

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

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SENARAI KANDUNGAN

SENARAI KANDUNGAN	i-ii
PRAKATA	iii
1. KERTAS UCAPTAMA 1: SUNNAH NABAWIYYAH DAN CABARAN SEMASA Prof. Datin Paduka Dr. Jawiah Dakir <i>Jabatan Usuluddin dan Falsafah & Timbalan Pengarah, Institut Islam Hadhari Universiti Kebangsaan Malaysia</i>	1-20
2. AUTORITI HADITH DALAM EPISTEMOLOGI TAFSIR Hajah Sarinah Haji Yahya <i>Universiti Islam Sultan Sharif Ali, Brunei Darussalam</i>	21-32
3. CABARAN DAN PERANAN BELIA DALAM PEMBANGUNAN UMMAH: SATU ANALISIS DARI PERSPEKTIF HADITH NABAWI Haji Mohd Khairul Nazif Haji Awang Damit Dr Sayyed Abdul Hamid Al-Mahdaly <i>Universiti Islam Sultan Sharif Ali, Brunei Darussalam</i>	33-42
4. HADITH PENYAMATARAFAN WANITA DAN HAIWAN: SALAH FAHAM DAN PENJELASAN Norhasrina Ibrahim Kauthar Abd Kadir Irshadul Haq Abdullah <i>Universiti Sains Islam Malaysia</i>	43-60
5. IMPLIKASI PERANAN USTAZ DALAM PEMBANGUNAN UMMAH DAN HUBUNGKAITNYA DENGAN PENDIDIKAN ISLAM: SATU KAJIAN DARI PERSPEKTIF SUNNAH NABAWIYYAH Abdullah bin Yusuf Kareena Somjeet Naksewee <i>Prince of Songkla University (PSU), Thailand</i>	61-82
6. MAFHUM AL-JAMA'AH DALAM HADITH-HADITH NABI (S.A.W.): SATU TINJAUAN DARI ASPEK DAKWAH Sulaiman Ibrahim el-Barruhiy <i>Universiti Islam Sultan Sharif Ali, Brunei Darussalam</i>	83-110
7. PELIHARA KESUCIAN SUNNAH NABAWIYYAH: KENALI KRITERIA HADITH PALSU Ak. Zamiri Pg. Hj Jamaludin <i>Jabatan Mufti Negara Brunei Darussalam</i>	111-130

8. **PERANAN ILMU SAINS DALAM MEMAHAMI HADITH TENTANG PROSES KEJADIAN MANUSIA** 131-142
Mohd Hilmy Baihaqy bin Hj Awang Yussof
*Pusat Pengajian Islam Sultan Omar Ali Saifuddien (SOASCIS),
Universiti Brunei Darussalam*
Ahmad Abdussalam Abdul Rahman al-Kedayani
Universiti Islam Sultan Sharif Ali, Brunei Darussalam
9. **PERANAN RASULULLAH (S.A.W.) TERHADAP AL-QUR'AN** 143-160
Ariffin Omar
Kolej Universiti Perguruan Ugama Seri Begawan, Brunei Darussalam
10. **SAHABAT DAN SUNNAH NABI: STUDI ATAS METODOLOGI PEMAHAMAN & APLIKASI** 161-178
Abd Rauf Muhammad Amin
Kolej Universiti Perguruan Ugama Seri Begawan, Brunei Darussalam
11. **SYEIKH ABDUL QADIR BIN ABDUL RAHIM BUKIT BAYAS DAN PENGHUJAHANNYA DENGAN AL-SUNNAH DALAM KITAB RISALAH FI BAYAN HUKM AL-BAY' WA AL-RIBA** 179-192
Hasanulddin Mohd
Abdul Karim Ali
Zurita Mohd Yusof
Universiti Sultan Zainal Abidin Terengganu, Malaysia
12. **SUMBANGAN ULAMA NUSANTARA DALAM ILMU HADITH: TUMPUAN KAJIAN KITAB SYARH LATIF 'ALA ARBA'IN NAWAWI KARANGAN ABD RAUF FANSURI** 193-204
Ahmad Baha' Mokhtar
Universiti Islam Sultan Sharif Ali, Brunei Darussalam
13. **APPARENT DISCREPANCY IN HADITH REPORTING: AN ANALYSIS OF SOME REPORTS ON PREDESTINATION** 205-220
Israr Ahmad Khan
International Islamic University Malaysia
14. **LIVING HADITH IN A FAMILY: REINVENTING MODEL OF RESEARCH IN HADITH USING ETHNOGRAPHICAL RESEARCH** 221-230
Saifuddin Zuhri Qudsy
Universiti Islam Negeri (UIN) Sunan Kalijaga Yogyakarta, Indonesia
15. **STUDY OF HADITH RECITAL IN THE MEDIA: STUDY OF KITAB AL-BUKHARI TVRI NASIONAL JAKARTA** 231-242
Muhammad Alfatih Suryadilaga
Universiti Islam Negeri (UIN) Sunan Kalijaga Yogyakarta, Indonesia

PRAKATA

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

الحمد لله رب العالمين، والصلاة والسلام على أشرف الأنبياء والمرسلين سيدنا محمد وعلى آله وصحبه ومن تبعهم بإحسان إلى يوم الدين، أما بعد

Sunnah Nabawiyyah merupakan sumber utama yang kedua dalam agama Islam selepas al-Quran al-Karim. Selain berperanan yang vital dalam menerangkan dan menjelaskan isi Al-Quran kepada seluruh manusia, Sunnah juga berperanan sebagai sumber hukum yang independen sebagai tambahan kepada al-Quran.

