

The Role of KH. Fakhurrazzi in the Field of Hadith in Ogan Ilir Regency, South Sumatra

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Keywords: Role, Hadith, KH, Fakhurrazzi, Ogan Ilir	Abstract Ulama are people who play an important role in the lives of Muslims, starting from asking questions about things related to religion to solving social problems in society. There are quite a lot of scholars who have or possess very high levels of knowledge, but not many people recognize and know these scholars, as is the case with KH. Fakhurrazzi. This research aims to find out the role of KH. Fakhurrazzi in the field of hadith in Ogan Ilir Regency, South Sumatra. This research was conducted using qualitative methods and field research, as well as data analysis using descriptive-analytical analysis. The research results show that the role of KH. Fakhurrazzi in the field of hadith is reflected in his pious and productive personality in writing <i>ahkam</i> hadith books. The writing of this book was specifically used as a means to make things easier for the students and the people of Seribandung village who studied with it. Apart from that, the <i>ahkam</i> hadith he wrote was also aimed at people who really needed explanations of hadiths that discussed the law at that time to provide new insights. Although KH. Fakhurrazzi only re-copied the books contained in <i>Kutub al-Sittah</i> , but the results of his work had a significant impact on society, namely changing the pattern of life of the community with regard to the practices of <i>muamalah</i> law. This is a major contribution by KH. Fakhurrazzi in his time studying hadith, considering the limitations and developments of the times, which were not like today.
Kata Kunci: Peran, Hadis, KH, Fakhurrazzi, Ogan Ilir	Abstrak Ulama adalah orang yang memegang peran penting dalam kehidupan umat Islam, mulai dari tempat bertanya tentang sesuatu yang bersangkutan dengan agama sampai menyelesaikan permasalahan sosial yang ada di masyarakat. Cukup banyak ulama yang mempunyai atau memiliki keilmuan yang sangat tinggi namun tidak banyak orang mengenali dan mengetahui ulama tersebut, seperti halnya KH. Fakhurrazzi. Penelitian ini bertujuan untuk mengetahui bagaimana peran dari KH. Fakhurrazzi dalam bidang hadis di Kabupaten Ogan Ilir Sumatera Selatan. Penelitian ini dilakukan dengan metode kualitatif dan jenis penelitian lapangan, serta analisa data menggunakan deskriptif-analitis. Hasil penelitian menunjukkan bahwa peran KH. Fakhurrazzi dalam bidang hadis tercermin dari kepribadiannya yang alim dan produktif dalam menulis kitab hadis <i>ahkam</i> . Penulisan kitab ini secara khusus digunakan sebagai sarana mempermudah para santri dan masyarakat desa Seribandung yang belajar kepadanya. Selain itu, hadis <i>ahkam</i> yang ditulisnya juga ditujukan kepada masyarakat yang sangat membutuhkan penjelasan-penjelasan hadis yang membahas hukum pada saat itu untuk memberikan wawasan baru. Meskipun KH. Fakhurrazzi hanya menyalin ulang dari kitab-kitab yang termuat dalam <i>Kutub al-Sittah</i> , tetapi hasil karyanya itu memberikan dampak signifikan di masyarakat, yakni mengubah pola hidup masyarakat berkaitan dengan praktik-praktik hukum <i>muamalah</i> . Hal ini merupakan kontribusi besar KH. Fakhurrazzi dalam studi hadis pada masanya, mengingat keterbatasan dan perkembangan zaman tidak seperti saat ini.
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INTRODUCTION

Ulama are people who play an important role in the lives of the people, ranging from a place to ask about religious teachings to solving problems in society.¹ The cleric is a role model for the community. However, many people now tend to give less positive views to the clerics. For the community, clerics have the obligation to master all fields related to religion.² The cleric is a very important figure in the community, because they are able to mediate the problems that exist in the community and as a role model for the community in social life.³

In the current context, there are quite a number of scholars who have or have very high knowledge, but not many people recognize and know these scholars. KH Fakhurrazi is a famous scholar from Seribandung village, Ogan Ilir Regency, South Sumatra, who is the caretaker of Nurul Islam Islamic boarding school.⁴ He has an important role in the community of Seribandung village, Ogan Ilir Regency, as a figure who is able to be a person who plays a role in moral cultivation and as a figure who is able to control individual behavior in acting and behaving in terms of social life. In Seribandung village itself, the relationship between religion and social life is very closely related because both have continuity in shaping the character of society.⁵

