



# Understanding Hadith in the Perspective of Muhammadiyah and Its Impact on Worship Practices

Rohmansyah Rohmansyah<sup>(✉)</sup>

Department of Electrical Engineering, Faculty of Engineering, Universitas Muhammadiyah  
Yogyakarta, Yogyakarta, Indonesia  
rohmansyah@umy.ac.id

**Abstract.** Muhammadiyah is a religious and social organization founded on the Quran and hadith. Through the Tarjih and Tajdid Council's interpretations of the Quran and hadith, it performs its duties and comprehends its faith. The meaning of hadith differs from that of other groups with ramifications for worship matters. This study seeks to elucidate Muhammadiyah's interpretation of the hadith affecting the implementation of *ghair mahdah* worship, particularly in deciding on fasting and Eid al-Fitr. This research is intriguing to examine, particularly in light of Muhammadiyah's different understanding of the government. This study employed a qualitative method based on library data and descriptive analysis; thus, belonging to library research. The study discovered several findings. First, being the fastest-growing organization in Indonesia, Muhammadiyah has a specific and unique interpretation of hadith. Second, the comprehension of hadith in Muhammadiyah is carried out by a religious organization, the Tarjih and Tajdid Council, splitting it into three approaches: *bayāni*, *burhāni*, and *irfāni*, which tend to be textual and contextual. Third, interpreting the hadith has obvious consequences for the practice of fasting and Eid al-Fitr, dictated by the notions of reckoning and embodiment of the *hilāl* based on the Prophet's traditions. Muhammadiyah seems both rebellious and obedient to the government's decision owing to its knowledge of multiple works of literature, including the varied conditions for the arrival of the *hilāl* atop the *ufuq*, which put the execution of the worship in the limelight for some.

**Keywords:** understanding · Muhammadiyah · hadith · worship

## 1 Introduction

Muhammadiyah is an Islamic Movement that preaches *amar makruf nahi munkar* and *tajdid*, is founded on the Quran and hadith, and has Islamic faith [1]. The Prophet's hadith as a source of explanation for the Quran has been a point of contention in certain circles because they believe the hadith is *ḍanni* whereas the Quran is *qaṭ'i* (certainly), in which the truth comes from Allah SWT. Hence, the Prophet's hadith cannot be utilized

as an argumentative proposition [2], whereas the hadith serves as an exposition of the Quran as a whole [3]. Therefore, the hadith is a source of Islamic teachings and provides a profound explanation of the passages of the Quran.

In Muhammadiyah circles, comprehension of hadith is heavily influenced by the method or *manhaj* employed to interpret Quranic texts and hadith [4]. Even though the hadith of the Prophet is not a point of contention among hadith scholars because it is authentic, the hadith that requires understanding does not have to be the same between individuals, groups, and organizations due to different methods and interpretations, some of which are textual and some others are contextual [5]. Scholars and academics who desire to study and discover the proper rationale based on their methodologies and thought patterns have discussed this issue. It is extremely different from regular people. They are perplexed because they do not know which one is true and which one to follow; eventually, they become *taqlid* without understanding the hadith reasoning.

Providing socialization of book products, fatwas, and decisions according to Muhammadiyah as a component of the Muhammadiyah Central Leadership Council appears to be the optimal solution for the issue, as mentioned earlier so that individuals can comprehend and appreciate the reasoning behind the arguments used by this organization. The socialization of *tarjih* items in many parts of Indonesia has occurred both online and offline. It is conducted to allow them to be aware of and have access to *tarjih* items. The author researched the model of understanding hadith in Muhammadiyah from the perspective of the *matan* hadith, backed by a legitimate *sanad* hadith, to overcome the issue of divergent opinions regarding the understanding of hadith by Muhammadiyah.

Previous academics have studied the knowledge of hadith in general. Unfortunately, they did not address the understanding of hadith by this organization. Syamsul Anwar studied the hadith about *rukya*t [6], while Burhanuddin A. Gani examined the Muhammadiyah and Nahdlatul Ulama's interpretation of the hadith regarding the *tarawih* prayer [7]. In addition, Rohmansyah analyzed the living hadith on the formation of the PKU [8]. In addition, Muhammadiyah understands the hadith about generosity and is practiced by understanding orphanages [9]. These works did not explore the Muhammadiyah's *manhaj* or technique for comprehending the textual and contextual traditions of the Prophet in the subject of *al-Muamalah Ad-Duniawiyah* about counting in assessing issues in the execution of fasting and *Eid al-Fitr*. Therefore, this study focuses on areas where the government's decision on the observance of Ramadan and *Eid* varies annually. It is a fascinating topic to debate why Muhammadiyah and the government have different interpretations of the Prophet's hadith on the implementation of fasting and *Eid al-Fitr*.

## 2 Research Method

This research applied a qualitative method based on library data, interviews and document searches. However, the research focuses on using literature study or library research based on primary and secondary data [10]. The text source of the Prophet's hadith was traced based on this organization's arguments, including Muhammadiyah books, both in the form of fatwas and decisions supported by explanations of books by Muhammadiyah figures, research in journals and various books of hadith *syarah*. This research deployed a descriptive-analytical approach, describing the method of understanding hadith in Muhammadiyah and then interpreting and analyzing it based on the referenced hadiths.

### 3 Understanding Muhammadiyah and the History of Its Establishment

Muhammadiyah etymologically came from Arabic, namely from **حَمْدٌ - يُحْمَدُ - تَحْمِيدًا** to **مُحَمَّدٌ** meaning commendable, and then was added with the letter 'ya' nisbah and became **مُحَمَّدِيَّةٌ** meaning nation or followers of Muhammad SAW [11]. Meanwhile, Muhammadiyah etymologically is an Islamic organization founded by Ahmad Dahlan on 8 Zuhijjah in 1330 H, coinciding with 18 November 1912 AD in Yogyakarta. Muhammadiyah is an Islamic Movement, preaching amar ma'ruf nahi munkar and tajdid, has Islamic aqidah and is based on the Quran and Sunnah [12].

