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**TOWARDS A NEW LOOK IN HADITH:
GROUNDING EFFORTS OF MAQASID HADITH IN
INDONESIA**

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ABSTRACT: Actually, the Qur'an slogan which is always relevant all the time and space can be applied to the hadith also, due to hadith itself, in fact, it is an embodiment of Qur'anic teachings which means it comes from God's revelation-Allah directly. Therefore, the slogan should not only be comprehended on rhetoric limitation, but rather be applied in religious life, national life, and state of life regularly. Considering the length of time and space in which starting from the emergence of Hadith until nowadays, of course, the gap between the hadith and the reader space was founded. Furthermore, added with the dark stories and dark histories in the past such as the phenomenon of hadith forgery, of course, it adds to the tension and the extent of the gap. According to the fact as mentioned, lead the researchers to conduct this study. Moreover, as a form of problem-solving to minimize the gaps, it really necessary attempts. Maintaining the values of hadith and the main objectives of hadith is the answer that can be pursued through two important attempts, there are: The first one is contextualization and revitalization of the hadith message. This step is carried out to reveal the fundamental message of the hadith in order to answer the gap as well as a bridge time and space, and the second one is applying it to the ulumul hadith principles, such as asbabul wurud and also is influenced with local wisdom. Furthermore, the scope of this study not only limited to focusing on studying the reconstruction of interpretations of hadith but also includes information on how to produce meaning and apply the concept of contextualization of the hadith's message. In addition, studying of how to explain the contextualization of hadith with the context of contemporary Indonesia through the reinterpretation and reproduction of the meanings of three phenomena; 1) the unification of the hijriyah calendar in Indonesia, and 2) the reading of sighthat'liq for the bridegroom.

KEYWORDS: Implementation, Maqasid Hadith, New Look

I. INTRODUCTION

The Sunnah of the Prophet is a detailed approach to the lives of Muslim individuals and Muslim societies. It represents the Qur'an, in turn, has been adequately explained and embodied in Islam. The Prophet Muhammad, may God's prayers and peace be upon him, is the one who appears on the Qur'an and is representative of Islam in all of what he said and what he said and what he went in the event of isolation and urbanization and in the case of travel, alertness, sleep, personal living and public relationship, whether the relationship is with God or with people, with relatives or farthest, with parents or Enemies, in peace or war, in health or in misery. (al-Qaradawi 1992, 27). Unfortunately, however, the study of hadith in Indonesia is very late in terms of development and evidence, as evidence that the literature in the field of hadith in Indonesia has a very small and specific quantity. I mean this delay when compared to other Islamic studies such as the study of the Qur'an and its interpretation.

Our Islamic society in general and the Indonesian in particular were not well-understood about the Prophet's Sunnah, which is consideration of what is based on the hadith for a specific reason, or is related to the specific reason mentioned in the hadith, or inferred from the hadith, or an understanding of the reality in which the hadith is being conducted. Or, in other words, understanding the hadiths in light of their causes, circumstances, and intentions, so that it leads to the existence of extremist views of some groups in formulating Islamic teachings, which led to the emergence of violent and intolerant acts.

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Religious ideology as a basis for the speed of terrorism is a natural thing, because of the framework of reason and method in understanding the text used is "in the text" and not "about the text" or "beyond the text." As a result, mercy to the worlds as the primary goal of Islam is trapped within the boundaries of the past, and could not be palpable in the present until he explains that the concept of jihad will address the interpretation of "violent actions", this concept of jihad is what some people liken to the concept of terrorism (Azra 1994, 12).

It is this aspect that this modest research attempts to address, taking the country of Indonesia as a starting point and an approach, given its characteristics as the most populous Muslim country in the world, which we hope would take the prophetic Sunnah as a detailed approach from the Qur'an. In short, this research attempts to establish an applied formulation of the purposes of the hadith in the context of a contemporary citizen. Hence, contemporary context requires anchoring, and its citizenship requires a new face.

This research is based on following the inductive and analytical and deductive approach, where the researcher first established the focus of the book referred to the issues of jurisprudence of the purposes (purposes of the law and the purposes of the Prophet's sunnah), while the focus of this research is the application of two issues on the Indonesian context which is the unifying of the Hijri calendar in Indonesia and reading the formula for suspending the marriage after the affirmative and acceptance (ijab and qabul). Then the research secondly uses the maqasid approach to the Prophet's Sunnah, while this research is launched from the mechanisms of hadith sciences, which are the two topics of the causes of roses and the purposes of the Prophet's Sunnah.

II. LITERATURE REVIEW

For previous studies, the researcher has agreed on some references and previous studies that have direct or indirect references to this valuable topic. There are various titles on this topic, including:

First - Sheikh Yusuf al-Qaradawi composed on the parameters and controls for dealing with the Sunnah of the Prophet. This book is small in size and very useful. It contains many information and benefits that contain three chapters. In the first chapter, he reviewed the affirmation of the status of the Sunnah and the duty of Muslims towards it and how to deal with it. Then he referred in the second chapter to explaining the hadith of the Prophet in the scope of jurisprudence and the side of legislation and in the field of advocacy and guidance. Then he reviewed in the third chapter, the author reviewed the criteria and milestones in obtaining a good understanding of the Prophet's Hadith, and among those criteria is the understanding of the Sunnah of the Prophet in the context of the reasons for its occurrence, circumstances, and purposes (al-Qaradawi 1992).

Second - University research under the topic The purpose of the Sunnah of the Prophet and its effect on showing the resilience of Islamic law to the researcher Al-Neamah Yusuf Muhammad on the grace. The researcher believes that the concept of the purposes of the Sunnah of the Prophet is a comprehensive concept that includes all sections of Islamic law in terms of flexibility and facilitation. In the chapter on purity, for example, it is evident in the tayammum of losing money and the sick, wiping over the socks, wiping over the cast, Wiping over socks, doing tayammum to the side, and crossing the path if they do not find money. He prays sitting or lying down, or nodding, and in the chapter on fasting, it is evident in the mushroom of the traveler, the sick and the old pyramid who cannot stand fasting, postpartum and menstruating women, and the pregnant woman if she fears for her fetus and the breastfeeding woman if she fears for her child, and in the section of transactions it manifests her manifestation in the sale of peace and the sale of nakedness, and that what There is one of the provisions of this religion except that it means companionship with the taxpayers, and that the Sharia came to achieve the worldly and eschatological interests of the slaves and their welfare, and to facilitate them, And lifting the embarrassment from them, and gradualism in explaining the rulings related to their faith, and that whenever people have advanced in time, they know their necessary need for this heavenly, organized legislation that comes from the expert al-Hakim who knows what works for this humanity and what is harmful to it. It is recommended that the study focus on fundamentalist and Maqasid studies to show the tolerance of Islam in its Islamic law and its capacity for all and that it is a religion that is easy and gentle, and encourage researchers to conduct Maqasid research and link the purposes to other sciences (Ali Ni'mah 2017).

