



## **RE-SHAPING THE PROPHET: *Baḥr al-Mādhī*, Vernacular Fracture and Characteristics of Hadith Commentary in Nusantara**

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### **Abstract**

*Baḥr al-Mādhī Syarah Bagi Mukhtasar Sahih al-Tirmidhi* by Muhammad Idris al-Marbawi is one of the hadith works of Nusantara scholars, which contains wealthy textual data. It provides 22 chapters divided into 11 volume bundles. However well, not much research has touched on *Baḥr al-Mādhī*. This paper will specifically reveal the “locality” and distinctive aspects of the hadith commentary scheme in *Baḥr al-Mādhī*. For this purpose, this paper will use and apply the theory of vernacularization. The theory will record the meeting of “the local” and “the universal”, which is expected to capture aroma of the Nusantara in the *Baḥr al-Mādhī Syarah Bagi Sahih al-Tirmidhi* written in Malay language with Pegon script. As a result, at least five methodical characteristics are applied by al-Marbawi in hadith commentary, methods that are never applied by other hadith scholars when observing and explaining the same hadith. The vernacularization or momentum of locality displayed in *Baḥr al-Mādhī* occurs at once at all its semiotic levels. In the context of the hadith commentary method, there are at least specific characteristics that distinguish *Baḥr al-Mādhī* from the typical hadith commentary books; 1) visualization of interpretation in the form of drawings and illustrations, 2) utilization of storytelling techniques, 3) the emergence of two-way dialogue and translation spaces, 4) clustering of quotations and 5) the use of pointers.

**Keywords:** Al-Marbawi, *Baḥr al-Mādhī*, Hadith commentary of Nusantara dan vernacularization

### Abstrak

*Baḥr al-Mādhī* Syarah Bagi Sahih al-Tirmidhi karya Muhammad Idris al-Marbawi adalah salah satu karya hadis ulama Nusantara yang memuat data tekstual yang sangat kaya. Ia menyediakan 22 juz bahasan yang dibagi ke dalam 11 bundel jilid. Namun sayangnya, tidak banyak penelitian yang menyentuh *Baḥr al-Mādhī*. Paper ini secara spesifik akan menguak aspek “lokalitas” dan yang khas dalam skema pensyarah hadis dalam *Baḥr al-Mādhī*. Untuk kepentingan itu, teori vernakularisasi akan digunakan. Teori tersebut akan merekam pertemuan “yang lokal” dan “yang universal” ini diharapkan mampu memotret aroma kenusantaraan atau “roso jawi” dalam kitab syarah hadis yang ditulis dalam Bahasa Melayu beraksara pegon tersebut. Hasilnya, ada setidaknya lima karakteristik metodis yang diterapkan oleh al-Marbawi dalam mensyarah hadis; metode-metode yang tidak pernah diterapkan oleh para ulama hadis lainnya ketika mensyarah hadis yang sama. Vernakularisasi atau momentum lokalitas yang ditampilkan dalam *Baḥr al-Mādhī* terjadi sekaligus pada semua tataran semiotiknya. Dalam konteks metode tafsir hadis, setidaknya ada ciri-ciri khusus yang membedakan *Baḥr al-Mādhī* dengan kitab tafsir hadis pada umumnya; 1) visualisasi interpretasi berupa gambar dan ilustrasi, 2) pemanfaatan teknik bercerita, 3) munculnya dialog dua arah dan ruang penerjemahan, 4) pengelompokan kutipan dan 5) penggunaan pointer.

**Kata kunci:** Al-Marbawi, *Baḥr al-Mādhī*, Syarah Hadis Nusantara dan Vernakularisasi

### Introduction

The discussion of *Baḥr al-Mādhī Syarah Bagi Mukhtasar Sahih al-Tirmidhi* will indirectly intersect with three points; 1) intersection with research that raises the topic of the development of hadith studies in the Nusantara, 2) intersection with research that raises the topic of

hadith commentary, both in the Arab-Islamic context and the Nusantara context and 3) intersection with research that focuses on the study of the book of *Baḥr al-Mādhī Sharah Bagi Mukhtaṣar Ṣaḥīḥ al-Tirmidhī* by Muhammad Idrīs al-Marbawī.

In the *first tangent*, there are many studies already done. One of them is by Azyumardi Azra. On his dissertation, Azra talked a little about the development of hadith studies and noted several hadith works of Nusantara scholars in the 17th and 18th centuries (Azra, 2013, p. 235). Besides Oman Fathurrahman is also doing the same. He emphasized that the tradition of writing the Nusantara hadith book begin in the 17th century by Nuruddin al-Raniri (Fathurrahman, 2012). In his paper, Oman also lists 16 books of Nusantara scholars, one of which is *Baḥr al-Mādhī*. In the 20th century, the development of hadith writing in Indonesia led to the production of translated works. Howard Federspiel observed these translating issues. According to him, the 20th century was a momentum when locality took on the role of a language medium and paradigm to understand hadith specifically and understand Islam in the context of Nusantara in general (Federspiel, 2002). In other words, although it may not be as lively as other fields of science, the study of hadith depicted in the writing of hadith books has indeed been carried out by Nusantara scholars since the 17th century (Harun, 1996).

In the *second tangent*, the discussion of *Baḥr al-Mādhī* will also relate to the development of the hadith commentary. In the Arab-Islamic context, the writing of hadith commentary represents a period of its own in the development of hadith studies after the book keeping of the *Rijal al-Hadith* books (Suryadilaga, 2012). Furthermore in fact, the writing of hadith commentary is a model that becomes the framework for the development and tradition of writing hadith books in the Nusantara.

