



KH. MUSTOFA BISRI'S HUMANISTIC HERMENEUTICS OF HADITH AS A RESPONSE TO NEO-REVIVALIST ISLAM

Muchamad Saiful Muluk

Akademi Komunitas Negeri Putra Sang Fajar, Blitar, Indonesia

muluk.saiful@akb.ac.id

Shofiatun Nikmah

Universitas Zainul Hasan Genggong, Probolinggo, Indonesia

shofinikmah@yahoo.com

Abstract

The neo-revivalist Islamic group had a rigid religious attitude, *takfiri* and a truth claim attitude. This attitude was born because it started from reading the hadith which was ahistorical and partial. Thus, it produced an understanding that causes more harm to humanity than its *mashlahah*. Oftentimes, the purpose of law was lost and the meaning was distorted. This study focused on the hadith reading method used by KH. Mustofa Bisri especially in responding to the neo-revivalist Islamic way of religion. This research focuses on the method of reading hadith in the book of *Arbain al-Nawawi* used by KH. Mustofa Bisri, especially in responding to the neo-revivalist way of Islam. The results showed that 1) KH Mustofa Bisri used the figure of the Prophet's humanism as a paradigm for reading the hadith, where Gus Mus saw the prophet's personal portrait as a whole human being who was the most humane, and respected fellow human beings; 2) KH Mustofa Bisri applies Schleiermacher's hermeneutics in positioning the text as well as Gadamer's hermeneutics in obtaining meanings that prioritize *mashlahah* values.

Keywords: Humanistic Hermeneutics, the Neo-Revivalist Islam, KH. Mustofa Bisri

Abstrak

Kelompok Islam neo-revivalis memiliki sikap keberagamaan yang kaku, rigid, takfiri dan sikap *truth claim*. Sikap itu lahir karena bermula dari pembacaan hadis yang ahistoris dan parsial. Sehingga menghasilkan pemahaman yang menimbulkan banyak *madharat* bagi kemanusiaan dibanding *mashlahat*-nya. Seringkali tujuan hukum menjadi hilang dan makna pun terdistorsi. Penelitian ini berfokus pada metode pembacaan hadis dalam kitab *Arbain al-Nawawi* yang digunakan oleh KH. Mustofa Bisri, khususnya dalam merespon cara beragama kelompok Islam neorevivalis. Hasil penelitian menunjukkan bahwa 1) KH. Mustofa Bisri menggunakan sosok humanisme Nabi sebagai paradigma pembacaannya terhadap hadis, dimana Gus Mus melihat potret pribadi nabi sebagai manusia secara utuh yang paling manusiawi, dan menghormati sesama manusia; 2) KH. Mustofa Bisri mengaplikasikan hermeneutika Schleiermacher dalam memposisikan teks sekaligus hermeneutika Gadamer dalam mendapatkan makna yang mengedepankan nilai-nilai masalah.

Kata kunci: Hermeneutika Humanistik, Islam Neo-revivalis, KH. Mustofa Bisri

Introduction

From 2014 to 2020, there have been 150 suspects in cases of blasphemy in Indonesia (Cecilie & Kersten, 2020). The majority of cases of blasphemy are a response of neo-revivalist Muslims to the deviation of Islamic teachings as well as statements by minority groups regarding their religion which still contain multiple interpretations (Cecilie and Kersten, 2005). Often in the name of religion, human rights violations and violence against religious minorities occur in Indonesia. For example, The Ahmadiyya case in West Java involved 1,500 Islamists attacking 21 Ahmadiyah congregations with machetes, stones and bamboos (Human Right Watch, 2013).

The turmoil of religious violence was actually driven by internal

and external factors. First, external factors triggered by socio-politics, Azyumardi Azra revealed that the worsening position of Muslim countries which were not benefited by global civilization and triggered resistance to western hegemony (Bakri, 2004). Second, internal factors, namely in the form of religious emotions that are born based on the interpretation of religious teachings (Amin & Rauf, 2016). Interpretation of *Nash* that stops at literal meaning will give rise to egocentric attitudes and truth claims (Isnaeni, 2014).

This feature is closely related to the way of religion of the Islamic neo-revivalism group. Neo-revivalism is a movement promoted by Hasan al-Banna through the Muslim Brotherhood and followed by several people afterwards; Abu al-A'la al-Mawdudi, Khomeini, Sayyid Quthb, Muhammad Baqi Sadr, Said Hawa and Juhaiman al-Utahi. Their interpretation is an important basis for the ideology of neo-revivalism. The ideology of neo-revivalism requires the creation of *Islam kaffah* in all forms of life, including state, economics, social and politics (Barton, 1999). Neo-revivalists offer the logic of a life order system based on theological principles and historical euphoria by blaming outsiders for implementing absolute Islamic sharia rules (Prihandono, 2010).

The Islamic neo-revivalism group then developed into a transnational organization in Indonesia. It became a movement of Islamic militancy that was quite rapid after the New Order with various forms of organizations such as PKS, HTI, JI which agreed to change Pancasila ideology with absolute Islamic Sharia (Wahid, 2009). Muslim scholars in Indonesia, such as KH. Abdurrahman Wahid, Buya Syafi'i Ma'arif, KH. A. Mustofa Bisri, Nur Cholis Madjid and others have responded to the diversity of Islamic neo-revivalism which massively obliterated the culture and traditions of the Indonesian nation and replaced them with an Arabized culture in various fields (Wahid, 2009).