Third - University research for Najat Makki. The researcher sees that the intents did not appear as a theory at once, as they came first linked to the texts of revelation, and appeared in the practices of the companions and the righteous predecessors and the diligent imams, this was manifested in many fatwas and qada's and in their association with doctrinal origins such as measurement and interest sent and bridging excuses and desirability and so on. This was more evident in the topic of reason and the appropriate sections, as doctrinal issues are not without a warning about many of the ruling and the intentional meanings of the rulings (Makki 2008).

Fourth - Ruling Scientific Research for Abdullah bin Ibrahim Zaid Al-Kilani (al-Kailani 2006), deals with the study of the concept of purposes, their types, and the importance of turning to them in the interpretation of texts, all of this in a nutshell, then mentioning applied examples from the Hadiths of the Hadiths Four examples, and their titles: the issue of the non-killing of Abdullah bin Abi, the issue of forbidding dragging the garment and permission for Abu Bakr, may God be pleased with him, and the issue of politeness and the lack of aversion to show an exclusion from sedition, And the issue of permission to read poetry in its positions and forbidding it in

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its positions. The researcher did well to study these issues, except that, like previous research, he did not show the limits of the effect of intents in understanding the hadith from narrowing the scope of his rule or expanding it, as he did not touch on other aspects of the incitement of mischief in the incidence of mischief This is what our research will add.

Fifth - Understanding the Hadith in the light of Islamic Purposes: Authentication, Benefits and Controls, a robust research by Dr. Muhammad Rosemy Ben Ramli (Ramli 2015) in which he examined the theoretical understanding of the importance of the jurisprudence of the Hadith in the light of the Purposes of the Purposes of the Purposes, and taken care of His research, and for this reason, the applied ideal came as a servant to this aspect, and it may refer to the effect of the intention in understanding the text when clarifying a specific officer or interest, and his reliance in many places on the research of Dr. Khaled Al-Deen Al-Deen Models in an Indonesian context.

Sixth, understanding the sunnah of the Prophet in the light of the rules of the legitimate intentions of the researcher by Nawawi Tabrani. This research is presented at the international conference held in Malaysia in 2018. The researcher believes that understanding the legitimate purpose is not only with the accurate understanding of the sunnah, and the accurate understanding of it does not come only with knowledge of the legitimate purposes, as the relationship between them is an integral relationship because the Sunnah is a building, and the legitimate purposes are meaning (Tabrani 2018).

Seventh - Written by Sheikh Samih Abdul Wahab Al-Jundi. A book of great use, in which the author spoke about the importance of the purposes of Islamic law and its impact on understanding legal texts and drawing judgments from them (al-Jundi 2008).

Eighth - The Purposes of the Purposes The Scientific and Practical Purposes of the Purposes of Sharia Law by Ahmad Al-Raisuni (Chairman of the New World Scholars Union as an Alternative of Sheikh Yusuf al-Qaradawi) (al-Raisuni 2013).

Ninth - The Prophetic Sunnah between the People of Fiqh and the People of Hadith by Sheikh Muhammad Al-Ghazali (M. al-Ghazali n.d.). Twelfth - Muhammad Shahoudi Ismail also participated in the project (Syuhudi Ismail 2009) Hadis yang Tekstual Dan Kontekstual: Telaah Maani al-Hadis tentang Ajaran Islam yang Universal, Temporal, dan Lokal. Fourteenth - Ali Mustafa Yaqoub under the Cara Benar Memahami Hadis project (Ya'qub 2016).

This research differs from its predecessor in that it focuses on the theoretical rooting to consolidate the purposes of the prophetic Sunnah. This is done through two main points, the first of which is the study of the results of Muslim researchers who are trying hard to revive the purposes of the Sunnah according to a contemporary context. This study aims to ensure that the interpretation of the Sunnah of the Prophet should go and develop in sync with the succession of hurricanes and keep pace with the requirements of the rain. It was written by those such as Muhammad Al-Ghazali, Youssef Al-Qaradawi, Muhammad Shahrour, Fazl Al-Rahman, Sheikh Abi Abdullah Muhammad Bin Saeed Raslan, Ahmed Al-Resouni, Ali Mustafa Yaqoub and other researchers. It will represent a sweet resource that the researcher imports the materials of this study.

III. RESULT AD DISCUSSION

The importance of understanding the Sunnah in light of the intentions

There is no disagreement among the scholars that the Sunnah is the second source indicated in the Book of God Almighty, which made the scholars devoted no effort in its service to preservation, understanding, and refutation of suspicions and extrapolation to keep pace with the developments of the times in light of the contents of the Sunnah of rules, principles and purposes that contribute to renewing the concept according to the controls Considered, which guarantees communication with the predecessors, and achieves development and walking in the knees of civilization while preserving the Islamic identity without being affected by exotic cultures, as long as the understanding of the Sunnah is not inconsistent with what is determined by sound, bright minds. One of the most important contemporary problems is the methodology of understanding the texts of the Prophet's Sunnah, which is between limiting literal understanding to hadith, or simple understanding that overlooks reality, or excessive understanding of considering intentions to the point of neglecting the foundations and rules considered in this.

Speech on the purposes of the hadiths and their secrets is not just a new speech, but it is a worthy project because of the strong knowledge of the purposes of social, economic and political life, and the comment on it from the hope of salvation, because knowing the purposes of the law is an honorable science that invests in what has been developed for it. It is also considered the beating heart to understand the prophetic traditions of Sheikh Ibn Ashour, and you find them as the driving force of most of his explanations of the prophetic hadiths, until he has a peremptory fundamentals ruling on his discretionary view, and is a disciplinary process for the jurisprudence process itself, giving explanations of the prophetic Sunnah dyed with a renewing nature.

Here, we may ask about the term purposes of the Sunnah of the Prophet, what is the difference between them and the purposes of the law, and whether they are equal or separate. The answer is that Sharia is the purpose and secret that the street put in each of its decisions. In other words, the aims that the Sharia set for achieving them

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for the benefit of people. From browsing the Qur'an and the Sunnah, he finds that the basis for understanding the Prophet's Hadith in light of the legitimate intentions is something approved by the Sharia. Rather, adherence to the literal of the hadith may not be considered an implementation of the spirit of Sharia and sometimes it is counter to it, even if it appears to adhere to the Hadith (Ramli 2015, 8).

