

THE TERM *DEKENGANE PUSAT* AND ITS RELEVANCE TO THE HADITH OF AL-BUKHARI NO. 6502: A STUDY OF FAZLUR RAHMAN'S HADITH HERMENEUTICS

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Abstract: This research aims to reinforce this explanation and ensure that public understanding remains aligned with the principles of Islam. The term *dekengane pusat* was first introduced by Gus Iqdam, a young preacher from Blitar, who emphasised that those who perform Sunnah prayers and draw closer to Allah will be protected by Him. This concept aligns with the hadith narrated by al-Bukhari no. 6502, which discusses the saints of Allah (*awliya*). The hadith highlights the spiritual connection between believers and their Creator through acts of worship. The study employs a literature-based approach, examining primary references such as *al-kutub al-tis'ah* (the nine canonical hadith collections), as well as secondary sources, including books and academic articles. Using Fazlur Rahman's double movement hermeneutical method, this research provides an in-depth analysis of the hadith from al-Bukhari no. 6502. The methodology consists of two stages: first, understanding the hadith in its original context, and second, applying the general principles derived from this analysis to contemporary contexts to ensure the continued relevance of the hadith. The findings illustrate that this hadith, classified as hadith qudsi, is based on Allah's direct communication to the Prophet Muhammad (SAW), emphasising the relationship between Allah's beloved individuals and His guarantee of protection. Contextually, the viral term *dikencani pusat* serves as a reminder for a society that closeness to Allah is the core of worship, regardless of one's social status.

Keywords: *Dekengane Pusat*, Hermeneutics, Hadith, *Wali Allah*.

A. Introduction

Recently, a new term has emerged that is popular among Indonesian Muslims, especially Javanese, namely the term *dekengane pusat*. This term was first initiated by a Gus (son of a kiai) from Blitar, East Java, Muhammad Iqdam. According to him, if someone wants to get support and *dekengan* (protection) from the centre, which in this case is Allah, then he must always practice the teachings of Allah and His messenger, both in the form of commands and prohibitions, especially things that are recommended (Arief, 2023). Gus Iqdam is a well-known preacher who is flexible in terms of conveying Islam. So, it is not surprising that many people attend the Sabilu Taubah Ta'lim Assembly that he teaches. In fact, not only from the Muslim community, but non-Muslims also attended the assembly (Tamami, 2024).

As the Sabilu Taubah congregation grows and Gus Iqdam's popularity increases, the term *dekengane pusat*, which is widespread in the community, has many meanings. Among them is the claim that the *dekengane pusat* is pinned to Gus Iqdam's congregation or followers. As if to give the understanding that only they get *dekengan* from the centre (Allah). Furthermore, some interpret the *dekengane pusat* as a support and protection that is associated with clinics sourced from entities that have supernatural powers, such as jinn, shamans, and various other mystical activities. Not only that, the term *dekengane pusat* is interpreted by some communities as a protection that comes from individuals, groups or institutions that hold high authority in life in the form of positions and assets, which are often referred to as "central people".

As a Muslim, this certainly cannot be justified because it is contrary to Islamic teachings. The reason is that the understanding conveyed by Gus Iqdam about *dekengane pusat* is the same concept as the concept of *wali* in the Prophet's hadith (Wonosobo, 2023). Namely, not someone who follows a certain congregation or group but someone who always obeys religious teachings. Where from his obedience, he gets help and protection from Allah as the centre of power to reach the degree of *wali* Allah (one who loves Allah and is loved by Him). As the Prophet said in the Qudsi Hadith narrated by Imam Bukhari in his Sahih:

"Whoever is hostile to My wali, I have declared war on him. My servant does not draw near to Me with anything that I love more than that which I have made obligatory upon him. As for My servant who always draws near to Me with Sunnah worship, then I will love him. If I have loved him, I become his bearing with which he bears, his sight with which he sees, his hand with which

he acts, and his feet with which he walks. If he asks Me, I will surely give him. And if he asks Me for protection, I will surely protect him. I never hesitate about anything I do, like I hesitate about taking the life of a believer. He hates death, and I do not like to trouble him." (H.R. al-Bukhari. No. 6502).

