

The Use of Hadith in Islamic Boarding School Education

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Submitted:	03/12/2026	
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		<p>This research examines the utilization of Hadits in pembelajaran pesantren as the foundation for forming the Islamic character of students. Hadits serves as the main basis for kitab kuning such as Riyadhus Shalihin and Bulughul Maram, taught through memorization, talaqqi, and musyafahah methods that maintain the authenticity of scholarly chains, with the central role of the kiai as both a model and authority in transmission. The values of Hadits like humility (tawadhu), discipline, and brotherhood (ukhuwah) are internalized in worship ethics, education, social interactions, and the students' environment through the living practice of Hadits. Amid modernization, pesantren integrate Hadits studies with formal curricula, digital technology, and contemporary approaches to ensure relevance in the global era. This qualitative library-based approach affirms that pesantren are adaptive in preserving tradition while facing contemporary challenges.</p>
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INTRODUCTION

Pesantren, as an Islamic educational institution, plays a strategic role in preserving scholarly traditions while shaping the character of students. Through the teaching of classical Islamic texts based on the Quran and Hadith, pesantren emphasizes the development of morals, worship, and social life in a holistic manner. Hadith, as the second source of law after the Quran, not only serves as a normative foundation but also as a practical guide for moral and spiritual education. Thus, the use of Hadith in pesantren learning becomes an important foundation in strengthening Islamic character that is relevant to the challenges of the modern era. (Saifullah & Sofa, 2025)



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In the context of pesantren education, Hadiths are not only treated as texts to be memorized but also as material to be studied, analyzed, and practiced in daily life. Through the study of classical Islamic texts (*kitab kuning*) based on Hadith, learning methods such as sorogan and bandongan, as well as the daily practices of santri, pesantren emphasize the function of Hadith as an applicable guide for life. This aligns with the important role of religious education in shaping the character of individuals and society, particularly in building spiritual and moral identity. As a core element of Islamic teachings, Hadith provides rich guidance on various aspects of life, including educational values, thus having the potential to strengthen the spiritual foundation of students while reinforcing Islamic character education. (Aldi & Khairanis, 2025)

In addition, Hadith, which holds a central position in shaping the scholarly tradition and the character of students, is evidenced by the existence of the '*kitab kuning*' that serves as the main teaching material in pesantren many of them are based on Hadith, such as *Riyadhus Shalihin* and *Bulughul Maram*. This shows that Hadith serves as the epistemological foundation in the teaching of '*kitab kuning*' in pesantren. In the learning process, pesantren use distinctive methods that have long been widely employed, such as: memorization, talaqqi, and musyafahah. This method not only transfers knowledge but also shapes the discipline and character of the students. In the practice of talaqqi and musyafahah, the learning of Hadith becomes more authentic because it involves direct interaction between the teacher and the students. (Saifullah & Sofa, 2025)

The effectiveness of the above method cannot be separated from the role of the kiai as a central figure in the pesantren. The kiai not only acts as an authority of the scholarly chain (*sanad*) ensuring the continuity of Hadith transmission in line with the tradition of scholars, but also serves as a moral role model for the students. Therefore, through scholarly authority and personal example, the kiai is able to internalize the values of Hadith into the lives of the students, (Aldi & Khairanis, 2025) as already conveyed in the yellow books. It can be concluded that the pesantren does not focus solely on academics, but also on the learning of morals and ethics.

Consequently, the distinctive values of Islamic boarding schools, such as humility (*tawadhu'*), sincerity (*ikhlas*), discipline, and brotherhood (*ukhuwah*), can be seen as concrete implementations of the teachings of the Hadith, instilled in the daily lives of students, based on what they learn while studying the yellow books. However, the dynamics of the times present new challenges, particularly regarding the need to integrate Hadith studies with the modern education system. Therefore, innovation through the use of digital media and the application of contextual approaches is necessary to ensure that Hadith teaching remains relevant in the global era. Especially today, social and cultural changes resulting from globalization have presented various challenges for the younger generation, including in character formation. The unstoppable flow of information through digital media often negatively impacts the moral and spiritual values of the younger generation. In this context, Islamic boarding schools, as Islamic educational institutions, have a strategic role in maintaining and shaping the character of the younger generation, ensuring that it remains grounded in Islamic spiritual values.

