THE KNOWLEDGE MANAGEMENT IN *HADITH* CODIFICATION

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Abstract

Hadith codification has been carried out since the Prophet Muhammad era and was systematically documented in the 3rd century Hijri. During this period, the hadith codification went through a complicated process. The clerics who wrote hadith books had a standard in collecting, processing, and disseminating hadith. It has similarities with current knowledge management process theory, i.e., create, capture, classify, store, share, and apply. This study examines the knowledge management of hadith codification using the SECI model by Nonaka & Takeuchi. SECI contains four stages, there are Socialization, Externalization, Combination, and Internalization. The authors classify the process of hadith codification into the SECI model. In socialization, it will describe the process of hadith transfer from the Prophet Muhammad to his companions. The externalization stage explains the efforts of the companions to make the hadith into an explicit form. Afterward, the hadith codification process in the 3rd century Hijri is described at the combination stage. The last is internalization which explains the implementation and recreation of hadith into a new form of documentation. The method used is descriptive. Data were collected using historical-comparative research methods from the documents as the main sources and interviews as additional sources. The results of this study are rigorous methods used in the hadith codification in the

context of knowledge management. Other findings are the values of the hadith codification process that can be applied in an organization.

Keywords: *hadith* codification, knowledge management, tacit knowledge, explicit knowledge, SECI

Abstrak

Manajemen Pengetahuan dalam Kodifikasi Hadis. Kodifikasi hadis telah dilakukan sejak zaman Nabi Muhammad dan didokumentasikan secara sistematis pada abad ke-3 Hijriah. Selama periode ini, kodifikasi hadis melalui proses yang rumit. Para ulama yang menulis kitab hadis memiliki standar dalam mengumpulkan, mengolah, dan menyebarluaskan hadis. Ini memiliki kesamaan dengan teori proses manajemen pengetahuan saat ini, yaitu membuat, menangkap, mengklasifikasikan, menyimpan, berbagi, dan menerapkan. Penelitian ini mengkaji tentang manajemen pengetahuan kodifikasi hadits menggunakan model SECI oleh Nonaka & Takeuchi. SECI terdiri dari empat tahap, yaitu Sosialisasi, Eksternalisasi, Kombinasi, dan Internalisasi. Penulis mengklasifikasikan proses kodifikasi hadits ke dalam model SECI. Dalam sosialisasi ini akan dijelaskan proses transfer hadits dari Nabi Muhammad SAW kepada para sahabatnya. Tahap eksternalisasi menjelaskan upaya para sahabat untuk menjadikan hadits dalam bentuk eksplisit. Selanjutnya, proses kodifikasi hadits pada abad ke-3 Hijriah digambarkan pada tahap kombinasi. Terakhir adalah internalisasi yang menjelaskan implementasi dan rekreasi hadis ke dalam bentuk dokumentasi baru. Metode yang digunakan adalah deskriptif. Pengumpulan data dilakukan dengan metode penelitian sejarah-komparatif dari dokumen sebagai sumber utama dan wawancara sebagai sumber tambahan. Hasil penelitian ini adalah metode ketat yang digunakan dalam kodifikasi hadits dalam konteks manajemen pengetahuan. Temuan lainnya adalah nilai-nilai proses kodifikasi hadis yang dapat diterapkan dalam sebuah organisasi.

Kata Kunci: kodifikasi Hadis, manajemen pengetahuan, pengetahuan tersembunyi, pengetahuan tersurat, SECI

Introduction

The history of *hadith* codification through a long process for hundreds of years. The process started in the Prophet Muhammad era, when the companions got the *hadith* directly from him in the form of words, deeds, and approval. The companions practiced what the Prophet Muhammad exemplified without adding or subtracting. The words, deeds, and approval of the Prophet Muhammad are a guide after the Qur'an for the companions in carrying out daily activities, especially in terms of worship. The form of documentation in this era was memorization. There were also the companions who wrote *hadith* down as notes for personal use (Irham, 2013). However, in this period, there was no hadith documentation until after the Khulafaur Rashidin era.

The large scale of *hadith* documentation occurred during the caliphate of Umar bin Abdul Aziz in the 2ⁿᵈ century Hijri (Irham, 2013). He instructed the governors to collect and record the *hadith* that had been previously documented in memorization. The caliph Umar's initiative marked the activity of documenting *hadith* into a more systematic form. There are several reasons behind this activity:

1. Memorizing culture had started to decrease.
2. Many *hadith* memorizers had passed away in the war.
3. The chain of narrators (*sanad*) spread in various Muslim conquered areas which made the pronunciation different.
4. The chain of narrators (*sanad*) was getting longer and has passed through generations.
5. The emergence of false *hadith*.

The reasons above make the *hadith* documentation after the Khulafaur Rashidin more complex, especially in the 3ʳᵈ century Hijri. In this period, the *hadith* was successfully documented in several books using various scientific approaches. The clerics collected the *hadith* that were scattered in various Muslim conquered areas. They examined the *sanad* and *matan* (*hadith* content) so that their quality is known to determine which ones are worthy of being recorded and disseminated.

