

CONTEXTUALIZATION OF THE HADITH MEANING ABOUT WORK ETHIC DURING THE COVID-19 PANDEMIC

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Abstract

The Covid-19 pandemic limits people's mobility and causes economic decline. To cope with the problem, the government has issued the pre-employment cards but still insufficient to increase people's incomes. This study aims to prove the contextualization of the meaning of hadith on work ethics during the pandemic using maudhū'i technique. The research is focusing on one hadith narrated by Ahmad bin Hanbal, since this hadith is the most relevant to the pandemic case. The quality of the hadith is analyzed descriptively based on the hadith book. The study found that the work ethic hadith narrated by Ahmad bin Hanbal is valid because it fulfills the continuity of his sanad and narrators' adil and al-dlabt. The meaning contained in the hadith which is the focus of the study in this paper emphasizes the nobility of people who use their own hands and abilities to work so that they can provide a spirit for the Muslim ummah to continue working to support their families even during the Covid-19 pandemic.

Keywords: Work Ethic, Maudū'ī Hadith, The Covid-19 Pandemic

Abstrak

Pandemi covid-19 telah membuat ruang gerak masyarakat menjadi terbatas sehingga menyebabkan ekonomi masyarakat mengalami penurunan. Upaya yang dilakukan pemerintah dalam bentuk Kartu Prakerja tidak mampu menyelesaikan masalah secara keseluruhan. Masyarakat tidak bisa seterusnya berpangku tangan karena dalam Islam diwajibkan untuk bekerja. Penelitian ini bertujuan untuk membuktikan kontekstualisasi makna hadis tentang etos kerja dimasa pandemi covid-19. Penulis melakukan penelitian dalam bentuk literatur review dengan teknik maudū'ī terhadap hadis-hadis yang berkaitan dengan etos kerja. Penulis hanya membatasi pada satu hadis yang diriwayatkan oleh Ahmad bin Hanbal dengan pertimbangan bahwa hadis tersebut yang paling relevan dengan etos kerja dimasa pandemi covid-19. Hadis tersebut dianalisis kualitasnya secara deskriptif berdasarkan kitab hadis. Hasil penelitian menemukan bahwa hadis etos kerja yang diriwayatkan Ahmad bin Hanbal berkualitas Ṣaḥīḥ karena memenuhi ketersambungan sanad dan periwayatnya 'adul dan al-dabt. Makna yang terkandung dalam hadis yang menjadi fokus kajian dalam tulisan ini mempertegas tentang mulianya orang yang menggunakan tangan dan kemampuannya sendiri untuk bekerja sehingga dapat memberikan spirit untuk para ummat muslim untuk tetap bekerja menghidupi keluarganya meskipun dimasa pandemi covid-19.

Kata Kunci: Etos Kerja, Hadis Maudū'ī Pandemi Covid-19



Introduction

The covid 19 pandemics that hit Indonesia and even all over the world have led to huge social changes. All activities that were once done outside the home must be done indoors to avoid the increase in transmission of covid-19. In the education field, all schools are closures and the school implementation from home has an impact on the performance of educators¹ and changes the learning system.^{2,3} The industry field also has a huge impact.⁴ Many offices are not allowed to open, except those producing food and medical devices.⁵ Workers in other fields do work from home. Many workers are housed until an unknown limited time; some are even laid off from their permanent jobs.⁶

The restrictions on the movement space and retrenchment have caused people's economies to decline. Based on the survey in Makassar city which was conducted by the writers showed that out of 1.000 respondents, most of the people experienced a decrease in income during the covid-19 pandemic about 75.2%. Meanwhile, 24.0% of them stated their income was the same amount between before and during the covid 19 pandemic which was dominated by civil servant jobs and monthly fixed salaries, and only 0.8% who stated

increased income had online service income.⁷

The declining income condition cannot be left alone. This will have the potential to have a worse impact.⁸ One of the efforts made by the government is to give Pre-employment cards to citizens but the policy got pros and cons. Some judges believed that there should be a policy of diverting some post-budget Pre-employment cards to the intensification of agriculture to maintain the availability of foodstuffs among the society.⁹ Besides, the cash assistance provided by the Pre-employment cards program limited in reach and considered quite pampering to the society, but the problem is how long the society will be pampered like that. In addition, the lawsuit from some public observers who regret the effectiveness of trillions of rupiahs' funds to be applied to the Pre-employment cards program is considered inefficient.¹⁰

The spoiled attitude can cause a negative character, such as easy to give up and pessimistic about the future. Indonesia, which has a majority Muslim population, should find the spirit or work ethic to survive even in the worst economic conditions because working is worship. Besides, Asy'ari believed that it can be meaningful as proof of human existence as a creation of Allah SWT on the face of the earth.¹¹ It is very clearly described on the hadith which is recommended to work hard and not allowed to give up. Even in one of the hadith of the Prophet who narrated by Abu Dawood of Anas ibn Malik:¹²

¹ Agus Purwanto, "Studi Eksplorasi Dampak Work From Home (WFH) Terhadap Kinerja Guru Selama Pandemi Covid-19," *EduPsyCouns: Journal of Education, Psychology and Counseling* 2, no. 1 (2020): 92–100, <https://ummaspul.e-journal.id/Edupsycouns/article/view/418>.

² Firman, "Dampak Covid-19 Terhadap Pembelajaran Di Perguruan Tinggi," *Bioma: Jurnal Biologi dan Pembelajaran* 2, no. 1 (2020): 14–20, <https://ojs.unsulbar.ac.id/index.php/bioma/article/view/743>.

