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## Integration of Social and Natural Sciences within the Perspective of Hadith

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### Abstract

Integration in the current era occurs a lot because by updating high-level knowledge can develop rapidly. In hadith there are many discussions about social sciences and natural sciences, this article will discuss the integration of social and natural sciences in the perspective of hadith. The implication of natural sciences is that textual understanding is stronger than direct understanding of hadith texts. This adds confidence to the content of the meaning of the hadith which is used as the object of study. This research method uses Library Research with the Factual Historical Model, which examines the substance of texts that contain the thoughts and ideas of figures as religious works as contained in the thoughts and works of figures. Based on the scientific field, this type of research is a qualitative method with religious research, namely academic studies on religion and religiosity. The implication of natural sciences is that textual understanding is stronger than direct understanding of hadith texts. This adds confidence to the content of the meaning of the hadith which is used as the object of study. This implication is different from the social sciences where the understanding of hadith that emerges is contextual understanding. Contextual understanding is understanding that functions to separate meanings that can be applied in various times and places.

**Keywords:** Hadith; Natural Science; Sciences Integration; Social Science

## INTRODUCTION

The passion to integrate religion and science is getting stronger in the modern era. This is a discourse that has been articulated aloud by many intellectuals in academic gatherings. Many states Islamic universities in Indonesia also compete in the traditions of study and research that they apply based on the integration pattern between religion and knowledge that originates from humans. In other words, in the discourse on the integration of religion and science, there is a unification between the divine dimension (theocentric) and the human dimension (anthropocentric). This pattern later gave birth to the concept of integration, for example the spider web at UIN Sunan Kalijaga Yogyakarta and the tree of knowledge at UIN Maulana Malik Ibrahim Malang. Hadith studies as part of Islamic studies have also seen integration with science, and received much attention in academic circles. Then he made a dialectic with the natural sciences and social sciences as a development of the results noted by scholars in the classical and medieval times. In this context, the results obtained by scientists should not be taken for granted, but must be corrected and enhanced by the emergence of various natural and social scientific disciplines. Scholars basically work hard to make important findings in hadith studies. However, this relative position is still placed in the historical paradigm, so that the study of hadith can accept the reconstruction and renewal of thought.

The editor of popular *fiqhiyah* rules seems to be able to explain this thought, namely *al-muhāfazah 'alā 'l-qadīm al-ṣāliḥ wa 'l-akhdh bi aljadīd al-aṣlāḥ* (keeping good traditions and taking new things that are better). In a lot of literature, there are indeed many articles or books that try to use natural science or social science tools to find verses from the hadiths of the Prophet. However, according to the studies that have been conducted, no studies have focused on trying to explore the integration of natural sciences and social sciences with understanding the Prophet's hadith from the aspects of concept, application, and content. In fact, these components can be said to be a fundamental foundation in the discourse of conversational understanding with the natural sciences and social sciences. Several works that simultaneously examine hadith with natural sciences and social sciences include Nizar Ali's writings which focus on how to understand abstruse hadiths with scientific, social and logical sciences and the translation work by Dale F. Eckelmann et al (Ali, 2008). Which contains a collection of various topics related to the Qur'an and hadith with science and sociology (Eickelman, 2010). As for works that examine various types of hadith with natural science, such as the writings of Zaghoul Ragheb Muhammad al-Najjar and Abdullah (2012). Then, Hakim Abd Allah (1998) both tried to prove the authenticity of the hadith from a scientific point of view, and Faizin (2015) who theoretically studied the understanding of hadith with science.

There are also studies on hadith specifically using physiognomy and focusing on certain hadiths, such as the article by Erfan Soebahar et al (2015) who seeks to reveal the secrets of dates and olives from a scientific point of view and the writings of Muhammad Yusuf Ismail and Abdul Karim Touri (2016), who explore the truth about the discussion of human embryonic development with science. The enthusiasm of researchers who use social sciences to study the Prophet's hadith is getting bigger. This can be seen from the many works he carries (Hammy, 2011). Abd al-Mustaqim (2008) who defined hadith with social science, Nizar Ali (2001) who introduced several social science approaches in understanding hadith, and Ali Mustafa Yaqoub

who provided understanding of hadith with several social sciences. Scientists such as Ja'far al-Saqqaf (2015) who tried to study the understanding of hadith using sociology; Aceng Abdul Qadir (2012) who read the phenomenon of narrators of hadith politically; Hasan Asy'ari (2014), a scholar who tried to understand a hadith using geographical methods; Fatih Suryadilaga (2014) who discussed hadith from anthropological scholarship, and Jajang A. Rohmana (2015) who brought an anthropological approach to the study of living hadiths. However, what must be realized is that the personality associated with the natural sciences and social sciences as a family of knowledge is not the same.

