

The Social Context of Hadith History from The Perspective of Hadith Sociology

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Article Info

Article history:

Received : 7 October 2023

Publish : 01 Januari 2024

Keywords:

Sociology of hadith;
social interaction;
hadith transmission;
hadith understanding;
social dynamics.

Info Artikel

Article history:

Diterima : 7 Oktober 2023

Publish : 01 Januari 2024

Abstract

This study aims to understand the role of social interaction in the history of hadith transmission and understanding in Islamic societies. This study is often called the sociology of hadith. The sociology of hadith involves the study of social relationships, social structures, and social dynamics that influence the collection, transmission, and interpretation of hadith. The research method used is a literature study approach by collecting and analyzing various relevant sources including books, articles, and related research. The research involved exploring the sociological aspects of the hadith tradition such as the social factors that influence the transmission of hadith, the role of social groups in the interpretation of hadith, and the social dynamics in the establishment of hadith authority. The results show that the sociology of hadith plays an important role in understanding the complex social relationships involved in the transmission and understanding of hadith. Factors such as social, cultural, political and economic contexts play a role in influencing the interpretation and reception of hadith by the people. In addition, social groups such as scholars, lay people and religious institutions also play a significant role in shaping the authority of the hadith and determining its influence in society. This study also reveals the importance of the sociological study of hadith in the context of social change and the development of modern society. Social change, globalization and the challenges of the times affect how hadith are understood, accepted and applied in daily life. Therefore, this study focused on how the sociology of hadith approach can provide valuable insights in facing these challenges. In conclusion, an understanding of the sociology of hadith is essential in understanding the social dynamics of the hadith tradition. This study contributes to broadening the academic horizon on the role of social interaction in the transmission and understanding of hadith as well as providing a more comprehensive understanding of the social complexities involved in the hadith tradition.

Abstrak

Studi ini bertujuan untuk memahami peran interaksi sosial dalam sejarah transmisi dan pemahaman hadis dalam masyarakat Islam. Studi ini sering disebut dengan sosiologi hadis. Sosiologi hadis adalah ilmu yang mempelajari hubungan sosial, struktur sosial, dan dinamika sosial yang mempengaruhi pengumpulan, transmisi, dan interpretasi hadis. Metode penelitian yang digunakan adalah pendekatan studi literatur dengan mengumpulkan dan menganalisis berbagai sumber yang relevan termasuk buku, artikel, dan penelitian terkait. Penelitian dilakukan dengan mengeksplorasi aspek-aspek sosiologis dari tradisi hadis, seperti faktor-faktor sosial yang mempengaruhi transmisi hadis, peran kelompok sosial dalam penafsiran hadis, dan dinamika sosial dalam pembentukan otoritas hadis. Hasil penelitian menunjukkan bahwa sosiologi hadis memainkan peran penting dalam memahami hubungan sosial yang kompleks yang terlibat dalam transmisi dan pemahaman hadis. Faktor-faktor seperti konteks sosial, budaya, politik dan ekonomi berperan dalam mempengaruhi interpretasi dan penerimaan hadis oleh masyarakat. Selain itu, kelompok-kelompok sosial seperti ulama, masyarakat awam dan lembaga-lembaga keagamaan juga memainkan peran penting dalam membentuk otoritas hadis dan menentukan pengaruhnya dalam masyarakat. Penelitian ini juga mengungkapkan pentingnya kajian sosiologi hadis dalam konteks perubahan sosial dan perkembangan masyarakat modern. Perubahan sosial, globalisasi dan tantangan zaman mempengaruhi bagaimana hadis dipahami, diterima dan diaplikasikan dalam kehidupan sehari-hari. Oleh karena itu, penelitian ini difokuskan pada bagaimana pendekatan sosiologi hadis dapat memberikan wawasan yang berharga dalam menghadapi tantangan-tantangan tersebut. Kesimpulannya, pemahaman tentang sosiologi hadis sangat penting dalam memahami dinamika sosial tradisi hadis. Penelitian ini berkontribusi dalam memperluas cakrawala akademis tentang peran interaksi sosial dalam transmisi dan pemahaman hadis, serta memberikan pemahaman yang lebih komprehensif tentang kompleksitas sosial yang terlibat dalam tradisi hadis.

