

HADITH STUDIES IN INDONESIA: VERNACULARIZATION AND TEACHING METHODS OF SAHIH AL-BUKHARI IN TRADITIONAL AND CONTEMPORARY ISLAMIC EDUCATIONAL INSTITUTIONS

SALAMAH NOORHIDAYATI

UNIVERSITAS ISLAM NEGERI SAYYID ALI RAHMATULLAH, TULUNGAGUNG, EAST
JAVA, INDONESIA

EMAIL: SNOORHIDAYATI.UINTULUNGAGUNG@GMAIL.COM

THORIQUL AZIZ

UNIVERSITAS ISLAM NEGERI SAYYID ALI RAHMATULLAH, TULUNGAGUNG, EAST
JAVA, INDONESIA

EMAIL: TAZIZ.UINTULUNGAGUNG@GMAIL.COM

Abstract: Sahih al-Bukhari, one of the most esteemed and widely studied collections of hadith by Muslims, has garnered significant attention in Indonesia. This paper delves into the history of Sahih al-Bukhari's study within the Indonesian context, examining its transmission lineage, vernacularization, and study methodologies in traditional and contemporary educational context. Three specific objectives were pursued: 1) the translation and vernacularization of Sahih al-Bukhari, 2) the transmission of Sahih al-Bukhari, with a focus on Indonesian pesantren (Islamic boarding schools), and 3) the analysis of Sahih al-Bukhari study methods within Islamic colleges. Employing a historical method and an analytical approach, this research underscores the importance of translating and rendering Sahih al-Bukhari into vernacular languages as an initial step in making this revered text accessible. The study forms and institutions involved in Sahih al-Bukhari education were categorized into two primary streams: pesantren and Islamic higher education institutions. While pesantren encompass introductory courses, memorization programs, and more practical approaches, Islamic higher education institutions offer diverse and contemporary methods, including thematic, comparative, critical, living, and understanding studies. This study provides a comprehensive exploration of the multifaceted nature of Sahih al-Bukhari studies in Indonesia. By investigating its historical development, translation efforts, and the unique study

methodologies within different educational settings, it sheds light on the diverse ways in which Sahih al-Bukhari is approached and understood in the Indonesian context.

Keywords: Sahih Al-Bukhari, Indonesia, Hadith Studies, Islamic Education, Vernacularization.

1. INTRODUCTION

Islamic texts have long been a central aspect of religious scholarship and education in diverse cultural contexts in Indonesia. One of these texts, which holds the position of the second authoritative source, is the corpus of hadith, which demonstrate a distinct and lengthy historical trajectory characterized by unique developmental dynamics (Khon, 2011). Hadith has undergone a transformation, transitioning from an oral tradition to a written tradition. The process of codification of hadith extended over an extended period, intricately intertwined with the political intricacies of competing schools vying for influence (Al-Khatib, 1989). Notably, until the 3rd century AH/9 AD, this protracted journey had not yielded collections of hadith widely acknowledged as authentic (Nisa, 2016). Prominent among these collections are the renowned Kutub al-Sittah and Kutub al-Tis'ah (Al-Khatib, 2009). Within this array of esteemed collections, the Sahih al-Bukhari stands as a preeminent work, holding the foremost position due to its compilation of authentic hadiths.

In accordance with al-Suyuti as documented in *Tadrib al-Rawi*, Sahih al-Bukhari is regarded as the first compilation to exclusively feature rigorously authenticated hadiths. This assertion is reinforced by the viewpoints of Abu 'Ali bin Sakan, Maslamah bin Qasim, and others (Syamsuddin, 2003). Imam Bukhari, the compiler of Sahih al-Bukhari, is renowned as a meticulous and stringent expert in the field, exercising an exhaustive verification process (*al-Tashihwa al-Tad'if*) when accepting hadiths. According to Imam al-Bukhari, a hadith attains the status of authenticity when its narrators have had direct encounters (*al-liqa'*) with those transmitting the hadith (i.e., the teacher and student). It is through this rigorous methodology that the Sahih al-Bukhari claims its preeminent position among the various collections of hadith (Muhsin, 2011).

Historically speaking, as Islam spread to different regions, the translation and vernacularization of Sahih al-Bukhari had become essential for making this significant religious text accessible to a broader audience. The translation efforts initiated in the 1920s addressed the need for Indonesians to comprehend religious texts, particularly the hadith, for the practice of their faith. These translation initiatives involved notable scholars and yielded various editions,

contributing to a deeper understanding of the text. The translations of Sahih al-Bukhari in Indonesia took root within Islamic educational institutions like *pesantren* and *madrasas*. *Kyai Hasyim Asy'ari* played a pivotal role in introducing the study of Sahih al-Bukhari, especially within *pesantren* settings. This educational tradition persists in *pesantren* and *madrasas*, where students were introduced to hadith through the study of foundational texts, thus forming a strong link between *fiqh* and the foundational hadith literature.

