Tracking Legal Basis Through Takhrij Hadis Digital Software (Case Study of the Bahtsul Masail Forum Komunikasi Ta'mir Masjid and Musholla Duwet - Wates - Kediri)

Imam Masrur
Institut Agama Islam Negeri (IAIN) Kediri
Email : imammasrur@iainkediri.ac.id

Khamim
Institut Agama Islam Negeri (IAIN) Kediri
Email : musakhamim@gmail.com

Duwi Hariono
Institut Agama Islam Negeri (IAIN) Kediri
Email : duwihariono9@gmail.com

Abstract : *Since the beginning of its appearance at the Prophet's time to the Companions, the Hadith has never been free from controversy. For example, the delay in codification and the prohibition on hadith writing. This condition made orientalists accused the Hadith is inauthentic. Another issue is the issue of authority, whether Hadith has the legal force that binds all people. Moreover, if the Hadith deals with various interests, its authoritative power becomes conditional. It can be very authoritative when dealing with an ongoing problem in a particular area but barren when dealing with the same problem in another place. In Muslim society, the Hadith is the second authoritative source of law after the Qur'an. Even for the Hadith with mutawatir status, the power of authority is the same as the Qur'an. The digitization of the Hadith is still very weak and limited when compared to the Qur'an, so it is difficult to find its software. People who do not have competence in the Hadith will choose to use search engines on the internet such as Google. The results obtained also come from sources whose credibility is dubious. Lidwa Pusaka answered this challenge by releasing the Nine Imams Book of Hadith software. The position and function of the Hadith are very vital as a guide for the life of Muslims. When solving a problem without using Hadith, accusations of anti-hadith, breaking the Sunnah, and various negative stigmas will arise.*
Keyword : *digital software, Takhrij hadis, FKTM2, Bahts al-masail.*

Abstrak : *Sejak awal kemunculannya pada masa Nabi hingga sahabat, hadis tidak pernah lepas dari kontroversi. Mulai dari larangan penulisan, keterlambatan kodifikasi yang menjadikannya dituduh tidak otentik oleh para orientalis, ataupun persoalan level otoritas yakni apakah hadis memiliki kekuatan hukum yang mengikat seluruh umat. Terlebih jika hadis tersebut berhadapan dengan beragam kepentingan, kekuatan otoritatifnya menjadi kondisional. Bisa jadi sangat otoritatif dalam berhadapan dengan suatu persoalan yang sedang berlangsung di daerah tertentu tetapi mandul ketika berhadapan dengan persoalan yang sama di daerah yang lain. Kajian hadis sangat komplek dan relative sangat sulit. Tidak semua orang mampu mengakses hadis secara langsung dari sumbernya yakni kitab-kitab hadis primer yang biasa disebut kutub al-tisah maupun kitab-kitab hadis sekunder berupa ringkasan atau penjelasan dari kitab hadis primer. Dalam konsensus kaum muslimin hadis adalah sumber hukum otoritatif setelah al-Quran bahkan untuk hadis yang berstatus mutawatir kekuatan otoritatifnya sama dengan al-Quran. Namun, berbeda dengan al-Quran yang dewasa ini digitalisasinya sangat massif sehingga softwarenya sangat mudah diakses, digitalisasi hadis masih cenderung tertinggal dan stagnan. Kalaupun ada itupun tidak banyak dan terbatas. Sehingga ketika seseorang tidak memiliki kompetensi dalam bidang hadis, jalan pintas dan paling efektif adalah googling di internet dari sumber-sumber yang kredibilitasnya belum tentu dapat dipertanggungjawabkan. Beruntunglah di tengah rendahnya digitalisasi hadis telah ada upaya dari pihak umat Islam menyajikan software hadis yang memudahkan kaum muslimin untuk mengakses hadis, software tersebut antara lain adalah Kitab Hadis Sembilan Imam yang dikeluarkan oleh Lidwa Pusaka. Kedudukan dan fungsi hadis demikian vital sebagai tuntunan hidup umat Islam. Ketika hadis tidak difungsikan dalam menyelesaikan suatu persoalan akan muncul tuduhan-tuduhan anti hadis, ingkar sunah, dan beragam stigma negatif.*

Kata Kunci *software digital, Takhrij hadis, FKTM2, Bahts al-masail.*

INTRODUCTION

Studying Hadith is not as easy as learning the Qur'an because of several problems, including the issue of authenticity. *First*, since the beginning of its descent until now, Muslims have never questioned the authenticity of al-Qur'an. However, in Hadith, since the time of the Prophet, has been prone to forgery.[1] Allah has an official guarantee to keeping al-Qur'an from counterfeit until the end of time but not with Hadith.[2]

Second is the problem of codification. The Qur'an and Hadith developed through the same tradition, namely through the mouth of the Prophet Muhammad, which the Companions then reported after previously being listened to, memorized, and written down by them. However, in its development between the two, there is a significant difference in terms of narration. The Qur'an developed in the oral tradition in the form of rote and accompanied by a text tradition (notes) that was mutawatir with a codification system that took place strictly and very selectively starting from the mouth of the Prophet. This situation continued until the formation of the Qur'an into a uniform manuscript at the time of Uthman bin Affan. From the side of the codification process, it is clear that the Qur'an is textually guaranteed to be authentic.

In contrast to the Hadith in which the transmission occurs in various ways, with a small part taking place mutawatir and the majority individually (*ahad*), the Hadith gets more problems in terms of codification as a textual source than the Qur'an. The issue of codification of Hadith, in general, can be seen from the condition of its transmission, which at first was only an oral tradition with very

---

[1] The fact that there was a lie in the name of the Prophet while he was still alive can be observed in Imam Ali's statement as follows:

ولقد كذب غلي رسول الله ﷺ في عهده حتى قام خطيبا فقال: مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنْ النَّارِ

At the time of the Prophet Muhammad. He was lied to so that the Prophet stood up and said, "Whoever lies in my name, let him prepare his seat in hell.".
See Jam'u al-Syarīf Al-Riḍā, *Nahj al-Balāgah*, confirmed by Subḥi al-Ṣāliḥ, Beirut: Dār al-Kitāb al-Banāni, 1980 M, 325

