The Dynamics Existence of Renege Group
***Ahad Sunnah* in Indonesia**

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Abstract

The validity between *mutawatir* and *ahad Sunnah* is debated in the era after *sahabat* and the era after that. Some groups reject the existence of *Sunnah,* both *ahad* and *mutawatir* as a whole, while other groups do not accept the *ahad* Sunnah to be used as a source in establishing the law. This group is known as *inkar al-sunnah.* The phenomenon of the existence of the *sunnah* group also exists in Indonesia. The author tries to analyze a group that rejects the *ahad* Sunnah in determining the source of law by using a qualitative method with a content analysis approach to this concept. The results of the study explain the principle of reneging the *sunnah* group, which considers the Qur'an to be a *qath'i* guide that has a complete source, explaining things in detail about everything until it does not need sources from things like *dzann* and *ahad* Sunnah. Three categories of groups reject the Sunnah. First, some groups reject the Sunnah altogether; Second, some people reject the Sunnah unless it has an empirical correlation with the instructions contained in the Qur'an; and Third is a group who does not accept the *ahad* sunnah. The third group is incorporated in various groups, including Mu'*tazilah* and *Orientalists.* In general, there are several principles of doctrine in reneging sunnah Indonesian. It consists of not admitting two sentences of the creed. Do not admit the perform five daily prayers and the *iqamat* call to prayer every time. Do not admit the existence of Eid al-Fitr, Eid al-Adha, and *tarawih* prayers; Eliminate congregational prayers every time. Then, there is no obligation to fast in Ramadan, *zakat fitrah,* and Friday prayers; the dead people may not be bathed, shrouded, and prayed. Allah and the Messenger are united (dual single) following the forbidden Prophet Hadith. Prophet Muhammad does not deserve to explain a religion that destroys the member of a religious community.

Keywords: Dynamics, Existence, Groups, Inkar al-Sunnah.

INTRODUCTION

In the Prophet's era, the Sunnah became a reference source of Islamic religious law in addition to the Qur'an, the Muslims agreed upon it. So far, there had not been (not found) in history mentioning a rejection of Sunnah, which became one of the guidelines for

Islamic doctrine from Muslims during the Prophet's era. Muslims accept the existence of Sunnah because it could solve legal problems in social life. The presence of Sunnah becomes essential when there is no detailed law found in the Qur'an.

The rejection of *ahad* Sunnah among Muslims had not been seen in the sahabat era. They were still consistent with the same concept that the Sunnah was the second guideline in solving legal and social problems after the Qur'an. However, in the era after the sahabat of the Prophet SAW (*tabi'in* and after), the difference between the sunnah *mutawatir* and *ahad* began to appear, clearly, the emergence of small groups who did not accept the *ahad* sunnah as a source of Islamic doctrine among Muslims.

Mutaqoddimin, an expert of Islam (early generations of hadith *an expert of Islam*), had not used the term of *ahad* sunnah. It's only appeared in the *mutaakhirin* era (after the 3rd century of generation hadith *an expert of Islam*). Since the debate on the validity of the *ahad* sunnah began to be contradicted, bringing out a renege sunnah group who were not *mutawatir*. The emergence of distribution in the *mutawatir* sunnah with *ahad* gave an influence on thoughts of groups who hesitate the validity of *ahad* sunnah to be used as one of the second sources after the Qur'an. The group finally rejected the authenticity of *ahad* Sunnah as a source of legal determination. Groups that left this Sunnah are referred to as people who have the concept of *munkir al-Sunnah* or, in other terms, called *Inkar al-Sunnah* (Ismail, 1995: 14). In another part, Benny Afwadzi (Afwadzi, 2018) called it *Inkar al-hadith*.

Far from the era of the Prophet Muhammad and the lack of concept of status and the function of Sunnah and driven by the interests of individuals and groups who renege the *ahad* sunnah, this is increasingly rampant. Even in the modern era today, this group has increasingly penetrated to the ordinary people and openly dared to invite the common people with provocations that deliberately distanced people from the Islamic values taught by the Prophet Muhammad. Indonesia is predominantly Muslim, could not be separated from the influence of ideologies that reject the Sunnah. Various levels of society are targeted to develop the mission of *the inkar Sunnah* they believe.

In general, the *Inkarussunnah* group is divided into three groups; First, renege the Sunnah altogether. Second, do not admit the Sunnah unless it has similarities with the instructions in the Qur'an Al-Karim. Third, those who do not accept the Sunnah with the

ahad status (Al-Umm, Muhammad bin Idris al Shafi'i). Only those with *mutawatir* status are taken by this group (Muhamad Abu Zahuw, tt: 25). From the third classification, some reject *ahad* completely while others do not accept the *ahad* sunnah for aqidah matters.

There have been many kinds of research on reneging *Ahad* sunnah, as did Syahidin. His research focuses on the history of rejection emergence of the truth of *ahad* Hadith as a source of Islamic doctrine from classical to the modern era (Shahidin, 2018). Meanwhile, research conducted by Wahab and Azmi focuses on the study of the position of *ahad* sunnah in aqidah (Wahab & Azmi, 2012). Other reflections on the *ahad* hadith had been carried out. The focus was on the study of opinions figures, namely Ali Mustafa Yaqub, and conducted by (Abdul Mutualli, 2020), then the ahad hadith to Muhammad-Al Ghazali (Fuad & Bengkulu, 2017; Syahidin, 2017). Then, the study of *ahad* hadith as a source of law (Sholihah, 2016; Syawqi, 2019), and the study of *ahad* hadith according to the Sunni and Shia *Madhhab* (Hamang, 2010).

