

TURATH STUDIES DEVELOPMENT WITHIN TODAY'S INDONESIAN PESANTREN: POSSIBILITIES AND CHALLENGES

Dito Alif Pratama - Amien Nurhakim

Universitas Islam Internasional Indonesia - UIN Syarif Hidayatullah Jakarta
dito.alif@uiii.ac.id - aminnurhakim.17@gmail.com

Received: 30-08-2023

Revised: 05-09-2023

Accepted: 29-10-2023

Abstract

This paper examines the potential, obstacles, and growth of turath studies in the context of modern Indonesian pesantren, with an emphasis on the creative methods employed by the Darus-Sunnah International Institute for Hadith Sciences. Islamic boarding schools in Indonesia, known as pesantren, have different approaches to education. Traditional pesantren, or salaf, use yellow-paper books and turath to teach Arabic; modern pesantren, or khalaf, combine classical learning systems with classroom instruction; and comprehensive pesantren are examples of these approaches. In order to meet social demands and keep education up to date with scientific and technological developments, it is imperative that these orientations are diverse.

The study highlights the importance of turath learning models in these pesantren, particularly at establishments such as the Darus-Sunnah International Institute for Hadith Sciences, which provides a 4-year curriculum with an emphasis on hadith sciences and prophetic traditions. The institute immerses students in the thorough study of classical turat literary works, such as Sahih al-Bukhari, Sahih Muslim, Sunan Ibn Majah, Sunan al-Nasai, Sunan al-Tirmidhi, and Sunan Abu Dawud, in order to solve the lack of muhaddis (hadith teachers) in Indonesia. Students who engage with these books rigorously on a daily basis can learn a great deal about hadith science and prophetic tradition.

The paper concludes by highlighting the necessity for ongoing innovation in management and curriculum development within Indonesian pesantren, especially in the realm of turath studies. The Darus-Sunnah International Institute for Hadith Sciences serves as a beacon, illustrating how pesantren can adapt and thrive in the modern era. By fostering a rich learning environment and preserving the essence of turath studies, pesantren contribute significantly to the development of knowledgeable scholars and the preservation of classical Islamic literature, ensuring a dynamic and vibrant future for Islamic education in Indonesia.

Keywords: *Turath, Pesantren, Darus-Sunnah International Institute for Hadith Sciences.*

Abstrak

Tulisan ini mengkaji potensi, tantangan, dan perkembangan studi turath pada konteks pesantren modern Indonesia, dengan penekanan metode kreatif yang digunakan oleh Darus-Sunnah International Institute for Hadith Sciences. Islamic Boarding School, yang dikenal di Indonesia sebagai pesantren memiliki pendekatan pendidikan yang berbeda-beda. Pesantren tradisional, atau salaf lebih banyak menggunakan kitab kuning atau *turath* dalam pengajaran bahasa Arab; pesantren modern menggabungkan sistem klasik dengan pengajaran terpadu di kelas; dan pesantren komprehensif adalah contoh dari instansi yang menggunakan dua pendekatan ini.



Orientasi harus dibuat berbeda supaya dapat memenuhi tuntutan sosial dan mengawal pendidikan tetap mengikuti perkembangan ilmu pengetahuan dan teknologi.

Studi ini menyoroti pentingnya model pembelajaran *turath* di pesantren-pesantren, khususnya di Darus-Sunnah International Institute for Hadith Sciences, yang menyediakan kurikulum 4 tahun dengan fokus kajian ilmu hadis. Lembaga ini mengarahkan mahasantrinya untuk mengkaji kajian karya-karya *turath* klasik bidang hadis seperti Sahih al-Bukhari, Sahih Muslim, Sunan Ibnu Majah, Sunan al-Nasai, Sunan al-Tirmidzi, dan Sunan Abu Dawud secara mendalam, guna mengatasi kekurangan ahli hadis di Indonesia. Mahasantri yang ditempa tiap hari membaca hadith maka akan menjadi ahli dalam bidang tersebut.

Artikel ini diakhiri dengan menyoroti perlunya inovasi berkelanjutan dalam manajemen dan pengembangan kurikulum di pesantren di Indonesia, khususnya di bidang studi *turath*. Darus-Sunnah International Institute for Hadith Sciences dapat menjadi contoh yang menggambarkan bagaimana pesantren mampu beradaptasi dan berkembang di era modern. Dengan memupuk lingkungan belajar yang kaya dan melestarikan esensi studi *turath*, pesantren berkontribusi signifikan terhadap pengembangan ulama yang berpengetahuan dan turut serta dalam pelestarian literatur Islam klasik, juga memastikan masa depan pendidikan Islam yang dinamis dan cerah di Indonesia

Kata Kunci: *Dakwah, Nalar Da'i, Radikalisme.*

INTRODUCTION

The current era of globalisation requires *pesantren* (Islamic boarding school), as one of Indonesia's oldest Islamic institutions, to make policy changes towards modernization while at the same time maintaining existing *pesantren* traditions such as the value of learning *turath Islami*, which leads to strengthening religious competence such as *hadith*, tafsir, fiqh, and *Aqidah* (creed). This appears consistent with the notion that the *turath* will always be synonymous with the structure of education and instruction in Islamic boarding schools. In fact, Islamic boarding schools are an artefact of archipelago civilization, developed as a religious education institution with a traditional, indigenous, and distinctive style. This is inseparable from the essence of learning the *turath Islami* book, which is expected to produce graduates of Islamic boarding schools who are experts in Islamic knowledges derived from the *turath* book; also, as the moderate scholars in their efforts to maintain social stability, and a religious expert capable of resolving the problems of the people, such as radicalism, liberalism, and pluralism.¹

In general, the treasures of the *turath* literatures are regarded as a source of Islamic knowledge that is the result of the integration of knowledge and deeds. Because the problems of human life are fundamentally highly dynamic, the focus of the study of the *turath* book

