



# STUDY OF “PARADIGMA BARU MEMAHAMI HADIS NABI” BY ARIFUDDIN AHMAD

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## **Abstrak**

Dalam Memahami hadis Nabi, ada beberapa buku yang membahasnya salah satunya adalah buku Paradigma Baru Memahami Hadis Nabi karya Arifuddin Ahmad. Buku yang lahir dari disertasi Arifuddin Ahmad ini adalah penelitian yang menyoroti pembaruan pemikiran Muhammad Syuhudi Ismail dalam membicarakan persoalan hadis. Arifuddin Ahmad dalam menulis buku ini, bahwa ia memfokuskan diri untuk mengangkat corak pemikiran Muhammad Syuhudi Ismail tentang hadis Nabi saw. dalam menyikapi perkembangan zaman, khususnya di Indonesia. Untuk mengetahui corak pemikiran Muhammad Syuhudi Ismail, maka kajian diarahkan kepada pemikirannya yang berkaitan dengan kaidah kesahihan sanad dan matan hadis, serta kecenderungan pendekatan yang digunakannya dalam memahami hadis Nabi saw.

**Kata Kunci:** Paradigma Baru; Memahami; Hadis Nabi

## **Abstract**

To understand hadith Prophet , there a number of book that talks about it wrong only one is book Paradigm New Understand Hadith Prophet creation Arifuddin Ahmad. This book, which was born from Arifuddin Ahmad's dissertation, is a study that highlights the renewal of Muhammad Syuhudi Ismail's thoughts in discussing hadith issues. Arifuddin Ahmad in writing this book, that he focused on raising the style of thought of Muhammad Syuhudi Ismail about the hadith of the Prophet. in addressing the times, especially in Indonesia. To find out the style of thought of Muhammad Syuhudi Ismail, the study is directed to his thoughts related to the validity of the sanad and matan hadiths, as well as the tendencies of the approach he uses in understanding the hadiths of the Prophet.

**Keywords :** *New Paradigm ; Understand; Prophetic Hadith*

### **Introduction**

Hadith studies from time to time never find an end point. Discussion after discussion continues to roll up to give birth to new understandings that add to the richness of the study of hadith itself. Observations of scholars, research of hadith scientists are increasingly expanding to all corners of the world to find the truth, a complete understanding of the hadith of the Prophet.

Such efforts and efforts because Muslims realize that the hadith of the Prophet is a word full of value. Prophet's Hadith. are guidelines that are guided by Muslims, both guidelines in matters of faith, worship, muamalah and ethics. Some Muslims place hadith as the second source of shari'a after the Qur'an. The legality of the Prophet's hadith. as a source of shari'a, because there are many verses of the Koran which state that hadith is part of revelation. In addition, there are many verses of the Qur'an which instruct mankind to obey the Prophet Muhammad.

Therefore, the hadith of the Prophet occupies a position that is no less important than the Qur'an. If the function of the Qur'an is stated as a guide ( *hudā* ) and differentiator ( *al-furq ān* ), then the function of hadith is the same as that of the Qur'an. However, the status of the hadith is not the same as the status of the Koran. In addition to the fact that the Qur'an has received guarantees of direct preservation from its author, mutawatir narrations and codifications are carried out as soon as possible, not with the hadith of the Prophet. which is reversed.

Dissimilarity of status between the Qur'an and the hadith of the Prophet. with its very existence being needed by Muslims, requires Islamic scientists to formulate a theory (rules) so that the hadiths are truly traceable and guaranteed to originate from the Prophet Muhammad. Muslim scientists must formulate various models of approaches to easily understand the meaning of the Prophet's hadith. as interpretation scientists explain the Qur'an.

Indonesia, as a country with the world's largest Muslim population, certainly also needs hadiths as a guide to live life. This need was welcomed by some Indonesian scientists to devote part of their lives to studying the hadith of the Prophet. One of the people who dedicated his life to the study of hadith is Prof. Dr. Arifuddin Ahmad, M.Ag. The thoughts of this Professor at UIN Alauddin Makassar, have contributed and added to the richness of hadith studies, especially in the Indonesian region.

