RECLAIMING FAMILY VALUES IN MODERN SOCIETY:
PLACING FUNCTIONAL MEANING ON THE HADITH OF MĀLIK
IBN AL-HUWAYRITH

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Abstract:
The contemporary reality of society often neglects the significance of family life while prioritizing economic
pursuits, religious endeavors, and missionary activities. As evident in the narrations, it disregard for Islamic
values raises the relevance of recognizing the family's precedence over the imperative to engage in Islamic
causes, as emphasized in the Hadith narrated by Mālik ibn al-Huwayrith. This study aims to extract the
essence of the Hadith to address contemporary challenges in da'wah and religious deepening potential
catalysts for family abandonment. This research method uses a qualitative approach with a hermeneutical
model in data analysis; the research reveals that Mālik's allegiance, even posthumously, signifies his
inclination to remain in the City of Hijrah for the advancement of Islam, a disposition the Prophet "rejected"
by instructing him to return to his family. Despite Mālik's assumption about the Prophet understanding
their yearning for their families, this sentiment was never explicitly articulated. Consequently, the Hadith
underscores the virtue of being with one's family, emphasizing that journeys for religious enrichment or
other purposes do not absolve the obligation to be with the family. Furthermore, the Hadith conveys that
whatever is gained during the trip, whether knowledge or material possessions, rightfully belongs to the
family left behind.

Keywords: Da'wah; Deepening Religion; Family Virtues; Hadith.

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Introduction
The neglect of the family on the grounds of da'wah and religious deepening that has
been rampant among Muslims in Indonesia is contrary to the conception of the Hadith
narrated by Mālik ibn al-Ḥuwairith1. In the account of al-Ḥuwairith, the learning process
carried out by the Prophet for twenty days was responded to by the Prophet with an order

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1 Novi Yanti, “Manajemen Keluarga Sakinah (Studi Kasus Nafkah Keluarga Jama’ah Tabligh Di Kota
Pekanbaru)” (UIN Sultan Syarif Kasim Riau, 2021).
to return to the family. Textually, this Hadith shows the effort of al-Huwairith to explore Islam because he had just pledged allegiance to the Prophet and accepted Islam as his religion. The passion for exploring Islam corresponds to the desires of modern people who make a "hijrah" by focusing on deepening religion and eliminating all things that hinder it\(^2\), including family. The existence of this reality requires deepening by analyzing the meaning of the Hadith as a concept that can be used to explain the relationship between the desire to explore religion and the obligation to love the family.

The actualization of the meaning of this Hadith is more likely to be placed in two models. First, the relevance of the hadith content to children's education. Nofri Yandi et al. put this Hadith as evidence that Islam guides child-rearing patterns\(^3\). The use of the same argument was also built by Busahdiiar et al. by showing the content of the Hadith as an implementation of child education patterns at an early age\(^4\). Meanwhile, Denny Erica et al. placed this Hadith as one of the legitimations to emphasize the duty of parents in educating children\(^5\). Second, the conception of the meaning of the Hadith on the rules of prayer and its related matters. This Hadith legitimizes the researchers as the Prophet's command for parents to familiarize their children with praying in congregation\(^6\). Meanwhile, the diction Falyu'azzin is used as evidence for the recommendation to call to prayer and iqamah in implementing prayer\(^7\). The statement of the importance of the family in developing social values contained in the Hadith is neglected in its implementation.

This study aims to complement previous research's shortcomings by relating the Hadith's content to the reality of family life in modern society. This study aims to answer two primary questions to achieve the actualization of meaning. First, the conception of hadith redactions in various standard hadith books. The discovery of the various forms of redaction gives a complete structure to the Prophet’s intended message. Second, the search for the conception of meaning. The discovery of the various redactions becomes the primary source for looking at the concept of meaning in the various literatures that describe the explanation (sharḥ) of the Hadith. These two issues are the basis for finding the actualization of the content of the Hadith. Some studies have recently opened their view to family dynamics in a different context. Oxana Brovkina and Svitlana Baranova present an understanding of characteristics communicative in discourse family. They highlight that discourse family involves various situations, like a conversation, a moment of entertainment, and each other understanding, with strategy speech influenced by differences-characteristics personal in the form of discourse family\(^8\). Besides that, Salmah and Desri Nengsih researched the impact on environment family formation character

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\(^{2}\) Muhammad bin Isma'il Al-Bukhari, Sahih Al-Bukhari, vol. 6 (Damaskus: Dār Ibn Kathīr, 1993), 2647.