Sahih al-Bukhari, a collection of authentic Hadiths, holds a preeminent position in Islamic scholarship, guiding religious practices and shaping the lives of Muslims worldwide. Islamic colleges have significantly accelerated the study of Sahih al-Bukhari in Indonesia as well. Various study programs and departments focus on the in-depth exploration of hadith, offering courses and research opportunities for scholars and students. These programs encompass various approaches, including thematic studies, comparative analyses, critical assessments, living studies, and investigations into the deeper meanings of the text. The development of Sahih al-Bukhari study in Indonesia reflects a commitment to making Islamic knowledge accessible to diverse linguistic communities and an increased focus on rigorous academic study and research. Indonesia's academic landscape continues to evolve, contributing to the deepening understanding and dissemination of this important religious text.

The existing body of research on Sahih al-Bukhari's study in Indonesia presents a comprehensive overview of Hadith scholarship but reveals a notable literature gap in the in-depth examination and adaptation of Sahih al-Bukhari's ideologies and specific study methodologies in Indonesia. Extensive works by scholars such as Van Bruinessen (1995), Dhofier (2011), and Mas'ud (1998) offer insights into the general landscape of Hadith studies in Indonesia, yet there is a limited focus on the intricate development and adaptation of Sahih al-Bukhari in the Indonesian context. While Marzuki (2006) and Suryadilaga (2014) have delved into the criticism and networks of Hadith scholars, they have not specifically addressed Sahih al-Bukhari's unique evolution within Indonesia. Similarly, Muhajirin (2016b), and Nurhayati (2016), although have made valuable contributions, do not address the specific genealogy and study forms of Sahih al-Bukhari in Indonesia. Therefore, the research gap is evident in the lack of dedicated exploration into the historical development and educational intricacies of Sahih al-Bukhari's study within Indonesian society (Fauzan, 2019a, 2019b), which this research seeks to address. This literature gap has significant implications for a comprehensive understanding of Hadith scholarship in

Indonesia, which this study aims fill and demonstrate the valuable contribution of Sahih al-Bukhari's genealogy, foundational aspects, and specific study methodologies within Indonesian institutions.

The current research focuses on three interrelated objectives that illuminate the evolution and influence of Sahih al-Bukhari within the Indonesian archipelago. Firstly, it aimed to explore the translation and vernacularization of Sahih al-Bukhari, shedding light on how this revered text was adapted to resonate with the linguistic and cultural nuances of the Indonesian people. Secondly, it tried to delve into the transmission lineage of Sahih al-Bukhari, with a particular emphasis on its dissemination and study methodologies within the Indonesian *pesantren*, the traditional Islamic boarding schools that have been pivotal in nurturing religious knowledge for generations. Lastly, it wished to undertake an in-depth analysis of Sahih al-Bukhari study methods within Islamic colleges, investigating how contemporary educational institutions can integrate this canonical work into their curricula.

This paper thus embarks on a journey through the rich historical and contemporary landscape of Sahih al-Bukhari's study within the Indonesian context. It is hoped that this study on Sahih al-Bukhari's genealogy within the Indonesian context would present significant contributions to Islamic studies, cultural adaptation, and education. It would shed light on the translation and vernacularization of this canonical Islamic text, revealing how it has been adapted to align with Indonesian linguistic and cultural nuances.

2. LITERATURE REVIEW

Hadith studies in Indonesia hold a central place in the country's Islamic scholarship and education, reflecting a deep-rooted tradition of religious learning. Indonesian scholars have made significant contributions to the field, producing an extensive body of work that includes commentaries, translations, and critical analyses of Hadith collections. This rich academic tradition not only serves the purpose of preserving religious knowledge but also facilitates its dissemination to a wider audience. Traditional Islamic educational institutions, particularly *pesantren*, have been vital in nurturing scholars with expertise in Hadith. These institutions have a long history of teaching Hadith and remain pivotal in the transmission of this knowledge. In addition to the traditional settings, Indonesian universities have embraced Hadith studies, with scholars engaging in academic research on various aspects of Hadith, including

authenticity, transmission, and interpretation. This modern academic approach complements the traditional religious education system, ensuring that students receive a well-rounded education in Islamic traditions (Pribadi, 2022; Talib, 2022). Moreover, Indonesian scholars have ventured beyond the realm of religious studies, exploring interdisciplinary dimensions of Hadith. They have examined the implications of Hadith in areas such as law, ethics, and social sciences, highlighting the relevance of Hadith in contemporary Indonesian society. This interdisciplinary approach enhances the broader understanding of how Hadith can guide various aspects of life and governance in Indonesia, aligning religious teachings with societal needs and challenges (Idris, 2023; Rohmah, Herawati, & Kholish, 2021).