His studies in the field of hadith were outlined in the form of a dissertation and later published in a book entitled *New Paradigm of Understanding the Prophet's Hadith; Reflection on Renewal Thought* Prof. Dr. Muhammad Syuhudi Ismail. This



article will dissect the contents of the book so that you can find out the ins and outs of its contents .

### ***Biography Arifuddin Ahmad***

Long before becoming a professor in the field of hadith studies, whose name was Arifuddin Ahmad, he was born in Bone, South Sulawesi on December 5, 1969. He was born to a father named Ahmad Usman and a mother named Siti Junaedah M.

His educational journey started early when he attended SDN 276 Raja, Kajuru District, Bone Regency (1981). Then he continued at the Madrasah Tsanawiyah (MTs) Bulutanah, Kajuru (1981-1982), then moved to the State Madrasah Tsanawiyah (MTsN) 406 Panreng, Sinjai (graduated 1984). In 1987 he graduated from Madrasah Aliyah Negeri (MAN) 151 Sinjai. He earned the title of Drs. (S1) in the Department of Tafsir Hadith, Faculty of Sharia, IAIN Alauddin Makassar in 1992.

In the year he graduated from the Undergraduate Program (S1), he also passed the selection for prospective Lecturer/CPNS Candidates and in 1993 was appointed as a Lecturer/CPNS Candidate at the Faculty of Ushuluddin IAIN Alauddin Makassar. In the same year (1993), he passed the admission selection for the Masters Study Program at IAIN Alauddin Makassar. In 1996 he earned his M.Ag. for specialists in Ulumul Hadith (Islamic Studies).

In 1997, he continued his education at the Syarif UIN Postgraduate Program Hidayatullah Jakarta. In 2000 with a dissertation entitled *Renewal of Thought on the Prophet's Hadith in Indonesia*, he earned a Doctorate degree in Ulumul Hadith (Islamic Studies) with a *Cum Laude* (Commendable) graduation accompanied by the Best Graduation award for the Undergraduate Program (S3).

After completing the Doctoral Program, he returned to serve as a lecturer at the Faculty of Ushuluddin and was entrusted with becoming Head of the Diploma Two (D2) Program Instructor for Reading, Writing and Translating the Qur'an (2000-2004) and entrusted with becoming Assistant I Dean (PD I) for Academic Affairs Ushuluddin Faculty of IAIN Alauddin Makassar since May 2004. Apart from that, he also actively teaches at the Postgraduate Program (S2 and S3) of IAIN Alauddin Makassar and the Postgraduate Program (S2) of Muhammadiyah University Makassar. At the time of writing, he was entrusted with being the Dean of the Technical Faculty of UIN Alauddin Makassar.

Off campus, he is active in social-religious and community organizations, including: Member of the South Sulawesi MUI Fatwa Council; Members of the PW Muhammadiyah South Sulawesi Tarjih Majlis; Deputy Chairman of the Makassar

City BAZ Executing Agency; General Secretary of the Makassar City Islamic Community Organization Forum (FORMASI); Chairman of the Majelis Tablighi and Special Da'wah PD Muhammadiyah Makassar; and members of the Pakja Al-Qur'an Learning Movement (GPQ) of South Sulawesi Province. On the sidelines of his busy life, he is also involved in various scientific activities and becomes a resource person, both in the university environment as well as in the government and the private sector.

### ***The Thinking of Arifuddin Ahmad About Study Hadith***

As a scholar in the field of hadith, Prof. Dr. Arifuddin Ahmad, M.Ag certainly has a style of thought that is his personal characteristic. UIN Alauddin Makassar, has several professors in the field of hadith. This large number makes each Professor in the field of hadith distinguishable in the character of thought which is the special style of each individual.

