



# THE DYNAMICS OF HADITH STUDIES IN ISLAMIC BOARDING SCHOOLS IN SOUTH SULAWESI

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## ABSTRACT

Historically, hadith studies have been found in many manuscripts of Indonesian Muslim scholars as early as the 17<sup>th</sup> century due to the contributions of both Nuruddin al-Raniry and Abd Rauf al-Sinkili. In subsequent years, hadith studies were developed in written forms and formal religious instructions in traditional Islamic and modern institutions. The present work aims to study the recent development of hadith studies. It is hoped that the result of this study will provide a deep understanding of how Islamic boarding schools in South Sulawesi provide hadith teaching and construct students' ways of understanding the hadith in particular and of Islamic teachings in general.

**Keywords:** Hadith studies; islamic boarding schools; south Sulawesi

## 1. INTRODUCTION

Since the time of the prophet, the early period and the development of the prophetic traditions were dominated by the method of oral tradition or memorization rather than the tradition of writing. It implies the lack, if not the absence, of a perfect collection of written documentation of the prophetic traditions to represent all the traditions. Another problem arises in that the existence of hadith cannot be free from errors and thus requires a study of *its sanad* or *matan*.<sup>1</sup> Systematically, the study of hadith continues to develop with various patterns of discussion, not only limited to the study of authenticity but also covering the deep content of a hadith. It happens because of the many problems of life and science that challenge the existence of hadith, both in terms of authenticity and meaning.

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<sup>1</sup> Compilation Team of the Faculty of Ushuluddin IAIN Sunan Kalijaga Yogyakarta, *Study of the Book of Hadith* (Cet.II; Yogyakarta: Teras, 2009), pp. 128.

Tracing the historical development of hadith studies in Indonesia has not been done systematically. This is due to several factors. *First*, hadith studies are not as intense as other Islamic studies. *Second*, there was a lag in the study by the Nusantara scholars because there was a gap in the writing of hadith literature starting from the 17th century, a delay of one and a half centuries.<sup>2</sup> Attention to hadith studies reappeared in the late 19th century with the inclusion of hadith studies in pesantren curricula.<sup>3</sup>

History records that South Sulawesi is the area that became the object of the most extensive spread of Islam in Indonesia, predominantly carried out by the two largest Islamic organizations, namely Nahdhatul Ulama and Muhammadiyah. One of the methods used is preaching with the media to deliver cultural traditions, such as a collection of traditions that contain educational values in the community. Cultural da'wah teachings in South Sulawesi by the two Islamic organizations are carried out by internalizing and transforming Islamic teaching messages based on community culture that does not conflict with the hadith or at least refers to the hadith, both textually and in understanding.<sup>4</sup>

Islamic boarding schools are educational institutions that are places of learning or studying hadith and have a strategic position in instilling the basics of religion. In addition, the boarding school is also a center for studying religious knowledge during society. Islamic boarding schools have become a light for the area occupied by a particular Islamic boarding school.

In this study, the author will look at at least 5 (five) Islamic Boarding Schools in South Sulawesi that culturally have cultural ties or relationships. The six Islamic Boarding Schools are As'adiyah Islamic Boarding School in Wajo, Darul Da'wah wal Irsyad (DDI) Mangkoso Islamic Boarding School in Barru, Yasrib Islamic Boarding School in Soppeng, al-Junaidiyah Islamic Boarding School in Bone. This study is expected to be a stepping stone to look in more detail and more deeply related to the study of Hadith in Islamic Boarding Schools in South Sulawesi with its various dynamics.

## 2. METHODS

This research uses a qualitative approach by applying a multi-case study, which analyzes a social unit consisting of individuals, groups, and community institutions.<sup>5</sup> With this approach, every variable related to the individual or social unit under study, the subject's self-development, the causes, the subject's daily behavior, and the reasons for this behavior can be seen in depth. Related to that, researchers collect data related to the subject's situation in the past and present, the reasons why the situation has changed, the subject's past experiences, the circumstances around it, and what is more complex is the relationship between these factors and each other.<sup>6</sup>

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<sup>2</sup> Muh. Tasrif, *Hadith Studies in Indonesia, History and Thought*, (Cet.I; STAIN Ponorogo Press: Ponorogo, 2007), p. 17. 17.

<sup>3</sup> Muh. Tasrif, *Hadith Studies in Indonesia, History and Thought*, p. 17.

<sup>4</sup> Muhammad Jufri, "A Study of Hadiths on Cultural Da'wah of Nahdhatul Ulama and Muhammadiyah in South Sulawesi (analysis of the tarbawi hadith approach)", *Journal of Educational Studies*, Vol. 14 No. 1 (2016), pp. 50-61. 50-61. [http://repository.iainpare.ac.id/551/1/Jufri\\_AllIslah.pdf](http://repository.iainpare.ac.id/551/1/Jufri_AllIslah.pdf).

<sup>5</sup> Hardani, et al. *Qualitative and Quantitative Research Methods* (Cet. I; Yogyakarta: Pustaka Ilmu, 2020), pp. 62-63

<sup>6</sup> Muhammad Idrus, *Social Science Research Methods: Qualitative and Quantitative Approaches*, pp. 57-58.

### 3. RESULTS AND DISCUSSION

#### A. Hadith Studies and Its Scope

Hadith, in the object of study, is attributed to the Prophet Muhammad PBUH. Scholars limit the attribution to the actions, sayings, decrees, and attributes of the prophet Muhammad<sup>7</sup> so that anything that does not fall into this category is not included in the object of hadith study. For example, objects attributed to the prophet's ownership, even if they belonged to the prophet, still cannot be called hadith, so they are not included in the object of hadith study.

In the development of hadith studies, scholars compiled the elements contained in the hadith, namely sanad and Matan, often termed *ra>wi* (narrators), *sanad* (chain of transmission), and *matan* (content of the hadith).<sup>8</sup> Based on the development of these elements, various studies of hadith related to the authenticity and understanding of hadith or *ma'a>ni al-had} l>s} were* born.

In the beginning, the study of Hadith for Muslims was not only a study with just a discourse of thought but also studied so that it could be a reference source in everyday life. The practice of the content of the hadith gave birth to a culture and phenomena of understanding the hadith in the community. It is the background for the birth of the study of people's views on hadith, often termed the study of *living hadith*.

