

## 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'tsūr (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-shālihīn. 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**

*Tulisan ini membahas tentang Metode Kajian Hadis pada Pondok Pesantren Modern yang memiliki keunikan tersendiri dalam menyampaikan materi hadis melalui metode yang diterapkan. Permasalahan metode sangat menarik untuk dikaji, karena setiap ilmu ada caranya sendiri dalam mengupas materi keilmuannya masing-masing termasuk hadis. Tujuan tulisan ini untuk menganalisa keunikan metode yang diterapkan dalam memberikan kajian hadis terhadap santrinya. Tulisan ini menggunakan metode kualitatif dengan pendekatan field research. Sumber data utama meliputi observasi dan wawancara, dan sumber data pendukung berupa literatur-literatur penting yang berhubungan dengan metode kajian hadis. Hasil penelitian ini menunjukkan bahwa narasumber di pesantren ini memberikan kajian hadis dengan menggunakan metode tahlili, yang bahwa penjelasannya mengkombinasikan antara metode bi al-ma'tsūr (ayat dijelaskan dengan hadis) dan Bi ar-Ra'yi (hadis dipaparkan dengan bahasa dan budaya Sunda). Kitab yang dipilih adalah kitab sekunder Riyādh al-shālihīn. Prosesnya diawali dengan tawasil kepada Rasulullah saw, keluarga dan para sahabatnya. kemudian pengajar menerjemahkan kata mufradat dan menjelaskan makna hadis serta menganalisisnya dengan konteks masa kini. Pengambilan metode oleh kiai tentunya berdasarkan keilmuan narasumbernya atau melihat objek sasarannya (para santri). Dalam memberikan penjelasan narasumber menambahkan petuah dan humor sunda. Hal tersebut dimaksudkan untuk mempermudah para santri dalam mengingat penjelasan kandungan hadis.*

**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.<sup>1</sup>

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

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<sup>1</sup> Khoirul Umam, 'Dinamika Kajian Hadis Di Pondok Pesantren Al-Ittihad Poncol Bringin Semarang', 2021.

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'tsūr* and *bi ar-ra'yi* or just one of them. In *bi ar-ra'yi*, many approaches are used, such as historical, psychological, sociological, etc.<sup>2</sup> 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.

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<sup>2</sup> M. Alfatih Suryadilaga, *Metodologi Syarah Hadis dari Klasik hingga Kontemporer* (Yogyakarta, Kalimedia, 2017), xx

## **Methodology of Hadith Studies from Time to Time**

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

Several orientalist, 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.<sup>3</sup> 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.<sup>4</sup>

### **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.<sup>5</sup> 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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<sup>3</sup> Daud Rasyid Harun and others, 'The Writing of Hadith in the Era of Prophet Muhammad: A Critique on Harun Nasution's Thought', *Al-Jami'ah: Journal of Islamic Studies*, 59.1 (2021), 191–220.

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<sup>4</sup> Hartati, *Biografi Sahabat Abdullah bin Umar* (Depok: Rajagrafindo Persada, 2023), 34

<sup>5</sup> 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' 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-laafdzi narration, there was also a system of receiving and transmitting the hadith with the isnad system.<sup>6</sup>

#### **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 ijthihad for understanding hadith in the present day must be integrated with other sciences. There was no such model

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<sup>6</sup> Maulana Ira, 'STUDI HADIS TEMATIK', *Al-Bukhari: Jurnal Ilmu Hadis*, 1.2 (2019), 189–206 <<https://doi.org/10.32505/al-bukhari.v1i2.961>>.

at the time of hadith transmission in its course.<sup>7</sup> 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

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<sup>7</sup> Muhammad Alfatih Suryadilaga, 'Prospek Kajian Hadis Di Perguruan Tinggi Keagamaan Islam Di Indonesia', *Mutawâtir: Jurnal Keilmuan Tafsir Hadis*, 7.1 (2017), 192–214.

courses.<sup>8</sup>

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.<sup>9</sup> 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.<sup>10</sup>

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<sup>8</sup> Idri Idri and Rohaizan Baru, 'The History and Prospect of Hadith Studies in Indonesia', *International Journal of Academic Research in Business and Social Sciences*, 8.7 (2018), 1037–49.

<sup>9</sup> Ali Masrur and others, 'The Contribution of Muhammad Mahfuzh Al-Tarmasi to the Hadith Studies in Indonesia', *Wawasan Jurnal Ilmiah Agama Dan Sosial Budaya*, 4.1 (2019), 48–64.

