

Concept *Al-Hadīth Al-Mawḍū'iy* as a Method of Collecting and Analyzing Research's Data

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Abstract

This study aims in examining and evaluating the method of collecting and analyzing the data based on *al-Hadīth al-Mawḍū'iy* to be applied in Islamic-research based (IRB). This method of *al-Hadīth al-Mawḍū'iy* is one of the thematic approaches that is identifying, collecting and analyzing the *hadīth* which are related to any identified topic of discussion. By method of conventional research methodology (CRM), the techniques applied in collecting and analyzing the data are based on Western research philosophies. This methodology is frequently adopted by the researcher in the studies related to Islam and Muslims. However, the essence of this method is not adjusted thus; the current of utilized IRB is subject to be interrogated. The question aroused pertaining to this situation is; what are the most relevant approaches to be conducted in analyzing the information regarding the issue of Islam and Muslims? In answering this question, this study has an objective. Its objective is to analyze and deduce the application of collecting and analyzing techniques through the approach of *al-Hadīth al-Mawḍū'iy* in IRB. This library research is adopting content analysis for the purpose of analyzing all the data collected. Via this approach, it is regarded as the most appropriate to be conducted in IRB owing to two justifications. First, approach of *al-Hadīth al-Mawḍū'iy* is compatible to be utilized in IRB due to the primary sources of Islam are al-Qur'an and al-Hadith. Meanwhile, the second factor is because of its functions in identifying, collecting, and analyzing data of IRB is in accord to current demand.

Keywords: *Al-Hadīth Al-Mawḍū'iy*, Islamic Research-Based, Collecting and Analyzing Data, Islamic Development Management & Al-Quran and Al-Sunnah

INTRODUCTION

Islamic research-based (IRB) is an approach adopted in the studies related to Muslims and in the effort of solving the problems pertaining to Islamic environment. This type of research methodology has been introduced for ages, however due to the dominant stance of conventional research methodology – even in IRB, the former method is seemed to be casted aside (Muhammad Syukri Salleh, 2008).

The question is how the process of collecting and analyzing data can be conducted on the basis of *hadīth*? Hence, what is the most appropriate method in studying the field of Islam and

related to Muslim society? These are the catalyzing factors that lead this study to be accomplished. However, the discussions in this article merely focus in presenting the most relevant method in collecting and analyzing the data based on *hadīth*. This is justified for the role of *hadīth* as the second primary source of knowledge in Islamic tradition. Besides, via this research, it can be the grounded idea for the next researchers in expanding the topic and concern.

Discussions on collecting and analyzing the data grounded on *hadīth* are extremely important to be conducted. However, it is much more important to identify the best method can be used in actualizing the aforementioned technique. Hence, this research was to analyze and deduce the concept of *al-Hadīth al-Mawḍū'iy* as one of the methods of collecting and analyzing the data. Thus, in achieving all the stated objective, qualitative-exploratory and descriptive methods are being utilized in the process of examining the contents.

Generally, the discussions of this research paper are divided into two main categories. First section is the discussion of research methodology; and second, finding and research discussion of collecting and analyzing the data based on the concept of *al-Hadīth al-Mawḍū'iy*.

RESEARCH METHODOLOGY

This research is applying qualitative approach of exploratory and descriptive. The exploratory research is a formula of 'investigative focus' that is giving a clue towards the necessary identified results within a certain marvel. Meanwhile, descriptive research is purposely to describe "what", "when" or "how" of a particular phenomenon (Sabitha Marican, 2005). This research is using method of content analysis technique in examining the data. Hence, the data of this research are collected through library research methods and consequently been processed, organized and analyzed.

FINDINGS AND RESEARCH DISCUSSION

Al-hadīth, linguistically denotes a meaning of contradictory of the term *al-qadim* (ancient). By factual understanding, this term is parallel to be understood as a report (al-Sakhawiy, 2001: 10; al-Tahānawiy, 1996); Abd. Rauf Haji Hassan, Khalid Halim Salleh & Khairul Amin Mohd Zain, 2005 & Al-Fayrūz Ābādiy, 2005). *Al-hadīth* can be identified as a report or a new, a novel element (al-Marbawi, n.d.: 122-123; Ibn Mandhur, 2003 & Aḥmad 'Aliy 'Abd al-Raḥīm, 2007/1428). Meanwhile, from the angle of terminology, *al-hadīth* depicts a meaning of any related element or aspect leaned onto Prophet Muhammad p.b.u.h., videlicet, his actions, words, *taqrir*¹, apparent qualities and high-valued of his characteristics possessed by him (Abu Zahw, 1984:10; Ahmad Haydar, 2006:51; Aḥmad Ḥaydar Muḥammad Ṣādiq & Muḥammad Maḥmūd Abū Hāshim, n.d. & Al-'Asqalānīy,1422H).

