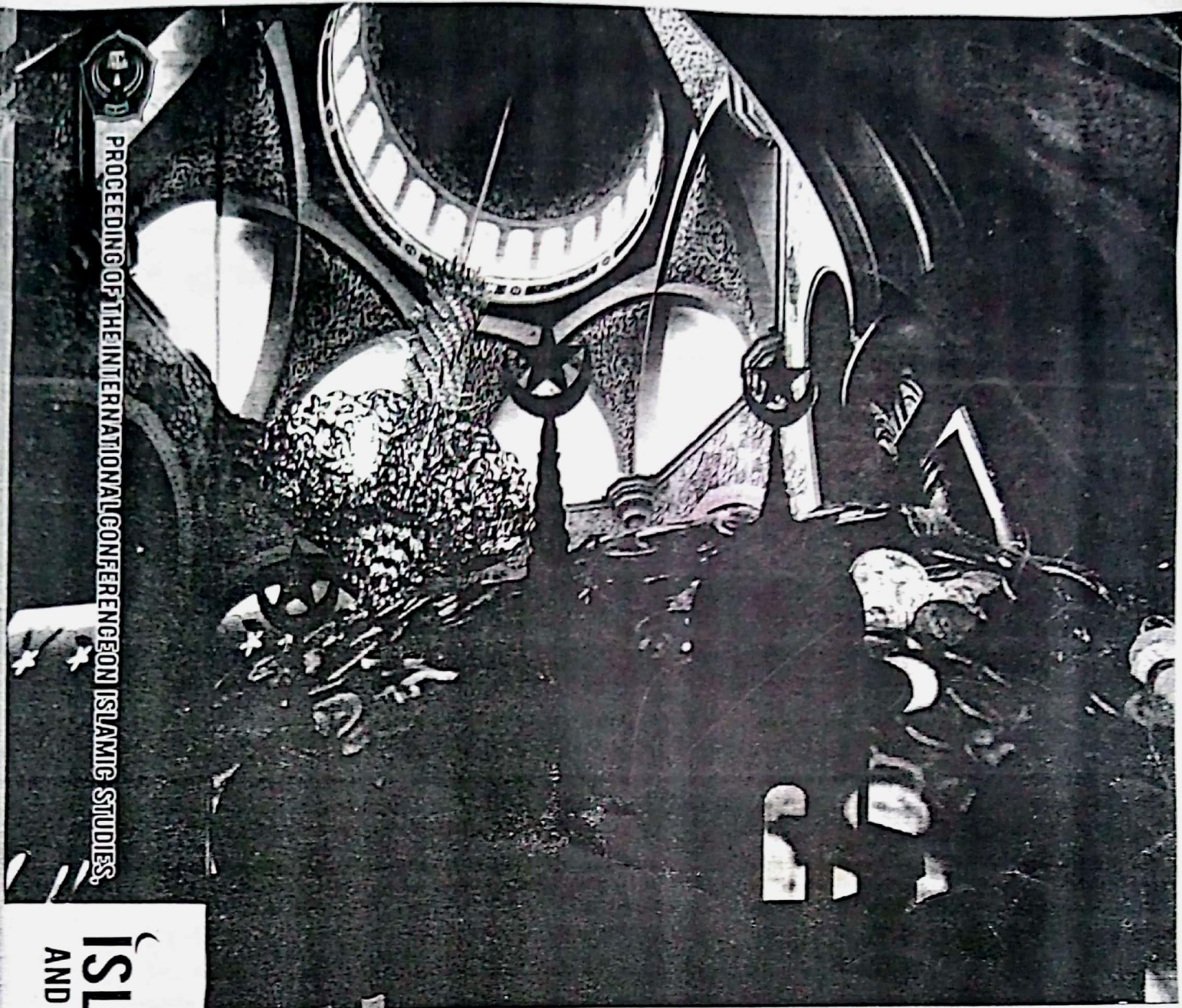




PROCEEDING OF THE INTERNATIONAL CONFERENCE ON ISLAMIC STUDIES,



**ISLAMIC ECONOMIC
AND ISLAMIC BANKING AND FINANCE**

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I. Judul

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INTRODUCTION

Asslamu'alaikum Warahmatullah Wabarokatuh

Islam has its own golden history almost in every sectors of knowledge. The main theological doctrine of Islam, Al Quran also gives the utmost emphasize on pursuing knowledge. Muslim scholars from the past were very much aware of this instruction given by Allah s.w.t and they were very much captivated onto that. They developed many ideas and theories in the field of knowledge. The scientific and technological gap between Muslim and the developed countries is widening with every passing day. The Muslim world produces disproportionately small amount of scientific output. As a result, may become a consumer of science and technology. Thus, Muslim scholars need to develop the knowledge on Islamic science and others to support the rise from backwarness. The development of islamic knowledge' could be dissiminated trough seminar, conference, training etc..

