

LEARNING HADITH: Preventive Efforts Against Hadith *Maudhu* in Islamic Educational Institutions (Pesantren) in Indonesia

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Abstract

This article is based on the emergence of hadiths maudhu circulating in the society. In reality, the general public obtains religious knowledge from the graduates of Pesantren (Islamic boarding schools). Thus, indirectly, the Pesantren contribute to the spread of hadiths maudhu in the society. This research was conducted by examining Pesantren in general by referring to literature related to education in Islamic boarding schools. The research method used is a descriptive-analytical method of the existing phenomena. From this research, it is concluded that Pesantren play a role in the circulation of hadiths maudhu in the society. This role was seen in the Pesantren's educational system, particularly in relation to hadith studies, which did not refer to the primary hadith books but used books containing specific hadiths without explaining their authenticity. The hadiths they studied were then conveyed to the society, which became the initial source of hadiths maudhu.

Keywords: *hadiths maudhu, Pesantren.*



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Abstrak

Artikel ini dilandandasi munculnya hadis palsu yang beredar di masyarakat. Pada kenyataannya masyarakat secara umum mendapat pengetahuan agama dari para alumni pondok pesantren. Dengan demikian secara tidak langsung pesantren memiliki andil terhadap beredarnya hadis palsu ditengah masyarakat. Penelitian ini dilakukan dengan melihat pendidikan pesantren secara umum dengan mengacu pada literatur terkait dengan pendidikan di pesantren pada umumnya. Metode penelitian yang digunakan dengan metode deskriptif analitis dari fenomena yang ada. Dari penelitian ini disimpulkan bahwa pesantren memiliki peran terhadap beredarnya hadis palsu di masyarakat. Peran tersebut dilihat dari sistem pembelajaran di pesantren terutama berkaitan dengan hadis tidak menginduk kepada kitab-kitab induk hadis, tetapi menggunakan kitab-kitab yang memuat hadis-hadis tertentu dengan tidak menjelaskan kesahihan hadisnya. Hadis yang mereka pelajari kemudian mereka sampaikan kepada masyarakat sehingga menjadi awal munculnya hadis-hadis palsu di masyarakat.

Kata Kunci: hadis palsu, pesantren.

Introduction

The role of Islamic education and teaching, both in the community and in educational institutions, is currently still concentrated in Islamic-based educational institutions. This can be seen simply from the curriculum aspect, where Islamic educational institutions have a larger portion of religious education materials compared to general educational institutions. Additionally, it is related to the level of public trust. One of the prominent forms of Islamic education is the Pesantren, which holds a special place in the community; they are viewed as sources of information for Islamic religious knowledge. Although Pesantren have undergone various changes in form and nature over time, this does not remove their characteristic as centers for acquiring Islamic religious knowledge.

Religious knowledge obtained by the general public is mostly acquired from religious leaders (ulama, kyai, ajengan, etc.) who are graduates of Pesantren, rather than from academics. This is due to several reasons: *first*, the public perception that Pesantren are the repositories of Islamic religious knowledge and those who have studied in Pesantren are assumed to understand a lot about religious sciences. *Second*, there is a tendency for academics to be reluctant to engage directly with the community. Academics prefer to focus on research rather than directly guiding the community, and this role is taken up by religious leaders who are not academics. *Third*, most academics are more involved in formal educational institutions and are not actively enlightening the public. *Fourth*, there is an image that religious leaders are graduates of Pesantren

and are not considered religious leaders if they are not Pesantren graduates, even though their knowledge may be equivalent. This results in the perception that religious leaders understand religious knowledge better than academics (degree holders).

The teaching of Islam in the community is suspected to include many hadiths *maudhu* or hadiths with unclear transmission status. This can be seen from the citation of hadiths that do not specify the narrators. Although not every hadith narrated without mentioning its narrators can be indicated as a hadith *maudhu*, such a condition opens the door for hadiths *maudhu* to enter. The longer this condition is allowed to persist, the greater the chance for hadiths *maudhu* to spread. On the other hand, if we look at the content (*matan*) of the hadiths, we will find indications of many hadiths *maudhu* circulating in the community. One of the characteristics of hadiths *maudhu* is that they promise great rewards for trivial actions.