The law contains virtue, perfection, righteousness, mercy, justice and wisdom. What is attested to God Almighty with absolute perfection, broad knowledge, wisdom and testimony to his Messenger, may God bless him and grant him peace, that he is truly the Messenger of God and that he is a true and true prophet who is sincere and who does not pronounced passion as it is only a revelation revealed (Surat al-Najm / 52) : 3-4). This Islamic religion is a witness of the greatest and greatest proof of God Almighty in a unique and complete nature of all and his Prophet, peace and blessings of God be upon him, with the message and truth.

In order to understand the purposes of the prophetic sunnah, we must have a better understanding of the purposes of Sharia. There is much importance for understanding the purposes of Sharia Law, especially for understanding the purposes of the Sunnah. khaled al-Mansour al-Durais has written an article on the general features of understanding the purposes of he hadith by Ibn Taimiyah (ad-Durais n.d.), and in it he said: There is no doubt that knowledge of the purposes of Sharia requires extensive knowledge of the Prophet's sunnah. imam Ibn Taimiyah – may God have mercy on him – said: "He who has competence with the messenger, and ore knowledgeable about his saying, deeds and purposes, knows what he is forced from what he wants, not what he knows other than him".

One of the advantages of knowing the purposes of Sharia law is that the intention of the street to do what is mandated by it is greater than the gender left forbidden. According to Ibn Taymiyyah: "Rule: The gender of the act of sermons is greater than the sex of leaving prohibitions, that the sex of leaving the sermons is greater than the sex of the forbidden acts, and that the reward of the children of Adam for performing the duties is greater than their wages to leave the forbidden.

The result of this rule is that the prohibition if it is to fill the pretext, this is done for the sake of the most favorable interest. It is also permissible to look at the fiancée and travel with her if he is afraid of losing it, such as traveling from the Dar al-Harb as travel or Umm Kulthum as her travel from the Dar al-Harb, and the break of Aisha when she failed with Safwan Bin Al-Mu'tal did not prevent him, except because he only performs corruption, and if it is required for the most favorable interest, it does not lead to corruption (al-Durais nd, 16).

Consequently, the purpose of the prophetic Sunnah in this part of my research is a special intent for the Prophetic Hadith, and that intent must be presented to the intents of the law, so that the understanding of the intent of the Prophetic Sunnah is not wrong, for example: If we find the specific interest that is intended in the hadith contradicts with An interest preserved in the purposes of the law, we do not consider the interest of the hadith, and we are looking for the purpose of the other hadith that deals with the purposes of the law.

The truth of intents

The term Makassad had a noticeable presence in the jurisprudence of scholars and their works in the past, and care has arisen in the modern era and a lot of research and studies on it, and I will try through this research to shed light on it by getting to know its concept.

The purposes in the language are intended to mean intentionally, and the purposes for the collection of a purpose, and come in the language on meanings, including: the straightening of the road and its ease (Ibn Manzur 1414, 353), meaning justice (al-Jauhari 1990, 132), dependence and the mother and giving something (Ibn Manzur 1414, 131), meaning mediation (Zamakhsyari nd, 367), meaning breaking (al-Jauhari 1990, 132). The first meanings conceive of their fit with the idiomatic meaning unlike the last meaning, because the intents can be observed in it straightness, ease, fairness and mediation, and the third meaning is more related to the idiomatic meaning, and other meanings can be considered as the characteristics or characteristics of the intents.

As for idiom, the old fundamentalists did not define a definition of the purposes in their custom as is the case with the fundamentalist terms in circulation, they were expressing them sometimes by wisdom and sometimes by interest and at other times with meanings, secrets and purposes, so that those who knew about it had previously alerted to the purposes such as al-Juwayni and his student al-Ghazali and Abdel Aziz ibn Abd al-Salam and his student Al-Qarafi and not Even al-Shatby, who singled it out with a special work, did not find what might be a definition of it, and the purpose of what they reported is a statement of the interests of interests related to the purposes or a statement of their sections, but none of them intentionally clarified the idiomatic meaning of it (al-Raisuni 1997, 39-71). ; Yubi 1998, 33).

Likewise, most of the people who touched on the intentions, but touched upon them when talking about what is appropriate or about the sent interests. For example, Al-Ghazali says: As for benefit, it is mainly related to bringing an interest or paying something harmful. By interest, we mean maintaining the intent of the street (AH al-Ghazali 1997, 416-17). As for Shatby, he started his talk about the intents with an introductory statement, saying: Let us move forward before explaining it in the chapters (Introduction to Speech) in this title, meaning that the status of the law is only for the benefit of the servants in this world and the hereafter together (Ibrahim al-Syatibi 1424, 262).

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Al-Shatby had a great role in the Maqasid theorization, if it is more important than he fought in discussing the purposes of Islamic law, and it required a very great effort and years of years of looking and researching the secrets of Sharia and the rule of commissioning so that he reached important controls according to a special approach he followed, and his approach was It is so deep and wide that many contemporary scholars have fallen short of it (al-'Ulwani 2001, 127).

As for contemporaries, starting with Ibn Ashour, where he says: The purposes of general legislation are the meanings and provisions that are observed in the street in all or most cases of legislation so that their observation does not relate to the universe in a special type of legal provisions, and that includes the characteristics of the law, the general purpose and the meanings of the meaning that the law is not without observing And in this it also includes the meanings of the rule which are not noticeable in all kinds of rulings but are noticeable in many of them (Ibnu 'Asyur 1366, 251).

It is noted in the definition of Ibn Ashour that it is more clear in terms of the statement and clarification of the truth of the purposes more than the characteristic of definition, which is usually comprehensive inhibiting and specific with limited conditions depicting the reality of knowledge, as it includes in the purposes general characteristics of the legislation such as balance, moderation, inclusiveness and tolerance (al-Kailani 2000 , 46). Also, this definition is related to the general purposes of the Sharia, as is the evidence for the title that preceded this definition, which is (Section Two: In the Purposes of General Legislation) (Ibnu 'Asyur 1366, 249).

El Fassi defines it: its purpose and the secrets the street places on each of its rulings (al-Fasi 1991, 7). It is noted on this definition that he did not indicate the intended secrets, as well as the case with the term end, which gives ambiguity to the definition. Youssef Al-Alem also defined her as the interests that accrue to worshipers in the immediate and long term, whether they were achieved through bringing benefits or paying damages (al-'Alim 1991, 79). He defined the purposes as interests, whether worldly or otherwise, there is no doubt that the establishment of the interest is the largest goal of legislation, but the main goal around which colleges and parts of Sharia revolve around it, but the definition was not addressed to the partial intentions that the street takes into account and that would lead to The biggest target (al-Kailani 2000, 46).

Although these definitions differ in terms of formulation, they refer to the interest of contemporaries and the attempt to put an end and definition of intentions. Accordingly, and through previous definitions, I can say that the Islamic legal intentions are the goals and interests that the street wanted to achieve through legislation and that belong to the interests of the people sooner and later.