The process of *hadith* codification attracted the author's interest to study it from the perspective of knowledge management. These activities have similarities with the knowledge management process that developed in the 19ᵗʰ century. Knowledge management has a series of processes such as creating, capturing, classifying, storing, sharing, and applying so that knowledge is explicitly documented and can be utilized by individuals who need it. In this study, the authors use the knowledge management model introduced by Nonaka & Takeuchi (1995).
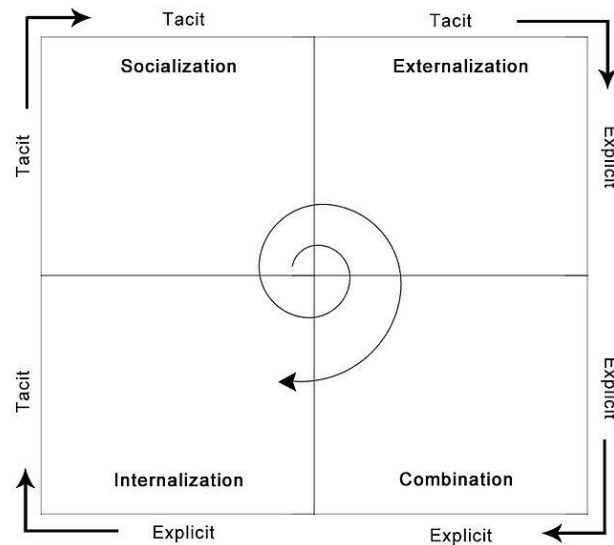
Figure 1: SECI Model
(Source: Nonaka & Takeuchi, 1995)

Nonaka & Takeuchi (1995) introduced a knowledge creation model that describes the forms of knowledge conversion under the name SECI, namely Socialization, Externalization, Combination, and Internalization. Each stage of this knowledge conversion has a different process. Socialization is the process of converting tacit to tacit knowledge between individuals. Tacit knowledge is the knowledge that is owned by an individual and is not owned by others. Generally, tacit knowledge is difficult to express in words (Huysman, 2002). After Socialization, the next stage is Externalization. Tacit knowledge that has developed between individuals is documented to be explicit in this second stage. The next stage is Combination, which is the process of converting explicit knowledge into new explicit knowledge that is more useful. The last stage is Internalization which converts explicit knowledge into tacit knowledge.

A similar study was conducted by Farooqui, et.al (2015) which compared the *hadith* knowledge management with Nonaka's SECI model. They made a new model, namely Farooqui Fauzan (FF Model) from the comparison results. This model is a point-based system in implementing the validation process of *hadith* knowledge management to a modern one to obtain credible knowledge.

This study has differences from Farooqui, et.al (2015). In this study, the authors examine the history of the *hadith* codification by classifying it into the SECI knowledge management model from the Prophet Muhammad era to the 3rd century Hijri. At the

Socialization stage, it was explained about the knowledge management process in the Prophet Muhammad era because the transfer of *hadith* was carried out between individuals, namely by the Prophet Muhammad to his companions. The efforts of the companions to memorize and make notes for personal use are explained at the Externalization stage. The Combination process explains the *hadith* codification so that six *hadith* books appear which are now known to Muslims. The last stage is Internalization which describes the process of *hadith* dissemination and its implementation.

There are two purposes of this research. First, to examine the process of *hadith* codification so that it was successfully documented even though the theory says that tacit knowledge is difficult to express. Second, to examine if there is a *hadith* codification process that is different from the present knowledge management theory that is useful and can be implemented in organizations. The output obtained is values, not a point-based system like the research of Farooqui, et.al (2015). The author also uses other knowledge management theories to support the classification process. These theories include:

1. The elements of tacit knowledge by Polanyi (1966) are to be described in the context of *hadith*.
2. Knowledge market by Davenport and Prusak (2000) describes the process of collecting *hadith*.
3. Knowledge audit by Liebowitz (2001) to examine the processing of *hadith*.

