

## Hadiths About Communication Ethics (Study of Hadiths about Responsibility and Maintaining Information Accuracy)

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**Abstract:** *This study was aimed at finding the Hadiths about Communication Ethics. Communication is a complex process that involves behavior and allows individuals to connect with other people and the world around them. Communication in question is Islamic communication, namely communication with the character of al-karimah or ethical. The method of this study the were the content analysis approach, this approach were used to study and analyze existing technical content, then connected with the hermeneutic method. This merger aims to analyze tek Hadith by harmonizing the theme of the ethics of communication. This research is important to be done which is the benefit of finding harmony of Hadith with the constitutional ethics of communication and also an enrichment of knowledge in understanding Hadith by using thematic interpretation methods. Responsibility is found in Imam Bukhari 6605's hadith can be understood in meaningful words "know that each of you is a leader, and each of you will be held accountable for those who are led.*

**Keywords:** *hadiths; communication ethics; content analysis approach; Islamic communication*

### I. Introduction

Communication is a complex process that involves behavior and allows individuals to connect with other people and the world around them. Communication in question is Islamic communication, namely communication with the character of al-karimah or ethical. Communication that has the character of *al-karimah* means communication originating to the Al-Qur'an and hadith (Sunnah of the Prophet). Hadith which is the second guideline after the Al-Qur'an in Islam, aside from the explanation of the Qur'an and references to life guidelines, also the hadith explains about the problem of communication ethics. Because of that the Hadith contained many guidelines on Islamic communication, such as togetherness, kindness, honesty, gentleness and trusteeship. However, so far the book that discusses the issue of Hadith about the ethics of communication is still needed for the development of the science of Islamic communication itself, given the fact that the books that discuss the problem of the Islamic community are still lacking by some students. Islamic communication problems still need to be reproduced and improved. As for the discussion in this paper the author examines the interpretation of some hadiths which have to do with communication ethics, namely responsible and maintaining the accuracy of the hadith.

The method of this study the author uses the content analysis approach, this approach is used to study and analyze existing technical content, then connected with the hermeneutic method.<sup>1</sup> This merger aims to analyze tek Hadith by harmonizing the theme of the ethics of communication. This research is important to be done which is the benefit of finding harmony of Hadith with the constitutional ethics of communication and also an enrichment of knowledge in understanding Hadith by using thematic interpretation methods.

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<sup>1</sup> Nizar Ali, *Memahami Hadis Nabi: Metode dan Pendekatannya* (Yogyakarta: Al-Rahmah, 2001), p. 17.

## II. Review of Literature

### 2.1 Hadith about the Nature of Responsibility

#### a. Takhrij Hadith

It must be understood that in every hadith study, the first step that must be taken is takhrij al-hadith (takhrij). Takhrij al-hadith can be likened to the entrance for hadith research activities.<sup>2</sup> By doing takhrij this is so that a hadith researcher can find out the existence of a hadith whether it is true that the hadiths to be studied are in the hadith books or not.

In connection with the hadith about responsibility, the author raises one main hadith, namely the hadith of Bkhari number 6605 in the chapter describing the annisa letter 'verse 59'.<sup>3</sup> While other hadiths as reinforcement authors find in several places, with some differences in lafaz. The author found many other hadiths that discussed this theme with the editorial staff who were slightly different.

Among them are in the Saheeh Bukhari's book number 844 in the Friday Prayer in Village and City chapter, number 2232 in the chapter slaves responsible for the treasure of his master, number 2368 in the prohibition chapter on extending slavery, number 2371 in the chapter slave is the leader of his master's property, number 2546 in the chapter takwil the word of God "is actually filled with the will that he made", number 4789 in the chapter of God's word "Take care of yourself and your family from hell fire", number 4801 in the chapter the woman becomes manager in her husband's house.<sup>4</sup>