Semenjak dulu hingga kini, pelbagai isu semasa berkaitan Sunnah Nabawiyyah muncul untuk menggugat dan mencabar kedudukan sunnah atau mempertikaikan pembawa sunnah itu sendiri iaitu Rasulullah *Sallallahu ‘alaihi wasallam*. Setengah golongan cuba menolak autoriti dan taqdisnya sunnah Baginda yang sabit hanya kerana keketikan ilmu mengenai hadith yang agung ini. Setengahnya pula menerima segala bentuk nas yang dinasabkan kepada Baginda Rasulullah *Sallallahu ‘alaihi wasallam* tanpa sebarang sukat-sukat sebagai pengukur yang tepat dalam menilai keaslian nas berkenaan.

Oleh itu, buku prosiding "SUNNAH NABAWIYAH DAN CABARAN SEMASA" adalah buku yang menghidangkan pelbagai isu yang berkaitan dengan Sunnah Rasulullah *Sallallahu ‘alaihi wasallam*. Buku prosiding ini diterbitkan dalam dua jilid. Jilid pertama mengumpulkan artikel-artikel dalam bahasa Melayu dan Inggeris. Manakala jilid kedua mengumpulkan artikel-artikel dalam bahasa arab. Buku jilid pertama ini mengandungi 15 artikel dalam bahasa Melayu dan Inggeris hasil penyelidikan daripada para ahli akademik dan calon ijazah tinggi yang berkaitan dengan Sunnah Rasulullah *Sallallahu ‘alaihi wasallam*. Artikel tersebut telah dibentangkan sempena Seminar Antarabangsa Sunnah Nabawiyyah dan Cabaran Semasa (USUL2) yang bertemakan ayat 3-4, Surah an-Najm:

﴿وَمَا يَنْطِقُ عَنِ الْهَوَىٰ ۗ إِنْ هُوَ إِلَّا وَحْيٌ يُوحَىٰ﴾

“Dan ia (Nabi Muhammad) tidak memperkatakan (sesuatu yang berhubung dengan agama Islam) menurut kemahuan dan pendapatnya sendiri. Segala yang diperkatakannya itu tidak lain hanyalah wahyu yang diwahyukan kepadanya.”

Seminar ini telah mendapat penyertaan daripada para pembentang dari dalam dan luar negara seperti Arab Saudi, Brunei, Indonesia, Iraq, Kuwait, Malaysia, Thailand, Emiriah Arab Bersatu dan sebagainya lagi.

Akhir kata, diharap segala perbincangan yang dipaparkan di dalam buku ini dapat dimanfaatkan bersama ke arah mengangkat lagi kedudukan Sunnah Rasulullah *Sallallahu ‘alaihi wasallam* dan sebagai satu usaha dalam mempertahankan kedudukannya sebagai sumber utama dalam Syari’ah Islam serta memberikan sumbangan kepada agama dan ummah.

وبالله التوفيق والهداية والسلام عليكم ورحمة الله وبركاته

AHMAD ABDUSSALAM ABDUL RAHMAN AL-KEDAYANI
AHMAD BAHU’ MOHKAR
Ketua Sidang Editor Bersama

**STUDY OF HADITH RECITAL IN THE MEDIA:
STUDY OF KITAB AL-BUKHARI TVRI NASIONAL JAKARTA**

By:
Muhammad Alfatih Suryadilaga¹

ABSTRACT

Studies of hadith as an Islamic source of teachings currently are generally found with ease. As far commonly known, studies of hadith grew only in certain traditions; in pesantren and universities. Diverging from those traditions, studies of hadith in the media make it easier to be accessed by people generally. As technology grows, studies of hadith can be conveniently accessed by those who do not master Arabic by using many digital programs found in the internet. Not only in the internet, the studies also use another media. Sahih Bukhari as one of the most known book of hadith which is studied through television program broadcasted by TVRI Nasional Jakarta. Study of this books via TV ease common people to understand hadith in the books through interesting topics. Through TV, viewers of the studies not only reached nation-wide but also to foreign countries.

Keywords: *Imam Bukhari, Sahih Bukhari, TVRI Nasional Jakarta.*

I. Introductory

As a source in Islamic teachings, hadith is studied and learnt. One of many ways to learn hadith is the studies of book of hadith which developed in Islamic knowledge history². Otherwise, studying through the recent studies of the classic books can be a way too³. Those studies are vary based on its scope, methods and *syarah* hadith.

Studies of hadith always be done in *pesantren*. The method of teaching is known as *bandongan* and *sorogan* supervised by a teacher. Diverging from *pesantren*, study of hadith in universities is done more scientific by analyzing not only the excess and the deficiency of a hadith but also the views and commentaries about it. Therefore the studies is not a comprehensive study of a book but more on the methodological proportion. In the other hand, a different way to study hadith is found, through a nationwide television broadcast; study of Sahih Bukhari, conceptualized by Lutfi Fathullah, a lecturer in UIN Bandung.

