

Group Fanaticism in the Perspective of Hadith: Its Implications for Islamic Education Based on Sunan Abu Dawud 5119

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Abstrak

Fanatisme kelompok merupakan sikap membela suatu golongan secara berlebihan meskipun berada pada posisi yang tidak benar atau zalim. Dalam konteks kehidupan kontemporer, fenomena ini semakin menguat dan sering memicu konflik horizontal, polarisasi sosial, serta menghambat terwujudnya kehidupan beragama yang moderat dan harmonis. Hadis dalam *Sunan Abu Dawud* nomor 5119 hadir sebagai rujukan normatif yang secara tegas melarang fanatisme buta, sehingga relevan dikaji dalam perspektif Pendidikan Islam. Penelitian ini bertujuan untuk menganalisis keautentikan hadis serta mengkaji implikasi nilai-nilai pendidikan yang terkandung di dalamnya. Penelitian menggunakan pendekatan kualitatif melalui analisis sanad dan matan, serta diperkuat dengan pendekatan konseptual pedagogis. Kebaruan penelitian ini terletak pada integrasi antara kajian kritik hadis klasik dengan analisis implikasi edukatif dalam konteks pendidikan Islam kontemporer. Hasil penelitian menunjukkan bahwa sanad hadis berstatus sahih li ghayrih dan matannya sahih li dzatihi, sehingga tergolong maqbul ma'mulun bihi dan layak dijadikan landasan normatif. Hadis ini mengandung nilai-nilai pendidikan berupa penanaman sikap anti-fanatisme, penguatan moderasi beragama (wasathiyah), toleransi, sikap kritis, serta pembentukan karakter inklusif. Implikasinya, hadis ini tidak hanya berfungsi sebagai norma teologis, tetapi juga sebagai dasar dalam pengembangan kurikulum, strategi pembelajaran, dan pembinaan karakter peserta didik agar mampu membangun sikap moderat dan menjaga harmoni sosial dalam masyarakat multikultural.

Kata kunci: Fanatisme kelompok, hadis, moderasi Islam, konflik sosial, Sunan Abu Dawud.

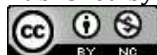
Abstract

Group fanaticism is an attitude of excessively defending a group even when it is in the wrong or unjust position. In contemporary society, this phenomenon has intensified and frequently triggers horizontal conflicts, social polarization, and hinders the realization of moderate and harmonious religious life. The hadith in Sunan Abu Dawud number 5119 serves as a normative reference that explicitly prohibits blind fanaticism, making it highly relevant to be examined from the perspective of Islamic education. This study aims to analyze the authenticity of the hadith and explore its educational implications. The research employs a qualitative approach through sanad and matn analysis, complemented by a conceptual pedagogical framework. The novelty of this study lies in integrating classical hadith criticism with an analysis of its educational implications in contemporary Islamic education. The findings indicate that the

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sanad is classified as sahih li ghayrih and the matn as sahih li dhatihi, thus categorized as maqbul ma'mulun bihi and suitable as a normative foundation. The hadith embodies educational values such as anti-fanaticism, religious moderation (wasathiyah), tolerance, critical thinking, and inclusivity. Its implications highlight that this hadith functions not only as a theological norm but also as a foundational basis for curriculum development, instructional strategies, and character education aimed at fostering moderate, critical, and socially harmonious learners in multicultural societies.

Keywords: *Group fanaticism, hadith, Islamic moderation, social conflict, Sunan Abu Dawud.*

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INTRODUCTION

Group fanaticism is a socio-religious phenomenon that remains prevalent in contemporary society. In recent scholarly discussions, fanaticism is often described as an excessive emotional attachment to a particular group or identity, which tends to suppress rational thinking and openness. Those who exhibit fanaticism generally have difficulty embracing diversity, rigidly maintain their own beliefs, and often ignore alternative viewpoints. Findings in sociology and psychology indicate that such fanaticism can foster prejudice, trigger aggression, and incite horizontal conflict that undermines social cohesion and interfaith harmony in Indonesia.¹ Within the realm of religion, fanaticism frequently appears in the form of sectarianism, characterized by the inclination to defend one's group even when it is in the wrong. Such a tendency poses a significant challenge in the modern era, where religious identity increasingly overlaps with political, ethnic, and ideological dimensions.

