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RE-SHARAH OF HADITH AS A NEW ISLAMIC SCIENCE: AN APPLICATION OF THOMAS KUHN'S SCIENTIFIC REVOLUTION PARADIGM

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Abstract

This article discusses the use of Thomas Kuhn's paradigm of the scientific revolution in presenting the discourse of re-syarah hadith which has been less objective in addressing the social problems of the people. The description of Kuhn's framework of thought on the revitalization of the hadith scribe is quite extensive, including the stages in providing an overview to give birth to a breakthrough in the science of hadith from the time of the companions to the rapid development of hadith in the 2nd to 3rd centuries. By starting from the questions, first, what is the framework of Thomas Kuhn's scientific revolution, second, what are the basic assumptions of the need for rewriting hadith in the current era, third, how is the application of Thomas Kuhn's scientific revolution paradigm in the discourse of rewriting hadith. The type of research used in this analysis is idea analysis with a library research approach. Typically, this research centers on two data models, namely primary data and secondary data. By applying the study of the

interpretation of thought, this article can show that Thomas Kuhn's scientific revolution paradigm is a good reference in discussing the re-syarah of hadith in the present era, in addition to the discourses of re-writing hadith, this is the basis in showing that Islam through the Prophet's hadith has strong integrity to discuss the issue of contextual re-writing of hadith, because in its history Islam is full of knowledge, not only in terms of religion but also in terms of social life.

Keywords: New Islamic Science, Paradigm, Re-Sharah Hadith, Scientific Revolution, Thomas Kuhn

Abstrak

Artikel ini berbicara penggunaan paradigma revolusi ilmiah Thomas Kuhn dalam menyuguhkan wacana *re-syarah* hadis yang saat ini kegunaannya mulai tidak begitu objektif untuk menjawab persoalan sosial umat. Penggambaran kerangka berpikir Kuhn mengenai revitalisasi syarah hadis cukup ekstensif, termasuk tahapan-tahapannya dalam memberikan gambaran untuk melahirkan dobrakan baru terhadap *science* hadis dari mulai masa sahabat sampai perkembangan hadis yang pesat di abad-2 sampai 3 H. Dengan beranjak dari persoalan, pertama, bagaimana kerangka pemikiran Thomas Kuhn terhadap revolusi ilmiah, kedua, apa asumsi dasar perlunya *re-syarah* hadis pada era saat ini, ketiga, bagaimana pengaplikasian paradigma revolusi ilmiah Thomas Kuhn dalam wacana *re-syarah* hadis. Jenis penelitian yang digunakan dalam analisis ini merupakan analisis gagasan dengan pendekatan kepustakaan (*library research*). Secara distingtif, penelitian ini berpusat pada dua model data yakni data primer dan data sekunder. Dengan menerapkan kajian interpretasi pemikiran, artikel ini mampu menunjukkan bahwa paradigma revolusi ilmiah Thomas Kuhn merupakan acuan yang besar dalam mendiskusikan *re-syarah* hadis di era saat ini, di samping itu memang terdapat wacana-wacana penggagasan ulang terhadap syarah hadis, ini menjadi landasan dalam menunjukkan bahwa agama Islam melalui hadis Nabi mempunyai integritas yang kuat untuk berdiskusi persoalan perombakan syarah hadis kontesktual karena dalam historinya Islam penuh dengan ilmu pengetahuan, tidak hanya dari kacamata keagamaan, namun juga dari bagian sosial

kehidupan.

Kata kunci: *New Islamic Science*, Paradigma, *Re-Syarah Hadis*, Revolusi Ilmiah, Thomas Kuhn.

Introduction

The discourse on science has never been completed at any time by scientists, this is due to uncertainty and dissatisfaction with the existing epistemology (Sahbana, 2022, p. 32). The progress of science not only provides historical traces but presents the spirit of how science must be born every time and is relevant to the state of human civilization (Ramadhani, 2021, p. 86). Likewise in Islam, the knowledge of the people based on the Qur'an and Hadith must continue to be developed to produce new knowledge so that Islamic science is not considered static and can answer actual phenomena in human social civilization today (Hasyim, 2013, p. 128). The utilization of reason becomes important for the reformulation of the Prophet's hadith. Because humans are endowed with reason by God to develop the knowledge that He and His Messenger provide (Anam, Yusuf & Saada, 2022, p. 16). One of the concrete steps to provide ideas in developing and giving birth to new interpretations in the Prophetic traditions is the application of Thomas Kuhn's structure of thinking. The ideas presented by Kuhn provide great impact and implications to create and form a new paradigm of science whose context is no longer relevant to us today (Almas, 2018, p. 90). Therefore, the structure of Thomas Kuhn's scientific revolution paradigm becomes a starting point to provide ideas and re-sketch hadith in a 21st-century contextualist manner.