\(^{8}\) Oxana Brovkina and Svitlana Baranova, “Family vs Discourse,” Jurnal Psycholing, Vol.25, No.2, 2019. 32
children through analysis of Hadith. In Islamic law, they disclose Hadith, which guides worship and provides resource information about children's education and the environment and family.\(^9\)

Furthermore, studies conducted by Muslims describe Indonesian Muslim families. The study shows values are upheld high, but there is doubt about the family's characteristics, function, and structure. They are inclined to follow an agreement generally in a way collective among society, so ignoring will change in sociology family, like distribution roles, divorce, and arranged marriage, become the highlight in this study.\(^10\) Another study conducted by Reza Berenjkar highlights factors that can strengthen or weaken families, bringing attention to irregularities in system families in the Western world, especially the enhancement of homosexuality. In contrast, Islam asserts the importance of family with set laws and norms To guide the connection between husband, wife, and children.\(^11\) This Hadith becomes a source who gives insights and solutions for strengthening the system family.

Lastly, research by Yarmis Gratitude explores the resilience of psychological family staff at Islamic Universities in Indonesia. Studies identify three factors correlated with resilience family: support family, resilience economics, and commitment family.\(^12\) With thereby from base study previous the side novelty in study This focused study values family in context dynamic modern society. It reflects awareness of significant changes in family dynamics in the Modern era, with the Hadith of Mālik ibn Al-Huwairith as the primary focus. In an effort to answer challenges and changes in modern society by involving family values from an Islamic perspective, at once give a more holistic understanding to Muslim families in Indonesia.

This study departs from the argument that the Hadith, a document of the Prophet's actions, represents the values that build humans to achieve a complete social function. The exemplary behavior that is the basis of its implementation becomes difficult to manifest by only basing it on a textual approach to meaning. Suryadilaga shows that the functional interpretation of Hadith must base its understanding on the practices surrounding it by utilizing the social structure and context in which it was spoken. Knowledge of the context becomes the main element to actualize its function in a new context that does not come out of its textual construction. In this conception, the Hadith narrated by Mālik al-Huwairith is placed in its emergent construction to be taken as its essential meaning, which is applied to a new context to address the actual problems of the society.

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\(^12\) Yarmis Syukur, dkk, “Determinant Factor Analysis of Family Psychological Resilience: A Study of Muslim University Staff in Indonesia” Islamic Guidance and Counseling Journal, Vol.6, No.1, 2023

RESEARCH METHOD

This study uses a qualitative descriptive approach and library research methods. It is vital to thoroughly comprehend the Hadith, refined from the aspect of sanad, and his eyes to assess the strength or weakness of a hadith. Search through sources and the original use of takhrîj al-hadîts to grasp this. Methods This entails looking up Hadith in different books, regarded as source hadith, and providing a relatively comprehensive presentation of Matan and Sanad. We then conducted an analysis to choose pertinent Hadith as part of the context research.

Within-room scope: the study material is separated into primary and secondary sources. Aside from Sahih al-Bukhârî, Sahih Muslim, Sunan an-Nasâ’î, Sunan ad-Dârimî, Musnad Ahmad, Sunan ad-Daraqutnî, Sahih Ibn Khuzaimah, and Sahih Ibn Hibbân, Mâlik bin al-Huwairith serves as the primary source of data for reference. Secondary data sources include books and books closely linked to the subject matter, hadith knowledge, and pertinent literature with a research title. This technique incorporates analysis hermeneutics, which stresses the execution of analysis text and focuses on comprehending the context in the data analysis and research part. The hermeneutical approach strongly focuses on context and the interpretation and meaning that the text contains to get a complete understanding.

RESULTS AND DISCUSSION

Placing the Prophet as a Role Model: An Argument for the Legitimacy of Hadiths

The position of the Hadith as one of the basic principles of religion whose application depends on one’s ability to draw its meaning makes implementing its message temporal. Drawing meaning by taking its primary essential value is one way to make the Hadith live in the daily life of the Muslim community. The effort to bring the Hadith to life daily is considered an act of emulating the Prophet, who acts as Qudwah Hasanah. In fact, in terms of its position towards the Qur’an, the Hadith is referred to as an explanation of the meanings of the Qur’an, so the process of interpreting it requires the existence of the Hadith. In terms of its content, the Hadith provides a clear example of how the Prophet acted to form a civilized community, starting from the family.