KH. A. Mustofa Bisri (hereinafter Gus Mus), stated that if neo-revivalist ideology is allowed to continue, it will lead to narrowing, restrictions on religious interpretations that take into account local-cultural aspects. Any interpretation that contradicts the interpretation of neo-revivalism is subversive and must be banned (Bisri, 2009). Now, in the era of digitalization, neo-revivalist ideas are spreading massively in the digital space. The rest of the understanding will be absorbed and adopted in daily behavior which is dominated by religious enthusiasm using the attributes of the Prophet Muhammad fifteen centuries ago. Excessive religious enthusiasm without being followed by adequate understanding will encourage absoluteness in the knowledge one achieves, even if it is partial (Bisri, 2009).

For Gus Mus, neo-revivalists do not understand the philosophy of religion properly. Religion should be a way of life not a *ghayah*, an end goal. If religion is used as *ghayah*, then even in social-religious interactions Islam is reduced to legal conclusions (*fiqh*) which are essentially only a small part of Islamic teachings that are relative in nature (Bisri, 2009).

Gus Mus responds to the Neo-revivalist way of religion by reading hadiths from a humanist perspective. Gus Mus departed from the paradigm that the Prophet Muhammad was the most humane, who understood and respected humans the most (Bisri, 2016). Thus, the traditions of the Prophet based on him will not cross the boundaries of humanity. Islam is a religion for man-kinds, the messenger who was sent was also a human being (*insan kamil*) who was the most perfect as a human being. The values taught are also very important to humanity, easy to emulate and their teachings are very reasonable for all mankind (Bisri, 2016). So it is very important to understand the text with a human lens or called humanistic hermeneutics.

As far as the reader's search goes, research on KH. Mustofa

Bisri has not yet discussed his hermeneutical interpretation of hadith. However, from the Humanistic side, there are researchers who have examined it from the perspective of his *da'wah*. Meroni who read Gus Mus' Humanism from the Da'wah concept contained in the Book Opening the Heaven's Door. Meroni shows his findings that the principles emphasized in humanism are the principle of equality in various fields such as law, social, and human rights; and the principle of freedom in all aspects including freedom of religion, politics, work, family, and self-protection. (Meroni, 2018). The rest of the other research only covers the virtual *da'wah* model, (Miftahuddin, 2018; Pathia, 2020) books are his works, (Fatimah et al., 2020) verses, paintings and poems (Firmansyah, 2012; Shiddiq & Thohir, 2020).

This research will examine in depth how Gus Mus's hermeneutic interprets hadith texts from a humanistic perspective through the recitation of the *Arbain Nawawi* Book which is also broadcast live via the gusmuschanel, a Youtube channel. The extent to which the process of capturing meaning is carried out by Gus Mus in reproducing the meaning of hadith which is also an important in this study because the goal of hermeneutics is to provide rational justification for the science of humans and society (Hardiman, 2015). Thus, this study also aims to find rational justification used by Gus Mus to legitimize his interpretation of hadith texts. Apart from that, the criticisms raised against the religious way of Islamic neo-revivalism also become interesting when connected with Habermas's critical hermeneutics. Based on the research question, it is important to conduct this research, in order to find a new interpretation formulation in understanding the hadith from the perspective of local Indonesian Ulama.

Islamic Neo-Revivalism: His Reading of the Prophet's Hadith

Fazlur Rahman said the neo-revivalist movement emerged as a reaction to the previous revivalist movement, namely the movement led by Ibn Abd al-Wahhab which questioned the Islamic tradition that lives in society by confronting it with sources of Islamic texts (Rahman, 1979). Both have an attachment, that all legal conclusions must be based on literal texts of the al-Qur'an and *Sunnah* (Rahman, 2002).

Neo-revivalism is an Islamic movement that wants the establishment of an Islamic State and Islamic Sharia as legal-formal law. Among the neo-revivalist figures; Khomeini came up with the idea of the *wilayat al-faqih* which became the Constitution of the Islamic Republic of Iran. *Wilayat al-Faqih* aims to represent the existence of Shi'a in the world of politics. Khomeini received full support from Shi'a figures so that the idea of *wilayat al-faqih* was accepted by Iranian Muslims (Sidahmed & Ehteshami, 2018).

In fact, Khomeini's ideas were influenced by two previous neo-revivalist figures; al-Mawdudi and Sayyid Quthb. Al-Mawdudi laid the foundation for Islamic political theory, that God's sovereignty encompasses all aspects of life (*hakimiyya*). Humans can exercise power only in the name of Allah by implementing the legal sharia perfectly. Sayyid Quthb stated that the life of the global world is in the life of ignorance. Muslims must withdraw and focus on building their community in earnest based on God's sharia. Muslims must also strive to tear down the current system of the *Jahiliyyah* era (democracy) and fill it with a formal Islamic order (Sidahmed & Ehteshami, 2018).

