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Hadis Al-Rada'ah Al-Kabir: Susuan bagi Orang Dewasa dalam Perspektif Hadis

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Abstract

This paper will explain how the concept of breastfeeding for adults in the perspective of hadith. Al-Rada'ah according to Syara, namely the process of sucking putting at around two years of age in small children has reached human milk in his stomach. However, there are two traditions narrated by Muslims and also Ibn Majah who explained that at one time the Messenger of Allah had ordered a woman to breastfeed an adult male. This happened because the woman had previously complained of a man going back and forth in and out of his house without restrictions and was worried something might happen. And the command of the Prophet was done so that the adult male becomes a mahram to the woman, namely mahram radla'ah. However, both traditions are considered to be in much contradiction with the propositions of the Qur'an and other traditions and the opinions of the majority of the scholars. Therefore this paper tries to trace the quality of the validity of the two traditions and to explore the opinions of the scholars on the matter. From these searches found a conclusion that in terms of sanad, the hadith continued to the Prophet. However, in terms of matan, these traditions contradict many verses of the Qur'an, other traditions and the opinions of the majority of the scholars even though there are also some scholars who argue that there is no problem with the sighting of the two traditions. But in the end the scholars believe that the hadith is true, but it is a tradition that is specific to the case that occurs in the traditions of the blissous or can be spelled out as relief given by the Messenger of Allah to that person and objection to others both those who lived during the time of the Prophet and those who live afterwards until now.

Keywords: Legal status citizenship, human rights, state jurisdiction

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PENDAHULUAN

Regulations Secara biologis, manusia diklasifikasikan sebagai hewan mamalia, yaitu hewan vertebrata yang memiliki kelenjar susu, yang pada betina menghasilkan susu sebagai sumber makanan anaknya. Proses penghisapan susu itu dalam bahasa arab disebut dengan istilah rada'ah. Dalam Al-Qur'an Rada'ah secara bahasa adalah proses menghisap puting yang dilakukan oleh hewan maupun manusia. Sedangkan menurut syara' yaitu pada usia kurang lebih dua tahun pada anak kecil telah sampai air susu manusia pada lambungnya. Selain itu rada'ah menurut syara' juga didefinisikan penyedotan anak yang menyusui pada puting manusia dalam waktu tertentu. rada'ah merupakan penyusuan yang dilakukan dalam sekali, sebagaimana lafadz darbatan (satu kali pukul) jalsatan (satu kali duduk) dan aklatan (satu kali makan), ketika seorang anak kecil menyedot puting susu kemudian meninggalkan dengan kemauannya sendiri tanpa paksaan maka hal tersebut dinamakan rada'ah. (al-Syaukani 1995:310)

RUKUN AL-RADA'AH

Menurut jumhur ulama terdapat tiga rukun rada'ah. Yaitu adanya anak yang menyusui, wanita yang menyusui dan wanita yang menyusui dalam keadaan masih hidup. Meskipun terdapat perbedaan pendapat misalnya menurut Imam Hanafi dan Malik, bahwa radla'ah boleh dilakukan meskipun wanita tersebut telah mati. (al-Jaziri t.th: 219)

SYARAT AL-RADA'AH

Menurut Syarat sesusuan yang mengharamkan nikah menurut pandangan jumhur ulama adalah: Pertama, Wanita yang memberikan susu (ASI) adalah berasal dari hubungan yang sah. Artinya jika hubungan tersebut adalah hubungan zina maka susuan tersebut tidak menyebabkan mahram bagi anak yang menyusui ASI tersebut. Selain itu dapat diartikan juga bahwa jika yang dikeluarkan bukanlah ASI, misalnya air kuning, darah atay air muntahan, maka anak tersebut tidak juga menjadi mahram. Atau pun jika yang memberikan asi bukanlah seorang wanita, misalnya seorang waria atau orang yang memiliki kelamin ganda, atau pun hewan ternak, semuanya tidak menyebabkan kemahraman

kepada anak yang disusui. (al-Syaukani 1995:310)