Based on the background outlined, this research aims to address several research questions related to the position and role of Hadith within the Islamic boarding school tradition. First, it examines the position of Hadith as the primary basis for the yellow books that serve as the primary reference for learning in Islamic boarding schools. Second, it examines how typical Islamic boarding school learning methods, such as memorization, talaqqi, and musyafahah, are effectively utilized in the transmission and internalization of Hadith knowledge. Third, it highlights the role of the kiai (Islamic

scholars) as central figures who function not only as teachers but also as holders of the authority of the scientific chain of transmission, ensuring the continuity of the Hadith teaching tradition. Fourth, it explores the values contained in the Islamic boarding school tradition that originate from Hadith and explores how these values are internalized in the daily lives of students. Fifth, it discusses the integration of Hadith studies with the modern Islamic boarding school education system, which seeks to combine classical scientific traditions with contemporary educational approaches.

Thus, the aim of this study is to provide a comprehensive understanding of the central role of the Hadith in the Islamic boarding school education system, both in terms of teaching methodology, scientific authority, and its relevance in shaping the character of students amidst the dynamics of modernization of Islamic education.

RESEARCH METHODS

This research is a literature study with a qualitative approach that focuses on the textual study of the use of Hadith in Islamic boarding school learning. These include the books of Hadith and the hadith tradition used in Islamic boarding schools: Sahih al-Bukhari, Sahih Muslim, Riyadhus Shalihin, and Bulughul Maram. Data were obtained from books, journals, and related academic literature. Data were collected through documentation and analyzed using content analysis through the stages of reduction, presentation, and drawing conclusions to produce a comprehensive understanding.

RESULTS AND DISCUSSION

The scholarly tradition of Islamic boarding schools (pesantren) places Hadith as the primary basis for the "yellow books" (kitab kuning) and as a guide for life, transmitted through distinctive methods such as memorization, talaqqi (recitation), and musyafahah (religious consultation). The role of the kiai (religious scholars) as holders of the sanad (chain of transmission) ensures the continuity of knowledge, while the values derived from the Hadith are internalized in the daily lives of students. Amidst the modernization of education, Islamic boarding schools also strive to integrate Hadith studies with contemporary approaches, thus creating harmony between classical heritage and innovation. Therefore, this discussion will outline five main aspects: the position of Hadith in the "yellow books," Islamic boarding school learning methods, the role of the kiai (religious scholars), internalization of values, and integration with the modern education system.

Hadith as the Basis for "yellow books" in Islamic Boarding Schools

"Yellow books" generally refer to religious books written in Arabic without punctuation (harakat), and usually printed on yellow paper. The term "yellow books" emerged in Islamic boarding schools to describe Islamic books or teachings written in Arabic without "harakat" (character marks) and translations. This yellow book functions as a standard for students in understanding Islamic teachings. The existence of this yellow book originates from the period around the 11th century to the 16th century AD. (Syu'aib & M. Husni, 2025)

Abudin Nata defines the yellow book as a religious work written in Arabic, encompassing various texts discussing religious topics and serving as a guide and reference in Islamic studies. The writing of this book follows the Islamic scientific and cultural traditions that have developed over centuries. This book plays a crucial role in the conservation and dissemination of Islamic teachings and values, particularly in educational institutions such as Islamic boarding schools (pesantren). (Diyan, 2020)

The Hadith occupies a central position as the epistemological foundation of Islamic boarding school scholarly tradition, reflected in the existence of texts such as Bulugh al-

Maram, Sahih Bukhari, Sahih Muslim, and Tajridul Sharih (Amiruddin, 2020), as well as hadith by Indonesian scholars. Its position is not only as a normative text, but also as a source of teachings that guide the behavior of students. In this regard, the yellow books function as a medium that connects the authority of the hadith text with social reality, while ensuring the continuity of the sanad and Islamic scholarly tradition. Through the study of the hadith, Islamic boarding schools emphasize not only memorization of the text but also understanding its meaning, context, and application in aspects of worship, social interactions, and morals. Thus, the Hadith becomes the legitimacy as well as the basis for religious practices, learning ethics, and the formation of the values of students. The existence of yellow books used to study several sciences such as: Hadith, Fiqh, and so on is used as the main element of a pesantren that is considered accurate in studying Islam and its knowledge. (Aliyah, 2018)