Muhammadiyah, as a religious and social organization, certainly has a role in various movements. One of the religious movements is Muhammadiyah issuing fatwas and decisions through special institutions called the Tarjih and Tajdid Council. This assembly is a special institution that brings together Muhammadiyah scholars to hold deliberation and discussion on problems that arise from questions, then issue fatwas on these issues and provide legal guidance based on the Quran and hadith highly beneficial for the interests of the people [12].

Muhammadiyah was founded when the Islamic world experienced the waning power of the Ottoman Empire. Wahhabis began to rule in the Arabian peninsula and Dutch East Indies colonialism colonized this nation, resulting in low education and poor, backward and diseased people. When it was the case, Ahmad Dahlan was famous for being brave and an expert in worship. He was a person who cared about the conditions faced by indigenous peoples in general and Muslim communities in particular. KH. Ahmad Dahlan was born in the Kauman village of Yogyakarta in 1968, with his first name being Muhammad Darwis. His father, KH. Abu Bakar was the Imam and Khatib of the Great Mosque of Kauman Yogyakarta, while his mother Aminah was the son of KH. Ibrahim, the great *penghulu* in Yogyakarta [13].

Through his thought, KH. Ahmad Dahlan, who was smart, began to establish a school that needed an organization to manage it. It was in addition to the micro conditions that had raised awareness of the importance of modern organizations to strengthen Muhammadiyah schools. After experiencing very long meetings and discussions, the organization's articles of association were formulated in Dutch and Malay, assisted by R. Sosrosugono, a Malay language teacher at the Kweekschool Jetis school, which had thousands of schools and hundreds of universities [14]. The organization is Muhammadiyah, the name attributed to the Prophet Muhammad. Based on this name, it is expected that Muhammadiyah members in their religious and social life following the personality of the Prophet Muhammad SAW and Muhammadiyah become an end-time organization [13]. It was born as a response to the conditions of Javanese society, who believed in mystical traditions, animism and dynamism to return to the teachings of Islam under the Quran and hadith. Even though the movement is dynamic, it seems stiff and changes people's old-fashioned thinking to modern thinking [15].

Muhammadiyah, as an Islamic reform movement in Indonesia, was also born on the impulse of the situation and conditions surrounding the Islamic world in Indonesia at the beginning of the 20th century, including politics, culture and religion. According to Alwi Shihab, there are four theories behind the birth of Muhammadiyah. First is the theory of factors for the idea of Islamic renewal in the Middle East. According to this theory,

during the latter half of the 19th century, the idea of Islamic renewal developing in several Middle East areas began to be accepted in Indonesia, either directly by the pilgrims who conveyed it to them orally or indirectly through the publication of various books and journals published in Indonesia, spreading among Muslim students in Indonesia. At the turn of the century, the idea of renewal developed by Jamal al-Din al-Afghani (d. 1897), Shaykh Muhammad Abduh (d. 1905), and his successor, Muhammad Rasyid Rida (d. 1935), began to have a place in Indonesia [16].

Second, the theory of the renewal factor of Muhammad Abduh and Jamaluddin al-Afghani, which grew in the Middle East at the end of the 19th century, is a logical continuation of the Wahhabi reform movement. Of the two reform figures, some believe that Muhammad Abduh's idea of renewal had a greater and lasting impact on the birth and development of Muhammadiyah. Both of them promoted the idea of opening the door to *ijtihad* and criticized *taqlid*. In addition, both use the views of Ibn Taymiyya as their main source of reference. The third is the theory of internal conflict factors between the *santri* and the *priyayi*. In this theory, it is argued that the birth of Muhammadiyah was nothing more than the result of a long and slow process of conflict between two major groups in Javanese society, the *priyayi* and the *santri*. The *priyayi* refers to a group of Muslims who do not understand Islamic knowledge, while the *santri* can be defined as a group of highly obedient Muslims who have high Islamic commitments. Fourth, the penetration theory of Christianization was developed by Christian missionaries in Java, especially in Yogyakarta [17]. It is a factor in establishing the Muhammadiyah organization, responding to the Christianization movement, and defending itself from its influence [18].

In addition to these factors, Solichin Salam, a writer on Muhammadiyah [19], has mentioned two factors that led to the birth of Muhammadiyah, internal and external. Internal factors include religious life is not following the Quran and hadith because it is increasingly seen that the acts of *shirk*, heresy and superstition have caused Islam to become frozen, the condition of the Indonesian nation and Muslims living in poverty, ignorance, orthodoxy and decline, the absence of the spirit of *ukhuwah Islamiyah* and the absence of strong Islamic organizations, Islamic educational institutions cannot fulfill their functions properly, and the *pesantren* system is still ancient. In contrast, external factors cover the existence of Dutch colonialism in Indonesia, the activities and progress achieved by the Christian and Catholic groups in Indonesia, the attitude of some Indonesian intellectuals who view Islam as an outdated religion, the existence of a political plan for Christianization from the Dutch government to fulfill the interests of the Dutch colonial politics [20].

