

Textual Purity to Social Relevance: Hadith Thought in the PERSIS Tradition through Ahmad Hasan and Abdul Qadir Hasan

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Abstract. This study investigates the intellectual influence of Ahmad Hasan on Abdul Qadir Hasan in the field of hadith studies within the Islamic Union (PERSIS). The research argues that their relationship extends beyond familial ties of father and son, as it also embodies both the continuity and transformation of intellectual thought within Indonesia's modern Islamic scholarship. Based on this assumption, the fundamental question that urgently needs to be answered is: how has the intellectual shift within the PERSIS hadith scholarly tradition unfolded as a result of intergenerational influences? Using a literature-based and historical-intellectual approach, this study finds that Ahmad Hasan emphasized rationality, authenticity of transmission (*sanad*), and the rejection of weak hadith (*ḍa'īf*) as part of his effort to purify Islamic teachings. Meanwhile, Abdul Qadir Hasan institutionalized these ideas through the PERSIS Hisbah Council and Islamic boarding schools, integrating contextual and social dimensions into the application of hadith. This methodological shift reflects a movement from a rational-scriptural to a rational-empirical approach that considers the objectives of Sharia (*maqāṣid al-syarī'ah*) and the welfare of the community. The findings reveal that hadith thought within PERSIS has evolved epistemologically by balancing textual authenticity and social relevance. This study is expected to make an academic contribution to the development of contemporary hadith studies in Indonesia, particularly regarding the transformation of hadith methodology within modern Islamic organizations.

Keywords: Ahmad Hasan, Abdul Qadir Hasan, Hadith, Islamic Rationalism, PERSIS

Introduction

Hadith studies in Indonesia began to take a new direction when Islamic rationalism and religious reform gained momentum in the early 20th century.¹ One of the key figures in this movement was Ahmad Hasan, a scholar from the Islamic Union (Persis) who was known for his critical and independent approach to interpreting religious teachings. He emphasized the importance of understanding hadith by referring directly to the texts of the Qur'an and Sunnah and rejected the practice of *taqlid* (blind following) of certain *madhhabs*.² In his work *Soal-Jawab* (Questions and Answers), Ahmad Hasan addressed numerous contemporary religious issues using rational arguments firmly grounded in primary Islamic sources.³ His ideas became the basis for the

¹Badri Khaeruman, "Perkembangan Hadis di Indonesia Pada Abad XX," *Diroyah : Jurnal Studi Ilmu Hadis* 1, no. 2 (2018): 187, <https://doi.org/10.15575/diroyah.v1i2.2067>.

²Hakim Nurul Iman dan Dadah Sa'adah, "Nusantara Hadith Study: A Study of Ahmad Hassan's Critical Thinking on the Hadith in the Book of Sual Answer," *Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan* 19, no. 3 (2025): 42, <https://doi.org/10.35931/aq.v19i3.4524>.

³Hakim Nurul Iman dan Dadah Sa'adah, "Nusantara Hadith Study: A Study of Ahmad Hassan's Critical Thinking on the Hadith in the Book of Sual Answer," *Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan* 19, no. 3 (2025): 1472, <https://doi.org/10.35931/aq.v19i3.4524>.

emergence of a textual, logical, and contextual approach to reading hadith in the intellectual tradition of PERSIS.

This development then gave rise to a new generation that inherited the spirit of criticism towards hadith, one of whom was Abdul Qadir Hasan, the son and student of Ahmad Hasan. If Ahmad Hasan was known as the founder of rational thinking in hadith studies, then through the Hisbah Council and the Persis Bangil Islamic Boarding School, Abdul Qadir Hasan helped to solidify this idea in an institutional form.⁴ Through these institutions, the principle of “returning to the Qur'an and Sunnah” was systematically applied in the process of *istinbath* (derivation of legal rulings). However, the intellectual relationship between the two, especially in the field of hadith understanding, has not been comprehensively studied.⁵

Ahmad Hasan emphasized rationality and criticism of hadiths with weak sanad, while Abdul Qadir Hasan organized these principles into a more systematic methodology of hadith.⁶ This relationship reflects the transformation from individual ideas to institutional constructions of knowledge. Thus, their thoughts not only represent the relationship between father and son but also illustrate the evolution of scientific tradition in modern religious organizations. However, at the same time, this transformation process also opened up space for differences in emphasis and orientation between Ahmad Hasan and Abdul Qadir Hasan, which had real implications for the direction of hadith studies within PERSIS.⁷ In practice, this influence is evident in the fatwas of the PERSIS Hisbah Council. Ahmad Hasan is known for his rational and textual approach, rejecting the excessive use of *qiyas* and exercising caution towards hadiths of weak authenticity. Abdul Qadir Hasan then developed this approach by opening up space for the contextualization of law through consideration of social *maslahat*.⁸ This difference enriched the style of Persis fatwas from Ahmad Hasan's rational and scriptural pattern to a methodology that was more applicable to the context of modern society.⁹

Based on various articles that we have reviewed, it showed that each author tends to emphasize certain aspects of the thought of Ahmad Hasan and Abdul Qadir Hasan. For example, *Genealogy of the Development of Islamic Law (Questions and Answers by A. Hasan)* highlights Ahmad Hasan as a pioneer of practical fatwas, while Abdul Qadir Hasan appears with methodological contributions through *Ilmu Musthalab Hadis*.¹⁰ The article “*Hadith Studies in the PERSIS Organization*” shows Ahmad Hasan as the initiator of purification based on authentic hadith, while Abdul Qadir Hasan expanded the study of hadith into a more systematic field of education.¹¹ The article “*Abdul*

⁴Dita Rahmawati Illahi Dita Rahmawati Illahi, “Kontribusi Abdul Qadir Hasan terhadap Hadis dan Ilmu Hadis di Indonesia,” *AL-ATSAR: Jurnal Ilmu Hadits* 1, no. 1 (2025): 28, <https://doi.org/10.37397/alatsarjurnalilmuhadits.v1i1.269>.

