

SYARĤ KITĀB AL-ARBA'ĪN AL-NAWAWIYYAH ON YOUTUBE: A STUDY OF INDONESIAN MUSLIM SCHOLARS' INTERPRETATIONS ON HADITH *BID'AH*

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Abstract:

The development of technology and information that is taking place today has an impact on religious studies and *da'wah* activities. Everyone who has a device and internet network can easily access religious informations that are widely spread on various social media platforms, such as Youtube. Religious informations that can be found on Youtube include the study of the hadith *bid'ah* of *Al-Arba'īn Al-Nawāwiyyah* book. This study seeks to explore how Indonesian muslim scholars interpret the hadith *bid'ah* from the *Al-Arba'īn Al-Nawāwiyyah* found on Youtube and what the implications of these interpretations are. This qualitative research uses descriptive-analytical method and finds that *bid'ah* cannot be interpreted textually so as to exclude all new things. The results of the interpretation also contain criticism of groups that interpret *bid'ah* textually.

Key words: *Al-Arba'īn al-Nawawīyyah, Hadith Bid'ah, Youtube*

Abstrak

Perkembangan teknologi dan informasi yang terjadi saat ini berdampak pada kajian agama dan kegiatan dakwah. Setiap orang yang memiliki gawai dan jaringan internet dapat dengan mudah mengakses informasi keagamaan yang tersebar luas di berbagai platform media sosial, seperti YouTube. Informasi keagamaan yang dapat ditemukan di YouTube antara lain kajian hadis bid'ah kitab Al-Arba'in Al-Nawawīyyah. Penelitian ini bertujuan untuk mengeksplorasi bagaimana ulama Indonesia menafsirkan hadis bid'ah dari kitab Al-Arba'in Al-Nawawīyyah yang terdapat di YouTube dan apa implikasi dari penafsiran tersebut. Penelitian kualitatif ini menggunakan metode deskriptif-analitis dan menemukan bahwa bid'ah tidak dapat ditafsirkan secara tekstual sehingga mengesampingkan hal-hal yang baru. Hasil penafsiran juga mengandung kritik terhadap kelompok yang menafsirkan bid'ah secara tekstual.

Kata kunci: Al-Arba'in al-Nawawīyyah, Hadis Bid'ah, YouTube

INTRODUCTION

The development of technology and information that is taking place today has impacts on religious studies and *da'wah* activities. The medium of *da'wah* and study of religion that was previously limited to lectures in assemblies held in mosques, *surau* or certain places, and could only be accessed by certain people has undergone a significant transformation.¹ Almost everyone who has a gadget and internet network can easily access religious studies that are widely spread on various social media platforms, such as Youtube, Instagram and Facebook. This means that currently *da'wah* and Islamic studies are not limited to a certain time and space. These activities can be shared through social media and can be accessed by a large audience anytime and anywhere.

One of the religious studies that can be found on Youtube is the study of the hadith commentary of *Al-Arba'īn Al-Nawāwīyyah*.² For Muslims, the book compiled by Imam Muhyiddin Yahya Ibn Syaraf Al-Nawawī (d. 676 AH)³ is very familiar and is often studied in Islamic boarding schools and *madrasa*.⁴ The book,

which collects 42 hadith, is reviewed and explained by several Indonesian muslim scholars on Youtube with various educational backgrounds, schools of thought and theological directions. On the one hand, this is a form of progress in the field of Islamic studies and *da'wah*, but on the other hand, it is a challenge in conveying Islamic teachings. One of *ahādīth* of *Al-Arba'īn Al-Nawāwīyyah* commented and shared on Youtube is hadith *bid'ah*.⁵ Imam al-Nawawi mentioned the hadith narrated by Imam al-Bukhārī (d. 256 AH) and Imam Muslim (d. 261 AH) in their books of *Ṣaḥīḥ*.⁶ The interpretation of the *bid'ah* requires caution and sufficient understanding. This is because the consequences of inaccurate interpretation of such traditions are severe. These consequences are not only limited to the status of new religious practices but also to the practitioners of these practices. This is also one of the factors that led to the publication of books that discuss methods of understanding hadith, such as books

¹ Latepo Ibrahim, Suharto Suharto, and Nurdin Nurdin, "Understanding Muslim Preaching Students' Use of Social Media," *International Journal of International Relations, Media and Mass Communication Studies* 7, no. 1 (2021): 52–66.