Ahmad Dahlan as the founder of Muhammadiyah, managed to gather six people from Kauman, comprising Sarkawi, Abdulgani, Syuja, M. Hisham, M. Fakhruddin, and M. Tamim. He became a member of Budi Utomo to obtain formal support in requesting formal recognition from the Dutch East Indies Government to establish the Muhammadiyah organization. All preparations had been made based on an agreement and carried out *istikharah*. Finally, on 18 November 1912 AD or 08 Dzulhijjah 1330 H, the Persyarikatan Muhammadiyah was officially established. In the agreement, it was also stipulated that Budi Utomo Yogyakarta Branch would assist KH Ahmad Dahlan's application to the

Dutch East Indies Government to officially recognize the establishment of Muhammadiyah as a legal entity. On Saturday night, 20 December 1912, Muhammadiyah was officially established and announced to the public in a meeting attended by community leaders, Colonialist government officials, officials and relatives of the Sultanate Palace of Yogyakarta and the Duchy of Pakualaman. The application letter was accompanied by a draft statute or articles of association. In the articles of association at points 2, 4 and 7, it is stated that the targets and areas of movement of Muhammadiyah are indigenous people in Java and Madura. At the time, the Indies government was extremely careful in responding to it because the organization's territory, which included Java and Madura, was seen as too broad. Hence, the Governor-General sent a letter containing requests and considerations to Director Van Justite, Adviser Voor Inlandsche, Zaken, Yogyakarta Resident and Sri Sultan Hamengkubuwono VI [12].

Muhammadiyah is engaged in education, social and religious fields. At that time, a cleric from East Java named KH. Mas Mansur emerged with a good idea: Muhammadiyah should immediately form an assembly that moves and discusses specifically religious matters because there are more and more differences in understanding among Muhammadiyah bodies that affect the division of the people.

The 43rd Muhammadiyah Congress in Banda Aceh decided to expand the role and function of the Muhammadiyah Tarjih Council, which has existed since 1927, marked by the change of the name Tarjih Council to the Tarjih Council and the Development of Islamic Thought for PP Muhammadiyah. The decision to change the name is a breakthrough from PP Muhammadiyah for the 1995–2000 period in response to various criticisms leveled by many groups against the existence of Muhammadiyah in general and, in particular, the fatwa results produced by the Tarjih Council, which so far have not given sufficient space for the growth dynamics of the plurality of Islamic thought and the dryness of cultural discourse within Muhammadiyah itself.

When the Tarjih Assembly underwent a name change to the Tarjih Council and the Development of Islamic Thought and expanded its functions that were different from before, M. Amin Abdullah was appointed as chairman of the assembly. Because this assembly is responsible for making decisions about Islamic thought and the development of Islamic thought, its function is to develop reform thoughts in Islam to accommodate new aspirations growing among the people. In the fatwa and tarjih decisions, it has several duties. First, to provide direction and guidance for the people in tarjih field. Second, providing answers to problems of spirituality that arise in society. Third, conducting a study in religious law to determine which scope in religion is developed dynamically and which one must be re-purified [18]. Then, the Tarjih Assembly was perfected and changed to the Tarjih and Tajdid Council during the leadership of M. Din Syamsuddin. The existence of Muhammadiyah is helpful for the spread of Islam in Indonesia because it has certain aims and objectives not shared by other organizations, enforcing and upholding the Islamic religion to realize a truly Islamic society [21].

## 4 Models of Understanding Religious Teachings

In understanding the teachings of Muhammadiyah, it has its *manhaj* or method, as mentioned in the *Manhaj Tarjih* [22]. First, in performing *istidlal*, the main basis is the Quran and *As-Sunnah al-Maqbūlah*. Second, in making decisions, it is carried out by way of deliberation. In determining the issue of *ijtihad*, *ijtihad jama'iy* is applied, and individual opinions are not seen as strong. Third, not binding oneself to a school, but the opinions of schools can be taken into account in determining the law as long as they follow the spirit of the Quran and Sunnah or other strong foundations. Fourth, open and tolerant principles, and not thinking that the Tarjih Assembly is the most correct. Decisions are made based on the arguments considered the most powerful. Fifth, only *mutawatir* arguments are used in matters of *aqidah* (*tawhid*). Sixth, not rejecting the *ijma* of the companions as the basis for the decision. Seventh, the arguments that seem contradictory use the *al-Jam'u wa Taufiq* method; if it cannot be done, then *tarjih* is used to determine the strongest argument. Eighth, Muhammadiyah utilizes the principle of "*saddu al-ẓarī'ah*" to avoid slander and *mafsadah*. Ninth, mental to understand the content of the arguments of the Quran and Sunnah, as long as it is under the objectives of the *Shari'ah*. As for the *qa'idah*, it is "*al-Hukmu Yadurru Ma'a ilatihi Wujūdan Wa'adaman*" meaning that the law applies because there are and are no *ilat* or legal reasons.

Tenth, arguments to establish a law are carried out in a comprehensive, whole and unanimous manner. Eleventh, the general arguments in the Quran can be verified with the *ahad hadith*, except in *aqidah*. Twelfth, religion is performed using the principle of "*al-taysir*". Thirteenth, in worship, the provisions are obtained from the Quran and Sunnah, then the understanding can use reason as long as the background and purpose can be known. Although it must be admitted that reason is relative, the principle of prioritizing texts over reason has flexibility in dealing with changing situations and conditions. Fourteenth, in matters of the nature of *al-Umur al-Duniawiyah*, excluded in the duties of the Prophet, the use of reason is indispensable for the benefit of the people. Fifteenth, to understand the texts that are *mustarak*, the understanding of friends is acceptable to use. Sixteenth, in understanding the texts, the meaning of *zahir* can take precedence over *ta'wil* in *aqidah*, and the friend's *ta'wil*, in that case, does not have to be accepted. The sixteen characteristics have their respective uses depending on the situations and conditions.