Traditional Islamic educational institutions, widely recognized as *pesantren*, have played a crucial and enduring role in the study of Hadith in Indonesia. These *pesantren*, rooted in the Islamic educational tradition, have been pivotal in nurturing scholars and transmitting religious knowledge to generations of students. Within these institutions, Hadith studies have thrived, becoming an integral component of the curriculum. These educational centers not only preserve the authenticity of Hadith but also ensure its continuity by training a new generation of scholars well-versed in Hadith. The influence of *pesantren* in the realm of Hadith studies is profound, with scholars emerging from these institutions who have made substantial contributions to the field. These scholars have authored commentaries, provided interpretations, and conducted critical analyses of Hadith collections. The enduring significance of *pesantren* as centers for Hadith studies can be attributed to their commitment to preserving and transmitting religious knowledge, their strong emphasis on Islamic ethics, and their role in instilling a profound appreciation of Hadith in their students. These institutions, deeply embedded in Indonesian culture, continue to uphold the tradition of Hadith scholarship, ensuring the perpetuation of authentic Islamic teachings in the nation (Rahmat & Yahya, 2022; Suwarno & Chasanah, 2021).

Moreover, Islamic universities in Indonesia have increasingly taken an active role in academic research on Hadith, contributing to the broader scholarly understanding of this important aspect of Islamic tradition. These universities, which offer modern academic settings for the study of Islamic sciences, provide a platform for scholars and students to engage in rigorous research and critical analysis of Hadith collections. Their role in Hadith research complements the traditional religious education system in the country. The academic approach to Hadith studies in Indonesian universities has facilitated investigations into various aspects of Hadith, including the examination of authenticity, transmission, and

interpretation. Scholars in these institutions are involved in research projects that scrutinize the historical contexts of Hadith, their chain of transmission, and their relevance in contemporary Islamic thought. Moreover, Islamic universities in Indonesia promote an interdisciplinary approach to Hadith studies. Scholars explore the intersections between Hadith and other fields, such as law, ethics, and social sciences. This interdisciplinary engagement offers a comprehensive perspective on the implications of Hadith in contemporary Indonesian society, making the study of Hadith a valuable resource in addressing the complex issues of the modern world and aligning Islamic teachings with societal needs and challenges (Al Qurtuby, 2017; Houben, 2015).

Sahih al-Bukhari serves as the primary reference for Muslims in the field of Hadith. The name Sahih al-Bukhari is increasingly recognized worldwide, extending beyond the Middle East and gaining prominence in places such as Indonesia. The introduction of this book in Indonesia is intricately linked to the network of Nusantara scholars who were part of the Ashab al-Jawiyyiin, having studied it in the Middle East. Notable figures within this network include Ahmad Khatib al-Minangkabawi (1816-1916 AD), Muhammad Salih Darat (1820-1903 AD), Muhammad Nawawi al-Bantani (1813-1897 AD), and Mahfudz al-Tarmasi. It is worth noting that the initial transmission of Sahih al-Bukhari to the people of Indonesia can be traced back to Mahfudz al-Tarmasi, who had undertaken the study of this book in Mecca during the latter part of the 19th century AD. Through the efforts of al-Tarmasi, Sahih al-Bukhari found acceptance and subsequently became the subject of study among Indonesian Muslim audiences (Dhofier, 2011; Fauzan, 2019a, 2019b; Mas'ud, 1998; Muhajirin, 2016a; Van Bruinessen, 1995).

3. METHODOLOGY

The primary objective of this research was to conduct a comprehensive investigation into the historical origins of the initial introduction of Sahih al-Bukhari in the context of Indonesia. Subsequently, the study aimed to examine the fundamental aspects and diverse modes of Sahih al-Bukhari's study within the Indonesian educational context. These three facets represent the central issues addressed in this research. The study adopted a qualitative descriptive approach, relying on library and historical research resources, particularly well-suited for exploring complex historical and educational phenomena, and ideally suitable to focus in-depth understanding of the research topic, The library

research resources included available written and documented books and articles pertinent to Sahih al-Bukhari's study in Indonesia, while the historical approach helped to trace the development and evolution of Sahih al-Bukhari's study within the Indonesian context, thus providing a comprehensive view of its genealogy and the forms it has taken over time.