Among the differences: First, in terms of certainty, the natural sciences need certain mathematical metrics to produce objective knowledge as a single fact, while the social sciences never know certain facts. Natural science sees the world in terms of binary, black and white, or true-false opposition. However, social science has never recognized a single fact. He sees the world through colored glasses. Red, white, black, green, yellow, blue, and other different colors (Afwadzi, 2016). Second, from the point of view of scientific developments. The social sciences do not yet have principles and arguments that are accepted by most people, because this science itself is developing relatively recently. This fact is contrary to the natural sciences which have been developing for a long time, so that they have rules and arguments that are structured and accepted by society. Third, in terms of the object. What natural science studies is nature itself, while social science studies society. Of course, nature and society are two very different subjects. Seeing the above facts, it is important to conduct an in-depth study of the integration of understanding hadith with science, especially natural sciences, and social sciences (Soekanto, 2012).

## RESEARCH METHODS

This research is library research with a factual historical model, namely examining the substance of the text which contains the thoughts and ideas of the characters as a religious work as contained in the thoughts and works of Sang figure. Based on the scientific field, this type of research is a qualitative method with religious research, namely the academic study of religion and religiosity (Suprayogo and Tobroni, 2001). This study uses a historical approach to religion, this approach views religion and diversity as historical products. Through this approach, the authors derive a fact and reconstruct the process of the genesis of change and development. Through history, we can trace the origins of situations that gave birth to the thoughts, opinions, or attitudes of a character. Through history, it can also be known the religious stereotypes of a person or a group and their attitude towards other parties (Abdullah, 1989). The primary data for this research comes from the thoughts and writings (books, articles) of the character under study, while the secondary data comes from scientific works in the form of books, articles, papers, and narratives that discuss the thoughts, opinions and religious attitudes of the character who is the object of research.

## ANALYSIS AND DISCUSSION

### *Hadith about Black Cumin*

Humans living in the world must have felt pain, and it is medicine that relieves this pain. There is no disease that has no antidote, as in the hadith of the Prophet, (every disease has a

cure) لكل داء دواء). However, it must be understood that there is almost never a drug that can treat all types of diseases at once. This fact is contrary to one hadith which provides information that black cumin (*al-habbah al-sawdā'*) is a cure for all kinds of diseases as follows:

أن أبا هريرة أخبرهما أنه سمع رسول الله صلى الله عليه وسلم يقول: في الحبة السوداء شفاء من كل داء إلا السام  
(Al-Bukhārī, 1987)

The hadith about black cumin is very interesting, because Rasulullah said that it is a medicine for all kinds of diseases except death. If this is true, then there is no need for a doctor because diseases can be cured by eating black cumin, cancer, heart disease or even AIDS, can be cured only by eating black cumin (Dalil, 2016). This is the understanding that can be directly obtained from the opening of the hadith above if understood as it really is. is that right? Black cumin, whose scientific name is *nigella sativa*, is a fruit seed of a type of weed that grows on the outskirts of the Mediterranean Sea (Mediterranean Sea). The amount given to these nutritious seeds varies in different regions. In Egypt it is known as "*al-Habba al-Barakah*". In Malaysia, it is called black cumin. The cultivation of the *al-habbah al-sawda'* plant is still very rarely found in Indonesia, but is packaged in capsules or in liquid form and sold in herbal shops.