⁵Adnin Zahir dkk., “Metode *Istinbath* Hukum Abdul Qadir Hassan dalam Perkara Shalat,” *Ayy-Syari'ah* 24, no. 1 (2022): 56, <https://doi.org/10.15575/as.v24i1.17515>.

⁶Ilham Ramadan Siregar, “Ahmad Hassan's Contribution To The Development Of Hadith In Indonesia,” *Journal of Religious, Social and Cultural* 1, no. No. 1 (2022): 39.

⁷Ana Istiana, Fatichatus Sa'diyah, “Sejarah Dan Pandangan Organisasi Persatuan Islam Ahmad Hasan Terhadap Hadis,” *Sekolah Tinggi Ilmu Ushuluddin Darussalam Bangkalan* 2, no. No. 2 (2024): 39.

⁸Zahir dkk., “Metode *Istinbath* Hukum Abdul Qadir Hassan dalam Perkara Shalat,” 2022, 59.

⁹Ananda Alam Mar'atus Sholikha, “Kajian Hadis Dalam Ormas Islam Persatuan Islam (PERSIS),” *El-Furqania: Jurnal Ushuluddin Dan Ilmu-Ilmu Keislaman* 7, no. 01 (2021): 46, <https://doi.org/10.54625/elfurqania.v7i01.4230>.

¹⁰Rafid Abbas, “Genealogi Perkembangan Hukum Islam: Studi Soal Jawab A. Hasan Sebagai Embrio Dewan Hisbah PERSIS,” *Al-Mashlahah Jurnal Hukum Islam dan Pranata Sosial* 10, no. 01 (2022): 53, <https://doi.org/10.30868/am.v10i01.2056>.

¹¹Ananda Alam Mar'atus Sholikha dkk., “Kajian Hadis Dalam Ormas Islam Persatuan Islam (PERSIS),” *El-Furqania* Vol. 07. No.01 (Februari 2021).

Qadir Hasan's Contribution to Hadith and Hadith Science in Indonesia” explicitly distinguishes the broad scope of Ahmad Hasan's thinking from Abdul Qadir Hasan's specialization in hadith.¹² Meanwhile, *PERSIS Hadith Thought* sees Ahmad Hasan as a figure of Islamic purification and Abdul Qadir Hasan as a successor who gave it a scientific character.¹³ The article *Ahmad Hasan's Educational Thought* emphasized Ahmad Hasan's orientation towards da'wah and moral education, in contrast to Abdul Qadir Hasan, who emphasizes hadith methodology.¹⁴ Finally, *The Role of PERSIS in the Development of Islamic Education in Indonesia* places Ahmad Hasan as the founder of PERSIS education, while Abdul Qadir Hasan strengthens the academic aspects of scholarship.¹⁵

In addition, several other studies that enrich the mapping of Ahmad Hasan's thoughts on hadith. The article entitled “*Ahmad Hasan's Contribution to the Development of Hadith in Indonesia*” positions Ahmad Hasan as a pioneer of the rationalization of hadith understanding in Indonesia through the spirit of tajdid and the rejection of da'if hadith.¹⁶ Furthermore, the article entitled “*Ahmad Hasan and the Validity of Hadith: Ahmad Hasan's Thoughts on the Hadith Fadd'il al-A'mal in the Book of Questions and Answers*” highlights Hasan's firmness in rejecting the use of weak hadith, even for the motivation of charity, on the grounds of preserving the purity of the sources of Islamic teachings.¹⁷ Meanwhile, the article “*Nusantara Hadith Study: A Study of Ahmad Hasan's Critical Thinking on the Hadith in the Book of Sual Answer*” emphasizes Hasan's critical and systematic thinking in assessing the authenticity of hadith using the methods of *al-jam'*, *at-tarjih*, and *at-tawaqquf*.¹⁸

The article containing a study of “*The History and Views of the Islamic Union Organization: Ahmad Hassan on Hadith*” presents the integration between the history of PERSIS and Hasan's thoughts on hadith, particularly in establishing the principle of “returning to the Qur'an and Sunnah” institutionally through the Hisbah Council and the PERSIS Bangil Islamic boarding school.¹⁹ Meanwhile, the article “*Analysis of A. Hasan's Hadith Thought in the Book of High Islamic Decency*” shows the moral and ethical dimensions in Hasan's hadith thought, indicating that his rationality does not stop at law but also penetrates the realm of manners and morals.²⁰ The article “*Understanding Ahmad Hasan's Hadith from the Perspective of the Sociology of Knowledge*” provide a new approach by placed Hasan's thought as a product of social dialectics, whereby his rationality and purification were born from the socio-religious context of early 20th century modern society.²¹

¹²Dita Rahmawati Illahi, “Kontribusi Abdul Qadir Hassan Terhadap Hadis dan Ilmu Hadis di Indonesia,” *Al-Atsar : Jurnal Ilmu Hadits* Vol: 1, No: 1 (April 2023).

