, who was a messenger that had the task of delivering Jupiter's message to humans. Hermes is described as someone who has winged legs and was more commonly known as Mercury. Hermes' task was to translate the messages of the Gods on Mount Olympus into languages that could be understood by mankind. Therefore, the function of Hermes was very important because if there was a misunderstanding about the message of the gods, the consequences would be fatal for all mankind. Hermes might be able to interpret or adapt a message to the used language of the listener. Since then Hermes has become a symbol of an ambassador burdened with a particular mission. The success of the mission completely depends on the way the message was delivered.[17]

The term hermeneutics was first used by Plato (237 BC) in one of his works Politikos, Epinomics, Definitione, and Timeus. Plato's Definition clearly states that hermeneutics means to show something that is not limited to statements but it includes the general language, translation, interpretation as well as language style and rhetoric. Whereas in Timeus Plato connected hermeneutics with the authorities of truth, namely that truth that can only be understood by "the prophet". The Prophet here means the mediator between the Gods and humans. It is this mediator's function that links etymologically between the semantic family of *hemeneus* and the intermediary god Hermes.[18]

Then hermeneutics developed into a science of allegorical interpretation under the pioneers of Stoicism (300 BC) who tried to understand texts by looking for deeper meanings rather than literal understandings. Therefore, for an allegorical interpretation of mythology, the Stoic applied the doctrines of inner logos and outer logos (inner word and outer word). The allegorical method was further developed by Philo of Alexandria (20 BC-50 BC), a Jew who was later considered as the Father of the allegorical method. The method also called typology which basically teaches that the understanding of the spiritual meaning of a text does not originate from text or from text information, but through symbolic understanding that refers to something outside the text.[19]

This allegorical hermeneutic method was then transmitted into the thinking of Christian theologians. His figure, Origen (185-254 AD) had succeeded in writing an

---

[16] Fakhry Zamzam dan Havis Aravik, *Op. cit*, h. 192

[17] E. Sumaryoto, *Hermeneutik Sebuah Masalah Metode Filsafat,* Yogyakarta: Kanisius, 2011, hlm. 23.

[18] Hamid Fahmy Zarkasy, "Menguak Nilai Dibalik Hermenuetika", *Islamia,* Terbit 3 Bulanan Thn. 1, No. 1 Muharram 1425/Maret 2004, hlm. 19.

[19] Hamid Fahmy Zarkasy, *Ibid,* hlm. 19

explanation of the Old Testament with this method. His theory about the three layers of meaning in the very famous Bible was developed by Johannes Cassianus (360-430 AD) into four meaning layers, namely; literal or historical, allegorical, moral, and anagogical (spiritual).[20] From the allegorical, hermeneutics developed more by creating semiotics (theory of symbols) under the pioneers of St. Augustine of Hippo (354-430 AD). After that, hermeneutics which was originally (allegorical and semiotic) used to read literature began to touch the theological areas of Christianity at that time. Hermeneutics was used as a tool to dissect the Bible, the Christian Scriptures.[21]

Notable hermeneutic developments occurred in the Middle Ages brought by Thomas Aquinas (1225-1274 AD). In his Summa Theologia, he showed the tendency of Aristotle's naturalistic philosophy which also contradicted the Neo-Platonic St. Augustine. He said that the author of the scriptures was God and that what theologians needed to do was literal understanding. Literal understanding referred more to Aristotle's hermeneutics in his Hermenias Fairy. The aim was to arrange Christian theology to meet the standards of scientific formulation and at the same time be a rejection of allegorical interpretation. With this, Thomas Aquinas was considered as the representation of a sacred book (*sacra scriptura*) and even sacred teaching (*sacra doktrina*).[22]

A radical change in hermeneutic discourse took place under the hands of Friedrich Scheleirmacher (1768-1834 AD) which further drew hermeneutic discussion from a reading device for literary, religious, and other classical texts into a whole method (epistemology) in philosophy. He offered a number of formulations in interpretation, namely historical, objective and subjective reconstruction of a statement. Historical objective reconstruction attempted to discuss a statement in the relationship of language as a whole. While historical subjective reconstruction intended to discuss the beginning of the statement entered in a person's mindset.[23]

Nevertheless, the modern hermeneutics pioneered by Friedrich Scheleirmacher rose many problems for Christians. Because modern hermeneutics put all types of texts in the same position, regardless of whether the text was "Devine" (from God) or not, and no longer care about the existence of authority in its interpretation. All text was seen as the author's product.[24]

The New Encyclopedia Britannica writes that hermeneutics is the study of general principles of bible interpretation (the study of the general principles of biblical interpretation). The purpose of hermeneutics is to find the truth and values in the Bible. [25]According to Zygmunt Bauman hermeneutics is an attempt to explain and trace the

---

[20] Hamid Fahmy Zarkasy, *Ibid*, hlm. 19

[21] Moh. Shofan, 2006. *Jalan Ketiga Pemikiran Islam; Mencari Solusi Perdebatan Tradisionalisme dan Liberalisme,* Yogyakarta: Ircisod dan UMG Press, 2006, hlm. 229.

