



**BOOK STUDIES AND METHODS OF UNDERSTANDING HADITH AT THE
DDI MANGKOSO ISLAMIC BOARDING SCHOOL**

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Abstract

This research aims to understand the development of hadith studies at DDI Mangkoso Islamic boarding school in Barru Regency from time to time as well as the methods used in studying hadith at the Islamic boarding school. This research uses descriptive qualitative method with socio-historical approach and hadith science. The results of this study indicate that the study of hadith at DDI Mangkoso Islamic Boarding School began when the boarding school was founded by Abdurrahman Ambo Dalle in 1938. This can be seen from the teaching of Ambo Dalle's book entitled "al-Nukhbah al-Mardiyyah fi al-Hadis al-Nabawiyyah." Under the leadership of Amberi Said, the study of hadith continued to grow with the introduction of an additional learning system by Faried Wadjedy. Since 1985, under the leadership of Faried Wadjedy, the study of hadith in Mangkoso has flourished with the addition of hadith books, competent and experienced teachers. The method of teaching hadith at the DDI Mangkoso Islamic Boarding School includes two methods: mappangolo kitta' (sorogan) and ngaji tudang (bandongan), and for the method of reading the book using two methods as well, namely the thematic (maudu'i) method and the khatam kitab method and finally in understanding hadith using two methods as well, namely textual and contextual methods.

Keyword: Development of hadith studies; Islamic boarding schools; hadith books; learning methods; understanding methods.

Abstrak

Penelitian ini bertujuan untuk mengetahui perkembangan kajian hadis di Pondok Pesantren DDI Mangkoso Kabupaten Barru dari masa ke masa serta metode yang digunakan dalam mengkaji hadis di pesantren tersebut. Penelitian ini menggunakan metode deskriptif kualitatif dengan pendekatan sosio-historis dan ilmu hadis. Hasil penelitian ini menunjukkan bahwa kajian hadis di Pondok Pesantren DDI Mangkoso dimulai sejak pesantren ini didirikan oleh Abdurrahman Ambo Dalle pada tahun 1938. Hal ini dapat dilihat dari diajarkannya kitab Ambo Dalle yang berjudul “al-Nukhbah al-Mardiyyah fi al-Hadis al-Nabawiyyah.” Di bawah kepemimpinan Amberi Said, kajian hadis terus berkembang dengan diperkenalkannya sistem pembelajaran tambahan oleh Faried Wadjedy. Sejak tahun 1985, di bawah kepemimpinan Faried Wadjedy, kajian hadis di Mangkoso semakin berkembang dengan penambahan kitab-kitab hadis, guru-guru yang kompeten dan berpengalaman. Metode pengajaran hadis di Pondok Pesantren DDI Mangkoso meliputi dua metode yaitu mappangolo kitta’ (sorogan) dan ngaji tudang (bandongan), dan untuk metode pembacaan kitab menggunakan dua metode juga, yaitu metode tematik (maudu’i) dan metode khatam kitab serta yang terakhir dalam pemahaman hadis menggunakan dua metode juga, yaitu metode tekstual dan kontekstual.

Kata Kunci: Perkembangan kajian hadis; pondok pesantren; kitab hadis; metode pembelajaran; metode pemahaman.

INTRODUCTION

The Quran and hadith have a very important role in the life of Muslims. The Quran is the main guide for Muslims that contains teachings, instructions, laws, and moral principles that regulate the lives of Muslims in various aspects such as worship, morals, social, legal and daily behavior. On the other hand, the hadith is all the sayings, actions, *taqirir* (confessions) and all the circumstances of the Prophet Muhammad saw (Ismail, 1994).

Besides the Quran, the hadith is also one of the most important sources in Islam, which serves to understand and explain the teachings of the Quran, as well as to follow the Prophet’s example in daily life (Akhtar et al., 2020). It covers aspects such as rituals of worship, etiquette of eating and drinking, family relationships, business, and even political affairs. Hadith are transmitted through meticulous transmission, including both the *sanad* (chain of narrators) and the *matan* (text of the hadith) (Dozan & Zuliyyadain, 2022). In this regard, it needs to be emphasized that as the second source of law after the Quran, hadiths are important to be studied intensively and should not be neglected by Muslims, including students in Islamic boarding schools.