¹ Ahdar, Abdul Halik, and Musyarif, "Moderation and Mainstream of Pesantren or Madrasah Education," *KURIOSITAS: Media Komunikasi Sosial Dan Keagamaan* 13, no. 1 (June 4, 2020): 14–37, <https://doi.org/10.35905/kur.v13i1.1369>; Agus Salim Salabi, "Budaya Pesantren: Pengembangan Pembelajaran Turath" 7, no. 1 (n.d.).

generates numerous scientific sources.² There are numerous definitions of "*turath*" that can lead to further analysis and discussion. First, *turath* may be interpreted as the taqlid, custom, and mysticism of a specific community. Second, there are those who consider *turath* to be written traditions or normative activities left by earlier people in the fields of philosophy, *tasawuf*, *usuluddin*, and fiqh (textual rational sciences), including *ulum al-Qur'an*, *ulum al-hadis*, mathematics, astronomy, geography, and history. Thirdly, there are those who believe that *turath* are oral traditions such as stories and fairy tales that originated from *majhul* (uncertain)³

Islamic intellectuals such as Dr. Yusuf Qardhawi, as cited by Fahrurrozi, classify *turath* as either *turath al-manqul* or *turath al-ma'qul*.⁴ *Turath al-manqul* are *turath* that were preserved in their original form (al-Qur'an, Sunnah, and History), whereas *turath al-ma'qul* are *turath* that have undergone interpretation or understanding-based changes (classical Islamic sciences, traditions, and norms, among others).⁵ In addition, the meaning of *turath* can be subdivided into two categories: material *turath* and non-material *turath*. Apart from the discussion on the non-material *turath*, the Material *turath* are artefacts from the past, such as the books and manuscripts found in Islamic libraries across the globe. Various contemporary Islamic thinkers have recently paid greater attention to these *turath*. Numerous attempts have been made to revitalise Islamic law by reprinting old books, regardless of whether *tahqiq* was performed beforehand.⁶ At this point, I would argue that *turath* as historical relics in the form of descriptions of past realities cannot only be understood as relics in the form of books or manuscripts that came from a vacuum; rather, it comes from the enthusiasm and efforts of previous generations for a civilizational phenomenon that occurred at that time to be also understood and translated into future life.

Therefore, it can be reduced to the simple understanding that *turath* is a product of humanity that cannot be separated from the dimensions of space and time and is fused with human ideas, whereas revelation is completely separated from space and time and is fused with the Divine Essence. At the level of reality, Islamic law cannot be separated from revelation as

² Hamza R'boul, "Alternative Theorizing of Multicultural Education: An Islamic Perspective on Interculturality and Social Justice," *Journal for Multicultural Education* 15, no. 2 (August 9, 2021): 213–24, <https://doi.org/10.1108/JME-07-2020-0073>.

³ Suryadharma Ali, *Mengawal Tradisi Meraib Prestasi Inovasi Dan Aksi Pendidikan Islam*, 1st ed. (Malang: UIN Maliki Press, 2013), 57.

⁴ Fahrurrozi, "TRADISI BACA KITAB GUNDUL DI PONDOK PESANTREN PUTRI AL-ISHLAHIYAH SINGOSARI," *IBDA': Jurnal Kajian Islam dan Budaya* 15, no. 2 (March 13, 2018): 215–34, <https://doi.org/10.24090/ibda.v15i2.2017.pp215-234>.

⁵ Ali, *Mengawal Tradisi Meraib Prestasi Inovasi Dan Aksi Pendidikan Islam*, 58.

⁶ Harapandi Dahri, "Pengajaran Kitab Turath Melayu di Brunei Darussalam," *Al-Fikra: Jurnal Ilmiah Keislaman* 15, no. 1 (September 14, 2017): 152, <https://doi.org/10.24014/af.v15i1.4011>.

its initial source; consequently, many groups must make an effort to distinguish between things that are religious in nature and *turath* as religious expressions.

Referring back to the context of *pesantren*, which throughout their histories have consistently cared for and protected the education of *turath* by previous scholars. Especially books that contain nuances on the science of Quran and Hadith, the science of *fiqh-ushul fiqh*, the science of *tasawwuf*, and others.⁷; for this case, Let's revisit the thought of Zamakhsari Dhafier⁸ who asserted that five factors are essential to the formation of Islamic boarding schools: (1) *Pesantren's* buildings, (2) mosques, (3) *santri* (students of *pesantren*), the recitation of classical Islamic texts/*turath*, and (5) *Kiai* (teachers/clerics). (1) *Pesantren's* buildings or *Pondok*. The word home may have been derived from the *funduk* word, which means hotel or inn. Nevertheless, the term *pondok*, particularly in Islamic boarding schools, is more akin to lodging in remote areas, i.e., accommodation that is directly divided into rooms that serve as student residences. Islamic boarding schools are Islamic-based educational institutions; however, Islamic boarding schools are not merely boarding schools, but rather miniature heterogeneous community educational institutions. (2). The mosque, also known as the focal point of excellence in a *pesantren*, the mosque is the primary structure, and its basic layout serves as a place to pray five times a day. Adults and children can use the mosque as a learning environment. At the mosque, there was correspondence between the *santri* and the *kyai* regarding the exploration of the discussed written books. In this way, the mosque is used and founded for educational purposes. (3) *Santri* (Students of *pesantren*). In Indonesian vocabulary, the word *santri* has two meanings. First, it refers to a group of students in a study or boarding school, and secondly, it describes the culture of Muslims. In the context of Islamic boarding schools, a *santri* is an individual who comes to study. In *pesantren*, students are generally responsible for meeting their own daily needs and receive the same amenities as their peers. *Santri* are required to adhere to the rules established in the *pesantren*, and if there is a violation, they will be punished according to the severity of the infraction.⁹

Moreover, (4) the recitation of classical Islamic texts/*turath*. As mentioned in the introduction, the *Turath* are an inseparable part of the *pesantren's* values and understanding and cannot be separated. It is uncertain where the term "yellow book" comes from, but in the *pesantren* world, classic Islamic texts are commonly referred to as "yellow books." This argument

⁷ More information: Nurcholish Majid, *Bilik-bilik pesantren: sebuah potret perjalanan*, [Cet. 2.] (Jakarta: Paramadina : Dian Rakyat, 2009).