[2] Q.S. al-Hijr ayat 9. Meaning: Indeed, We are the ones who sent down the Quran, and indeed We will keep it"

little distribution, then after the Prophet. The death of the oral tradition was codified massively in a very many corpus of texts. This process of codification of Hadith also raises a fundamental problem in the use of related terms. Various terms are used, such as-*Sunnah*, *Khabar*, *Atsar*, and *Hadith*, which are difficult to distinguish from one another because all of them are interrelated in the same corpus of "text," namely "hadith.*"*[3]

Third, the problem of authority. Since the beginning of the appearance of the Sunnah, its jurisdiction has been controversial. Especially when the Prophet forbade the Companions to write down the hadiths and asked to delete their writing and collection of *Hadith*. The proponents of the blasphemy of the Prophet's Hadith also agree with the existence of the rules surrounding the prohibition. However, for them, this can still be compromised (*al-jam'*) by comparing other narrations. There are two polemics against the authority and authenticity of hadith, namely the traditionalist and reformist groups. The traditionalist groups in question are scholars who have the view that Hadith has the same authority as the Qur'an. At the same time, the reformists are scholars who have an opposing idea of Hadith and question the authority of Hadith. The anti-hadith links the power of the *Sunnah* with the incident of 'Umar's order to present evidence of the Hadith that one of the companions brought to him. Thus, Musa concluded, the problem related to 'Umar's order to give evidence was not to deny various information about the Prophet's Hadith, but so that the Prophet's Hadith was not equated with the Qur'an. This concern is a natural thing so that others do not match the authority of the Qur'an. This evidence strengthens that the phenomenon of rejection of the Prophet's Hadith, in the view of the reformers, is

---

[3] Yusran, *Kodifikasi Hadis Sejak Masa Awal Islam Hinga Terbitnya al-Muwatta'*, Jurnal Tahdis Vol. 8 Nomer 2 Tahun 2017. Page. 173-174

not an orientalist creation. They argue that there has been a rejection of the Hadith itself from the early period, as was the case with the caliph 'Umar for his rejection of the Prophet's Hadith.[4]

Fourth, the knowledge of the Hadith of Muslims in Indonesia is still deficient. This is because Hadith is not a famous study among Indonesian Muslims. Even among pesantren, not many prioritize Hadith as one of the significant studies. Its existence is still inferior to the study of Fiqh and Arabic (*nahwu and shorf*). The lack of hadith studies and efforts to introduce Hadith in the community causes them to be blind to the traditions of the Prophet. It is unfortunate, something that is the basis of Islamic religious law and is often mentioned by its adherents, but they do not know it. Lack of knowledge about Hadith can be fatal in legal inference activities such as bahtsul masail among Nahdliyyin residents. Because as it is known that the legal products produced by bahtsul masail are the people's guide and the basis for their charity, the arguments used in the formulation of the law must be genuinely valid. If you take the Hadith as evidence, then the Hadith used must be authentic. The problem of hadith literacy raises concerns about taking hadiths that are carried out haphazardly without paying attention to their quality. It could even be that the Hadith used is fake, so that a legal product that should provide instructions misleads the people.

FKTM2 and the problem of hadith literacy for Muslims in Duwet - Wates - Kediri

As an illustration, Duwet Village, Wates District, Kediri Regency consists of 2,905 families, 4,392 men, and 4,375 women;[5] divided into six hamlets, namely Duwet, Ngelowan, Pucanganom, Japang, Babadan, and Pakisaji.[6] In this village,

---

[4] Rizqa Ahmadi, *Polemik Otoritas Hadis: Kontribusi Aisha Y. Musa dalam Peneguhan Hadis sebagai Kitab Suci,*Mutawatir: Jurnal Keilmuan Tafsir Hadith, Vol. 10 Nomor 1 Juni, 2020
[5] *Interview* with IT desa Duwet Kecamatan Wates 14 Juli 2019.
[6] pkhwates.blogspot.com/p/blog-page_19.html?m=1 diakses tanggal 14 juli 2019

besides there NU community as the majority of the population, there are also LDII, Salafi, MTA Participant, and Muhammadiyah.[7]

In Duwet Village, there are 48 mosques and prayer rooms, namely the Nurul Huda Mosque, Al-Taubah Mosque, and Nurul Amin, which are affiliated with NU. However, some of the congregation adheres to Salafi and MTA. Baitur Rahim Mosque, Baitul Muslimin, Mushola al-Irsyad, and al-Hikmah are affiliated with NU. Still, some residents follow LDII, and some call themselves nationalists, in the sense that they do not follow any mass organizations from Islamic organizations. Musholla Nurul Taqwa and al-Kahfi, the congregation is a mixture of NU and Muhammadiyah. Even in this village, the H. Jaelani Mosque and the H. Suwito Mosque are both affiliated with LDII.[8]

In Duwet Village, there is also a Ta'mir Mosque and Mushola Communication Forum (Forum Komunikasi Ta'mir Masjid dan Musholla/FKTM2). This forum holds activities in the form of a question and answer forum about problems in people's lives commonly called *baḥts al-masāil*,[9] which includes *ḥabl min Allāh* and *ḥabl min al-nās.* FKTM2's answer to this question

---

[7] Observation 30 Juli 2019

[8] Interview with FKTM2 management and filed observation in 31 juli – 5 agustus 2019

[9] Bahtsul Masail is a phrase in Arabic in the form of an idlafah arrangement, which consists of the word "bahts" which means discussion or search as mudlaf (words that are supported) and the word "al-masail" which means problems as mudlaf ilaihi (words that are relied on).). This phrase briefly in Indonesian can be interpreted as a discussion of problems. While more fully the phrase "Bahtsul Masail (بحث المسائل) comes from the sentence *"al-bahtsu 'an ajwibati al-masail* (البحث عن أجوبة المسائل)" Which means searching, researching, and discussing the answers to various problems. Bahtsul Masail within the NU organization comes from a tradition of discussion or deliberation to seek answers to resolve problems asked by community members to the kyai. The tradition of the kyai of the pesantren is automatically followed and practiced by the students in many typical Indonesian Islamic boarding schools. https://redaksiindonesia.com/read/bahtsul-masail-nu, diakses pada tanggal 27 Juli 2020

is based on the opinion of the scholars (books of *tura>th*). The bahtsul masail is held throughout the mosque/prayer room in the Duwet village.[10]

In answering problems based on the Hadith, the steps taken are googling without knowing the source and its quality. But, on the other hand, the results of *bah{ts al-masa>il* conveyed through NU's mosque loudspeakers faced with the religious attitudes are along the lines, Salafi, MTA, and Muhammadiyah, which coexist in the vicinity which only accept the teachings of Islam derived from the Qur'an and Hadith.

