

## Sheikh Muhammad Muhājirīn's Methodological Approach in Hadith Interpretation: A Theoretical Analysis

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### ABSTRACT

*This study focused on a methodological analysis of Shaikh Muhammad Muhājirīn 'Amsār Bekasi al-Dārī in interpreting hadith, taking into account the contemporary challenges faced by modern society, and aims to explore his unique approach that integrates social, historical, and cultural contexts in interpreting hadith. The data collection method was carried out through documentation of the Sheikh's works, focusing on his book *Miṣbāḥ al-Zalām Sharḥ Bulūgh al-Marām min Adillah al-Aḥkām* as a primary source. Data analysis was carried out based on a hermeneutic approach, living tradition, and contextual theology that lead to a more holistic understanding. The findings showed that Shaikh Muhammad Muhājirīn 'Amsār Bekasi al-Dārī not only considers the text, but also seeks to create a dialogue between Islamic teachings and modern issues, such as social injustice and environmental change. The conclusion of this study confirmed that the Sheikh's methodological approach opens up new insights in more applicable and responsive hadith studies. The contribution of this study lies in the introduction of the Sheikh methodology as a dynamic model, providing a new perspective in the academic world. The limitations of the study lie in the narrow geographical focus and the analysis that does not cover the entire historical track. Suggestions for further research include exploring the application of this approach in international contexts and various cultural backgrounds to produce a more comprehensive understanding of the teachings of the hadith.*

### ARTICLE HISTORY

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### KEYWORDS

Contextual Theology; Hadith Interpretation; Hermeneutic Interpretation; Living Tradition; Methodological Approach.

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### 1. Introduction

The diversity of Indonesian society that is plural and dynamic has positioned the understanding of hadith as a source of knowledge that has a fundamental role in shaping social norms and religious life. The socio-cultural influence in Jakarta, as a special city or region, has emphasized how crucial it is for the interpretation of hadith to be adaptive and relevant to contemporary issues. Shaikh Muhammad Muhājirīn 'Amsār al-Dārī, a scholar from Bekasi who is recognized among Indonesian Muslims, presents a unique methodological approach in the interpretation of hadith. This methodology aims to bring together classical teachings in a modern context without ignoring its value and ideological basis. In the midst of the era of disruption, the interpretation method of Sheikh Muhammad Muhājirīn 'Amsār al-Dārī (or better known as Sheikh Muhammad Muhājirīn) presents a middle way to overcome the clash between ideological custom-normativity and innovation. As a material object, interpreting hadith involves understanding the text contextually (Kasim & Haddade, 2022; Ramle & Huda, 2022; Shinta Ilahi et al., 2023; Wendry et al., 2023; Rahman et al., 2022), while Sheikh Muhājirīn's methodological approach serves as the formal object of analysis in this research paper. Integrating this methodology into everyday religious practice becomes the main focus in understanding its influence on the wider society.

Previous studies on hadith interpretation have focused heavily on historical analysis, monodisciplinary hadith sciences themselves, and philology (Luhuringbudi & Yani, 2018; Yahya, 2024; Suma et al., 2024), but often ignore the methodological aspects of moderate scholars who play an important role in the local context. This has shown a gap in knowledge that needs to be met or compromised, especially in examining new, more contextual approaches. Sheikh Muhammad Muhājirīn, although prominent, is often not the main focus in formal and non-formal academic literature, resulting in a lack of understanding of his scientific contributions and social piety. Most studies in Indonesia on Indonesian scholars have focused more on classical or contemporary figures who are abroad (Akmal, n.d.; Slama, 2020; Tho Seeth, 2023). Thus, this study is here to fill this gap by exploring Sheikh Muhammad Muhājirīn's methodology thematically and in

depth. This finding confirms the existence of novelty in developing a framework for interpreting religious texts that are relevant to local social and cultural developments.

The purpose of this research paper is to explore Sheikh Muhammad Muhājirīn's methodological approach to interpreting hadith in detail and assess how this approach can complement and update previous studies. Specifically, this paper aims to understand the distinctive and fundamental components of his method, and how it can be adapted and contextualized to meet the challenges of disruption. The shortcomings of previous studies related to local adaptation and direct application in modern society are the main focus that this hadith interpretation research seeks to address. Through a comprehensive analytical approach, it is attempted that these findings can underlie and strengthen insights into a more adaptive and responsive hadith interpretation method for today's Indonesian context. This study demonstrates that Sheikh Muhammad Muhājirīn's approach is flexible and adaptable to modern challenges, making it a valuable model for contemporary Islamic scholarship.