Islamic boarding schools are one of the major and popular Islamic educational institutions in Indonesia. Islamic boarding schools have an important role in spreading and advancing the study of hadith in Indonesia (Rofi'i, 2021). In them, students are given a fairly in-depth religious education especially in the study of hadith which is an integral part of Islamic teachings. Through the study of hadith in Islamic boarding schools, students can explore religious principles, understand religious practices better, and avoid potential misunderstandings or misinterpretations of Islamic teachings (Assa'idi, 2021). The study of hadith in Islamic boarding schools is not only the business of scholars and students, but also creates a broader positive impact on society. With comprehensive teaching, students can absorb the values contained in the hadith. In addition, it is also taught how to apply these teachings in everyday life.

Historically, the study of hadith in Indonesia has been a slow process, especially considering the fact that scholars have been actively writing books in the field of hadith since the 17th century CE (Tasrif, 2007). During this period, the study of hadith cannot be separated from the important role of the two scholars Nur ad-Din ar-Raniri and Abd ar-Rauf as-Singkili (Farida, 2020). Nuruddin ar-Raniri (d. 1068 AH/1658 CE), who is known as one of the pioneers of hadith studies in the archipelago. He had written his first hadith book with the title "*Hidayat al-Habib fi al-Tarhib wa al-Tarhib*" (Guidance of the Beloved in Joyful and Fearful Things) (Isbah, 2020). This work is the first evidence of important hadith study activity in this region.

Furthermore, Abdul Rauf as-Singkili (d. 1105 AH/1693 CE) was a scholar who played a significant role in the development of hadith studies in Indonesia. He has written books such as "*Syarh Lathif 'ala Arba'in Hadith li al-Imam al-Nawawi*" and "*al-Mawa'iz al-Badi'ah*" (Wahid & Masri, 2019). These works have made valuable contributions to the understanding of hadith and have become clear evidence of the growing activity of hadith studies in the archipelago. Both scholars are clear examples of their dedication and contribution in expanding the understanding of hadith in Indonesia. Their works remain important references in hadith studies and are an integral part of the Islamic intellectual heritage in the archipelago.

Hadith studies experienced rapid development after Muhammad Mahfudh bin Abdullah at-Turmusi initiated it. He was a scholar who studied hadith until he got a *sanad* diploma, then his struggle was adopted and continued by Hasyim Asyari as his student (Amirudddin, 2020). Hadith studies in Indonesia began to gain interest and attention at the end of the 19th century, this was marked by the use of hadith books as part of the hadith teaching curriculum in various Islamic boarding schools, both formal and non-formal (Idri & Baru, 2018).

Barru Regency, especially the DDI Mangkoso Islamic Boarding School which has achieved very significant achievements in hadith studies, is able to compete with other well-known Islamic boarding schools that have a tradition of hadith studies. Islamic boarding schools DDI Mangkoso has a long history and has become one of the oldest Islamic boarding schools DDI Mangkoso in Barru Regency, South Sulawesi. Various religious sciences are taught to its students, and one of the focuses is the science of hadith.

DDI Mangkoso Islamic Boarding School, as one of the Islamic educational institutions with a strong tradition of hadith studies, can provide insight into how Islamic boarding schools study hadith deeply and comprehensively (Samsukadi, 2015). By finding out how the development of hadith studies at the DDI Mangkoso Islamic Boarding School in understanding approaches, methods, and matters related to hadith studies, the results of this study are expected to contribute to Islamic boarding schools in Indonesia to adapt successful practices or solve

similar problems in their hadith studies. In addition, monitoring the development of hadith studies at the DDI Mangkoso Islamic Boarding School also allows us to see how the boarding school strives to maintain its relevance in the face of the times and modern challenges that affect the understanding of Islam including hadith.

LITERATURE REVIEW

After researchers conducted a search in various scientific papers, especially those related to this research, researchers found several other papers that had a correlation in terms of study themes. As for some scientific works that are references in this study, they are as follows:

First, research written by Maulana, (2015) with the title *Hadith Studies in Islamic Boarding Schools (Study of Three Islamic Boarding Schools in Banjarbaru City)* discusses the form of hadith studies and the scientific style of hadith studies in three Islamic boarding schools in Banjarbaru city. The study focused on three Islamic boarding schools, namely Al-Falah Islamic boarding school, Darul Ilmi Islamic boarding school and Yasin Islamic boarding school and explained that hadith studies in Banjarbaru City Islamic boarding schools apply two learning models, namely traditional and combinative learning. The scientific style is divided into two, namely the *tsanawiyah* level, the material taught is traditions related to morals and Sufism, while for the Aliyah level the material taught is traditions related to worship and fiqh issues.