That can at least be seen from the indicator that the majority of

hadith books in Nusantara, written since the 17th century, are hadith books that take two general forms; thematic hadith commentary and specific books of hadith commentary. *Lubab al-Hadith* by al-Suyuti and *al-Arba'in al-Nawawiyah* are two books that are widely studied, such as *Tanqīh al-Qawl al-Hathīth* by Nawawi al-Bantani and *al-Jawhar al-Mawhūb* by Wan 'Ali ibn 'Abd al-Rahman Kutan al-Kelantani which comment the *Lubab al-Hadith* by al-Suyuti (Tasrif, 2002), as well as *Tabyīn al-Rāwī Sharh Arba'in Nawāwī* by Kashf al-Anwār al-Banjari who comments the *al-Arba'in* (Munirah, 2015). In addition to these two books, other books are object of hadith commentary, such as *al-Minhah al-Khayriyah*, which was writed by al-Tarmasi (Munirah, 2015) and *Miṣbāh al-Ḍalām Sharh Bulūgh al-Marām* by KH. Muhajirin Amsar al-Dary (Nikmah, 2017). Moreover if observed, they are entirely non-parent hadith books. In this context, *Baḥr al-Mādhī Syarah Bagi Mukhtasar Sahih al-Tirmidhi* also takes the same model, but the object of the book being sworn is one of *al-Kutub al-Sittah's* ranks.

*The third tangent.* Studies on *Baḥr al-Mādhī Syarah Bagi Mukhtasar Sahih al-Tirmidhi* have indeed been conducted. The majority of those who do so are researchers from Malaysia. However unfortunately, none of the studies comprehensively analyze *Baḥr al-Mādhī* as a totality of works and part of the discourse of the Nusantara. The emerging research focuses precisely on several things from *Baḥr al-Mādhī*; the political aspects of teaching (Majid & Kurt, 2014), hadith jurisprudence (Shah, 2010), al-Marbawi's contribution to the analysis of the identity of the hadith transmitter (Shah, 2010) and its influence on the development of Malaysian sciences (Hoque, 2018).

In other words, through the three allusions of research already carried out, particularly those focused on *Baḥr al-Mādhī*, it can be concluded that *Baḥr al-Mādhī* has not received enough attention and comprehensive reading. This paper will more or less explain the

distinctive and “local” aspects of *the Baḥr al-Mādhī* scheme of sedition. “What and how does vernacular momentum appear in al-Marbawi’s chosen hadith denial scheme?” is a question that will try to answer. As a locus in the network of the scholarly discourse of the Nusantara, *Baḥr al-Mādhī* and al-Marbawi will tell us a lot about how the nature of Nusantara gives color and taste to the hadiths of the Prophet Muhammad.

### **Vernacularization and The Burden of Meaning on Hadith Commentary in Nusantara**

As explained at the beginning, this paper will capture the confluence between the “local” and the “universal” in *Baḥr al-Mādhī*. Furthermore, the momentum of that meeting, we discussed by theory of vernacularization.

In general, vernacular comes from the word *vernacullus*, which means local, domestic, native, and indigenous. The term was originally popular in the architectural world to discuss a single style designed and developed based on the locality of materials, functions, and values of a building. The vernacular architectural theory seeks to touch local architectural models with modern touches.

As a concept, many researchers have offered definitions of vernacularization. Johns, for example, interprets it as a process of cultural or language-local acculturation (Johns, 1988, p. 579). Still, according to Johns, vernacularization does not only occur in the case of language transfer or translation work alone. Behind that, there is the work of processing and switching ideas that depart from the structure of local languages and traditions. (Saenong, 2010, pp. 1-25). Gusmian and Nur Ichwan note that vernacularization can also be a form of absorption of the linguistic structure of Arabic itself (Ichwan, 2002, p. 13 and Gusmian, 2010, p. 1-25). Furthermore, vernacularization often also appears in the form of abrogation. That is when certain localities and

cultural paradigms break the semiotic structure in the native language. Through this procession, the native language leaves only its phonetic form (Ashcroft et al., 2002, p. 37-42).

Al-Jabiri offers a more complex and comprehensive vernacularization meaning. For al-Jabiri, vernacularization is a momentum influenced by two stages; *al-fasl* and *al-wasl*. In the *al-fasl* stage, subjects and objects take distance to clarify their respective entities (*fasl al-maqru' 'an al-qari' wa fasl al-qari' 'an al-maqru'*). The two negotiated and bargained with each other. Objects are not overrun by subjects, and objects do not surround subjects. Both offer one fair meeting momentum in the process towards the *al-wasl* stage (Jabiri, 1993, p. 12-16).

In other words, vernacularization is an attempt to take care of what is “the old”, “the local”, “the original”, and domestic in any attempt to formulate the concept of a new building, even the most modern one. This understanding is in line with the working vision of hadith in the Nusantara. The hadith scholars are actually attempting to present the elements of the Nusantara as “local ones” and “domestic ones” in the locus nature of hadith studies. The locality became a bargaining chip that gave a new nuance to the conversation about the hadiths of the Prophet. In a work, vernacular processes can occur at all its semiotic levels; language selection, type of script, diction and structure, as well as the systematic selection, and methodology, including discourse and ideological constructions.

In order to capture the vernacular aspect of the *Baḥr al-Mādhi*, the first thing to strive for is to place it as an independent object. Moreover, for those purposes, the first thing that must be accomplished is understanding the semio-hermeneutical system that works behind the subjectivity of Nusantara itself. The question is, how should such texts

and narratives be treated?

In this regard, G. L. Koster and H. M. J. Maier note that the textual system of Malay is encyclopedic and mutually cited. Each language unit, be it words, sentences, phrases, or distillations, illustrates a system of references, quotations, and variations of words, sentences, phrases, and distillations in other texts. In this kind of system, texts are playful with each other and actively insect each other (Koster & Maier, 1985, p. 446). In other words, the textual character of Nusantara's text is intertextuality, and that alienation is imbued with its familiarity with tradition (Hellwig & Robson, 1986, p. 78).

One of the first and most apparent vernacular indicators in *Baḥr al-Mādhī* is using the Malay language and Pegon script as a medium of sedition. In addition to being more accessible and readable by the Nusantara people, the two mediums indirectly became the entrance of the Prophet's hadiths into the cosmology of Nusantara, which lives in the consciousness of the Nusantara people (Firdausy, 2021). Examples are the emergence of the term "*jampi-jampi*", which modifies the meaning of "do'a", and the term "Perang Sabil", which clarifies the meaning of war.

Al-Marbawi used the phrase "*jampi*" to replace the meaning of "do'a". According to al-Marbawi, in the discussion of the suggestion of visiting the sick, the visitor of the sick may—or even be encouraged—say "*jampi*" for the sick he visits (Marbawi, 1933, vol. 3, p. 82).