From Sayyid Quthb's ideas about the necessity to withdraw from the *Jahiliyyah* era and the necessity to overthrow the democratic system and replace it with an Islamic constitution or Sharia law, this became the

forerunner to the birth of extremist movements in Islam (Sidahmed & Ehteshami, 2018). Sayyid Quthb also interpreted the Al-Qur'an to justify his ideas. Neo-revivalism believes that Muslims who do not belong to their group are called apostates. For them, apostates can be killed without having to be given the opportunity and they are not punished for the killing. Neo-revivalists hold on to the obligatory term *al-qatl* which has a distorted meaning (Sidahmed & Ehteshami, 2018). The charge of apostasy is also based on Allah's commandment in QS. Al-Maidah: 54:

O you who believe! Whoever among you apostates from His religion, Allah will later bring a people, He loves them and they love Him too and are gentle towards those who believe, but are adamant towards those who disbelieve. Who strives in the way of Allah, and who is not afraid of the reproaches of those who criticize. That is the gift of Allah that He gives to whom He wills. Allah is All-Wise, All-knowing.

For neo-revivalists, verses and hadiths that talk about the importance of maintaining harmony between religions, between tribes and fellow human beings have been in *nasakh*. So that it can no longer practice its meaning. However, they do not follow the rules that have been stipulated in the *nasikh-mansukh* which have been stipulated by the *ushulliyin*. That the al-Qur'an can only be in *Nasakh* with the al-Qur'an that comes after or *mutawatir* hadith. The fact is that they recited the al-Qur'an's verses without paying attention to the history of the verses. Not even mentioned by *ushulliyin* scholars or commentators that verses containing messages of peace and humanity have been in *nasakh* (Zaidi, 28 C.E.).

The neo-revivalist group is a-historical and a-sociological, they try to rebuild the early Islamic paradigm as an ideal society. However, this attitude is contrary to their enthusiasm in reviving the Islamic

Traditions in the early days that they imitated. In reading Islamic texts, neo-revivalism always emphasizes ritualism. They read the al-Qur'an and hadith by focusing on practical instructions, most of which are produced in response to any special events that occur in government or global politics. Neo-revivalists ignore the urgency of strict scholarship in reading the al-Qur'an and hadith. Instead, it supports the paradigm it built with high militancy. The al-Qur'an and hadith which are full of human values and moderation are also ignored (Zaidi, 28 C.E.).

Short Biography of KH. Mustofa Bisri

KH. A. Mustofa Bisri is the leader of the Raudlatut Thalibin Leteh-Rembang Islamic Boarding School. He was born in Rembang on August 10, 1944. He studied as a child at SR for 6 years (1950-1956). Then, he continued to study at the Lirboyo Islamic boarding school under the tutelage of KH. Marzuqi Dahlan and KH. Mahrus 'Aly, Kediri for 3 years (1956-1958). Gus Mus also took his religious education at the Krapyak Islamic Boarding School, Yogyakarta in 1958-1962 under the care of KH. Ali Maksun and KH. Abdul Qadir. Furthermore, Gus Mus deepened his religious knowledge at the Islamic Boarding School under the care of his father KH. Bisri Mustofa at the Raudhatut Thalibin Islamic Boarding School, Leteh, Rembang (1962-1964). In 1964, his father sent him to study at Al-Azhar with a concentration in Islamic Studies and finished his studies in 1970 (Bisri, 2018b).

While in Egypt, Gus Mus was involved in the management of HPPI (Indonesian Youth and Student Association) with KH. Syukri Zarkasyi. Meanwhile with KH. Abdurrahman Wahid Gus Mus manages the organization's magazine. In the same year, Gus Mus returned to his homeland and married Siti Fatma, who was also his childhood friend. His marriage with Siti Fatma was blessed with seven children namely; Ienas Tsuroiya, Katsar Uzmud, Raudloh qudz, Robiatul Bisyriyah, Nada, Almas

and Muhammad Bisri Mustofa. Gus Mus mastered French besides Arabic and English. Gus Mus also started his career in politics until he became a member of the MPR representing PPP and became a member of the PKB DPP advisory board and designed the PKB logo which is used today. In addition, Gus Mus also served as a representative for Rais 'Aam PBNU and was later appointed as Rais 'Aam (2014-2015) replacing KH. Sahal Mahfudz who died. Now, Gus Mus serves as Chair of the Musytasyar at Nahdlatul Ulama for the 2022-2027 period.

His academic achievement was proven by being awarded the title of Doctor Honoris Causa by Islamic State University of Sunan Kalijaga Yogyakarta for his contribution in developing the field of Islamic literature and culture. The award ceremony was chaired directly by the Chancellor Prof. Dr. H. Amin Abdullah on May 3, 2009 (Miftahuddin, 2018). This title is very worthy of Gus Mus. Because Gus Mus is a *kiai*, humanist, Muslim scholar, likes to paint and is productive in writing poetry and short stories typical of Islamic boarding schools.

Gus Mus received the "Yap Thiam Hilen" award in 2017 for his struggle in fighting for Human Rights. He is also the first *ulama* or religious figure to be awarded the award. In 2005, Gus Mus was awarded the "Asian Literature Award" from the Malaysian Literature Council. President Joko Widodo also pinned the Bintang Budaya Parama Dharma honor on the dedication of Gus Mus which was held at the State Palace on 13 August 2015. Gus Mus was very productive in writing both literature and non-literary Islam. In the field of literature, they include: *Ohoi*, *Kumpulan Sajak Balsem* (1991, 1994), *Antologi Puisi Tadarus* (1993), *Pahlawan dan Tikus* (1996) *Wekwekwek: Sajak-Sajak Bumi Langit* (1996).