Arifuddin Ahmad in look tendency of those who pursue the study of hadith in a manner line big share Becomes two group . The first group is those who make hadith as the second source of sharia after the Qur'an, while the second group is those who consider the al-Qur'an to be the only source of Islamic law. <sup>1</sup>These two groups were then formed with a term as a traditionalist for the first group and a rationalist for the second group.

The traditionalist group is a group that, in enacting laws, and does not find evidence in the Qur'an, will use hadith as the argument for its determination. This group was widely embraced by the great priests of the past, for example Imam Syafii, Imam Malik, Imam Ahmad bin Hanbal and so on. On the other hand, the rationalist group only uses the Koran as the basis for religious law. If there is no argument in the Qur'an to determine a law, then ratio (reason) is the source of determining the law. This group is tended by the Muktaizilah group.

The debate between traditionalist and rationalist groups regarding the determination of hadith as a source of shari'a is based on their opinion based on arguments taken from the Qur'an and other arguments. Each has reasons to decide on the opinion about the position of hadith as part of *al-tasyri'* .

The traditionalist group that defines hadith as a source of law based on the following verses of the Qur'an as evidence;

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<sup>1</sup>The group that rejects hadith as a source of Islamic teachings is known as *inkar al-sunnah*. Imām al-Syāfi'ī classifies *inkar al-sunnah* into three groups; (1) groups that reject all sunnah; (2) the group that rejects the sunnah, unless the sunnah has something in common with the instructions of the Qur'an; (3) those who reject sunnah with *ahad status*. Arifuddin Ahmad, *Ihyā' al-Sunnah; Pembumian Hadis Nabi saw. dalam Kehidupan* (Makassar: Alauddin University Press, 2014), p 24.



...وَمَا آتَاكُمُ الرَّسُولُ فَخُذُوهُ وَمَا نَهَاكُمْ عَنْهُ فَانْتَهُوا وَاتَّقُوا اللَّهَ إِنَّ اللَّهَ شَدِيدُ الْعِقَابِ

Meaning:... And what the Apostle gave you, then accept him and what he forbade you, then leave it; and fear Allah, verily Allah is severe in punishment ( al-Ḥasyr: 7 ).<sup>2</sup>

قُلْ أَطِيعُوا اللَّهَ وَالرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّ اللَّهَ لَا يُحِبُّ الْكَافِرِينَ

Meaning: Say ( Prophet Muḥammad saw .): Obey Allah and the Messenger; if you turn away, then surely Allah does not like the disbelievers ( Āli 'Imrān: 32 ).<sup>3</sup>

قُلْ أَطِيعُوا اللَّهَ وَأَطِيعُوا الرَّسُولَ فَإِنْ تَوَلَّوْا فَإِنَّمَا عَلَيْهِ مَا حُمِّلَ وَعَلَيْكُمْ مَا حُمِّلْتُمْ وَإِنْ تُطِيعُوهُ تَهْتَدُوا وَمَا عَلَى الرَّسُولِ إِلَّا الْبَلَاغُ الْمُبِينُ

Meaning: Say ( Prophet Muḥammad saw .): Obey (by all of you) Allah and obey the Messenger and if you turn away then actually the obligation upon him ( Prophet Muhammad saw .) is only what is imposed on him, and your obligation is what is imposed on you. And if you obey him, of course you will be guided. And there is no Messenger's obligation other than conveying (guidance and guidance of Allah SWT) clearly (and clearly) ( al-Nur: 54 ).<sup>4</sup>

Meanwhile, the rationalist group does not place hadith as the second source of law after the Koran based on the verses of the Koran as follows:

...وَنَزَّلْنَا عَلَيْكَ الْكِتَابَ تِبْيَانًا لِّكُلِّ شَيْءٍ وَهُدًى وَرَحْمَةً وَبُشْرَىٰ لِلْمُسْلِمِينَ

Meaning:... And We have sent down to you the Book (the Qur'an gradually) as an explanation for everything and guidance and mercy and good news for Muslims (subject to obedience and surrender to Allah swt.) ( al-Nahl: 89 ).<sup>5</sup>

...مَا فَرَطْنَا فِي الْكِتَابِ مِنْ شَيْءٍ ...