Based on this framework and previous studies above, the author examines aspects of the *ahad* hadith that have not been examined by research has been done, namely regarding the existence of the dynamic of groups who renege the authenticity *al-Sunnah*, which has *ahad* status in Indonesia. The author limits the problem to make this discussion more systematic. Those discussions consist of the concept and primary doctrine of *Inkar al-Sunnah*, a review validity of the *ahad* sunnah, the *Inkar ahad Sunnah* Group in the Classical Period, the *Inkar ahad Sunnah* Group in the Modern Period, and the Dynamics Existence of the *Inkar Sunnah* Group in Indonesia.

DISCUSSION

Concept and Main Doctrine of Inkar al-Sunnah

Before discussing the groups who renege the *ahad* Sunnah, first, the author will examine the concepts and fundamental doctrine of the *inkar* Sunnah. *Inkar al-Sunnah* (Arabic) is composed of two words, the first is *Inkar,* and the second is *Sunnah*. Linguistically, the origin of *inkar* comes from the verb *Ankara - yunkiru,* which means to deny or reject. Sunnah in *lughat* (language) has several meanings, one of the meanings is the path to be followed (whether commendable or not). A habit that has been carried out regularly is called a sunnah, even though the habitual tradition is not good. *KBBI* defines

Inkar al-Sunnah as a sect that does not admit or accept the position of the Sunnah of the Prophet Muhammad (Kemendikbud, 2019). Meanwhile, in the Encyclopedia of Islam (2002: 225), *Inkar al-Sunnah* is defined as people who reject the Sunnah (Hadith) of the Prophet Muhammad as the truth and the second source in Islam that must be obeyed and practiced.

By the explanation above, Sufyan Raji Abdullah (2006: 226) argues that *Inkar al-Sunnah* is a group that does not admit the Sunnah or Hadith of the Prophet Muhammad as the basis of Islamic law. They argue that determining the law and doctrine for Islam does not need to use hadith because the Qur'an itself is considered sufficient until there is no need to use an explanation from the hadith. Definitively, it could be interpreted that *Inkar al-Sunnah* is an attached name to a group or religious concept among the Islamic community who renege or reject the Sunnah as the basis and source of Islamic law (Noor Sulaiman, 2008: 200).

Based on some of the definitions, the author concludes that *Inkar al-Sunnah* is a group or sect that reneges the Sunnah of the Prophet Muhammad to become part of law source and guidance for Islam. Apart from the holy book al-Qur'an, there is no other source because it assumes the Qur'an is complete, perfect, and detailed in explaining everything, so the existence of Sunnah is no longer needed. In other words, *Inkar al-Sunnah* is a group of Muslims who renege or do not accept the truth and authority of Sunnah as a source and legal guide for Islamic doctrine. To provide a different concept of *inkarussunah*, following the main points and principles of doctrine used as guidelines by this concept.

No	The Fundamental and Principles of doctrine Renege Sunnah Group
1.	To The Hadith of the Prophet does not believe in its existence as evidence.
2.	The Apostles were forever sent until the last day.
3.	Practice doing prayers in various ways, and you can only remember it.
4.	If those who died were not ordered to be prayed for, there is no need to pray.
5.	Performing Hajj could be in the fourth month that is forbidden, namely: Muharram, Rajab, Dzulqoidah and Dzulhijjah

6.	During ihram, you could wear trousers and clothes as usual.
7.	People who do not see the moon are not required to fast in Ramadan.
8.	The pronunciation of the shahada spoken is Asahadu Bianna Muslimun.
9.	Whatever is contained in the Qur'an could not be explained by the Prophet.
10	The only legal basis is the Qur'an itself.

Table.1 The Fundamental and Principles of doctrine Renege Sunnah Group

Based on this principle concept, it appears that this group does not want to accept the Sunnah of the Prophet as a source in determining Islamic law and only accept the book of the Qur'an as the sole source of law in people's lives.

Validity Review of *Ahad* Sunnah

An expert of Islam *(Ulama)* divides the Sunnah based on quantity or the number of a scribe who has differences. Some classify it into *mutawatir* sunnah with *ahad* sunnah, while others group divided sunnah into *ahad, masyhur,* and *mutawatir*.

No	Group	*Sunnah* divided into
1.	Expert of *ushul* (ushuliyyun) and Expert of *kalam* (mutakallimun).	*ahad* and *mutawatir*
2.	Abu Bakar al-Jashshah.	*mutawatir, masyhur* and *ahad*

Table 2. Sunnah is based on the aspect of quantity or number of a *scribe*

The group that divides sunnah into *ahad* and *mutawatir* is pioneered by Expert of *ushul* (ushuliyyun) and Expert of *kalam* (mutakallimun). This group considers *masyhur* sunnah not to stand alone as-Sunnah because the *masyhur* Sunnah is part of *ahad* sunnah. So they grouped it only into two parts. While the group that divides the Sunnah into three types of *mutawatir, masyhur,* and *ahad* was pioneered by Abu Bakr al-Jashshah. (Noor Sulaiman, 2008: 86). The grouping of Sunnah into *mutawatir* and *ahad* is based on the number of people who narrate it, not based on quality. Until sometimes, the *ahad* sunnah is not *dhaif.* It could be *Hasan* or even *sahih.*

By the explanation above, Shofiyyudin (Shofiyyuddin, 2017) suggests the validity of Sunnah;

a. *Mutawatir* truth: is the truth which has the highest level of validity. The news conveyed by a large number of people is believed to be impossible lying. The number of people who carry information is at least five people, according to al Qadli al Baqilani. He attributed it to *ulul Azmi*, which amounted to 5 people. The number of people who bring the news is not something that must be done, but the standard for achieving *'ilm dharuri.'* Although the number of people who narrated is not much, it gives confidence that the news brought telling the truth, then it is included in the *mutawatir* truth.

b. *Masyhur* truth: the accurate information is already widespread but does not meet the requirements of *mutawatir* truth.

c. *Ahad* truth: the validity of truth information conveyed is no guarantee than the one who brings the news itself.

