Hadith Study Methods In Modern Pesantren Tuhfatul Athfal Subang District

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Abstract
This paper discusses the Hadith Study Method in Modern Islamic Boarding Schools is unique in conveying hadith material through the applied methods. The method problem is fascinating because each science has its way of discussing its scientific material, including hadith. This article aims to analyze the uniqueness of the method applied in providing hadith studies to its students. This paper uses a qualitative method with a field research approach. The primary data sources include observations and interviews, and supporting data sources include essential literature related to hadith study methods. The results of this research show that the resource person at this Islamic boarding school provides a study of hadith using the tahlili method, the explanation of which combines the bi al-ma’ṣūr (verses explained with hadith) and Bi ar-Ra’yi (hadith explained using Sundanese language and culture) methods. The book chosen is the secondary book Riyādh al-shāliḥīn. The process begins with tawasul to the Prophet Muhammad, his family, and friends. Then, the teacher translates the word mufradat, explains the meaning of the hadith, and analyzes it in the current context. The method taken by the kiai is, of course, based on the knowledge of the source or looking at the target object (the students). In providing explanations, the resource person added Sundanese advice and humor. This method is intended to make it easier for students to remember the basis of the content of the hadith.

Keywords: Methods, Hadith Studies, Islamic boarding schools

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Abstrak


Keywords: Metode, kajian hadis, Pondok Pesantren

Introduction

Hadith study methods in Indonesia have existed since the 17th century CE; of course, this coincided with the delivery of the material. However, significant attention to the study of this field in Indonesia only began in the 20th century. Hadith material became part of the curriculum in several Islamic boarding schools in this country. Finding and determining an appealing systematization and methodology makes studying hadith easier and more critical.¹

One of the educational institutions that tries to implement these two things is Islamic boarding schools. Pesantren is a non-formal educational institution that plays a vital role in the education system in Indonesia and is the largest in the country. Not only in the way it approaches education but also in the

worldview it fosters, the values it upholds, and the way of life it supports. In order to support this, pesantren determines learning and study programs, including Hadith study material.

Hadith studies certainly use various methods. Most Islamic boarding schools in Indonesia apply the sorogan or weton/bandongan methods. Reading the yellow book is an essential component of both of these methods. However, some places combine traditional and modern practices, namely modern Islamic boarding schools. Modern pesantren apply different methodologies, either sorogan or weton/bandongan. There are many theories in the bandongan method, including using *bi al-ma'tṣūr* and *bi ar-ra'y* or just one of them. In *bi ar-ra'y*, many approaches are used, such as historical, psychological, sociological, etc.² Some pesantren, such as Pesantren Tuhfatul Athfal in Subang, combine traditional and modern systematics and methodologies. Usually, the study of the Book of *Turats* is for students who are still boarding but this pesantren is different; this place holds a study of hadith specifically for its alumni.

Based on this case, it becomes an academic anxiety that it is essential to analyze carefully related to the hadith study method, where the teacher provides hadith studies using what methods and how the process is. In order to answer it all, this research uses qualitative research methods with a descriptive approach. The primary data sources of this research include the caregivers of Tuhfatul Athfal, Kiai, Ustadz, and Santri. Secondary data sources come from library research results from various literature, including books, journals, and documentation. Information collection procedures include participant observation and unstructured interviews. This study hopes to provide novelty in hadith study methods that differ from hadith study methods in other modern pesantren.

Methodology of Hadith Studies from Time to Time

1. Methodology of Hadith Studies at the Time of the Prophet

Several orientalists, in their works on hadith, say that hadiths were never compiled during the time of the Prophet Muhammad (peace be upon him). However, authentic evidence shows that the compilation of hadith had begun while the Prophet was still alive. There are various sheets containing collections of hadith texts presented by the companions of the Prophet. The Prophet forbade the Companions to write down hadiths. However, in another narration, the Prophet allowed the writing of the hadith. This writing was done by certain people who were already good at writing, such as Amr b. al-Ash, who became one of the writers of Prophetic traditions in his era.

During this period, the hadith was delivered through oral preaching/lecture/question and answer and the actions of the Prophet (peace be upon him). The method was maudhui/thematic according to the conditions, just like the delivery of the Qur’anic verses, because both had not yet been codified and were still being revealed—examples of the Prophet's hadith and letters addressed to world leaders. The Companions studied small and large groups using these three methods by forming halaqahs to study hadith.

