Data Collection Instruments based on The Definition of Hadith

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Abstract

This paper aims to discuss the data collection instrument available from the definition of hadith. Data collection instrument here refers to data collection techniques in conducting any academic research either through observation, interview and questionnaire. The definition of the hadith itself describes the sources and instruments of the data collection method as intended. From this perspective, it is hoped that data collection method based on hadith collection method can be developed to fill Islamic research methodology. The study of the document on the meaning of hadith from the context of data collection method in the research method was carried out and then analyzed using content analysis. The analysis revealed that the hadith is based on the words, actions and taqrir of the Prophet (SAW). This study found that there are several instruments available such as interviews or questionnaires, observation and indirect consent. These instruments were found to have been developed and practiced by the scholars of the hadith in collecting and reciting the hadiths of the Prophet (SAW).

Keywords: Hadith, Data Collection Instrument, Data Collection Methods, Hadith Collection Method and Islamic Research Methodology

Introduction

This paper aims to discuss the data collection instruments available from the definition of hadith. The scholars have interpreted the hadiths to certain definitions which carry out the meaning of the hadith. Based on the definitions selected, this paper will identify and analyze what data collection instruments can be used in conducting research, particularly for research on Islam and Muslims.

In this regard, this paper discusses five things. First, the definition of the hadith according to the scholars of the hadith. Secondly, data collection from words. Third, the data collection

from the action. Fourth, the data collection from silent approval (taqrir). Fifth, the instrument of data collection from the definition of hadith.

Understanding of Hadith According to Scholars of Hadith

Hadith from a literal point of view means new or informed whether the message is substantial or diminutive. Hadith is the opposite of *qadim* (ready). The *qadim* here refers to the Holy Qur'an, which is a direct revelation from God written in *Luh Mahfuz*. The hadith is interpreted as new because it is an indirect revelation inspired by the Prophet Muhammad as well as the words from the Prophet (SAW). As the Prophet (SAW) is a creature, the words of the Prophet (SAW) are new which is hadith (Salih, 1993).

After discussing the definitions of Hadith by Ibn Hajr, 'Ali al-Qari al-Harawiy, Muhammad Jamaluddin al-Qasimiy and Muhammad' Ajjaj al-Khatib, Abdullah (1986) concludes that the meaning of the Hadith in terminology is:

"Whatever is attributed to Prophet Muhammad from the words (qauliyat), actions (fi'liyat), silent approval (taqrir) or nature of either the nature of the incident or the nature of the act, history of either before or after becoming the Messenger" (Abdullah 1986 : 2-3; Qattan 1987: 7)

If observed above, the hadith is collected from three important sources namely the words, actions and silent approval of the Prophet (SAW). The nature, character, history before or after becoming the Messenger are the description of the contents of the hadith narrated from the three sources.

According to the discipline of hadith, words are what the Prophet said at various events related to the law interpretation. The action refers to every act of the Prophet (pbuh) transmitted by word. Silent approval is the consent of the Prophet (PBUH) on what some of the companions of the Prophet (PBUH) did, either by silence or by refusing to do so (Qattan, 1987).

This paper focuses on data collection methods in the discipline of research methodology based on words, actions and silent approval are seen as three important themes for resources to collect data in research. Data can be collected from a person's words, actions or silent approval. In order to facilitate the understanding of the disciplinary aspects of the research methodology, little or no additions have been made to the understanding of words, actions and silent approval of the original meaning in the discipline of hadith. This is to enable the analysis to be carried out in the context of data collection methods in the research methodology discipline.

Data Collection from Words

Words are the primary source of interaction. Data can be collected through interactions, conversations and even most things can be described through words. In the case of hadith, the main source of input hadith is mostly from the speeches or words of the Prophet (SAW).

The narration of the hadith by the Prophet (SAW) at the beginning of narrating the hadith is not by strict terms or by the use of elaborate narratives (tools) unless the companions hear and see

the words and actions of the Prophet directly or indirectly. This is in line with the companions' situation as the person who was receiving the hadith at that time.

