The Impact of Nashirudin Al Albani's Tarjih Hadith Method on Differences in Mazhab and Qur'anic Interpretation

Dr. H. Bustami Saladin, MA[1]
Dr. H.Muhammad Taufiq,Lc, M.HI [2]
Dr.Sebti Ibni Syatirah. 3

1. Mataram State Islamic University, Indonesia, email bustamisaladin@uinmataram.ac.id, ORCID-
ID : 0000-0002-5658-4039
2.Mataram State Islamic University, Indonesia.email mtq67@uinmataram.ac.id. ORCID-ID :
0009-0002-3962-0330
3.Jamiah Emir Abdul Qodir Constantine Al Jazair, email maitre.benstira@gmail.com

Abstract

Mufasirs who tend to interpret the Quran with tafsir bi al mature will get weak legitimacy in their interpretation when the verse being interpreted is considered to use hadiths that are considered vulnerable or do if, even though it is not necessarily the hadiths that are considered weak that are used in analyzing the Qur'an actually have defects or weaknesses; it could be in mentarjih a hadith, One scholar differs in his opinion from other scholars so that it makes the difference in the status of the hadith that is tarjih different, with the difference in the quality of the hadith that is tarjih it will affect the hadith that is used in interpreting the Quran, so it can be said that the impact of the strength of tarjih in a hadith affects the interpretation of the Quran and the determination of Islamic law.

Likewise, when the hadith considered weak is used in the reasoning of Islamic law, there will be pros and cons in determining an Islamic law, which has implications for differences in Mazhabs.

This research uses a qualitative method with a library research approach.

Key word: Tarjih Hadith, Nashiruddin Al Albani, Veil, Mazhab, Tafsir

A. Introduction

Mazhab is a sect or group within a religion that has a distinctive interpretation, view, and practice of religion. In Islam, mazhab refers to different schools of thought and law in understanding and applying religious teachings. Some known schools of thought in Islam are the Shafi'i School, the Hanafi School, the Maliki School, and the Hambali School. Mazhab has a vital role in religious life. Firstly, it provides guidance and a framework for understanding and applying spiritual teachings. In religions with complex scriptures and texts that require interpretation, the madhhabs give a more detailed and specific understanding of the procedures for worship, law, and religious ethics;

the madhhabs help maintain continuity and stability in religious communities. It provides unity and a legal framework in everyday life, such as in matters of marriage, divorce, inheritance, and other issues. This makes it easier for people to carry out worship and consistently fulfill religious obligations. (Siregar et al., 2023)

Each school of thought is based on the ideas of scholars and ulema who explore the teachings of the religion and broaden their understanding through research and reflection. Discussions about madhhabs can stimulate intellectual growth in faith and allow for adjustments to changing times. Focusing too much on the differences between schools of thought can obscure the essence of the religion's teachings: love, justice, and harmony. (Al Wasim, A. (2018).

Mazhab follows a sect or group within a religion with distinctive religious views, interpretations, and practices. In Indonesia, the phenomenon of mazhab is widespread, especially in Islam. Muslims in Indonesia can follow one of several existing madhhabs, such as the Shafi'i Mazhab, Hanafi Mazhab, or other Mazhab. Mazhab provides structure and guidance for individuals in understanding and applying religious teachings.

Every philosophical school has its unique interpretations of holy books and precepts for devotion and spiritual development. According to Ernan Rustiadi et al. (2021), it also offers a legal framework for inheritance, marriage, and ecclesiastical tribunals.

Mazhab is a crucial component of one's religious identity and is frequently carried down through family and community traditions, giving it significant social and cultural significance. Additionally, it offers chances for interaction with other believers, which fosters friendship and support from one another. But it's crucial to keep in mind that a mazhab should never be used as justification for erecting barriers between different religious communities. Respect and tolerance for one another amongst religious groups are essential elements of societal cohesion. It's critical to preserve communication, mutual understanding, and collaboration amongst sects despite variations in religious views and practices. Diverse religious beliefs are not inherently evil. But it's crucial to keep in mind that the core principles of religion are love, justice, and peace. As a result, mazhab should not breed extremism, fanaticism, or exclusivity, as these traits might harm social harmony and interfaith ties. (Khasyi'in, N., Adawiah, R., & Hafidzi, A. 2021)

It's critical to cultivate an inclusive, tolerant, and respectful awareness of religious heterogeneity when engaging in mazhab practice. Thus, the phenomenon of mazhab can contribute spiritually, intellectually, and socially to the betterment of religious life and the advancement of communal harmony.