۱۸۱ - باب : یغتلہ داتغ ای فد میتاکن مشوچفکن دعا اتو جمفی با کی اورغیش ساکیت (کتھویله کیراڻ یا سوداراکو) افبیل فرکی سورغ زیارة اورغساکیت مک بوله ای دعاکن اتو جمفیکن...

In another chapter, al-Marbawi also says (Marbawi, 1933, vol. 14, p. 75);

۶۴۱ - باب : یغتلہ داتغ ای فد میتاکن تکه منجمفی ساکیت (کتھویله کراڻ یا سوداراکو) اداله حکم اورغ منجمفی اورغ ساکیت هارس ای...

The usage of the term “*jampi*” in *Baḥr al-Mādhī* illustrates that the origin of the word “*jampi*” does represent *al-du‘a* or prayer. It is a term used by the people of the Nusantara to pray others, especially good prayers. In addition, the term “*jampi*” also contains other meanings. In the *Serat Primbon Jampi Jawi* manuscript (Utami, 2010), “*jampi*” is interpreted as an herb or medicine (Makmun, 2014, p. 241; Wulandari, 2014, pp. 30-56).

However, in the end, the word *jampi* is obese in meaning. It no longer only contains the meaning of “good” praying but also praying for “bad” praying. Such bad prayers are represented in shamanic practices and clerical matters. In other words, in addition to storing the meaning of prayer and medicine, *jampi* is also “a sentence that is believed to cause supernatural powers in the context of shamanism” (KBBI, 2013, p. 563; Syarfina, 2011). Today, it seems that the second meaning is more dominating and fills the impression in every appearance of the term “*jampi*”.

The following example is the emergence of the term “Perang Sabil”. The term appears in many places, mainly in discussions about jihad and warfare provisions. Such as the examples of “Masalah 426” (Marbawi, 1933, vol. 11, p. 198) and “Masalah 464” (Marbawi, 1933, vol. 14, p. 201);

٦٢٤ - مسألة : فراغ سبيل ايت اداكه بايك سمات ٢.

٤٦٤ - مسألة : فراغ سبيل ددالم فواس...

In the context of Nusantara, the term of “Perang Sabil” is popular. It has more meaning than the term war in general and the ideological constructs that contude it. In the Nusantara, “Perang Sabil” is widely used as a terminology for resistance to tyranny, including colonialism (Baso, 2012, p. 273; Kurniawan, 2015, p. 74). It is a revolutionary momentum and radical change led by a “Ratu Adil”, believed to be able to change the



old order considered broken. Hence, it is not surprising that the term was found later in many Nusantara texts such as *Syair Raja Siak*, *Syair Perang Siak*, *Syair Perang Banjarmasin*, *Hikayat Prang Sabi*, *Hikayat Perang Aceh*, *Syair Perang Menteng*, *Syair Perang Mengkasar* and other Perang Sabil texts. They all talk about jihad and the suggestion to fight against the colonials.

The emergence of the term Perang Sabil in *Baḥr al-Mādhī* must have been triggered by the subjectivity of the monastic that lived in al-Marbawi. The Perang Sabil fills his understanding of jihad, war, and every work of struggle, utterly different from certain forms of jihad, war, and struggle. The Perang Sabil is a form of struggle and resistance against the colonials to preserve natural resources, traditions, cosmology, and wealth from all aspects of the Nusantara nation (Lombard, 2018, p. 441).

The ideological charge in the mention of the Perang Sabil is then emphasized by al-Marbawi when he talks about the concept of love the homeland and the necessity to be defensive from all forms of lousy potential that come (Marbawi, 1933, vol. 15, p. 47);

۱۷ - مسئله : برسديا منجاكك وطن دغن آله سنجاتن (سوڠكوهن) اورغ يڠ سبايك ۲ اورغ ايت اياه  
اورغ يڠ ادا چوكف فرسديان آله ففراغن درفد سنجاة دان كودا دانلانيش لالو منوڠكو اي اكن نكريش  
درفد لغكران سترون دان ممفرتاهنكنديري درفد سراغ موسوه...

This explanation is a problem from al-Marbawi comment on the hadith of al-Tirmidhi (Tirmidhi, 1975, vol. 4, p. 473);

۷۷۱۲ - عَنْ أُمِّ مَالِكٍ الْبَهْرِيَّةِ قَالَتْ ذَكَرَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِتْنَةً فَقَرَّبَهَا قَالَتْ قُلْتُ يَا رَسُولَ  
اللَّهِ مَنْ خَيْرُ النَّاسِ فِيهَا قَالَ رَجُلٌ فِي مَاشِيَتِهِ يُؤَدِّي حَقَّهَا وَيَعْبُدُ رَبَّهُ وَرَجُلٌ آخِذٌ بِرَأْسِ فَرَسِهِ يُخِيفُ  
الْعَدُوَّ وَيُخِيفُونَهُ

In the hadith, the phrase “*wa rajulun ākhidhu bi ra’si farasihi yukhīfu al-’aduwwa wa yukhīfunahu*” is understood as a postulate for a person to love his country and continue to fight to defend his nation. The

way al-Marbawion comments the hadith meets ideologically with the emergence of the term Perang Sabil in the previous discussion.

The two examples above are a few of the many other examples in *Baḥr al-Mādhī* that illustrate how the scent or taste of Nusantara works and gives a new feel and taste to the hadiths of the Prophet. Al-Marbawi's subjectivity and Nusantara's cosmology indirectly shaped the contextuality of the Prophet's hadiths. So that later became common place and familiar when enjoyed, read, and consumed by the people of the Nusantara. Through such tactics, the historical reality that the Prophet's hadith was born in an Arab-Islamic context does not become an obstacle and instead feels close because he is conditioned in the problem of the prophethood.

### **Vernacularization of the Commentary Methods on *Baḥr al-Mādhī*; Special Variations**

The vernacular momentum in *Baḥr al-Mādhī* does not stop at the level of distillation tactics. We will also easily find momentum in how al-Marbawi arranges, provides a skeleton, and presents its commentaries. Furthermore, in this section, we will specifically talk about the specific variations in the method and systematics of hadith interpretation applied by al-Marbawi in *Baḥr al-Mādhī*. These special and unique variations of commentary are not the only systematics and methodologies present in *Baḥr al-Mādhī*, like other hadith commentary books al-Marbawi and *Baḥr al-Mādhī* also contain methods and systematics that are common in the tradition of writing hadith commentary (Firdausy, 2022).