There are various styles of language used by the Prophet (SAW), but most forms of the Prophet's conversation in the hadith are question and answer. If observed in the hadith, the question can be answered in two situations. First, the prophet answered the question. Second, the Prophet himself asked. These two conditions can lead to two different effects if examined from a scientific point of view of data collection in the discipline of research methodology.

First: The Prophet (SAW) Answering Questions

In view of the tradition of the hadith, in many places in narrating the hadith, the position of the Prophet (SAW) in presenting the hadith was in the position of the Prophet (SAW) to answer questions from his companions. For example the hadith narrated in Sahih Bukhari:

> Narrated by Abu Huraira, one day while Allah's Messenger (SAW) was sitting with the people, a man came to him walking and said, "O Allah's Messenger (SAW). What is Belief?" The Prophet (SAW) said, "Belief is to believe in Allah, His Angels, His Books, His Apostles, and the meeting with Him, and to believe in the Resurrection." The man asked, "O Allah's Messenger (SAW) What is Islam?" The Prophet (SAW) replied, "Islam is to worship Allah and not worship anything besides Him, to offer prayers perfectly, to pay the (compulsory) charity i.e. Zakat and to fast the month of Ramadan." The man again asked, "O Allah's Messenger (SAW) What is Ihsan (i.e. perfection or Benevolence)?" The Prophet (SAW) said, "Ihsan is to worship Allah as if you see Him, and if you do not achieve this state of devotion, then (take it for granted that) Allah sees you." The man further asked, "O Allah's Messenger (SAW) When will the Hour be established?" The Prophet (SAW) replied, "The one who is asked about it does not know more than the questioner does, but I will describe to you its portents. When the lady slave gives birth to her mistress, that will be of its portents; when the bare-footed naked people become the chiefs of the people, that will be of its portents. The Hour is one of five things which nobody knows except Allah. Verily, the knowledge of the Hour is with Allah (alone). He sends down the rain, and knows that which is in the wombs." (31.34) Then the man left. The Prophet (SAW) said, "Call him back to me." They went to call him back but could not see him. The Prophet (SAW) said, "That was Gabriel who came to teach the people their religion." (Sahih Bukhari, no hadith: 50)

In the above hadith, the angel Gabriel came to the Prophet and asked the Prophet about Belief, Islam and Ihsan. The prophet answered the question with the facts required. From the perspective of data collection methods in the discipline of research methodology, it resembles an interview. Interviews are one of the most effective ways to get existing data up and running.

Second: The Prophet Asked

Similarly, the Prophet (SAW) not only recited the hadith in the position of the Prophet (SAW) to answer questions from his companions. In fact, there were times when the Prophet (SAW) started the question. A piece of the hadith is narrated in Sunan Abu Daud:

> When the Messenger of Allah (SAW) intended to send Mu'adh ibn Jabal to the Yemen, he asked: How will you judge when the occasion of deciding a case arises? He replied: I shall judge in accordance with Allah's Book. He asked: (What will you do) if you do not find any guidance in Allah's Book? He replied: (I shall act) in accordance with the Sunnah of the Messenger of Allah (SAW). He asked: (What will you do) if you do not find any guidance in the Sunnah of the Messenger of Allah (SAW) and in Allah's Book? He replied: I shall do my best to form an opinion and I shall spare no effort. The Messenger of Allah (SAW) then patted him on the breast and said: Praise be to Allah Who has helped the messenger of the Messenger of Allah to find something which pleases the Messenger of Allah. (Sunan Abu Daud, no. hadith: 3119).