Hadith in the Context of Tacit Knowledge

According to Nonaka & Takeuchi (1995), knowledge only surfaced from an individual before ultimately becoming joint ownership in a group because of knowledge transfer. This individual knowledge is called tacit knowledge. Tacit knowledge is knowledge in a person's mind that is applied in everyday life and is not owned by others. Tacit knowledge is the initial source of the emergence of explicit knowledge. Therefore, we need to first look at the dimensions of *hadith* in the context of tacit knowledge before describing the management process in its codification. This is done to find out how far the *hadith* that emerged from within the Prophet Muhammad can be assessed as tacit knowledge.
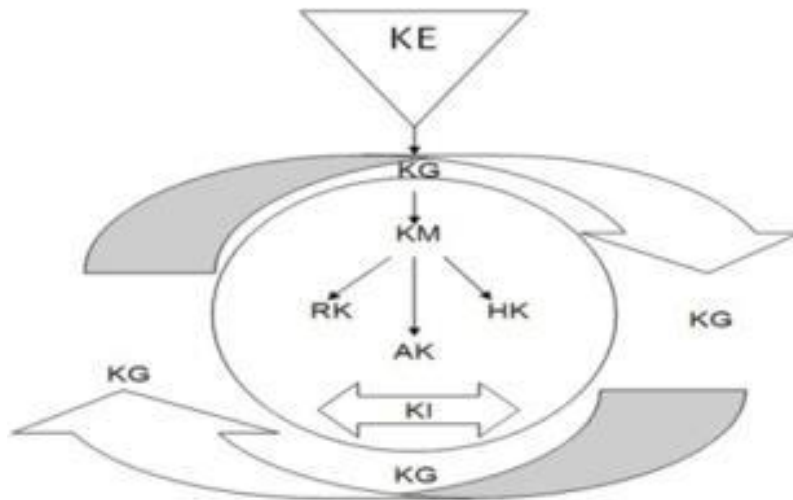
Figure 2. Islamic conceptualization of knowledge
(Source: Izzah et.al, 2013)

Description:

KE = Knowledge Existence; KG = Growth; KM = Management; RK = Revelation Knowledge; AK = Acquired Knowledge; HK = Human Knowledge; KI = Knowledge Investigation

For Muslims, knowledge is considered a gift from God to humans. Knowledge is given to humans through various channels, such as revelation, observation, enlightenment, sense perception, and reasoning (Yaakub, 2011; Izzah et.al, 2013). In Figure 2, it is explained that knowledge is an existing phenomenon that man must explore and investigate. The command here is not just to collect knowledge and information, but also direct man to organize, plan and manage properly the knowledge given to him (Yaakub, 2011; Izzah et.al, 2013). From this knowledge management, the types of knowledge are separated into revelation knowledge, acquired knowledge, and human knowledge based on the channel. Once knowledge is known to a person, it becomes information to him, which becomes a science after it is applied by him and taught to others (Yaakub, 2011).

Based on the description above, it can be said that the *hadith* is a revelation of knowledge for Muslims. This is reinforced by the opinion of Al-Khatib (2007) which states that everything that is obtained from the Prophet Muhammad–besides Al-Qur'an–which is in the form of an explanation of Islamic law, the details what is found

in Al-Qur'an or its practices, are referred to as *hadith nabawiy* or *sunnah*. It originates from the revelation of Allah or *ijtihad* from the Prophet Muhammad himself. However, there is no evidence that he did wrong *ijtihad*. Thus, the reference to *sunnah* is a revelation. Therefore, *hadith* can be categorized as tacit knowledge. It only comes from the Prophet Muhammad because it is not owned by others. The forms of *hadith* that are generally known are the words, deeds, and approval of the Prophet Muhammad.

The Elements of Tacit Knowledge in the Context of *Hadith*

The tacit knowledge that was explained by Polanyi (1966) mentions that there are two elements within this knowledge: 'knowing what' and 'knowing how'. Knowing what and knowing how in tacit knowledge have the same structure and will not appear if one of them does not exist (Polanyi, 1966, p. 7). This means that someone who has tacit knowledge must know how to apply it in daily activities. A person can't know how to do something if he does not knows.

Two elements of Polanyi's above resemble Nonaka's theory, which is 'cognitive' and 'technical'. According to Johnson-Laird (as cited in Nonaka, 1994), a cognitive element is considered a 'mental model' in which human beings from working models of the world by creating and manipulating analogies in their minds. Working models here include the schemata, paradigms, beliefs, and viewpoints that provide a perspective that helps individuals to perceive and define the world (Nonaka, 1994, p. 16). Meanwhile, the technical element is the application of mental models to the cognitive element.

Two elements of tacit knowledge described above can also be seen in the Prophet's knowledge of the hadith he conveyed regarding the command to follow the prayer movement. The Prophet Muhammad must have known the purpose, meaning, and benefits of the ordinance of prayer even though the benefits felt by the physical had not been scientifically proven at that time. Besides knowing fundamentally, the command of prayer, the Prophet Muhammad also knows how to do it. The following are the elements of the Prophet's tacit knowledge about the procedures for prayer:

Table 1: Tacit Knowledge Elements in the Prayer Procedure

No.	Knowing What/ Cognitive	Knowing How/ Technical
1	Knowing the purpose of prayer command	The Prophet practiced and exemplified prayer movements in predetermined prayer
2	Knowing the prayer movements	

| 3 | Knowing the prayer times | times |
| 4 | Knowing the recitations | |

In the knowing what or cognitive element, the Prophet Muhammad not only knows but also believes that the prayer command given by Allah SWT is a good thing for Muslims, not just a form of human worship to God. This is in line with the opinion of Nonaka (1994) about working models in cognitive, namely trust. From this trust arises the urge to do it in the technical element by knowing how to do it or 'knowing how'.