⁸ More discussion here: Zamakhsyari Dhofier, *Tradisi pesantren: studi pandangan hidup kyai dan visinya mengenai masa depan Indonesia*, Cet. 8 rev (Jakarta: LP3ES, 2011).

⁹ Dhofier.

is irrelevant because, at this time, a large number of classical Islamic books have been printed on white paper, so the highlight of this term may be intended to limit the composition's date or because the book's paper is yellow.¹⁰ Zamakhsyari Dhofir¹¹ classifies the classical Islamic texts taught in Islamic boarding schools into eight categories: (1) *Nabwu* and *Sharaf* (2) *Fiqih* (3) *Ushul al-Fiqh* (4) *Hadith* (5) *Tafsir* (6) *Taubid* (7) Tasawuf and Ethics (8) Other branches like Tarikh (history) and *Balaghah*; *Kiai* or *ustaz* typically employ the sorogan, wetonan, and bandongan systems when instructing on classical Islamic texts. (5) *Kiai* (teachers or clerics). The origin of the term *Kiai* is not Arabic, but rather Javanese. The term *Kyai* has a great, holy, and blessed significance. In addition to the title of *Kyai*, it is given to a Javanese man who is elderly, wise, and respected. The title *Kyai* is also applied to sacred and blessed objects, such as daggers and spears. In Indonesia, however, the term *Kyai* refers to the founders and leaders of Islamic boarding schools who, as devout Muslims, have devoted their lives to Allah SWT and disseminated and deepened Islamic teachings and perspectives through education. The *Kyai* is a central figure in the *pesantren's* life system and also serves as its leader. In this position, the values of the *pesantren* are highly dependent on the personality of the *Kyai*, who serve as role models and holders of absolute wisdom in the *pesantren's* values. In this instance, M. Habib Chirzin asserted that the role of the *Kyai* in dealing with faith, amaliyah guidance, dissemination and inheritance of knowledge, moral development, charity education, as well as leading and resolving issues confronted by santri and society, is enormous. Certain orientation to lead based on the *kyai's* personality background.¹²

Considering that *turath* studies have played a significant role in shaping the intellectual and spiritual development of Indonesian *pesantren* (Islamic boarding schools), this article titled; *Turath* Studies Development Within Today's Indonesian *Pesantren*: Possibilities and Challenges aims to provide a compelling examination of the changing landscape of Islamic education (read: *pesantren*) in Indonesia. The emphasis on Darus-Sunnah International Institute for Hadith Science school, a renowned *pesantren* which focuses on the development of Hadith Sciences, adds depth and specificity to the investigation. As the paper explores the opportunities and obstacles of *Turath* studies within the context of this institution, it promises to shed light on how traditional Islamic knowledge is being preserved, adapted, and integrated with contemporary educational requirements. The possibility of fostering a comprehensive

¹⁰ El-Saha Ishom, Mastuki HS, and A. Mujib, *Intelektualisme Pesantren : Potret Tokoh Dan Cakrawala Pemikiran Di Era Keemasan Pesantren* Mujib, A Ishom El-Saha, M, 3 (Jakarta: Diva Pustaka, 2006), 14–15.

¹¹ More discussion: Dhofier, *Tradisi pesantren*.

¹² Haedari Amin, *Transformasi Pesantren* (Jakarta: Media Nusantara, 2007), 3.

understanding of Islam while navigating the complexities of the modern world is intriguing and arouses curiosity. This paper will also put an emphasis on striking a balance between tradition and innovation and its recognition of the importance of holistic development through the incorporation of a variety of disciplines contribute to its relevance and importance for the future of *Turath* studies.

METHOD

This research utilises a qualitative approach that employs a conceptual idea study method to collect data that will be analysed based on the availability of data sources in the library (Library Research) and interviews with primary sources from the Darussunnah international institute for Hadith Sciences. Content analysis techniques (content analysis) are used to analyse the content of the various available literature, and Data analysis is then employed to present related data relationships.

RESULTS AND DISCUSSION

Turath* Study Modernization and Development in Indonesian *Pesantren

The dynamic development of the *turath* learning model necessitates that Islamic boarding schools innovate in numerous ways, including in its management and its development of the *turath* curriculum model. This Diversity of Islamic Boarding School Education Orientations is inextricably linked to this occurrence. It is therefore essential to map the diversity of educational orientations in Islamic boarding schools in relation to their potential to provide educational services in line with societal needs and scientific and technological advances.¹³ Ultimately, the diversity of orientations will have a significant effect on enhancing the quality of teachers in Islamic boarding schools and aspects of the learning methods employed in the development of the Islamic boarding school education curriculum.