In this case, the validity of *ahad* sunnah is no guarantee because there could be a tendency to be right or wrong. It could also happen that there is an element of lies in the narration. According to al Bazdawi, the validity of *ahad* sunnah requires a feasibility test to the Sunnah's inclination leads to the truth (al Bazdawi, 1993: 339). Saifudin Zuhri (2008: 53-65), in his writing, explains that if Muslims use the *ahad* Sunnah as evidence, they need to pay attention to the quality of transmission and the quality of *sanad* transmissions or not. Suppose the quality of narration could be accounted for, and the sanad is continued. In that case, the majority opinion of an expert of Islam is that the Sunnah could be used as a legal basis (Zuhri, 1997: 86).

Yet the distribution of Sunnah, experts of hadith distinguish *masyhur* and *ghairu-masyhur* to be part of the *ahad* sunnah. The *non-masyhur* Sunnah are grouped into *Aziz* and *Gharib*. (Noor Sulaiman, 2008: 94). The definition of *masyhur* Sunnah is when *sahabat* narrates not reaching *mutawatir* level, but this Sunnah is well known among society because it is widespread. Even the Hanafis argue that this Sunnah gives peace of mind and faith to be closed until practicing it becomes obligatory, but people who refuse could not be said as infidels. It was stated by Noor Sulaiman (2008: 91) in the Ontology of Hadith. This *masyhur* hadith has the status of *Dhaif, Hasan,* and *Shahih*.

Furthermore, Noor Sulaiman said the *ahad* sunnah included in the *non-masyhur* category was *'aziz* and *Gharib*. The hadith is called *'aziz* if the number of a scribe is two or three people. While the *Gharib* hadith is a hadith that has its *scribe*. (Nur al-Din, 1979: 396). The solitude of the *scribe* is sometimes related because there is no other narrator who narrates the Sunnah except the *scribe*, or solitude is related to the nature of the *scribe* because it has qualities and characteristics of different narrators narrate the same hadith.

On the other hand, according to the quality aspect, the sunnah distribution is also grouped into *Sahih, Hasan,* and *Dha'if*. Hadiths with *scribe' adl*, *dhabit* (strong memory), and continued *sanad* are *shahih* hadiths. While the *hasan* hadith in history initially rose to Abu Isa al-Turmudzi. The hasan hadith is in a position between the authentic hadith and the da'if hadith. (al Zarqani, 1949: 25). According to Ajaj al-Khatib (1981: 299), the *Hasan* hadith is a hadith that has a *sanad* linkage, a *scribe* who narrates with fair, has a lower *dhabit* without *syadz* or *illat*.

While the *dha'if* hadith which literally 'weak' and is not strong. According to al-Nawawi (tt: 2), *Khabar* did not find the authenticity terms of the hadith and *hasan*, including the 'weak' category. However, the *dha'if* hadith, which other scribes have strengthened, has increased its status to *Hasan lighoirihi*. This review of Sunnah from various directions provides room to ijtihad for *an expert of Islam* hadith in determining the type of hadith until groups of people appear who could accept or reject the Sunnah.

In practicing the *dha'if* hadith, different opinions arise among *an expert of Islam*, namely;

1. Imam Ahmad and Abu Dawud argue the *dha'if* hadith could be practiced because the *dha'if* hadith still has more power when compared to one's reason.

2. Ibn Hajar stated opinion for matters related to *mawaizah, fadlailul amal* hadith *dha'if* could be used with the following conditions;

   a. Not too *dha'if*

   b. Included in the category of the main hadith

   c. When practicing the hadith based on prudence, not because you believe the hadith has a strong status

3. Iman Bukhari, Imam Muslim, Ibn Arabi, and Ibn Hazm stated *dha'if* hadith should not be practiced even for legal or *fadha'il* matters. (Noor Sulaiman, 2008: 113)

Analyzing these opinions, the position of dha'if hadith is not completely rejected because it could be practiced under certain conditions.

The Renege *Ahad* Sunnah Group in the Classical Period

The beginning debate on the *ahad* sunnah could be accepted as a guide for legal sources or not when it emerged in the ancient era around the second to third centuries Hijriyah. At that time, groups emerged rejected the Sunnah, both those who reneged altogether and those only denied the *ahad* sunnah. This Sunnah's rejecting process started from the proliferation of false hadiths at that time, around the first century of the hijrah. (Ma'arif, 2012:124)

In the sahabat era, those who reneged Sunnah were only individuals or persons. At that time, not many people intervened with the group. Then, since the 2nd century H, there had been groups that reneged the Sunnah, some of them renege it all together, and some of them reneged it, which is not *mutawatir* (Azami, 1994: 42).

The emergence of *mutawatir* sunnah and *ahad* sunnah occurred during the *tabiin* period and developed in the future (Abd al Muhdi Abd al Qodir, 2010: 84). The *mutawatir* and *ahad* apostle had not appeared yet. Then, the *tabiin* argue and differences in considering the validity of the *ahad* sunnah as a source of law. The term used of *ahad* sunnah was first introduced by Khatib al Baghdadi, who died in 463 H. After that, followed by Ibn Hajar al Asqolani, who died in 852 H (Shahidin, 2018: Tsaqofah and Tarikh vol.3).

Khatib al-Baghdadi divided hadith into two, *mutawatir* and *ahad*. According to him, the *ahad* sunnah was a sunnah that did not have a *mutawatir* degree. It did not produce certainty of knowledge even though it was narrated by many people (al-Khatib al Baghdadi, 1988: 16-17). Meanwhile, Ibn Hajar al Asqolani defined the *ahad* sunnah with not mutawatir sunnah, including *masyhur, Aziz,* and *Gharib* (Ibn Hajar al Asqolani, 2000: 51). Meanwhile, in terminology, *ahad* sunnah was a sunnah not found in terms of *mutawatir* sunnah (Tahhan, 1997: 30-32).

