

The Transmitter's '*Adalah* (Uprightness); The Ethical Conception in the Hadith Transmission

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Abstract. A transmitter as the main element in the hadith transmission has special conditions. It relates to considerations in determining the hadith qualifications. One of the conditions playing a central role is the transmitter's uprightness ('adalah). The article aims to reveal that the transmitter's uprightness intersects with ethical philosophy. As a prescriptive science, ethics is a branch of philosophy that considers an action critically with certain moral parameters. Through a qualitative study using the moral philosophy approach from the perspective of Agus Dewantara, the transmitter's uprightness conception correlates with ethical values. As A result, the transmitter's uprightness has two ethical dimensions. First, the ethical-theological dimension correlates with subjective moral order including: a transmitter must have a Muslim identity and implement religious provisions. Second, the ethical-sociological dimension correlates with an objective moral order meaning that a transmitter must be mukallaf and always maintain self-image (muru'ah)..

Keywords: Hadith Transmission; Transmitter's Uprightness; Ethical Philosophy

Abstrak. Perwayat sebagai unsur utama dalam perwayatan hadis memiliki syarat-syarat khusus. Hal ini berkaitan dengan pertimbangan dalam menentukan kualifikasi hadis. Salah satu syarat yang memainkan peran sentral adalah faktor 'adalah perwayat. Artikel ini bertujuan untuk mengungkap bahwa 'adalah perwayat beririsan dengan filsafat etika. Sebagai ilmu preskriptif, etika adalah salah satu cabang dari ilmu filsafat yang menimbang secara kritis sebuah tindakan dengan parameter moral tertentu. Dengan telaah kualitatif melalui pendekatan filsafat moral perspektif Agus Dewantara, konsepsi ke-'adalah-an perawi berkorelasi dengan nilai etis. Hasilnya, 'adalah perwayat memiliki dua dimensi etis. Pertama, dimensi etis-teologis berkorelasi dengan tatanan moral subjektif meliputi: perwayat mesti beridentitas muslim dan melaksanakan ketentuan agama. Kedua, dimensi etis-sosiologis berkorelasi dengan tatanan moral objektif artinya seorang perwayat harus mukallaf dan senantiasa memelihara citra diri (muru'ah).

Kata Kunci: transmisi hadis; 'adalah perwayat; filsafat etika

INTRODUCTION

So far, discussions about transmitters tend to focus on theological aspects, this is due to the role of transmitters who are quite significant in relation to the transmission of religious doctrinal messages brought by the Prophet SAW. As past news, hadith has gone through a long time dimension between the Prophet SAW as the main speaker and the muhaddis.(Budiman

& Handayana, 2022). Thus, the transmission process is structured in the transmission of sanad. It is through this sanad that the level of accuracy of the news from the Prophet SAW can be maintained. So that the sanad is the main pillar in the construction of the Prophet's hadith. If a narration of the Prophet does not have a chain of transmission then it is certain that the news is not authentic from the Prophet SAW. (Saehudin, 2015; A'yun et al., 2022)

The detection of hadiths up to the determination of their qualifications is carried out by testing the value of the five conditions. (Budiman et al., 2020) First, the series of transmitters in the *sanad* hadith must be continuous from the first transmitter to the last transmitter. Second, the transmitters in the *isnād* hadith must be fair people. Third, the *ḍābiṭ* predicated transmitters. Fourth, the hadith is protected from defects (*'illah*) and fifth, the hadith is protected from irregularities (*syuzūz*). (Budiman et al., 2022) Of the five parameters, the special requirements for transmitters get a more dominant portion than the conditions for the content of the hadith (*matn*) itself. The continuity of the transmitters must be supported by credible fair and *dabit* transmitters. The indication is that there is a transmitter who is closely related to aspects of integrity. In addition, the transmitter's accuracy (*dābiṭ*) is related to his intellectual capacity. Both are values that must be possessed by transmitters because they affect the quality of hadith. (Budiman et al., 2022)

In the literature review that the author conducted, there were several studies that focused on discussing the issue of transmitters. Ahmad Isanaeni wrote about heretical transmitters who were heavily criticized by hadith critics. Bid'ah in the sense is directly related to religious affairs which did not exist at the time of the Prophet SAW or at the time of the Companions. So that the hadith critics sued and even explicitly rejected the history of heretical experts. For transmitters who are accused of heresy, their narration is not necessarily rejected, but the general integrity assessment still applies. (Isnaeni, 2011).