This research has a high urgency because the phenomenon of understanding guardians familiar with *Dekengane Pusat* is often misunderstood in society, especially by ordinary people. This misunderstanding can lead to religious practices that are not to the teachings of tawhid. With the conception of guardians mentioned in writing in the Prophet's hadith, the author offers an understanding and reinterpretation through Fazlur Rahman's hermeneutic approach to achieve a meaning that is by Islamic law. To map the focus of the study so as not to widen anywhere, the author formulates three main topics. *First*, it discusses the analysis of the traditions about the guardians of God using the thematic method. *Second*, this paper examines the interpretation of traditions on related themes. *Third*, it applies Fazlur Rahman's double movement hermeneutic approach to understand al-Bukhari's hadith no. 6502 and its relevance to the term *dekengane pusat*.

As for previous studies, the author found several articles and theses related to this theme. Among them is the article Hadith Hermeneutics: An Attempt to Break the Freeze of the Text (Hauqola, 2013), which discusses how hermeneutics is used in hadith studies. This article discusses the use of hermeneutics as an approach to interpreting hadith to break the silence and rigidity in hadith interpretation by considering the text, the context of the Prophet's statement, and the context of the interpreter. This article is very relevant to this study because it helps explain the hermeneutical method used to interpret al-Bukhari's hadith report No. 6502 in a modern context.

Furthermore, the article Islamic *Da'wah* in the Millennial Era (Study of Gus Iqdam's recitation at Majelis Ta'lim Sabilit Taubah) (Fikri' & Najib, 2023) explains how the rapid development of technology and social media affects Islamic da'wah in the millennial era, focusing on the da'wah activities of Gus Iqdam, a popular Islamic preacher who utilises YouTube and other social media platforms to reach a wide audience, especially young people. This research uses a qualitative content analysis approach to analyse messages and themes in the media, especially Gus Iqdam's YouTube channel. This research is descriptive qualitative research that aims to describe situations and events, not test hypotheses or make predictions. Fikri and Najib describe this method as survey or observational research, not historical or experimental research.

Muhammad Syiqa Ashfi (2023), in his long thesis, formulated the concept of “*Wali Allah*” (the friends of Allah) according to al-Alusi’s interpretation in his tafsir *Rûh Al-Ma’âni*, highlighting that Wali Allah are people who are very close to Allah, have strong faith and piety, and are protected and given good news by Allah both in this world and in the hereafter. In addition, the article *Reconstructing Hadith and the Concept of Double Movement (An Examination of Fazlur Rahman’s Thought as a Contemporary Reading of Hadith)* (Ramadhan, 2023) examines Fazlur Rahman’s “Double Movement” theory as a critical approach to understanding and reinterpreting Hadith in a contemporary context, by first understanding the historical context and moral principles behind Hadith, then applying these principles to modern situations.

From some of the research above, it can be concluded that the research is still relatively new. So, this research is important to fill the empty spaces that have not been filled by previous studies. Through this hermeneutical study, the research seeks to straighten out people's understanding of the concept of guardians according to Islamic teachings, as well as provide guidance for Muslims to be more critical in accepting the influence of local culture that is contrary to tawhid. With that, the author hopes that this research, theoretically, can be used as a reference by other researchers to explore more deeply the concept of the central decree in the hadith and the community’s reception of the conception. Practically, this paper is expected to be a reflection for the wider community on the misunderstandings that have occurred around them so that it can be applied to everyday life by the teachings and norms of Islam.

B. Research Methods

This research is library research. The research sources include primary sources and secondary sources. The primary sources of this research include nine books of hadith (*ketub at-tis’ab*), including Sahih Bukhari, Sahih Muslim, Sunan at-Tirmidzi, Sunan Ibn Majah, Sunan an-Nasa’i, Sunan al-Darimi, Sunan Abu Dawud, Muwatha’ Malik, and Musnad Ahmad bin Hanbal. Secondary sources include books and scientific articles related to the relevance of the concept of “*Dekengane Pusa’*” and wali Allah in the hadith, as well as its interpretation technique through Fazlur Rahman’s hermeneutic theory. The data collected are then analysed thematically to produce a comprehensive and holistic understanding to avoid a particular understanding.

The data analysis is presented descriptively and normatively. The object of this research includes the formal object, namely the community's reception of the concept of *dekengane pusat*, and the material object, in the form of traditions about the guardians of God. To understand al-Bukhari's hadith no. 6502, the author uses Fazlur Rahman's double movement hermeneutic approach as the theoretical basis. This approach is used to understand how the concept of wali in this hadith can be applied and understood in the context of an increasingly complex modern culture. It also allows researchers to explore the hidden meanings behind the hadith text to provide a broader and deeper understanding.