The ancient Egyptians, Arabs and Persians knew black cumin and was said to be efficacious for treating various diseases. If understood from a modern pharmacological perspective, black cumin contains components that are beneficial to human health. Some of them are chemical linoleic acid, essential fatty oils, nylon, terpenoids, and sucrose. Antioxidant, oxygenase inhibitor, anti-inflammatory, anticancer, analgesic, cytotoxic hepatoma hepG2 cell line, and hepatocellular carcinoma cells (Nurani, 2011). With body resistance, black cumin contains 33% constant oil and 1.5% essential oil which functions to boost the human immune system (Nurani, 2011). Thus, consumption of the seeds can strengthen the immune system. human body from pathogenic viruses and bacteria. Armed with this information, it can be understood that the meaning of the word serenity in the hadith of black cumin cannot be interpreted as a cure for disease, but rather as a medicine to prevent various kinds of disease from entering the human body. It is believed that understanding the word *shifa'* as a preventive medicine is better able to access the meaning of hadith than simply understanding it as a cure for most diseases, even though it is realized that the intentions of the Prophet cannot be expressed. Very objective. So, the word *kull* in black hadith means "all" and not "most" (Nurani, 2011). Black cumin is a medicine for all kinds of diseases by increasing the human body's resistance. An Egyptian scientist with the title of professor who lives in America, his name is Ahmad Ahmad al-Qadi, as stated by al-Najjar, said that talking about black cumin as a treatment for all kinds of diseases is very closely related to the human immune system. system. After conducting in-depth research on black cumin immunity with people affected by a deteriorating immune system, al-Qadi concluded that consuming black seed regularly and at the appropriate dose can increase immune cells called T4-T8 cells.

### *Hadith about Date*

Dates are one of the most famous fruits in the Islamic world, especially when the fasting month arrives, because there is a hadith of the Prophet who ordered breaking the fast by eating dates "إذا أفطر أحدكم فليفطر على تمر" (Al-Tirmidhī, 1998) or in another hadith it is said that the Prophet used to eat ruṭab when breaking his fast before carrying out prayer, and when there is

none so he consumed tamr (Al-Sijistānī, 2009). In the collection of hadith books themselves, many appeared hadiths about the efficacy of dates, one of which is about there should be a supply of dates in the house so that the occupants do not starving:

عن عائشة قالت قال رسول الله صلى الله عليه وسلم: "يا عائشة بيت لا تمر فيه جياح أهله يا عائشة بيت لا تمر فيه جياح أهله أو جاع أهله" قالها مرتين أو ثلاثا

The thing to understand about dates is that they are a staple food for the Arabs. Its position is the same as rice for the Javanese and sago for the Papuans. From this it is not surprising that in the study of zakat fitrah, the Prophet ordered to issue one sha' (four mud) of dates or wheat or cheese or wine as zakat fitrah which must be paid by every Muslim. Abu Saeed al-Khudari, who is one of the narrators who narrated the hadith of zakat fitrah, mentioned that these four foods were the food of Muslims at that time. From a medical point of view, dates contain substances that are beneficial to the human body, they are beneficial in blood clotting, and are anti-inflammatory so they can relieve pain, can also nourish the heart and blood vessels and prevent stroke, and prevent constipation, help facilitate bowel movements, and helps the growth and health of teeth and bones, anti-oxidant, anti-bacterial and anti-fungal (Soebahar, 2015). Dates are a type of fruit that has a high sugar content in the form of reducing sugars, disaccharides in the form of sucrose, monosaccharides in the form of glucose, fructose (Soebahar, 2015).

It is this high carbohydrate that makes dates easy to strengthen stamina for those who eat them, so the Prophet also recommended breaking the fast by eating dates mentioned earlier, it is very logical that a house that does not contain dates can cause starvation. In addition, the date palm is a fruit that can last a long time, which is a year or even more without experiencing damage. Of these advantages, the words of the Prophet Muhammad SAW that "a house in which there are no dates, the occupants will starve" became extraordinary scientific information. Dates can be used as a food source for a long time, because they contain substances that prevent parasites and bacteria (germs), and last for a year. This is different from busr (half ripe dates) and ruthab (ripe dates), both of which do not last long after the fruiting season unless stored in the refrigerator (Al-Najjār, 2012).

### *Hadith about Flies*

Flies are animals that are often found in dirty places, so humans don't like their existence. But in the hadith of the Prophet, he explained about a fly that carries disease on one of its wings, and the antidote on the other

أن رسول الله صلى الله عليه وسلم قال: إذا وقع الذباب في إناء أحدكم فليغمسه كله ثم ليطرحه فإن في أحد جناحيه شفاء وفي الآخر داء

After researching the hadith about flies, some scholars say that the cure is on the right wing and the disease is on the left wing. This kind of understanding makes a lot of sense when viewed from a moral perspective, because "right" symbolically means something good and "left" for something that is not so good. Therefore, the right wing is defined as the wing that carries the antidote and the left wing is defined as the wing that contains the disease.