Kedua, Air susu yang masuk kepada anak harus melalui kerongkongan anak, baik itu langsung melalui hisapan kepada puting maupun melalui perantara lain seperti ditampung dulu di dalam gelas, dot atau benda lainnya. Dalam hal ini ulama empat mazhab bersepakat bahwa radla'ah tidak harus melalui hisapan kepada puting susu. Namun terdapat perbedaan pendapat yaitu berkenaan dengan patokan itu dikatakan sebagai radla'ah. Menurut Imam Malik dan Imam Hanafi patokannya adalah ketika asi melewati rongga mulut, sedangkan menurut Imam Hambali, patokannya adalah ketika asi telah sampai pada lambung. (al-Syaukani 1995:310)

Ketiga, Masuknya air susu boleh melalui jalan mulut ataupun lewat hidung. Para ulama sepakat bahwa pengharaman nikah karena rad'a'ah bisa tercapai dengan mengalirnya air susu melalui mulut, dan bisa juga dengan mengalirnya air susu melalui hidung sampai ke otak. Menurut Hanafiyah dan Syafi'iyah dalam pendapat azhar, dan Hanabilah dalam nas Imam Ahmad pengharaman nikah tidak berlaku jika masuknya air susu dengan cara suntikan atau penetasan air susu ke mata, hidung, atau luka ditubuh karena hal tersebut tidak termasuk rad'a'ah dan tidak disebut juga menyuplai makanan sehingga dalam hal itu tidak ditetapkan sebagai hukum rad'a'ah. Sedangkan menurut Malikiyah berpendapat dikatakan rad'a'ah dengan suntikan air susu sebagai suplai makanan, bukan hanya sekedar masuknya air susu kedalam perut melalui suntikan. (al-Syaukani 1995:310)

Keempat, Air susu yang diminum tidak tercampurkan dengan apapun, maka, jika yang lebih banyak adalah susu wanita tersebut maka diharamkan menikah dari keduanya (yang menyusui dan yang disusui) (Ghoffar 1998:474) Menurut Hanafiyah dan Malikiyah jika air susu tercampur dengan cairan lain dan yang dominan air susunya maka haram dinikahi. Menurut Syafi'iyah pendapat yang azhar dan ulama Hanabilah dalam pendapat yang rajah menganggap air susu yang bercampur dengan yang lain hukumnya sama dengan air susu murni yang tidak bercampur dengan apapun, baik bercampur dengan makanan maupun minuman dan lainnya asalkan air susu tetap masuk kedalam perut. Menurut Imam Abu

Hanifah berbeda pendapat dengan Muhammad dan Abu Yusuf berpendapat bahwa air susu yang bercampur dengan makanan tidak menjadikan hukum rad}a'ah yang mengharamkan pernikahannya, baik air susu yang dominan maupun makannya. Disebabkan karena makanan meskipun dalam jumlah sedikit akan tetapi dapat mengubah kekuatan pengaruh susu hingga menjadi lemah dan tidak cukup untuk suplai makanan bayi. (Zuhaily 1997:72)

Kelima, Meneteknya masih dalam usia bayi, kesepakatan ulama empat madzab jika yang menetek sudah besar maka tidak termasuk dalam hukum rad}a'ah dan batasannya hingga usia dua tahun. Dalil mayoritas ulama yang berpendapat bahwa hukum rad}a'ah hanya berlaku bagi bayi adalah sebagai berikut. Pertama dalam firman Allah SWT surat al-Baqarah ayat 233

OVERVIEW OF COUNTRIES THAT HAVE CITIZENS EXPOSED TO ISIS AND ARE IN EXCEPTIONS

In this discussion, several countries with the same problem are described, namely having citizens who are proven to have joined and participated in ISIS militia activities. The United Kingdom also has policies related to international radicalism issues such as the ISIS network. Seoyoung Hong 's analysis results in the November 2021 Occasional Paper entitled " *Bringing Back Women And Children From Syria: Rethinking Citizenship Removal and Improving Reentry Policies and Deradicalization Programs* ". The case raised concerns a female British citizen named Shamima Begum, an ISIS follower who was refused to return to the UK due to the loss of her citizenship. Hong explained that the policy taken by the British parliament and government is more inclined to follow political motivations and ignore UK law and international law that prohibits the state from abandoning its citizens in dangerous conditions. The UK would be more at risk if it allowed its citizens in Syria than to be reinstated as citizens, especially the followers of women and children (Hong 2021).