A number of earlier studies have examined this theme, such as Muhammad Syarif Hidayatullah's research on the concept of fanaticism in the Qur'an.² There is also research exploring the relationship between fanaticism and radicalism, social fragmentation, and the erosion of Islamic brotherhood. This study, "Group Fanaticism in the Perspective of Hadith: A Study of Sunan Abu Dawud 5119," is important; however, most of it still focuses on the socio-religious perspective,

¹ Ritzer, George. *Sociological Theory*. 9th ed. New York: McGraw-Hill, 2018, hlm. 145. Lihat juga: R. Brown, *Social Psychology*, 2nd ed. Oxford: Wiley-Blackwell, 2020, hlm. 212.

² Muhammad Syarif Hidayatullah, "Fanatisme Agama dalam Al-Qur'an (Kajian Tematik Surah Al-An'am: 159 Menurut Para Mufassir)," *Jurnal Studi Ilmu-ilmu Al-Qur'an dan Hadis* Vol. 20, No. 1 (2019): 45-60. Link: <https://doi.org/10.14421/qh.2019.2001-04>

interpretation, and analysis of the Qur'an, thus paying less attention to the hadith discourse on fanaticism.

Essentially, the hadith holds a vital position as the second source of Islamic law after the Qur'an, serving not only as a moral and social reference that upholds justice, but also as a firm guideline that rejects blind fanaticism. The hadiths of the Prophet (peace be upon him) serve as bayan (clarification) of the Qur'an while also offering practical guidance for building a moderate and inclusive social order based on the principle of justice. One narration relevant to the issue of group fanaticism is found in Sunan Abu Dawud 5119, in which the Prophet (peace be upon him) defines asabiyyah as supporting one's group in committing injustice. This hadith strongly condemns sectarian tendencies that threaten social justice and weaken the bonds of Islamic brotherhood.

The originality of this research lies in its attempt to address a gap that has been overlooked in previous studies, namely by analyzing the hadith of Sunan Abu Dawud 5119 through its sanad (chain of transmission) and its relevance to the contemporary challenge of group fanaticism. While previous works primarily focused on the Qur'an, interpretation, or socio-religious aspects, this research provides a new perspective rooted in hadith studies both methodologically and practically. Therefore, this research is not only expected to expand scientific theory in hadith, but also contribute significantly to strengthening religious moderation, tolerance, countering radicalism, and fostering social cohesion in a pluralistic society. To emphasize its novelty, this research specifically examines the hadith of Sunan Abu Dawud 5119 concerning the prohibition of group fanaticism through an analysis of sanad and matan, an approach that has received less attention in previous studies. Thus, this paper aims to enrich the understanding of fanaticism beyond the Qur'anic and socio-religious perspectives, as well as offer new insights from the hadith tradition to strengthen moderation and harmony in a multicultural context.

METHOD

This research uses a qualitative research methodology with a library research design. Research data was obtained through an in-depth study of primary and secondary references relevant to the title group fanaticism from a hadith perspective. The main source consists of the hadith of Sunan Abu Dawud No. 5119, equipped with other supporting hadith (muta'abi' and shawahid), as well as classical tafsir such as 'Awn al-Ma'bud and Tuhfat al-Ahwadzi. Secondary data was taken from contemporary works discussing the study of fanaticism, religious moderation, and modern hadith studies available in books and scientific journals. Additional tertiary references, including encyclopedias, dictionaries, academic notes, and online media, were also used to strengthen the analysis.