However, the above symbolic understanding is not able to synthesize the sublime and fundamental knowledge contained in the hadith. Is it realistic that in its wings there is a disease as well as a cure? Or is it only the words of the Prophet who uses his knowledge as a human being who can sometimes make mistakes, such as the date fertilization incident? The important thing to understand is that the information contained in this hadith goes beyond the historical realities and knowledge of the Arabs at the time of the Prophet Muhammad. According to Yusuf al-Qaradawi, talking about flies is the Prophet's guidance to people in environments with limited and limited sources of food and drink not to throw them away when flies land. However, he said, having a disease in one wing and an antidote or medicine in the other was something beyond the knowledge of the Arab population and the environment. For that hadith should not be rejected outright because they are reluctant to accept it.

According to al-Najjar's history, flies usually live in garbage and organic waste materials that contain lots of bacteria, viruses, and various other microbes. To survive, in addition to flies carrying spores on one wing, they also carry an antidote on the other. The truth of what the Prophet said about flies has been confirmed by the experience of a group of Muslim researchers in Egypt, who confirm this. They experimented with various containers filled with water, honey and juice. This type of liquid is left until the fly lands. The flies were then drowned in some of these containers. Microscopic examination showed that the liquid in which no flies were submerged contained many bacteria and viruses, while the liquid that was submerged did not contain bacteria and viruses (Al-Najjār, 2012).

### *Hadith Entered the Mosque in Sandals and Spit in Them*

Sandals are one of the foot protectors that accompany someone on their way to a place. This prevents damage and dirt from coming into direct contact with the skin. Sandals also existed at the time of the Prophet and were worn by the Prophet Muhammad and his companions. In various hadiths it is stated that the mosque at the time of the Prophet wore sandals, even the Prophet himself prayed wearing sandals. Some of the hadiths are:

قال : سألت أنس بن مالك أكان النبي صلى الله عليه وسلم يصلي في نعليه قال نعم

عن أبي سعيد الخدري قال بينما رسول الله صلى الله عليه وسلم يصلي بأصحابه إذ خلع نعليه فوضعها عن يساره فلما رأى ذلك القوم ألقوا نعالهم فلما قضى رسول الله صلواته قال: ما حملكم على إلقاءكم نعالكم. قالوا رأيناك ألقيت نعليك فألقينا نعالنا. فقال رسول الله : إن جبريل أتاني فأخبرني أن فيهما قذرا. وقال : إذا جاء أحدكم إلى المسجد فلينظر فإن رأى في نعليه قذرا أو أذى فليمسحه وليصل فيهما.

In addition, there are also hadiths which state that there is spitting in the mosque, for example:

عن النبي صلى الله عليه وسلم قال: إذا قام أحدكم إلى الصلاة فلا يبصق أمامه فإنما يناجي الله ما دام في مصلاه، ولا عن يمينه فإن عن يمينه ملكا وليبصق عن يساره، أو تحت قدمه فيدفعها.

قال النبي صلى الله عليه وسلم: البزاق في المسجد خطيئة وكفارتها دفنها

Anthropology is the science that studies humans. He studied humans from the point of view of patterns of thought and behavior (Wiranata, 2011) . As an approach to understanding hadith, he highlights forms of religious practice that grow and develop in society as well as the traditions and culture that develop in society when reading hadith (Ali, 2001). In the case of sandals entering the mosque and spitting inside, the anthropological perspective considers how the human cultural condition at the time of the Prophet Muhammad was emphasized in the construction of the mosque. The construction of mosques during the time of the Prophet Muhammad was in essence very different from the construction of mosques today (Al-'Asqalānī, n.d.). The mosque at the time of the Prophet was very simple, because from an anthropological point of view, the construction of mosques at that time was still an open space in the form of a large area of land without a roof and walls and many people passing by. Relatively similar outwardly. On the other hand, there is an anecdote in the hadiths about the existence of an Arab Bedouin named Dazu al-Khuwaishra al-Yamani who used to urinate in a corner of the mosque because there was no difference between the floors inside and outside the mosque, unless the Bedouins were intellectually deficient.

The condition of the mosque at the time of the Prophet which was very simple and the floor only consisted of dirt and stones had a direct impact on the emergence of the Prophet's hadiths as we have mentioned before. In mosques with such floors, sandals and shoes are of course allowed. However, the current mosque building is not. The floor of the mosque is already using ceramics and is no longer made of earth like it used to be. Therefore, sandals must be placed outside or in a separate place, as well as in the case of spitting in the mosque. At the time of the Prophet, sandals could be brought to the mosque, as well as spit in the mosque even though they had to be buried later. But now the mosque building is different, so you cannot spit on it, it's even impossible to bury it, because the land is no longer in the form of soil. Thus, the hadith about spitting in the mosque can no longer be understood textually as it is, but can contradict the sunnah of the Prophet which instructs us to maintain cleanliness, if we insist on interpreting it textually.

