

Challenge for Sanad of Islamic Sciences in Disruption Era

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Abstract—*This article aims to explain the phenomenon of disruption in relation to an intellectual network of Islamic scholarship. Religion cannot avoid the impact of uncertainty that is present in the era of disruption. Because, disruption does not only lead to ordinary change but a major change that changes the order, including in the religious order. The spread of religious science and socio-morality of Islam that develops through the internet can construct and open new networking, fulfilling the needs of spiritual, mystical, and law of religion. The cyberislam will make changes fundamentally, not only virtual Islam but also will construct new sects and genealogies in accordance with the network of scholars and Muslim society because they find ideas and actions of Islam according to the needs of their times.*

Keywords—*Sanad, intellectual network, virtul Islam, ummah, shari'ah*

I. INTRODUCTION

At least in the past decade, human life has undergone enormous changes. Beginning with the internet that drives changes in the field of information and communication and then affects various fields of life, including in religious life. Information about religion can be easily obtained by every believer so that the diversity of opinions that often arise in religious thought can no longer be dammed. This did not cause a little confusion for the ummah who only used to receive religious knowledge from one direction to maintain the validity of the truth of religious science.

Normatively, Islam asks its adherents to practice religion in accordance with the teachings conveyed by the bearers of the teachings (apostles), as explained in the Scriptures, "And what was given by the Prophet saw. unto you, accept, and what is forbidden to you, leave it behind"(Surat al-Hashr:7). So that all religious practices can be recognized as good deeds, both in relation to God and with fellow human beings. At least there are two things that are the main concern in carrying out religion, namely the belief system and knowledge of how to practice the religion itself which is called the shari'a. Shari'at Islam is understood as a condition revealed by Allah to man to be used as a guide in his life, both in relation to Allah (vertical) and in relation to his neighbor and his environment (horizontally).[1]

Both of these are the authenticity of the truth that must be maintained in such a way, not only by the scholars who have authority in the Islamic religion, but also the responsibility of all adherents. One way to see and measure

the validity of religious teachings is to maintain genealogies or sequences in the process of transmitting knowledge, also known as sanad. With a linear sanad, the knowledge that is studied, taught, and practiced is considered to be accountable for its truth, at least according to the path to which it rests.

Maintaining sanad of Islamic sciences will be easier when the information channel is only through oral traditions or books that is written by scholars. Holders of scientific authority (ulama) and Muslim society who lean on a particular sanad, when there are thoughts or opinions that are deemed inconsistent with the sanad used as a backrest will not be taught to students or society. Even in certain circumstances, it can be used to stem the spread of violence by borrowing collective power or authority as was done for Hamzah Fansuri in Aceh and Sheikh Siti Jenar in Java.

It is different from an era of information openness and disruption, where traffic information and religious knowledge can no longer be dammed. Everyone can get and spread it easily through various available media. Through search tools such as Google and social media that are familiar to the public, various information and religious knowledge can be accessed without limits. So, it becomes very relevant if it raises the issue of sanad for religious scientific in the middle of a flood of information flows in the current era of disruption.

II. THE CONCEPT OF SANAD IN THE TRANSMISSION OF ISLAMIC SCHOLARSHIP

Theoretically, sanad is an intellectual network between teacher and student for describing the process of transmitting Islamic teachings and ideas from the Islamic center in Mecca and Medina to the outskirts of the archipelago.

The tradition of Islamic sciences, indeed, are very closely related to sanad, especially those carried out by the companions after the Prophet's death to collect hadith, thus forming a kind of network of people involved in memorizing, recording and delivering hadith. Sanad is then used as a tool to measure its validity. After the hadith is collected in an authoritative book of hadith, this sanad is also used in the context of demanding and developing Islamic scholarship in general. As in the hadith, continuous genealogy is one of the important conditions for the validity of science. This applies to all branches of science, both aqidah, tasawuf, and fiqh. So that science can be said to be

valid or mu'tabar if it fulfills a genealogy that is considered authoritative. Without the continuity of genealogy, it will not be considered authoritative even in certain circumstances it will be considered illegitimate (ghair mu'tabar).