#### B. Variety of Hadith Studies

The kinds of hadith studies can be divided into six models: *mus}t}alah al-h}adi>s}*, *Naqd al-hadis sharh al-hadis* book studies, thought leaders, and *living hadith*.

##### 1. *Mustalah al-Hadis*

*Mustalah al-Hadis* is the study of determining the Sanad and Matan of a hadith in terms of its acceptance and rejection.<sup>9</sup> It discusses the methodology used to trace a hadith, whether from the prophet or not. Furthermore, its application will lead to an assessment of the hadith, whether it is accepted or not, for the basis of being used as *proof*.

The method of hadith study in the field of *mustalah al-h}adis* at least examines the object of hadith science research, the method of transmission and sanad, and the method of researching the matan of hadith.<sup>10</sup>

##### 2. *Naqd al-Hadis*

Hadith criticism (*Naqd al-hadis*), popularly known as hadith research, is the most important step in determining the status of hadith and is the core of the studies in hadith science. It is because, through hadith criticism, it is possible to determine which traditions are authentic and which traditions are invalid, and then the authentic traditions can be used as proof while the invalid (*Dha'if*) traditions are not used as proof.<sup>11</sup>

Hadith criticism, which consists of two aspects, namely Sanad and Matan, is a methodological research step that adheres to the theories and rules of hadith scholars as its reference base. The sanad criticism has its own rules that will be used as a reference to assess the quality of the hadith sanad, whether it is valid or not. In this case, the hadith sanad's validity rules

<sup>7</sup> Mahmud Tahhan, *Taisir Mustalah al-Hadis* (Cet. III, Riyad: Maktabah al-'Arabiyah al-Su'udiyah, 1987), pp. 15

<sup>8</sup> M. Syuhudi Ismail, *Introduction to Hadith Science* (Cet.X; Bandung: Angkasa, 1991), pp. 17

<sup>9</sup> Mahmud Tahhan, *Taisir Mustalah al-Hadis*, p.15.

<sup>10</sup> Arifuddin Ahmad, et al." The Trend of Hadith Studies at UIN Alauddin Makassar (Tracer Study of Student Thesis 1994-2013), *Journal of Qur'an and Hadith Studies*, Vol. 4, No. 2, (2015), pp. 249-266. (accessed on August 5, 2022-02.19 pm)

<sup>11</sup> Hasyim Abbas, *Matan Criticism by Muhaddisin and Fuqaha* (Cet. I; Teras: Yogyakarta, 2004), p. 35.

are more popularly known. Likewise, the critique of the matan has its own rules, which will be used as a reference basis for determining the validity of a hadith matan. It is better known as the rules of validity of the hadith's matan *Naqd al-hadis* is also called *takhrij al-hadis*.

In language, *takhrij* تخریج is the *masdar* form of *خرج* - يخرج - which means taking something out of its place.<sup>12</sup> Mahmud al-Tahhan explains that al-takhrij in its original sense is "the gathering of two opposites into one." The word *al-takhrij* is often applied to several different meanings, and the popular meanings for the word *al-takhrij* are: (1) *al-istinbat* (the act of extracting); *al-tadrib* (the act of training or habituation); and (3) *al-Taujih* (the act of confronting).<sup>13</sup>

The science of *takhrij al-hadis* describes the various methods and paths taken to trace the source of a hadith and determine the quality of the object under study. From these definitions, it can be concluded that, in general, the purpose of *takhrij* is to find the source of a hadith and determine the judgment between *sahih*, *hasan* or *da'if*.<sup>14</sup>

### 3. The study of *syarh al-hadis*

The word *syarh* comes from Arabic, which means interpreting, explaining, and describing.<sup>15</sup> As for *syarh hadis*, it is an effort to explain and interpret things attributed to the prophet, whether in the form of his words, actions, decrees, or characteristics.

The science that studies the methodology of understanding the Prophet 's Hadith is *Ma'ani al-Hadis*. Etymologically, the word *ma'ani* is the plural form of *ma'na*, meaning, meaning, intention, or instructions desired by a memorization.<sup>16</sup> While Arifuddin Ahmad defines it with,

علم يعرف به أحوال ليلفظ أو المعاني ما وقع في متون الحديث التي بها يطبق مقتضى الحال

Meaning;

"The study of the particulars of memorization and meaning found in the various texts of hadith according to the demands of the circumstances."<sup>17</sup>

Initially, the term *syarh} al-hadis* was called *fiqh al-hadis*, which was the result of a language transformation process. *Syarh al-hadis* as we know it today is more of a concrete operation that materializes in writing in books containing scholars' interpretations from their understanding of a hadith. As for *fiqh al-hadis*, it is conceptual; even if it is written, it is still an oral explanation.<sup>18</sup>

In terms of *syarh al-hadis* is as follows:

شرح الحديث هو بيان معاني الحديث واستخراج فوائده من حكم و حكمة<sup>19</sup>

Meaning;

<sup>12</sup> Salamah Noorhidayati, *Takhrij al-Hadis: A Guide to the Practice of Finding Hadith* (Cet: Tulungagung, IAIN Tulungagung Press, 2017), pp. 25.

<sup>13</sup> Mahmud al-Tahhan, *Usul al-Takhrij wa Dirasah al-Asanid* (Cet: III, Riyad: Maktabah al-Ma'arif 1997 p. 7; Muhammad Syuhudi Ismail, *Hadith Research Methodology* (Cet: II, Jakarta: Bulan Bintang, 2016), pp. 39.

<sup>14</sup> Salamah Noorhidayati, *Takhrij al-Hadis: A Practical Guide to Finding Hadith*, p. 32

<sup>15</sup> Muhammad Alfatih Suryadilaga, *Hadith Studies Methodology from Classical to Contemporary* (Cet: I, Yogyakarta: Kalimedia, 2017), pp. 4

<sup>16</sup> Abdul Majid Khon, *Takhrij and Methods of Understanding Hadith* (Cet: 1, Jakarta: Amzah, 2014), p. 134. 134.