Nevertheless, before going there, we will first put forward the explanation from al-Marbawi himself about what kind of model, method, and systematics he applied in *Baḥr al-Mādhī*.

In the introduction of the *Baḥr al-Mādhī*, *al-Marbawi* wrote a

concise account of the method and systematics of his conduct. In the initial sheets, in addition to explaining the motivation and background of the writing, al-Marbawi also presents notes on the systematics and methods of writing;

(کتهویله کیراڻ یا سودراکو) تیاداله اکو ترجمهکن کتاب (صحیح الترمذی) ایت فد سندڻ، بهکن تله اکو تیغکلکن تییهنڻ دان بحث سام سکالی کران منتوت رڱکس فد متن، دان اکو ترجمه کفلا ۲ بابڻ سباکیمان لتقڻ، اداڻون جالڻڻ دان اتو رانڻ درفد باب ۲۳ تیدقکو اوبه، هاڻ ترکاڻڻ کورتور دان ترکاڻڻ دڻن بېراف کترانڻ دان مسئله اکو تمبه.

*“(Ketahuilah kiranya ya saudaraku) tiadalah aku terjemahkan kitab (Sahih al-Tirmidhi) itu pada sanadnya, bahkan telah aku tinggalkan titiannya dan bahasnya sama sekali karena menuntut ringkas pada matan, dan aku terjemah kepala-kepala babnya sebagaimana letaknya, adapun jalannya dan atau ronanya daripada bab-babnya tidak aku ubah, hanya terkadang kuturut dan terkadang dengan beberapa keterangan dan masalah aku tambah.” (Al-Marbawi, 1933, vol. 1, p. 3)*

The first point of al-Marbawi’s review above is that *Baḥr al-Mādhī* does not provide ample space for discussion of hadith transmission. This conversation about hadith transmission was unambiguous, and because of that, al-Marbawi and *Baḥr al-Mādhī* would focus more on the discussion of meaning dan understanding hadith. Since *Baḥr al-Mādhī* is *Sunan al-Tirmidhi*’s commentary, its interpretation flow is also based on the order of hadith and discussion in *Sunan al-Tirmidhi*.

Al-Marbawi continued his explanation,

مک سېلوم مېپوتکن حدیث اکو تراڻکن سدیکیک موضوع (بچاراڻ) منورت سبکیمان کفلا باب، کمډین اکو تورتور دڻن حدیث یغا کنجادی حجة دان دلیل باکی مذهب شافعی دان لاینڻ دڻن منراڻکن کهنداڻ حدیث دان کهنداڻ (أبو عیسی: مؤلف صحیح الترمذی) دان اکو جادیکان مسائل بلاک باکی مینڻکن فننتوتڻ استمیوا فول سکلین مسئله یغلفس دان یغڻ هدافن لاکي. مک جک سکیراڻ برتالی مالی دڻن یغلفس مک اکو جاکاکن داملڻ دڻی کات ((لیهت مسئله نمبر سکین)) تله لفس. دان

جك برتالی مالی دغن مسئله یغد هدافن لاکى ایتفون دجاکانن جوکئ دغن کات ((لیهت مسئله نمبر سکین)) دهدافن.

*“Maka sebelum menyebutkan hadis aku terangkan sedikit maudu’ (bicaranya) menurut sebagaimana kepala bab, kemudian aku turut dengan hadis yang [a]kan jadi hujjah dan dalil bagi Madhab Shafi’i dan lainnya dengan menerangkan kehendak hadis dan kehendak (Abu Isa: muallif Sahih al-Tirmidhi) dan aku jadikan masa’il belaka bagi menyenangkan penuntutnya istimewa pula sekalian masalah yang lepas dan yang di hadapan lagi. Maka jika sekiranya bertali mali dengan yang lepas maka aku jagakan dalamnya dengan kata ((lihat masalah nomer sekian)) telah lepas. Dan jika bertali mali dengan masalah yang di hadapan lagi, itupun dijagakan juga dengan kata ((lihat masalah nomer sekian)) di hadapan.” (Marbawi, 1933, vol. 1, p. 3).*

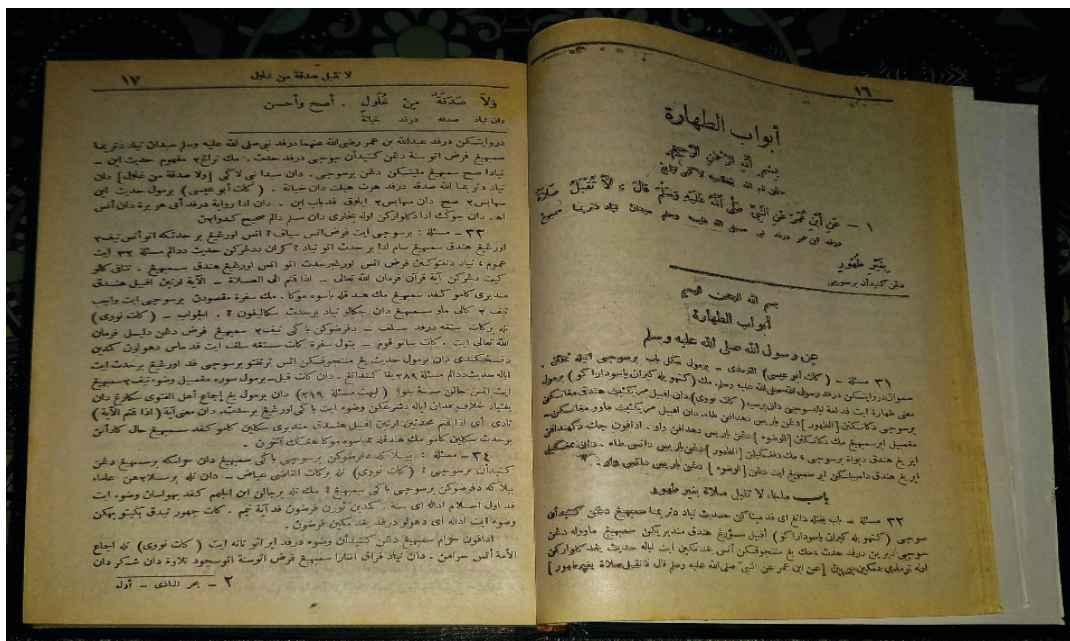
There are several essential points that can be noted from al-Marbawi’s description above regarding the methodological and systematic characteristics of the book of *Baḥr al-Mādhī*;