2. Methodology of Hadith Studies during the Companions Period

Alfatih Suryadilaga calls this period the age of theorizing and investigating narrations so that only those traditions taken meet the applicable terms and conditions. The Companions (radiyallahu 'anhum) were not willing to abandon the Sunnah taught by the Prophet (peace be upon him), nor would they accept the opinions of others regarding the Sunnah they had learned, even if they had good

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4 Hartati, Biografi Sahabat Abdullah bin Umar (Depok: Rajagrafindo Persada, 2023), 34

5 Umayah, Epistemologi Pemahaman Hadis di Pesantren Salafiyah dan Khalafiyah Cirebon (Depok: Rajagrafindo, 2022), 43
reason. They would be furious if any of the Companions denied the Sunnah taught by the Prophet (peace be upon him), even if it was their children or family.

The Companions were well aware of the position of the Sunnah, so they firmly held it and were reluctant to violate it; because of their caution, it was not uncommon for the Companions to narrate very few Hadiths from the Prophet. They believed that many narrations might lead to mistakes that could lead to lying in the name of the Prophet, while he had forbidden the Companions to lie. Another reason the Companions minimized Hadith's narration was to preserve the Qur'an; they feared that the Qur'an would be forgotten because they were preoccupied with Hadith's narration. The method of narration was the same as that of the Companions, which was maudhui.

3. Methodology of Hadith Studies during the Tabi'in Period

Historians in the era of the Tabi'in used the same method of proving historical truth as they did in the era of the Companions. One group did not write down traditions, while another wrote down traditions after being given permission. During this period, the transmission and study of traditions utilized the maudhui method and began to allow the transmission of traditions with meaning, provided there was a need for it. However, not all traditions that differed in wording were narrated with meaning because sometimes the same theme was conveyed in several gatherings by the Prophet.

Most of the narrators among the tabi'een wrote down what they heard from the Companions and memorized it. Some of them also memorized the hadith, and when they had memorized it, they erased the writing. Some of them memorized and recorded it on the bark. Some of them preserved the writing of the hadith and collected it on sheets of paper or in a mushaf. Those who did not write it down were content with memorizing the hadith in their hearts and repeating it regularly. This was not always the case when Caliph 'Umar b. 'Abdul Aziz was concerned about the loss of
knowledge, especially hadith, due to the death of the memorizers. He ordered the governor of Medina (Abu Bakr b. Muhammad b. 'Amru b. Hazam) to record. The tabi'een also followed the practice of the Companions in that they instructed their children and students to memorize hadiths and attend knowledge gatherings. The rules adopted by the tabi'een were as follows: First, Paying attention to the situation of their students with careful attention. Secondly Hadith is only for the experts. Thirdly, Hadith learning is applicable only when one has memorized the Qur'an. Fourthly, Avoiding munkar hadith. Fifth, Learning uses a variety of methods (memorizing, writing, narrating and question and answer), this is to avoid boredom when learning. Sixth, Respecting wholeheartedly the hadith of the Prophet Muhammad, Seventh, Studying the hadith continuously and memorizing it.

4. Methodology of Hadith Study during the Tabi’i al-Tabi’in Period

The method of studying and transmitting hadith during the Tabi’i al-Tabi’in was bi al- lafdzi, that is, by recitation. The codification at this time has used the systematic tahlili method, according to the field of discussion. However, the compilation is still mixed between the hadith of the Prophet and the sayings of the Companions and the Tabi’in. In addition to the bi-lafdzi narration, there was also a system of receiving and transmitting the hadith with the isnad system.⁶

**Methods of Hadith Studies in Indonesia**

The methodology of hadith studies is very different and develops along with humanity's times and needs. In the early days of Islam, hadith was not a problem because the prophet was already there as a good example and clarifier of the Qur'an and hadith. Eventually, the investigation of hadith became an absolute necessity for human existence. Hence, the new ijtihad for understanding hadith in the present day must be integrated with other sciences. There was no such model