Second, research by Suryadilaga, (2019) with the title *Dinamika Studi Hadis di Pondok Pesantren Hasyim Asy'ari Tebuireng Jombang: From Classical to Ma'had 'Aly*. This research discusses the study of hadith in Islamic boarding schools both classical and Ma'had 'Aly as well as the dynamics of hadith studies in them and the development of hadith studies in Islamic boarding schools, especially Ma'had 'Aly.

Third, research conducted by Umam, (2021) with the title *Dynamics of Hadith Studies at Al-Ittihad Poncol Bringin Semarang Islamic Boarding School* explains the history of hadith studies, learning methods and understanding of hadith at Al-Ittihad Poncol Bringin Semarang Islamic Boarding School.

Of all the research conducted by previous researchers, the researcher did not find any of these studies that examined the research location that the researcher would examine. Thus, the researcher concludes that there is no literature and other scientific works that discuss in depth the development of hadith studies at the DDI Mangkoso Islamic boarding school in Barru Regency.

RESEARCH METHOD

The type of research used is qualitative, this research uses a socio-historical approach and a hadith science approach. The socio-historical approach is intended to determine the history of the development of hadith studies in the DDI Mangkoso Islamic boarding school from time to time. While the hadith science approach is intended to analyze the studies applied by the DDI Mangkoso Islamic Boarding School in studying the traditions of the Prophet Muhammad to the students.

RESULT AND DISCUSSION

The Development of Hadith Studies at DDI Mangkoso Islamic Boarding School

Talking about Islamic boarding school has become a common thing in Indonesia, especially for those who love classical knowledge. Islamic boarding school, as religious educational institutions, have grown rapidly in various regions, both in rural and urban areas. The number of Islamic boarding school continues to increase from year to year, indicating that Islamic boarding school are still relevant today. The presence of Islamic boarding school plays an important role in the development of Islamic knowledge, especially in the field of hadith (Falikul Isbah, 2020).

The study of hadith is something that is very important and interesting to do in the current era. The development of religious studies in the perspective of hadith is considered a positive thing because it contributes to the development of science from time to time. The hadith that is studied is not only limited to the words or *matan* of the hadith, but includes all related aspects, especially in the context of transmission and the narrators of the hadith. Therefore, an in-depth understanding of hadith becomes very important and is an inseparable part of the learning process of Muslims, including for students in the Islamic Boarding School environment (Sati, 2023).

One of the Islamic boarding schools in South Sulawesi that conducts hadith study activities is DDI Mangkoso Islamic Boarding School, Barru Regency. The history of hadith studies at DDI Mangkoso Islamic boarding school began since the establishment of the Islamic boarding school. This can be proven from the results of an interview with Muhammad Agus, (Chairman of STAI DDI Mangkoso) who said that:

“If we ask about the birth and development of hadith studies in Mangkoso, it is the same as the birth of Islamic boarding schools. Because from the beginning, it was taught by Anregurutta Abdurrahman Ambo Dalle who wrote books on hadith. This shows that Anregurutta Abdurrahman Ambo Dalle, as the founder of DDI Mangkoso, prepared his students to study hadith as evidenced by the fact that he wrote a book on hadith.”

In line with the interview above, as for the beginning of the study of hadith at the DDI Mangkoso Islamic Boarding School, it can be seen from the results of an interview with Umar Ar-Rahimy as a Lecturer at STAI DDI Mangkoso who said that:

“So, if it’s a matter of history, I don’t know too much, but if you look at Anregurutta Ambo Dalle’s essay “al-Nukhbah al-Mardiyyah fi al-Ahadis al-Nabawiyyah”, this is a book of hadith. There are about a dozen, not up to 20 chapters, and we know that Anregurutta Abdurrahman Ambo Dalle wrote a book and that book was taught. From this, we can conclude that the book “al-Nukhbah al- Mardiyyah fi al-Ahadis al-Nabawiyyah” indicates that hadith studies have been taught since the establishment of DDI Mangkoso”.