Taking Hadith as a legal basis, of course, cannot be careless because there is an accepted hadith (*maqbūl*),[11] and some are rejected (*mardūd*).[12] In this context, not all hadiths can be used as evidence and can be practiced. In short, it takes to research and thoroughness to choose Hadith as a legal basis. To be used as a basis, the Hadith must first meet the requirements of authenticity. Namely, the certainty that the Hadith comes from the Prophet (PBUH), which is evidenced by the credibility of the narrators who are at the tsiqah level.[13] If it is proven authentic, then the Hadith can be used. But, second, it must first be accompanied by exposing the authority of the Hadith that has been known to be authentic. Namely, whether the Hadith that has been known to be genuine has binding legal force in the sense that it must be obeyed and implemented, or is only a recommendation, and so on.

---

[10] FKTM2 has ten core teams and representatives from forty-eight mosques/musholla. The FKTM2 event began with the opening, reading the results of the regular meeting of the MWCNU Majlis Ta'lim board of Wates District, the results of the mass discussion of the FKTM2 core team, their reviews, and evidence, as well as recording the mass submitted by the audience, before the closing prayer.

[11] According to Nūr al-Dīn 'Itr there are four kinds of maqbul hadiths: al-sahih, al-hasan, sahih lighairih, and hasan ligairih. The definition of authentic hadith is a hadith that is continued in the chain, quoted by a fair and dhabit narrator from a just and dhabit narrator, from the beginning to the end of the chain, not syadz, and not illat While hasan hadith is the same as authentic hadith, the difference is only in the level of narrators who are slightly below the authentic hadith narrators. see Nūr al-Dīn 'Itr, *Manhaj al-Naqd fī Ulūm al-Ḥadīth*, Beirut: Dar al-Fikr, 1997. Page. 241-264

[12] The kinds of mardud hadith (rejected) include:: *al-dhaif, al-mudha'af, al-matruk, al-matruh*, dan *al-maudu'*. See Nūr al-Dīn 'Itr, *Manhaj al-Naqd*, page. 285

[13] *Tsiqah* is a metaphor to describe the strength of a narrator from two aspects; first, his personality or commonly referred to as fair. Includes piety, religion, and good morals. Second, intellectuality, or what is called the dabit. Includes excellent memorization skills, the ability to write and convey hadith correctly and precisely. see al-Sayyid Ali Ḥasan Maṭar al-Hāsyimi, *Buḥūth fī Naqd Riwāyat al-Ḥadīth*, Qum: Satārah, 2008. Page. 43

FKTM2 Duwet village started baḥts al-masāil from the discussion of Hadith, which began with determining the authenticity of the Hadith, then entered the study of authority. Still, all of them have not been carried out correctly. So that they only have principles, the important thing is that there are hadiths relevant to the issues being discussed. In addition, the Hadith is not positioned as an authoritative source of law after the Qur'an. This assumption is proven by resolving people's problems by FKTM2 dominantly referring to classical fiqh books. This is the reason why non-nahḍiyyīn resident, such as LDII, and Salafis cannot accept[14] because they only recognize the Qur'an and Hadith as the source of Islamic law.

Indeed, baḥts al-masāil activities are a tradition that is identical to nahḍiyyīn, outside this community, there are not many similar activities. The problem with baḥts al-masāil in Duwet village is that this activity is broadcast through loudspeakers so that it 'forces' non- nahdiyyin residents to consume it. In addition, this fact often mentions the realm of privacy that can trigger conflict, namely the practice of non- nahḍiyyīn mass organizations.

The lack of accommodation of Hadith in the bahts al-masail FKTM2 forum was not intentional, but once again, it departed from the low hadith literacy of Duwet village Muslims.[15]

Digital Hadith Takhrij Training on FKTM2 forum at the Duwet village

As stated above, in FKTM2 Duwet village, most of its members are NU residents, but other Islamic organizations, such as LDII, Muhammadiyah, and Salafi. These

---

[14] Data in the field, some Salafi residents go to the ta'mir musholla, visit their NU neighbors and teach correct prayer procedures based on the sunnah, and think that what NU teaches is not correct. On the other hand, Siswoyo, a Salafi resident, once led the Maghrib prayer at the Nurul Huda Mosque, but NU residents refused to be his congregation..

[15] *Interview* with IT desa Duwet Kecamatan Wates 14 Juli 2019

three mass organizations prioritize the Qur'an and Hadith as the basis for their practice, while NU residents are more likely to use fiqh books as guidance for their deeds. The reluctance of non-NU members to accept the results of the baḥts al-masāil organized by FKTM2 is due to the lack of proper functioning of the Qur'an and Hadith in answering people's problems. Therefore, the desire of non-NU FKTM2 members to make Hadith a source of reference in answering people's concerns needs to be accommodated. The goal; First, it gives peace to the people in doing charity because the charity has a solid foundation, namely al-hadith. Second, they foster harmony and unity among the Muslims of Duwet village because of the same legal basis in their practices.

To support the objectives mentioned above, it is necessary to have hadith literacy education among members of FKTM2 Duwet village. So that they can search Hadith from its source, namely the books of mu'tabar Hadith, they can select the hadiths correctly. After that, they can use Hadith used as references in answer various problems of the people in the *baḥts al-masāil* . The closest thing that can be done to realize this goal is *takhrīj al-ḥadīth* training for FKTM2 members and Muslim leaders in Duwet village.