In Indonesian society, the phenomenon of mazhab is a widespread occurrence. The population of Indonesia is highly religiously varied, representing Islam, Christianity, Hinduism, Buddhism, and other faiths.

Muslims in Indonesia adhere to a number of Islamic theological groups, including the Shafi'i, Hanafi, and other Mazhabs. The history of Islam's growth throughout Indonesia is one of the main elements influencing the phenomena of mazhab. Islam spread throughout Indonesia through a variety of routes, incorporating numerous madhhabs that were assimilated into the native way of life. This led to a variety of religious beliefs and practices among Indonesian Muslims; social and cultural elements are also involved in the country's mazhab phenomena. Indonesian society has a long history of upholding religious identity, which includes upholding the madhhabs that have been passed down from earlier generations. Religious organizations, families, and communities all contribute significantly to the upkeep and dissemination of a particular school of thought. It is noteworthy that the mazhab phenomena can also impact social interaction and tolerance between madhabs. (2012) Zulkarnain, F.

Religious adherents may disagree or even come to blows over madhhabs. However, a lot of work has been done to encourage inter-mazhab communication, respect for one another, and harmony amongst followers of various sects in Indonesia, coupled with social development and knowledge of the value of tolerance.

In general, Indonesia's mazhab phenomenon is a reflection of the country's great cultural diversity and religious diversity. In order for the mazhab phenomenon to be a source of strength in enhancing religious understanding and practice without jeopardizing social unity and harmony, Indonesian society must maintain a balance between individual religious identity and the values of inclusivity, tolerance, and harmony.

B. Research Approaches

Researchers employed a qualitative research method with a library research approach for this study. This type of approach focuses on gathering and evaluating qualitative data from a variety of pertinent literature sources in order to understand mazhab fanaticism in Indonesia better. Using this approach, books, papers, research reports, and other materials pertaining to the issue of religious extremism in Indonesia are found and assessed. One helpful method for investigating religious fanaticism in Indonesia is desk research or library research. Using this approach, data and information about the phenomenon of mazhab fanaticism are gathered from a variety of pertinent literary sources, including books, articles, research papers, and scientific journals. (2012) Zulkarnain, F.

The researcher will locate and gather literature that includes case studies, descriptions of experiences, theoretical analyses, and other works that offer in-depth insights into mazhab fanaticism in Indonesia

utilizing this qualitative method of library research methodology. In order to find pertinent literature, we will explore Internet databases, libraries, and other sources. Once we get the material, we will evaluate and understand it. In addition, we will recognize topics, themes, and patterns that recur in the literature. When using a qualitative approach, the researcher will focus on the various viewpoints, social settings, and cultural quirks that are disclosed in the literature.

Due to its ability to provide researchers with a comprehensive picture of religious extremism in Indonesia, researchers employ this qualitative research method in conjunction with a library research methodology. Through a review of the literature, the researcher may comprehend the role that religion, identity, and conflict play in rehab fanaticism, as well as the social, cultural, and political aspects that shape it. This approach can also aid in the development of a solid theoretical framework and offer direction for future studies on religious extremism in Indonesia. (S. J. Merliyana, 2022)

The library research approach, by analyzing existing material, can offer a comprehensive understanding of religious extremism in Indonesia. Within this framework, scholars will ascertain the elements that impact religious fanaticism, investigate its historical progression, and comprehend the societal, political, and cultural ramifications linked to this phenomenon. The library research approach can help scholars identify potential study directions that can be pursued to understand better and combat mazhab fanaticism in Indonesia, as well as help them establish a solid theoretical framework for additional research. (2015) Zamili, M.