The analysis of Hadith Re-Sharah as a new Islamic science from Thomas Kuhn's perspective is an analysis that has not been carried out by researchers from scientists and academics. The research found applies

the Thomas Kuhn paradigm in explaining the study of Islamic science such as the relevance in the implementation of *ijma'* in presenting a new understanding of Islamic law, the study of the interpretation of the Qur'an, which was conducted by (Effendi, 2020; Mamnunah & Sauri, 2020; Putra, 2015; Ulya & Abid, 2015). Kuhn's scientific revolution paradigm is not only applied in researching Islamic studies, some use it in explaining the law in Indonesia such as Erisa Ardika Prasada (2015). And finally, the application of Kuhn's paradigm structure in describing the scientific revolution and reflections on the field of education studied by Fia Alifah Putri and Wahyu Iskandar (2020). In the literature that the author has read, the issue of applying Kuhn's framework to the study of Islamic epistemology only provides a descriptive discussion, none of which aims specifically to provide new ideas in producing interpretations of the Prophet's hadith. The study that attaches the correlation of Thomas Kuhn's paradigm in reformulating the Hadith commentary which is currently in a static and lifeless state in answering the social problems of today's society is a study that has escaped the attention of scholars. This is where this paper becomes relevant to read.

Based on the shortcomings of the research that the author has mentioned above, the article aims to show that the epistemology in Islam, namely the Prophetic Hadith, must be re-disassembled and re-shared to give birth to a more established and relevant interpretation in the 21st century. This method is shown with the framework of Thomas Kuhn's thought and then this idea is strengthened by drawing on the views of Abdullah Saeed and Fazlurrahman as a spur to dismantle the hadith that has been stagnant. Along with these shortcomings, there are at least three issues raised here. First, what is Thomas Kuhn's framework for the scientific revolution? Second, what are the basic assumptions of the need for re-sketching hadith in the current era? Third, how is the application of Thomas Kuhn's paradigm of the scientific revolution in the

discourse of hadith recitation? These three issues become the primary discussion in showing how Thomas Kuhn's paradigm can solve the static hadith, especially in today's civilization, albeit in a simple style.

The type of research used in this analysis is idea analysis. Distinctively, this research centers on two data models, namely primary data and secondary data. Primary data that becomes the author's reference are hadith texts that are considered rigid and stagnant in their understanding and meaning, wa bi al-specifically social hadiths. Secondary data is obtained through literature related to the theme of the study such as articles, journals, and books. These data are then processed and correlated to provide ideas for the revitalization discourse of hadith scribes contextually. The study applied in this research is an ideological interpretation study that seeks to contextualize hadiths that are depictions of the early Islamic period with the current 21st-century Islamic period. The application of the concept of Kuhn's paradigm as shown in the title of this paper is used to show that the current hadith is not so dynamic and objective in answering the problems of the times, hence the utilization of Kuhn's paradigm becomes significant in exposing the outdated hadith in the context of civilization.

Intellectual Biography of Thomas S. Kuhn

Thomas S. Kuhn was born in Cincinnati, Ohio on July 18, 1922, and died in Cambridge, Massachusetts, United States on June 17, 1996. Samuel L. Kuhn and Minette Strook Kuhn were the parents of Thomas Kuhn. His father was an industrial engineer (Ulya & Abid, 2015, p. 252), and his mother was a journalist and writer who came from a family in New York City, USA (Sabila, 2019, p. 82). In his final educational history, Kuhn completed his doctoral study program focused on natural science at Harvard University in 1949, and Kuhn also studied at the University of California, Berkeley. After completing his studies in California,

Kuhn got his position at Harvard as an assistant professor in general studies and history of science. Then Kuhn began teaching at Princeton University from 1964-1979. And in the same year 1979, he moved to the Massachusetts Institute of Technology until 1991 (Adawiyati & Budiarti, 2022, p. 108–109).

For his intelligence and expertise in the field of history of science, he was awarded the title of Professor in 1979, then in 1991 when he was assigned to teach the previously mentioned, again he was awarded the title of Professor for the umpteenth time for his shrewdness and breadth of knowledge that Kuhn has. He left an extraordinary scientific trail, and until now the science that has been born by Kuhn provides a substantial function among mankind, and inevitably the Muslims also use Kuhn's paradigm to revolutionize things that are problematic in life. Right at the age of 73 (June 17, 1996), Kuhn breathed his last after he struggled against cancer he suffered (Istiqomah, 2022, p. 75).

Many people know Kuhn as an American physicist and philosopher. This is because of his extensive writings on the history of science and he also developed ideas that have a significant role in sociology and philosophy of science. One of his works that is well known among philosophers of science and other leading scientific groups is *The Structure of Scientific Revolution*, 1962. This work of Kuhn's writing became famous and gave attention and good reception due to his thoughts that examined the history and philosophy of science with his methods and theories on paradigms and scientific revolutions. This is the main purpose and reference for scientists to study Kuhn's writing in the 60s until the world's progress in the field of contemporary science (Istiqomah, 2022). After his monumental work, there is one work that is no less important, namely his writing entitled *The Essential Tension: Selected Studies in Scientific Tradition and Change*, 1977 (Ulya & Abid, 2015, p. 252). The works of Kuhn that he has given birth to in the form

of writing include; The Copernican Revolution published in 1957, after which his latest masterpiece is in the form of a collection of essays The Essential Tension, and a technical study entitled him Black-Body Theory and the Quantum Discontinuity published in 1978 (Farid, 2021, p. 85).