The word *takhrīj* comes from *fi'il māḍi 'kharaja,'* which means to come out, appear, arise, issue.[16] Al-Hadith means everything that s taken from the Prophet Muhammad, both in words, behavior, approval, characteristics, and actions either before being sent as an apostle or after.[17] By the term, Syuhudi Ismail defines a process seeking to find the books of Hadith are written directly by its mukharrij.[18]

---

[16] Ahmad Warson Munawwir, *Kamus al-Munawwir* (Surabaya: Pustaka Progresif, 2000), page. 330

[17] The opinion of Ibn Taimiyyah in *Majmu' Fatāwa* quoted by Muhammad Ajjaj al-Khatib. See: Muhammad Ajjaj al-Khatib, *Ushul al-Hadith,* terj. Qadirunnur & Ahmad Musyaffaq (Jakarta: Gaya Media Pratama, 1998), page. 2

[18] Syuhudi Ismail, *Cara Praktis Mencari Hadis* (Jakarta: Bulan Bintang, 1991), page. 16-17

Takhrīj al-Ḥadīth can be done in two ways, namely manually using classical books or with the help of digital computer software. *Takhrīj al-Ḥadīth* manually has a significant weakness. Namely, it takes a long time to find one Hadith. In contrast to takhrij al-hadith, which uses digital software, the finding of many hadiths can be done in a short time with a reasonably high level of accuracy.

The *takhrij al-ḥadíth,* method, either manually or with digital software, is divided into five ways: through sentence fragments of the Hadith, the name of the first narrator, the theme of the Hadith, the first pronunciation of the Hadith, and based on the status of the Hadith, whether the Hadith is *mutawatir, qudsy, masyhur, mursal, maudhu'.*[19]

Takhrīj al-Hadīth manually, using classic books including the book *Hidāyatul Bāri ilā Tartībi Ahādīth al-Bukhāri* by Abdurrahim Ambar *al-Misri al-Tahtawi, Mu'jam al-Fādzi walā Siyama al-Gharību Minhā* by Muhammad Abdul Baqi, *Miftāh al-Shahihaīn* by Muhamamd Sharif al-Mustafa al-Tauqidy, al-Bughyatu fi Tartībi Ahādith al -Hilyati by al-Sayyid Abdul Aziz ibn Sayyid Muhammad ibn Sayyid Siddiq al-Gammari, Miftāhu al-Tartīb li Ahādith al-Tarīkh al-Khātib by al-Sayyid Ahmad ibn Sayyid Muhammad ibn Sayyid Siddiq al-Gammari, a standard dictionary, namely al-Jāmi' al-Shaghīr min Ahādith al-Basyīr al-Nadhīr by Imam Jalaluddin al-Suyuti, dictionary of Hadith by the orientalist al-Mu'jam al-Mufahras li Alfādzi al-Hadīth al-Nabawi by Dr. Arnold John Wensinck Leiden Netherlands.[20]

---

[19] Tajudin Nur and Debibik Nabilatul Fauziah, "Pengenalan Metode Takhrij Hadits Dalam Upaya Meningkatkan Kompetensi Dosen Fakultas Agama Islam (FAI) Universitas Singaperbangsa Karawang (UNSIKA)" in *Passion of the Islamic Studies Center* JPI_Rabbani, (Tth)

[20] Syuhudi Ismail, *Cara Praktis Mencari Hadis,* page. 19-56

Takhrīj al-Hadīth uses digital software such as *al-Mausu'ah al-Hadīth al-Sharīf* software. This software contains the poles of *al-Tis'ah*, complete with a summary of its syarh and research on the Hadith. Maktabah sya>milah, this book includes many Hadith, syarh Hadith, hadith science, and many others. Maktabah Alfiyah, this software contains 1300 hadith books and supporting hadith studies, and several other software.[21] In this service, the software chosen is Lidwa Pusaka software, with the consideration that this software is similar to *Mauṣū'ah al-Ḥadīth al-Syarīf,* but is equipped with tarjamah. Thus the searching of Hadith is much easier because in search of Hadith, do not have to remember a fragment of Hadith, but can be direct with the keywords of it tarjamah (translation).

The participants of the digital *takhrīj al-ḥadīth* training using Lidwa Pusaka software are 50 (fifty) people from all mosque and prayer rooms in the Wates sub-district. The activity is carried out for four meetings in one month. With the following steps:

a. *Survey* and *intake interview*

b. Conduct an initial meeting with the management of FKTM2 Duwet Village to get an understanding and strategic steps related to the implementation of digital *Takhrīj al-Ḥadīth* training.

c. Dissemination to all members of FKTM2 in Duwet Village, Wates District.

d. The physical introduction of Kutub al-Tis'ah, syarh Hadith, and Jarh wa Ta'di>l at the IAIN Kediri Library

e. Systematic book review/arrangement/clue *Kutub al-Tis'ah*.

f. Introduction of "Digital *Takhrīj al-Ḥadīth* training at the *Kutub al-Tis'ah* and cross-checking with the book of Kutub al-Tis'ah in the form of hard copy of "*takhrīj al-ḥadīth* with Lidwa Pusaka i-*Software*."

g. *Tahqiq* for quality of hadith sanad with Lidwa Pusaka named "i-Software" training.

h. *takhrīj al-ḥadīth* Post-training assistance.

---

[21] Ali Anwar, Takhrij al-Hadīth *Dengan Komputer* (Yogyakarta: Pustaka Pelajar, 2011), page. 3.

There are four targets for the implementation of this digital Hadith takhrij training, namely:

a. Assisted groups can do *takhrīj al-ḥadīth* independently

b. FKTM2 involves Hadith in bah{ts al-masa>il

c. Include the Hadith in the results of the bah{ts al-masa>il delivered to the public.

d. Assistance by people who have competence in the field of Hadith.

Application of Sofware Hadith Lidwa Pusaka in takhrij Hadith FKTM2 activities in Duwet village

The content in the study of Hadith is very complex, so it requires a lot of data and references from the main hadith books. Nevertheless, unfortunately, these data and references often have not been studied seriously. They have not even been codified to be learned quickly, for example, in *takhri<j hadith*, to find a hadith that has the same theme, the editorial both in meaning and text does not need to be done by opening the existing hadith books because we know that there are many hadith books and one book can consist of more than one volume, of course, this is very tiring and takes much time.