Gus Mus is also active in holding regular recitations of the book of interpretations of *al-Ibriz* every Friday morning which is attended by various layers of society around Leteh-Rembang, while in the month of

Ramadan Gus Mus actively reads *Arba'in al-Nawawi*, *Qashidah al-Burdah*, *Idhah al-Nasyiin* and *Taj al-Arus*. Gus Mus is also active in holding the Study of the Book of *Jawahir al-Bukhari* and several other books such as *Muhammad Insan Kamil*. Regular recitations are also broadcast live streaming via gusmuschannel, a Youtube channel.

A Paradigm of Hadith Reading Based on the Prophet's Humanism as Gus Mus's Criticism of Neo-Revivalist Islamic Hadith's Reading Methods

KH. Mustofa Bisri reviews the *Arbain al-Nawawi* hadith book by Imam al-Nawawi which is broadcast on his YouTube channel. In this study, the researcher made Gus Mus' presentation in explaining the meaning of hadith in the book of *Arbain* as text. Because basically the object of hermeneutic study is text. Text is a practical product of language, both in the form of spoken and written language.

For Gus Mus, the Prophet Muhammad in conveying hadiths considered the social setting in which the hadiths were produced. The Prophet even considered human aspects in producing each of his traditions. Gus Mus departed from the paradigm that the Prophet Muhammad was sent by Allah to bless the universe. It becomes natural that the bearer of compassion is the compassionate Prophet Muhammad. The Prophet Muhammad is attributed to Allah in the Qur'an sura al-Taubah: 128,

لقد جاءكم رسول من أنفسكم عزيز عليه ما عنتم حريص عليكم بالمؤمنين رؤوف رحيم

Indeed, there has come to you a Messenger from among yourself, who continues to be hard on him for your suffering, full of concern for you, and towards the believers very compassionate and merciful.

The Prophet was sent by Allah from among mankind itself, not

from the angels and others. Because the prophet is a human being, the prophet can understand man very well, understand his suffering and weakness. Maintain human dignity and always consider human values. The suffering felt by his people was very heavy for the Prophet Muhammad, both in this world and in the Hereafter (*azizun 'alaihi ma 'anittum*). The Prophet would easily endure his hunger, but could not endure the suffering of his hungry people. The Prophet gave full attention to his people, prioritized the safety of his people and the Prophet fought so that mankind would not experience suffering (*harisun 'alaikum*). The Prophet always loved orphans, the *dhu'afa'*, defended truth and justice, condemned slavery and always upheld human's dignity and worth (Bisri, 2018b). The Prophet Muhammad often reprimanded friends who worshiped excessively, such as fasting in a row, establishing prayers throughout the day and even friends who lengthened their prayer readings when they were Imams, which burdened their followers. As when the Prophet said:

أنتم الذين قلتُم كذا وكذا؟ أما والله، إني لأخشاكم لله وأتقاكم له، لكنني أصوم وأفطر، وأصلي وأرقد،
وأترؤج النساء، فمن رغب عن سنتي فليس مني. وأخرجه البخاري في "صحيحه

Are you the one who said this and that? Know by Allah, I am the most fearful and most pious of Allah among you. However, I fast and do not fast, pray and sleep. And I married women. So whoever does not like my people, he is not one of my people (Bisri, 2016).

Gus Mus' understanding of the Prophet's humanity became his paradigm in understanding the Prophet's traditions. Hadith must be understood by considering the humanist aspect, not burdensome and adventurous. Because for Gus Mus, the Prophet Muhammad is a human who understands humans the most and really appreciates humans. So it is impossible for hadith to contain radicalism, anarchism, fanaticism,

despotism, totalitarianism, domination and exploitation. Therefore, the teachings of the Prophet contained in the hadith will not cross human boundaries, are natural to emulate and easy to embody in everyday life.

Understanding hadith for Gus Mus is also part of reading history. Hadith cannot be understood from empty knowledge about the Prophet. The Prophet's *sirah* is an absolute requirement for understanding the Prophet's traditions. Without knowing the Prophet Muhammad well, it is difficult to understand the meaning of the hadiths produced by the Prophet. With the *sirah* of the Prophet, the reader will understand the context when the hadith was produced and be able to grasp its significance in the present context. Understanding the history of the Prophet Muhammad will also get a complete picture of a human being who is very humane (Bisri, 2016). Reading the historicity of the Prophet also helps the interpreter to understand the relevance of the *sabab wurud al-hadith* to the hadith said by the Prophet. The importance of understanding *sabab al-wurud* has basically been put forward by the *ulama* in the past. Al-Zarkasyi mentions six important points that are obtained from knowledge of *sabab al-wurud*: 1) understanding the wisdom that drives the establishment of a law; 2) specifying legal provisions; 3) understanding the meaning of hadith; 4) helping to understand verses that are *'Aam* and *takhsis*; 5) eliminating allegations of *hashr* in the meaning of hadith; and 6) helping in understanding verses that are abstruse or difficult (Al-Zarkasyi, 1972). Abu Shuhbah added several benefits from understanding *sabab al-wurud*, namely: Eliminating contradictions from hadiths that seem contradictory (*khilaf laysa haqiqiy*), finding *maqashid al-Shari'ah* and explaining ambiguity (*mubham*) in the hadith mats (Abu Shuhbah, n.d.).