C. Discusion

1. Nashirudin al-Albani's biodata

Muhammad Nasiruddin al-Albani is one of the 20th century's most famous scholars and authorities on hadiths. Al-Bani has contributed significantly to the examination and evaluation of hadith, maintaining a critical perspective on their reliability. Al-Albani, also known as Muhammad Nasiruddin al-Albani, was born in the Albanian village of Ashkodera on June 17, 1914. He lived the majority of his life in Damascus, Syria, after moving there when he was young. Growing up in a devout family, Al-Albani had an early interest in learning about Islam. One of the top Islamic schools in Damascus, Madrasah Istiqamah, was where Al-Albani acquired his early education. He studied the hadith and fiqh (Islamic law) in great detail during his adolescence, guided by a number of well-known Syrian academics. Al-Albani was a diligent student of hadith who was self-taught despite having no formal academic degree. In order to assess the reliability and strength of hadith, he

devoted several hours to studying them and looking into the Sanad (chain of narrators) of traditions.

When Al-Albani began teaching at the Uthman bin Affan Mosque in the Mazra'a District of Damascus, his academic career officially began. His extensive hadith research and teachings drew the interest of several students and followers. He also rose to prominence in raising awareness of the significance of hadith in Muslim life and was elected to the Damascus Scientific Council. Al-Albani wrote a great deal during his lifetime, including books on the science of hadith, techniques for critiquing hadith, and Quranic commentary. Additionally, he actively promoted his knowledge of hadith in other nations by giving presentations, seminars, and public lectures. (Selim Ibn, Ayd al-Hilali Abu Usamah, 2012).

As a well-known scholar and authority on hadith, Muhammad Nasiruddin al-Albani has studied under a number of significant academics throughout his life. Al-Albani's comprehension and knowledge were greatly influenced by a number of instructors, among them Shaykh Muhammad Raghib al-Tabbakh. Shaykh al-Tabbakh was one of the most eminent scholars of his day and taught Al-Albani how to evaluate the reliability of hadith. Al-Albani also learned from him about the science of hadith and sanad (chain of narrators). He imparted knowledge to Shaykh Hasan Habannaka, Al-Albani, on the science of hadith and the critical evaluation technique. Al-Albani was greatly influenced by Shaykh Habannaka, a scholar well-known for his expertise in hadith. According to Shaykh Muhammad Zahid al-Kawthari, Al-Albani gained information from him regarding the science of hadith and other facets of hadith research. Renowned scholar Shaykh al-Kawthari made a significant contribution to the advancement of hadith science. Abdullah al-Ghumari, Shaykh

, Al-Albani also learned from him about the science of hadith and the principles of Quranic interpretation. Shaykh al-Ghumari was a respected scholar in hadith and had a significant influence on Al-Albani's understanding. (Mustafa Abdul Rahman, 2013)

Al-Albani acquired a strong foundation in hadith science and its study techniques from these professors. These teachings left a lasting impression on Al-Albani, as seen by his critical analysis and evaluation of the traditions he studied and wrote about in his writings.

Al-Albani passed away on 2 October 1999 in Amman, Jordan, but his legacy in hadith continues to be noticed and studied by many people to this day.

2. Strengths and Weaknesses of Al Albani's Method in Hadith Tarjih

Al-Albani is known for having opinions that differ from the majority of scholars or often issuing controversial opinions. Opinions are often considered odd, including assessing the strength of traditions or accepting or rejecting certain traditions based on his judgment; for example, he often rejects traditions that are recognized by the majority of scholars as saheeh (strong) and conversely, accepts traditions that are considered half (weak). This approach often led to debates among scholars and provoked diverse responses, both in favor of and against his views. Therefore, Al-Albani's eccentric opinions are one of the aspects that need to be considered and critically examined in appreciating his contributions to hadith.

Al-Albani's views on hadith reflect a critical approach and an emphasis on scrutiny of the strength and validity of hadith. This approach has influenced many hadith scholars and scholars in their study and application of hadith in Islam. However, Al-Bani's opinions and views remain a subject of debate among scholars and hadith researchers. (Adnir, F. 2022).