During the time of the Prophet, many mosques or places of worship were not built specifically. This fact has implications for the wisdom of the Prophet who stated that the entire earth of Allah is a mosque and can be used as a mosque. As a result, many congregational prayers were held in open fields. However, this phenomenon is not the same as the current conditions, especially in Indonesia, where many mosques have sprung up in communities and offices. Under these conditions, people prefer to pray at the mosque and it is very rare to pray in the field (Suryadilaga, 2014).

### *Hadith about Leaving the House to Relieve Oneself*

Humans have an excretory system in their body that is useful for removing food residue that is not digested by the body. Remnants in the form of excrement are dumped somewhere far from the past by people in general. In this context, several hadith narrations appear which state that leaving the house when defecating, including:

حدثنا سليمان بن حرب قال: حدثنا شعبة، عن أبي معاذ، هو عطاء بن أبي ميمونة قال: سمعنا نسا يقول كان رسول الله صلى الله عليه وسلم إذا خرج لحاجته تبعته أنا و غلام منا معنا إداوة من ماء

عن عائشة أن أزواج النبي صلى الله عليه وسلم كن يخرجن بالليل إذا تبرزن إلى المناصع وهو صعيد أفيح فكان عمر يقول للنبي صلى الله عليه وسلم احجب نساءك فلم يكن رسول الله صلى الله عليه وسلم يفعل فخرجت سودة بنت زمعة زوج النبي صلى الله عليه وسلم ليلة من الليالي عشاء وكانت امرأة طويلة فناداها عمر ألا قد عرفناك يا سودة حرصا على أن ينزل الحجاب فأنزل الله آية الحجاب.

Anthropologically, the shape of the house during the Prophet's time was very simple, and did not have complete facilities like the houses built in modern times. At the time of the Prophet, most of the homes of the Companions did not have latrines and adequate water supplies. Likewise, most of the houses of the Prophet's wives did not have a source of water, except for the house of Hafsa, one of the Prophet's wives, the daughter of Umar bin al-Khattab al-Muqrab.

Under these circumstances, it was common for the Prophet Muhammad and his wives to leave the house to the desert at night just to relieve themselves (Ya'qub, 2010) Arabs generally live in the desert where there is no closed place to defecate. One of the important things and sunnah in the ethics of defecation is to cover it from human eyes and stay away from it as was done by the Prophet. Therefore, currently leaving the house to defecate is unacceptable, because every house is equipped with a latrine and sufficient water supply. Even though his intention was to be inside the house, the place was far from human sight and closed to him and the Prophet Muhammad himself was said to have made a pilgrimage to Hafsa's house with his back to the Qibla and facing Sham. Therefore, the construction of houses that have been completed in modern times is a strong reason why there is no need to leave the house to relieve oneself and it is enough to do it in each other's homes. The difference in anthropological conditions between past and present houses is an important point in the process of understanding the Prophet's hadith (Al-Shāfi'ī, 1985).

### *Hadith about the ethics of defecation*

Islam regulates its people in carrying out their activities, including defecating. In this case, one of the hadiths related to instructions when defecating appears:

قال رسول الله صلى الله عليه وسلم: إذا أتى أحدكم الغائط فلا يستقبل القبلة، ولا يولها ظهره شرقا، وغربا

The Messenger of Allah said: If you want to defecate, do not face the Qiblah nor turn your back to it, but face east or west.

In viewing the hadith above, it is necessary to use the lens of geography, namely the science that describes or describes the earth. Those who do not know anything about geography sometimes misunderstand the meaning contained in some of the hadiths of the Prophet. Therefore, knowledge of geography is very necessary in the process of understanding the hadith geographically. The above hadith was said by the Prophet Muhammad when he was in Medina, a city north of Mecca. The word *shurriqu aw gharribu* in this hadith is local. The word must be understood according to one's geographical situation, whether it is north, east, south, or west of Qibla. For Indonesians themselves, the command to face east and west cannot be applied textually, because geographically Indonesia is located east of Mecca. It is impossible for them to face east or west when pooping because those defeats even the purpose of talking. So, the



meaning that can be applied to suit the purpose of the hadith so as not to face or turn your back to the Qibla is "*shammilu aw jannibu*" (facing north or south) (Utoyo, 2007).

