

**The Actualization of Ḥadīth Birrul Wālidain in Panti Social  
“Pucang Gading” Semarang**



**Final Project**

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To Fulfil a Requirement to Gain Undergraduate Degree in  
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SEMARANG  
2017**

## DECLARATION

I declare that this final project is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the final project are quoted or cited in accordance with ethical standards.

Semarang, 29 December, 2017

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*Assalāmu'alaikum Wr. Wb.*

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*Wassalāmu'alaikum Wr. Wb.*

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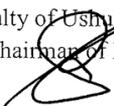
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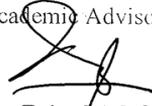
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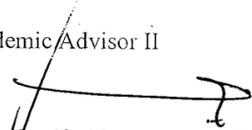
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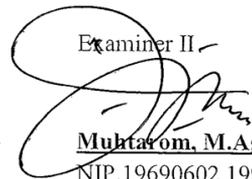
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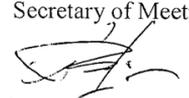
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## MOTTO

رضى الربّ في رضى الوالدين

*Allah's Willing Depends on Prent's Willing*

الوالد أوسط أبواب الجنّة فأضيع ذلك الباب أو احفظه

*"the parents like as the gate center of heaven,  
therefore (if you want to) remove it or take care it  
fine."*

## DEDICATION

*The final project is dedicated to:*

- *My dear parents: Nur Tandi and Nur Chomsah love and respect are always for you.*
- *Thank you for the hard efforts in making my education success*
  - *My beloved sister Mafazatun Nafala*
    - *And don't forget my big family*
- *My beloved friends in struggle and graduation FUPK 8*
  - *My family of KKN 3 group in Bumiayu Pati village*
- *No words can express my gratitude and thanks to Allah almighty and who have given me all love, pray, and effort.*

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All Glory is to Almighty Allāh, Who bestowed His blessing upon us and enabled myself to accomplish this final project entitled **The Actualization of Ḥadīth Birrul Wālidain in Panti Social “Pucang Gading” Semarang**. Peace and salutation are always offered for the Prophet Muḥammad, the most beloved Prophet of Allāh, his relatives and companions.

In preparing this final project the writer gets many help guidance and suggestions from various parties so that the preparation of this final project is resolved. So that, I would like to express very deepest gratitude to Prof. Dr. H. Muhibbin, M.Ag as rector of State of Islamic University (UIN) Walisongo Semarang. Second, my sincere thanks go to Dr. H. Mukhsin Jamil, M.Ag Dean The Faculty of Ushuluddin and Humanity for providing academics facilities which supported the researcher in completion of this final project.

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Finally, the researcher expects that this thesis may be helpful for all. Amīn.

Semarang, 29  
Desember 2017  
The Writer

**Rizqotur Ruqoyyah**  
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## TRANSLITERATION<sup>1</sup>

Table 1: **Transliteration Table: Consonants**

Arabic	Roman		Arabic	Roman
ب	B		ط	ṭ
ت	T		ظ	ẓ
ث	Th		ع	‘
ج	J		غ	Gh
ح	ḥ		ف	F
خ	Kh		ق	Q
د	D		ك	K
ذ	Dh		ل	L
ر	R		م	M
ز	Z		ن	N

---

<sup>1</sup> Retrieved on 20 April 2015 from  
[http://rotas.iium.edu.my/?Table\\_of\\_Transliteration](http://rotas.iium.edu.my/?Table_of_Transliteration)

س	S		هـ	H
ش	Sh		و	W
ص	ṣ		ء	’
ظ	ḏ		ي	Y

Table 2: Transliteration Table: Vowels and Diphthongs

Arabic	Roman		Arabic	Roman
اَ	A		أَ، آ، إ	An
أُ	U		أُو	Un
إِ	I		إِ	In
أَ، آ، إ، آ	Ā		أَو	Aw
أُو	Ū		أِ	Ay
إِ	Ī		أُو	uww, ū (in final position)

			يَ	iy, ī (in final position)
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## Abstract

Al-Qur'ān and Ḥadīth are guidelines of human life. Ḥadīth is universal will always in accordance to aspects of life without limits. To realize position and function of ḥadīth so needed of research and a deep understanding able to capture the meaning and the purpose contained in order to get a right understanding, and can be relate to problems that happen at modern era.

*Birrul wālidayn* is devotedly and do goodness to parents, love, pray, obey and obey what they command, do the things that they like, and leave something they do not like. While *uqūqul wālidayn* is doing poorly to them and wasting their rights.

The representations *Birrul wālidayn* that in the ḥadīth conceptualised to reality now where basically the obligations of children to parents must be met directly by his son, in fact there are many phenomena of child who entered his parents in *panti social*. The researcher choose the place in *panti social* “Pucang Gading” Semarang. The child entered his parents because of busy the child so do not have time to take care of his parents, there are who feel burdened and difficult to lives the household life if there is parents. With a variety of these reasons so the child was forced to choose a *panti social* as the best place for his parents. But for reasons that are justified by *shara'* then child can implement the obligations to the parents indirectly is to depute to someone or something social institutions such as a *panti social*.

This research used qualitative approach and method of *field research*, that the assessment of the issues researched will generate descriptive data, this research selected a collection of descriptive data contained in the form of reports and descriptions. A qualitative approach consideres credible to learn this case, because things were observed directly related to the actual problems facing society today. *Panti Social* “Pucang Gading” Semarang that made the object of this study, the writer intend to get the expected description of how understanding of ḥadīth *birrul wālidayn*.

After research, so concluded that many things children performed for parents happy but must observe suitability of objectives and reality experienced by parents when staying in Panti Social. And the way performed by children for parents happy must be balanced with parents feeling because happiness is only felt by parents not on the child, if the parents are not happy then the work done is useless.

Key words: Birrul wālidain, Panti Social, Kelayan (client)

# CHAPTER 1

## PREFACE

### A. Background

Islam as universal sources of religion, has been institutionalized teaching resource is Qur'ān and Ḥadīth. Ḥadīth is an interpretation of the Qur'ān in the practice or implementation of Islamic teaching factually and ideally. It is given that Prophet's personality is the realization of the Qur'ān that interpreted for human, and also the Islamic teaching that outlined in daily life.

All Muslims have received view that the ḥadīth of the Prophet PBUH as a guidance of life after the Qur'ān. Human's behavior is not defined about requirement of the law, not explained how to apply it, not itemized according to the instruction of intact argumentation, not specifically prescribed according to instruction of verse which is still absolutely in the Qur'ān, it should look for a solution in the ḥadīth.<sup>1</sup>

Understanding of the ḥadīth is an attempt to anticipate the occurrence of irregularities in running the Shari'ah of Islam. Whether a ḥadīth will be interpreted as textual or contextual, then whether the

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<sup>1</sup>Fatchur Rahman, *Ikhtisar Musthalah Hadis* (Bandung: al-Ma'arif, 1974), p. 15

teaching of Islam contained behind the text is universal, temporal, and local.<sup>2</sup>

Devoted to both parents (*birr al-wālidayn*) is one of the problems that very important because they have a charitable of higher notch than other charity related to human relation. *Birr al-wālidayn* is serving devotedly and do goodness to parents, love, pray, obey what they command, do the things that they like, and leave something that they do not like.<sup>3</sup>

حدثنا قتيبة بن سعيد: حدثنا جرير، عن عمارة بن القعقاع بن شبرمة، عن أبي زرعة، عن أبي هريرة رضي الله عنه قال: جاء رجل إلى رسول الله صلى الله عليه وسلم فقال: يا رسول الله، من أحق الناس بحسن صحابتي؟ قال: (أمك). قال: ثم من؟ قال: (ثم أمك). قال: ثم من؟ قال: (ثم أمك).<sup>4</sup>

*It has been told we're Qutaibah bin Sa'īd has told us Jarīr from 'Umārah Ibn Al-Qa'qa' bin Shubrumah from Abī Zur'ah from Abū Hurairah ra., he said; "A man came to the Prophet PBUH said; "O Prophet, who is the person most eligible I devoted him? "he said," your mother. "She asked again; "Then who?" he said, "your mother." She asked again; "then who else?" he said, "your mother." She asked again; "Then who?" he replied: "Then your father." (HR. Bukhārī)<sup>5</sup>*

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<sup>2</sup>M. Quraish Shihab, *Membumikan al-Qur'an* (Bandung: Mizan, 1999), p. 124

<sup>3</sup>Heri Gunawan, *Keajaiban Berbakti Kepada Kedua Orang Tua* (Bandung: PT Remaja Rosdakarya, 2014), cet 1, p. 2

<sup>4</sup>Abi Abdillah bin Muhammad bin Ismail bin Ibrahim bin al-Mughirah al-Bukhari, *Shahih Bukhari*, (Dar al-Fikr, Beirut, 2005), Juz 7, p. 64

<sup>5</sup> *CD Mawsu'ah al-Hadis al-Syarif dalam Jami'u Shaghir*

Then narrated from 'Abdullāh bin' Amr ra said: the Prophet said:

حدثنا ابو حفص عمرو بن علي حدثنا خالد بن الحرث حدثنا شُعْبَةُ عن يَعْلى بن عطاء عن ابيه عن عبد الله بن عمر وعن النبي صلى الله عليه وسلم قال: رضى الرب في رضى الوالد، وسخط الرب في سخط الوالد.<sup>6</sup>

*"Allah's Willing Depends on Prent's Willing, and the wrath of God lies in the wrath of both parents. (Shu'ab Al-Liman, Baihaqi, chapters 16, pp: 338, no. 7584) "*<sup>7</sup>

So see how virtue and noble of parent in front of their children, and that in order to be noticed by human. Besides *birr al-wālidain* also known as the *'uqūqul wālidain* (disobedience to parent). It is doing poorly to them and wasting their right. Muslims have agreed that disobedience to parents is ḥarām and includes a great sin. The values of the prohibition of *birr al-wālidain* in the Qur'an and ḥadīth:

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرْهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا ﴾

*Thy Lord hath decreed that ye worship none but him, and that ye be kind to parents. Whether one or both of them attain old age in thy life,*

<sup>6</sup>Abi Isa Muhammad bin Isa bin Saurah, *Jami' al-Shahih Sunan al-Tirmidzi*, (Dar al-Kutub al-Ilmiah, Bierut Lebanon), Juz 4, p. 274

<sup>7</sup>Aiman Mahmud, *Tuntunan dan Kisah-kisah Teladan Berbakti kepada Orangtua* (Bandung: Irsyad Baitus Salam, 2007), p. 116

say not to them a word of contempt, nor repel them, but address them in terms of honour. (QS. al-Isrā' [17]: 23).

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ عَنْ أَبِي الدَّرْدَاءِ أَنَّ رَجُلًا أَتَاهُ فَقَالَ إِنَّ لِي امْرَأَةً وَإِنَّ أُمَّي تَأْمُرُنِي بِطَلَاقِهَا قَالَ أَبُو الدَّرْدَاءِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْوَالِدُ أَوْسَطُ أَبْوَابِ الْجَنَّةِ فَإِنْ شِئْتَ فَأَضِعْ ذَلِكَ الْبَابَ أَوْ احْفَظْهُ قَالَ ابْنُ أَبِي عُمَرَ رُبَّمَا قَالَ سُفْيَانُ إِنَّ أُمَّي وَرُبَّمَا قَالَ أَبِي وَهَذَا حَدِيثٌ صَحِيحٌ وَأَبُو عَبْدِ الرَّحْمَنِ السُّلَمِيُّ اسْمُهُ عَبْدُ اللَّهِ بْنُ حَبِيبٍ

*It has been narrated to us Ibn Abī Umar, has been narrated Sufyān bin Uyainah to us from 'Athā' bin al-Sā'ib dari Abu Abdurrahman as-Sulamī from Abi Dardā' that a man approached him and said, "Actually, I have a wife, whereas my mother told me to divorce her." Abu Dardā' said: I heard the Prophet PBUH said: "a parent is the gate center of heaven. If you are able, then set the door or guard." Ibn Abu Umar said: It seems that Sufyān mention; "My mother." And it seems he also mentions; "My father." And this is the hadīth Shāhih. And Abu Abdurrahman as-Sulamī, his name is Abdullāh bin Habīb. (HR. al-Tirmidhi)<sup>8</sup>*

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ أَخْبَرَنَا سُفْيَانُ حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ جِئْتُ أَبَايَعَاكَ عَلَى الْهَجْرَةِ وَتَرَكْتُ أَبَوَيَّ يَبْكِيَانِ فَقَالَ ارْجِعْ عَلَيْهِمَا فَأَضْحَكُهُمَا كَمَا أَبْكَيْتَهُمَا<sup>9</sup>

*It has been narrated to us Muhammad bin Kathīr, has been narrated to us Sufyān, has been narrated to us 'Athā' bin Sāib, from his father, from Abdullāh bin 'Amr, he said; There was a man who came to the Prophet and said; I'm coming to the oath you to emigrate, and I have left my parents is crying. Then he said: "return to them and make laugh them as you make them cry!" (HR. Abū Dāud)*

<sup>8</sup> Imam al-Hafidh Abi Isa Muhammad bin Isa bin Surah al-Tirmidzi, *Sunan al-Tirmidzi Jami' al-Shahih*, (Daar al-Fikr, Bierut, 1983), juz 3, p. 207

<sup>9</sup> Imam Abu Daud, *Sunan Abi Daud*, (Daar al-Hadith, 2010), juz 3, p. 1095

حدثنا قتيبة بن سعيد حدثنا الليث عن ابن الهاد، عن سعد بن إبراهيم، عن حميد بن عبد الرحمن، عن عبد الله ابن عمرو بن العاص؛ أن رسول الله صلى الله عليه وسلم قال: "من الكبائر شتم الرجل والديه" قالوا: يا رسول الله! وهل يشتم الرجل والديه؟ قال "نعم. يسب أبا الرجل، فيسب أباه. ويسب أمه، فيسب أمه".

*It has been narrated to us Qutaibah, has been narrated to us Al Laith bin Sa'd from Ibnul Hādi from Sa'd bin Ibrāhīm from Humaid Ibn 'Abdirrahmān from 'Abdillāh bin Amr said; The Prophet PBUH said: "including Al Kabā'ir (major sins), it is when someone denounces his parents." They are the companions asked, "O Prophet, could someone denounces his parents?" he replied: "Yes, if he denounces the father of someone, then that person would be chided his father. And when he chided the mother of someone, then that person would be chided his mother. (HR. al-Tirmidhī).*

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سُهَيْلٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رَغِمَ أَنْفُ تُمِّ رَغِمَ أَنْفُ تُمِّ رَغِمَ أَنْفُ قِيلَ مَنْ يَا رَسُولَ اللَّهِ قَالَ مَنْ أَدْرَكَ أَبَوَيْهِ عِنْدَ الْكِبَرِ أَحَدَهُمَا أَوْ كِلَيْهِمَا فَلَمْ يَدْخُلِ الْجَنَّةَ<sup>10</sup>

*It has been narrated to us Shaibān bin Farrūkh; Has been narrated to us Abū 'Awānah from Suhail from his father from Abū Hurairah from the Prophet he said, "He is damn! He is damn! He is damn! "Then he asked; "Who is the damn, o Prophet?" Replied the Prophet PBUH: "whoever finds his parents (in age), or one of the two, but he did not try to enter heaven (by trying to serve him with their best)." (HR. Ṣāhih Muslim)*

Imam Nawawi explains about *birrul wālidain* is doing well to parents, such as be kind, help to parents when they need. When your parents were young then his physical strength was still accompanying, but when parents already was older, then the child who

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<sup>10</sup>Imam Nawawi, *Syarah Shahih Muslim*, terj. Ahmad Khatib, (Jakarta: Pustaka Azzam, 2011), juz 16, p. 420

is responsible. Helpers may be able to take care of him, get something that cannot be taken. But the one thing that cannot be given by the maid is love and affection.

In traditional society which generally consists of extensive families, into old age do not need to worry. They are quite safe for children (and other relatives) is still the best guarantee for parent with strong tie and associated amicably with their neighbors and their friends. A child still feels obliged and has loyalty sympathize their parent who cannot longer take care of himself. A valid value is required to provide the child's affection for his parent as they ever acquired during childhood. Having a parent in the family is the same as having the kids loved. Parent should not feel intrusive his family over the presence among them.

One of the main characteristic from a true Muslim is the treatment that wise and good to his parent, because treating parent with respect and well is one of the greatest teaching of Islam, as clearly affirmed in the al-Qur'ān and Sunnah. Islam elevates parent at level that not known in other religion. Islam puts kindness and respect for parent is just one level below the belief in Allah and the true worship him. Al-Qur'ān indicates a clear picture about the high

position of the parent, and explains a good way for a Muslim in treating them, if one or both of them living in old age.<sup>11</sup>

The behavior child to parents in everyday life has many developments both in terms of positive or negative. As long time ago the duty of parents caring for a child is to take care of him because as that has parent to do to us at childhood. On the contrary, in the era modern, the pretext or life excuse of modern civilized, which need mobility and effectiveness of time, a lot of modern children are reluctant to take care of their parent elderly, with "*imprison*" them in *panti social* or other social institutions. A child are busy with job and activities of them, so they do not have time to share the love with their family and parent, even to visit the father, they also do not have time for mother. The existence of such an institution called the *panti social* that is able to provide facilities for the elderly that are tailored to their needs.<sup>12</sup>

Globalization today, As the development of increasingly modern society, this parental care function to start many foreclosed and examined by the institutions of government and society because now that has any life with the coloring completely that continue to push and affect human so it can quickly adapt to the progress that has

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<sup>11</sup>Muhammad Ali al-Hasyimi, *Menjadi Muslim Ideal* (Yogyakarta: Mitra Pustaka, 2001), cet 2, p. 72

<sup>12</sup>Husen Zakaria Fulaifil, *Maafkan Durhaka Kami Ayah Bunda* (Jakarta: PT. Mirqat Tebar Ilmu, 2008), p. 154

affected our culture system. Especially about teaching us if the parent has entered the elderly, the children must be cared for him. The grounds busyness, job activities are solid, long distances, then a lot of people who entrust the parents in *panti sosial* and the day the child-parent relationship frays. Busyness is almost confiscated all the time to make the children have little time to think about the parent, and above all to nurse them.