Aceng Abdul Qadir researched transmitters with Qadariyah theology. The resulting thesis is the theological parallels originating from the Prophet and his companions who could be found in the middle of the first century of Hijri. In addition, there is the alignment of hadith experts on certain theological currents at the beginning of the second Hijri century (Abdul Qadir, 2013). The Khawarij transmitter also did not escape the attention of researchers. Ahmad 'Ubaydi Hasbillah's thesis concludes that consistency with

the Sunnah of the Prophet can reduce ideological bias in the transmission of hadith. According to him, in the process of transmitting hadiths, ideological positions are not clear enough rather than being faced with the issue of validity and interpretation of hadiths. (Hasbillah, 2013)

The transmitter's discourse from the side of his relationship with the political aspect was carried out by Fuad Jabali, namely exploring friends and detailing their migration to new areas. Thus the position of a friend determined his political relations during Kubrā's slander. In addition, Novizal Wendry's research shows that the transmitter's political affiliation has implications for the hadiths narrated. This was found based on a historical study of the political dynamics of the hadith transmitters who had a special role in the city of Kufah. (Wendry et al., 2020).

Elfa Yusrina wrote about the ethics of *muhaddiṣ* perspective according to Abdul Ghani, that there are several important points that must be possessed by transmitters, including personal attitudes must have sincere intentions without belittling anyone and ethics towards teachers.(Yusrina et al., 2022). Research from Aidul Hijriyah reveals the ethics of *muhaddiṣ* in the perspective of Imam al-Nawāwī. According to an-Nawāwī there are ethical standard values in studying hadith. The first ethic is related to self-preservation of traits that damage sincere intentions in learning hadith. The second ethic is when receiving hadith, which includes being serious about studying hadith. While the third ethic is when a *muhaddiṣ* disseminates hadiths that he already knows includes sincere intentions for Allah and when teaching hadiths must be taken seriously.(Hijriyah et al., 2022) Other studies reveal the concept of manipulative acts performed by a transmitter. The results show that there are internal and external factors which were carried out massively by the early generation of transmitters. This is contrary to ethical principles (*immoral*) (Wendry, 2022).

The focus of the author's study is to reveal conceptually through a moral philosophy approach that '*adalah*' proven theoretically and rationally as a prerequisite for the validity of a hadith. As a formal object, the writer uses the theory of moral philosophy by Augustine Dewantara which classifies two moral sub-orders (Dewantara, 2018). The ethical aspect referred to in this article is to look at the criteria of the transmitter from the dimensions of morality and action. First, the subjective moral order. That is, testing the

positive and negative values of a human action is understood at first as a matter of the subject. This aspect is closely related to conscience, or something that is abstract in nature. Second, the objective moral order. This aspect is related to the moral order of living together. The paradigm used tends to be legal issues and human actions.

Through qualitative research, by taking and exploring data from library materials (library research). The author collects data, displays data, and analyzes data. For further exploration, the material object is an indicator 'adalah the hadith scholars who have been formulated by Syuhudi Ismail

RESULTS AND DISCUSSION

A. Construction of 'Adalah In Hadith Studies

The word '*adālah* comes from Arabic. It is masdar from the word *يعدل* – *عدل*. In language, the word '*adālah* has many meanings, including: *al-'adālāt* or *al-'udūlat* (justice), *al-i'tidāl* (middle), *al-istiqāmah* (straight), and *al-ma'īl ilā al-haq* (inclined to the truth). People who have '*adālah* are called *al-'ādil* in the mufrad form and *al-'udūl* in the plural (Manzur, n.d.). In the perspective of the science of hadith, a transmitter can be called '*adil* if he fulfills certain conditions. As for the formulation of the conditions or criteria that must be met by a transmitter so that he can be called '*ādil*, various opinions of scholars are found. (Rahim & Syafri, 2022)

Al-Hākim an-Naisābūrī states that the conditions that must be met by a transmitter so that he can be called '*ādil* are Muslims, do not commit heresy, and do not commit immorality. (An-Naisaburi, 1997) Whereas Ibn as-Salāh stated that a transmitter can be called '*ādil* if he has several conditions, namely: Muslim, mature, intelligent, good morals are maintained, and does not act wickedly. (Asy-Syahrazuri, 1995). Imam an-Nawawī, stated that a transmitter can be called '*ādil* if he has accumulated several conditions, namely: Muslim, has good sense, is not wicked, and his *murū'ah* is maintained (Sya'roni 2008; Farida, 2022).