This article would analyze on the study of hadits by Lutfi Fathullah which is broadcasted nationwide by TVRI Nasional Jakarta. It focuses on how are the patterns in the study and how the study is done, the development within, and the characteristic which makes it different from the earlier tradition done in *pesantren* and universities. Before analyzing the study of Sahih Bukhari, the article explained the growth of hadith; from the revelation to the composition of books of hadith, and the author of Sahih Bukhari and the content itself.

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² i.e. Book of hadith *mu'tabarrah* which composed and written by earlier *ulama*.

³ Recent studies on classic book, for example study done by lecturers of *Ushuluddin* Faculty UIN Sunan Kalijaga, *Membahas Kitab Hadis* (Yogyakarta: TH Press, 2009).

II. Imam Bukhari and Sahih Bukhari

1. Biography

Imam Bukhari was born in Bukhara, Uzbekistan, Central Asia on Friday, 13 Syawwal 194 Hijri / July 21, 810. His full name is Abu Abdullah Muhammad bin Ismail bin Ibrahim bin al-Mughirah bin Badrdizbah al-Ju'fy al-Bukhari. His grandfather is Bardizbah, a Zoroaster Persian descendant, but his father Mughirah is a Moslem under al-Yaman al-Ja'fiy's supervision.

His childhood was spent in misfortunes. His father passed away when he was child and raised only by his mother⁴. He also suffered blindness not long after he was born, but it cured totally after he was 10 years old.

He was raised in religious family. Ibnu Hibban, in al-Siqat, wrote that Bukhari's father was known as *wara'*, a person who is very careful to everything *syubhat* (doubtful things; hang in between *haram* and *halal*), exceedingly to *haram*. He was Malikian *ulama* and recognized as *mudir* of Imam Malik, a famous *ulama* and Islamic jurist.

Bukhari's concern on science of hadith, which is very hard and difficult, had grown since he was 10, and at 16 he already memorized many hadith books such as al-Mubarak and al-Waki. He studied under Syaikh al-Dakhili, *ulama* and famous hadith expert in Bukhara. At 16 he together with his family went to Mecca and Madina, where he learnt hadith to known professor and teachers. At 18 he published his first book *Qudhaya al-Sahabah wa al-Tabi'in* (Legal Events in the times of *Sahabat* and *Tabi'in*).⁵

Among his famous works are *al-Jami' al-Sahih*, *al-Adab al-Mufrad*, *al-Tarikh al-Shagir*, *al-Tarikh al-Awsat*, *al-Tarikh al-Kabir*, *al-Tafsir al-Kabir*, *al-Musnad al-Kabir*, *Kitab al-'Ilal*, *Raf'ul Yadain fi al-Salah*, *Birr al-Walidain*, *Kitab al-Du'afa*, *Asami al-Sahabah dan al-Hibah*. The most famous one is *al-Jami' al-Sahih*, which is commonly known *Sahih Bukhari*.⁶ Bukhari is not only known as an expert in hadith, but also as Islamic jurist. In compiling hadith in his book, Bukhari used scientific and validity principles therefore the quality of hadith (*shahih*) he compiled are accountable. He researched and studied deeply the conditions of *rawi*, and defined the quality of hadith.

He also always compared hadith narrated by a *rawi* to another *rawi* and picked out the best quality, thus it can be said that his book (*Shahih Bukhari*) can be called as filter of hadith which can be pulled out from he said "I compiled the book *al-Jami' al-Sahih* choosing among 600.000 hadiths over 16 years".

Among his students are Bukhari adalah Syekh Abu Zahrah, Abu Hatim Tirmidi, Muhammad Ibn Nasr, al-Nasa'I, Ibn Khuzaimah, Abu Dawud, al-Firabi, Hammad ibn Sakir, and Imam Muslim bin al-Hajjaj.⁷

⁴ Ibn Hajar al-Asqalan, 477.

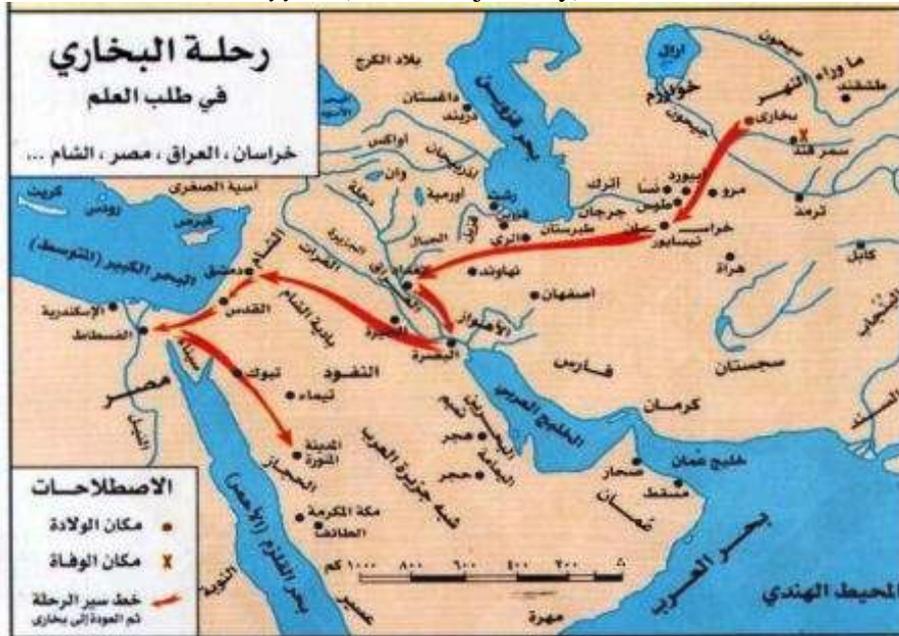
⁵ Ibn Hajar al-Asqalan, 477.