## 5 Methods of Understanding the Prophet's Hadith

Muhammadiyah, in understanding all issues related to aspects of *aqidah*, worship, morals and *muamalah* is based on the Quran and the Sunnah of *Al-Maqbūlah*. *As-Sunnah al-Maqbūlah*, in the view of Muhammadiyah, is a *hadith* accepted and used as evidence. The criteria for *maqbul hadith* (which are accepted) and used as evidence for Muhammadiyah are [22]:

1. The *ṣaḥīḥ liẓatihi* *hadith* includes the highest attributes of *qabul*
2. The *ṣaḥīḥ liḡhairihi* *hadith* does not have many qualities of the highest *qabul*, as if the narrator is fair but imperfect

3. The ḥasan lizatihi hadith, if there are many paths, can become a ṣaḥīḥ lighairihi hadith, of which the sanad is continued due to the justice of its narrators considered less ḍabit, which avoids deviations and defects [23].
4. The ḥasan lighairihi hadith is derived from the dhaif hadith and not mauḍū' or matrūk, which are large in numbers and are mutually reinforcing

Hadith is considered maqbūl or accepted according to Muhammadiyah as long as it does not suffer from defects in the narrators in the sanad and matan and does not conflict with the Quran. Therefore, Muhammadiyah can make a hadith decision not only 'Ṣaḥīḥ' but also 'ḥasan'. For example, the hadith regarding the Eid Takbir is considered daif by some hadith scholars, but according to Muhammadiyah, it can be accepted as evidence on the condition that there are many paths and there are no defects and ungodliness of the narrators so that they can be promoted to the ḥasan lighairihi hadith. This understanding cannot be separated from the hadith books used as references in performing the betrothal. The books used by Muhammadiyah are:

1. Books of hadith in hadith sciences, among others: the Taisir Muṣṭalaḥ al-ḥadīṣ by Maḥmūd Ṭaḥān, Uṣūl al-ḥadīṣ by Muḥammad 'Ajāj al-Khaṭīb, Manḥaj Naqd fi Ulūm al-ḥadīṣ by Nuruddin Itr, Al-Baḥṣ al-ḥadīṣ fi Ulūm al-ḥadīṣ by Ali Al-Sayis, Mabāhis fi Ulūm al-ḥadīṣ by Manna' Khalīl al-Qaṭṭān, History and Introduction to Hadīth by Teungku Muhammad Hasbi ash-Shidiqy, Mukhtalaf al-ḥadīṣ by Nafidz Ḥusain Hammad, Tadrīb ar-Rawiy by al-Suyuṭī, Tahdzib al-Kamal by Jamaluddin Yusuf al-Mizzi, Tahzīb al-Tahzīb by Ibnu Hajar al-Asqalāni, and other books that cannot be mentioned all.
2. Fiqh-style hadith books, including: Subulussalām by As-Ṣan'aniy, Nail al-Auṭār by Asy-Syaukaniy, the main book in the Kutub al-Sittah and Tis'ah, Bidayat al-Mujtahid by Ibnu al-Hāfīz, Fiqh al-Islām wa Adillatuhu by Wahbah al-Zuhailiy, Bulūghul Maram by Ibnu Hajar al-Asqalaniy, Tauḍīḥ al-Aḥkam and Taisir al-Alam by Abdullah bin Abdurrahman al-Bassam, Riyāḍ As-Ṣālihin by Imam a-Nawawi, At-Targhīb wa at-Tarhīb by Abdul Aẓīm bin Abdul Qawiy al-Munzirī, and other books.

The establishment of law by Muhammadiyah is carried out comprehensively, intact and unanimously and not separately. It means that in determining the law of a problem, one must collect the arguments of the Quran and hadith related to the problem. That is, Muhammadiyah tries to find sources in the Quran and hadith not in pieces because there are arguments that do not directly talk about this, then they are used as references by avoiding arguments that contain orders, prohibitions and permissible as the hadith prohibiting drawing [24]. The prohibition is not found in the Quran and the hadith [22]. The hadith prohibiting drawing is not partially understood, but other hadiths are sought that explain the same case. Then, a hadith from Aisha was found, putting up a curtain with a picture of a human, then the Prophet pulled it off. Then Aisha cut it to make a pillowcase, and the Prophet did not forbid it [25]. Based on these two hadiths, it is permissible to put pictures on the condition that they are not worshiped because, during the Jahiliyah period, people drew intending to commit syirik to Allah SWT.

The methods of Muhammadiyah in understanding the hadith of the Prophet to determine law are textually and contextually depending on the problems faced. These textual and contextual methods are included in understanding approaches. Approaches to understanding the Prophet's hadith are divided into three.

1. The bayāni approach

The bayāni approach utilizes explanations from the Quran and hadith. The hadith of the Prophet is understood textually in matters that have a clear explanation from the Prophet Muhammad so that there is no room to seek other explanations, such as in matters of faith and special worship. The hadith of the Prophet, which explains these two things, is understood in a bayāni way by paying attention to the cause of the arrival of the hadith and the explanations of the scholars.

The bayāni approach is carried out to respond to mahḍah worship, with the starting point being the Quran and hadith because Islamic law emphasizes that worship cannot be carried out unless it is based on Islamic law. Therefore, worship is not valid if it is not based on the hadith evidence that stipulates it. Then, the Prophet SAW said: "Whoever performs a deed that is not based on our orders, it will be rejected."

2. The burhāni approach

The burhāni approach applies general knowledge that develops while still paying attention to the hadith of the Prophet as a reinforcement for his arguments in establishing Islamic law, such as *ijtihad* in determining the beginning of the month of Kamariyah, especially those related to the implementation of worship in determining one Ramadan and one Shawwal. This determination cannot be separated from the basis of the Prophet's hadith that Muhammadiyah understands to strengthen its understanding of the present context.

3. The irfāni approach

The irfāni approach is used to understand the arguments of the Quran and the Prophet's hadith by using conscience and the sharpness of inner intuition. It happens by cleansing the soul to decide all problems based on conscience sensitivity by realizing the various problems based on instructions from Allah, the Highest God [4, 26].