The unique and interesting work of KH. Fakhurrazi is about Hadith *Ahkam*. This work has become the center of study in the Seribandung Ogan Ilir community, precisely at Nurul Islam Islamic Boarding School. He himself is the son of KH. Anwar bin H. Kumpul, the founder of Nurul Islam Seribandung Islamic Boarding School. As an intellectual and preacher, KH. Anwar continued to preach Islam even under the pressure of the colonizers. Until finally, the noble ideals of developing and broadcasting Islam in the country became his passion to continue preaching and then applying it in his home area, and around. It was this effort that in the end, in 1351 H/1932 AD, he succeeded in establishing the Nurul Islam Seribandung Islamic Boarding School as one of the educational institutions in the pesantren base.⁶

This article explains the role of KH. Fakhurrazi in the field of hadith at Nurul Islam Seribandung Islamic Boarding School, Ogan Ilir South Sumatra. The author's interest in studying the role of KH. Fakhurrazi is because he wrote hadith ahkam which was specifically given and delivered to the students as well as the active worshipers at the

¹ Jajat Burhanudin, *Ulama dan Kekuasaan: Pergumulan Elite Politik Muslim dalam Sejarah Indonesia*, (Jakarta Selatan: Mizan, 2012).

² Interview with Rudi Hartono, Seribandung village community, on May 11, 2022.

³ Eko Zulfikar, *Karakteristik Ulul Albab: Menuju Kepribadian Islami di Era Disrupsi Digital* (Bogor: Guepedia, 2023), h. 189.

⁴ Hidayatan Qibthiya, "Epistemologi Kitab Mudzakiroh Tafsir Ayat Ahkam Karya K.H. Fakhurrazi Seribandung", *ATLAS: Journal of Research and Islamic Thought Studies* 1, no. 1 (2023), h. 81. <https://jurnal.radenfatah.ac.id/index.php/atlas/article/view/18883>.

⁵ Mr. Wildan (son-in-law of KH. Fakhurrazi), "Personal Interview", June 16, 2021.

⁶ Hafidhuddin, "Studi Islam Melayu: Melacak Karya-karya Kyai H. Anwar Seribandung-Palembang", *Tamaddun: Jurnal Kebudayaan Dan Sastra Islam* 16, no. 2 (2016), h. 257-296. <https://jurnal.radenfatah.ac.id/index.php/tamaddun/article/view/2554>.

Nurul Islam Islamic Boarding School. In addition, this study also includes philological studies because it is related to the past.⁷ One question answered in this article is: how is the role of KH. Fakhurrazzi in the field of hadith in the village of Seribandung Ogan Ilir South Sumatra? This question also answers what hadith studies written by KH. Fakhurrazzi to be taught by students studying at Nurul Islam Islamic Boarding School. This article is expected to contribute new insights related to hadith studies from South Sumatra scholars. In addition, this article is also expected to make a scientific contribution to the development of hadith studies, especially with regard to hadith texts written by scholars and have never been explored by hadith scholars.

There are not enough previous studies that review the role of KH. Fakhurrazzi in the field of hadith, but there are several studies that generally review him, including: Hidayatan Qibthiya, reviews the Epistemology of Kitab Mudzakiroh Tafsir Ayat Ahkam by KH. Fakhurrazzi,⁸ Nurseri Hasnah Nasution, explains about the thoughts of South Sumatra scholars in the 20th century who influenced civilization, in which there is a description of KH. Fakhurrazzi,⁹ and Kemas Andi Syarifuddin and Hendra Zainuddin, writing about the biography of 101 South Sumatra Ulama in which there is also KH. Fakhurrazzi.¹⁰ Some of these previous studies show the absence of studies on the role of KH. Fakhurrazzi in the field of hadith, so that the author's study can complete the existing void.

RESEARCH METHODS

This research method is qualitative with the type of *field research*.¹¹ Primary data sources used are the results of interviews with family, students of Nurul Islam Islamic Boarding School and people who have met directly with KH. Fakhurrazzi. Some writings about the hadith of KH. Fakhurrazzi are also used as primary and secondary data, in order to strengthen the data that discusses the roles of KH. Fakhurrazzi in the community of Seribandung village Ogan Ilir South Sumatra.¹² In addition, several other references, such as books, books, articles, the internet, and others that are still relevant

⁷ Ade Iqbal Badruzaman, et al., "Teori Filologi dan Penerapannya Masalah Naskah – Teks Filologi", *Jumantara* 9, no. 2 (2018), h. 3.

⁸ Hidayatan Qibthiya, "Epistimologi Kitab Mudzakiroh Tafsir Ayat Ahkam Karya K.H. Fakhurrazzi Seribandung", *ATLAS: Journal of Research and Islamic Thought Studies* 1, no. 1 (2023). <https://jurnal.radenfatah.ac.id/index.php/atlas/article/view/18883>.

⁹ Nurseri Hasnah Nasution, "Pemikiran Ulama Sumatera Selatan Abad XX dan Pengaruhnya terhadap Peradaban", *Juspi: Jurnal Sejarah Peradaban Islam* 1, no. 1 (2017). <https://jurnal.uinsu.ac.id/index.php/juspi/article/view/1002>.