In its current development, the learning method using yellow books has changed along with the dynamics of the times. The principle of al-muhafazhatu 'ala al-qadim as-shalih wa al-akhdzu bi al-jadid al-ashlah carried by Nahdlatul Ulama emphasizes the importance of maintaining good traditional values while adopting more relevant modern values. Thus, learning yellow books is not only maintained as a tradition of Islamic boarding school knowledge, but is also contextualized with new approaches to remain adaptive, scientific, and able to answer the challenges of contemporary education. (Wahid, 2020)

The distinctive characteristics of the yellow books in Islamic boarding schools, which are the identity of Islamic boarding schools in the digital era, are now a threat and a serious problem. The development of digital technology has impacted the shift in orthodox attitudes among students, one of which is the ability to read the yellow books. The engrossment in surfing the digital world has resulted in a lack of mastery of the yellow book reading, which is a student's advantage. The positive and negative impacts of information technology are certainly a consequence of the development of the times. However, Islamic boarding school administrators continue to strive to anticipate these negative impacts by utilizing information and digital technology as a strength in improving the quality of students. Thus, the yellow books function not only as a medium for transmitting classical Islamic knowledge, but also as an instrument for shaping the intellectual and moral identity of students. Their exclusivity, which requires a specific scientific tool, shows how the Islamic boarding school tradition emphasizes depth of understanding, not just the skill of reading texts. Although the development of the digital era brings changes in the practice of Islamic study, the yellow books remain positioned as an epistemological foundation that maintains the continuity of the scientific tradition while also serving as a source of legitimacy for ethical and spiritual values. Therefore, the existence of yellow books deserves to be placed as the center of attention in Islamic boarding school studies, because of their strategic role in maintaining the authority of the sanad, shaping the character of students, and connecting classical heritage with contemporary educational challenges. (Syaiful et al., 2022)

Memorization, Talaqqi, and Musyafahah Methods in Islamic Boarding Schools

The affirmation of the position of the Hadith as the primary basis of Islamic books in Islamic boarding schools requires the subsequent attention to the process of its transmission and learning among students. Islamic boarding schools develop distinctive methods deeply rooted in classical Islamic scholarly traditions, such as memorization, talaqqi, and musyafahah. These methods serve not only as pedagogical strategies but

also as mechanisms for preserving the chain of transmission of knowledge, ensuring the authenticity of the Hadith teachings.

Memorization Method

Memorization is the process or effort of absorbing the mind to always remember, or the mental process of storing impressions that can be recalled at any time. Memorization can also be defined as the effort made by the mind to always remember the material learned.

In Arabic, memorization comes from the word "hafadza," which means to maintain or memorize. M. Quraish Shihab states that memorization means to maintain and supervise. Meanwhile, according to Abdul Aziza Abdul Rauf, memorization is the process of repeating something. (Saputra & Muhid, 2022). Therefore, from the several definitions above, it can be concluded that memorization is the process of remembering, storing, or absorbing something into memory. The role of memorization methods is crucial in supporting successful memorization. Using the right method will help a memorizer memorize well and quickly. (al-Qadri & Ilhamsyah, 2020)

The memorization method is a learning method frequently used by Islamic boarding schools (pesantren) in Indonesia, so that alumni are accustomed to the memorization assigned to them. The memorization method is a technique in which students systematically repeat and store the Hadith text in their memory. Memorization is not merely a transfer of text but also ensures that the Hadith text remains consistent and protected from reproduction errors. In the Islamic boarding school tradition, students are usually given memorization targets (the number of Hadith per period) and are required to perform muraja'ah (regular repetition) to maintain their memorization. Initially, the memorization method was often used in Arabic language learning and also in Hadith teaching, with the aim of helping students memorize the Hadith they study. The memorization method is used to instill the Hadith text in students' minds. By memorizing, students not only retain the text of the Hadith but also develop a spiritual connection with the teachings of the Prophet Muhammad (peace be upon him). Memorization serves as the initial foundation before students are guided to the stage of understanding its meaning and contextualizing it in everyday life.

Talaqqi Method

Meanwhile, the Talaqqi method emphasizes a direct learning process between the teacher (kiai/ustadz) and the student (santri). In this tradition, the student reads or listens to the Hadith in front of the teacher, who then provides corrections, explanations, and commentary. This model strengthens the continuous intellectual chain of transmission from one scholar to another, all the way to the Prophet Muhammad (peace be upon him).