Referring to the above causes, those who play a significant role in the spread of hadiths *maudhu* are the "religious experts" who teach Islam in the community. Those trusted to provide religious instruction in the community are often graduates of Pesantren. Therefore, the logic that arises is that the cause of the emergence of hadiths *maudhu* can be traced back to the source of Islamic teachings, which is the Pesantren. Thus, we can simply say that Pesantren indirectly contribute to the process of spreading hadiths *maudhu*.

Hadiths Maudhu: Meaning, Historicization, and Causes

In hadith terminology, fabricated hadiths are known as "hadith *maudhu*." Etymologically, the word "*maudhu*" is the ism maf'ul form of the word "*wadha'a*," which means to *al isqath* (drop), *al tark* (abandon), *al ifтира wa al ikhtilaq* (invent or fabricate).¹ Thus, simply put, a fabricated (*maudhu*) hadith is one that has been made up and thus falls short of being considered a hadith from the Prophet Muhammad (peace be upon him). Terminologically, hadiths *maudhu* are understood similarly by hadith scholars, although the phrasing may differ. Among these definitions are:

Mahmud Thahan defines a hadith *maudhu* as a lie that has been created and attributed to the Prophet Muhammad (peace be upon him).² Ajaj al-Khatib similarly states that a hadith *maudhu* is one attributed to the Prophet Muhammad (peace be upon him), but is invented and concocted, as the Prophet himself did not say, do, or approve it.³

Besides, Subhi Salih defines a hadith *maudhu* as a report (*khobar*) created by liars and then attributed to the Prophet Muhammad (peace be upon him), being fabricated in his name.⁴ From these three definitions, it is clear that a hadith *maudhu* is

¹ Nawir Yuslem, *Ulumul Hadis*, (Jakarta: PT Mutiara Sumber Widya), 2001, h. 297

² Mahmud Thahan, *taisir musthalah hadis*, h. 88

³ Muhammad 'Ajaj al Khatib, *ushul al Hadis: ulumuhu wa musthalahuhu*, (beirut; dar al fikr) 1989, h. 415

⁴ Subhi Shalih, *Ulum al hadis wa Musthalahuhu*, Beirut: dar al ilm al malayain) h. 263

one that has been deliberately created and falsely attributed to the Prophet Muhammad (peace be upon him).

There are several opinions regarding when hadiths *maudhu* first appeared, including:

- a. The fabrication of hadiths occurred during the time of the Prophet Muhammad (peace be upon him). This opinion is among those put forward by Ahmad Amin. This view is based on the understanding of the hadith about creating false reports in the name of the Prophet (peace be upon him):

إن كذبا علي ليس ككذب علي أحد من كذب علي متعمدا فليتبوأ مقعده من النار

“Indeed, the falsehood that you (addressing the Prophet) fabricate against me is not like the falsehood fabricated against anyone else. Whoever fabricates a falsehood against me intentionally should prepare to take his place in the Hellfire.”⁵

According to Ahmad Amin, the hadith suggests that there may have been a possibility of hadith fabrication during the time of the Prophet.⁶ However, in reality, Ahmad Amin's assertion lacks scientific evidence and relies solely on possibilities derived from understanding the hadiths. Nonetheless, in everyday life, there are cases of false accusations against the Prophet related to worldly matters perpetrated by hypocrites. However, concerning religious matters and the Hereafter did not take place during the time of the Prophet.⁷

- b. The second opinion argues that the fabrication of hadiths began only in the 40th Hijri century during the time of Caliph Ali ibn Abi Thalib, after the political disputes between Ali's faction and Muawiyah's faction, as well as the Khawarij who broke away from Ali's ranks. Each group sought justification from the Quran and Hadith. When they could not find it, they began fabricating hadiths *maudhu*.⁸

From the two opinions above, it is evident that the second opinion stating that the fabrication of hadiths began in the 40th Hijri century during the reign of Ali ibn Abi Thalib has strong justification. Meanwhile, the first opinion claiming that the fabrication of hadiths occurred during the time of the Prophet lacks strong arguments. What actually happened during the time of the Prophet was falsehoods propagated by

⁵ Hadis diantaranya diriwayatkan oleh *shahih Bukhari bab ma yukrahu ba'da nihayah*. Hadis tersebut menurut ulama hadis adalah hadis mutawatir, karena diriwayatkan oleh lebih dari 60-70 orang sahabat. Ibn Shalah *ulum hadis*, (madinah: Maktabah al Ilmiyah), h. 242-243