With the development of the times and technology, various software or hadith applications can facilitate the search for Hadith in several existing hadith books. Hadith software or applications have been widely known in recent times, such as *Maktabah Syamilah, Lidwa Pusaka, Gawamil Kaleem, Mausyu'ah*. This software or application contains books of Hadith and commentaries that have been digitalized to use more practically and quickly. Even so, caution and thoroughness must remain the basis of the user's attitude because errors often occur in this

software or application, either the numbering of the Hadith or the incompleteness of the available data.[22]

Lidwa Pusaka's overview

Lidwa Pusaka abbreviates the "*Lembaga Ilmu dan Dakwah Serta Publikasi Sarana Keagamaan"* (Institute for Science and *Da'wah* and the Publication of Religious Facilities), an institution engaged in developing and publishing Islamic knowledge and da'wah. Alumni of universities from the Middle East, the Jakarta Institute of Islamic and Arabic Sciences (Lembaga Ilmu Pengetahuan Islam dan Arab/LIPIA), and several other universities founded Lidwa.

Lidwa's activities include several fields of activity, including Scientific Studies, Education, Da'wah Software Development, Religious Consulting Services, Islamic Books and Books, Hajj & Umrah tour Guide.[23] The background to the activity of digitizing Hadith by Lidwa Pusaka is the lack of hadith studies in the form of software that can be accessed by all Muslims, considering that Hadith is the second source of law after the Qur'an. It is very different from the Qur'an, where the translation software in Indonesian can be accessed easily and even equipped with audio from various famous Shaykhs. That's why Lidwa Pusaka started efforts to translate and digitize nine famous hadith books (*kutub al-tis'ah*), namely: *Ṣaḥīḥ al-Bukhāri, Ṣaḥīḥ Muslim, Sunan Abū Dāwūd, Sunan al-Tirmīdzi, Sunan al-Nasā' i, Sunan Ibn Mājah, Musnad Aḥmad, Muwaṭa' Imām Mālik,* dan *Sunan al-Dārimi*.[24]

At first, Lidwa could only be accessed through CDs that were sold and circulated in the market. However, currently, the level of awareness and enthusiasm of Muslims in Indonesia in seeking religious knowledge is increasing,

---

[22] Dliya Ul Fikriyah, *Telaah Aplikasi Hadis: Lidwa Pusaka*, Jurnal Studi Ilmu-ilmu Al-Qur'an dan Hadis, Vol. 17 No. 2 Juli 2016. Page. 274
[23] Dliya Ul Fikriyah, *Telaah Aplikasi Hadis*, page. 275
[24] Dliya Ul Fikriyah, *Telaah Aplikasi Hadis*, page. 276

as indicated by the increasing variety and increasing interest in Islamic-themed programs on TV, radio, the internet, and other publications. On the internet, websites that provide information about Islam are mushrooming, both those who do have the competence and those who do not. Today's society is also starting to demand that information be accessed from anywhere, whether from offices, homes, cafes, airports, or even mosques. Based on the existing reality, Lidwa Pusaka as the content owner of the Encyclopedia of Hadith Book of 9 Imams, has moved to online the application software for the Encyclopedia of Hadith of the Book of 9 Imams so far has only been available on CD. Thus Lidwa Pusaka can be accessed through three different versions: CD, free online, and paid online.[25]

How to Install in Lidwa Pusaka software and get the features

The software on the trainees' computers or laptops is a CD version whose files have been copied and placed in a particular folder on the computer or laptop drive. Furthermore, the software is installed on the computer or laptop by following the installation manual till finish.

If the installation is successful, then the interface view of the software of the hadith book of 9 Imams is as follows:

---

[25] Dliya Ul Fikriyah, *Telaah Aplikasi Hadis*, page. 276

To display the features in the book of 9 Imam software in the image above, it is necessary to pay attention to the navigation buttons at the bottom left of the image above. There are seven buttons: the book in the middle, on the left side in order from top to bottom; chapter, group, and word search buttons; and on the right side from top to bottom; index button, biography, and narrator list. Look at the following picture:

The navigation buttons in the image above will be displayed.

a. Kitab

This button is used to display a list of al-tis'ah poles that appear on the left, as shown in figure 1.10. Next, we choose which book we will open.

b. Bab

This button is used to display the chapters on each pole al-tis'ah. So in *Sahih Bukhari, for example, if we click the chapter button, a list view of chapters in the book will appear*.

c. Kumpulan

If this button is clicked, there will appear a collection of types of Hadith, namely: *Hadith Qudsi, hadith mutawatir, hadith marfu', Hadith mauquf, hadith maqthu,' hadith mua'llaq, hadith mursal, hadith munqathi'* and verses of the Qur'an.

d. Cari kata

To do takhrij, this button is the most vital in this software because, through this button, the searchable Hadith can be traced its existence in the existing al-tis'ah pole.

In the search view, there are two language options to choose from; Indonesian and Arabic. This makes it easier for users to search for hadiths with Indonesian or Arabic editors by typing the word or sentence in question in the search box. Below the word search box is a list of the names of the nine priests. If the user already knows what the Hadith is in, then check one of the books. But if you do not know, then checked the bottom option is the box 'select all' then click the box 'search' to the right of the typed editor. If the writing is correct, then the hadiths sought will appear on the main screen.

e. Indeks

An index contains chapters in the pole al-tis'ah in the software Lidwa Pusaka used to display the sequence number of Hadith in a book and in what chapters the hadiths are located. Note the following image:
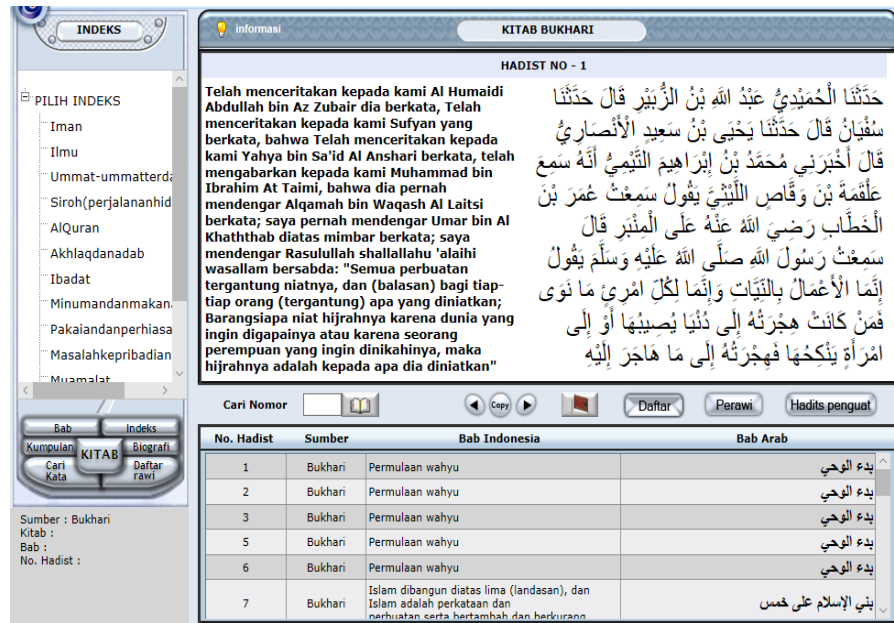
In the picture above, if clicked on display 'Select Index' top left then selected the word 'faith' in the book Sahih Bukhari, it will appear on the main screen under the hadiths in the chapter Faith and shown the sequence number of the Hadith in the book Sahih Bukhari.