Talaqqi is a term derived from the Arabic word "Laqia," meaning meeting, or face-to-face interaction between the student and the teacher. The Talaqqi method strategy involves the student interacting directly with the teacher to prevent mistakes or errors. (Syarifah et al., 2023)

The basis of the Talaqqi method stems from the method taught by Gabriel to the Prophet Muhammad (peace be upon him) when he delivered and taught the Quran. Essentially, memorizing the Quran should not be done alone without a teacher. Because in the Qur'an there are many abstruse (difficult) verses that cannot be mastered just by

studying theory. This abstruse reading can only be learned by seeing what is exemplified by being read by a teacher or caregiver.

In applying the Talaqqi method, there are several advantages and disadvantages, namely: The advantages of the Talaqqi Method include: Creating a harmonious relationship between educators and children emotionally, Educators can understand the character of each child because they guide them continuously, Educators can guide children maximally, in the Talaqqi method educators can see and monitor children's development well, and Educators can immediately correct children's reading when mistakes occur.

Meanwhile, the disadvantages of the Talaqqi method include: In general, the Talaqqi method cannot be used in classes with a large number of students, because it is less effective, and children feel bored while waiting for their turn to be tested. (Syarifah et al., 2023)

Musyafahah Method

The Musyafahah method emphasizes the oral aspect and intense verbal interaction between teacher and student. This process emphasizes the transfer of knowledge and values, as students not only receive textual knowledge but also absorb the manners, attitudes, and exemplary behavior of their teachers.

Musyafahah literally means receiving orally through lip movement. However, this term refers to a situation where students acquire knowledge orally by focusing on the teacher's lip movements and repeating their recitation. Talaqqi Musyafahah refers to a face-to-face meeting between teacher and student at any time, where the student focuses on the teacher's lip movements and repeats the recitation, or the teacher listens to the student's reading and corrects any errors. (Firmansyah & Mavianti, 2023)

This method is essentially a method for teaching the Quran, implemented as follows: The teacher reads first, followed by the child or student. This method allows the teacher to demonstrate the correct pronunciation of the letters using their tongue. Meanwhile, the child can observe and directly observe the teacher's pronunciation of the letters and imitate them. This model was implemented by the Prophet Muhammad (peace be upon him) to his companions. Allah says in the Quranic chapter of Al-Qiyamah: "Do not move your tongue (to read the Quran) in order to hasten its mastery."

The Prophet (peace be upon him) exemplified the musyafahah method in acquiring knowledge, particularly the science of reading the Quran. This is what Sheikh Salim bin Eid al-Hilali (may Allah preserve him) said: "A Quran reciter who has not studied with a teacher will not be able to recite the Quran correctly, because reciting the Quran contains the rules of tajweed, laws, and other knowledge." (Sholihah & Purnamasari, 2020)

It can be concluded that Musyafahah (literally "mouth to mouth") is a learning method in which the teacher and student sit facing each other. The student observes the teacher's oral (lip) movements when reciting the Hadith, then imitates the recitation. This method strengthens pronunciation (makhraj) and intonation, and allows the student to visually observe the teacher's speech movements as a model. The combination with Talaqqi maximizes the effectiveness of correction and imitation. If related to the previous discussion, the methods of memorization, Talaqqi, and Musyafahah are what make the yellow books, especially Hadith books such as Al-Arba'in An-Nawawiyyah and Riyadhus Shalihin not only become reading texts, but live as

scientific traditions. In this way, Islamic boarding schools are able to maintain the continuity of the authority of Hadith, both as a source of knowledge and as a moral guideline, which is internalized in the daily lives of the students.

The Role of the Kiai as an Authoritative Sanad of Knowledge

In the Islamic boarding school tradition, the kiai occupies a central position as an authoritative figure who not only masters religious knowledge but also serves as the primary liaison between the texts of the yellow books, particularly the Hadith, and the students. This role of the kiai can be understood through the concept of sanad of knowledge, namely the chain of transmission of knowledge that continues from teacher to student, through previous generations of scholars, even to the Prophet Muhammad (peace be upon him).