The Muslims made progress based on historical records in the classical era (650 to 1250 AD). The peak of the glorious gain of Islam took place around the year 650 to 1000

AD. Many *an expert of Islam* in the fields of interpretation, hadith, the science of kalam, fiqh, and other fields were born at that time. Along with the development of knowledge in various fields, it turns out that hadith knowledge was also running in its transmission and evolution. The doctrine hadith motivated the Muslim's progress at that time, as did the commands contained in the Qur'an to always seek knowledge (Surah Al-Fathir, 28, Al-Zumar, 9).

No	Group	Principle
1.	Mu'tazilah	put forward mind in accepting the law, the experts of kalam who prioritize reason and logic rather than texts.
2.	Syiah *Rafidah*	*ahad* sunnah is a sunnah that could not be used as a legal basis because it is *dzann*. Things that are *dzann* could not guarantee the certainty truth.
3.	Madzhab *Dzahiri, Qadariyah* and *Rafidah*.	Religion must be based on something specific. If you take and use the *ahad* sunnah, then the foundation of faith becomes unclear, while the Qur'an as the basis for ad-din is a definite thing.

Table 3. The Renege *Ahad* Sunnah Group in the Classical Period

One of the groups who reneged the *ahad* sunnah in the classical era was the Mu'tazilah. This Mu'tazilah group was a group that always puts reason first in accepting the law. With such a principle, the mu'tazilah group often rejected the Sunnah, considered not by their minds because it was illogical. The Mu'tazilah group was a group of kalam experts who prioritized reason and logic over texts. This group preferred to interpret the Qur'an through philosophical and logical thinking, even they considered the Greek philosophers as innocent (makshum) for some of them. They did not wholly reject the hadith, except the hadith that contradicts the rules and theories of their madhhab. They did not accept the *ahad* sunnah.

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The principle built by the Mu'tazilites rejected all the *ahad* Sunnah based on the argument that issues related to *aqidah* must be based on particular and absolute things instead of being built on something that is *dzann*. The Mu'tazilites did not believe the torment of the grave, *shirat,* and mizan (scales of deed) about intercession of the Prophet and Allah that could be seen in the hereafter. The rejection of belief is based on the fact that everything comes from the *ahad* sunnah. It is impossible to be used as a guide in matters of aqidah.

The Mu'tazilah figure who rejected the *ahad* Sunnah both in faith and in *Syariah* was Abu Hasan Al Khayyat. Al Jubai also rejected the Sunnah if a fair scribe only narrated it. However, the *ahad* sunnah could be accepted with the stipulation if other fair scribes participate in the narration. Some of the *sahabat* practiced the hadith. Other texts support or could be text in harmony with the text contained in the Qur'an Al-Karim.

Agreeing with the Mu'tazilah belief in rejecting the *ahad* sunnah was the Shia Rafidah. The Shia of this group considered the *ahad* sunnah as a sunnah which could not be used as a legal basis because it was *dzann*. Things that were *dzann* in nature could not guarantee the certainty truth (al Syaukani, 2000:39). The same thing was also discussed by syahidin in the pros and cons of practicing the *ahad* sunnah (Shahidin et al., 2020). Still on the issue of *ahad* sunnah, in the book al-Hadith wa al Muhadisuun, Muhammad Abu Zahwu (tt: 25) mentioned the groups who did not want to accept the *ahad* sunnah included some of the Dzahiri, Qadariyah, and Rafidah schools of thought.

The argument put forward by those who reneged the *ahad* Sunnah considering religion must be based on something certain. If you take and use the *ahad* sunnah, then the foundation of faith becomes unclear, while the Qur'an as the basis for ad-din is a definite thing (Azami, 1994: 51). As stated in the following verses:

الـم. ذَلِكَ الْكِتَابُ لاَ رَيْبَ فِيهِ هُدَى لِلْمُتَّقِينَ

"Alif laam miin. This Book (Qur'an) has no doubt about it; guidance for those who are pious." (Surat al-Baqarah: 1-2)

وَالَّذِي أَوْحَيْنَآ إِلَيْكَ مِنَ الْكِتَابِ هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ إِنَّ اللهَ بِعِبَادِهِ لَخَبِيرٌ بَصِيرٌ

"And what We have revealed to you, namely the Book (Al-Qur'an) That is the truth, confirming the previous books. Verily, Allah is All-Knowing, All-Seeing (of) His servants." (Surah Fathir: 31)

وَمَايَتَّبِعُ أَكْثَرُهُمْ إِلاَّ ظَنًّا إِنَّ الظَّنَّ لاَيُغْنِي مِنَ الْحَقِّ شَيْئًا إِنَّ اللهَ عَلِيمٌ بِمَا يَفْعَلُونَ

"And most of them don't follow unless it's a prejudice. In fact, this prejudice is not useful little bit in reaching the truth. Verily, Allah is well-acquainted with what they do." (Surah Yunus: 36)

Those who reject the Sunnah, especially those who reject the *ahad* sunnah, think that zhann could not be used as evidence. Sunnah is not a source in the teachings of Islam. As for what could be the basis of Islamic doctrine, it must only have qath'i status, namely the Qur'an (al-Sibai, 1396 H: 21-29).

The Reneged *Ahad* Sunnah Group in the Modern Period

The orientalists are western scholars who are non-Muslims. This group sues the originality of the Hadith of the Prophet and undermines the validity of the Sunnah. The Inkar al-Sunnah group adopted some ideas of the orientalist group, which they are not part of the Muslims. This group is a group of unbelievers who learn about eastern issues and Islamic scholarship to fight Islam and Christianity. They are the actors behind the emergence of Inkar al-Sunnah and contributed quite a lot to the development of Inkar al-Sunnah. There are few opinions born by Western orientalists to attack the Qur'an Al-Karim and Sunnah by combining various misguided understandings such as the Khawarij, Shi'ism, and Mu'tazilah, as well as other heretical schools that are packaged under the pretext of study studies. Scientific and objective science.