This research employs a textual-conceptual and historical-sociological approach. The textual-conceptual method is used to conduct an in-depth study of the sanad and matn of the hadith, while the historical-sociological approach is used to explore the relationship between the hadith text and the contemporary social reality of group fanaticism. This dual approach allows this research not only to analyze the hadith text itself but also to explore its broader meaning within the socio-religious context of contemporary Muslims.

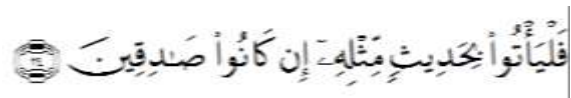
Data were collected using documentation techniques, including tracing hadith in primary sources, examining classical tafsir (comprehensive interpretations), and reviewing relevant previous studies. The analysis process was carried out in several stages. First, a takhrij analysis was conducted to identify the existence of hadith in various sources and verify its chain of transmission. Second, a jarh wa ta'dil analysis was applied to evaluate the reliability of the narrators. Third, the sanad (chain of transmission) and matan (translation) were analyzed to ensure the continuity of transmission and the text's alignment with sharia principles. Fourth, a ma'ani al-hadith analysis was conducted by comparing explanations from classical tafsir with insights from contemporary scholarship. Finally, a contextual analysis was conducted by linking the hadith's teachings on group fanaticism to current socio-religious issues, drawing on sociological and psychological theories on fanaticism and the Islamic concept of wasathiyah (religious moderation).

To ensure data validity, this study relied on primary sources, namely hadith collections and classical commentaries, which are regarded as authoritative in the field of hadith studies. The validity was further strengthened through contemporary references drawn from scholarly books and academic journals addressing issues of fanaticism, radicalism, and religious moderation. In this way, the research findings are grounded not only in classical authority but also in their relevance to contemporary socio-religious challenges.

RESULTS AND DISCUSSION

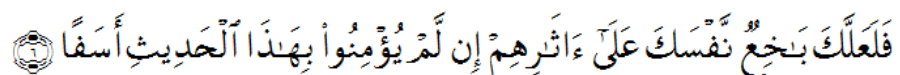
Hadith, in terminological terms, refers to all that is attributed to the Prophet Muhammad SAW, encompassing his sayings (*qawl*), deeds (*fi'l*), approvals (*taqrir*), and personal traits. Therefore, hadith holds the status as the second primary source of Islamic teachings after the Qur'an.³ This definition is reinforced in contemporary scholarship on the paradigm of hadith understanding, which views hadith not merely as historical narration but as a text that should be approached critically by considering present historical and social contexts.⁴

Hadith with the meaning of khabar as mentioned above can be seen in several verses of the Qur'an, such as: QS. Al-Thur 52:34



"So let them produce sentences like the Koran if they are truthful people." (QS. Al-Thur 52:34)⁵

QS. AL-Kahfi 18:6,



³ Rohman, Moh. Fatkur, "Historicity of Hadith Studies: Paradigm of Understanding, Transmission, and Contemporary Hadith Studies," *Al-Mujtama' : Journal of Social Sciences* 1, no. 2 (2025)

https://www.researchgate.net/publication/393715445_Historicity_of_Hadith_Studies_Paradigm_of_Understanding_Transmission_and_Contemporary_Hadith_Studies?utm_source

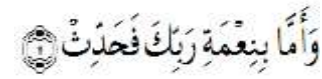
⁴ Nagisa Shinta Ilahi, "The Concept of Hadith, Meaning, and Position of Hadith," manuscript (Universitas Indonesia), 2023.

https://scholarhub.ui.ac.id/cgi/viewcontent.cgi?article=1059&context=meis&utm_source

⁵ Al-Qur'an dan Terjemah, Lembaga Percetakan Kemenag RI. Bogor. 2013. hlm.525

"So (are) perhaps you will kill yourselves because of sadness after they turn away, if they do not believe in this information". (QS. AL-Kahf 18:6).

QS. Al-Dhuha 93:11.



"And regarding the favors of your Lord, you should broadcast them." (QS. Al-Dhuha 93:11).