Basic Assumptions of Kuhn's Thought

Looking at the 20th century scientific knowledge states that Thomas Kuhn's theory of the scientific revolution separately has opposition from philosophical groups known as logical positivism or logical empiricism. The group that states their understanding of logical positivism is an illustration of the ignorance of empirical foundationalism (a view of a belief that is based on the results of experience). According to Kuhn, everything regarding knowledge must be clearly and systematically corrected in every observation report. Furthermore, in this view, Kuhn explains that there is no genuine scientific revolution or simply that scientific development must accompany the "development-by-accumulation" model (in this case the goal is the expansion of the collection of observable facts) that Kuhn expressly rejects this concept (Friedman, 2003, p. 19). If we accept Kuhn's theory, then scientific progress is characterized by significant social change. Scientific progress is characterized by the existence of different views that are very incompatible with empiricism which is so naive. So it is not surprising that Kuhn's theory of the scientific revolution is standardly used as a major factor in the demise of empirical logic (Giere, 1988, p. 32).

A theory of thought must have a background that underlies the birth of an ideology, as well as the thoughts of Thomas Kuhn. The construction of Kuhn's thought was initially based on his attention to the field of philosophy of science. Kuhn's efforts in giving birth to his thoughts followed in the footsteps of his young coworkers and other associates at Harvard University for three years. During this period,

Kuhn gave a full dedication to himself to understanding the history of science, in between his time studying the history of science, he also studied various forms of writing from various figures. And this writing has a major influence on Kuhn's thinking. These figures include Alex Andre Koyre, Emile Meyerson, Helene Metzger, and Anneliese Maier (Supriyadi, Natsir & Haryanti, 2022, p. 398).

Get to know Thomas Kuhn's paradigm more closely, the paradigm in English is interpreted as an absorption word from Latin, namely paradigm with the meaning of a pattern or motif. In Greek, it is called paradeigma, which is equaling/equalizing. The word paradigm is divided into two parts, namely para, and deiknunai. Para means next to/ beside, while deiknunai is to show (Abubakar, 2020, p. 48–49). Likewise, in the Big Indonesian Dictionary, it is defined as a style of philosophy of science and a framework for thinking (Setiawan, n.d.). Issue paradigms, George Ritzer said that the figure who first raised the issue of paradigms was Kuhn in his magnum opus *The Structure of Scientific Revolution* in 1962.

If you examine the definition of paradigm given by George Ritzer, he describes it as follows:

“A paradigm is a fundamental image of the subject matter within a science. It serves to define what should be studied, what questions should be asked, how they should be asked, and what rules should be followed in interpreting the answer obtained. The paradigm is the broadest unit consensus within science and serves to differentiate one scientific community or sub-community from another. It subsumes, defines, and interrelates the exemplars, theories, and method and instruments that exist within it (Ritzer, 2014, p. 1151).”

From the explanation of the paradigm given by Ritzer, it is

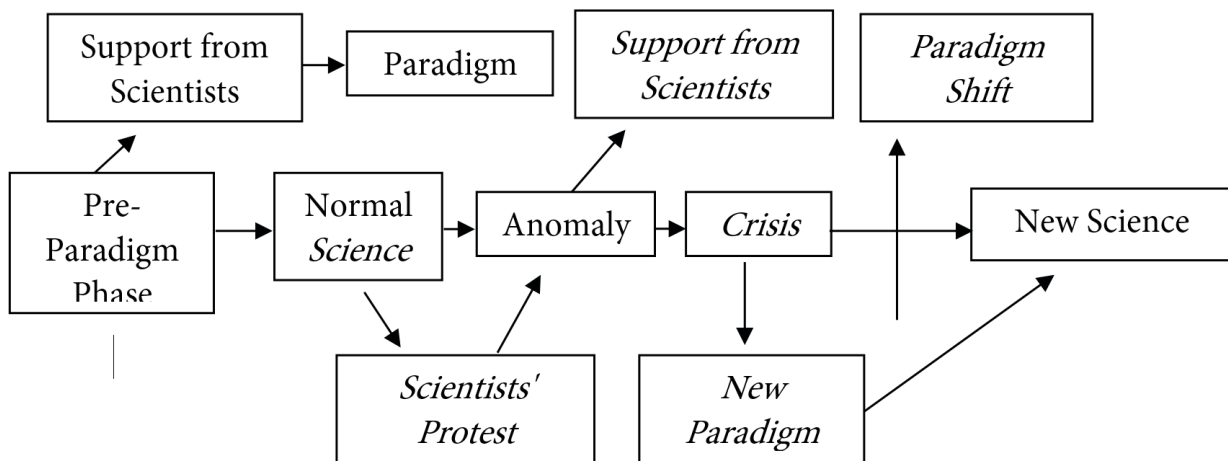
interesting to note that there is a correlation between paradigm and philosophy. Philosophy is a component of the paradigm that covers a wide range. In other words, the paradigm can span two to three theories, as well as from various portraits that have differences from the central topic of attention, methods, tools, and models (Abubakar, 2020, p. 49–50).

Thomas S. Kuhn explains what the perception of a paradigm is, that it is an acceptable representation of actual scientific practice. It also includes rules, synthesis, application, and tools that can produce a common consensus so that it applies as a first sanad system in conducting a scientific exploration. In the context of objective scientific assessment, Kuhn provides a distinction into two characteristics, first, proposing new perspectives and elements or it can also be said to come out of existing structures or have been stable before. Second, recommend new complications that are still transparent and have not been updated (Digarizki & Anang 2020, p. 27). From a scientific perspective, paradigms act in observing and examining the progress of science in their respective settings. In other words, paradigms are epistemological discussions that are debated by the scientific population and academics to trace the bright spots regarding the rationality of science. And the paradigm at the time of its progress, gave birth to characteristics that are unique enough to show the style of view of phenomena that require continuous thinking to reach the latest peak (Takdir & Arif, 2022, p. 152).