³ Dian Ratu Ayu Uswatun Khasanah, Hascaryo Pramudibyanto, and Barokah Widuroyekti, "Pendidikan Dalam Masa Pandemi Covid-19," *Jurnal Sinestesia* 10, no. 1 (2020): 41–48, <https://sinestesia.pustaka.my.id/journal/article/view/44>.

⁴ Dito Aditia Darma Nasution, Erlina, and Iskandar Muda, "Dampak Pandemi COVID-19 Terhadap Perekonomian Indonesia," *Jurnal Benefita* 5, no. 2 (2020): 212–224.

⁵ Andi Amri, "Dampak Covid-19 Terhadap UMKM Di Indonesia," *Jurnal Brand* 2, no. 1 (2020): 123–130, <http://ejournals.umma.ac.id/index.php/brand/article/view/605>.

⁶ Fahri Abd Jalil and Sri Kasnelly, "Meningkatnya Angka Pengangguran Di Tengah Pandemi (Covid-19)," *Al Mizan: Jurnal Ekonomi Syariah* 3, no. 1 (2020): 45–60, <http://ejournal.annadwahkualatungkal.ac.id/index.php/almizan/article/view/142>.

⁷ E. Damayanti, Ilhamsyah, Jamilah, & Taufiq Mathar "Survei Persepsi Warga Kota Makassar Terhadap Tenaga Kesehatan," *Laporan Penelitian (Makassar, May 2020)*. Research Report, this observation is conducted on May 2020 in Makassar city by applying multi-stage random sampling.

⁸ Wibowo Hadiwardoyo, "Kerugian Ekonomi Nasional Akibat Pandemi Covid-19," *Baskara: Journal of Business & Entrepreneurship* 2, no. 2 (2020): 83–92.

⁹ Abi Pratiwi Siregar and Nadia Oktaviana, "Re-alokasi Kartu Pra Kerja Dalam Mendukung Intensifikasi Sektor Pertanian," *Agrisaintifika: Jurnal Ilmu-ilmu Pertanian* 4, no. 1 (2020): 1–13.

¹⁰ Tomi Predianto and Khoirurrosyidin, "Mengkaji Upaya Pemerintah Melalui Program Kartu Prakerja Dalam Perspektif Pemberdayaan Di Masa Pandemi Covid-19," *Gorontalo: Journal of Government and Political Studies* 3, no. 2 (2020): 116–127.

¹¹ Musa Asy'ari, *Islam, Etos Kerja Dan Pemberdayaan Ekonomi (Yogyakarta: Lesfi, 1997)*, 40.

¹² Abu Daud Sulaiman bin al-Asy'as bin Ishaq bin Basy bin Syaddad bin 'Amru bin al-Azd Al-Sajistani, *Sunan Abi Daud, Juz III. C. (Beirut: Dar Ibnu Hazm, 1997)*, 545.

إِنْ قَامَتِ السَّاعَةُ وَفِي يَدِ أَحَدِكُمْ فَسِيلٌ فَإِنْ اسْتَطَاعَ
أَلَّا تَقُومَ السَّاعَةَ حَتَّى يَغْرِسَهَا فَلْيَفْعَلْ

“If a Day of Resurrection has come, one of you has seed palms, if you are able, do not stand until he plants them.”

The hadith shows that even if the Day of Resurrection is tomorrow, it is still advisable to work. Moreover, at this time only the covid-19 pandemic is believed to be one of the tests from Allah SWT so that Muslims should have a work ethic.

The research literature review with the *maudū'i* technique was made to prove the contextualization of the hadith meaning about work ethic during the covid-19 pandemic. The quality of the traced Hadith was analyzed descriptively based on the book of hadith.

Previously, there had been some hadith research on work ethic using the *maudū'i* method. However, this research differs from what is stated in this article in terms of the focus of the hadith studied and the contextualization of its meaning. For instance, the research conducted by 'Abdul Rasyid¹³ he conducted a study of sanad analysis of hadiths related to work ethics that focused on hadith when the Prophet Muhammad gave an example of how the Prophet Daud who was a prophet and a king tried to work to fulfill all the needs and also his family. This hadiths narrated by Abū Hurairah and 'Aisyah were found as authentic hadith.

Nur Kholis¹⁴ in his research of hadith *maudhui* found that the main of Islamic work ethic is divided into three responsibilities, namely (a) responsibility to Allah, (b) responsibility to himself, and (c) responsibility to others.

The *maudū'i* hadith research conducted by Muhammad Ali¹⁵ found that there were 6

traditions in terms of work ethics, namely; 1) hadith about intention, 2) hadith about working to find firewood, 3) hadith about hands on top is better than hands down, 4) hadith about praying asking for protection from poverty, 5) hadith about the best food is the result of hard work and 6) hadith about planting trees even though The Judgment Day is coming.

Miftahul 'Ulum¹⁶ in his research on work ethic hadiths based on the analysis of ma'anil hadith (the meaning of hadith) found some hadith related to work ethics, such as eliminating unemployment, being lazy and depending on others for their lives.

Mohammad Irham¹⁷ asserted that if at a practical level, muslims seem to have a low level of work ethic, then it is not the theological system that must be changed, but there must be ways to provide better understanding of the essential of Islamic teachings. The values contained in the Qur'an and Sunnah regarding "work" can be used as a source of inspiration and motivation for every Muslim to have more activities.