<sup>17</sup> Arifuddin Ahmad, *Methodology of Hadith Understanding: A Study of the Science of Ma'ani al-Hadis* (Cet: II, Makassar: Alauddin University Press, 2013), p. 6.

<sup>18</sup> Muhammad Alfatih Suryadilaga, *Classical to Contemporary Hadith Syarah Methodology*, pp. 3.

<sup>19</sup> Mukhlis Mukhtar "Syarh al-Hadis and Fiqh al-Hadis: Efforts to Understand and Practice Prophetic Hadiths. *Ash-Shahabah Journal*. Vol 4. No. 2. (July 2018), p. 111. <http://journal-uim-makassar.ac.id/index.php/ASH/article/view/218/0>(accessed on August 6, 2022 - 14.07 wita).

*Syarh al-hadis is explaining the meanings of the hadith and bringing out its complete content, both law and wisdom.*

The definition is only limited to matan processing, while the definition that includes sanad and matan is conveyed by Mujiono Nurkholis quoted by Mukhlis Mukhtar in his journal, namely:

شرح الحديث هو بيان ما يتعلق بالحديث متنا و سندا من صحة و علة و بيان معانيه واستخراج حكمه و حكمه

Meaning;

*Syarh hadis is explaining the validity and defects of the hadith's sanad and Matan, explaining their meanings, and extracting their rulings and wisdom.<sup>20</sup>*

Broadly speaking, when using the above definition in research on the aspect of hadith analysis, three steps need to be taken: describing the condition of the hadith under study either in its sanad or Matan, then explaining the meaning of the hadith, and then revealing the content.

In general, the method of hadith commentary can be pursued in several ways, namely:

- 1) Through the *tahlili* method, this method of interpretation of hadith aims at deciphering, analyzing, and then uncovering the meanings contained in the Prophet's Hadith, with a related approach to the specific aspects of the scholarship of a commentator.<sup>21</sup>
- 2) The *Ijmali* method seeks to explain the content of the traditions by referring to the order of the books in the *Kutub al-Sittah* briefly, but the explanation can elaborate on the general meaning of the traditions, and with light language diction so that the reader quickly understands it.<sup>22</sup>
- 3) Through the *muqarin* method, Hadith comprehension using this step is done by understanding the hadith as a result of comparing hadith with similar texts but different incidents or comparing hadith with the exact case but different texts as well as comparing the various views of the scholars when comprehending the hadith.
- 4) *Maudu'i* method is carried out by collecting hadith according to a specific theme to be discussed, then finding their relevance and classifying them based on a map of the discussions of the hadith theme and discussing them thoroughly.<sup>23</sup>

Based on the above description, it can be understood that there are various approaches to exploring the understanding of hadith, each of which has advantages and disadvantages. However, they can be applied optionally depending on the expertise of each hadith scholar.

#### 4. Hadith Studies

The development of Islamic scientific treasures is greatly influenced by the works that previous scholars have compiled and then studied consistently because continuous knowledge is impossible if there is a vacuum, but starting from examining the thoughts compiled by previous scholars can provide strong scientific insights both in terms of methodology and material including hadith science.<sup>24</sup>

Scholars paid serious attention to the Prophet's Hadith because it is the source of Islamic law after the Qur'an. The problems accompanying the Prophet's Hadith gave birth to many works of scholars in this field. These include books in the form of collections of traditions such as the

<sup>20</sup>Mukhlis Mukhtar "Syarh al-Hadis and Fiqh al-Hadis: An Attempt to Understand and Practice Prophetic Hadiths, p. 111.

<sup>21</sup> Muhammad Alfatih Suryadilaga, *Hadith-Sharia Methodology from Classical to Contemporary*, pp. 16-17.

<sup>22</sup> Abdul Majid Khon, *Takhirj and Methods of Understanding Hadith*, pp. 28

<sup>23</sup> Abdul Majid Khon, *Takhirj and Methods of Understanding Hadith*, p.141.

<sup>24</sup> Arifuddin Ahmad, et al. "The Trend of Hadith Studies at UIN Alauddin Makassar (Tracer Study of Student Thesis in 1994-2013), pp. 255.

*sah Ih books, Sunan, Musnad, and Mustadrak*, as well as books that *sharh* the traditions contained in the books of hadith collections.

## 5. Character study

The development of hadith studies cannot be separated from the figures who have expertise in the field of hadith and their various thoughts. The development of hadith studies did not only occur in the place where the hadith appeared, namely the Arab land, but its studies have also spread throughout the world, including on the Asian continent, especially in Indonesia, such as Syuhudi Ismail who among his famous works is the *Rules of Hadith Sanad Authenticity (Critical Analysis with a Historical Approach)* which Nasaruddin Umar later commented that his work was almost found in all major libraries in Canada, America, Europe and Japan.<sup>25</sup>

Studies with the object of hadith are not only conducted by Muslims, but there are several non-Muslim groups and figures, especially from the West. These people, such as Ignaz Golziher and Joseph Schacht, are often called Orientalists.

The study of figures is often called a biographical study. This word comes from the Greek *bios*, which means life, and *grapien* means writing. So, it can be concluded that a biography is a work of writing containing a person's life, which can be contained in lines of sentences or more than one book.<sup>26</sup>

## 6. Living hadith studies

In the Oxford dictionary, *living* is an adjective that means *alive now, used or practiced now*.<sup>27</sup> The word is rooted in *live*, which means alive, active, and living. Then, when given the affix *-ing-*, it becomes a *present participle* form as in English grammar.<sup>28</sup> The word *living* in the form of a *gerund* occurs in the sentence *living the hadith* when translated, means *living* the hadith, or when in Arabic, it becomes *احياء الحديث* or *احياء السنة*.<sup>29</sup>

In addition to being called *living hadith*, some call it *living sunnah*. The different uses of the words hadith and sunnah are not only based on optional reasons, but some reasons underlie these uses and impact the discussion and scope covered in this study.

Based on the above description, it can be concluded that the meaning of the study of *living hadith* or *ihya' al-sunnah* is the study of hadith that is oriented towards analyzing the reality of life in the form of culture, traditions, or habits of social communities that are considered to be based on the hadith or *sunnah* of the prophet Muhammad.