The great purposes of the Prophetic Sunnah

Having explained the opinions of thinkers, past and present, we now enter into the topic of the great purposes of the Prophetic Sunnah. One of the great intentions of the Sunnah of the Prophet is to control relations between members of society, because the individual is of course civilian, which means that he cannot live on his own. If this is the case, the Glorious Sharia has defined the relationship between a person and his brother, and has defined the relationship between a person and his community. If a person does not know the religion of his Lord, he cannot perform his right against him, and he cannot know his duty because he is ignorant and frustrated. And the Prophet, may God's prayers and peace be upon him, respected the rights of the Muslim community as God Almighty taught him.

On the family side, the Messenger, may God bless him and grant him peace, urged in his honorable speech to marry because of the great benefits involved and the tremendous spoils he pays. So, may God's prayers and peace be upon him, said: Marriage is my year, so whoever wishes for my year is not from me (al-Bukhari n.d.). And he said, "Bring joy to your reproduction, for I am proud of you the nations on the Day of Resurrection (Dawud 2009).

On the economic side, God blessed and exalted his Messenger and his Messenger, may God bless him and grant him peace, linked commercial relations by buying, selling and transactions on the basis of right and installment. And he, may God's prayers and peace be upon him, said in caring for scales: If you weigh, you will be more likely. Likewise, the street prohibited and prohibited the monopoly because of its greed, greed, bad morals and harassment of people.

Sharia building and maqasid sunnah functioning

Speech on the purposes of the Sunnah of the Prophet is not just a new word, but it is a worthy project because the intentions have a strong connection to social life, wherever the evidence of the five essentials is due to the complete extrapolation of the Prophet's Sunnah with the correct minds agreeing to this, Abu Hamid Al-Ghazali said: It is impossible to It is forbidden for her to miss these five principles and the excuse from them and not include boredom, and a law of the laws through which I want to reform human beings, he knew the axiom that he intended the law, not by one evidence and a certain origin, but by evidence that exceeds the limit (AH al-Ghazali 1997, 176) but rather She learned her compatibility with the law with a lot of evidence not limited to one chapter in the Prophet's Sunnah (Tabrani 2018).

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Likewise, the prophetic Sunnah highlights needs and improvements even though the Sunnah is indicated for the Qur'an, as Shatby says: If we look closely at the gender of the needs and improvements, and the Sharia rules have been completed in the Qur'an and Sunnah, nothing has been left in the background, and this extrapolation appears and facilitates who is aware of the book and the hadith, and when Our righteous predecessors also said it, and they said and stipulated it, and the most evident role of needs is expansion, facilitation, facilitation, and raising embarrassment and kindness (Syatibi nd, 29). And this peremptory induction that the Sharia rulings were built to collect and complement interests, and to pay and reduce corruption. There are five intents for the Sunnah of the Prophet based on Islamic law, namely the purpose of facilitating and raising the embarrassment, the intent of justice, the intent to ward off evil and bring interests, the intent of copying in the news in it, and the intent of gradualism in rulings. Here is an explanation of the whole point:

The first destination - the destination for facilitation and critical lift

Facilitation is the language of soft and soft, and it is against hardship (al-Jauhari 1990, 857). As for convention, ease (or facilitation) is a relative issue, so it can be called as it is within the limits of human energy even if it contains embarrassment and stiffness, and it can be called what is inside the person's power so that he can comply with the task without embarrassment or stubbornness. What appears to be from consideration of legal licenses, and even at all costs, is that what is meant by facilitation in the Sharia - often - is the fact that it is possible to comply with the issue without embarrassment or hardship, because the person charged with more than he is entrusted with in terms of prayer, zakat, fasting, Hajj, etc., The license was not related to the inability to comply with the original - often - such as licensing for the short prayer during travel and allowing mushrooms and wiping over the socks, etc., and this is what scholars explain to ease in the Holy Quran.

As for critical language in the sense of distress and distress; It says in the Sahih: The critical is the narrowness of many trees that the shepherd does not reach, then it was used morally, to denote the cases of extreme distress that surround the human being, and he does not find a way out of it, regardless of its type or cause. The definition of embarrassment in convention: everything that causes excessive hardship in the body, soul, money, now or in the future (Ibn Abdul Wahab 1988). And raising the embarrassment is intended to remove what leads to these hardships. We know that the facility is intended to mitigate the charge and remove the embarrassment. Therefore, these two terms were the same in the tongue of the true Sharia. Al-Shatby says: The license is derived from the Raising the Critical Rule (Syatibi n.d., 264). This intent is drawn from Sharia evidence: Qur'anic texts, texts from the prophetic Sunnah, consensus, reasonable evidence, and other evidence that cannot be mentioned in this paper.

Evidence of facilitation and lifting critical point

Evidence for removing the embarrassment in this nation has reached the degree of severance, as stated in Surat al-Hajj (22:78, Surat al-Ma'idah 5: 6), Surat al-Nisa 4/4, Surat al-A'raaf 7/157 and Surat al-Talaq 65: 7 , Surat al-Baqara / 2: 185 and Surat al-Ahzab / 33: 38.

Many honorable texts came in the noble prophet's Sunnah, which collectively certify certainty and severity with the established purpose of facilitating and raising embarrassment in the glorious Sharia. Bukhari nd, 25). And what came was that the Prophet, may God's prayers and peace be upon him, sent Muath and Abu Musa, may God be pleased with them, to Yemen, who said: "Make it easier or less difficult, and preach good and not alienate, and volunteer or disagree" (Muttafaq Alaih).

And what was reported about Abu Hurairah said: A Bedouin rose up and went to the mosque, and the people approached it, and the Prophet, peace and blessings be upon him, said to them: "They invited him and fleeing on his urine a record of water or sins of water, for you were sent easy and did not send hard." (Al-Bukhari n.d., 25). The evidence also came from consensus. All scholars and perseverants have unanimously agreed, both before and after, both ancient and modern, on expression, allusion, understanding, and decline, on the ease, moderation, and moderation of Sharia, and the negation of commissioning is intolerable, and that the embarrassment is driven, and the intransigence is raised, and that all other Shariah rulings are The field of worship, treatment, marriage, and felonies are accessible and facilitated by the taxpayer in his various circumstances and conditions, in his solution and journeys, in his health and illness, in his intensity and prosperity, in his war and peace, in his country and in the west, in various stages and hurricanes, and in different environments and regions (S. al-Qurafi 1995 , 2554).

