

Program Studi Tafsir Hadis Fakultas Ushuluddin Dan

Problematika Autentitas Hadis Nabi Dari Klasik Hingga Kontemporer Studi 'Ilal Hadis Studi Kritik Matan Hadis Quran Hadist The Qur'an in the Malay-Indonesian World Resepsi Al-Qur'an dan Bentuk Spiritualitas Jawa Modern: Kajian Praktik Mujahadah dan Semaan al-Qur'an Mantab Purbojati Keraton Ngayogyakarta Hadiningrat Respons Generasi Milenial terhadap Propaganda Jihad Berbasis Al-Qur'an di Situs-Situs Internet Peta keragaman kajian al-Qur'an dan tafsir di kalangan mahasiswa UIN Syarif Hidayatullah Jakarta Jurnal penelitian agama Kebudayaan Aceh dalam sejarah Bias jender dalam pemahaman Islam Teologi Islam rasional Studi agama Penafsiran Rasyid Ridha & Sayyid Quthb tentang jihad Laporan Lokakarya Pembidangan Ilmu Agama Islam Tokoh-tokoh pembaruan pendidikan Islam di Indonesia Antologi isu-isu global dalam kajian agama dan filsafat Kajian tentang al Qur'an dan hadis Radikalisasi Pancasila Kamus tasawuf Prof. Dr. H. Idri. M.Ag. Masrukhin Muhsin Masrukhin Muhsin Majid Daneshgar Samsul Ariyadi Wardani Bustamin Ali Hasymy M. Amin Abdullah M. Habib Chirzin Abuddin Nata Ma'mun Murod Al-Brebesy M. Solihin

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al qur an dan hadis di samping sama sama sebagai sumber ajaran islam keduanya mempunyai perbedaan yang sangat menonjol terutama dilihat dari segi keautentikannya seluruh ayat al qur an dipastikan berasal dari allah berbeda dengan hadis nabi yang sebagiannya dipastikan berasal dari nabi tetapi ada pula yang diragukan bahkan sebagian dipastikan tidak berasal darinya kepastian al qur an berasal dari allah karena seluruh ayat ayatnya telah ditulis semenjak diturunkannya kepada nabi muhammad terjaga baik secara hafalan maupun catatan atau tulisan di kalangan para sahabat dan kemudian dibukukan dalam satu mushaf pada masa abū bakr al siddīq serta digandakan pada masa ʿuṣmān ibn affān dalam bentuk mushaf ʿuṣmānī adapun hadis nabi pada masa rasulullah hanya sebagian yang ditulis karena khawatir tercampur dengan al qur an mayoritas hadis saat itu terekam dalam hafalan para sahabat nabi yang diriwayatkan secara lisan dan hanya sedikit yang terekam dalam bentuk tulisan

periwayatan hadis secara lisan ini memakan waktu yang cukup lama sejak masa rasulullah hingga masa sesudahnya hadis hadis baru dibukukan secara lengkap pada abad kedua dan ketiga hijriyah karena itu periwayatan hadis memerlukan waktu ratusan tahun yang melibatkan beberapa generasi yakni generasi sahabat *tābi* *ṭābi* al *tābi* *ṭābi* yang kemudian hadis hadis itu dibukukan oleh para mukharrij kolektor hadis periwayatan hadis dalam jangka waktu yang relatif panjang inilah antara lain yang menyebabkan terjadinya perbedaan kualitas hadis ada yang sahih hasan a *ḥ* bahkan palsu dapat dikatakan bahwa tidak semua hadis benar benar dari rasulullah berbeda dengan al qur an yang dipastikan berasal dari allah buku persembahan penerbit prenadamedia group

karya ulumul hadis yang membahas tentang studi ilal hadis sangatlah terbatas karena ilmu ini relatif lebih sulit dibandingkan dengan ilmu ilmu yang lain dalam cakupan pembahasan ulumul hadis oleh karena itu semoga karya ini merupakan karya yang sedikit di antara yang sedikit itu buku ini membahas tentang definisi illat hadis macam macam illat sebab sebab illat cara menyingkap illat dan term term yang digunakan oleh muhadditsin bahwa suatu hadis terdapat illat atau cacat penulis mengambil contoh hadis hadis yang mengandung illat dari kitab sunan al tirmidzi karena dalam kitab ini disusun dengan manhaj mu allalah yakni dalam satu bab imam al tirmidzi menghadirkan hadis hadis yang berkualitas shahih selanjutnya diikuti oleh hadis hadis yang mengandung illat cacat dan menjelaskan sebab sebab kecacatannya

karya ulumul hadis yang membahas tentang studi kritik matan hadis sangatlah terbatas ulama terdahulu maupun yang sekarang lebih cenderung untuk membahas kritik hadis ditinjau dari segi sanad saja oleh karena itu semoga karya ini merupakan karya yang sedikit di antara yang sedikit itu studi kririk matan hadis pada intinya adalah membandingkan hadis dengan al qur an membandingkan hadis dengan hadis mutawatir membandingkan hadis dengan sesama hadis membandingkan hadis dengan sejarah dan membandingkan hadis dengan akal sehat bila tidak dijumpai adanya kejanggalan berarti hadis itu dinilai shahih dan jika ditemukan adanya kejanggalan berarti hadis tersebut dinilai dila if atau bahkan palsu selain dengan cara membandingkan seperti tersebut di atas studi kririk matan hadis juga berusaha mencocokkan al tawfiq baik dengan cara kompromi al jam u al naskh al tarjih maupun al tawaqquf sebagaimana yang dipraktekkan oleh imam al syafi i