¹⁰ Kemas Andi Syarifuddin, Hendra Zainuddin, *101 Ulama Sumatera Selatan: Riwayat Hidup dan Perjuangannya*, (Palembang: Forum Pondok Pesantren Sumatera Selatan, 2013).

¹¹ Saniatul Hidayah, "Studi Living Hadis Atas Tradisi Kenduri Bulan Ramadhan Di Padukuhan Sanggrahan Maguwoharjo", *Al-Shamela: Journal of Quranic and Hadith Studies* 1, no. 2 (2023), h. 146. <https://jurnal.dokicti.org/index.php/ALSHAMELA/article/view/139>.

¹² Nugroho, Nugroho, et al., "Exploring the Significance of Mahabbah in QS. Ali 'Imran [3]: 31 and Its Connection to the Tradition of Reciting Shalawat, Particularly in South Sumatra", *AL QUDS: Jurnal Studi Alquran dan Hadis* 7, no. 3 (2023), h. 436. <http://journal.iaincurup.ac.id/index.php/alquds/article/view/6326>.

to the theme of the discussion are used by the author as secondary data. The data collection technique uses observation, interview and documentation techniques. While the data analysis technique uses description-analysis, namely the author tries to describe all the data that has been obtained and then critically analyzed in accordance with the discussion in each chapter that has been mapped.

RESULTS AND DISCUSSION

A glimpse into the biography of KH. Fakhurrrazi

KH. Fakhurrrazi was born in Seribandung Village Ogan Ilir on May 7, 1935 Hijri.¹³ His father named KH. Anwar bin H. Kumpul and his mother named Hj Fathmah bint H. Muhit, his father from KH. Fakhurrrazi is the one who founded Nurul Islam Islamic Boarding School, this boarding school is one of the oldest Islamic Boarding School in South Sumatra. KH. Anwar came from ordinary people, not descendants of nobles or prominent figures. KH. Fakhurrrazi married in 1968 at the age of 35 with an 18-year-old woman, who was his student who at that time had just finished studying at the Tsanawiyah Islamic Boarding School Nurul Islam Seribandung owned by his father KH. Anwar bin H. Kumpul. His wife was named Hj. Zuraidah who came from Seritanjung village.¹⁴

Fakhurrrazi was born three years right after his father KH. Anwar founded the Nurul Islam Seribandung Islamic Boarding School. The childhood education of KH. Fakhurrrazi was really equipped and educated directly by his father to become a Muslim intellectual who would later be useful in the midst of the people. He received his education at the Sekolah Rakyat (SR) level¹⁵ in Sri Tanjung Village, which is located next to Seribandung. Because at that time education was still very minimal, it had not spread throughout the village. Fakhurrrazi studied with local teachers, one of whom he had studied with Kiai Bahri bin Pandak Tanjung Atap, and KH. Abu Bakar Bastari.¹⁶

Then he was sent by his father to study with Sheikh Muhammad Dalil, Datuk Maninjum, a madrasa founded by Sheikh Muhammad Jamil Jaho in Jaho Padang Panjang, West Sumatra. From here, a friendly relationship was established between H. Anwar and Sheikh Muhammad Dalil. Then it was only in 1957 with his friend named Jazuli Ma'sum that he was sent to continue his education to Al-Azhar Cairo Egypt, at that time his father KH. Anwar and KH. Sirajuddin Abbas as chairman of the Persatuan Tarbiyah Islamiyah (PERTI)¹⁷ also sent him. At Al-Azhar he majored in Tafsir under the auspices

¹³ Interview with Hj. Zuraidah, wife of KH. Fakhurrrazi, on June 16, 2021.

¹⁴ Interview with Mr. Wildan, son-in-law of KH. Fakhurrrazi, on June 16, 2021.

¹⁵ At that time it was equivalent to elementary school.

¹⁶ His full name is KH Abubakar Bastari bin Haji Ismail. Born in 1898 AD, died in 1971 AD. He was a great scholar and figure of Islamic education in South Sumatra. K.H. Abubakar Bastari is an expert in the field of Tafsir and Nahwu Sharaf. See, Syarifuddin dan Zainuddin, *101 Ulama Sumatera Selatan...*, h. 178-180.