## C. Brief History of the Islamic Boarding Schools

### 1. As'adiyah Sengkang Islamic Boarding School

It was said that Muhammad As'ad, who was a student in Mekkah and a descendant of a Muslim scholar from Wajo, was informed that the condition of Wajo was very far from Islam—*shirk* practices such as giving offerings, gambling, and drunkenness. The occurrence of such things made *Anregurta* interested in returning to Wajo. So, in 1927, he left the city of Makkah and

<sup>25</sup> Arifuddin Ahmad, *A New Paradigm for Understanding Prophetic Hadiths* (Cet. I; Jakarta: Intimedia, t.th), p. 10.

<sup>26</sup> Saifuddin Zuhri and Ali Imron, *Contemporary Models of Hadith Research* (Cet: I, Yogyakarta: Student Library, 2013), p. 42. 42.

<sup>27</sup> Oxford Learner Pocket Dictionary (Oxford University Press, 2011), p. 259

<sup>28</sup> A *gerund* is a verb that adds *ing* and then changes its function into a *noun*.

<sup>29</sup> Ahmad 'Ubaydi Hasbillah, *Living Qur'an-Hadith Science: Ontology, Epistemology, and Axiology* (Cet: II, Ciputat: Maktabah Darussunnah, 2019), pp. 20-22

headed for the city of Sengkang.<sup>30</sup> When he arrived in the city of Sengkang, he immediately coordinated with Petta Ennengnge (the leader of Wajo at that time) to ask about the news he got in Makkah, and the local leader confirmed this; with this recognition, Muhammad As'ad then asked permission from the king to realize his intention to come to the city of Sengkang. The King of Wajo accepted Muhammad As'ad's proposal. Therefore, Muhammad As'ad immediately opened a recitation held at his residence. The recitation system at that time used a *halaqah* system where students came to sit cross-legged and listen to understanding and knowledge of Islamic teachings.<sup>31</sup>

In 1930, more students did the *halaqah* recitation at AG. Muhammad As'ad sehinngah, AG. KH. Muhammad As'ad then established a Madrasah education system named Almadrasatul Arabiyatul Islamiyah or MAI, which is now known as Pondok Pesantren As'adiyah; the name was taken as a dedication to AG KH Muhammad As'ad.

Since the beginning of the establishment of As'adiyah Islamic Boarding School is an Islamic religious education institution that declared itself adhering to the *Ahlsunnah wal Jamā'ah understanding*, the understanding is maintained because it is considered the most appropriate so that every Mukhtamar is always agreed to be used as a reference Madzhab. The understanding of *Ahlsunnah Wal Jamā'ah* referred to here is the theology or Ittiqad of the prophet and his companions contained in the Qur'an and Sunnah, which has been neatly arranged by Ushuluddin scholars, namely Sheikh Abu Hasan Ali Al-Asy'ari. Imam Muhammad ibn Muhammad al-Husni az-Zabdi pointed out that when the *Ahlsunnah Wa al-Jamā'ah* is mentioned, it means those who follow the Ash'ari and Abu Musa al-Maturidi's views. This religious understanding itself also emphasizes Tawasuth, Tasamuh, and Tawazun.

As with other *Ahlsunnah Wal Jamā'ah* pesantren, the primary references are the Qur'an, Hadith, and *ijma' qiyas*. In the *Fiqhiyah madhhab*, As'adiyah Pesantren adheres to the Syafii Madhhab, which is the madhhab of most Muslims in South Sulawesi and even Indonesia. The *Sunni* style of the As'adiyah Islamic Boarding School is visible from the religious practices carried out, such as the 20 *Rakaat tarawih* prayer, reading certain *dhikr*, *Shalawatan*, *Barzanji*, *Qunut* and others.

## 2. DDI Mangkoso Islamic Boarding School

*Darud Da'wah wal Irsyad* (DDI) is one of the oldest Islamic boarding schools in Mangkoso Village, Soppeng Riaja District, Barru Regency, South Sulawesi. *Darud Da'wah wal Irsyad* (DDI) was initially named Madrasah Arabiyah Islamiyah (MAI) Mangkoso. However, MAI Mangkoso had no organizational connection with MAI Sengkang. Precisely on Wednesday 29 *Syawal* 1357 H or coinciding with December 21, 1938 AD. Abdurrahman Ambo Dalle began his first recitation in Mangkoso by taking place at the Mangkoso Mosque. After the recitation with the *halaqah* system (*Reciting the Qur'an*) lasted for 20 days, Abdurrahman Ambo Dalle considered it necessary to organize a classical system. It was because the students (*The ones who recited the Qur'an*) had different levels of religious knowledge and understanding and different educational backgrounds.<sup>32</sup>

Precisely on Wednesday, 20 *Zulkaidah* 1357 H or coinciding January 11, 1939, M. education levels were opened, namely: *Tahdiriyah* level for three years, *Ibtidaiyah* level for three years,

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<sup>30</sup> Kamaluddin Abunawas, et al, *History of the Development of As'adiyah Islamic Boarding School: Spreading Islam Rahmatan lil Alamin from the land of Sengkang-Wajo*, p. 19

<sup>31</sup> Muhammad Yunus Pasenreseng, *History of the Birth and Growth of the As'adiyah Islamic Boarding School in Sengkang* (Sengkang: As'adiyah Boarding School, 1992) h. 42

<sup>32</sup> Ahmad Rasyid A. Said, *Darud Da'wah wal Irsyad Abdurrahman Ambo Dalle Mangkoso*, pp. 22.

*l'dadiyah* level for one year and *Tsanawiyah* level for three years, as for learning to write the Qur'an, the *Awwaliyah* level was opened. In order to accommodate *Tsanawiyah* graduates who still wanted to continue their studies in Mangkoso, the *Aliyah* level was opened in 1942. At about the same time, the women's level was also opened.<sup>33</sup>

In later developments, DDI opened branches in various regions. The opening of these branches was generally due to the local community's demand supported by the government, who wanted a DDI school in their area. It caused requests for teaching staff to flow from various regions. In order to serve them, *Anregurutta* Abdurrahman Ambo Dalle took the policy that the highest level students were assigned to go out to teach for a certain period. *Darud Da'wah wal Irsyad* (DDI) then developed into an institution engaged in education, preaching, and social activities. *On its journey, Darud Da'wah wal Irsyad (DDI)* became one of the largest religious educational institutions in South Sulawesi.