⁶ Ibn Hajar al-Asqalan, 492.

⁷ Abu Syuhbah, 50.

His scientific activities are among the best, at young age he went on a journey to cities where *ulama* lived and learned from them. He is known as *amir al-mukminin fi al-hadis* for memorizing thousands of hadith, but because of his limitation in writing, he only wrote about 5000 to 7000 hadith in his book.

Bukhari's *rihlah ilmiyyah* (scientific journey) is described as below:



There was a time when people of Samarkand sent him letter asking him to live among them and he agreed. In his journey he stopped in Khartand, a little village about 10 kms before Samarkand to visit some relatives. He fell into sickness for couple days there and passed away on August 31, 870 (256 Hijri) at 62 years old and buried after Dzuhur prayer on Idul Fitri. Before he died he made a will that his body to be buried with three pieces of cloths, not wearing any underwear and *serban*. He died without leaving any descendant.

2. Contents of Shahih Bukhari

The complete title of *al-Jami' al-Sahih* is *al-Jami' al-Sahih, al-Musnad al-Mukhtasar min Umur al-Rasul wa Sunanihi wa Ayyamih*.⁸ It was compiled for over 16 years on Bukhari's journey to Basrah, Egypt, Hijaz (Mecca and Medina), Kufah, Baghdad to West Asia. In his journey he met about 80.000 *rawi*, and he collected and memorized more than one million hadith. This is one of the characteristic earlier (*mutaqaddimiin*) of hadith expert, seeking for hadith directly from *rawi*.

All hadith he had memorized was not directly he wrote, but he selected the hadith tightly on *sanad* (narration line); whether its cut or not, and *rawi*; whether they trustworthy and *siqat* (strong). According to Ibnu Hajar al-Asqalani, Bukhari had collected 9082 hadith in his monumental work *al-Jam'i al-Sahih* which is also known as Shahih Bukhari.

Bukhari was very polite in observing and selecting the hadith from *rawi*, critics he gave was smooth and sharp at the same times. Even to *rawi* who has proven

⁸Abu Syuhbah, 57

his falseness he said his hadith was to be considered, or his hadith was left or do not discussed by *ulama*. He said “I left 10.000 hadith which narrated by *rawi* who are considered weak and I left hadith with same amount which narrated by *rawi* who I thought need to be considered”.

Bukhari met a lot of *ulama* and narrator of hadith and noted their identities and attitudes accurately. To get a complete information and check accuration of a hadith he travel many times to the ulama even to further places like Baghdad, Kufah, Hijaz or Syam, as he said “I visited to Syam, Egypt, and Jazirah each twice, traveled to Basrah fourth times stayed in Hijaz for six years and it was uncounted how many I traveled to Kufah and Baghdad to visit *ulama* and hadith expert.

Bukhari was very careful in compiling hadith into the book. According to his student al-Firbari, he listened to Bukhari said “I complied *al-Jami' al-Sahih* in Masjidil Haram, Mecca, and I did not include any hadith but after doing *istikharah* prayer of two *rakaat* asking for Allah’s help, and after convinced myself that the hadith was truly *shahih*. In Masjidil Haram he composed his rationale and the chapters systematically.

He wrote the opening and subjects after in Rawdah al-Jannah, a place between the grave of Rasulullah and the pulpit of Nabawi Mosque in Medina. The he collected some hadith and placed them according to the associate topics. The process in compiling the book took over 16 years in both cities.

Bukhari researched and investigated the credibility of each *rawi* therefore he is assured about the quality and *shahih* level of hadith he narrated. He also compared each hadith to another, selected and filtered, which hadith were logically the most *shahih*. Therefore his book he compiled acts as a filter to other hadith, and once he said “I would not include any hadith in this book but hadith which are *shahih*”.

In the recent days, *ulama* and hadith experts declared that in compiling *al-Jami' al-Sahih*, Imam Bukhari held on the highest level of *shahih* and would not decreased the level, except for hadith which were not the main topic.

According to Ibnu Salah, in *Muqaddimah, al-Jami' al-Sahih* consists of 7275 hadith. Moreover, many hadith are rewritten and repeated, and 4000 hadith was written without repetition. The counting was also done by Syekh Muhyidin al-Nawawi in *al-Taqrif*.⁹ Ibnu Hajar al-Asqalani in his forewords for *Fath al- Bari*, the total of hadith *shahih* in *Sahih Bukhari* are 2602 hadith (after reduced with the repeated hadith), hadith *mu'allaq* (connection between narrators is exist) but *marfu'* (doubted) is 159 hadith. The total of hadith *shahih* included with the repetition is 7397.¹⁰ The differences in counting and commenting *Sahih Bukhari* are caused by the differences of their view in hadith science.