The reality of the Prophet’s actions, which became the ideal embodiment of Muslims daily, made the Hadith essential in motivating and regulating the relationship between Muslims and their community. The Qur’anic legitimization of the role of Hadith can be well understood. Hadith is one of the main foundations of Islamic teachings afterward, both the text of the Hadith itself and the teachings in its content. In line with the Qur’an, the Hadith also has its legitimacy to strengthen its position as a basic foundation in determining the law or even daily social-educational actions, and this is justified in a historical approach, where the companions, to tabi’ al Taabi’in and Mukharrij, recorded and recorded so well what was conveyed by the apostle until now.

The living conditions of today’s society require a firm reference in interacting with others and also the environment; therefore, a unique formulation is needed in the study.

of hadith text studies, especially regarding ecological, economical, socio-political-educational-cultural Hadith; this is done as a demand to ground the value of Al-Sunnah towards social piety in world peace, because today’s social media has become an inseparable part of everyday life, Where everyone can access information related to conditions in various parts of the world about socio-religious conflicts, violence that has touched the physical level, and of course psychological, for example, Thailand, Myanmar, India to America as well as Sweden, and other countries, all of these things are closely related to the conditions of early education within the scope of the family, how education can provide positive values to themselves, others and the surrounding environment. From here, the author began to realize the importance of scholars and academics and Muslim scholars to be controlled in developing to be proactive in responding to important issues in Islamic Education and campaigning for World peace, both from writing, especially research, and mentoring\textsuperscript{17}.

**Identification of Family Education Hadith**

The examination of the Hadith on family education was carried out using Aj. Wensink. The tracking of the Hadith resulted in several transmissions, which are shown in the following Table 1.

**Table 1. Hadith History of Family Education**

<table>
<thead>
<tr>
<th>Name of the Book</th>
<th>Hadith Number</th>
<th>Narrators</th>
</tr>
</thead>
<tbody>
<tr>
<td>Shahih al-Bukhārī</td>
<td>595</td>
<td>Mālik bin al-Huwairist</td>
</tr>
<tr>
<td>Shahih al-Bukhārī</td>
<td>5549</td>
<td>Mālik bin al-Huwairist</td>
</tr>
<tr>
<td>Shahih al-Bukhārī</td>
<td>6705</td>
<td>Mālik bin al-Huwairist</td>
</tr>
<tr>
<td>Shahih Muslim</td>
<td>1080</td>
<td>Mālik bin al-Huwairist</td>
</tr>
<tr>
<td>Sunan an-Nasā’ī</td>
<td>631</td>
<td>Mālik bin al-Huwairist</td>
</tr>
<tr>
<td>Sunan ad-Dārimī</td>
<td>1225</td>
<td>Mālik bin al-Huwairist</td>
</tr>
<tr>
<td>Musnad Ahmad</td>
<td>15045</td>
<td>Mālik bin al-Huwairist</td>
</tr>
<tr>
<td>Sunan ad-Daraquṭnī</td>
<td>1055</td>
<td>Mālik bin al-Huwairist</td>
</tr>
<tr>
<td>Shahih Ibn Khuzaimah</td>
<td>397</td>
<td>Mālik bin al-Huwairist</td>
</tr>
<tr>
<td>Shahih Ibn Khuzaimah</td>
<td>586</td>
<td>Mālik bin al-Huwairist</td>
</tr>
<tr>
<td>Shahih Ibn Hibbān</td>
<td>1658</td>
<td>Mālik bin al-Huwairist</td>
</tr>
<tr>
<td>Shahih Ibn Hibbān</td>
<td>1872</td>
<td>Mālik bin al-Huwairist</td>
</tr>
<tr>
<td>Shahih Ibn Hibbān</td>
<td>2131</td>
<td>Mālik bin al-Huwairist</td>
</tr>
</tbody>
</table>

The data in Table 1 shows that various Mukharrijs transmitted these traditions. Al-Bukhārī mentions three traditions through two channels of transmission. The first line of transmission is from Muḥammad b. al-Muthannā from ‘Abd al-Wahhāb from Ayyub from Abī Qilābah from Mālik from the Prophet Muhammad. The second route is narrated from Musaddad from Ismā’īl from Ayyub from Abī Qilābah from Mālik from the Prophet Muhammad. At the same time, the third path is narrated by Muhammad ibn al-Musannā from Abd al-Wahhab from Ayyub from Abū Qilābah from Mālik.