The main argument in this paper is that Sheikh Muhammad Muhājirīn's methodological approach is not only able to accommodate, reconcile, and compromise the differences between the normative-dogmatic teachings that are classical in nuance and the demands of modernity that are disruptive in nuance, but also declares an innovative and sustainable interpretation model. This means that the methodology is able to provide axiological-practical solutions to bridge the gap between ontological traditions and developments in the epistemological context. Theoretical analysis shows that his approach displays "flexibility" or "compromise" in the interpretation of hadith that is relevant and applicable to modern society. Furthermore, this study argues that the structure of his methodology can be adopted as a model to enrich the study of hadith in Islamic religious colleges (PTKI) and in Islamic boarding schools in the current socio-cultural framework. Thus, this study is projected not only as an academic contribution but also as a practical guide in developing an understanding of Islamic texts that are relevant to the 21st century.

## **2. Methodology**

The material object of this study is to interpret the hadith, which has been indirectly linked to the concept of sustainable development and the Sustainable Development Goals (SDGs), as well as the context of Sheikh Muhammad Muhājirīn's study. The selection of this object is based on its relevance to contemporary challenges that have been and are being faced by modern society, where the hadith has often been viewed as a source of law and moral guidance that has the potential to provide answers to thematic and complex sustainability issues. The selection process for this object has involved a review of related literature that proves the relationship between Islamic teachings and sustainable development indirectly, so that it has enabled researchers to understand, explore, and appreciate the way Sheikh Muhājirīn interprets the hadith in a broader context objectively and academically. In addition, the selection of the hadith as a material object has also been based on an awareness of the potential for social transformation that can arise from the application of the teachings of the hadith in the context of everyday life, Islamic practices, and public policy. With this guideline, this study aims to broaden and traditionalize academic discussions on the interpretation of the hadith and its relevance in responding to global challenges in the era of disruption.

The research design applied in this paper has been in the form of qualitative-descriptive as a form of placing the methodological approach as a formal object and interpreting the hadith as a material object that has become a unit of analysis. This design has been chosen because of its ability to present in-depth (but thematic) and holistic insights (Ashipala et al., 2023; Freeman et al., 2021; Mulugeta et al., 2024) regarding how Sheikh Muhājirīn has interpreted the hadiths, especially in the context of finance and sustainable development thematically. The work process of this research has involved collecting data from various sources, including the works of Shaikh Muhājirīn, where researchers have identified and analyzed the main themes that emerge thematically, systematically, and scientifically. Moreover, this design has allowed researchers to consider the cultural and social perspectives that play a role in decision-making (Ali, 2023; Lukman & Merry, 2023; Syamsurrijal et al., 2023), that each hadith must be understood not only in the context of the text, but also the context of its application in society with subjective and comprehensive assessments. Through this approach, it is attempted that a broad understanding of the Sheikh's contribution in dealing with contemporary issues can be realized clearly and straightforwardly.

The primary source of this paper has been taken from the book *مصباح الظلام شرح بلوغ المرام* written by Shaikh Muhammad Muhājirīn 'Amsār al-Dārī, which is the main reference in analyzing formal objects, contexts, and material objects. This book has been selected because of the uniqueness and depth of the explanation given by the Sheikh regarding the hadiths that have been submitted, as well as their application in the context of Islamic law and actuality. Moreover, the book has been one of the monumental works that describe the Sheikh's views in interpreting and explaining

the legal context of the hadith. The selection process of this source has been carried out through a comprehensive review of the material, where the researcher has read rigidly and has assessed the relevance and reliability of the information contained in the book. Thus, this book has not only functioned as a source of Islamic information, but also as a reflection of the thoughts of Shaikh Muhammad Muhājirīn 'Amsār al-Dārī that can be studied and examined more deeply in the context of current problems.