González added in his thesis entitled " *Dilemmas and challenges regarding the EU position to the ISIS Women and Minors remaining in Syrian camps* " that ideally the government should repatriate all citizens by seeking prior court approval and be included in the rehabilitation program, but this is difficult

to achieve considering the community in Europe the majority adhere to Xenophobia. In the end, the case of Shamima Begum, a British citizen, was reported and sparked a controversy that caused strong and contrasting opinions. Many felt that his permanent exile from Britain was a fair and reasonable response to what he had done. On the other hand, many also see that what the government is doing is discriminatory against citizens (Wallner dan Paul Winfree 2016).

The Indonesian government has long tied bilateral relations with the British government, many of which have the same goals that the two countries want to achieve. Aris Oktrias Siregar, "Indonesia's strategy to run gastrodiploamacy with the UK in 2012-2019" (UPN Veterans East Java, 2021). One of Indonesia's strategies to build relations is to improve the Gastrodiploamacy model so that the closeness of the two countries is growing. The existence of this good relationship is certainly a momentum for Indonesia to create a program to overcome the problems of citizens exposed to ISIS so that both parties can firmly address the problem.

The Netherlands has experience dealing with this problem. The Netherlands has decided to revoke the citizenship of its citizens who are proven to have joined ISIS militants. Parliament and the Minister of Justice and Safety of the windmill country (Times 2019).

The Netherlands, this country has established defense cooperation relations since 2014. Defense cooperation with this country is certainly very relevant because the Netherlands is a country with a good reputation in the field of waters and shipbuilding. With defense diplomacy by carrying out strategic cooperation, promoting civil-military democratic relations and maintaining peace and enhancing it. According to Filovia et al, the cooperative relationship between Indonesia and the Netherlands since 2014 is quite effective so that problems such as resolving the citizenship status of ISIS militants and their families are very easy to build to find a good solution for both countries. (Filovia, Alfatih, dan Abror 2021)

The state of Australia also acted in the same way as the Netherlands, revoking the citizenship of its citizens who were proven to be followers of international terrorist organizations. Dutton (Minister of Home

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Affairs) said that the actions of ISIS followers from their citizens had made a serious mistake and were categorized as dangerous terrorists. A person's participation in an organization according to the applicable law in Australia results in the loss of citizenship status (stateless) so that protection from the state cannot be given to the person concerned (Laine 2017). Radicalism and terrorism are "extraordinary crimes" which are declared as gross human rights violations and violate human values.

ISIS has clearly committed crimes such as the church bombing in the Philippines that killed innocent people. ISIS has also carried out inhumane things such as genocide against the Yazidi population of Iraq and Syria. They also do other things related to slavery and sexual harassment. This is the reason countries have abolished citizenship for any citizens who join international terrorist groups such as ISIS. (Cheterian 2021)

The threat of global terrorism must be addressed with bilateral cooperation as an effort to deal with the expansion of terrorist organizations such as ISIS. According to Amin in his article entitled "ISIS Towards Southeast Asia" explaining that since the battle of Marawi broke out in 2017 it has become clear evidence of the presence of the ISIS terrorist group and is even alleged to be the latest goal in expanding the territory of the Islamic state's caliphate under Abu Bakr Al-Baghdadi. ISIS as a global terrorism is trying to continue to increase its influence in the Southeast Asian region. The bilateral cooperation of countries in Southeast Asia must be able to anticipate this.