The sanad of knowledge began with the arrival of Islam in the Indonesian archipelago, from the late 17th to the early 18th centuries, beginning with the Sultan of Banten, who paid attention to the world of Islamic boarding schools. The driving force behind this transmission of knowledge was Sheikh Syarif Hidayatullah, and the implementers of this educational system were students recruited by the sultan (Lukman et al., 2021). The sanad of knowledge is a form of scientific transformation. In other words, the knowledge acquired must have a positive impact on knowledge, attitudes, and behavior. In the scope of scientific studies, attention is also paid to the beginning of the formation of Islamic boarding schools in Indonesia.

In conceptual studies, the Sanad (Islamic chain of transmission) exists in three scientific fields. First, in the field of Hadith, which is the most popular within the scope of Islamic education studies. Second, in the field of Tariqat (the Qur'anic tradition). Third, in the field of knowledge, especially in Islamic boarding schools (pesantren). The Sanad (Islamic chain of transmission) in Islamic boarding schools plays a crucial role in the current cultural trend of learning solely from various media, especially online. However, acquiring knowledge directly from a kiai (Islamic scholar) not only brings blessings but also guarantees its accuracy. Therefore, the pesantren tradition provides a connection from knowledge to the teacher. The role of the Sanad is crucial in Islamic boarding school scholarship, as the presence of this Sanad can be scientifically validated. (Mahfudloh, 2023)

In the pesantren tradition, the kiai occupies a central position as an authoritative figure who not only leads the educational institution but also acts as a cultural leader within the community. The title of kiai represents recognition of Islamic scholarly capacity as well as dedication to deepening and spreading religious teachings. Thus, the Kiai (Islamic scholars) are key figures in the transmission of knowledge, the spread of Islam, and the establishment of socio-religious authority. (Fauzi, 2018) Learning in Islamic boarding schools (pesantren) is a form of comprehensive learning. Students are required to persevere and be patient in studying with the kiai.

Pesantren are Islamic educational institutions with unique characteristics. They comprise interconnected elements: the kiai (Islamic scholars), the students (santri), the mosque, the teaching of Islamic texts, and the dormitories where the students live. Pesantren also possess a rich tradition, one of which is the tradition of pesantren learning, which can provide a nuance distinct from traditions found outside the pesantren. This tradition can originate from the educational system used, which prioritizes the credibility of the pesantren's chain of knowledge. The sanad of knowledge

is an inseparable part of the formation of a network of scholars, allowing the authentic sources of knowledge possessed by scholars to be identified and discovered. (Ulya & Nikmah, 2024)

The presence of kiai (Islamic scholars) as holders of sanad (translations) ensures that Hadith learning in Islamic boarding schools is not merely textual but also acquires historical, spiritual, and social legitimacy. Through Talaqqi and Musyafahah (religious consultation), students not only study the text but also inherit its authentic scholarly authority. Furthermore, kiai serve as role models in internalizing the values of the Hadith, ensuring holistic learning: the text is understood, the values are lived, and attitudes are emulated. Thus, the kiai's role extends beyond that of a teacher to serve as a spiritual guide, guardian of the authenticity of teachings, and a link between generations of Islamic scholarly tradition.

Islamic boarding school values derived from the Hadith

Islamic boarding schools are known as Islamic educational institutions designed to understand, internalize, and practice Islamic teachings, emphasizing noble moral values as a guide to life. This aligns with the teachings of the Prophet Muhammad (peace be upon him), namely to perfect noble morals. Therefore, Islamic boarding schools play a crucial role in developing moral education in society. (Eko, 2015)

In this context, Islamic boarding schools (pesantren) as traditional Islamic educational institutions cannot be separated from the role of the Hadith, the second source of Islamic teachings after the Quran. The Hadith not only serve as the normative basis for learning Fiqh (Islamic jurisprudence), Aqidah (creed), and Akhlak (morals), but also shape the students' daily academic and cultural habits. The values contained in the Hadith have been internalized in the Islamic boarding school education system, thus becoming distinctive characteristics in shaping the students' personalities.