The needs of the elderly related to the child, is the need to close the grandchildren, both physical closeness that is close to where he lived and psychological closeness that get the attention of children like visited grandchildren gathered. The elderly do not agree if they are cared for in *panti sosial*, and do not want to separate with children and grandchildren, feel the warmth as well as away from the loneliness, while children feel obliged to treat parent as a sign of devotion. The modern society that putting their parent in *panti* are kind of behavior that not respecting parent and squandering parent.<sup>13</sup>

Located near with the family is considered the best place to spend their old age, and *panti sosial* should be a last option if the elderly cannot take care of themselves while the family is busy for job. Using the services of “Pucang Gading” *panti sosial* in Semarang as a solution considered appropriate if the decision or agreement to

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<sup>13</sup>Siti Partini Suardiman, *Psikologi Usia Lanjut* (Yogyakarta: Gajah Mada University Press, 2011) p. 228

live in involves the whole family and agreement of parent that already elderly. The family that includes parent to panti social should still show affection to him. Service such as fulfillment of basic needs is on the positive function, namely the programs of social services that can provide busyness as a pastime. Among other things are the provision of social assistance, mental and spiritual guidance and also recreational, distribution of talent and hobby, group therapy and gymnastic. And also get the facility in the form of assistance of social officer.<sup>14</sup>

Panti social or elderly is institution shared housing for the elderly, where the daily necessities are usually provided by nursing personnel. One institution or social institution in Semarang namely Social Home Pucang Gading is a device hall social rehabilitation independently incorporated under and responsible to the head of the hall that has a fundamental duty to implement part of technical activities and operational or technical activities supporting hall in the field of Rehabilitation Services Social. Generally the really guarantee the required principal elements of the elderly, in the form of clothing, food, and board. And there are officers who are ready to provide food

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<sup>14</sup>Dewasasri M Wardani, 2015, *Menitipkan Perawatan Orang Tua di Panti Wreda?*. Retrieved on 9 Februari 2016 from <http://www.satuharapan.com/read-detail/read/menitipkan-perawatan-orang-tua-di-panti-wreda>

and changing diapers, even if they are lonely then officers who accompany fill empty time that to be entertained.<sup>15</sup>

Ḥādīth about *birrul wālidain* is clear and can be applied, but the application form of actualization must be viewed through a standard of the concept of *birrul wālidain* in the ḥādīth. So, the author feels is important to do the research. Whether to place older people in *panti social* have already stated that we devote to the elderly. While the *panti social* is an institution which has the systematic rules and setting as a rallying point for an elderly parent. PSTW also pay attention to some of the factors that support the welfare of the elderly.

## **B. Research Questions**

After looking on the above background, it is in this discussion focuses on the problem are:

1. What is the actualization of ḥādīth *birrul wālidain* in *Panti Social* “Pucang Gading” Semarang?

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<sup>15</sup>Mohamad Sholeh 2015, *Bersalahkah Menitipkan Orangtua di Panti Lantaran Kesibukan?*. Retrieved on 9 Februari 2016 from [http://m.kompasiana.com/pondoklansiaberdikari/bersalahkah-menitipkan-orangtua-di-panti\\_lantaran-kesibukan](http://m.kompasiana.com/pondoklansiaberdikari/bersalahkah-menitipkan-orangtua-di-panti-lantaran-kesibukan).

### **C. The Purpose of Research**

The purpose of this research:

1. To know how the actualization of ḥadīth birrul wālidain in Panti Social “Pucang Gading” Semarang

### **D. The Significant of Research**

- a. Theoretically, namely to broaden the literature at the Faculty of Islamic Theology majors Tafsīr Ḥadīth. Also expected this article can be used as one of comparative studies for other writers.
- b. Practically, that can be applied in public life, especially when writers to interact with people, especially when you get a question that requires an answer.

The result of this research is expected to add to the corpus of knowledge and understanding of Muslims regarding the methodology in understanding ḥadīth about birrul wālidain.

### **E. Prior Research**

A literature review is intended as the useful scientific needs to provide clarity and limits understanding of the information used by the treasures of literature, primarily related to the themes discussed.

Based on research in the library, the researchers found the thesis or the scientific papers that discuss:

1. The thesis entitled "من خصال العقوق عند ابن حجر العسقلاني في فتح الباری" by Muhammad Hamzah of Ushuluddin faculty the major Tafsīr Ḥadīth UIN Walisongo Semarang. According to Ibn Hajar al-Asqalanī that uqūqūl wālidain is when a child deliberately intend to disobedient and every evil deed belongs. Explain that could be said uqūqūl wālidain when it has become a habit or the intentions of the children and also have an impact on society to good deeds also did not believe it. For example: talk about bad parenting, making defamation a neighbor, stay away from parents, and berate others.
2. The thesis entitled "*Berbakti Kepada Orangtua menurut Penafsiran Hamka dalam Tafsir al-Azhar dan Hasbi Ash-Shiddieqy dalam Tafsir an-Nur (studi komparatif)*" by Fatkhur Rachman of Ushuluddin faculty the major Tafsīr Ḥadīth IAIN Walisongo 2010.
3. The thesis entitled "*Birrul Walidain menurut Muhammad Ali as-Sabuni (studi terhadap kitab tafsir Rawai' al-Bayan)*" by Shobiroh of Ushuluddin the major Tafsīr Ḥadīth UIN Sunan Kalijaga 2009 about interpretation surah Luqman verse 13-15 by al-Ṣābunī. Explain in the command of God to do good to parents, God mentions the word "*wālidain*", but was overtaken by calling the mother specifically. In terms of the language is called "*dhikrul khāṣ ba'da 'ām*" is that

special mention after that. Then there are two factors that affect the pattern of interpretation of Muhammad Ali al-Ṣābunī, the first internal factors caused by the academic background that is owned by al-Ṣābunī, a second, external factors caused by the socio-historical aspect.

4. The thesis entitled ***“Problem Keberfungsian Sosial Lansia di Panti Wredha Budhi Dharma Yogyakarta”*** by Hikmah Jariatun Dakwah Faculty and Communication UIN Sunan Kalijaga 2015. It can be seen how the elderly construct familiarity with , and see how the activity of the elderly in panti as in spare time, what followed, how their social relationships, then his physical condition does affect the function of the panti in an what not. In such research divides into three groups. A), elderly social function effectively. B), social functioning elderly at risk. C), the elderly who are unable to adapt. Then in dealing with those problems Social Workers has done a variety of efforts including: the elderly with various skill training activities there in the panti, motivation through the guidance of his spiritual and mental strengthening, is mentoring with the elderly, and cooperation with the family of the elderly when there are problems.
5. The thesis entitled ***“Perspektif Hukum Islam Terhadap Penitipan Orangtua Studi Kasus Panti Sosial Tresna Werdha (PSTW) Yogyakarta Unit Budi Luhur Kasongan***

*Bantul*” by Ihah Nursolihah of Syari’ah faculty the major al-Aḥwāl asy-Shakhṣiyah UIN Sunan Kalijaga 2009. From the results of the research there are three reasons why children leave their parents: the first, because it is busy with work, the second because of the place of residence of the child is very simple and the health of the parents who are often distracted, third because parents have negative habits but the purpose of the child so that parents get the care, attention and not lonely.

Then in this study would have been more understanding aspect refers to a ḥadīth related to devotion and disobedient to parents and then understanding the ḥadīth conceptual with the life of a panti social.

## **F. Research Methodology**

Research methodology is a way or path that is used to search, dig, process and discuss the data in a research, to gain a resolution to the problems.<sup>16</sup>

### a. Types of Research

This type of research is a field research, which is a study that used information obtained from the target of research called informant or respondent through the instrument of data

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<sup>16</sup> Joko Subagyo, *Metodologi Penelitian, Dalam Teori dan Praktek* (Jakarta: PT. Rineka Cipta. 1994), p. 2

collection, interviews, observasi dan or systemically recording of phenomena or symptoms were investigated.<sup>17</sup>

In addition, this study is also a library reseach. The writer will receive the data from the literature in the form of books, paper, articles, and other writing that discussed about birrul wālidain.

b. Population and sample

According to Encyclopedia of Education Evaluation, population is a set of all elements possessing one or more attributes of interest.<sup>18</sup> Sugiyono states that population is generalization areas wich consist of subject or object that have certain characteristic and quality.<sup>19</sup> The population of the research is data from social institutions Pucang Gading, but to facilitate in this study, the authors use sampling system. The purpose of Sampling is the process done to choose and take sample correctly from population, so that it can be used as valid representative to the population. due to lack of expertise, time, and cost, the writer used a purposive sampling method in this final project. *Purposive sampling* is the sampling method chosen carefully so relevant to the structure research, where sampling by taking a sample of

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<sup>17</sup> Suharsimi, *Prosedur Penelitian Suatu Pendekatan Praktek*, Bina Aksara: Jakarta, 1989, p. 185

<sup>18</sup> *Ibid*, p. 131

<sup>19</sup> Sugiyono, *Metode Penelitian Kuantitatif Kualitatif R&D*, (Bandung: Alfabeta, 2011), p. 80

people the researcher is selected according to specific and particular characteristics.

Because of the limitations informants, the researchers also used *snowball sampling* method of respondents were little, the longer develop into many. With this method, the number of informants who will be the respondent will continue to increase according to the needs and fulfillment information.<sup>20</sup> With this method researcher can obtain respondents appropriate with indicators that have been determined. The capacity of *panti social* Pucang Gading is 115 clients, while the number of client now is 101, it is consist of 35 men and 66 women. Then based on religion there are 87 Moslem, 2 Catholic, and 12 Christian. From the data above, the research limit this research in Moslem people. In this method, researcher can 5 of clients, 3 families, and 3 officer of *panti* as respondents. So the total number of respondents is 11.<sup>21</sup>

#### c. Data Sources

This study uses data collection technique such us field research. Study observation and interviews technique. In obsevation, and observing the research conducted directly or systemtically recording of phenomena or symptoms were

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<sup>20</sup> Muhammad Idrus, *Metode Penelitian Ilmu Sosial*, (Jakarta: Erlangga), page.96

<sup>21</sup> Doc. From *panti social* Pucang Gading

investigated.<sup>22</sup> In interviews way, I use guidance interviews is debriefing conducted with respondents using a guidance interviews a set of question to be asked of the respondents. Research divided in three respondents, first is the *Clients*, second is the family and the third is the parlors officials. Then the secondary data are books that are included *al-Kutūb al-Tis'ah* and other literature relevant to this discussion. For example: Sharh Ḥadīth, books that discuss birrul wālidayn, articles, magazines, newspapers and scientific journals. As these Ḥadīth obtained through *Mausū'ah al-Ḥadīth al-Sharīf*.

### **G. Method of Analyzing Data**

In qualitative research, data analysis is done from the beginning and throughout the process of the study. This research is a descriptive analysis a form of research that includes the collecting data which are then analyzed. Primary data in this study is interview. Interviewed to clients, family, as well as to the board of parlors how their understanding of the hadith birrul wālidayn, books, and documents relating to the management system in social institutions as well as the books are included in *al-kutūb al-Tis'ah*.

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<sup>22</sup> Suharsimi, *Prosedur Penelitian Suatu Pendekatan Praktek*, Bina Aksara: Jakarta, 1989, p. 185

## H. Writing Systematic

To provide a right direction and does not expand the research object, then the formulation of systematic discussions is organized as follows:

*Chapter one;* introduction, which includes background of the problems, formulation of the problems, purposes and research significances, method of the literatures, research methods, and the system of writing.

*Chapter two:* is a presentation of research data that is about ḥadīth birrul wālidain, validity of the ḥadīth, and birrul wālidain criteria.

*Chapter three:* is the discusses the social institutions which include the history of social institutions, the legal basis for the panti social in Indonesia, and in a panti social regulations, rights and obligations and regulations, understanding birrul wālidain.

*Chapter four:* is an analysis of the understanding of ḥadīth birrul wālidain in panti social.

*Chapter five;* is the end of the writing process is the result of research based on previous chapters namely contains a closing, conclusion, criticism, and suggestion.

## CHAPTER II

### THE METHODOLOGY OF ḤADĪTH BIRRUL WĀLIDAIN

#### A. Editor of Ḥadīth

Etymologically, *Birrul Wālidain* come from two words, that are *al-Birr* and *al-Wālidain*. In the Arabic dictionary, *al-birr* as "a goodness." this word is also used in the Qur'ān and Ḥadīth when tells about goodness. *Al-Birr* is the rights of parents and family, besides of *al-'Uqūq* that is badness and wasting the ḥaq. *Al-Birr* is obeying parents in all what they commanding to you, for do not make sin, and *al-'Uqūq* is keeping away from them and do not do the right thing to him.<sup>1</sup> Whereas in the term *'Uqūqul Wālidain* is actually taken from *al-'Aqqu* which means' cut or disconnected. According to Al-Azhari mentions in *Sharh Ṣaḥīh Muslim* book by Imam an-Nawawi the sentence in Arabic called *'Aqqa Wālidahū - ya'uqquhū - 'Aqqan wa 'Uqūqan*, the meaning is people has a disconnect of silaturrahīm with his parents. While the plural form of *al-'Aqqu (sin)* is *'Aqqaqah dan 'Uqūq*.<sup>2</sup>

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<sup>1</sup>Abdul Aziz bin Fathi as-Sayyid Nada, *Birrul Wālidain (Berkerti Kepada Kedua Orangtua)*. Retrieved on 30 Agustus 2016 from [https://d1.islamhouse.com/data/id/ih\\_articles/single/id\\_birrul\\_walidain.pdf](https://d1.islamhouse.com/data/id/ih_articles/single/id_birrul_walidain.pdf)

<sup>2</sup>Imam Nawawi, *Sharah Ṣaḥīh Muslim*, (Jakarta: Pustaka Azzam, 2010), p. 288

After the attempted *takhrīj*<sup>3</sup> to ḥadīth using (*Kutūb al-Tis'ah*) and *al-Mujāma' al-Mufahras li Alfādh al-Ḥadīth al-Nabāwi* book's, as well as assisted searches through Islamic software *CD Mausū'at al-Ḥadīth al-Sharīf*, so it has found that the ḥadīth which in question is on some book of ḥadīth.

After researching ḥadīth from *kutub al-tis'ah*, as for the texts of ḥadīth that to know its sanad and matan based on books are narrated as follows:

a) *Ibn Mājah the number. 2080:*

كتاب الطلاق في الباب الرجل يأمر ابوه بطلاق في امرأته

b) *Ibn Mājah the number. 3653:*

كتاب الأدب في الباب برّالوالدين

c) *Musnad Aḥmad 4 the number. 20733, 26239, 26252, 26272:*

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<sup>3</sup> Secara etimologis, *takhrīj* berasal dari kata *kharraja* yang berarti “*tampak atau jelas*”. Arti lain dari term ini adalah *al-istinbaḥ* (mengeluarkan), *al-tadrīb* (melatih), *al-tawjīh* (memperhadapkan). Secara terminologis berarti “*menyebutkan suatu ḥadīth dengan sanadnya sendiri*” seperti al-bukhārī dalam sahihnya. Ada pula yang memaknainya sebagai “*mengeluarkan atau meriwayatkan hadis dari beberapa kitab*”, kemudian ada yang memaknai sebagai “*menunjukkan suatu hadis pada kitab-kitab yang menghimpunnya (maṣādir kutub al-ḥadīth) berikut dengan rangkaian rawi-rawi di dalamnya*”. Dari definisi tersebut diatas, secara umum *takhrīj al-ḥadīth* bertujuan untuk menunjukkan sumber hadis-hadis sekaligus menerangkan hadis tersebut dari aspek diterima atau ditolaknya (*kesahihannya*).

كتاب من مسند القبائل و في الباب من حيث ابو الدرداء عويمر رضى الله عنه

d) *Ṣaḥīḥ Bukhārī the number. 5516:*

كتاب الأدب في الباب لايسب الرجل والديه

e) *Sūnan Tirmidhī the number. 1824:*

كتاب البر و الصلة في الباب ما جاء في العقوق الوالدين

f) *Abū Dāūd the number. 4475:*

كتاب الأدب في الباب بر الوالدين

g) *Musnad Aḥmad the number. 6545, 6709, 6734*

كتاب مسند الأكثرين من الصحابة في الباب مسند عبد الله بن عمر بن العاص

h) *Ṣaḥīḥ Muṣlīm:*

كتاب البر واصله والآداب في الباب رغم انف من ادرك ابويه او احدهما عنده

i) *Musnad Aḥmad the number. 8210:*

كتاب باقى مسند المكثرين في الباب باقى مسند السابق

j) *Abū Dāūd the number. 2528:*

كتاب الجهاد في الباب في الرجل يغزو وابواه كارهان

k) *Sūnan Nasā'ī the number. 4093:*

كتاب البيعة في الباب البيعة على الهجرة

l) *Musnad Ahmad the number. 6202, 6539, 6573, 6615*

كتاب مسند المكثرين من الصحابة في الباب مسند عبد الله بن عمر بن العاص

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ بْنِ الْفَعْفَعِ بْنِ شُبْرُمَةَ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ مَنْ أَحَقُّ النَّاسِ بِحُسْنِ صَحَابَتِي قَالَ أُمَّكَ قَالَ ثُمَّ مَنْ قَالَ ثُمَّ أُمَّكَ قَالَ ثُمَّ مَنْ قَالَ ثُمَّ أَبِيكَ<sup>4</sup>

*It has been told we're Qutaibah bin Sa'īd has told us Jarīr from 'Umārah Ibn Al-Qa'qā' bin Syubrumah from Abū Zur'ah from Abū Hurairah ra, he said; "A man came to the Prophet PBUH said; "O Prophet, who is the person most eligible I devoted him?" he said, "your mother." She asked again; "Then who?" he said, "your mother." She asked again; "then who else?" he said, "your mother." She asked again; "Then who?" he replied: "Then your father." (HR Ṣaḥīḥ Bukhārī)<sup>5</sup>.*

Narrator	Series of Narrator	Line of Sanad
Qutaibah bin Sa'īd	Narrator V	Sanad 1
Jarīr <sup>6</sup>	Narrator IV	Sanad 2
'Umārah Ibn Al Qa'qā' bin Shubrumah	Narrator III	Sanad 3
Abū Zur'ah <sup>7</sup>	Narrator II	Sanad 4

<sup>4</sup>Imam Abdullah Muhammad bin Ismā'il al-Bukhārī, *Ṣaḥīḥ Bukhārī*, ter Achmad Sunarto dkk, (Semarang: CV. Asy Syifa', 1993), Juz 3, p. 2