The situation of this hadith is the opposite of the interview. When the Prophet (PBUH) was about to send Muaz bin Jabal to Yemen as a Governor there, the Prophet (PBUH) gave him guidance and advice. However, the Prophet asked Muaz bin Jabal ba few questions. Not to give a direct message, The Prophet asked how to resolve a matter and Muaz bin Jabal gave the correct answer in the order. Although the answer came from Muaz bin Jabal, the answer can be taken as reason because the Prophet (SAW) agreed with the saying "Praise be to Allah Who has helped the messenger of the Messenger of Allah to find something which pleases the Messenger of Allah. ". Therefore, some of the scholars of the hadith put this hadith in the category of silent approval from the Prophet (SAW).

However, given the context of the research methodology, this is the basis of the questionnaire. Although it is not as detailed as a questionnaire using a form or on a larger scale, it is at least a format used to show communication between one party and the other.

Data Collection from Actions

In research, there is a method of data collection called observation. The researcher will observe the research subject. Depending on the needs of the research, observations can be made either with participant observation or no participant observation. This is not unusual in the collection of hadith.

> Narrated by Sulaiman bin Shurad Radhiyallahu 'anhu, he said:
> Two men abused each other in front of the Prophet (SAW) while we were sitting with him. One of the two abused his companion furiously and his face became red. The Prophet (SAW) said, "I know a word (sentence) the saying of which will cause him to relax if this man says it. Only if he said,
>
> أَعُوْذُ بِاللهِ مِنَ الشَّيْطَانِ الرَّجِيْمِ
>
> "I seek refuge with Allah from Satan, the outcast". So they said to that (furious) man, 'Don't you hear what the Prophet (ﷺ) is saying?" He said, "I am not mad."

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Sulaiman bin Shurad was with the Prophet when two young men were insulting each other. This is evident through the phrase "We are sitting with the Prophet". He observes what happened and recites the hadith. This proves that in the collection of hadith there are elements of observance that are involved or can be viewed as al-musyahadah.

At other times, there are instances in the history of the hadith of the Prophet (SAW),

Abdullah bin Amir bin Rabi'ah narrated from his father who said:
"I saw the Prophet - (a number of times) such that I was not able to count -
using the Siwak while he was fasting." (Bukhari)

This hadith means Amir bin Rabi'ah observed to the Prophet (SAW) that the Prophet (SAW) was often seen to use the Siwak (tooth-stick) when he fasted. This can be identified by the parable used in the hadith "I have seen". This gives the indication that 'Amir bin Rabi'ah is only watching from afar. The phrase "in countless times" reinforces the clues that he observed repeatedly. This method can also be called *al-Muraqabah*.

Silent Approval (taqrir)

According to Qattan (1987), silent approval is the consent of the Prophet (SAW) on what some of the Companions of the Prophet (SAW) did whether to approve silently or to refrain from doing so. The Prophet (saws) will never compromise with any wrongdoing or allegiance to Allah. Therefore, from the disciplinary point of view of the hadith and fiqh, as long as there is no prohibition from the Prophet either from the Holy Quran or the words of the Prophet (SAW), then such a thing is justified or necessary even if the Prophet did not practice it. This is reflected in the hadith:

Narrated by Khalid bin Al-Walid, that he went with Allah's Messenger (SAW) to the house of Maimuna, who was his and Ibn `Abbas' aunt. He found with her a roasted mastigure which her sister Hufaida bint Al-Harith had brought from Najd. Maimuna presented the mastigure before Allah's Messenger (SAW) who rarely started eating any (unfamiliar) food before it was described and named for him. (But that time) Allah's Messenger (SAW) stretched his hand towards the (meat of the) mastigure whereupon a lady from among those who were present, said, "You should inform Allah's Messenger (SAW) of what you have presented to him. O Allah's Messenger (SAW)! It is the meat of a mastigure." (On learning that) Allah's Messenger (SAW) withdrew his hand from the meat of the mastigure. Khalid bin Al-Walid said, "O Allah's Messenger (SAW)! Is this unlawful to eat?" Allah's Messenger (SAW) replied, "No, but it is not found in the land of my people, so I do not like it." Khalid said, "Then I pulled the mastigure (meat) towards me and ate it while Allah's Messenger (SAW) was looking at me (Bukhari, no. hadith: 5391).