¹ Authorization from Prophet Muhammad towards one of the Companions by not giving any preventive arguments or blaming him cum showing his approval (al-'Asqalānīy, 1422H).

Referring to al-Asyrafy, (2012:32) and Hayfā' 'Abd al-'Azīz (2007), *al-Hadīth al-Mawḍū'iy* indicates a meaning of a thematic research based on certain hadīths in order to achieve a comprehensive destination through the perspective of *al-Sunnah*. Precisely, al-Zayyan (2002: 213-214) says, *al-Hadīth al-Mawḍū'iy* means a knowledge that discusses certain themes within *hadīths* by collecting various hadīths from their original source; either from a source or more, or involving the whole sources of *hadīth*. Thus, researcher will analyze, compare and explain the statements of useful *hadīth* via interconnection between research problems and contemporary questions.

The discussion of collecting and analyzing the data based on the concept of *al-Hadīth al-Mawḍū'iy* divided to dominant steps of *al-Hadīth al-Mawḍū'iy* and particular steps of *al-Hadīth al-Mawḍū'iy*. In actualizing research of *al-Hadīth al-Mawḍū'iy* in this particular design, there are few steps needed to be performed. Al-Zayyān (2002) dan al-Syarmān (2010) are among the two researchers contribute their effort and thought in exploring the stages of research of *al-Hadīth al-Mawḍū'iy*. The discussions are divided into two sections. First, dominant steps of *al-Hadīth al-Mawḍū'iy*, and second, particular steps of *al-Hadīth al-Mawḍū'iy*.

Dominant Steps of *al-Hadīth al-Mawḍū'iy*

There are seven steps of analysis proposed by al-Zayyān (2002:228-229) in the application of *al-Hadīth al-Mawḍū'iy*'s methodologies, based on particular topic and theme. First, identify the topic of discussion through research process on certain theme or topic. That particular field is possibly revolving the aspect of law of *syarak* (Islamic law), intellectual, *akhlak* (way of behaving), education, academic terminologies and others which showing its linkage to the aspect of family, society, and particularly Muslim society. Next, the selected themes on those fields have to be potentially capable in solving the needs of Muslim society currently.

Second, collecting and identifying the *hadīths* that are related to the research's topic from the books of *muktabar hadīths* through careful examining the statuses and sources. Third, the collected *hadīths* have to be meticulously examined of their *sanad* (chain of transmission) and *matan* (content) by referring to authorized opinions of *hadīth*'s scholars; hence the whole *hadīths* of the research's subject are categorized as the useful *hadīths*. Fourth, withdraw the vital elements and key-points that are related to the topic, based on the obtained *hadīths*.

Fifth, shaping the themes related to the research's topic in similar to any design of academic research. Sixth, connecting the research's topic to the real picture of Muslim's society in order to achieve the objectives of any particular research of *al-mawḍū'iy*; to fulfill the current needs of them. Seventh, organize the research design in order to fit in the thorough type of other designs of academic research. By this stage, any research done have to be conducted academically and intellectually. Despite presented in such way, the role of *hadīth* is explicitly exposed as the source of the reconciling and solving the needs of Muslims nowadays.

Particular Steps of *al-Hadīth al-Mawḍū'iy*

Steps that have been proposed by al-Zayyān (2002:228-229) also receive secondary justifications from al-Syarmān (2010:236-239), Hayfā' 'Abd al-'Azīz (2007) dan al-Asyrafīy (2012). However, al-Syarmān (2010:236-239) mentions that the steps provided by al-Zayyān (2002:228-229) are the dominant steps utilized in the research of *al-ḥadīth al-mawḍū'iy*. Henceforth, the steps presented by al-Zayyān (2002:228-229) are particularized by al-Syarmān (2010:236-239) by displaying two required stages that have to be pierced through by the researcher in performing the research of *al-ḥadīth al-mawḍū'iy*. First, the researcher has to construct a *taṣawwur* and collect the related *hadīths*. Meanwhile, the second step is to write and decipher *al-manhaj al-nabawiy* (recommendation teachings of Prophet Muhammad) through collection of *hadīths*. These two steps are consisting two vital parts; first, the steps related to the topic and theme, and second, steps related to the *hadīth*.

First stage is the level of constructing the initial perspective and collecting *hadīths*, have two sections of discussion respectively. The first section is about the steps related to the topic or research's theme. In this section, there are seven steps presented by al-Syarmān (2010:236-239); (1) elect the appropriate topic or research's theme, (2) understand the selected topic or theme in depth, (3) placing the research objectives, (4) amending the proper title of the research (5) collecting the *hadīths* related to the topic or research's theme, (6) examining and exploring the relationship of the topic and research's theme with the current reality and other academic's researches, and (7) writing the research proposal. Meanwhile, the second section is about the steps related to Hadith. There are two steps in this section; (1) filtering the useful *hadīths* related to the research, (2) understand the content of *hadīth*, its explanation and the laws posited within the *hadīths*.