⁶ Ahmad Amin, *dhuha Islam*, (Cairo: Maktabah al Nahdhah al Misriyah), h. 210-211

⁷ Dr. Nawer Yuslem, MA, *Ulumul Hadis*, h.302. Shalahuddin ibn Ahmad al adabi, *manhaj Naqad al matan 'inda ulama al hadis al nabawiyah*, (Beirut: Dar al Afaq al Jadidah) 1983, h. 40

⁸ Muhammad 'Ajj al Khatib, *ushul al Hadis: ulumuhu wa musthalahu*, (beirut; dar al fikr) 1989, h. 415-416. Musthafa al shiba'i, *al hadis sebagai sumber hukum serta latar belakang historisnya*, terj. Dja'far Abd Muchith dari al sunah wa makanatuha fi tasyri' al Islami (CV Diponegoro), 1982, h. 117

hypocrites against him, which does not fall under the category of fabricating prophetic hadiths as understood by scholars of hadith.

Even Musthafa al Sibai firmly stated that the companions never fabricated hadiths *maudhu*, neither during the lifetime of the Prophet nor after his passing. Any differences of opinion among them did not lead to division or differing views in religious matters. They only sought the truth and upheld it.⁹ There are several factors that contribute to the emergence of hadiths *maudhu*, including:¹⁰

a. Political Conflict

Political divisions during the reign of Ali, between Ali's supporters and those of Muawiyah, along with the emergence of the Khawarij faction, drove each group to promote their own cause and undermine their opponents. To support their positions, they sought evidence from the Quran and Hadith. When unable to find such evidence, they began fabricating hadiths *maudhu* attributed to the Prophet Muhammad. Among the warring political factions, the Shia group was the first to engage in the fabrication of hadiths.

b. Efforts by Zindiqs

Zindiqs are a group that harbors animosity towards Islam. As quoted by Musthafa al Shibai, Zindiqs are characterized by their disbelief in the unity of Allah (tawhid) and the Day of Judgment (kiamat).

They endeavor to undermine Islam through actions that corrupt religion and misguide people, including fabricating hadiths *maudhu* pertaining to beliefs, worship, laws, and other areas. They sanction what is forbidden and prohibit what is permissible.

c. Blind Fanaticism towards Nation, Books, Language, Country, or Leader

Fanatical attitudes towards something have led individuals to create hadiths *maudhu* that portray their superiority and virtues. Those who are fanatic about the Persian language will fabricate hadiths *maudhu* related to the superiority of Persian and degrade other languages. People who are fanatical about Imam Shafi'i (Shafi'i madhhab) may fabricate hadiths regarding the virtues of Shafi'i and degrade other schools, and vice versa.

d. Storytellers

Storytellers play a significant role in society. They can captivate and impress their audience, even moving them to tears. And they receive material

⁹ Musthafa al Shiba'i, *al hadis sebagai sumber hukum serta latar belakang historisnya*, h. 122

¹⁰ Banyak sekali buku-buku tentang ilmu hadis yang membahas mengenai penyebab terjadinya pemalsuan hadis. Yang pada dasarnya memiliki persamaan antara satu dengan yang lainnya. Diantaranya: Dr. Nawer Yuslem, MA, *Ulumul Hadis*, h. 305-315 Muhammad 'Aja' al Khatib, *ushul al Hadis: ulumuhu wa musthalahuhu*, (beirut; dar al fikr) 1989, h. 417-427. Musthafa al shiba'i, *al hadis sebagai sumber hukum serta latar belakang historisnya*, terj. Dja'far Abd Muchith dari al sunah wa makanatuha fi tasyri' al Islami (CV Diponegoro), 1982, h. 123-141. Abu Yaqzhan athiyah al jaburi, *Mabahis fi taqwin al Sunah al Muthaharah*, Beirut: dar al NAqwah al jadidah, h.15-42

rewards from what they do. In their endeavors, they do not hesitate to create and use hadiths *maudhu*. Generally, the hadiths they create tend to be extravagant and unrealistic.