No.	Figure	Explanation
1.	Orientalist Group	This group sues the originality of the Hadith of the Prophet and undermines the validity of Sunnah.
2.	Muhammad Abduh and Rasyid Ridla	They do not deny the Sunnah in its all together. They only reject certain Sunnah, such as the Prophet was hit by magic, the hadith about flies, the Dajjal hadith, and others considered irrational by them.

3.	Syekh Muhammad al-Ghazali	In testing the validity of Sunnah, first, test a hadith with the Qur'an. According to al-Ghazali, if the Sunnah contradicts the Qur'an's principles, then the Sunnah could be rejected and even could not be practiced in everyday life.

Table 4. Dynamics of Ahad Sunnah Group in the Modern Period

The thought of orientalists influenced groups who rejected the *ahad* sunnah. The rejection of the authenticity of Khabar *ahad* had finally reached the modern era. In the modern era, the munkir sunnah group continues munkir al sunnah that emerged in the past. Mahmud Shaltut, Muhammad Abduh, Ahman Amin, and Muhammad Abu Zahrah are the group pioneers who did not accept the *ahad* sunnah today.

An expert of Islam, Shaykh Abul A'la Al-Maududi, argued that the groups who reneged the Sunnah were no longer heard after entering the 3rd century H. However, after approximately the next eleven centuries, precisely in the 13th century H, the Inkar al-Islam group sunnah re-emerged in Iraq, overgrowing in Pakistan and India. Mudrika also reveals (2020: Al Bukhari Journal of Hadith Science) the notion of rejecting this Sunnah emerged around the 19th and 20th centuries AD.

Furthermore, in the era of Muhammad Ali Pasha's reign in Egypt appeared Inkar al-Sunnah. Abu Rayya stated that Muhammad Abduh said currently, the Muslims have no imam except the Qur'an because the truth of Islam is the existence of Islam in the past before conflicts and disputes occurred. According to Abu Rayyah, Muhammad Abduh and Rashid Ridla did not deny the Sunnah as a whole. They only rejected certain Sunnah, such as the Prophet was hit by magic, the hadith about flies, the Hadith of Antichrist, which they considered irrational.

Among the individual figures who reject the Sunnah other than *mutawatir* is Sheikh Muhammad al-Ghazali. Muhammad al Ghazali wanted to clean the Sunnah of the Prophet SAW against various contaminations and wished to maintain Islamic culture to strengthen its revival (Muhammad al Ghazali, 1989:12). Al Ghazali, in the beginning, understood Sunnah to be influenced by the Hanafi mahzab. The Hanafi mahzab has the opinion that the Qur'an could reject Sunnah when it contradicts the texts of the Qur'an, even though

the *sanad* is *shahih* (Muhammad al Ghazali, 1989: 32). Based on the opinion, al Ghazali testing the validity of Sunnah first tested a hadith with the book of the Qur'an. According to al-Ghazali, if the Sunnah contradicts principles contained in the Qur'an, then the Sunnah could be rejected and even could not be practiced in daily life.

Muhammad al Ghazali listed five conditions of *shahih* hadith. Of the five conditions, three conditions are related to the *sanad,* and the other two are associated with *Matan* (Muhammad al Ghazali, 1989: 18-19). Conditions related to the *sanad* include:

a. A *rowi* must have good intelligence and memory skills (*dhabit*)

b. *scribe* must have good morals and piety to Allah so they able to resist the deviations narrated (*'adl*)

c. The criteria for *dhabit* and *'adl* must exist in every series of sunnah *scribe*

Besides the three criteria related to *sanad*, there are two things associated with Matan:

a. Could not be found in the matan something that is *syadz* (irregularities)

b. Matan must not contain *'illah qadhihah* (motive or reason that was causing the Sunnah to be rejected)

One example of Muhammad al Ghazali's understanding of the Sunnah of women's leadership. A woman's leadership in one matan stated that "a people will perish if their affairs are left to a woman." Ahmad bin Hambal narrates this hadith from Abu Bakrah, at-Tirmidhi, Imam Nasai, and al-Bukhari. The status of the hadith is *Hasan sahih* when viewed from the point of sanad. Textually, the hadith forbids women to be a leader in all problems and affairs. However, if the hadith is understood, it seems to contradict the verse listed in the QS. An-Naml: 23. In verse, it states the female queen Bilqis turned out to be the queen of government in the kingdom of Saba at the time of Prophet Sulaiman. Even the country she led was famous for its prosperity.

The method used by al Ghazali in understanding the Sunnah is seen from its asbabul wurud. Historical facts reveal the hadith conveyed by the Prophet at the time of the Persian revolution in the ninth Hijriyah year, which followed the kingdom ideology even at the point of destruction. According to al-Ghazali, the hadith of women's leadership

is casuistic and only explicitly applied to the queen of Kisra in Persia. By the case, al Ghazali argued that women might become heads of government when they have the ability in their fields.

Even though it seems that al-Ghazali wants to clear the Qur'an from heresy and falsehood, on the other hand, al-Ghazali is one of those who attack the Sunnah that is considered not *mutawatir*. As stated by Muhammad Ashim Musthofa (2001: Al-Sunnah Magazine 10th edition) in the Form of Inkarus Sunnah, but from rejecting *ahad* individually, Musthofa further revealed that some groups do not accept the *ahad* sunnah as a group, such as Hizb ut-Tahrir, was pioneered by Taqiyuddin Al-Nabhani. The Hizb ut-Tahrir group against the *ahad* sunnah openly refuses to argue in matters of aqidah.