¹³Umar Hadi, “Pemikiran Hadis Persatuan Islam (PERSIS) (Kajian Ontologis dan Epistemologis),” *Jurnal Pappasang: Jurnal Studi al-Qur'an Hadis dan Pemikiran Islam* Vol: 5, No: 2 (Desember 2023).

¹⁴Amiruddin Amiruddin, “Pemikiran Pendidikan Ahmad Hassan,” *Kariman* Volume 05, Nomor 01 (Juni 2017).

¹⁵Eliwatis Eliwatis dkk., “Peran Persatuan Islam (PERSIS) dalam Pengembangan Pendidikan Islam di Indonesia,” *Tazkeiya: Jurnal Pendidikan Islam* Vol. 11, No. 2 (2022).

¹⁶Ilham Ramadan Siregar, “Ahmad Hassan's Contribution To The Development Of Hadith In Indonesia,” *Journal of Religious, Social and Cultural* Vol. 01 No. 1 (2022).

¹⁷Ahmad Hanafi Alwi dkk., “Ahmad Hassan dan Kehujjahan Hadis: Pemikiran Ahmad Hassan terhadap Hadis Fadailul Amal dalam Buku Soal-Jawab,” *NALAR: Jurnal Peradaban dan Pemikiran Islam* 7, no. 2 (2023): 169–89, <https://doi.org/10.23971/njppi.v7i2.6971>.

¹⁸Iman dan Sa'adah, “Nusantara Hadith Study,” 2025.

¹⁹Ana Istiana dan Fatichatus Sa'diyah, “Sejarah dan Pandangan Prganisasi Persatuan Islam Ahmad Hasan Terhadap Hadis,” *Thobaqot* Vol. 2, No. 2 (2024).

²⁰Kinkin Syamsudin, “Analisis Pemikiran Hadis A. Hassan dalam Buku Kesopanan Tinggi Secara Islam,” *Diriyah: Jurnal Ilmu Hadis* Vo. 2, No. 2 (2018).

²¹Maula Sari, “Pemahaman Hadis Ahmad Hassan dalam Perspektif Sosiologi Pengetahuan,” *Diriyah: Jurnal Ilmu Hadis* Vol: 4, No. 2 (2020).

From all of these studies, it appears that Ahmad Hassan's thoughts have been studied extensively in terms of rationality, purification of teachings, and authenticity of hadith, while studies of Abdul Qadir Hassan have focused more on methodological development and institutionalization of hadith science within PERSIS. However, there has not been a single study that directly examines the continuity and differences in the style of their thoughts within a single comprehensive analytical framework. Therefore, this study is important to fill the academic gap that still exists and provide a more comprehensive understanding of the intellectual dynamics within the Islamic Union across generations.

To examine the continuity and differences in the hadith thought of Ahmad Hasan and Abdul Qadir Hasan, a systematic research approach is required. Given that this study focuses on intellectual ideas and textual interpretations, it adopts a qualitative design based on library research, which enables an in-depth exploration of written sources within their historical and intellectual contexts. The data sources in this study are divided into primary and secondary sources. Primary sources include the original works of Ahmad Hasan, particularly *Soal-Jawab*, as well as the writings of Abdul Qadir Hassan related to hadith and the science of *musthalab al-hadith*. Secondary sources are obtained from books and scholarly journal articles discussing the thoughts of both figures, the development of hadith studies in Indonesia, and the intellectual tradition of PERSIS, including studies such as *Ahmad Hasan's Contribution to the Development of Hadith in Indonesia*, *Hadith Studies in the PERSIS Organization*, and *Abdul Qadir Hassan's Contribution to Hadith and Hadith Science in Indonesia*, among others. The method of analysis used in this study is descriptive analysis. This method conducted by systematically describing the hadith thought of both figures, identifying their characteristics, patterns, and tendencies, and examining their similarities and differences in order to reveal the continuity and development of hadith thought within the PERSIS tradition across generations.²²

Intellectual Biographies of Ahmad Hasan and Abdul Qadir Hasan

Ahmad Hasan (1887–1958) was one of the most prominent Islamic reformers in Indonesia and he played a significant role in shaping the intellectual tradition of Persatuan Islam (PERSIS). He was born in Singapore to a family of Indian descent, and from an early age, his educational background exposed him to multiple languages, including Arabic, Malay, Tamil, and English. This multilingual ability broadened his intellectual horizon, especially in accessing both classical and modern Islamic literature directly.²³ After settling in Indonesia, Ahmad Hasan became actively involved in the Islamic reform movement through PERSIS, which was established in 1923 in Bandung. Within the organization, he was known as a firm thinker who advocated *tajdid* (renewal) and the principle of returning to the Qur'an and the Sunnah (*rujū' ilā al-Qur'ān wa al-Sunnah*). He was also notable for his boldness in criticizing religious practices that lacked a strong textual basis, including his rejection of blind adherence (*taqlid*) and the use of weak (*da'if*) hadith in religious practice. This intellectual stance positioned him as one of the pioneers of modern *ijtihad* in Indonesia.²⁴

In its early development, the hadith tradition within PERSIS exhibited characteristics that differed from the mainstream of Islamic traditionalism in the archipelago.²⁵ While some groups still allowed the use of weak hadith in certain contexts, PERSIS, under Ahmad Hasan's influence, adopted a stricter and more selective approach. Hadith could only serve as a basis for religious teachings if they met standards of authenticity that were academically accountable. This paradigm

²²Wiwin Yuliani, *Metode Penelitian Deskriptif Kualitatif dalam Perspektif Bimbingan dan Konseling*, Vol. 2, No. 2 (2018): 84, <https://doi.org/10.22460/q.v2i2p83-91.1641>.