As for reasonable evidence indicating the purpose of facilitating and raising the embarrassment, the Sharia's existence, permanence, and continuity in different environments, hurricanes and storms, in different conditions, climates, nationalities, and levels, and in various fields of individual, social, international, civilizational life, etc.; That and other evidence of realism and flexibility of Sharia, and its superior on the application, implementation and interaction with all circumstances and influence, and in which about goodness and righteousness and happiness prompt in the future. If the law includes blameless extremism, obedience and deepening, and exaggeration in devotion and dealing, Even if it contradicted common sense and sound minds, and if that was the case, or as some of that, he would not have witnessed a continuation of it and eternity and

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survival until the Day of Resurrection. How old and modern humanity knew various religions, doctrines, traditions and different sanctities, all of which led to extinction, vanishing and forgetting, and its manifestations and effects did not appear, and it completely ended everything related to it, and even their names were absent and passed away and went without return, hope and irreversibility. Perhaps the most important reasons are refraining from common sense, human, cosmic, ordinary, and static characteristics, and their occurrence in the increase, rigidity, stuttering, depth and commitment.

The second destination - the destination of justice

Justice is the language of mediation, and this meaning is indicated by the masters of our sages who have described the description of souls and minds (Ibnu 'Asyur 1366, 84). They agreed that the strength of virtuous attributes is moderation, that is, the middle between the two ends of individuals. And the term justice is equal equality in the reward for good or evil, or is giving the right to its owner, or it is an intermediate matter between the two sides of excess and negligence. Justice is the original mosque rights feedback to the necessary and Alhaji self rights and the rights of transactions, as the Muslim is enjoined justice in itself, he says: as we sent among you a messenger of you recite to you our signs and Izquikm and teach you the Book and Wisdom and teach you what you did not know (Sura \ 2: 151) , He is commanded to be fair in treatment, which is a transaction with his Creator by recognizing his qualities and performing his rights and dealing with creatures from the origins of family cohabitation and social intercourse in words and deeds. The Almighty said: And if you say, do it (Surat al-Anam 6: 152). From this the people of the system of social transactions branched out of morals, rights, districts, testimonies and dealings with nations. The Almighty said: There shall not be a crime against you from the people of the people, that they should not be amended. And reference the details of justice to Sharia evidence. Justice here is a comprehensive and comprehensive word, as it is generally appropriate to the conditions of Muslims when they were in Mecca, and it becomes in it what is decided between people in the origins of the laws and to what the law drew from the statement in the places of Islamic invisibility.

The third destination - the intention of copying in the news

Transcription is the language of removal, and from the sun it is said that the sun has copied the shade, i.e. its removal, and the wind has copied the effect of walking and from it also the reincarnation of centuries and times, removal is death, and whoever is said to be sick or grace is removed from so and so is the lack of it in all these things. And he called transcription in the sense of transferring something and transforming it from one state to another while remaining in itself, and transcription that transforms what is in the cell from bees and honey to another and from the transcription of inheritance by transferring from one people to another and also from him copying the book with what it is similar to from the transfer, and the Almighty said: " We were copying what you do. " It is intended to transfer business to newspapers, or from newspapers and newspapers to others (al-Razi 1995). The owner of the book, Lisan al'Arab, said the most appropriate copying of things, and cloning and in the download book if we were copying what you were doing, that is, we copy what the books of the memorizers and copying invalidate the last thing in his place and in the download: The first one is reproduced (Ibn Manzur 1414, 61). The fundamentalists differed, so Judge Abu Bakr and al-Ghazali and those who were subordinate to them believed that the copies are common between the meaning of removal and transfer, but Abu al-Hasan al-Basri and others until his truth in removal, because it is used only in it and if a hero is a fact in one of them means that it is a truth in the other and from another face Some of them said that the release of the name of copies in the sense of removal and ihram is a reality as before, and the original is in the truth, and it must not be a fact in the transfer as a motivation to participate in the transfer and read the people of the language gathering that the name of the copies should be a reality in the transfer if the metaphor is not permissible in others.

As a matter of principle, the fundamentalists have mentioned definitions of transcription, the most important of which is that he raised the established ruling by an advanced speech by a late one. This choice was identified by Al-Amidi, al-Tabrizi, Ibn al-Hajib, al-Ghazali and Abu Ishaq al-Shirazi, judge Abu Bakr al-Baqalani.

The second definition: The transcription is the text that indicates the end of the legal ruling, with delay from its resource. This definition was chosen by a group of Mu'tazilah, Abu Ishaq Al-Isfaraeni, Al-Qarafi, Imam of the Two Holy Mosques, Fakhruddin Al-Razi, and attributed to the jurists. But the definition chosen is the first because it is a blocker.

Fifth destination - destination for gradualism in provisions

Graduation is the language of taking little by little and not taking it at the same time. The gradualization in the legislation is the introduction of legal rulings on the Prophet a little and a little throughout the period of the Prophet's mission until it ended with completing the Sharia and completing Islam. The fact of gradualism in the legislation ended with the conclusion of revelation and prophecy, and it depends on two axes: The first is to clarify the legal rulings gradually according to their descent from the sky, and clarify them from the Messenger

1 of God until the religion is complete. The second is the practical application of legal rulings little by little until it stabilizes in the life of Muslims.

Types of legislative gradient:

1- Timeframe: This is in the descent and application throughout the duration of the mission, so the Qur'an came down with a mine (fragmented) and the rulings came, including the applicant and the later ones according to the divine wisdom and the requirements of the call according to circumstances and conditions (Atha'al -Ajali n.d., 423).

2- Qualitative framework: Shariah rulings began by defining the belief first, with preliminary references and paving and pointing to others, then the acts of worship began with a statement of their behavioral intentions, then morals, and clarification of their advantages and comprehensiveness then transactions and penalties, and in each section the graduation was clear, so the provisions of prayer, zakat and fasting began, then Hajj, and in the transactions, the provisions of permissibility began, then the prohibitions, and the penalties began with warning and intimidation and mentioning the severe consequences of crimes and committing indecency, then the penalties were reduced, the last of which is described in the prophetic Sunnah, then the punishment for drinking wine.

3- The graphic framework: appeared in the Meccan Quran, then the civil, and in the civil era the rulings were outlined, then general to be a prelude and preparation for souls, then details were revealed, as is the case in prayer, zakat, usury, wine, jihad and inheritance, so the Meccan verses describe the former prophets through Performing fasting and zakat, for example, to warn Muslims against assigning them to it, including copying some of the provisions that were legislated first while they are few, and then the permanent permanent stable rule came, whether it was copying from lighter to more severe or vice versa, or from copying a judgment for itself.

Establishing the purposes of the Sunnah

From the foregoing in the summary of the research that this part is devoted to illustrate the conceptual perception of employing the topic of the causes of roses and the study of the effect of custom as the founding principle of establishing the purposes of the Prophet's Sunnah.