Another opinion, Ibn Hajar al-'Asqalānī, he stated that the conditions that must exist for a transmitter so that he can be called '*adil* are piety, maintaining *murū'ah*, not committing major sins, not committing heresy, and not being wicked. A more concrete criterion was put forward by 'Abdullah bin al-Mubarak, he stated that an indication of a person's being

'fair' is praying in congregation, not drinking khamr, not being reckless in carrying out religious teachings, not lying, and having common sense (Ismail, 1988).

In particular, in the discussion of *ta'dil*, Al-Khaṭīb al-Baghdadī pays great attention to the discussion of this 'adalah. He stated that the 'fair' in question is a personal transmitter who is consistent in religion, adheres to the pious sect, is far from being *fasiq*, and anything that will bring down his 'adalah, whether from the actions of the five senses or actions of the heart. In the meantime, al-Khaṭīb explains in detail that 'adl is a person who knows (religious) obligations, always does what is ordered to him, stays away from everything that is prohibited and all heinous acts that will bring down 'adalah always trying to find the truth and what he is obliged to do, both in his actions and mu'amalah, always trying to keep his tongue from anything that would damage his religion and honor. Even to be far from wickedness, one must not only stay away from big sins, but also have to stay away from small sins, such as stealing, cheating in buying and selling, and so on. People who are in the conditions mentioned above can be called 'adl in their religion, known for being honest in their speech (Chandra & Muhammad, 2016).

Asy-Syaukānī, mentions the conditions for determining the existence of transmitters, namely: piety, maintaining one's generosity, not committing major sins, avoiding (not always committing) minor sins, staying away from permissible things that can damage muruah.(Ismail, 1988) Ahmad Muhammad Syākir, he mentioned the conditions that must exist in a transmitter so that he can be called 'adil, namely: Muslim, mature, intelligent, good morals are maintained, not doing evil, and the news can be trusted. Umi Sumbulah, Kritik Hadis: Pendekatan Historis Metodologis (Malang: UIN Malang Press, 2008). Identical to the opinion of the majority of scholars, Nūr ad-Dīn Itr mentions the conditions to be called 'adil are Muslim, mature, intelligent, pious, maintain good morals, do not commit major sins, and stay away from (not always committing) minor sins.(Itr, 1979) The conditions put forward by Muḥammad 'Ajjāj Al-Khaṭīb that to be called 'fair' are istiqamah in religion, good morals, not wicked, and good morals are maintained. (Al-Khaṭīb, 2019)

In order to make it easier to see the points of similarity and differences of opinion among the scholars above, the following authors present the terms put forward by the scholars in tabular form

No	Hadith Scholar	'Adalah Indicator																	
		1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
1	Al-Hākim an-Naisābūrī	■								■	■								
2	Ibn Šalāh	■	■	■		■						■							
3	An-Nawawī	■		■		■						■							
4	Ibn Hajar al-Asqalānī				■	■		■		■		■							
5	Ibn Al-Mubarak		■													■	■	■	■
6	Al-Khāṭib al-Baghḍādī				■	■	■	■	■	■	■	■	■	■	■				
7	Aṣy-Syaukānī				■	■		■	■				■						
8	Aḥmad Muḥammad Syakir	■	■	■		■						■					■		
9	Nuruddīn 'Itr	■	■	■	■	■		■	■										
10	Muḥammad 'Ajjā al-Khāṭib					■	■					■			■				
Ket.	1. Muslims 2. Baligh 3. Reasonable (reasonable) 4. Taqwa 5. Well preserved 6. Istiqamah in religion	7. Don't commit big sins 8. Stay away from (not always commit) small sins 9. Do not commit heresy 10. Do not commit immorality 11. Not wicked 12. Stay away from permissible things that can damage muruah						13. Good morals 14. The news can be trusted 15. Always pray in congregation 16. Do not drink khamr 17. Not reckless in practicing religion 18. Don't lie (honest)											

The table above shows eighteen conditions for determining the transmitter's uprightness of the transmitters' who came from ten scholars. From the data there are similarities in essence, differences of opinion among the scholars are only in the editorial used. The terms are interrelated and identical. Muslim requirements, for example, are also contained in the requirements of *taqwa*, always performing congregational prayers, and *istiqamah* in religion. People who are pious and perform congregational prayers are of course a Muslim. Likewise, the religion referred to in the terms of *istiqamah* in religion is Islam. Therefore, scholars who do not put forward Muslim requirements, but put forward the requirements of *taqwa*, always perform congregational prayers, and *istiqamah* in religion, actually also stipulate Muslim requirements implicitly in the last three conditions mentioned.