In the meantime, the second stage is writing and exploring *al-manhaj al-nabawiy* also possess two divisions of discussion. First section is on the steps related to the topics and research's theme. It is divided into nine separated stages; (1) the topic and the research's theme have to cover the whole discussion of the *hadīths* and academic researches, (2) discussions on the topic and research's theme has to be led by al-Qur'an *al-Karīm* in solving the existence necessities, (3) discussions on the topic and research's theme has to be controlled by *Maqāṣid al-Syarī'ah* (objective of Islamic jurisprudence) in solving the current days' needs, (4) fulfilling the demands and characteristics of the title and research's theme, (5) exploring and excerpting the objectives and *al-manhaj al-nabawiy*, (6) the discussion has to enfold the varieties of the opinions and ideas that are potential to fulfil the current needs, (7) connecting *al-manhaj al-nabawiy* with the current phenomenon, (8) steadfast on the prerequisites and regulations of an academic research, and (9) presenting the end-results to the expertise, related to the research's field. Meanwhile, the second section is pertaining to the steps, related to the *hadīths* and style of research's writings. It consists of four steps; first, choose the narration and apply the concept of *al-syawāhid* and *al-mutāba'āt*; second, fulfil the appropriate methodologies in extracting the Hadith from its original source; third, solve the aroused problems related to Hadith (if there are), and fourth, meet the excellent style of language and style of presentation in writings.

The stages taken in defining the dominant steps of *al-ḥadīth al-mawḍū'iy* into the specific steps are briefly explained in the figure 2 below:

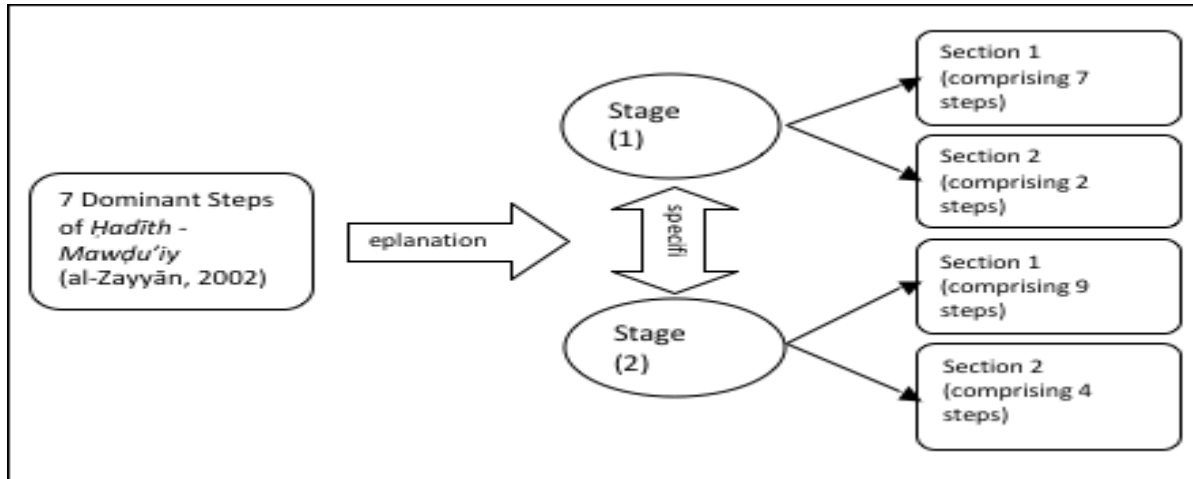


Figure 2: Detail Description on Dominant Steps of Al-Ḥadīth Al-Mawḍū'iy into Specific Steps.

Figure 2 is depicting the dominant steps of *al-Ḥadīth al-Mawḍū'iy* which has been précised as specific steps. Seven dominant steps proposed by al-Zayyān (2002) has been particularized by al-Syarmān (2010) to be set as specific steps of *al-Ḥadīth al-Mawḍū'iy*. Those specific steps are then divided into two sections. The first section also divided into two parts. The first part comprises seven stages; meanwhile the second part is having four steps. In the meantime, the second section indicates the other four steps.

CONCLUSION

Based on the discussion in this research paper, study on *al-Ḥadīth al-Mawḍū'iy* giving a meaning of a research that is organizing various hadīths under one topic to be applied for the sake of current demands. It has several methodologies and designs. Via these two elements, thus the concept of *al-Ḥadīth al-Mawḍū'iy* which comprises two stages are formed. First, stage of preparation and collecting hadīths; second, the stage of analysis. From the aforementioned stages, these methodologies are regarded as the most appropriate to be implemented in the Islamic research-based owing to the nature of *hadīth* as the revelation of *ghayr matluw* (indirect means) and also as the second primary source of Islam after al-Qur'an. Other than that, this method is seems to be the most suitable way in identifying, collecting and analyzing the data for the purpose of fulfilling the needs of current society.

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