¹⁷ The formation of PERTI was motivated by the same vision and orientation, in accordance with H. Anwar's thought patterns, namely Islamic education and the concept of *ahlus sunnah wal jama'ah*. Therefore, H. Anwar decided to take part in PERTI even though he had previously been the leader of

of the Faculty of Ushuluddin. Counting 10 years from his departure, it was only in 1967 AD that he ended his studies at Al-Azhar and returned to his hometown to devote himself and the knowledge he had gained.¹⁸

There are approximately 6 of his written works that have been found, namely: *al-Mudzakarat fi Ilm al-Balaghah wa al-Badi'* (in Arabic with descriptions), *al-Mukhtar min Hikmah al-Tasyri'* (in Arabic with descriptions), *al-Mudzakarah fi 'Ulum al-Qur'an* (in Arabic with descriptions), *Mudzakarah Tafsir Ayat al-Ahkam* (in Arabic with descriptions), *Hadith Ahkam*, in Arabic with descriptions, and *'Ulumul Hadith* (in Arabic with descriptions). Actually there are still many written works from KH. Fakhrrrazi but have not been found and are still being sought.¹⁹

Socio-religious Life of Saribandung Village Ogan Ilir

Seribandung is one of the villages in Tanjung Batu sub-district, Ogan Ilir Regency, South Sumatra. Seribandung village has existed since 1801 AD during the reign of the Tanjung Batu clan. The majority of the population is the Penesak tribe, which is the majority tribe that inhabits the Tanjung Batu sub-district area. In addition to the Penesak tribe, some come from the Javanese, Komerling, Bugis and Palembang tribes. Historically, Seribandung Village has experienced several transfers of settlement locations. Since the Dutch colonial era, Seribandung Village has moved three times. Seribandung Village was originally located in Tebing Tinggi, which is 1 km from Betung Village, on the edge of the Penesak swamp, the Seribandung Village community was led by Usang Agus, who was a spiritual figure at that time.

The Seribandung villagers lived there for a long time, until they moved to Lubuk Tanjung and Dusun Lamo because Tebing Tinggi was not safe from wild animals and the Sindai and Sedapak. This situation did not last long, considering that the geography of Lubuk Tanjung is a swamp, while the population at that time did not understand how to farm in the swamp. Eventually, the villagers moved to the current location of Seribandung Village. The atmosphere and air of the village is still beautiful, and its location far from the noise makes this village even more comfortable as a place to study.²⁰

Most of the people who live in Seribandung Village are rubber and pineapple farmers. Apart from trading and farming, there are also traders who make wood and stone materials and work in other services. For a long time, the people of Seribandung

Masyumi in Seribandung Village, Tanjung Batu District, Ogan Komerling Ilir Regency, from 1945 to 1947. PERTI was initially an organization (association) engaged in education. This organization applies modern education systems, such as the use of classical and general subjects while still relying on traditional values. See, Samsul Nizar, *Sejarah Sosial Dinamika Intelektual Pendidikan Islam di Nusantara*, (Jakarta: Kencana, 2013), h. 239.

¹⁸ Interview with Mr. Wildan, son-in-law of KH. Fakhrrrazi, on June 16, 2021.

¹⁹ Interview with Hafidhuddin, Santri Pondok Pesantren Nurul Islam Seribandung and holder of KH. Fakhrrrazi's writings, at his residence in Indaralaya on November 11, 2020.

²⁰ Muhammad Daud, *Biografi Syekh H. Anwar Seribandung: Cahaya Islam Dari Uluan Palembang*, (Palembang: Mata Aksa, 2017), h. 38.

village have been known as great wood craftsmen who make houses on stilts. Islam is the most widely believed religion in the village, because Islam is the perfect and *Kaffah* religion.²¹ The command to embrace Islam in a *kaffah* manner is to build strong faith to internalize Islamic teachings in all life activities, whether individual or group activities, which are vertical or horizontal, ukhrawi or worldly affairs, where and when.²²

The majority of the indigenous people of Seribandung village embrace Islam. The reason for this is because the community lives in the vicinity of a pesantren and has many religious leaders, so that the community behaves and acts in accordance with what is taught by the Islamic laws in Islam. The people of Seribandung village have made Islamic law a guideline and life guide, so that they can know what is good and what is bad in accordance with what is prescribed in Islam. In addition, the religious community continues to develop and increase in the village, from religious leaders or commonly referred to as Kyai who have a charismatic attitude, can provide enthusiasm for the village community so that it is used as a role model for villagers.²³

About Hadith *Ahkam* by KH. Fakhurrazi

Ahkam comes from Arabic It is the *jama'* form of *hukm* which means referring to Islamic regulations. It is also understood from the sources of religious law religion It is also understood from the sources of religious law, i.e. a law or a regulation, value, or decree of the Islamic Shari'ah (Islamic law).²⁴ To arrive at a new legal doctrine, or *hukm*, one must employ a systematic methodology by which to derive meaning from the sources. Traditionally, this methodology has been categorized based on the rules of ijtihad. In an interview with Hafidhuddin, one of the alumni of Nurul Islam Seribandung students, who also holds the book of hadith by KH. Fakhurrazi, that KH. Fakhurrazi wrote the book of *ahkam hadith* by referring to the *Shahih hadith* books such as the *Shahih Bukhari* hadith book and the *Shahih Muslim* hadith book.²⁵