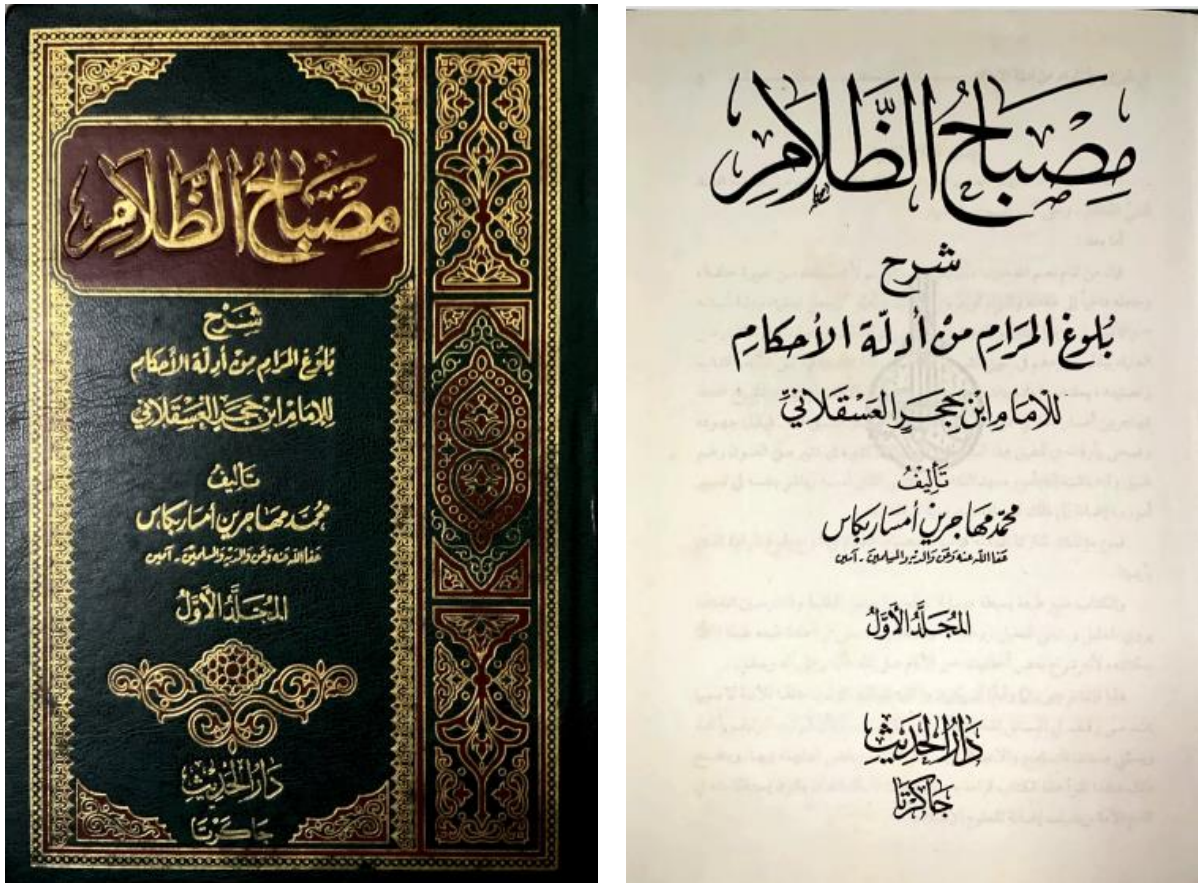


Figure 1. The thoughts of Shaikh Muhammad Muhājirīn

The data collection technique that has been applied in this research paper is through documentation, which has been considered an effective method for obtaining accurate and verified information. This process has allowed researchers to collect written documents, notes, and works related to the methodology of Shaikh Muhammad Muhājirīn 'Amsār al-Dārī in interpreting the hadith, as well as how his views interact with the context of sustainable development indirectly. The choice of this technique has been rooted in the awareness that interpretation of the text must be carried out by considering clear and reliable sources (such as PDF sources that can be accessed online)(Morgan, 2022; Powalski et al., 2021; Wood et al., 2020), in order to minimize the risk of information distortion. The documentation that has been carried out has involved searching for relevant current literature and using digital archives, so that the data produced can be verified for its validity. Through this approach, the study has been able to construct a clear narrative about the Sheikh's thoughts and their relevance in the context of disruption and contemporary, as well as exploring the potential application of his teachings in today's society which tends to be disruptive.

The data analysis technique in this paper has been carried out in three separate in-depth stages, starting with the theory of hermeneutic interpretation by Hans-Georg Gadamer, which focuses on understanding the text as a dynamic dialogue between the author and the reader, and the vital role of historical context in shaping meaning (Gadamer, 1979; GADAMER<sup>1</sup>, 1990). The second stage has used the theory of Living Tradition by Alasdair MacIntyre, which explains that tradition has been a living interpretive framework as a reflection of providing guidance (MacIntyre, 1994, 2006, 2008, 2011; MacIntyre & Quinn, 2015) in understanding hadith from generation to generation. Third, the theory of contextual theology by Paul Tillich has been used to assess the relevance of theology (ulūhiyyah and rubūbiyyah) (Tillich, 1947, 1956, 1972, 2011) in the relationship between the wider historical and cultural contexts. All the data that has been collected has been carefully examined within a textual and contextual framework, so that the analysis carried out is not only thematic and in-

depth but also valuable because it provides new insights into the role of hadith in addressing critical issues in sustainable development indirectly. With this methodology, this study aims to answer several core questions related to the application of the matan-matan hadith in the current social and legal context, as well as its impact on public policy.