The status of Indonesian citizens who have consciously committed criminal acts of terrorism abroad and/or joined with parties affiliated with terrorist organizations are subject to criminal sanctions applicable in Indonesia, namely the application of the active national principle or the principle of personality. For Indonesian citizens who are proven (at least 2 pieces of evidence) are declared suspects by the Police of the Republic of Indonesia (the apparatus) immediately issue a wanted list or DPO. In addition, the police will also ask for assistance from international police organizations or the so-called *International Criminal Police Organization* (ICPO) & NCB-Interpol Indonesia. After the application is

received, the ICPO and NCB-Interpol will issue a *red notice*.

Indonesian citizens who are known to be involved in terrorists will then be included in the Prevention List by the Directorate General of Immigration and their passports will be deactivated and documents will be withdrawn. Representatives of the Republic of Indonesia in countries occupied abroad by Indonesian citizens will be given protection and assistance to ensure that citizens are safe from all forms of terrorism.

The Directorate General of Immigration enters the name and biodata of Indonesian citizens into the Prevention List and can be withdrawn from Travel Documents, namely Passports. 2. Protection efforts by the state in protecting Indonesian citizens from the impacts arising from acts of terrorism abroad are carried out through representatives of the Republic of Indonesia in the country occupied by Indonesian citizens. This effort is realized by providing protection, assistance, and gathering Indonesian citizens in safe areas, as well as seeking to return them to Indonesia at a cost borne by the state as mandated by Law no. 37 of 1999 concerning Foreign Relations (Samu 2018).

CONCLUSION

Indonesia as a sovereign country has rights and obligations to protect the legal status of Indonesian citizenship. The Indonesian citizenship law is a form of protection for the Indonesian state for its citizens. The Indonesian citizenship law regulates who is included in the Indonesian Citizens in article 4 and article 5 of the citizenship law also regulates any matters that can eliminate the legal status of Indonesian citizenship in article 23, among others, states that a person can lose his citizenship status. If a person participates in the service of a foreign country or takes an oath to pledge allegiance to the foreign country, Indonesia itself does not recognize it as a state entity but categorizes it as a terrorism group, this was conveyed by HE Desra, the representative of Indonesia for the 69th meeting of the United Nations General Assembly. Yang also said that ISIS is a terrorist group.

Regarding terrorism groups, Indonesia has legal rules such as the law on criminal acts of terrorism which specifically regulates

criminal sanctions given to Indonesian citizens who are involved in acts of terrorism. The law does not regulate the legal status of a person's citizenship if it is proven that they have joined a terrorist militia member. Until now, the Indonesian government has never taken steps to revoke the legal status of citizenship of Indonesian citizens who joined Isis members, but the Indonesian government is pursuing a deradicalization program to eliminate radical understanding of terrorism in former ISIS militia.

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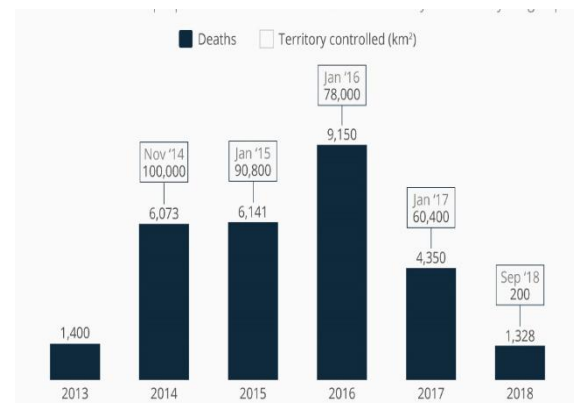
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Tabel 1. Teror ISIS di Dunia

No.	Description	Amount
1	Attack	228
2	Country	33
3	Victim	2773

Reference : katadata.co.id (Suhendra 2017)

Gambar 2. The Rise and Fall of ISIS



Reference: Statista (Niall McCarthy 2019)

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