Hadith tarjih method Nashirudin Al-Albani uses a tarjih approach in determining the strength or level of authenticity of certain traditions in hadith collections. Al-Albani, who is known as a contemporary hadith scholar, uses scientific and critical methods in analyzing the traditions found in classical hadith books. In commenting on the hadith, Al-Albani uses the following steps. Firstly, Al-Albani collected traditions related to a particular issue or problem. Then, he would analyze the Sanad (chain of narrators) of the hadith, evaluating its validity and reliability. He would examine the honesty, integrity, and reliability of the narrators in order to determine whether the hadith is acceptable or not. Then, Al-Albani would use the method of comparing traditions (al-Muwazanah) to compare one hadith with another. He will check the compliance of the hadith with the scholarly criteria known as the conditions of a qualified sanad (matan). If the hadith fulfills these conditions, then Al-Albani will make a favorable judgment on the strength of the hadith, in which case Al-Albani involves analyzing the hadith text (matan). He will examine the compatibility of the hadith with the broader principles of Islamic teachings and maintain harmony with the text of the Qur'ān. If the hadith contradicts Islamic principles or is not in line with the Qur'anic text, then Al-Albani will negatively tarjih the hadith.

Using this method of tarjih, Nashirudin Al-Albani attempts to sort out authentic traditions from those that are weak or of questionable validity. His critical and scientific approach to scrutinizing these traditions makes an essential contribution to contemporary hadith studies. However, it is important to note that Al-Albani's views and tarjih are not always accepted by all Islamic scholars, and there are differences of opinion among

scholars about his methods and conclusions. In contrast, scholars and hadith specialists disagree on Al-Albani's shortcomings in his hadith analysis. Here are a few flaws that are frequently brought up. First of all, when determining the legitimacy of customs, Al-Albani frequently adopts a very rigid stance. Without taking into account the historical background or any particular circumstances that can have an impact on the traditions' authenticity, he frequently rejects customs based on the unreliability of their narrators. (2019, Hisbiyah).

Since the inadequacy of one narrator does not always imply the weakness of the hadith as a whole, this method can ignore the hadith's overall strength. Secondly, it has also been argued that Al-Albani's evaluation of traditions is inconsistent. Certain customs that he dismisses as weak (half) in one setting turn out to be robust (saheeh) in another. This discrepancy could lead to concerns regarding the precision and coherence of his assessments. Thirdly, criticism has also been leveled against Al-Albani's impact on fatwas, or legal views. Particular academics contend that Al-Albani's legal judgment may be influenced by his interpretation of specific traditions, particularly those that he prefers to reject. This has led to disagreements among academics when it comes to making decisions based on hadith.

The shortcomings of Al-Albani's reading of the Quran can be seen in a number of ways. First of all, his understanding of the Arabic language, literature, history, and the socio-historical background pertinent to the Quran is generally lacking. This restriction might make it more difficult for him to comprehend the profound truths found in the holy book. Second, Al-Albani frequently disregards both the accepted tafsir traditions and the analyses of earlier researchers. As a result, he gives scant consideration to the centuries-old interpretations that offer critical new perspectives on comprehending the Quran in its entirety. Thirdly, while understanding the Quran, Al-Albani frequently takes a strictly literal interpretation of it. The metaphorical, figurative, and symbolic elements that are frequently employed in sacred texts are often overlooked by him. This method may result in a shallow and constrained comprehension of the more profound lessons that the Quran is attempting to impart. Fourthly, it is also well-known that Al-Bani disregards the context of passages found in the Quran. This can lead to erroneous or inappropriate interpretations since it ignores cultural, historical, and social factors that could influence how the verse should be understood.

Even though Al-Albani has had a significant impact on hadith studies, it is crucial to recognize these flaws and take into account other points of view when interpreting and implementing hadith in Islamic law. It is crucial to be aware of these shortcomings while interpreting the Quran and to take a more thorough approach that incorporates a thorough

comprehension of the pertinent language, literature, history, and context. We can avoid naive interpretations and develop a more profound, more accurate knowledge of the Quran by paying attention to the existing Islamic intellectual legacy and adopting a broader, more balanced perspective.