The three approaches are carried out simultaneously to complement each other, but if one or two approaches can be used, another approach is unnecessary. This model of hadith understanding is usually carried out by Muhammadiyah using *istiqra maknawi*, namely collecting hadith arguments that talk about the same problem or theme so that there is no conflict between the existing arguments to obtain a more universal and complete conclusion. If *ta'aruḍ al-adillah* is found among the arguments of either the Quran or the hadith of the Prophet, then a model of understanding the hadith is carried out as a solution, namely:

1. Al-Jam'u wa At-Taufiq, refers to the attitude of accepting a hadith proposition even though it is physically contradictory, while at the level of practice, it is given the freedom to choose or *takhyir*.
2. At-Tarjih means selecting a stronger argument to be practiced and leaving the weak one.



3. An-Naskh is practicing a hadith proposition that appears later.
4. At-Tawaqquf means stopping research on the arguments used by looking for new arguments.

In understanding hadith, Muhammadiyah does not go spontaneously but looks at the status of the existence of hadith first by conducting testing and research from aspects of the sanad and matan hadith. After it is deemed not problematic, the hadith can be continued to the aspect of fahmu al-maqra or fiqh al-hadith, namely understanding hadith. The understanding of the hadith is seen in its context, whether speaking in terms of mahah worship or ghair mahdah. When talking about mahdah worship, it is understood textually and strictly. However, if talking about the issue of ghair mahdah worship, it is understood textually and contextually and is dynamic according to the context of the development of time and place. It cannot be separated from the bayāni, burhāni and irfāni approaches.

## 6 The Effect of Understanding Hadith on the Implementation of Worship

Understanding the Prophet's hadith in Muhammadiyah using the various methods and approaches mentioned above turns out to have implications for the concept of understanding hadith in matters of worship. The understanding of hadith regarding mahah worship is textual, so there is no room to change it in the slightest, such as the problem of prayer, fasting and hajj. In matters of worship, Muhammadiyah employs an authentic hadith from the Prophet Muhammad, such as the Prophet's words: "Pray as you see My prayer." In addition, it must be based on valid arguments in matters of ablution. Hence, if one tries to add to the worship problem, including the act of muhdasah or something new, it becomes a heresy so that it becomes misguided and placed in hell. It is based on the following hadith:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ أَخَذَ فِي أَمْرِنَا هَذَا مَا لَيْسَ فِيهِ فَهُوَ رَدٌّ (رواه البخاري، مسلم، أبو داود وأحمد)

"From Aisha said, Rasulullah SAW said: Whoever creates something new in our business and is not in it, it will be rejected." (HR. al-Bukhāri, Muslim, Abu Dāwud and Aḥmad).

Muhammadiyah understands this hadith as a religious doctrine that prohibits its people from making up or creating something not exemplified by the Prophet Muhammad. Therefore, Muhammadiyah does not perform any worship until it is clear that the hadith comes from the Prophet. Hence, the bayāni approach is used by Muhammadiyah based on the ṣarīḥ hadith texts. To strengthen this hadith, Muhammadiyah utilizes the following hadith:

عَنْ الْمُغِيرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ كَذِبًا عَلَيَّ لَيْسَ كَكَذِبِ عَلَى أَحَدٍ مِنْ كَذِبِ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ (رواه البخاري)

“From Mughīrah RA said, I heard the Prophet SAW said: verily those who lie to Me are not like lying to others, whoever lies to Me on purpose should prepare to occupy his seat in hell.” (HR. Al-Bukhāri).

Muhammadiyah in the context of mahah worship is extremely strict, except in ghair mahdah worship, which is dynamic. However, the issue of Muamalah is related to the aspect of worship; Muhammadiyah is also still based on the authentic hadith of the Prophet al-Maqbūlah. One of the most prominent and contradictory between the Indonesian Ulema Council and the Government and a hallmark of Muhammadiyah is understanding the hadith about reckoning, used in determining the beginning of prayer times and the lunar month in determining one Ramadan and one Shawwal. In terms of determining prayer times, all scholars agree that there is no difference. However, in determining the beginning of the month of Ramadan and Shawwal, there are differences. Muhammadiyah determines Ramadan and Eid al-Fitr worship using reckoning in the form of the new moon. K.H. Ahmad Dahlan first initiates it when straightening the Qibla direction using astronomy and written in the book “Pedoman Hisab Muhammadiyah (Muhammadiyah Guidelines for Hisab)” [27].

Based on this, the author reveals the understanding of the hadith regarding the determination of the beginning of the months of Ramadan and Shawwal, which each year must be different from the government due to the different criteria for the emergence of the new moon. Muhammadiyah determines by reckoning, and the appearance of the moon is considered to have entered if it has reached 0.00 degrees above the horizon, while the government, including the ministry of religion, determines that the new moon is considered to have appeared when it has reached 2 degrees and becomes 3 degrees above the horizon in 2022. Determination of the implementation of Ramadan and Eid worship is based on the hadith understood by Muhammadiyah as follows:

عَنْ ابْنِ شِهَابٍ قَالَ: أَخْبَرَنِي سَالِمٌ أَنَّ ابْنَ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا، قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ (رواه البخاري ومسلم) يَقُولُ: إِذَا رَأَيْتُمُوهُ فَصُومُوا، وَإِذَا رَأَيْتُمُوهُ فَأَقْطِرُوا فَإِنْ عَمَّ عَلَيْكُمْ فَأَقْدُرُوا لَهُ

“Ibn Shihab said: “It has been told us Sālim that Ibn Umar RA said, I heard the Messenger of Allah said: “When you see the new moon, fast, and when you see the new moon, Eid! If you cannot see it because clouds block it, then guess.” (HR. al-Bukhāri and Muslim) [24, 28].