The reason why KH. Fakhurrazi named his hadith book by the name of *Hadith Ahkam* is because of his basic knowledge in the field of law. Not only *Hadith Ahkam*, KH Fakhurrazi also wrote the book *Tafsir Ahkam*. In an interview that the author conducted, KH. Fakhurrazi gave the name of his books with the word *Ahkam* because his education while at al-Azhar studied a lot about the law, which is one of the reasons why the written works of KH. Fakhurrazi contain many *ahkam* (legal) traditions.²⁶

²¹ A. Rahman Ritonga, "Memahami Islam Secara Kaffah "Integrasi Ilmu Keagamaan Dengan Ilmu-Ilmu Umum", *ISLAM RELITAS: Journal of Islamic & Social Studies* 2, no. 2 (2016), h. 119.

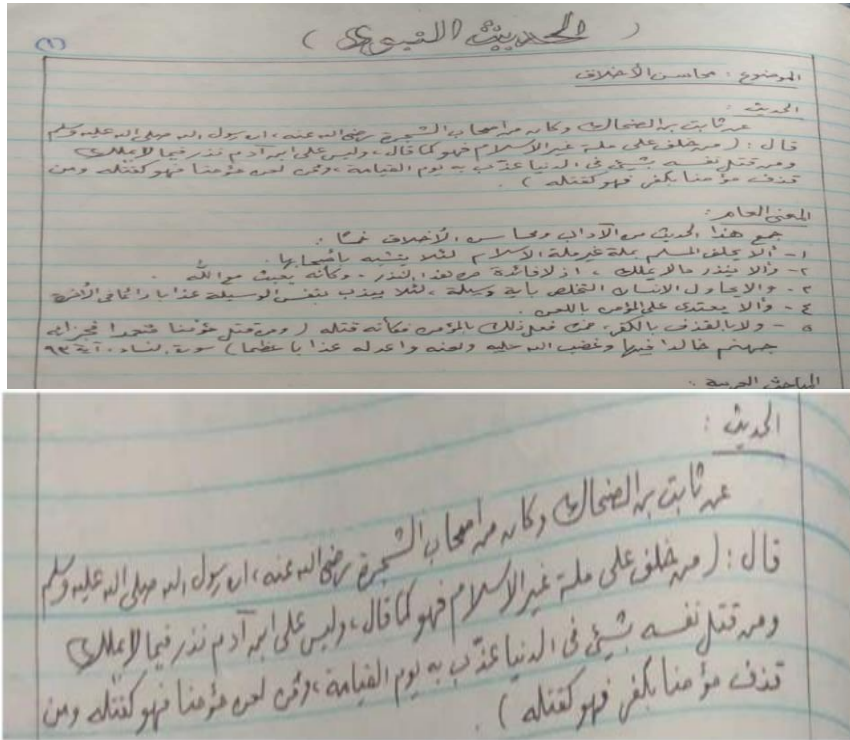
²² Muhammad Ibnu Jarir al-Thabari, *al-Jami' al-Bayan fi Tafsir ay al-Qur'an*, (Beirut: Dar al-Fikr, 2001), Juz 3, h. 209. Muhammad al-Syaukani, *Fath al-Qadir*, (Beirut: Dar al-Fikr li Al-Thaba'ah wa al-Nasyr wa al-Tauzi, 1962), Juz 6, h. 154.

²³ Interview with Rudi Hartono, secretary of Seribandung Village, in Seribandung Village on May 11, 2022.

²⁴ Muchammad Ichsan, *Pengantar Hukum Islam* (Yogyakarta: Percetakan Muhammadiyah Gramsurya, 2015), h. 7.

²⁵ Interview with Mr. Hafidhuddin, one of KH. Fakhurrazi's students, on June 15, 2021.

²⁶ Interview with Mr. Wildan, son-in-law of KH. Fakhurrazi, on June 16, 2021.



Kitab Hadith Ahkam by KH. Fakhurrrazi

*"Whoever swears by a religion other than Islam is like what he says. The son of Adam should not make a vow with something that he does not have. Whoever kills himself with something in this world will be tortured in the Hereafter with the thing with which he killed himself on the Day of Resurrection. Whoever curses a believer is like killing him. Whoever accuses a Muslim of disbelief is like killing him."*²⁷

After the author traced and searched in several books of hadith, the author managed to find the same hadith as the hadith written by KH. Fakhurrrazi, which is contained in the book of Shahih Bukhari number 5587, the book of adab, the chapter on the prohibition of criticizing and cursing. The following is the redaction of the hadith:

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ حَدَّثَنَا عُثْمَانُ بْنُ عُمَرَ حَدَّثَنَا عَلِيُّ بْنُ الْمُبَارَكِ عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ عَنْ أَبِي فِلَابَةَ أَنَّ ثَابِتَ بْنَ الضَّحَّاكِ وَكَانَ مِنْ أَصْحَابِ الشَّجَرَةِ حَدَّثَهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ حَلَفَ عَلَى مِلَّةٍ غَيْرِ الْإِسْلَامِ فَهُوَ كَمَا قَالَ وَلَيْسَ عَلَى ابْنِ آدَمَ نَذْرٌ فِيمَا لَا يَمْلِكُ وَمَنْ قَتَلَ نَفْسَهُ بِشَيْءٍ فِي الدُّنْيَا عَذَّبَ بِهِ يَوْمَ الْقِيَامَةِ وَمَنْ لَعَنَ مُؤْمِنًا فَهُوَ كَقَتْلِهِ وَمَنْ قَذَفَ مُؤْمِنًا بِكُفْرٍ فَهُوَ كَقَتْلِهِ

"Muhammad ibn Basyar told us 'Uthman ibn Umar told us 'Ali ibn Mubarrak from Yahya ibn Abu Kathir from Abu Qilabah that Tsabit ibn Adl Dlahak he was among the Ashabus Syajarah (participated in the baiatur ridlwan) - he told him that the Messenger of Allah (SAW) said: "Whoever swears by a religion other than Islam, then he is like what he says, the son of Adam should not vow with something he does not have, whoever kills himself with something in this world, then he will be tortured in the hereafter with something used for suicide, whoever curses a believer then he

²⁷ Kitab Hadis Ahkam Karya KH. Fakhurrrazi.

is like killing him, whoever accuses a Muslim with disbelief then he is like killing him."²⁸

In the book *Hadith Ahkam* by KH. Fakhurrazi, the content related to the above hadith has been explained. There are at least four important points according to KH. Fakhurrazi, namely:

1. Not swearing by a religion other than Islam.
2. Don't swear by what you don't have then it has no benefit.
3. Do not accuse fellow Muslims.
4. Do not curse fellow Muslims, as explained in QS. al-Nisa' [4]: 95: *"O you who believe! When you go out (to fight) in the cause of Allah, then be diligent (seek information) and do not say to the one who says "salam" to you, "You are not a believer," (then you kill him), in order to seek the treasures of the life of the world, when in the sight of Allah there is much treasure. So was it with you, then Allah bestowed His favors upon you, so examine. Indeed, Allah is Exhaustive of what you do"*.²⁹

KH. Fakhurrazi's understanding of the hadith is also in line with the opinion of classical scholars who prohibit doing despicable things in accordance with the discussion of the hadith above.³⁰ Thus, it is clear that KH Fakhurrazi has explained every hadith he wrote. In addition to writing and copying from the master book of hadith, choosing specifically the Ahkam traditions, KH. Fakhurrazi apparently also provided a description according to his understanding. This certainly made it very easy to explain the content of the hadith to the students and the Seribandung community who attended his studies.

KH. Fakhurrazi's role in Hadith Studies

KH. Fakhurrazi's role in the field of hadith is prominent when he gives studies to the public about *ahkam* traditions. In delivering the study, he first wrote the hadith in a note, making it easier to understand as well as the direction of the study. One example of a hadith that he explained is as follows;

حَدَّثَنَا أَحْمَدُ بْنُ بُدَيْلِ بْنِ قُرَيْشِ الْيَمِيُّ الْكُوفِيُّ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُمَيَّرٍ عَنْ عُمَارَةَ بْنِ زَادَانَ عَنْ عَلِيِّ بْنِ الْحَكَمِ عَنْ عَطَاءٍ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَنْ سُئِلَ عَنْ عِلْمٍ عَلِمَهُ ثُمَّ كَتَمَهُ أَجِيمٌ يَوْمَ الْقِيَامَةِ بِلِجَامٍ مِنْ نَارٍ

"Ahmad ibn Budail ibn Quraysh al Yamiyyu al Kufi has narrated to us Abdullah ibn Numair from Umarah ibn Zadzan from 'Ali ibn al Hakam from 'Atha' from Abu

²⁸ Muhammad bin Ismail bin Ibrahim al-Bukhari, *Shahih al-Bukhari* (Kairo: Dar al-Sya'b, t.th), hadis no. 5587.

²⁹ Kitab *Hadis Ahkam* Karya KH. Fakhurrazi.

³⁰ Ahmad Thobroni, "Bom Bunuh Diri Dan Euthanasia Dalam Tinjauan Hukum Islam," *Ulul Albab: Jurnal Studi dan Hukum Islam* 1, no. 1 (2017), h. 137-138. Irwan Budi Nugroho, "Euthanasia dan Bunuh Diri Ditinjau Dari Hukum Islam Dan Hukum yang Berlaku di Indonesia", *Ngabari: Jurnal Studi Islam dan Sosial* 13, no. 2 (2020), h. 77-90.