⁹Asqalani, 489.

¹⁰Abu Syuhbab, 73-74.

The systemic distribution of *Sahih Bukhari* can be seen below:

- | | |
|---|--|
| 1. Book of the Beginning of Revelation | 41. Book of <i>Thalaq</i> (Divorce) |
| 2. Book of Faith | 42. Book of <i>Nafkah</i> (Sustenance) |
| 3. Book of Science | 43. Book of Food |
| 4. Book of <i>Wudhu'</i> | 44. Book of <i>Akikah</i> |
| 5. Book of Bathing | 45. Book of Butchery, Huntings and Reading <i>Bismillah</i> upon Hunted Animals |
| 6. Book of <i>Haid</i> (Menstruation) | 46. Book of Victims |
| 7. Book of <i>Tayammum</i> | 47. Book of Beverages |
| 8. Book of <i>Shalat</i> | 48. Book of Sickness |
| 9. Book of Times for <i>Shalat</i> | 49. Book of Medicine |
| 10. Book of <i>Adzan</i> | 50. Book of Food |
| 11. Book of <i>Shalat Jumat</i> | 51. Book of <i>Adab</i> (Characters) |
| 12. Book of Hajj | 52. Book of <i>Isti'dzan</i> (Asking Permission) |
| 13. Book of Fasting | 53. Book of Prayers |
| 14. Book of <i>Shalat Tarawih</i> [and <i>I'tikaf</i>] | 54. Book of Words to ease the heart |
| 15. Book of Trade | 55. Book of God's Certainty |
| 16. Book of <i>Salam</i> (Order) | 56. Book of Oath and Vows |
| 17. Book of <i>Syuf'ah</i> (Rent) | 57. Book of <i>Kafarat</i> (Breaking Oath) |
| 18. Book of <i>Ijarah</i> (Wage) | 58. Book of <i>Faraidh</i> (Hukum Waris) |
| 19. Book of <i>Wakalah</i> (Delegation) | 59. Book of <i>Had</i> (Crimes) and what to avoid from crime. |
| 20. Book of Farming | 60. Book of Explanation about People to be Embattled, which are Pagans and <i>murtad</i> (apostated) |
| 21. Book of Water Distribution and Irrigation | 61. Book of <i>Diyat</i> (Criminal Compensation) |
| 22. Book of Debts | 62. Book of <i>Murtad</i> and people who refused to <i>taubat</i> (repent) and war to them |
| 23. Book of Quarrels and Fights | 63. Book of Compulsion |
| 24. Book of <i>Luqathah</i> (Findings) | 64. Book of Helah (Hidden Efforts) |
| 25. Book of Despotic Deeds | 65. Book of Interpretation of Dreams |
| 26. Book of <i>Syirkah</i> (Company) | 66. Book of Fitnah-Fitnah (Tortures) |
| 27. Book of Pawn | 67. Book of Laws |
| 28. Book of Freeing Slave | 68. Book of Daydreaming |
| 29. Book of <i>Hibah</i> (Gifts) | 69. Book of Holding on Qur'an and Sunnah |
| 30. Book of <i>Syahadah</i> (Witness) | 70. Book of <i>Tauhid</i> (Unity of God) |
| 31. Book of Peace | |
| 32. Book of Prerequisites | |
| 33. Book of <i>Wasiat</i> (Wills) | |
| 34. Book of <i>Jihad</i> and Expedition | |
| 35. Book of The Beginning of <i>Makhluk</i> (Creature) | |
| 36. Book of <i>Manaqib</i> (Biography) | |
| 37. Book of Virtue of <i>Sahabat</i> | |
| 38. Book of War | |
| 39. Book of <i>Tafsir</i> | |
| 40. Book of <i>Nikah</i> (Marriage) | |

Although it can be seen that the domination of this book is *fiqh*, but as the title, topics in this book has broader scope, it has *tafsir*, *tauhid*, science and faith. This is a historical consequence where the trends of religious sciences are dominated by *fiqh*.

Among *ulama* who gave commentaries about Bukhari's work are :

1. *al-Kawakib al-Darari fi Syarh Sahih al-Bukhari* by Syams al-Din ibn Muhammad ibn Yusuf al-Kirmani (died 786 H.)
2. *Fath al-Bari bi Syarh Sahih al-Bukhari* by Abi al-Fadl Ahmad ibn 'Ali ibn Muhammad ibn Muhammad Ibn Hajar al-'Asqalani (died 852 H.)
3. *'Umdat al-Qari* by Badr al-Din Mahmud ibn Ahmad al-'Aini al-Hanafi (died 855 H.)
4. *Irsyad al-Sari ila Sahih al-Bukhari* by Syihab al-Din Ahmad ibn Muhammad al-Khatib al-Misri al-Syafi'i.¹¹

III. A Glance about Hadith Studies in Media

In the social science literatures, especially cultural studies¹², media industry growth are often linked with the growth of information community. In this context of community, media has significant role. Media is a communication means among subjects, a link to connect the communication of all members of community; therefore media is a very vital instrument.