² Amien Nurhakim, "Mengenal Arbain Nawawiyah, Kitab 40 Hadits Pilihan yang Masyhur," NU Online, accessed February 26, 2025, <https://nu.or.id/pustaka/mengenal-arbain-nawawiyah-kitab-40-hadits-pilihan-yang-masyhur-KKtxq>.

³ Muhamad Abror, "Imam An-Nawawi, Ulama Produktif Sejak Muda," NU Online, accessed

February 26, 2025, <https://islam.nu.or.id/hikmah/imam-an-nawawi-ulama-produktif-sejak-muda-wje5N>.

⁴ See Muhyiddin Yahya Ibn Syaraf Al-Nawawī, *Al-Arba'īn Al-Nawāwīyyah* (Beirut: Dar al-Minhaj, 2009).

⁵ The hadith of *bid'ah* is the 5th hadith mentioned by Imam Al-Nawawi in his book. See Al-Nawawī, 55.

⁶ Abu Al-Husaini Muslim, *Ṣaḥīḥ Muslim*, ed. Muhammad Fuad Abdul Baqi (Cairo: Maṭba'ah 'Īsā al-Bābi al-Ḥalabī, 1955), vol. 3: 1343.

written by Muhammad Al-Ghazali⁷ (d. 1996 AD) and Suryadi⁸ (d. 2019 AD).

The commentaries of the hadith *bid'ah* by several religious figures on Youtube are interesting to be the object of research. On the one hand, the diversity of the commentators' backgrounds will lead to a diversity of interpretations of the hadith. On the other hand, the diversity of the commentaries also has implications for the understanding of the hadith from the side of the audience who all do not have the same religious educational background. The implication becomes stronger when the interpretation of the hadith presented by the commentators on Youtube is at odds, even contradicting each other. Through this study, the researcher attempted to study the interpretations of hadith *bid'ah* conducted by several Indonesian muslim scholars on their Youtube channels. The selection of these religious figures is based on consideration of the popularity of the figures and their channels, which can be seen from the quantity of viewers and subscribers to the related videos and channels.

Research related to hadith and social media has been conducted by several

researchers.⁹ Perdana Putra Pangestu through his research, *Efektivitas Dakwah Hadis dalam Media Sosial: Analisis atas Teori Framing Robert N. Entman*, found that the use of social media, such as Instagram, in delivering Islamic preaching content, including hadith studies, is considered effective in Islamic preaching.¹⁰ This is also agreed by Hamdan and Mahmuddin in their research, *Youtube sebagai Media Dakwah*. According to them, at least there are things that can be obtained in using Youtube as a media for *da'wah*, namely effectiveness and honorarium.¹¹ In addition, research on *Youtube sebagai Media Dakwah di Era Milenial (Channel Nussa Official)* conducted by Salma Laila Qodriah implicitly supports the great benefits of using Youtube as a *da'wah* media.¹²

Afiksasi Verba Madi dalam Ḥadīṣ Arbaʿīn Nawawīyyah was written by Muhammad Syarif Muda Hasibuan, Khairina Nasution and Deliana in 2017. The linguistic research analyzed the affixes on the word type of *māḍī* (past verbs) found in the hadiths of *Al-Arbaʿīn Al-Nawawīyyah*.¹³ In addition, research on the

⁷ Muhammad Al-Ghazali, *Al-Sunnah al-Nabawīyyah Bayn Ahl Fiqh Wa Ahl al-Hadits* (Cairo: Dar al-Syuruq, 2008).

⁸ Suryadi Suryadi, *Metode Kontemporer Memahami Hadis Nabi: Perspektif Muhammad al-Ghazali Dan Yusuf al-Qaradhawi* (Yogyakarta: Teras, 2008).

⁹ Muhammad Alfatih Suryadilaga, "Kajian Hadis Di Era Global," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 15, no. 2 (September 22, 2014): 199–212, <https://doi.org/10.14421/esensia.v15i2.773>.