According to Zamzami, as cited by Syaifudin et al., there are three types of *pesantrens* based on the curriculum or educational system employed: 1) Traditional *pesantren* (salaf). This *pesantren* retains its original form by using yellow-paper books and the Arabic language (*turath*) to teach. The halaqah system is utilised, in which a teacher or kyai imparts his knowledge while the santri (*pesantren*'s students) surround him. Typically, this pattern is observed in mosques. The essence of this halaqah teaching system is memorization, which, from a methodological

¹³ H U S E N H A S A N B A S R I, "KERAGAMAN ORIENTASI PENDIDIKAN DI PESANTREN," *Jurnal DIALOG*, 2, 37 (December 2014): 209–2012.

perspective, tends to produce santri who receive and possess knowledge. This means that knowledge does not progress towards completeness, but is instead limited to what the kyai provides. The curriculum is determined solely by the kyai. 2) Modern *pesantren* (khalaf). This *pesantren* is an evolution of the traditional type because its orientation towards learning tends to adopt the entire classical learning system and abandon the traditional learning system. The application of this modern learning system is especially evident in the use of madrasah or school-based learning classes. The employed curriculum is the national curriculum. The kyai is responsible for coordinating the learning process and teaching in the classroom. The primary difference between schools and madrasahs is that the local curriculum places greater emphasis on Islamic religious education and Arabic. 3) Comprehensive *pesantren*. This type of *pesantren* combines traditional and contemporary education methods. Education is applied through the teaching of the kitab kuning, which is typically taught at night after Maghrib and before Fajr. The three types of *pesantren* demonstrate that *pesantren* is an Islamic educational institution that adapts to changing times (Usman, 2013). The *pesantren* has three roles and functions in accordance with the independence of its emancipatory vision. First, as an institution of Islamic education and instruction. Second, as an Islamic institution for struggle and missionary work. Third, as an institution of empowerment and community service.¹⁴ In a nutshell, I am of the opinion that the differences in the curriculum patterns applied in the various *pesantren* models mentioned above will also influence the pattern of developing *turath* studies in Indonesian Islamic boarding schools.

Darus-Sunnah International Institute for Hadith Sciences: History and Objectives

The Darus-Sunnah International Institute for Hadith Sciences is a renowned, university-level institution for the study of prophetic traditions and hadith sciences. Prof. Dr. KH. Ali Mustafa Yaqub, MA, established Darus-Sunnah in 1997 as the Islamic Boarding School for Hadith Studies. Due to the rarity of hadith as a scientific field in Indonesia, this institution has chosen to specialise in it. Consequently, Darus-Sunnah is the only Islamic boarding school whose primary competency is the study of prophetic traditions and hadith sciences. The Darus-Sunnah International Institute focuses on sanad and matan hadith studies. All students' primary study materials are foundational texts in the field of hadith. On the other hand, a number of

¹⁴ Muhammad Syaifudin Et. Al., "Pondok Pesantren: Its Contributions on the Indonesian Muslim Middle Class," *Turkish Journal of Computer and Mathematics Education (TURCOMAT)* 12, no. 2 (April 10, 2021): 723–28, <https://doi.org/10.17762/turcomat.v12i2.929>.

courses are offered to aid comprehension of hadith texts: Fiqh, Usul Fiqh, Theology, Arabic and English grammatical, Ghazwul Fikr, History, and Philology.¹⁵

Prof. Dr. KH. Ali Mustafa Yaqub, MA, played a crucial role in establishing the Darus-Sunnah International Institute for Hadith Sciences, and his contribution is integral to its history. Prof. Dr. KH. Ali Mustafa Yaqub, MA was born on March 2, 1952 in Kemiri, Batang, Central Java. Ali Mustafa Yaqub attended elementary school and junior high school in his hometown of Batang. Little Ali Mustafa attended an Islamic boarding school in Seblak, Jombang, to study religious subjects until 1969, after graduating from junior high school, which piqued his interest in the subject. Then he studied again at the Tebuireng Islamic boarding school, Jombang, up to the level of the Sharia Faculty at Hasyim Asy'ari University until early 1976; that same year, he enrolled in the Faculty of Sharia at Muhammad ibn Saud University until 1985 and then earned a master's degree in the Department of Tafsir and Hadith Science at the same university. KH Ali Mustafa Yaqub received the following education: Seblak Jombang Islamic Boarding School (1966–1969). Tebuireng Islamic Boarding School, Jombang, between 1969 and 1971. Sharia Faculty of Hasyim Asy'ari University, Jombang (1972–1975). Sharia Faculty at Imam Muhammad bin Saud Islamic University in Riyadh, Saudi Arabia (S1, 1976–1980). King Saud University, Riyadh, Saudi Arabia, Postgraduate Faculty, Hadith Interpretation Specialisation (S2, 1980–1985). Nizamia University, Hyderabad, India, Islamic Law Specialisation (S3, 2005–2008).¹⁶

Ali Mustafa Yaqub asserts that contemporary hadith studies must be comprehensive and consist of four components. To begin, *Mustalah al-Hadith*. Second, *Takbrij al-Hadis on Sanad* studies. Third, *Fiqh al-Hadith*, a method for understanding hadith, and fourth, maintaining the existence of hadith in the face of orientalist and *Munkar al-Hadits*. According to him, if the teaching method of hadith can be applied, then in the future, he hoped that hadith specialists would be born who are not only able to determine the authenticity and credibility of a hadith, but are also able to maintain the existence of hadith and comprehend hadith with the correct understanding. Ali Mustafa Yaqub has incorporated his ideas into the curriculum of the Islamic boarding school he founded, Darus-Sunnah, with the hope that Darus-Sunnah alumni will

¹⁵ More discussion: Fuad Thohari et al., "The Implications of Understanding Contextual Hadith on Religious Radicalism (Case Study of Darus-Sunnah International Institute for Hadith Sciences)," *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 5, no. 2 (December 26, 2021): 710, <https://doi.org/10.22373/sjhk.v5i2.11124>.