[22] Hamid Fahmy Zarkasy, *Ibid*, hlm. 20.

[23] Moh. Shofan, 2006, *Op. cit*, hlm. 230.

[24] Adian Husaini, "Problem Teks Bible dan Hermeneutika", *Islamia*, Terbit 3 Bulanan Thn. 1, No. 1 Muharram 1425/Maret 2004, hlm. 14.

[25] Adian Husaini, "*Ibid*, hlm. 8.

message and basic understanding of an obscure, vague, dim and contradictory speech or writing that causes confusion from the listener or reader.

Hermeneutics as a method of interpretation does not only look at the text and try to explore the contents of its literal meaning. But trying to explore the meaning by considering the horizons surrounding the text. The horizon in question is the text horizon, the listener horizon, and the reader horizon. By paying attention to the three horizons, it is expected to become an effort of understanding or interpretation into an activity of reconstruction and reproduction of the meaning of the text, which in addition to tracking how a text was raised by the author and what content enters and wants to be included by the author in the text he made.[26]

Next, is trying to regenerate the meaning-based on the circumstances when the text is read or understood. For another purpose, hermeneutics as a method of interpretation pays attention to three things as the main component in interpreting efforts, namely text, context, and then contextualization efforts. In hermeneutic language, obtaining these three levels of meaning comprehensively requires proper processing of two aspects of interpretation, namely text, and context; but it should not stop there, because an interpreter still has the responsibility of conveying the understanding obtained to others in a cross-cultural framework, that is contextualization.[27] Moreover, there is not any method of interpretation that is truly objective, because an interpreter is often trapped in his prejudices, so the content of the text becomes reduced and distorted in its meaning. Every understanding or interpretation of any text is greatly influenced by the perspective of *mufassir*, culture background, prejudice, which lies behind it. So each product of interpretation from a commentator must be related to the sociological context and individuality[28]

The understanding of the scriptures cannot be separated from the intention, mental condition, audience, experience, social conditions and ideology of the interpreter's subject. The plurality of modes that overshadow the interpreter is an area that can be examined and also criticized. Because it can be investigated and criticized, which means that it is included in the area of human science. As a science, understanding of the scriptures is always open to change. The presumption of understanding the scriptures is not a scientific process that will lead to religious dogmatism. On the other hand, such understanding will lead to the search for fundamental values of the scriptures that can be useful for the differences and dialectics of human life. (Iswahyudi, 2012: 141)[29].

The reading of the holy book and the sunnah coming out of the paradigm of the Koran and the context of prophetic history deserve to be reviewed and reinterpreted. This seems to have been a serious concentration of organic thinkers and Islamic

---

[26] Moh. Shofan, 2006. *Op. cit*, hlm. 233.

[27] Moh. Shofan, 2006. *Ibid*, hlm. 234.

[28] Adian Husaini, *Hegemoni Kristen-Barat dalam Studi Islam di Perguruan Tinggi*, Bandung: Gema Insani, 20[illegible] hlm. 253.

[29] Iswahyudi, "Hermeneutika Praksis Liberatif Farid Esack", *Religio; Jurnal Studi Agama-Agama*, Volume 2, Nomor 2, September 2012, hlm. 141.

reformers since Sir Sayyid Ahmad Khan (1817-1898 CE), Muhammad Abduh (1849-1905 CE) and Muhammad Iqbal (1873-1935 CE). Muhammad Iqbal's thoughts about hermeneutics in the hadith are found in his work "The Reconstruction of Religion Thought in Islam".

In general, every Muslim believes that the Sunnah is the second important source of Islamic law.[30] Sunnah, words, and actions of the Prophet Muhammad were collected in the hadith.[31] Hadith is a source of Islamic teachings after Koran. Without using the hadith, it is certain that Islamic Shari'ah cannot be fully understood and cannot be implemented.[32] Therefore, the Hadith of the Prophet functions to explain the laws contained in the Koran. The law in the Koran is applied in the practices of worship carried out by the Prophet Peace be Upon Him (PBUH). These practices are explanations aimed at making the laws established by Allah was perfectly implemented by the people.[33]

For this reason, the position of the hadith becomes a tool that explains the laws contained in the Koran. The law in the Koran is applied in the practices of worship carried out by the Prophet. these practices are explanations aimed at making the laws established by Allah perfectly implemented by the people.