²³Abbas, "Genealogi Perkembangan Hukum Islam."

²⁴Riko Akbar dkk., "Contextualization of The Talkin Hadith in The Book Tarjamah Bulugul Maram by Ahmad Hassan," *AJIS: Academic Journal of Islamic Studies* 9, no. 2 (2024): 355–72, <https://doi.org/10.29240/ajis.v9i2.10346>.

²⁵Amiruddin, "Pemikiran Pendidikan Ahmad Hassan."

became a key foundation in shaping the intellectual identity of PERSIS: upholding the Qur'an and authentic hadith as the sole normative authorities in religious life while rejecting practices that lack strong textual legitimacy.²⁶

Ahmad Hasan's hadith thought is characterized by a rational-scriptural approach, one that combines a strong commitment to the textual sources (the Qur'an and hadith) with the use of reason as a tool for scholarly verification. Within this framework, hadith are not accepted at face value but are examined through rigorous methodological standards. There are three main principles that form the foundation of this approach.²⁷ First, an emphasis on the authenticity of the chain of transmission (sanad) as a historical guarantee of a report's validity. Second, the examination of the matn (content), ensuring that the substance of a hadith is consistent with the Qur'an and does not contradict rational principles. Third, the rejection of weak (da'if) hadith, including in the context of fadā'il al-a'māl (virtuous deeds), as they are considered insufficiently authoritative to serve as a basis for religious practice.²⁸

This approach is consistently reflected in his work *Soal Jawab*, where Ahmad Hasan addresses various religious questions by directly referring to sources, he considers authentic, accompanied by systematic and accessible logical reasoning. The same pattern is evident in *Tarjamah Bulūgh al-Marām*, which functions not only as a translation but also as a medium for hadith criticism. In this work, he evaluates and selects narrations based on their quality, demonstrating his commitment to preserving the purity of Islamic teachings through a critical, textual, and rational approach.²⁹

Ahmad Hasan's contribution to the purification of Islamic teachings is manifested in two primary areas: education and legal opinions (fatwas). In education, he cultivated a scholarly tradition that places hadith at the center of understanding religion, with a strong emphasis on both sanad and matn criticism. Meanwhile, through his fatwas, he sought to eliminate religious practices that lack a solid foundation in the Qur'an and authentic hadith. The impact of his efforts can be seen in the early generation of PERSIS members, who developed a critical, text-oriented, and argumentative intellectual character in their understanding of Islam.³⁰

Methodologically, Ahmad Hasan developed a systematic approach to hadith criticism, encompassing both sanad analysis (continuity and reliability of narrators) and matn criticism (aligned with the Qur'an and rationality). He did not hesitate to reject hadith that he deemed problematic in substance, even if their chains of transmission appeared strong, when they conflicted with the general principles of Islamic law.³¹ This approach resonates with modern hadith studies, which do not focus solely on sanad but also incorporate matn criticism and contextual analysis. In this sense,

²⁶Hanipatudiniah Madani, "Metode Pemahaman Hadis Ahmad Hassan Dalam Buku 'Soal Jawab Tentang Berbagai Masalah Agama'" (other, UIN Sunan Gunung Djati Bandung, 2023), https://digilib.uinsgd.ac.id/75313/?utm_source=chatgpt.com.

²⁷Raisa Zuhra Salsabila Awaluddin dan Aldy Pangestu, "Pengaruh Tafsir dan Kondisi Sosial Tafsir Ahmad Hassan Bandung dalam Khazanah Keilmuan Tafsir di Indonesia," *Jurnal al Burhan Staidaf* Vol. 2 No.2 (2022).

²⁸Lupik Mustakim dan Nor Huda Ali, "Relasi Islam dan Negara: Studi atas Pemikiran Ahmad Hassan (1887-1958)," *Tamaddun: Jurnal Kebudayaan dan Sastra Islam* Vol. 19 No. 2 (2019).

²⁹Alwi dkk., "Ahmad Hassan dan Kehujjahan Hadis."

³⁰Ibid.

³¹Awaluddin dan Pangestu, "Pengaruh Tafsir dan Kondisi Sosial Tafsir Ahmad Hassan Bandung dalam Khazanah Keilmuan Tafsir di Indonesia."