<sup>5</sup> Full name of Imam Bukhārī is Abū Abdullah Muhammad bin Ismail. He was born in the land of Bukhara on Friday, 13 Syawwal 194 H and died on the night of Eid in 225 H at the age of 62 years. He memorized the ḥadīth before the age of 10 years. He studied in the land of Shām, Egypt, Baṣra, Kufa, Baghdad. Look in the book (Ṣaḥīḥ Bukhārī trans. Zainuddin Hamidy, et al, Kuala Lumpur: Klang Book Centre, 2009), p. 14

<sup>6</sup> Jarīr bin Abdul Hamīd bi Jarīr bin Qarṭ bin Hilāl bin Aqīs bin Abī Ummiyyah bin Zaḥf bin Naḍr

<sup>7</sup> Ḥarm bin Umar bin Jarīr bin Abdullah

Abū Hurairah <sup>8</sup>	Narrator I	Sanad 5
Al-Bukhārī	Narrator VI	Mukharrij Hadīth

حَدَّثَنَا أَبُو أَبِي عُمَرَ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ عَنْ أَبِي الدَّرْدَاءِ أَنَّ رَجُلًا أَتَاهُ فَقَالَ إِنَّ لِي امْرَأَةً وَإِنَّ أُمَّي تَأْمُرُنِي بِطَلَاقِهَا قَالَ أَبُو الدَّرْدَاءِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْوَالِدُ أَوْسَطُ أَبْوَابِ الْجَنَّةِ فَإِنْ شِئْتَ فَأَضِعْ ذَلِكَ الْبَابَ أَوْ احْفَظْهُ<sup>9</sup>

*It has been narrated to us Ibn Abī Umar, has been narrated Sufyān bin Uyainah to us from 'Athā' bin al-Sā'ib dari Abū Abdurrahman as-Sulamī from Abū Dardā' that a man approached him and said, "Actually, I have a wife, whereas my mother told me to divorce her." Abu Dardā' said: I heard the Prophet PBUH said: "a parent is the gate center of paradise. If you are able, then set the door or guard." (HR. al-Tirmidhī)<sup>10</sup>*

Narrator	Series of Narrator	Line of Sanad
Abī 'Umar	Narrator V	Sanad 1
Sufyān bin Uyainah <sup>11</sup>	Narrator IV	Sanad 2
'Aṭā' bin al-Sāib <sup>12</sup>	Narrator III	Sanad 3
Abī 'Abdirraḥman al-Sulamī <sup>13</sup>	Narrator II	Sanad 4
Abī al-Dardā' <sup>14</sup>	Narrator I	Sanad 5
Al-Tirmidhī	Narrator VI	Mukharrij Hadīth

<sup>8</sup> Abdurrahmān bin Šhr

<sup>9</sup> Imam al-Hafidh Abi Isa Muhammad bin Isa bin Surah al-Tirmidhi, *Sūnan al-Tirmidhi Jami' al-Šaḥīḥ*, (Daar al-Fikr, Bierut, 1983), juz 3, p. 207

<sup>10</sup> Muhammad bin Isa al-Tirmidhī

<sup>11</sup> Sufyān bin Uyainah bin Maimūn

<sup>12</sup> 'Aṭā' bin as-Sāib bin Mālik bin Zaid

<sup>13</sup> Abdullah bin Ḥabīb bin Rabī'ah

<sup>14</sup> Uwaimir bin Mālik bin Qais bin Umiyah bin Āmir

ULAMA	COMMENT
Ahmad bin Hambal	Şalih
Ibnu Uyainah	Şadūq
Ibnu Hibbān	'ath thiqaat
Maslamah bin Qasim	Lā başa bih
Ibnu Hajar al 'Asqalāni	Şadūq

- Full Name : Muḥammad bin Yaḥya bin Abi 'Umar
- Ṭabaqat : Tabi'ul Atba'
- Kuniyah : Abū 'Abdullah
- Pass away : 243 H

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِي عَبْدِ الرَّحْمَنِ أَنَّ رَجُلًا أَمَرَهُ أَبُوهُ أَوْ أُمُّهُ شَكَ شُعْبَةَ أَنْ يُطَلِّقَ امْرَأَتَهُ فَجَعَلَ عَلَيْهِ مِائَةَ مُحَرَّرٍ فَأَتَى أَبَا الدَّرْدَاءِ فَإِذَا هُوَ يُصَلِّي الضُّحَى وَيُطِيلُهَا وَصَلَّى مَا بَيْنَ الظُّهْرِ وَالْعَصْرِ فَسَأَلَهُ فَقَالَ أَبُو الدَّرْدَاءِ أَوْفِ بِبَدْرِكَ وَبِرِّ وَالِدَيْكَ وَقَالَ أَبُو الدَّرْدَاءِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْوَالِدُ أَوْسَطُ أَبْوَابِ الْجَنَّةِ فَحَافِظْ عَلَى وَالِدَيْكَ أَوْ اثْرُكَ<sup>15</sup>

*It has been narrated to us Muhammad bin Bashshār said, it has been narrated to us Muhammad bin Ja'far said: it has been narrated us of the 'Shu'bah' from 'Aṭā' bin al-Sā'ib from Abū 'Abdurrahmān said, "a man told the father or Shu'bah mother's feel hesitate to divorce his wife and will be replaced by one hundred slaves. Then he went to Abū Dardā' that time are praying ḡuḡā, and he extended the prayer. When Abū Dardā' prayer between zuhr and Aṣar, then he asks for it. Abū Dardā' said: "right your promise and obedient to your parents. Because I heard that Prophet PBUH said: "the parents will be in the gate center of the gate paradise, so take care of your parents or you leave it instead." (HR. Ibnu Mājah).*

<sup>15</sup> CD *Mausū'ah al-Ḥādīth al-Sharīf dalam Jami'u Ṣaḡhīr li Ibnu Mājah* no. 2080

Narrator	Series of Narrator	Line of Sanad
Muhammad bin Bashshār	Narrator V	Sanad 1
Muhammad bin Ja'far	Narrator IV	Sanad 2
Shu'bah <sup>16</sup>	Narrator III	Sanad 3
'Aṭā' bin As Sāib	Narrator II	Sanad 4
Abū 'Abdurrahman	Narrator I	Sanad 5
Ibnu Mājah	Narrator VI	Mukharrij Hadīth

- Full name :  
Muhammad bin  
Bashshar bin  
'Uthman
- Ṭabaqāt :  
Tabi'ul Atba'
- Kuniyah : Abu  
Bakar
- Live in :  
Bashrah
- Pass away : 252 H

ULAMA	COMMENT
Abū Hātim	Ṣadūq
An Nasā'ī	Ṣalih
An Nasā'ī	la baṣa bih
Ibnu Hībbān	'ath thiqaat
Ibnu Hajar al 'Asqalani	Thiqah
Adh Dhahabī	Hafiz

حَدَّثَنَا مُحَمَّدُ بْنُ الصَّبَّاحِ حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَطَاءٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ عَنْ أَبِي الدَّرْدَاءِ سَمِعَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْوَالِدُ أَوْسَطُ أَبْوَابِ الْجَنَّةِ فَأَضَعُ ذَلِكَ الْبَابَ أَوْ أَحْفَظُهُ

*It has been narrated to us Muhammad bin al-Ṣabbāh it has been narrated to us Sufyān bin 'Uyainah from 'Athā' from Abu*

<sup>16</sup> Shu'bah bin al-Hajjaj bin al-Ward

'Abdurrahmān from Abu Ad Dardā' he heard the Prophet PBUH said: "the parents like as the gate center of heaven, therefore (if you want to) remove it or take care it fine." (HR. Ibnu Mājah)<sup>17</sup>.

Narrator	Series of Narrator	Line of Sanad
Muhammad bin As Şabbāh	Narrator V	Sanad 1
Sufyān bin 'Uyainah	Narrator IV	Sanad 2
'Aṭā'	Narrator III	Sanad 3
Abū Abdurrahman	Narrator II	Sanad 4
Abū Ad-Dardā'	Narrator I	Sanad 5
Ibnu Mājah	Narrator VI	Mukharrij Hadīth

	ULAMA	COMMENT
<ul style="list-style-type: none"> <li>Full name : Muhammad bin Ash Şabbāh bin Sufyān</li> </ul>	Abū Zur'ah	Thiqah
	Abu Ḥatim	Şaliḥul ḥadīth
<ul style="list-style-type: none"> <li>Ṭabaqāt : Tabi'ul Atba'</li> </ul>	Ibnu Ḥibbān	'ath thiqaat
<ul style="list-style-type: none"> <li>Kunyah : Abū Ja'far</li> </ul>	Ibnu Ḥajar al 'Asqalanī	Şadūq
<ul style="list-style-type: none"> <li>Live in : Jarjara</li> </ul>		
<ul style="list-style-type: none"> <li>Pass away : 240 H</li> </ul>		

حَدَّثَنَا حُسَيْنُ بْنُ مُحَمَّدٍ حَدَّثَنَا شَرِيكَ عَنْ عَطَاءٍ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ قَالَ أَتَى رَجُلًا أَمَّا الدَّرْدَاءُ فَقَالَ إِنَّ أَمْرًا بِنْتُ عَمِّي وَأَنَا أُحِبُّهَا وَإِنَّ وَالِدِي تَأْمُرُنِي أَنْ أُطَلِّقَهَا فَقَالَ لَا أَمْرُكَ أَنْ تُطَلِّقَهَا وَلَا أَمْرُكَ أَنْ تَعْصِيَ وَالِدَتَكَ

<sup>17</sup> *Ibid.*, no. 3653

وَلَكِنْ أَحَدْتُكَ حَدِيثًا سَمِعْتُهُ مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ  
الْوَالِدَةَ أَوْسَطُ أَبْوَابِ الْجَنَّةِ فَإِنْ شِئْتَ فَأَمْسِكِي وَإِنْ شِئْتَ فَادْعِي

*It has been narrated to us Hussain bin Muhammad, it has been narrated Sharīk bi ‘Athā’ from Abdurrahmān as Sulamī said; someone came to Abū Dardā’ and said; "I loved my cousin who is now become my wife, whereas my mother ordered to divorce her. Abū Dardā’ said: I not told you not to divorce her, and disobeyed your mother, but I narrated the hadīth to you it has been heard from the Prophet PBUH said "founded that the mother is like the gate center of heaven, so it's up to you if will be divorce your wife or mother people obey." (HR. Aḥmad)<sup>18</sup>.*

Narrator	Series of Narrator	Line of Sanad
Husain bin Muhammad	Narrator V	Sanad 1
Sharīk <sup>19</sup>	Narrator IV	Sanad 2
'Athā'	Narrator III	Sanad 3
Abū Abdurrahmān	Narrator II	Sanad 4
Abū Ad-Dardā	Narrator I	Sanad 5
Musnad Aḥmad	Narrator VI	Mukharrij Hadīth

حَدَّثَنَا عَبْدُ الرَّزَّاقِ قَالَ أَخْبَرَنَا سُفْيَانُ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ قَالَ كَانَ فِينَا رَجُلٌ لَمْ  
تَزَلْ بِهِ أُمُّهُ أَنْ يَتَزَوَّجَ حَتَّى تَزَوَّجَ ثُمَّ أَمَرْتُهُ أَنْ يُفَارِقَهَا فَرَحَلَ إِلَى أَبِي الدَّرْدَاءِ بِالشَّامِ فَقَالَ إِنَّ أُمَّي لَمْ تَزَلْ بِي حَتَّى  
تَزَوَّجْتُ ثُمَّ أَمَرْتَنِي أَنْ أُفَارِقَ قَالَ مَا أَنَا بِالَّذِي أَمَرْتُكَ أَنْ تُفَارِقَ وَمَا أَنَا بِالَّذِي أَمَرْتُكَ أَنْ تُمْسِكَ سَمِعْتُ رَسُولَ اللَّهِ  
صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ أَوْسَطُ أَبْوَابِ الْجَنَّةِ فَأَضِعْ ذَلِكَ الْبَابَ أَوْ احْفَظْهُ

<sup>18</sup> Software Kutub al-Tis'ah

<sup>19</sup> Sharīk bin ‘Abdullah bin al-Hārith bin Sharīk bin ‘Abdullah

*It has been narrated to us Abdurrazāq said, it has been to us Sufyān from 'Athā bin as-Sāib from Abū Abdurrahman as-Salamī he said, "between us there is a man who always instructed by her mother to marry, until when he married his mother ordered to divorce her again. Then he went meet to Abū Dardā in Shām and said, "actually, my mother always told me to get married, until after I got married he ordered me to divorce her?" Abū Dardā' said, "I have no right to instructed divorced or retaining your households, just that I heard the Prophet PBUH said:" The parents are like the gate center of paradise, so will you remove the doors or will you take care of her. (HR. Aḥmad).<sup>20</sup>*

حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا سُفْيَانُ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ قَالَ كَانَ فِيْنَا رَجُلًا فَذَكَرَ الْحَدِيثَ قَالَ فَرَحَلْ إِلَى أَبِي الدَّرْدَاءِ فَقَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْوَالِدُ أَوْسَطُ أَبْوَابِ الْجَنَّةِ

*It has been narrated to us Abdurrazzāq have been narrated to us Sufyān from 'Athā bin as-Sāib from Abu Abdurrahmān as-Sulamī said, "between us there is a man ... .. then he comment the ḥadīth. He said, "then he went meet to Abū Dardā', then Abū Dardā' said," I heard the Prophet PBUH said: "the parents like the gate center of heaven." (HR. Aḥmad).<sup>21</sup>*

حَدَّثَنَا سُفْيَانُ بْنُ عُيَيْنَةَ عَنْ عَطَاءِ يُعْنِي ابْنَ السَّائِبِ عَنْ أَبِي عَبْدِ الرَّحْمَنِ الْمُقْرِئِ قَالَ قَالَ أَبُو الدَّرْدَاءِ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْوَالِدُ أَوْسَطُ أَبْوَابِ الْجَنَّةِ فَاخْفِظْ ذَلِكَ الْبَابَ أَوْ دَعُوهُ

*It has been narrated to us Sufyān bin Uyainah from 'Athā it is Ibn Sāib from Abu Abdurrahmān Al Muqri'ī he said, "Abū Dardā' said, "I heard the Prophet said: " a parent is the gate center of paradise, so if you wants, so keep that gate, or you let him." (HR. Aḥmad).<sup>22</sup>*

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<sup>20</sup> Ibid.,

<sup>21</sup> Ibid.,

<sup>22</sup> Ibid.,

حَدَّثَنَا مُحَمَّدُ بْنُ كَثِيرٍ أَخْبَرَنَا سُفْيَانُ حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ جِئْتُ أَبَايَ عَكَ عَلَى الْهِجْرَةِ وَتَرَكْتُ أَبَوَيَّ يَبْكِيَانِ فَقَالَ ارْجِعْ عَلَيْهِمَا فَأَضْحِكُهُمَا كَمَا أَبْكِيَهُمَا<sup>23</sup>

*It has been narrated to us Muhammad bin Kathīr, has been narrated to us Sufyān, has been narrated to us 'Athā bin Sāib, from his father, from Abdillāh bin 'Amr, he said; There was a man who came to the Prophet and said; I'm coming to the oath you to emigrate, and I have left my parents is crying. Then he said: "return to them and make laugh them as you make them cry!" (HR. Abū Dāud).*

أَخْبَرَنَا يَحْيَى بْنُ حَبِيبٍ بْنِ عَرَبِيِّ قَالَ حَدَّثَنَا حَمَّادُ بْنُ زَيْدٍ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو أَنَّ رَجُلًا أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي جِئْتُ أَبَايَ عَكَ عَلَى الْهِجْرَةِ وَلَقَدْ تَرَكْتُ أَبَوَيَّ يَبْكِيَانِ قَالَ ارْجِعْ إِلَيْهِمَا فَأَضْحِكُهُمَا كَمَا أَبْكِيَهُمَا

*It has been narrated to us Yahyā ibn Ḥabīb Ibn 'Arabī, he said; has been to us Hammād ibn Zayd from 'Aṭā bin as-Sāib from his father from Abdillāh bin 'Amr that a man came to the Prophet PBUH then said; I come oath to you to emigrate and really I have left my parents were crying, he said, "return to them make laugh of them as you make crying." (HR. Sūnan Nasā' i).<sup>24</sup>*

Narrator	Series of Narrator	Line of Sanad
Yahya bin Ḥabīb bin 'Arabī	Narrator V	Sanad 1
Hammād bin Zayd <sup>25</sup>	Narrator IV	Sanad 2

<sup>23</sup>The full name of Imam Abū Dāud i sal-Imam Abū Dāud Sulaiman bin al-Ash'arī al-Azdi al-Sijistānī, he dead in the year 275 H/ 889. Jumhur Ulama of Ḥadīth Gide a book of Abu Dāud (Sunan Abī Dāud) as the book ḥadīth's status as the standar book on the Third rank. Sec. Erfan Soebahar, *Aktualisasi Hadis Nabi di Era Teknologi Informasi*, p. 153.