Imam Muslim also included in the saheeh book number 3408 related to this theme in the chapter on the priority of the just imam. In Sunan Abu Daud, this hadith was also obtained in number 2539 in the chapter of the obligation of the priest for what was the right of the people. So also was received in the sunan Tirmizi hadith number 1627 in the chapter of the imam. While Imam Ahmad in the sunan Ahmad narrated four traditions about this theme, each number 4266, 4920, 5635, 5753 which were all obtained in the chapter musnad Abdullah bin Umar bin Alkhatab.<sup>5</sup>

Of the entire hadith, generally the editorial staff are almost the same. The difference lies in the details only. As for the details of the traditions of the hadith as follows:

#### 1) Matan Bukhari Hadith Number 6605

حَدَّثَنَا إِسْمَاعِيلُ حَدَّثَنِي مَالِكٌ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَا كَلُّكُمْ رَاعٍ وَكَلُّكُمْ مَسْنُوءٌ عَنْ رَعِيَّتِهِ فَإِلِمَامُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْنُوءٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْنُوءٌ عَنْ رَعِيَّتِهِ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى أَهْلِ بَيْتِ زَوْجِهَا وَلَدَهُ وَهِيَ مَسْنُوءَةٌ عَنْهُمْ وَعَبْدُ الرَّجُلِ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْنُوءٌ عَنْهُ أَلَا فَكَلُّكُمْ رَاعٍ وَكَلُّكُمْ مَسْنُوءٌ عَنْ رَعِيَّتِهِ<sup>6</sup>

Meaning: Having told us Ishmael Has told me Malik of Abdullah bin Dinar of Abdullah bin Umar radliahu 'anhuma, the Prophet sallallaahu 'alaihi wasallam said:

<sup>2</sup> Suryadi dan M. Alfatih Suryadilaga, *Metodologi Penelitian Hadis*, (Yogyakarta: Teras, 2009, cet. I), p.31.

<sup>3</sup> Lidwa Pustaka i-Software: kitab Sembilan imam

<sup>4</sup> Lidwa Pustaka i-Software: kitab Sembilan imam

<sup>5</sup> Lidwa Pustaka i-Software: kitab Sembilan imam

<sup>6</sup> Imam Abi Abdullah Muhammad bin Ismail Al-Bukhari, *Shahih Al-Bukhari*, (Riyadh: Maktabah ma'arif, Jilid 2, tt), p. 878.

"know Every one of you is a leader, and each of you will be held accountable for the leader, lead many people he will be held accountable for those he leads, each family head is the leader of his family members and he is held accountable for those he leads, and the leader's wife towards her husband's family and children, and he will be held accountable to them, and someone's slave also the leader of the wealth of his master and will be held accountable for him, know, every one of you is responsible for the one he leads. " (Narrated by Bukhari - 6605).

2) Matan Hadith Abu Daud Number 2539<sup>7</sup>

دَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ عَبْدِ اللَّهِ بْنِ دِينَارٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ عَلَيْهِمْ وَهُوَ مَسْئُولٌ عَنْهُمْ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْهُمْ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

Meaning: Has told us Abdullah bin Maslamah, from Malik from Abdullah bin Dinar, from Abdullah bin Umar that the Prophet sallallaahu 'alaihi wasallam said: Know that each of you is a leader and each of you will be held accountable for his leadership, a leader of the ummah humans are leaders for them and he is responsible for his leadership of them, a man is a leader for his family and he is responsible for them, a woman is the leader of her husband's home and child, and he is responsible for them.

A slave is the leader of his master's property, and he is responsible for it. Then each of you is a leader who is responsible for his leadership. "(Narrated by ABUDAUD - 2539).