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at the time of hadith transmission in its course. The methodology of hadith studies in Indonesia has a long history but has not experienced the rapid progress of other Islamic sciences. However, today, the study of hadith has progressed rapidly in quantity and quality. The methodology of hadith studies in Indonesia dates back to the seventeenth and eighteenth centuries CE. The maudhui, tahlili, and muqorin methods are still in operation today. Hadith studies in Indonesia have grown along with the substance of the logical or written materials used. From the 17th century to the mid-20th century, the study of hadith was not widely practiced in Indonesia. However, since the 19th century, it has been practiced through Islamic boarding schools and madrasas. The study of hadith became more appreciated after the establishment of several Islamic universities in Indonesia that made the study of hadith one of their courses.8

One of the significant Indonesian scholars of the nineteenth century who made a central and critical commitment to the investigation of hadith and hadith science in Indonesia was Mahfuzh Al-Tarmasi. Many of his students focused on hadith science from both within the country and abroad.9 Hadith analysts in Indonesia have attempted to reinvent the hadith comprehension strategy with the aim that the Prophetic traditions can be recognized today, especially by the Indonesian culture. Among the hadith analysts who attempted to overhaul the hadith comprehension strategy were Said Agil al-Munawar, Ali Mustafa Ya'qub, Daud Rasyid Sitorus and Lutfi Fathullah, Kamarudin Amin, Muhammad Syuhudi Ismail and others.10

10 Hasep Saputra, ‘Genealogi Perkembangan Studi Hadis Di Indonesia’,

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Ramli Abdul Wahid and Dedi Masri cite Azyumardi Azra. In 1997, Azyumardi Azra conducted research on Doctoral dissertations at the Postgraduate Program of IAIN, which has now changed its status to UIN Syarif Hidayatullah Jakarta; coincidentally, out of 109 titles, only seven are related to hadith, so he thinks that the science of hadith is generally less developed than the Qur'an and other Islamic sciences in Indonesia.\(^\text{11}\)

Not only male scholars conduct hadith research, but female scholars are also involved in hadith research. Alfatih Suryadilaga said that one of the few outstanding female researchers who studied hadith in the archipelago, especially from Palembang, was Shaykhah Fatimah, the daughter of Shaykh Abdusshamad al-Falambani. Shaykhah Fatimah was one of Indonesia's hadith experts in the 19th century.\(^\text{12}\)

The methodology of studying hadith in the present time, besides using manual books usually found in Islamic boarding schools, digital technology, and social media are also used. Digital hadith studies are often used in universities. What is meant by digital hadith studies here is studying hadith using digital technology such as using applications or books in pdf form that have developed today such as Maktabah syamilah, Jami al-kalim, Muslim scholar, Maktabah alfiyah, Maktabah syarif kutub al-sittah & tis'ah, books in pdf form. The method is maudhui according to the semester learning plan and tahlili and muqarin in its presentation.

In addition, social media is also often used in modern-day hadith studies. Just as digital hadith studies are equally used in universities, with social media hadith studies become more readily available on (a) Facebook, (b) Instagram, (c) YouTube, (d) Zoom meeting, (e)

\(^\text{11}\) Ramli Abdul Wahid and Dedi Masri, ‘Perkembangan Terkini Studi Hadis Di Indonesia’, \textit{MIQOT: Jurnal Ilmu-Ilmu Keislaman}, 42.2 (2019), 266.

\(^\text{12}\) M. Alfatih Suryadilaga, Metodologi Syarah Hadis dari Klasik hingga Kontemporer (Yogyakarta, Kalimedia, 2017),
Google Meet, (f) LMS and others. Social media are revolutionizing the dissemination of news and information to all communities and countries. The dissemination and accessibility of information is accelerating and becoming more open.  

Methodology of Hadith Studies in Islamic Boarding Schools

Islamic boarding schools, as Indonesia's original Islamic educational institutions, were established long before the colonial period. Initially, pesantren were primarily located in rural areas with a simple system and traditional living climate. Friendliness, devotion, dominance of Islamic information, and strong bonds between students are some of the qualities often associated with students living in pesantren.

Islamic boarding schools are a model no other institution follows. Learning strategies in pesantren are combined with conventional, habitual learning techniques. Conventional learning will generally be introduced similarly and repeatedly, adversely affecting students' indifference to learning. In contrast, varied learning will generally increase students' excellence in learning and can further develop students' learning outcomes.