Dynamics Existence of Inkar Sunah Group in Indonesia

The concept of Inkar Sunah openly emerged in Indonesia in the 1980s. Precisely according to Zufran Rahman (a researcher on Inkar Sunah's thought and Lecturer at IAIN Jambi) in 1982-1983 (Khon, 2017). The evidence found in 1981 this idea already existed in Bogor led by H. Endi Suradi and 1982. The deviant sect taught by H. Sanwani, born in the Rumpu market, has been going on since November 1982.2 It was likely long before there had been a clandestine spread like the orientalist Snouck Hourgronje in Indonesia. Orientalist books or their accomplices had been scattered long back.

Around the 1980s, the modern thought of Inkar Sunah Indonesia moved in several places, and in 1983-1985 it reached its peak. Then it shocked the Islamic community and filled the pages of various newspapers and magazines. The center of their movement was in Jakarta, which dominated most of its carriers, then in Bogor, West Java, Tegal, Central Java, and Padang, West Sumatra. The spread of modern thought of Inkar Sunah through various means, some of which are through recitations in several mosques, handwritten dictates, lectures through cassettes, and books. Many Muslims are carried away and influenced by this understanding both as figures, assistants, and followers. Among them; Lukman Saad (President Director of PT Ghalia Indonesia), Mawardi Saad, Edria Zamora, Boni Alamsyah (all three employees of PT Ghalia Indonesia), Ansor W.A. Gani, Husni Nasution, Imran Nasution, Ali Sarwani Basry, Zainal Arifin, Muhammad Umar (BPMI Secretary), Dadang Satiogroho (Unilever Bogor employee), Selamet Sumedi (Grogol), Teguh Esha (Cipete

Dalam), Dahlan (Sawangan Depok), Uas and his wife (Sawangan Depok), Rohadi (Pondok Cina), H. Abdurrahman (Parung), Mahmud (manantu Abdurrahman, Kebembem), H. Abdullah (Cileduk), H. Sanwani (Pasar Grass), Safran Batu Bara (Student Middle School Foundation Waqaf Muslim from Tanah Tinggi), Manirus Taka (Indo-German living in East Depok), Ishak Saleh (Cirebon), Dalimi Lubis (West Sumatra),3 Nazwar Syamsu (West Sumatra), As'ad bin Ali Baisa (60 years old in Tegal Central Java)4 and H. Endi Suradi (Bogor, West Java).

The idea of Inkar sunnah in Indonesia is prohibited from circulating with the issuance of Decree of Supreme Court in the Republic of Indonesia No: KEP-169/J.A/9/1983 and Number: KEP-059/J.A/3/1984. Moch wrote understanding Inkar Sunah developed by Abdurrahman and his followers. The book of Moch Ircham Sutarto was finally banned from circulation by the Attorney General of the Republic of Indonesia. Decree No: KEP-169/J.A/9/1983, which Ismail Saleh signed, SH on the grounds of public unrest, disturbing public security and order, damaging internal religious harmony, and shaking unity. Likewise, the decision of MUI instruction Commission 27 June 1983 M/ 16 Ramadhan 1403 H decided the heresy of the Inkar Sunah. A year later, the Attorney General of the Republic of Indonesia issued a decision Number: KEP-059/J.A/3/1984, which prohibited the circulation of sound cassettes produced by PT. Ghalia Indonesia Recording, which contains the teachings of Inkar Sunah. However, this understanding still exists in the next period until now. Sometimes this understanding still appears hidden in various media, books, newspapers, bulletins, and others (Khon, 2012). Below are the figures of sunnah dissenters in Indonesia and their thoughts:

No	Figure Name	Biography	Thought
1	Ir. M Ircham Sutarto	Chairman of Labour Union of Unilever Indonesia Company in Cibubur, West Java.	1. Obey Allah. Allah is unseen. Obedient to the apostle, the apostle had died. So there is no second way to carry out obedience in the true sense (M Ircham Sutarto: 85). 2. Allah had taught the Qur'an to the Messenger. The Prophet had taught the Qur'an to

			humans. The Qur'an is the only one that still exists. Allah and His Messenger are united in religious teachings (H Ircham Sutarto: 82 & 85). 3. The Qur'an is the speech of Allah and the speech of the Messenger. That is the meaning of being obedient to Allah and the Messenger (M Ircham Sutarto: 52 & 85) 4. The description of the Qur'an is in the Qur'an itself. So there is no need for information called al-sunnah or Hadith (M Ircham Sutarto: 58) 5. All information that comes from outside the Qur'an is Eve. So the Hadith of the Prophet also includes Eve. Because it could not be accepted as an argument in religion (M Ircham Sutarto: 22) 6. The so-called Prophetic Hadiths are nothing but fairy tales about the Prophet obtained by word of mouth. It arose from the idea of people who lived between 180 and 200 after the death of the Apostle (M Ircham Sutarto: 68 & 70) 7. The apostle has no rights regarding matters of religious orders. By him the verse of QS Ali Imran/3: 128: "There is no (Haq) authority for you regarding affairs (orders) at all." (translation of M Ircham

			Sutarto)
			8. The difference between Muhammad as a Messenger and Muhammad as a human being; When Muhammad conveyed, recited, taught the Qur'an and wisdom, at that time, Muhammad was the apostle. Meanwhile, if it is not so, in the sense that Muhammad is doing everything in everyday life with all his fi'il and qaul, Muhammad was an ordinary human being. (M Ircham Sutarto: 94)
			9. All humans had gone astray before receiving revelation, including Muhammad. The argument is QS. Al-Baqarah/2:198 And remember him as we had shown you and verily you (Muhammad) were indeed lost. (translation of M Ircham Sutarto: 15 & 16)
			10. In religion, outward actions are an inward complement or faith (M Ircham Sutarto: 51)
2	Abdurrahman	lived in Pedurenan, Kuningan, Jakarta. A former Persis (Islamic Association) was active in teaching and lecturing in several places around Jakarta, and his congregation delivered and picked up by car. He controlled several mosques in Jakarta, one of which was the Asy-Syifa Mosque at the	1. There is no *adzan* and no *iqamat* at the time of performing the obligatory prayers because there are no commands in the Qur'an.
			2. Every five daily prayers are only performed two rakaat