For Gus Mus, the reading of hadiths that do not depart from the humanism aspect of the Prophet, will give rise to shallow, hegemonic and radical interpretations because hadiths are only read in one direction,

as if hadiths were canonical books that were separated from dialectics, scripturalism and literalism. Gus Mus criticized the reading of hadiths by Islamic neo-revivalists, where hadiths were read with tendentious readings without considering the context of the Prophet and local wisdom which are noble values and become human identity. For Gus Mus, the neo-revivalists' formulation of religion is very shallow, this is because they do not understand the complete landscape of the Prophet's Humanity. The Prophet's affection for the Ummah both in this world and in the Hereafter has implications for the command of *hasanah da'wah*, *amar ma'ruf nahi munkar* in a loving way so that humanity can be safe from the dangers of this world and the hereafter. Therefore, the methods used in the amar ma'ruf nahi munkar efforts are also good, peaceful, and take into account the human aspect.

To support the correct meaning, Gus Mus also uses semantics in understanding the terms contained in the hadith. Especially the terms that experience distortion. As when explaining the word *al-nashihah* in the seventh hadith in Al-Nawawi's *Arbain* book ; the word *al-nashihah* in Indonesia has undergone a change in meaning. Advice in KBBI means good teachings or lessons: good advice, instructions, warnings, reprimand (KBBI Daring, 2023). Advice in Indonesian is only limited to oral speech to do good. Meanwhile, according to Gus Mus, the word *nashihah* in its true meaning is doing good (*ishlah*). So that the hadith narrated by Muslim about *al-dinu nashihah* can be understood that; "religion is doing good (up to three times), the Companions asked: "*doing good to whom, O Messenger of Allah?, the Prophet replied; do good to Allah, His book, His Prophet and all Muslim leaders and all mankind.*" Certain terms experience changes in meaning from their original meaning, so for Gus Mus it is important to use semantics in order to understand the hadith correctly, in accordance with the intended meaning when the sentence is produced.

Gus Mus read the hadith by making vernacularization efforts, namely by giving Javanese meaning (Arabic *pegon*) to Arabic pronunciation. Where vernacularization has been a tradition for a long time in the archipelago, especially Islamic boarding schools. Gus Mus also produces meaning by making local traditions in the archipelago as an effort to explore meaning so that the meaning of hadith is grounded and easily understood by the community. Gus Mus' reading of hadith is in line with Hans G. Gadamer's statement about historical effect consciousness. Even Quraish Shihab, Mike Michael, Michel Foucault also agree that texts are not born from a vacuum (vacuum culture), texts are born from cultural reflections, both the author's culture and community culture and local wisdom which has become the essence of society itself (Parwanto, 2022).

As an example when explaining the hadith about Intentions, Gus Mus explained the phenomenon of MTQ (*Musabaqah Tilawat al-Quran*) in Indonesia, where worship appears outwardly but in meaning does not necessarily have the value of worship. As explained by Gus Mus, MTQ participants will read the Koran over and over again in preparation for the race with the intention of getting a champion not because of Allah, so that activities that seem *ukhrawi* if it is intended to be worldly then only have worldly value.

Also in the 1st Hadith study on 08 February 2018 and 2 April 2022, Gus Mus told about the *khilafah rosulillah* after the Prophet's death was called *amir al-mu'minin*, namely the companion of four (Abu Bakr as-Shiddiq, Umar ibn al-Khattab, Uthman ibn Affan, and Ali ibn Abi Talib). Abu Bakr's companions were called *khalifah rosulillah*, which means substitute for the Messenger of Allah. However, Umar's friend did not want to be called a caliph, in the end he was called *amir al-mu'minin*/ the leader of the believers. People of Umar's caliber don't even want to be called caliphs, but today people are too brave to want to be caliphs

or claim to be caliphs. After the *khulafa' al-rasyidin* period, the Islamic government changed to a monarchy with the Umayyad dynasty, Abbasid dynasty and other dynasties. Based on this, the concept of the *khilafah* promoted by the neo-Revivalist Islamic movement is ahistorical (Bisri, 2018a).

In a study on the book *Arbain* on April 26, 2020 regarding intentions, Gus Mus criticized the transmigration phenomenon which was propagated as *hijrah*. Even though what is meant by *hijrah* is the goal for Allah and the Messenger of Allah, not the intention to get land that is clearly worldly. Gus Mus also criticized the concept of the current migration movement, such as not wearing a headscarf and then moving to wear a headscarf, initially wearing lipstick and then migrating without wearing lipstick. This is too trivializing the concept of *hijrah*. Apart from that, Gus Mus also criticized the intentions of people who are *thalabul ilmi* (learning) nowadays with trivial intentions such as getting a job easily, getting a diploma to apply for work, becoming officials, Members of parliament, pilots, artists, and others. In fact, the highest nature of the intention of people to learn is to get rid of ignorance (Bisri, 2020).