### 3. Result

The results and discussion of the answers to the research questions are provided below

#### 3.1 Sheikh Muhammad Muhājirīn's Methodological Approach Based on Hermeneutic Interpretation (Hans-Georg Gadamer)

Based on the hermeneutic approach proposed by Hans-Georg Gadamer, Sheikh Muhammad Muhājirīn has shown his seriousness in interpreting hadith by carefully considering the historical and situational contexts that accompany it. In his analysis of hadith, he has carefully examined the sanad and content of each hadith to understand its relevance in the disruptive context of today. For example, in his explanation of a weak hadith that has been stated in other hadith books, Sheikh Muhājirīn does not only repeat the information in the hadith but also responds with an in-depth thematic analysis of the reasons for the weakness of the hadith. He has attempted to reveal a more comprehensive and applicable understanding of the hadith, then has linked it to the current situation of society and then has provided practical guidance for the community. The analysis has shown that his skeptical attitude towards hadith that do not meet the standards of reliability has actually helped readers understand the fundamentals and urgency of choosing accurate narratives. In this way, Sheikh Muhammad Muhājirīn has not only preserved Islamic teachings, but has also updated the way of looking at normative-classical-dogmatic texts to remain relevant, in accordance with the hermeneutic principle that emphasizes the dialogue between text and context.

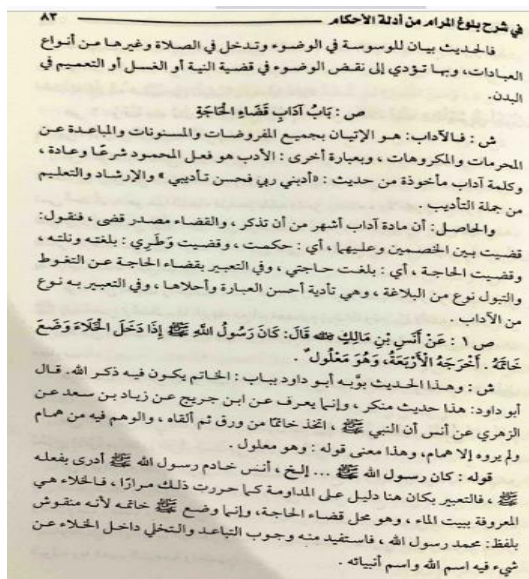


Figure 2. Sheikh Muhammad Muhājirīn's methodology

In understanding Sheikh Muhammad Muhājirīn's methodology, the hermeneutic approach has become a tool for analyzing the interaction between hadith and the influence of today's disruptive social context. He has focused on discussing the level of reliability of hadith as a fundamental part of the process of interpreting, conveying orally and in writing, and applying hadith in everyday life. In his observations, Sheikh Muhammad Muhājirīn has often begun his analysis by explaining the social and historical background behind the hadith, thus making his theory more appropriate or contextual. This has been reflected in his explanation (sharh) of certain hadiths that are considered weak, while providing details regarding the integrity of the narrators and the traditions surrounding the narrative. With his "scathing" comments and criticisms, Sheikh Muhammad Muhājirīn has drawn the attention of the reader to better understand the value of critical assessment of the hadiths circulating in society. The integration of detail and comprehensiveness of his analysis has illustrated more clearly how the hadiths can be interpreted, experienced, and applied appropriately, so that the interpretation project does not stop at the text or reading of the text but continues to real practice.

Through the evaluation of understanding the actual context, Sheikh Muhammad Muhājirīn has constructed a deeper meaning from the hadiths analyzed. He has identified ways in which the values in the hadith can inspire pre-action or even

real action in the modern social environment. By comparing the hadiths with their historical context and contemporary situation, Sheikh Muhammad Muhājirīn has questioned the applicability of their values and has encouraged further reflection among his readers. This process not only sharpens the critical ability of the text but also enables the application of Islamic teachings and traditions that are dynamic and responsive to the changing times. In his observation, his commentary has emphasized the transformational potential of the hadith when read with an awareness of the demands and challenges of the present. In this way, Sheikh Muhājirīn has not only acted as an interpreter of the hadith but also as a builder of encounters, mediations, or bridges between the valuable classical teachings and the realities of the present day, thus producing an acceptable understanding and a relevant construct for the modern generation.

### 3.2 Sheikh Muhammad Muhājirīn's Methodological Approach Based on Living Tradition

Sheikh Muhammad Muhājirīn, in his interpretation of the hadith, has demonstrated a strong integration between the theory of living tradition as explained by Alasdair MacIntyre and its practice in the contemporary context. By relying on numerous references and research into the hadith, Sheikh Muhammad Muhājirīn has attempted to strengthen his arguments by citing various narrations, thus giving more weight to each of his comments or explanations. In his commentary on the hadith regarding the pilgrimage, Sheikh Muhammad Muhājirīn has not only presented the text, but also added a broader context by referring to the understanding and comments of other scholarly colleagues. This has been seen, for example, when he has emphasized caution in assessing weak hadith and has explained that the act of citing from a reliable source is a way to strengthen the position of the hadith as a form of Islamic moral responsibility and dedication to scientific attitudes. This method has drawn attention back to the continuity of the prophetic tradition, where the understanding and application of Islamic teachings have not only been taken or adopted literally, but have also been adapted to the dynamics of today's society. In this framework, Sheikh Muhammad Muhājirīn has emerged as a figure who is able to bring the legacy of Islamic tradition into a modern narrative, thus keeping it relevant and alive in real situations.