As a local area-based organization, Pesantren is obliged to complete the order of strengthening the local area. Thus, pesantren plays a role in educating students about Islam and educating students to be more independent and integrated with community civilization. The hadith study method is certainly familiar among Islamic boarding schools. Most Indonesian Islamic boarding schools apply the sorogan or weton/bandongan method.

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14 Siti Nur Hidayah, ‘Pesantren for Middle-Class Muslims in Indonesia (between Religious Commodification and Pious Neoliberalism)’, Qudus International Journal of Islamic Studies, 9.1 (2021), 212.
Reading the yellow text is an essential component in both of these methods. However, some places combine traditional practices, namely modern Pondok Pesantren. The methods applied at Pondok Pesantren generally include two aspects, namely:

1. Modern methods (incorporating contemporary methods from the modern era, such as lectures and Q&A).

2. The traditional method is divided into two, namely sorogan and weton / bandongan
   a. sorogan

   The word sorogan comes from the Javanese language meaning "sodoran or offering." It is an individual learning system where students interact with the ustadz, getting to know each other between the two. Kiai or Ustadz meets the students one by one.  

   b. Bandongan/weton

   This method involves a Kiai reading aloud from a yellow book, translating it into Indonesian/regional language, and explaining it to the santri, while the santri translate what the Kiai said into their own book and use it to study. Generally, in teaching, a kiai or ustadz will use teaching methods that differ from the conventional model used in academic institutions. Uthman al-Khasyit outlines four different teaching models for ustadz to teach his santri and congregation.

   1. Ash-Sharh at-tafshili (detailed explanation) method in which a teacher recites the hadith of the Prophet, pauses to establish the chain of transmission (isnad) and the name of the transmitter (rijal) in accordance with the rules of al-jarhu wa at-ta'dil, and then uses it to determine the unification (disconnection) and the point of unification (kedla'ifan) of the text with

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2. Ash-Sharh al-Wasīth (explanation in words easily understood by most people; a teacher recites a hadith attributed to the prophet Muhammad, followed by some in-depth explanation of unfamiliar passages (Gharib).)

3. As-Sharah al-wajīz (concise explanation): Where the teacher transmits the hadith, it is enough to explain the difficult things and difficult places by mentioning some issues in it very briefly.

4. Al-Qira'ah al-Tabi'iyyah (mimicked reading): When a teacher explains the hadith of the prophet Muhammad, they usually start by reading the book of hadith in the lesson they are giving, and then the students participate in what the teacher is saying.18

As explained earlier, it is important to underline that the characteristics of some Salaf or classical pesantren concentrate more on hadith books using the Sorogan and Bandongan methods. Meanwhile, Khalaf or modern pesantren focus more on language tools so that relatively few hadith books are concentrated but not abandoned completely.19 However, Sheikh Sharif Hatim al-Auni in M Khoirul Huda's article says that hadith studies must remain rational regarding conventional hadith analysis strategies.20

Methods of Hadith Study at Yafata Modern Islamic Boarding School

Hadith studies in this place began in 2015, spearheaded directly by the Pondok leader (Kiai Musa). He came up with the idea of a hadith study for alumni as well as their friendship (silaturrahmi) to the pesantren (almamater), held once a


19 Arwani Rofii, ‘Studi Hadis Di Pesantren(Pesantren Sebagai Salah Satu Center of Excellent Kajian Hadis Di Indonesia)’, Al-I'jaz: Jurnal Studi Al-Qur'an, Falsafah Dan Keislaman, 3.2 (2021), 80–95.

The method chosen was bandongan/weton. However, there are many methods of studying hadith in pesantren such as sorogan, market, hadith memorization, hadith sanad, and living the sunnah. The one-way lecture method is used based on the time constraints of the teacher due to his busy schedule, and then there is no question and answer session, so the time needed is very little.

The book studied is Riyadhus Shalihin by Imam Nawawi. This book compiles the authentic traditions shortly and concisely, covering all aspects of the path to heaven as a guide to good living and education in noble morals. Riyādh al-Shāliḥīn means "the training of the righteous". It is divided into two volumes with 1896 traditions and 372 chapters. Writing the hadith is to cite Qur'anic verses as the primary evidence to corroborate the traditions discussed. The content of this book is an excellent strength for a person in worship by the purpose of being created by Allah SWT.