Meaning:... We have not forgotten anything in the al-Kitāb (al-Qur'an or Lawh Mahf ū z)... (al-An'ām: 38).<sup>6</sup>

The argumentation of the proposition above is the basis for each group to accept hadith as a source of law or reject it. And so on, the dialectic surrounding the recognition of hadith as part of the sources of Islamic law is based on the arguments of the Qur'an above. <sup>7</sup>In the end, the arguments of the two became richer with a

<sup>2</sup>M. Qurasih Shihab, *al-Qur'an & Maknanya* (Tangerang; Lentera Hati, 2013), p 546.

<sup>3</sup>M. Qurasih Shihab, *al-Qur'an & Maknanya* (Tangerang; Lentera Hati, 2013), p 54.

<sup>4</sup>M. Qurasih Shihab, *al-Qur'an & Maknanya* (Tangerang; Lentera Hati, 2013), p. 357.

<sup>5</sup>M. Qurasih Shihab, *al-Qur'an & Maknanya* (Tangerang; Lentera Hati, 2013), p. 277.

<sup>6</sup>M. M. Qurasih Shihab, *al-Qur'an & Maknanya* (Tangerang; Lentera Hati, 2013), p. 132.

<sup>7</sup>Apart from the Al-Qur'an which is used as a guide by both parties in defending and denying it as

variety of very dynamic and scientific reasons when people outside of Islam began to study Islam, especially about the study of hadith.

People outside of Islam who study Islam (eastern) are called Orientalists. The emergence of orientalist names that highlight the hadith of the Prophet. continued the debate between traditionalists and rationalists. As the debate between the two heated up due to the increasingly scientific arguments of each, the names of the two groups eventually changed to modern traditionalists and modern rationalists.

Modern traditionalists are still in their stance, believing that the hadith of the Prophet as the second source of Islamic law after the Koran. Meanwhile, traditionalist rationalists who initially did not recognize hadith as part of the source of Islamic law, began to admit that hadith could be part of the source of Islamic law. However, this recognition is acknowledged by denying that the hadith that is believed by Muslims is not true from the Prophet Muhammad. Modern rationalist groups claim that the hadiths were composed by *qāḍi* or *ḥākim* of the second and third centuries of the Hijri for the sake of legitimizing the law decided by them.

In this case, Arifuddin Ahmad, tends to modern traditionalist groups. This tendency can certainly be seen from his daily attitude. It is not difficult to see one's tendency to affiliate with modern traditionalist and modern rationalist groups. If in his attitude of life, especially in the area of worship, he does what most Indonesian Muslims do, then it is certain that he is a modern traditionalist.

### ***Arifuddin Ahmad's Method to Understand Hadith***

Understand the hadith of the Prophet more complicated than understanding the Qur'an. It takes a whole set of approaches to reveal the meaning of the contents of the hadith in order to find out the intention desired by the Prophet Muhammad .

Broadly speaking, the group understanding the text is divided into two groups, namely textualists and contextualists.<sup>8</sup> The division into the two groups does not only apply to hadiths, meanings with one of these patterns are often used for any text. Because understanding hadith texts is more complicated than

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a source of law, both of them also use hadith to legitimize their arguments.