The above hadith shows that the Prophet (SAW) agreed with Khalid bin al-Walid who ate the dhab in the presence of him while the Prophet did not eat it. Dhab is a species of lizard that lives in the desert. This event indicates that not everything that the Prophet (saws) did not do

was forbidden or religiously unlawful. Similarly, silent approval is also a proposition that can affect the law.

From the point of view of data collection, it is generally agreed that a person can serve as a guide to the study if he or she has ever presented a problem especially in matters of law. It may be called as indirect agreement. This is because in Islam, one is not allowed to remain silent on unlawful or wrong things. Allah SWT mentioned in the Holy Qur'an:

> "Cursed were those who disbelieved among the Children of Israel by the tongue of David and of Jesus, the son of Mary. That was because they disobeyed and [habitually] transgressed. They used not to prevent one another from wrongdoing that they did. How wretched was that which they were doing" (Surah Al-Maidah 5: 78-79).

The above verse explains that God has warned the unbelieving Jews of their actions not to forbid evil acts. Therefore, silent approval can be viewed as an indirect agreement and can serve as a source of data collection in research.

Data Collection Instrument Based on the Meaning of Hadith

From the above discussion it can be illustrated that the collection of hadith contributes to the aspect of data collection method for research. To put it in perspective, words, actions and silent approval are three sources that can gather data in a holistic way. From these three sources, it is possible to further break down the methods under their respective themes that are scientifically suitable and sound.

From a person's point of view, if the technical aspects of the method can be fine-tuned, it is an interview or a live interview. For the research discipline of common research methods, such scenarios are fundamental to the questionnaire method. The event resembles interrogative techniques in conventional research methods. Interrogative techniques are interrogation by questioning. Question by question can test one's understanding or knowledge of a subject (Gordon, 2006). Interviews are primarily used to gain an understanding of the underlying reasons and motivations for people's attitudes, preferences or behavior. Questionnaires are a popular means of collecting data, but difficult to design and often require many rewrites before an acceptable questionnaire is produced.

This method of interviewing and questioning coincides with the concept of collecting hadiths from a word standpoint. For example Imam al-Bukhary has taken more precautionary steps in making sure the sanad is connected. The connecting Sanad is one of the most important elements in the method of compiling Hadith. For the Hadith narrated using the 'an' and 'anna' of Imam al-Bukhary, it is a requirement that the narrator have met his teacher at least once in his life. Compared to the Imam Muslim, he did not require to meet, just to live within the same era with his teacher, that at the time of his death, the narrator should have reached the appropriate age to hear the Hadith (al-Syamaliy, 2006).

In the context of the research method, the act of Imam al-Bukhariy which required meeting the teacher was to ensure that the narrator of the Hadith obtained data from primary sources. This is to ensure that the data is not in doubt. According to Marican (2005) primary data

is original data collected specifically to answer the research question. It is the data collected by the researchers to test the hypothesis in their study.

By observing the actions, the method of data collection that can be produced is either with participation or without participation. Observation methods are often used in research. The researcher will observe the subject of the study. Depending on the needs of the research, observations can be made either with participation or without participation.

Based on the method of collecting hadith data, two techniques can be applied namely al-musyahadah which is in accordance with the method of observation followed and al-muraqabah which is the method of which participation is not included. The word al-Musyahadat means to watch. This term is used because the observer must be in the circle of events to say that one observer witnessed an event and then passed it on to others.

Furthermore, al-Muraqabah means continuous observation and is not required to be in the circle of observees (Marican, 2005; Maqbool, Ismail, Maqbool, & Hassan, 2018; Fery, 2018)

For al-Muraqabah, observation can be made from a distance. Thus, in the context of research without participation where the researcher acts as the observer rather than the participant in which the researcher does not follow the activity being observed and only acts as the observer (Bailey, 1978). This is in line with the hadith that 'Amir bin Rabi'ah is only watching from afar to see the Prophet S.A.W using Siwak.