3. Tarjih Hadith's Significance for Mazhab Differences

One phenomenon that can raise severe concerns is the emergence of mazhab extremism in Indonesia. The term "mazhab fanaticism" is the propensity of an individual or organization to uphold and propagate a staunch belief in a specific legal school. This is due to a number of issues, including a lack of tolerance for differing schools of thought and a shallow grasp of religion. Many people interact little with different schools of thought and know very little about the teachings of their religion. Sectarian fanaticism can be influenced by social and political causes as well as the promotion of their sect as the only true one. This can lead to intolerance of other viewpoints and reinforce restricted perspectives. Sectarian fanaticism is occasionally employed as a political tactic to further the identification of a specific group. Tensions between sects may be heightened by certain organizations or individuals who may take advantage of divisions for their own political or self-serving ends.

Furthermore, the growth of social media and information technology has given sectarian fanaticism a robust platform on which to increase. Extremist viewpoints can spread quickly and widely thanks to social media, reinforcing sectarian differences and inciting societal unrest. Promoting an inclusive and tolerant understanding of religion is crucial for both individuals and communities in order to combat the spread of sectarian intolerance. Sectarian tensions and disputes can be lessened by religious education that fosters communication, respect, and a deeper comprehension of religious ideas.

Those who are deeply committed to one sect tend to exclude and view other sects as false or heretical. This may make it more difficult for followers of many religions to cooperate, appreciate one another, and have interfaith conversations. Fanaticism within a sect has the potential to generate social polarization and conflict because, when fanaticism takes hold, sectarianism may follow, dividing and causing conflict between sects. This has the potential to erode social cohesion, incite conflict, and perhaps lead to more serious social unrest. People may lose out on opportunities to expand their religious perspectives when they become overly committed to a single group

and reject fresh ideas or opposing viewpoints. Intellectual advancement and the creation of more inclusive and timely religious teachings might be hampered by stagnant thought. Additionally, those with personal or political goals can take advantage of mazhab fanaticism. Sectarian fanaticism is a common tactic used by groups or individuals vying for control or influence in order to bolster their base of support. This may cause societal tensions and a blurring of the boundaries between politics and religion. It's critical to advance tolerance in society, interfaith communication, and an inclusive attitude in order to combat the issues raised by sectarian extremism. Sectarian intolerance can be lessened by religious education that teaches inclusive ideals and mutual respect, along with a broader understanding of religious concepts. To raise awareness of the significance of interreligious harmony and highlight the relevance of unity in religious contexts, governments, religious leaders, and community leaders must collaborate.

4. The Impact of Tarjih Hadith al AlBani in the Interpretation of the Qur'an

In Islamic law, for example, mufasirs who tend to interpret the Quran with tafsir bi al ma'tsur or interpret the Qur'an with the Qur'an or interpret the Qur'an with hadith will get weak legitimacy in their interpretation when the verse being interpreted is considered using weak or doif hadith, Whereas it is not necessarily the hadith that is used in interpreting the Qur'an that really has defects or weaknesses, maybe in commenting on a hadith one scholar differs in his opinion from other scholars to make differences in the status of the hadith that is tarjih, An example of the use of the veil or niqab for Muslim women and using the veil is a garment that becomes the identity of Muslim women, there are differences in interpretation of the arguments for the use of this veil, but the scholars agree on the obligation to cover the aura for women, but the difference is the limit of the aurat for women, although there are differences of opinion about the limit of the aurat for women Some scholars say the aura cover for women is that it must cover the entire body except the face and palms, some say the aurat cover must cover the entire body including the face.

The term cadar comes from the Persian word chador, which means tent. In Iranian tradition, the veil is a garment that covers a woman's entire body, from her head to her toes. The people of India, Pakistan, and Bangladesh call it purdah, while Bedouin women in Egypt and the Gulf region call it burqu. Cadar in the Big Indonesian Dictionary means a cloth covering the head or face of a woman. In Arabic, the veil is called Niqāb. Niqāb is the plural of Nuqūb. In Al-Munawwir's dictionary, Niqāb means a cloth covering the face. In the Lisaanul Arabic dictionary, the word Niqāb is

a cloth covering the face of a woman until only the two eyes are visible. From the meaning of the word cedar, it can be understood that cedar is a name reserved for clothing that serves to cover the face for women from the nose or from under the curve of the eyes downwards. (Sudirman, M. 2019).