¹⁰ Perdana Putra Pangestu, "Efektivitas Dakwah Hadis dalam Media Sosial: Analisis atas

Teori Framing Robert N. Entman," *Jurnal Dakwah dan Komunikasi* 6, no. 1 (June 24, 2021): 67, <https://doi.org/10.29240/jdk.v6i1.2958>.

¹¹ Hamdan and Mahmuddin, "Youtube Sebagai Media Dakwah," *Palita: Journal of Social Religion Research* 6, no. 1 (April 2021): 63–80.

¹² Salma Laila Qodriyah, "Youtube Sebagai Media Dakwah Di Era Milenial (Channel Nussa Official)," *Jurnal Studi Islam Dan Kemuhmadiyah (JASIKA)* 1, no. 2 (September 30, 2021), <https://doi.org/10.18196/jasika.v1i2.14>.

¹³ Muhammad Syarif Muda Hasibuan, "Afiksasi Verba Madi Dalam Ḥadīṣ Arbaʿīn

Al-Arbaʿīn Al-Nawāwīyyah was also conducted by Haniah, Mohammad Ainin and Torkis Lubis in *Tathwīr Al-Kitāb Al-Dirāsī Li ʿIlmi Al-Balāghah Fī Dhauī Al-Tadzawwuq Al-Balāghī Li Al-Ahādīts Al-Arbaʿīn Al-Nawawīyyah*. They analyzed the *bayānī* language style found in the hadiths of *Al-Arbaʿīn Al-Nawawīyyah* and then developed the teaching module of *Bayan Science* based on the language analysis of the hadiths.¹⁴

This article tries to reveal how Indonesian muslim scholars interpret the hadith *bidʿah* on Youtube and what the implications of this interpretation are. These are the interpretations of Buya Yahya and Arrazy Hashim. The discussion continues with a comparison of these interpretations with those of Sufyan Baswedan and Firanda Andirja. This research is a qualitative research, which aims to explore the meanings that are generally sourced from problems that develop in the realm of social society or humanity.¹⁵ The sources of this research consist of primary and secondary data. The primary data of this research is the commentary of the hadith *bidʿah* shared on Youtube. The secondary data of this

research are books, journals and other literature related to the research topic.

INDONESIAN MUSLIM SCHOLARS' INTERPRETATION ON HADITH BIDAH

The results of the observation of Buya Yahya's video commentary on hadith *bidʿah* show that Buya Yahya's explanation begins by explaining the narrator of the hadith, namely 'Aisha bint Abu Bakr.¹⁶ He positions himself as *ahlusunnah*, who loves and respects the Companions and *ahlubait*. Unlike groups who love the *ahlubait* but hate the Companions, or conversely respect and love the Companions but hate the *ahlubait*. He then explained the position of hadith *bidʿah*, which is as a fence for Muslims so that they do not enter into areas of practice that are wrathful to Allah. This hadith *bidʿah* is usually juxtaposed with the hadīth *fa-inna aṣḍaq al-hadīth kitabullāh*.¹⁷

According to Buya Yahya, this hadith *bidʿah* is very popular among some groups of Muslims. But unfortunately, the hadith is used as an excuse for them to launch blasphemy against other groups. This means that the hadith is basically familiar to groups that usually blaspheme and are blasphemed because of their

Nawawīyyah,” *WARAQAT: Jurnal Ilmu-Ilmu Keislaman* 2, no. 2 (September 20, 2020): 18, <https://doi.org/10.51590/waraqat.v2i2.57>.

¹⁴ Haniah Haniah, Mohammad Ainin, and Torkis Lubis, “Tathwīr Al-Kitāb Al-Dirāsī Li ʿIlmi Al-Balāghah Fī Dhauī Al-Tadzawwuq Al-Balāghī Li Al-Ahādīts Al-Arbaʿīn Al-Nawawīyyah,” *Arabiyat: Jurnal Pendidikan Bahasa Arab Dan Kebahasaaraban* 5, no. 1 (June 3, 2018): 141–54, <https://doi.org/10.15408/a.v5i1.7377>.

¹⁵ John W. Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 4th ed (Thousand Oaks: SAGE Publications, 2014), 4–5.