C. Results and Discussion

1. Definition of Hadith Hermeneutics

Text, according to Jamaluddin, cannot be separated from the context in which the text is present. Text, whatever its form, is born from the reality that occurs at a time, not the other way around (Djunaid, 2012). Based on this, it is important to understand the text not only from the outside but also need some kind of tool to explore the things that surround the text. Therefore, hermeneutics comes as one of the tools that can be used and qualified to explore "something" that is on the outside of the text. The word "Hermeneutics" comes from the Greek "Hermeneuo", which means to interpret (Sugianto, 2019). In general, hermeneutics is the process of turning ignorance into understanding. In its terminology, hermeneutics can be defined in three aspects: first, as the expression of thoughts through words or translation and the act of interpretation; second, as an effort to translate unclear meanings from a foreign language into a language that can be understood; and third, as changing the expression of unclear thoughts into a more understandable form (Yahya, 2014).

In addition, hermeneutics can also be defined as a method that functions to spark a (new) understanding of the (old) understanding contained in the text (Alma'arif, 2017). Komaruddin Hidayat also said that hermeneutics is an attempt to explain and trace the message and basic meaning of speech or text that is unclear, vague, or contradictory, causing doubts and misunderstandings among readers or listeners (Suryani, 2022). Hermeneutics was originally used as a theory and method for interpreting the Old and New Testaments. However, over time, its use expanded, not only limited to the interpretation of religious texts but also applied as a method of interpretation in the social field and various other things that are positioned as texts (Miski et al., 2021), including Prophetic traditions.

If the Qur'an as a text is bound to events that “involve” space-time, then the hadith also has that attachment. Therefore, the existence of a new way of meaning or interpretation of hadith that is accommodative, such as hermeneutics, is useful to make the teachings of Islam relevant to the progress of the times (Hauqola, 2013). In the context of hadith, hermeneutics aims to explain the content of the hadith text to people who live in a place and time far different from the Prophet as the original originator of the text. The difference in time, place and culture between the recipient of the text and the giver of the text (the Prophet) creates alienation and gaps in meaning (Fahimah, 2018). This problem of alienation is the main focus of hermeneutics, which aims to interpret the text so that it remains relevant to the times. Therefore, the main task of hadith hermeneutics is to interpret classical or unfamiliar hadith texts so that they can be understood by people living in different eras and cultural environments (Dharmawan et al., 2024). From the descriptions above, it can be concluded that the definition of hadith hermeneutics is a method of interpretation that seeks to explore the meanings of hadith texts by taking into account the historical, social, and cultural contexts in which they were delivered as well as their contextualisation in the present.

2. Text Search for al-Bukhari Hadith No. 6502 (*takhrij al-hadis*)

After conducting the process of *takhrij hadith*, searching for traditions in the canonical books that discuss the theme and those related to it, the author found several traditions that discuss the theme as in the table below:

Table 1. Similar Hadiths in *Kutub al-Tis'ah*

No.	Hadith Text	Kitab	Chapter	Subchapters
6502	من عادى لي وليا فقد اذنته بالحرب، وما تقرب إلي عبدي بشيء أحب إلي مما افترضت عليه، وما يزال عبدي يتقرب إلي بالنوافل حتى أحبه، فإذا أحببته كنت سمعه الذي يسمع به، وبصره الذي يبصر به، ويده التي يبطش بها، ورجله التي يمشي بها، وإن سألني لأعطينه، ولن استعاذني لأعيذنه، وما ترددت عن شيء أنا فاعله ترددي عن نفس المؤمن؛ يكره الموت وأنا أكره مساءته	Shahih Al-Bukhari	Al-Riqaq	Al-Tawadhu'
26193	اللَّهُ عَزَّ وَجَلَّ مَنْ أَدَّلَ لِي وَلِيًّا فَقَدْ اسْتَحَلَّ مُحَارَبَتِي وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِمِثْلِ أَدَاءِ الْفَرَائِضِ وَمَا يَزَالُ الْعَبْدُ يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّى أَحْبَبُهُ إِنْ سَأَلْتَنِي أُعْطِيْتُهُ وَإِنْ دَعَايَ	Musnad Ahmad bin Hanbal	Musnad al-Nisa'	Musnad al-Shadiqah 'Aisyah binti Al-Siddiq