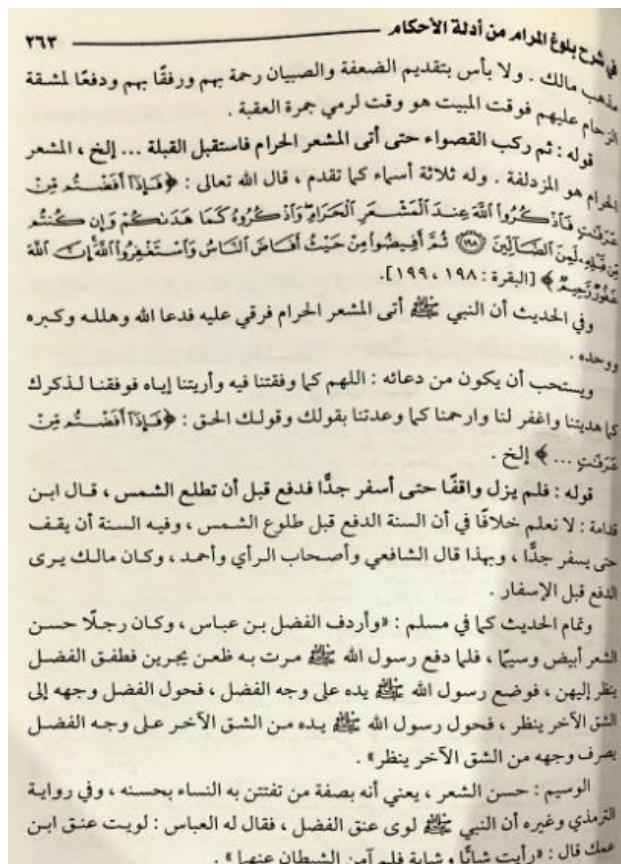
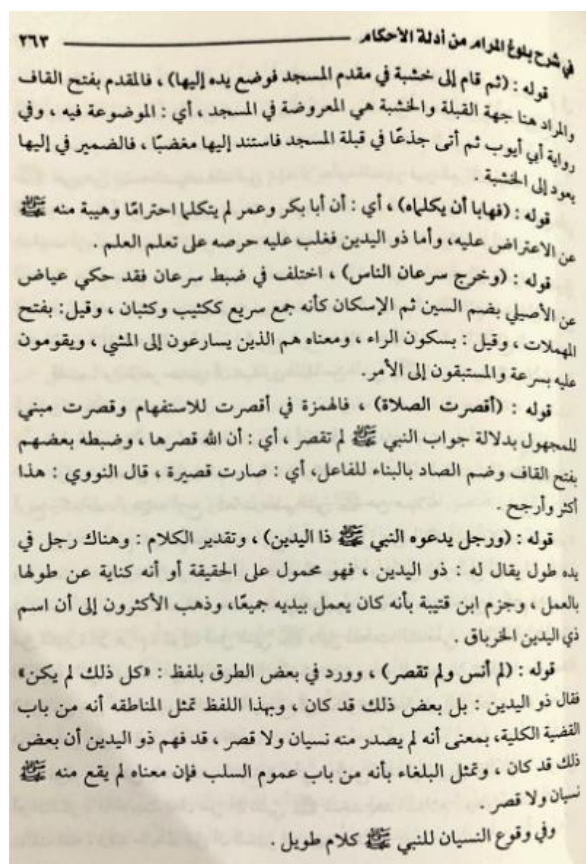


Figure 3. Sheikh Muhammad Muhājirīn's work

Sheikh Muhammad Muhājirīn's work is very thick with in-depth reference taking from other hadiths, which not only strengthens his analysis but also emphasizes the urgency of textual studies in upholding the validity of Islamic teachings. In discussing aspects of the hajj ritual, for example, he has included various hadiths that touch on the actions and conditions of carrying out the hajj in a detailed or rigid manner, so that readers can feel the nuances in the horizon of their

knowledge and practice. The strengthening by mentioning other hadiths that support his statement has added depth to his knowledge to his understanding that the tradition that has been built by previous scholars cannot be ignored, but must be contextualized and integrated into contemporary thought. By citing statements from colleagues such as Imam al-San'ani, Sheikh Muhammad Muhājirīn has also shown recognition of the authority of the earlier scholars who contributed to the formation of the structure of Islamic knowledge. This approach has not only helped to strengthen his ulūhiyyah-rubūbiyyah argument, but has also provided a model for how tradition can continue to develop through critical and reflective intellectual accumulation. Thus, Sheikh Muhammad Muhājirīn has continued to explore the meaning of tradition while affirming the relevance of the practice in the context of the ever-changing times.