Therefore, this article answers the question of whether the hadith studied meets valid quality? The findings then become the motivation so that every Muslim can be spirited in working even in the condition of pandemic covid-19 by still obeying and carrying out the health protocols.

Work Ethic in Islam

The word 'ethos' comes from the Greek word that is meaning something to believe in, the way to do, to behave, and about the perception of value. Work is an activity to do something. Work ethic is the spirit of work that characterizes and beliefs of a person.¹⁸ In Arabic, work is called as '*amala, kasaba, sa'ā, šana'a*' in its root form (*masdar*) '*amalun*' which

¹³ Abdul Rasyid, "Konsep Etos Kerja Menurut Hadis (Studi Analisis Sanad)", Skripsi, (Jakarta: UIN Syarif Hidayatullah, 2011). <https://repository.uinjkt.ac.id/dspace/bitstream/123456789/2405/1/103222-ABDUL%20RASYID-FUF.PDF>

¹⁴ Nur Kholis, "Etos Kerja Islami", Mukaddimah: Jurnal Studi Islam, No. 22, Th. XIII, (2007): 1-26. https://www.researchgate.net/profile/Nur-Kholis-2/publication/326571286_ETOS_KERJA_ISLAMI_1/links/5b56adc40f7e9b240f014044/ETOS-KERJA-ISLAMI-1.pdf

¹⁵ Muhammad Ali, "Wawasan Hadis tentang

Etos Kerja", Tahdis: Jurnal Kajian Ilmu Al Hadis, vol 9, no 1 (2018): 28-53. <https://doi.org/10.24252/tahdis.v9i1.7523>

¹⁶ Miftahul Ulum, "Hadis-Hadis Tentang Etos Kerja (Telaah Ma'anil Hadis)", Skripsi, (Tulungagung: IAIN Tulungagung, 2014).

¹⁷ Mohammad Irham, "Etos Kerja dalam Perspektif Islam". Jurnal Substantia, vol 14, no 1 (2012): 11-24. <http://dx.doi.org/10.22373/substantia.v14i1.4835>

¹⁸ Tim Penulis, Kamus Besar Bahasa Indonesia (Jakarta: Balai Pustaka, 2007), 309.

is identical with شَغْلٌ, وَظِيْفَةٌ, مِنْهَةٌ, صَنْعَةٌ¹⁹

Ahmad Janan Asifudin assumed work ethic as a character and habits related to work that radiates from the attitude of life.²⁰ M. Dawam Rahardjo believed that work ethic is a fundamental attitude pattern that is ingrained and influences one's behavior consistently and continuously²¹. Amir Hamzah²² defined the work ethic as the soul or spirit of a person in carrying out a task. If the soul and spirit look positive, then it will be reflected with good performance and high value e.g. work with joy and full of optimistic spirit.

Work ethic in Islam is considered not only as a living life but also as worship. Islamic values in the work order can be called the Islamic work ethic. Nurcholish Majid²³ defined the work ethic of Islam as a form of trust of a Muslim that works in the implementation of his life's goal to obtain the pleasure of Allah SWT. Toto Tasmara²⁴ assumed Islamic work ethic as an earnest effort by moving all his assets, thoughts, and dhikr to actualize or place his meaning as a servant of Allah SWT and put himself as part of the best society (*khairu al- 'umma*). Izzudin al-Khatib at-Tamimi²⁵ defined the work ethic of Islam as working honestly and responsibly, trustworthy, always keep promises, tolerant among others, always keep the mouth from spite and avoid from slander.

Based on the various definitions above, the author see the work ethic as an effort (*'amala, kasaba, sa'ā, ṣana'a*) that works seriously based on the intention to obtain the pleasure of Allah SWT.

¹⁹ Ahmad Warson Munawwir, Al-Munawwir Kamus Arab – Indonesia, Cet. XIV. (Surabaya: Pustaka Progressif, 1997), 973.

²⁰ Ahmad Janan Asifuddin, Etos Kerja Islami (Surakarta: Muhammadiyah University Press, 2007), 27.

²¹ M. Dawam Rahardjo, Islam Dan Transformasi Sosial-Ekonomi (Jakarta: Lembaga Studi Agama dan Filsafat, 1999), 251.

²² Amir Hamzah, Etos Kerja Guru Era Industri 4.0 (Malang: Literasi Nusantara, 2020), 40.

²³ Nurcholish Majid, Islam Agama Kemanusiaan: Membangun Tradisi Dan Visi Baru Islam Indonesia (Jakarta: Paramadina, 1995), 216.

²⁴ Toto Tasmara, Etos Kerja Pribadi Muslim (Jakarta: Dana Bakti Waqaf, 1995), 28-29.

²⁵ Izzudin al-Khatib At-Tamimi, Nilai Kerja Dalam Islam (Jakarta: CV. Pustaka Mantiq, 1992), 79.

Identification of Work Ethic Hadith

The writers identified a work ethic hadith based on the word *'amala*. The results showed the word *'amala* appeared in the Book of hadith Bukhāri found 239 hadith, the Book of Muslims found 174 hadith, the Book of Abu Daud found 102 hadith, the Book of Tirmidzi found 501 hadith, the Book of Nasai found 94 Hadith, the Book of Ibn Majah found 96 Hadith, the Book of Ahmad found 742 hadith, the Book of Malik found 31 hadith, and the Book of Darimi found 88 Hadith. So the total hadith that appeared based on the searching for the word *'amala* were as many as 2067 hadiths.