Paradigms always force humans to make continuous changes and developments. One form of transformation given by the paradigm to humans is the presence of the history of human activity from the era of myth to the era of logos. It is interesting to note that transformation will not occur if there is no revolution carried out by humans to give birth to something new in the previous life. In other words, every change that occurs must have a historical background of why the transformation

occurs. This is what made Kuntowijoyo, a historian from Yogyakarta, Indonesia, create a historical methodology, in the form of derivations regarding the essence of science. This issue was formulated by Kunto as a form of an answer to a sector that cannot be generalized and does not belong to the area of science. Because science has a uniqueness that can be abstracted, intellectuals can work on a projection of what will probably take place in the future (Takdir & Arif, 2022). And Kuhn considers that the birth of a new paradigm occurs when the transition in life from myth to logos, and this is said to be the beginning of the progress of science.

In elementary terms, Kuhn illustrates the progress of science as follows (Qadafy, 2014, p. 50):



Kuhn outlines the history of science and breaks it down into three stages, the first stage (is pre-paradigm), at this stage some circumstances have not been able to give birth/find a discovery, so at this stage, it continues to explore to realize a definite paradigm. In the process of exploring the paradigm, science has begun to be achieved, but it is still empty and not strong enough to be used. Therefore, this stage is a very long process. In this era, the study of science on certain matters was carried out without a specific direction and object. At this stage also, many ideologies were born and joined together and denied

one another, having their perceptions of a basic problem in science and what parameters should be applied to survey theories (Putra, 2015, p. 6).

The second stage (Normal Science), in this stage normal science describes a phenomenon symbolized by the stability and capability of the sciences when intellectuals act on a paradigm that they believe in. The success of this stage passes from definite scientific research in a certain period that the scientific group at that time believes is the basis for subsequent objective activities (Kuhn, 1996, p. 11). So normal science is no longer a problem and debate among rational groups, this is because normal science has been tested for validity through various studies conducted by previous figures.

The third stage (Anomaly and Crisis), this stage provides an explanation where a situation to find discoveries is no longer a central hope and problem. The opening of ignorance causes a reduction in consensus on the worldview (worldview) so that it is heading toward expiration. In this era, anomalies break the paradigm that has entered an essentially superior stage, although there is no valid assumption that can command academics to carry out the transmutation of the paradigm (Nurkhalis, 2012, p. 220). The emergence of the anomaly stage is also followed by the birth of the crisis stage. In this crisis phase, the paradigm begins to not be believed in its validity. The crisis process occurs so strongly that it creates a new bridge to bring the paradigm to the threshold of revolution (Sahbana, 2022, p. 37).

In the fourth stage (new paradigm), in this last stage, the paradigm has been born with its perfect integrity. However, the revolution against the paradigm at this stage did not go so perfectly, because some intellectuals and rational groups at this time did not easily accept the new paradigm. Kuhn revealed that for a new paradigm to be accepted

easily in people's lives, it must be scientifically proven. The main reason why academics and scientific groups do not easily accept paradigms that have been validly tested is the normal paradigm of science that has been embedded in their lives and still makes the basis for thinking, so this is difficult in carrying out a scientific revolution (Effendi, 2020, p. 54).

Distinctively, the purpose of Kuhn's paradigm is to criticize the transformation of science in which there is an aggregation (hoarding). Kuhn said, "Changing the paradigm that is being hit by a bad situation towards a new paradigm and from that paradigm a new scientific tradition is born and away from the accumulation process, the method is done by articulating or expanding the previous paradigm" (Kesuma & Hidayat, 2020, p. 174).

Hadith as a Source of Islamic Epistemology

Epistemology is part of the philosophy of science that talks about the roots, principles, and grip as well as the validity and level of consistency of various aspects of science. Examining in terms of language, epistemology comes from the Greek episteme which means knowledge, and logos which also means theory. If explained as a whole, it can be said that epistemology is a study or philosophical idea that addresses the issue of the nature of knowledge (Rehayati, 2017, p. 68).

In Islam, the epistemological foundation for people comes from the Qur'an and the Hadith of the Prophet SAW. In general, the explanation of the Qur'an is the word of God which has a miracle in every verse contained in it and gets abundant rewards for people who read it and guide it in life. The Qur'an is also a central source of knowledge for Muslims, in the Qur'an not only talks about spiritual issues and prohibitions but also concerns various aspects of knowledge to answer all problems in human life in the world (Ariyanto, 2020, p. 92).

Meanwhile, the Prophet's Hadith linguistically comes from Arabic which means Al-Jadid (new). The scope of hadith also includes khabar, sunnah, and atsar. In terms of terms, the hadiths expressed by the muhadditsin are all forms attributed to the Prophet such as speech, actions, and circumstances. Other hadith scholars add to the term hadith, namely the Prophet's attributes are part of the hadith. Another definition of hadith is also explained by Muhammad Ajaj al-Khatib, namely all forms quoted from the Prophet, such as words, actions, personalities that are tangible or intangible, and the behavior of the Prophet pre-Rasul or post-Rasul (Wahyudi & Kahfi, 2019, p. 113).