3) Matan Muslim Hadith Number 3408<sup>8</sup>

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا لَيْثٌ ح وَحَدَّثَنَا مُحَمَّدُ بْنُ رُمْحٍ حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ أَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ وَهُوَ مَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْهُمْ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ أَلَا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

Meaning: Having told us Qutaibah bin Sa'id had told us Laits. (in another line mentioned) Having told us Muhammad bin Rumh had told us the Laits of Nafi 'from Ibn Umar from the Prophet sallallaahu' alaihi wasallam, that he said: "Know, every one of you is a leader, and each of you is responsible for what the leader who leads the man will be responsible for his people, a man is the leader of his family, and he is responsible for all of them, a woman is also the leader of her husband's house and children, and he is responsible for

<sup>7</sup> Lidwa Pustaka i-Software: kitab Sembilan imam

<sup>8</sup> Lidwa Pustaka i-Software: kitab Sembilan imam

all of them , a slave is the leader of his master's property, and he is responsible for the property. Each of you is a leader and will be responsible for his leadership. " (Narrated by MUSLIM - 3408).

4) Matan Tirmizi Hadith Number 1627<sup>9</sup>

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا اللَّيْثُ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَلَا كُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ رَاعٍ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ وَهُوَ مَسْئُولٌ عَنْهُمْ وَالْمَرْأَةُ رَاعِيَةٌ عَلَى بَيْتِ بَعْلِهَا وَهِيَ مَسْئُولَةٌ عَنْهُ وَالْعَبْدُ رَاعٍ عَلَى مَالِ سَيِّدِهِ وَهُوَ مَسْئُولٌ عَنْهُ أَلَا فَكُلُّكُمْ رَاعٍ وَكُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ

Meaning: Having told us Qutaibah said, had told us Al Laits from Nafi 'from Ibn Umar from the Prophet sallallaahu' alaihi wasallam, he said: "Know, every one of you is a leader and every one of you is responsible with the one who is led. governing man is the leader and is responsible for the one he leads. A man is the leader of the temple expert and is responsible for all of them. A woman is the leader of her husband's house, so she is responsible for her husband's house. master, then he is responsible for it. Know, each of you is a leader, and each of you is responsible for what he leads. "(Narrated by TIRMIDZI - 1627).

**b. Sanad's Criticism**

The status and quality of a hadith, whether it can be accepted or rejected, depends on the sanad and the mate of the hadith. If the sanad of a hadith has fulfilled certain conditions and criteria, so is the case, then the hadith can be accepted as a proposition to do something or establish a law on something. However, if the conditions are not met, then the hadith is rejected and cannot be used as proof.<sup>10</sup>

The quality of a hadith can only be concluded after the existence of complete information and data about the narrators and the composition of the hadith text through criticism of the hadith studied. The criticism includes aspects of sanad and matan.

The criticism referred to the criticism of the hadad sanad among Muhadditsin is as an effort to study or examine the hadith of the Prophet Muhammad. to determine the correct hadith from the Prophet Muhammad. and to determine what is not coming from Rasulullha SAW. So the criticism of the Sanad Hadeeth is research, assessment, and tracing the sanad of hadith about individual narrators and the process of receiving hadith from their respective teachers by trying to find errors and errors in the series of sanads to find the truth, namely the quality of hadith.

Sanad Criticism of a hadith, new results that are more perfect and intact, if ditakhrij first.<sup>11</sup> If not, it is possible that accidentally the hadith criticized by the sanad shows a valid

<sup>9</sup> Lidwa Pustaka i-Software: kitab Sembilan imam

<sup>10</sup> Nawir Yuslem. *Ulumul Hadits*. (Jakarta: Mutiara Sumber Widya,2001). p. 160

<sup>11</sup> Takhrij is the designation of the place of hadith in the original sources which have been narrated in full with their sanad, then their values are explained if needed. See Mohd. Kalam Daud, *Implementasi Takhrij dan Kritik Sanad*.

result or vice versa, even though there are other sects from the same hadith if ditakhrij show different results. So the results of the criticism of this cadre cannot be accounted for.<sup>12</sup>

The details of the sanad narration of the hadith narrated by Imam Bukhari 6605 as mentioned above are as follows:

- 1) Abdullah bin Umar ibn Khattab bin Nufail is a friend who narrates hadith among friends. He lived in Medina until his death in 73H. The comments of Ibn Hajar Al Asqalani and Adz Dzahabi on him are friends.
- 2) Abdullah bin Dinar is a narrator of hadith in the ordinary tabi'ah who lived in Medina, died in 127H. as for Ahmad bin Hambal's comments, Abu Hatim, Abu Zurahah, An Nasa'i, Yahya bin Ma'in, Ibn Sa'd, Al Ajliand Ibn Hajar Al-Asqalani argued that he was tsiqah, whereas according to Ibn Hibban was atz tsiqaat.
- 3) Malik bin Anas bin Malik bin Abi Amir is a narrator of hadith in tabi'ut lama's circles. He lived in Medina until his death in 179H. The comments of the scholars of hadith such as Yahya bin Ma'in mention tsiqah and according to Muhammad Sa'd mentioned tsiqah ma'mun.
- 4) Ismail ibn Abdullah bin Abdullah bin Uwais is a tabi'ul atba 'old people who died Abu Abdullah. He lives in Medina. As for the comments of the scholars of hadith against him like Ahmad bin Hambal mentioning that he was biha, Yahya bin Ma'in and An Nasa'i mentioned dla'if, Ad Daulabi and Al Uqaili mentioned ad dlu'afa, Ad Daruquthni mentioned that there was nothing in his saheeh , Abu Hatim mentions tsiqah, Ibn Abu Uwais said that often falsifying hadiths and according to Ibn Hajar Al Asqalani mentioned shaduuq but there were many mistakes in memorization.

### c. Matan's Criticism

Matan's wisdom is very necessary to determine the quality of a hadith tradition, so the writer will try to examine the traditions of the hadith mentioned above. Even though this hadith is united in themes, if observed carefully there are several differences from the traditions of the hadith. something that is natural in the narration of the hadith, because most narrations of the hadith are carried out in a meaningful manner (al-riwâyah bi al-ma'na) and that difference does not cause irregularities or reproach.

The following are the details of the lafad study that the author tried to describe from the meanings of meaning and muqaranah.

المعنى	اللفظ
Everyone is a leader	وَإِن كُلُّكُمْ رَاعٍ
And will be held accountable for its leadership.	كُلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ
A head of state will be held accountable for the people he leads.	فَالْإِمَامُ الَّذِي عَلَى النَّاسِ رَاعٍ

<sup>12</sup> Mohd. Kalam Daud, *Implementasi Takhrij dan Kritik Sanad*, (Banda Aceh: Dinas Pendidikan NAD. 2004). page. 111.

A husband will be asked about the family he leads	وَالرَّجُلُ رَاعٍ عَلَى أَهْلِ بَيْتِهِ
A wife who cares for her husband's household will be asked about her responsibilities and duties	وَالْمَرْأَةُ رَاعِيَةٌ عَلَى أَهْلِ بَيْتِ زَوْجِهَا وَوَلَدِهِ وَهِيَ مَسْئُولَةٌ عَنْهُمْ
Even a maid / domestic worker who is in charge of maintaining goods belonging to her employer will also be asked what she leads.	وَعَبْدُ الرَّجُلِ رَاعٍ عَلَى مَالِ سَيِّدِهِ

Imam Bukhari	Imam Ahmad
كلكم	كلكم
والإمام راع	فالأمير الذي على الناس راع
ومسئول	وهو مسئول
عن رعيته	عن رعيته
في أهل بيته	على أهل بيته
عن رعيته	-
في بيت	على بيت
زوجها	بعلمها وولده
ومسئولة	وهي مسئولة
عن رعيته	-
والخادم	والعبد
في مال	على مال
ومسئول عن رعيته	وهو مسئول
وَالرَّجُلُ رَاعٍ فِي مَالِ أَبِيهِ وَمَسْئُولٌ عَنْ رَعِيَّتِهِ	-
وكلكم	ألا فكلكم
عن رعيته	-

#### d. Asbabul Wurud

Asbabul wurud of the hadith of Bukhari no. 6605, the author tried to analyze the life of the Prophet and his companions at that time. This is urgent to do because that in order to know the facts of events correctly we must also know the facts of other events that surround and are related, so that we can get the right and holistic information from all information and data.