In Islam, the Hadith occupies a crucial position, serving as the second primary reference after the Quran. The primary literature in Islam frequently quotes the sayings of the Prophet Muhammad (peace be upon him). The depth of a person's knowledge is often linked to their understanding of the Hadith. (Farihin & Khasani, 2023) The Prophet Muhammad (peace be upon him) serves as a role model for the ideal human being in all aspects. His legal teachings and actions were studied by scholars, formulated into the science of Islamic jurisprudence, those of spiritual morality into the science of Sufism, and those of faith and belief into the science of aqidah/tawhid. Thus, the Hadith lives as a science and influences the dynamics of Islamic thought.

The Hadith that developed among Muslims and were then actualized within the context of local traditions and culture are known as Living Hadith. According to Nurun Najwah, the study of socio-religious phenomena within the realm of Living Hadith encompasses various Muslim activities understood by those who practice them as emulating the Prophet or as implementing hadith texts, whether sourced from clear narrations or those believed to originate from him. Thus, Living Hadith can be understood as the actualization of living hadith that shapes religious practices in society. (Lubis et al., 2022)

Regarding the phenomenon of Living Hadith in the daily ethics of Islamic boarding school students (santri), those who have been nurtured and instilled with the character of Islamic boarding schools will always uphold good manners and morals. The Prophet Muhammad, in addition to being a bringer of mercy, was sent to perfect morals.

انما بعثت لأتمم مكارم الأخلاق : عن أبي هريرة رضي الله عنه، قال رسول الله صلى الله عليه وسلم Abu Hurairah (r.a.), the Prophet Muhammad (peace be upon him) said: "Indeed, I was sent to perfect morals." (Narrated by Ahmad).

Living Hadith is a key aspect of the Islamic boarding school tradition, serving as a means of reviving and preserving moral values and etiquette. Its actualization practices can vary according to the local customs and traditions of each Islamic boarding school. Within this framework, the ethics of students reflecting Living Hadith can be categorized into several areas: worship ethics, educational ethics, and social and environmental ethics.

Worship Ethics

In general, worship is a routine part of Islamic boarding school students and is highly recommended by scholars. This includes the five daily prayers in congregation, other Sunnah acts of worship, recitation of dhikr, salawat, and so on. (Miswar, 2022) Students are taught to make worship the foundation of morality and character.

Here is an example of a hadith:

عَنْ تَوْبَانَ، قَالَ كَانَ رَسُولُ اللَّهِ ﷺ إِذَا أَنْصَرَفَ مِنْ صَلَاتِهِ، اسْتَغْفَرَ ثَلَاثَةَ، وَقَالَ: اللَّهُمَّ أَنْتَ السَّلَامُ، وَمِنْكَ السَّلَامُ، تَبَارَكَتْ يَا ذَا الْجَلَالِ وَالْإِكْرَامِ

The hadith states that after prayer we are encouraged to remember Allah and ask for forgiveness.

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ قَالَ رَسُولُ اللَّهِ ﷺ مَنْ قَرَا حَزْفًا مِنْ كِتَابِ اللَّهِ فَلَمَّا بِهِ حَسَنَةٌ، وَالْحَسَنَةُ بِعَشْرِ أَمْثَالِهَا، لَا أَقُولُ: الْمَحْزُوفُ، وَلَكِنْ أَلْفُ حَزْفٍ، وَلَامُ حَزْفٍ، وَمِيمٌ حَزْفٍ

This hadith is often used as a basis in Islamic boarding schools to encourage students to regularly read the Quran, as every letter recited carries a great reward.

This hadith forms the basis for the practice of worship in Islamic boarding schools, which is not merely ritualistic but also fosters character, discipline, reverence, and a love for the Quran.

Educational Ethics

The ethics of students in pursuing knowledge are deeply rooted in the spirit of Living Hadith, particularly in terms of politeness toward teachers, maintaining sincerity, and perseverance in learning.

Examples of Hadith:

عَنْ عَائِشَةَ رَضِيَ اللَّهُ عَنْهَا عَنِ النَّبِيِّ ﷺ قَالَ إِنَّ اللَّهَ يُحِبُّ إِذَا عَمِلَ أَحَدُكُمْ عَمَلاً أَنْ يُتَقْنِهَ

"Whoever treads a path in search of knowledge, Allah will make easy for him the path to Paradise." (HR. Muslim)

عَنْ عَبْدِ اللَّهِ بْنِ عَمْرُو رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ لَيْسَ مِنَّا مَنْ لَمْ يُوَقَّرْ كِبِيرًا، وَيَرْحَمْ صَغِيرًا، وَيَعْرِفْ لِعَالَمِنَا حَقَّهُ

"He is not one of us who does not respect his elders, does not love his younger ones, and does not recognize the rights of scholars." (Narrated by Ahmad)

This hadith is actualized in Islamic boarding schools through the tradition of ta'dzim kiai, affection between students, and respect for the etiquette of the assembly of knowledge.