		Cipto Mangunkusumo Central Hospital.	
3.	H. Sanwani	He previously taught at the al-Burhan Mosque in the South Jakarta *Rumput* Market project.	1. There is no *adzan* and *iqamat* when performing the obligatory prayers 2. Each prayer is only done two rakaat. 3. Fasting Ramadan is only carried out for those who see the moon based on the QS. Al-Baqarah/2: 185. "Therefore, whoever of you is present (in the country where you live) in that month, then let him fasting in that month." They understand this verse that it is obligatory to fast only those who see the moon, those who do not see it is not obliged to fast. In the end, they are not fasting because they do not see it.
4	Dalimi Lubis and Nazwar Syamsu	Dalimi Lubis, one of Padang Panjang Religious Affairs Department employees, graduated from IKIP Muhammadiyah Padang. Leader of the West Sumatran Sunnat Movement. Nazwar Syamsu no biographical data that the researchers got	1. False and falsified hadith. Most hadiths are fake and falsified, so there is a conflict or Khilafah among the Islamic community. In this case, the Jews succeeded in their ruse. 2. Ahlussunah Wal Jamaah is just a name. Muslims now don't have exact data about them. Following them means justifying khilafiyah. The Ahlussunah, referred to by the four schools of Shafi'i, Hanbali, Maliki, and Hanafi, based on the Hadith of the Prophet, failed to become the basis of Islamic law. 16

			3. The first man was not a man and not Adam but a woman whose name is not known. The first man was not made from the soil, but from a meteor, then he gave birth to a son and then married his son. They dwelt on the planet Muntaha and reproduced there so that one day God transferred a pair of them to this earth and beyond. 4. Nazwar Syamsu has also translated the misleading verses of the Qur'an 30 juz.
5	As'ad bin Ali Baisa	He lived on Jalan Delima, Pepedan Village, the Nurul Huda Mosque complex, Kec. Dukuhturi Tegal, Central Java. He formed an organization for the dissemination of teachings under the name ISC (Islamic Study Club). The religious teaching activities were developed quite troubling to the surrounding *Tegal* community after they boldly declared themselves to be in denial of the Sunnah of the Prophet Muhammad and only adhered to the Qur'an.	1. Friday prayer must be done four rakaat 2. Those forced to break their fasting during the holy month of Ramadan due to illness or travel do not need to replace it. As for menstruating women, they must pray. 3. Hadith Bukhari Muslim a Hadith that is bidayatul mujtahid (beginner mujtahid). Many of its contents are contrary to the Qur'an, and they are the dividers of Muslims. 4. If they urinate and pass the wind, people who have finished taking ablution water do not need to repeat their ablution. They could continue praying 5. Mi'raj of the Prophet is just a fairy tale and fantasy.
6	H. Endi Suradi	lived in the camp. *Panca Marga* quay Bogor, West	1. All five daily prayers are only performed two rakaat, and

		Java. His job is as a teacher and the leader of the Inkar Sunah sect.	prostration in each rakaat is only completed once prostration with the excuse of following the prayer of Prophet Ibrahim.
			2. Prophet Muhammad also prayed according to the way of Prophet Ibrahim by referring to the arguments of the Qur'an Surah al-Nisa / 4:101-103
			3. The five pillars of Islam do not function. What is essential is understanding the Qur'an because the Qur'an covers everything.
			4. The creed does not need to be said. What is important is understanding the Qur'an. By understanding the Qur'an, someone is considered a Muslim. Likewise, prayer is obligatory for those who understand the Qur'an. For those who do not understand the Qur'an, it is not obligatory to pray

Table 5. Figures who were disbelieving Sunnah in Indonesia and their thoughts

In general, the main teachings of Indonesian refusal of the Sunnah, among others, could be stated as follows:

1. Not acknowledging the two sentences of creed

2. Not recognizing the five daily prayers and the iqamat call to prayer every time

3. Does not acknowledge the existence of Eid al-Fitr, Eid al-Adha prayers, and tarawih prayers

4. Eliminate congregational prayers every time

5. There is no obligation to fast in Ramadan, zakat fitrah, and Friday prayers

6. Corpse are not allowed to be bathed, shrouded, and prayed

7. Allah and the Messenger are united (Dwi singular) following the Hadith of the Prophet haram

8. Prophet Muhammad has no right to explain a religion that destroys people.

Sunnah becomes a pillar after the Qur'an. The Qur'an does not entirely explain things in detail because what is contained in it is still global in nature. It is where the role and the function of Sunnah become very important as an explanation. The Sunnah becomes the following reference when there are no complicated problems in the Qur'an. The Qur'an is entirely the word of God, while the Sunnah comes from the words, actions, and behavior of the Prophet that came to us as his members of a religious community.

The polemic about the validity of Sunnah from the Prophet's era until now is still ongoing. The challenges faced by Muslims from time to time are getting bigger. Some groups are loyal and obedient to all that the Prophet brought until they fully accept the existence of Sunnah conveyed. Besides that, some groups are obedient and loyal to what the Prophet brought but recently began to be influenced by written propaganda and missions which decried the existence of Sunnah. They finally have an indifferent attitude, doubt, and reject the existence of Sunnah. Even the most extreme, this group rejects the whole of Sunnah as a basis of proof in determining the source of law.

As stated by Imam Shafi'i, some groups are not entirely inkar Sunnah. This group only accepts the Sunnah, which is mutawatir in nature, while some other sunnah is rejected, such as the group that rejects the Sunnah, which is ahad. In addition to the mutawatir sunnah, they do not want to accept it because it does not have authenticity requirements. The rejection of these Sunnah is individual, and some even boldly open up on behalf of the group. When it enters the realm of the group, it shows the existence of a systematic system in rejecting the Sunnah. The rejection of some sunnah is considered not to have mutawatir conditions and spread from time to time, from classical to modern.