Muhammad Iqbal's study of the hadith starts from an assumption that the hadith as a second source is principally the same as the Koran, it does not miss from the contradiction of the people both the truth of content (matan) and the chain of transmission (*sanad*). Even when a hadith has been declared as authentic, it still leaves the debate of the people in responding to it both textual, contextual and with language problems (semantics)

So in exploring the solutions to the problems that occur in this hadith, it creates many disproportionate attitudes. The reality of Indian Muslim society when Muhammad Iqbal lived is tended to understand religious texts partially and disproportionately. This condition, in turn, motivated Muhammad Iqbal to raise awareness in the minds of his people in understanding and expressing religious texts at the level of implication.[34] Moreover, in the theo of text, hermeneutics is always understood as a manifestation of the existence of language, and language, when it is spoken, what is actually spoken is not itself, but its object, because language is clear (self-concealment).[35] The text is always understood in a variety of ways by its adherents

---

[30] John Hursh, "The Role of Culture in the Creation of Islamic Law", *Indiana Law Journal*, Vol. 84: Iss. 4, Article 11, 2009, hlm. 1

[31] Gulam, Hyder, 2016. "The Application of Shariah (Islamic Law) In Some Different Countries and Its Implications", *Shariah Journal*, Vol. 24, No. 2 (2016), hlm. 323.

[32] Achmad Irwan Hamzani, *Kontribusi Hukum Islam dalam Sistem Hukum Indonesia*, Bogor: CV. RWTC Success, 2017, h. 108.

[33] Abidin Nurdin, "Prinsip-Prinsip Hukum Islam; Kajian Tentang Hakekat Manusia dan Sumber Hukum Perspektif Filsafat", *Jurnal Dusturiah*, Volume, 11, No.1, 2017, hlm. 152.

[34] mawan Tia Indrajaya, *Op. cit*, hlm. 2.

[35] Amhar Rasyid, "Aplikasi Hermeneutika dalam Bahtsul Masa'il dan Majlis Tarjih", *Ar-Risalah; JISH*, Vol. 12 No. 1, Juni 2012, hlm. 2.

because the interpretation and understanding of religious teachings were never born from the "vacuum" of culture.[36]

Based on this reality, Iqbal's study of the hadith is based on the situation and condition of the community that developed at that time. This view was developed in the midst of tugging the position of the hadith as a source of law between Muslims on one hand, and the Orientalists on the other hand which continues to this day. Iqbal agreed with what was said by Syah Waliyullah regarding the hadith. Namely, in conveying the message of God to Prophet Muhammad which contains the laws for example, bringing it in general and not ignoring the habits, or the real conditions of the society he faced at that time and use it as a basic framework for building universal Islamic sharia.[37]

In doing so the Prophet Muhammad emphasized the principles that underlie the social life of all humans and applied them to the concrete cases in the special habits of people before Islam. Shari'a values resulting from this application (for example rules relating to criminal penalties) are of particular significance to the community, and if obedience is not an objective in them, they cannot be carried out in the case of future generations.[38] Thus, the Prophet's remarks delivered to the first generation of people cannot be viewed as constant or textual for the next generation which is certain to experience change and dynamics and create more complex problems. So that the law that applies to the next generation refers to the principle of benefit.[39]

From this view, Iqbal considered it natural that Abu Hanifah used the concept of *istihsan* more than hadiths with doubted quality. This did not mean that the hadiths in his day had not been collected yet, because Abdul Malik and Al-Zuhri had made a collection of hadiths thirty years before Abu Hanifa died. This attitude was taken by Abu Hanifah because he looked at the universal aims of the hadith rather than a mere collection. Therefore, Iqbal considered it necessary for Muslims to conduct in-depth studies of hadith literature by referring directly to the Prophet himself as a person who has the authority to interpret his revelations. This is very useful in understanding the value of the life of the principles of Islamic law as stated by the Koran.[40]

Iqbal also made a distinction between legal and non-legal traditions as well as traditions containing pre-Islamic customs. He did the sorting of the position of the Prophet Muhammad as The Prophet and a Man (judge, mufti, and leader of the people). Although previously al-Qarafi had preceded the selection. According to Iqbal, it is difficult to find the extent to which elements of pre-Islamic customs entered into the hadith and which have been changed by the Prophet, because early writers did not always refer to pre-Islamic usage. It is also impossible to find such uses, left intact by the words of the prophet, and intended to be universal in their use.[41] The concept of Iqbal is

---

[36] Hamim Ilyas, dkk, *Perempuan Tertindas? Kajian Hadis-Hadis Misoginis,* Yogyakarta: ElSaq Press, 2005, hlm. 7.

[37] Muhammad Iqbal, *The Reconstruction of Relegion Thought in Islam*, Terj. Didik Komaidi, Yogyakarta: Lazuardi, 2002, hlm. 243.

[38] Muhammad Iqbal, *Ibid*, hlm. 244.