Enlightened with that, Sekolah Tinggi Agama Islam Negeri (STAIN) Kudus in collaboration with IIUM Institute of Islamic Banking and Finance (IiBF) conducted an International Conference on Islamic Studies, Islamic Economics, and Islamic banking and finance. These conference conducted at Main Hall, IIUM Institute of Islamic Banking and Finance (IiBF), Damansara Campus 205 A, Jalan Damansara Kuala Lumpur on June, 21 2014.

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ROLE OF LIVING EDUCATIONAL HADITH IN GLOBALIZATION ERA

Muhamad Nurudin

A. Preface

Almost all the nations in the world today have realized the importance of the role of education in transforming the civilization of a country into a modern society. In realizing the achievement of development goals, education has become the spearhead of a nation. Many traditional country transformed into a modern society due to their success in education development. Therefore, the development of the education field become a priority of every nation today.

Actually, talking about education is inseparable from mastery in science. Although the language of both words are different, but the relationship between the two words can not be separated, even complementarity between one another. because, one of the goals of education is mastery in science. Therefore, in the discussion of education must include mastery in science. Similarly, science can be acquired through education or teaching.

Hadith of the Prophet is all words, acts, statutes, state, and behavior of Prophet Muhammad (pbuh). In Islam, the existence of the hadith has a strategic role, for several reasons, namely: because of hadith as the second source of Islamic teachings after the Qur'an; and as a role model for Muslims; and as a source of knowledge.

There are several terms of traditions, such as in terms of theme, known as hadith about faith (*hadith Akidah*), Hadits about law (*hadith Ahkam*),

hadith about character or morals (*hadith akhlak*), Hadits about education (*hadith tarbawi*), and the hadith about science (*hadits 'an ilm*).

The perception of the Muslim community about the meaning of hadith that it is greatly affect to their behavior. In response to a hadith, so that it becomes part of everyday life, it even becomes a way of life associated with such things as: the level of faith, background of life, knowledge, social environment, problems encountered, as well as a growing culture. These various factors influence a person so that it become part of life (living) within them.

Now, the Muslim community in the realm of globalization characterized by the lack of distance between states, nations, cultures, and languages. It became like a village close (the global village) which is easily accessible to every human being. Therefore, how to realize the meaning of a hadith, especially on education in order to become a part of the lives of the people in order to respond to modern society. For more details, the following will discuss the form of the living hadith about education in order to respond to the progress and modern civilization.

B. Discussion

1. The Meaning Of "Educational Hadith " In The Global Community

Before discussing about the meaning of "Living Hadith", we will explain the meaning of living and the meaning of Hadith. Etymologically, the word "living" is derived from the verb "to life" that means turn, actualize. While the word "hadith" means words, acts, statutes, behavior, and state of the prophet Muhammad (pbuh). So, the meaning of "living hadith" is an attempt to actualize or turn on the meaning of "Hadith" in accordance with the development of civilization.

A discussion of the "hadith" is inseparable from "sanad" and "matan", in addition to meaning (Sharh). Naturally, all of which are the parts that can not be ignored at all. "Sanad" related to the interconnectedness of narration hadith, of the narrators with other transmitters. While the "Matan", related to the degree and intent of a hadith. While "living" is the meaning of life with regard to the application of hadith in the community, including their response to the hadith.

Living hadith is an attempt to revive the values of the hadith in practical life. At first, Living hadith is developed by Fazrur Rahman, a prominent neo-modernism movement of Pakistan. In his book translated in Indonesian with the title "Membuka Pintu Ijtihad (Opening the Door

of Ijtihad)", he initiated the presence of living tradition (Sunnah alive). This tradition needs to be developed because it has become a habit of the Companions and the Successors in the past. With the habit of "living the Sunnah" here, the role of "Hadith" always live actually in the community. One example, when the companion of the Prophet Umar ibn al-Khattab did not divide the spoils of war to the soldiers of Islam. In fact, he replaced it with the pay of the soldiers. This act became the new pattern in the provision of welfare Islamic fighters.