The data analysis of this qualitative descriptive study involved a systematic examination and interpretation of literature related to the study of Sahih al-Bukhari in Indonesia. The analysis focused on identifying patterns, themes, and developments in the translation, transmission, and study methods of Sahih al-Bukhari. The data was organized and presented in a coherent manner to address the three specific objectives of this study namely to study: 1) the translation and vernacularization of Sahih al-Bukhari, 2) the transmission of Sahih al-Bukhari, with a focus on Indonesian *pesantren* (Islamic boarding schools), and 3) the analysis of Sahih al-Bukhari study methods within Islamic colleges. These objectives were drafted to facilitate a comprehensive understanding of how Sahih al-Bukhari was received and studied in the Indonesian context throughout its history.

4. RESULTS

- *Translation and Vernacularization of Sahih al-Bukhari: Historical Approach*

As Islam spread to various regions worldwide, numerous Arabic religious texts were translated into the local languages of those regions, eventually culminating in translations into languages such as English, German, Dutch, and Indonesian (Saenong, 2006). The hadith of Prophet Muhammad, a significant component of these religious texts, began to undergo vernacularization in Indonesia during the 1920s, involving translations into various local languages, including Javanese and Sundanese, with diverse scripts (Federspiel, 2002). This historical account aligns with the fact that, before Indonesia's independence, local scholars obtained Arabic-language hadith books from those who had returned from Mecca. The majority of these books were in Arabic, primarily published in Cairo, Egypt, and Beirut, Lebanon. Due to the limited understanding of Arabic within the Indonesian community at the time, the dissemination of hadith was relatively slow. The necessity for the public to comprehend religious texts for the

observance of religious duties and prohibitions became increasingly evident. Consequently, Indonesian intellectuals and scholars initiated the translation of hadith books, with Sahih al-Bukhari being their principal focus.

The concrete efforts to translate Sahih al-Bukhari were spearheaded by several scholars. In 1937, Zainuddin Lamidy, Fachruddin Hs, Nasaruddin Thaha, and Djohar Arifin translated the text into Indonesian. Subsequently, these translations were printed and published by Wijaya in Jakarta in multiple editions from 1957 to 1970. This translation meticulously adhered to the original text, rendering 1,125 hadiths, encompassing 55 related to *aqidah*, 58 on morality, and 1,012 dealing with *fiqh* issues. Notably, the translation omitted certain portions of the original book, particularly when the meaning of both the *matan* and *sanad* of a hadith remained consistent. Verses from the Quran, statements of the Prophet's companions, and select *sanad* references from the original text were left untranslated. Furthermore, the translator refrained from inserting personal opinions or explanations, occasionally elucidating complex terms in footnotes (Khaeruman, 2017).

Following Indonesia's attainment of independence, the pace of hadith development in the country has significantly accelerated. This acceleration is evident through the extensive initiatives to translate various hadith collections, including the seminal works. Beyond the 1970s, the momentum for translation persisted. An illustrative example is Husein Bahresi's contribution, titled "Selected Hadith Association: Sahih Bukhari Hadith," published by Wicaksana in Semarang in 1984. This compilation comprises 625 hadiths, encompassing 57 in the domain of *aqidah*, 26 related to *akhlaq* (morality), and 542 pertaining to *fiqh*. Notably, this work lacks authorial commentary or explanations (Khaeruman, 2017). Another notable contribution is Rathomy's "Sahih Bukhari," released in Surabaya by al-Asriyah publishers in 1981 (Tasrif, 2007). A more recent innovation comes from Veby Surya Wibawa, who, under the pen name Djenggotten, authored a comic-style study of Sahih Bukhari (and Sahih Muslim). This innovative creation, known as "Complete Edition of Bukhari-Muslim Hadith Comic: 99 Messages of the Prophet," offers a contemporary approach to disseminating these important texts from Zahira Publisher (2015).

These endeavors extend beyond translating Sahih Bukhari into the national language, Indonesian, as these texts also delved into rendering Sahih Bukhari into regional languages, such as Sundanese. This process of translating into local languages, termed vernacularization by A.H. Johns (Saenong, 2006), showcases their commitment to making the text accessible to diverse linguistic

communities. An instance of this local translation into Sundanese was undertaken by HMD. Ramli in 1969 and published by al-Ma'arif Publisher, Bandung. This extensive work spans two voluminous books and provides a translation of both the biography and the methodology employed by al-Bukhari in composing his magnum opus, *Sahih Bukhari* (Khaeruman, 2017). This translation effort is not limited to the core text but also extends to works that offer explanations (*sharh*) of *Sahih Bukhari*. These initiatives involve the collection of numerous hadiths addressing matters related to *aqidah*, morality, and *fiqh*, as evidenced by the 2002 publication titled "*Mutiara Hadith*" (Khaeruman, 2017).