From the two interview excerpts above, it can be concluded that the study of hadith in the DDI Mangkoso Islamic boarding school began since the establishment of the Islamic boarding school in 1938. This is evidenced by the existence of a hadith book by Anregurutta Abdurrahman Ambo Dalle entitled *al-Nukhbah al-Mardiyyah fi al-Ahadis al-Nabawiyyah*,

which was compiled for student in studying hadith. Thus, this book became the initial evidence of the development of hadith studies at the DDI Mangkoso Islamic boarding school. Kitab *al-Nukhbah al-Mardiyyah fi al-Ahadis al-Nabawiyyah* is a book of hadith related to feelings of sincerity, riya, knowledge, demanding knowledge and teaching it, improving morals, manners and morals. From the themes that have been mentioned, it can be seen that Anregurutta Abdurrahman Ambo Dalle emphasizes three main aspects, namely sincerity, knowledge, and manners. Therefore, there is an indication that in demanding knowledge, the first step is sincere and sincere intention to Allah swt. and avoid riya, which then leads to the process of improving noble morals and praiseworthy behavior (Rauf, 2022).

During the leadership of Anregurutta Abdurrahman Ambo Dalle, learning was only focused on the sciences of tools such as *nahwu* and *sharaf* which later widened to supporting sciences such as *balaghah*. Then the next development, the science of hadith has entered the school so that it can be distinguished which is *ulumul* hadith and which is hadith. This statement is proven by the results of an interview with Aydi Syam as the Ma'had Aly Supervisor who said that:

“The study of hadith here is what I know, long before I came the study of hadith has been studied since Anregurutta Ambo Dalle opened this pesantren, which is called hadith, the interpretation is studied, it's just that Anregurutta teaching method used to focus on the sciences of tools. What is clear is that what Anregurutta emphasized was the science of tools that are widely studied in schools, if in the mosque it was just learning the books of hadith, books of tafsir, books of fiqh so if in the recitation. At school, Anregurutta sorted out the sciences of tools. That's why the alumni of DDI Mangkoso, especially the early generations, were great at their tool knowledge, that was the system of Anregurutta Abdurrahman Ambo Dalle”.

Based on the results of the interview, it can be concluded that DDI Mangkoso Islamic boarding school during the time of Anregurutta Ambo Dalle did not emphasize the study of hadith as the main focus. Although there was teaching of hadith during this period, the main focus of the Islamic boarding school was on the sciences of tools. This Islamic boarding school emphasizes more on learning the sciences of tools that are relevant to everyday life, especially in the context of Arabic language, such as *nahwu*, *sharaf* and *balaghah*. The teaching of this science actually aims to equip the student with sufficient ability to understand the works of classical Islamic thought.

Over time, in 1949, Anregurutta Abdurrahman Ambo Dalle was assigned to teach in Pare-pare and appointed Anregurutta Amberi Said as the leader of the DDI Mangkoso Islamic Boarding School to replace him (Ahmad Rasyid A. Said, 2009). At the beginning of the leadership period until the middle of the leadership period of Anregurutta Amberi Said, the study of hadith was not too different from what was taught by Anregurutta Ambo Dalle. However, at the end of Anregurutta Amberi Said's leadership, the study of hadith at the DDI Mangkoso Islamic boarding school began to develop rapidly. This can be seen from the return of Anregurutta Faried Wadjedy to his homeland. The experience and knowledge gained by Anregurutta Faried Wadjedy while in Egypt made the learning system in the Islamic Boarding School more developed to suit the development and demands of the times. One of the developments introduced is an increase in the study of the book of hadith.

In mid-1985, the second head of the DDI Mangkoso Islamic Boarding School, Anregurutta Amberi Said, who was also the father of Anregurutta Faried Wadjedy, passed away. Therefore, anregurutta Faried Wadjedy was appointed to take over the leadership of the boarding school in place of his father (Ahmad Rasyid A. Said, 2009). Under the leadership of Anregurutta Faried Wadjedy until now, the study of hadith has experienced significant development. This development can be seen from the use of a digitization system in the study of hadith, as well as the addition of various hadith study books, such as *Sahih Bukhari*, *Sahih Muslim*, *Subulus Salam*, *Riyadhus Shalihin*, *Bulughul Maram*, *At-Targhib wa Tarhib*, and *Arba'in an-Nawawi*. In addition, various *syarh* (explanation) books related to hadith are also taught. DDI Mangkoso Islamic Boarding School also provides teaching of *ulumul* hadith, including the science of *takhrij al-Hadis*. Besides, another evidence of development is that the hadith teachers at the DDI Mangkoso Islamic Boarding School are also individuals who have competence, experience, and adequate knowledge in delivering hadith studies. The teachers at this Islamic Boarding School have strong competence and experience in teaching hadith studies.