The construction of the hadith as a source of teachings and knowledge of Muslims from the past to the present has been widely believed and used as a basis of argument by all scholars from various circles and Muslims themselves. However, the issue of hadith that is used as a basis for knowledge and arguments is not only used by scholars and people in Islam, from the Shi'a and other sects also makes the Prophet's hadith as a legal quote and their epistemology (Tasbih, 2010, p. 332). It is believed that the Prophet was a servant of God who always received guidance and guidance directly from God. In addition, the Prophet always gets revelation guidance from God, making anything that comes out of the Prophet certain to bring support to things that are not known by other humans (Tasbih, 2010). As Allah has commanded His servants to obey whatever comes out of the Prophet SAW in His words in QS. Al-Hasyr [59]: 7.

Quoting in Tafsir al-Azhar, it is explained that the meaning of the verse is that whatever policy he has ordered should not even be denied and should be accepted and believed wholeheartedly (Hamka, 1989, p. 7257). This is ordered by God because any act that denies any form of order from the Prophet is the same as inviting the wrath of God. After all, indirectly the orders set by the Prophet are also God's orders. And

reflexively, the verse emphasizes the position of the hadith as the sacred epistemological basis of Muslims after the Qur'an. Therefore, obeying the Prophet SAW becomes a must that is done as a manifestation of one's faith. This issue Allah emphasizes in His word in QS. An-Nisa'[4]: 80

In the interpretation of al-Mishbah, it is explained about the confirmation of the verse that it is obligatory to obey the Prophet, Muhammad. Because this verse is a statement verse as well as an order to obey the Prophet SAW is also a statement of obeying Allah SWT. Indeed, it is Allah who has sent the Prophet Muhammad to the face of the earth, and Allah also commands humans to obey him, so what the Prophet instructs is also Allah's instruction to humans. And the consequences that occur when humans turn away from the warnings of Allah and His Prophet, then make themselves disobedient to the mandate of Allah (Shihab, 2005, p. 522).

In general, in a broad context, the Prophet's hadith has a very strong correlation with the social life of the community. This is because the task of the Prophet was to improve the quality of morals and life of the Islamic community in the prophetic era. Inevitably, the Prophet's hadith is also a snapshot of the history of the Arabs in the 7th century AD (Afwadzi, 2017, p. 358). Hadith is the second epistemological basis that has a major role in answering actual phenomena today in the social life of the people. Although the hadith comes from the Prophet Muhammad as a Sharia product, it needs to be seen that the product is addressed to humans as an audience, so that the reason given by God to humans is used as an instrument to process the hadith and give birth to new interpretations of the Prophet's hadith for the life and civilization of Muslims (Afwadzi, 2016, p. 106). When more specific, the context of Islamic epistemology in the Prophet's hadith is thicker with the nuances of human social life than the Qur'an. If examined through its source, it is very clear that the Qur'an comes directly from God's revelation as

a whole through the intermediary of the angel Gabriel to the Prophet Muhammad without any interference from the Prophet to the Qur'an. Whereas in the Hadith, it can be said that some of its sources come from God's revelation or the Prophet's opinion through the guidance of God's revelation and others through the Prophet's humanity. So this is a strong foundation for the epistemology described in the hadith for the people in taking a foothold to answer social problems that occur in Islamic society (Afwadzi, 2016, p. 107).

Dialectics of Sharh and Re-Sharh as New Islamic Science

Hadith commentaries have an essential position in explaining hadith so that they can be more easily understood by the Muslim community at large. Not only that, but the role of the commentary on the hadith also gives it a crucial position in the chronology of hadith studies and its historical progress. Among the things that surround the history of the hadith scribe, the most central is its historical part. History has illustrated that the term hadith scribe which is intended as an explanation of the hadith was not born during the lifetime of the Prophet (SAW), but the term hadith scribe only came into existence later in line with the development of the times and hadith from era to era (Suryadilaga, 2012, p. 3-4). And secondly, there is the method part, on the historical landscape it is enshrined that the model for the explanation of the Prophet's hadith has various patterns according to the socio-historical and socio-cultural conditions that were at that time in the development stage. Under such circumstances, the birth of hadith commentaries with various methods such as tahlili, ijmal, muqaran, maudhu'i, and other such methods (Suryadilaga, 2012).

In terms of the phasing of the commentary, there are two periods. First is the phase before the composition of the hadith. In this period, the correlation is very close to the narrations that preceded the Prophet's