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1. INTRODUCTION

Muslims agree that hadith is the second source of Islamic teachings that guides and demands the people (Temel, 2018). Muslims agree that all the sayings, actions and taqrirs originating from the Prophet Muhammad regarding various problems of sharia, leadership and justice, which reach us with a valid sanad, then it becomes proof for Muslims and is a source of sharia where mujtahids can study and explore the laws of sharia regarding the actions of servants (Al-Qatthan, 2004).

Hadith is a collection of sayings, actions, and agreements attributed to the Prophet Muhammad. Hadiths have an important position in Islam, because besides the Quran, they are considered a source of teachings and guidelines for Muslims in understanding and practicing their religion (Mahmuddah, 2013). However, in a social context, hadiths also function as factors that influence individual behavior and patterns of social interaction within the Muslim community (Chalil, 1977). Rasulullah SAW is the main figure who acts as *uswatun hasanah* for all Muslims and has the mission of explaining the contents of the Qur'an. In addition, the creation of the Prophet Muhammad as the most perfect person on earth, he was still a human being who came from the Arab social community and certainly lived socializing with the people in it. Therefore, in studying and understanding a hadith, it is not enough to understand it textually, but there is also a contextual understanding that is needed, which can be reviewed through the social situations and conditions that occurred at that time (Abdurrahman, 2021).

The background of the sociology of hadith involves understanding the history, development, and role of hadith in Muslim societies. The sociology of hadith combines two disciplines, namely sociology and hadith science, to analyze the social, cultural, and political aspects associated with hadith. Through this foundation, the study of hadith science requires a sociological approach that will certainly help in obtaining a full understanding of the hadith, considering that the Prophet's hadith not only contains matters of worship, but also matters of *mu'amalah* (human relations) (Assagaf, 2015).

The sociological approach applied in hadith studies can be applied as a mechanism for analyzing the *sanad* and *matan* when it is done to determine the quality of the hadith. In the study of the *matan* there are several other branches of science, the first of which is the science of *Asbab Wurud al-Hadis*, which is the science of knowing what events occurred behind the emergence of the hadith (background) (Fikri et al., 2023). The importance of the sociological perspective in this study lies in the similarity of its discussion, which is the study of individual and social contexts in the form of groups in society. Indeed, most of the traditions spoken by the Prophet were intended to answer questions as well as provide warnings and explanations about everything that happened in Arab society at that time (Assagaf, 2015; Kurniawan, 2023).

Based on the above context, we can understand the Prophet Muhammad's hadith through a sociological approach. Sociological studies are needed to understand the Prophet's hadith, because in addition to the many hadith that discuss the issue of human relations (*mu'amalah*), there are three aspects that cannot be separated from the hadith itself (Assagaf, 2015).

The urgency of the sociological approach to the hadith is, First, for Muslims the Prophet Muhammad is a role model and has the authority to convey the revelation of Allah swt, so that everything he conveyed is absolutely true (QS: al-Najm; 3-4). Because it is impossible for a Prophet to make mistakes, let alone sin, especially when he delivered the message (Nurrohman & Kosasih, 2020). Secondly, the fact that there are traditions that seem to contradict other traditions such as the Hadith about the prohibition of grave pilgrimage and its permissibility, the command to fight non-Muslims until they believe, and the Hadith about *mut'ah* marriage, there are even traditions that seem to contradict the verses of the Qur'an such as the prohibition of eating the meat of a tame donkey contained in QS: al-An'am; 145. In the study of hadith there is the discipline of *Ikhtilaf al-Hadis* which specifically examines the seemingly contradictory hadith texts. Third, personally, the Prophet Muhammad SAW was also part of a social society at that time. The interactions that occurred between him and Muslims and non-Muslims in general covered various aspects of community life at that time. These interactions include individual, social and multiplex relationships, namely interactions that are bound by various types of interests to live together (Soekanto, 2014). Therefore, the interaction in this study enters the realm of social objects, namely humans as individuals and one of the communities. In the study of hadith, there is the science of *asbab al-wurud al-hadis* which contains the background events that accompany the occurrence of a hadith, or its meaning is the things that cover the hadith on the days of its occurrence (As-Suyuthi, 2021).