Knowledge Management in *Hadith* Codification

Socialization

Socialization became the first model in Nonaka and Takeuchi's (1995) knowledge management process. Socialization is a conversion process from tacit knowledge to another tacit knowledge that occurs due to interactions between individuals with other individuals in the same place and at the same time. According to Nonaka, et.al (1996), face-to-face activities are an effective medium of transferring tacit knowledge to another tacit knowledge. The conversion of knowledge in this socialization model occurred in the process of transmitting *hadith* in the Prophet Muhammad era. The reason is the Prophet Muhammad, as the source of *sunnah*, was still alive. The companions interacted with the Prophet Muhammad in the same place, such as during a sermon or daily activities they had together. Therefore, the companions heard and saw the words and actions of the Prophet Muhammad directly. In other words, the *hadith* was transferred from the Prophet Muhammad to the Companions because of this interaction.

It is known that the companions' loyalty to the Prophet Muhammad was very high. This loyalty arises because of the trust that the Prophet Muhammad is the messenger of Allah SWT and a sense of love for his noble nature. According to Nonaka, et.al (1998), love and trust can encourage the transfer of tacit knowledge. Every movement and behavior of the Prophet Muhammad will be followed by the companions even though they have different understandings in capturing his *hadith*. This imitation belongs to the technical element of tacit knowledge. According to Nonaka, et.al (1996),

the dimensions of the technical element include three things: observation, imitation, and practice. These three dimensions are reflected in the efforts of the Companions to collect *hadith*.

Observation

The companions did not always accompany the Prophet Muhammad in his daily activities or sermon due to their respective activities. Therefore, *hadith* owned by the companions were different. According to (Khatib, 2007), the companions arranged a schedule to attend the Prophet's sermon. Then they exchanged information from the sermon. It aimed to catch them up on the lessons they missed. The companions also conducted *hadith* observations from another companion to find out *hadith* they did not know and re-examined it. Related to this, Al-Khatib (2007) narrated a story by Anas bin Malik who stated: "We were beside the Prophet Muhammad. Then we listen to His *hadith*. After we left, we reviewed what He said amongst ourselves and memorized it." They did a re-examination because every companion had a different understanding of the *hadith* they obtained. By having a discussion, the companions gained the same understanding and no confusion in applying *hadith*.

Imitation

The next method that was used by the companions to obtain *hadith* was to imitate every gesture, behavior, and attitude of the Prophet Muhammad. According to Al-Khatib (2007), these some acts were the Prophet's deeds such as ablution (*wudhu'*), compulsory prayer, *hajj* rituals, and making decisions based on vows and witnesses. The companions did exactly as they witnessed from the Prophet Muhammad, without being added or subtracted. Many narrations explain how the loyalty of the companions imitated the Prophet's style of worship and attitude.

Practice

According to Azami (2014), the companions worked tirelessly to memorize the Prophet's words. The companions also consistently practiced their observation of the Prophet's behavior and attitude in daily activities. Practice made them understand the meaning of the Prophet's words and deeds. Practice is a way to facilitate the transfer of tacit knowledge.

The other dimension of tacit knowledge is cognitive. According to Nonaka, et.al (1996), cognitive is an individual's informal activities within an organization. In this case, *hadith* were not always transferred in the formal sermons, but also informal situations. As mentioned previously, *hadith* appeared because there were problems among Muslims and then the companions asked the Prophet directly. This shows that *hadith* appeared in an informal transfer of knowledge.

Another form of *hadith* transfer in the cognitive element can be seen in the effort of women to learn about Islam at that time. As mentioned by Al-Khatib (2007), some Muslim women felt embarrassed to ask the Prophet Muhammad directly. Then they came to His wives to talk and relieve their anxiety. The Prophet's wives certainly knew about Islamic teachings, from Al-Qur'an or *hadith*, directly from Him. Women played a major role in preserving and conveying *as-sunnah* as well as men. This was their effort to learn about Islam informally which they did not acquire from a sermon.

This Socialization stage shows that the role of the companions in preserving the *hadith* is very important. Nonaka, et.al (2000) mentions that tacit knowledge is non-transferable without the exchange of key personnel and all the systems that support them, and hence difficult to transact. In this case, the companions are the key personnel and support system in the *hadith* transfer from the Prophet Muhammad. The desire to learn new *hadith*, unite perceptions from different opinions on a *hadith*, and treat *hadith* carefully by not adding or subtracting the content are important things that make *hadith* authentic and sustainable. What was done by the Companions could not be separated from the figure of the Prophet Muhammad himself who was a messenger of Allah SWT and had a personality that became a role model so that they put their trust in him. Therefore, the transfer of *hadith* from the Prophet Muhammad to the companions was easy to do.