In the concept of living tradition, Sheikh Muhammad Muhājirīn's evaluation of how tradition has functioned in the present context has become crucial to study, as it has enabled the reader to understand how historical values have understood the application in the modern era. He has assessed the hadiths with an approach that does not only identify the strengths or weaknesses of the sanad, but also takes into account the symbolism and context that accompany them, as seen in the discussion of the stages of prayer and social interaction. A more academic explanation of the hadith regarding cleanliness and the procedures for purification has confirmed the Sheikh's impartiality in using the text, which is a reflection of Islamic tradition as a guide to life. Each comment made has served to demonstrate the "red thread" or connection between the classical teachings and the new challenges facing society today, and has invited the community to continue to interact with Islamic texts in contextual explanations. As is clearly stated in his writings, the Sheikh's efforts to maintain the relevance of tradition are not merely to strengthen something that is already established, but also to revive new ideas that are in line with Islamic teachings. This has demonstrated the power of critical thinking rooted in tradition in general and the hadith of the Prophet in particular, while also opening up space for constructive renewal in the way of viewing religious teachings.

### 3.3 Sheikh Muhammad Muhājirīn's Methodological Approach Based on Contextual Theology

Sheikh Muhammad Muhājirīn has attracted attention with his ability to reconcile Paul Tillich's contextual principles of ulūhiyyah-rubūbiyyah and the application of hadith in a dynamic social context. In his explanation of the permissibility of using najis in the context of prayer, he has not only presented the text of the hadith but also made a thorough interpretation by referring to the relevant fiqh rules. This has provided readers with a solid understanding of how ijthad can be used to understand and apply hadith amidst the demands of the times in a case-by-case manner. By highlighting that the origin of najis does not necessarily make a place impure, he has provided an explanation of fundamentalism in legal principles that are applicable in facing daily challenges. This explanation has shown that the Sheikh is trying to make the tawhid-ulūhiyyah-rubūbiyyah understanding livelier and more concise by integrating an explanation of the permissibility of worship in a place that may contain najis. As a result, the hadith that was initially considered complicated becomes a solution provider in certain cases, more relevant, and can be practiced in the lives of modern society.



Figure 4. Sheikh Muhammad Muhājirīn's work

In the process of interpretation (*al-Tashrīh*), Sheikh Muhammad Muhājirīn actively evaluates the relevance of the hadith messages to contemporary issues in society. In the discussion of prayer times, for example, he has explained the considerations between performing prayers at the specified time and delaying them slightly without changing the validity of worship. Through an analysis of the hadith narrated by Aisha, which refers to the virtue of performing prayers at night, Sheikh Muhammad Muhājirīn has provided arguments based on reflection on the behavior of the Prophet Muhammad, emphasizing that he did not always delay prayers when it was possible to perform them earlier. Details like this have not only emphasized the importance of time but have also formed a proactive mindset for Muslims to adapt in maintaining the quality of worship. Sheikh Muhammad Muhājirīn has utilized information from various hadiths to assert the position that the decision to perform prayers must take into account the convenience, obligations, and needs of Muslims, rather than simply following textual demands. In this way, Sheikh Muhammad Muhājirīn has succeeded in aligning Islamic teachings with the practical needs of today by inviting people to reflect on the depth of meaning or significance behind ritual actions.

Through contextual interpretation, Sheikh Muhammad Muhājirīn has constructed relevant social meanings from the hadiths presented, which enable the people to understand not only the text, but also its impact on daily life. He has argued that in understanding the meaning of the permissibility of using *najis* in prayer, where the use of normative and substantive principles of *fiqh* law is crucial, Sheikh Muhammad Muhājirīn has stated that this decision is based on an analysis that emphasizes reducing difficulties for the congregation. In this context, the values or rules of *fiqh* that are set are not absolutely static for a particular case but can change (with the search for other rules of *fiqh* that are more thematically appropriate) following social dynamics and developing understanding. The power of this thought has not only functioned to bring people closer to God, but has also provided a place for the real conditions faced by each individual every day. By bringing hadith into real life with a contextual vision, Sheikh Muhammad Muhājirīn has ensured that Islamic teachings (contained in holy texts such as the Qur'an and *al-Hadith*) are not only seen as frozen texts, but as a guide to life that is responsive to the various challenges of modern society. Therefore, Sheikh Muhammad Muhājirīn has become an intermediary who connects the legacy of Islamic tradition and teachings with disruptive contemporary realities, as an effort to show that one's faith can indeed adapt and evolve along with the changing times.