<sup>24</sup> Al-Hāfidh Jalaluddīn al-Suyūfī, *bi Sharḥ Sūnan al-Nasā'ī*, (Beirut Lebanon), Juz 4, Kitab al-Bai'ah, p. 143

<sup>25</sup> Hammād bin Zāid bin Dirham

'Aṭā'	Narrator III	Sanad 3
As Sāib <sup>26</sup>	Narrator II	Sanad 4
Abdullāh bin 'Amr	Narrator I	Sanad 5
Sunan Nasā'ī	Narrator VI	Mukharrij Hadīth

- Full name : Yahyā bin Ḥabīb bin 'Arabiyy
- Ṭabaqāt : Tabi'ul Atba'
- Kuniyah : Abu Zakariya'
- Live in : Baṣrah/Baṣriyy
- Pass away : 248

ULAMA	COMMENT
Abū Ḥātim	Ṣadūq
An Nasa'ī	thiqaḥ maḥmun
Ibnu Ḥibbān	'ats thiqaat
Maslamah bin Qāsim	Thiqaḥ
Ibnu Ḥajar al 'Asqalanī	Thiqaḥ

حَدَّثَنَا سُفْيَانُ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو بْنِ الْعَاصِ قَالَ جَاءَ رَجُلًا إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُبَايِعُهُ قَالَ جِئْتُ لِأُبَايِعَكَ عَلَى الْهِجْرَةِ وَتَرَكْتُ أَبَوَيَّ يَبْكِيَانِ قَالَ فَارْجِعْ إِلَيْهِمَا فَأُضْحِكُهُمَا كَمَا أُبْكِيْتُهُمَا

*It has been narrated to us Sufyān from 'Aṭā bin as-Sā'ib from his father, Abdillāh bin Amr bin Āṣ, he said; There was a man came to the Prophet PBUH to oath and said, "I have left to you to emigrate, and I have left my parents were crying." He said: "you must return to them and make laugh them as you have made them cry." (HR. Aḥmad).<sup>27</sup>*

<sup>26</sup> As-Sāib bin Mālik

<sup>27</sup> CD Mausū'ah al-Ḥadīth al-Sharīf in Jami'u Ṣaghīr

حَدَّثَنَا إِسْمَاعِيلُ بْنُ إِبْرَاهِيمَ حَدَّثَنَا عَطَاءُ بْنُ السَّائِبِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ جِئْتُ لِأُبَايِعَكَ وَتَرَكْتُ أَبَوَيَّ يَبْكِيَانِ قَالَ فَارْجِعْ إِلَيْهِمَا فَأُضْحِكُهُمَا كَمَا أَنْبَكَيْتَهُمَا وَأَيُّ أَنْ يُبَايِعَهُ<sup>28</sup>

*It has been narrated to us Ismā'il bin Ibrāhim has been narrated to us 'Aṭā' Ibnu as-Sā'ib from his father, from Abdullah bin 'Amr, he said; a man came to the Prophet and said: "I have come to oath to you, and I have left my parents were crying. "He said "you must return to them, make laugh of them as you had made them cry." And he refused to oath". (HR. Aḥmad).*

حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا سُفْيَانُ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنِّي جِئْتُ لِأُبَايِعَكَ وَتَرَكْتُ أَبَوَيَّ يَبْكِيَانِ قَالَ فَارْجِعْ إِلَيْهِمَا فَأُضْحِكُهُمَا كَمَا أَنْبَكَيْتَهُمَا

*It has been narrated to us Abdurrazzāq has been narrated to us Sufyān bin 'Aṭā' as-Sā'ib of his father from Abdillāh bin 'Amru said: a man came to the Prophet and said: "really, I have come to oath to you, and I have left my parents were crying." He said, "You must return to them, make laugh of them as you had made them cry." (HR. Aḥmad).<sup>29</sup>*

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ يُبَايِعُهُ عَلَى الْمِحْرَةِ وَعَلَّظَ عَلَيْهِ فَقَالَ مَا جِئْتُكَ حَتَّى أَنْبَكَيْتَهُمَا يَعْنِي وَالِدَيْهِ قَالَ ارْجِعْ فَأُضْحِكُهُمَا كَمَا أَنْبَكَيْتَهُمَا

*It has been narrated to us Muhammad Ibn Ja'far has been narrated to us Shu'bah bin 'Aṭā' bin as-Sā'ib from his father, from Abdillāh bin 'Amr, he said; a man came to the Prophet PBUH to oath with a bit of force. He said; "I don't come to you I have left my parents were*

<sup>28</sup> CD Mausū'ah al-Ḥadīth al-Sharīf in Jami'u Ṣaghīr

<sup>29</sup> Ibid.,

*crying." He said, "You must return to them, make laugh of them as you had made them cry." (HR. Aḥmad).<sup>30</sup>*

حَدَّثَنَا أَبُو كُرَيْبٍ مُحَمَّدُ بْنُ الْعَلَاءِ حَدَّثَنَا الْمُحَارِبِيُّ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِيهِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ أَتَى رَجُلًا رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ إِنِّي جِئْتُ أُرِيدُ الْجِهَادَ مَعَكَ أَنْتَبِعِي وَجْهَ اللَّهِ وَالدَّارَ الْآخِرَةَ وَلَقَدْ أَتَيْتُ وَإِنَّ وَالِدَيَّ لَيَبْكِيَانِ قَالَ فَارْجِعْ إِلَيْهِمَا فَأُضِحِّكُهُمَا كَمَا أَنْبَأْتَهُمَا

*It has been narrated to us Abū Kuraib Muhammad ibn 'Alā, has been narrated to us Al Muḥāribī from 'Aṭā' bin as-Sā'ib from his father from Abdillāh bin Amr said; "A man came to meet the Prophet PBUH, he said; ' O Prophet! Really, I come to want look for the pleasure of Allah and the life hereafter. And really I have come while the second person my parents crying". The Prophet PBUH said: "You must return to them, make laugh of them as you had made them cry." (HR. Ibnu Mājah).<sup>31</sup>*

Ḥadīth about the person should not revile both parents. That is, should not also berated one of them or do not become the cause of her parents berated.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ عَنْ حُمَيْدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو رَضِيَ اللَّهُ عَنْهُمَا قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ أَكْبَرِ الْكِبَائِرِ أَنْ يَلْعَنَ الرَّجُلُ وَالِدَيْهِ قِيلَ يَا رَسُولَ اللَّهِ وَكَيْفَ يَلْعَنُ الرَّجُلُ وَالِدَيْهِ قَالَ يَسُبُّ الرَّجُلُ أَبَا الرَّجُلِ فَيَسُبُّ أَبَاهُ وَيَسُبُّ أُمَّهُ<sup>32</sup>

*It has been narrated to us Ahmad bin Yūnus has been narrated to us Ibrāhīm bin Sa'd from his father from the Ḥumaid bin 'Abdirrahmān from Abdillāh bin 'Amr ra. He says; The Prophet said: "actually, including from sins is someone cursed her parents alone," he asked;*

<sup>30</sup> Ibid.,

<sup>31</sup> Ibid.,

<sup>32</sup> Imam Abdullah Muhammad bin Ismāil al-Bukhārī, *Ṣaḥīḥ Bukhārī*, terj Achmad Sunarto dkk, (Semarang: CV. Asy Syifa', 1993), Juz 3 p. 3

*"Why it can be happened o Prophet?"he said," Someone is deprecating (cursed) father of another person, then the person replying to denounce the father and mother of the people first." (HR. Bukhārī).*

Narrator	Series of Narrator	Line of Sanad
Ahmad bin Yūnus	Narrator V	Sanad 1
Ibrāhīm bin Sa'd <sup>33</sup>	Narrator IV	Sanad 2
Abīhi <sup>34</sup>	Narrator III	Sanad 3
Humaid bin Abdurrahman <sup>35</sup>	Narrator II	Sanad 4
Abdullāh bin 'Amr <sup>36</sup>	Narrator I	Sanad 5
Ṣaḥīḥ Bukhārī	Narrator 6	Mukharrij Hadīth

- Full name : Ahmad bin 'Abdullah bin Yūnus bin 'Abdullah bin Qais
- Ṭabaqāt : Tabi'ul Atba'
- Kuniyah : Abu 'Abdullah
- Live in : Kufah
- Pass away : 227 H

ULAMA	COMMENT
Abū Ḥātim	Thiqah mutqīn
An Nasā'ī	Thiqah
Uthman bin Abī Shainah	Thiqah laisa bihi Shai
Ibnu Ḥibbān	'ath thiqaat
Ibnu Ḥajar al 'Asqalānī	Thiqah Hafīdh

<sup>33</sup> Ibrāhīm bin Sa'ad bin Ibrāhīm bin Abdirrahman bin 'Auf

<sup>34</sup> Sa'ad bin Ibrāhīm bin Abdirrahman bin 'Auf

<sup>35</sup> Humaid bin Abdurrahman bin 'Auf

<sup>36</sup> Abdullah bin Umar bin 'Aṣ bin Wāil bin Hāshim bin Sa'īd bin Sa'ad bin Sahm bin Umar bin Qaṣīṣ bin Ka'ab bin Luī

Imam Bukhārī gave the title "berate", but the ḥadīth mentioned the word "anathema". This implies the continuation of these traditions. Said berate mentioned also in some lanes ḥadīth in the book of al-adāb al-mufrad through Urwah ibn Iyād, he heard Abdullah bin Amr said, من الكبائر عند الله أن يسب الرجل والده. Imam Bukhārī quotes in the book of al-Adāb al-mufrad through Sufyān ath-Thawrī and Imam Muslīm, of Yazīd ibn al-Hād, both of Sa'ad bin Ibrāhīm with the editor من الكبائر عند الله أن يسب الرجل والده.<sup>37</sup>

حدثنا قتيبة بن سعيد حدثنا الليث عن ابن الهاد، عن سعد بن إبراهيم، عن حميد بن عبد الرحمن، عن عبد الله ابن عمرو بن العاص؛ أن رسول الله صلى الله عليه وسلم قال: "من الكبائر شتم الرجل والديه" قالوا: يا رسول الله! وهل يشتم الرجل والديه؟ قال "نعم. يسب أبا الرجل، فيسب أباه. ويسب أمه، فيسب أمه".

*It has been narrated to us Qutaibah bin Sa'īd it has been narrated to us al-Laith from Ibnu al-Hād, from Sa'd bin Ibrāhīm from Ḥamīd bin 'Abdirrahmān from 'Abdillāh Ibn 'Umar bin 'Aṣ r.a, that the Prophet PBUH said: among the great sins, namely curse to parents. The Ṣaḥābah sked: O Prophet, how can someone cursing his parents? The Prophet PBUH answer: she cursing the father others, then others his cursing it. He is cursing the mother other, then others it cursing his mother. (HR. Muslīm)<sup>38</sup>*

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَحَجَّاجٌ قَالَا حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ حَجَّاجٍ سَمِعْتُ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ مِنْ أَكْثَرِ الذَّنْبِ أَنْ يَسُبَّ الرَّجُلُ وَالِدَيْهِ قَالُوا وَكَيْفَ يَسُبُّ الرَّجُلُ وَالِدَيْهِ قَالَ يَسُبُّ أَبَا الرَّجُلِ فَيَسُبُّ أُمَّهُ وَيَسُبُّ أُمَّهُ فَيَسُبُّ أُمَّهُ

<sup>37</sup> Ibnu Hajar al-Asqalani, Fathul Baari 29, (Jakarta: Pustaka Azzam, 2008), p. 16

<sup>38</sup> *CD Mausū'ah al-Ḥadīth al-Sharīf in Jami'u Ṣaḥḥīr*

*It has been narrated to us Muḥammad bin Ja'far and Ḥajjāj they are said: they have been narrated to us Shu'bah from Sa'id bin Ibrāhīm from Ḥamīd, Ḥajjāj said; I heard from Ḥamīd bin Abdrahmān from 'Abdillāh bin 'Amru from the Prophet PBUH, he said: "Actually the great sins included is when someone denounce his parents." The companions asked: how could someone dared to denounce her parents? "He said: "that he denounces the father of another person, then that person's reply to denounce his father, and he denounced the mother of another person, then that person's reply to denounce her mother." (HR. Aḥmad)<sup>39</sup>*

Narrator	Series of Narrator	Line of Sanad
Muhammad bin Ja'far	Narrator V	Sanad 1
Shu'bah	Narrator IV	Sanad 2
Sa'ad bin Ibrāhīm	Narrator III	Sanad 3
Humaid	Narrator II	Sanad 4
Abdullāh bin 'Amr	Narrator I	Sanad 5
Musnad Aḥmad	Narrator VI	Mukharrij Hadīth

- Full name: Muḥammad bin Ja'far
- Ṭabaqāt : Tabi'ut Tabi'in
- Kuniyah : Abū 'Abdullah
- Live in : Baṣrah
- Pass away : 193 H

ULAMA	COMMENT
Muhammad bin Sa'd	Thiqah
Al 'Ajli	Thiqah
Ibnu Ḥibbān	'ath thiqaat
Abul Fath Al Adhy	Shūduq

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<sup>39</sup> Software Kutub al-Tis'ah

حَدَّثَنَا عَفَّانُ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ حَدَّثَنَا سَعْدُ بْنُ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍوَأَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ أَكْبَرَ الْكِبَائِرِ عُثُوقُ الْوَالِدَيْنِ قَالَ قِيلَ وَمَا عُثُوقُ الْوَالِدَيْنِ قَالَ يَسُبُّ الرَّجُلُ الرَّجُلَ فَيَسُبُّ أَبَاهُ وَيَسُبُّ أُمَّهُ فَيَسُبُّ أُمَّهُ

*It has been narrated to us 'Affān has been narrated to us Ḥammād bin Salamah has been narrated to us Sa'd bin Ibrāhīm from Humaid bin Abdirrahmān bin Auf from Abdillāh bin 'Amr that the Prophet: "actually the great sin was disobedience to parents. " Then he asked; "What is a disobedience to parents?" he said, "a man cursed other than the person cursed his father, and he cursed his mother then he countered cursed his mother." (HR. Aḥmad).<sup>40</sup>*

Narrator	Series of Narrator	Line of Sanad
'Affān	Narrator V	Sanad 1
Hammād bin Salamah	Narrator IV	Sanad 2
Sa'd bin Ibrāhīm	Narrator III	Sanad 3
Humaid bin Abdurrahman	Narrator II	Sanad 4
Abdullāh bin 'Amr	Narrator I	Sanad 5
Musnad Ahmad	Narrator VI	Mukharrij Hadīth

- Full name : 'Affān bin Musfīm bin 'Abdullah
- Ṭabaqāt : Tabi'ul Atba'
- Kuniyah : Abu 'Uthman
- Live in : Baghdad
- Pass away : 219 H

ULAMA	COMMENT
Ibnu Hajar	thiqah ṭabat
Adh Dhahabī	Hafiz
Ibnu Saad	Thiqqah

<sup>40</sup> *Ibid.*

حَدَّثَنَا يَعْقُوبُ حَدَّثَنَا أَبِي عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ سَمِعْتُ عَبْدَ اللَّهِ بْنَ عَمْرٍو يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ أَكْبَرِ الْكِبَائِرِ أَنْ يَلْعَنَ الرَّجُلُ وَالِدَيْهِ فَأَلَوْا يَا رَسُولَ اللَّهِ وَكَيْفَ يَلْعَنُ الرَّجُلُ آبَوَيْهِ قَالَ يَسُبُّ الرَّجُلَ الرَّجُلَ فَيَسُبُّ أَبَاهُ وَيَسُبُّ الرَّجُلَ أُمَّهُ فَيَسُبُّ أُمَّهُ

*It has been narrated to us Ya'qūb, my father has been narrated to us from his father, from the Humaid bin Abdirrahman I heard Abdallāh bin 'Amr said; The Prophet said: "actually, among the great sin is if a man cursed her parents." The companions asked: "O Prophet, how it cursed of them?" He said: "he cursed others so the people cursing his father, he cursed the mother other people so he countered cursing his mother."* (HR. Aḥmad).<sup>41</sup>

Narrator	Series of Narrator	Line of Sanad
Ya'qūb	Narrator IV	Sanad 1
Ibrāhīm bin Sa'ad	Narrator III	Sanad 2
Humaid bin Abdurrahman	Narrator II	Sanad 3
Abdullah bin 'Amru	Narrator I	Sanad 4
Musnad Aḥmad	Narrator V	Mukharrij Hadīth

- Full name : Ya'qūb bin Ibrāhīm bin Sa'ad bin Ibrāhīm bin 'Abdur Rahmān bin 'Auf
- Ṭabaqāt : Tabi'ut Tabi'in
- Kuniyah : Abu Yūsūf
- Live in : Baghdad
- Pass away : 208 H

ULAMA	COMMENT
Yahyā bin Ma'īn	Thiqah
Al 'Ajli	Thiqah
Abū Ḥātim	Ṣadūq
Ibnu Ḥibbān	'ath thiqaat
Ibnu Sa'd	thiqah maḥmūn

<sup>41</sup> *Ibid.,*

Ibnu Hājar al 'Asqalānī.	thiqah faḍil
Adh Dhahabī	hujjah wara'

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ وَحَجَّاجٌ قَالَا حَدَّثَنَا شُعْبَةُ عَنْ سَعْدِ بْنِ إِبْرَاهِيمَ عَنْ مُحَمَّدِ بْنِ حَجَّاجٍ سَمِعْتُ مُحَمَّدَ بْنَ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ مِنْ أَكْبَرِ الذَّنْبِ أَنْ يَسُبَّ الرَّجُلُ وَالِدَيْهِ قَالُوا وَكَيْفَ يَسُبُّ الرَّجُلُ وَالِدَيْهِ قَالَ يَسُبُّ أَبَا الرَّجُلِ فَيَسُبُّ أَبَاهُ وَيَسُبُّ أُمَّهُ فَيَسُبُّ أُمَّهُ

*It has been narrated to us Muḥammad bin Ja'far and Ḥajjāj they are said: they has been narrated to us the Shu'bah from Sa'id bin Ibrāhīm from Ḥumaid, Ḥajjāj said; I heard Ḥumaid bin Abdirrahmān from Abdillāh bin 'Amru from the Prophet PBUH, he said: "actually the great sins included is when someone denounces his parents." The companions asked: how could someone dared to denounce her parents? "He said: "that he denounces the father of another person, then that person's reply to denounce his father, and he denounced the mother of another person, then that person's reply to denounce her mother." (HR. Aḥmad)<sup>42</sup>*

حدثنا قتيبة حدثنا الليث بن سعد عن ابن الهاد عن سعد بن إبراهيم عن حميد بن عبد الرحمن عن عبد الله بن عمرو قال: - قال رسول الله صلى الله عليه وسلم: (من الكبائر أن يشتم الرجل والديه قالوا: يا رسول الله وهل يشتم الرجل والديه قال: نعم يسب أبا الرجل فيسب أباه ويشتم أمه فيشتم أمه)<sup>43</sup>

*It has been narrated to us Qutaibah, has been narrated to us Al Laith bin Sa'd from Ibnul Hādī from Sa'd bin Ibrāhīm from Humaid Ibn 'Abdirrahmān from 'Abdillāh bin Amr said; The Prophet PBUH said: "including Al Kabā'ir (major sins), it is when someone denounces his parents." They are the companions asked, "O Prophet, could someone denounces his parents?" he replied: "Yes, if he denounces the father of someone, then that person would be chided his father. And when*

<sup>42</sup> CD Mausū'ah al-Ḥadīth al-Sharīf

<sup>43</sup> Sunan al-Tirmidhī, p. 276

*he chided the mother of someone, then that person would be chided his mother.* (HR. al-Tirmidhī).