- e. Disputes in Jurisprudence and Theology
Disagreements among legal schools (*mazhab*) have led to blind fanaticism, prompting individuals to fabricate hadiths *maudhu* to support their school's views.
- f. Excessive Enthusiasm in Worship without Knowledge
Among the ascetics and worshipers, there are some who believe it is permissible to create hadiths *maudhu* for a noble purpose, such as motivating others to diligently perform worship (*targhib*) or to deter and frighten people from committing wrongdoing (*tarhib*). These hadiths *maudhu* usually take the form of virtues (*fadhilah*).
- g. Seeking Favor from Rulers
One of the motivations for fabricating hadiths is to gain favor (sycophancy) or to receive recognition from the ruler. This is done by praising them and making them feel pleased.

From the various factors above, it can be concluded that the fabrication of hadiths is a deliberate act carried out by certain individuals with specific motivations. Generally, they can be divided into two categories. *Firstly*, those who intentionally fabricate hadiths for negative purposes, such as the *zindik* group. *Secondly*, those who intentionally fabricate hadiths with positive intentions, such as for *tarhib* and *targhib*.¹¹ However, regardless of the motive and intention, the fabrication of hadiths is prohibited (*haram*).

An Overview of Islamic Educational Institutions (Pesantren) in Indonesia

In everyday life, the term "Pesantren" is often referred to as "pondok," or the two words are combined to form "pondok Pesantren." Both have the same meaning except for a slight difference, for those who distinguish between them. In reality, the difference between the two is quite blurred.¹² Additionally, there is a simple theory regarding the term "pondok Pesantren." "Pondok" means "mondok," which refers to a place to stay (dormitory), while "Pesantren" is a place where students (*santri*) study

¹¹ Dalam hal ini azami tidak menggunakan istilah hadis maudhu untuk penyandaran kepada nabi yang dilakukan dengan tidak sengaja seperti kelalaian dan kecerobohan. Itulah yang digunakan oleh azami adalah hadis bathil (Musthafa Azami, *studies in Hadith Methodology and literature*, (Indiana Polis, Indiana; Amirican Turs Publications) 1978, h.70

¹² Isitilah Pesantren adalah santrinya tidak disediakan asrama (pondok) disekitar Pesantren. Para santri bersal dari masyarakat sekitar yang biasa disebut dengan santri kalong. Prof. Dr. Mujamil Qomar, M.Ag. *Pesantren: Dari transformasi Metodologi Menuju Demokratisasi Institusi*, (Jakarta: Erlangga) 2002, h.1

Islamic teachings and simultaneously reside there.¹³ However, in daily practice, there is no difference in the meaning between "pondok" and "Pesantren." "Pondok" is "Pesantren," and "Pesantren" is "pondok."

Definitively, the author leans towards the term "Pesantren" as proposed by Mujamil Qomar, who defines it as an educational institution that emphasizes Islamic religious education and is supported by dormitories as permanent residences for the students (santri).¹⁴ Regarding the origins of Pesantren, they can broadly be categorized into two main groups. *First*, Pesantren are seen as a historical creation of the nation's people, resulting from cultural interactions with pre-Islamic cultures. Pesantren is an Islamic education system that has similarities with the educational systems of Hindu-Buddhist traditions.¹⁵

Second, Pesantren are believed to be adopted from educational institutions in the Middle East, more specifically from one of the educational models at Al Azhar with its *riwaq* education system. This group doubts the opinion of the first group, which claims that Pesantren are an adoption of the Hindu-Buddhist education system.¹⁶ Regardless of the theories about the origins of Pesantren, it is certain that they agree on one thing: Pesantren are traditional educational institutions native to Indonesia.

What is interesting about Pesantren, categorized as educational institutions, is that they have clear formulations of their goals at the institutional, curricular, and both general and specific instructional levels. However, according to Mastuhu's research, a clear and universally applicable educational objective for all Pesantren has never been found.¹⁷ The absence of educational goals in Pesantren primarily applies to those that do not implement the national curriculum. The lack of explicit educational goals in Pesantren raises questions. If a Pesantren did not have any goals, the educational process would lack orientation and thus proceed aimlessly, which is impossible. Therefore, in essence, all Pesantren do have educational goals, but these are not documented in written form.

