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SEMANTIC, IMPLEMENTATION

THE MEANING OF HADITS: "MAKE ME POOR"

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ABSTRACT

Semantics comes from English semantics, and in Greek "semainein". Semantics can be defined as the science of meaning or about the meaning of language. The semantic study has produced several theories. So the purpose of this research is how to implement semantic theory into the study of understanding the meaning of the hadith text and the sample which becomes the study using the hadith text: " *make me poor*". This study uses a descriptive qualitative method with the type of library research. Collecting explanatory data on semantic theories and the meaning of hadith from Arabic dictionaries, hadith books, and articles from the classical period and the present. The results of this study indicate that there are great benefits to adding references in an effort to understand the meaning of hadith.

Keywords: Semantics, Implementation, hadith: "*Make me poor*."

Introduction

Understanding the meaning of the hadith texts is not unnecessary but actually understanding the meaning of the hadith is as important as understanding the meaning of the verses of the al-Qur'an. If someone thinks that the meaning of the hadith is stagnant or patent

is an absolute mistake. So the effort to understand hadith texts both textually and contextually is a study that is expected so that living hadith texts can be implemented in society throughout the ages.

The hadith study does not come out of the effort to validate *sanad* and *matan*. Based on these two patterns, several problems were found in the study of hadith. First, that hadith studies often prioritize the authenticity of hadiths either through *sanad* criticism (external criticism) or *matan* criticism (internal criticism) which leads to the quality of *ṣhaḥīḥ* (true) or *ḍaʻīf* (weak) hadith. Meanwhile, the study of hadith understanding has only emerged in the last few decades. Second, the problem. The imbalance in the study between authenticity and understanding creates new problems. That is, the results of the study of the authenticity of hadith are not directly proportional to the study of the understanding of hadith. A hadith, it can be stated as *ṣhaḥīḥ* (true) in the context of its emergence, but it is not considered suitable to be applied in the present context in a different time and space.

In the study of observations, according to Muhammad Tâhir al-Answersî, (Nawir Yuslem: 2010) that the validity of a hadith is judged from the comparisons made to the hadith's observations, such as comparisons of hadith with the Holy Qoran, comparison of hadith with hadith, comparison of hadith historical events and facts, comparison of hadith with reason or reason, and with others. Al-Azami (Nawir Yuslem:2010) argues that by collecting the hadiths that will be examined and then making careful comparisons, the level of accuracy or validity of the text (*matan*) of hadith can be determined.

Salamah Noorhidayati (2017) notes that efforts to understand hadith and its development in general, studies of hadith can be mapped into two. First, a study on the authenticity of hadith that focuses on the validity of the hadith, both theoretically,

conceptually, and in practical implementation. Second, the study of the understanding of hadith. These two typologies can be seen from the works of several figures representing their times. In the history of its development, studies related to the former are very dominant. As a representation of scholars of the classical period, namely al Hākim al-Naisābūrī (d. 405H), al-Khātib al-Baghdādī (d. 463H); medieval scholars, namely Ibn al-Ṣalaḥ (d. 643 H), al-Nawawī (w.676 H), al-'Asqalānī (d. 852 H) and al-Suyuṭī (d. 911 H); modern times such as Ṣubḥi al-Ṣhālih, 'āhir Al-Jawābiy, al-Adlabī Abū Rayya. With different editors and orders, their books generally discuss the criteria for the validity of hadith, both *sanad* and *matan*. Meanwhile, there are not many works that offer theoretical formulations and applications of hadith understanding. Early works in the field of understanding hadith that appeared were *sharḥ* (explanation) of hadiths with a tendency *to taḥlīlī*((Analytical) or *ijmālī* (total) patterns and were textual in nature.

Siti Fahimah (2017) explains the development of an understanding of the Prophet's hadith texts. It has received attention from Muslim intellectual circles regarding the principles of systematic interpretation of hadith and has been practiced by many Islamic figures, including Muhammad Iqbal, in his work The Reconstruction of Religious Thought in Islam. Yusuf al-Qordhowi who tries to understand the hadith conceptually and systematically. he wrote in his study of the understanding of hadith in his book entitled: "*kaifa Nata'âmal ma'a al-Sunnah al-Nabawiyah*." In that book, he recommended several principles of proportional interpretation of hadith, namely not only textually but also contextually and paying attention to the conditions of hadith or what is called historical and sociological hadiths, so that the shift in the meaning of hadith will appear along with the changing times.

Based on the form of the Prophet's hadith, it is now compiled in the form of texts as a report that was transformed by the companions to the next generation. Seeing the facts of the hadith, the understanding of hadith texts can be a cross-disciplinary study of how to understand the meaning of the hadith text with semantic studies.

Semantics is better known as part of the structure of linguistics (linguistics) which talks about the meaning of an expression or word in a language. Semantics contains the meaning of the study of the meaning of language. If meaning is part of the language, then semantics is part of linguistics (linguistics). In relation to other sciences that both study meaning, such as pragmatics, semiotics, and hermeneutics, semantics is considered to be part and at the same time the main science of meaning. That is, there are some linguists who think that semantics is part of pragmatics, semiotics, or hermeneutics, but some others consider semantics as the parent of pragmatics, semiotics, and hermeneutics.

Research becomes new research because there are efforts to implement semantic theories in understanding the meaning of hadith texts. This research examines one of the hadith themes among thousands of other themes. So this study took a sample of the hadith text about: "Turn my poor life".

Materials and Methods

If examined further, this problem appears as an implication of the generalization of the understanding of hadith regardless of the structure, narrative model, material field, or the nature of hadith. The study approach used also contributed to this. Where the textual approach has colored the literature study of the classical to modern periods as found in the hadith sharḥ, and only recently has contextual understanding flourished.