Ahmad Hasan's thought can be understood as a bridge between the classical tradition and contemporary academic approaches to hadith studies.³²

Meanwhile, Abdul Qadir Hasan was born into the intellectual atmosphere of Persatuan Islam (PERSIS) as the son and student of Ahmad Hasan, so from an early age, he grew up in a tradition of critical reading of religious texts. His formal education and Islamic boarding school were deeply rooted in the Bangil Islamic Union Islamic Boarding School, where traditional disciplines of Arabic, interpretation, and fiqh met with the spirit of renewal brought by PERSIS. His intensive learning experience in the PERSIS pesantren environment and his involvement in organizational activities shaped Abdul Qadir into a figure who not only understood theory but was also skilled in institutional practice: teaching, developing pesantren curricula, and being active in the PERSIS Hisbah Council, an institution that formulates fatwas and religious guidelines for PERSIS members and the wider public.³³

As a hadith scholar, Abdul Qadir stood out for his specialization in musthalah al-hadīth, the science of terminology, levels, and quality of narration, as well as his mature ability to critique sanad and matan. This precision is evident in the way he examines texts: he does not simply accept the wording but examines the continuity of the sanad, the credibility of the narrators, and the coherence of the matan with the text of the Qur'an and scholarly consensus. In public spaces and institutions, this technical ability is translated into operational forms, such as the hadith verification standards used by the Hisbah Council, teaching guidelines in Islamic boarding schools, and guidance in making legal decisions that require strong textual evidence.³⁴

Abdul Qadir's thinking tends to focus on how religious ideas that were initially individual in nature can be institutionalized, so they became sustainable scientific practices. In this conception, Islamic boarding schools and the Hisbah Council are not merely places of personal practice but institutional machines that formalize methodology: a curriculum that places rijāl and musthalah knowledge at the center, procedures for examining sanad before making a history the basis for fatwa, and collegial mechanisms for formulating legally accountable (*istinbāt*) decisions. For Abdul Qadir, the principle of "returning to the Qur'an and Sunnah" is not just a slogan; it is a methodological foundation that binds all of these institutional procedures, so every religious policy must pass the test of sanad-matan and conformity with the text.³⁵

Compared to his teacher, Ahmad Hasan, who was known as a strong rationalist-textualist and often took a firm stance on doctrinal issues, Abdul Qadir developed a more moderate and contextual approach in the field of law enforcement. He maintained PERSIS's scientific discipline of being selective towards weak hadiths, emphasizing *ijtihād* and *nash* verification, but at the same time allowing room for social sensitivity and societal realities when formulating fiqh solutions. In matters of muamalah, social welfare, or local practices that require adaptation, his approach is more pragmatic: he seeks to balance epistemic rigor with flexibility that takes into account the *maslahat* (public interest) and the objective conditions of society.³⁶

³²Illahi, "Kontribusi Abdul Qadir Hassan Terhadap Hadis dan Ilmu Hadis di Indonesia."

³³Ibid.

³⁴Umar Hadi, "Pemikiran Hadis Persatuan Islam (PERSIS) (Kajian Ontologis dan Epistemologis)," *Pappasang* Volume: 5, Nomor: 2 (2023).

³⁵Adnin Zahir dkk., "Metode Istinbath Hukum Abdul Qadir Hassan dalam Perkara Shalat," *Ayy-Syari'ah* 24, no. 1 (2022): 39–56, <https://doi.org/10.15575/as.v24i1.17515>.

³⁶Siregar, "Ahmad Hassan's Contribution To The Development Of Hadith In Indonesia."

Abdul Qadir Hassan's intellectual legacy can be seen on two levels: first, in strengthening the tradition of hadith scholarship within PERSIS through academic training in Islamic boarding schools and standardization of the practices of the Hisbah Council; second, in a model of interpretation that bridges textual orthodoxy with social relevance, a model that allows PERSIS teachings to remain scientifically credible while being responsive to the needs of the people. Although his contributions are evident, systematic comparative studies on the continuity and differences in thought between Abdul Qadir and Ahmad Hasan remain relatively limited. Such studies are important for understanding how ideas of religious renewal vary across generations within the institutional structure of PERSIS.

Abdul Qadir Hasan and the Rational-Empirical Approach in Hadith Thought

Abdul Qadir Hasan occupies an important position as a representative of the advanced phase in the development of hadith thought within the Persatuan Islam (PERSIS). He not only continued the intellectual framework established by Ahmad Hasan but also refined and developed it into a more systematic and applicable form within an institutional context.³⁷ The intellectual relationship between the two figures reflects not merely continuity but also a methodological transformation in how hadith thought is developed and implemented in religious life.³⁸

This intellectual transformation is evident in Abdul Qadir Hasan's efforts to institutionalize the ideas inherited from Ahmad Hasan through the Dewan Hisbah of PERSIS and the Persis pesantren system, particularly in Bangil. Through the Dewan Hisbah, hadith thought is no longer confined to the individual sphere but evolves into a collective mechanism within a structured process of legal reasoning (*istinbāt*).³⁹ Meanwhile, pesantren function as centers of scholarly reproduction, systematically transmitting methods of sanad and matn criticism to subsequent generations. This process of institutionalization indicates a shift from personal modes of thought toward a more organized and sustainable intellectual system.⁴⁰

From a methodological perspective, Abdul Qadir Hasan's approach can be understood as rational-empirical. This approach maintains the authority of textual sources as its primary foundation while also incorporating considerations of social reality and the objectives of Islamic law (*maqāṣid al-ṣyari'ah*). It does not merely focus on verifying the authenticity of hadith but also connects their meanings to the concrete needs of society. Within this framework, hadith interpretation moves beyond a purely normative reading toward contextualization that takes into account social benefit (*maṣlahah*). Thus, text and context are not seen as contradictory, but rather integrated within a unified methodological framework.⁴¹ This demonstrates that Abdul Qadir Hasan's approach is rational-empirical as it synthesizes textual authority with social reality in the process of interpretation.⁴²

³⁷Umar Hadi Cummang, "Pemikiran Hadis Persatuan Islam (PERSIS): (Kajian Ontologis Dan Epistemologis)," *PAPPASANG* 5, no. 2 (2023): 232–61, <https://doi.org/10.46870/jiat.v5i2.661>.