The lack of uniformity in educational goals in Pesantren also affects the subjects taught. Initially, the study of Sufism dominated the curriculum during the early development of Pesantren, although with varying degrees of emphasis and intensity. However, as Pesantren have grown and evolved, there has been a shift towards other subjects. Curricularly, the most dominant subject is language, followed by Islamic

¹³ Dra. Zuhairini dkk, *Sejarah Pendidikan Islam*, (Jakarta: Bumi Aksara) 2008, h.212

¹⁴ Prof. Dr. Mujamil Qomar, M.Ag. *Pesantren: Dari transformasi Metodologi Menuju Demokratisasi Institusi*, h.2

¹⁵ HM. Amin Haedari, dkk, *masa depan Pesantren: dalam tantangan modernitas dan tantangan kompleksitas global*, (Jakarta:IRD Press),2004, h.2

¹⁶ HM. Amin Haedari, dkk, *masa depan Pesantren: dalam tantangan modernitas dan tantangan kompleksitas global*, h. 3

¹⁷ Mastuhu, *dinamika system pendidikan Pesantren suatu kajian tentang unsure dan nilai sistem pendidikan Pesantren*. (Jakarta: INIS) 1994, h. 59

jurisprudence (fiqh).¹⁸ However, as Pesantren have grown and evolved, there has been a shift towards other subjects. Curricularly, the most dominant subject is language, followed by Islamic jurisprudence (fiqh).¹⁹

The emphasis on Arabic language and its related disciplines (such as *nahwu*, *sharf*, etc.) can be easily understood given its dominant role in the curriculum. Arabic is considered a fundamental tool for understanding and delving into Islamic teachings, especially those found in the Quran, Hadith, and other classical books. If students (santri) master Arabic and its various branches as a foundational tool, they are expected to be able to master other fields of knowledge that are based on Arabic. Thus, Arabic is a prerequisite for the in-depth study of other sciences. Therefore, Arabic is taught at the beginning to provide a basic knowledge and understanding for students to master advanced subjects.

Teaching Hadith in Pesantren

The shift towards subjects such as tafsir, hadith, and *ushul fiqh* began in the 20th century and has since received more serious attention compared to the previous era, where they were less emphasized and often neglected. The elevation of these three subjects to ones that receive considerable attention is a tangible response to the cultural and religious challenges faced by Pesantren. Bruinessen observed that almost all Pesantren have experienced a shift in the emphasis on traditional texts, seemingly influenced by modernism. Tafsir, hadith, and *ushul fiqh* have gained much more attention compared to a century ago (the 19th century), a development that parallels and perhaps responds to the modernist slogan "return to the Quran and Hadith."²⁰

The focus on hadith studies that began in the 20th century is also marked by the inclusion of hadith books in the curriculum of several Pesantren. These hadith books include: *Shahih Bukhari*, *Shahih Muslim*, *Fath al-Bari*, *Jawahir al-Bukhari*, *Tajrid al-Sarih*, *Arbain Nawawi*, *Riyadhus Shalihin*, *Bulughul Maram*, *Subulus Salam*, *Al-Adab al-Nabawi*, *Nailur Autar*, *Majalis Saniyah*, *Durratun Nasyihin*, *Tanqih al-Qawl*, *Mukhtar al-Ahadis*, and *Usfuriyyah*. While *The Musthalah Hadith Books* used are: *Minhat al-Mughith*, *Nubhat al-Fikr Ibn Hajar al-Asqalani*, *Ilmu Musthalah Hadith*, and *Matan* and *Syarh Baiquniyyah*.²¹ Research conducted by Martin Van Bruinessen on hadith material taught in madrasahs and Pesantren up to the 1990s shows a slight increase in hadith literature compared to research by Mahmud Yunus. The added books include *Syarh Sahih Muslim*, *Majalis al-Saniyah Syarh Arba'in*, and *Mukhtar al-Ahadis*.

¹⁸ Mujamil Qomar, *Pesantren: Dari transformasi Metodologi Menuju Demokratisasi Institusi*, h. 112

¹⁹ Mujamil Qomar, *Pesantren: Dari transformasi Metodologi...* h. 113

²⁰ Mujamil Qomar, *Pesantren: Dari transformasi Metodologi...* h. 119

²¹ Moh Thohir HM, *studi tentang pengajaran hadis di Pesantren*, <http://pasaronlineforall.blogspot.com/2010/12/kajian-hadis-yang-idial-dalam-konteks.html> Penelitian yang dilakukan oleh Mahmud Yunus terhadap kitab-kitab Hadis dan ilmu Musthalah Hadis di Madrasah dan Pesantren antara tahun 1900-1960 dengan hasil yang sama.