In a study on the book *Arbain* on April 5, 2022 regarding the importance of intention, Gus Mus criticized the phenomenon of the neo-revivalist Islamic movement which performs prayers on the streets and prays in trucks that are intended to symbolize Islam, even though in reality they are demonstrating. Strangely, he prays on the streets but sleeps in the mosque. This is called *tala'ub bi shalat* (playing with worship) because of the dominance of lust (Bisri, 2022). Gus Mus raises a phenomenon that is developing in Indonesian society with the aim of helping listeners grasp the true meaning of hadith.

KH. Mustofa Bisri's Humanistic Hermeneutics of Hadith

This refers to the division of hermeneutic schools of interpretation by Sahiron Syamsuddin, namely conservative quasi-objectivists, subjectivist schools, progressive quasi-objectivists (Syamsuddin, 2017). The interpretation developed by Gus Mus can be categorized as a Progressive Quasi-Objectivist school where this school continues to explore the original meaning by using the *mustolah* hadith methodical tools as well as other methodical devices such as Arabic literature and grammar and looking for the meaning behind the literal meaning of the hadith. The literal meaning is used as a foothold in the process of capturing the main message or what al-Talibi calls *maqashidi*. KH. Mustofa Bisri applies Schleiermacher's Psychological Hermeneutics and Grammatical Hermeneutics as a philosophical basis in understanding hadith. Meanwhile, in its application, Gus Mus applies Gadamer's theory of application (*anwendung*).

Gus Mus obliges the hadith reader to understand the identity of the Prophet as a human being who understands humanity best and highly respects humanity so that his teachings are very humane and not burdensome (*samahat al-din*). In addition, for Gus Mus, reading Hadith without fully understanding the Prophet's life journey will also give birth to misunderstandings or misunderstandings in understanding hadiths. This paradigm is in line with the psychological hermeneutics developed by Friedrich Schleiermacher that an interpreter must understand the circumstances of the author, in this case the Prophet Muhammad SAW. According to him, the text is not autonomous (standing alone) but dependent on the original author. To achieve an understanding of the author, Schleiermacher requires the interpreter to enter the author's psychology directly (divination) and make comparisons with others. Thus Gus Mus, in order to understand the psychology of the Prophet as the author of hadith, the interpreter must transform himself into the

psychology of the Prophet and try to understand directly the Prophet's humanity as a human being who understands humans best and highly respects humans. Gus Mus said: "*The Prophet is a human being who has such a great sense of humanity and compassion for mankind, is it possible to order war against brothers and sisters just because of different opinions? Is it possible that the Prophet humiliated the woman he respected so much? Is it possible that the Prophet conveyed the hadith so that amar ma'ruf nahi munkar in inhumane ways?*" This kind of statement is an attempt by Gus Mus to transform the understanding of listeners to understand the psychology of Rasulullah as the author of hadith.

Gus Mus also uses the comparison method as a justification for the greatness and humanity of the Prophet with other humans. Where the Prophet is respected not because of wealth or as a nobleman, not because the Prophet comes from a respected tribe in the world. The Prophet received flattery, respect and love because the Prophet Muhammad really appreciated humans, gave compassion to humans in this world and in the hereafter, upheld noble values and had noble morals.

Gus Mus practiced grammatical hermeneutics in understanding the traditions of hadith. Sentences must be understood according to the understanding of the Prophet and the audience when they were produced. Just like when Gus Mus explained the hadith *al-dinu nashihah* which was explained earlier. Schleiermacher also said that in understanding the text, the interpreter must find out the meaning of the word along with the context that is known by the author and the audience. The interpreter must pay attention to the language system that existed at the time the text was produced (Friedrich, 1998).

The hadith has sentences that are *cekak aos* or *jawami' al-kalim* but full of meaning. Therefore, Gus Mus emphasizes the importance of

paying attention to the textual context (*siyaq al-kalam*) in understanding hadith. The sentences in the hadith have relevance to the context or place where the hadith appears. In addition, the words in the hadith are also interrelated with the sentence before or after it. Schleiermacher states: *“the sense of every word in a given location must be determined according to its being-together with those that surround it (the meaning of each word in a given location must be determined based on the sentences that surround it”*.

Gadamer’s hermeneutics can be detected in Gus Mus’ understanding of hadiths related to hadiths that are widely misunderstood by Islamic neo-revivalists, such as Jihad, brotherhood among Muslims and humans, Hijrah traditions and others. Gus Mus emphasized the importance of paying attention to the context of the Prophet’s time and the present context in understanding hadith. In addition, the interpreter must also find maghza as the main message of the text.

Prophetic humanism and the history that surrounds it must be understood as the first context or in Gadamer’s hermeneutics it is referred to as Horizon. The horizon can then expand or contract depending on the current Context. Gadamer calls it a melting pot of horizons because the context of the Prophet’s time did not move to the present era, but the horizon of hadith readers must broaden to include history, the personality of the Prophet and the current context (Gadamer, 1976).