Hadith Study Books at DDI Mangkoso Islamic Boarding School

In the Islamic boarding school environment, the kitab plays a very important role in shaping the structure of life in the Islamic boarding school (Putro et al., 2019). One of the main objectives of the Islamic boarding school is to provide a correct understanding of religion to the students. However, understanding is not enough if it is not implemented in practice and a superficial understanding will also be dangerous (Abdul et al., 2021). Therefore, the student is nurtured to become individuals who have a deep understanding of religion and the ability to practice it with a strong understanding. So as to reach a deep level of understanding, and requires a long and continuous learning process, starting from basic learning to understanding the comparison of various opinions in hadith studies.

Hadith studies in Indonesia experienced rapid development in the 20th century, characterized by the use of hadith books as part of the teaching curriculum in various Islamic boarding schools (Muthia'ah, 2014). These hadith books include: *Sahih Bukhari*, *Sahih Muslim*, *Fath al-Bari*, *Jawahirul Bukhari*, *Tajrid al-Sarih*, *Arba'in al-Nawawi*, *Riyadhus Shalihin*, *Bulughul Maram*, *Subul al-Salam*, *Al-Adab al-Nabawi*, *Nailul Author*, *Majalis al-Saniyah*, *Durrat al-Nasyihin*, *Tanqih al-Qawaid*, *Mukhtarat al-Ahadis*, and *Usfurriyah*. In addition, there are also books related to hadith science such as *Minhat al-Mugis*, *Nubhat al-Fikr li Ibn Hajar al-Asqalani*, *Science of Hadith Musthalah*, *Matan*, and *Syarh Baiquniyyah* (Muthia'ah, 2014).

DDI Mangkoso Islamic Boarding School also has an advantage in teaching hadith books, this shows that this Islamic Boarding School is not inferior to other well-known Islamic Boarding School in the study of hadith. As revealed by Muhammad Agus, as the head of STAI DDI Mangkoso in our interview.

“So, at DDI Mangkoso, teaching hadith books starts with the first book of Arba'in hadith, then continues with Bulugh al-Maram. After that it goes up again, we learn the book Riyadhus Shalihin. It is important to note that this is a matan study and not a syarh. The

syarh of Bulugh al-Maram is included in the book Subulus Salam, which is an explanation of Bulugh al-Maram. All of these books are related to the hadith taught in this pesantren. Only this way, DDI Mangkoso is once again not a specialized institution for studying hadith. Mangkoso is synonymous with fiqh."

Departing from the statement of Muhammad Agus, it can be clarified by what was stated by Aydi Syam (Ma'had Aly Supervisor) who said that:

"Then in the next development, these hadith sciences have been included in schools, so we have differentiated between Ulumul Hadith and Hadith, So the hadith, those are the books of hadith and the most popular used to be here Riyadhus Shalihin. Even though it is not the main book, Riyadhus Shalihin is a hadith compilation book, that is what is read in the mosque. What is read in schools is Bulugh al-Maram written by Ibn Hajar Al-asqalani, if Riyadhus Shalihin is Imam Nawawi's book of da'wah traditions, if Bulugh al-Maram is a book of legal traditions, well this is read in schools. So why did Anregurutta choose Bulugh al-Maram because if Bulugh al-Maram is read we read hadith as well as read fiqhi, the content is fiqhi content. Hadiths that talk about law are embraced."

From the informants' answers above, it appears that the selection of these books was based on various aspects of hadith science and Islamic law. "*Bulughul Maram Min Adillati Ahkam*", the book contains traditions related to law (*fiqhi*). Therefore, this book was chosen to be taught in Islamic boarding school as the main source in understanding the legal aspects of Islam. While "*Subulussalam*" was chosen because it is a *syarh* (explanation) of the book *Bulugh al-Maram*. This book provides an explanation, a more detailed understanding of the contents of *Bulugh al-Maram*. In addition, *Arba'in an-Nawawi* and *Riyadhus Shalihin* are also taught because these books are considered to be the standard in the science of hadith and focus more on issues of morality (Jaenullah et al., 2022). The selection of these books seems to be based on the diverse educational interests and objectives at DDI Mangkoso Islamic boarding school, which include understanding Islamic law, ethics, and various aspects of hadith science.