Riyādh al-Shāliḥīn is a good book of tarbiyah (education and guidance), which touches on two aspects of life, namely individual (personal) and social (community) life, or the life of the world and the hereafter.

There are differences in the meaning of the book Riyādh al-Shāliḥīn; some interpret it as "the garden of the pious," while others interpret it as "the training of the pious". Those who interpret "the training of the pious" refer to the book Bahjatun nāzhirīn syarh riyāḏḥ al-shāli̱hīn by Shaykh Salim bin 'Ied Al-Hilali who said that "he was very interested in compiling a concise book containing sahih traditions, which includes the path that can lead a person to the hereafter, and the path that leads to perfection of character, He was very keen on compiling a concise book of authentic traditions that cover the path that can lead one to the Hereafter and the path that leads to perfection of character, both inwardly and outwardly, that

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includes encouragement and punishment, and all kinds of manners of the sālikīn (those who follow the right path), as well as traditions on zuhud, spiritual cultivation, moral development, purification and healing of the heart, as well as preservation of the limbs and rectification of their deviations, and the aims and objectives to be achieved by those who know God.\textsuperscript{23}

If we look more closely, the study method used is the bandongan method, where the teacher explains the hadith not using Indonesian, which is not the same as the existing text but adjusted to the level of understanding and the Sundanese language spoken by the students. For example, in the Hadith study method of Kitab Riyādh al-Shālihīn chapter 39, the Kiai first reads the text and translation of the verse Q.S. an-Nisa/4: 36, which is related to the theme to be explained, including:

\[\begin{align*}
\text{وَأَعْبَدْنَا اللهُ} & \text{ وَلَا تَشْرُكُوا بهِ شِيْعًا} \\
\text{وَبِالَّذِينَ إِخْصَاصًا وَبِذِيّ الْقُرْرَى} & \\
\text{وَالْبَيْنِينَ} & \text{ وَالْمُسْبِكِينَ} \\
\text{وَأَجْلَّرُ ذِٰٖ الْقُرْرَى} & \text{ وَأَجْلَّرُ الْجُنْبَ} \\
\text{وَالصَّاحِب} & \text{ بَلْجُبَّ} \\
\text{وَأَمَّنَ السَّبِيلَ} & \text{ وَمَا مَلَكْتَ} \\
\text{أَيُّمْنُكُمْ} & \text{ إِنَّ اللهَ لاَ يَحْبُبُ مَنْ صَكِّانُ} \\
\text{مَحْتَالًا فَخَورًا} & \\
\end{align*}\]

\textsuperscript{24} Ari ayat nu tadi dia’os teh gusti Alloh marentahkeun ka hambahamba na, nyaeta marentahkeun nyembah the kudu ka gusti Alloh te meunang ka salain gusti Alloh, nyieun amal kahadean ka indung bapa, ka baraya deukeut, ka budak yatin, ka jalma-jalma miskin, tatangga deket oge kanu jauh, batur sapagawean jeung hamba sahaya, gusti Alloh te resep ka jalma anu sombong jeng angkuh. Tuh ayat ie teh bukti ari agama Islam teh endah rahmatan lil alamin tea nepi ka cara

\textsuperscript{23} ‘Riyadhus Sholihin Jilid I.Pdf’, p. 25.

\textsuperscript{24} Abi Zakaria Yahya bin Syarifuddin An-Nawawi, ‘Riyadh As-Salihin’, p. 528.
After that, the hadith is discussed.

Hadith number 308 reads:

Translation: Abu Hurairah reported: "Whoever believes in Allah and the Last Day should not harm his neighbor, and whoever believes in Allah and the Last Day should honor his guest, and whoever believes in Allah and the Last Day should speak kindly or keep silent." It was narrated by Imam Muslim in the exact wording as the above, and Imam Bukhari narrated part of it.

Finally, he recited Hadith no. 310

Translation: ‘Ā’ishah radiyallahu ‘anha said: I asked: “O Messenger of Allah, I have two neighbors, to which of them should I give a gift?” He replied: “To the one whose door is closest to you between them.”