In understanding Hadith, KH. Mustofa Bisri dialogues with Muslims to come to an agreement that the Prophet Muhammad is a human being, the most humane, the most understanding, and the most respectful of humans. In Gadamer’s Hermeneutics, agreeing to understand something is called “agreement of understanding.” He writes:

First of all, understanding (*verstandnis*) is an agreement

(*einverständnis*). Likewise, humans usually understand others directly, or they communicate (*sich verstanden*) until they reach an agreement. So, reaching an understanding (*verständigung*) means always reaching an understanding of something (Gadamer, 1976: 158)

For Gadamer, understanding an agreement will give birth to pre-understanding. Furthermore, pre-understanding contains three important points in the process of understanding: 1) Pre-understanding will be the foundation for understanding and interpreting the text (*vorgiff*); 2) Pre-understanding can influence initial opinions about what is being understood (*varhable*); and 3) Pre-understanding will lead to an understanding of the results that will arise from the way of understanding being pursued (*vorsicht*) (Gadamer, 1976).

Gus Mus's pre-understanding of reading Hadith is built on his perception of the figure of the Prophet Muhammad and the tradition that has surrounded him. Gadamer calls it an effective history. Gus Mus has a strong Nahdlatul Ulama tradition; his father is also a great Ulama, KH. Bisri Mustofa. His father dedicated a lot of himself to the Javanese community. His politeness, simplicity, and siding with the small community are widely known. Thus, Gus Mus also grew up and lived in a thick Nahdlatul Ulama (hereinafter; NU) environment, where NU greatly glorified the figure of the Prophet Muhammad. Among the Islamic groups spread across Indonesia, NU is an organization that has many traditions related to the Prophet Muhammad, such as the celebration of *Mawlid Nabi*, *Isra' Mi'raj*, *Nuzulul Quran*, and various other celebrations.

Thus, Gus Mus recorded the Prophet Muhammad as a figure who has a humanist attitude towards humans at large. Through prophetic history, it can be seen that the prophet did not have a harsh attitude toward religion. Thus, the Prophet's traditions must be understood with the pre-understanding of "Prophetic Humanism." Hadiths that come

from the words, actions, and agreements of the Prophet will certainly not conflict with humanity. Gus Mus gave birth to a fusion of horizons that reads hadith, whose meaning emphasizes respect for humans in all aspects. Contrary to the neo-revivalist understanding of Islam, which abandons the Prophet's humanism, the reading focuses only on the literal text, which often thwarts respect and appreciation for human beings.

Conclusion

The diversity of neo-revivalist Muslims has received much criticism from Gus Mus through his hadith studies. The a-historical and a-sociological way of understanding the Neo-revivalists gave rise to many textualist meanings that the hadith itself did not want. The attitude of the revivalists who believed that the Qur'anic verses about peace and humanity had been in *nasakh*, was rejected by Gus Mus. For Gus Mus, the neo-revivalists' formulation of religion is very shallow. This was because they did not understand the complete landscape of the Prophet's Humanity. Gus Mus read the hadith through the Prophet's humanism paradigm that the Prophet was a human being who really understood and loved humans. Apart from using the Prophet's humanism paradigm, Gus Mus also emphasizes the importance of understanding *siyaq al-kalam* (the context of texts) when hadiths are produced as is Schleiermacher's grammatical hermeneutics. Gus Mus made the humanism of the Prophet in reading hadith as his paradigm in line with Schleiermacher's psychological hermeneutics. Schleiermacher demands that interpreters enter the author's psychology directly (divination) and make comparisons with others. Thus Gus Mus, to understand the psychology of the Prophet as the author of hadith, the interpreter must transform himself into the psychology of the Prophet and try to understand directly the Prophet's humanity as a human being who understands humans best and highly respects humans. Gus Mus also

emphasized the importance of obtaining *maghza* to get messages from the text as Gadamer's hermeneutics in applying *anwendung*.

References

- Abu Shuhbah, M. (n.d.). *Al-Wasith fi 'Ulum wa Musthalah al-Hadith*. Dar al-Fikr al-'Arabiy.
- Amin, H., & Rauf, A. (2016). Islamic Revivalism and Its Internal Critics in the Indo-Pak Subcontinent. *Hamdard Islamicus*, 39(3), 55–74. <https://doi.org/10.57144/HI.V39I3.108>
- Bakri, S. (2004). Islam dan Wacana Radikalisme Agama Kontemporer. *Dinika*, 3(1), 1–12. https://www.researchgate.net/publication/353945851_Islam_dan_Wacana_Syamsul_Bakri_Islam_dan_Wacana_Radikalisme_Agama_Kontemporer
- Barton, G. (1999). *Gagasan Islam Liberal di Indonesia: Pemikiran Neo-Modernisme Nurcholis Madjid, Djohan Effendi, Ahmad dan Abdurrahman Wahid, 1968-1980*. Paramadina.
- Bisri, A. M. (2009). Belajar Tanpa Akhir. In *Ilusi Negara Islam; Ekspansi Gerakan Islam Transnasional Di Indonesia* (p. 233). Desantra Utama Media.
- Bisri, A. M. (2016). *Saleh Ritual Saleh Sosial*. DIVA Press.
- Bisri, A. M. (2018a). *Niat Saja Sudah Berpahala | Arbain Nawawi, Hadist ke-1*. Youtube, Gusmus Chanel. https://www.youtube.com/watch?v=ZUGetnKYa_c&list=PLraSTVIsk-yxQFpG0pjJehfbT8AUh-zIM&index=14
- Bisri, A. M. (2018b). *Pesan Islam Sehari-Hari*. Laksana.
- Bisri, A. M. (2020). *02. Al-Arbain an-Nawawiyyah – KH. A. Mustofa Bisri*. Youtube, Gusmus Chanel. https://www.youtube.com/watch?v=4TFgEmAINT0&list=PLraSTVIsk-yxAEgmq_SLC_aEy-

dBpjLv&index=2

Bisri, A. M. (2022). *02. Arba'in Nawawy - KH. A. Mustofa Bisri*. Youtube, Gusmus Chanel. <https://www.youtube.com/watch?v=vt4037KWSmc>

Cecilie, E., & Kersten, C. (2020). The Politics of Blasphemy in Indonesia. In A. Stenvold (Ed.), *Blasphemie Compared: Transgressive speech in Globalised Word* (1st ed., p. 193). Routledge.