The sociological approach to hadith refers to various aspects of community life that existed at the time the Prophet Muhammad's hadith was spoken. Sociological studies are very relevant to society because everything comes from society itself, especially by studying the relationship and mutual influence between different social phenomena such as economics and religion, politics and religion or between social phenomena and non-social phenomena such as geography, biology, and so on (Assagaf, 2015).

The understanding of hadith cannot be separated from the social and cultural context in which they are practiced. Differences in interpretation, understanding and acceptance of hadith can affect the daily lives of Muslims, including in social decisions, worship practices and values held by the community. Sociology can be utilized as an approach in understanding the teachings of a religion, but it should be understood that the results of sociological research, in this case the sociology of religion, do not necessarily match the results with the doctrines contained in the sacred texts of the religion under study, because this science does not examine whether a religion is true or not but how the religion is lived and practiced by its adherents (Nata, 2018).

2. METHOD

This study aims to investigate the role of the social context of society in the development and interpretation of hadith from the perspective of the sociology of hadith (Muyasaroh, 2017). The research method to be used is literature review, which is a research approach that collects, evaluates, and analyzes various relevant literature sources to develop a deeper understanding of the research topic. The following is a narrative of the research method that can be used:

The research will start by identifying a clear and defined scope, including the research problem to be tested, the research questions to be answered, as well as the research boundaries. This scope will guide the literature search. Then, the literature search. The literature search process will be conducted systematically using various sources such as academic databases, digital libraries, scientific journals, books, theses, and articles relevant to the research topic. Keywords appropriate to the topic such as "history of hadith," "sociology of hadith," "social context of society," and the like will be used.

Next, selection of literature sources. The literature sources found will be evaluated based on their relevance to the research topic, the quality of the research methodology used in the sources, and the reputation of the author or publisher. Literature sources that are irrelevant or of low quality will be avoided.

Once the relevant literature sources have been collected, a literature analysis will be conducted. This will include collecting relevant data from each source, such as the sociological theories used in the research, key findings, methodologies used in previous studies, and the way the social context of the community has been taken into account in hadith history research. In the analysis of the literature, special attention will be paid to how the concepts of sociology of hadith and social context of society are interrelated. The research will seek an in-depth understanding of how social factors such as culture, politics, and economics have influenced the development and interpretation of hadith in Islamic history.

The findings discovered from the analysis of the literature will be systematically organized in a coherent narrative series. This will enable the development of a fuller understanding of the role of the social context of society in the history of hadith from the perspective of the sociology of hadith. Finally, this study will present conclusions based on the findings of the literature review, offer new insights into how social society has played a role in the development and interpretation of hadith in Islamic history, and identify future research directions in this area. This study will provide a deeper understanding of the role of the social context of society in the history of hadith by engaging the sociology of hadith approach and analyzing various relevant literatures in this context.

3. RESULTS AND DISCUSSION

Definition of Social Science

Social sciences are scientific fields that study humans in society and study humans as members of society (Astawa & Bagus, 2017). In studying human behavior in society, it will cover various aspects such as social, economic, cultural, political aspects and so on. These aspects eventually gave birth to social sciences such as Economics, Geography, Legal Science, Political Science, Psychology, Sociology, Anthropology and others (Setia, 2023).

As explained above, sociology is a branch of social science that the author will take several opinions regarding the definition of sociology according to experts, as follows (Dakhi & Sos, 2021):

1. Spencer, Sociology studies the growth, development, and obligations of society.
2. Max Weber, sociology is a science that seeks to provide an understanding of social actions
3. Emile Durkheim, sociology is the study of social institutions
4. Peter L. Berger, sociology studies the relationship between society and individuals
5. Selo Soemardjan and Soelaeman Soemardi, sociology is the study of social structure, social processes, and social change.
6. Anthony Giddens, sociology is the study of social life, human interaction.