أَجِبُّهُ مَا تَرَكْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدُّدِي
عَنْ وَفَاتِيهِ لِأَنَّهُ يَكْرَهُ الْمَوْتَ وَأَكْرَهُ مَسَاءَتَهُ
قَالَ أَبِي وَقَالَ أَبُو الْمُؤْنِرِ قَالَ حَتَّابِي عُرْوَةُ
قَالَ حَتَّابِي عَائِشَةُ وَقَالَ أَبُو الْمُؤْنِرِ أَدَى لِي

Before discussing the interpretation of the hadith, it would be better for the author to include the quality of its *sanad* first. By doing so, the hadith can be known whether or not it is worthy of further study (Mudin, 2023).

Table 2. Overview of the Hadith Chain

Thabaqat	Chain of Sanad	Chain of Sanad	Chain of Sanad
Sahabat	Abu Hurairah	'Aisyah binti Abi Bakar	'Aisyah binti Abi Bakar
2	Atha' bin Yasar	Urwah bin Az-Zubair bin Al-'Awwam	Urwah bin Az-Zubair bin Al-Awwam
3	Syarik bin Abdullah bin Abi Namir	Abdul Wahid bin Qais	Abdul Wahid bin Qais
4	Sulaiman bin Bilal	Hammad bin Khalid	Abu Al-Mundzir Ismail bin Umar
5	Khalid bin Makhlad	Ahmad bin Hanbal	
6	Muhammad bin Utsman		
7	Al-Bukhari		

In this paper, the traditions found in Bukhari will not be scrutinised because the author believes and agrees with the opinion of the majority of scholars who agree that the authenticity and originality of Sahih Bukhari are beyond doubt. However, the hadith narrated by Ahmad b. Hanbal has a narrator named Abdul Wahid B. Qais in its chain. He is considered *dha'if* by An-Nasai and Ibn Hibban. Adh-Dzahabi also said that Abdul Wahid b. Qais is a munkarul hadith. In the discourse of the science of *jarhu wa al-ta'dil*, if there is more than one jarh, even though there are more *ta'dils*, the *jarh* judgment takes precedence (Ya'qub, 2023). It is clear from this that the ruling on the two *sanads* of Musnad Ahmad is *dha'if*. However, this Hadith has a *sahabid* that can raise its *dha'if* to *sahih li ghairihi*, i.e. a Hadith that is of sahih quality because it is supported by another Hadith. The tradition that can raise the *dha'if* of the sanad narrated by Ahmad ibn Hanbal is the tradition narrated by al-Bukhari, which I have included above.

3. Hadith Interpretation

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ اللَّهَ قَالَ مَنْ عَادَى لِي وَلِيًّا فَقَدْ آذَنْتُهُ بِالْحَرْبِ وَمَا تَقَرَّبَ إِلَيَّ عَبْدِي بِشَيْءٍ أَحَبَّ إِلَيَّ مِمَّا افْتَرَضْتُ عَلَيْهِ وَمَا يَزَالُ عَبْدِي يَتَقَرَّبُ إِلَيَّ بِالنَّوَافِلِ حَتَّىٰ أُحِبَّهُ فَإِذَا أَحْبَبْتُهُ كُنْتُ سَمْعَهُ الَّذِي يَسْمَعُ بِهِ وَبَصَرَهُ الَّذِي يُبْصِرُ بِهِ وَيَدَهُ الَّتِي يَبْطِشُ بِهَا وَرِجْلَهُ الَّتِي يَمْشِي بِهَا وَإِنْ سَأَلَنِي لِأَعْظِيئِهِ وَلَيْنُ اسْتَعَاذَنِي لِأَعِيدْتُهُ وَمَا تَرَدَّدْتُ عَنْ شَيْءٍ أَنَا فَاعِلُهُ تَرَدَّدِي عَنْ نَفْسِ الْمُؤْمِنِ يَكْرَهُ الْمَوْتَ وَأَنَا أَكْرَهُ مَسَاعَتَهُ

Before analysing the language structure, the author will first explain the meaning of *mufrodad* as below:

Table 3. Hadith Interpretation

Word	Meaning
عادى	Means to antagonize, either verbally or by action (Dieb al-Bugha & Mistu, 2007).
وليا	Wali can be defined as someone who is loved because of his sincere worship and obedience, or someone who is constantly guarded by Allah in return for his obedience. In the book <i>Asb-Shibhab</i> , it is mentioned that <i>wali</i> is the opposite of <i>aduw</i> (enemy), where wali is opposite to enmity. The basis of the term <i>wali</i> is love (<i>mababbah</i>) and closeness (<i>tagarrub</i>), while enmity comes from hatred and distancing oneself from others (Dieb al-Bugha & Mistu, 2007).
أذن	To declare, announce, tell openly and be heard by others (such as <i>mu'adzjin</i>) (Munawwir, n.d.).
الحرب	War (repeatedly, continuously, long term)
تقرب	An attempt to get closer
النوافل	Sunnah acts of worship
يبطش	Holding, grasping (<i>Al-Ma'ani</i> , n.d.)
تردد	Undecided

The sentence *من عادى لي وليا فقد آذنته بالحرب* is an Amount al-Syartiyah or conditional sentence. It is a sentence that consists of a condition and an answer. The phrase *من* is the condition of the phrase *عادى*, and the phrase *آذنته* is the answer. In the study of *Nahwu*, this kind of language structure indicates necessity. In addition, the phrase *قد* also has the *faidah li tauid* for affirmation. So that the sentence can be interpreted as whoever is hostile to My *wali*, indeed, I will certainly declare war (for a long time) on them.

The word *وليا* in the aspect of nahwu (syntax) is included in the *sighat* (word form) fail (actor/subject), which means the doer of the work. In language, the meaning of *وليا* "وليا" is someone who accompanies, approaches, and loves. However, when viewed in terms of its *wazan faa'ilun*, it is classified as a *musyabah* adjective, which can also mean *maf'ulun*. So, the word *wali* can have two meanings. First, it

follows the *wazan fau'ilun*, which means one who accompanies or loves. Secondly, it follows the adjective *musyabahab*, which means one who is accompanied or one who is loved. This means that the word *wali* here can be interpreted as someone who loves Allah or is loved by Allah.

Abu Qasim Abdul Karim al-Qusyairi also explained two meanings of *wali*. First, in the active sense, a *wali* is someone who always obeys Allah SWT. Second, in the passive sense, *wali* is a person who is protected and guarded by Allah in all his affairs, both in this world and in the hereafter, always under His protection (Ashfi, 2023). Furthermore, Ibn Taymiyyah also associates the word *wali* with *walayah*, which is the opposite of *'aduw* (enmity). He defines the *wali* of Allah as one who does and loves what He commands and what He loves, abandons what He forbids, and hates what Allah hates. In conclusion, a *waliyullah* is a person who always loves and hates because of Allah (Mursito, 2015).

However, the word *wali* is still global; it can have both good and bad connotations. This is because the meaning of *wali* itself can be "loving Allah", which is good, or it can be "loving Satan", which has a bad connotation. So, it can be concluded that anyone who follows Satan and his lusts is a *waliyusyaitan*. Conversely, anyone who follows Allah and His messenger becomes a *wali* of Allah (Ryandi, 2014).

Furthermore, Ibn Hajar Al-Asqalany, in his book *Fatḥh al-Bāri*, quotes Ibn Hubairoh's opinion that what is meant by the phrase مَا تَقْرَبُ إِلَٰهًا is that the voluntary acts of worship do not overpower the obligatory acts of worship. The reason why *sunnah* acts of worship are called *sunnah* is because they complement the obligatory acts of worship. Therefore, if the obligatory acts of worship are not performed, the voluntary acts of worship will not mean anything. So whoever performs an obligatory act of worship and then completes it with a voluntary act of worship and *istiqomah* to perform it has achieved the meaning of *taqarrub* to Allah (Al-Asqalany, n.d.). This is as stated in the Hadith narrated by Muslim: "See if My servant has any *Sunnah* deeds, so that they may complete his *Fardh* (obligatory) deeds." This Hadith explains that what is meant by التَّقَرُّبُ بِالنَّوَافِلِ is one who fulfils obligations, not one who neglects them. As some scholars have said, whoever is preoccupied with an obligatory matter is forgiven. And whoever is preoccupied with the *Sunnah*, then indeed he has been deceived (Al-Asqalany, n.d.).