After looking back at other traditions, we found several facts about leadership. For example, there is the emphasis of the Prophet on the importance of the role of a leader, that at that time there was indeed a crisis of trust in ordinary leaders. It can be seen from the following traditions, for example Bukhari about "Imamah al-'Abdi wa al-Maula" Number. 652 namely:

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا يَحْيَى حَدَّثَنَا شُعْبَةُ قَالَ حَدَّثَنِي أَبُو التَّيَّاحِ عَنْ أَنَسِ بْنِ مَالِكٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ اسْمَعُوا وَأَطِيعُوا وَإِنْ اسْتُعْمِلَ حَبَشِيٌّ كَأَنَّ رَأْسَهُ زَبِيَّةٌ

Meaning: "Having told us Muhammad bin Basysyar had told us Yahya had told us Syu'bah said, had told me Abu At Tayyah from Anas bin Malik of the Prophet sallallaahu 'alaihi wasallam, he said:" Listen and obey you, even the one who leads you is a curly Habasyi slave like raisins. "

The hadith and almost the same as the editor above are also narrated by other hadith priests. Bukhari himself narrates in other places such as Hadith Number 655, 1305.

### III. Discussion

#### 3.1 Understanding of the Hadith Text

The communication ethical values contained in Imam Bukhari 6605's hadith can be understood in meaningful words "know that each of you is a leader, and each of you will be held accountable for those who are led." In that word affirms an attitude of responsibility. Responsibility is one of the values in communication ethics. It can be understood that we as leaders must be responsible for whatever we convey to the people led.

The hadith of Ibn Umar, *كُلُّكُمْ رَاعٍ* (You are all leaders) is a hadith which explains the responsibilities of a leader. The word *arra'i* means a person who maintains and is given the mandate for the benefit of what is mandated. He is required to do justice and responsibility.

The word *فَالْأَمِيرُ الَّذِي عَلَى النَّاسِ* (A king leads the people) means the highest leader. The supreme ruler's leadership is safeguarding the Shari'a by upholding the law and being fair in establishing the law. A man's leadership of his family is a way of taking care of them and giving them their rights. The leadership of a woman is to arrange the affairs of the house, children, servants, and give advice and input to the husband about all that. While helper leadership is maintaining what is in his responsibility and doing what can bring good to him.

Ath-Thaibi said, "In this hadith it is stated that the leader (guard) is not prosecuted because of the essence. In fact, it was held to preserve what was entrusted to him by the owner. Therefore, he should not use it unless permitted by the shari'a carrier ".

Another cleric said, "It is also included in this general scope of people who live alone without wives (or husbands), servants, and not children, because he continues to be the leader of his limbs to do things ordered and stay away from prohibited , both in the form of actions, words, and beliefs. His limbs, strength, and senses are the things he leads. The position of someone as a leader does not deny his existence as a leader in terms of other aspects."<sup>13</sup>

<sup>13</sup> IbnAl-Hajr Al-Asqalany. *FathuAl-Baari*. Kitab Al-Ahkam. (Jakarta: Pustaka Azam, 2009) page 389-391

### 3.2 Formulating the Concept of Responsible Traits from Bukhari's Hadith

Responsibility is an attitude that is ready to accept duties and obligations. Phenomenon in the community is that many people like to accept assignments but very few are ready to complete the task. This is called tanggungjawab is an attitude that is difficult to apply. must have a disciplined and meticulous nature in carrying out their duties.<sup>14</sup>

The responsible attitude intended in the hadith is a fundamental commendable trait in humans. In harmony with nature. But it can also be altered by external factors. Every individual has this trait. He will get better if the personality of the person is increasing. He will always be in human beings and heart which have a major influence in directing attitudes towards positive things because basically every human being cannot escape from the life around him who carries care and responsibility. This is what causes the frequency of responsibilities of each individual is different. Responsibility has a very close relationship with feelings.