Social Ethics

Life in Islamic boarding schools requires students to live together, respect each other, and cooperate. This is a manifestation of the implementation of the hadith in a social context.

Example of a Hadith:

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا، عَنِ النَّبِيِّ ﷺ قَالَ: عَلَى الْمَرْءِ الْمُسْلِمِ السَّمْعُ وَالطَّاعَةُ، فِيمَا أَحَبَّ وَكَرِهَ، إِلَّا أَنْ يُؤْمِنَ بِمَعْصِيَةِ، فَإِذَا أَمَرَ بِمَعْصِيَةٍ فَلَا سَمْعٌ وَلَا طَاعَةٌ

This hadith is used as the basis for ethical leadership and obedience in Islam, and is relevant in the context of the values of discipline and obedience of students in Islamic boarding schools.

عَنْ أَبِي مُوسَى الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «الْمُؤْمِنُ لِلْمُؤْمِنِ كَالْبَنْيَانِ يَشْدُدْ بَعْضُهُ بَعْضًا»، وَشَبَّكَ بَيْنَ أَصَابِعِهِ

This hadith is often associated with the values of togetherness, solidarity, and brotherhood, which are also characteristic of the lives of students in Islamic boarding schools.

The values of togetherness, solidarity, and brotherhood among students grow from practicing this hadith, for example through community service, sharing food, and helping each other with daily needs.

Environmental Ethics

Islamic boarding schools also instill a concern for environmental cleanliness and sustainability as part of the implementation of the Living Hadith.

Example Hadith:

عَنْ أَنَسِ بْنِ مَالِكٍ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ النَّبِيُّ: إِنَّ هَذِهِ الْمَسَاجِدَ لَا يَضْلُعُ فِيهَا شَيْءٌ مِنْ هَذَا الْبَوْلِ وَلَا الْقَدَرِ، إِنَّمَا هِيَ لِذِكْرِ اللَّهِ عَزَّ وَجَلَّ وَالصَّلَاةَ وَقِرَاءَةَ الْقُرْآنِ

This hadith is the basis for ethics in maintaining the cleanliness of mosques, which is also applied in Islamic boarding schools, where students are taught to maintain the manners, sanctity and cleanliness of places of worship.

عَنْ أَبِي مَالِكِ الْأَشْعَرِيِّ رَضِيَ اللَّهُ عَنْهُ، قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ الظُّهُورُ شَطْرُ الْإِيمَانِ
“Cleanliness is part of faith.” (HR. Muslim)

These hadiths serve as the foundation for cultivating the habit of maintaining cleanliness in rooms, mosques, and the Islamic boarding school environment, while also instilling ecological awareness in students. (Farihin & Khasani, 2023)

In the Islamic boarding school tradition, the basic values of education are not merely based on fiqh (Islamic jurisprudence) or tafsir (comprehension) books, but also grow from these values, embodying aspects of faith, sharia, and morals.

Integration of Hadith Studies with the Modern Islamic Boarding School System

The transformation of Islamic boarding school education in the modern era demands an integration of the classical tradition of Hadith teaching with the formal education system. Islamic boarding schools are no longer understood solely as traditional institutions with bandongan, sorogan, and talaqqi methods, but have adapted to the classical system, the national curriculum, and the use of information technology. This encourages the integration of Hadith studies with modern educational approaches without abandoning traditional Islamic boarding school values.

Hadith studies in traditional Islamic boarding schools are based on authoritative texts such as Sahih Bukhari, Sahih Muslim, Sunan Abu Dawud, Bulughul Maram, and Riyadhus Salihin. Teaching methods emphasize the transmission of the sanad (traditional narrator) and the etiquette of seeking knowledge. However, the modern Islamic boarding school system adds elements of the national curriculum, a thematic approach, and the use of digital technology. Thus, integration is interpreted as an effort to harmonize the sanad tradition and the formal academic system.