Furthermore, *Bulugh al-Maram (Min 'Adillah al-Ahkam)* has been translated into Javanese by Syubki Mashadi from Pekalongan and subsequently translated by Bisri Mustofa into both Indonesian and partially into Malay. Similarly, *Riyad al-Salihin (Min Kalam Sayyid Mursalin)* underwent translation by Asrori Ahmad and Syubki Mashadi, resulting in versions in Javanese, Malay, and Indonesian (Van Bruinessen, 1995). In the contemporary digital era, the manifestation of *Sahih Bukhari* extends beyond traditional printed pages. The book, which has been the subject of extensive translation and dissemination, has transcended its physical form (Khaeruman, 2017).

- *The Transmission of Sahih Al-Bukhari: A Focus on Indonesian Pesantren*

Following an exploration of *Sahih al-Bukhari's* lineage, tracing its transmission from Middle Eastern scholars to Indonesian counterparts, the propagation of its *sanad* continued to reach a broader audience within the Indonesian Muslim community. This dissemination primarily occurs within knowledge-seeking hubs, including Islamic boarding schools, madrasas, and Islamic Colleges across Indonesia. Within this educational framework, *Sahih al-Bukhari* garners increased attention and scholarly inquiry. The tradition of Islamic knowledge dissemination in Indonesia has been a longstanding endeavor, with venues such as *surau* in Sumatra or *pesantren* in Java playing a pivotal role (Azra, 2003; Team of the Directorate General of Islamic Religious Education & Ministry of Religion of the Republic of Indonesia, 2018).

Pesantren institutions, in particular, are dedicated to the comprehensive study of various facets of Islamic scholarship, including hadith (Helmy, Kubro, & Ali, 2021). Students are initially introduced to hadith through *fiqh* (Islamic jurisprudence) texts. These foundational texts acquaint students with the hadiths that serve as the basis for the author's arguments in the realm of jurisprudence.

The authors of *fiqh* texts source these traditions from primary hadith collections, selectively incorporating and quoting them to support their specific contextual needs. This pedagogical approach establishes a strong link between *fiqh* and the foundational hadith literature, forming the bedrock of Islamic scholarship.

In the context of Islamic education in Java, one of the pioneering figures is Kyai Hasyim Asy'ari, who established an Islamic boarding school in 1899 following his educational journey in Mecca and the receipt of a diploma from his teacher. Kyai Hasyim Asy'ari, born on February 14, 1871, in Gedang village, Jombang, East Java, played a significant role in the educational landscape. He was conferred the honorific title of *hadhratus shaykh*, signifying his stature as a revered teacher among other *kyai* in Java (Putra, 2016; Rofiq, 2017). Notably, he is recognized as the driving force behind education in Indonesia and the founder of the *Jam'iyyah Nahdlatul 'Ulama* (NU) social-religious movement (Muspawi, 2018). Kyai Hasyim Asy'ari, as elaborated earlier, emerges as a prominent *Nusantara muhaddis* who acquired the scientific transmission (*sanad*) of Sahih al-Bukhari through Sheikh Mahfudz at-Tarmisi, with a lineage tracing back to Imam al-Bukhari himself. He holds the distinction of being the first individual to introduce the study of Sahih al-Bukhari within *pesantren* settings. Through his efforts, the study of hadith gained traction in Java, particularly in East Java, with the establishment of an influential boarding school in Tebu Ireng, Jombang, East Java.

Kyai Hasyim Asy'ari incorporated Sahih al-Bukhari as a central component of his educational curriculum (Maulana, 2016). This tradition of studying Sahih al-Bukhari continues to be upheld and is conducted regularly each Ramadan, with congregational study sessions (Alfatih Suryadilaga, 2019). The study is conducted in a structured manner, with an alternating focus on different volumes of the text in odd and even years (Suryadilaga, 2015a). As a result of these endeavors, the *pesantren* gained renown in the archipelago for its commitment to the study of hadith (Van Bruinessen, 1995).