The basic concepts in sociology are presented general concepts abstracted from thoughts (Soekanto, 2017) and (Stolley, 2005):

1. Society, namely people who live together to produce culture.
2. Socialization which is a learning process for self-adjustment in society.
3. Institutions or institutions, which are norms or rules regarding a specific community activity. Norms or rules in institutions can be in the form of writing or written ones such as basic laws, or in the form of unpublished ayng such as customary law, prevailing customs as well as social or moral sanctions.
4. Social interaction.

Sociological Theory in Hadith Studies

Sociological studies are needed to understand the traditions before they can be used as evidence because they involve people and communities. There are also some traditions that seem to contradict textually with other traditions or even the Qur'an. In addition, humans are social creatures so studying sociology or social science is very important in the study of hadith. Regarding how to understand hadith, it can use several sociological approaches, because the more sociology is applied or used in the study of hadith, the more difficult the content of the hadith will be solved or understood partially, but it can be solved and understood universally (Assagaf, 2015).

The sociology of hadith seeks to understand how hadith plays a role in shaping social identity and solidarity among Muslims. This includes the study of how hadith are learned, taught and interpreted by religious institutions as well as the role of authoritative figures in disseminating and communicating hadith to the community. In addition, the sociology of hadith also pays attention to the social changes and dynamics of modernization that affect the understanding and application of hadith in contemporary society. Social change, globalization, information technology, and intercultural interaction can have an impact on the way hadith are understood, accepted, and practiced in Muslim societies.

The Prophet Muhammad, who is also the last Messenger, was born like a human being in general in terms of needs, socializing and even the prophet was part of the community in the Arabian Peninsula at that time so that from this it can be seen that the Hadith in the form of the words, actions and provisions of the Prophet were also influenced by the conditions at that time both political, socio-economic and so on (Fikri et al., 2023).

In other words, Hadith is also the second source of Islamic law which is limited by time and space, so that in the present time where the distance between the time of the Prophet and the present time is very far, more disciplines are needed (Salah, 1986). to understand the Prophet's Hadith. In particular, from a social point of view, the social conditions of Arabia at that time were clearly different from Indonesia. Meanwhile, Indonesia is a country with great cultural, racial and

linguistic diversity. However, when it comes to religion, the majority of Indonesians are Muslims so they cling to the Qur'an and al-Hadith.

By combining the perspectives of sociology and hadith science, the sociology of hadith can provide a more comprehensive understanding of the role of hadith in Muslim society as well as the social dynamics associated with it. Through research and analysis of the sociology of hadith, we can delve deeper into how hadith affects the lives of individuals and Muslim society at large.

Prophetic Period Hadiths and Their Societal Context

Hadith of the period of the Prophet Muhammad (SAW) refers to the collection of sayings, actions, and agreements attributed to the Prophet Muhammad (SAW) during his lifetime. The birth of the hadith as intended is directly related to the person of the Prophet Muhammad (SAW) who acts as the source of the hadith, where he has been fostering his people for approximately 23 years, and this period is the period of revelation (al-Qur'an), along with that the hadith also came out (Andariati, 2020). The birth of hadith during the Prophet's time was the interaction of the Rasullah as a mubayyin (explainer) of the verses of the Qur'an to companions or other people, in the context of conveying the message, and also because of the various life problems faced by the people and needed solutions or solutions from the Prophet SAW, then the companions understood and memorized what they had received from the Prophet SAW (Khon, 2012).