³⁸Sholikha, "Kajian Hadis Dalam Ormas Islam Persatuan Islam (PERSIS)."

³⁹Adnin Zahir dkk., "Metode Istinbath Hukum Abdul Qadir Hassan Dalam Perkara Shalat," *Ay-Syari'ah: Jurnal Hukum Islam* 27, no. 2 (2022): 39–56, <https://doi.org/10.15575/as.v24i1.17515>.

⁴⁰Dita Rahmawati Illahi Dita Rahmawati Illahi, "Kontribusi Abdur Qadir Hassan Terhadap Hadis dan Ilmu Hadis di Indonesia," *AL-ATSAR: Jurnal Ilmu Hadits* 1, no. 1 (2023): 26–49, <https://ejournal2.stdiis.ac.id/index.php/al-atsar/article/view/269>.

⁴¹Zahir dkk., "Metode Istinbath Hukum Abdul Qadir Hassan Dalam Perkara Shalat."

⁴²Hajjin Mabru, "Hadits dalam prespektif Ormas Persis | Misykah: Jurnal Pemikiran dan Studi Islam," *Misykah: jurnal Pemikiran dan Studi Islam* 6, no. 1 (2021)

The application of this approach can be seen in practical legal reasoning derived from hadith. One example concerns the issue of Friday prayer coinciding with Eid prayer. A hadith states:

... صَلَّى الْعِيدَ ثُمَّ رَحَّصَ فِي الْجُمُعَةِ، ثُمَّ قَالَ: مَنْ شَاءَ أَنْ يُصَلِّيَ فَلْيُصَلِّ⁴³ [سنن ابن ماجه]

This hadith indicates a concession not to perform the Friday prayer after attending the Eid prayer. In interpreting this hadith, Abdul Qadir Hasan argues that those who have performed the Eid prayer are exempt from the obligation of Friday prayer, but they are still required to perform the *zūhr* prayer as a precautionary measure in maintaining obligatory worship.⁴⁴ In contrast, Ahmad Hasan holds that the obligation of *zūhr* prayer is also waived in such circumstances. This difference illustrates that Abdul Qadir Hasan employs a more contextual form of reasoning that considers practical religious life, whereas Ahmad Hasan tends to maintain a more textual approach to hadith interpretation.

The dynamic nature of Abdul Qadir Hasan's thought is also evident in the case of zakat al-*fiṭr* distribution. Initially, he argued that zakat al-*fiṭr* should be distributed by the *amil* before the Eid prayer, based on the Prophet's hadith:

وَأَمَرَ بِهَا أَنْ تُؤَدَّى قَبْلَ خُرُوجِ النَّاسِ إِلَى الصَّلَاةِ⁴⁵ [صحيح البخاري]

However, he later revised his position by distinguishing between the obligation of the prayer (*muzakki*) and the role of the *amil*. While the *muzakki* must still fulfill the obligation before the Eid prayer, the *amil* is permitted to distribute it either before or after the Eid prayer, provided that the allocation has been determined.⁴⁶ This shift demonstrates that hadith interpretation is not static but remains open to reevaluation in light of practical realities. In this context, hadith are not only understood textually but are also applied contextually in accordance with societal needs.

The implications of this rational-empirical approach are reflected in the practice of hadith interpretation and fatwa formulation within PERSIS. Abdul Qadir Hasan emphasizes that religious decisions should not be based solely on the strength of textual evidence but must also consider social impact and the broader needs of the community.⁴⁷ As a result, fatwas become more responsive to contemporary issues, allowing hadith to function not only as a source of legal legitimacy but also as an ethical guide in social life.

A comparison with Ahmad Hasan reveals a significant methodological shift.⁴⁸ Ahmad Hasan emphasizes textual purity through a rational-scriptural approach, maintaining a strict stance on hadith authenticity and rejecting weak (*ḍa'if*) hadith. In contrast, Abdul Qadir Hasan develops a more open approach that incorporates social dimensions while preserving the foundational

⁴³Ibnu Majah Abdullah Yazid al-Qazwaini, *Sunan Ibnu Majah*, juz 1 (Dar Ihya' al-Kutubi al-Arabiyyah, t.t.), 415.

⁴⁴A. Qadir Hassan, *Kata Berjawab*, vol. 1 (al-Muslimun, 1973).

⁴⁵Muhammad bin Isma'il Abū 'Abdullah al-Bukhārī al-Ju'fī, *Sabih al-Bukhari*, Cetakan 1, Juz 2 (Dar Thouq al-Najah, 1422H), 130.

⁴⁶Hassan, *Kata Berjawab*, vol. 1.

⁴⁷Sholikha, "Kajian Hadis Dalam Ormas Islam Persatuan Islam (PERSIS)."