The implementation of hadith studies at the DDI Mangkoso Islamic Boarding School seems to be very organized and diverse. The division into several different places, namely in schools, dormitories, and mosques, shows the commitment of DDI Mangkoso Islamic Boarding School to provide a comprehensive approach in learning hadith science to its students. The selection of different books of hadith also reflects the diversity of approaches in understanding and applying hadith in their daily lives (Bruinessen, 1990). Hadith materials at the DDI Mangkoso Islamic Boarding School involve a number of books that are very important in hadith science, as said by Aydi Syam that the books used include *Hadith Arba'in Nawawi*, *at-Tarhib wa Tarhib*, *Sahih Bukhari*, *Sahih Muslim*, *Riyad as-Salihin*, and *Bulughul Maram*. In addition, the use of several *syarh* (explanation) books. This shows the commitment of the Islamic boarding school to provide a broad and deep understanding of hadith to its students. These books are the main sources that can help student in understanding, studying, and applying hadith in their lives.

Of course, in its implementation, the teaching of hadith science at the DDI Mangkoso Islamic Boarding School can be seen from the results of an interview with Muhammad Agus, who serves as the Head of STAI DDI Mangkoso. He provides more detailed insights and views

on how hadith materials are taught and applied in the Islamic boarding school, as well as how the methods of teaching and understanding hadith science are applied in their education. The views of Muhammad Agus will provide a more complete picture of the implementation of hadith teaching at the DDI Mangkoso Islamic Boarding School.

“The implementation of hadith studies at DDI Mangkoso Islamic boarding school follows a schedule that has been prepared, which includes class learning schedules and recitation schedules. Classes are usually held in the morning, while recitations are held at maghrib and dawn. However, this hadith teaching is in accordance with the predetermined schedule, with various books studied at certain times. For example, in class, books such as Subulus Salam and Riyadhus Salihin are taught to students who are undergoing formal religious education. Meanwhile, Bulughul Maram is taught at the aliyah level. For additional night recitations at home, the material taught depends on the policy of the respective dormitory coaches. Usually, books that focus more on fiqhi (Islamic law) issues are used. The thing is, DDI Mangkoso is once again not a specialized institution for the study of hadith. DDI Mangkoso is synonymous with fiqh.”

Based on the results of the interviews that have been submitted, it can be concluded that at the DDI Mangkoso Islamic Boarding School, the study of hadith books is adjusted to the level of students. Kitab *Arbain an-Nawawi* is taught to Idadiyah level students, while *Bulughul Maram* is taught to Madrasah Tsanawiyah *at-Tarhib wa al-Tarhib* level students, *Riyadhus Salihin* is taught at Madrasah Aliyah level and *Subulus Salam* is taught to university students. In addition, the time of implementation of hadith teaching takes place at dawn, after maghrib prayer, and in classrooms, mosques, and dormitories, showing the flexibility in the implementation of hadith learning in these Islamic boarding school. With this approach, the Islamic boarding school can provide learning according to the level and needs of the students.

Some of the results from the interviews above can be summarized in the following table:

NO	LEVEL	TITLE NAME
1	Madrasah I'dadiyah Putra DDI Mangkoso	<i>Hadis Arba'in Nawawi</i>
2	Madrasah I'dadiyah Putri DDI Mangkoso	<i>Hadis Arba'in Nawawi</i>
3	Madrasah Tsanawiyah Putra DDI Mangkoso	<i>Hadis Arba'in Nawawi dan At-Tarhib wa at-Tarhib</i>
4	Madrasah Tsanawiyah Putri DDI Mangkoso	<i>Hadis Arba'in Nawawi dan At-Tarhib wa at-Tarhib</i>
5	SMP DDI Mangkoso	<i>Riyadhus Salihin</i>
6	Madrasah Aliyah Putra DDI Mangkoso	<i>Sahih Bukhari, Sahih Muslim, Bulughul Maram</i>
7	Madrasah Aliyah Putri DDI Mangkoso	<i>Bulughul Maram</i>
8	Mahasiswa DDI Mangkoso	<i>Riyadhus Salihin dan Bulughul Maram</i>
9	Ma'had Aly DDI Mangkoso	<i>Riyadhus Salihin dan Bulughul Maram</i>