*First*, al-Marbawi often presents an opening discussion that he thinks is important before entering into the hadith commentary of *Sunan al-Tirmidhi*. For example, before entering into the discussion of intentions or “*al-niat*”, al-Marbawi first presents a brief review of the biography of Caliph Umar ibn al-Khattab (Marbawi, 1933, vol. 1, pp. 5-7). Al-Marbawi meant, “*So before mentioning the hadith, I explain a little maudu’ (his speech) according to the head of the chapter.*”

*Second*, al-Marbawi’s silencing model is not static and focuses on every word or sentence in the hadith text. This model has been a template in other books of hadith commentary. Instead of focusing on the explanation and description of words’ meaning, al-Marbawi composed a new mechanism that does not rest on words and sentences in the

text of the hadith but on the variables of the “problem” ora “masalah” (Marbawi, 1933, vol. 1, p. 8). This commentary mechanism puts forward the functional values of the hadith commentary itself. Even if the word’s meaning is eventually parsed, it is done to support the explanation of the existing “masalah”.

Third, the subs “problem” presented by al-Marbawi is a method that puts the problematic issues as the base of commentary, mainly jurisprudence and social issues of society (Marbawi, 1933, vol. 1). It is these points of issue that are the selling point of *Baḥr al-Mādhī*. Al-Marbawi lists and talks about the aspects of the “problem” contained in the hadiths of *Sunan al-Tirmidhi*.



Display of the manuscript of the book of *Baḥr al-Mādhī*

From the printed version I have referenced, the appearance of the layout of *Baḥr al-Mādhī* is not much different from the typical commentary books. The hadith is first written in a larger font and is located at the top of the page. Under the text of the hadith, there is a translation written in the Malay language. Below is a line separating the text of the hadith and its translation from al-Marbawi’s commentary. It is below that line that al-Marbawi’s silencing room. Again, the sedition is

divided into indicators based on the “masalah”.

From the textual picture above, al-Marbawi seems to apply the method of *taḥlīlī-ishkālī*. It *taḥlīlī* because the aspects spoken of are many and widespread, particularly concerning the substantial aspects of the hadith. He is also *ishkālī* for basing his swearing on the issue at hand.

As for the pattern of interpretation of the hadith of *Baḥr al-Mādhī*, the dominant pattern is jurisprudence. Al-Marbawi quotes al-Nawawī’s vows extensively and bases his commentary on the Shāfi’ī School (Marbawi, 1933, vol. 1, p. 9) and other *mu’tabarah madhhabs* (Marbawi, 1933, vol. 1, p. 9). What al-Marbawi does is understandable, considering that the hadiths in *Sunan al-Tirmidhi* are also thick with the aromas of jurisprudence. In addition to the *fikhi* commentaries offerings, in *Baḥr al-Mādhī* there are also historical offerings (Marbawi, 1933, vol. 1, p 5-8), faith issues, and other themes.

That is an overview that can be gleaned from the notes written by al-Marbawi. Beyond that, there are at least five other variations of the particular method I found in *Baḥr al-Mādhī*.

### *Illustration and Visualization Techniques in Hadith Commentary*

The first unique variation of the method found in the hadith in *Baḥr al-Mādhī* is illustration techniques and visualization methods. In other words, al-Marbawi uses not only the medium of writing but also images. This kind of method has functional effectiveness, especially in the case of foreign terms unfamiliar in the minds of the Nusantara people. Theoretically, using images is the most efficient way to “explain” work. Our minds process understanding a word and sentence, not through letters and writings, images of conceptions of images and symbols (Barthes, 1994, p. 36).

We can find this in *Baḥr al-Mādhī* in the discussion of the water of

the two *qullahs*. In his commentary, al-Marbawi explains the beginning of the emergence of the *qullah* standard. In al-Shāfi'ī, what *qullah* means in the provision of water in the sanctity is originally "*qullah hajar*". That is the size used in the village of "Hajar", a small village near Medina. *Qullah* is attributed to the type of container used in the village (Marbawi, 1933, vol. 1, p. 94),

... مك قلة ايت اياله تمفاين بسر بر تليغا دوا، دان لواس مولوتيا

The problem is that the term is foreign to the Nusantara people. Since it is foreign, then the exact size of the volume of water of one *qullah* also cannot be concretized. And to make it easier for his readers, al-Marbawi then traces the equation in Malay terms, and al-Marbawi chooses the term "*griba*" (Marbawi, 1933, vol 1, p 94), i.e.,

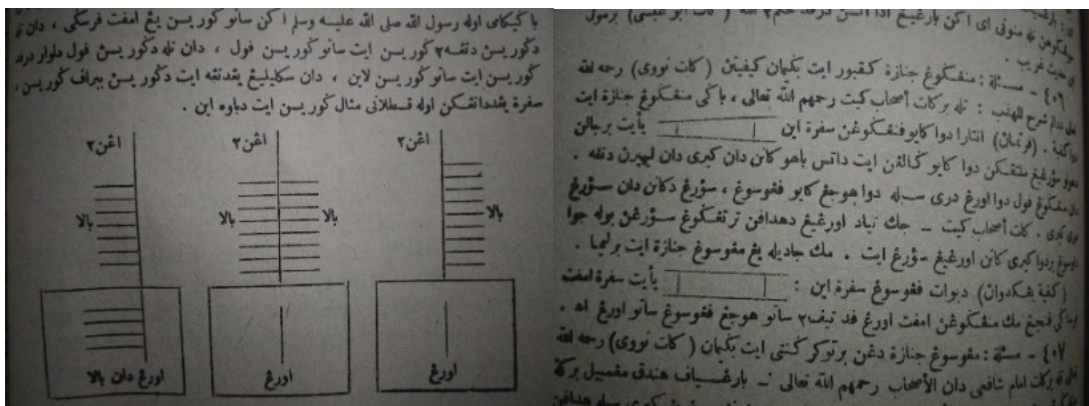
... مك مغلن كريبا ايت اياله بكس منغكوغ دان مشكوت اير درى تلاكك كرومه مثلا. يائت  
دفر بوتكندى درفد كوليت سبواه ۲ بادن بيري ۲ يغد سليت اكندى كمدين دسامق دان دجاهيت تمفت  
برلوبغ ۲ ث سفره امفت كاكين دان سباكين ليهت كمبرث ايت.