<sup>8</sup>Arifuddin Ahmad, *Paradigma Baru Memahami Hadis nabi; Refleksi Pemikiran Pembaruan Prof. Dr. Muhammad Syuhudi Ismail (Jakarta: Renaisan, 2005)*, p 8. Textual is defined as understanding the text according to what the editorial itself is. While contextual is defined as understanding the text according to the background or whatever is the reason for a text being made. In terminology, what is more appropriate to indicate the meaning of a text in the direction of meaning as it is in the text and meaning against the background of the birth of a text are formative and substantive terms. This is because the textual meaning itself still contains many meanings. For further information, read the Hadith Understanding Methodology book; Ma'ānī al-H{ādīṣ Science Study by Prof. Dr. Arifuddin Ahmad, M.Ag. see also, Arifuddin Ahmad, *Iḥyā' al-Sunnah; Grounding of the Hadith of the Prophet saw. in Life* (Makassar: Alauddin University Press, 2014), p 113.



understanding al-Qur'anic texts, mastery of the method of interpretation is a must.

Observing Arifuddin Ahmad's method of understanding the hadith, then by looking at his book entitled *Methodology of Understanding Hadith; Study of the Science of Ma'ānī al-Ḥadīṣ* will know how the style is in understanding a hadith.

Understanding hadith is part of understanding Islamic teachings, because hadith itself is part of Islam. Renewal of understanding of Islamic teachings throughout its history can only be categorized into two major groups. <sup>9</sup>First, the rationalist modernists, this group is a reformation that is not bound by old interpretations, but carries out *ijtihad* by using reason freely and is only bound by the absolute basic values of Islamic teachings. Both modernists, traditionalists or revivalists, renewalists who are still firmly bound by old interpretations and try to revive these interpretations.

Reading books by Arifuddin Ahmad, especially those entitled *Iḥyā' al-Sunnah; Grounding of the Hadith of the Prophet saw. in Life and Methodology of Understanding Hadith; In the study of Ma'ānī al-Ḥadīṣ*, it will be seen that his thoughts in the field of renewal of Islamic teachings are more inclined to a rationalist modernist style.

### **Method Preparation**

Like most models of book arrangement in Indonesia, this book by the Professor is also the same as other books. This book is arranged in a systematic manner per sub-discussion. With a structured model like this, this book is easy to understand and absorb.

In compiling the main themes discussed, Arifuddin Ahmad divided them into five chapters. The first chapter begins with the background of the title theme. As said above, this book has a strong sense of scientific research because the first chapter still includes sub-chapters that are characteristic of scientific research, such as research scope, theoretical framework and research methodology. The following chapters provide an explanation of the theme of this book. Like most books, this book closes with a chapter that presents the conclusion of all the discussion.

The model for writing footnotes for a book is sometimes written directly at the bottom of the writing on one page and sometimes it is written at the end of each

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<sup>9</sup>Arifuddin Ahmad, *Paradigma Baru Memahami Hadis nabi; Refleksi Pemikiran Pembaruan Prof. Dr. Muhammad Syuhudi Ismail (Jakarta: Renaisan, 2005)*, p 8. The characteristics of a rationalist modernist are 1. The reformer maximizes the use of reasoning power to directly understand Islamic teachings, the Qur'an and Sunnah. 2. The reformer is not bound by the *ijtihad* of one of the existing schools of thought. 3. Reformers are more liberal in presenting the results of their *ijtihad*. While the characteristics of traditionalist modernists are 1. Reformers are still bound by the results of the *ijtihad* of past scholars. 2. The reformer does not refer directly to the main source of Islamic teachings, the Qur'an and Sunnah. 3. The reasoning for reform is not very liberal. *Ibid.*

chapter. The writing of footnotes in this book follows a writing model that places footnotes at the end of each chapter. For readers who want to see directly the footnotes of this book still have to turn a few pages back. Meanwhile, for those who don't want to read the footnotes, this model doesn't make the reader feel crowded with the small print on each page.

### **Content of Book**

Broadly speaking, the contents of the book *New Paradigm Understanding the Prophet's Hadith; Reflections on Muhammad Syuhudi Ismail's Renewal Thoughts* as follows:

Chapter I; This is an introductory chapter that covers all the discussion in the following chapters. The contents of this chapter are the authenticity and contextuality of the Prophet's Hadith, <sup>10</sup>scope, theoretical framework and methodology.