Table 1. Hadith books taught at the Madrasah

NO	LEVEL	TITLE NAME
1	Madrasah I'dadiyah Putra DDI Mangkoso	<i>Hadis Arba'in Nawawi</i>
2	Madrasah I'dadiyah Putri DDI Mangkoso	<i>Hadis Arba'in Nawawi</i>
3	Madrasah Tsanawiyah Putra DDI Mangkoso	<i>Hadis Arba'in Nawawi dan At-Targhib wa at-Tarhib</i>
4	Madrasah Tsanawiyah Putri DDI Mangkoso	<i>Hadis Arba'in Nawawi dan At-Targhib wa at-Tarhib</i>
5	SMP DDI Mangkoso	<i>Riyadhus Salihin</i>
6	Madrasah Aliyah Putra DDI Mangkoso	<i>Sahih Bukhari, Sahih Muslim, Bulughul Maram, Riyadhus Salihin</i>
7	Madrasah Aliyah Putri DDI Mangkoso	<i>Bulughul Maram</i>
8	Mahasiswa DDI Mangkoso	<i>Riyadhus Salihin, Bulughul Maram dan Subulus Salam</i>
9	Ma'had Aly DDI Mangkoso	<i>Riyadhus Salihin, Bulughul Maram dan Subulus Salam</i>

Table 2. Hadith books taught at the Mosque

Hadith Study Methods at DDI Mangkoso Islamic Boarding School

Islamic boarding schools as centers of Islamic education have an important role in delivering hadith studies. In this effort, it certainly has effective teaching methods and also a comprehensive curriculum. The learning method can be interpreted as a special pattern that aims to maximize the learning process in students or student, with the aim of maximizing the learning material can be delivered as well as possible (Fakhri Zakaria et al., 2022). As with *Islamic boarding school* in general, the DDI Mangkoso Islamic Boarding School also uses methods in teaching Islamic studies, especially studies in the field of hadith. In this hadith study, the DDI Mangkoso Islamic Boarding School chooses and applies the classical method, namely the *sorogan* and *bandongan* methods. These methods have proven to be an effective way of increasing a deep understanding of hadith, so that students can understand religious teachings well (Fatimah et al., 2020). This can be seen based on the results of an interview with Saharullah Maddaeni as the Hadith Teacher who stated that:

“That is usually sorogan and bandongan, but if the study is in class, in this dormitory, it is only a study in understanding hadith that I do is an approach by understanding hadith textually and contextually, then the second is thematic, well in the dormitory it is the same in the mosque too. Thematic is mawdu’i. In class, we usually use the textual approach so both sorogan and bandongan.”

Based on the results of the interview above, it can be seen that the DDI Mangkoso Islamic Boarding School uses the *sorogan* method (*mappangolo kitta'*) and the *bandongan* method (*mangaji tudang*) in the learning process. The *sorogan* method, in which each student

has the opportunity to face the ustadz to read, explain, and memorize the hadith. This method is used by the kiai to evaluate the students' ability to read, translate, and understand the hadith being studied. In addition, the *bandongan* method is also often used by a cleric or ustadz by reading the hadith, translating it to the students, and explaining its meaning in detail. Meanwhile, the student listens carefully, listen, and record what is conveyed (Dhofier, 2011). Both terms of the method are very popular among Islamic boarding schools, especially those that still use the books yellow as the main learning tool (Dahri & Dkk, 2008). This method was chosen because it makes it easier for students to study and understand a hadith.

Hadith learning at DDI Mangkoso Islamic Boarding School, the kiai and ustadz use methods that aim to make students easily or quickly understand the hadith that has been given. As on the occasion of an interview conducted by researchers with Muhammad Agus as the Chairperson of STAI DDI Mangkoso who said that:

"The classical method I am referring to here is the method where the student read and the teacher explains. In addition, in developing teaching facilities, sometimes we use projectors in classroom learning. This happens because in the syllabus there is takhrij al-hadis material. However, when learning is done in the mosque, the focus is on studying the book, which means that learning is done through reading and explaining the book. The difference is that in the study of hadith in madrasas, the approach is Maudu'i or thematic, which means according to the syllabus. Whereas in the study at the mosque, the approach is khataman kitab, which means reading from the beginning to the end of the book. This is why there are certain levels, such as in madrasah aliyah, where takhrij material is taught because it is included in the theme, included in ulumul hadith."