If the explanation of the hadith is traced using the syarah of the hadith, it is clear that, according to al-Kirmāni, scholars have different opinions about the sentence faqdurū lahu. The sentence is understood roughly as the count of months into thirty days because of the stipulation of one month. This opinion, according to the majority of scholars, is considered acceptable. However, some scholars believe that the meaning of this sentence is to determine the places of the moon’s orbit and its journey. Thus, one lunar month can be 29 days and 30 days. Therefore, from the hadith, it is understood that the obligation to fast and break the fast on Eid al-Fitr is related to the presence of rukyatul hilāl or the appearance of the moon [29].

This hadith does not stand alone; Muhammadiyah associates it with other traditions as reinforcement for the existence of the hadith above, namely the hadith that explains the existence of the Prophet as an ummi or illiterate people; he could not write and count.

He explained that one month was 29 days and 30 days. Explicitly the editorial of the hadith is as follows:

حَدَّثَنَا آدَمُ، حَدَّثَنَا شُعْبَةُ، حَدَّثَنَا الْأَسْوَدُ بْنُ قَيْسٍ، حَدَّثَنَا سَعِيدُ بْنُ عَمْرٍو أَنَّهُ سَمِعَ ابْنَ عُمَرَ، رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ إِنَّا أُمَّةٌ أُمِّيَّةٌ لَا نَكْتُبُ، وَلَا نَحْسِبُ الشَّهْرَ هَكَذَا وَهَكَذَا بَعْضُهُ مَرَّةً تِسْعَةً وَعِشْرِينَ وَمَرَّةً ثَلَاثِينَ (رواه البخاري)

“Has told us Adam, has told us Ibn Umat RA, from the Prophet SAW that he said: “Indeed we are a people who cannot write and count (reckoning) such and such, that is sometimes twenty-nine days and sometimes thirty days.” [24].

Muhammadiyah understands the hadith comprehensively, not partially. Thus, the arguments of the Quran become a reinforcement for the provisions on the use of reckoning. The Quranic basis for the reckoning method is the letter Ar-Ra’man verse 5, which means: “The sun and moon circulate according to their calculations.” and Surah Yunus verse 5, which means: “It is He who makes the sunshine, and the moon shines, and it is He who determines the places of its orbit, so that you may know the number of years and the calculation (time). Allah did not create it that way but in truth. He explains His signs to those who know.”

In understanding the hadith (its *wajh al-istidlal*), in the letter al-Rahman verse 5 and Yunus verse 5, Allah SWT confirms that the celestial bodies are the form of the sun and moon circulate in their orbits with definite laws following the provisions of His law. Therefore, the circulation of the celestial bodies can be calculated (reckoned) precisely. The affirmation of these two verses is not merely an informative statement because it can be calculated and predict the circulation of the celestial bodies, especially the Sun and the Moon and even humans without heavenly information. The affirmation is an imperative statement that orders to pay attention and study the motion and circulation of the celestial bodies that carry many uses, such as to appreciate the majesty of their creator and for practical uses for humans themselves, among others, to compose a good time organizing system as stated in the letter Yunus verse 5: So that you may know the number of years and the calculation of time [27].

At that time, the Prophet Muhammad and his companions did not use reckoning to determine the entry of the new lunar month but used *rukya*t as in the hadith above and other traditions that ordered *rukya*t. Practices and commands of the Prophet SAW to perform *rukya*t are accompanied by *illat* or legal reasons. The *illat* can be understood in the hadith above that the condition of the people at that time was still *ummi*. The state of *ummi* means that they have not mastered reading and writing and the science of reckoning (astronomy). Hence, it is impossible to determine the beginning of the month by reckoning as indicated by the Quran in the letter Ar-Rahman verse 5 and Yunus verse 5. Therefore, the way that can be done at that time is to see the new moon directly. In other words, if the new moon is physically visible, the new moon begins that night and the next day, and if the new moon is invisible, then the current month is completed for 30 days and the new month begins the day after tomorrow.

The determination of fasting and Eid prayer is by looking at the *illat* or legal causes based on the rules of *Uṣūl fiqh*:

الحكم يدور مع علته وسببه وجودا و عدما

“The law applies because there are and are not illat and legal causes.” [30].

Based on these rules, the past context, determining the beginning of the month, both Ramadan and Eid still relied on eyesight because of the undeveloped condition of technology as it is now. Therefore, rukyat with the naked eye still needs to be done even though it is still completely limited so that if the eye cannot see the moon, it is perfected during the 30-day month of Shayban. Moreover, the condition of the Prophet SAW at that time could not write and count, so it was natural only to use rukyat. In current conditions, technological developments are increasingly advanced, and humans can create telescopes to see distant objects appear close so that the moon will be visible even if the weather is cloudy, and the moon can be seen with the provisions of 0.00 according to Muhammadiyah’s version. Subsequently, Muhammadiyah utilizes the method of reckoning or counting to determine the worship of one Ramadan and one Shawwal with a recommended scientific method. It is quite accurate when this method of reckoning is synchronized with wujudul hilāl (visible moon) ba’dal ghurūb or after sunset in the West.

The conditions of the times have developed, requiring humans to develop reason as the greatest human potential in understanding hadith at the theoretical level and practicing it at the practical level. Therefore, Rasulullah SAW has ordered his people to seek knowledge to solve people’s problems, especially worship, which means: “Whoever seeks a way to seek knowledge, Allah will make it easy for the path to heaven.” It is a solution to determine the method of reckoning in determining the implementation of Ramadan worship. Several contemporary scholars have confirmed that the main point of determining the beginning of the month is based on reckoning:

الأصل في إثبات الشهر أن يكون بالحساب

“Basically, the determination of the lunar month is by reckoning.”