¹⁶ *Hadist Arbaʿīn Nawawīyyah Ke 5ʿ Pengertian Bidʿah Buya Yahya 24 Juli 2022 M*, 2022, <https://www.youtube.com/watch?v=xJc42e4Ewyo>.

¹⁷ Ibn Syuaib Al-Nasai, *Sunan AL-Nasai* (Cairo: Al-Maktabah At-Tijariyah al-Kubra, 1930), vol. 3: 188.

religious practices. He said that the hadith *bid'ah* is a signpost. Therefore, people who do not know the signs are likely to fall into heretical behavior. Conversely, people who know the signs but are wrong in applying the signs are likely to consider something heretical that is actually allowed to be done and applied. This means that there are two things that need to be considered, (a) understanding the meaning of *bid'ah* and being able to apply that understanding properly.

What is the definition of *bid'ah*? Buya Yahya explained that *bid'ah* means something new. *Bid'ah* refers to *ḍalālah*, heresy, as mentioned in the hadith that all heresies are in hell.¹⁸ Therefore, *bid'ah* according to Buya Yahya applies to (a) *fi amrina*, in matters of worship; and (b) *mā laisa minhu*, no foundation. Practices that are made up or fabricated that do not have any basis or evidence in religion, these practices fall under *bid'ah*, such as worshiping by sunbathing in the hot sun. Conversely, if a practice has religious guidance or basis, whether from the Quran, sunnah, *ijmak* and *qiyas*, then it does not fall under *bid'ah*.

To clarify his interpretation, Buya Yahya gave an example of the practice of dhikr. In sharia perspective, the practice of dhikr has a foundation and guidance from the Quran, sunnah and other Islamic sources. Therefore, practicing dhikr with any number is allowed. The practice of dhikr with a number of 1000 times is allowed because there is no prohibition

from religion. Because there are two things that must be understood from the practice of dhikr 1000 times, namely the practice of dhikr and the quantity of dhikr. The practice of dhikr is commanded and allowed in religion, while the quantity has nothing to do with religion. This means that two things that have no prohibition when done together are also not prohibited. Another example is a gathering that is a tradition, not an act of worship, so it is not penalized as *bid'ah*. Then the gathering, which is a tradition and not condemned as *bid'ah*, is stuffed with positive things, such as dhikr, which can be done anytime and anywhere. From here, gathering with dhikr is permissible and not considered *bid'ah*.

After giving examples, Buya Yahya then criticized some groups of Muslims who stated that everything that was not done by the Prophet (pbuh) was *bid'ah*. Buya Yahya stated that the statement is not the definition of *bid'ah*. There is no single rule from past to present that states that everything the Prophet (pbuh) did not do is *bid'ah*. There are many definitions of *bid'ah* but there is no definition that says all that the Prophet (pbuh) did not do is *bid'ah*, nor that all the good things that the Prophet and his companions did not do are *bid'ah*. In other words, those who claim that what the Prophet (pbuh) did not do is *bid'ah* are claiming that "*if it was permissible and recommended then the Prophet's companions would have done it first.*"

¹⁸ Al-Nasai, vol. 3: 188.

It should be noted that every place has its own conditions and circumstances. Most people's reference in defining *bid'ah* is to Imam Shāṭibī (d. 790 AH), although some people take and cut his explanations and do not read his work thoroughly. Imam Syatibi defined that *bid'ah* is an artificial way of practicing religion in order to counter the Sharia. The weakness of people who are prone to idolatry is that they do not understand the meaning of *bid'ah*, and they do not understand what is condemned as *bid'ah*. In another case, for example, there is a hadith about associating with others (*tasyabbuh*). Basically, *tasyabbuh* means to resemble in the context of the characteristics of groups outside Islam. For example, ties, pants, sarongs and so on are not characteristic, but wearing a cross necklace is characteristic of other religions. This is what is called *tasyabbuh*. It also applies in understanding *bid'ah*. Errors in judging *bid'ah* will destroy harmony. The inability to understand the nature of *bid'ah* causes many problems; people in one mosque can fight one each other, and *tarawih* 20 *rekaat* is considered wrong.