This contextual understanding is in accordance with the geographical conditions of Indonesia. In fact, the instructions not to face and turn away from the Qibla also apply to the context. This is because Arabs generally relieve themselves in the desert outside their homes. This arrangement is indicated by the local conditions of the desert which have no cover. If a person defecates facing the Qiblah or turning his back, he will automatically face and turn his back to the congregation with his genitals open. This fact is different from a house with a closed toilet. In such circumstances, there is nothing wrong with facing the Qiblah or turning your back. This is the opinion of Imam al-Shafi'i (1985).

If read comprehensively, it will be seen that the implied meaning of each type of knowledge has its own style. The tools of the natural sciences often yield mathematical certainty providing accurate textual understanding. The Prophet's hadiths speak of nature given a deep textual understanding. If the understanding of the text is interpreted as an understanding that sees hadith only as an outward or explicit intention, then a textual understanding that is born from integration with natural science produces an understanding of hadith texts that is more than just textual.

The existing textual meanings are increasingly revealed and the authenticity of the hadith is further proven. Questions that may arise regarding the hadith will be answered with scientific explanations from the sciences included in the category of natural sciences. However, sometimes extreme positions emerge that are not in line with what should be taken. For example, in one camp, someone acts as an apologist to defend the position of hadith because there is an assumption that it is a revelation in its totality, so if there is a hadith that contradicts natural science, he prefers the meaning of hadith according to his understanding and ignores the existence of natural science. Indeed, natural science as part of science will always develop, but its existence cannot be ignored. There may be other understandings that do not agree with what he believes in patented dialogue with the natural sciences.

Meanwhile, in other camps, there are also people who deify natural science more than hadith, so that even if the scholars call the hadith authentic, they will be given the title dha'if and even fake. Hadiths that contradict natural science are considered non-existent, and are only considered as false utterances that were never delivered by the Prophet. In their view, what the Prophet Muhammad said cannot contradict scientific reality. People like this seem to have forgotten that maybe other people's natural science is different from their own. Experiments in the scientific world are always developing and are not just fixated on one particular result, the implicit meaning that arises from integration with the social sciences produces contextual meaning. This contextual meaning arises from the understanding that the hadith of the Prophet has something to do with the time when the hadith appears. Contextual understanding does not mean rejecting hadith as understood by some people, let alone considering it as an inkar sunnah movement, but contextual understanding is understanding that prioritizes reinterpretation activities because of the distinction between the time of the Prophet Muhammad as a writer and readers in today's modern times.

Social sciences, such as anthropology, sociology, history, and geography have important contributions in building an understanding of context. However, contextual understanding does not mean arbitrary understanding, or in terms of hermeneutics it is called subjective hermeneutics or text deconstruction initiated by Derrida. Contextual understanding is an attempt to reinterpret by first exploring its textual meaning. This textual meaning becomes the basis for contextual meaning which will emerge later after dialogue with the historical context for those who understand it. This is where the meaning of the relevant hadith from each period and time emerges.

## CONCLUSION

The natural sciences and social sciences have different characteristics as previously described, so that the way the two interact with hadith cannot be equated. Through such a mechanism, a new meaning of the hadith will be generated, which is divided into two, namely textual meaning and contextual meaning. The problem that arises in this concept is the difficulty in distinguishing hadiths which are revelations and which are not; and hadiths that fall into the category of religion and culture. At the application level, three hadiths are understood by natural sciences and the other three hadiths are understood by social sciences. Three hadiths that are understood in terms of natural sciences are: first, the hadith regarding black cumin being a medicine for all kinds of diseases with the understanding of it as a preventive medicine; secondly, the hadith about dates which must be in every home which is scientifically caused by dates being easy to fill and last for a long time; third, the hadith about flies whose wings contain diseases and medicines that have been proven to be accurate. Meanwhile, three hadiths listed as objects that are understood by social sciences are: first, the hadith of sandals entering the mosque and spitting in it which is related to the anthropological condition of the ancient mosque which was still grounded; secondly, the hadith about leaving the house when defecating because there is rarely a house that has a toilet and a sufficient source of water; third, the hadith about the ethics of defecating which is influenced by the geographical conditions of the Prophet in Medina.

The implication of the natural sciences is that textual understanding is stronger than direct understanding of the hadith texts. This adds confidence to the content of the meaning of the hadith which is used as the object of study. This implication is different from the social sciences where the understanding of hadith that emerges is a contextual understanding. Contextual understanding is understanding that functions to separate meanings that can be applied in all kinds of times and places.

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