In the Sufistic realm, Al-Thufi explains that this hadith is proof of the journey towards Allah and *wushul* to achieve *ma'rifat* to Him,

mahabab to Him and being on His path. The essential obligatory worship is faith, and the existential worship is Islam. The combination of the two is *ihsan*. This is as stated in the hadith of Jibril. As for *ihsan*, it includes several degrees of *salik* (those who follow His path), ranging from *zuhud*, sincerity, *muroqobah*, and so on (Al-Asqalany, n.d.). So it can be concluded that to reach the degree of guardianship or *dekengane pusat*, it is not enough for a person to only perform compulsory worship but at the same time perfect it with sunnah worship. As the Prophet said, narrated by *Muttafaq alaihb*, that all my people will enter heaven except those who disobey me Muhammad bin Ismail, Sahih Al-Bukhari, in the chapter Sticking to the Qur'an and Sunnah in the sub-chapter Following the *Sunnahs* of the Prophet, n.d. The reason is that anyone who obeys the Messenger of Allah is obeying Allah. On the contrary, whoever disobeys the Messenger of Allah has disobeyed Allah. Ismail, see *Sahih Bukhari* in the chapter *Al-Abkam* in the sub-chapter Obligation to Obey Allah, His Messenger, and the Leader.

4. Application of Fazlur Rahman's Double Movement Hermeneutics Theory in Hadith al-Bukhari Number 6502

The hadith text is not a text born in a vacuum. It exists and lives in historical spaces. Hadith reaches us in the form of writing, hence the need for a relevant approach to understanding it. When a thing or event is transformed into writing or text, there are many elements of the text that are lost because they are considered unable to represent expressions and events (Prabowo, 2021). So, it is not surprising that hadith still exist to be researched and examined for their interpretation of meaning. One approach that is relevant to this is the hermeneutics initiated by Fazlur Rahman.

According to Fazlur Rahman, understanding the hadith of the Prophet Muhammad SAW, which has passed through a long period, requires a deep and contextual approach. Because the Prophet is no longer physically present, the interpretation of the hadith can vary, and hermeneutics is the right method for interpreting it, according to the tradition of interpretation in Islam (Dharmawan et al., 2024). Rahman introduced the concept of double movement as a method of interpretation that involves two main stages: first, understanding the hadith in the socio-historical context in which it appeared to capture its original meaning; second, applying the general principles derived from this analysis to the present context. With this method, the hadith

becomes more relevant and applicable to contemporary challenges. This approach is critical, logical, and comprehensive to provide a systematic and timely understanding (Hakim, 2018).

According to Fazlur Rahman, there are three stages in the development of hadith. First, the informal stage, which is when the Prophet Muhammad was still alive and directly guided Muslims through daily practice. Second, the semi-formal stage occurred after the Prophet's death, when people began to study his life, but the hadith had not yet been collected in a certain form. The third, formal stage, began in the second half of the second century Hijri when the hadith began to be interpreted freely, although they remained attributed to the Prophet (Mahmudi, 2022). It is no secret that hadith are now presented to us in the form of (formal) texts, so a clear and systematic methodology is needed to understand them to produce a holistic and comprehensive meaning.

Rahman, in his theory, emphasises the importance of the historical-sociological approach in understanding hadith. *First*, a hadith scholar (*muhaddis*) must understand the meaning of the text of the Prophetic tradition. *Second*, they need to understand the socio-historical background of the Prophet's time, including the context in which the hadith was revealed (*asbab al-wurud*). *Third*, clues from the Qur'an should be analysed to help in understanding the hadith. According to Rahman, the main criteria for understanding hadith are the Qur'an and history. By understanding both, the values and legal objectives of specific provisions can be recognised so that the ideal moral principles of a hadith can be formulated. *The fourth* step is to formulate the law based on the moral principles discovered and then apply them in the current social context. This is what Rahman calls the process of making the hadith a "living sunnah" (Mahmudi, 2022).

In the context of al-Bukhari's hadith no. 6502, the application of the double movement hermeneutic theory goes through two stages. First, it examines the "past" of the hadith related to the term *dekengane pusat* by looking for the underlying causes or *asbab al-wurud*. The second is to contextualise the hadith of *dekengane pusat* with the context of today. For the first stage, it is necessary to know that the *asbab al-wurud* of the hadith is twofold: micro and macro. Micro *asbab al-wurud* (*kebos*) means the event that led the Prophet to utter the hadith, which is written in the books of hadith or books of hadith *asbab al-wurud*. While the macro (*'aam*) *asbab al-wurud* is the event behind the emergence of the hadith that is not written in the books of hadith (Muin, 2013).