Recently, media industry becomes strategic because of its role in community. Even in some limits, media has grown not only as an instrument of communication but also has broadened factors, such as politic, economy, social and culture, therefore the independency would not be reliable no more.

In the perspective of information community, media is a representation of public space, because media is an arena of communication where identity contestation is possible, and as an articulation of political identity. Thus, in this definition media is linked with intervention of self interest and power. Therefore opinion or news produced by media is detached from independency and is not value free.

Daugles Kelner, a well known sociology expert in his book *Media Culture: Cultural Studies, Identity and Politics between the Modern and the Postmodern* (1996), elaborated that media culture refers to a condition where audio and visual helped to string up daily lives, dominate entertainment projects, build public opinions and social behavior even supply to build one's identity.¹³

¹¹*Abu Syuhbab*, 73-74.

¹²Cultural studies in the beginning was a research about how the culture created through ideological struggles which is done by researcher in Center for Contemporary Cultural Studies of Birmingham University, UK. The first researchers are Richard Hoggart and Raymond Williams, who in the 50's researched about social life and culture of worker class in United Kingdom after World War II. Because they came from, their thoughts are called Birmingham School. Reserchers from Birmingham school tried doing some fraction with the approaches they used, in another word they see thier study as an instrument for cultural struggles. The believe that those changes will happen in two ways, first, identifying contradiction in society, where the resoultion would turn to positive, antipodes with oppressive resolution and changes; and second, by giving interpretation which help society in understanding the domination and variation of changes wanted. Samud Beeker described the goals the wanted to reach is giving a hard throwback to society via media, to not easily receive the illusion and practices made by media because media is considered to bring false consciousness. Mass communication study then became central issue in the research they do, because media is considered as an effective instrument from dominant ideology.

¹³In its dynamic interaction to society, media culture can not always be seen as an instrument from dominan ideology, but also can be said naively only as an entertainment.. The relation between society and the media in a culture is "a complex artefact consists of politic and social discourses"

Therefore media as manifestation of public space which shows opinion traffic or discourse that develops in the community has incredible power to produce knowledge and social construction. Through TV shows or programs which media exposed, in fact knowledge or culture are produced. Even it can be said that media would likely to authorize hegemony on the viewers consciousness, therefore ‘opinion production’ and ‘opinion reproduction’ became the world’s perspective which reflect community’s perception to the out world.

Viewers in the media industry are positioned as passive audience that would likely to receive knowledge production. Critical conscience of community or audience is solidified as they are fed opinions which are –as Critical Theory used- not value free. Consuming media also affects policy and social science selective construction, social imagination, and where we perceive “world”, “reality we live on” and imaginary reconstruct their lives from our lives through “all whole world” which is understandable.¹⁴

Unlike studies of al-Qur’an, studies of hadith are not found but in TVRI. Studies of al-Qur’an which is interpretative can be found in MetroTV, hosted by Quraish Shihab on *Tafsir al-Misbah*. Study of Sahih Bukhari is broadcasted every Sunday at 05.00 to 06.00. In the beginning of broadcast, Yusuf Mansyur often visited. As the broadcast goes smooth, it was hosted by Ahmad Lutfi Fathullah.

A quick review of this weekly one-hour show is study of Sahih Bukhari, started with introduction of topic, began with recital of Qur’an and the translation. Then the show was continued with introductory of speaker which would give explanation about hadith in Sahih Bukhari, then continued with reading it. Then continued with explanation of the hadith, linked with ayat of al-Qur’an, *ulama*’s view and recent context. The show ended with question and answer session with the audience.

Segmentations of study of Sahih Bukhari broadcasted on July 6, 2014 can be seen below:

No.	Activities	Person in Charge
1.	Opening Ceremony by moderator	Agus Idwar
2.	Recital of al-Qur’an and translation	<i>Qori</i> ’
3.	Speakers Introduction (Lutfi Fathullah and Chief Bimtal TNI(Mental Guidance of National Army of Indonesia))	Agus Idwar
4.	Explanation of Topic: <i>Sahur</i>	Lutfi Fathullah

which its analysis and interpretation need understanding and critic of “economy, politic, social relation and political condition where those texts are produced, distributed and received”. Mustofa, "Perempuan dalam Kultur Patriarkhi Media", Book Review in *Jurnal Musawa* UIN Sunan Kalijaga Yogyakarta, Vol. 5, No. 4, Oktober 2007, page. 580-586.

¹⁴ Mass media is media used by people to communicate among them massively and likely one-way. In Indonesia, mass media are consist of newspaper, tabloid, magazines, radio and television broadcast. The first three is printed media while the other two are electronic. Mass media has become the eyes and ear for modern people, even has become priority only few stages under food.. Heri Winarko, *Mendeteksi Bias Berita; Panduan Untuk Pemula* (Yogyakarta; Klik ©, 2000), page. 7-8.