According to scholars of ushul fiqh (Islamic jurisprudence), not all of the Prophet's actions can be classified as hadith. They distinguish between his role as a Messenger and his actions as a mere human being. The Prophet's words, deeds, and approvals directly related to sharia law are considered hadith, while his personal habits, such as his style of dress or sleeping patterns, do not always have normative weight. This perspective differs from that of hadith scholars, who consider all aspects of the Prophet's life to be hadith.

Revisiting these definitional differences is essential, particularly when hadith serves as a reference for addressing contemporary issues. In today's context, hadith is understood not only as a normative text but also as a moral and social compass for the Muslim community. One pressing issue that remains relevant is the phenomenon of group fanaticism. By reassessing the scope and definition of hadith, scholars and researchers can develop a more critical, contextual, and contemporary approach, enabling the tradition to contribute meaningfully to resolving present-day societal and national challenges.

Etymologically, fanaticism (*'ashabiyyah*) refers to an excessive attachment, defense, or glorification of a group that is not grounded in rational considerations. In Latin, the term *fanaticus* conveys the meaning of being frantic or irrational, while in Arabic it is often associated with *ta'ashshub*, namely a blind inclination to uphold one's own group. In this sense, fanaticism expressed through the terms *'ashabiyyah* or *ta'ashshub* denotes a rigid belief or viewpoint, whether positive or negative, that lacks a solid theoretical foundation and is held so strongly that it resists correction

or change. The concept is also commonly linked to systems of belief, particularly in the realm of religion.⁶

From the perspective of sharia, *al-'ashabiyyah* is understood as *al-mu'āwanah 'ala al-ẓālim* supporting or assisting those who act unjustly. This interpretation is consistent with the hadith of the Prophet reported by Abu Dawud, which states, "He is not one of us who calls to '*ashabiyyah*.'"⁷ literasitur Islam klasik, khususnya karya-karya Ibnu Khaldun, *asabiyyah* (juga dieja '*ashabiyyah*) digambarkan sebagai fenomena sosial yang mencerminkan kohesi kelompok yang kuat. Dalam *Al-Muqaddimah*, Ibnu Khaldun menegaskan bahwa *asabiyyah* merupakan ikatan pemersatu yang mengikat anggota suatu komunitas, memotivasi mereka untuk bekerja sama, melindungi kelompok mereka, dan bahkan berkorban demi kepentingan kelompok tersebut.⁸ Nevertheless, *asabiyyah* may take on a negative form when group solidarity degenerates into tribal fanaticism or nepotism. Ibn Khaldun noted that in history, communities often engaged in conflict and power struggles driven by such solidarity. In this context, religion functions as a controlling force, ensuring that *asabiyyah* does not become excessive or stray from the principles of justice.⁹

Meanwhile, Ibn Taymiyyah offers a more contextual interpretation. In *Majmū' al-Fatāwā*, he explains that blameworthy fanaticism lies in supporting the oppressor, whereas standing by the oppressed is a duty prescribed by the sharia. This is in line with the Prophet's saying: "*Support your brother, whether he is the oppressor or the oppressed,*" which means preventing him from committing injustice when he assumes the role of an oppressor.¹⁰

⁶ Khadher bin Ahmad dkk, "Fanatik Beragama Dalam Kalangan Masyarakat Islam Di Malaysia: Analisis Berdasarkan Pemahaman Terhadap Fiqh Al-Hadith", International Conference On Islam In Malay World VI (ICON-IMAD VI), (2016 20-22 September 2016H/ 18-20 Zulhijjah 1437H di Universiti Islam Sultan Sharif Ali, Brunei), 2

⁷ Faidl al-Qadir, Juz 5/492

⁸ Hafizuddin Sham Shul Bahri, Konsep Asabiyah Menurut Ibnu Khaldun] Konsep Asabiyah menurut Ibnu Khaldun.

<https://journal.unisza.edu.my/jimk/index.php/jimk/article/view/656/467>.