However, some other books like *Durrat al-Nasihin* and *Usfuriyyah* are not categorized as hadith books because they do not include the *sanad* which is an integral part of hadith.²²

From these books, it can be seen that the teaching of hadith takes up a larger portion compared to the teaching of hadith sciences (*musthalah hadith*). This is because the teaching of hadith in Pesantren seems to emphasize more on the practical aspects of Islamic teachings related to *fiqh* and *akhlaq*, such as in books like *Riyadhus Shalihin*, *Al-Adab al-Nabawi*, and *Bulughul Maram* which focus on morals and jurisprudence. Meanwhile, the primary books used are limited to *Sahih Bukhari* and *Muslim*. This may be related to the purpose of teaching Hadith itself in Pesantren, which aims to enhance religious practice rather than equip students to conduct critical and independent research on Hadith, as done in some universities.

Martin Van Bruinessen also acknowledges that students indeed encounter many hadiths during their studies. There is no *fiqh* work that is not supported by arguments based on hadiths. However, these hadiths have been processed, selected, and quoted according to the author's needs. Collections of hadith books, whether the six major ones (*kutub al sittah*) or famous compilations or popular compilations, do not appear to be studied in the Archipelago.²³

As for the study of *musthalah hadith* as a tool to examine the quality of hadith, it still receives little attention. This can be seen from the references used in several Pesantren, such as *Matan Baiquniyah* and *Minhat al-Mughith*, which are introductory literature and the most commonly used books. Meanwhile, the book *Nubhat al-Fikr* by Ibn Hajar al-Asqalani is only used by a small number of Pesantren in Indonesia.²⁴ In fact, many Pesantren do not use these books at all. Some Pesantren use very basic introductory books that they create for internal purposes. In reality, the study of *musthalah hadith* is only taught in the final stages (classes) in some Pesantren.

According to Moh. Thohir, there are several factors that prevent intensive and maximum study of Hadith in Pesantren. *Firstly*, greater emphasis is placed on studying other Islamic sciences such as the Quran, *fiqh*, *akhlaq*, and others, compared to the study of Hadith itself. *Secondly*, there is a limitation in the availability of references to Hadith books, which are often confined to specific books that have become standard or normative in Pesantren. *Thirdly*, the monotonous teaching system, where students passively receive information from teachers without active engagement in the learning process, hinders their development and motivation to deeply study Hadith. *Fourthly*, there is a lack of responsiveness to contemporary Hadith studies, which causes some students' thinking to become rigid. In other words, they are limited to understanding the

²² http://uinsuka.info/ejurnal/index.php?option=com_content&task=view&id=62&Itemid=28

²³ Martin van bruinessen, *kitab Kuning: Pesantren dan terakat*, (Bandung: Mizan) 1995, 161

²⁴ Moh Thohir HM, *studi tentang pengajaran hadis di Pesantren*

existing texts of Hadith without attempting to interpret and apply Hadith in accordance with the current context, situation, and conditions of society.²⁵

Besides, factors that contribute to the lack of intensive study of hadith in Pesantren can also be identified. Among them, *firstly*, some people (including santri) intentionally reject Hadith because they consider it complicated and intricate. Even finding a single Hadith requires consulting numerous books. Therefore, efforts by Hadith Study Centers to digitize and index Hadith books deserve appreciation as they aim to facilitate Hadith searchability. This initiative helps reduce the complexity and intricacy associated with teaching Hadith.

Secondly, in reality, several yellow books (besides Hadith books) that are used as standard texts in Pesantren are also contaminated with Hadiths *maudhu*. There was even an agreement at Pondok Pesantren Al Hikmah, Bebes, Central Java, to distance some of these yellow books from the Pesantren community. This agreement, at least, came from 75 students of Sayyid Muhammad Alawi Al Maliki, a prominent non-Wahhabi scholar in Mecca, at the end of last December. "We agreed not to read those books," said K.H. Najih Maimoen, one of his former students who now runs a Pesantren. The reason is that in several classic books such as *Durrotun Nasihin*,²⁶ *Wasyiyatul Mustofa*, *Ushfuriyah*, and *Qurrotul Uyun*, Hadiths *maudhu* have been found.²⁷

Despite some religious scholars opposing it, this situation raises awareness that indeed, there are Hadiths *maudhu* in several yellow books. In this regard, it may be necessary to provide notes or explanations about the researched Hadiths. These notes should be included in the print editions alongside the original books. This way, students/teachers understand the status of the Hadiths within those books. Isn't narrating Hadiths *maudhu* prohibited (haram) without clarification of their falsity?