Externalization

The companions documented the *hadith* they obtained from observing, imitating, and practicing the activities of Prophet Muhammad. This step is the conversion from tacit knowledge to explicit knowledge which is called externalization. This action is categorized as externalization because of historical evidence that explained the companions' files contained *hadith*. This shows that the companions not only captured the *hadith* in memory but also in explicit form.

In externalization, Nonaka & Takeuchi (1994) explained two processes namely metaphor and analogy. These two processes describe how the tacit knowledge in people's minds can be changed into explicit. Metaphor and analogy can be seen in the companions' effort to understand the *hadith* by re-examining it. Every companion had a different perception of hadith. These were abstractions from their thoughts in articulating all the information they received. In general, there are two reasons for this difference:

1. The Prophet Muhammad did not always explain the *hadith* He performed which raised different perceptions among the companions.
2. Sometimes, the Prophet Muhammad performed *hadith* in different ways that were seen by different companions at different times.

Metaphors play a role in combining the imaginary concepts of the companions to understand the meaning of a *hadith*. Analogical thinking will be formed from this activity to create a mental model. Mental models are useful for the learning process, identify limited knowledge and misconceptions, and strengthen knowledge (Morgan, et.al, 2002; Pahl-Worstl and Hare, 2004; Kolkman, 2005; Jones, et.al 2011). Mental models need to be built because the companions do not have the same intellectual abilities. Therefore, the activity of giving input to each other in the discussion of a hadith must occur to correct mistakes. At this stage, the analogy plays a role in forming a common perception of the companions. Hadith will be memorized and used in daily activities after an agreement is reached. In this case, the hadith has changed to a more structural form and has a function as a law.

The companions used two methods of documentation to make the *hadith* explicit after changing its form to become more structured. The methods are memorization and writing. Memorization is categorized as a form of documentation for two reasons. First, according to Davenport & Prusak (2000), the transfer of knowledge must be adapted to the local culture because a habit will affect the process of capturing knowledge. Referring to this theory, we need to look at the Arab culture in the past in the transfer of information. Word-of-mouth was a method commonly used at that time to convey information. This method is commonly used because the Arabs' ability to memorize was excellent and became their culture (Azami, 1978; Madani, 2010; Irham, 2013). Second, writing activities at that time were not as systematic as they are now (Azami, 1978; Irham, 2013). Not everyone has good writing skills. Therefore, writing

was rarely used to convey information. So, it can be concluded that memorization was a common documentation method that was used in the Prophet Muhammad era.

Although memorization was a mainstay, the companions also wrote *hadith* in the Prophet Muhammad era. According to Al-Khatib (2007), some companions wrote *hadith* after getting permission from the Prophet Muhammad. These permits were general and special. Based on Al-Khatib (2007) and Khon (2015), special permission was granted for the companions who had a low memorization ability. When those companions were able to memorize *hadith*, then the notes were destroyed. The Prophet's permission was also granted for companions who had excellent writing skills. The importance of the Prophet's permission because *Al-Qur'an* had not been documented. There was a fear that *hadith* could be mixed with the verses of *Al-Qur'an*. This was for preserving *Al-Qur'an* as the main guideline of Muslims and not be excluded because of the presence of *hadith*.

Meanwhile, the general permission is indicated by the existence of the companions' notes (*shahifah*). As mentioned by Al-Khatib (2007), this is a sign that in general, the companions had notes containing *hadith* they knew. This is proof that the Prophet did not forbid *hadith* to be documented although the notes (*shahifah*) were for personal use only. However, not all the content was known because the companions and *tabi'in* destroyed it before they passed away. Some notes are passed down to a trusted person to avoid them being owned by non-experts. *Hadith* was also written when the companions did some correspondences. According to Az-Zahrani (2015), it was mentioned that Abu Bakr al-Siddiq cited several *hadiths* about the obligation to pay *zakat* for Muslims. These *hadith* were in his letter to the Governor of Bahrain, Anas bin Malik.

At this Externalization stage, the process of *hadith* codification has been carried out since the Prophet Muhammad era although it has not been systematic. An important point in this process is to re-learn the knowledge before it is documented and practiced like the companions did after they received a *hadith*. The practice will be wrong if the understanding of knowledge does not match the source even though it is documented in various formats. Another point that needs to be applied in knowledge management is to adjust the conditions of society and the environment at a time. We cannot apply what was applied in the past to the present if it is no longer appropriate.