⁹ Muji Mulia , 2019. Teori '*Asabiyyah* Ibn Khaldun dalam Perspektif Hukum Islam, <https://jurnal.ar-raniry.ac.id/index.php/samarah/article/view/5277/3552>

¹⁰ Ibn Taymiyyah, *Majmu' al-Fatawa*, Juz 28 (Madinah: Muja'mma' al-Malik Fahd, 2004), 227.

The definition of fanaticism (*'ashabiyyah*) as outlined above is derived from several hadiths of the Prophet Muhammad (peace be upon him). Among them is a narration recorded by Imam Abu Dawud from Watsilah bin al-Asqa' RA, who related that he heard his father say:

حَدَّثَنَا مُحَمَّدُ بْنُ خَالِدٍ الدِّمَشْقِيُّ , حَدَّثَنَا الْفَرَيَابِيُّ , حَدَّثَنَا سَلَمَةُ بْنُ بِشْرِ الدِّمَشْقِيُّ , عَنْ
بِنْتِ وَائِلَةَ بْنِ الْأَسْقَعِ , أَنَّهَا سَمِعَتْ أَبَاهَا , يَقُولُ : قُلْتُ : يَا رَسُولَ اللَّهِ , مَا الْعَصِيَّةُ ؟ قَالَ
: أَنْ تُعِينَ قَوْمَكَ عَلَى الظُّلْمِ

Has told us Mahmud bin Khalid Ad Dimasyqi said, has told us Al Firyabi said, has told us Salamah bin Bisyr Ad Dimasyqi from Bintu Watsilah Ibnul Asqa' That he once heard his father say, "I asked, "O Rasulullah, what is Ashabiyyah (tribal fanatic)?" He answered: "You help your people in injustice. (H.R Abu Daud).¹¹

These differences in interpretation demonstrate the scope of interpretation in understanding the hadith on fanaticism. Al-'Aini, in 'Umdat al-Qari, emphasizes that fanaticism is dangerous because it can destroy brotherhood.¹² Meanwhile, Ibn Hajar in Fath al-Bari emphasizes the moral dimension, namely how 'ashabiyyah undermines religious sincerity. Contemporary scholars such as Yusuf al-Qaradawi see this hadith as relevant to modern problems such as fanaticism in religious organizations, sectarianism, and identity politics.¹³

According to Ismail, the characteristics of fanaticism are often born from excessive enthusiasm or passion that is no longer based on common sense, but rather fueled by uncontrolled emotions. This condition makes a person easily act unbalanced, even recklessly doing things that are detrimental to themselves and others. In relation to education, broad insight can foster a critical, rational, and

¹¹ Abu Dawud, *Sunan Abu Dawud*, Kitab al-Adab, Hadis No. 5119. Beirut: Dar al-Kutub al-'Ilmiyyah, 2009.

¹² Badr al-Din al-'Aini, *'Umdat al-Qari Sharh Sahih al-Bukhari*, Juz 24 (Beirut: Dar al-Kutub al-'Ilmiyyah, 2001), 173.

¹³ Dhita Ayomi Purwanigtyas & Zahra Uswah Hasanah, "Yusuf al-Qaradawi's View on Religious Extremism," *Journal of Islamic and Occidental Studies* 2, no. 1 (2024): 47-66.

proportional attitude, while narrow and narrow doctrines have the potential to give birth to the seeds of fanaticism that are dangerous for social life.¹⁴

From the theoretical explanation above, it can be understood that group fanaticism is very dangerous because they always assume the truth of their own opinions or group beliefs and deny the opinions of other people or groups. This must be avoided and shunned in today's life because it can be detrimental to oneself and many others. Therefore, what is witnessed in some Muslim communities today who adhere to certain opinions and reject others even though supported by strong evidence, even using them as the basis for their *wala'* and *bara'*, is actually nothing more than a deviation from the principles of Islamic teachings, which command every believer to adhere firmly to the Qur'an and Sunnah and not to the opinions or beliefs of the group they follow. Furthermore, this is also a historical deviation that needs to be corrected. Because being guided by a particular opinion and not referring to the Qur'an and Sunnah was not the method or way used by the generations of the Companions, Tabi'in, and Tabiuttabi'in. This only emerged after the third century. Therefore, scholars state that being guided by a particular school of thought in worship is a matter of innovation.