The method used in this research is a descriptive qualitative method with the type of library research, namely, first, noting the scope of the study of the understanding of hadith and its development because it is known that the hadith texts are a source of Islamic teachings. and contemporary understand the meanings of hadith. Second, take notes on the origin of semantics, then understand the scope of semantic studies in the form of several theories that are born so that they can be implemented across other disciplines.

Research Objectives and Research Benefits

The purpose of this research is to explore semantic theories and implement them in the study of hadith texts. So with semantics as an effort to understand the meaning of the hadith text contextually. Cross-disciplinary studies provide enlightened benefits to the meanings of the hadith text into a contextual understanding that can adapt to situations and places..

Theories in Semantics

Nawir Yuslem (2010) explains that philosophical and linguistic experts have developed some theories related to the concept of meaning in semantics. Among their basic considerations in developing this theory is in terms of explaining the meaning in the relationship between language (speech), thought, and reality in nature. There are at least 4 (four) theories of meaning, namely: (1) Referential or Correspondence Theory, (2) Contextual Theory, (3) Mentalism or Conceptual Theory, and (4) Formalism Theory

Based on the definitions of each of these, referential theory and contextual theory can be concluded as relevant theories to be used in understanding the meaning of the hadiths of the Prophet. This is based on the substance of the two theories which both support understanding the text in the form of utterances or language spoken by the Apostle, or the

reportage delivered by the companions about the Apostle, whose text or language connects the ideas that exist in the Prophet with references exists in this real world, as the referential theory believes; or something that the text conveyed is strongly influenced by, and bound to, the cultural and ecological environment of the language speakers, as adopted by contextual theory. Even according to the latter theory, that a word or symbol of speech has no meaning if it is separated from the context.

Result and Discussion

From several existing semantic theories, referential and contextual theories are among the appropriate and relevant theories to be used in understanding the Prophet's Hadiths. The following is the theme of the sample examined in this article, namely, "Make me poor". A meaning:full of hadith: "The hadith narrated by Imam al-Tirmidhi in his Sunan book number (2352) from Anas that the Messenger of Allah said: (O Allah, make me poor and turn me off poor, and I gather with the poor on the Day of Judgment. Tirmidhi said: This hadith is *ghariib*. And narrated by Ibn Majah (4126) from Abi Said al-Khudriy. "

Then the chosen explanation of the two semantic theories can be implemented in understanding the hadith text as follows.

1. **Implementation of Contextual Theory as follows**:

   a. Contextual of Linguistic

   1) Language context: Sound structure, namely the context of the phonemes that form a sentence.

   For example, the word: " *O Allah, make me poor*", in terms of a phoneme has a phoneme context which limits the meaning of the word. Meaning: "Bring me to life poor", and "*turn me off poor*,"¹ means: "turn me off in a poor condition", and " *I gather with the*

poor on the Day of Judgment" means to collect my poor people on the day: Of the three utterances, they give sound signals that have meaning.

2) The *nahwu* (grammar) structure (syntax) can be viewed from two sides, in general and specifically. So, the words of *O Allah,* and *turn me off poor*, , and *I gather with the poor on the Day of Judgment*" can be understood. Its general meaning is *tamanni* (expectation) which means hope, hope. Meanwhile, seen from the specific meaning, these expressions are in the *manshuuban* (objective) position which can be understood as objects, information, *tamyiz* (differentiation) and *balaghiyah* (perfect language structures). This means that a position is determined to be a very clear position that has character and anyone who sees it can understand its position and an expression of high meaning.

b. Emotional Context (al-Siyaq al-'Athifi)

The phrases: *ahyini* poverty, *amitni* poverty, and *wahsyurni fi zamratil* masâkîn actually the word miskiinan has the same form of other words, such as rahiim, aliimun, 'aziizun, qadiirun, syadiidun, and others. So in the meaning it has more meaning than the usual meaning. The emotional attitude conveyed in this expression is an attitude of empathy and sympathy which is very strong from within. The cocktail is an emotional desire to always be humble and to be protected from arrogance.

2. Implementation of Referential Theory

. This theory, when related to the understanding of the meaning of hadith, is an effort to understand the hadith texts which are reports of the friends in the form of words, deeds, decisions, and physical or moral characteristics of the Prophet Muhammad.

As a sample in the study took the theme: "make me poor". So after understanding the sentence structure of the hadith text: "ahyini poverty, amitni poverty, and wahsyurni fi

zamratil zamanakiin". As explained above, the concept understood from the expression of the word miskiin is humility, not arrogant, always friendly, can live with all humans even with a weak society even with economic status.

This is in accordance with the meaning of the word of Allah, al-Qur'an Surat.al-Isra 'verse 37:

Which means: "And do not walk on this earth with arrogance, because in fact you can never penetrate the earth and you will never get as high as a mountain.

From the above description, the content of the referential theory can be applied in an effort to understand the hadith which is already in the form of texts. And understanding the meaning of the hadith texts can be understood as the thoughts contained in the hadith text and then it can be found in physical reality in practice.

Conclusion

After doing a deep exploration of semantics, and its implementation with the meaning of hadith. And the theme of the hadith studied as a sample, turn me into a poor, so some conclusions are as follows:

The semantic theory of the four theories is only two theories that can be implemented in contextual referential theory and referential theory. First, contextual theory in understanding meaning, there are several categories that influence meaning, namely: (a) linguistic context, (b) emotional context, (c) situation and condition context, and (d) socio-cultural context. but the first two points already represent the meaning of the contextual theory for the meaning of the hadith text. Referential theory can understand the hadith text through understanding the thoughts in the hadith text and can be implemented physically. And the results of

understanding the meaning of the hadith text can be compared with the meaning of the verses of the al-Qur'an so that the existence of the understanding of the text does not conflict with the meaning of the verse.

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