قُل لِّلْمُؤْمِنِينَ يَغُضُّواْ مِنْ أَبْصَـٰرِهِمْ وَيَحْفَظُواْ فُرُوجَهُمْ ۚ ذَٰلِكَ أَزْكَىٰ لَهُمْ ۗ إِنَّ ٱللَّهَ خَبِيرٌۢ بِمَا يَصْنَعُونَ

وَقُل لِّلْمُؤْمِنَـٰتِ يَغْضُضْنَ مِنْ أَبْصَـٰرِهِنَّ وَيَحْفَظْنَ فُرُوجَهُنَّ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا مَا ظَهَرَ مِنْهَا ۖ وَلْيَضْرِبْنَ

بِخُمُرِهِنَّ عَلَىٰ جُيُوبِهِنَّ ۖ وَلَا يُبْدِينَ زِينَتَهُنَّ إِلَّا لِبُعُولَتِهِنَّ أَوْ ءَابَآئِهِنَّ أَوْ ءَابَآءِ بُعُولَتِهِنَّ أَوْ أَبْنَآئِهِنَّ أَوْ

أَبْنَآءِ بُعُولَتِهِنَّ أَوْ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ إِخْوَٰنِهِنَّ أَوْ بَنِىٓ أَخَوَٰتِهِنَّ أَوْ نِسَآئِهِنَّ أَوْ مَا مَلَكَتْ أَيْمَـٰنُهُنَّ أَوِ ٱلتَّـٰبِعِينَ غَيْرِ

أُوْلِى ٱلْإِرْبَةِ مِنَ ٱلرِّجَالِ أَوِ ٱلطِّفْلِ ٱلَّذِينَ لَمْ يَظْهَرُواْ عَلَىٰ عَوْرَٰتِ ٱلنِّسَآءِ ۖ وَلَا يَضْرِبْنَ بِأَرْجُلِهِنَّ لِيُعْلَمَ مَا

يُخْفِينَ مِن زِينَتِهِنَّ ۚ وَتُوبُوٓاْ إِلَى ٱللَّهِ جَمِيعًا أَيُّهَ ٱلْمُؤْمِنُونَ لَعَلَّكُمْ تُفْلِحُونَ

O Prophet`️ Tell the believing men to lower their gaze and guard their chastity. That is purer for them. Indeed, Allah is Aware of what they do.
And tell the believing women to lower their gaze, guard their purity, and not reveal their adornments except what appears typically. Let them draw their veils over their chests, and not reveal their `️hidden`️ adornments3 except to their husbands, their fathers, their fathers-in-law, their sons, their stepsons, their brothers, their brothers' sons or sisters' sons, their fellow women, those `️bondwomen`️ in their possession, male attendants with no desire, or children who are still unaware of women's nakedness. Let them not stomp their feet, drawing attention to their hidden adornments. Turn to Allah in repentance altogether, O believers, so that you may be successful.

The reason for the revelation of Surah Annur verses 30 and 31 is that one day, a young man was traveling through the city of Medina. Then he looked at a woman, and she looked at him, so they looked at each other so that the seed of admiration grew between the two; the man was so amazed that the man who was walking that the man who was walking hit the wall and hit his nose until his nose bled the man said, By Allah, I will not wash this nose blood until I meet the apostle of Allah and tell what I experienced this, then he met the apostle of Allah, the apostle of Allah said that was the punishment for your sin, then this verse was revealed.

In another narration states as narrated by Ibn Kathir, one day, Asma bint Mursyid was on the plantation when came to a group of women into the garden; they did not wear long cloth so that their ankles were visible, then Asma' said how bad this is, then Asma' bint Mursyid also told this to the apostle of Allah, then this verse was revealed, according to Albania's opinion, keeping the view is very important and even more critical is covering the aura to prevent negative views.

Due to a number of bad situations involving veiled women, including exclusivism and suicide terrorism, the veil has a negative reputation in Indonesian society. This runs counter to the reason for using it, which is to feel secure and protect oneself. Because it was thought that society would generalize that veiled women were terrible people, the wearing of the veil was prohibited in public institutions (Yanti, Z. 2022).