Combination

There are six hadith books that were successfully documented during the tabi' tabi'in period called the Kutub al-Sittah. The scholars who wrote were Imam Bukhari, Imam Muslim, Abu Dawud, at-Tirmidhi, an-Nasa'i, and Ibn Majah. The collection and documentation of hadith started from the 2nd century Hijri from the previous documentation i.e., memorization and notes (*shahifah*). This is in line with the definition of combination which is the conversion of explicit knowledge into more systemic explicit knowledge. Based on the description of Nonaka, et.al (2000), there are three processes in the Combination stage, namely: (1) explicit knowledge is collected from within or outside the organization, (2) examines or processes knowledge within an organization to make it useful, and (3) disseminate new explicit knowledge among members. The process can be seen in the following diagram:
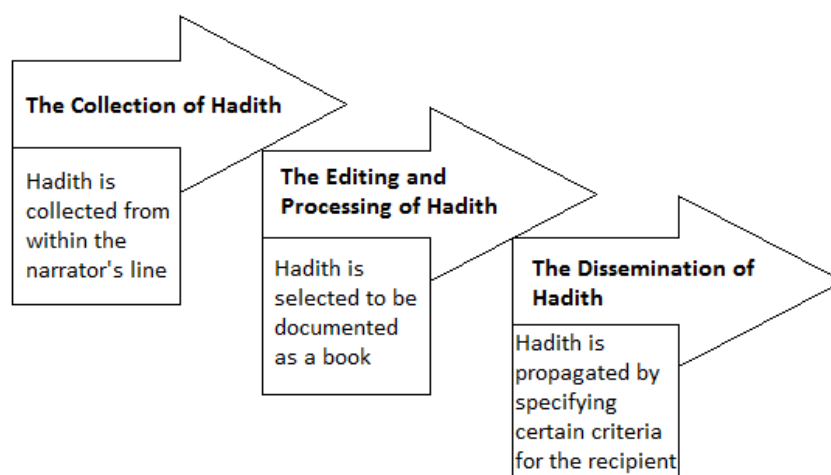

Figure 3. The Combination Process of *Hadith* Codification

The Collection of *Hadith*

The clerics took long journeys to obtain *hadith* from the *hadith* owners. They entered a 'marketplace' that is called a "knowledge market". The clerics who collected *hadith* were called knowledge buyers/ seekers, meanwhile, the owner is the seller.

There are some reasons for categorizing the collection of *hadith* in the knowledge market. First, the buyer tried to get the highest *sanad* in their long journey. The underlying factors are the companions can listen to a *hadith* from more than one person, the long chain of *sanad,* and false *hadith* scattered all around. This is related to

Davenport & Prusak (2000) who stated a knowledge buyer seeks insight, judgment, and understanding from the pursued knowledge. Even in information sharing, there are hidden motives that need to be considered (Widen-Wulff, 2007). For example, according to Ismail (2016), Imam Bukhari would ask several questions when he got a *hadith*. He questioned names, initials, and descents, meaning if the narrators understood it, and asked a note if the narrators did not have an understanding of the *hadith* they owned. Second, according to Davenport & Prusak (2000), a seller is a person who has a reputation in the knowledge market for storing substantial information. Widen-Wulff (2007) states that the network also affects a person's willingness to share information, such as having the same social network or status owned by someone. In the codification of hadith, a seller is usually a teacher, cleric, or the companions' family who are known to have *hadith*. The *hadith* from the seller is usually similar to different chains of narrators (*sanad*). On the contrary, the chains of narrators (*sanad*) may be the same with different content (*matan*). As a substantial informant, the sellers have information related to *hadith*, such as the narrator's background and another seller who has more information than themself. This additional information is highly needed to determine the highest *sanad*.

In a knowledge market, a buyer did not always meet with the right seller. Not every seller is a real seller because they do not necessarily have the information that fits the buyer. When the clerics were in a knowledge market, sometimes they met with a person who narrated an unqualified *hadith*. Therefore, there are some criterias to determine a seller who has an authentic hadith. The criterias are Muslim, *baligh* (the level has a burden to do worship), *adil*, and *dhabit* (excellent memorization). The seller does the same thing when he wants to share a *hadith*. The seller assigned some criteria for the prospective buyer, such as Muslim, *dhabit* (strong memorization), and *adil*. Even though the criteria of buyer and seller are similar, there are slight differences between the two. A buyer may be at the *tamyiz* level (a child who is starting to be able to think). Meanwhile, a seller must be an adult.

According to al-Suyuti (as cited in Yaqub, 1992) *hadith* transfer process from seller to buyer using several methods, there are:

1. *Sama'* (listening), is a student hears the *hadith* directly from the teacher.
2. *Qira'ah* (reading), is a student read the book or memorize the *hadith* in front of the teacher.

3. *Ijazah* (permission), is a teacher allows the student to teach a book.
4. *Munawalah* (giving), is a teacher gives his book to the student.
5. *Kitabah* (writing), is a teacher writes down the *hadith* to the student, either present or not.
6. *I'lam* (informing), is a teacher informs the student a *hadith* has been heard from his teacher.
7. *Wasiyah* (message, testament), is a teacher wills or orders that his book is given to the student.
8. *Wijadah* (finding), is a student finds someone's notes or book of *hadith* that he has never narrated.

The buyer's journey was not short. A buyer took a journey for months to obtain a *hadith*. The buyer met many sellers, so they received thousands of *hadith*. For example, according to Yaqub (1992), Imam Bukhari had 600.000 *hadith* from 70.000 teachers. A large number of *hadith* encouraged the buyer to do a selection to determine the qualified *hadith* to be recorded.