Sanad is a network of scholars who teach the knowledge of religion to the public, especially to ordinary people or to the student who is directly teaching him. Oman Fathurahman, categorizes this relationship into two parts. First, formal networks in the form of scientific relations between teachers and students and informal relationships such as the relationship between ulama and other scholars. Secondly, the relationship between an ulama who becomes a teacher and students who meet him in a relatively short time or even does not meet him, but the teacher gives authority in certain Islamic sciences.[2]

Historically, the process of transmitting Islamic scholarship through this network of scholars did not always describe linear and monolithic conditions. It could be that relationship through a process of mutual critique and mutual counter between one scholar and another, both in the context of material as well as methodology. In fact, it could be that the network occurs through a process of debate and conflict to cause tension due to opposition from the teachings conveyed. Like the presence of ar-Raniri, a sufi scholar whose teachings are different from the intellectual traditions of Sufism in Aceh, where the Sufi Wujudiyah was at the height of his supremacy because of the recognition of the Kingdom of Aceh. Ar-Raniri made an intellectual counter to Sufi Wujudiyah and accused him of being a thariqat which taught polytheistic doctrines that tend to be bid'ah. With the support of the authorities as well, ar-Raniri asked the Wujudiyah followers to change their minds and repent of their bid'ah [3]. Likewise, the difference of thought between the Wali Songo Council and Siti Jenar in Java, illustrates an intellectual counter that is at the same time a scientific relationship that cannot be separated in the scientific genealogy that occurs in the archipelago.

The genealogy of Islamic sciences is increasingly unified when the scholars are intertwined through intellectual similarity. The basic view of sciences helped strengthen the coherence between them in the socio-religious reconstruction of Muslim communities, both those netted in traditional as well as modern intellectual genealogies. Where, both are actually the result of a reconciliation process of differing views which then finds a new formula in teaching Islam. According to Azyumardi Azra, the emergence of the idea of "neo-Sufism" was the result of reconciliation which originated from the existence of mutual approaches between Shari'ah and Sufism, and the entry of ulama into the tarekat which occurred in the 16th and 17th centuries,[4] as well as the similarity of views of the scholars who began to debate about how to reform Islam to face the challenges of the modern era, especially facing Western imperialism and secularism in the 19th century. Renewal of Islam is a tendency of rational thinking that seems opposite to Sufism that is running away from reality, as practiced by certain tarekat. But they still accept puritanism oriented to the socio-moral reconstruction of Muslim societies.

It seems that every tradition and culture that develops in the middle of the ummah will have serious implications for

sanad of Islamic sciences, so that it is not impossible to encourage the emergence of new scientific disciplines, whether through intellectual counterparts or the results of reconciliation. Scientific discourse and network of scholars that occurred in the 17th and 18th centuries on the one hand, and the new discourse of scientific networks in the 19th and 20th centuries, on the other hand, showed a change in the sanad that occurred due to these changes. Therefore, despite coming from the will and good intention to maintain scientific validity through the sanad of mu'tabar, it is actually very difficult to avoid the objectification of religion in responding to the socio-morality of society in the current era of disruption.

III. ISLAMIC SCIENCES IN THE ERA OF DISRUPTION

Human civilization is facing a disruption phenomenon, a situation where all of the entities are moving no longer linear. The changes are very fast, the movement can zigzag, ruffling old patterns is replaced by new patterns and orders. Disruption creates a new model of strategy and innovation in all fields, starting from business, information, education, religion, and others. This era requires us to always be aware of situations that change quickly, or our existence will disappear into the change itself.

According to Rhenald Kasali, disruption is characterized by four indicators, namely simpler or easier, cheaper, accessible or more affordable, and faster. The four indicators are things that cannot be missed by the current generation.[5] Something that can be obtained easily, cheaply, quickly and affordable, will be the first choice, including in religious matters. The rise of websites that have Islamic religious content, as well as social media such as youtube, facebook, instagram, whatsapp, is an option to access and obtain information on Islamic science. Internet access has become an alternative choice to deepen the knowledge and understanding of religion because it is faster, easier, and cheaper. This is where the era of disruption plays an important role in producing and transmitting religious knowledge. Disruption will encourage digitalize of religious sources of knowledge and practices, including an Islamic religion.