Causes of roses

Knowing the causes of roses has great benefits, including knowing the face of wisdom that motivates the legislation of government, as well as knowing what happened in the days of the Prophet, may God bless him and grant him peace, on which he had peace and blessings be upon him, and what was said of the question was said to the Prophet, peace be upon him Peace be upon him and he, may God bless him and grant him peace, had an answer. In addition, some hadiths do not come to understand or reveal the surrounding mysteries only after knowing the reason for their arrival. How do we understand the issue of the causes of roses in the contemporary context?

First, the reasons for the descent mean that revelation was not dictated by reality, but rather takes care of its requirements and crosses what is intended. Reality has priority over thought, not only over judgments, but also on its basic features. And Islam is the imperative of reality, and reality is who

He calls and requires it. Islam did not come to subdue reality and make it compulsory. This is what people neglected and overlooked when they were coerced into an idea or an explanation of what was coerced by power and its cover. Although the social transformation does not take place by imposing the community on a specific idea or school, but by revealing their reality and then visualizing this reality that includes their problems by counting and downloading them within a theory, then monitoring their aspirations within a belief formulation as Islam was treating it.

Second, the reason for the disembarkation indicates that we can choose from revelation to help us solve the real problem we are experiencing. Every attempt to fully explain the revelation collides with the facts of the descent from a mine. Of course, the Qur'an contains solutions to various problems, but in practice we choose from it a specific part that helps us solve our real problem. Otherwise, the masses have multiple concepts, but they do not benefit from them. It is true that the Qur'an contains solutions to all problems in every time and place, but this does not necessarily mean that we present it and highlight it holistically and gloriously. Like the dictionary, we are not required to memorize all its vocabulary, but rather choose what we need according to conditions and occasions (Badruzaman 2019, 511).

Third - The reason for the arrival of the hadith leads us to apply the prophetic Sunnah and call for it in the middle approach, as many of us failing to succeed in applying the Sunnah and calling for it are due to the distance from the correct method and method and never return to the same year, in addition to not knowing the reasons for the arrival of the hadith (Long and Syed Hassan 2019, 69).

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Custom effect, intentions and circumstances

Part of this thinking should be an attempt to relate the past to the present. Such an association requires exploring two dimensions of the meaning of the historical and contemporary Sharia texts (the Prophet's Sunnah). History refers to the meaning in the time of the Prophet and early Muslims, while the contemporary refers to the meaning of the prophetic Sunnah of people today (Saeed 2006, 116).

Among the things that change the rulings because of the change in the returns and the norms upon which these rulings are based, Imam Al-Qarafi was asked about the rulings written in the books arranged on the returns that were present in the era of the previous scholars. Returns on it and new norms, or to deliver what is written in books? He replied by saying: Making judgments that the returns realize with the change of these returns other than consensus and ignorance of religion, but everything in the Sharia follows the returns, the rule in it changes when the habit changes to what is required by the renewed habit (A. bin I. al-Qurafi nd, 111 –12).

Ibn al-Qayyim, in one of his books called Informing the Signatories, separated from changing the fatwa and its difference by changing times, places and situations and changing people's customs and customs, which paved the way for building Sharia law on the interests of worshipers and that it has good and stability for people, and he gave many examples on the basis of changing the fatwa and their difference (al-Jauziyah 1418 , 14).

Application models to consolidate the purposes of the Prophet in the scope of the Indonesian environment. In this part, the researcher presents dealing with three issues stipulated in the Sunnah of the Prophet, and thus researches their concepts and then reformulates them according to the contemporary context in the Indonesian reality. And those issues are the authorship of the Indonesian standard hijri calendar, reading the commentary form for the husband after the contract, and the inheritance between the non-Muslim heirs.

Formation of the Indonesian Standard Hijri Calendar

The issue of how to see the crescent to determine the beginning of the Hijri month related to the procession of Islamic worship has long been a controversy for more than four decades in Indonesia. Controversy always occurs when it comes to requirements and methodology through direct vision (vision) or through astronomical and mathematical calculations (astronomical calculation). On the one hand, this controversy was what drained Islamic energy in all sorts of positives in the most correct way. On the other hand, the controversy also caused confusion among Muslims when they had to determine and choose any of the different opinions.

The existence of a unified Islamic calendar in Indonesia in particular and for Muslims in general is very necessary because it is related to issues of worship. In reality, however, the Islamic calendar was still different, which led to differences in determining the beginning of Ramadan and Shawwal Dhi Al-Hijjah (Azhari 2013, 157). Attention to the importance of having an accurate assessment is something that no one disagrees with and does not need evidence to determine. Nidal Qassoum said: "No civilization can rise, let alone prosper, without adopting a solid and reliable evaluation in it, and that if people want to live together in developed societies, they should build a unified framework for calculating times so that they can. Muslims have long waited to coordinate their activities and to perform their religious rites. "To materialize their dream of a unified Islamic calendar (Anwar 2016, 204).

Communication between the two schools (rukyah and hisab method) has been going very well for decades. In the prosecution trial held by the Religious Ministry of the Republic of Indonesia in determining the beginning and end of the month in Ramadan every year, scholars who support the vision (generally the renaissance of scholars) and scholars support the account (generally Muhammadiyah) have always participated. The scholars of these two great Islamic schools of thought in Indonesia were profound knowledge, whether in the field of Islamic law or astronomy. The agreement between the supporters of these two schools in fact is due to the various interpretations in understanding the verses of the Qur'an and the hadith of the Prophet and it is a reference for determining the beginning and end of the month of Ramadan and Dhu al-Hijjah.

There is another aspect that came from Shams al-Anwar, who sees that the difference occurred between Muawiyah and Ibn Abbas was based on astronomical and historical analysis, estimated to have occurred in 35 AH / 655 CE before the killing of Caliph Othman bin Affan. This difference in perception occurs (between Hasbi al-Siddiqi and Sams al-Anwar) because Hasbi al-Siddiqi focuses on the body of the hadith that sees a harmonious relationship between the central and regional governments in the beginning and end of Ramadan fasting. As for Shams Al Anwar, he sees from the side of Sind, focusing on what happened in Ramadan, where visibility is possible on Friday night (Azhari 2015b, 5).

In the context of Indonesia, efforts have been made to standardize the identification of the beginning of the lunar month since the creation of the Account and Vision Agency (BHR) from the Indonesian Ministry of Religious Affairs in 1976 until now still continuing. The efforts to standardize in the form of national deliberations, consultations and conferences are prepared with the establishment of a relatively easy contemporary accounting system (Widiana 2005, 6). Ideas and efforts were made to find a meeting point between arithmetic and vision, either individually or as institutions. Hamka, in his article entitled "The Vision and the Account" published in 1278 AH / 1958 CE, hoped to find a meeting point between an account and a vision so that the holiday could be

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held together. This indicates that HMCA is a leading figure in the attempt to unify the National Islamic Calendar (Azhari 2016, 1).