According to Syamsul Anwar, the reckoning was easy and accurate in the early days of Islam. In those days, it was easy to do rukyat when the weather was clear; otherwise, the month was fulfilled in thirty days. In today’s times, people must return to the basic origin because it has become easy and accurate to determine the entry of the new moon and reject the erroneous claims of rukyat without any difference between the two, either syar’i or scientific [31]. Based on this description, Muhammadiyah, in understanding the hadith regarding the determination of fasting and Eid al-Fitr, requires accurate technological tools using contextual methods by tracing the historical conditions that underlie them during the time of the Prophet SAW contextualized in the present.

Muhammadiyah in understanding the hadith of worship cannot be separated from the method of understanding hadith, which has been used especially for hadith texts on religious jurisprudence that are tajdid or renewal. This tajdid has changed Muhammadiyah’s way of thinking to be more advanced and accepted science and technology originating from the thoughts of outsiders because it is seen as highly supportive of the way of thinking and understanding of Islamic literature. However, Muhammadiyah

has not lost its direction and spirit as a religious organization based on the Quran and hadith [32]. Thus, in understanding the hadith and making decisions based on *manhaj tarjih*, a system consisting of Islamic components such as insight, sources, approaches and procedures for Islamic techniques. The *tarjih* component has implications for the notion of Muhammadiyah religion, which is not affiliated with a particular school, *tajdid*, tolerance and openness and uses the three approaches of *bayāni*, *burhāni* and *irfāni* [33].

Muhammadiyah's religious understanding of the *rukyah* hadith has led it to an independent way of thinking so that it does not depend on the government and the Indonesian Ulama Council. It provides the impression that Muhammadiyah is disobedient to the government and religious ministry institutions in Indonesia and tends to be different from the government. Muhammadiyah has an assembly engaged in *tarjih*, the *Tarjih and Tajdid Council*, as a special institution that considers modern problems [34]. Through this assembly, religious ideas are utilized against the texts of the Quran and hadith, which are methodically different from the government even though having the same source. Therefore, it is not surprising if the determination of Ramadan and Eid is different from the government. However, Muhammadiyah invites all levels of Muslims to study religion properly and apply it as a Muslim way of life to the fullest [35]. In short, Muhammadiyah will always continue to spread the teachings of the Prophet, namely the Prophet's hadith, to the Indonesian people as its main goal based on its religious understanding [36].

## 7 Conclusion

The description above implies that Muhammadiyah's understanding of the Prophet's hadith is extremely strict. Hence, the hadith is not immediately understood and practiced but first selected, whether the hadith is *ṣaḥīḥ* or meets the *maqūlah* criteria. If it is *maqūlah* and does not conflict with other traditions or is stronger among strong arguments, then it can be understood by means or methods of textual and contextual understanding using the *bayāni*, *burhāni* and *irfāni* approaches. The *bayāni* approach is more inclined to hadith texts, the *burhāni* approach is based on science, and the *irfāni* approach is more about understanding using conscience or the mind. Among the three approaches, the most often used approach is *bayāni*, used in traditions that talk about textual issues of *aqidah* and *maḥḍah* worship. However, there is an approach that tends to be elastic and dynamic according to the times, *burhāni*, such as the reckoning method, included in the world or *al-muamalah ad-Duniawiyah* to determine the implementation of fasting and Eid.

**Acknowledgments.** The author would like to thank the university and various parties who have supported the completion of this research properly without any obstacles. Hopefully, this paper can be useful for Muhammadiyah residents, academics, and society.