Today almost all people have the same opportunities and access to the internet. That means the ummah has the same chance and access to obtain information and religious knowledge. Almost all Islamic scientific material and methods from various religious schools and sects are available in cyberspace. No one can band the circulation of religious knowledge, except through the hands of a ruler who has the authority to close and limit a particular media or account. Even if it is considered to disturb order and peace together.

Da'wah content, both in the form of writing, images and sound can be published through various channels according to their individual needs, using youtube, facebook, broadcast on streaming, website, blog or other social media so that it can be consumed by the ummah easily and quickly. Internet media does not only serve one-way communication but can also be carried out in two-way dialogue even more so it is not impossible to be able to produce new socio-religious knowledge and models.

Such conditions shape the character of the ummah to be more proactive in distributing and seeking information.

They are free to determine the content and religious leaders that choose. Religious leaders can no longer force the ummah to learn religious teachings in stages as a religious learning model in traditional standards, nor can they direct religious learning only from certain figures or schools. Not to mention with the availability of books and applications that can be accessed online, it is more impossible to limit religious information to be accepted and utilized by the ummah.

IV. DISRUPTION CAUSING THE NEW INTELLECTUAL NETWORK

Disruption has changed the way of religious knowledge was spread, no longer only in majlis taklim, educational institutions such as Islamic boarding schools and religious schools or religious organizations. The transmission of science and religious traditions are taken over by canals in the virtual world with very rapid spread and unlimited reach of the ummah. The pattern is an uncertain, material and religious method across each other without limits. The crossing of these meetings is not only at the local or national level but can be transnational in nature.

Disruption brings consequences to new ways and approaches to Islamic genealogical networks in the ummah. This is because the consumer audience and landscape are changing. The popular opinions (mu'tabar) which are considered to have scientific authority because they are compatible with a particular network, will not be able to stem other opinions that are viral on social media.

This situation reminds us of the explanation of Azyumardi Azra, regarding the rise of neo-Sufism as a result of the network of scholars who experienced glory in the late 16th century, succeeded in shifting the supremacy of Sufism in Wujudiyah in the archipelago. The ulama network centered in Haramayn arose as a result of the interaction of various Islamic knowledge and scientific traditions from Africa, Egypt, Syria, Iraq, Yemen, India, and Hadramaut. Likewise with the birth of the idea of Islamic reform at the end of the 18th century. Because of the similarity of ideas, patterns and methods, so as to form new sects and genealogies as a result of the ulama network efforts that arise due to the interaction of Islamic thought and action with Western colonialism and secularism, together with the passion and desire to achieve progress in the Islamic world.

Gary R. Bunt, a pioneer in the study of cyber-Islamic writing that how digital technology shapes Muslims in fulfilling its spiritual, mystical and legalistic agenda. Muslims enjoy the freshness of internet access to ask for advice and answers to fundamental religious issues. Social networking is an important element of religious practice and authority. The online environment often challenges the traditional authority model which consequently raises new

religious authorities that are digital literate so that their influence and impact transcend the traditional boundaries of the teacher of the Koran, the priests, the mullahs, and the shaikh. Bunt shows how online rhetoric and social media are used to interpret religious beliefs, thoughts and, actions by the people, ranging from comedians and women activists to jihadi groups oriented to establishing an Islamic state.[6]

Not surprisingly, if in the village which was originally very homogeneous that the control of religion was in the hands of scholars so the religious traditions could proceed in accordance with the sanad as before, but it could no longer today. Because of the ummah can read and study religion easily until it arises diversity of religious traditions in the villages, even in remote areas.

V. CONCLUSION

Based on the above explanation, religion cannot avoid the uncertainty that is present in the era of disruption. Because disruption does not only lead to ordinary change but a major change that changes order, including in the religious order.

The spread of religious science and Islamic social morality that develops through the internet will build a broad, fast and open communication and interaction network, fulfilling the spiritual, mystical, religious law needs. So that cyber-Islam, in time will give birth to fundamental changes, not only virtual Islam but will form new sects and genealogies in accordance with the network of scholars and ummah. They find ideas and actions of Islam according to the needs of their times.

Of course, this is a new challenge in seeing and examining the validity of the substance and methods of religious science that are present in the virtual space to determine the new direction in the diversity of the Islamic ummah.

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