Hadith in this period is known as 'Ashr al-Wahy wa al-Takwin, which is the period of revelation and the formation of Islamic society (A. F. Idris, 2016). The companions directly obtained the hadith from the Prophet as the source of the hadith. The means used by the Prophet in conveying the hadith was very flexible, sometimes he delivered the hadith when meeting with his companions at the Mosque, market, or while traveling, and sometimes also in the Prophet's own house. In addition, there are several methods of conveying the Prophet's hadith that he conveyed to the companions, namely; First, through the majlis of knowledge, which is the place of the process of the majlis of knowledge held by the Prophet Muhammad SAW in fostering the congregation. Second, on several occasions the Prophet conveyed his traditions through certain companions, which he then conveyed to others. If the hadith delivered was related to family issues and biological needs, then the hadith was delivered through the Prophet's own wives. Third, through the method of lectures or speeches in the open, for example during the wada' pilgrimage and fath al-Makkah. At that time the Prophet performed the pilgrimage in the year 10 AH, he delivered a very historic sermon in front of hundreds of thousands of Muslims who were performing the pilgrimage, in his sermon covering the fields of muamalah, ubudiyah, siyasah, jinayah, and Human Rights (HAM) which include humanity, equality, social justice, economic justice, benevolence, and solidarity. In addition, it was also conveyed about the prohibition of the Prophet to shed blood, the prohibition of usury, persecution, and the order to uphold ukhuawah islamiyah among humans, and to always hold fast to the Qur'an and Hadith (Zain, 2014).

Muhammad Mustafa Azami notes that the Prophet delivered his hadith through three categories (Saifuddin, 2009):

- (1) verbal teaching;
- (2) written medium; and
- (3) practical demonstration.

The Prophet conveyed the Hadith to the Companions in several ways, as summarized by Muhammad Mustafa Azami in three ways, namely: First, conveying the hadith in words. The Prophet made many teachings to the companions, and even in order to facilitate the understanding and memory of the companions, the Prophet repeated his words up to three times. Secondly, conveying the hadith through written media or the Prophet dictated to companions who were good at writing. This concerns all the Prophet's letters addressed to Muslim kings, rulers and governors. Some of these letters contain provisions of Islamic law such as the provisions on zakat and the procedures of worship. The third was to transmit the hadith by practicing directly in front of the companions, for example when he taught them how to perform ablutions, pray, fast, perform the Hajj and so on (Azami 1978).

The activity of transmission and dissemination of hadith became more widespread as the Muslim community expanded beyond the borders of Arabia. Within a decade or so after the Prophet's death, Islam began to spread to areas such as Afghanistan, Iran, Syria, Iraq, Egypt, and Lybia. At the same time, the hadith spread to the different areas of Islamic rule. As a result the circulation of hadith was not only concentrated around Medina. It is possible that certain traditions may have been introduced by the Companions while exploring Iraq, Egypt or other areas (Azami 1978).

The social context of the people during this period played an important role in the understanding, collection and dissemination of the traditions. Some important aspects of the social context of the people in this period are as follows:

1. Pre-Islamic Arabian society: The Arab society at that time was dominated by the pre-Islamic Arab culture characterized by competing tribes. The existence of these tribes affected the social structure and relationships between them. Social power and authority in Arab society centered on tribal and family structures. When viewed from the origin of descent, the inhabitants of the Arabian peninsula can be divided into two major groups namely Qahthaniyun (descendants of Qahthan) and Adnaniyun (descendants of Islam Ibn Ibrahim). The people, both nomadic and sedentary lived in a Bedouin tribal culture. Some families formed a kabilah (clan). Warfare between clans was frequent; this attitude had become ingrained in the Arabs. In such a warlike society, the value of women became very low. This situation continued until Islam was born (Thohir, 2009).
2. Oral Tradition (memorization): In those days, most knowledge and information was conveyed orally. This can be clearly seen in the process of hadith narration with the method of hadith transmission almost all of which were delivered orally except for a few in writing (kitabah). This historical fact cannot be denied because this was the tradition that developed in the Islamic world (Middle East) at that time. If the historical and sociological approaches that require empirical data in the form of writing are forced to examine a society that has an oral scientific tradition, then such an approach is not appropriate (Idri, 2008). At that time writing and literacy were not common among the Arabs. Therefore, the teaching and dissemination of hadith was mainly through oral tradition where traditions were taught from generation to generation through memorization and stories being passed on.
3. Life in the Cities of Mecca and Medina: Mecca and Medina were two important centers in the life of the Prophet. Mecca was the birthplace and the beginning of the Prophet's preaching, while Medina was the place of his migration and the development of the Muslim community. The social context of these two cities influenced the way the hadith was understood and conveyed.
4. Social Change: The Prophet's time also witnessed significant social changes in Arab society. The spread of Islam and the growth of the Muslim community had a strong influence in building a new social identity and solidarity among the Muslims. Islamic values, including those contained in the hadith, became factors that shaped the new social order.