Al-Marbawi then inserted an image to explain the shape of "*griba*" as the size of the *qullah* in question;



Example of visualization techniques in hadith commentary on *Baḥr al-Mādhī*

In another discussion, the presence of images and visual commentary tricks are also found as in the example above;



Another examples of illustrative extension in *Baḥr al-Mādhī*

The picture on the right looks like two pictures of stairs. Both are illustrations of the corpses carrying the dead body. According to al-Marbawi, two forms of “keranda” can be applied. The first “keranda” model [top picture] has a cone model. The front is narrower than the back. This is a model of a “keranda” that three people can bear. While the lower one is a four-piece “keranda” which can also be applied to carry the body (Marbawi, 1933, vol. 7, p. 189).

While the left image is a visual image and illustration to explain the hadith of human relations, death, disaster, and wishful thinking. The pictures and illustrations are a tactic of disregard for the hadith of al-Tirmidhi (Tirmidhi, 1975, vol. 4, p. 635);

عَنْ عَبْدِ اللَّهِ بْنِ مَسْعُودٍ قَالَ خَطَّ لَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خَطًّا مُرَبَّعًا وَخَطًّا فِي وَسْطِ الْخَطِّ خَطًّا وَخَطًّا خَارِجًا مِنَ الْخَطِّ خَطًّا وَحَوَّلَ الَّذِي فِي الْوَسْطِ خُطُوطًا فَقَالَ هَذَا ابْنُ آدَمَ وَهَذَا أَجَلُهُ مُحِيطٌ بِهِ وَهَذَا الَّذِي فِي الْوَسْطِ الْإِنْسَانُ وَهَذِهِ الْخُطُوطُ عُرُوضُهُ إِنْ نَجَا مِنْ هَذَا يَنْهَشُهُ هَذَا وَالْخَطُّ الْخَارِجُ الْأَمَلُ

Those are some examples and data related to visual commentary and the trick of presenting images in explaining the meaning of the hadith that al-Marbawi did in *Baḥr al-Mādhī*. A trick that is rarely—or even will not—be found in other hadith commentary books.

### *Anecdotal Commentaries and Tactics of Telling Stories*

The tradition of telling stories and using fairy tales or anecdotes



as a literacy strategy has become the narrative character of the Nusantara people. Through stories and fabled stories, the Nusantara people insert ideas, teach ethical things and even become a growing medium for national ideology. The Walisongo carry out this kind of narrative strategy. Sunan Bonang wrote the book of *Damarwulan*, Sunan Drajat wrote the book of *Jaka Partwa Nggandingan Majapahit*, Sunan Padusan wrote the story of *Jaka Karewet*, Sunan Maryapada wrote the book of *Jaka Sureng*, Sunan Kalijaga wrote the book of *Jaka Sumantri* and *Sutakara*, Sunan Kudus wrote the book of *Jaka Bodo* and Sunan Geseng wrote the book of *Jaka Sujalma* (Mulyono, 1975, p. 211 and Baso, 2012, p. 1-2).

The content of that books are generally a story, such as the appearance of the personification of “Jaka”. Even so, there is a message to be conveyed behind these stories; social change and religious discourse to the indigenous political constellation of sudra versus kings (Baso, 2012, p. 3). Jaka, for example, became a personification symbol that the Walisongo had reconstructed to spread the ideology of nationality and teach the character of Nusantara (Sastronaryono, 1986, vol. 1).

Narrative strategies and anecdotal models seem to be also embraced by al-Marbawi in *Baḥr al-Mādhī*. For example, there is one story and anecdote that I will list in full. Al-Marbawi presents this story to explain the phrase “*likulli imri’in mā nawā*” (Marbawi, 1933, vol. 1, p. 11);

۲۲ - مسئله : حکایة دوا سودارا برتوکر نية. دغر یا سوداراکو، اداله دوا اورغر سودارا سورغن فمبورس دان سورغن موات بربوات عبادة کفد الله. مک یغکوات بربوات عبادة ایت منچیتا ای هندق ملیهت ابلیس. تیبا۲ فد ساتو هاری ظاهرله ابلیس باکین. کاتن - امبوی روکین کامو مسیا۲ کن عمر کامو امفت فوله تاهن ددام مپمفیت۲ دان مپوسه۲هی بادن اغکو. سکارغ ادا لاکى عمر اغکو سباکیمان یغتله هابس ایت. چافيله دهولو راسا۲ کسدافن دنیا کمدين کمباليله کامو بربوابة عبادة. جادی تیاداله روکى کامو دنیا دان اخره. مک کات هاتی اورغ یغکوات عبادة ایت - سوغکوه فول، روکى اکو براف لام: بایکله اکو تورن کفد سودار اکو موافقة برسام۲. ماکن دان مینم برسدف۲ ددام دوا فوله

تاهن، كمدین اكو توبت دان مپمبه الله تعالى ددالم دوا فوله تاهن یغ باقی. مك ایفون تورن دری تیغكت رومهث یغداتس كباوه مندافتكن سوداراڻ دغن نیه یغدمكین. ادافون سوداراڻ یغ فمبورس تادی دودق دغن ممبورس مینم ارق دان بربواة ماچم ۲ كجهاتن. فد ساتو ماس ای ددالم سدر فد مابوقن ددافتن دیرین ددالم سبوسق ۲ حال کران بادانن دان کاینن برلومر دغن کنچیغ دان کوتر ۲. دان ایان تربیتغ داتس تانه ددالم کلم مالم فول، بیلا سدراکندیرین جاتوه یغدمکین، برکاتله هاتین - امبوی سیاڻ ۲ اكو، امبوی! روکین اكو. هابسله عمر اكو ددالم معصیه دان برعذاب ۲ دیری دان ممبوات ۲ بوده دان سوداراكو برسدف ۲ ای دغن بربوات طاعت کفد الله تعالی برمناجة دغن توهن، ایسی شرکاله ای دغن سبب طاعتن. دان اكو ایسی نراکله روفان جکالو اكو برککلن ددالم بوده دان معصیه این. ایفون بیلا ترایغتنن دمکین لالو توبت ای دان برزینة بربوات بایک دان هندق طاعة دان مغرجان عبادة کفد الله تعالی : مك ایفون نایک هندق مندافتکن سوداراڻ کتیغكت یغأتس سفای موافقة سام ۲ سوداراڻ بربوات عبادة.