<sup>10</sup> Hasep Saputra, 'Genealogi Perkembangan Studi Hadis Di Indonesia',

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.<sup>11</sup>

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.<sup>12</sup>

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)

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*AL QUDS: Jurnal Studi Alquran Dan Hadis*, 1.1 (2017), 44.

<sup>11</sup> Ramli Abdul Wahid and Dedi Masri, 'Perkembangan Terkini Studi Hadis Di Indonesia', *MIQOT: Jurnal Ilmu-Ilmu Keislaman*, 42.2 (2019), 266.

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<sup>12</sup> 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.<sup>13</sup>

### **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.<sup>14</sup>

Islamic boarding schools are a

model no other institution follows.<sup>15</sup>

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.<sup>16</sup>

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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<sup>13</sup> Jurnal Penelitian and Ilmu Ushuluddin, '3 1,2,3', 2.1 (2022), 19–49 <<https://doi.org/10.15575/jpiu.13580>>.

<sup>14</sup> 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.

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<sup>15</sup> Nor Khakim, "'Sorogan" Menjadi Model Pembelajaran Di Pesantren Darul Muttaqin Bantargebang', *Journal of Chemical Information and Modeling*, 53.9 (2018), 1689–99.

<sup>16</sup> Ali Sati, 'A Study of Hadith Learning in Islamic Boarding Schools', *KnE Social Sciences*, 2023, 89–95.

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.<sup>17</sup>

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<sup>17</sup> Iys Nur suismanto Handayani, 'Metode Sorogan Dalam Meningkatkan Kemampuan Membaca Alquran Pada Anak Iys Nur Handayani, Suismanto Metode Sorogan Dalam Meningkatkan Kemampuan Membaca Alquran Pada Anak', *Age Jurnal*

#### 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-Khasyt 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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*Ilmiah Tumbuh Kembang Anak Usia Dini*, 3.2 (2018), 103–114.

(if found).

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-Tatbi'iyah (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.<sup>18</sup>

As explained earlier, it is important to underline that the characteristics of some Salaf or

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<sup>18</sup> Alfonso Ramiro; Gudiño León., Ricardo Javier; Acuña López., and Víctor Guillermo Terán Torres., "Metodologi Syarah Hadis" no. 210317085 (2021): 6.

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.<sup>19</sup> However, Sheikh Sharif Hatim al-Auni in M Khoirul Huda's article says that hadith studies must remain rational regarding conventional hadith analysis strategies.<sup>20</sup>

### **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 (silaturahmi) to the pesantren (almamater), held once a

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<sup>19</sup> 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.

<sup>20</sup> M Khoirul Huda and Muhammad Reza Fadil, 'Rasionalisasi Kritik Hadis Klasik: Kontribusi Syarif Hātim Al-'Aunī Dalam Kajian Hadis Kontemporer', *Al-Bukhari: Jurnal Ilmu Hadis*, 6.1 (2023).

week on Saturday night Sunday.<sup>21</sup> The method chosen was bandongan/weton. However, there are many methods of studying hadith in pesantren such as sorogan, market, hadith memorization, 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-Shālihīn 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-Shālihīn 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.<sup>22</sup>

There are differences in the meaning of the book Riyādh al-Shālihīn; 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 riyādh al-shālihīn 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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<sup>21</sup> Buku profil pondok pesantren Tuhfatul Athfal tahun 2020

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<sup>22</sup> Mohammed Kuddus, Pendidikan Akhlak Dalam Kitab Ryadhus Shalihin, 2019.

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."<sup>23</sup>

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:

<sup>23</sup> 'Riyadhus Sholihin Jilid 1.Pdf', p. 25.

﴿وَأَعْبُدُوا اللَّهَ وَلَا تُشْرِكُوا بِهِ شَيْئًا  
وَبِالْوَالِدَيْنِ إِحْسَانًا وَبِذِي الْقُرْبَىٰ  
وَالْيَتَامَىٰ وَالْمَسْكِينِ وَالْجَارِ ذِي  
الْقُرْبَىٰ وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ  
بِالْجَنُبِ وَابْنِ السَّبِيلِ وَمَا مَلَكَتْ  
أَيْمَانُكُمْ إِنَّ اللَّهَ لَا يُحِبُّ مَن كَانَ  
مُخْتَلًا فَخُورًا﴾<sup>24</sup>

36. worship Allah and associate nothing with Him. Do good to your parents, relatives, orphans, the poor, your near and far neighbors, friends, Ibn Sabil, and your servants. Indeed, Allah does not like those who are arrogant and boast.