#### 4. Discussion

In this study, it was found that Shaikh Muhammad Muhājirīn 'Amsār al-Dārī's methodological approach in interpreting *ḥadīth* involves the integration of diverse social, historical, and cultural contexts. The data shows that Shaikh Muhammad Muhājirīn 'Amsār al-Dārī not only analyzed the text of the *ḥadīth*, but also carefully considered the *sanad* and archaic surrounding it. Through the hermeneutic methodology initiated by Hans-Georg Gadamer, he has emphasized the relevance of *ḥadīth* in disruptive contemporary situations. In addition, the application of the Living Tradition theory by Alasdair MacIntyre has provided a casuistic-in-depth view of the continuity of Islamic teachings from generation to generation. Shaikh Muhammad Muhājirīn 'Amsār al-Dārī has also been able to strengthen the relevance of *tawhīd-aqīdah-rubūbiyyah-ulūhiyyah* with the contextual approach presented by Paul Tillich. This has shown that in the interpretation of hadith, Shaikh Muhammad Muhājirīn 'Amsār al-Dārī has not only focused on the text, but also on the dynamic interaction between the narrative and the reflections on its application. Thus, this research has succeeded in answering the question of how Sheikh's methodology can be understood, comprehended, and even applied to understand *ḥadīth* in the modern world.

The results of the research show that the interpretation process of Shaikh Muhammad Muhājirīn 'Amsār al-Dārī has not been monotonous, but rather a dynamic dialogue between text and context. By examining several *ḥadīth* that are considered weak (*ḍa'īf*), Shaikh Muhammad Muhājirīn 'Amsār al-Dārī has not only informed of these weaknesses, but also provided a thematic and in-depth analysis of their relevance today indirectly. Through a hermeneutic approach, he has set aside space for the reader to absorb the more impressive and deeper meaning of each narrative or *riwāyāt al-Aḥādīth*. The interpretative process he carried out has reflected an effort to adapt the normative-classical-dogmatic teachings to the challenges of the modern era. This also means that Shaikh Muhammad Muhājirīn 'Amsār al-Dārī has emphasized the importance of critical understanding of each *ḥadīth* text, and encouraged the reader to continue thinking and reflecting. With this method, one *ḥadīth* can provide new guidance for the social challenges faced by society. Finally, the interpretation carried out by Shaikh Muhammad Muhājirīn 'Amsār al-Dārī has produced practical and meaningful applications, while also making Islamic teachings alive in a relevant context.

Consideration of context in this study is based on argumentative grounds through the application of Hans-Georg Gadamer's Hermeneutic Interpretation Theory, which has emphasized the understanding of texts as a dialogue involving readers. In his analysis, Shaikh Muhammad Muhājirīn 'Amsār al-Dārī always reminds readers of the need for the historical

background of the *ḥadīth*, thus giving rise to a “more real or alive” nuance in every interpretation. The Living Tradition Theory by Alasdair MacIntyre has also explained that the understanding of Islamic teachings cannot be separated from the legacy or inheritance of traditions that continue to live in Muslim society. By comparing the text with contemporary situations, Shaikh Muhammad Muhājirīn 'Amsār al-Dārī has linked the values in the *ḥadīth* to everyday practice, while creating strong relevance. Meanwhile, Contextual Theology Theory by Paul Tillich has revealed that Islamic teachings must always be connected to the developing social and cultural environment. This cultural context becomes impressive and interesting because religious teachings cannot be separated from the reality faced by the people. With these approaches, Shaikh Muhammad Muhājirīn 'Amsār al-Dārī has demonstrated that every *ḥadīth* narrative has the potential to inspire positive change amidst the challenges of the times.

The implications of the results of this research paper illustrate that the approach used by Shaikh Muhammad Muhājirīn 'Amsār al-Dārī in interpreting *ḥadīth* has opened the way for further discussion regarding the application of Islamic values in disruptive societies. These findings confirm that a contextual and critical understanding of *ḥadīth* can have a major impact in building social awareness and involvement in the Muslim community. By carrying out an interpretation that places the *ḥadīth* in the current context, Shaikh Muhammad Muhājirīn 'Amsār al-Dārī not only shows its theoretical relevance, but also its practical application in everyday life. This could inspire similar approaches among other Muslim scholars, as well as making *ḥadīth* interpretation a means of addressing contemporary issues facing Muslims. Additionally, the results of this research can provide a basis for the development of better educational programs on the understanding of *ḥadīth*, encouraging community-based initiatives and public policy. Through the estimated implementation of these principles, it is hoped that Islamic values can be interconnected and integrated into the practice of daily life in a more responsible and moral manner. Therefore, the approach of Shaikh Muhammad Muhājirīn 'Amsār al-Dārī will answer the needs of society for one of the moral guidance in this modern era.