Chapter II; contains the urgency, object and purpose of research on the hadith of the Prophet. The urgency of research on the hadith of the Prophet saw. contains the following sub-chapters:<sup>11</sup>

- a. Hadith as a source of Islamic teachings.
- b. The hadiths were not entirely written down at the time of the Prophet.
- c. The emergence of falsification of hadith .
- d. The process of compiling hadith takes a long time.
- e. There are a large number of hadith books with various methods of preparation.
- f. The occurrence of hadith narration in meaning.

Chapter III; contains steps to research sanad and matan hadith. <sup>12</sup>The first step in researching hadith is to do *takhrīj al - ḥadīṣ* . This book, in explaining *takhrīj al-ḥadīṣ* , begins with its meaning. Then, followed by the importance of *takhrīj al-ḥadīṣ activities*, who have at least three reasons for doing so; (1) to find out the origins of hadith history to be examined; (2) to find out the entire history of the hadith to be examined; (3) to find out whether there are *syahīd* or *mutabi'*. The last one is the *takhrīj al-ḥadīṣ method* . There are five kinds of *takhrīj al-ḥadīṣ* , namely (1) *takhrīj* through the first pronunciation of the hadith; (2) *takhrīj* through the words in

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<sup>10</sup>Discussion on the authenticity and contextuality of the Prophet's hadith. in the introduction is an overview of the overall contents of this book. The authenticity part is the question of the authenticity of the hadith that really comes from the Prophet Muhammad. In this book, the issue of hadith authenticity is described in several steps for examining a hadith to determine its validity. While contextuality is a question of understanding the hadith of the Prophet. This section is a presentation of the steps of detecting how a hadith should be approached to find a meaning that is in accordance with the intent of the hadith text itself.

<sup>11</sup>Arifuddin Ahmad, *Paradigma Baru Memahami Hadis Nabi; Refleksi Pemikiran Pembaruan Prof. Dr. Muhammad Syuhudi Ismail* (Jakarta: Renaisan, 2005), p. 17-41.

<sup>12</sup>Arifuddin Ahmad, *Paradigma Baru Memahami Hadis Nabi; Refleksi Pemikiran Pembaruan Prof. Dr. Muhammad Syuhudi Ismail*, p. 69-130.





the hadith matan; (3) *takhrīj* through the first hadith narrator; (4) *takhrīj* according to the hadith theme; (5) *takhrīj* based on the status of hadith. In today's context *takhrīj* can be done easily via digital CD.

After doing *takhrīj al-ḥadīṣ*, the first research that must be done is researching sanad. The first step of research on sanad is to do *i'tibār al-sanad*. So that *i'tibār al-sanad activities* can be done easily, the schematic technique of sanad can be used in comparing between series of sanad. The second step of the sanad research is to examine the personality of the narrator and his method of transmission. In this case, the validity of the sanad is used as a reference.<sup>13</sup>

The second research that must be done after doing *takhrīj al-ḥadīṣ* is researching the eye. In researching matan, the reference is the rule of validity of matan, namely the avoidance of hadith matan from *syāz* and *'illat*. The indicators of matan that are avoided from *syāz* are (1) the related hadith isnad is not alone; (2) the matan of the hadith in question does not conflict with the matan of the hadith which has a stronger sanad; (3) the hadith in question does not conflict with the Qur'an; (4) the said hadith does not conflict with reason and historical facts.

The indicators of matan that are avoided from *'illat* are (1) the matan of the relevant hadith does not contain *idrāj* (insert); (2) the said hadith does not contain *ziyādah* (addition); (3) there is no *maqlūb* (change of pronunciation or sentence) for the said hadith; (4) there is no *iḍṭirāb* (contradiction that cannot be compromised) for the said hadith matan; (5) there is no confusion of pronunciation and deviation of meaning that is far from the term of the hadith in question.