f. Biografi

Biography is a button used to display biographies of polar writers of al-tis'ah ranging from Bukhari, Muslim, Abu Daud, Tirmizi, Nasai, Ibn Majah, Ahmad, Malik, and Ad-Darimi.

g. Daftar *Rawi*

This button is used to search for biographical information of the narrator ranging from the name, *kuniyah*, nickname, circles, and level of quality of the narrator.

Absorbing Lidwa Pusaka software in bah}ts al-masa>il FKTM2 duwet village On March 29, 2020, a bahtsul masail activity was held by FKTM2 at Baiturrahim Mosque in Duwet village, Wates district, Kediri regency. Some of the issues discussed in this forum include:

a. The law extends bowing or prostration to relax the waist

b. The law of raising crickets or caterpillars

c. Ruling on wearing gloves or socks in prayer

d. The law of praying in a sleepy state so that the reading is wrong, and

e. The law of marriage is not attended by the guardian but has a power of attorney

An example of a software application that will be shown in this paper is point b which is the law of keeping crickets or caterpillars.

Before searching for hadith evidence from Lidwa Pusaka software, several steps must be taken:

1) Establish the status of crickets and caterpillars.

The characteristic of bahtsul masail is to look for legal evidence from various references, especially the classical fiqh books. And as usual, the participants first determine the status of crickets and caterpillars based on the scholars' fiqh's opinion. For example, in *Nihāyat al-Muḥtāj* book, stated:

(فلا يصحّ بيع الحشرات) وهي صغار دواب الارض كفأرة وحنفساء وحيّة وعقرب ونمل

It is not legal (haram) to sell *hasyarat* (small animals), such as rats, beetles, snakes, scorpions, and bees.26

Among the types of animals that the Shari'a forbids are all kinds of animals considered disgusting by Arabs. Included in this group of animals are the requirements of small animals that crawl on the ground, such as mice, beetles, snakes, scorpions, and various types of insects. In addition

---

26 *Syams al-Dīn Muhammad bin Abi al-Abbās bin Syihāb al-Dīn al-Ramli, Nihāyat al-Muḥtāj*, juz IV, page. 395

to consuming it, selling and buying these animals is also forbidden and illegal.

Crickets and caterpillars can certainly fall into the category of hasyarat animals so the law of consuming crickets is haraam, because it is seen as a disgusting animal according to the Arabs. In the *H{aya>t al-H{ayawa>n al-Kubra>* book, Syekh Kamaluddin al-Damiri describe:

الصرصر— حيوان فيه شبه الجراد, قفاز يصحّ صياحا رقيقا, وأكثر صياحه بالليل ولذلك سمى صرار الليل, وهو نوع من بنات وردان عرى عن الاجنحة. وقيل إنه اجدجد وقد تقدّم أنّ الجوهري فسر الجدجد بصرار الليل, و لا يغرف مكانه إلا بتتبّع صوته, وأمكنته المواضع الندية, والوانه مختلفة فمنه ما هو أسود, ومنه ما هو أزرق ومنه ما هو أحمر وهو جندب الصحاري و الفاوات. وحكمه: تحريم الاكل لاستقداره

Shar-Shar (cricket) is an animal that resembles a grasshopper, and sometimes the animal sounds in a low voice. Often these animals make noises at night. That's why this animal is also called s}urat al-lail. This animal belongs to the bint al-warda>n species which does not have wings (can fly). This animal is also called judjud, as explained in the previous discussion that Sheikh al-Jauhari interpreted judjud with crickets. The existence of crickets will not be known except the sound they make. These animals like to live in wet places. The colors are different. Some are black, blue, and red. This animal is almost the same as the grasshopper that is often found in the wilderness. The law of consuming it is haram because it is considered a disgusting animal.[27]

The scholars do not fully accept the disgusting standard as the basis for prohibiting crickets and caterpillars or other things'. Ulama 'Malikiyyah determines haraam because of the dangerous aspect of

---

[27] Syaikh Abu al-Baqa al-Damiri al-Syafi'i, *Ḥayāt al-Ḥayawān al-Kubra*, Beirut: Dar al-Kutub al-Ilmiah, Vol 2, page, 86. The basis for determining whether an animal is disgusting or not is the Arab perspective. If some people think that crickets are disgusting animals to eat, this cannot change the prohibition of crickets based on the general point of view of the Arabs. In the books of fiqh, the Arabs are the standard of whether an animal is disgusting or not because they are the first to be the khitab (target) of revelation. Quoted from islam.nu.or.id *Mengonsumsi Jangkrik, Pageal atau Haram?* diakses pada tanggal 14 sept 2020

something so that eating something difficult or eating insects that harm is haraam. This opinion is found in the *al-Fiqh 'alā al-Maẓahib al-Arba'ah* book:

لا نزاع عندهم في تحريم كلّ ما يضرُّ فلا يجوز أكل كلّ الحشرات الضّارّة قولا
واحدا أمّا إذا اعتاد قوم أكلها ولم تضرّهم وقبلتها أنفسهم فالمشهور عندهم
أنّها لا تحرم

There is no conflict between them regarding the prohibition of eating dangerous goods. So they agree that they should not eat harmful insects. But if people are used to eating it, and it does not harm them, and they accept it, according to the Maliki scholars' well-known opinion, the harmful insect is not haram.[28]

In line with the above statement, *hanabilah* scholars mention that caterpillars are sacred and halal animals. As mentioned in the book of *al-Mugni:*

ولنا انّ الدود حيوان طاهر يجوز إقتناؤه لتملّك ما يخرج منه أشبه البهائم

And for us (the Hanabilah school), we believe that the caterpillar is a holy animal, and it is permissible to cultivate it to get what comes out of it, just like cattle.[29]

From the differences of opinion of the scholars that have been conveyed above, it can be concluded that the central element of the prohibition of something is the aspect of the danger posed by that thing. But, at the same time, if it does not cause harm and can provide benefits, it is considered permissible and lawful. So the parameter of haraam is not on the aspect of disgust.