¹⁶ Ulin Nuha Mahfudhon, *Meniti Dakwah Di Jalan Sunnah (Tangerang Selatan: , 2018)*. (Tangerang Selatan: Maktabah Darus-Sunnah, 2018).

become valuable hadith scholars in Indonesia who can participate in teaching hadith with the proper understanding.¹⁷

Ali Mustafa Yaqub's approach to hadith criticism consists of citing or referring to the opinions of both historical and contemporary scholars. Due to his history of scientific exploration in Islamic boarding schools as a child, he acted with caution by making this reference. The distinctions also indicate that Ali Mustafa Yaqub is similar to classical *turath*; consequently, a substantial portion of his opinions are text-based. Ali Mustafa Yaqub accomplished taqlid despite lacking an opinion of his own. It was not exceptional for him to employ independent ijtihad in concluding the quality of hadiths by considering the opinions of hadith criticism scholars.¹⁸

In addition, as an Islamic institution, the Darus-Sunnah International Institute for Hadith Sciences envisions preparing a generation to correctly comprehend Islam based on prophetic traditions and hadith sciences in teaching and practise, which was also one of the founder's goals. The institutional visions are 1) solid in principle, 2) transparent in attitude, and 3) adaptable in execution. This institution's missions are as follows: first, implementing holistic and comprehensive studies of prophetic traditions and hadith sciences with a 4-year education period through the *Mudzakaroh Lailiyah* learning system (evening hours) and *Halaqah Fajriyah* (after subuh); second, conducting an intensive religious cadre through various programmes held in internal institutions; and third, codifying organisational activities to instill leadership values in the souls' personality of students.¹⁹

The foundation of this institution is also based on a few facts concerning the dearth of *muhaddith* (hadith master) in Indonesia. On the other hand, it is exceedingly uncommon to find a school specialising in hadith. However, information on the hadith as the second source of Islamic law after the Quran is essential for Muslims to avoid the use of false hadith, which is often mistaken for a hadith. This programme is for college students with Arabic language skills and other supporting sciences below the standard set by this institution. Consequently, the majority of the students are college freshmen from campuses in the Darus-Sunnah region.²⁰

¹⁷ Muhammad Qomarullah, "Pemahaman Hadis Ali Mustafa Yaqub Dan Kontribusinya Terhadap Pemikiran Hadis Di Indonesia," *AL QUDS: Jurnal Studi Alquran Dan Hadis* 4, no. 2 (November 12, 2020): 383, <https://doi.org/10.29240/alquds.v4i2.1862>.

¹⁸ M. Rizki Syahrul Ramadhan, "Metode Kritik Hadis Ali Mustafa Yaqub; Antara Teori Dan Aplikasi," *Nabawi: Journal of Hadith Studies* 1 (September 2020): 23–44.

¹⁹ Amien Nurhakim, "Profil Ma'had Darus-Sunnah," 2023, <https://darussunnah.sch.id/profil-mahad-dawly/>.

²⁰ Arif Zamhari and Ismi Rahmayanti, "The The Response and Negotiation of Pesantren in Maintaining the Values of Pesantren During the Covid-19 Pandemic: A Case Study of Pondok Pesantren Darussunnah Hadith," *Jurnal Iqra': Kajian Ilmu Pendidikan* 6, no. 1 (2021): 125–39.

Implementation of *Turath* Studies at Darus-Sunnah International Institute for Hadith Sciences

The implementation of *turath* studies at Darus-Sunnah International Institute for Hadith Sciences is heavily reliant on the curriculum used at Darus-Sunnah International Institute for Hadith Sciences, which combines traditional and modern *pesantren* practises. This was reflected in Prof. Dr. KH. Ali Mustafa Yaqub's conceptual framework, which tended to incorporate local traditions in implementing Islam and contextual understanding of prophet hadith.^{21,22}

The Darus-Sunnah teaches its students various codified *turath* literary works from the classical period. These books are *Sabih al-Bukhari*, *Sabih Muslim*, *Sunan Ibn Majah*, *Sunan al-Nasai*, *Sunan al-Tirmidhi*, and *Sunan Abu Dawud*. Daily, intensive and consistent reading of these books is performed. Students form study groups at night to discuss the hadiths that will be studied the following day. The following morning, following morning prayer, they listened to an explanation of the hadiths that had been read and discussed the day before. *Al-sima 'ala sheikh* (listening to the teacher's explanation) and *al-qira'ah 'ala sheikh* (reading the book's text to the teacher) are the methods employed. Typically, traditional Islamic boarding schools, such as *Sorogan* and *Bandongan*, employ this method. *Sorogan* is a model of education that requires students to read books before the teacher. At the same time, *Bandongan* is an educational activity that encourages collective service through the study of classic literature.²³

Typically, lecturers and students utilise books of hadith explanation (*syarh al-hadis*) to comprehend prophetic tradition. Included in these works are *Fath al-Bari*, *Syarh Sabih Muslim*, *Tuhfab al-Ahwadzji*, and *'Aun al-Ma'bud*. These books are useful for analysing and comprehending the complex aspects of language. Hadith, on the other hand, contains such redactional text in a metaphorical form, so it must be interpreted contextually and with reference to its Arabic root meaning. In addition, these books play a role in elucidating the results and conclusions of the Prophet's hadith, as not all readers of hadith texts automatically comprehend a text's meaning.²⁴

Reading and study of *turath* in Darus-Sunnah have distinctive characteristics. Students of Darus-Sunnah read the entire *turath* book, letter by letter, from beginning to end. This model of reading hadith has many benefits, one of which is the ability to absorb a great deal of

²¹ Zamhari and Rahmayanti.

²² Usep Dedi Rostandi, Ali Masrur, and Rosihon Anwar, "Metode Pengajaran Dan Kurikulum Darus Sunnah Sebagai Institusi Hadis Bertaraf Internasional," *AL QUDS : Jurnal Studi Alquran Dan Hadis* 4, no. 2 (2020): 357.

²³ Faisal Kamal, "Model Pembelajaran Sorogan Dan Bandongan Dalam Tradisi Pondok Pesantren," *Paramurobi: Jurnal Pendidikan Agama Islam* 3, no. 2 (2020): 15–26.