Then the condition of *istiqamah* in religion is related to the condition of *taqwa*, bearing in mind that the *istiqamah* is in a person who is pious and pious always encourages the owner to be *istiqamah* in religion. *Taqwa* also means always maintaining *muwah* by staying away from things that can damage it, not being wicked, not committing immorality, not committing major sins (such as drinking *kehamr*), not committing heresy, avoiding minor sins, not being reckless in carrying out religion, and have good morals. Among the good morals is honesty which is the cause of the trustworthiness of news from the owner of this honest character. Furthermore, the conditions listed in the table above (ranging from piety to not lying or being honest) are only appropriate for Muslims who are mature and reasonable. Bearing in mind that laws, obligations and prohibitions have not been or have not been imposed on Muslims who are not mature enough (*baligh* and reasonable). Therefore, when scholars do not explicitly mention the conditions for being mature and intelligent, in fact they still stipulate the conditions for being mature and intelligent implicitly in other conditions.

Then in the practice of research on hadith, to find out that the conditions have been fulfilled to be called '*adil*' to a transmitter, there are three methods formulated by the scholars. First, the popularity of the primacy of transmitters among hadith experts. Several hadith transmitters have had their personal capabilities tested, including: Sufyān as-Saurī and

Mālik bin Anas. There is no doubt that these two hadith scholars are 'adalah'. Second, refers to the assessment of the scholars of hadith critics. This assessment lists and gives predicates regarding the strengths that exist in the hadith transmitters. Third, apply the rules of *al-jarḥ wa at-ta'dīl*. This mechanism is adopted if there is no agreement among the critics of hadith transmitters regarding the personal qualities of a transmitter. (Buhari, 2010)

Thus the three methods for knowing that the criterion has been gathered is in a transmitter. Each of these methods has its own context. The first method is used when a transmitter is indeed well-known among hadith scholars as someone who is 'just. The second method is used when a transmitter is not yet well-known for his integrity, so it needs to be examined and assessed by critics of hadith transmitters (ulama *al-jarḥ wa at-ta'dīl*) who are 'fair. Then the third method was adopted when there was a debate by critics of hadith transmitters regarding the personal qualities of a transmitter. These methods are discussed at length in the science of *al-jarḥ wa at-ta'dīl*.

B. Moral Philosophy; Subjective and Objective Moral Order

In philosophy, ethics is included in the branch of axiology, together with aesthetics. In terms of "ethics" comes from the Greek "ethos", which means custom or habits related to human actions or behavior. Other phrases that can represent this word are habitat, character, human character, meaning the whole spark of human behavior in their actions. In English ethics is defined as ethics and etiquette (politeness). Ethos has the meaning of "an action that is one's own", or an action that someone does and belongs to him. Whereas in Latin, the meaning of ethos is owned by the word "mores", from which the word "moral" is derived. Thus ethical and moral are synonymous. So, ethics is a moral philosophy (Bertens, 2013).

Van Peursen, a Dutch philosopher, stated that ethics plays a central role in all scientific discussions. Cultural issues point to "personal qualities" as the key. Every individual must act against reality, real situations and against existing challenges. Besides that, the ethical theory that exists is only a perspective or opinion-taking point of view on how humans should behave. (Peursen, 1990). Maurice Blondel said that the most common

representation of ethics is a form of action. In short, action is the most all-encompassing and constant fact of life.

In this study, writing uses the theory of moral philosophy from the perspective of Agus Dewantara. Morals or ethics are an "ideal condition" that is the same for every human being both in the dimensions of time and place. To achieve this condition, the value of relativity is very high in determining whether an action is positive or negative. This is the result of each community having its own parameters. However, in general, determining the size of good and bad behavior can be known through human reason.