## References

1. H. Nashir, *Understanding the Ideology of Muhammadiyah*. Surakarta: Muhammadiyah University Press, 2015.
2. M. S. Ismail, *Hadis Nabi menurut Pembela Peningkar dan Pemalsunya*. Jakarta: Gema Insan Press, 1995.
3. R. Rohmansyah, "Hadith Hermeneutic of Ali Mustafa Yaqub," *KALAM*, vol. 11, no. 1, pp. 187–214, 2017, <https://doi.org/10.24042/klm.v11i1.1053>.
4. S. Anwar, *Manhaj Tarjih Muhammadiyah*. Yogyakarta: MTT PP Muhammadiyah, 2018.
5. R. Rohmansyah, "Elasticity of Understanding of M. Syuhudi Ismail on Hadith About the Threats for Painter," *Addin*, vol. 13, no. 2, p. 271, 2019, <https://doi.org/10.21043/addin.v13i2.6263>.
6. S. Anwar, "Metode Usul Fikih untuk Kontekstualisasi Pemahaman Hadis-hadis Rukyat," *J. Tarjih*, vol. 11, no. 1, pp. 113–130, 2013.
7. B. A. Gani, "Pemahaman Hadis Seputar Shalat Tarawih di Kalangan Muhammadiyah dan Nahdhatul Ulama," *Al-Mu'ashirah*, vol. 13, no. 2, pp. 157–181, 2016.
8. R. Rohmansyah, M. Zuhri, and A. Danarto, "The Contextualization of Philanthropic Hadiths at PKU Muhammadiyah Hospital, Yogyakarta," *Religia*, vol. 22, no. 2, pp. 136–159, 2019, doi: <https://doi.org/10.28918/religia.v23i2.1887>.
9. Rohmansyah, "The Perspectives on Philanthropic Hadiths in Panti Asuhan Muhammadiyah Lowanu Yogyakarta," in *Proceedings of the 4th International Conference on Sustainable Innovation 2020–Social, Humanity, and Education (ICoSIHESS 2020)*, 2021, vol. 518, no. ICoSIHESS 2020, pp. 147–153, <https://doi.org/10.2991/assehr.k.210120.118>.
10. L. J. Meleong, *Metodologi Penelitian Kualitatif*. Bandung: Remaja Rosdakarya, 2017.
11. I. Manzūr, *Lisān al-'Arab*. Beirut: Dār Ihyā' At-Turāṣ al-'Arabi, 1999.
12. M. K. P. dan A. A. Darban, *Muhammadiyah sebagai Gerakan Islam*. Yogyakarta: Pustaka SM, 2009.
13. S. Jurdi, *1 Abad Muhammadiyah: Gagasan Pembaharuan Sosial Keagamaan*. Jakarta: Kompas, 2010.
14. A. N. Burhani, "Pluralism, liberalism and islamism: Religious outlook of Muhammadiyah," *Stud. Islam.*, vol. 25, no. 3, pp. 433–470, 2018, doi: <https://doi.org/10.15408/sdi.v25i3.7765>.
15. H. Latief, "Menelaah Gerakan Modernis-Reformis Islam melalui Kota Gede: Pembacaan Seorang Antropolog Jepang," *Stud. Islam.*, vol. 20, no. 2, 2013, <https://doi.org/10.15408/sdi.v20i2.391>.
16. A. Shihab, *Membendung Arus: Respon Gerakan Muhammadiyah terhadap Penetrasi Misi Kristen di Indonesia*. Yogyakarta: Suara Muhammadiyah, 2016.
17. H. J. Benda, *Bulan Sabit dan Matahari Terbit Islam Indonesia pada Masa Pendudukan Jepang*. Jakarta: Pustaka Jaya, 1980.
18. S. Hidayatullah, *Muhammadiyah dan Pluralitas Agama di Indonesia*. Yogyakarta: Pustaka Pelajar, 2010.
19. S. Salam, *K.H. Ahmad Dahlan Reformer Islam Indonesia*. Jakarta: Djajamurni, 1963.
20. W. Sairin, *Gerakan Pembaruan Muhammadiyah*. Jakarta: Pustaka Sinar Harapan, 1995.
21. P. P. Muhammadiyah, *Anggaran Dasar dan Anggaran Rumah Tangga Muhammadiyah*. Yogyakarta: Suara Muhammadiyah, 2011.
22. A. Abdurrahman, *Manhaj Tarjih Muhammadiyah: Metodologi dan Aplikasi*. Yogyakarta: Pustaka Pelajar, 2007.
23. M. 'Ajāz Al-Khaṭīb, *Uṣūl al-Hadīṣ Ulūmuhu wa Muṣṭalahuhu*. Beirut: Dār al-Fikr, 2008.
24. M. bin I. Al-Bukhārī, *Ṣaḥīḥ al-Bukhārī*, Vol. 4. Beirut: Dār Ibnu Kaṣīr, 2002.
25. A. Ḥusain M. bin al-Ḥajāj al-Q. al-Naisābūrī, *Ṣaḥīḥ Muslim*, vol. 4. Riyāḍ: Bait al-Afkār al-Dawliyah, 1998.

26. P. P. Muhammadiyah, *Tanfidz Keputusan Muktamar Muhammadiyah ke-44*. Jakarta: Majelis Wakaf dan Kehartabendaan Pimpinan Pusat Muhammadiyah, 2000.
27. T. M. T. dan T. P. P. Muhammadiyah, *Pedoman Hisab Muhammadiyah*. Yogyakarta: Majelis Tarjih dan Tajdid PP Muhammadiyah, 2009.
28. A. M. bin al-H. al-Q. A.-N. Al-Husain, *Ṣaḥīḥ Muslim*, Vol. 4. Riyāḍ: Bait al-Afkār al-Dawliyyah, 1998.
29. B. al-‘Aini Al-Ḥanafi, *Umdah al-Qārī Syarḥ Ṣaḥīḥ al-Bukhāri*, Vol. 1. Beirūt: Dār al-Kutub al-Ilmiyyah, 2001.
30. I. Qayyim, *I’lam al-Muwāqī’in ‘an Rabbil ‘Alamīn*, Vol. 4. Beirūt: Dār al-Jīl, 1973.
31. D. Syamsul Anwar, *Hisab Bulan Kamariah: Tinjauan Historis tentang Penetapan Awal Ramadhan, Syawal dan Zulhijah*. Yogyakarta: Suara Muhammadiyah, 2009.
32. P. P. Muhammadiyah, *Manhaj Gerakan Muhammadiyah, Ideologi, Khittah, dan Langkah*. Yogyakarta: Suara Muhammadiyah, 2010.
33. M. T. dan T. P. P. Muhammadiyah, *Himpunan Putusan Tarjih Muhammadiyah 3*. Yogyakarta: Suara Muhammadiyah, 2018.
34. H. L. Beck, *Fenomenologi Islam Modernis: Kisah Penjumpaan Muhammadiyah dan Perilaku Beragama*. Yogyakarta: Suara Muhammadiyah, 2019.
35. D. Hadikusuma, *Aliran Pembaharuan Islam Dari Jamaluddin al-Afghani hingga KH. Ahmad Dahlan*. Yogyakarta: Suara Muhammadiyah, 2014.
36. A. N. Burhani, *Muhammadiyah Jawa*. Yogyakarta: Suara Muhammadiyah, 2016.

**Open Access** This chapter is licensed under the terms of the Creative Commons Attribution-NonCommercial 4.0 International License (<http://creativecommons.org/licenses/by-nc/4.0/>), which permits any noncommercial use, sharing, adaptation, distribution and reproduction in any medium or format, as long as you give appropriate credit to the original author(s) and the source, provide a link to the Creative Commons license and indicate if changes were made.

The images or other third party material in this chapter are included in the chapter’s Creative Commons license, unless indicated otherwise in a credit line to the material. If material is not included in the chapter’s Creative Commons license and your intended use is not permitted by statutory regulation or exceeds the permitted use, you will need to obtain permission directly from the copyright holder.