DDI, which was centered in Mangkoso, was growing. There were many requests to establish branches. However, at a time when DDI was experiencing quite rapid development, a request came from Arung Mallusetasi (Petta Calo) through his delegation consisting of Petta Sulewatang Mallusetasi (Andi Cambolang), Hamid, and Laumma to meet *Anregurutta* Abdurrahman Ambo Dalle, they offered to become Kadhi Mallusetasi in Pare-pare. Petta Soppeng granted the request for equal distribution of education and religious propagation and saw that the condition of the pesantren in Mangkoso was already running well. Meanwhile, little by little, Abdurrahman Ambo Dalle began to hand over some of his duties to one of the cadres whom he saw as having the ability to replace him in the future, namely Amberi Said, who had accompanied him since the opening of MAI Mangkoso. On October 1, 1949, *Anregurutta* Abdurrahman Ambo Dalle officially handed over the leadership of the DDI Mangkoso boarding school to *Anregurutta* Amberi Said.

On August 7, 1985, after a meeting was held and agreed upon by all meeting participants, it was confirmed that *Anregurutta* Muhammad Faried Wadjedy was the third head of the DDI Mangkoso Islamic Boarding School for an unspecified period.<sup>34</sup> Under the leadership of *Anregurutta* Muhammad Faried Wadjedy, the boarding school is increasingly improving itself; to progress the pesantren so that it can respond to the demands of the times, Faried Wadjedy made many innovations and breakthroughs. Students still use classic yellow books as the main subjects of study. However, to add to the students' insight, it is combined with white books by contemporary scholars that he brought from Egypt. Thus, the characteristics and competence of the pesantren remain in the ability of students to study and understand the bare books, both classical and contemporary. The curriculum orientation refers to al-Azhar University in Egypt so that students who graduate from *Aliyah* DDI Mangkoso can continue their studies at al-Azhar University in Egypt and universities in the country.

### 3. Yasrib Soppeng Islamic Boarding School

Yasrib Soppeng Islamic Boarding School is a unit of Islamic and boarding-based educational institutions and is part of the Beowe Islamic College Foundation (YASRIB); it was established and began accepting students in 1982, while its construction began around 1977. This college is allocated in the land area given by the local government of Soppeng Regency with an area of approximately 9 Ha, located in the Lapajung village, Lababata District, Soppeng Regency, with a total of 1074 students from *Madrasah Tsanawiyah* and *Aliyah*.<sup>35</sup>

<sup>33</sup>Ahmad Rasyid A. Said, *Darud Da'wah wal Irsyad Abdurrahman Ambo Dalle Mangkoso*, pp. 22.

<sup>34</sup>Ahmad Rasyid A. Said, *Darud Da'wah wal Irsyad Abdurrahman Ambo Dalle Mangkoso*, p. 48.

<sup>35</sup>H.M. Taslim (36 years old), Pondok Leader, *Interview*, Soppeng October 3, 2020.



The founder of Yasrib Soppeng Islamic Boarding School is AG. The Bugis community often refers to Daud Ismail as *Gurutta Daud*. Daud Ismail is known as a figure who spread the teachings of Islam to create people of faith, piety, and noble character. KH. Daud Ismail implemented this idea in Soppeng Regency through the field of Islamic education, and he formed several educational institutions that were considered the best solution during the rampant political feud in this country, namely:

- 1) Madrasah Mu'allimin was located on Jalan Merdeka Watansoppeng in 1962.
- 2) Yasrib Islamic Boarding School was located in Lapajung Watansoppeng in 1982.
- 3) Several Madrasahs include MTs (Madrasa Tsanawiyah), MA (Madrasah Aliyah), and RA (Raudatul Athfal) in several districts in Soppeng Regency.

Before establishing formal educational institutions, AG, KH, Daud Ismail initially became the leader of the As'adiyah Islamic Boarding School for 8 years, then after that opened a halaqah/recitation at his residence or sometimes at the Bait al-Makmur mosque, which was next to his house in Watansoppeng with subject matter related to strengthening the faith of Muslims. It was motivated because the beliefs of Muslims at that time were still mixed with animist beliefs and Hinduism. After that, AG. Daud Ismail also provided education and lessons on the laws of religion (*fiqh*). From this recitation, many of his students became religious leaders and ustadz. However, these efforts are considered to have not fully accommodated the wishes of the Muslim community, which are very minimal in religious guidance. So, the people of Soppeng requested that he open formal education in the form of madrasahs, schools, and Raudah al-Athfal—the study pattern applied by AG. The community favored KH Daud, so the teachers at Madrasah continued this halaqah recitation model.

#### 4. al-Junaidiyah Bone Islamic Boarding School

Al-Junaidiyah Biru Islamic Boarding School in Bone Regency was formerly Ma'had Hadis (Modern Islamic Boarding School). This boarding school was the first to be established in Bone Regency. A Bone Islamic scholar figure, Gurutta K.H. Muhammad Junaid Sulaiman, founded the pesantren. He began pioneering this pesantren in 1969, which was only specialized in fostering *Qismul Huffadz* or memorizing the Qur'an and studying the yellow books.

Ma'had Hadist Al-Junaidiyah is one of the Islamic educational institutions located in the city of Watampone, and its existence is a manifestation of the local community's awareness of the importance of Islamic-based education, as well as efforts to foster the religious spirit of the community, mainly to produce young people with noble character and a fighting spirit to fight for Islam.<sup>36</sup>

The presence of Ma'had Hadist Al-Junaidiyah Biru originated from the idea of K.H. Muhammad Junaid Sulaiman. His arrival in Bone Regency in 1947 aimed to increase Muslims' devotion from ignorance and poverty so that his great hope was to realize the degree of *Khairu umma* in people's lives. When *Gurutta* Junaid Sulaiman returned from studying in Makkah, his insights and understanding of Islam were more mature, especially in building the stronghold of Godliness in Bone Regency. His determination to instill the value of monotheism in the surrounding community, primarily through spiritual guidance, is undoubtedly the main target in developing Islamic education in the area. Based on his determination and goals, he wanted to establish an Islamic educational institution as a forum for ummah intelligence. It is also inseparable from his assumption that if only preaching alone, it is not necessarily able to complete

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<sup>36</sup>Suharia Sarif, "Muhadatsah Learning and Problematics at Mts Ma'had Hadist Al-Junaidiyah Biru Bone Regency", *Thesis*, (Makassar: Postgraduate Program of UIN Alauddin, 2015), p. 74.

a knowledge that will be applied in people's lives.