From the author's explanation above, it can be concluded that fanaticism is a very dangerous thing because they always assume the truth of their own opinions or their group's beliefs and deny other opinions. This must be avoided in this life because it can harm many people. Therefore, what is witnessed in some Muslim communities who hold firmly to certain opinions and reject others even though supported by strong evidence, even making it the basis of their *wala'* and *bara'*, is actually nothing more than a deviation from the principles of Islamic teachings, which command every believer to hold firmly to the Quran and Sunnah and not to the opinions or beliefs of the group they follow. In addition, this is also a historical deviation that needs to be corrected. Because being guided by a particular opinion and not referring to the Quran and Sunnah was not a method or method used by the

¹⁴ Ismail, Andar. *Fanatisme Beragama dalam Al-Qur'an: Studi Tematik Surah Al-Mumtahanah* (Jakarta: Kencana, 2008), dikutip dalam Mernik Purwandari Astuti, *Hubungan Antara Fanatisme Terhadap Tokoh Idola dengan Imitasi pada Remaja* (Surakarta: Universitas Muhammadiyah Surakarta, 2011), hlm. 31.

generations of the Companions, Tabi'in, and Tabiuttabi'in. It only emerged after the third century. Therefore, scholars state that being guided by a particular school of thought in worship is a matter of bid'ah.

From a social theory perspective, social identity theory (Henri Tajfel & John Turner) explains that a person's social identity is formed from membership in a particular group. The stronger the sense of belonging to a group, the greater the potential for discrimination against other groups. The hadith prohibiting ashabiyyah can be read as Islam's effort to anticipate this phenomenon.

Furthermore, the theory of religious authority also explains how claims of religious authority often reinforce fanaticism. Religious figures or leaders can mobilize group identity to advance particular interests. Without a critical understanding of the hadith, people risk using religion as a legitimacy for exclusivism.

The hadith on the prohibition of ashabiyyah, narrated by Abu Dawud through the sanad of Watsilah ibn al-Asqa', is of strong standing, as its narrators are largely considered tsiqah by scholars of jarh wa ta'dil (religious tradition), such as Ibn Hajar, al-Dhahabi, and al-Khatib al-Baghdadi. Thus, the message of this hadith has authoritative legitimacy, both in terms of sanad and matan (transmitted text).

However, the current scholarly challenge is how to actualize this hadith in light of contemporary phenomena. If understood solely normatively, the message of the hadith is limited to a moral prohibition. However, when linked to social theory and modern realities, this hadith can serve as a guide in addressing polarization, identity conflict, and political fanaticism in the era of globalization.

To determine the validity of a hadith, it is necessary to apply the rules of hadith authenticity, which include an examination of the sanad (chain of narrators) and matan (text of the hadith). In the context of the hadith regarding group fanaticism contained in Sunan Abu Dawud, a validity analysis was carried out to assess the authenticity and quality of the hadith. By criticizing the sanad and matan, we can find out whether the hadith meets the requirements to be used as evidence or not. This is important, because the use of invalid hadith as evidence can lead to inconsistencies with Islamic teachings. According to Syuhudi Ismail, the rules of

validity of hadith are the main guidelines so that the hadith used as a reference can truly be justified scientifically and in accordance with the principles of Islamic law.¹⁵

To ensure the authenticity of a hadith, five criteria must be met: continuity of the chain of transmission, reasonableness of the narrator, consistency of the narrator, absence of shadh, and absence of 'illat' (imperfections). Therefore, determining the authenticity of a hadith can be done through several steps, including:

In the following discussion, the author will explain the qualities a hadith must meet to ensure its authenticity based on the chain of transmission. This serves as a crucial initial basis for determining and deciding whether a hadith is worthy of being used as evidence. Therefore, if a hadith is thoroughly analyzed and meets elements such as a continuous sanad and transmitted by a fair and reliable narrator, then the hadith is implicitly free from shadh (inconsistencies) and 'illat (weaknesses). In other words, by meeting the main requirements for the authenticity of a hadith, aspects such as shadh and 'illat are no longer a primary concern, as these main criteria indirectly address this issue and guarantee its authenticity.¹⁶

Thus, the sanad (chain of transmission) of a hadith can be categorized as continuous if all the narrators in the sanad are truly tsiqah (narrators), and between the narrators and the closest narrators in the sanad, there is a valid relationship in the transmission of the hadith according to the rule of tahammul wa al-Ada' (continuing the narrators). The continuity of the sanad and the authenticity of the narrators, as evidenced by the authenticity of the sanad regarding group fanaticism in the narration of Sunan Abu Dawud, Index Number 5119, can be seen from the relationship between all the narrators in the sanad between teacher and student. Furthermore, this can be seen from the close difference in the years of death. Although there are narrators whose years of death are unknown, they lived at the same time and met each other. Therefore, there is no doubt that the transmission of

¹⁵ Syuhudi Ismail, *Ilmu Hadis: Pengantar Studi Ilmu Hadis* (Jakarta : Bulan Bintang, 1992), hlm. 45

¹⁶ Azwar Sani, 2023. *Pergeseran Metodologi Kesahihan Sanad Hadis dalam Pemikiran Syuhudi Ismail*, <https://journal.webammi.org/index.php/JEW/article/view/31/29>

the hadith is muttasil (continuous). Furthermore, if we look at the quality of the narrators who narrated the hadith, all of them are declared to be tsiqah.

Research on matan differs from research conducted on sanads of hadith. According to the results of the matan research, it is important to note that the results of the matan research do not always align with the results of the sanad research. This is because the research of one hadith with another, namely between the elements of a hadith, inevitably has differences. Therefore, the research of the hadith does not stop only at the sanad research, but must also continue with the matan research. However, before conducting a matan critique, it is necessary to clarify the narration of the hadith, whether it is narrated verbally or semantically. The book of Sunan Abu Dawud, chapter on the pride of lineage, index number 5119.

Based on the data presented above, the content of the matan hadith does not conflict with Islamic law or the verses of Q.S Ar-Rum: 31-32.

فَأَقِمْ وَجْهَكَ لِلدِّينِ حَنِيفًا فِطْرَتَ اللَّهِ الَّتِي فَطَرَ النَّاسَ عَلَيْهَا لَا تَبْدِيلَ لِخَلْقِ اللَّهِ ذَلِكَ الدِّينُ الْقَيِّمُ
وَلَكِنَّ أَكْثَرَ النَّاسِ لَا يَعْلَمُونَ

"So, face your face straight towards the religion (Islam according to) the fitrah (of) Allah who has created humans according to that (fitrah). There is no change in Allah's (such) creation. That is the straight religion, but most people do not know." (Q.S Ar-Rum: 31).¹⁷

Furthermore, the content of the hadith does not contradict other hadiths or narrations, and it does not contain any shadd or 'illat that could weaken its quality.

In arguing against a hadith, it must meet the criteria for authenticity in the chain of narration and the text of the hadith. This is to determine whether the hadith is accepted or rejected. If the hadith is accepted, it can be used as evidence, just like the authentic and hasan hadiths. However, if the hadith is rejected, it cannot be used as evidence or evidence for establishing a law, just like the weak hadith. After examining the chain of narration and text of the hadith above, it can be concluded

¹⁷ *op.cit* Al-Qur'an dan Terjemah, Lembaga Percetakan Kemenag RI. Bogor. 2013. hlm.408

that the fanatic group in the narration of Sunan Abu Dawud, who narrated the hadith with all its narrators, meets the five criteria for authenticity.