Beyond *pesantren*, madrasas also play a crucial role in propagating the study of the Sahih al-Bukhari. The term "madrasa" finds its origin in Arabic, denoting a place of learning (Styaningsih, 2016). While both *pesantren* and madrasas serve as centers of learning, there are discernible differences between them. In Indonesia, madrasas have evolved into formal and more structured educational institutions, encompassing a broader curriculum that includes general sciences (Nurtawab, 2019). Notably, madrasas stand out in terms of their emphasis on religious sciences, a facet that is either absent or minimally covered in other public schools (Nurtawab, 2019). According to research conducted by Mahmud Yunus, as cited by Tasrif

(2007), the teachings of Sahih al-Bukhari date back to the 1900s.

Islamic boarding schools and madrasas, dispersed throughout Indonesia, assume a pivotal role as the initial platforms for the propagation of the Sahih al-Bukhari in the country. The study of Sahih al-Bukhari gained prominence within the community, particularly following Kyai Hasyim Asy'ari's return from Mecca. Mahmud Yunus's research, spanning eight years from 1900 to 1908, attests to the early inclusion of hadith books in surau, which later evolved into madrasas in Sumatra. Regrettably, Yunus did not specify which *pesantren* initially imparted the teachings of hadith books. Nonetheless, Yunus mentioned the materials he studied, with Sahih al-Bukhari being one of them (Tasrif, 2007).

According to Van Bruinessen (1995), further research indicates that at least 21 Islamic boarding schools located in diverse regions across Indonesia incorporate the teaching of the Kitab Sahih al-Bukhari. These institutions include two *pesantren* in Sumatra, one in South Kalimantan, six in West Java, seven in Central Java, and five in East Java. Sahih al-Bukhari, along with Sahih Muslim, serves as a primary reference for study. However, similar to Yunus, Bruinessen's accounts do not furnish specific details regarding the names of the *pesantren* or their precise locations, limiting a more in-depth examination of the nature of Sahih al-Bukhari study during that era. Nevertheless, the information provided by Yunus and Bruinessen is adequate to illustrate the developmental trends in the study of the Sahih al-Bukhari book.

It is noteworthy that during this period, the Islamic Unity Boarding School (PERSIS) Bandung, in 1930, was among the *pesantren* known to teach the Sahih al-Bukhari book (Abidin & Aziz, 2022; Khaeruman, 2017; Masruhan, 2019). This *pesantren* was founded by A. Hassan (1889–1958 AD), a modernist scholar born in Singapore (Suharto, 2011). The study of Sahih al-Bukhari in this *pesantren* was closely associated with the slogan "back to the Quran and hadith," given that Persis is a religious group in Indonesia characterized by a reformist ideology (Minhaji, 2000). The progression of hadith studies, encompassing the study of Sahih al-Bukhari, is intrinsically linked to the presence of modernist factions in Indonesia (Danarta, 2004; Wahid & Masri, 2019). These groups interpret religion in a manner that is either non-aligned with or emancipated from traditional *madhhabs* (jurisprudential schools of thought). Consequently, when they seek to establish religious rulings, they directly turn to the foundational sources—the Quran and Hadith. In the context of hadith, they frequently consult the primary compendiums of popular hadith, with Sahih al-Bukhari being one of them. During this period, the study of Sahih al-Bukhari was not of an advanced nature.

The educational programs in Islamic boarding schools and madrasas were primarily oriented towards introducing students to hadith materials, encouraging memorization, and practical application. The act of memorizing and applying the contents of hadith was intended to enhance students' religious knowledge and practice (Tasrif, 2007).

- *Analyzing Sahih Al-Bukhari Study Methods Within Islamic Colleges*

The establishment of Islamic higher education in Indonesia has been pivotal in fostering a more robust and scientifically enriched academic environment, aligning with its designated roles and objectives. These Islamic colleges have served as crucibles for the comprehensive and scholarly expansion of Islamic studies. The establishment of various faculties within these institutions has further augmented the diversity of Islamic disciplines available for study, such as the Faculty of Tarbiyah, which provides an exemplary entry point for students exploring the realm of education (Suryadilaga, 2015b). Notably, the Faculty of Sharia played an integral role in the initial stages of this academic growth. Within this faculty, several departments were established, among them the Department of Hadith Tafsir. However, as the academic landscape evolved, the Department of Hadith Tafsir underwent a significant transition, relocating to the Ushuluddin faculty. This transition was not arbitrary; it was intricately tied to the distinctive visions and missions of these faculties, consequently influencing the core curriculum of each. These disparities are discernible when scrutinizing the courses' curriculum and syllabi in each faculty. The Sharia Faculty predominantly focuses on the comprehensive study of Sharia sciences in all their dimensions, while the Ushuluddin faculty is dedicated to the exploration of Ushuluddin sciences. Moreover, within the Hadith Tafsir major, students have the opportunity to delve profoundly into the realm of hadith studies (Suryadilaga, 2015b).