Meanwhile, Hasabi Al-Siddiqi was an early figure who began the necessity of uniting the international Islamic calendar through an article published in 1969 entitled "Take only one of the way to determine the beginning of Ramadan and Shawwal". Moreover, the concept provides suffices Siddiqi unification by uniting familiar. For him, the difference in knowledge does not make a difference in starting fasting and Eid (Azhari 2016, 1).

The next pioneer was Hussein Fathi through his article entitled "How to unite the Islamic world Hijri calendar". Hussein Fathi mentioned in his description that in order to achieve the Islamic calendar, the effort required to do is to dialogue and find a new formula between vision and numerical calculation and the crescent calculation by making the city of Mecca or Medina a center. According to Suskanan, in the study of the Islamic calendar, these two pioneers were very rare to mention or even forgotten as pioneers in the International Islamic Calendar (Azhari 2016, 2).

I see that three views emerged regarding the global Hijri calendar, namely the doctrine of pessimism, the doctrine of optimism and the doctrine of mediation. As for the Indonesian context, it includes the doctrine of pessimism, among which is Maman Abdul Rahman (a member of the PERSIS Vision Council). Maman sees making a universal calendar akin to longing for the moon. If the meeting (the sun and moon meeting both in the thread of the constellation) begins in any country, the calendar will occur for the whole 29 days. In addition, if it is agreed that the height of the crescent is 6 degrees, this means a return to the truth, according to Kareb's hadith (Anwar 2014, 41-2).

Besides Maman Abd al-Rahman, another person is also pessimistic about the standardization of the calendar. He is Hendro Setyanto (one of the experts in arithmetic from the mass organization Renaissance Scientists). He believes that global unification still seems far away and we (experts from Indonesia) have not seen much of its contribution. So prioritizing the local unit is an even simpler necessity. In addition, according to Hendro Setianto, what is required now is the unit of worship time and not the unit of the Hijri calendar (Setyanto 2017).

The second doctrine is the doctrine of optimism. In Indonesia, this doctrine represents Shams al-Anwar and Soskanan Azhari of the Muhammadiyah Mass Organization. According to the Sun of Lights, Indonesian Muslims should be optimistic and should try to unify the Hijri calendar (Anwar 2014, 45).

The third doctrine is mediation. This doctrine does not see pessimists and does not see optimists. This doctrine includes scientific astronomy. Among them was Cecep Nurwendaya, the astronomer from the Planetarium in Jakarta. According to Cecep, the unification of both the local and the global calendar is equally important. If it can be done simultaneously, it will be effective and meaningful. This medieval doctrine includes Thomas Djamaluddin, a scientist astronomer and researcher from LAPAN, Bandung. The most urgent matter, Thomas sees, is the unification of the local / national calendar, but now it can be pursued simultaneously, meaning local, regional and global unification as well. Also, the consolidation must start from the smallest unit. Because there can be no unity at the global level if it is not at the local / national level united (Djamaluddin 2017).

Hence the question arises, is the ideal of achieving the unification of the Hijri calendar in Indonesia consistent with the purposes of the Prophet's Sunnah? Or is it on the contrary and far from the purposes of the Prophet? To answer this question, the above discussion shows that one of the major purposes of the Sunnah is to control relations between members of society. In the context of the Hijri calendar unit in Indonesia, I see that it also contains the intentions of the Sunnah of the Prophet to control relations between members of society, because the need for the Hijri calendar is very urgent, given the activities of Islamic worship such as fasting and Hajj related to the calendar.

According to Muhammad Zuhri (Zuhri 2020) that besides the unification of the local Hijri calendar but rather international unification, it also corresponds to the purposes of the Sunnah of the Prophet and is as warm as unity and solidarity. But in achieving the unification of the Hijri calendar there are of course obstacles in addition to expectations. The supporting factors are the general desire to be able to worship comfortably, and there are no other differences in determining Ramadan, Shawwal, and Dhul Hijjah. Meanwhile, the limiting factor is that there are still regulatory lusts, although they are now beginning to melt.

Read the comment form of the husband after the contract

The purpose of marriage is happiness and the creation of a family full of grace and affection in addition to obtaining satisfaction from God Almighty, but if the ideal thing in his journey faces obstacles and collisions due to various problems that occur in the direction of separation, then there must be something that can complicate it, and hence the law gave Strict rules about divorce. The ease of divorce can be overcome in the family, one of which is the approval of a suspension of divorce. Usually after the marriage contract, the husband is offered to read the suspension of divorce as a form of agreement with his wife, taking into account that the divorce is in the hands of the husband only. For the wife, there is indeed an opportunity to present the divorce suspension as an excuse for divorce when the husband denies once the contents of the divorce suspension (Umar 2014, 105--6).

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The suspension of divorce consists of two words, the word "comment" and the word "divorce". The word "comment" comes from a comment - a comment - meaning, it is suspended. Whereas the word divorce comes from the word divorce - divorce - in the sense of "separation." So, in terms of language, suspension of divorce means suspended suspension. While it is a term for the suspension of divorce, the fall depends on the occurrence of something, or in general means that the conditions agreed that if the husband violated it, the opportunity was opened to take the initiative of divorce by the wife, if he and his wife wanted to hand the matter over to the religious court, then the wife paid the money instead. With the suspension of divorce, the delegation of authority to drop the divorce becomes part of the wife, but it is limited to certain things.

Logically, the suspension of divorce is a specific divorce, while divorce is the abolition of rights. A comment is a divorce, because if there is a condition, the divorce lapses if there are no words other than a comment. But if the comment is not divorce, then it certainly does not happen because of the conditions, because basically there is no divorce in the same case and the eternal nature of the previous statement until the time of the conditions is impossible, because the speech has a flowing and unstable nature, and therefore it is clear that the comment is divorce His law does not yet apply due to the presence of a barrier, that is, there is no requirement.

According to the concept of law in Indonesia, the suspension of divorce is a form of acknowledgment, according to which the husband undertakes that a divorce will take place on his wife if in the future the husband violates one or all of his decisions, the wife can file a complaint with the religious court. In the Holy Marriage Association, it is expected to happen only once, but in reality the family ark does not always go as expected. Unwanted things don't happen as well rarely, sometimes it leads to divorce. Saguti Talib believes that the right to abandon divorce exists in the hands of the husband, and then, with the existence of this suspension of divorce, it is expected that the divorce authority will be delegated from the husband to the wife, even if it is limited in certain cases. When the wife feels pressure from the situation in the family, the wife can file a divorce lawsuit with the religious court on the grounds that the husband violates one of the conditions in drafting the divorce suspension.