This idea originated from Gurutta Junaid Sulaiman, who initiated it in 1969. The idea arose because of his desire to develop the teachings of Islam to the younger generation of Islam. Islam in a sustainable and systematic education pattern. As a follow-up to the idea he conveyed, the *gurutta* conveyed his ideas on various occasions, especially during the routine recitation he held at the Watampone Great Mosque. Then, to invest his efforts, a foundation was formed called the Syi'ar Islam Foundation (Yaslam), which is based at the Watampone Grand Mosque; from this foundation, intensive socialization is carried out in approaching the Bone Regency regional government.<sup>37</sup>

In 1970, *Gurutta* Junaid Sulaiman managed to convince and get approval from the ranks of the Bone Regency Muspida, and in that year, the Al-Junaidiyah Islamic Boarding School was established.<sup>38</sup> Along with the development process, on May 20, 2010, the Ma'had Hadith Biru Pesantren Foundation of Bone Regency held a joint meeting with the pesantren leaders at that time, which was also attended by the leaders and coaches of the pesantren which discussed the development of the name of the boarding school which was initiated by the Regional Office of the Ministry of Religion of South Sulawesi Province, Dr. H. Bahri Mappiasse, M.Ag. by proposing the name of the pesantren, namely "Al-Junaidiyah Biru Modern Islamic Boarding School." The name "Al-Junaidiyah" is used to immortalize the name of AG. KH Junaid Sulaiman is the founder and pioneer of the birth of this pesantren. Apart from that, thanks to good communication between the leadership of the pesantren and the regent Andi Amir Muhammad, a strategic location was obtained in Biru village, and with the help of various parties, the Al-Junaidiyah pesantren was established at that location. Thus, on July 12, 2010, it officially used the name "Pondok Pesantren Al-Junaidiyah Biru, Bone Regency."<sup>39</sup> People generally know it better as "Pondok Pesantren Biru" because of its location in Biru village.

## 5. An-Nahdhah Makassar Islamic Boarding School

An-Nahdlah Islamic Boarding School is a pesantren in the middle of the city. Therefore, the community hopes that in the city, there is an Islamic boarding school that can provide a touch of spirituality to city children so that they can also experience religious education even though they do not go to boarding school and do not have to be far from their homes.

Established in the middle of an urban area, An-Nahdlah Islamic Boarding School Makassar still exists to maintain and develop the tradition of pesantren and NU. An-Nahdlah Islamic Boarding School, like other Islamic boarding schools in general, also develops a mission to maintain and preserve scientific values in the religious field through the tradition of recitation and study of the yellow classical books.

An-Nahdah Islamic Boarding School Makassar was founded by AGH. Muh. Harisah in 1982. Initially AGH. Muh. Harisah gathered seven school-age children at his residence on September 20, 1982, and they were only held in the form of tudang recitation or recitation sitting cross-legged. The recitation was held at the AGH residence. Muh. Harisah, at Jalan Tinumbu Lr. 149 No. 6A.

A year later, on June 20, 1986, the An-Nahdlah *Ta'lim* assembly was officially upgraded to an educational institution to become An-Nahdlah Islamic Boarding School by opening a formal educational institution, namely the Tsanawiyah level of education equivalent to junior high school

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<sup>37</sup>Abdul Waris Hasrat, [http://warishasrat.blogspot.com/2014/07/sekilas-tentang\\_-pesantren-modern-al.html](http://warishasrat.blogspot.com/2014/07/sekilas-tentang_-pesantren-modern-al.html) accessed: Thursday, February 16, 2023 at 18:03 wita.

<sup>38</sup>Muslihin Sultan, (Leader of al-Junaidiyah Biru Islamic Boarding School), *Interview*, Bone, Tuesday, January 17, 2023.

<sup>39</sup>PSB document of Pondok Pesantren Al-Junaidiyah Biru Bone Year 2023.

(SLTP). The following year, it was opened again at the Aliyah level, equivalent to high school (SLTA). AGH. Muh. Harisah led An-Nahdlah Islamic Boarding School from 1982 until 2013. AGH. Muh. Harisah contributed to fostering the An-Nahdlah Islamic Boarding School, especially the recitation of the yellow classical books, for over 30 years. After the death of AGH. Muh. Harisah, on May 20, 2013, is currently An-Nahdlah Islamic Boarding School, led by his first son, Dr. H. Afifuddin Harisah, Lc., M. Ag.

Along with the development of the An-Nahdlah Islamic Boarding School, an education system was implemented, which can be divided into two parts: the yellow book recitation system (traditional system) and the madrasah teaching system (modern teaching system). In addition to fostering the recitation of the yellow Islamic classic book, An-Nahdlah Islamic Boarding School also developed a madrasah system for the level of Madrasah Tsanawiyah (junior high school) and madrasah aliyah (high school). Through this system, Pesantren An-Nahdlah formally educates its students by combining the curriculum of the Ministry of National Education, the Ministry of Religious Affairs, and the local curriculum.

In its development, the formal education system through the madrasah system, Pesantren An-Nahdlah Makassar, has produced dozens of batches since 1990. It was able to run effectively thanks to the participation of the community, who made donations so that many representative buildings were successful. The number of classes reaches approximately twenty for the Tsanawiyah and aliyah levels located on Campus I and Campus III in Layang village.

As for the style of thought, An-Nahdlah Islamic Boarding School is a pesantren affiliated with NU. It can be seen in the founder, AGH. Muh. Harisah was born into a Nahdliyin family; his father was an NU cleric, and his background in Sunni-based religious education made him an upholder of the Aswaja banner and spreading NU values in every talent as a movement person. His involvement as a PMII activist while studying at IAIN expanded his activist network to enter the NU management's structural ranks. His talents in NU are not based on ambition for the position but rather as a form of his commitment to upholding Aswaja values in a society that Wahabism erodes.