*Hurairah who said: The Messenger of Allah said: "Whoever is asked about something he knows and hides it will be flogged on the Day of Resurrection with a whip from Hell."*³¹

In this hadith, it can be understood that conveying knowledge is very important. This is the role of a scholar who is tasked with conveying his knowledge. The knowledge referred to in this context is religious knowledge that must be known by Muslims.³² A scholar or religious figure plays an important role in the progress of religious education and the social life of the community. Not only that, ulama are role models for the wider community. Ulama have proven their role in social development, where social development is one of the processes made to achieve a goal for the welfare of society.³³ A state in which everything needed in the social environment is fulfilled, social opportunities are realized, and social problems are properly addressed.³⁴ Seribandung village and the Nurul Islam boarding school are places that cannot be separated because the Nurul Islam boarding school's goals have a good impact on Seribandung village.

The role of KH. Fakhurrazi in the community can be seen during his lifetime who actively filled the routine recitations of the local community. Starting from filling in studies in his own village in Seribandung village, to reaching other villages such as Tanjung Atap village, Tanjung Batu village, Betung village, to Cinta Manis village. At that time, the lack of transportation to get to the villages KH. Fakhurrazi used a bicycle to preach. And after a while using a bicycle, finally KH. Fakhurrazi used a motorcycle to preach.³⁵ His struggle in broadcasting religion is very noble even though there are many obstacles but he does not despair.

The figure of KH. Fakhurrazi is a role model and a respected religious figure in the village, even many villagers send their sons and daughters to study religion at the Nurul Islam Seribandung Islamic Boarding School.³⁶ KH. Fakhurrazi's role in the organization can be seen from his closeness to Abdurahman Wahid, so that he incorporated the teachings of Nahdlatul Ulama (NU) in Nurul Islam Islamic Boarding School and also in Seribandung village. In fact, he once created a college named PPNI college (Perguruan Tinggi Nurul Islam). This college was established in 1977, at which time KH. Fakhurrazi became the director of this college. During his time as director he was also a teacher there. At that time, PPNI college only had 1 (one) Faculty, namely the

³¹ Muhammad bin Isa Abu Isa al-Tirmizi, *Sunan al-Tirmizi* (Beirut: Dar al-Turats al-Ihya' al-'Arabi, t.th), hadis no. 2573.

³² Ahdi Makmur, *Ulama dan Pembangunan Sosial*, (Banjarmasin: Aswaja Pressindo, 2015), h. 84.

³³ Ade Wahidin, "Konsep Ulama Menurut Al-Qur'an (Studi Analitis Atas Surat Fathir Ayat 28)", *Al-Tadabbur: Jurnal Ilmu Al-Qur'an Dan Tafsir* 1, no. 1 (2014), h. 48-50. <https://jurnal.staialhidayahbogor.ac.id/index.php/alt/article/view/168>.

³⁴ Muhammad Jailani, et al., "Kajian Pendekatan Hermeneutika dalam Tafsir Al-Qur'an Perspektif Ulama Muslim Kontemporer", *Journal of Qur'an and Hadith Studies* 10, no. 1 (2021), h. 98-99.

³⁵ Interview with Duski Ibrahim, a student of KH. Fakhurrazi, at the postgraduate program of UIN Raden Fatah Palembang, on May 10, 2022.

³⁶ Interview with Rudi Hartono, Secretary of Seribandung Village, in Seribandung Village on May 11, 2022.

Faculty of Sharia, and for its degree it still used BA. However, this college did not last long, it only lasted 8 years, from 1977 to 1985. One of the reasons this college no longer exists is due to the lack of students who study so that it requires closure.³⁷

The role of KH. Fakhurrazi is very important in the progress of religious studies in the field of hadith and in the field of the Qur'an, both in the Nurul Islam Islamic boarding school and also in Seribandung village. It can be understood that his role is from the life story of KH. Fakhurrazi, and also the works or compositions of books (*kitab*) which are very numerous in religious studies such as hadith books (*hadith ahkam* and *ulumul hadith*) and books that study the Qur'an such as *Mudzakarah Tafsir Ayat al-Ahkam* and *al-Mudzakarah fi 'Ulum al-Qur'an*, he is not only an expert in the field of hadith and the Qur'an, but also in the field of language with evidence of written works, namely *al-Mudzakarat fi Ilm al-Balaghah wa al-Badi'* (Arabic with descriptions).