The first group is the group that rejects Sunnah as a whole. The second group rejects al-Sunnah, whose contents are not mentioned in the Qur'an either explicitly or implicitly. The first group and the second group have the same opinion. Al-furqon means everything has described matters concerning human life that it does not require an

explanation in the form of Sunnah. At the same time, a third group is a group that does not want to accept the *ahad* sunnah. This group only agrees with the Sunnah as evidence, only those with mutawatir status.

The reason put forward by the third group is because the *ahad* sunnah is dzanny, where the authenticity of the writing process could not be ascertained. Whereas in determining religious affairs, all must be based on something certain (qath'i). They think the qath'i argument only comes from the mutawatir sunnah. Some of the ideas put forward by this group as stated in the QS. Al Isra: 36, which reads;

وَلَاتَقْفُ مَالَيْسَ لَكَ بِهِ عِلْمٌ

"And do not follow what you do not know of..."

In interpreting the verse "And do not follow what you do not know," this group has an understanding by forbidding to practice something that is not known about the practice. The hesitancy to practice the Sunnah resulted in this group rejecting the Sunnah that was not mutawatir. Based on this understanding, the amaliyah in the *ahad* sunnah does not need to be practiced because it does not produce knowledge (belief).

The principle of the third group in denying the *ahad* sunnah needs to be clarified with various arguments. According to Imam Syafii, as Suhandi (2015) revealed, the *ahad* sunnah is dzanny in narration. It is because it could contain elements of error and mistake. The ahad sunnah is still dzanny. It is necessary to investigate the sanad and its matan; thus, the *ahad* sunnah could be straightforward. Not all the *ahad* Sunnah could be used as evidence except those that fulfill the requirements of authenticity or hasan. Therefore according to Imam Syafii, the group that rejects the *ahad* Sunnah is wrong. It needs to be straightened out.

Imam Syafi'i agrees with the opinion of majority *Ulama* who say the *ahad* Sunnah even though the dzann al-wurud must be practiced after its authenticity is recognized. (Ismail, 1995: 100). The faith of Abu Hanifah and Imam Ahmad bin Hambal also did not reject the *ahad* sunnah, which had fulfilled the requirements for the elements of narration (Abu Zahrah, 1958:109). Imam Sayfi'i provides accurate conditions for the *ahad* sunnah, which is used as evidence. These conditions are;

a. His words have *masyhur* degree of truth

b. Understand what is narrated, know the pronunciation that could change the meaning of the sunnah

c. The person who narrates the *ahad* Sunnah has a condition of tsiqoh or reliable

d. Strong memory

e. Not a *scribe* who is mudallas (becoming *scribe* of people who has met but never heard of the hadith narrated from them).

f. In narrating, it is done lafdzi on each letter as heard and not narrated meaningfully

g. Not contrary to the history of the *masyhur scribe*. (al Shafii, tt: 160)

Based on the conditions stated above, when it is found conditions that are not fulfilled in one of these conditions, the evidence of Sunnah is rejected. Those who have met the validity *ahad* sunnah could be used as evidence in establishing the law. It is as written by Tasmin Tangngareng (2016) about the validity of *ahad* hadith in matters of aqidah.

Meanwhile, according to fiqh experts, the existence of dha'if hadith could also be used as a proposition when it is not related to halal and haram law. The Hanafi and Shafi'i *mahzab* argue that the dha'if hadith could be used for the virtues deed and stories. Nur Kholis (2016) states that three things must be fulfilled in describing the Law of Practicing the Hadith of Dha'if in Fadlail' Amal. The hadith is not included in the category of hadith that is very weak (syadid dha'if). It becomes part of the rules of Islamic law and does not believe in the truth of hadith. It is to avoid something attributed to the Prophet, even though the Prophet did not convey it.

Based on the explanation above, the group that does not accept the ahad sunnah and only accepts the mutawatir sunnah is included in the group of partial renege Sunnah. Even though this group rejects the *ahad* Sunnah, their status could not be said to be infidels. They are still Muslims. They don't want to accept the Sunnah, which they believe does not give certainty. If it has fulfilled the conditions of validity that have been set, it could be used as evidence for legal determination. Therefore, the group rejects the *ahad* Sunnah because they consider dzann to have a weak argument. After all, the *ahad* sunnah

has the degree of Hasan and even shahih. If the *ahad* sunnah fulfilled the requirements of shahih, then the existence of *ahad* Sunnah could be a reference in determining the law, including the law of aqidah.

CONCLUSION

Inkar towards the *ahad* sunnah needs to be watched out for. It is part of the reneged Sunnah of the Prophet, one of Islam's second sources of law. The doctrine principle of group considers the Qur'an to be a qath'i guideline that has complete sources, explains things in detail about everything; thus, it does not need sources from things that are dzann such as the *ahad* sunnah. There are three categories of groups that reject the Sunnah. First, some groups reject the Sunnah in its entirety; Second, some reject the Sunnah unless it has a practical correlation with the instructions contained in the Qur'an; and Third, is a group that does not accept the *ahad* sunnah. This third group is incorporated in various groups, including the Mu'tazilah and Orientalists. The conditions of the *ahad* sunnah that had been fulfilled could be used as guidelines to establish the law. The smallest form of Inkar al-Sunnah has evolved from the past to the present and is already part of rejecting legal sources. Absolute rejection of Hasan and Dhoif sunnah is also an understanding that needs to be straightened out. Therefore, studies on the importance of Sunnah as a source of Islamic law need to continue to be carried out; thus, the truth of Sunnah could be maintained. The development of ungodly groups in Indonesia could be wholly eradicated because the renegade groups are prohibited in Indonesia.

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