The responsibility here means feelings of conscience and heart which have a major influence in directing attitudes towards positive things.

Basically, the hadith above speaks of leadership ethics in Islam. In this hadith, it is explained that the most basic ethics in leadership is responsibility. All people living on this earth are called leaders. Therefore, as leaders, they all assume responsibility, at least to themselves. A husband is responsible for his wife, a father is responsible to his children, an employer is responsible to his workers, a boss is responsible to his subordinates, and a president, regent, governor is responsible to the people he leads, etc.

However, the responsibility here is not solely meaningful in carrying out the task then after it is completed and does not leave an impact (atsar) for those who are led. But more than that, what is meant here is more responsibility means the efforts of a leader to realize prosperity for those led. Because the word ra'ya itself means language to shepherds and the word ra'in means shepherd. Like a shepherd, he must care for, feed and find shepherd's shelter. In short, a shepherd is responsible for the welfare of his shepherd's beast.

But the shepherd's story is only a picture, and humans are certainly different from animals, so herding humans is not the same as herding animals. The gift of reason given by God to humans is a distinctive advantage for humans to shepherd themselves, without having to depend their lives on other herders. Therefore, the first thing conveyed by the hadith above is that every human being is a leader who is responsible for his own well-being. Or in other words, a person must be responsible for looking for food or supporting himself, without putting his life in someone else's life.

### 3.3 Correlation of Hadiths with Ayat Al-Qur'an

Relating to the Bukhari theme and hadith no. 6605 above, the author feels the need to interconnect with the Al-Qur'an. Correlations with the Al-Qur'an itself are found in several verses that speak of male responsibility and participation. For example:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ فَالصَّالِحَاتُ قَانِتَاتٌ حَافِظَاتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ وَاللَّا تِي تَخَافُونَ نُشُوزَهُنَّ فَعِظُوهُنَّ وَاهْجُرُوهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوهُنَّ فَإِنْ أَطَعْنَكُمْ فَلَا تَبْغُوا

<sup>14</sup> Wuryanano, *The 21 Principles to Build and Develop Fighting Spirit*, (Jakarta: Elex Media Komputindo, 2004), p. 22.



عَلَيْهِنَّ سَيِّئًا إِنَّ اللَّهَ كَانَ عَلِيمًا كَبِيرًا

Meaning: "The men are leaders for women, because Allah has exaggerated a portion of them (men) over the other (women), and because they (men) have spent part of their wealth. Therefore, a righteous woman is one who obeys God again, takes care of herself when her husband is not there, because God has cared for them. Women whom you fear nussyuz, then counsel them and separate them in their beds, and beat them them. Then if they obey you, then don't look for a way to trouble them. Indeed, Allah is Most High, Most Great. "(Qur'an, 4:34).

This verse shows the excess of husbands over wives in terms of fulfilling their obligations in living a married life and the obligation of dowry in marriage. This excess does not mean that men can arbitrarily treat women. Because men and women actually have their own advantages and disadvantages. This is where it is required to be able to work together, complement each other, according to the nature and role of each. For example, if the husband plays a role as a worker earning a living outside the home, then the wife has the duty to manage finances in the household, keep the property, educate the child.

### 3.4 Maintaining Information Accuracy

#### a. Takhrij Hadith

In connection with the hadith about safeguarding the accuracy of information, the author raises one main hadith, namely the hadith of Ibn Majah number 35 which is contained in the chapter of the hard rebuke to lie on behalf of Rasulullah. <sup>15</sup>Whereas other hadiths discuss this theme with the editorial staff which is slightly different as a reinforcer the author found in two places. Among them are found in the Book of Sunan Ahmad Ibn Hanbal number 21499 in the chapter of the hadith of Abu Qatadah Al-Ansari and in SunanAddarimy number 239 in the chapter on the hadith of the Prophet and seeking accuracy. <sup>16</sup>