تله لالو داتس تادی دچریتاکن ابغث تورون دغن نیه هندق ممفربوات معصیه دغن ادیق، دان ادیقن دغن سکتیک ایت دچریتاکن تله نایک کأتس دغن نیه هندق بربوات عبادة. ددالم سوداراغ یعنی ایغن تورن دری اتس تادی ترکلیچیق کاکین لالو جاتوه کأتس ادیقن برمهفا ۲ کدوان جاتوه لغسوغ ماتی. مک ماتیله یغکوات برعبادة اتس نیه معصیه. دان یغکوات معصیه اتس نیه توبه دان طاعة...

The story of two brothers who are opposites in nature and character, which ultimately die in unexpected conditions, is a story that clearly explains the meaning of the hadith about intention. By presenting the story, al-Marbawi explains with examples to help ordinary people understand the hadith.

Al-Marbawi also performs this anecdotal commentaries and storytelling technics to explain the meaning of hadith in another chapter. For example, in the hadith below (Tirmidhi, 1975, vol. 5, p. 47);

عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ انْزُكُونِي مَا تَرَكَتُمْ فَإِذَا حَدَّثْتُمْ فَخُذُوا عَنِّي فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِكَثْرَةِ سُؤَالِهِمْ وَاخْتِلَافِهِمْ عَلَى أَنْبِيَائِهِمْ

To explain the meaning of the phrase “*bi kathrati su’ālihim*” al-Marbawi presents a very long story about a Bani Israel, who had a son and an ox (Marbawi, 1933, vol. 19, p. 19. 63-66). The strategies of storytelling, fabled storytelling and fabula drama effectively convey

messages, especially related to abstract values, which are difficult for ordinary people to understand.

In addition to these two examples, many more similar things can be obtained in *Bahr al-Madhi*. Such a narrative strategy was chosen as one of the strategies of sedition because it has the power to succeed in delivering a message and value.

### *Dialogical Commentary and Interaction Activities with Readers*

It is rare to find a commentary book that involves the reader. Generally, the narrative model in the commentary books is a monologue model. The commentator or author or *syarih* seems to put himself in his state and just speaks for himself of a hadith. He was solitary and seemed unconnected to his relationship with many outside himself and the book he wrote. Furthermore, this model does not apply to al-Marbawi and *Baḥr al-Mādhi*.

In *Baḥr al-Mādhi*, al-Marbawi has, from the beginning, showing an interactive and dialogical model of hadith commentary. Al-Marbawi tries to invite his readers to discuss, think and engage together in narrating a hadith. Al-Marbawi also invites dan provides some space for his readers to explore and solve problems arising from a hadith.

The first character that reflects the interactive commentary model in *Baḥr al-Mādhi* is the appearance of variations in greetings at the beginning of each conversation about a “Masalah”. The greeting sentence used by al-Marbawi appears in a variety of variations, namely:

(Marbawi, 1933, vol. 1, p. 25) كتهويله كراڻ يا سوداراكو

(Marbawi, 1933, vol. 8, p. 50) يا سوداراكو

(Marbawi, 1933, vol. 1, p. 173) كتهويله يا سوداراكو

The greeting sentence indirectly establishes a two-way communication system involving the author and the reader. With the word “*Hai Saudaraku*,” al-Marbawi also wanted to create a situation of familiarity that led to the distance between the reader and the book’s author. The term “*saudara*” in the context of the Nusantara entrusts an egalitarian position so that each party, both author and reader, can equally dialogue freely and offer its perspective freely. This kind of model does not generally appear in the tradition of writing hadith commentary, including *Tuhfah al-Ahwadzi* (Mubarakfuri, 2001).

The second indicator and character that indicates the existence of an interactive model of questioning in *Baḥr al-Mādhī* is the “question-and-answer” system of problems. In every issue raised, al-Marbawi always starts by asking a question. E.g. al (Marbawi, 1933, vol. 4, p. 5 and p. 113);

٥ - مسئله : برخطبة دهولو درفد سمبهيغ هاري راياف حكمث

٨ - مسئله : برخطبة داتس ممبر فد هاري راياف حكمث

٥٧٢ - مسئله : كنجيغ كانق لاي ٢ دفرچيق اف دليلث

Asking questions and answering them yourself is the dominant way that al-Marbawi does this in *Baḥr al-Mādhī*. This questioning and answering scheme is an attempt to open a space for dialogue and bring the text of the hadith closer to the daily problems that are most likely to be experienced by the audience of readers.

### *Pointer Usage and Numerical Schema Utilization*

In *Baḥr al-Mādhī*, al-Marbawi is not only aimed at explaining the hadith. The most important than that, how it can solve daily problems and create some guidelines for implementing praxis for its readers.

Al-Marbawi projects *Baḥr al-Mādhī* not only as a book of hadith commentary, at the same time, he projects the book as praxis guidelines for the worship's implementation so his reader can reference.

To support this vision, al-Marbawi then devised a method. In meaningful discussions and praxis, al-Marbawi often uses some pointers and avoids himself to explain them descriptively. In other words, Al-Marbawi did not explain it in the form of a pure paragraph description as is commonly done in the hadith commentary books but divided it into several sub-points that are in order using numbers.