On the other hand, the observation of Arrazy's explanation¹⁹ shows that the understanding of the hadith *bid'ah* begins with the mention of the key words of the hadith. There are two key words that need to be considered in understanding hadith *bid'ah*: (a) *fi amrinā hāza*, in this matter of our religion; (b) *mā laisa minhu, -min hāza*, something that is not of this religion.

Arrazy also explained that in Islamic law there are terms called *maqbul* and *mardūd*. *Maqbul* means accepted while *mardūd* means rejected. However, in the language of *fiqh* there are no terms of acceptance and rejection. What is known in *fiqh* are the terms valid and void.

According to Arrazy, the people who know properly about these hadith *bid'ah* are the Imams. Therefore, to understand the hadith, one should refer to what the scholars have explained. However, there are still some who deny this and say, *why not go directly to the Quran and Sunnah? Why not go directly to Imam al-Bukhāri?* And other such questions. These questions and similar phrases are very dangerous and are usually used as a double standard for their group.

To know the meaning of *bid'ah*, one must refer to the scholars. Imam Daqīq al-Īd, from Imam Nawawi, from Imam Abdissalam, they then quoted Imam Shafi's understanding of the hadith of *bid'ah*, and said: *kullu mā lam yukhālif kitāballāh wa sunnata rasūlih falaisa bibid'atin*, that whatever does not contradict the book of Allah (the Quran) and the sunnah of His messenger is not *bid'ah*. This was the explanation of the scholars of the salaf regarding *bid'ah*, and this explanation was then narrated to the generations after them until the Muslims of today. However, the majority of people today understand *bid'ah* as something that the Prophet (pbuh) did not do. If this is the understanding of

¹⁹ *Bid'ah (Hadits Arbain Kc 5) - Buya DR. Arrazy Hasyim, Lc. MA, 2021, <https://www.youtube.com/watch?v=rj9BIaCYrZl>.*

bid'ah, the question arises that the Companion of 'Uthman ibn Affan performed the call to prayer twice during the Friday prayer, does this constitute *bid'ah*?

Arrazy then gave another example, namely the process of collecting the Quran. At that time, Umar ibn Khaṭṭāb went to Abu Bakr and explained the consequences that would arise if the Quran was not collected. In this case, a term that Imam Malik called *maslahat* emerged. Thus, *maslahat*, although not found in the Quran, sunnah, and *qiyas*, is part of the religion. In other words, something that has no evidence but contains *maslahat* then it becomes part of the religious recommendation. This is because *maslahat* itself is a proof (*daḥīl*). The incident of collecting the Quran is proof that what the Prophet did not do does not mean that Muslims cannot do it. This is the same when Umar ibn Khaṭṭāb expressed the opinion of the need for the collection of the Quran to which Abu Bakr replied, *hal ta'ala mā lam ya'alu rasūlullāh*, are you going to do something that the Prophet never did? The above answer from Abu Bakr was also used by Zayd ibn Tsābit. When he was asked by Abu Bakr and Umar to lead the team to collect the Quran into one *mushaf*, Zayd replied, *hal ta'ala mā lam ya'alu rasūlullāh*, are you going to do something that the Messenger of Allah never did? After some discussion, Zayd accepted Abu Bakr and Umar's request.

From the incident of collecting the Quran above, it can be seen that the concept of something not done by the

Prophet (pbuh) is *bid'ah* is a wrong concept and definition. What happened between the companions Abu Bakr, Umar and Zayd has indirectly eliminated the false paradigm of *bid'ah*. Then the definition of *bid'ah* with something that was not done by the Prophet (pbuh) should be abandoned. Because the definition of *bid'ah* had been revised by the Companions. In another case, when Uthman ibn Affān compiled the *mushaf*, he was once opposed for burning copies of the Quran other than the main *mushaf* (*muṣḥaf 'utsmānī*), and considered a blasphemer. But what was considered *bid'ah* by some of the people who opposed 'Uthman at that time has been beneficial today.