Muslim ibn al-Ḥajjāj presented another narration through Zuhayr B. Harb from Ismā’īl b. Ibrahim from Ayyub from Abū Qilābah from Mālik from the Prophet. An-Nasā’ī

\textsuperscript{17} Masdar Hilmy, *Pendidikan Islam Dan Tradisi Ilmiah* (Malang: Madani, 2016), 66.
narrated from Ziyād b. Ayyub from Ismā‘īl from Ayyub from Abī Qilābah from Mālik from the Prophet. Ad-Darimī narrated it from Yahyā b. Hassān from Wuhaib b. Khālid from Ayyūb from Abī Qilābah from Mālik from the Prophet. Ahmad ibn Hanbal narrated it from Ismā‘īl ibn Ibrāhīm from Ayyūb from Abī Qilābah from Mālik from the Prophet. Ad-Darāqūṭnī narrated it from Husayn ibn Ismā‘īl from Ya‘qūb ibn Ibrāhīm from Ismā‘īl ibn Ibrāhīm from Ayyūb from Abī Qilābah from Mālik from the Prophet. Ibn Khuzaímah narrated through two channels. The first line is from Muhammad bi Basysyrār from Abd al-Wahhāb from Ayyūb from Abū Qilābah from Mālik from the Prophet. The second route is from Muḥammad b. Basysyar and from Yahyā b. Hakīm both narrated it from Abd al-Wahhāb from Ayyūb from Abū Qilābah from Mālik from the Prophet. Ibn Hibbān also narrated this Hadith in three numbers through two routes. In the first, he took it from Abū Khalīfah from Musaddad ibn Musarhad from Ismā‘īl ibn Ibrāhīm from Ayyūb from Abī Qilābah from Mālik from the Prophet. In the second route, he narrated from al-Faḍl ibn al-Huṭāb from Musaddad ibn Musarhad from Ismā‘īl ibn Alayh from Ayyūb from Abū Qilābah from Mālik from the Prophet.

**Hadith Sanad and Matan Analysis on Family Education**

The traceability of the chain of transmission of the Hadith was obtained by systematically organizing it based on the Sanad lineage. The lineage will determine the narrator who taught some of his students who contributed to the transmission of the Hadith (see Picture 1).

Figure 1 shows that Ayyūb was the narrator who contributed to the transmission of this Hadith through his three disciples: Abd al-Wahhāb, Ismā‘īl ibn Ibrāhīm, and Wuhaib ibn Khālid. These three transmitted the tradition to their disciples with different wording.

The Mukharrij of the traditions that have been narrated from Abd Al-Wahhāb, such as Ibn Khuzaímah and one narration from al-Bukhrāi narrate the tradition with the following wording:

> حَدَّثَنَا مَالِكُ بْنُ الْحُوَيْرِثِ قَالَ أَتَيْنَا النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ شَبَبَةٌ مُتَقَارِ
> فَأَقَمْنَا عِنْدَهُ عِشْرِينَ لَيْلَةً وَكَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَفِيقًا فَلَمَّا ظَنَّ أَنَّا قَدْ اشْتَهَيْنَا فِيهِمْ
> فَأَقِيمُوا ارْجِعُوا إِلَى أَهْلِيكُمْ أَهْلَنَا أَوْ قَدْ اشْتَقَّنَا سَأَلَنَا عَمَّنْ تَرَكْنَا بَعْدَنَا فَأَخْبَرْنَاهُ قَالَ
> وَعَلِمُوهُمْ وَمُرُوهُمْ وَذَكَرَ أَشْيَاءَ أَحْفَظُهَا أَوْ لَأَحْفَظُهَا وَصَلُّوا كَمَآ رَأَيْتُمُونِي أُصَلِّي فَإِذَا

It was narrated that Mālik ibn Al Huwairith said: "We went to the Prophet (peace be upon him) when we were young, and we stayed with him for twenty nights. The Prophet was a gentle person. So when he estimated that we had missed and appetized our wives, he said:

> Go back to your wives, stay with them, and instruct them." he mentioned some things that some of us remember and some of us do not, "and pray as you see me pray. Let one of you make the call to prayer when the prayer comes, and the oldest of you lead the prayer."