##### 1) Matan Hadith Ibn Majah Number 35

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا يَحْيَى بْنُ يَعْلَى التَّيْمِيُّ عَنْ مُحَمَّدِ بْنِ إِسْحَاقَ عَنْ مَعْبُدِ بْنِ كَعْبٍ عَنْ أَبِي قَتَادَةَ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ عَلَى هَذَا الْمَنْبَرِ إِيَّاكُمْ وَكَثْرَةَ الْحَدِيثِ عَنِّي فَمَنْ قَالَ عَلَيَّ فَلْيُثَلِّ حَقًّا أَوْ صِدْقًا وَمَنْ تَقَوَّلَ عَلَيَّ مَا لَمْ أَقُلْ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ <sup>17</sup>

Meaning: Having told us Abu Bakr bin Abu Syaibah, told us Yahya ibn Ya'la At Taimi from Muhammad bin Ishaq from Ma'bad bin Ka'ab from Abu Qatadah he said; I heard the Prophet sallallaahu 'alaihi wasallam said on this pulpit: "Do not read aloud the Hadith from me so much, whosoever says in my name, let him say correctly or honestly. Whoever says in my name with something I did not say, then let him prepare his seat in hell. " (Narrated by Ibn Majah: 35).

<sup>15</sup> Lidwa Pustaka i-Software: kitab Sembilan imam

<sup>16</sup> Lidwa Pustaka i-Software: kitab Sembilan imam

<sup>17</sup> Abi Abdullah Muhammad bin Yazid Al-Qazwaini Ibnu Majah, *Sunan Ibnu Majah*, (Riyadh: Maktabah Al-Ma'arif, tt), p. 19.

2) Matan Hadis Ahmad Ibn Hanbal nomor 21499<sup>18</sup>

حَدَّثَنَا مُحَمَّدُ بْنُ عُبَيْدٍ حَدَّثَنَا مُحَمَّدُ بْنُ يَعْنَى ابْنُ إِسْحَاقَ حَدَّثَنِي ابْنُ لِكَعْبِ بْنِ مَالِكٍ عَنْ أَبِي قَتَادَةَ  
قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ عَلَى هَذَا الْمِنْبَرِ يَا أَيُّهَا النَّاسُ إِنِّي كُنْتُ وَكَثَرَةُ الْحَدِيثِ  
عَنِّي مَنْ قَالَ عَلَيَّ فَلَا يَقُولَنَّ إِلَّا حَقًّا أَوْ صِدْقًا فَمَنْ قَالَ عَلَيَّ مَا لَمْ أَقُلْ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ

Meaning: Having told us Muhammad bin 'Ubaid told us Muhammad bin Ishaq had told me one of the sons of Ka'ab bin Malik of Abu Qatadah said; I heard the Prophet sallallaahu'alaihiWasallam said on this pulpit; "O mankind! Do not tell me much from you, whoever says in my name, do not say but true or honest, whoever says in my name something that I did not say, then prepare his place to be harmed." (AHMAD - 21499).

3) Matan Hadits Ad-from number 239<sup>19</sup>

أَخْبَرَنَا أَحْمَدُ بْنُ خَالِدٍ حَدَّثَنَا مُحَمَّدُ بْنُ إِسْحَاقَ عَنْ مَعْبُدِ بْنِ كَعْبٍ عَنْ أَبِي قَتَادَةَ قَالَ سَمِعْتُ رَسُولَ  
اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ عَلَى الْمِنْبَرِ يَا أَيُّهَا النَّاسُ إِنِّي كُنْتُ وَكَثَرَةُ الْحَدِيثِ عَنِّي فَمَنْ قَالَ عَلَيَّ فَلَا  
يَقُلْ إِلَّا حَقًّا أَوْ إِلَّا صِدْقًا وَمَنْ قَالَ عَلَيَّ مَا لَمْ أَقُلْ فَلْيَتَبَوَّأْ مَقْعَدَهُ مِنَ النَّارِ

Meaning: Having told us Ahmad bin Khalid told us Muhammad Ibn Ishak, from Ma'bad bin Ka'ab from Abu Qatadah he said: 'I have heard the Prophet sallallaahu' alaihi wasallam said from the pulpit: 'O people all , let you be careful of excessive conveying the hadith from me, because whoever says in my name, then he should not say except the true and honest, and whoever says intentionally in my name what I have never said, he should prepare a place seated from hell fire "'(HR. DARIMI - 239).