While the word "globalization" is derived from the word 'global' means public. In the Arabic language there is a term called "عولمة". In some sense from the point of view of the associated use of experts. Of which are as follows:

- a. Marshal Mc. Luhans says that globalization is a world that is filled with consciousness as 'a village'. That is, the lack of distance between one country and the other Country. Therefore, the world becomes transparent so that almost no administrative borders between the State. Even the geographical boundaries of a country becomes blurred, due to the development of science and technology information. (Muhtarom, 2005: 44).
- b. Akbar S. Ahmed and Hastings explained that globalization is a process of multi-layered and multi-dimensional reality of life, which is deliberately designed by the West, so the impact on the appearance of movement between cultures, religions, which give rise to unhealthy competition (Qodry Azizy, 2004: 19). Thus, glóbalization is the penetration of a particular culture to other cultures. In other words, he mentions that globalization is a new colonialism in the modern era.
- c. Equipment technology. The term 'globalization' can also be interpreted as a technological tool, because it is a manifestation of the success of science and technology, particularly in the field of communication. So named because of the birth of globalization due to advancement in the field of communication technology that facilitates relationships between individuals.
- d. Ideological. Globalization as an ideology, has had its own meaning and objective, namely the clash of Western culture with Islamic values. Therefore, the meaning of globalization is the clash of civilization (a war between civilizations) in the sense of modern ideology with Islamic civilization. Such a definition is widely opposed by modern societies.

Thus, the meaning of globalization concerning various aspects of technology, culture, economy, religion, and politics. all these aspects become a community that is easily accessible by everyone in different parts of the world.

2. Significance of "Living Hadith" in The Present.

The study of hadith is always actual in Indonesia and in the Islamic world in general. even in Europe too, the study of hadith have a strategic function in knowing Islam and its culture. Meaning of hadith for Muslims is as a source of Islamic teachings, the Qur'an explanatory, role models, as well as the source of knowledge.

Discussing about science. at the present time, the development of science was very rapid in the world. If we take a backwards, everything is inseparable from the role of the prophet Muhammad through his hadiths impart to his people. This is understandable because of the hadith of the Prophet always encourage the advancement of science and technology.

Many hadith of the Prophet about science, which is the spirit, as the hadith narrated by Ibn Majah as follows:

طلب العلم فريضة على كل مسلم

"Seeking knowledge is obligatory on every Muslim"

Hadith above, is a primary basis for Muslims to seek knowledge. By graduation, it can be mapped as follows: *first*, the order to study "ilmu al-hal", that is the science of the procedures to implement mahdhah worship (worship which relates directly to God). *Second*, related to the "ilmu alkasbiyah" (i.e. knowledge about the skill of live) such as medicine, education, engineering, economics, and others. Ilmu alkasbiyah is "fard kifayah" for Muslims, depending on the talent and ability.

If people have deep knowledge of al-kasbiyah, people are encouraged (sunnah legal) to develop the sciences that are useful for the welfare of the people, such as the development of the natural sciences, the social, cultural sciences, and life sciences. Therefore, the science develops rapidly among Muslims in its heyday, because it is motivated by a passion for the welfare of mankind.

Progress at that time did not touch the realm of science technology. In other words, technological advances in Islam has not evolved, because in the skalostik century (medieval) scientists have not been doing a lot of experimentation, observation, and research. Atmosphere science at that

time, more nuanced contemplation (contemplation), then the resulting product is centered on the problem of philosophy, art, law, literature, and logic. Later, after studying in the Islamic world, such as Andalusia, Sicily, Sham, the West returned to their countries with the developing science of the Muslims with various research and observation. Armed with the spirit of the Greeks (Greek) who tend to think empirically, they were inspired to develop scientific constructed Muslims. Finally, new inventions arising in the fields of science, such as the invention of the steam engine by James Watt, the electrical invention by Thomas Edison, and also appeared discovery of new theories like gravity earth by Issac Newton. Pascal, etc.

If you look at the works of the classical figures of Sharh or "interpretation" of the past traditions such as at-Thabary, Qadi Iyad, until the interpreter in modern times, they tried to understand the meaning of the hadith that can be applied in life. There are interpreters who discuss in detail, medium, and globally. However, by looking at the hadith of the Prophet in terms of practice in daily life is rarely done. In fact, in today's modern society look at the meaning of a text by taking into account the influence of an existing, not its contents. This idea is implemented in the empirical world.

Empirically, the response of Muslims to the hadith of the Prophet, include the following:

Hadith is studied in conjunction with the Koran in one package, with a view to know the basics of Islam. This pattern is common in educational institutions in the community, parts of other Islamic.