⁴⁸Ana Istiana dan Fatichatus Sa'diyah, "Sejarah Dan Pandangan Organisasi Persatuan Islam Ahmad Hasan Terhadap Hadis (Studi Tokoh Hadis)," *Tbobagot: Jurnal Ilmu Hadis* 2, no. 2 (2024): 213–43, <https://e-journal.lp2m.uinjambi.ac.id/ojs/index.php/tbq/article/view/4601>.

principles of hadith scholarship.⁴⁹ This shift reflects a broader movement from a strictly textual orientation toward a more contextual and socially responsive approach.

Abdul Qadir Hasan's contribution can thus be understood as an effort to bridge textual authority and social reality in hadith studies. Through his approach, hadith are not only preserved as normative sources but are also actualized as relevant guides for contemporary life.⁵⁰ This indicates that hadith thought within the PERSIS tradition evolves dynamically, moving from a phase of purification toward an integration of scholarly rigor and social responsiveness in addressing the challenges of modern times.

The Dynamics of PERSIS Fatwa Development and the Involvement of Ahmad Hasan and Abdul Qadir Hasan

Persatuan Islam (PERSIS) is known as a modernist Islamic organization that emphasizes the purity of the teachings of the Qur'an and Sunnah.⁵¹ In the study of hadith, two key figures, Ahmad Hasan (A. Hasan) and his son Abdul Qadir Hasan, represent two different phases of hadith criticism methodology. Ahmad Hasan was a scholar who was very cautious in using hadith as evidence. He only accepted sahih and hasan hadith as the basis for his teachings, while dhaif hadith were not used as the main guideline unless they had a supporting sanad that raised their degree to hasan li ghairih. This attitude shows his commitment to the authenticity of hadith and his caution in determining religious laws and practices. This view is in line with his principle that both sahih and hasan hadiths have acceptable (maqbul) characteristics. Therefore, the majority of scholars agree that both types of hadiths can be used as evidence. This is in contrast to da'if hadith, which the majority of scholars reject outright, because Islamic teachings must be based on strong and sahih evidence. For Ahmad Hasan, carefulness in using hadith is a form of respect for the efforts of hadith scholars in preserving the purity of Islam.⁵²

Methodologically, Ahmad Hasan adopted a textual approach, prioritizing literal meaning and the validity of sanad.⁵³ Meanwhile, Abdul Qadir Hasan chose to use a more contextual and adaptive approach to social reality. While still based on the Qur'an and hadith, he placed greater emphasis on maqasid al-syari'ah and the social conditions of the ummah in interpreting and applying hadith.⁵⁴ This methodological stance allows Abdul Qadir Hasan to provide space for reinterpretation as long as it does not contradict the basic principles of sharia. This contextual approach demonstrates the intellectual dynamism among the successors of Persis who seek to combine the spirit of purifying Islamic teachings with reviewing the needs of today's community.⁵⁵

⁴⁹Abd Muhaimin dan Indal Abror, "The Transmission of Fundamentalist Ideology in the Method of Legal Ijtihad: A Study of Ahmad Hassan's Interpretation of the Qur'an in the Book al-Furqon," *QOF* 7, no. 2 (2023): 263–80, <https://doi.org/10.30762/qof.v7i2.1213>.

⁵⁰Ilham Ramadan Siregar, "Ahmad Hassan's Contribution To The Development Of Hadith In Indonesia," *Journal of Religious, Social and Cultural* 1, no. 1 (2022).

⁵¹Umar Hadi, "Pemikiran Hadis Persatuan Islam(PERSIS)(Kajian Ontologis dan Epistemologis)," *Universitas Muhammadiyah Berau* 5, no. No. 2 (t.t.): 237.

⁵²Kinkin Syamsudin, "Analisis Pemikiran Hadis A. Hassan Dalam Buku Kesopanan Tinggi Secara Islam," *Dirayah: Jurnal Ilmu Hadis*, 2018, 80–82.

⁵³Madani, "Metode Pemahaman Hadis Ahmad Hassan Dalam Buku 'Soal Jawab Tentang Berbagai Masalah Agama.'"

⁵⁴Idris Nur Hikmah, "Metode Penafsiran Abdul Qadir Hassan Tentang Ayat-ayat Hukum Ibadah" (UIN SUNAN AMPEL SURABAYA, 2024).

⁵⁵Sholikha, "Kajian Hadis Dalam Ormas Islam Persatuan Islam (PERSIS)."

The fatwas of the Islamic Union (PERSIS) are heavily influenced by the thinking of Ahmad Hasan and Abdul Qadir Hasan. During Ahmad Hasan's tenure, PERSIS stipulated that the legal basis should only be taken from authentic and good hadiths. The authority in charge of this matter is the Hisbah Council, a legal body born from the ideas and thinking system of Ahmad Hasan. The Hisbah Council is tasked with researching and establishing Islamic law based on the Qur'an and Sunnah. The procedure for establishing the law is carried out systematically: it begins with searching for evidence in the Qur'an, and if none is found, it moves on to the Sunnah, with the stipulation that only authentic and good hadiths are used. If these two main sources do not provide an answer, the Hisbah Council refers to the *ijma'* (consensus) of the companions, *asar* (precedents), *qiyas ghayr mahdhah* (analogy), *istihsan* (preference), or *maslahah mursalah* (public interest) to answer social issues. This highly textual way of thinking made PERSIS's fatwas during the Ahmad Hasan era tend to be rigid and less adaptive in responding to the ever-evolving social problems of society.⁵⁶