Chapter IV; contains the tendency to approach the understanding of the hadith of the Prophet.<sup>14</sup>The discussion in this sub-chapter is about the form of the hadith matan and the scope of the instructions. The sub-chapters for the form of this hadith matan include; (1) *Jami' al-Kalim*; (2) *tamsīl* language; (3) symbolic expression; (4) conversational language; (5) analogy expression.

Chapter V; contains various contemporary issues in the perspective of hadith. The discussion in this sub-chapter covers poverty alleviation efforts, plastic surgery, uterine rent and euthanasia. Chapter V is an application of the two theories described in the previous chapters. It's just that in this book, the application of the theory of the validity of hadith is not included. In chapter V this only presents an

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<sup>13</sup>The rules for the validity of the sanad contain several theories and formulations to ensure the maintenance of the validity of the sanad. There are so many scientific branches that discuss the validity of this sanad, including *al-jarḥ wa al-ta'dīl*, *'ilm al-rijāl*, *taḥammul wa al-adā'* and so on.

<sup>14</sup>Arifuddin Ahmad, *Paradigma Baru Memahami Hadis Nabi; Refleksi Pemikiran Pembaruan Prof. Dr. Muhammad Syuhudi Ismail*, p. 157-206.

understanding of hadith through the approach described in chapter IV.

Seeing the contents of this book, it is very appropriate if the author gives the title *New Paradigm of Understanding the Prophet's Hadith; Renewal Thought Reflection* Prof. Dr. Muhammad Syuhudi Ismail. Conformity between the title and the contents of the book is very appropriate and very sufficient to say the consistency between the title and the contents.

### ***Comment's to Book***

Prof. Dr. Azhar Arsyad, MA, the former Chancellor of IAIN Alauddin Makassar, stated that this book is a collection of reflective thoughts about the hadith of the Prophet, this book is an endeavor that should be read by all people who sincerely want to give appreciation about the sunnah of the Prophet. and this effort is very deserving of appreciation.

Positive comments were also stated by Prof. Dr. Hj. Andi Rasdiyanah Amir, former Chairman of the Council of Professors at IAIN/UIN Alauddin Makassar. He stated that this book is a contemporary writing within the scope of renewing the thought of the Prophet's hadith. at the same time carrying the author as a figure who helps extend the ranks of contemporary thinkers in the field of hadith, as well as one of the answers to the methodological crisis and proves that the science of hadith is still developing.

The author himself sees that this book presents new horizons in understanding the hadith of the Prophet Muhammad . so that it can add to the enjoyment of studying hadith and produce new understandings that are closer to the intentions desired by the Prophet Muhammad , only in this case Arifuddin Ahmad only presented Prof.'s thoughts. Dr. Muhammad Syuhudi Ismail without providing meaningful criticism and responses. Thus, regarding contemporary issues in this book, you cannot compare the thoughts of Arifuddin Ahmad and Prof. Dr. Muhammad Syuhudi Ismail.

### ***Conclusion***

*New Paradigm Book Understanding Prophetic Hadith; Renewal Thought Reflection* Prof. Dr. Muhammad Syuhudi Ismail by Arifuddin Ahmad clearly discusses the standardization of hadith as a source of Islamic law and understands the hadith of the Prophet Muhammad .

In the matter of hadith as the second authority after the Qur'an in the source of Islamic law, Arifuddin Ahmad tends to the traditional group, namely the group that believes that the hadith of the Prophet swa. is truly authentic from the Prophet Muhammad saw. Meanwhile, in terms of understanding hadith, he is more affiliated



with rationalist modernists, namely not depending on the meaning of hadith to certain ijthad-ijthad scholars in the past.

This book describes the thoughts of Prof. Dr. Muhammad Syuhudi Ismail. Reading this book is as if you have read all of Prof. Dr. Muhammad Syuhudi Ismail, although direct reading of his works is necessary. This book is very valuable because it presents formulations that strengthen the theories of hadith science in proving their authenticity. In addition, this book also offers a way to interpret hadith. By applying the formulation of the meaning of hadith in this book, new understandings of the hadith editor will be born again.

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