Interaction with Various Social Groups: The Hijrah of the Prophet Muhammad to Medina brought about various social changes. The event of the hijrah of the Prophet Muhammad SAW which was then followed gradually by the followers (the Muslims of Makkah, who were later called the Muhajirin (people who migrated) to Medina became a major turning point in the development of Islam both in teachings, as well as in social communities. The Prophet interacted with various social groups during this period, including Muslims, non-Muslims, Arab tribes, and Jewish and Christian communities. These interactions affected the social context of the hadith and added complexity to its understanding and transmission. The Prophet Muhammad in Medina became a truly complete leader: a religious leader, as well as a community leader. Especially in Medina, the society that had developed before the arrival of Prophet Muhammad was a complex community, especially in terms of beliefs. Jews, Christians, Pagans (adherents of the religion of the ancestors of the Arabs, including idolaters, star worshippers, and religions, and also the Magi had developed around the city of Yastrib. And when the Prophet Muhammad SAW came followed

by the Muhajirin Muslim group and welcomed by the Ansar Muslims, Muslims inevitably had to interact well with other religious believers in Yasrib and its surroundings (Abdurrahman, 2021).

In this social context, the Prophet served as the main source of the traditions, with his companions and followers being the direct witnesses who transmitted the traditions. The social context of the society at that time influenced the way the traditions were understood, transmitted and accepted by the Muslim community. An understanding of this social context is important in understanding the traditions and provides the appropriate context for their interpretation and application in daily life.

Companion Period Hadith and Their Social Contexts

The second period of the history of the development of hadith is the time of the Khulafa' Rashidin (Abu Bakr, Umar ibn Khattab, Usman ibn Affan, and 'Ali ibn Abi Talib) which lasted from about 11 A.H. to 40 A.H. This period is called the time of the great companions (Khon, 2012). Then it ended after 'Ali ibn Abi Talib died and was followed by the era of the small companions. This period is also known as the era of al Tathabbut wa al Iqlal min al Riwayah, namely the period of limiting hadith and reducing transmission, as seen from the policies of each of the four caliphs (Mu'awanah, 2019).

During this period the attention of the Companions was still focused on the preservation and dissemination of the Qur'an, hence the narration of hadith was not so developed and there were still restrictions in the narration. Therefore, the scholars consider this period as a period of limitation of narration (Andariati, 2020).

The social context of the community in this period played an important role in the understanding, collection and dissemination of hadith. Some important aspects of the social context of the community in this period are as follows:

1. **The Early Muslim Community:** The Muslim community during the period of the companions was in its initial phase of development after the establishment of Islam. The early Muslim community consisted of different ethnic, tribal and cultural backgrounds. This social context provided a rich diversity in the understanding and interpretation of hadith. In the development of hadith among scholars there are still differences in compiling the periodization of the growth and development of hadith. However, there are many who describe it into periods such as the time of the Apostle, the Companions, the Tabi'in, the period of scheduling or opening, the period of selection or filtering of hadith and the period afterwards. These periods show that the existence of hadith cannot be separated from the role of the people around the Prophet, especially the companions. The role of the Companions in shaping the hadith is vital because they were both the subject and the object of history at that time (Kaharuddin & Syafruddin, 2017).
2. **The Importance of Oral and Oral Tradition:** As in the previous period, oral tradition remained the main method of transmitting and teaching hadith. The companions heard the traditions directly from the Prophet Muhammad (PBUH) and transmitted them orally to the Muslim community. The importance of memorization and oral transmission became a major factor in maintaining the validity and authenticity of the traditions (I. Idris, 2018).
3. **The Development of Medina as a Center:** After the migration to Medina, the Muslim community underwent significant changes. Medina became the center of Islamic religious and governmental activities. The social context of Medina, including interactions with the Arab tribes and the Jewish community in the region, influenced the collection and dissemination of traditions.
4. **The companions' participation in war and peace:** The Companions were actively involved in the wars and peace efforts of the time. This social context of war and peace provided a special context for the traditions related to military strategy, the laws of war and the relationship between Muslims and other parties.
5. **Involvement in public life:** The companions of the Prophet were involved in various aspects of public life in political, social, economic and religious affairs. Their involvement in the

formation of the early Muslim society and collective decision making influenced the understanding and application of the hadith in the social context of the community.