[39] Darmawan Tia Indrajaya, *Op. cit*, Juni 2013, hlm. 7.

[40] Muhammad Iqbal, *Op. cit*, hlm. 244.

[41] Muhammad Iqbal, *Ibid*, hlm. 243.

in line with the thought of *ushul* experts who state that the hadith is the narration, deeds, and decrees of the Holy Prophet which are related to law; as regarding the Prophet's habits that are specific to him, are not required to be followed and practiced.

Iqbal saw that the hadith are the subject of great discussion, both in the past and in the modern period. The results of criticism in modern times, as did by Prof. Ignaz Goldzier on hadith when discussing the subject of the search, testing in the rules of modern historical criticism, came to the conclusion that these hadiths cannot be trusted. On the contrary, European scholars who have studied the methods of Muslim scholars who determine the choice of traditions show the opposite.[42]

It must be acknowledged by Western writers, especially orientalism, that many indeed launch attacks on As-Sunnah or al-Hadith which are one of the aspects of the entire structure of Islamic buildings. There is no more serious attack on Islam than this attack, which was aimed at one of the foundations of Islam, which could harm more than just physical attacks. With the pretension of being scientific and using historical methods that reduced religious truth into mere historical facts. These Western writers concluded that the Sunnah contained in the hadith books were not originally from the prophet, but had been "falsified" by subsequent generations. Behind the guise of this knowledge, it is actually hiding a priori assumption that Islam is not God's guidance. Therefore it must be explained by considering the condition of Arab society in the seventh century.[43]

According to Western writers, the Bedouin community could not possibly have metaphysical knowledge, about the structure of the universe. Therefore everything in the hadith that addresses the above problems is the creation of a generation of a prophet. Therefore, the study of the validity of traditions is very important for Muslims, because the traditions as the words, deeds, and *taqrir* of the Prophet are one of the main sources of Islamic law after the Koran. Hadith as the history that has some historical background needs to be investigated through research as the effort to find out its quality. Based on that background, then the history is then assumed to be a hadith if that history contains *sanad* and *matan*, which gives a strong indication as something from the Prophet. To find out whether history was originated from the Prophet, it is a need to examine not only the sanad, but also the *matan*.

Although the method of the validity of the hadith is stated to have a high degree of accuracy, it does not mean that criticism of the hadith is not necessary. Basically, the ultimate goal of *Sanad* research is to obtain authentic quality hadiths. Thus, the science of hadith is identical with the science of history, which considers the position of internal criticism (*matan*) as important as external criticism (*sanad*).[44]

In its development, internal criticism attracts more attention than external criticism when the hadith studies touch the social sciences and humanities - a kind of hermeneutics and gender analysis. This is not surprising because the validity of the hadith has been considered to have a high degree of accuracy and has been tested in its

[42] Muhammad Iqbal, *Ibid*, hlm. 242.
[43] Mohammad Daud Ali, Hukum *Islam*, Jakarta: PT. Raja Grafindo Persada, 2013, hlm. 98.
[44] Hamim Ilyas, dkk, 2005, *Op. cit*, hlm. 21.

long history. For this reason, Iqbal considered it necessary for Muslims to conduct in-depth studies of hadith literature by referring directly to the Prophet Muhammad (PBUH) himself as a person who has the authority to interpret his revelations. In other words, He knows best the true meaning of the message conveyed by Allah SWT. This is important as well as giving many advantages in understanding the value of the life of Islamic legal principles as stated by the Koran.[45]

Seeing this lengthy explanation, it can be understood that Iqbal comprehended the hadith from a contextual perspective, based on the developing social conditions and not as a collection of rules of Muslim behavior that are rigid, ignoring or unrealistic about the dynamics of society. Therefore, what was taught by the prophet to the early generations was an example and universal values contained in the hadith that are the essence of the Prophet's hadith.[46] Regarding the hadith as a source of law, Iqbal invited all Muslims to do ijtihad, because after the Prophet's death the problems faced by Muslims were increasing from time to time while the Koran and Sunnah were not increasing.[47]

Conclusion

From the above explanation, it can be concluded that Muhammad Iqbal is one of the leading Muslim scholars. His views are always based on verses from the Koran and Hadith. Muhammad Iqbal's thought in the field of hadith was originated on an assumption that the hadith as a second source did not leave the contradictions of the people both the truth of content (*matan*) and the chain of transmission (*sanad*) and became a wild critic of the Orientalists from the past until now. Moreover, the tendency of Muslim communities, especially in India, is to understand religious texts partially and disproportionately. This condition, in turn, motivated Muhammad Iqbal to raise awareness in the minds of his people in understanding and expressing religious texts at the level of implication. Iqbal came to the conclusion that Muslims did an in-depth study of hadith literature by referring directly to the Prophet Muhammad himself as a person who has the authority to interpret his revelations. In other words, the Prophet knows best the true meaning of the message conveyed by Allah SWT.