Narrator	Series of Narrator	Line of Sanad
Qutaibah	Narrator VI	Sanad 1
Laith bin Sa'd	Narrator V	Sanad 2
Ibn al-Hād	Narrator IV	Sanad 3
Sa'ad bin Ibrāhīm	Narrator III	Sanad 4
Hūmaid bin 'Abdirraḥman	Narrator II	Sanad 5
'Abdillah bi 'Amr	Narrator I	Sanad 6
Musnad Ahmad	Narrator VII	Mukharrij Hadīth

- Full name : Qutaibah bin Sa'id bin Jamīl bin Ṭarīf bin 'Abdullah
- Ṭabaqāt : Tabi'ul Atba'
- Kuniyah : Abu Raja'
- Live in : Himṣ
- Pass away : 240 H

ULAMA	COMENT
Abū Hātim	Thiqah
An Nasā'ī	Thiqah
Yahyā bin Ma'īn	Thiqah
Ibnu Ḥajājar al 'Asqalānī	Thiqah Thabat

حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ بْنُ زِيَادٍ قَالَ أَخْبَرَنَا ح وَ حَدَّثَنَا عَبَّادُ بْنُ مُوسَى قَالَ حَدَّثَنَا إِبْرَاهِيمُ بْنُ سَعْدٍ عَنْ أَبِيهِ عَنْ مُحَمَّدِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ عَبْدِ اللَّهِ بْنِ عَمْرٍو قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ أَكْثَرِ الْكِبَائِرِ أَنْ يَلْعَنَ الرَّجُلُ وَالِدَيْهِ قِيلَ يَا رَسُولَ اللَّهِ كَيْفَ يَلْعَنُ الرَّجُلُ وَالِدَيْهِ قَالَ يَلْعَنُ أَبَا الرَّجُلِ فَيَلْعَنُ أَبَاهُ وَيَلْعَنُ أُمَّهُ فَيَلْعَنُ أُمَّهُ

*It has been narrated to us Muḥammad bin Ja'far bin Ziyād, he said; It has been narrated to us. (in the other lines mentioned) has been narrated to us Mūsā bin 'Abbād both said; has been narrated to us*

*Ibrāhīm bin Sa'ad from his father from the Ḥumaid bin 'Abdurraḥman from Abdillāh bin Amru said, "the Prophet PBUH said:" among the greatest sin is a man who cursed her parents. "He asked, "O Prophet, how could a man cursed her parents?" he replied: "He cursed the father of another person, to replace his father cursed the guy. He cursed the mother other people, until the man cursed his mother dressing." (HR. Abū Dāwūd).<sup>44</sup>*

Narrator	Series of Narrator	Line of Sanad
Muhammad bin Ja'far	Narrator VI	Sanad 1
'Abbād bin Mūsā	Narrator V	Sanad 2
Ibrāhīm bin Sa'ad	Narrator IV	Sanad 3
Sa'ad bin Ibrāhīm	Narrator III	Sanad 4
Ḥumaid bin 'Abdirraḥman	Narrator II	Sanad 5
'Abdillah bin 'Amr	Narrator I	Sanad 6
Abū Dāwūd	Narrator VII	Mukharrij Hadīth

- Full name : Muhammad bin Ja'far bin Ziyād bin Abi Hashīm
- Ṭabaqāt : Tabi'ul Atba'
- Kuniyah : Abu 'Imrān
- Live in : Baghdad
- Pass away : 228 H

ULAMA	COMMENT
Yahya bin Ma'īn	Thiqah
Ibnu Ḥibbān	'ath thqaat
Ibnu Ḥājar al 'Asqalānī	Thiqah
Adh Dhahabī	Ṣadūq

<sup>44</sup> *CD Mausū'ah al-Ḥadīth al-Sharīf*

حَدَّثَنَا شَيْبَانُ بْنُ فَرُّوخَ حَدَّثَنَا أَبُو عَوَانَةَ عَنْ سُهَيْلٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رَغِمَ أَنْفٌ تُرْغِمُ أَنْفٌ ثُمَّ رَغِمَ أَنْفٌ قِيلَ مَنْ يَا رَسُولَ اللَّهِ قَالَ مَنْ أَدْرَكَ أَبَوَيْهِ عِنْدَ الْكِبَرِ أَحَدَهُمَا أَوْ كِلَيْهِمَا فَلَمْ يَدْخُلِ الْجَنَّةَ<sup>45</sup>

*It has been narrated to us Shaibān bin Farrūkh; has been narrated to us Abu 'Awānah from Suhail from his father from Abū Hurairah from the Prophet he said, "He is damn! He is damn! He is damn!" Then he asked; "Who is the damn, o Prophet?" Replied the Prophet PBUH: "whoever finds his parents (in age), or one of the two, but he did not try to enter Heaven (by trying to serve him with their best)." (HR. Musīim).<sup>46</sup>*

Narrator	Series of Narrator	Line of Sanad
Shaibān bin Farrūkh	Narrator t VI	Sanad 1
Abū 'Awānah	Narrator V	Sanad 2
Ibrāhīm bin Sa'ad	Narrator IV	Sanad 3
Suhail	Narrator III	Sanad 4
Dhikwān	Narrator II	Sanad 5
'Abdurrahman	Narrator I	Sanad 6
Ṣaḥīḥ Musīim	Narrator VII	Mukharrij Hadīth

- Full name : Shaibān bin Farrūkh
- Ṭabaqāt : Tabi'ut Tabi'in
- Kuniyah : Abū Muhammad

ULAMA	COMMENT
Ahmad bin Ḥambal	Thiqah
Abu Zur'ah	Ṣaduuq

<sup>45</sup>Imam Abi al-Husain Musīim bin al-Hajjaj al-Qushairy an-Naisabury, *Ṣaḥīḥ Musīim*, (Daarul al-Kitub, Bierut Lebabnon), juz 2, p. 513

<sup>46</sup>*Ibid.*, p. 513

- Live in: Ablah
- Pass away : 236 H

As Saji	Şaduuq
Maslamah bin Qāsīm	Thiqah
Ibnu Qani'	Şalih

حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا جَرِيرٌ عَنْ سُهَيْلٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَزَمَ أُنْفُهُ ثُمَّ رَزَمَ أُنْفَهُ ثُمَّ رَزَمَ أُنْفَهُ قِيلَ مَنْ يَا رَسُولَ اللَّهِ قَالَ مَنْ أَدْرَكَ وَالِدَيْهِ عِنْدَ الْكِبَرِ أَحَدَهُمَا أَوْ كِلَيْهِمَا ثُمَّ لَمْ يَدْخُلِ الْجَنَّةَ<sup>47</sup>

*It has been narrated to us Zuhair Ibn Ḥarb; Has been narrated to us Jarīr from Suhail from his father from Abū Hurairah said; The Prophet said: "he is damn! He is damn! He is damn!" Then he asked; "Who is the damn, o Prophet?" Replied the Prophet PBUH: "whoever finds his parents (in age), or one of the two, but he did not try to enter paradise (by trying to serve him with their best)." (HR. Muslim).*

حَدَّثَنَا رُبَيْعُ بْنُ إِبْرَاهِيمَ قَالَ أَبِي وَهُوَ أَخُو إِسْمَاعِيلَ بْنِ إِبْرَاهِيمَ يَعْغِي ابْنَ عَلِيَّةَ قَالَ أَبِي وَكَانَ يُفَضَّلُ عَلَى أَحِيهِ عَنْ عَبْدِ الرَّحْمَنِ بْنِ إِسْحَاقَ عَنْ سَعِيدِ بْنِ أَبِي سَعِيدٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَزَمَ أُنْفُ رَجُلٍ دُمِرَتْ عِنْدَهُ فَلَمْ يُصَلِّ عَلَيَّ وَرَزَمَ أُنْفُ رَجُلٍ دَخَلَ عَلَيْهِ رَمَضَانُ فَأَنْسَلَخَ قَبْلَ أَنْ يُعْفَرَ لَهُ وَرَزَمَ أُنْفُ رَجُلٍ أَدْرَكَ عِنْدَهُ أَبَوَاهُ الْكِبَرَ فَلَمْ يَدْخُلِ الْجَنَّةَ قَالَ رُبَيْعٌ وَلَا أَعْلَمُهُ إِلَّا قَدْ قَالَ أَوْ أَحَدَهُمَا

*It has been narrated to us Ribī bin Ibrāhīm, he said; My father he was the brother of Ismā'īl Ibn Ibrāhīm (it is Ibn 'Ulaiyah), he said; He preferred rather than his brother of Abdurrahmān Ibn Ishāq from Sa'īd ibn Abī Sa'īd Abī Hurairah from the Prophet he said, "loosed a man that my name was called at his side then he no one does it for me, and loosed a man who came to him months ramadān then have ended up being he has not got the forgiveness, and loosed a man who found her parents in their old age but cannot make him go to paradise." Ribī*

<sup>47</sup> *Ibid.*, juz 16, p. 421

says; "I don't know it unless she had said; 'or one of them.'" (HR. Aḥmad)<sup>48</sup>

حَدَّثَنَا عَفَّانُ حَدَّثَنَا أَبُو عَوَانَةَ حَدَّثَنَا سُهَيْلُ بْنُ أَبِي صَالِحٍ عَنْ أَبِيهِ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ رَغِمَ أَنْفُ رَغِمَ أَنْفُ رَجُلٍ أَدْرَكَ وَالِدَيْهِ أَحَدَهُمَا أَوْ كِلَاهُمَا عِنْدَهُ الْكَبِيرُ لَمْ يَدْخُلْهُ الْجَنَّةَ

*It has been narrated to us 'Affān has been narrated to us Abū 'Awānah says; has been narrated to us Suhail bin Abū Ṣāliḥ from his father from Abī Hurairah from the Prophet PBUH, he said, "damn, damn, damn a man who found one of his parents or both entered the age of very old, then it does not make him go to heaven." (HR. Aḥmad).<sup>49</sup>*

After understanding ḥadīth in the same theme with al-Qur'ān verses, we then is done understanding of ḥadīth through a historical review. That is to understand the ḥadīth by observing and assessing the situation or historical events of associated with background that of the ḥadīth or to understand by looking at the social history and the social setting on the ḥadīth is accepted in those sayings.<sup>50</sup>

This step was necessary to study the situation of micro, or also called *asbābul wurūd*<sup>51</sup> and assessment of the macro economic

<sup>48</sup> *CD Mausū'ah al-Ḥadīth al-Sharīf*

<sup>49</sup> *Ibid.*,

<sup>50</sup> Nizar Ali, *Metode Hadis Nabi Metode dan Pendekatan*, (Yogyakarta: CESaD YPI al-rahman, 2001), p. 70

<sup>51</sup> Asbabul wurud yaitu suatu ilmu yang menerangkan sebab-sebab mengapa Nabi menuturkan sabdanya dan masa-masa Nabi menuturkannya, lihat *Asbabul Wurud: studi kritik hadis nabi pendekatan sosio-historis-kontekstual*, Prof. Dr. H. Said Agil Husin Munawwar, MA, Abdul Mustaqim, M.Ag, (Yogyakarta: Pustaka Pelajar, cet 1, 2001), p. 27

situation, the a thorough life situation of Arab at the time of included presence of the Prophet Muhammad in this case is capacity and function of ḥadīth the Prophet when bring up the are concerned.<sup>52</sup>

حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا سَفْيَانُ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السُّلَمِيِّ قَالَ كَانَ فِيْنَا رَجُلًا فَدَكَرَ الْحَدِيثَ قَالَ فَرَحَلَ إِلَى أَبِي الدَّرْدَاءِ فَقَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْوَالِدُ أَوْسَطُ أَبْوَابِ الْجَنَّةِ

*It has been narrated to us Abdurrazāq have been narrated to us Ṣufyān from 'Aṭā' bin as-Sāib from Abū Abdurrahman as-Sulamī said, "between us there is a man ... .. then he comment the Ḥadīth. He said, "then he went meet to Abū Dardā', then Abū Dardā' said, "I heard the Prophet PBUH said: "the parents like the gate center of heaven. (HR. Aḥmad).<sup>53</sup> "*

In *asbābul wurūd*, is a man came to Abū Dhār to ask: "Actually my mother is always with me so he married (again). He told me to take care of her divorce ". Then Abū Dhār said: "I'm not would ask you disobey to your mother nor to your mother encourage divorce. I heard the Prophet said: father was the gates of Paradise are the most excellent".

About of the ḥadīth implies that obey and not disobey father was part of a charity that must be accomplished to bring someone entered paradise, because obeying the command father is

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<sup>52</sup>Musahadi HAM, *Evolusi Konsep Sunnah (implikasinya pada perkembangan hukum islam)*, (Semarang: Aneka Ilmu, 2000), p. 158

<sup>53</sup> Software Kutub al-Tis'ah

paradise best and highest (noble). So among the best charity to bring someone into paradise is by obeying and respect fathers.<sup>54</sup>

## B. The Validity of Ḥadīth

The first step that must be done in criticizing the ḥadīth is to know the methods to determine the validity of ḥadīth. Therefore, it is necessary to know the validity of ḥadīth methods that has been standardized by ḥadīth scholars of the, as An-Nawāwī explained the ṣaḥīḥ is:

ما اتصل سنده بالعدل الضابطين من غير شذوذ ولا علق

*Ḥadīth Ṣaḥīḥ is a ḥadīth to be continued its sanad to rawi of 'adil, ḍābiṭ and avoid shudhūd and 'illat'.*

From the definition, it can be concluded that there are 5 major criteria, the validity of ḥadīth:

- a. Its sanad continued: that every sanad must be continued from the Rāwi first to finish, either that a connection up to the Prophet and only up to Ṣahābah.
- b. All of rāwi in the sanad ḥadīth is 'adil.

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<sup>54</sup>Prof. Dr. H. Said Agil Husin Munawwar, MA, Abdul Mustaqim, M.Ag, *Asbabul Wurud: studi kritik hadis nabi pendekatan sosio-historis-kontekstual*, (Yogyakarta: Pustaka Pelajar, cet 1, 2001), p. 398-390

As for the minor methods of ḥadīth which 'adil are: Islamic religion, observant well, good of morals, avoid to godlessness, and maintained its murū`ah.

- c. All of rāwi ḥādīth is dhābit. In a sanad of ḥadīth must be a zābit it means familiar as a intelligent of memorization, accurately and truly understand what he heard, then rāwi is able to convey a history that has been memorized well, whenever he pleases and until he reiterates history of the other people.
- d. Ḥadīth avoid from shudhūdh. That is narrated of ḥadīth is thiqqah, but no other thiqqah narrators who narrated.
- e. Ḥadīth avoid from 'ilal it mean not to have defects that could abort validity.<sup>55</sup>

#### a. Sanad Criticism of Ḥadīth

Ḥadīth (*Sunnah*) of the Muslims ranks second after Qur'ān because besides being a source of Islamic teachings that are directly associated with the obligation to obey the Prophet, because of the function as explanatory (*bayān*) for the phrases of the Qur'ān which *mujmal*, *muṭlaq*, *'āmm*, and

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<sup>55</sup>M. Syuhudi Ismail, *Kaidah Kesahihan Sanad Hadis*, (Jakarta: Bulan Bintang, 1995) p.128-147

'*adil*'.<sup>56</sup> Judging from the narrations, the Prophet's ḥadīth different from the Qur'ān. For al-Qur'ān, all of the verse narration must be mutawatir, whereas the Prophet's ḥadīth part of narrated go on the aḥad.<sup>57</sup>

Therefore, the Qur'ān have position as *qaṭ'i al wurūd*, while ḥadīth of the Prophet a part as *qaṭ'i* and a part even majority serves as a *zannī al-wurūd*. Thus, viewed from the narrations of the Qur'ān does not need to research originality. While the ḥadīth of Prophet in this case are categorized aḥad research is needed. With the research will be known whether the relevant of ḥadīth narrations can be accounted to the Prophet or not.<sup>58</sup> And aims to know quality of ḥadīth included in the series researched of sanad ḥadīth, where ḥadīth meets the criteria are researched the validity of sanad, that ḥadīth categorized as ḥadīth ṣaḥīḥ in terms of sanad.<sup>59</sup> Because of the importance research to do both in terms of sanad or matan ḥadīth, then most likely the author will find the results of research as possible both in terms quality of ḥadīth itself and received or whether of the ḥadīth

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<sup>56</sup>Drs. Hasyim Abbas, *Kritik Matan Hadis*, (Yogyakarta: TERAS, 2004), p: 1

<sup>57</sup>M. Syuhudi Ismail, *Metodologi Penelitian Hadis Nabi* (Jakarta: Bulan Bintang, 1992), p. 3

<sup>58</sup>*Ibid.*, p. 4

<sup>59</sup>Bustamin, M. Isa, *Metodologi Kritik Hadis*, (Jakarta: PT Raja Grafindo Persada 2004), p. 7

in society. Because after all that an *matan ḥadīth* of sometimes requires an understanding of textual or contextual. But also there are *ḥadīth* that require understanding as textual of contextual. The understanding *ḥadīth* textual and contextual, then it becomes clear that teachings of Islam that are universal,<sup>60</sup> temporal and local.<sup>61</sup>

#### b. **Matan Criticism of Ḥadīth**

In Arabic *Naqd al-matn* from *naqd* and *al-matn*. While *al-matn* come from *matuna* that means something that strengthens the cross and the longitudinal. While *naqd al-matn* is an external criticism (*naqd al-dakhilī*) is research that *ḥadīth matan* so spared from *shudhūdḥ* (deviation) and *'illah* (disabled).

The *Matan* criticism has been done since the time of *ṣaḥābah* and their ways of this reason is maintained up till now, but before outlining benchmarks and obstacles to *matan* criticism, there are systematic steps that need to be traversed, among others:

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<sup>60</sup>Universal adalah metode yang bersifat universal untuk kehidupan manusia seluruhnya, secara panjang, lebar dan dalam. Lihat DR. Yusuf Qardhawi, *Metode Memahami al-Sunnah dengan Benar*

<sup>61</sup>M. Syuhudi Isma'il, *Hadis Nabi Yang Tekstual Dan Kontekstual*, p. 89

- a) Researching of matan ḥadīth to see in advance the quality of its sanad, because every matan must be there sanad and for power a news should be supported by sanad quality is ṣaḥīḥ.
- b) Researching of lafaz arrangement some matan that same.

To Researching content of matan so the benchmark size will measure of ḥadīth is valid, namely:

- a) Directing the ḥadīth by Al-Qur'ān, because Al-Qur'ān is the basis Prophet of life.
- b) Directing the ḥadīth to other ḥadīth or Sunnah in general the Prophet.
- c) Directing the ḥadīth with historical reality, for the actualization of the Prophet bound by space and time.<sup>62</sup>

Ḥadīth about *birrul wālidain* has different of sanad, to these differences then there are also differences in matan of sentence structure every narrations, but have the same meaning. It occurs naturally in the narrations ḥadīth, because there has been a narration *bil ma'nā*.