From the various realities mentioned above, it is evident that there are flaws in the teaching of Hadith in Pesantren. These errors can be seen at least in the content of Hadith taught in Pesantren and the general tendency of most Pesantren towards Hadith.

Efforts to Combat the Circulation of Hadiths *Maudhu* in Pesantren

The existence of Pesantren in Indonesia cannot be separated from the process of socializing Islam. Pesantren institutions have been a discourse of both Islam and Indonesian identity. As educational institutions, Pesantren play a pivotal role as centers for studying, questioning, and imparting Islamic teachings, which other educational institutions have not replaced. At least, this is the image circulating in society. People

²⁵ Moh Thohir HM, *studi tentang pengajaran hadis di Pesantren*

²⁶ Kitab *Durrotun Nasihin* telah diteliti oleh Dr Lutfi Fathullah, MA dalam disertasinya. Kesimpulannya bahwa hadis-hadis dalam kitab tersebut 30% nya adalah palsu.

²⁷ <http://majalah.tempointeraktif.com/id/arsip/1994/01/15/AG/mbm.19940115.AG1199.id.html>, 15 Januari 1994

tend to have more "trust" in individuals associated with Pesantren compared to academics.

With this situation, when tackling the circulation of Hadiths *maudhu*, the role of Pesantren becomes central. They are the "bearers of the message" that is then conveyed to the community. Therefore, efforts to combat the circulation of Hadiths *maudhu* must be carried out from Pesantren as the source of religious (Islamic) knowledge for the community. There are several efforts that Pesantren can undertake to prevent and address the circulation of Hadiths *maudhu* doctrinally, including:

a. Cultivating love for Hadith

Love for Hadith should be nurtured so that there is a desire to understand the intricacies of Hadith. This can be fostered by emphasizing the importance of mastering Hadith, considering that Hadith is the second source of Islamic law after the Quran.

b. Changing the Hadith learning curriculum

The curriculum significantly determines the desired outcomes. Therefore, when Pesantren aim for a thorough understanding of Hadith, the curriculum should be designed accordingly. This includes teaching materials and textbooks used. Currently, the teaching materials on Hadith are very limited, especially concerning the sciences of Hadith (*musthalah hadith*). An ideal Hadith curriculum would utilize standard Hadith books rather than books (besides Hadith) that incidentally contain Hadith. Standard Hadith books indirectly cover aspects related to *musthalah hadith*, such as *sanad*, *matan*, *rawi*, *hadis ahad*, *mutawatir*, and others. Although the sciences of Hadith are also separately taught in *musthalah hadith*. Additionally, a healthy learning environment that is not monotonous and one-directional needs to be established.

c. Instilling a critical attitude towards every Hadith

A critical approach towards Hadith used as *dalil* should be encouraged to stem the spread of Hadiths *maudhu*. So far, students and the general public have not been sufficiently critical of Hadith transmissions. People tend to follow their desires when interpreting Hadith, especially concerning *targhib* and *tarhib*. This condition is also exploited by preachers (dai) who cater to popular demand, which might also be the case during their education in Pesantren. It's a generational cycle that needs to be broken to curb the spread of Hadiths *maudhu*.

d. Making Hadith an enjoyable lesson

It is undeniable that good content, if not delivered with proper methods, may not be effective. Therefore, delivering the material of Hadith and the *ulumul Hadith* requires effective teaching methods. The learning process greatly depends on its surroundings. However, it should be emphasized that enjoyable learning processes facilitate better absorption of the material by students (*santri*). Hence, teachers need creativity to make Hadith teaching enjoyable.

e. Providing adequate references

One common complaint among Hadith students is the lack of references related to Hadith. Therefore, there is a need for adequate and standardized references. Technological advancements have partially addressed this issue, despite some remaining shortcomings.