Arrazy sees that these hadith *bid'ah* are closely related to the fields of *fiqh* and *ushul fiqh*. In the jurists' perspective, the hadith *bid'ah* is not so scary. The hadith has been refined by scholars, including Shaykh al-Islam Ibn Taymiyah (d. 728 AH) in *Iqtidā' Sirāt al-mustaqīm*. In that book, he explained that *al-bid'atu mā lam yadulla 'alaihi daḥīl sharī*, *bid'ah* is something that has no evidence from the Sharia at all. There are two kinds of evidence in Islam: (a) agreed evidence (*muttafaq 'alaihi*), which includes the Quran, Sunnah, consensus and *qiyas*, and (b) disagreement (*mukhtalaf fihā*), which includes *'amalu madīnah experts*, *maṣāliḥ mursalah*, *shar'u man qablana*, and so on.

According to Arrazy, Imam al-Nawawī has also commented on the hadith *bid'ah* in his two books, *Syarḥ Ṣaḥīḥ Muslim* and *Syarḥ al-Arba'in*, and he is consistent with what he says in these two

books. In his commentary on the hadith, *man aḥdatsa fī amrinā hādzā*, he explained that *bid'ah* itself is the object of the law. This means that there are *bid'ah* that are obligatory, *mustahabb*, permissible, *makrūh* and forbidden. Iman al-Nawawi's statement is in line with what was narrated from Imam al-Baihaqi, from Imam Ibn 'Asākir, that *kullu mā lam yukhalif kitāballāh wa sunnata rasūlihi wa al-atsar wa al-ijmā' falaisa bi-muḥdatsatin*, everything that does not contradict the book of Allah (the Quran), sunnah, *atsar* of the companions, and consensus is not considered *bid'ah*.

Arrazy also gave examples of cases regarding the behavior of the Companions and the Salafs. In *al-Rūḥ*, Imam Jauhari narrates, with a chain of transmission considered authentic by Imam Ahmad, that Ibn Umar's will was to recite *Surah al-Fatihah* after his death, then the beginning of *Surah al-Baqarah*, the verse of *Kursi*, and the end of *Surah al-Baqarah*. Imam Ahmad, who initially prohibited reading the Quran next to the grave, then allowed reading the Quran next to the grave. This means that Imam Ahmad revised his opinion on reciting the Quran next to the grave in a matter of minutes when he met with evidence, even though the evidence was not in the form of the words of the Prophet but Ibn Umar.

In Arrazy's view, scholars who understood properly the meaning of the hadith *bid'ah* was the one who wrote about it in their book, Imam Nawawi. He has two books that comment on the hadith, *Syaḥ Ṣaḥīḥ Muslim* and *Syaḥ al-Arbaʿīn*. He

explained that *bid'ah* is something or an issue that is new. If something that the Prophet (ḡbuh) did not do, there is evidence that can be the basis that makes it obligatory, then the *bid'ah* is obligatory. From this statement it can be seen that Imam Nawawi divides *bid'ah* into five. It can be seen how the position of those who do the commentary of the book of *al-Arbaʿīn* but the explanation delivered is contrary to the views of Imam Nawawi. In Arrazy's word, there is scientific betrayal when there are people who narrate the book of *al-Arbaʿīn* but with a different mission from Imam al-Nawawi's mission.

At the end of his explanation, Arrazy gave advice on how to study Islamic sciences. According to him, the first stage that people who study religion should go through is to clean their hearts. This is obligatory before studying *fiqh* and other Islamic sciences. So that his learning does not have the wrong intention. Human nature is fond of finding fault and demeaning people. When learning Islamic knowledge, but the heart has not been cleansed, then the tendency to demean others exists but using religious arguments. He also reiterated the statement of a figure who can be a reference in defining *bid'ah*. Ibn Taymiyyah stated that everything that has no evidence (*daʿīl*) is *bid'ah*; and Imam Nawawi divided *bid'ah* into five based on the law. The word *kullu* in the hadith does not mean all.

A DISCUSSION WITH OTHER INTERPRETATIONS

Buya Yahya's interpretation on *bid'ah* shows that he does not necessarily state that everything that is not exemplified by the Prophet (pbuh) is *bid'ah*. The statement that something that was never done and modeled by the Prophet (pbuh) is *bid'ah* is an incorrect statement. This is because there is no rule that everything that the Prophet did not do is *bid'ah*. The weakness of people who are prone to idolatry is that they do not understand the meaning of *bid'ah*, and do not understand what is condemned as *bid'ah*. From this interpretation of *bid'ah* implies an understanding that all *bid'ah* is not a good thing and is not exemplified by the Prophet. The understanding needs to consider the main element in religion, which is based on the evidence (*dalil*), either *muttafaq 'alaih* or *mukhtalaf fihi*.