Meanwhile, the writers performed a hadith filtering of the word *'amala* with the theme of hadith related to work ethic. Seven hadiths were finally obtained, but the writers restricted hadiths that only relate to work ethic during the covid-19 pandemic. There are several hadiths, namely:

1. Hadith on working seriously/ diligently²⁶

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِنَّ اللَّهَ يُحِبُّ إِذَا عَمَلَ أَحَدُكُمْ عَمَلًا أَنْ يَتَّقِنَهُ (رَوَاهُ الْبَيْهَقِيُّ)

"Rasulullah PBUH said: If one of you does something then do it diligently"

2. Hadith about business and work with own hands²⁷

حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْعَبَّاسِ، حَدَّثَنَا بَقِيَّةٌ، حَدَّثَنَا بَحِيرُ بْنُ سَعْدٍ، حَدَّثَنَا خَالِدُ بْنُ مَعْدَانَ، عَنِ الْمِقْدَامِ بْنِ مَعْدِي كَرِبَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَا أَكَلَ أَحَدٌ مِنْكُمْ طَعَامًا أَحَبَّ إِلَيَّ اللَّهُ عَزَّ وَجَلَّ مِنْ عَمَلٍ يَدِيهِ»

"Ibrahim ibn Abu 'Abbas had told us that Baqiyyah had told us that Bahir ibn Sa'ad had told us that Khalid ibn Ma'and from Al Miqdam ibn Ma'di Karib had heard that the Messenger of Allah (peace and blessings of Allah be upon him/PBUH) says: "No one of you can eat food

²⁶ Abdurrahman, Fath al-Kabir fi Dam al-Ziyadah ila al-Jami' al-Sagur Juz 1. (Lebanon: Dar al-Fikri, 2003), 329.

²⁷ Musnad Al-Imam Ahmad bin Hanbal Juz 8. Cet. (Beirut: Muassasat al-Risalah, 2001), 418.

that is more beloved by Allah 'Azzawajalla than the meal that resulted from the efforts of both hands."

3. Hadith about working hard is *jihad fi sabīlillah* (struggling on Allah's path)²⁸

فَإِنَّهُ إِنْ كَانَ يَسْعَى عَلَى نَفْسِهِ لِيُكْفِيَهَا عَنِ الْمَسْأَلَةِ وَيُعِينَهَا عَنِ النَّسِّ فَهُوَ فِي سَبِيلِ اللَّهِ وَإِنْ كَانَ يَسْعَى عَلَى أَبْوَيْنِ ضَعِيفَيْنِ أَوْ ذَرِيَةِ ضِعَافٍ لِيُعِينَهُمْ وَيَكْفِيَهُمْ فَهُوَ فِي سَبِيلِ اللَّهِ وَإِنْ كَانَ يَسْعَى تَفَاخُرًا وَتَكَاثُرًا فَهُوَ فِي سَبِيلِ الشَّيْطَانِ

"Surely if he works to meet his own needs to protect himself from begging or burdening others then he does activities that belong to Allah's path. If he works for the benefit of his already weak parents or to provide for his young children, then he is in Allah's path. Unless, he works intending to compete and excels himself then he is in the path of the devil"

Hadith Quality Analysis about Work Ethic

*Takhrīj al-Ḥadīṣ*²⁹

مَا أَكَلَ أَحَدٌ مِنْكُمْ طَعَامًا أَحَبَّ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ عَمَلٍ يَدِيهِ»

"None of you can eat a food that is more beloved of Allah Azzawajalla than the meal that resulted from the efforts of both hands."

In the research section of the quality of this hadith, the writers cited the second hadith that discusses the work ethic by using the method of *Takhrīj al-Ḥadīṣ* based on one of the pronunciations contained in the Matan hadith ('*amala*'), while the book used in this hadith research is the book of *Mu'jam al-Mufahras li al-Fāz al- al- Ḥadīṣ Nabawi*, by A. J Wensick. The first keyword used is the pronunciation *عَمَلَ* on juz 4, page 383 found Code (خ) indicates that the hadith is found in the narration of *al-Bukhārī* in the book of al-Buyu' in chapter 15.³⁰

²⁸ Sulaiman bin Ahmad bin Ayyub, *Mu'jam Kabir Li Thabrani*, Juz 19. Ce. (Beirut: Maktabah Ibnu Taymiyah, 1994), 129.

²⁹ Abu 'Abdillah Ahmad bin Muhammad bin Hanbal bin Hilal bin Asad al-Syaibani, *Musnad al-Imam Ahmad bin Hanbal*, (Cet. I; t.t: Muassasah al-Risālah, 2001), h. 418.

³⁰ A. J. Wensinck, "Concordance Et Indices De La Tradition Musulmane," terj. Muhammad Fuad Al-Baqi, *Mu'jam al-Mufahras li al-Fāz al- al- Ḥadīṣ Naba-*

The writers use the *Takhrīj* method based on the theme contained in the hadith, the book used to do *Takhrīj* method of determining the theme is *Kanz al- 'Ummāl fi Sunan al-Aqwāl wa al-Af'āl*. By 'Ali al-Muttaqi ibn Ḥisām al-Din, right on Juz' 4, page 8 found code خ حم Code (حم) that indicates that the hadith is contained in the history of Ahmad bin Hanbal while the Code (خ) indicates that the hadith is contained in the history of *al-Bukhārī*, narrated by Al-Miqdam.