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Ibn Khuzaimah shares this redaction through Yaḥyā b. Hakīm and Muḥammad b. Basysyār, and is also shared by al-Bukhārī through Muḥammad b. al-Mutsanna, all of whom were disciples of Abd al-Wahhāb. The difference in the wording with the change of the diction fa aqimū to fa kūnū occurs in the wording of the Hadith issued by ad-Dārimī on the authority of Yaḥyā b. Hassān from Wuhaib b. Khālid.

"عَنْ مَالِكِ بْنِ الْحُوَيْرِثِ قَالَ أَتَيْتُ رَسُولَ اللَّهِ صَلهى اللَّهُ عَلَيْهِ وَسَلهمَ فِي نَفَرٍ مِنْ قَوْمِي وَنَحْنُ شَبَبَةٌ فَأَقَمْنَا عِنْدَهُ عِشْرِينَ لَيْلَةً وَكَانَ رَسُولُ اللَّهِ صَلهى اللَّهُ عَلَيْهِ وَسَلهمَ رَفِيقًا فَلَمْهَا رَأَى فِيهِمْ فَمُرُوهُمْ وَعَل ِمُوهُمْ وَصَلُّوا كَمَا فَكُونُوا ارْجِعُوا إِلَى أَهْلِيكُمْ شَوْقَنَا إِلَى أَهْلِينَا قَالَ رَأَيْتُمُونِي أُصَل ِي وَإِذَا حَضَرَتْ الصهلََةُ فَلْيُؤَذ ِنْ لَكُمْ أَحَدُكُمْ ثُمَّ لِيَؤُمَهكُمْ أَكْبَرُكُمْ"

Mālik ibn al-Huwairith reported: "I came to see the Messenger of Allah (peace be upon him) among some people from my people, and we were young men. We stayed with him for twenty nights. The Messenger of Allah was a very gentle man. When he saw our longing for our families, he said: 'Return to your families, stay with them, instruct and teach them, and pray as you saw me pray. When the time for prayer comes, let one of you call for the call to prayer, and let the eldest among you be your imam.'"

A striking difference in redaction occurs in the narration of Ayyūb's disciple Ismā‘īl b. Ibrāhīm. He narrated this tradition to five of his disciples, namely Musaddad, Zuhayr ibn Harb, Ziyād ibn Ayyūb, Ahmad ibn Hanbal, Ya‘qūb ibn Ibrāhīm. Musaddad who narrated to al-Bukhārī, Abū Khalifah and al-Faḍl b. al-Ḥubbāb, who Ibn Hibban took, omitted the words fa aqīmū.
Abū Sulaimān Mālik ibn Al-Huwairith reported: "We came to the Prophet (PBUH) while we were young men of the same age. We stayed with him for twenty nights. He thought we missed our families, so he asked us about the families we had left behind. We told him he was very merciful and very gentle. He said: "Go back to your families. Stay with them, teach them, instruct them, and pray as you see me pray. When the time for prayer comes, let one of you announce the call to prayer, and let the oldest of you be your imam."

The omission of the diction fa aqīmū occurs only in the narration of Musaddad, whose diction appears in the narrations of other disciples. Zuhayr ibn Harb, Ziyād ibn Ayyūb, Aḥmad ibn Hanbal, and Ya’qūb ibn Ibrāhīm who were the disciples of Ismā’il ibn Ibrāhīm used fa aqīmū as the wording of the Hadīth issued by Aḥmad ibn Hanbal, Muslim ibn al-Ḥajjāj, an-Nasā’ī, and ad-Dāraqudnī.

Mālik ibn Al-Huwairith reported: We went to the Messenger of Allah when we were young men of the same age and stayed with him for twenty nights. The Prophet was a very loving and kind person. He thought we had missed our families, so he asked us about the families we had left behind. Thus, we told him, and then he said: "Go back to your families, stay with them, teach them, order them when the time for prayer comes, let one of you call to prayer, then the adult becomes the imam."

Ad-Dāraqudnī, who took the tradition from al-Husayn ibn Ismā’il, includes an additional wording that features wa sallū kamā ra’atumunī usālī.