The interpretation of Buya Yahya indirectly criticizes the textual interpretation of the hadith *bid'ah*. Sufyan Baswedan through his Youtube channel²⁰ stated that there are no exceptions mentioned in the hadith, all practices that are not ordered by sharia are rejected. He also stated that any act of worship that is determined in general or *mutlaq*, then it is limited in time, procedure and quantity, then it is *bid'ah*. He emphasized this statement with the example that holding *tahlil* and *yasinan* on a certain day for a

deceased person is a sin and even a greater sin than ordinary sin. This interpretation has implications for the understanding that everything that is not exemplified by the Prophet is included in *bid'ah* and misguidance.

In line with Sufyan, Firanda Andirja stated that every act of worship must be in accordance with the example set by the Prophet (pbuh), such as prayer and Hajj in accordance with the example set.²¹ This statement is reinforced with examples such as worship practices that contain modifications called *bid'ah*, such as *raghāib* prayer, which is a 12-rekaat prayer performed after *maghrib* prayer on the night of the first Friday in the month of Rajab, 100-rekaat prayer on the night of *nisfu* Syaban, and night prayer on the day of Arafat. In addition, Badrusalam also states that all *bid'ah* are *bid'ah* based on the use of the word *kullu* in the hadith.²² This interpretation implies that all *bid'ah*, without exception, are misguided.

The textualist interpretation of *bid'ah* is indirectly criticized from the interpretation made by Arrazy Hasyim. Referring to the understanding of the salaf scholars, Arrazy stated that *kullu mā lam yukhālif kitāballāh wa sunnata rasūlih falaisa bibid'atin* (everything that does not contradict the Quran and sunnah is not *bid'ah*). These quotes from scholars show

²⁰ *Hadits Arbain Nawawi: Kupas Tuntas Bid'ah (Hadits Ke-5) - Ustadz Dr. Sufyan Baswedan, M.A., 2018, <https://www.youtube.com/watch?v=ZhMObNXqs-wl>.*

²¹ *Syarah Hadist Arbain 5 - Bahaya Bid'ah - Ustadz Dr. Firanda Andirja, M.A., 2020,*

<https://www.youtube.com/watch?v=VGAIhXwhI7Y>.

²² *Kitab Arbain An-Nawawi 04: Hadits Ke-5 Bid'ah - Ustadz Badru Salam, Lc, 2019, <https://www.youtube.com/watch?v=K3-mlKRQFxl>.*

that Arrazy's definition of *bid'ah* is not in line with those who state that anything not practiced by the Prophet (pbuh) is *bid'ah*. He also cites Ibn Taymiyyah's definition which stated that *al-bid'atu mā lam yadulla 'alaihi dalīl sharī*, *bid'ah* is something that has no evidence from the sharia at all. This interpretation implies that anything that has a basis, even if it was never done by the Prophet (pbuh) and companions, and does not contradict the Quran and sunnah, is not considered *bid'ah*.

CONCLUDING (CONCLUSION)

REMARKS

Looking at the interpretations of Buya Yahya and Arrazy Hasyim on *bid'ah*, it can be concluded as follows. First, the hadith of *bid'ah* cannot be understood textually, but must consider other sources, the Quran, sunnah, *ijma'* and *qiyās*. Second, there is no single rule from the past to the present that states that everything the Prophet (pbuh) did not do is *bid'ah*. Third, the concept of something that the Prophet (pbuh) did not do is *bid'ah* is an erroneous concept or definition. Fourth, the interpretation of Buya Yahya and Arrazy Hasyim contains criticism of groups that understand the hadith of *bid'ah* textually and do not consider other sources of information; from hadith, *atsar* of companions, *sīrah* and history. Fifth, understanding the meaning of *bid'ah* must be able to distinguish between worship and customs.

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