The study of hadith in Indonesia has seen significant advancements over the years. The Tafsir Hadith study programs or departments, which had hitherto combined the fields of interpretation and hadith, have eventually been restructured into separate study programs for Al-Qur'an and Tafsir Sciences and study programs for Hadith Sciences. This restructuring initiative was formally enacted during the 2015/2016 academic year, following the regulatory changes issued by the Ministry of Religion of the Republic of Indonesia and an adjustment in the scientific nomenclature at the Ministry of Religion. This restructuring was implemented in accordance with the Director General's Decree Number 4979 of

2014, dated September 5, 2014. In the 2015/2016 academic year, 16 Islamic colleges introduced Hadith Science study programs, comprising a total of 32 IAT study programs. Simultaneously, 9 Islamic colleges retained their Hadith Tafsir study departments (Suryadilaga, 2015b).

In the realm of hadith research conducted at Islamic colleges, the investigations typically manifest in the form of theses or dissertations with a specific focus on Sahih Bukhari. Furthermore, scholarly explorations within Islamic colleges may take the shape of scientific journal publications, which serve as benchmarks for monitoring the evolution of research in specific domains. Given the communal interest and the evolving discourse around the Sahih Bukhari book, it becomes imperative to engage with diverse forms of research output. The study of Sahih al-Bukhari encompasses various approaches and research emphases, spanning from more general or introductory investigations to comprehensive and in-depth examinations. For the sake of clarity, this categorization is grouped into five distinct clusters, comprising thematic studies, comparative analyses, critical assessments, living studies, and investigations into the ma'ani or deeper meanings of the text.

The initial approach, known as thematic study, is not confined to Quranic research and interpretation; it is equally applicable to hadith research. Indeed, this research methodology has gained prominence in contemporary times, especially in the context of Quranic studies. Thematic studies endeavor to explore overarching themes within religious topics, encompassing areas such as prayer, zakat, fasting, hajj, and more. Within the realm of Sahih al-Bukhari hadith research, these thematic studies frequently materialize as theses or dissertations, serving as culminating projects commonly encountered at Islamic colleges, particularly those housing Hadith Tafsir or Hadith Science departments. Additionally, research outcomes in the field of hadith take the form of scholarly articles, often published in journals specializing in hadith studies. Representative examples of such research titles include those authored by Syamsuddin (2003), Efendi (2016), Nurhayati (2016), Sumisih (2017), and Muhsin (2011).

The second approach involves comparative study. Beyond thematic investigations, research on Sahih Bukhari extends to comparative analyses. The term "comparative" is rooted in English and signifies the act of making comparisons. While originally a research methodology prevalent in the social sciences, focused on cross-country or cross-cultural comparisons, this methodology transcended its initial boundaries and found application in hadith research. Comparative study becomes pertinent when intriguing facets warrant examination, such as commonalities and

disparities, distinctive characteristics or uniqueness, and the factors influencing these similarities and differences. Notable examples of comparative studies in the context of Sahih Bukhari include works by Nisa (2016), Sultani and Sthi (2016), Muqsit (2017), Mahesa (2019), and Hartina (2019) and Mustaqim (2017).

The third approach refers to the criticism factor. Every human being, along with their productions, possesses strengths and weaknesses. The Arabic term for criticism is "*al-naqd*," encompassing diverse connotations like discernment, cash payments, delivering critique, testing through finger-tapping, scrutinizing, weighing, pricking, and biting. Nonetheless, the overarching meanings typically revolve around two facets: a material interpretation, as seen in cash payments, and the notion of "*tamyiz*" or distinction, signifying the act of discerning between good and bad. According to the Big Indonesian Dictionary (KBBI), criticism entails a response, commentary, or evaluation, occasionally accompanied by judgments on the merits and demerits of a work, opinion, and the like. From these definitions, it is evident that criticism represents a reaction to a piece of work or an individual's ideas, where an assessment of its virtues and shortcomings serves to distinguish between them, thereby facilitating the improvement of the object under scrutiny. Concerning Sahih Bukhari, it is imperative to acknowledge that, despite its merits, it exhibits imperfections. The identification of these weaknesses does not imply an intent to demean the book. In some cases, these weaknesses may have lost their relevance within the context of the work. It is crucial for critics to recognize that these weaknesses might have constituted unique strengths during the book's era. Hence, critics do not take pride in disparaging their subjects but rather aim to identify and rectify deficiencies. In contemporary times, critiques of Sahih al-Bukhari are more unreserved. To reiterate, this form of criticism is not intended to belittle; its purpose lies in addressing existing shortcomings to enhance the work (Marzuki, 2006; Nawafil, 2021; Saefudin, 2003).