Processing *Hadith*

A *hadith* consists of *sanad* and *matan*. *Sanad* cannot be separated from *matan*. *Sanad* and *matan* were examined by the clerics to determine a *hadith* quality to be documented. According to Liebowitz (2001), the identification process is included in the knowledge audit stage with the purpose to find out whether the knowledge has already been arranged based on the regulations and whether something missing within it.

The audit process was only done for *hadiths* that were classified as *ahad*. *Ahad hadith* were those which did not fulfill the condition for *mutawatir hadith*, which were *hadith* that were not recorded by a substantial number of individuals. Therefore, *ahad hadith* need to be examined for its *sanad* and *matan*. In *hadith* codification, this examination is called *hadith* criticism. Criticizing the sanad and matan needs to be done to evaluate a *hadith* (Ismail, 2014). *Hadith* criticism consists of two activities, there are external criticism and internal criticism. External criticism is analyzing *sanad*, meanwhile, internal criticism is analyzing *matan*.

External Criticism

The process of analyzing sanad using the al-Jarh wa at-Ta'dil scientific approach. *Al-Jarh wa at-Ta'dil* aims to determine the status of narrators, the requirements of qualified narrators, and the position of *hadith*. External criticism is emphasized to analyze the background of the narrators. The clerics argue that a narrator must be an expert. This means that the narrator must be Muslim, *baligh* (adult), *adil*, *dhabit* (excellent memorization), and unwavering. These criteria were obtained by the clerics through discussion between fellow clerics and the narrator's biography. When doing criticism, scholars must do so with humility.

According to Khatib (2007), the clerics used several methods to trace the narrator's background, there are:
1. Honest and complete in giving a positive and negative assessments.
2. Accuracy in examining and assessing background.
3. Comply with *al-Jarh* ethics.
4. Generally, in *ta'dil* and specifically in *tajrih*.

Not everyone can do *ta'dil* (clearing and determining that a narrator is *dhabit* and *adil*) and *tajrih* (characterizes a narrator with qualities that lead to his narration being weak or not being accepted). According to Khatib (2007), there are some criteria of clerics that can do *al-Jarh wa ta'dil*, such as piety, *wira'i* (careful in doing everything related to Islamic law), honest, not being exposed to *jarh*, not being fanatical towards some narrators, and understanding well the cause of *jarh* and *adl*.

The clerics also check the continuity of *sanad* besides assessing the background of narrators. Every cleric has different standards in determining the connection of the sanad. For example, Imam Bukhari sets the standard that narrators in a *sanad* must meet directly even if only once. In contrast to Imam Muslim who set the standard that the important thing is that the narrators and recipients of *hadith* live in the same era even though they have never met. According to Zulhedi (2010), the use of the sanad has been carried out since the Prophet Muhammad era with a complete description without any broken part in the middle of the chain.

In the meeting between one narrator and another, the scholars will look at the method of receiving their hadith. The acceptance method is the same as that used in the hadith transfer process at the internalization stage. According to Yaqub (1992), *wasiyah*

(message or testament) and *wijadah* (finding) were rejected by the clerics because *sanad* was not continuous. The discontinuity is seen in the absence of a meeting between narrators. Meanwhile, other methods are considered valid, although *ijazah* (permission), *kitabah* (writing), and *i'lam* (informing) have the possibility that the narrators do not meet.

Internal Criticism

A qualified *sanad* must be integrated with a qualified *matan* so that the *hadith* can be judged as *sahih.* The clerics also examined *matan* after doing external criticism. They assessed the defectiveness and infelicity in *matan.* According to Adlabi (2004), there are several approaches to internal criticism:

1. *Matan* should not contradict with verses in *Al-Qur'an.*
2. *Matan* should not contradict with another *hadith.*
3. Examining *matan* with a linguistic approach. *Hadith* is in Arabic, so the wording in *matan* must be by Arabic grammar.
4. Examining *matan* with a scientific approach. *Hadith* does not always contain religious dogmas or worship, there are *hadiths* that explain science. Therefore, a *hadith* that contains science must be assessed with a scientific approach, because rationality is needed to assess *matan.*
5. Examining *matan* with a historical approach. The clerics assessed *matan* from its historical background. The function is to find out the meaning of the *hadith*, the position of the Prophet when conveyed a *hadith* (as a prophet, leader, or ordinary human being), as well as the situation and condition of society when a *hadith* appears. The clerics used this method to examine a *hadith* that does not contain a law to be practiced but only as information.