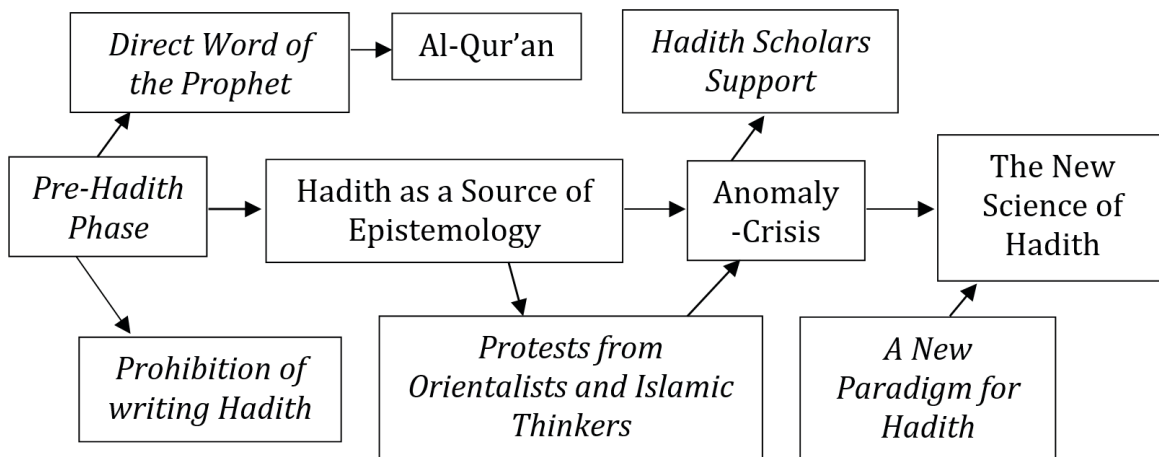
activities up to the second century AH. At that time also, the staging of the narration was divided into four sessions: the first was the session of the Companions who were still active in receiving and conveying revelations from the Prophet, and among the Companions of the Prophet there were 50 Companions of the Prophet who were active in legalizing the hadith. And in the active phase of the tabi'in, there were 48 of them who received and conveyed the hadith through their companions. The second session was during the time of the tabi'in, in this phase the tabi'in began to be busy receiving and conveying the traditions, there were 86 tabi'in who taught the traditions and conveyed them to the Islamic community at that time. Furthermore, during the period of the teachers and 'alim ulama, they conveyed the Prophetic traditions and taught them in Islamic schools, there were 256 teachers and scholars who were active in conveying and teaching the Prophetic traditions (Muhtador, 2016, p. 263).

In the second period, the stage of hadith recitation and distribution, this period was based on the instruction of 'Umar b. 'Abd al-Aziz as the leader of the Umayyads at that time conducted the hadith recording stage. This century is broken down into three periods, namely the first period of the ahlul hadith, this period describes a person who was ordered to carry out the process of recording the Prophet's traditions, but in the process of this bookkeeping there was a problem where in the bookkeeping, the traditions were mixed with verses of the Qur'an. Then, the phase of the completion of the compilation of the books of hadith that contained the complete hadith of the Prophet, during this period, the hadith of the Prophet became the center of rapid development and received the attention of the scholars as well as the birth of various methods and theories on the sciences of hadith making the hadith experience more real development (Azami, 1995, p. 76).

However, the development of hadith sciences was stagnant in the 10th-14th centuries A.H. The absence of scholars who were in the

process of producing new interpretations of the Prophetic traditions made the study of hadith stagnant and seemingly dead and there was no clear attempt to revive the enthusiasm for researching and studying hadith. And in that era, the only books of poetry with applications of the Prophet's traditions were the books of poetry the application of Prophet's traditions in them, and even then it was a reordering of the existing hadith commentaries without creating new progress (Ummah 2019:2). Whereas in the 20th century Indonesia, the study of Prophetic traditions is said by some to have been delayed in making progress compared to other scholars who have made significant developments every time. These include Qur'anic exegesis, fiqh, and Sufism (Ummah, 2019, p. 1).

If the development of Prophetic traditions in the 21st century is read within the framework of Thomas Kuhn's paradigm, it will be seen that the current study of hadith is also decadent. The research and development of hadith to be the second central source of the epistemology of Muslims after the Qur'an, has again experienced a real static state and is like a dead engine that is not attempted to be filled with fuel, thus new research and development of hadith interpretation is needed so that it is reborn with a new face so that the Prophet's hadith returns to life to be more useful in responding to the needs, demands, and challenges of the times and making hadith more appropriate to be side by side with the development of Qur'anic interpretation. The framework of Thomas Kuhn's scientific revolution paradigm when correlated with the Prophetic hadith is as follows:



At this stage (Pre-Hadith), hadith has not been made into a complete book, because at this stage, the Prophet SAW was still alive and the Qur'an was still the most perfect book to be used as a source of epistemology for the companions and the people. And the central reason is that the Qur'an has not yet become a complete Mushaf, still in the form of scattered suhufs. At this time, the main paradigm as an instrument for solving life problems only referred to the Qur'an and the Prophet SAW. And at this time too, the Prophet did not order the Companions to write down what came out of him other than the verses of the Qur'an. Then the Prophet also instructed the Companions, if they recorded what came out of the Prophet other than the Qur'an, then the Prophet told them to delete it (See Sahih Muslim, No. 5326). However, in another tradition narrated by Imam Ahmad in his Musnad, Abu Hurairah said that there is no one more knowledgeable about the Prophet's traditions than me, except Abdullah bin 'Amru, because he wrote the Prophet's traditions with his hand and he absorbed every writing about them (See Musnad Ahmad, No. 8863).

Another problem is that the command to make a whole Mushaf seems so easy to implement. Due to the strong memorization of the companions at that time of the verses of the Qur'an that came down from the Prophet SAW. However, in the process of Tadwin's hadith, the

Companions were plagued with a dilemma, because they found it difficult to transmit the Prophet's hadith which at that time was only oral, and the task of writing down was not a serious order. This problem made the process of writing down the hadith hesitant as the Companions had to be able to transmit the Prophet's hadith by what the Prophet had said and the conditions under which he had said it. It is interesting to note that in the process of transmitting the hadith, the Prophet positioned himself into two parts: one was when he transmitted the hadith as an ordinary person and the other was when he transmitted the hadith as an Apostle. This context needs to be recognized in light of the tradition related by 'Abd Allah B. 'Amr bin 'Ash that a man from the Quraysh said to him: "Do you write everything that comes out of the Prophet's mouth? The Prophet is just an ordinary human being who sometimes speaks with anger or pleasure" (Abduh, 2015, p. 66).