This ideological sentiment later infiltrated the entire "spirit" of his struggle until the end of NU's "blue blood" since he was an activist and became an NU administrator; now the An-Nahdlah pesantren he built is a pesantren dedicated as the last bastion of NU that upholds Aswaja values. His involvement in NU later became his flesh and blood, so the pesantren he founded after attending several NU congresses, such as in Situbondo (1984) and Krapyak Yogyakarta (1989). An-Nahdlah Pesantren, which he founded in 1986, means revival. NU nuances are very thick in this pesantren, so NU traditions strongly color the dialectics and dynamics of An-Nahdlah students.

AGH. Muh. Harisah has a fairly deep insight into the NUs. According to Ahmad Baso, one of the alumni of Pesantren An-Nahdlah Makassar emphasized that AGH. Muh. Harisah's interpretation of the rule "al-muhafazah alal Qadimis shaleh wa Akhzubil Jadidil ashlah" (maintaining old traditional values and taking new, better values) "shows that his understanding of the modernity of Islamic education is applied in An-Nahdlah pesantren with a pinch of his NU values. This attitude of openness is also dominant in producing progressive ideas.

## **D. Analysis of Hadith Studies in Islamic Boarding Schools**

### **1. As'adiyah Sengkang Islamic Boarding School**

As'adiyah Sengkang Islamic Boarding School has developed into one of the leading Islamic educational institutions in Eastern Indonesia that consistently develops the study of hadith from

the elementary to the tertiary level. At the Madrasah Tsanawiah (MTs) and Madrasah Aliyah (MA) levels, the teaching of hadith begins with the books *al-Taqīrat al-Sānīyah* and *Miftāḥ al-Khitābah*, which provide the basis of textual understanding for the students. The Formal Early Education Program (PDF) in the MA provides an additional focus on the memorization of hadith from the book *'Arba'īn al-Nawāwī* and its sanad, as well as the study of some significant hadith books such as *Ṣaḥīḥ al-Bukhārī* and *Riyāḍ al-Ṣālīḥīn*. The difference between the regular MA and the PDF lies in the PDF's unique emphasis on studying yellow scriptures and hadith memorization, while the MA is general.

IAI As'adiyah provides hadith studies at the university level through courses such as *Ulum al-Hadis* and *Mustalah al-Hadis*. Students are taught methods of *Takhrij* hadith using references to classical books such as Nuruddin Itr's *Manhāj al-Naqd* and are assigned theme-based papers from *Kutub Sittah* or *Kutub Tis'ah*. In addition, non-formal learning, such as recitation in the mosque, still uses the book *Riyāḍ al-Ṣālīḥīn* to strengthen the mastery of hadith. The learning approach at IAI combines textual and contextual methods, depending on the lecturer and learning needs, thus providing students with a broad insight into the hadith and its application in life.

Ma'had Aly, the highest institution in As'adiyah that focuses on graduating scholars, explores hadith studies through formal and non-formal learning. The use of major books such as *Ṣaḥīḥ al-Bukhārī*, *Sunan Abī Daūd*, and *commentaries* such as *Fath al-Bānī* reflects the depth of its study. Students are directed to do *Takhrij* and Sanad criticism using digital tools, showing adaptation to modern technology. The learning approach also involves intertextual analysis of Qur'anic verses, emphasizing the importance of harmonization between hadith and tafsir. With a structured curriculum and an emphasis on quality, As'adiyah has succeeded in maintaining the scholarly tradition of pesantren while responding to the challenges of the modern era.

## 2. DDI Mangkoso Islamic Boarding School

DDI Mangkoso Islamic Boarding School has developed a systematic and structured study of hadith through teaching that prioritizes the quality of teaching staff, reference books, and learning methods used by the times. Hadith studies in this pesantren are taught in stages according to the educational level of the students, starting from *Hadith Arba'īn Nawawī* for Madrasah I'dadiyah students to *Saḥīḥ Bukhari* and *Saḥīḥ Muslim* at Madrasah Aliyah and Student levels. This teaching is conducted in various places, such as classrooms, mosques, and dormitories, and is carried out at certain times, such as after Fajr and Maghrib prayers, providing flexibility in the learning process.

The teaching method applied at Pondok Pesantren DDI Mangkoso prioritizes the traditional approach using the *Sorogan* and *Bandongan* methods, which are the characteristics of Islamic boarding schools. The *Sorogan* method is done individually, while *Bandongan* is classical. Both are used to facilitate a deeper understanding of hadith. In addition, the *Maudhu'i* (thematic) method and *Khataman* kitab are also used to provide an organized understanding, both in discussing specific topics and by reading the hadith book as a whole. Thus, this pesantren combines classical scholarly traditions with modern approaches to study hadith.

In terms of understanding hadith, the DDI Mangkoso Islamic Boarding School uses two main methods: textual and contextual methods. The textual approach focuses on analyzing the meaning of the hadith text, while the contextual approach relates the hadith to the situation and events behind it. These two methods provide a comprehensive understanding of the prophet Muhammad's Hadith, both in terms of text and context, so that students can apply the teachings of the hadith in their daily lives more relevant to the times. Thus, the DDI Mangkoso Islamic Boarding School has succeeded in developing a comprehensive and relevant study of hadith that fits the times' needs and the challenges Muslims face today.

### 3. Yasrib Soppeng Islamic Boarding School

Hadith studies at Yasrib Soppeng Islamic Boarding School were initially implemented at the beginning of the recitation process conducted by the founder of the boarding school. However, the hadith studies discussed were not normative but applied by discussing hadiths related to fiqh. As for its development, the study of hadith has begun to be carried out by focusing on the aspect of matan study only by using the *Ma'ani al-Hadis* approach sourced from books from the works of scholars of the Ahlu Sunnah wa al-Jama'ah school of thought. The application of hadith studies is carried out by two methods: modern/combination and traditional.

Generally, hadith studies conducted at Yasrib Soppeng Islamic Boarding School discuss creed, fiqh, and morals. In terms of scientific sanad, none of the hadith teachers have a sanad in hadith science. The head of Yasrib Soppeng Islamic Boarding School only requires proficiency in Arabic for the hadith teachers. In contrast, the tendency of hadith studies at Yasrib Soppeng Islamic Boarding School leads to aspects of fiqh discussion by looking at the teacher's background, namely the dominance of the *shari'ah* department.