The fourth approach involves the metaphor of living. The term "living hadith," or its counterpart, "living Quran," is not entirely novel in the Indonesian context. It was reintroduced by lecturers from Sunan Kalijaga State Islamic University specializing in Hadith Tafsir (Qudsy, 2016). However, in a historical perspective, the term "living hadith" was initially brought to prominence via Metcalf (1993). This concept, when explored further, can be seen as a continuation of the notion of "living Sunnah" articulated by Rahman (1962), which, in turn, traces its origins to the practices of the companions and *tabi'in* within the Medina tradition initiated

by Imam Malik. In essence, it could be argued that the novelty lies primarily in the terminology employed. To be succinct, living hadith denotes the application of hadith within society (Qudsy, 2016; Rohmana, 2015). In the context of studying Sahih al-Bukhari, research on living hadith encompasses the understanding of Indonesian people regarding hadith originating from Sahih al-Bukhari, as evident in the works of Muhlis and Norkholis (2016).

Fifthly, within the realm of Ma'ani Study, the exploration of ma'ani al-Hadith (the meaning of hadith) represents an effort to ensure the authenticity of hadith by focusing on the meaning applied. This approach utilizes various previously established methods for scrutinizing the authenticity of the *sanad* transmission. While Muslims have been engaging in ma'ani studies since the early Islamic period, these endeavors lacked structure and systematic organization. The underlying vision and mission of ma'ani studies center around the broader objective of transforming prophetic traditions into not merely texts but also tools for addressing contemporary challenges in the temporal dynamics of life. Consequently, the hadith becomes "*shalih likulli era wa makan*" (relevant for every time and place) (Baharuddin, 2014). Pertaining to this, Sahih al-Bukhari has not escaped the scrutiny of academics, featuring as a subject of *ma'ani* studies as evident in works by scholars such as Badriyah (2014), Faruk (2017), and Muzammil (2020).

The historical account of the study of Sahih al-Bukhari by Indonesian students reflects a continuous evolution over time. It has progressed from basic instruction provided in Islamic boarding schools and madrasas, translations intended for individuals with limited Arabic proficiency, to in-depth analyses undertaken by scholars in Islamic Colleges. This progression underscores the significant commitment to and rapid development of the study of Sahih al-Bukhari in Indonesia.

5. CONCLUSION

This study carries several broader implications for making religious knowledge more accessible to diverse cultural contexts. First, the study delves into the transmission lineage of Sahih al-Bukhari within Indonesian *pesantren*, highlighting their historical and contemporary significance in preserving and disseminating Islamic knowledge, thereby enriching our understanding of the educational infrastructure's impact on religious scholarship in Indonesia. Secondly, the study analyzes Sahih al-Bukhari study methods within Islamic colleges, offering insights into the evolution of religious education in Indonesia

and how institutions adapt to changing societal needs. Last, but not the least, this study not only enhances our understanding of Sahih al-Bukhari's role in Indonesian society but also provides valuable lessons in the adaptation and transmission of religious knowledge in a culturally diverse and dynamic environment. It is a valuable contribution to the broader fields of Islamic studies, cultural adaptation, and educational practices. In conclusion, the study of Sahih al-Bukhari in Indonesia has a rich historical development, reflective of the country's diverse linguistic, cultural, and educational landscape.

The implications for research and practice are significant. The role of Islamic colleges in advancing Sahih al-Bukhari studies underscores the importance of curriculum development and faculty training in these institutions. A deeper understanding of Sahih al-Bukhari can contribute to interfaith dialogue and promote a more informed discussion of Islamic traditions in Indonesia. Furthermore, researchers and educators should balance modern educational methods with traditional approaches within Islamic institutions can ensure that students receive a well-rounded education in Sahih al-Bukhari.

This study has some notable limitations. Firstly, it primarily offers a historical perspective, making it important for understanding the past but limiting in its ability to capture the current state of Sahih al-Bukhari studies in the country. Furthermore, the study's focus is solely on Indonesia, missing the global context of Sahih al-Bukhari studies that could provide a more comprehensive understanding. To address these limitations and enhance our knowledge in this field, future research is recommended. Comparative analyses with other countries or regions can offer valuable insights into diverse interpretations and practices related to Sahih al-Bukhari. Additionally, exploring pedagogical approaches, including the use of technology and innovative teaching methods in Islamic educational institutions, would be beneficial.

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