To understand as-Sunnah with the correct understanding, far from aberration, adulteration, and a bad interpretation, so we have to understand it according to the

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<sup>62</sup>A. Hasan Asy'ari Ulama'i, *Melacak Hadis Nabi saw: Cara Cepat Mencari Hadis dari Manual hingga Digital*, (Semarang: RaSAIL, 2006), p. 70

instructions of the Qur'ān as a "spirit" from existence of Islam, and is a principle of the building. He is the most basic constitution and the first. Besides the Sunnah is a detailed explanation about the contents of the constitution either in things that are theoretical or practical application.<sup>63</sup>

Explicitly al-Qur'ān verses about *birrul wālidain* not describe with verses of the Qur'ān, but globally Qur'ān gives an account of devoted obligation to parents and prohibit disobedience. From the search results, it was found a few verses:

﴿ وَقَضَىٰ رَبُّكَ أَلَّا تَعْبُدُوا إِلَّا إِيَّاهُ وَبِالْوَالِدَيْنِ إِحْسَانًا ۖ إِمَّا يَبُلُغَنَّ عِنْدَكَ  
الْكِبَرَ أَحَدُهُمَا أَوْ كِلَاهُمَا فَلَا تَقُلْ لَهُمَا أُفٍّ وَلَا تَنْهَرهُمَا وَقُلْ لَهُمَا  
قَوْلًا كَرِيمًا ﴾

*Thy Lord hath decreed that ye worship none but him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, but address them in terms of honor. (QS. al-Isrā' [17]: 23)*<sup>64</sup>.

Allah commanded to do good to parents because the parents are mercy to his son, and has been trying hard to give kindness to him, and avoid danger. Therefore, should it be rewarded with do good and be grateful to his parents. Saying "ah"

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<sup>63</sup>Ibid, p. 92

<sup>64</sup> Abdullah Yusuf Ali, *The Holy Qur'an: Text, Translation, and Commentary*, (New Delhy India, Goodword, 2009)

to parents is not allowed by the religion moreover say the words or treats them more coarse than that. If parents or one of them is in your side up to a weakened state, and still in your side to the end of their life, as you in beside of them on the start of your age, then you shall mercy and love for them. You should treat to parents as people are grateful to the person who gave the gift to him.<sup>65</sup>

✽ وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۖ وَبِالْوَالِدَيْنِ إِحْسَانًا

*And what your right hands possess: for God loveth not the arrogant, the vainglorious. (QS. al-Nisa' [4]: 36).*

This verse, Allah commanded the people to worship and devotion to parents.<sup>66</sup>

وَبِرًّا بِوَالِدَيْهِ وَلَمْ يَكُنْ جَبَّارًا عَصِيًّا ﴿١٤﴾

*And kind to his parents, and he was not overbearing or rebellious (QS. Maryam [19]: 14).*

Devotion, kindness, and obey to parents, in addition to from the disobedience to them, both word or deed. Allah has put the dignity of obedience to parents directly under the dignity of

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<sup>65</sup>Ahmad Musthafa al-Maraghi, *Tafsīr al-Maraghī*, (Semarang: PT. Karya Toha Putra Semarang, cct 2, 1993), Juz 1, p. 62

<sup>66</sup>M. Quraish Shihab, *al-Lubab: makna tujuan, dan pelajaran dari surah-surah al-Qur'an*, (Tangerang: Lentera Hati, 2012), p. 183

obedience to him. He did not arrogant to them, nor disobeyed Allah instructions.<sup>67</sup>

وَبَرًّا بِوَالِدَتِي وَلَمْ يَجْعَلْنِي جَبَّارًا شَقِيًّا ﴿١٧﴾

*And dutiful to my mother, and made me not arrogant, unblest. (QS. Maryam [14]: 32).*

Allah has me a devoted to my mother, obedient and does well to him. In this verse it removes the bad prejudice to him. Otherwise, surely the apostle who maintained that it would not be ordered to glorify his mother. As well as she does not make me a proud and arrogant to worship Him, nor a disobeyed and not devote to my mother.<sup>68</sup>

وَالَّذِي قَالَ لِيُؤَدِّيهِ أَفٍّ لَكُمْ مَا أَتَعِدَانِي أَنْ أُخْرَجَ وَقَدْ خَلَتِ الْقُرُونُ مِنْ قَبْلِي وَهُمَا يَسْتَكْبِرَانِ اللَّهُ وَبَلِّغْ لَهُ الْوَعْدَ إِنَّ اللَّهَ هُوَ الْغَنِيُّ فَسَقِرْ ﴿١٧﴾

أَسْطِرُّ الْأَوَّلِينَ ﴿١٧﴾

*But (there is one) who says to his parents, "Fie on you! Do ye hold out the promise to me that I shall be raised up, Even though generations have passed before me (Without rising again)?" And they two seek God's aid, (and rebuke the son): "Woe to thee! Have faith! For the promise of God is true." But he says, "this is Nothing but tales of the ancients!". (QS. al-Aḥqāf[46]:17).*

<sup>67</sup>Ahmad Musthafa al-Maraghi, *op. Cit.*, p. 65

<sup>68</sup>*Ibid.*, Juz 16, p. 83

After Allah has mentioned about the happenings of the people who prayed for mother and father and a devoted of them, then mention also happiness and safety that God has provided for them in the Hereafter, then continued by mentioning people who damn, that is people who disobedient to his father and his mother and deny resurgence and of ḥisāb, who denied the peoples who have been never raised again. Then Allah mentions about the answers to their fathers to their objection, that the resurrection is a right, not harmed again.<sup>69</sup>

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ حُسْنًا وَإِنْ جَاهَدَاكَ لِتُشْرِكَ بِي مَا لَيْسَ لَكَ بِهِ عِلْمٌ  
فَلَا تُطِعْهُمَا إِلَيَّ مَرْجِعُكُمْ فَأُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُونَ ﴿٨﴾

*We have enjoined on man kindness to parents: but if they (either of them) strive (to force) thee to join With Me (in worship) anything of which thou hast No knowledge, obey them not. We have (all) to return To Me, and I will tell you (the truth) of all that ye did. (QS. al-‘Ankabūt [29]: 8)*

Thus formulated by experts vocabulary of the Qur’ān, al-Raghīb al-Aṣḥāhānī. Devoted or kindness to parents is to be polite to both on word and deed in customs of accordance the community so that they feel happy to children. Included in the

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<sup>69</sup> *Ibid.*, Juz 23, p. 38

meaning of devotion is sufficient to their needs legitimate and reasonable in their ability.<sup>70</sup>

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا طَحَمَلَتْهُ أُمُّهُ كُرْهًا وَوَضَعَتْهُ كُرْهًا طَحَمَلَتْهُ  
 وَفَصَّلَتْهُ تَلْثُونَ شَهْرًا طَحَتَّى إِذَا بَلَغَ أَشُدَّهُ وَبَلَغَ أَرْبَعِينَ سَنَةً قَالَ رَبِّ أَوْزِعْنِي أَنْ  
 أَشْكُرَ نِعْمَتَكَ الَّتِي أَنْعَمْتَ عَلَيَّ وَعَلَىٰ وَالِدَيَّ وَأَنْ أَعْمَلَ صَالِحًا تَرْضَاهُ وَأَصْلِحْ لِي  
 فِي ذُرِّيَّتِي طإِنِّي تَبَّتْ إِلَيْكَ وَإِنِّي مِنَ الْمُسْلِمِينَ ﴿١٥﴾

*We have enjoined on man kindness to his parents: in pain did his mother bear him, and in pain did she give him birth. The carrying of the (child) to his weaning is (a period of) thirty months. At length, when he reaches the age of full strength and attains forty years, he says, "O my Lords! Grant me that I may be grateful for thy favor which thou hast bestowed upon me, and upon both my parents, and that I may work righteousness such as thou mayest approve: and be gracious to me in my issue. Truly have I turned to thee and truly do I bow (to thee) in Islam. (QS. al-Aḥqāf [46]: 15).*

We ordered the people to kindness for mother and father and love of them and devote of them during of their lives or after their death. and we make devote to parents as the most important charity, being of disobedience to parents include a great sin because actually the mother when pregnant his child are experiencing difficulty such cravings, clutter of mind or a heavy

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<sup>70</sup>M. Quraish ShIhab, *Tafsīr al-Misbah: pesan, kesan dan keserasian al-Quran*, (Jakarta: Lentera Hati, 2002), p. 20

burden and etc. And when giving birth also experience difficulty in the form of pain during childbirth and the birth took place. All that made her deserve the glory and good relationships.<sup>71</sup>

## 1. Understand of *Birrul Wālidain*

*Birrul Wālidain* is devotion and do good to parents, love, mercy, pray, obey with what they commanded, doing things that they like, and leave something that they don't like. In Islam, *Birrul Wālidain* (devote to parents), is more than just doing *iḥsān* (good) of them. However *Birrul Wālidain* have additional values increasingly "unleash" the meaning of goodness, so that it becomes a "devotion". The devotion that is not even equal reply that can compensate for the goodness of the parents, but at least was able to classify the people being grateful.<sup>72</sup> The word *al-Birr* include everything good. The prophet is a great example of doing *birr* to parents.

*Birrul wālidain* is a right to parents must be carried out by the child, in accordance with the orders of Islam, as long as the parents are not ordered or urged on his children to do things that are hated by Allah. With the Foundation we can

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<sup>71</sup>Ahmad Musthafa al-Maraghi, *Tafsir al-Maraghi. Juz 26*, (Semarang: PT. Karya Toha Putra Semarang, cet 2, 1993), p. 30

<sup>72</sup>Heri Gunawan, *Keajaiban Berbakti Kepada Orang Tua*, (Bandung: PT REMAJA ROSDAKARYA, 2014), p. 2

understand that it is obedient and dutiful to parents, is one of the main obligations in the taqarrub to Allah, and disobeyed to both is one of the major sins. The commands do well to parents placed God after the command to worship and serve him.

### **Birrul Wālidain Forms:**

Just so happens to balance and harmony within the family, so it's not just parents who must pay attention to a child, as the child should pay attention towards the parent. In connection, the child also has obligations toward his parents,<sup>73</sup> namely:

a. The honoring to parents

There is nothing closest in the life of a person other than his parents. They are people who have been instrumental in raising and maintaining a child to adulthood. Difficulty and the depression of parents seem to vanish when he saw his children excited and happy. When the mother had pregnant to childbirth, he willingly and sincerely holds the pain that immeasurably. There is no happiness that parents will feel in addition just to see his children grow up to be people who worship and ethical sublime in life. There is no one else who is crystal clear-minded parents, wanted his children stuck

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<sup>73</sup>Drs. Heri Jauhari Muchtar, *Fikih Pendidikan*, (Bandung: PT Remaja Rosdakarya, 2005), cet 1, p. 110

in the abyss of disgrace and misery. They will try hard making his children as being successful and happy in his life.<sup>74</sup>

The attitude of respect to parents can be realized through deeds and sayings. Do good to parents is basic thing that should do the children to them, especially at a time when the parents were old. Maintenance of a child on the parents at this time is highly recommended, therefore Allah was instructed the children to act the good horns, behaving kindly, and be in full appreciation to the parents.

Today often children rebuked their parents with deeds, such as hitting the table, kicking the doors or slamming the goods in front of the mother and father to express their anger. All of these actions should not be done the child to their parent either when anger or no.<sup>75</sup>

b. Speaking with parents gently and politely

The definition of doing well to the parents here means very knowledgeable. Some examples of behavior do good to parents include: say the word that are spoken and polite, gentle and pleasing to parents. Not to say that hard,

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<sup>74</sup>Arif Supriyono, *Seratus Cerita Tentang Akhlak*, (Jakarta: Republika, 2004), p. 79-80

<sup>75</sup>A. Mudjab Mahali, *Kewajiban Timbal Balik Orangtua-Anak*, (Yogyakarta: Mitra Pustaka, 2000), cet 9, p. 53

rough, and painful heart parents.<sup>76</sup> Should distinguish speaks to parents and talking to friends, children, as well as with others.

c. Do not show the disappointment or annoyance

As a normal human, certainly at any given moment there are feeling disappointed and annoyed. But instead we hold a sense of disappointment and annoyance, if it happened to both of our parents. We should be doing instead, it is being humble (tawadū'), and do not be arrogant and feeling our self better and smarter than them.

d. The grateful or thankful to parents

أَنْ أَشْكُرَ لِي وَلِوَالِدَيْكَ إِلَى الْمَصِيرُ ﴿١٤﴾

*Be grateful to me, and to both your parents, to me the only place you back. (QS. Luqmān [31]: 14)*

Understanding thank to parents is always grateful to them for all their merits that there is no equal and infinite, which was never replaced by anything, the value is so high that will never be priceless by the amount of any size.

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<sup>76</sup>Drs. Heri Jauhari Muchtar, *Fikih Pendidikan*, (Bandung: PT Remaja Rosdakarya, 2005), cet 1, p. 111

e. The humbling in front of the parents

Among the devotion towards parents is distanced speech and deeds that could hurt both parents, although with the cue or greeting with "ah". Including duty to both is dedicated to continually make their pleasure by doing what they want, as long as it is not disobeyed Allah. Should not be used the sound voice exceeds both parents or in front of them. It should not be also to walk in front of them, in and out, or preceding them both their affairs. Humble in front of them both in a way precede all their affairs, unfurled cribs for them, lets them sit in padded place, handed them pillow, do not recede the eating and drinking.

f. The fulfill Oath of parents

If the parents swear to his son for a certain matters which are not immoral deeds, then compulsory for a child to fulfill the oath because it included both their rights.<sup>77</sup>

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<sup>77</sup>Abdul 'Aziz bin Fathi as-Sayyid Nada, *Ensiklopedi Adab Islam menurut al-Qur'an*, (Jakarta: Pustaka Imam Syafi'i, 2007), p. 173-174

Birrul wālidain forms after death:

- a. Pray and begged forgiveness to Allah for their sins, either still alive or have died. God says:

﴿١٧﴾ وَقُلْ رَبِّ أَرْحَمُهُمَا كَمَا رَبَّيَانِي صَغِيرًا

*And say: "o my God, love them both, as they both have educated me little time" (QS. al-Isrā' [17]: 24)*

Do good to parents who died is done by connecting silaturraḥīm with relatives of people who have a relationship with them.<sup>78</sup>

- b. Connect the silaturraḥīm with relatives of mother and father

Relationships silaturraḥīm with family, relatives, friends and friendship of parents must remain guarded and maintained by his children. Do not let the relationships silaturraḥīm disconnected after their parents died.

- c. Glorify a friend of parents

Glorifying the parents is also included to be good to parents

- d. Fulfill the promise of both parents

Should a person fulfils the parent's will and continue on an ongoing basis the practices of goodness

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<sup>78</sup>Arif Supriyono, *Seratus Cerita Tentang Akhlak*, (Jakarta: Republika, 2004), p. 98

that once carried both. Because of the reward will continue to flow to them both in the practice of virtue that used to be done by their children.<sup>79</sup>

## 2. Understand of Uqūqul Wālidain

In addition to the term *birrul wālidain* (do good to both parents), also known as another term, *uqūqul wālidain* that has meaning disobedience to both parents also do not good to them. Prohibition of disobedience to parents are also has the basis of the law. In addition found in the Qur'ān, also found in the ḥadīth of the Prophet Muhammad. In the Qur'ān we find, for example about the prohibition of disobedience to both parents, although only by saying "ah".<sup>80</sup>

Forms of disobedience to parents

*Uqūqul wālidain* included in the category of major sins. The attitude of disobedience to parents is very hated by Islam.

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<sup>79</sup> Abdul 'Aziz bin Fathi as-Sayyid Nada, *Ensiklopedi Adab Islam menurut al-Qur'an*, (Jakarta: Pustaka Imam Syafi'i, 2007), p. 178

<sup>80</sup> Imam an-Nawawi, *Syarah Shahih Muslim 2*, (Jakarta: Pustaka Azzam, 2010), p. 291

a. Make the parents crying

Namely, crying is caused by our actions as a child, while they are not approving, although it is a favor in the eyes of the child. However even if that is done, try not to make them cry especially if it is a crime.

b. Go without permission

For a child, traveling wherever they should get permission from their parent, including go study or even Jihad in the way of God. This is to get their approve and prayer of parents.

c. The gaze with sharp looked on in

It means gaze with full of anger, because it includes the deeds of disobedience to parents.

d. Walking in front of parents

As much advanced in the salaf books, that walk in front of parent is include disobedience, except for lead their to walks, because they were not able to walk or senile. Aisha said: "a man came to the Prophet PBUH by bringing an old man, then he said to him: *"o man, who the people are with you?"* He answered:*"my father"*. Then he said, *"Don't walk in*

*front of him, don't sit down in front of him, and don't call them by name, and don't equate with anything."*

e. The humbling to Parents

As a child, although it has the position, title, socioeconomic status, and education, should never demean his parent. Keep place them on a high position and an esteemed. Respect to parents is not only due to God and his Rasul had ordered it, but it is the right of those of his children. How disobedience a child who demean and disparage the parent's position, although parents embraced the religion other than Islam. This is as exemplified by khalilullah (beloved of God), the Prophet Ibrahim.

f. Being hard is a child should not be hard to parents, but it should be gentle.

g. Ignore and hate the parents

A child should not ignore and despise with both of his parents. As explained by Prophet Muhammad: "do not hate your parents and anyone who hates both of his parents, then he had the heathen" (HR. Musfīm).

h. Disconnecting the relation of silaturraḥīm

As Muslims, we should always connect relation silaturraḥīm with anyone, especially with parents. Because break the relationship with the parent including the insubordinate to him. The Prophet said, "will not go to heaven the people who decided to disconnect the silaturraḥīm " (HR. Bukhārī and Muslīm)

i. Leave a prayer for parents

One form of birrul wālidain is a child continually pray to her parents. Leave or not to pray for parents included in the category of disobedience to him. Pray for the parents of one of the obligations of children to both parents. The Prophet Muhammad said: "If someone leaves prayer (not wish) for both his parents then it will cut off their blessing" (Al-Dailami).<sup>81</sup>

- j. And the most disobedience the child is who says "ah" or snap at her parents, feel sick, arrogant, admonished with hurtful words. No wonder, if the Prophet warned aloud with about doings disobedience to both parents. He also explained, that people who commit disobedience to both of parents will bear the major sin,

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<sup>81</sup>Heri Gunawan, *Keajaiban Berbakti Kepada Orang Tua*, (Bandung: PT REMAJA ROSDAKARYA, 2014), p. 42-46

their charity will be useless, and he will be given a reply threats, either in the world or in the beyond.<sup>82</sup>

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<sup>82</sup>Dr. Abdullah Nasih Ulwan, *Ensiklopedi Pendidikan Akhlak Mulia*, (Jakarta: Lentera Abadi, 2006), p. 10

## CHAPTER III

### PANTI SOCIAL “PUCANG GADING” SEMARANG

#### A. The History of Panti Social “Pucang Gading” Semarang

The first Panti Social (*Panti Werdha*) in Indonesia was established by the Government with the names of *Sasana Tresna Werdha*. It was the technical implementation unit specialized in the construction of elderly social welfare that provides social welfare services for the elderly in the parlors. The form of program were granting of services and coaching to achieve the goals that have been set in this respect the elderly can enjoy her time with a full sense of peaceful birth and inner.<sup>1</sup> From the results of a survey in 1982, 90% of the elderly are happy live in panti social because their needs would be sure and feel like owning a home.