The presence of a divorce suspension in Indonesian law is often the subject of discussion among experts, which is still affected by pros and cons, but most agree that a divorce suspension is really an effective way to provide protection to a wife from the arbitrary positions of the husband. The idea of protecting the wife in marital life is what drives the government to maintain the suspension of divorce, and this is evident through the inclusion of a special article regulating the marriage agreement, which can clearly include the suspension of divorce, and this can be considered in the group of Islamic Sharia Article 45, paragraph 1. Within the framework of the principle of marriage, the government has tried to improve the quality and amend the suspension of divorce so that it is in line with the task in Islamic law or customary law, because initially divorce is suspended as one of the reasons for divorce when the wife feels pressure from her husband's position or the lack of clarity of her wife's presence, so that consideration is given To later divorce suspension and classification in the marriage agreement chapter.

Given the purpose of the divorce suspension is to protect the wife, it is desirable to have an agreement in all marriage contracts called divorce suspension. Because in Islamic marriage (in general) the right to divorce was in the hands of the husband only. Every marriage contract, the suspension of divorce was never left, because the formula for the suspension of divorce is included in the book of marriage certificates and becomes a single entity. However, the suspension of divorce is not something that should be read at the time of the marriage procession, but the general public generally considers that the suspension of divorce is something that should be read because it has become a local culture. It is very difficult to "counter" the assumption that a society has become a local culture, even with a clear presentation of legal reasons and so on.

Divorce suspension in general is an exit so that the wife's rights are guaranteed, bearing in mind that in the past there were no rules to protect the wife's rights, but now that the wife's rights and dignity have been guaranteed in this way, it appears that the suspension of divorce is no longer relevant, because the purpose The main beginning of the suspension of divorce is the protection of the wife, because in the past there were no laws that could guarantee the wife's rights, but we can see that there are now many laws that govern the wife's rights in the family.

In Islamic law there is no specific interpretation of the marriage agreement, but because the reason for the suspension of divorce is for the benefit, there is no law prohibiting this, and the existence of ownership of divorce does not violate the rule of law. The marriage agreement in the sense of the suspension of the divorce referred to here is outside the process of marriage contract even in the same atmosphere or council. Because the suspension of the divorce was said after the end of the offer and acceptance, and it does not become a requirement or something that must be read. Marriage candidates may refuse not to pronounce the wording of a divorce suspension when it is proposed by the attorney or the registrar of the marriage, but it is very rare for the groom to refuse to offer him a suspension of the divorce during the wedding.

The suspension of divorce is divided into two types: the conditional divorce and the divisional suspension. From this division, Ibn Hazm sees that the two forms of divorce suspension (divisional and conditional) both have no legal consequences, and the reason is that God clearly organized the divorce, while the suspension of divorce

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has no guidance in the Qur'an or Sunnah. Ibn Taymiyyah also stated that the divisional divorce suspension, which includes the meaning of the oath, does not have the right to divorce fall. However, if a person suspends the divorce in his authority and fulfills the conditions according to his wishes, then the suspension of the divorce is considered valid for all forms of suspension, because the person who placed the divorce did not drop the divorce when the person says it, but depends on the fulfillment of the conditions mentioned in the comment saying (Sabiq 1983 , 223).

Of the two types of suspension of divorce, the suspension of divorce and the suspension of conditional divorce, the suspension of divorce in Indonesia and its formulation in the marriage certificate seemed more like the suspension of conditional divorce, because if we saw the suspension of conditional divorce depends more on certain conditions, and this means when the husband's work is a meeting. One of the requirements in the content of the wording of a divorce suspension, it can be said that divorce will fall (provided that there is a report of the religious court). However, if we look at the meaning of a divisive divorce suspension that encourages a person to do something or prevents a person from doing something, it appears to be not like formulating the content of a divorce suspension that is arranged in a marriage certificate, because at the beginning of the formula for a divorce suspension there is a sentence "Anytime" means the time to appear next things.

The question is, does the pronouncement of the wording of divorce suspension contain the intentions of the Sunnah of the Prophet? To answer this question, it must be traced first for the purpose of marriage. It says in the hadith of the Prophet, may God's prayers and peace be upon him, that the purpose of marriage is to follow the Prophet's Sunnah and to print the righteous children. Given the suspension of divorce is something that gives a positive side to the wife regardless of the pros and cons related to the existence of the suspension of divorce at this time, but the suspension of divorce still does not violate the rules or violate the rules of Islamic law and normative law. One of the reasons for maintaining a divorce suspension is that it does not violate the rules but rather provides the rules that it is reasonable for the husband to obey to protect his wife from things that can make the wife lose her rights in the family, as well as make the husband pay more attention to his obligations to maintain peace in the family, one of which is By protecting the rights of the wife. Thus, the pronouncement of the formula for the suspension of divorce is within the scope of the objectives of the Sunnah of the Prophet, which is controlling relations between members of society.

IV. CONCLUSION

Based on the study conducted, it can be concluded that the Sunnah of the Prophet has great intentions that we can apply to the real phenomena around us. The Sunnah of the Prophet also has a slogan like the slogan of the Noble Qur'an, which is valid for every time and place. In this research, the researcher focuses on three facts in Indonesia that he applied with the purposes of the Sunnah of the Prophet so that we feel as though we are living with the source of the hadith, peace be upon him. And those facts focused in this research are authoring the standard Hijri calendar in Indonesia and reading the formula for suspending the divorce of the husband after the contract.

The first issue addressed by the researcher according to the purposes of the Prophet's Sunnah is the issue of composing the Hijri calendar in Indonesia. It is worth noting that the Islamic world has not had a unilateral Hijri calendar since fourteen and a half centuries. As for the scope of Indonesia, the attempt to unify the Hijri calendar has passed for about half a century since 1393 AH - 1441 AH / 1973 AD - 2020 CE. There, international conferences are held about twenty-five minutes long. The 2016 International Conference in Turkey was intended to end the debate between arithmetic and vision. This event is very worthwhile, Especially the fact that the purposes of the Sunnah of the Prophet are encouraged to find the Hijri calendar in Indonesia, which is controlling relations between members of society. On the other hand, the Gregorian calendar has been united for a long time, and of course it is obligatory for us to be modest about it, but Islam is superior and does not rise above it, as God's prayers and peace be upon him said.

The second issue read the wording of a divorce suspension after the contract. The aforementioned study indicated that this verb is used as a formal custom in Indonesia, but without compulsion, so whoever wants to read, and whoever wishes, does not read. It also indicated that this act is of great interest in preserving the wife's rights. This interest is also included in the purposes of the Prophet's Sunna, which is to control relations between members of society. The third issue is the issue of inheritance between a Muslim and a non-Muslim. We mentioned earlier that this issue also falls within the purposes of the Sunnah of the Prophet.

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