References

Abdul Hamid dan Yaya, *Pemikiran Modern dalam Islam*, Bandung: Pustaka Setia, 2010.

Anwar, Rosihon. 2011. *Ilmu Kalam*, Bandung: CV Pustaka Setia.

Daud Ali, Mohammad, 2013. *Hukum Islam,* Jakarta: PT. Raja Grafindo Persada.

Gulam, Hyder, 2016. "The Application Of Shariah (Islamic Law) In Some Different Countries And Its Implications", *Shariah Journal*, Vol. 24, No. 2 (2016).

[45] Muhammad Iqbal, *Op. cit*, hlm. 245.

[46] Darmawan Tia Indrajaya, *Op. cit*, hlm. 8.

[47] Nur Khasanah, Achmad Irwan Hamzani, Havis Aravik, Taqlid dan Talfiq Dalam Konsepsi Hukum Islam, *Mizan: Journal of Islamic Law*, Vol. 3, No. 2, (2019), h. 156.

Hamzani, Achmad Irwan, Havis Aravik & Nur Khasanah, Paradigm modernism Islam in Reinterpretation of Islamic Law In The Millennial Era, International Conference on Islam and Muslim Societies (ICONIS), Salatiga, 2018.

Hamzani, Achmad Irwan, *Kontribusi Hukum Islam dalam Sistem Hukum Indonesia,* Bogor: CV. RWTC Success, 2017.

Hursh, John, 2009. "The Role of Culture in the Creation of Islamic Law", *Indiana Law Journal,* Vol. 84: Iss. 4, Article 11, 2009.

Husaini, Adian, 2004. "Problem Teks Bible dan Hermeneutika", *Islamia,* Terbit 3 Bulanan Thn. 1, No. 1 Muharram 1425/Maret 2004.

Husaini, Adian, 2006. *Hegemoni Kristen-Barat dalam Studi Islam di Perguruan Tinggi,* Bandung: Gema Insani.

Ilyas, Hamim, dkk, 2005. *Perempuan Tertindas?; Kajian Hadis-Hadis Misoginis,* Yogyakarta: ElSaq Press.

Indrajaya, Darmawan Tia, 2013. "Konstribusi Pemikiran Muhammad Iqbal dalam Pembaharuan Hukum Islam", dalam *Jurnal* Hukum Islam, Vol. XIII No. 1, Juni 2013

Iqbal, Muhammad, 2002. *The Reconstruction of Relegion Thought in Islam,* Terj. Didik Komaidi, Yogyakarta: Lazuardi.

Iswahyudi, 2012. "Hermeneutika Praksis Liberatif Farid Esack", *Religio; Jurnal Studi Agama-Agama,* Volume 2, Nomor 2, September 2012.

Ja'far, Suhermanto, 2015. "Epistemologi Tindakan Muhammad Iqbal", *Teosofi: Jurnal Tasawuf dan Pemikiran Islam*, Volume 5, Nomor 1, Juni 2015.

Kartawinata, Ari, 2016. "Konsep Metafisika Muhammad Iqbal", *Al-A'raf; Jurnal Pemikiran Islam dan Filsafat,* Vol. XIII, No. 1, Januari-Juni 2016.

Khasanah, Nur, Achmad Irwan Hamzani, Havis Aravik, Taqlid dan Talfiq Dalam Konsepsi Hukum Islam, *Mizan: Journal of Islamic Law,* Vol. 3, No. 2, (2019).

Nurdin, Abidin, 2017. "Prinsip-Prinsip Hukum Islam; Kajian Tentang Hakekat Manusia dan Sumber Hukum Perspektif Filsafat", *Jurnal Dusturiah,* Volume, 11, No.1, 2017.

Rasyid, Amhar, 2012. "Aplikasi Hermeneutika dalam Bahtsul Masa'il dan Majlis Tarjih", *Ar-Risalah; JISH,* Vol. 12 No. 1, Juni 2012.

Shofan, Moh. 2006. *Jalan Ketiga Pemikiran Islam; Mencari Solusi Perdebatan Tradisionalisme dan Liberalisme,* Yogyakarta: Ircisod dan UMG Press.

Sumaryoto, E., 2011. *Hermeneutik Sebuah Masalah Metode Filsafat,* Yogyakarta: Kanisius.

Yusuf, M. Yunan, 2014. *Alam Pikiran Islam; Pemikiran Kalam dari Khawarij ke Buya Hamka hingga Hasan Hanafi,* Jakarta: Prenada Media Group.

Zamzam, Fakhry, Havis Aravik, *Perekonomian Islam; Sejarah dan Pemikiran*, Jakarta: Kencana, 2019.