From the above statement, it can be concluded that the teaching method applied at DDI Mangkoso Islamic boarding school is the classical method, in which students read the book, and then the teacher explains the material read by the students. This method is also often referred to as the *sorogan* and *bandongan* method. In addition, there are differences in the study of hadith depending on the location of learning. In the classroom and in the dormitory or the kiai's house, the study of hadith uses the reading method with a *maudu'i* or thematic approach, i.e. using certain themes or topics in accordance with the Islamic boarding school syllabus. Meanwhile, in hadith learning conducted in the mosque, the khatam kitab method is used, which means that the kiai or ustadz reads the hadith book from beginning to end without choosing a specific theme.

In addition to the thematic or *maudhu'i* method in reading hadith, there is also the khatam kitab method, which is a method of reading hadith starting from the first page to the last page. This is similar to the results of an interview with Muhammad Agus who stated that:

"So, the learning model is different between learning in the classroom and learning in the mosque. In the classroom, learning focuses on the thematic Maudu'i approach and follows the boarding school syllabus. However, in the mosque recitation, the approach is khataman kitab, which means that the hadith book is read from beginning to end, and after completion, it is repeated again. However, there are constraints related to time due to time constraints. Sometimes, students cannot finish reading the book quickly, especially if the book being read is long and complex, such as the book "Riyadhus Shalihin". Since the recitation in the mosque is usually only done once a week, this makes it difficult to complete the reading of the book in a short time. This is reading the book, because we have many other books to read here."

From this statement, it can be concluded that in addition to the *maudhu'i* or thematic method, DDI Mangkoso Islamic boarding school also uses the *khatam* kitab method. This *khatam* kitab method is a reading of the hadith book regardless of whether the student is old or new student. In this method, if the kiai has reached the middle of the book and there are new students joining, the kiai or Ustadz will continue reading the book without having to start over from the beginning of the book. Understanding hadith is not as easy as turning the palm of the hand, so in teaching it to its students, the DDI Mangkoso Islamic Boarding School uses a method that makes students quickly understand the content of hadith without ignoring scientific principles. As revealed by Saharullah who said that:

"...for the study of hadith in understanding hadith, what I do is the approach of understanding hadith textually and contextually..."

Departing from the above statement, we can know that at the DDI Mangkoso Islamic Boarding School in understanding the study of hadith to its students using two methods of understanding, namely textual and contextual approaches. Textual and contextual approaches are very meaningful in understanding the science of hadith (Ismail, 1994). With a textual and contextual approach, it can be seen that a hadith does not appear just like that, but because there is a cause.

CONCLUSION

Hadith studies at the DDI Mangkoso Islamic Boarding School began in 1938, when the boarding school was founded. Evidence of hadith studies can be found in the form of a book by Anregurutta Abdurrahman Ambo Dalle entitled "*al-Nukhbah al-Mardiyyah fi al-Hadis Nabawiyyah*". This book was specially prepared for the students to study hadith. When Anregurutta Ambo Dalle was assigned to Pare-pare, Anregurutta Amberi Said was appointed as the leader of the Islamic boarding school, and this was the beginning of the development of hadith studies at the DDI Mangkoso Islamic Boarding School. This can be seen from the return of Anregurutta Faried Wadjedy, the son of Anregurutta Amberi Said, to his homeland. He brought changes in the learning system by teaching books such as *Riyadhus Shalihin* and *Bulughul Maram* to study hadith. From mid-1985 until today, the development of hadith studies under the leadership of Anregurutta Faried Wadjedy has grown rapidly, as evidenced by the addition of hadith study books such as Sahih Bukhari, Sahih Muslim, Subulus Salam, *Riyadhus Shalihin*, *Bulughul Maram*, *At- Targhib wa Tarhib*, and *Arba'in an-Nawawi*. In addition, the development of hadith studies can be seen from Islamic boarding schools that also teach hadith digitization to student and student. At DDI Mangkoso Islamic boarding school, there are two methods of learning hadith studies, namely *sorogan* and *bandongan* methods. This method is carried out both in the classroom, in the mosque, and in the dormitory. In terms of reading the book, the DDI Mangkoso Islamic Boarding School uses two methods as well, namely the thematic (*maudu'i*) method and the *khatam* kitab method. And finally, to understand the student in studying hadith, this Islamic Boarding School uses two methods, namely textual and contextual methods.

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