### 4. Al-Junaidiyah Biru Islamic Boarding School

The study of Hadith at Al-Junaidiyah Biru Islamic Boarding School started at the beginning of the establishment of the boarding school in 1970. In the early days, the hadith study process was only centered at the Watampone Great Mosque, Bone Regency, using several reference books, including *Riyad al-Salihin*, *Bulug al-Maram*, *Mau'izah al-Mu'minin*, *Fath al-Qarib*, and *Fath al-Mu'in*. In its early days, hadith studies did not focus on hadith studies but also taught other sciences, including interpretation of the Qur'an, *Sharaf*, *Nahwu*, fiqh, and Ushul fiqh. Hadith studies also developed along with the development of Al-Junaidiyah Biru Islamic Boarding School. It can be proven by applying hadith studies and learning hadith science in the classroom by following the Ministry of Religion's program. The books that are a reference for learning hadith in class include *Tadrib ar-Rawi*, *Taysir Mustalah al-Hadis*, *Riyad al-Salihin*, *al-Wajiz fi Ulumi al-Hadis*, *Manzumah al-Baiquniyyah*, and *Arba'in al-Nawawi* as a reference for memorizing hadith for students. Overall, the study of Hadith at Al-Junaidiyah Islamic Boarding School tends to study hadith in terms of Matan only and teaches related hadith scientific theories, but has not yet reached the practical process.

The hadith learning process at Al-Junaidiyah Biru Islamic Boarding School uses two methods: the first method is applied in the classroom, namely using the *teacher-centered* method, and the second method is applied at the time of recitation in the mosque, namely by using the *bandongan* method (*Tudang Reciting*). Then, related to the method of understanding the hadith that applies at Al-Junaidiyah Biru Islamic Boarding School, it also uses two methods: the first is the method of understanding textually, and the second is contextual.

### 5. al-Nahdlah Makassar Islamic Boarding School

The study of Hadith at An-Nahdlah Islamic Boarding School Makassar began at the beginning of the establishment of this pesantren, but initially, it was only in the form of *halaqah*, not yet a madrasa as it is now. The study of hadith began in 1982 when AGH. Muh. Harisah taught seven of his students at his house. It is evidenced when the books taught are hadith books. Along with the development of An-Nahdlah Islamic Boarding School, the study of hadith has also developed because it is not only done in the mosque but has also been taught in the classroom. Likewise, the books taught have developed because AGH initially taught four hadith books. Muh. Harisah namely *Bulugul Maram*, *Riyadus Shalihin*, *Mukhtarul al-Hadis*, and *Irsyadul Ibad*. Then developed since the inauguration of An-Nahdlah as a boarding school, the books taught increased, namely the books of *Nasahihul Ibad* and *Al-Adzkar*, which were taught in the mosque,

and there were also the books of *Arbain an-Nawawi* and *Manzumah al-Baiquniyah* which were taught in class.

In the direction of the discussion of hadith studies at An-Nahdlah Islamic Boarding School, initially, it only gave meaning or explanation to a particular hadith. Then, as time progresses, An-Nahdlah Islamic Boarding School has made hadith science part of the curriculum taught to students. However, in principle, in the curriculum, the material taught is only in the form of *Qawa'id at-Tahdis* or the basics of the science of hadith, which has not yet taught the methodology of *Naqd al-Hadis*. However, some teachers take the initiative in the classroom to teach and practice the *Naqd al-Hadis* methodology. In An-Nahdlah Islamic Boarding School, there is limited or lack of hadith books on Dirayah science or conducting *Naqd al-Hadis* methodology.

In addition, An-Nahdlah Islamic Boarding School focuses more on deepening the knowledge than the practice. So, the theory has been taught related to the science of hadith, but the practice has been taught little by little. Then, looking at the hadith books taught at An-Nahdlah Islamic Boarding School, although the pesantren is located in the middle of the city, the model is still like a traditional pesantren, so the hadith books taught still focus on classical books that have been taught in pesantren in the 19th century AD or early 20th century AD. The hadith books taught are books that do not include sanad. It is because the pesantren focuses on understanding a hadith Matan that will be practiced in the community. In other words, it focuses more on practice than science. Thus, the study of Hadith at An-Nahdlah Islamic Boarding School focuses on understanding and memorizing hadith.

The hadith study method applied at An-Nahdlah Islamic Boarding School can be divided into teaching methods and methods of understanding hadith studies. For the hadith teaching method, An-Nahdlah Islamic Boarding School leads to two forms or models, namely traditional and modern study models. The methods used for traditional study models carried out in mosques can be divided into two, namely, *Bandongan* and *Sorogan* methods. As for the method for the modern study model carried out in the classroom using four methods, namely, the *Nadzom* method, lecture method, memorization method, and *naqd al-h}adis* method. Two approaches are used to understand hadith studies: textual and contextual.

#### 4. CONCLUSION

The dynamics of hadith studies in Islamic Boarding Schools in South Sulawesi cannot be separated from the central role of traditional Islamic Boarding Schools, which, when examined more deeply, originated from the existence of As'adiyah Sengkang Islamic Boarding School. In general, the study of hadith in the five Islamic Boarding Schools that are the object of research still focuses on the study of the content or *matan* of hadith, where all students are expected to understand the hadith presented and then practiced in everyday life, both in the aspects of worship and morals. The hadith understanding model presented also generally teaches the text of the hadith (textual) while still paying attention to the context surrounding the narration and the situation surrounding it (contextual). In boarding schools with upper-level learning or universities, the study and understanding of hadith also tend to present source books and criticism manually and digitally. The traditional learning model and the understanding of hadith that tends to be open, not only focusing on the text alone, opens up opportunities for students to be more open in understanding and practicing hadith. It indirectly forms a more open attitude of understanding religion in general for students in the five Islamic boarding schools that are the object of research.

To see more integratively related to the study of Hadith in Islamic boarding schools in South Sulawesi, a broader study that includes various Islamic boarding schools with varied affiliations is needed for further study.

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