5.	Recital of the Hadith	-
6.	Explanation and interpretation of hadith about <i>sahur</i> , added with word to word translation and contextual meaning of the hadith. The gap between <i>Shubuh</i> and <i>Sahur</i> in the text are about the time of a <i>sholat</i> or about the time of reading 50 ayaat of Qur'an. Therefore, as living in Bekasi and doing <i>Shubuh</i> prayer in Istiqlal Mosque is impossible.	Lutfi Fathullah dan Kepala Bimtal TNI
7.	Questions from audience	2 groups from <i>Majelis Ta'lim</i>
8.	Answering the questions	Lutfi Fathullah dan Kepala Bimtal TNI
9.	Closing statement	Lutfi Fathullah dan Kepala Bimtal TNI
10.	Quiz and last week quizzes answer	Lutfi Fathullah
11.	Closing prayer, <i>sayyid istigfar</i>	Lutfi Fathullah

The interesting part is the quiz or question given at the end of the show. This strategy likely attracts viewers to watch the show until the end. Moreover, there are explanation and description of study of hadith center which Ahmad Lutfi Fathullah builds, about its funding such as weekly income and outcome and how many are used in order of hadith development.¹⁵

The study was done based on assumption that hadith is Islamic source after al-Qur'an, which has to be known, taught, learned and obliged. Sahih Bukhari is one of book oh hadith whose highest rate of authenticity and accuracy and systemic-thematic composition, and was considered as the most truthful book after Qur'an.

Based on the position of hadith as second Islamic source and Islamic teachings after Qur'an, having Sahih Bukhari to be read and obliged is an obligation for every Muslim. The high price of the book and language barrier become obstacle for having it, especially here in Indonesia. Realizing those obstacles, Ahmad Lutfi Fathullah through *Pusat Kajian Hadits* (Study of Hadith Center) founded *Gerakan Wakaf DVD Sahih al-Bukhari, Terjemah dan Takhrij Interaktif* (Charity Movement DVD *Sahih al-Bukhari*, Interactive Translation and Interpretation). This movement has two main moves:

1. This is a DVD of digital version of *Sahih Bukhari*, translated and given simple interpretation in a multimedia application.
2. The DVD was produced in two editions. The first edition has 8 chapters, hadith number 1 to 335. The second edition has complete version of Sahih al-Bukhari. From this advantages, study of hadith are now available for broader community, not only for those who masters Arabic but also commoner and general people.

IV. Study of Hadith: Transformation from hard to easier

¹⁵ See explanation by Lutfi Fathullah in the beginning of the broadcast on May 11, 2014.

Study of hadith previously was done in *pesantren* and Islamic school, in the way called *bandongan* and *sorogan*, one *santri* (student) read in front of *kiyai* (teacher) or teacher read the hadith to students. This kind of study is done regularly based on schedule made by *pesantren*, once a week or more. Moreover, thus kind of study are used by student to look for *berkah* (blessings, called *tabarrukan*) on their future.

In Ramadan there is a tradition in *pesantren* to study classic book not only for *santri muqimin* (students who stay in dorm/*pesantren*) or *santri kalong* (students who go back to their own home). Among those classic book to study is Sahih Bukhari with Javanese translation. Diverging from non Ramadhan, the study done in Ramadan is done daily in the afternoon before breaking the fast or after *sahur* until 08.00. There is no discussion or debriefing except for special class which focused on studying the book.

Study of hadith in universities is usually done in Hadith Science faculty which is specially focused to study hadith. Generally it is taught in 3 courses, *Studi Kitab Hadis Primer* (Study of Primary Hadith Books), *Studi Kitab Hadis Antologi* (Study of Anthology Hadith Books) and *Studi Kitab Syarah Hadis* (Study of Hadith Explanation Books). In those courses, even though the focus is hadith but the source and the books are vary, from classic books to contemporary ones. The study was done academically through content analysis method.

As teaching in universities are different from junior or senior high or even *pesantren*, the study emphasizes on self study rather than assisted study. Student are free to determine their own qualities and what to study based on their background. Therefore for those whose better Arabic or foreign language background have easier way to study and observe the literatures. For those who are not, they are likely to search another literature, secondary sources in Bahasa Indonesia.

Discussion about Islamic study, especially study of hadith, has no end and will always develop as the era changes. According to Keith Ward quoted by Amin Abdullah, there are at least four phases on religious study, local, canonical, critical and global,¹⁶ where all these phases affect on Islamic study development. The first is the local phase. All religions in the pre-historical period are categorizes as local. All practices of tradition, culture, norms, even religion are local phenomenon. This locality is absolute because the main factor is language. The language used by tradition is local language.

The second phase is canonical or proportional. The birth of Abrahamic Religions and religion in the east which generally used The Sacred Text was a new phase in the history of religion development after prehistoric religions. It was called canonical because of the reception of revelations whose the truths are considered final and absolute. Religious guidance based on sacred text developed around mid centuries and in the future it has a role in creating scriptualist - textualist type of religious characteristic. Other contextual traditions also developed in interpreting the sacred text.

¹⁶ The four phase was described by Amin Abdullah in his work *Mempertautkan Ulum Al-Diin, Al-Fikr Al-Islamiy dan Dirasat Islamiyyah: Sumbangan Keilmuan Islam untuk Peradaban Global* in <http://aminabd.wordpress.com/category/tulisan-2008/>

The third is critical phase, which is triggered by the spirit of enlightenment in 16's-17's century. Religious awareness has developed radically in Europe. Even though it happened in Europe, but it affected the religious traditions in whole world. This created clashes, believers and supporters of canonical-textual religion often created unavoidable socio-politic clashes. Those three traditions often clashed, but sometimes it walked in synergy and harmony. In this condition, the fourth phase, global phase is developed.