²⁴ A. Shamad Usman, "Berbagai Pendekatan Dalam Memahami Hadis," *Jurnal Ilmiah Al-Mu'ashirah* 13, no. 1 (2017): 34.

comprehensive information about classical literature in the field of prophetic tradition and hadith science. Then Darus-Sunnah implemented hadith reading using the narration model and criticised it, prompting numerous Islamic educational institutions in Indonesia to abandon the tradition of in-depth hadith reading using this model. Clearly, the Darus-Sunnah reading model is tedious and saturates people in the modern era; this is the challenge facing Darus-Sunnah in the modern era. Therefore, people in the modern era are studying only specific topics (thematic methods) in their pursuit of Islamic education. In contrast, the method of reading Islamic literature and classical *turath* has been largely abandoned by society.²⁵

In addition to engaging in intensive learning activities for four years, students engage in a variety of activities to develop their soft skills for use after they graduate, among other on research and publication. In order to organise these programmes, Darus-Sunnah offers a number of extracurricular activities, such as Rasonalika, which focuses on the study and research of the prophetic tradition, to improve and expand the skills and abilities of its students. Majalah Nabawi (Magazine Nabawi) is also actively disseminating writing via website articles. Thirdly, *SIDS* is a communication and information technology-oriented organisation. Fourthly, *ITQON* is occupied with Tahsin and Tahfidz Al-Quran for students.²⁶

Possibilities and Challenges of Developing *Turath* at the Darus-Sunnah

The interview with one of the lecturers, Ulin Nuha Mahfudhon, provided information about the Possibilities and Challenges of the Darus-Sunnah in preserving the tradition of *turath* reading. According to Ulin Nuha, the semi-salafi and modern orientation of *pesantren* generates unique and varied opportunities and obstacles for enhancing the quality of *turath* education.

Moreover, according to Nuha, one of the greatest opportunities of developing *Turath* in Darussunnah is that there are numerous needs and opportunities to provide the general public with comprehensive lessons (filling the gaps) on Islam, particularly hadith studies, particularly in this digital age. They were Islamic studies in society students. When many people began to abandon the tradition of reading *turath* books in detail, Darus-Sunnah helped to preserve it. Students and alumni of Darus-Sunnah are able to provide a comprehensive understanding of hadiths as a result of their extensive and in-depth study over an extended period of time. A holistic and comprehensive understanding of hadith and other Islamic studies

²⁵ S Slamet and S Asiah, "Upaya Kyai Dalam Meningkatkan Kemampuan Santri Dalam Membaca Kitab Kuning Di Pondok Pesantren Annida Al-Islamy Bekasi," *Turath* 14, no. 1 (2021): 1–19.

²⁶ Nurhakim, "Profil Ma'had Darus-Sunnah."

is the result of maintaining the model of reading the *turath* book. Then, this understanding must be encased in the community's simple and alluring mode of explanation.²⁷

Regarding the difficulties, Nuha adds, "Currently, the model of reading the *turath* as practised by Darus-Sunnah is rarely adopted by other institutions, particularly at the student level. The campus *turath* reading model is currently dominated by thematic study models. Darus-Sunnah continues to adhere to sequential readings from the beginning of the *turath* section to its conclusion. These two models each have advantages and disadvantages, with the thematic reading leading directly to the study of certain topics, while efforts to limit the text to be read yield only limited information. While the reading of *turath* from beginning to end is uncommon in the context of campus and university institutions, this activity must be performed by a Muslim scholar." Ulin Nuha said.²⁸

The declining level of public interest in the study of *turath* as a whole and the rising interest in thematic models are due to the fact that thematic models have the advantage of being able to address the challenges of the times. As time passes, the problems of Muslims intensify, whereas the available texts are limited. Therefore, it is necessary to have thematic readings so that texts containing identical messages can be compiled and thoroughly read. Moreover, it is believed that thematic studies are more dynamic to rely on in the modern era. On the other hand, the model for thematic studies requires improvement. Specifically, it enables people to determine the understanding of a text because the discussion has been limited from the beginning, while it can serve as a guide for more than just a single issue.²⁹

On the other hand, the difficulty lies in preserving the tradition of *sanad* and history study. In Islamic boarding schools, reading history is rarely practised as a tradition. The majority of people today read the substance or meaning of the hadith without examining its history. Darus-Sunnah, meanwhile, continues to study both *sanad* and *matn* without abandoning either. Darus-Sunnah adheres steadfastly to the practise of in-depth *sanad* study, despite the fact that many people abandon it because they deem it to be of little significance and relevance. According to *Sanad* studies, the stigma has no relevance in the modern era. Reading hadiths and *turath* related to prophetic traditions, on the other hand, will generate new theories and

²⁷ Amien Nurhakim, "Hasil Wawancara Dengan Ulin Nuha Mahfudhon, Dosen Darus-Sunnah" (Tangerang Selatan, 2023).

²⁸ Nurhakim.