19 Al-Bukhārī, Ṣaḥīḥ Al-Bukhārī, 5:238; Muḥammad bin Hibbān Al-Tamīmī, Ṣaḥīḥ Ibn Ḥibbān, vol. 7 (Beirūt: Dār Ibn Hazm, 2012), 158.
Mālik ibn al-Huwairith reported: “We went to the Prophet (peace be upon him) when we were young and close in age. We stayed with him for twenty days, and he was a merciful gentleman, so he suspected we had missed our families. He asked us about the families we had left behind, so we told him. Then he said, ‘Go back to your families and stay with them. Teach and be kind to them, and pray as you see me pray. When the time for prayer comes, let one of you call to prayer, then let the eldest among you lead you in prayer.’

The differences in the wording of this Hadīth indicate that the narrators’ acceptance was based on the Riwayah bil al-ma’ānā with the two disciples of Ayyūb using the diction fa aqīmū, which has the same meaning as fa kūnū and indicates the teaching of prayer in imitation of that practiced by the Prophet.

Constructing the Meaning of Hadiths on Family Education

In the context of the Sabab Al-Wurd, this Hadith took place in the am al-wuṣūfūd in the year 9 AH after the conquest of Makkah. This year, several tribes came to the Prophet to pledge allegiance, including Mālik b. al-Ḥuwairith and his entourage. Scholars differ in their opinions about this group, as recorded in the diction sabahā mutations. Abū Dāwūd and Muslim, as quoted by As-Syinqīṭī, refer to a group of young men who share the same understanding of religion and have the same reading ability while Al-Anṣārī refers to it as a group of young men of the same age. Mālik was a person from outside Makkah who came to the Prophet to pledge allegiance and learn the religion. During this period, the Prophet sensed their longing for their families and hometowns, so he ordered them to return and teach what they had learned to their families.

The Prophet ordered Mālik and his entourage to return to their respective families to carry out the obligation to provide a good education in worldly affairs and worship. The statement ʿirjiʿū indicates the Prophet’s order to the Companions to return to their families after the need to study with the Prophet for twenty days. This statement is consistent with Zakariyā al-Anṣārī’s view that the word ʿalimūha refers to the Prophet’s command to teach the provisions of sharia in Islam. The context in which the Hadīth was revealed reinforces the presence of the words fa aqīmū or fakūnū, which indicate that the struggle to continue the mission of Islam can be carried out in the place where they come from, where the family is the first target of daʿwah. Ibn Abd al-Barr corroborates this statement that what happened to Mālik shows that the obligation of daʿwah and acceptance of Islam did not entail establishing himself in the Islamic territories (Makkah and Madinah).

21 Ad-Dāraquṭnī, Sunan Ad-Dāraquṭnī, 2:9.
25 Al-Anṣārī, Minhāj Al-Bārī Bī SYarḥ Ṣaḥīḥ Al-Bukhārī, 2:347.
The obligation to return home for Mālik indicates the importance of maintaining their relationship with their family under any circumstances. Ibn Athīr specifies the purpose of the Prophet’s request to return so that they could teach back what they learned from the Prophet. In this case, the primary purpose was for them to educate their families about the teachings of Islam. Therefore, in the command, it is not mentioned to return to their hometowns, but the diction of family is chosen so that they can teach them about religious obligations. Reinforcing the urgency of taking care of and educating one’s family with one’s religious knowledge is the main point made by the Hadīth. Hence, one should not leave one’s family except in times of dire need, and after the need is met, one should return to them.

The Virtues of Family in the Context of Modern Society

The materialistic needs of modern society have an impact on a variety of circumstances that form a crisis in various aspects. Seyyed Hossein Nasr mentions this critical situation as the impact of the spiritual and moral crisis. The spiritual value vacuum that takes place due to goal orientation based only on materialism also impacts the crisis in the family. Aman et al. found that weak spiritual cultivation in the family contributes to the breakdown of relationships of love that should be institutionalized. Overcoming such a crisis can only be achieved by instilling religious principles in family members so that the actions and affection that arise impact peace and harmony. Religious values are an alternative solution to restore the religious tendencies of modern society, starting with the family.