The results of this study have shown significant differences with previous studies on the interpretation of *Ḥadīth*, especially in the use of a more dynamic and contextual methodological approach. Most previous studies have tended to emphasize textual or historical analysis that is less related to teachings with contemporary challenges. In this context, Shaikh Muhammad Muhājirīn 'Amsār al-Dārī has provided a more holistic perspective by taking into account the ever-changing social and cultural factors. For example, while other researchers treat the *ḥadīth* as a static artifact, Shaikh Muhammad Muhājirīn 'Amsār al-Dārī has been of the view that the *ḥadīth* should be a source of inspiration that lives and adapts to circumstances. This research has also signaled the need for an interdisciplinary approach in the study of *ḥadīth*, which perhaps has not been widely acknowledged in previous studies. By comparing the results with previous studies, the emergence of Shaikh Muhammad Muhājirīn 'Amsār al-Dārī's thoughts in this research adds a new dimension to our understanding of *ḥadīth* interpretation. Therefore, the distinctive and thematic contributions of Shaikh Muhammad Muhājirīn 'Amsār al-Dārī are worth noting in the context of the broader development of Islamic studies.

Based on the research findings, several policy actions need to be formulated to facilitate the implementation of Shaikh Muhammad Muhājirīn 'Amsār al-Dārī's approach in the interpretation of *ḥadīth* in educational and social contexts. First, the development of Islamic Studies curriculum in various educational institutions should be able to integrate critical methods that proposed by Shaikh Muhammad Muhājirīn 'Amsār al-Dārī, thus encouraging students to understand *ḥadīth* in a more contextual way. Second, training programs for scholars and community leaders can be conducted to introduce casuistic, flexible, and adaptive interpretation methods. Third, cooperation between Islamic organizations and educational institutions need to be strengthened to disseminate this understanding to the wider Muslim community. In addition, documentation and publication of research results on the methodology of Shaikh Muhammad Muhājirīn 'Amsār al-Dārī can be disseminated through seminars, workshops, and social media to reach a wider audience. wider. By formulating these actions, it is hoped that the values contained in the *ḥadīth* can be more easily applied and relevant in everyday life. Through an inclusive policy development strategy, Islamic teachings and traditions can be revived dynamically in the midst of a disruptive world.

## 5. Conclusion

One of the most important findings that emerged from this study is Sheikh Muhammad Muhājirīn's ability to create a bridge between classical *ḥadīth* texts and contemporary challenges faced by society. Through a deep hermeneutic approach, he not only focuses on the textual aspect but also links the social and historical context to each of his interpretations. This finding shows that the Sheikh's thoughts invite people to make critical assessments of the *ḥadīth*, making it more relevant in everyday applications. This is different from the practice of interpretation that generally ignores the modern situation in understanding religion. The Sheikh's success in interpreting the *ḥadīth* by considering contextual



factors is an unexpected point that changes the traditional view of hadith studies. This study explores various dimensions of the Sheikh's thoughts that have previously received little attention in academic literature. Therefore, these findings provide new insights that can inspire a review of the approach to more contextual hadith studies.

The scientific contribution of this study lies in the introduction of Sheikh Muhammad Muhājirīn's methodology as a dynamic and responsive approach to hadith interpretation. By presenting an integration of hermeneutic theory, living tradition, and contextual theology, this study enriches academic discourse with an interdisciplinary perspective that has not been widely explored before. The aspect of novelty is clearly visible in the way Sheikh utilizes Islamic tradition to answer modern issues, providing applicable guidance in everyday life. So far, hadith analysis has often focused on texts as historical artifacts without considering their broader social impact, especially in the Indonesian context. Therefore, Sheikh's view that establishes hadith as an active source of inspiration illustrates the characteristics of Islamic teachings that are always relevant to the needs of the times. This finding provides a foundation for the development of further, more in-depth research on contemporary interpretation. With this innovative approach, Sheikh's work makes a significant contribution to enriching the current discourse on hadith studies.

The limitations of this study lie in the focus that is still limited to the analysis of texts in the works of Sheikh Muhammad Muhājirīn, so that it cannot fully display the complexity of his thoughts. Furthermore, the geographical limitations of this study which are more oriented to the Indonesian context also result in a gap in global understanding of how his approach is received in other countries. On the other hand, this study does not cover the metaphorical applications of many hadiths that may be relevant to different social contexts. Therefore, further research is recommended to explore the application of the Sheikh's methodological approach in various social and cultural environments, both domestically and internationally. This aims to dig deeper into how the values contained in the hadith can be translated into relevant practices in different communities. Research that focuses on the community's response to the Sheikh's interpretations in various parts of the world will further enrich our understanding of the holy letters. Thus, new directions in this research are essential to broaden the scope of the study and create a broader dialogue about hadith in a global context.

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