In this context, the need arises to integrate traditional learning methods with modern approaches. Modern methods, such as the use of digital media, e-learning, translation applications for Islamic books, interactive discussion methods, and project-based learning, are believed to increase the effectiveness and appeal of Islamic book learning among students. (Paramansyah et al., 2022) This integration is not intended to replace traditional methods, but rather to enrich the learning process to make it more relevant to the challenges of the times without abandoning the substance and values contained in the old methods.

In the context of contemporary education, the integration of traditional and modern methods is becoming increasingly important. This approach combines a rich educational heritage with technological innovation and student-centered learning, resulting in a more effective, adaptive, and relevant learning process that prepares students for future challenges.

Today's Islamic boarding schools (pesantren) integrate Islamic studies, including hadith studies, into the modern education system, while maintaining classical methods such as sorogan, bandongan, and musyawarah (religious discussion), complemented by contemporary approaches such as critical textual study, problem-solving-based lectures, and the use of digital technology. Hadith books and their commentary, along with other "yellow books," are taught in stages according to the student's educational level, both in formal and Islamic schools. Supported by modern facilities, such as computer laboratories, digital libraries, and academic applications, hadith learning is not only traditional but also adaptable to current needs. This integration demonstrates a balance between preserving the authority of the scholarly chain of transmission and pedagogical innovation, enabling students to master the hadith in depth while being prepared to face the challenges of the modern era. (Ibrahim & Mukhsin, 2025)

This means that Islamic boarding schools not only maintain classical methods of studying the hadith (such as talaqqi, sorogan, bandongan, and yellow book study), but also adapt them through:

Formal Curriculum. Hadith studies are incorporated into the curriculum of Islamic boarding schools/madrasas/universities, so that students receive formal academic recognition. Modern Teaching Methods. In addition to traditional methods, scientific discussions, presentations, problem-based learning, and contextual analysis are also used. Utilization of Technology. Hadith is studied through digital media (online hadith databases, hadith analysis applications, e-learning). Character Building (Living Hadith). The values of the Hadith are maintained in the daily lives of students, even within the modern Islamic boarding school system. Academic Recognition & Certification. Hadith studies are not only an informal tradition but also part of the official curriculum at Islamic boarding schools.

Several Islamic boarding schools in Indonesia have implemented the integration of hadith studies into the modern education system, namely:

Darussalam Gontor Modern Islamic Boarding School (Ponorogo), which develops a modern curriculum while integrating traditional and contemporary curricula. Tebu Ireng Islamic Boarding School (Jombang), which utilizes digital learning through teaching yellow books based on a digital library, e-books, and thematic studies relevant to contemporary issues, such as hadith on health, economics, and social issues. Al-Amie Parenudan Islamic Boarding School (Sumenep, Madura), which implements a Dual

System, namely teaching hadith through a Madrasah Diniyah (Islamic Madrasah) and a formal madrasah (Islamic Madrasah) with the national curriculum. This Islamic boarding school also integrates technology through a digital book application (Maktabah Syamilah) and e-learning to deepen the study of hadith. Furthermore, the social values contained in hadith are actualized through community service programs as a practical form of hadith learning.

CONCLUSIONS AND SUGGESTIONS

Conclusion

The use of Hadith in Islamic boarding school learning occupies a strategic position in shaping the tradition of Islamic scholarship. Hadith is the main basis of the yellow book as a normative and epistemological foundation. Using typical Islamic boarding school methods such as memorization, Talaqqi, and Musyafahah effectively transmits and internalizes Hadith knowledge by emphasizing the cognitive, spiritual, and sanad aspects of knowledge. The role of the kiai as a central figure ensures the legitimacy and continuity of the Hadith teaching tradition in Islamic boarding schools. Pesantren values derived from Hadith such as sincerity, discipline, simplicity, and cleanliness are internalized in the lives of students, making Islamic boarding schools centers of moral, spiritual, and social education. The integration of Hadith studies with the modern Islamic boarding school system is carried out through curriculum innovation, digital technology, and social actualization, this demonstrates the ability of Islamic boarding schools to combine classical traditions with contemporary demands. Thus, the use of Hadith in Islamic boarding schools is not only textual, but also contextual, which confirms the role of Islamic boarding schools as adaptive and sustainable Islamic educational institutions.

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