## b. Sanad's Criticism

The hadith narrated by Ibn Majah number 35 as mentioned above, the following can be understood by the narrators. The details of the explanation about the narrators of hadith are as follows:

1. Al Harits bin Rib'iy was one of the companions who became a female hadith in the days of friends, the death of Abu Qatadah. He lived in Medina until his death in 54H.
2. Ma'bad bin Ka'ab bin Malik was one of the narrators of the Hadith in the mid-tabi'ah circles, he lived in Medina. While the comments of the hadith scholars against him such as Ibn Hibban mention ats tsiqaat and Ibn Hajar al-Asqalani mention maqbul.
3. Muhammad bin Ishaq bin Yasar is a tabi'in of ordinary people who died Abu Bakr. He lived in Medina until his death in 150H. The views of the hadith scholars

<sup>18</sup> Lidwa Pustaka i-Software: kitab Sembilan imam

<sup>19</sup> Lidwa Pustaka i-Software: kitab Sembilan imam

against him like Yahya ibn Ma'in and Al Ajli mention tsiqah, Ahmad bin Hambal mentions hasanul Hadith, Ibn Hibban mentions atsi tsiqaat, Ibn Madini commenting on the righteous wasath and Ibn Hajar Al Asqalani mentioning shaduuq yudallis

### c. Quality of Hadith

Based on the understanding of the narration of the hadith of Ibn Majah 35 which has been explained above is not a saheeh hadith. It can be understood that one of the narrators named Abdullah bin Muhammad ibn Abi Ibrahim bin Usman according to Imam Ahmad bin Hambal's comments he had the character of shaduuq. But all the narrators mentioned are according to the comments of some of the other hadith scholars who have tsiqah character.

### d. Understanding of the content of hadith

Doing the right thing is divided into four, namely right on the tongue, right on intention, right on the ideals and right on the promise. The true meaning of the tongue is to convey a reality or news to keep it as it is. True to the intention that there is no driver to make good deeds other than because of Allah, called with sincerity. True to the ideals of practicing what is aspired with determination and right without hesitation and easily affected. Right on the promise, that is, always keeping the promise of everything that has been planned.<sup>20</sup>

The purpose of saying the truth in the discussion of the hadith is that speaking is the main medium of the whole process of social interaction. The good and bad process of social interaction is influenced by how we speak. Therefore, so that what is spoken does not backfire for itself, more harm to other people both in the world and in the hereafter, must be careful in speaking.

Careful in the sense of understanding well that only may speak which has the benefits, knowledge, or advice, and which can clarify a problem. If you don't understand what to say you should think first, before deciding to speak up. Often someone speaks without the thought process beginning and not through prior consideration. Such actions have the potential to invite new problems that may be protracted, so that it worsens the situation and threatens the cord of ukhuwah with fellow Muslims. If this happens then there is no place for those who speak except hell.

## IV. Conclusion

Responsibility is found in Imam Bukhari 6605's hadith can be understood in meaningful words "know that each of you is a leader, and each of you will be held accountable for those who are led."

While the nature of maintaining the accuracy of information is found in the hadith of Ibn Majah 35. This value can be understood from a word meaning "Don't read a lot of Hadith

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<sup>20</sup> Dato` Dr. Haron Din, *Islam: Rujukan Efektif Akhlak Mulia*, (Selangor: Millennia Sdn. Bhd, 2007), p. 62.

from me, then whoever says in my name, let him say correctly or honestly." understood that every information received must be delivered correctly as received. Prophet Muhammad was very strict in ordering his friends to maintain the accuracy of information.

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