Based on the instructions found, having a search of the methods of *Takhrīj al- Ḥadīṣ* it can be identified that the hadith became the object of research is among several Books of *al-Tis'ah*, namely *Ṣaḥīḥ al- Bukhārī*, and *Musnad Ahmad bin Hanbal* As for the editorial hadith in the books, they are as follows:

1. *Ṣaḥīḥ al- Bukhārī*,

Based on the *Takhrīj* method in one of the hadith Matan, it indicates that this hadith is contained in *Ṣaḥīḥ al- Bukhārī*, book.³¹

حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى، أَخْبَرَنَا عِيسَى بْنُ يُونُسَ، عَنْ ثَوْرٍ، عَنْ خَالِدِ بْنِ مَعْدَانَ، عَنِ الْمُقَدَّامِ رَضِيَ اللَّهُ عَنْهُ، عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «مَا أَكَلَ أَحَدٌ طَعَامًا قَطُّ، خَيْرًا مِنْ أَنْ يَأْكُلَ مِنْ عَمَلٍ يَدِهِ، وَإِنَّ نَبِيَّ اللَّهِ دَاوُدَ عَلَيْهِ السَّلَامُ، كَانَ يَأْكُلُ مِنْ عَمَلِ يَدِهِ (رَوَاهُ الْبُخَارِيُّ)

2. *Musnad Ahmad bin Hanbal*

Based on the *Takhrīj* method, one of the Matan pronunciations indicates that this hadith can be found in *Musnad Ahmad bin Hanbal*³²

حَدَّثَنَا إِبْرَاهِيمُ بْنُ أَبِي الْعَبَّاسِ، حَدَّثَنَا بَقِيَّةٌ، حَدَّثَنَا بَجِيرُ بْنُ سَعْدٍ، حَدَّثَنَا خَالِدُ بْنُ مَعْدَانَ، عَنِ الْمُقَدَّامِ بْنِ مَعْدِي كَرِبَ، أَنَّهُ سَمِعَ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَا أَكَلَ أَحَدٌ مِنْكُمْ طَعَامًا أَحَبَّ إِلَى اللَّهِ عَزَّ وَجَلَّ مِنْ عَمَلٍ يَدِيهِ»

Those are the hadiths collected by the

wi, (Leiden: E.J. Brill, 1936), 383.

³¹ Muḥammad bin Ismā'īl Abū 'Abdillah al-Buākarīy al-Ja'fiy, *Ṣaḥīḥ al- Bukhārī*, Juz 3, h. 57.

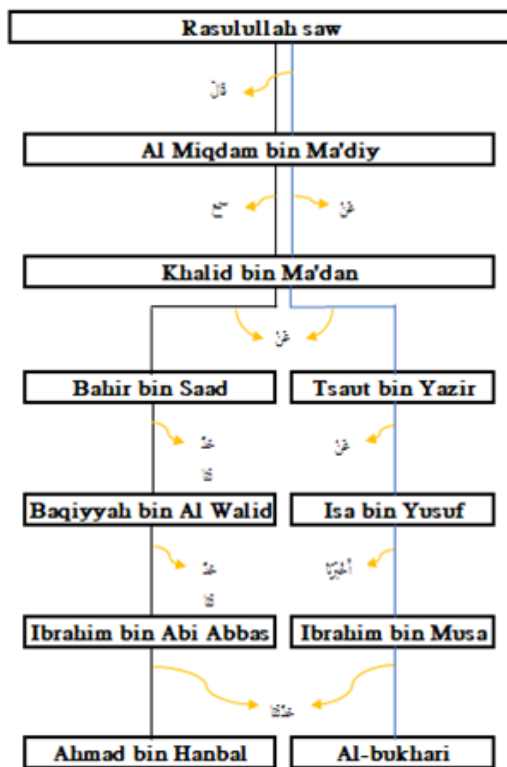
³² Al-Syaibani, *Musnad Al-Imam Ahmad Bin Hanbal*, 418.

writers. All of them are obtained through the instructions contained in the books of *Takhrīj*. Those the collected hadiths have two sanad lines.

I'tibār al- Ḥadīṣ

Having searched and collected hadiths related to the focus of the study in this article, namely work ethic, then the next stage is to do *I'tibar*. With *I'tibar*, it will be seen the entire path of hadith sanad that became the focus of the study. The most important thing in this stage can reveal whether the hadith is narrated only by one person or by other supporters who have *syahid* and *mutabi'* status.³³

Figure 1.



The Names' order of Hadith Narrators from Bukhārī and Ahmad bin Hanbal

Two hadith lines were found. The first narration is in the Book of in *Ṣaḥīḥ al- Bukhārī* the second narration is in the book of Musnad Ahmad bin Hanbal. Of two hadith narrations, there is a *syāhid* because it is at the level of companions namely Al Miqdam bin Ma'diy. Similarly, in the next level, this hadith also has *mutābi'*. because at the level of *Tabi'in* namely: Khalid bin Ma'dan bin Abi Karb. In this hadith,

³³ Burhanuddin Darwis, *Hadis Tentang Takdir Dalam Teologi As'ariyah*, Cet. I. (Gowa: Alauddin Press, 2011), 80.

there are *syāhid* and *mutābi'*. To clarify, it can be seen in the sanad scheme in Figure 1.

Hadith Criticism

In the hadith, there is a series of sanad that starts from *mukharrij* and ends with the companions, or by other mentions that the hadith has several narrators that start from a companion and end in *mukharrij* (*Al- Bukhārī*, and Musnad Ahmad bin Hanbal). All narrators contained in the hadith of Ahmad bin Hanbal's path will be described in detail. The purpose is to be able to know the quality of the hadith to determine the acceptance or rejection of the hadith.