Moving on to the next phase, the phase after the Prophet's death, the companions, namely the khulafa rasyidin, began to issue signs to determine the acceptance of a hadith, such as the testimony of the companions to the hadith they received, to confirm the validity of a hadith whether it was really from the Prophet or not (Badi'ah, 2015, p. 63). This process continued until the reign of 'Umar b. 'Abd al-'Aziz from the second to the third century A.H. During this period, the recording of the Prophetic traditions was intensified. The scholars made it their life's activity to collect and write down the traditions in a book to make it a unified whole. However, in the second century A.H., the process of compiling the traditions was not mature because the Prophetic traditions collected by the scholars were mixed with the sayings of the Companions and the fatwas of the Tabi'in so the Prophetic traditions were not pure traditions of the Prophet. The work on the bookkeeping of the Prophet's hadith continued in the 3rd century AH, at this time the scholars again conducted research on the Prophet's hadith and had reached a perfect

phase, and the traditions had been systematically arranged (Suryadilaga, 2012, p. 7).

The next phase (Hadith becomes the source of Islamic Epistemology), in this phase the hadith has been described as an authentic book of Prophetic traditions, as well as a source of basic knowledge and law in the life of the Islamic community at that time. The epistemology that was born through the hadith, became a central source for transforming the civilization of the people and made the hadith the main benchmark in living and social systems in the midst of society (Wahyudi & Kahfi, 2019, p. 117). It is interesting to note that the Qur'an and Prophetic Hadith are not books of science, but the Qur'an and Hadith inspire the progress of science (Hilmy, 2013, p. 99). Thus, the issue of hadith as a new source of Islamic science is no longer a matter of debate among the companions, tabi'in, tabi'ut tabi'in, scholars and others. Because at this time, the hadith has become a unified whole and has been recognized for its validity thanks to the struggle of Islamic leaders and hadith scholars at that time in collecting, researching, and writing authentic Prophetic traditions.

Later during this period, there was also opposition from the Mu'tazilahs and orientalist to the Prophetic traditions with various forms of attacks. The Mu'tazilah's rejection of the Prophet's hadith was an outright rejection of certain traditions. Even if they accepted the traditions, they reinterpreted them with their intellect (Alamsyah, 2016, p. 37-38). The attack made by the Orientalists was that the Prophetic traditions were not proven to be authentic. They considered that the Prophet's traditions were made up of Muslims in the second and third years of the Hijri. Then they also do not believe in the laws and images contained in the Prophetic traditions (Idri, 2017, p. vi). An example of orientalist criticism of the Prophetic traditions is Ignaz Goldziher, who was suspicious of the validity of the traditions. His argument was the

situation of Muslims in the 1st century A.H. when the hadith began to make its initial progress. Ignaz illustrated that the Muslims at that time could not discern the beliefs of Islam and maintain complex religious traditions. Then Ignaz's view was that Muslims at that time were also still illiterate and unable to read and write, and this situation spread among others (Usman, 2021, p. 50–51).

The next phase (Anomaly-Crisis), in this phase to generate new knowledge of the Prophet's hadith is not an important issue. Since the explanation of the hadith was thought to be sufficient and had undergone sufficient development, the scholars no longer focused their attention on the hadith, and the hadith underwent a period of expiration and scientific death (Maulana, 2016, p. 116). In this phase, the anomaly of encouraging the Prophet's hadith has entered a fundamentally superior stage, although there is no legal command to the scholars to continue the scholarly transformation of the hadith. The emergence of this stage was also accompanied by the presence of the crisis phase. In this crisis phase, the hadith began to go unnoticed by hadith scholars. The silence made the scholars only do limited activities on the Prophetic traditions such as summarizing the existing traditions and literal discussions (Idri, 2017, p. 52). The crisis process was so intense that it created a new bridge to bring hadith to the threshold of restoration.

In the last phase (New Paradigm of Hadith), in this phase the hadith reached its maturity again, and the attention of scholars produced many works on the explanation of the Prophet's hadith. In the next phase, the scholars wrote books of commentaries on the Prophet's traditions, which resulted in 27 short commentaries on the book of traditions written by 'Amr 'Uthman ibn 'Abd al-Rahman al-Syahrhiri (d. 643 AH) namely Muqaddimah Ibn al-Salah. And the work that has been developed by these scholars is disseminated to subsequent descendants as a guide to their knowledge (Idri, 2017, p. 56). However, the hadith that

had become the epistemology and paradigm of Muslims was not easily accepted by later orientalists. They always emphasized their view that the hadith was composed by early Muslims and not by the Prophet. For example, like the conclusion made by D.S. Margoliouth in his work *Early Development of Islam*, he said that the Prophet during his lifetime did not leave anything including sunnah and hadith. Furthermore, he said that the sunnah practiced by the early Muslim community at that time was not a sunnah derived from the Prophet's traditions but the customs of the Arabs themselves. And finally, he says that in the second century A.H. in the process of tradition-twinning, they only wrote down and gave their authority to the customs of the past, and realized their own rules for the Prophetic traditions to spread them to the people (Idri, 2017, p. 61).