There are differing views in the civilizations and nations that deal with the veil law, making it a complicated and contentious topic of discussion. The arguments for and against veiling legislation are a reflection of divergent views on gender equality, individual freedom, public safety, and religious beliefs.

The argument put up by proponents of the veil is that it violates both individual human rights and religious freedom to forbid or restrict the wearing of the veil. They contend that each person is entitled to the freedom to follow their religion as they see fit, including donning a veil. For them, wearing a veil is a way to display one's individuality and religious identity. However, some who oppose the veil see it as a representation of gender inequity and a sign of oppression. They contend that the veil obstructs communication and interpersonal interaction between people as well as women's engagement in social, economic, and political life. Opponents contend that prohibiting or restricting the veil can enhance public safety by making identification easier and thwarting any potential exploitation for criminal or terrorist purposes (Kudhori, M. 2018).

The benefits and drawbacks of the veil also take into account cultural variations and individual perspectives on the symbolism and significance of the veil. In certain cultures, wearing a veil is a sign of honor, virtue, or religious identity that is worthy of recognition and respect. Others, however, interpret it as a representation of alienation or a failure to fit in with society at large.

Different social settings, traditions, and values found in many nations and societies have given rise to diverse laws regarding the veil. The usage of the veil is either tightly regulated or prohibited in certain nations, while it is either permitted or not in others. N. Afifah (2019).

Security and identity are two of the fundamental justifications for the various laws pertaining to the veil. Some nations that forbid or restrict the wearing of veils consider them to be a barrier to the wearer's identity. Governments contend that visual identification and facial recognition are critical in many contexts, such as law enforcement, surveillance, and public safety. Thus, in order to facilitate identification, they enact laws that limit or outlaw the veil.

Furthermore, cultural and religious values may also be connected to legal distinctions on the veil. The wearing of the veil may be seen as an expression of religious freedom and identity in particular societies or nations where the majority of people practice a specific faith. They could view bans or limits on the veil as an infringement on human rights, such as the freedom of religion and attire. [F. Fithrotin, 2017].

In the meantime, the veil might represent oppression or gender discrimination in other nations or cultures. They contend that the veil obstructs communication and interpersonal interaction between people as well as women's engagement in social, economic, and political life. Therefore, in order to advance social inclusion and gender equality, they may enact laws that limit or outlaw the wearing of veils. (M. Yusram and A. Iskandar 2020)

D. Conclusion

The impact of Al-Albani's rigor in commenting on a hadith has several significant consequences. Firstly, this rigor may ignore the historical and social contexts that affect the validity and interpretation of traditions. Hadiths can have specific contexts that are relevant to the situation and conditions. By ignoring this context, an overly strict judgment may lead to the rejection of traditions that actually have legitimate legal implications in the relevant context.

Secondly, this rigid approach may lead to the rejection of traditions that scholars and traditionists widely recognize. Overvaluation of the weaknesses of narrators or sands may overlook the overall strength of the hadith. This can create imbalances in the understanding and application of hadith and affect Muslims' confidence in the intellectual heritage of Islam. Thirdly, the impact of this rigidity is also seen in Al-Albani's influence on fatwas (legal opinions). Rejection of certain traditions based on strict judgment can affect the overall legal judgment. This can create differences of opinion among scholars and confuse Muslims in determining rulings based on hadith.

Mufasirs who tend to interpret the Qur'an with tafsir bi mature or interpret the Qur'an with the Qur'an or interpret the Qur'an with hadith will gain weak legitimacy in their interpretation when the verse being interpreted is considered to use weak or do if hadith. In contrast, it is not necessarily that the hadith used in interpreting the Qur'an really has defects or weaknesses; it can be greetings in commenting on a hadith one scholar differs in opinion with other scholars so as to make differences in the status of the hadith that is tarnish.

In conclusion, Al-Albani's rigor in assessing hadith can have a significant impact on the understanding and application of hadith in law. An overly strict and rigid approach may disregard the context, resulting in a

disproportionate rejection of traditions that actually have valid legal value. It is, therefore, essential to consider a balanced and comprehensive approach to understanding the traditions and their legal implications.

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