In this social context, the companions of the Prophet played an important role as transmitters and custodians of the traditions that they witnessed directly from the Prophet Muhammad. They were also instrumental in teaching and transmitting the traditions to the next generation. The social context of the society at that time played a major role in the interpretation, transmission and understanding of the traditions. Understanding the social context of the Companion period is important in understanding the traditions comprehensively.

Hadith of the Tabi'in Period

This century is called the Period of Codification of Hadith (Al-jam'u wa at-tadwin). Caliph Umar bin Abdul Aziz (99-101H) who lived at the end of the 1st century AH instructed the governors in all Islamic countries to collect and record the hadith (Khon, 2012).

The Tabi'in period began after the death of the Prophet Muhammad. The Muslim community underwent a transition from a time of living directly with the Prophet to a time when they depended on the legacy of knowledge and traditions that had been transmitted by the companions. This social context influenced the transmission and collection of traditions as an attempt to preserve the teachings and practices of the Prophet Muhammad.

As for the life of the main cities in the Tabi'in period, such as Mecca, Medina, Kufa, and Basrah became important centers in the life of the Muslim community (Al-Khathîb, 1989). These cities became centers of religious activity, education, and scientific debate. The social context of the people in these cities influenced the interpretation, collection and dissemination of traditions.

The Tabi'in received the Prophet's traditions from the Companions in various forms, some of which had to be recorded or written down and some of which had to be memorized, in addition to those that had already been established in the worship and practice of the Companions and the Tabi'in witnessed and followed them. Thus, not a single hadith was scattered or forgotten (Salim, 2019). As for writing down traditions, in addition to regular memorization, the Tabi'in also wrote down some of the traditions they had received. In addition, they also have notes or letters that they received directly from the Companions as their teachers (Erwin Padli, 2020).

The development of Hadith Science in the Tabi'in period began to develop as a separate discipline. Muslim scholars and scholars began to develop critical methods to verify the authenticity and authenticity of the traditions. The social context of the society with its discussions and scholarly research influenced the methods of research and understanding of hadith in this period. The Tabi'in period is also characterized by the emergence of various schools of thought in Islam. The Tabi'in had a diverse understanding of hadith and Islamic law. The differences in their social, cultural and educational contexts influenced the way they understood and interpreted the hadith in the context of their schools of thought. The spread of Islam to new territories began to spread to larger areas including Persia, Egypt and other regions. The social context of these regions had an influence on the transmission and adaptation of hadith in the local society and culture.

Within this social context the tabi'is played an important role in collecting writing down and disseminating the traditions they heard from the Companions. They also contributed in compiling hadith collections and writing commentaries and explanations on them.

4. CONCLUSION

Hadith (sunnah) that was born at the time of the Prophet Muhammad cannot be separated from the conditions and situations of the society where the hadith was formed, and cannot be separated from the role of companions at that time. The society and the companions are both the subject and the object of the formation of the hadith. Hadiths are present to accompany and explain the verses of the Qur'an, as well as answers to events or cases that occur both in matters of worship and muamalah. Given the importance of the two factors that shaped the birth of the hadith, namely the conditions of society and the role of the companions, it is necessary to study the hadith at this time based on the text alone (textual), but it is also necessary to study the context in which the hadith

was born. Based on the description of the discussion above, it is clear that studying the hadith needs to examine the historical, sociological and anthropological (contextual society at the time when the hadith was born. It can be concluded that as the people of the Prophet Muhammad SAW. the implementation of the hadith in the context of social life has the aim to be more directed and better behaved, with mutual respect and help regardless of differences. With the rules of Islamic law that make humans more socialized understand the context of life that is increasingly developing in the modern era.

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