Unlike during Ahmad Hasan's era, PERSIS fatwas during Abdul Qadir Hasan's era showed a more contextual approach to hadith.⁵⁷ His intensive learning experience in the PERSIS pesantren environment and his involvement in various organizational activities shaped him into a figure who not only mastered theory but was also skilled in institutional practice, from teaching and developing pesantren curricula to being active in the PERSIS Hisbah Council, the institution that formulates fatwas and religious guidelines for the wider community.⁵⁸

In issuing fatwas, Abdul Qadir Hasan did not limit himself to authentic and good hadiths. He also considered weak hadiths, especially in the context of *fadhailul amal* (the virtues of deeds), as long as their content could provide solutions to social issues faced by the community. The use of weak hadiths is selective and not for the purpose of establishing law, but rather in the context of motivation, morals, and moral guidance. Although more flexible, he maintains academic rigor by carefully examining the credibility of the narrators of the hadith, as evident in his various question and answer sessions, which are always accompanied by in-depth analysis of the *sanad*.⁵⁹

The continuity of thought between Ahmad Hasan and Abdul Qadir Hasan is evident in their shared commitment to establishing the Qur'an and Sunnah as the primary sources of Islamic teachings⁶⁰, as well as in their emphasis on the importance of hadith criticism in the formulation of legal rulings. Abdul Qadir Hasan built upon the scholarly foundation laid by Ahmad Hasan, particularly in his focus on the quality of the *isnad* and the authority of hadith as the basis for religious argumentation. However, their intellectual relationship also reveals a differentiation in approach within the PERSIS hadith scholarly tradition. While Ahmad Hasan developed a school of thought oriented toward textual purification and precision⁶¹, Abdul Qadir Hasan fostered a more systematic application that was responsive to the social needs of the community.⁶² This dynamic demonstrates a process of both the transmission and the development of hadith thought across generations within the PERSIS intellectual tradition.

The methodological differences between Ahmad Hasan and Abdul Qadir Hasan can be understood as a reflection of the process of adapting modern Islamic thought in Indonesia. Ahmad

⁵⁶Umar Hadi, "Pemikiran Hadis Persatuan Islam(PERSIS)(Kajian Ontologis dan Epistemologis)," 243.

⁵⁷Nur Hikmah, "Metode Penafsiran Abdul Qadir Hassan Tentang Ayat-ayat Hukum Ibadah."

⁵⁸Illahi, "Kontribusi Abdul Qadir Hassan Terhadap Hadis dan Ilmu Hadis di Indonesia."

⁵⁹Dita Rahmawati Illahi, "Kontribusi Abdul Qadir Hasan terhadap Hadis dan Ilmu Hadis di Indonesia," 39.

⁶⁰Umar Hadi, "Pemikiran Hadis Persatuan Islam(PERSIS)(Kajian Ontologis dan Epistemologis)," 237.

⁶¹Madani, "Metode Pemahaman Hadis Ahmad Hassan Dalam Buku 'Soal Jawab Tentang Berbagai Masalah Agama.'"

⁶²Nur Hikmah, "Metode Penafsiran Abdul Qadir Hassan Tentang Ayat-ayat Hukum Ibadah."

Hasan emphasizes the importance of authenticity and accuracy in assessing hadith as a form of preserving the purity of teachings, while Abdul Qadir Hasan strives to present Islamic teachings that are more applicable and closer to the social needs of the people. Thus, the dynamics of their thinking show that PERSIS does not stop at a pattern of purification alone, but also opens up space for contextual *ijtihād* without abandoning the basic principles of the Qur'an and Sunnah. This demonstrates that the scientific tradition within PERSIS is capable of creative transformation, combining textual rigidity with sensitivity to the realities of the times.

Conclusion

The thoughts of Ahmad Hasan and Abdul Qadir Hasan show continuity and transformation in the tradition of modern Islamic scholarship in Indonesia, especially within the Islamic Union (PERSIS). Ahmad Hasan marked the early phase of rationalization of hadith studies through a rational-scriptural approach, which emphasized the importance of sanad authenticity, matan validity, and rejection of *da'if* hadith, even in the context of *fada'il al-a'mal*. This thinking became the foundation for the formation of an Islamic scientific paradigm oriented towards textual purity and logical argumentation. Meanwhile, Abdul Qadir Hasan developed this thinking in a rational-empirical direction, integrating the method of hadith verification into the PERSIS educational institutional system and emphasizing the relevance of Islamic teachings to the modern social context through consideration of *maqāṣid al-syarī'ah* and *maslahat umat*. Thus, both represent two important stages in the dynamics of modern Indonesian Islamic epistemology: the stage of textual purification and the stage of rational contextualization.

Based on these findings, further research is recommended to examine the methodological contributions of the hadith thought of these two figures to the development of hadith studies in contemporary Indonesia. An in-depth study of the application of Abdul Qadir Hasan's rational-empirical method in modern Islamic educational institutions is also important to assess the extent to which this approach is able to respond to the actual challenges facing the ummah in the era of globalization. In addition, a comparative study with other reformers in the Islamic world is necessary to enrich our understanding of the distinctive Indonesian style of Islamic rationalism.

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