The Panti Social (*Panti Werdha*) (*Sasana Tresna Werdha*, meaning place of love/loving parents), according to KBBI, the word “panti” refers to a House, where parlors (residence). Werdha refers to a house where taking care of people and taking care of the elderly. Panti Social also called

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<sup>1</sup>Retrieved on 18 Agustus 2016 from,<https://pstwbudisejahtera.files.wordpress.com/2014/06/profil-panti-2013.pdf>

a place to stay specifically designed for the elderly, in which supplied all needed facilities complete the elderly.

Panti Social "Pucang Gading" Semarang is device independent social rehabilitation hall located under and responsible to the head of the hall has the duty of carrying out most of the technical and operational activities or the activities of technical support Services in the Hall and Social Rehabilitation include the fulfillment of necessities of life, the guidance of physical, mental, and social skills as well as social protection. Panti Social was founded on May 29th 1996 on the initiative of the Central Java Governor H. Soewardi, and also was promulgated by the President of the Republic Indonesia Mr. H. Soeharto at once on that date proclaimed as the day Seniors nationwide.

## **B. Legal basis**

Some legal products have been developed, and the latest is the legislation of Republic Indonesia No. 13 of 1998 about the welfare of the elderly.<sup>2</sup> The product can be used as legal

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<sup>2</sup>Dalam undang-undang Republik Indonesia Nomor 13 Tahun 1998 tentang Kesejahteraan Lanjut Usia Bab 1 Pasal 1 yaitu: a) Kesejahteraan adalah suatu tata kehidupan dan penghidupan sosial baik material maupun spiritual yang diliputi oleh rasa keselamatan, kesusilaan, dan ketentraman lahir batin yang memungkinkan bagi setiap warga negara untuk mengadakan pemenuhan kebutuhan jasmani, rohani dan sosial yang sebaik-baiknya bagi diri, keluarga, serta masyarakat dengan menjunjung tinggi hak dan kewajiban asasi manusia sesuai dengan Pancasila. b) Lanjut usia adalah seseorang yang telah mencapai usia 60 (enam puluh) tahun keatas. c) Lanjut usia potensial

guidelines to improve the performance of the executor so obtained a more purposeful activities, integrated, effective and efficient with the aim of eventually, that make the elderly and their families prosper.

According to the Central Java province regulation No. 1 – 2002, The Social Institution “Tresna Werdha Pucang Gading Semarang” changed its name to panti social “Pucang Gading” Semarang. Located above the ground is  $\pm 4,400$  m<sup>2</sup> with a physical building area  $\pm 1800$  m<sup>2</sup>. The facilities are following;

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adalah lanjut usia yang masih mampu melakukan pekerjaan dan atau kegiatan yang dapat menghasilkan barang dan/atau jasa. d) Lanjut usia tidak potensial adalah lanjut usia yang tidak berdaya mencari nafkah sehingga hidupnya bergantung pada bantuan orang lain. e) Masyarakat adalah perorangan, keluarga, kelompok, dan organisasi sosial dan atau organisasi kemasyarakatan. f) Keluarga adalah unit terkecil dalam masyarakat yang terdiri dari suami istri dan anaknya, atau ayah dan anaknya, atau ibu dan anaknya beserta kakek dan atau nenek. g) Perlindungan sosial adalah upaya pemerintah dan atau masyarakat untuk memberikan kemudahan pelayanan bagi lanjut usia tidak potensial agar dapat mewujudkan dan menikmati taraf hidup yang wajar. h) Bantuan sosial adalah upaya pemberian bantuan yang bersifat tidak tetap agar lanjut usia potensial dapat meningkatkan taraf kesejahteraan sosial. i) Pemeliharaan taraf kesejahteraan sosial adalah upaya perlindungan dan pelayanan yang bersifat terus-menerus agar lanjut usia dapat mewujudkan dan menikmati taraf hidup yang wajar. j) Kesehatan adalah keadaan sejahtera dari badan, jiwa, dan sosial yang memungkinkan setiap orang hidup produktif secara sosial dan ekonomis. k) Pemberdayaan adalah setiap upaya meningkatkan kemampuan fisik, mental spiritual. Sosial, pengetahuan dan ketrampilan agar para lanjut usia siap didayagunakan sesuai dengan kemampuan masing-masing.

Retrieved on 29 Desember 2016 from [https://portal.mahkamahkonstitusi.go.id/eLaw/mg58ufsc89hrsg/uu13\\_1998.pdf](https://portal.mahkamahkonstitusi.go.id/eLaw/mg58ufsc89hrsg/uu13_1998.pdf)

dormitories/halls, clinics, kitchen, dining room, and small mosque.

**Legal Basis:**

- a. The Legal Basis is Pancasila
- b. The Constitutional Basis: Constitution article 27 paragraph 2 and article 34.
- c. The Operational Basis:
  - 1) The Law No. 10 of 1950 about establishment the province of Central Java.
  - 2) The Law No. 11 of 2009 about social welfare.
  - 3) Act No. 13 of 1998 about elderly welfare.
  - 4) Law No. 23 on the health of elderly.
  - 5) The Government Regulation No. 43 RI of 2004 about implementing social welfare improvement efforts.
  - 6) The decisions minister utilization of State apparatus No: I25/KEP/M. PAN/2/2003 on general guidelines for preparing the index of satisfaction community service Unit of government agencies.
  - 7) Governor of Central Java Regulations No. 111 of 2010 about The Organization and The Work of Implementing Teksis and Dinsos.

As the basis that support existence and activities of the operations in Panti Social "Pucang Gading" Semarang:

- a. The Government Regulation No. 43 of 2004 on the implementation of efforts to improve the welfare of the elderly.
- b. The Local Regulation of Central Java No. 6 in 2008, about the Organization and governance of work service on the provincial office of Central Java (The Central Java Provincial sheet of the 2008 No. 6 Series D No. 12).
- c. The Central Java Governor of Regulation No. 111 of 2010, about changes over to the Central Java Governor No. 79 of 2009 on the implementation Organization's setup instructions the Device Central Java Province area.
- d. The Central Java Governor of Regulation No. 111 of 2010, about the Organization and functioning of technical implementing unit in the Central Java province Social Service.

#### Province Regulation

The area of Central Java 12/4 No. 1981 on the formation of Organization structure and the work of Social Department in the Province of Central Java level I is:

- a. SK Governor Central Java number 061/182/1991 date November 18th 1991 The Department of Social Welfare Homes in the Province of Central Java level I Areas.
- b. The Regulation Region of Central Java province No. 1 of 2002 about the formation of the Organization, the arrangement of the UPT.

### **C. The regulation of Care in Panti Social**

The increasing number of elderly has attracted the attention of various disciplines. At first, the existence of elderly being arable in medicine, that is does have a major role in bringing the elderly be healthy, with affect the physiological processes that prolong one's life.

The attention of Government to elderly began to look of the GBHN 1987 which puts the elderly as a group that is needs the help of Government and Society. Political success in the fight in the struggle for increased levels of life elderly populations in Indonesia was achieved in 1993: with the inclusion of the problem elderly populations in the Outlines of State Policy (GBHN) 1993 with MPR decree. VIII/MPR MPR/. On the 1993 GBHN also mentioned that for the elderly who are still healthy and productive, the expected participation in development.<sup>3</sup>

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<sup>3</sup>Prof. Dr. Siti Partini Suadirman, Psikologi Usia Lanjut, (Yogyakarta: Gadjah Mada University Press, 2011), p. 17

Elderly is the last period of human life. This is because this age took place after gone through adulthood, and then until death. The elderly are characterized by declining ability and physical strength, mental or psychic.<sup>4</sup> Told the elderly is also 60 years or more, because of certain factors that cannot meet their basic needs.<sup>5</sup>

The characteristics of elderly:

According to Santrock (2002) in Siti Hikmah's book, the characteristics of elderly:

- a. A period of decline.
- b. Individual differences in the effects of aging
- c. Old age judged by different criteria.

Physical development during physiological changes can be seen in the elderly who setbacks, the biological changes affect physical and psychological health conditions that are greater than the previous age period. The changing in family life is largely elderly relations with far less satisfying, which is caused by various things. The causes include: the lack a sense of obligation

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<sup>4</sup>Dra. Hj. Nur Uhbiyanti, M.Pd. *Pendidikan Anak Sejak dalam Kandungan Sampai Lansia*, (Semarang: Walisongo Press, 2008), p. 183

<sup>5</sup>Emma Hidayati, S.Sos.i., M.S.I, *Optimalisasi Bimbingan dan Konseling Agama Islam Bagi (PMKS)*, Laporan Karya Pengabdian Dosen, p. 24

to the parents, the distance between the place of residence of the child and the parent. The elderly will not feel alienated if the elderly with a satisfying relationship until the elderly aged 50 to 55 years.<sup>6</sup> The purpose of the service in *panti social* that is to realize the welfare of the elderly in enjoy the day her parents as well as improve services and tackling social problems.

The purpose of this service is to give direction and facilitate officers in providing social services, health and elderly care in (*Social Institution of Tresna Werdha*), as well as improving the quality of services for the elderly. With the aim of:

- a. To be fulfilled of the elderly needs which is includes biological, psychological, social and spiritual.
- b. Extend life expectancy and productivity in the elderly.
- c. Realization of the elderly welfare covered a sense of calm, serene, happy, and closer to God.

The task of service including:

- a. Gives social services for the elderly which include the fulfillment of life, physical, mental, and social, as well as giving knowledge and skills guidance in filling leisure.

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<sup>6</sup>Siti Hikmah, *Psikologi Perkembangan: tinjauan dalam perspective islam*, (Semarang: CV. Karya Abadi Jaya, 2015), p. 313

- b. Gives guidance to the family of elderly, society for willing and able to accept, caring for and meet the needs of the elderly.

The process of service in Panti Social “Pucang Gading” Semarang including:

- a) Selection client, is a study on whether the issues raised are qualified to be accepted as client.
- b) Motivation client, namely in the form of the introduction of service programs for persons with problems in order to fulfill the will and receive services in the orphanage.
- c) Registration or re-registration, the registration form of identity administration activities client in registrars (ledger).
- d) Review and disclosure issues, which attempts to analyze data client with reviewing and processing problems client candidate, cause problems, its potential and the response or willingness client in seeking to help them.
- e) The placement client and delivery of care, in the form of fulfillment of basic needs (food, clothing, boards) by taking into account the needs of adequate nutrition and adequate health coaching. In terms of placement in a dorm room with attention to the condition of each client so as to create a harmonious atmosphere Panti.

## **D. Rights and obligations in Panti**

### **1) Social Worker Rights Party 1**

- a. Obtaining the correct information
- b. Obtaining the appropriate response from the second party (elderly)
- c. Determine the methods and techniques of fulfillment right problems from the second party
- d. Recommend termination of help relations/termination
- e. Provide support to all rules and the regulation that have been set

### **2) The obligations of the social worker 1**

- a. Accept the second party for what it is
- b. Honoring the second party as the person who has dignity
- c. Noting the interests of both parties
- d. Inform each step that will be carried
- e. Seeking help to overcome the problem of the second party
- f. To involve both parties in any decision making
- g. Maintaining the confidentiality of both party

### **3) The rights of the elderly**

- a. Accepted and honored as people who have dignity
- b. Get a help
- c. Get a problem each of measures to be taken
- d. Required as a unique individual
- e. Be included in decision making

f. Proposed the termination of the relationship/termination

**4) The obligations of elderly**

- a. Give the correct information
- b. Provide appropriate responses
- c. The implement advice or input from the first party (social worker) for the sake of troubleshooting
- d. Actively participate in each process of help activities
- e. Comply with all regulations and rules that has been applied by social worker.<sup>7</sup>

**E. Daily Activities**

NO	DAY	TIME	THE ACTIVITIES	DURATIO N
1	Sunday	08.15 – 0 .45	Christian Guidance	2 Hour
2	Monday	07.00 – 07.45	Morning Gymnastic	1 Hour
		07.45 – 0 .15	Break	
		08.15 – 10.30	Social Mental Guidance	2 Hour
		10.30 – 12.00	Social Mental Cooking Skill	2 Hour
3	Tuesday	07.00 – 07.45	Morning Gymnastic	1 Hour
		07.45 – 08.15	Break	
		08.15 – 09.45	Cooking Skill	2 Hour

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<sup>7</sup>Doc. Panti Sosial “Pucang Gading” Semarang, pada 06 November 2016

		09.45 – 11.15	Art Guidance	2 Hour
4	Wednesday	07.00 – 07.45	Morning Gymnastic	1 Hour
		07.45 – 08.15	Break	
		08.15 – 09.45	Prayer Guidance	2 Hour
		08.15 – 09.45	Rebana Guidance	2 Hour
		09.45 – 11.15	Counseling Guidance	2 Hour
5	Thursday	07.00 – 07.45	Morning Gymnastic	1 Hour
		07.45 – 08.15	Break	
		08.15 – 09.45	Ya'sin and Tahlil	2 Hour
		08.15 – 09.45	Guidance	2 Hour
		09.45 – 11.15	Christian Spiritual Guidance Skill Traaining	2 Hour
6	Friday	07.00 – 07.45	Morning Gymnastic	1 Hour
		07.45 – 08.15	Break	
		08.15 – 10.30	Cleaning Day	2 Hour
		11.15 – 12.45	Jum'at Prayer	2 Hour
7	Saturday	08.15 – 10.30	Medical Check-up	3 Hour

#### **F. The Understanding of Hadis Birrul Wālidain in Pantj Social**

Islam has been taught to mankind that all goodness lie in God, while also the evil lies in his anger. In reality means and the wrath of God lies in the interaction of a fellow human being, in other words, iḥṣan (doing well) to God will not be realized, except

by doing good to your fellow man. One of them is namely the rights of parents towards the child (worship). In terms of the obligations of children towards parents that devotion is instructed in the religion of Islam is being polite to both in terms of speech and act in accordance with the customs of the community.

Aqidah Ah̄laq is one of the implementations from spirit in Islamic education and has a very important position in Islamic education. The position of morals in human life is occupies an important place, as individuals and a society depends on how the moral. If the moral is good then be safe in born and her inner, if the moral is broken, so will broke their born and her inner.

Parents raise the degree in Islam at level that is not known in other religions. Islam put kindness and honoring to parents is just one level below the faith to Allah. Parental rights over the child very big. Because, Allah is grouping orders to serve them by necessity devote to them. Allah says:

*Thy Lord hath decreed that ye worship none but him, and that ye be kind to parents. Whether one or both of them attain old age in thy life, say not to them a word of contempt, nor repel them, bur address them in terms of honor. [Al-Isrā'17: (23)].*

Due the parental right is so high, God tells us to always do well to them and interact with them with good manners. Mom and dad are parents that have very great merit to their children, and they have a responsibility to his son. As we know that the blessing Allah be dependent to parents, Allah will every activity

we do provide that parents have bless it first. So, it should be for a child to respect and obey their parents.

*Birrul wālidain* is to do good to them fulfill their rights and obey them in things that are mubah and not things that are immoral. Then *uqūqul wālidain* is each of act or speech of children who hurt his parents that in addition to shirk or form of disobedience (to Allah).

Many phenomenon of children who leave their parents in Pantia Social, this is due to the busyness of the child so they cannot longer to take care of his parents. However, the problems occurred in the lives of parents often make children feel overwhelmed and difficult to live the life of households. Some reasons for children are forced to leave their parents in Pantia Social with the aims that parents can obtain happiness.

One of day-care parents is in Pantia Social “Pucang Gading” Semarang, which is used process the research in this thesis preparation. The variety of comprehension about *birrul wālidain* as well as *uqūqul wālidain* residing in pantia social are as follows:

According to the Sodiq’s family that *birrul wālidain* is the good deeds of a child to a parent. In this case the entrust parents in (panti) is a good deed for a parent. And also reasoned

that in his family who work only her husband, while the mother has three children, the needs of the economy is one reason could not bear take care of her at home. Then mother B as the younger brother of mother A also explained that not able to take care of her as well as not have their own home. Her parents have a habit like small children and this make quarrel between parents and children of the squabbling and lack of respect to parents.

Opinion of the Rahmah's family that leave the family at home is one form of responsibility for their busy work so could not take care of themselves, rather than looking at the mother at home alone better be at home. Within one month of one or when they have free time mother R cultivated look. So they do not let up. According to the family that the R enjoyed being at home since before deposited in the institution of the family also chose this place as the best option, which every day occupied with useful activities. They also know the arguments of the Qur'an and ḥadīth *birrul wālidain*. Which respect, protect and care for parents is an obligation of a child to a parent, but in the case of the parental leave is a matter of devotion to protect his family.

*Birrul wālidain* is love and make parents happy somehow in a positive way and not hurt or physically parents. For example in the case of caring for children can not directly take care of him because of busy working or taking care of her own child, the child

can send a maid to take care of his parents. If parents cared for in the orphanage could offer a subtle way if parents want a rehabilitation or not, if the parents want the child remains filial and parental visit. As well as affectionate as he could.<sup>8</sup>

According to Budi as the client, he had two years in the orphanage. He explained because of problems in the household with wife and children. It is because Budi at that time did not have a job so that she was forced to throw him and his sons were influenced by his mother. He concluded that life as the wheel rotates, sometimes we were on top but sometimes it would be near the bottom. So that he could be placed in the orphanage.

The understanding of *birrul wālidain* is a child who respects his parents both of his words and deeds is not only limited respect, but how to treat parents when old. According to him, his wife and children act as *uqūqūl wālidain* because his son did not ever want to visit and do not want to admit it again. Then he said that his feeling very sad because while in the orphanage had never been there to see his family.