- a. Hadith is memorized theme by theme, such as legal issues of belief, worship, etc., along with its meanings, both global and comparative analysis.
- b. Explaining the hadith pieces, either from a hadith or some hadith, and the hadith quoted and used as a basis to justify either a problem related to law, theology, muamalah, and science. This is generally done in the "majlis taklim", public lectures, sermons, and religious discussion.
- c. Hadith serve as part of the prayers in religious events, weddings, congratulations, jihad fisabilillah, propaganda, etc.
- d. Hadith serve as a source of inspiration in achieving certain goals, both in the field of education, as well as economic, social, political, etc.

All of the above are forms of Muslim response to the hadith of the Prophet which are constantly evolving over time as the development of

society. Therefore, it is necessary to develop the meaning of the hadith in the context of the living sunnah.

3. Study of Living Educational Hadith

As the authors mentioned above, one of the hadith about education is the Prophet's word that is narrated by Ibn Majah, which reads as follows:

طلب العلم فريضة على كل مسلم

"Seeking knowledge is obligatory on every Muslim"

If we discuss about science, both the Qur'an and the Hadith of the Prophet, he always encouraged the people to study science. Many hadith of the Prophet which contains the command, motivation, and arguments, related to science, including the above hadith. Public response to the hadith about science is very diverse: understanding that is very simple, till complete. Starting from studying religious obligations, demands general knowledge, as well as studying at the same religion and public

To facilitate the transfer of knowledge it gives birth to an education system that is classical, ranging from a low level to the highest level. From here, the primary school, secondary, and college come. With the existence of such classification, it will help someone in exploring a science.

According to Shahiran M. Shamsuddin, study purposes "living Koran" or Hadith is intended for the benefit of da'wah and community empowerment, in order to appreciate the value of the Qur'an to the fullest. Therefore, by studying the Hadith of the Prophet, it is expected to show up a community development movement in various fields, especially economics and education and health.

Development in the field of education has become a top priority for the nations of the world. Education has led the nations of the European continent into a nation to perform a more advanced and more civilized than any other nation. This culture, then, emulated by other nations in the world such as Indonesia. In fact, the pattern, consciously or not, is a legacy of the medieval Muslims who have been able to build an advanced civilization, especially in Andalusia (Spain).

As mentioned in several other hadith about the spirit of seeking knowledge, in the hadith narrated by al-Bukhary mentioned as follows:

من يرد الله خيرا يفهم في الدين وإنما العلم بالتعلم

“Whoever desired by God a favor, then he will be given of understanding in religion. And science is only acquired through learning”

The above Hadith is the explanation of the meaning of the hadith about the command to seek knowledge.

Thus, facilities and infrastructures of learning, teaching methods, curriculum for quality learning, and the implementation of teaching and learning, it supports the achievement of the learning process. Therefore, in order that the meaning of a hadith accepted by the society, it must be understood comprehensively either linked to religious issues, economic, social, or related to education. Thus, the function of hadith as a source of guidance for Muslims will be realized, especially in the fields of economy, education, and health.

The level of education in many countries is not the same, there are cover pattern: basic, intermediate, and high. There is also a cover pattern: elementary, junior high, secondary, and higher education. The above system is linked to the policy of each country.

Similarly, restrictions on the obligation to seek knowledge is different in most countries. There is a learning system that requires 9 years, 6 years, and 12 years. Each state is different. This depends on the level of public education, the country's economic strength, political and social conditions and cultural communities.

In developed countries, the obligation to seek knowledge in schools is much longer than in developing countries. Similarly, in the intermediate state, this depends on the skill level, the economy, culture different.

The motivation mentioned by the hadiths for people who seek knowledge is very much. Such as: obtaining a higher degree in the way of Allah, forgiveness God get, get the prayer of the angels and all other creatures, their light radiating from his face and others. All of it is a passion for people to attempt to seek knowledge. As mentioned in the hadith of the Prophet narrated by at-Tirmizy as follows:

من خرج في طلب العلم فهو في سبيل الله حتى يرجع

“Those who are out of the house in search of knowledge, then he is on the path of Allah until he returns”.

C. Conclusion

A study of "Living Hadith" needs to be developed in the Islamic world for many aspects of life, including education. Because, the study is more directed to how to apply the hadith in everyday life in order to respond to the times. The application of an idea or doctrine requires various "aspects of supporters", which is associated with individuals, communities, state agencies, and others. Study of "living hadith" always put the institutions integrally without denying one of them.

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