---

[28] Abd al-Rahman al-Juzairi, al-Fiqh ala al-Mazahib al-Arba'ah, Beirut: Dar al-Fikr, 1996. Jilid I, page. 382
[29] Abdullah bin Ahmad al-Maqdisi, *al-Mugni*, Mesir: Hijr, 1992. Jilid IX, h. 391

Wahbah al-Zuhaili,[30] quoting the opinion of Hanafi scholars, states:

<div dir="rtl">

... ويصحّ بيع الحشرات و الهوام كاحيّات و العقارب إذا كان ينتفع به
والضابط عندهم أنّ كلّ ما فيه منفعة تحلّ شرعا فإنّ بيعه يجوز لأنّ الاعيان
خلقت لمنفعة الانسان بدليل قوله تعالى خلق لكم ما في الارض جميعا (البقرة:
29\2)

</div>

And it is legal to buy and sell insects and reptiles, such as snakes and scorpions, if the people can use them ... and the parameters according to them (Hanafiyah scholars) are that everything that contains benefits is halal according to sharia. So you can sell it because all creatures that exist were indeed created for the use of humans, with the evidence of the word of Allah SWT. "It is He who made all that is on earth for you." ..." (Q.s. Al-Baqarah 2/29)

2) Finding the Hadith on the search feature

In the discussion above, it is found the opinion of the ulama' which states that crickets and caterpillars are harams because crickets and caterpillars are considered as disgusting requirements. Furthermore, it will be traced using the Lidwa Pusaka software whether or not there is a hadith about the prohibition of something because it is considered disgusting.

We click on the search for words' dashboard, select the Indonesian category and then type the word 'disgusted. Under the words 'Search category,' check the box 'select all' (bottom one), then click the word search. Then it will be shown in which books the presence of hadiths that contain the word 'disgusted' on the screen as shown below:

---

[30] Wahbah al-Zuhaili, al-Fiqh al-Islam wa Adillatuh, Damaskus: Dar al-Fikri, 1989. Jilid IV, page. 329
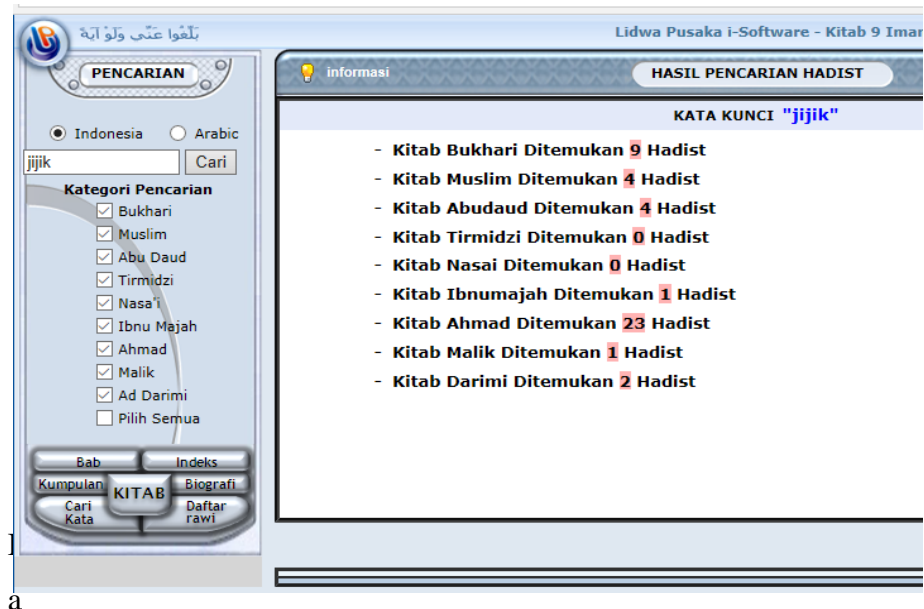
sed on the results of the search above, we find that the hadiths containing the editor of the word 'disgusting' are included in the:

a. Kitab Bukhari, nine hadis

b. Kitab Muslim, four hadis

c. Kitab Abudaud, four hadis

d. Kitab Ibnu Majah, one hadis

e. Kitab Ahmad, twenty-three hadis

f. Kitab Malik, one hadis

g. Kitab Darimi, two hadis

Then we click the books on the main screen one by one until we find the Hadith that we mean. In this search, the appropriate Hadith is located in the book of Abudaud number 3306, the chapter of something not called haram.

The complete sound of the hadith and its meanings are as follows:

حَدَّثَنَا مُحَمَّدُ بْنُ دَاوُدَ بْنِ صَبِيحٍ حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ حَدَّثَنَا مُحَمَّدٌ يَعْنِي ابْنَ

شَرِيكٍ الْمَكِّيَّ عَنْ عَمْرِو بْنِ دِينَارٍ عَنْ أَبِي الشَّعْثَاءِ عَنْ ابْنِ عَبَّاسٍ قَالَ كَانَ

أَهْلُ الْجَاهِلِيَّةِ يَأْكُلُونَ أَشْيَاءَ وَيَتْرُكُونَ أَشْيَاءَ تَقَذُّرًا فَبَعَثَ اللَّهُ تَعَالَى نَبِيَّهُ صَلَّى

اللَّهُ عَلَيْهِ وَسَلَّمَ وَأَنْزَلَ كِتَابَهُ وَأَحَلَّ حَلَالَهُ وَحَرَّمَ حَرَامَهُ فَمَا أَحَلَّ فَهُوَ حَلَالٌ

وَمَا حَرَّمَ فَهُوَ حَرَامٌ وَمَا سَكَتَ عَنْهُ فَهُوَ عَفْوٌ وَتَلَا : قُلْ لَا أَجِدُ فِيمَا أُوحِيَ

إِلَيَّ مُحَرَّمًا... إِلَى آخِرِ الْآيَةِ.