²⁹ Fauzan Fauzan, Imam Mustofa, and Masruchin Masruchin, "METODE TAFSIR MAUḌU'Ī (TEMATIK): KAJIAN AYAT EKOLOGI," *Al-Dzjira: Jurnal Studi Ilmu al-Qur'an Dan al-Hadits* 13, no. 2 (2020): 195–228.

approaches that are appropriate for critical reading. In contrast, if the hadith is not read critically, there is no renewal, only a repetition of previously discussed material.³⁰

The evolution of technology in the modern era is also an additional obstacle. On the one hand, technology offers a variety of advantages, while on the other hand, it also has some disadvantages. For instance, the challenge posed by technological advancements is that they diminish students' desire to read classic *turath* literature. In this technological era, classic turrets have been extensively digitised so that they are readily accessible; however, it is uncommon to find students who wish to linger over turrets' works. As previously stated, technology offers numerous advantages in the form of convenience, but it also causes distraction and decreases concentration.³¹ In addition, there is an increasing demand for instant hadith comprehension. Consequently, numerous Muslim communities abandon the Darussalam educational model. Accessing websites, applications, and platforms on computers and mobile devices enables many of these instant comprehensions.³²

Due to an incomplete understanding of religious points, the trend to quickly comprehend religion has a negative impact; it can actually foster the roots of terrorism and extremism. On the other hand, the phenomenon of instantly comprehending religion, frequently referred to as cyber religion, also rejects the diversity of Islam in Indonesia.³³ Similarly, it is acceptable to separate religious communities from the texts in their holy books, regardless of how much textual content there is.³⁴ In this instance, Darus-Sunnah contributed to the perception of religious moderation due to the extensive *turath* research on hadith conducted.

Similarly, part of the challenge is to make the tradition upheld by Darus-Sunnah appealing to society so as to ensure its continued existence. The challenge for Darus-Sunnah is to make people comprehend Islamic studies without making them feel alienated or uninterested in their content.³⁵ This is accomplished, among other ways, by combining a thorough understanding of Islam with existing technological advances. These measures have been taken to create Islamic-friendly video and text content for websites. In contrast to those who believe

³⁰ Muhammad Anshori, "Kajian Ketersambungan Sanad (Ittiṣāl Al-Sanad)," *Jurnal Living Hadis* 1, no. 2 (2016): 294.

³¹ Nurhakim, "Hasil Wawancara Dengan Ulin Nuha Mahfudhon, Dosen Darus-Sunnah."

³² Muhammad Alfatih Suryadilaga and Islam, "Hadis and Media," *Jurnal Kajian Hadis Di Era Global* Vo.15, no. 2014 (2016): hlm.3.

³³ Saibatul Hamdi, Munawarah Munawarah, and Hamidah Hamidah, "Revitalisasi Syiar Moderasi Beragama Di Media Sosial: Gaungkan Konten Moderasi Untuk Membangun Harmonisasi," *Intiḡar* 27, no. 1 (2021): 1–15.

³⁴ William Michael Treanor, "Taking Text Too Seriously: Modern Textualism, Original Meaning, and the Case of Amar's Bill of Rights," *Michigan Law Review* 106, no. 3 (2007): 487–543.

³⁵ Nurhakim, "Hasil Wawancara Dengan Ulin Nuha Mahfudhon, Dosen Darus-Sunnah."

religion cannot be adapted to the era, Darus-Sunnah views religion as something that can be brought into accordance with the time.³⁶

CONCLUSION

The *turath* learning model in Indonesian pesantren, especially at the Darus-Sunnah International Institute for Hadith Sciences, has evolved significantly, necessitating innovation in management and curriculum development. At the same time, the diversity of educational orientations in Islamic boarding schools is crucial for providing educational services in line with societal needs and scientific and technological advances. The three types of pesantren are traditional pesantren (*salaf*), modern pesantren (*kebalaf*), and comprehensive pesantren. Traditional pesantren use yellow-paper books and the Arabic language (*turath*) to teach, while modern pesantren adopt the entire classical learning system and use madrasah, or school-based learning classes. This diversity of educational orientations in Islamic boarding schools is crucial for enhancing the quality of teachers and learning methods in the development of turath studies in Indonesia.

The Darus-Sunnah International Institute for Hadith Sciences, which aims to provide holistic and comprehensive studies of prophetic traditions and hadith sciences through a 4-year education period, is one of the examples of how pesantren survives with the development of turath studies. The institution is founded on the dearth of muhaddith (hadith masters) in Indonesia, which is rare in other Islamic schools. The institution teaches students various codified turath literary works from the classical period, such as Sahih al-Bukhari, Sahih Muslim, Sunan Ibn Majah, Sunan al-Nasai, Sunan al-Tirmidhi, and Sunan Abu Dawud. Students engage in daily, intensive, and consistent reading of these books, which helps them absorb comprehensive information about classical literature in the fields of prophetic tradition and hadith science.

REFERENCES

- Ahdar, Abdul Halik, and Musyarif. "Moderation and Mainstream of Pesantren or Madrasah Education." *KURIOSITAS: Media Komunikasi Sosial Dan Keagamaan* 13, no. 1 (June 4, 2020): 14–37. <https://doi.org/10.35905/kur.v13i1.1369>.
- Ali, Suryadharma. *Mengawal Tradisi Meraih Prestasi Inovasi Dan Aksi Pendidikan Islam*. 1st ed. Malang: UIN Maliki Press, 2013.
- Amin, Haedari. *Transformasi Pesantren*. Jakarta: Media Nusantara, 2007.
- Anshori, Muhammad. "Kajian Ketersambungan Sanad (Ittiṣāl Al-Sanad)." *Jurnal Living Hadis* 1, no. 2 (2016): 294.

³⁶ Abd Aziz, "Religiusitas Masyarakat Urban Di Era Digital," *International Conference Departement Communication*, no. May (2018).