In this case, the series of the narrators that the writers studied on them are the narrations narrated by Ahmad bin Hanbal, Ibrahim bin Abi Al 'Abbas, Baqiyyah bin Al Walid bin Sha'id, Bahir bin Sa'ad, Khalid bin Ma'an bin Abi Karb, Al Miqdam bin Ma'diy.

The sixth narrator. Full name is Ah{mad bin Muhammad bin Hanbal bin Hilal bin As'ad bin Idris bin 'Abdullah bin Hayyan bin 'Abdullah bin 'Anas bin 'Auf bin Qasithi bin Marin bin Syaiban bin Dzul bin Tsa'labah bin 'Uqbah bin Sha'ab bin 'Ali bin Bakar bin Wail.³⁴ He is called as Abu 'Abdillah.³⁵ His lineage met the Prophet (Peace be upon him), in Nazar. He was born in Baghdad.³⁶ The twentieth day of *Rabi'ul Awwal* in 164 H was the day of his birth.³⁷

Since the childhood, Ahmad bin Hanbal, began to study, many of his teachers, among them: Husyaim ibn Basyir, Imam Ahmad taught

³⁴ Syamsuddin Abu al-'Uwan Muhammad bin Ahmad bin salim Al-Farisi, *Liwa Ma'a Al-Anwar Al-Bāhiyati Wa Sawāti'i Al-Asrāri Al-Asriyati Li Syahri Al-Darrati Al-Madiyati Fi 'Aqdi Al-Firqati Al-Mardiyyati* (Damsyiq: Muassasah al-Khafiqa'ni wa maktabatiha, 1982), 62.

³⁵ Abu Sahl Muhammad bin Abdurrahman Al-Magrawiy, *Mausu'ah Muwaqif Al-Salfi Fi Al-'Aqidati Wa Al-Manhāji Wa Al-Tarbiyah*, Juz 4. (Mesir: Al-Maktabah al-Islāmiyyah li al-Syarri wa al-Tauzi'i, t.t.), 437.

³⁶ Abu 'Abdillah Muhammad bin Sa'ad bin Muni' Al-Hasyami, *Al-Tabaqah Al-Kubrā*, Juz 7. Cet. (Beirut: Dār al-Kutub al-'Ilmiyah, 1990), 253.

³⁷ *Manhaj 'ulamāi al-Hadisi wa al-Sunnati fi Ushu Al-Din*, Mustafa Muhammad Halmi (Bairut: Dār al-Kutubu al-'ilmiyah, 1426), 114.

to him for five years in the city of Baghdad, Ibrahim ibn Abi Al 'Abbas.³⁸ Some of the great scholars of his time who narrated from him are: Imam al-Bukhari, Imam Muslim bin Hajjaj, Imam Abu Daud, Imam At-Tirmidzi, Imam Ibn Majah, Imam An-Nasai.³⁹ So it is obtained the information that there is a connection among them.

Ali ibn al-Madini judged him as a *ṣaduq*. Salih ibn Ahmad ibn Abdullah judged him as *ṣiqah*, *ṣabat* in narrating hadith. Abu Ja'far An Nufaili said; Ahmad ibn Hanbal was one of the religious leaders.⁴⁰ Ahmad is the most *fakih*.⁴¹ That was his assessment of Ahmad ibn Hanbal. When he died, many people attended his funeral and some even said up to a million more.⁴² All of those show that was a loved one and respected by many people.

The fifth narrator's full name is Ibrahim ibn Abi Al'Abbas. During his life living in Baghdad. Among the scholars who became his teachers were Baqiyyah bin al-Walid, Ismail ibn Ayyas, Ayyub bin Jabir, Hasan bin Yazid. Among his disciples were Ahmad ibn Muhammad bin Hanbal, Abdullah ibn Amru, Abdulah bin Muhammad, Mu'awiyah bin salih, Abu Bakr muhammad bin Ishaq. As for the statements of hadith critics: Ahmad ibn Hanbal judged him as *ṣiqah lā ba'sabih*, Abu Hatim argued that he judged him as *Shaykh*, and Ad Daruquthni, Ibn Hajar, adz-Zahabi and Ibn Hibban said he was a *ṣiqah* narrator.⁴³

Due to the statement, Ibrahim bin Abi al 'Abbas once guided Baqiyyah bin Al Walid and vice versa, thus having a relationship between teachers and student. They are both scholars who are *ṣiqah* until his words can be used as guidance.

The fourth narrator's full name is Baqiyyah bin Al Walid bin Sha'id. During his life, he lived in the Land of Sham. He

³⁸ Abu al-Hajjaj Yusuf bin al-Zakiy 'Abd al-Rahman Al-Mizziy, Tahzib Al-Kamāl, Juz 1, Cet. 1 (Beirut: Muassasat al-Risālah, 1980), 437-439.

³⁹ Ibid., 440-442.

⁴⁰ Ibid., 453.

⁴¹ Ibid., 450.

⁴² Abu Ahmad Muhammad Aman bin 'Ali Hami 'Ali, Al-Safatu Al-Ihyāh, Juz I. Cet. (al-Madinah: al-Majlis al-'Ilmi bi al-Jāmi'ati al-Islāmiyah, 1408), 98.