Preventive efforts against Hadiths *maudhu* undertaken by Pesantren involve various strategies and approaches to ensure that teachings are aligned with authentic sources and free from unreliable Hadiths. Based on observations by researchers on these studies, the following are some preventive steps taken by Pesantren to counter the spread of Hadiths *maudhu*:

1. Education and Development of Hadith Studies

Pesantren provide in-depth education on the science of hadith (ulum al-hadith), including methodologies for assessing the authenticity of hadith, such as *rijal* (study of narrators), *jarh wa ta'dil* (evaluation of narrator credibility), and *musthalah al-hadith* (terminology and classification of hadith). Students are taught how to recognize the characteristics of fabricated hadith (*maudhu*) and understand the criteria for authentic (*sahih*), good (*hasan*), or weak (*dhaif*) hadith.

2. Use of Authentic Hadith Books

Pesantren often use recognized authoritative hadith books in the Islamic world, such as Sahih Bukhari, Sahih Muslim, Sunan Abu Dawood, Sunan Tirmidhi, and other acknowledged works. Teaching typically prioritizes the use of hadith from these sources to ensure the authenticity and genuineness of the hadith being taught.

3. Verification of Hadith in Teaching and Sermons

Scholars and teachers in Pesantren are responsible for verifying the hadith used in teaching, lectures, and sermons. They ensure that each hadith conveyed has been checked for authenticity and complies with the methodologies of hadith science. Weak or hadith *maudhu* are not taught or used without appropriate explanation.

4. Use of Technology and Modern Resources

Pesantren utilize modern technology and resources, such as online hadith databases and hadith science software, to check and verify the authenticity of hadith. This helps in conducting quick and accurate checks on the hadith found or mentioned.

5. Critical Education on Hadith Dissemination

Students are educated to understand the dangers of spreading hadith *maudhu* and the importance of referring to authoritative sources. They are also taught how to identify hadith *maudhu* that may circulate in society or social media, and understand the negative impacts that can arise from using hadith *maudhu*.

6. Discussion and Academic Studies

Pesantren frequently organize discussions and academic studies on specific hadiths, especially when there are doubts about their authenticity. These forums enable

scholars and students to analyze hadith based on hadith science and discuss various views and opinions on the hadith.

7. Consultation with Hadith Experts

Pesantren often consult with hadith experts or scholars specializing in hadith studies to obtain explanations or fatwas regarding the authenticity of specific hadiths. This ensures that the teachings provided have a solid and authentic foundation.

8. Application of Ethical Values in Teaching

Hadith teaching in Pesantren also emphasizes the importance of honesty, integrity, and responsibility in disseminating religious teachings. Students are taught not to spread hadith indiscriminately without adequate verification and to always be responsible for the authenticity of the hadith conveyed.

9. Screening of External Materials

Pesantren screen and examine external materials, such as books, articles, and lectures mentioning hadith, before using them in teaching. This ensures that the materials used adhere to the scholarly standards upheld by the Pesantren.

10. Continuous Training

Pesantren provide continuous training for ustadz (religious teachers) and educators to update their knowledge of hadith science and understand new methods for verifying the authenticity of hadith. This helps maintain teaching quality and ensures that educators remain informed about the latest developments in hadith studies.

In Indonesia, there are several Pesantren that have implemented intensive studies on hadith. For example, Tebuireng Islamic Boarding School in Jombang has a special program focusing on in-depth hadith studies, where students are taught the science of hadith and its verification methods. Similarly, Darussalam Islamic Boarding School in Gontor emphasizes rigorous religious education, including hadith studies, with a focus on using authoritative hadith books. Lastly, As-Salafiyyah Islamic Boarding School in Lirboyo offers a comprehensive curriculum on hadith science, taught by competent scholars specializing in hadith. Through these efforts, Pesantren aim to preserve the authenticity of Islamic teachings and protect the community from the spread of hadiths *maudhu*.

Conclusion

From the explanation regarding the role of Pesantren in combating and preventing the circulation of hadiths *maudhu*, several conclusions can be drawn. To prevent the spread of hadiths *maudhu*, Pesantren should revamp the teaching system of hadiths, starting from the curriculum, materials, facilities, and infrastructure that support achieving the desired learning objectives of hadiths. One of which is preventing the circulation and proliferation of hadiths *maudhu* through a thorough understanding of hadiths and the science of hadiths. In this regard, society as consumers is also required to be critical of the use of hadiths, considering the position of hadiths as one of the

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sources of Islamic law. And narrating hadiths *maudhu* is forbidden (haram) without explaining its falsity, let alone practicing it.

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