According to Rahimah as the client from Semarang deposited by his own nephew because the child does not want to take care of him and went with her husband who is in Jakarta.

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8 interview with client's family in *panti social*, 02 November 2016

When interviewed he said that in fact, from the beginning he was unaware of if it will be deposited at the site because R initially taken for a walk, she felt betrayed.

According to sri, he was at home on his own because to his family refused to take it again as well that have not disturbing family, so they prefer to live in panty.<sup>9</sup>

According to social worker who said that in fact they do not agree with the opinion of families who entrust their parents because they think that in the hadith "Allah be located on the blessing of both parents' and *أحفظه* so الوالد أوسط أبواب الجنة فأضع ذلك الباب أو *أحفظه* anyway parents and the state of the situation of children, the parent is the child's responsibility which parents should be treated himself his best despite being able to pay a nurse. If parents are forced to be in the institutions will not be balanced with tradition lies in the blessing of Allah be parents because the parents are not sincere with the child's actions.<sup>10</sup>

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9 interview with clien in panty social, 02 November 2016

10 interview with social worker in panty social, 02 November 2016

## CHAPTER IV

### Analysis About Understanding Ḥadīth *Birruḥ Wālidain* in Panti Social Pucang Gading Semarang

#### A. Concept *Birruḥ Wālidain*

*Birruḥ Wālidain* is devotion and do good to parents, love, mercy, pray, obey with what they commanded, doing things that they like, and leave something that they don't like. *Birruḥ Wālidain* have additional values increasingly "unleash" the meaning of goodness, so that it becomes a "devotion". The devotion that is not even equal reply that can compensate for the goodness of the parents, but at least was able to classify the people being grateful.<sup>1</sup>

Islam treats a family relationship like a seed that is able to grow the relationship between humans and also demanding to behave righteous to parents (*birruḥ wālidain*). With well worshipping God, it will lead us to behave righteous against parent. A family is the smallest unit in a society which consists of father, mother, son and other family members. Serving parent is right of parent on children in accordance with the command of

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<sup>1</sup>Heri Gunawan, *Keajaiban Berbakti Kepada Orang Tua*, (Bandung: PT REMAJA ROSDAKARYA, 2014), p. 2

Allah and His Prophet during both of them are not ordering to do things that are not in accordance with the rules and the shari'ah of Allah and His Prophet.

Allah almighty proves that *birrul wālidain* is one of the highest teachings of Islam after believing in Allah which is noted in verses of the Qur'ān. The obligation is explicit, and Allah reigns to emphasize the obligation serving parent after praying Allah. God really concerns for the rights of the parent, so the command to glorify them is equal with the religious order and the Oneness of Him. The Qur'ān reveals these commands in Surah an-Nisā': 36

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا ۚ وَبِالْوَالِدَيْنِ إِحْسَانًا

*And what your right hands possess: for God loveth not the arrogant, the vainglorious. (QS. al-Nisā' [4]: 36)*

Everyone is obliged to *birrul wālidain* according to religious instruction, as long as parents do not order the things that are Allah wrath. Depart of that base, we can understand that devotion and submissive to parental command is one of major obligation to draw closer to Allah. *Riḍō* to parents is the main key of human life. Humans will never happy in live without devoted to parents. The success people either on world or hereafter cannot be separated role of to parents.

Whereas term of birrul wālidain there also a term of uqūqul wālidain that is doing poorly to parents and wasting their right, caused by a child to his parents either word or deed.

In this modernization era, the relationship of young people and older people is increasingly tenuous. The stir that young people face nearly takes up all their time, so they have a little time to think about the parent. Such condition causes a lack of communication between parent and children, a lack of attention and taking care of the older person. Urban condition which makes human competing for gaining power and wealth causes a lot of anxiety, tension, fear, and it can lead to insanity. Individualistic urban condition causes tenuous social contact so that citizen feels insecure, lonely and scared.

A good relationship between children and parent is one responsibility that must be done by family member. Each child is obligated to respect and obey their parent and an adult who has been obliged to keep parent and their family. In the Qur'ān and Ḥadīth explained that service against parent is obligatory because it is equal with tauḥīd or worship Allah almighty. In the Qur'ān surah al-Baqārah verse 83 mentioned:

لَا تَعْبُدُونَ إِلَّا اللَّهَ وَبِالْوَالِدَيْنِ إِحْسَانًا ﴿٨٣﴾

*Worship none but Allah and be dutiful and good to parents (QS. al-Baqārah [2]: 83).*

This verse tells us to devote parent, by loving them, maintaining and keeping them perfectly, it doesn't hurt them and obey his preferences in all things not contrary to Allah command.<sup>2</sup>

Allah warns the command that must be abandoned and unlawful is polytheism. If sin because of polytheism means that he has violated the rights of Allah, but if sin because of uqūqul wālidain (rebellious) is a violation of human right, namely he right of father and mother.<sup>3</sup>

A true Muslim is who treating his parent well, respects both in every situation, does whatever he could to make them happy, during not breaking the limits defined by Allah. He does not leave attempts to show respect to them such as to serve food, cloth and shelter according to status of their environment and Islamic standard.

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<sup>2</sup>Hamka, *Tafsīr Al-Azhar*, (Jakarta : Pustaka Panjimas,1992), Juz 5, p. 55

<sup>3</sup> Mutia Mutmainnah, *Kecajaiban Do'a dan Ridho Ibu*, (Jakarta: Wahyu Media, 2008), p. 17

حَدَّثَنَا قُتَيْبَةُ بْنُ سَعِيدٍ حَدَّثَنَا جَرِيرٌ عَنْ عُمَارَةَ بْنِ الْقَعْقَاعِ بْنِ شُبْرُمَةَ عَنْ أَبِي زُرْعَةَ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ جَاءَ رَجُلٌ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ يَا رَسُولَ اللَّهِ مَنْ أَحَقُّ النَّاسِ بِحُسْنِ صَحَابَتِي قَالَ أُمَّكَ قَالَ ثُمَّ مَنْ قَالَ ثُمَّ أُمَّكَ قَالَ ثُمَّ مَنْ قَالَ ثُمَّ أَبِيكَ<sup>4</sup>

*It has been told we're Qutaibah bin Sa'īd has told us Jarīr from 'Umārah Ibn Al Qa'qa' bin Syubrumah from Abū Zur'ah from Abū Hurairah ra, he said; "A man came to the Prophet PBUH said; "O Prophet, who is the person most eligible I devoted him?" he said, "your mother" She asked again; "Then who?" he said, "your mother." She asked again; "then who else?" he said, "your mother." She asked again; "Then who?" he replied: "Then your father." (HR. Ṣaḥīḥ Bukhārī).*

حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا سُفْيَانُ عَنْ عَطَاءِ بْنِ السَّائِبِ عَنْ أَبِي عَبْدِ الرَّحْمَنِ السَّلْمِيِّ قَالَ كَانَ فِيْنَا رَجُلًا فَذَكَرَ الْحَدِيثَ قَالَ فَرِحَلْ إِلَى أَبِي الدَّرْدَاءِ فَقَالَ سَمِعْتُ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ الْوَالِدُ أَوْسَطُ أَبْوَابِ الْجَنَّةِ

*It has been narrated to us Abdurrazāq have been narrated to us Sufyān from 'Aṭā' bin as-Sāib from Abū Abdurrahman as-Sulamī said, "between us there is a man ... .. then he comment the ḥadīth. He said, "then he went meet to Abū Dardā', then Abū Dardā' said," I heard the Prophet PBUH said: "the parents like the gate center of heaven." (HR. Aḥmad).*

According to ḥadīth contains the meaning that devotion and not rebellion to father a part of charity that must be accomplished to take someone entered to heaven, because devotion of father orders is the best heaven and highest (noble).

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<sup>4</sup>Imam Abdullah Muhammad bin Ismāil al-Bukhārī, *Ṣaḥīḥ Bukhārī*, ter Achmad Sunarto dkk, (Semarang: CV. Asy Syifa', 1993), Juz 3, p. 2

So among the best charity to take someone into paradise is devotion and honoring fathers. The hadith suggests devotion to parents, that devotion to them it contains a very large reward. For example parents are elderly to serve and feed them or with others, that all factors can caused to heaven. Then when making parents cry caused he felt hurt or distressed because of us.

But if Muslims are now following this teaching after being pressured by materialism and blinded by the glitter of modern civilization. In this situation, maintaining parent is number two after his wife and children, even they are forgotten, except by their children who help them by having responsibility and deep piety. Rebellious to parent is when a son or a daughter bedevils parent's body, says a scolding verbal, burdens them beyond their ability in every aspect of life, avoids their parent and does not want to see them.

**The forms birrul wālidain namely:**

- a. Honoring the parents
- b. Speaking with parents gently and politely
- c. Do not show the disappointment or annoyance
- d. The grateful or thankful to parents
- e. The humbling in front of the parents
- f. The fulfill Oath of parents

- g. And *birrul wālidain* forms after death is a pray and begged forgiveness to Allah for their sins, either still alive or have died, Connect the *silaturraḥīm* with relatives of mother and father, Glorify a friend of parents, and Fulfill the promise of both parents.

**The forms *uqūqūl wālidain* namely:**

- a. Make the parents crying
- b. Go without permission
- c. The gaze with sharp looked on in
- d. Walking in front of parents
- e. The humbling to parents
- f. Being hard is a child should not be hard to parents, but it should be gentle.
- g. Ignore and hate the parents

**B. Understanding of *Ḥadīth Birrul Wālidain* in *Panti Social***

Modern Western social structure that has dominated the minds of many Muslims does not put good deeds and respectful attitudes to parent or avoids attitude of ignoring them in their end of life. It makes people who believe in ideas of western thought, is

paying attention only to his wife and children.<sup>5</sup> The economic problem is indeed very crucial in a life of family. Limited economic income will cause a lot of problem, especially if an economic resource which is supported by one of family members only, whereas their family belongs to a large family.<sup>6</sup> Take Care the elderly must require patience and carefulness, but entrusts parents to *panti social* not only feel guilty but will also get public contempt.

This is reality now, the most children who are busy working outside the home, so there is no time to take care elderly. Especially when the child is high position, and had a lot of activities, then the cost sufficiently then enter parents into a *panti social*. Because *panti social* is last choice and forced when children not able to take care for them, and it also has some reasons such as economic needs.

*Panti social* is a facility provided for the elderly people as an alternative housing with special needs that provide care, treatment, and a variety of activities that can be utilized by them to overcome physical and mental deterioration in a community.

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<sup>5</sup> Muhammad Ali al-Hasyimi, *Menjadi Muslim Ideal*, (Yogyakarta: Mitra Pustaka, 2001), p. 88

<sup>6</sup> Hj. Mahmudah, S.Ag., M.Pd. *Bimbingan dan Konseling Keluarga Perspektif Islam*, (Semarang: CV. Karya Abadi Jaya, 2015), p. 71

Panti social is as an institution that has a systematic regulation. As an old folk shelter, it also pays attention some factors that support the welfare of the elderly people. One of panti social that the author research is in "Pucang Gading" Semarang which has vision and mission, namely:

- a. **Vision:** the realization of old folk's welfare in enjoying his old age with safety and happiness.
- b. **Mission:** *Firstly:* to give old folk's social welfare service by optimizing the existing infrastructure and tool. *Secondly:* to improve the quality of service to the old folk in accordance with established standards. *Thirdly:* to improve professionalism of human resources in management and development services.

In service section there is a personnel power that is giving functionally specialized services, caring for the old folk whose condition is included of those who require a special service namely "Pramu Rukti".

Main function of the panti social is fulfilling the needs of the old folks which include treatment, protection and the need for physical, spiritual, psychological and social, those done in order that they can live reasonably in life of society. In daily life, the elderly people in an panti social do not just take a rest like to

sleep or relax but they have positive activities such as gymnastics, art performances, spiritual motivation, handicraft, and others.

1. Understanding birrul wālidain according to family tradition
  - a. Birrul wālidain is the good deeds of a child to a parent. Parental leave in the (home) is a good deed or obedient to their parents. Parents are the gateway to paradise that we must guard. Keeping or caring for a parent not only at home but can be placed in institutions or at home.
  - b. Ḥadīth about birrul wālidain that respect, protect and care for parents is an obligation of a child to a parent, but in the case of the parental leave is a matter of devotion to protect his family. And is one form of responsibility for their busy work so could not take care of themselves.
  - c. Birrul wālidain is love and make happy parents somehow in a positive way and not hurt or physically parents.

Every person who entrusts his parent in the old folk home has to realize that he has two obligations, the obligations to parent and family. Some reasons are *firstly*, the people leave their parent in panti due to factors or simple life with less economic factor, so that it worries health of parent. *Secondly*, because the parent has negative habits which so annoying if they are at home. *Thirdly*, because of busy of work so the people can't take care of their own parent.

From the results of these interviews according to some family kelayan said that a variety of purposes in homes of children leave their parents is not to make parents abandoned but so that parents can live comfortably when children cannot take care of him. But no matter how committed by children for happy parents must be balanced with parents feeling because happiness is not only felt by the parents on the child, if the parents are not happy then the business has to do is futile.

If a child is not able to take care elderly so it is not categorized uqūqūl wālidain during they are responsible for their parents. The definition uqūqūl wālidain is if we did not want to take care in terms of execrate, feel bothered, burdened then handed over in panti social to take care of him despite all the costs has been borne.

قُلْ مَا أَنْفَقْتُمْ مِنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْأَقْرَبِينَ وَالْيَتَامَىٰ وَالْمَسْكِينِ وَابْنِ السَّبِيلِ  
وَمَا تَفَعَّلُوا مِنْ خَيْرٍ فَإِنَّ اللَّهَ بِهِ عَلِيمٌ ﴿٢١٥﴾

*Whatever ye spend that is good, is for parents and kindred and orphans and those in want and for wayfarers, and whatever ye do that is good, God knoweth it well. (al-Baqarah [2]: 215).*

With varying degrees of definition infak in the Qur'an can be understood that term implies that common, includes every activity of fund expenditures, whether it be obligation of zakat, or

liabilities such as provide for the family, household, with father and mother the need of time, and the definition infak in limited but popular, the generosity of someone to spend part of his wealth for social necessities.<sup>7</sup>

In term of nursing parent, the positive law reviews that in nursing parent during under the rule, so nursing parent is legitimate as long as not against rules and regulations. While in term of Islamic law by reviewing the suitability of purpose of son, daughter and reality experienced by parent. When the parent gets happiness in a *panti social*, uniformity between purpose and reality has been fulfilled by happiness of parent. When we look the condition of parents that are not healthy or does not receive intensive treatment. The purpose of parent's son and daughter entrusts him so he is not lonely, gets treatment, attention, education, and happiness. So that Islamic law insists on behavior of son and daughter in the nursing, especially in sincerity of parent entrusted in *panti social*.

If we research cases of parent that are entrusted in the old folk home, his son or daughter are still carrying out their duty in accordance with the teachings of Islam which described in the Qur'an and Ḥadīth. Whereas the purpose of people who entrust

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<sup>7</sup> Kementrian Agama RI, *Al-Qur'an dan Tafsirnya*, (Jakarta: Widya Cahaya, 2015), p. 314

their parent in the *panti* social does not mean passing on parent but in order that the parent is paid attention, taken care and being loved. Various ways were done by son so that he does not abort devotion against parent. This is in accordance with the people's opinion about *birrul wālidain* which all people know religious rule about obligation and responsibility to parent namely during the nursing, the person has to visit parent at least once a month with the aim to maintain contact of *silaturahmi*. So the nursing of parent in an institution does not release the obligation of son against parent, because of the rights of parent to get attention, treatment, money from his son, so that the obligation can still be fulfilled, brought and he still gives all things to make him happy.

From those problems, that inclusion of elderly are economic problems then they are not able to provide his or not able to earn a living themselves for survival. And they also don't enjoy being in her house due to lack of attention from her family. All this is based as they are old aged and offended, they are not useful anymore, easily upset, irritability and forgetfulness. So that it often happens wrong side of the family and eventually caused elderly not living at home with his family.

While according to *sosial worker* also said that if his parents left in *panti* that includes not good act and it is also considered as a sin because they are do not want to take care their

parents when they was old, like when we still baby the parents never complained but otherwise when caring for a parent who is old and needs help from the child but his son left them in the panti.

## CHAPTER V

### COVER

#### A. Conclusion

After doing to various stages of assessment ḥaḍīth birraḥ wālidain it can be concluded as follows:

1. An understanding of the ḥaḍīth birraḥ wālidain in panti social is a good deed for a parent of a child with love and make happy parents somehow in a positive way and not hurt or physically parents, because it is one of their responsibilities resulting busy work or economic factors that cannot care for themselves:
  - a. When parents were at panti, the families not only keep silent, but family still takes the time to visit their parents.
  - b. Many things are done by children for happy parents but must observe the suitability of the objectives and the reality experienced by parents when staying in panti. Whichever way done by children for happy parents must be balanced with parents feeling because happiness is not

only felt by the parents on the child, if the parents are not happy then the business has to do is futile.

## **B. Advice**

Al-Qur'ān and ḥadīth is the principal reference for Muslims, which contains a variety solutions of life, then study of ḥadīth is also still very necessary in an age of increasingly complex as it is today.

When looking at the reality now form of the honor and responsibility of a child to parents seems to shift with development of time especially when already aged. The case of parents who are in panti social would have also to see obligation of child to parents that should be implemented. Therefore, according to tradition and fitrah, the people must be respect their parents are still giving everything to make her happy being the rights of these parents, so that should not be left moreover is ignored deliberately.

This research is still far away from perfection, and therefore the author requires constructive criticism and input from various parties for the progress in the study ḥadīth of the Prophet.s

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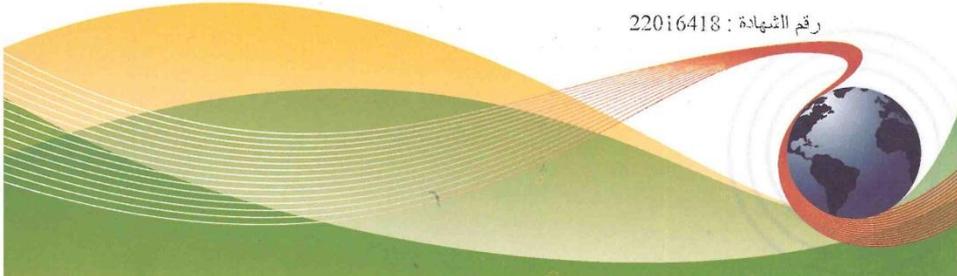
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