In the global phase, information technology accelerated the dream of this borderless society. *Globalization* are happened, where local traditions are brought to global arena. Diaspora Muslim, Muslim immigrant in Europe and trans-nationalism are parts of the complexity of this phase.

These four phases are surely affect on Islamic sciences development – according to Prof. Dr. Amin Abdullah, in Islamic sciences prespective, those phases are coned to *Ulum al-Diin* (religious science phase), *al-Fikr al-Islamiy* (Islamic thought phase) and *Dirasat Islamiyyah* (Islamic Studies phase). In the *Ulum al-Diin* phase, religious sciences in Islam are clustered, for such as *Kalam, Fikih, Tafsir, Hadis, Qur'an, Faraidl, Aqidah, Akhlaq, Ibadah* and also the science of the language media which is Arabic (*Nahwu, Saraf, Balaghah, Badi', 'Arudl*). The clustered sciences then developed into *al-Fikr al-Islamiy* which is more comprehensive, that is study of al-Qur'an and al-Sunnah, legal thought, *Kalamiyyah* (theological thought) and mystical thought and Sufism, artistic expression, philosophical thought, and modern thought of Islam. *al-Fikr al-Islamiy* has strong, comprehensive and integrated science structure and body of knowledge about Islam. Even though the clashes between *al-Fikr al-Islamy* and *Ulum al-Diin* had not been solved, Islamic sciences kept on developing therefore *Dirasat Islamiyyah* (Islamic Studies)¹⁷ was born. In *Dirasat Islamiyyah*, the dialogue of contemporary issues such as human rights, gender (women's participation in politic, social, economy and education), religious pluralism, international relations and laws are done deeply, using mix method and approach of *al-Fikr al-Islamy* and *Ulum al-Diin*. Thus, the progress are grows rapidly and so does the challenge. From facts above, study of hadith are part of it and it also grows from generations to generations.

Study of hadith in electronic media only can be found in TVRI Jakarta who broadcasted weekly on Sunday. Moreover, study of hadith can be found in online media such as sites which specialized in study oh hadith as explained before. The broadcast of study of hadith in TVRI Jakarta is specially fit for Indonesian context, and it also accomodate the information used by common people.

Map of The Study of Hadith in *Pesantren*, Universities and Media

<i>Pesantren</i>	Universities	Media (TVRI Jakarta)
<ul style="list-style-type: none"> • Study of Classic Book (<i>mutaqaddimin</i>) • <i>Bandongan</i> and <i>sorogan</i> • Tradition in 	<ul style="list-style-type: none"> • Study of hadith books both classic and contemporary (<i>muta'akhirin</i>) • Deeply observing 	<ul style="list-style-type: none"> • Only <i>Sahih Bukhari</i> • Historical review of writer only done in earlier

¹⁷ Islamic Studies are new scientific cluster based on the paradigm of critic-comparative social studies because it involved all experiences of people di their historic-empiric world which is very vary.

<p>Ramadan, reading <i>Sahih Bukhari</i> with Javanese Translation</p> <ul style="list-style-type: none"> • Not much any discussion except for special class focused in learning it. • The goal of study is to get <i>berkah</i> (<i>tabarrukan</i>, blessings). 	<p>and analyzing the writers context, contents and analysis.</p> <ul style="list-style-type: none"> • Study is taught for students who get course <i>Ulumal-Hadith</i> before. • Done in IV and V semester in courses: <i>Studi Kitab Hadis Primer</i> (Study of Primary Hadith Books) 4 credits, <i>Studi Kitab Hadis Antologi</i> (Study of Anthology Hadith Books) 2 credits and <i>Studi Kitab Syarah Hadis</i> (Study of Hadith Explanation Books) 2 credits. • Lecturer gives student autonomy tasks and assignment, students to present and discuss the assignment given. • Lecturer read the book of hadith based on course outline. • Contribution of study of hadith book in contemporary context. 	<p>broadcast, next broadcast are thematic.</p> <ul style="list-style-type: none"> • In the beginning of study, the hadith are read and explanation are given by speakers based on topics. • Session of Q&A in the end of study after the explanation given. • Contextual and textual interpretation. • Quizzes in the end of broadcast.
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There are shifts found as the learning media changed. Study of hadith previously only could be enjoyed by those who became *santri* in *pesantren*; or by students in university who focused to learn hadith. Moreover, deeper study of *Sahih Bukhari* only learned in certain semesters.

Study of hadith, by broadcasted nation wide, can be enjoyed by all people regardless age, education or area, proven by one of audience who is still in elementary school age, who is able to master the *Sahih Bukhari* program in online media. As explained above, the study of Hadith Bukhari broadcasted by TVRI hosted by Lutfi Fathullah has given access to all people regardless age, education and places.

V. Conclusion

Study of hadith in the media has many advantages for Muslims by facilitating ease of receiving information within; differ from those in *pesantren*, which only can be accessed by *santri muqqimin* and *kalong* whose strong religious dedication. The same goes to study of hadith in universities, only can be accessed by students who are in Hadith Science Faculty. Study of hadith in the media done by Lutfi Fathullah ease and generalize the study of hadith regardless condition.

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