Zarkasy, Hamid Fahmy, 2004. "Menguak Nilai Dibalik Hermenuetika", *Islamia,* Terbit 3 Bulanan Thn. 1, No. 1 Muharram 1425/Maret 2004.

Salam; Jurnal Sosial dan Budaya Syar-i

Jurnal Sosial dan Budaya Syar'i

PEDOMAN TEKNIS PENULISAN BERKALA ILMIAH

1. Artikel adalah benar-benar karya asli penulis, tidak mengandung unsur plagiasi, dan belum pernah dipublikasikan dan/atau sedang dalam proses publikasi pada media lain yang dinyatakan dengan surat pernyataan yang ditandatangani di atas meterai Rp 6000;
2. Naskah dapat berupa konseptual, resume hasil penelitian, atau pemikiran tokoh;
3. Naskah dapat berbahasa Indonesia, Inggris, Arab, maupun bahasa Rusia;
4. Naskah harus memuat inovasi keilmuan dalam ranah ilmu hukum Positif;
5. Aturan penulisan adalah sebagai berikut:
   a. Judul. Ditulis dengan huruf kapital, maksimum 12 kata diposisikan di tengah *(centered);*
   b. Nama penulis. Ditulis utuh, tanpa gelar, disertai afiliasi kelembagaan dengan alamat lengkap, alamat e-mail;
   c. Abstrak. Ditulis dalam bahasa Inggris dan Bahasa Indonesia antara 80-120 kata;
   d. Sistematika penulisan naskah adalah sebagai berikut:
      1) Judul;
      2) Nama penulis (tanpa gelar akademik), nama dan alamat afiliasi penulis, dan e-mail;
      3) Abstrak ditulis dalam dua bahasa, yaitu bahasa Indonesia dan Inggris, antara 80-120 kata;
      4) Kata-kata kunci, antara 2-5 konsep yang mencerminkan substansi artikel;
      5) Pendahuluan;
      6) Sub judul (sesuai dengan keperluan pembahasan);
      7) Penutup; dan
      8) Pustaka Acuan (hanya memuat sumber-sumber yang dirujuk dan sedapat mungkin terbitan 10 tahun terakhir).
   e. Ukuran kertas yang digunakan adalah kertas HVS 70 gram, ukuran A4, margin: atas 3,5 cm, bawah 3.5 cm, kiri 3,5 cm, dan kanan 3,5 cm;
   f. Panjang Naskah antara 13 s.d. 15 halaman, spasi 1, huruf Palatino, ukuran 11;
   g. Pengutipan kalimat. Kutipan kalimat ditulis secara langsung apabila lebih dari empat baris dipisahkan dari teks dengan jarak satu spasi dengan ukuran huruf 10 point. Sedangkan kutipan kurang dari empat baris diintegrasikan dalam teks, dengan tanda apostrof ganda di awal dan di akhir kutipan. Setiap kutipan diberi nomor. Sistem pengutipan adalah *footnote* (bukan *bodynote* atau *endnote)*. Penulisan *footnote* menggunakan sistem turabian. Setiap artikel, buku, dan sumber lainnya yang dikutip harus tercantum dalam pustaka acuan;
   h. Pengutipan Ayat Alquran dan Hadis. Ayat yang dikutip menyertakan keterangan ayat dalam kurung, dengan menyebut nama surah, nomor surah, dan nomor ayat, seperti (Q.s. al-Mu'min [40]: 43). Pengutipan Hadis menyebutkan nama perawi (H.r. al-Bukhārī dan Muslim) ditambah referensi versi cetak kitab Hadis yang dikutip. Hadis harus dikutip dari kitab-kitab Hadis standar (*Kutub al-Tis'ah);*
   i. Cara pembuatan *footnote*. *Footnote* ditulis dengan *font Palation* size 9, untuk pelbagai sumber, antara lain:

1) Buku: nama utuh penulis (tanpa gelar), *judul buku* (tempat terbit: penerbit, tahun terbit), cetakan, volume, juz, halaman. Contoh: Soerjono Soekanto, *Pokok-pokok Sosiologi Hukum*, (Jakarta: Rajawali Pers, 1986), h. 10.
2) Buku terjemahan, contoh: Roscoe Pound, *Pengantar Filsafat Hukum: Buku III,* diterjemahkan oleh Moh. Radjab, (Jakarta: Bharata, 1963), h. 15;
1) Jurnal, contoh: Nur Rohim, "Kontroversi Pembentukan Perppu No. 1 Tahun 2013 tentang mahkamah konstitusi dalam ranah kegentingan yang memaksa", dalam *Jurnal Cita Hukum,* Vol. 2, No. 1 (2014), h. 157.
2) Artikel sebagai bagian dari buku (antologi), contoh: Hikmahanto Juwana, "Penegakan Hukum dalam Kajian *Law and Development:* Problem dan Fundamen bagi Solusi Indonesia", dalam Muhammad Tahir Azhary, *Beberapa Aspek Hukum Tata Negara, Hukum Pidana, dan Hukum Islam,* (Jakarta: Kencana Prenada Media Gorup, 2012), h. 127.
3) Artikel dari internet, contoh: Ahmad Tholabi Kharlie, "Problem Yuridis RUU Syariah" dalam http://ahmadtholabi.com/2008/03/03/problem-yuridis-ruu-syariah, diunduh pada 20 Maret 2012.
4) Artikel dari majalah, contoh: Susilaningtias, "Potret Hukum Adat pada Masa Kolonial", dalam *Forum Keadilan,* No. 17, 20 Agustus 2006.
5) Makalah dalam seminar, contoh: Jimly Asshiddiqie, "Kedudukan Mahkamah Konstitusi dalam Struktur Ketatanegaraan Indonesia", Makalah disampaikan dalam Kuliah Umum Fakultas Hukum Universitas Sebelas Maret, Surakarta, pada 2 Maret 2004.

j. Pustaka Acuan: daftar pustaka acuan ditulis sesuai urutan abjad, nama akhir penulis diletakkan di depan. Contoh:
1) Buku, contoh: Soekanto, Soerjono, *Pokok-pokok Sosiologi Hukum*, Jakarta: Rajawali Pers, 1986.
2) Buku terjemahan, contoh: Pound, Roscoe, *Pengantar Filsafat Hukum: Buku III,* diterjemahakan oleh Moh. Radjab, Jakarta: Bharata, 1963.
3) Jurnal, contoh: Rohim, Nur, "Kontroversi Pembentukan Perppu No. 1 Tahun 2013 tentang mahkamah konstitusi dalam ranah kegentingan yang memaksa", dalam *Jurnal Cita Hukum,* Vol. 2, No. 1 (2014).
4) Artikel sebagai bagian dari buku, contoh: Juwana, Hikmahanto, "Penegakan Hukum dalam Kajian *Law and Development:* Problem dan Fundamen bagi Solusi Indonesia", dalam Muhammad Tahir Azhary, *Beberapa Aspek Hukum Tata Negara, Hukum Pidana, dan Hukum Islam,* Jakarta: Kencana Prenada Media Gorup, 2012.
5) Artikel yang dikutip dari internet, contoh: Kharlie, Ahmad Tholabi, "Problem Yuridis RUU Syariah" dalam http://ahmadtholabi.com/2008/03/03/problem-yuridis-ruu-syariah, diunduh pada 20 Maret 2012.
6) Majalah, contoh: Susilaningtias, "Potret Hukum Adat pada Masa Kolonial", dalam *Forum Keadilan,* No. 17, 20 Agustus 2006.
7) Makalah dalam seminar, contoh: Asshiddiqie, Jimly, "Kedudukan Mahkamah Konstitusi dalam Struktur Ketatanegaraan Indonesia", Makalah disampaikan dalam Kuliah Umum Fakultas Hukum Universitas Sebelas Maret, Surakarta, pada 2 Maret 2004.

k. Penutup: artikel ditutup dengan kesimpulan;
l. Biografi singkat: biografi penulis mengandung unsur nama (lengkap dengan gelar akademik), tempat tugas, riwayat pendidikan formal (S1, S2, S3), dan bidang keahlian akademik;

6. Setiap naskah yang tidak mengindahkan pedoman penulisan ini akan dikembalikan kepada penulisnya untuk diperbaiki.
7. Naskah sudah diserahkan kepada penyunting, selambat-lambatnya tiga bulan sebelum waktu penerbitan (April, Agustus. dan Desember) dengan mengupload pada laman OJS Jurnal pada alamat http://journal.uinjkt.ac.id/index.php/salam atau dikirim langsung via e-mail ke: jurnal.salam@gmail.com atau nurrohimyunus@uinjkt.ac.id.[]

Indexed by :

SALAM: Jurnal Sosial dan Budaya Syar-i merupakan berkala ilmiah yang diterbitkan oleh Fakultas Syariah dan Hukum Universitas Islam Negeri Syarif Hidayatullah Jakarta. Berkala ilmiah ini mengkhususkan diri dalam pengkajian ilmu sosial dan kebudayaan dalam dimensi syariah, dan berupaya menyajikan pelbagai hasil riset ilmiah terkini dan bermutu. Seluruh artikel yang dipublikasikan dalam berkala ilmiah ini merupakan pandangan dari para penulisnya dan tidak mewakili berkala ilmiah dan atau lembaga afiliasi penulisnya