Firstly, to understand the past context, this hadith can be related to the background of its appearance (asbāb al-wurūd). The author does not find any specific narration about the context in which this hadith was said. However, as a Qudsi Hadīth, its existence explains the background event, which is the word of God whose meaning was received by the Prophet and narrated by him. Its content is profound, emphasising the "favour" of God to His lovers. Anyone who antagonises them is beating the drums of war with Him. This shows the guarantee of Allah's protection for His beloved ones, as well as the serious consequences for those who ignite the fire of enmity with them.

In addition to the asbāb al-wurūd, an understanding based on the past context of the hadith can be examined through a review of the intertextuality of the hadith, other narrations, verses in the Qur'an and commentary literature.

Table 4. Narration of Hadith Substance

Aspects	Text/History	Description
Definition of Wali Allah	Hadith of Abu Dawud: أَنَّ عُمَرَ بْنَ الْخَطَّابِ قَالَ قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ عِبَادِ اللَّهِ لِأَنْاسًا مَا هُمْ بِأَنْبِيَاءَ وَلَا شُهَدَاءَ يَغِيظُهُمُ الْأَنْبِيَاءُ وَالشُّهَدَاءُ يَوْمَ الْقِيَامَةِ بِمَكَانِهِمْ مِنْ اللَّهِ تَعَالَى...	Wali Allah are those who are not among the Prophets and martyrs, but their position with Allah invites the envy of the Prophets and martyrs. They love each other because of Allah, not because of blood relations or property, and do not fear and do not grieve when others are afraid or sad (Sulaiman, 1988).
The perfection of faith	Hadith of Abu Dawud: حَدَّثَنَا مُؤَمَّلُ بْنُ الْفَضْلِ حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ بْنُ شَابُورَ عَنْ بَحْجَى بْنِ الْحَارِثِ عَنِ الْقَاسِمِ عَنِ أَبِي أَمَامَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ قَالَ مَنْ أَحَبَّ لِلَّهِ وَأَبْغَضَ لِلَّهِ وَأَعْطَى لِلَّهِ وَمَنْعَ لِلَّهِ فَقَدْ اسْتَكْمَلَ الْإِيمَانَ	The guardians of Allah are those whose faith is perfect because they love, hate, give, and prevent solely for the sake of Allah Ta'ala (Sulaiman, 1988).
Relationship with Al-Hub	Hadith Muttafaq 'Alaih: عن أنس بن مالك وأبي هريرة رضي الله عنهما عن النبي صلى الله عليه وسلم فيما يرويه عن ربه عز وجل قال: «إِذَا تَقَرَّبَ الْعَبْدُ إِلَيَّ تَبَيَّرًا تَقَرَّبْتُ إِلَيْهِ ذِرَاعًا، وَإِذَا تَقَرَّبَ إِلَيَّ ذِرَاعًا تَقَرَّبْتُ مِنْهُ مِثْلَ ذِرَاعًا، وَإِذَا أَتَانِي بِمَشْيِ أَتَيْتُهُ هَرُؤَلَةً	The guardians of Allah are those who draw near to Him. This shows the connection between love of Allah and closeness to Him (Al-Hajaj, 1955).
Al-Mutahabun	Hadith of At-Tirmidhi: قَالَ اللَّهُ عَزَّ وَجَلَّ: الْمُتَحَابُّونَ فِي	Those who love each other for the sake of Allah will have pulpits of light that the

	جَلَالِي لَهُمْ مَنَابِرُ مِنْ نُورٍ يَغْشِيهِمُ النَّبِيُّونَ وَالشَّهَدَاءُ	Prophet and the martyrs will envy (Al-Tirmidhi, 1975).
Protection on the Day of Judgment	Muslim Hadith: قال رسول الله صلى الله عليه وسلم: إن الله يقول يوم القيامة: «أين المتحابون بجلالي، اليوم أظلمهم في ظلي يوم لا ظل إلا ظلي»	Allah promises protection to His guardians on the Day of Judgment (Al-Hajaj, 1955).
Characteristics of Allah's Guardians	Tafsir Al-Kasyaf (Imam Zamakhshari): <i>Waliyullah</i> are those who are given the ability to obey Allah, so Allah will give them honor or privilege (<i>karomah</i>).	The characteristics of Allah's guardians are those who when seen will remind us of Allah (Az-Zamakhshari, 1987).
Reminder to Allah	Hadith of Ibn Majah: عن أسماء بنت يزيد، أنها سمعت رسول الله صلى الله عليه وسلم، يقول: «ألا أنبئكم بخياركم؟»، قالوا: بلى، يا رسول الله قال: خياركم الذين إذا رعوا، ذكر الله عز وجل	The guardians of Allah are those who, when seen, remind others of Allah (Ibn Majah, 2009).