In the description of the hadith written, it has made it easier for the Seribandung community in particular to understand the meaning of a hadith written by KH. Fakhurrazi. According to one of the santri alumni, that KH. Fakhurrazi was so concerned with religious affairs in the village and the Islamic Boarding School founded by his father that he rejected an invitation from Abdurahman Wahid (Gus Dur) to become Minister of Religion during the leadership of the President of the Republic of Indonesia, on the grounds that he wanted to focus and serve the Islamic Boarding School so that the invitation from Gus Dur was rejected.³⁸

The closeness of KH. Fakhurrazi with Gus Dur is not because there is no reason, their closeness is because they both study in the same place at Al-Azhar Cairo Egypt. It is not surprising that the closeness of the two of them was established, because Gusdur still often met and visited the Seribandung Islamic Boarding School. Because of the familiarity of these two friends, KH. Fakhurrazi asked Gus Dur to become an advisor to the Nurul Islam Seribandung Islamic Boarding School.³⁹ It was even told that one of the reasons for the closeness of the two of them was that Gus Dur really admired KH. Fakhurrazi because of his knowledge during their time together. There was a moment when Gus Dur was unable to do his assignment and at that time KH. Fakhurrazi helped to do the task from Gus Dur. This is when the knowledge of KH. Fakhurrazi began to be known by Gus Dur.⁴⁰

A Critical Analysis of the Role of KH. Fakhurrazi

Critically analyzing the role of KH. Fakhurrazi in Seribandung village and Nurul Islam boarding school is important. Seribandung village and Nurul Islam boarding school cannot be separated because the progress in the boarding school has an impact

³⁷ Interview with Mr. Wildan, son-in-law of KH. Fakhurrazi, on June 16, 2021.

³⁸ Interview with Hafidzuddin, Santri alumni of Pondok Pesantren Nurul Islam Seribandung and holder of KH. Fakhurrazi's paper, November 1, 2020.

³⁹ Daud, *Biografi Syeck H. Anwar Seribandung....*, h. 38.

⁴⁰ Interview with Hafidzuddin, Santri alumni of Pondok Pesantren Nurul Islam Seribandung and holder of KH. Fakhurrazi's paper, November 1, 2020.

on the village and the people in Seribandung village. KH. Fakhurrazzi is a highly respected figure and a role model for the community, not only that with his high knowledge does not make him arrogant even for his knowledge it makes him humble like the philosophy that is often heard: "*like rice, the fuller the lower*". According to the author, this philosophy is very suitable to reflect the nature and personality of KH. Fakhurrazzi. KH. Fakhurrazzi's daily activities are writing, as evidenced by several works written by him, even the students or people who know him really admire him in his perseverance in learning. In fact, people who only hear his life story admire him very much.

Meanwhile, KH. Fakhurrazzi's role in the field of hadith is reflected in his work on *Hadith Ahkam*. This hadith book contains a lot of learning especially in society because it refers to laws where the content of the hadith prohibits swearing by religions other than Islam. This Hadith emphasizes that it is forbidden to swear by a religion other than Islam. From all the hard work of KH. Fakhurrazzi, it is unfortunate that scholars as good as him, scholars as smart as him are not exposed out (not many people know). From some of the author's understanding, the reason why KH. Fakhurrazzi is not widely known by others is because he only serves the boarding school and does not want to even reject invitations from other people to take part outside the boarding school.

The *ahkam* hadiths written and developed in the Seribandung community have succeeded in bringing the community to be smarter and understand certain laws as explained by KH. Fakhurrazzi. This is evident from the behavior of santri and the local community who increasingly understand in the practice of *muamalah* about certain laws, such as not hurting each other, being polite to each other, and many more. Although KH. Fakhurrazzi only recopied from the books contained in *Kutub al-Sittah*, the results of his work had a significant impact on society. KH. Fakhurrazzi has studied the *ahkam* hadith by writing and recopying it and then comprehensively explained the meaning to the surrounding community.

Of course, this was a major contribution to the study of hadith in his time. Due to the limitations and undeveloped times like today, KH. Fakhurrazzi was able to provide enlightenment and new insights to Muslims regarding *ahkam hadith*. In addition, the contribution of hadith studies is also still ongoing today, because the next generation also still reads the results of KH. Fakhurrazzi's hadith writings and studies them in front of the students and sometimes to the congregation.

CONCLUSIONS

From the brief description above, this article concludes that the role of KH. Fakhurrazzi is very important in the progress of religious studies in the field of hadith both in Nurul Islam Islamic boarding school and also in Seribandung Village Ogan Ilir South Sumatra. Judging from written works such as hadith books (*hadith ahkam* and *ulumul hadith*) and other books, KH. Fakhurrazzi appears to be an expert in the field of hadith. The writing of the *Hadith Ahkam* book was aimed at people who really needed

explanations of hadith that discussed the law at that time to educate and provide new insights. Although KH. Fakhruddin only recopied from the books contained in *Kutub al-Sittah*, the results of his work had a significant impact on society by successfully changing the lifestyle of the community with regard to the practice of *muamalah* law. Of course, this was a great contribution of KH. Fakhruddin in the study of hadith in his time, considering the limitations and developments of the times unlike today.

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