After dialoguing the process of the journey of hadith from the time of the Prophet to the 21st century, the author can say that not all of the Prophet's hadith commentaries are so relevant in this era. Where the development of hadith is currently in a state of stagnation. It does not have a clear development to be able to provide answers to the problems of the people in the current situation. If we look back at the explanation of the previous phases, then the Prophetic traditions in this era are in an anomalous phase. Where the knowledge and attention of Islamic scholars are no longer centered on the Prophet's hadith, only discussing it continuously without producing a new paradigm and interpretation of the hadith. If the hadith is indeed the second source of authority of Islamic epistemology under the Qur'an, then it should follow the developments perceived by the Qur'an. Various models of interpretation from the classical, medieval, modern, and contemporary periods of the Qur'an, until today the interpretation of the Qur'an continues to be the center of attention and rapid development. In the sense that the interpretation of the Qur'an is not a product that lasts every time, there are always new

interpretations.

The culture of Muslims today centers only on spiritual improvement. This issue is not wrong. However, the problems that occur amid the activities of people's lives must get a solution to overcome the problems that occur. The attention of scholars is centered on the Qur'an, they try to bring out all the knowledge and solutions given in the verses contained therein to answer actual phenomena in human civilization today. The context and view of the hadith must be broadened, this can be realized by leading the interpretation of the hadith by the current context to give birth to new interpretations and paradigms that can answer the demands and challenges of the times. This is similar to the interpretation of the Qur'an done by Islamic scholars at each time. This should be re-invigorated in the current era, the interpretation of hadith that is reproduced by producing contemporary hadith commentaries with a social style that is more relevant at this time. The hadith commentaries that serve as guidelines today are a reflection of the Arabs in the early centuries of Islam. Given that every human being has their era of life, the Prophet's hadith must also be a product that adapts to the needs of people's lives in each era because every era also creates new problems and people always use the hadith as a basis for answering these problems (Nasution, 1995, p. 166).

This is also in line with the explanation of Abdullah Saeed in his book *Al-Qur'an 21st Century Contextual Interpretation*. First, the hadith must be in line with the interpretation of the Qur'an, which has a role and responsibility in every era (contextualization). Second, the sunnah of the Prophet must be separated from the hadith. Then the traditions that have been declared valid by scholars should be critically examined to see if there is any contradiction between the sunnah and the hadith. Thirdly, traditions should not be viewed and believed through an individual lens but should be reviewed as a whole to resolve the issue at hand. This is

because if the hadith is viewed individually it may not provide a complete and perfect explanation of a phenomenon that occurs. Fourth, traditions that are in harmony with reason must simultaneously be in line with human nature. If there is a tradition that contradicts both logic and human nature then it needs to be reviewed. If it appears to contradict both then it should be rejected. This is because if the tradition is not in harmony with the interpretation and sense of diversity of the believers and the pious scholars of Islam then it should be rejected. Fifthly those traditions which are found to be contradictory to the Qur'an even if they are judged to be saheeh cannot be accepted with the quality of saheeh. And in the case of ahad traditions, they should be rescored and reflect far-reaching values such as balance, credibility, and fairness and the realization of the standards that the Prophet implemented can be agreed upon (Saeed, 2016, p. 136–38).

In line with Fazlurrahman's thought, the interest of Muslims today is to recreate the Prophet's traditions whose context in the past described the lives of early Muslims into traditions with a context that is more alive and in line with current human civilization. This is necessary to be done because the Prophetic traditions contain varied elements and the reinterpretation and re-syarah of the hadith paradigm should be a discourse that is always enlivened every time, this is in line with the socio-moral transitions of the Islamic society (Kurdi et al., 2010, p. 339). From the dynamics of the idea of re-syarah of hadith, it becomes interesting to continue, this issue does not aim to modify religion, but to revive the Prophet's hadith so that it is not static. And the new interpretations born from the hadith are more alive and adapted to the 21st century. Abdullah Saeed's and Fazlurrahman's illuminations corroborate this idea.

Conclusion

The paradigm theory presented by Kuhn is an instrument for

humanity to view and assess phenomena that occur in life. Kuhn's view of the scientific revolution can be emphasized as the forerunner of the birth of science. The scientific revolution gave birth to a new way of looking at certain problems that occur in social society. Kuhn's scientific revolution paradigm is very relevant to be applied in studying the re-syarah of hadith. The stages of implementing Kuhn's thought structure into hadith are; (1) Pre-Hadith Phase, (2) Hadith becomes a New Epistemology, (3) Anomaly-Crisis, (4) New Paradigm towards Hadith, (5) New Epistemology of Hadith. From the depiction of Kuhn's theory of thought, hadith is seen to be in a state of anomaly-crisis, so it becomes the main step to re-initiate the hadith scarification contextually and more relevant in the 21st era, as well as a new interpretation and paradigm in Islam. In particular, Kuhn's paradigm becomes the initial instrument in providing the idea of re-sifting the static Prophetic traditions and making the traditions more alive by the needs, demands, and challenges of the times. In this paper there is a lot of space that is lacking, the author offers a stroke that there are still many things that can be studied further in the idea of the re-statement of hadith, such as the issue of how the example of the re-statement of the Prophetic traditions in the current context. The author hopes that someday there will be scholars who want to research further on this matter.

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