the largely arabo centric approach to the academic study of tafsir has resulted in a lack of literature exploring the diversity of qur anic interpretation in other areas of the muslim majority world the essays in the qur an in the malay indonesian world resolve this aiming to expand our knowledge of tafsir and its history in the malay indonesian world highlighting the scope of qur anic interpretation in the malay world in its various vernaculars it also contextualizes this work to reveal its place as part of the wider islamic world especially through its connections to the arab world and demonstrates the strength of these connections the volume is divided into three parts written primarily by scholars from malaysia and indonesia beginning with a historical overview it then moves into chapters with a more specifically regional focus to conclude with a thematic approach by looking at topics of some controversy in the broader world presenting new examinations of an under researched topic this book will be of interest to students and scholars of islamic studies and southeast asian studies

penelitian ini bertajuk resepsi al qur an dan bentuk spiritualitas jawa modern dengan kajian praktik mujahadah dan semaan al qur an mantab purbojati keraton ngayogyakarta hadiningrat pembahasan resepsi al qur an masuk pada ranah kajian sosial humaniora bentuk spiritualitas melalui mujahadah dan semaan al qur an di lingkungan keraton ngayogyakarta hadiningrat sudah berlangsung semenjak sultan hamengkubuwono x naik tahta njuumeneng dan secara resmi dihelat di pagelaran keraton saat puncak hajad dalem peringatan hadeging negari ngayogyakarta hadiningrat ke 243 pada tanggal 17 desember 1990 m kehadiran praktik semacam ini memberikan asumsi bahwa laku spiritual tapa brata sesuai dengan akronim mantab majelis nawaitu tapa brata sebuah sikap dan praktik asketis tetaplah menjadi bagian sendi terpenting dalam ruang batin masyarakat jawa fokus penelitian buku ini adalah terkait bagaimana praktik mujahadah dan semaan al qur an mantab purbojati keraton ngayogyakarta hadiningrat serta mengapa keraton ngayogyakarta hadiningrat memilih mujahadah dan semaan al qur an mantab purbojati dalam pembangunan spiritualnya pertanyaan tersebut menjadi sangat relevan karena akan membuka informasi adanya bentuk spiritualitas yang kehadirannya melengkapi njangkepi sekaligus menjadi bagian sistem siklus hidup rites of passage dan diterima secara utuh tanpa harus merubah sama sekali tradisi yang baku dan telah berlangsung serta berkembang di keraton ngayogyakarta hadiningrat penelitian ini merupakan penelitian kualitatif dengan metode analisis deskriptif serta teknik pengumpulan data menggunakan studi dokumentasi dan analisis lapangan melalui pendekatan etnografi yang bersifat historis analisis disamping pendekatan tersebut penelitian ini juga menggunakan pendekatan antropologis sosial pendekatan ini menekankan cara bagaimana kepercayaan dan khususnya ritus mampu memperkuat ikatan ikatan sosial tradisional diantara individu individu pendekatan ini menekankan cara struktur sosial sebuah kelompok yang diperkuat dan dilestarikan melalui simbolisasi ritual berbalut mistis yang berangkat dari nilai nilai sosial yang mendasari stuktur sosial tersebut penelitian ini mendukung teori mitsuo nakamura 1993 yang menuliskan bahwa budaya indonesia yakni jawa ternyata bisa melahirkan budaya islam yang kuat kemudian teori mark r woodward 1999 yang mengatakan bahwa islam di jawa adalah islam sebagaimana islam di belahan dunia manapun varian islam dan teori m c ricklefs 2011 yang berpendapat bahwa menjadi muslim berarti menjadi jawa proses islamisasi di jawa telah menciptakan identitas baru yang sama sekali tidak bertentangan dengan kepercayaan maupun budaya lokal serta teori bambang pranowo 2009 yang menyatakan bahwa proses beragama religiusitas masyarakat jawa berlangsung sangat dinamis religiusitas harus dipandang sebagai proses menjadi state of becoming bukan proses mengada state of being

buku ini mengangkat isu yang dinilai strategis karena isu tentang jihād tetap merupakan isu yang menjadi perhatian serius oleh kementerian agama ri bahkan menjadi perhatian serius pemerintah persoalan tentang radikalisme di era kontemporer seperti sekarang ini semakin krusial untuk dikaji karena peran internet di era digital sebagai media di mana pemikiran apa pun yang berkembang di belahan dunia ini bisa disebarkan melalui media ini dan dengan begitu cepat bisa dibaca oleh semua orang generasi milenial perguruan tinggi adalah kelompok yang paling rentan terpapar oleh propaganda pemikiran ini

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