Therefore, this hadith on Group Fanaticism in the Perspective of Hadith: A Study of Sunan Abu Dawud 5119 is categorized as a *maqbul ma'mulun bih* hadith, meaning it can be accepted and used as a basis for argumentation in establishing laws and guidelines for daily life. Its status as a practiceable hadith indicates the alignment of its message with sharia principles, making it worthy of reference in addressing religious and social issues facing society today.

In conducting hadith research, interpretation is crucial to ensure readers do not encounter difficulties in understanding it. Therefore, the hadith that the author examines is limited to the interpretation of hadith on group fanaticism:

In the commentary of Sunan Abi Dawud, it is stated that *الغَصْبِيَّةُ* is someone who helps his people while they are committing injustice. Furthermore, there are supporting hadiths that explicitly prohibit them from fighting under the banner of the *Ummiyah* or *Immiyyah*. The hadith of Sunan Abu Dawud 5119, which emphasizes that *asabiyyah* is the attitude of assisting one's group in acts of oppression, has strong relevance to modern social conditions. In the reality of contemporary society, symptoms of group fanaticism are evident in the phenomena of political polarization, religious sectarianism, and ethnic and ideological identity conflicts. This type of fanaticism often results in the marginalization of values of justice, tolerance, and social openness.

From a sociological and social psychological perspective, the phenomenon of group fanaticism can be explained through Social Identity Theory. This theory states that individuals define themselves through membership in certain social groups, resulting in a tendency to evaluate their group (in-group) more positively than other groups (out-groups). This categorization process can give rise to stereotypes, prejudice, and discrimination against outside groups. Recent research confirms this: social identity has been shown to correlate with group bias and a tendency toward social conflict. In this context, the Prophet Muhammad's (peace be upon him) prohibition against *ashabiyyah*, as stated in the hadith of Abu Dawud 5119, can be

read as an early warning to prevent the community from becoming trapped in narrow loyalties that could potentially trigger social divisions.

Lebih jauh lagi, para ulama kontemporer seperti Yusuf al-Qaradawi menekankan bahwa hadis ini tidak hanya berlaku untuk fanatisme kesukuan di masa lalu, tetapi juga sangat relevan dengan berbagai bentuk fanatisme modern, seperti fanatisme organisasi, sektarianisme, dan politik identitas. Oleh karena itu, pesan hadis ini dapat digunakan sebagai pedoman etis untuk mengembangkan sikap moderat (*wasathiyah*), memperkuat persaudaraan Islam, dan menumbuhkan semangat inklusivitas dalam masyarakat multikultural.

CONCLUSION

From the examination of group fanaticism in light of hadith, particularly the analysis of Sunan Abu Dawud No. 5119, several key conclusions can be drawn. This hadith is classified as authentic (*ṣaḥīḥ*) and *ma'mūlun bih*, thus making it a valid legal source as well as a reference in understanding the phenomenon of group fanaticism. Its clarity of meaning and consistency with Qur'anic principles and other prophetic traditions underline the firm prohibition of *'ashabiyyah*. The interpretation of this hadith reveals that group fanaticism (*ta'aṣṣub*) is not merely an expression of social solidarity, but rather an attitude of defending one's group even in the face of wrongdoing or injustice. Such conduct is deemed harmful as it disrupts social order, provokes conflict, and diminishes the role of religion as the ultimate standard of truth.

The findings of this study highlight an innovative contribution by reaffirming the relevance of classical hadith to contemporary challenges, especially within multicultural societies vulnerable to polarization along religious, ethnic, or ideological lines. Academically, this research adds depth to hadith studies by linking the classical concept of *'ashabiyyah* with present-day social dynamics. Practically, it provides a normative basis for promoting religious moderation, fostering interfaith dialogue, and cultivating equitable social cohesion. Hence, the hadith of Sunan Abu Dawud No. 5119 serves not only as a normative prohibition against group fanaticism but also as an ethical guideline for building unity and harmony amid human diversity.

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