⁴³ Abu al-Hajjaj Yusuf bin al-Zakiy 'Abd al-Rahman Al-Mizziy, Tahzib Al-Kamāl, Juz 1, Cet. 1 (Beirut: Muassasat al-Risālah, 1980), 116.

was born in 110 H and died in 197 H. Among the scholars who became his teachers, they were: Bahir bin Sa'ad, Jarir bin Yazid, Ishaq bin Tsalabah, Ibrahim bin Adham, Said bin Basyir, and Muslim bin Abdullah. Among his disciples, they were Ibrahim ibn Musa, Ibrahim ibn Shammas, Khalid ibn Khaliy al-Qadiy, Daud bin Rasyad, and Said ibn Amru. Based on the critic's hadith, Adz Dzahabi said that he was *hāfīz*. Al 'Ajli judged him as *ṣiqah*. Al-Hakim said he was a narrator that *ṣiqah Ma'mun*. Ibn Hajar judged him as *ṣaduq*.⁴⁴

The comment of the hadith critic said that no one reproached him. Baqiyyah bin Al Walid had been a teacher to Bahir bin Sa'ad, thus they have a relationship of teacher and student. They are both scholars *ṣiqah* so that his words can be used as guidance.

The third narrator, His full name is Bahir ibn Sa'ad. He lived in the land of Sham. His teachers were Khalid ibn Ma'dan ibn Abi Karb, and Makhul as-sham. Among his disciples were Baqiyyah bin al-Walid, Tasur bin Yazid, Muawiyah bin Salih, and Yazid bin Abdul Malik. The statements of the hadith critics such as Dahim, Ibn Sa'ad, An Nasa'i, and al-Ajali said he was a *ṣiqah* narrator. Abu Hatim judged him as *Shālihul hadith*. Ibn Hajar judged him to be a *ṣabat*. Adz Dzahabi judged him as *Hujjah*.⁴⁵

Based on the evidence, Bahir bin Sa'ad ever taught Khalid bin Ma'dan and vice versa, thus they have a relationship between teachers and students. They are both scholars who are *ṣiqah* until his words can be used as guidance.

The second narrator's full name is Khalid bin Ma'dan bin Abi Karb, Kuniyah: Abu 'Abdullah. He lived in Sham and died in 104 H. Among his teachers were: Al Miqdam bin Ma'diy Karb, Muaz bin Jabal, Abu Hurairah, and Aisha Ummul Mu'minin. Among his students were Bahir ibn Sa'ad, Tasur bin Yazid, Sufyan bin Amru, and Yazid ibn Abdurrahman. The statement of the critics' hadith: Al-Aji judged him as *Tabi'i ṣiqah*

⁴⁴ Abu al-Hajjaj Yusuf bin al-Zakiy 'Abd al-Rahman Al-Mizziy, Tahzib Al-Kamāl, Juz 2, Cet. 1 (Beirut: Muassasat al-Risālah, 1980), 192.

⁴⁵ Abu al-Hajjaj Yusuf bin al-Zakiy 'Abd al-Rahman Al-Mizziy, Tahzib Al-Kamāl, Juz 4, Cet. 1 (Beirut: Muassasat al-Risālah, 1980), 20.

Ya'kub Ibn Shaybah, Muhammad ibn Sa'd, An Nasa'i, and Ibn Hibban said he was a *ṣiqah* narrator. Adz-Zahabi judged him as *ṣabat*.⁴⁶

Based on some statements, Khalid bin Ma'dan had previously attended Al Miqdam bin Ma'diy Karb and vice versa, having a relationship between teachers and students. They are both scholars who are *ṣiqah* until his words can be used as guidance.

The First narrator's full name is Al Al Miqdam bin Ma'diy Karb bin 'Amru al-Kindi. His nick name is Abu Karimah. He lived in Sham and died in 87 H. Among his teachers were: The Prophet Muhammad PBUH, Khalid ibn al-Walid, Muaz ibn Jabal, and Abu Ayyub al-Anshari. Among his students were Khalid ibn Ma'dan, Habib ibn Ubaid, Hasan bin Jabir, and Shuraih ibn Ubaid. The statement of the critics' hadith: Ibn Hajar and Adz-Zahabi said he was the companion of the prophet Muhammad PBUH.⁴⁷

Khalid ibn Ma'dan was a well-known as *Tabi'in*. Al-Miqdam ibn Ma'diy Karb was a companion of the Prophet Muhammad PBUH. The identity signifies that they lived in one time. These two scholars have been domiciled in the same area, namely Sham which means that the process of conveying hadith between the two occurred in this area. According to the information that Khalid ibn Ma'dan had studied to Al Miqdam bin Ma'diy Karb thus had a relationship between teachers and students. They are both scholars who are *ṣiqah* so that his words can be used as guidance. Thus, his justice should no longer be doubted and questioned just like any other companions.

Having observed the information related to the hadith that focused on the discussion on this article, the writers concluded that the sanad has fulfilled three methods of validity sanad hadith, namely: (1) Seriality/Continuity, starting from the first narrator (*Rawi al-A'la*), namely Al Miqdam bin Ma'diy Karb to the last narrator (*Mukharrij*), namely Ahmad bin Hanbal that his sanad continued. In this case, there have been several conditions related to the continuity of the sanad, namely that every

teacher and student in the series of narrations in the hadith sanad lived in the same time, had been domiciled or settled in the same place, and recorded as teachers and students; (2) The narration of *'Adul*, all narrations contained in this hadith get justification from the critic scholars as a fair person by using the expression *ṣiqah* and others; (3) The narration of *al-ḍabt*, all narrations contained in this hadith get justification from the critic scholars as to the one who *al-ḍabt*, using the expression *ṣiqah* and others. Thus, it can be concluded that the hadith that is the focus of the study in this article quality is valid or *Ṣahīh*

Hadith Contextualization About Work Ethic

Hadith about the work ethic in terms of the hadith meaning encourages Muslims to work hard as the Prophet PBUH exemplifies as the way of the Prophet Daud AS. He was a Prophet and the king who tried with his own hands to meet the needs of his life and his family. Similarly, the Prophet Muhammad PBUH, as a caliph and a Prophet, worked with his own hands to meet his needs and even help other people.