Generally, this kind of pointer scheme is used by al-Marbawi to explain the basic rules in the implementation of sharia. For example, explaining the terms, sunnah, and sometimes explaining the virtues. Examples (Marbawi, 1933, vol. 6, p. 109)

مك ادا فون شرط ۲ یغ واجب باکین یائت دلافن یغبرسلا ۲هن علماء فد ستغهن:

سوچی درفد نجس فد کاینث دان بادنث دان تمفت یغدفیجقث فد ماس طوافث

طواف ایت هندقله ددالم مسجد

مپمفرناکن توجه کلیغ

ترتیب یائت دمولاثی درفد حجر اسود دان ملالوی اتس کیریث

بهوا ادا سکلین بادنث ایت کلوار درفد سکلین بیت الله. مک لیما فرکارا این واجب دغن تیاد خلاف، مک

لاکی اکنداغ تفصیل ساتو ۲ث ددالم براف باق مسئله

نیة طواف

سمبهیغ طواف

In addition to pointers about *tawaf* requirements, al-Marbawi also presents pointers on the problem of sunnah *wukuf* in Arafah (Marbawi, 1933, vol. 6, p. 161), the strictness and *fadilah* of reading the Quran (Marbawi, 1933, vol. 20, p. 174) and other discussions. In addition to

explaining the rules of worship with pointers, al-Marbawi also includes prayers that can be read in each segment in a row of worship (Marbawi, 1933, vol. 6, pp. 30-32).

### *Citation Cluster and Reference Categorization in Baḥr al-Mādhi*

Al-Marbawi also has a very distinctive character regarding references. In observing hadith and discussing a problem, al-Marbawi often makes the vows of the scholars. Furthermore, if observed, there is a pattern of scholarly vows according to the theme of the problem at hand.

In the discussions of jurisprudence, al-Marbawi predominantly cites the opinions of al-Shāfi'ī and al-Nawawī. The arguments from Al-Shāfi'ī is directly excerpted from *Kitab al-Umm*, while al-Nawawī's vows are commonly taken from *Sharah al-Muhadhdhab*. Example:

١٧ - مسألة : مپکراکن منانم میت دان حکمٹ (یا سوداراکو) فد مسئله ٤٦ ایت ادا حدیث رسول الله

مپوتکن جاغن تأخیرکم جنازة (کات شافعی) ددالم الأم فد باب العمل فی الجنائز..

(Marbawi, 1933, vol. 2, p. 32)

٦٩١ - مسألة : سمبھیخ برجماعة ایت اداکه دیراتی مغرجاکن (کات إمام شافعی) ددالم الأم..

(Marbawi, 1933, vol. 2, p. 97)

٤ - مسألة : عمرة ایت واجبکه فد سکلین مذهب (کات نووی) ددالم شرح المهذب..

(Marbawi, 1933, vol 7, p. 4)

٣٢ - مسألة : دودق باکی تعزیه (کات نووی) ددالم شرح المهذب..

(Marbawi, 1933, vol. 8, p. 23)

In addition to al-Shāfi'ī and al-Nawawī, al-Marbawi also cites and excerpts—though not as often as al-Shāfi'ī and al-Nawawī—the opinions of other scholars. For example, Ibn al-Qudāmah, al-Qādī 'Iyād, Ibn al-'Arabī, a Maliki scholar and al-Qastalani in his book *Sharah Ṣaḥīḥ*

*al-Bukhārī*. E.g. (Marbawi, 1933, vol. 3, p. 83):

... مك مڭهپلاكن ايكور كايڭ ايت داتس بومي اياهه كلكوان اورغڭغ ممبسر دان ممكه ۲ كنديري (كات  
ابن العربي)...

What about discussants outside of jurisprudence? When discussing the themes of ethics and Sufism, then al-Ghazālī and *Ihyā' Ulūm al-Dīn* are both figures and books that al-Marbawi refers to. As an example (Marbawi, 1933, vol. 13, p. 126):

۶۵۲ - مسئله : مڭومفت ايت داتڭ اي درفد دلافن سبب، سباكي (كات امام الغزالي) ددام احياء  
بکينى...

Besides al-Ghazali, in the same theme, al-Marbawi was also found to quote al-Zubaydi and his book *Ittihāf al-Sādah al-Muttaqīn bi Sharh Ihyā' Ulūm al-Dīn*. Example (Marbawi, 1933, vol. 14, p. 33):

۱۶ - مسئله : صبر ايت منجاديکن امام متقين دان منچافي امانه دالم اوکام (كات زيبيدي) دالم اتحاف  
السادة - ...

As for the discussion around the interpretation of the Quran, al-Marbawi often quotes two mufassir; *Tafsir Khāzin* and *Tafsir al-Bayḍāwī* (Marbawi, 1933, vol. 21, p. 7-8).

۰۱ - مسئله : دان ستڭه درفد جمله سورة الفاتحة ايت اياهه بسم الله الرحمن الرحيم يعنى بسملة  
ايت بربيلڭ اي ساتو اية درفد فاتحة الكتاب (كات امام بيضاوي) ددام تفسيرث...

۱۱ - مسئله : فاتحة ددام سمبهيڭ اداكه واجب دباچ (كات خازن) رحمه الله تعالى ددام تفسيرث.

Those are some references that al-Marbawi has adjusted based on the scholarly authority he refers to commentary the hadiths.

Those are the five characteristics in the hadith commentary applied by al-Marbawi in *Baḥr al-Mādhī*. These five are methods and techniques of sedition that will not be found in the hadith commentary hadith books in general. Furthermore, that makes this Nusantara hadith commentary unique and valuable in readers' eyes.

## Conclusion

Based on these reviews, the vernacularization or momentum of locality displayed in *Baḥr al-Mādhī* occurs at once at all its semiotic levels. Both at the level of language use and script selection, at the level of the signifier in the case of the typical Nusantara distillation that appears and at the level of existing hadith interpretation methods. All of them are indicators that the nature of the Nusantara that fills the subjectivity of al-Marbawi influences and gives color to the hadiths of the Prophet that he worshipped. In the context of the hadith method of silencing, there are at least specific characteristics that distinguish *Baḥr al-Mādhī* from the typical hadith commentary books; 1) visualization of interpretation in the form of drawings and illustrations, 2) utilization of storytelling techniques, 3) the emergence of two-way dialogue and translation spaces, 4) clustering of quotations and 5) the use of pointers. The five were not born out of thin air but were influenced and driven by al-Marbawi's awareness as a part of the Nusantara people.

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