The contribution of religious values to the family has been conceptualized in Islam through a story by Mālik ibn al-Huwairith. The Hadīth shows the virtue of imparting education to the family under any circumstances. The education taught is related to the introduction of the rules of the Shariah by providing examples of its practical implementation. The obligation to preach by leaving one’s family is contrary to the diction of the Hadīth. Mālik, who studied religion and wanted to be involved in Medina in the development of Islam, was advised to return to his hometown by emphasizing the mention of family. The diction of aqīmū or kūnū represents consistency in preserving the family through instilling religious values as a signal to stay and be close to the family.

Through modeling exemplified in the Hadīth, the model of religious education provides a praxis mechanism for all forms of encouragement that mentions the first education for families related to the cultivation of religious values. Cultivating religious values that are considered adequate by implementing a reward and punishment system

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cannot provide a complete building of correct religious understanding. The construction of the Hadith that emphasizes the role of people who understand religion better to provide examples in the context of the family to instill religious habits becomes relevant in the context of modern families. It is corroborated by Unser, who mentioned that religious values contribute to forming children's existence in the modern context. The same thing was also given by Muhibbuthabry et al., who found the impact of children's religiosity contributed to reducing the impact of promiscuity. The cultivation of religious values determined through the example of praying is part of the cultivation of the Islamic identity that the Prophet wants to show.

The cultivation of Islamic identity, starting from the family environment, impacts the spread of religion. As a religion that brings mercy to all nature, Islam has a distinctive character that must be strengthened through education and teaching to family members. The strength of religious identity can encourage strong beliefs and interest for others to emulate them. Its role is intended in the concept of Islam bringing mercy. Islam is a peaceful and friendly religion that positively impacts all of nature. Embedding these values can only be done through exemplary behavior starting from the smallest space, namely the family.

The main finding in this study to prioritize family over economic affairs, even da'wah, is the discovery of the importance of the family in instilling religious education through real examples emphasized through the diction of prayer. Previous research that focused on particular diction, such as Falyu'azzin and Wa'allimuhum contained in the redaction of the Hadith, eliminated the main message's construction. This central message becomes the entry point to keeping the Hadith alive by implementing it in a new context so that the Hadith is manifested in the daily life of Muslims (Hadis in everyday life). Placing the understanding of Hadith in its social function has implications for the conception of meaning that not only targets the content of the meaning but also finds its functional aspects in the reality of modern society.

The model of interpretation of the Hadith that describes the virtue of teaching Islamic teachings to the family provides a new interpretation to contextualize the meaning through its functional paradigm. The need for the application of Hadith is part of the conception of religion, emphasizing the figure of the Prophet as a role model.

36 Mukhlis et al., “Sosialisasi Praktek Adzan Bagi Remaja Dalam Kegiatan Festival Anak Sholeh Di Desa Sekoci Kecamatan Besitang.”
37 Erica et al., “Peran Orang Tua Terhadap Pendidikan Anak Usia Dini Dalam Dampak Islam.”
However, the Prophet’s instructions through various Hadith that are present in their textual form do not represent literal meanings. The context of the story that drives the Prophet’s words, actions, and omissions contributes to the process of interpretation. It is dominant in the understanding of the Hadith that talks about the Prophet’s command to Mālik and his entourage to suffice in taking religious lessons from the Prophet to be practiced and transmitted to his family.

CONCLUSIONS

This study reveals differences in the interpretation of the Hadith that counsels Mālik ibn al-Huwairith to return to his family while considering prayer and the justification of religious instruction. Instead, this analysis uncovers another purpose of the Hadith by examining the critical point the Prophet wished to make on the family’s supremacy over the da’wah mission. The Prophet told Mālik to return after his plan to abandon his family, swear loyalty, and work toward spreading Islam in Medina was denied. Given the present world, when people abandon their families for monetary goals or da’wah, this lesson becomes even more relevant. The need to earn a living is allowed within the limits of adequacy. The Hadith’s redaction highlights the value of nurturing and loving one’s family by utilizing assets already possessed by the capable individual. The application of the hermeneutical concept to the interpretation of the Hadith led to the conclusions of this study about the implementation of the meaning of the Hadith’s content. Considering the circumstances in which the Prophet spoke the Hadith, the combination of the text’s structure, as seen by following the lines of narration, and its overall construction becomes significant. Nevertheless, this research does not include the evolution of linguistic meaning- which is utilized to understand the meaning’s purpose through synchronic and diachronic mechanisms. The aspects left out in this study provide a new space for future research to continue interpreting this Hadith, the results of which may corroborate the findings of this study or even criticize them.

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