The explanation of the resource person (Ustadz Taufiq) using the *bandongan* method is as follows:

*Ari ayat nu tadi dia'os teh gusti Alloh marentahkeun ka hamba-hamba 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 yatim, 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*

<sup>24</sup> Abi Zakaria Yahya bin Syarifuddin An-Nawawi, 'Riyadh As-Solihin', p. 528.

*mikahormat tatangga diajarkeun,  
lamun jalma anu beriman anu nyaho  
kana ajaran Islam pasti mikahormat  
kanu ngarana tatangga.*

After that, the hadith is discussed.

Hadith number 308 reads:

وعنه أن رسول الله صَلَّى اللهُ عَلَيْهِ  
وَسَلَّمَ قَالَ: مَنْ كَانَ يُؤْمِنُ بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ، فَلَا يُؤْذِي جَارَهُ، وَمَنْ  
كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ،  
فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ  
وَالْيَوْمِ الْآخِرِ، فَلْيُكْلَمْ خَيْرًا أَوْ  
لَيْسَ كُتْمًا، متفق عليه.<sup>25</sup>

*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 be silent." The  
same Hadīth was also read out.*

Then, a hadith on the same theme  
was read, Hadith No. 309.

وعن أبي شُرَيْحٍ الْخُرَاعِيِّ : أَنَّ النَّبِيَّ  
صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ : مَنْ كَانَ  
يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُحْسِنِ إِلَى  
جَارِهِ وَمَنْ كَانَ يُؤْمِنُ بِاللَّهِ وَالْيَوْمِ  
الْآخِرِ فَلْيُكْرِمْ ضَيْفَهُ، وَمَنْ كَانَ يُؤْمِنُ

بِاللَّهِ وَالْيَوْمِ الْآخِرِ فَلْيُكْلَمْ خَيْرًا أَوْ  
لَيْسَ كُتْمًا رَوَاهُ مُسْلِمٌ بِهَذَا اللَّفْظِ، وَرَوَى  
الْبُخَارِيُّ بَعْضَهُ.<sup>26</sup>

*Translation: Abu Shuraih al-Khuza'i  
r.a. reported that the Prophet said:  
"Whoever believes in Allah and the  
Last Day should be kind to his  
neighbor. Moreover, 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

وَعَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ قُلْتُ  
يَا رَسُولَ اللَّهِ إِنَّ لِي جَارَيْنِ فَإِلَى أَيِّهِمَا  
أَهْدِي قَالَ إِلَى أَقْرَبِهِمَا مِنْكَ بَابًا<sup>27</sup>

*Translation: 'Ā'ishah radliyallahu  
'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

<sup>25</sup> An-Nawawi.

<sup>26</sup> An-Nawawi.

<sup>27</sup> An-Nawawi.

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.<sup>28</sup>

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<sup>29</sup>.

The tahlili method of Fath al- Bārī is very comprehensive, covering the science of balaghah, i'rab 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:

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

The explanation of Hadith number 309 :

*Sarupa jeung hadis anu tadi bedana anu tadimah ulah nyerikeun tatangga, ari hadis nu ieu mah Kudu nyien kahadean ka tatanggana, intinamah sarua kudu nyieun kahadean ka tatangga teh ulah malah nyerikeun.*

The explanation of Hadith number 310:

<sup>28</sup> M. Alfatih Suryadilaga, Metodologi Syarah Hadis dari Klasik hingga Kontemporer (Yogyakarta, Kalimedia, 2017), xx

<sup>29</sup> M. Alfatih, xxi



*Jadi Aisyah teh naros ka kanjeng Nabi, tatangga anu mana anu kudu dibere hadiah ku abdi? (didinya Aisyah ngagaduhan dua tatangga), kanjeng Nabi ngadawuh: ka tatangga anu deket panto imahna jeng panto imah urang. Intina mun arek beberean ka tatangga tapi mahi jeng ka hiji tatangga berarti kudu diberekeun ka tatangga anu panto imahna deket jeung panto imah urang.*

The bandongan method can also be used by scholars of hadith commentary, Tahlili, ijmal, and muqorin. The kiaiKiyai's method is undoubtedly based on knowing the source or looking at the target object (the santri). The method taken by the kiai of Yafata Pesantren differs from that used by other pesantren in Subang; this shows that the method used is based on the situation and conditions of the congregation studying hadith at that time.

### **Conclusion**

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-shālīhīn. 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 students to remember the explanation  
Sundanese humor. This method is of the hadith content.  
intended to make it easier for

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