Second, part of Fazlur Rahman's double movement is to explore the relevance of the hadith to the current context or time and place that continues to develop. In this case, the term *dekengane pusat* was initiated by a young preacher from Blitar, Gus Iqdam, when explaining the virtues of the sunnah prayers. He presented the Prophet's hadith narrated by al-Bukhari no. 6502 as his argument. However, over time, the term has spread across social media platforms. So, it has the potential to be misunderstood by the wider community because oversharing information often does not explain the full event. Anticipatory steps are needed so that the term *dekengane pusat*, which has a noble meaning, namely protection from the Supreme Being, is not misunderstood as protection from others other than Him.

This anticipatory step was taken by Gus Iqdam, the figure who popularised it. In a YouTube broadcast on the NU Channel at a routine recitation attended by thousands of worshipers, Gus Iqdam explains the *fadilah* or virtue of praying *qabliyah shubuh*. In the study, he stated that the *qabliyah shubuh* prayer has many virtues, including Allah curing the practitioner's illness and increasing his degree both in the sight of Allah and in the sight of creatures (Channel, 2023).

In the context of the recitation, the presence of officials who are considered to be central people provides its nuances. Gus Iqdam emphasised to the congregation that "*dekenganmu*" does not require the

presence of officials; every individual has the right to perform sunnah prayers, *qabliyah* prayers, or *rawatib* prayers, all of which can be performed with "*dekengane pusat*." The centre referred to here is Allah SWT, the entity with supreme power that governs everything in the universe (Wonosobo, 2023). Thus, individuals who are istiqamah in worship are believed to always get support and protection from Allah SWT and live in a comfortable state.

Therefore, Hadith al-Bukhari no. 6502 is part of an offer to maintain an understanding of the meaning of *dekengane pusat* as it should be. The Hadith not only describes the wali of Allah but also provides instructions for behaviour so that a person can reach that degree. The methods that must be taken for those who want to get dekengan from the centre are to carry out Allah's commands (compulsory worship) wherever they are and, at the same time, perfect them with sunnah worship. Through the intermediary of these deeds, a person will get direct support from the centre, namely Allah SWT, as a form of His love and compassion. At this level of understanding, the term *dekengane pusat* is no longer attributed to magical, supernatural powers or associated with political content that is not in line with the hadith.

D. Conclusion

The application of Fazlur Rahman's double movement hermeneutic theory to al-Bukhari's hadith number 6502 shows the importance of understanding the socio-historical context and the relevance of the hadith's meaning in contemporary times. The theory consists of two stages: *first*, understanding the hadith in the context in which it appeared, including an analysis of the *asbab al-wurud*, which includes the micro and macro background of the transmission of the hadith. *Second*, applying the general principles derived from such analysis to the contemporary context to make the meaning of the hadith relevant. About the context in which the tradition arose, it is a qudsi tradition whose background is the word of God received directly by the Prophet, and its meaning emphasises the relationship between the guardian of God and the assurance of His protection, reflecting the belief of the people of that time in spiritual and moral authority. In the context of today, the hadith can be related to the viral phenomenon of the term "*dekengan pusat*" popularised by Gus Iqdam, the caretaker of Majelis Sabilu Taubah, which invites people to realise that

closeness to God is the core of worship practices, regardless of individual social status.

As a follow-up, the author recommends gaps that can be filled by future research, namely the analysis of the local cultural context and critical studies of scholars' interpretations of al-Bukhari's hadith number 6502. This research is important to explore how the hadith is received and applied in various cultural contexts in Indonesia to understand the role of social and cultural factors in shaping people's religious understanding and practices. In addition, a critical study of the interpretations given by religious scholars or leaders is also necessary to assess the impact of these interpretations on the dynamics of religious practice, especially in Indonesia. Thus, this research is expected to make a significant contribution to the development of hadith studies and religious understanding in the contemporary era.

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