Agus Dewantara stated that ethics is a philosophy about human action as a human being (human action). Ethics is a philosophy that deals with human actions as far as humans. The term action refers to the Aristotelian term, *praxis*. This is different from *theoria* or speculation. *Praxis* is real, concrete action that is directly related to creative, productive, transformative activities. In short, "*praxis*" (*praxis*) is an action that is not *theoria* (speculative). The *praxis* that ethics grapples with is directly related to human action as a whole from a normative point of view (Dewantara, 2018).

To interpret human action, there are two models of judgment parameters, subjective moral order and objective moral order. Subjective moral order, there are aspects of conscience that influence. Conscience is also called *synderesis*. In English it is called conscience which is directly related to heart awareness. The heart plays the role of judgment in examining laws, good and bad phenomena. Knowledge of the heart arises from the radiance that has been instilled in the heart. Therefore the heart is often called the 'voice of God'. In the context of the Islamic religion, conscience is called '*dhamir*'. Besides that, there is a perverted conscience. According to Thomas Aquinas, if a person commits a crime based on an invincible and inculpable misguided impulse, then the state of his evil deeds cannot be borne. Conversely, if the misguidance is vincible and culpable, then the responsibility for the bad deed lies with the perpetrator.(Dewantara, 2018)

Second, the objective moral order. The element that becomes the reference is the subjective human action (*actus humanus*). The ethical issues

raised lead to an order of living together and in society; law and human rights. In law, for example, its relationship with morals can be understood that morals must permeate law. Law has dimensions of orders and prohibitions, while morality is a matter of standards of good and bad values. What is ordered by law must be relevant to morals. When it comes to religious law, there are two important ideas that must be understood; (1) religious law is based on holy scriptures, divine reality. (2) Religious law is prone to positivism. That is, religious law is often placed in the realm of absolutes. So that there is little possibility of being considered and obeyed in such a way.

C. '*Adalah* The Transmitter as the Ethical Conception of the Transmitter

In the realm of hadith *riwāyah*, the discourse that is discussed is about the rules for transmitting and accepting hadith and isnad patterns which are also a concern. Even in the process of transmitting hadith, a transmitter must have basic personality values according to the ethical indicators of the muhaadis who received and even narrated the hadith. Talking about ethics, when viewed from a philosophical perspective, ethics is a part of values, and a moral instrument. In general, the study of ethics is identical with regard to good and bad issues. Which can be concluded that ethics is: 1) the science that discusses good and bad variables, especially those related to moral rights and obligations; 2) compilation of moral principles or values; 3) indicators of right-wrong that are adhered to and agreed upon by certain community entities. (Syamsiyatun, 2013)

Based on the ethical indicators that the authors have described above, the following will explain more about the priority indicators regarding 'are transmitters'. Referring to Syuhudi Ismail's argument, there are four elements of 'are transmitters' based on the results of a review of the opinions of the majority of scholars. In the writer's language, theologically oriented ethics are found in two components; Muslim and carry out religious provisions. Meanwhile, ethics is sociologically oriented, namely having the status of *mukallaf* and maintaining *murū'ah*.

If correlated, then '*adalah* transmitter intersecting with the theory of moral philosophy. In the following, the authors classify them in two forms of ethical values that are theologically oriented and sociologically oriented.

1. The Ethical-Theological Dimension

In the aspect of this dimension, being Muslim is the most basic criterion in determining the fairness of a transmitter in narrating a hadith. However, this criterion is not a requirement if you only accept hadith. That is, it is permissible to accept hadiths even though they are not/have not yet embraced Islam. New Islamic religious requirements are required when submitting a history. Because it refers to the rules of transmission of hadith, narrations from infidels cannot be accepted. (Ismail, 1988) The above argument is based on the verses of the Koran in QS. al-Hujurāt [49]:6. Referring to this verse, the majority of scholars take the analogy that just *fasiq's* hadith is unacceptable, especially if it comes from unbelievers. Next, is implementing religious provisions. This is understood as a firm attitude in religion. Among them is reflected in always trying to stay away from big sins and leave small sins. In Islam, committing major sins can lead to wickedness. Meanwhile, small sins that are committed continuously can also become big sins. This is as quoted by the Ulama: *lā ṣaghīrata ma'a al-iṣrār*, meaning that there is no small sin unless it is accompanied by habit.”.(Al-Khaṭīb, 2019)