The opinion of the scholars concerning the content of the meaning of the hadith refers to Imam Nawawi's opinion stated that the best effort is something done with own hands. If the business is agriculture then that is the best effort, because everything in it contains own efforts.⁴⁸ This hadith emphasizes on the nobleness of the one who uses his hands and his abilities. Because people who are silent, reluctant, unable to move and try are categorized as the factors of poverty according to Islam (due to the poor is interpreted as a quiet person).⁴⁹

The Hadith that the writers made as the study focus in this article gives spirit for Muslims to keep working to support their families, do not give up and expect assistance from the government. Although it is known that our current condition is in the covid 19 pandemic that limits all our activities, including activities in making a *halal* living. Nevertheless, a high work ethic required

⁴⁶ Ibid., 167.

⁴⁷ Abu al-Hajjaj Yusuf bin al-Zakiy 'Abd al-Rahman Al-Mizziy, *Tahzib Al-Kamāl*, Juz 28, Cet. 1 (Beirut: Muassasat al-Risālah, 1980), 454.

⁴⁸ Mokhtar Bukhari, *Penelitian Pendidikan Dan Pendidikan Islam Di Indonesia* (Jakarta: IKIP Muhammadiyah Press, 1994), 194.

⁴⁹ Quraish Shihab, *Wawasan A-IQur'an* (Bandung: Mizan, 1994), 449.

creativity to remain serious to meet the needs by working or establishing own business.

In line with the hadith discussed, Al-Qur'an also instructs mankind to keep trying to meet the needs. Worship and endeavors must always go together, as conveyed in QS. Al Jum'ah:10

فَإِذَا قُضِيَتِ الصَّلَاةُ فَانْتَشِرُوا فِي الْأَرْضِ وَابْتَغُوا مِنْ
فَضْلِ اللَّهِ وَادْكُرُوا اللَّهَ كَثِيرًا لَعَلَّكُمْ تُفْلِحُونَ

“When the prayer is finished, spread through the land and see what is on earth. And seek the bounty of Allah, and remember Allah so that you may prosper.”⁵⁰

The verse above indicates that the human should always perform worship and active efforts to meet the needs, and the human is required to remember Allah SWT so that his/her world life becomes better. Based on the understanding of this verse, the mankind is taught about a strong spirit to work and exaggerate the love needs. If it is associated with the current context, then despite the covid-19 outbreak that makes the community limited in movement space, it does not mean that people's efforts and life journeys are stopped, on the contrary, efforts, and prayers are increasing so that people do not just sit and wait for help from the benefactors and the government.

Creativity becomes the keyword in pandemic situations that make many social spaces restricted. Therefore, the meaning of the work that is interpreted in the text (*Matan*) hadith studied. It requires expansion of epistemic and sociological derivation by weighing many things. *Firstly, Restrictions on social space during the pandemic.* For Muslims, the restriction of social space due to consideration of public benefit (*Maslahah Al-'Ammah*) is not an excuse to lose the idea of making a living. In an era of abundance and easy connectedness, a Muslim can shift his conventional economic activities which rely on physical encounters in transactions to the digital transactions.

Secondly, for Muslims as worshippers, who still have to carry out their economic activities conventionally, for example, can only sell in traditional markets all health protocols must be followed. Thus, the need to continue can carry out economic activities and the need to maintain the safety of the soul can be bridged.

Thirdly, the hadith as the focus of this article's study seems to require a more progressive interpretation by considering the spatial-temporal historical context. People's economic intelligence needs to be educated to respond to increasingly digitized economic features. If this not immediately becomes a concern for educated Muslims, then there is a big chance for Muslims to be eliminated from the economic structure and welfare. The work done must still be accompanied by the intention and form of self-devotion to Allah Swt so that the *Rizqi* (fortune and well-being) obtained becomes a blessing thus the happy life of the hereafter can be achieve.

Conclusion

The hadith in this article is a *Shahih* (valid) hadith because it meets the criteria of having a continuous *sanad* (up to the Prophet Muhammad PBUH), narrated by the narrator that *'adil* and *dhabit* till the end of the *sanad*, and in that hadith there is no *Syadz* (gaffe) and *Illat* (defects).

The Hadith about work ethic, if it is associated with the current conditions, obtained a very relevant relationship found the fact productivity is decreasing as a result of work from home or with the enactment of social restrictions. Therefore, this hadith should be a booster for Muslims to remain productive to make living life with their efforts. Hadith that the author focuses on in this article has implications so that Muslims still have a work ethic to work well through their efforts and hard work with the intention of worship because of Allah SWT so that they can still support their families despite the pandemic covid-19.

The meaning 'the work ethic hadith' still requires epistemic expansion and sociological derivation by weighing many things. *Firstly*, restrictions on social space during the pandemic. *Secondly*, the Muslim workers still

⁵⁰ Departemen Agama RI, Al Qur'an dan Terjemahnya (Semarang: Toha Putra, 2005), 809.

need to follow the health protocols. *Thirdly*, the hadith as the focus of this article's study seems to require a more progressive interpretation by considering the spatial-temporal historical context.

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