Furthermore, silent approval can actually be a source of data collection especially in studies of Islam. In some cases, the respondent or informant did not disclose their agreement or denial, but the respondent or informant was silent. This is the researcher's discretion to determine whether the response of the respondent or informant is to be agreed or not. From an Islamic perspective, a scholar or those who know the truth should not remain silent about any mistake or error.

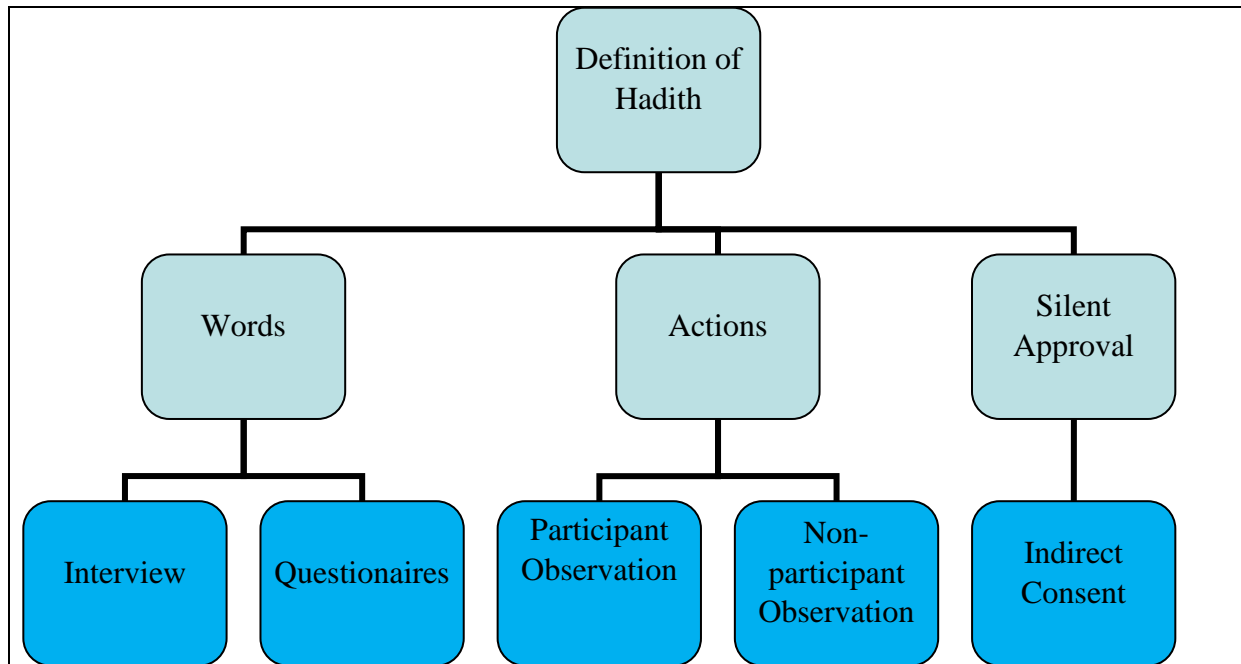The above discussions are summarized in Figure 1:

Figure 1: Data Collection Methods in Collecting Hadith

Conclusion

From the above discussion, we can conclude two things. The first collection of hadiths can be considered as a method of data collection. Second, the method of collecting hadith has a data collection method that can be used in conducting research from the context of data collection method. There are five methods of data collection that can be applied based on the method of data collection of hadiths: interview method, questionnaire, participant observation, non-participant observation and indirect consent. Therefore, a deeper study needs to be done to prove in more detail that the method of data collection in the collection of hadith is scientific.

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