23561459

Jurnal Sosial & Budaya Syar'i

ORIGINALITY REPORT

16%

SIMILARITY INDEX

PRIMARY SOURCES

1	media.neliti.com Internet	188 words — 2%
2	Roko Patria Jati (Editor), Zakiyuddin (Editor), Noor Malihah (Editor). "ICONIS Book Two", ATTARBIYAH, 2018 Crossref	107 words — 1%
3	www.scribd.com Internet	98 words — 1%
4	repository.uinjkt.ac.id Internet	45 words — 1%
5	Ahmadi Ahmadi. "LEGALITAS PEMILIHAN KEPALA DAERAH (Analisis Terhadap PERPPU Nomor 1 Tahun 2014)", Al-Izzah: Jurnal Hasil-Hasil Penelitian, 2018 Crossref	44 words — 1%
6	ejournal.iainbengkulu.ac.id Internet	44 words — 1%
7	podoluhur.blogspot.com Internet	40 words — 1%
8	www.repository.law.indiana.edu Internet	40 words — 1%
9	www.scilit.net Internet	40 words — 1%
10	Shahana Rasool, Muhammed Suleman. "Muslim women overcoming marital violence: breaking	32 words — < 1%

through ‘structural and cultural prisons’ created by religious leaders", Agenda, 2017
Crossref

11	irfront.net Internet	31 words — < 1%
12	www.neliti.com Internet	31 words — < 1%
13	lp2m-iainstsjambi.ac.id Internet	30 words — < 1%
14	naimatussyadiyah.blogspot.com Internet	29 words — < 1%
15	M. Iwan Satriawan. "PERLINDUNGAN HUKUM TERHADAP ALIRAN MENYIMPANG DI INDONESIA", FIAT JUSTISIA, 2016 Crossref	28 words — < 1%
16	Abdulrahman M.A.Albelahi, A. Ali, Faten Mohmed, Metwally Ali. "The Theory of Interpretation in Solving Contemporary Legal Issues: With A Focus on the Instrument of Ijtihad", MATEC Web of Conferences, 2018 Crossref	28 words — < 1%
17	religio.uinsby.ac.id Internet	27 words — < 1%
18	Tedie Subarsyah. "Law Enforcement against Criminal Acts in Politics in Indonesia Connected with Positive Law", Journal of Politics and Law, 2017 Crossref	24 words — < 1%
19	Deybi Agustin Tangahu. "HERMENEUTIKA DALAM STUDI ALQURAN", Rausyan Fikr: Jurnal Studi Ilmu Ushuluddin dan Filsafat, 2018 Crossref	24 words — < 1%
20	Redaksi Pelaksana. "Back Matter", BAWAL Widya Riset Perikanan Tangkap, 2019 Crossref	22 words — < 1%

21	Chairunnisa Chairunnisa. "Back Matter", Warta Penelitian Perhubungan, 2019 Crossref	21 words — < 1%
22	mium24.blogspot.com Internet	21 words — < 1%
23	digilib.uinsby.ac.id Internet	20 words — < 1%
24	docplayer.info Internet	18 words — < 1%
25	www.agustiarahman.com Internet	16 words — < 1%
26	teosofi.uinsby.ac.id Internet	15 words — < 1%
27	el-islami.blogspot.com Internet	15 words — < 1%
28	repository.iainpurwokerto.ac.id Internet	13 words — < 1%
29	faizatulmahsunah.blogspot.com Internet	13 words — < 1%
30	rendra-fr.blogspot.com Internet	13 words — < 1%
31	jurnal.uinsu.ac.id Internet	12 words — < 1%
32	muhammadnasikhul.blogspot.com Internet	11 words — < 1%
33	docobook.com Internet	10 words — < 1%
34	www.journal.unair.ac.id	

	Internet	10 words — < 1%
35	repository.uinsu.ac.id Internet	10 words — < 1%
36	pt.slideshare.net Internet	10 words — < 1%
37	Ridwan Jamal. "MAQASHID AL-SYARI'AH DAN RELEVANSINYA DALAM KONTEKS KEKINIAN", Jurnal Ilmiah Al-Syir'ah, 2016 Crossref	9 words — < 1%
38	"Islam, Judaism, and Zoroastrianism", Springer Science and Business Media LLC, 2018 Crossref	9 words — < 1%
39	digilib.uin-suka.ac.id Internet	9 words — < 1%
40	jurnaliainpontianak.or.id Internet	8 words — < 1%
41	Dzikri Nirwana. "DISKURSUS STUDI HADIS DALAM WACANA ISLAM KONTEMPORER", Al-Banjari : Jurnal Ilmiah Ilmu-Ilmu Keislaman, 2015 Crossref	8 words — < 1%
42	issuu.com Internet	8 words — < 1%

EXCLUDE QUOTES	OFF	EXCLUDE MATCHES	OFF
EXCLUDE BIBLIOGRAPHY	OFF		