The method used shows that the cleric first recites the verse of the Qur’an related to the traditions to be discussed (the prologue uses the word of God). Then the discussion of the hadith is done bi al-matsūr (the

25 An-Nawawī.
26 An-Nawawī.
27 An-Nawawī.
hadith is explained by the hadith) as in the example above. The traditions attributed to 'A'ishah, Abu Hurairah, and Shuraih are hadiths that have the same meaning and even corroborate each other. This method is the same as what Alfatih wrote in his book.\(^{28}\)

The bi ar-ra'yi method was used when the speaker explained the meaning of the hadith commentary. The cleric uses his understanding, not mentioning that the explanation is taken from the Hadith commentary Fath al- Bārī, for example, which explains the Hadith using the tahlili method. The commentary Aunul Ma'bud which uses the ijmal method. Nawawi's commentary, which uses the muqorin method.\(^{29}\)

The tahlili method of Fath al- Bārī is very comprehensive, covering the science of balaghah, 'rāb and the law of the land If we look at the explanation of this hadith study method in the Tuhfatul Athfal (Yafata) modern pesantren, it can be said that it is included in Ash-Syarah al-Wasīth and Ash-Syarah al-wajīz, which is an explanation using language that the study participants easily understand. For more details, we can see an example of his explanation of Hadith No. 308:

\[
\text{Sing saha jalma anu bener-} \\
\text{bener iman ka gusti Alloh yaqin Alloh ningal ka kalakuanna Alloh} \\
\text{ngaping ka cariosanna jeung eta} \\
\text{jalma emut ka poe akhir (aya} \\
\text{hisab aya jaza/balasan) anu bakal} \\
\text{di penta tanggung jawabna.} \\
\text{Kumantak ulah nyrkeun} \\
\text{tatangga tapi kudu nyien} \\
\text{kahadean ka tatangga, jeung kudu} \\
\text{ngamulyakeun semah da ari} \\
\text{semah te panto rezeki, oge kudu} \\
\text{ngomong anu alus lamun te bisa} \\
\text{mending cicing tong ngomong.} \\
\text{Hadis nu ieu teh ngajarkeun} \\
\text{hubungan jeung manusa ge kudu} \\
\text{alus ntong hubungan ka gusti} \\
\text{Alloh wae nu alus teh, ari solat,} \\
\text{puasa, ngaji mah getol tapi ka} \\
\text{tatangga ngomongna te alus.} \\
\text{Kumantak hayu urang amalkeun} \\
\text{hadis ieu sangkan jadi jalma anu} \\
\text{beriman.} \]

The explanation of Hadith number 309:

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\text{Sarupa jeung hadis anu tadi} \\
\text{bedana anu tadimah ulah} \\
\text{nyerikeun tatangga, ari hadis nu} \\
\text{ieu mah Kudu nyien kahadean ka} \\
\text{tatanggana, intinamah sarua kudu} \\
\text{nyien kahadean ka tatangga teh} \\
\text{ulah malah nyrkeun.} \]

The explanation of Hadith number 310:
Implementing a lesson plan is highly dependent on the knowledge of Kiai and his environment, including his students. Explanation using local language depends on the willingness of the speaker and the target object. The method of studying Hadith at Yafata Islamic Boarding School is bandongan / platoon. According to one of the alumni, the bandongan method is suitable for Hadith studies on Sunday nights because it saves time. According to him, this method is suitable because it requires little time, unlike the sorogan method, where the students face the kiai one by one, which will drain the teacher's and students' time and energy. In contrast, the bandongan method can be used simultaneously on a large scale.

The study of hadith in this pesantren uses the tahlili method, which combines bi al-ma'tsūr (the verse is explained with the hadith) and bi ar-Ra'yi (the hadith is explained with Sundanese language and culture). The book chosen is the secondary book Riyādh al-shālihīn. The process begins with tawasul to the Prophet Muhammad, his family, and companions. Then, the teacher translates the mufradat words, explains the meaning of the hadith, and analyzes it in the present context. The method taken by the kiai is undoubtedly based on the speaker's knowledge or looking at the target object (the santri). In explaining, the...
resource person adds advice and Sundanese humor. This method is intended to make it easier for students to remember the explanation of the hadith content.

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