Although the clerics used a standard in conducting audits, in fact, each of them has a different assessment level. Therefore, the books published in the 3rd century Hijri (Kutub al-Sittah) have different degrees of quality. The Kutub al-Sittah are arranged from high to low quality according to the degree of quality of the hadith in it, which are *sahih* (authentic), *hasan,* and *dhaif.* "The person who first introduced the category of *hadith* to the *sahih, hasan,* and *dhaif* was Imam Abu Isa al-Tirmidhiy. The division of hadith into three parts has never been known before although he had mentioned the term *hasan* in the statements of some teachers and those before him," (Al-Khatib, 2007, p. 299).

Hadith Dissemination

According to Widen-Wulff (2007), information sharing requires several aspects, such as trust and knowledge. Information sharing can occur if there is trust between individuals regarding the knowledge owned by someone. The information from someone who is considered an expert is easier to be accepted. In the context of *hadith*, *hadith* books that have been written will be assessed whether they can be trusted or not. To be able to distribute the books that have been compiled, the clerics asked for approval from the leaders of their time whether the book was suitable for use or not. The book will be distributed by the leader to other clerics to be read and assessed. The examination includes:

1. The *sanad* and *matan* that have been arranged.
2. The used method.
3. Qualifications of the clerics who wrote the book.

The book of hadith will be declared worthy and trusted to be used and disseminated to the public if the assessment between the three factors above is equivalent. If any of these are not on the same level, then the book of *hadith* cannot be accepted. This activity is fulfilling the aspect of trust by testing knowledge in the *hadith* books. A qualified *hadith* book will be distributed and used by Muslims as guidelines. Usually, the distribution of *hadith* book was duplication. The duplication is distributed to the public in several ways, for example by buying and selling.

Several things that need to be considered in the Combination stage of *hadith* codification to be applied in the present time. First, collect as many sources of knowledge as possible to be codified. Second, identify the data collected with certain methods. It is very important to align information with the background of the person who conveys some knowledge. Even the person who does the identification must be an expert as done by the *hadith* clerics in carrying out external criticism. The identification process must also be carried out carefully, honestly, and thoroughly. This is done to achieve authentic knowledge. Third, it is important to carry out quality control before knowledge is disseminated as the clerics did before distributing the *hadith* books.

Internalization

After the combination stage is passed, the product will become a model that is used in an organization. The implementation will produce new knowledge in the form of tacit extraction from everyone. This tacit knowledge is formed in the internalization which is the conversion of explicit knowledge into tacit knowledge. According to Nonaka & Takeuchi (1994), a knowledge that has become a document will help the process of forming tacit knowledge. This document helps a person recall their experiences. In addition, the documentation also helps others learn about the experiences written in it. The result of the lesson becomes the tacit knowledge of the person who reads it.

According to Nonaka & Takeuchi (1994), two factors trigger the emergence of tacit knowledge in the internalization process, i.e., practice and studying documents. In the context of *hadith*, the Kutub al-Sittah become reference for Muslims as an explanation of the contents of the Qur'an which are less detailed. Muslims practice and study the contents of the hadith in the Kutub al-Sittah.

Tacit knowledge that arises from the internalization process triggers the emergence of activities to make the knowledge explicit. According to (Nonaka & Takeuchi, 1994), the emergence of tacit knowledge at the internalization stage can start a new spiral in knowledge creation. This new spiral also occurred in the codification of *hadith*. Many new works on *hadith* appeared after the Kutub al-Sittah. For example, encyclopedias, *sahih* (collection of authentic *hadith* only), *sunan, al-jam'u* (combination of two or several *hadiths*), *mustadrak* (the continuation of authentic *hadith*), summaries, *istikhraj*, and reviews.

The results of the codification of *hadith* in the combination stage continue to produce the creation of new spiral knowledge to this day. Muslims continue to practice the rituals of worship described in the *hadith*. In addition, research on *hadith* after it was recorded also continues. The research carried out is not only limited to examining the contents of the *hadith* itself, but also its relation to other subjects of knowledge.

Conclusion

The process of *hadith* codification shows that tacit knowledge within a person can be captured and documented. The knowledge management theory that is

developing today has been implemented in the codification of *hadith* carried out in the 3rd century Hijri or the 7th century AD. Several aspects support the success of knowledge that can be recorded. First, key personnel and support system. In the *hadith* codification, the companions are the key personnel and support system. Second, a rigorous and structured method to analyze informants and their information content. In the codification of *hadith*, the assessment of *sanad* and *matan* cannot be separated because the quality of information and informants must be equal. Third, trust. Key personnel and support systems can appear in the documentation of knowledge because of the trust in people who owned the knowledge. The process of *hadith* codification and the present knowledge management theory does not have a significant difference. However, there are several values in the codification of *hadith* that need to be emphasized in the use in knowledge management in an organization today, including: 1) Unifying perceptions of different understandings, 2) do not add or subtract information when distributing it, 3) re-learn the knowledge received before it is stored and put into practice, 4) does not refer to just piece of information but many sources. However, the quality must be identified by the content and the owner of the information, 5) rigorous, honest, and thorough in documenting knowledge, and 6) conduct quality control before knowledge is disseminated.

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