The fundamental foundation related to the importance of implementing religious provisions is the word of Allah SWT in Surat al-Hujurat verse 6. This verse instructs that the news conveyed by *fasiq* people must first be thoroughly checked for truth. Therefore, most of the scholars even make this argument as the basis of the argument for total rejection of hadith narrations originating from *fasiq* people. (Abdur-Raḥmān as-Suyūṭiy, 1993)

2. The Ethical-Sociological Dimension

In the process of transmitting history, another main criterion that must be met by a transmitter is the status of a *mukallaf*. As for the context of receiving history, it is permissible for the transmitter not to have the status of a *mukallaf*. However, the condition is that the transmitter must

be *tamyiz* (able to distinguish one thing from another). This criterion refers to the hadith of the Prophet, as follows:

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا وَهَيْبٌ عَنْ خَالِدٍ عَنْ أَبِي الصُّحَيْ عَنْ عَلِيِّ عَلَيْهِ
السَّلَامُ عَنْ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ زُفِعَ الْقَلَمُ عَنْ ثَلَاثَةٍ عَنْ النَّائِمِ حَتَّى
يَسْتَيْقِظَ وَعَنْ الصَّبِيِّ حَتَّى يَخْتَلِمَ وَعَنْ الْمَجْنُونِ حَتَّى يَعْقِلَ

Telling us Mūsa bin Ismāil told us Wubaib from Khālid from Abi Dubā from 'Ali adari the Prophet SAW said: the pen lifted from three people: a person who is asleep until he wakes up, from a child to having a wet dream and from a madman to recovering".

Based on the study of the hadith narrations above, it can be understood that if a child receives a history, then after the *mukallaf* conveys the history to someone else, then the transmission of the history meets the requirements of the fairness of the transmitter. The reason for the scholars to exclude the acceptance of history from children who have not reached puberty is due to fears of lying. Psychologically, children have the potential to lie because they do not understand the impact and consequences of lying. That's why they are sometimes not afraid to lie. (Al-Khaṭīb, 2019)

Based on the study of the hadith narrations above, it can be understood that if a child receives a history, then after the *'adalah* conveys the history to someone else, then the transmission of the history meets the requirements of the fairness of the transmitter. The reason for the scholars to exclude the acceptance of history from children who have not reached puberty is due to fears of lying. Psychologically, children have the potential to lie because they do not understand the impact and consequences of lying. That's why they are sometimes not afraid to lie. (Ismail, 1988)

Some scholars, for example Ibn Qudamah, base this element of maintaining *murū'ah* on the hadith of the Prophet which says that the statement of the Prophets that people have known is "if you are not ashamed, do what you want" people who have no shame will be free to do whatever they want. just what he wants. So, *murū'ah* by Ibn Qudamah equated the meaning with shame. (Ismail, 1988) Whereas in the view of

Ibn Hajar al-'Asqalānī (w. 852 H) serious violations that can damage the nature of justice are: fond of lying (*al-kaẓīb*), the accused has lied (*at-tuhmah bil-kaẓīb*), said or behaved wickedly, even though has not made him a disbeliever (*al-fasiq*), the personality and condition of that person are not detected as a hadith transmitter (*al-jahālah*), commits bid'ah which leads to fasiq actions, even though it has not made him an infidel (*al-bid'ah*) (Ismail, 1988). Referring to the indicator of the existence of the transmitter stated above, the hadith narrated by people who like to do wrong, like to lie and the like, cannot be taken as evidence. If the history is still stated as a hadith, then the hadith is declared as a *ḍaiif* hadith (which is weak in quality). More than that, the history has the potential to be declared fake (*mauḍu'*) if the transmitter does not meet the criteria of a *ṣaḥīḥ* hadith.

CONCLUSION

Principle *al-'adalah* as an indicator of acceptance or rejection of a history of hadith, positioned as a fundamental requirement for maintaining the validity of the kehujjahan al-Sunnah. This principle is held by the scholars as a principle in determining between rejection and acceptance of a history of hadith. In ethical philosophy, transmitters are correlated with subjective and objective moral orders. As a result, indicators' can be formulated into four points, in two categories; theologically oriented ethics and sociologically oriented ethics, namely: being Muslim, having the status of a *mukallaf*, implementing religious regulations, and always maintaining self-image (*murū'ah*).

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