- Aziz, Abd. "Religiusitas Masyarakat Urban Di Era Digital." *International Conference Departement Communication*, no. May (2018).
- B A S R I, H U S E N H A S AN. "KERAGAMAN ORIENTASI PENDIDIKAN DI PESANTREN." *Jurnal DIALOG*, 2, 37 (December 2014): 207–20.
- Dahri, Harapandi. "Pengajaran Kitab Turath Melayu di Brunei Darussalam." *Al-Fikra: Jurnal Ilmiah Keislaman* 15, no. 1 (September 14, 2017): 151. <https://doi.org/10.24014/af.v15i1.4011>.
- Dhofier, Zamakhsyari. *Tradisi pesantren: studi pandangan hidup kyai dan visinya mengenai masa depan Indonesia*. Cet. 8 rev. Jakarta: LP3ES, 2011.
- Et. Al., Muhammad Syaifudin. "Pondok Pesantren: Its Contributions on the Indonesian Muslim Middle Class." *Turkish Journal of Computer and Mathematics Education (TURCOMAT)* 12, no. 2 (April 10, 2021): 723–28. <https://doi.org/10.17762/turcomat.v12i2.929>.
- Fahrurrozi. "TRADISI BACA KITAB GUNDUL DI PONDOK PESANTREN PUTRI AL-ISHLAHIYAH SINGOSARI." *IBDA` : Jurnal Kajian Islam dan Budaya* 15, no. 2 (March 13, 2018): 215–34. <https://doi.org/10.24090/ibda.v15i2.2017.pp215-234>.
- Fauzan, Fauzan, Imam Mustofa, and Masruchin Masruchin. "METODE TAFSIR MAUDU'Ī (TEMATIK): KAJIAN AYAT EKOLOGI." *Al-Dz̄ikra: Jurnal Studi Ilmu al-Qur'an Dan al-Hadits* 13, no. 2 (2020): 195–228.
- Hamdi, Saibatul, Munawarah Munawarah, and Hamidah Hamidah. "Revitalisasi Syiar Moderasi Beragama Di Media Sosial: Gaungkan Konten Moderasi Untuk Membangun Harmonisasi." *Intizar* 27, no. 1 (2021): 1–15.
- Ishom, El-Saha, Mastuki HS, and A. Mujib. *Intelektualisme Pesantren : Potret Tokoh Dan Cakrawala Pemikiran Di Era Keemasan Pesantren Mujib, A Ishom El-Saha, M.* 3. Jakarta: Diva Pustaka, 2006.
- Kamal, Faisal. "Model Pembelajaran Sorogan Dan Bandongan Dalam Tradisi Pondok Pesantren." *Paramurobi: Jurnal Pendidikan Agama Islam* 3, no. 2 (2020): 15–26.
- Mahfudhon, Ulin Nuha. *Meniti Dakwah Di Jalan Sunnah (Tangerang Selatan: , 2018)*. Tangerang Selatan: Maktabah Darus-Sunnah, 2018.
- Majid, Nurcholish. *Bilik-bilik pesantren: sebuah potret perjalanan*. [Cet. 2.]. Jakarta: Paramadina : Dian Rakyat, 2009.
- Nurhakim, Amien. "Hasil Wawancara Dengan Ulin Nuha Mahfudhon, Dosen Darus-Sunnah." Tangerang Selatan, 2023.

- . “Profil Ma’had Darus-Sunnah,” 2023. <https://darussunnah.sch.id/profil-mahad-dawly/>.
- Qomarullah, Muhammad. “Pemahaman Hadis Ali Mustafa Yaqub Dan Kontribusinya Terhadap Pemikiran Hadis Di Indonesia.” *AL QUDS : Jurnal Studi Alquran Dan Hadis* 4, no. 2 (November 12, 2020): 383. <https://doi.org/10.29240/alquds.v4i2.1862>.
- Ramadhan, M. Rizki Syahrul. “Metode Kritik Hadis Ali Mustafa Yaqub; Antara Teori Dan Aplikasi.” *Nabawi: Journal of Hadith Studies* 1 (September 2020): 23–44.
- R’boul, Hamza. “Alternative Theorizing of Multicultural Education: An Islamic Perspective on Interculturality and Social Justice.” *Journal for Multicultural Education* 15, no. 2 (August 9, 2021): 213–24. <https://doi.org/10.1108/JME-07-2020-0073>.
- Rostandi, Usep Dedi, Ali Masrur, and Rosihon Anwar. “Metode Pengajaran Dan Kurikulum Darus Sunnah Sebagai Institusi Hadis Bertaraf Internasional.” *AL QUDS : Jurnal Studi Alquran Dan Hadis* 4, no. 2 (2020): 357.
- Salabi, Agus Salim. “Budaya Pesantren: Pengembangan Pembelajaran Turath” 7, no. 1 (n.d.).
- Slamet, S, and S Asiah. “Upaya Kyai Dalam Meningkatkan Kemampuan Santri Dalam Membaca Kitab Kuning Di Pondok Pesantren Annida Al-Islamy Bekasi.” *Turath* 14, no. 1 (2021): 1–19.
- Suryadilaga, Muhammad Alfatih, and Islam. “Hadis and Media.” *Jurnal Kajian Hadis Di Era Global* Vo.15, no. 2014 (2016): hlm.3.
- Thohari, Fuad, Moch. Bukhori Muslim, Khamami Zada, and Misbahuddin Misbahuddin. “The Implications of Understanding Contextual Hadith on Religious Radicalism (Case Study of Darus-Sunnah International Institute for Hadith Sciences).” *Samarah: Jurnal Hukum Keluarga Dan Hukum Islam* 5, no. 2 (December 26, 2021): 710. <https://doi.org/10.22373/sjhk.v5i2.11124>.
- Treanor, William Michael. “Taking Text Too Seriously: Modern Textualism, Original Meaning, and the Case of Amar’s Bill of Rights.” *Michigan Law Review* 106, no. 3 (2007): 487–543.
- Usman, A. Shamad. “Berbagai Pendekatan Dalam Memahami Hadis.” *Jurnal Ilmiah Al-Mu’ashirah* 13, no. 1 (2017): 34.
- Zamhari, Arif, and Ismi Rahmayanti. “The The Response and Negotiation of Pesantren in Maintaining the Values of Pesantren During the Covid-19 Pandemic: A Case Study of Pondok Pesantren Darussunnah Hadith.” *Jurnal Iqra’: Kajian Ilmu Pendidikan* 6, no. 1 (2021): 125–39.