Fatimah, N., Hasan, N., & Rodafi, D. (2020). Nilai-nilai Pendidikan Islam dalam Buku Pesan Islam Sehari-hari Karya KH. A. Mustofa Bisri. *Vicratina: Jurnal Pendidikan Islam*, 5(9), 151-161.

Firmansyah, E. (2012). Pemikiran Politik Islam Mustofa Bisri dalam Puisi: Perspektif Hermeneutika Kerohanian. *Literasi: Indonesian Journal of Humanities*, 2(2), 181-197. <https://jurnal.unej.ac.id/index.php/LIT/article/view/6089>

Friedrich, S. (1998). *Hermeneutics and Criticism: And Other Writings* (A. Bowie (ed.)). Cambridge University Press.

Gadamer, H. G. (1976). *Philosophical Hermeneutics*. University of California Press.

Hardiman, B. (2015). *Seni Memahami Hermeneutik dari Schleiermacher Sampai Derrida* (Widiantoro (ed.); 1st ed.). Kanisius.

Human Right Watch. (2013). *Atas Nama Agama: Pelanggaran terhadap Minoritas Agama di Indonesia* | HRW. www.Hrw.Org. <https://www.hrw.org/id/report/2013/02/28/256410>

Isnaeni, A. (2014). Kekerasan Atas Nama Agama. *Kalam*, 8(2), 218-239. <https://doi.org/10.24042/KLM.V8I2.221>

KBBI Daring. (2023). *nasihat*. Badan Pengembangan Dan Pembinaan Bahasa. <https://kbbi.kemdikbud.go.id/entri/nasihat>

- Meroni. (2018). *Konsep Dakwah Humanis Menurut KH. A. Mustofa Bisri dalam Buku Membuka Pintu Langit*. UIN Walisongo Semarang. <http://eprints.walisongo.ac.id/id/eprint/8695/>
- Miftahuddin, L. H. (2018). Ulama dan Media Sosial: Analisis Pesan Dakwah KH Mustofa Bisri di Twitter. *Muharrrik: Jurnal Dakwah Dan Sosial*, 1(2), 117–135. <https://doi.org/https://doi.org/10.5281/zenodo.3545537>
- Parwanto, W. (2022). Vernakularisasi Tafsir Alquran di Kalimantan Barat. *Suhuf: Jurnal Pengkajian Al-Quran Dan Budaya*, 15(1), 109. <https://doi.org/https://doi.org/10.22548/shf.v15i1.711>
- Pathia, L. (2020). Instagram Usage as Preaching Media (Multimodality Analysis on KH Mustofa Bisri's Instagram Account @s.kakung). *Mediasi: Jurnal Kajian Dan Terapan Media, Bahasa, Komunikasi*, 1(3), 174–188. <https://doi.org/https://doi.org/10.46961/mediasi.v1i3.140>
- Prihandono, W. (2010). Fenomena Neorevivalisme Islam dalam Dunia Internasional. *Jurnal Global dan Strategis*, 4(2), 186. <https://journal.unair.ac.id/JGS@fenomena-neorevivalisme-islam-dalam-dunia-internasional-article-3252-media-23-category-8.html>
- Rahman, F. (1979). *Islam Challenges and Oportunities. In Islam and Past Influence and Present Challenge* (Alford T., p. 205). Edinburgh University Press.
- Rahman, F. (2002). *Islam*. The University of Chicago Press.
- Shiddiq, M. H., & Thohir, M. (2020). Analisis Makna Puisi 'Aku Melihatmu' Karya KH Mustofa Bisri Kajian Semiotik Michael Riffaterre. *Humanika*, 27(2), 59–69. <https://doi.org/https://doi.org/10.14710/humanika.v27i2.31223>

- Sidahmed, A. S., & Ehteshami, A. (2018). *Introduction in Islamic Fundamentalist* (p. 9). Routledge.
- Syamsuddin, S. (2017). *Hermeneutika dan Pengembangan Ulumul Quran*. Pesantren Nawasea Press.
- Wahid, A. (2009). *Ilusi Negara Islam; Ekspansi Gerakan Islam Transnasional di Indonesia*. Desantra Utama Media.
- Zaidi, S. M. A. (28 C.E.). The Fundamentalist Distorsion of the Islamic Message. *Athena Intelligence Journal*, 3(4), 61. <https://dialnet.unirioja.es/servlet/articulo?codigo=2740325>
- Zarkasyi, M. ibn 'A. al-. (1972). *al-Burhan fi 'Ulum al-Quran*. Dar al-Ma'rifah.