Has told us Muhammad bin Daud bin Shabih had told us Al Fadll bin Dukain had told us Muhammad bin Syarik Al Makki from 'Amru bin Dinar from Abu Ash Sha'tsa' from Ibn Abbas he said, "In the past, the ignorant people used to eat several kinds of food and leave some food out of disgust. Then Allah the Exalted sent His Prophet sallallaahu 'alaihi wasallam and sent down His Book, and made lawful what is lawful and forbids what is unlawful. So

what Allah has made lawful is lawful, what is lawful Allah forbids is unlawful, and what Allah has kept silent is forgiven." Then Ibn Abbas recited the verse: '(Say: "I do not find in the revelation that was revealed to me anything that is forbidden...)' (Qs. Al An'aam: 145) until the end of the verse."

Based on the above Hadith halal and haram, something is based on syara' instructions, not based on individual or general personal perceptions or assumptions. And for something that is not explicitly stated as halal or haram, it is forgiven or not sinful.

In the context of the discussion of this bahstul masail, crickets and caterpillars are animals whose halal and haram status is not clearly stated, then if they are returned to the hadith evidence that has been found by digital tracing through the Lidwa heirloom software, the rate of crickets and caterpillars is forgiven, thus keeping them is permissible.

CONCLUSIONS

From the discussion that has been described in this article, several important points are obtained as the main conclusions. First, Hadith literacy of Muslims in Duwet village, Wates sub-district, Kediri Regency is still low, so that Hadith is often marginalized in its role in the legal formulation of the issues discussed in the bahtsul masail forum FKTM2 because the Hadith is not accommodated in solving the problems of Muslims due to the lack of knowledge of the people about Hadith and the difficulty of accessing it.

Digital hadith takhrij training is presented to educate Muslims about the importance of Hadith as a legal footing and make it easier for them to access Hadith easily, especially for ordinary people who do not master Arabic.

REFERENCES

'Itr, Nūr al-Dīn, *Manhaj al-Naqd fī Ulūm al-Ḥadīth.* Beirut: Dar al-Fikr, 1997

Ahmadi, Rizqa, *Polemik Otoritas Hadis: Kontribusi Aisha Y. Musa dalam Peneguhan Hadis sebagai Kitab Suci.* Mutawatir: Jurnal Keilmuan Tafsir Hadith, Vol. 10 Nomor 1 Juni, 2020

al-Damiri, Syaikh Abu al-Baqa, *Ḥayāt al-Ḥayawān al-Kubra,* Beirut: Dar al-Kutub al-Ilmiah

al-Hāsyimi, al-Sayyid Ali Ḥasan Maṭar, *Buḥūth fī Naqd Riwāyat al-Ḥadīth,* Qum: Satārah, 2008.

al-Juzairi, Abd al-Rahman, al-Fiqh ala al-Mazahib al-Arba'ah. Beirut: Dar al-Fikr, 1996.

al-Khatib, Muhammad Ajjaj, *Ushul al-Hadīth wa Musthalaḥuhu,* terj. Qadirunnur & Ahmad Musyaffaq. Jakarta: Gaya Media Pratama, 1998

al-Maqdisi, Abdullah bin Ahmad, *al-Mugni*, Mesir: Hijr, 1992

al-Ramli, Syams al-Dīn Muhammad bin Abi al-Abbās bin Syihāb al-Dīn, *Nihāyat al-Muḥtāj*

Al-Riḍā, Jam'u al-Syarīf, *Nahj al-Balāgah.* Beirut: Dār al-Kitāb al-Banāni, 1980

al-Zuhaili, Wahbah*, al-Fiqh al-Islam wa Adillatuh*, Damaskus: Dar al-Fikri, 1989

Anwar, Ali, *Takhrīj al-Hadīth Dengan Komputer.* Yogyakarta: Pustaka Pelajar, 2011

Fikriyah, Dliya Ul, *Telaah Aplikasi Hadis: Lidwa Pusaka*, Jurnal Studi Ilmu-ilmu Al-Qur'an dan Hadis, Vol. 17 No. 2 Juli 2016

http://repository.iainkediri.ac.id/51/

http://repository.iainkediri.ac.id/52/

http://repository.iainkediri.ac.id/54/1/jurnal%20dialogia%2C%20khamim.pdf

http://repository.iainkediri.ac.id/83/

https://redaksiindonesia.com/read/bahtsul-masail-nu, diakses pada tanggal 27 Juli 2020

islam.nu.or.id *Mengonsumsi Jangkrik, Halal atau Haram?*diakses pada tanggal 14 sept 2020

Ismail, Syuhudi, *Cara Praktis Mencari Hadis.* Jakarta: Bulan Bintang, 1991

IT, *Wawancara* dengan desa Duwet Kecamatan Wates 14 Juli 2019.

Munawwir, Ahmad Warson, *Kamus al-Munawwir.* Surabaya: Pustaka Progresif, 2000

Nur,Tajudin dan Debibik Nabilatul Fauziah, "Pengenalan Metode Takhrij Hadits Dalam Upaya Meningkatkan Kompetensi Dosen Fakultas Agama Islam (FAI) Universitas Singaperbangsa Karawang (UNSIKA)" dalam *Passion of the Islamic Studies Center* JPI_Rabbani, (Tth)

Observasi 30 Juli 2019

Pengurus FKTM2, Wawancara dan observasi lapangan 31 juli – 5 agustus 2019

pkhwates.blogspot.com/p/blog-page_19.html?m=1 diakses tanggal 14 juli 2019

Yusran, *Kodifikasi Hadis Sejak Masa Awal Islam Hinga Terbitnya al-Muwatta'*, Jurnal Tahdis Vol. 8 Nomer 2 Tahun 2017