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THE HERMENEUTICAL STRATEGY AND PRIBUMISASI OF HADITH IN THE JAVANESE SYARAH OF *MISBAH AL-ANAM FI TARJAMAH BULUGH AL-MARAM* BY A. SUBKI MASYHADI

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Abstract

This research analyzes the methodology of hadith commentary in the book *Miṣbāḥ al-Anām fī Tarjamah Bulūgh al-Marām* by A. Subki Masyhadi, a prolific scholar from Pekalongan. Utilizing a descriptive-qualitative method with content analysis techniques, this study reveals Masyhadi's hermeneutical strategies in bridging authoritative classical texts with the socio-cultural realities of Javanese society. The findings indicate the use of a combined *ijmālī* (global) and *muqārin* (comparative) method, integrated through three primary approaches: textual, contextual, and intertextual. Masyhadi maintains the orthodoxy of the *pesantren* tradition by referencing the Qur'an, Shafi'i jurisprudential literature, and linguistic

authorities such as *al-Nihāyah* and *Subul al-Salām*. The originality of Masyhadi's work lies in its massive effort toward the "indigenization" (*pribumisasi*) of hadith. The use of the Arabic-Pegon script is not merely a technical choice but serves as an epistemological bridge for non-Arabic speaking communities. The localization of prophetic teachings is carried out creatively through the inclusion of regional nuances, such as utilizing the Rupiah currency in legal transactions, employing local foodstuffs (*tape* and *beras jowo*) as jurisprudential analogies, and validating *rebana* art as a cultural identity. This research contributes to the mapping of Islamic intellectual history in the Nusantara, demonstrating that vernacular hadith commentaries are vital instruments for maintaining religious continuity while serving as a form of creative adaptation in responding to Indonesia's local identity and realities.

Keywords: Arabic-Pegon, Hadith Commentary, Misbah al-Anam, Nusantara Intellectual, A. Subki Masyhadi.

ABSTRAK

Penelitian ini menganalisis metodologi syarah hadis dalam kitab *Miṣbāḥ al-Anām fī Tarjamah Bulūgh al-Marām* karya A. Subki Masyhadi, seorang ulama produktif asal Pekalongan. Menggunakan metode deskriptif-kualitatif dengan teknik analisis isi (*content analysis*), studi ini mengungkap strategi hermeneutika Masyhadi dalam menjembatani teks otoritatif klasik dengan realitas sosiokultural masyarakat Jawa. Temuan penelitian menunjukkan penggunaan kombinasi metode *ijmālī* (global) dan *muqārīn* (komparatif) yang diintegrasikan melalui tiga pendekatan utama: tekstual, kontekstual, dan intertekstual. Masyhadi mempertahankan ortodoksi tradisi pesantren dengan merujuk pada Al-Qur'an, literatur yurisprudensi Syafi'i, serta otoritas linguistik seperti *al-Nihāyah* dan *Subul al-Salām*. Orisinalitas karya Masyhadi terletak pada upaya pribumisasi hadis yang masif. Penggunaan aksara Arab-Pegon bukan sekadar pilihan teknis, melainkan jembatan epistemologis bagi masyarakat non-Arab. Lokalisasi ajaran kenabian dilakukan secara kreatif melalui penyertaan nuansa regional, seperti penggunaan satuan mata uang Rupiah dalam transaksi hukum, pemanfaatan bahan pangan lokal (*tape* dan *beras jowo*) sebagai analogi fikih, hingga validasi seni *rebana* sebagai identitas kultural. Penelitian ini berkontribusi pada pemetaan sejarah

intelektual Islam di Nusantara, menunjukkan bahwa syarah hadis vernakular merupakan instrumen vital dalam menjaga kontinuitas keagamaan sekaligus bentuk adaptasi kreatif Islam dalam merespons identitas dan realitas lokal Indonesia.

Kata kunci: Arab-Pegon, Komentari Hadis, *Misbah al-Anam*, Pemikiran Nusantara, Subki Masyhadi.

Introduction

The Hadiths of the Prophet Muhammad (SAW) serve as a fundamental exegesis of the Quran, providing elaboration on matters ranging from theology to communal life. Within the disciplines that have evolved around Hadith studies, one significant field is Hadith analysis or commentary (*sharḥ al-ḥadīth*).

Although the practice of explaining Hadiths emerged alongside the Hadiths themselves, it initially existed as informal exposition rather than an independent scholarly discipline. It was only later, with the maturation of Hadith sciences, that scholars systematically formulated the methodologies used in interpreting and elucidating Hadith texts (Suryadilaga, 2016: 119). The formal compilation of Hadith commentaries is recorded from around the mid-7th century Hijri. Among the renowned classical commentators is Ibn Hajar al-‘Asqalānī, author of *Fath al-Bārī*, a seminal commentary on *Ṣaḥīḥ al-Bukhārī*. Similarly, Imam al-Qaṣṭallānī’s *Irshād al-Sārī* also explicates *Ṣaḥīḥ al-Bukhārī*, while Imam al-Nawawī’s work stands as a major commentary on *Ṣaḥīḥ Muslim*.

The scope of Hadith commentary extends beyond the canonical collections (*Kutub al-Sittah*) to include thematic compilations. A prime example is Ibn Hajar al-‘Asqalānī’s legal Hadith anthology, *Bulūgh al-Marām*. This work has attracted numerous commentaries, such as *Subul al-Salām* by al-Ṣan‘ānī and *al-Badr al-Tammām* by al-Maghribī. Scholars from the Malay-Indonesian archipelago (*Nusantara*) have also contributed significantly to this exegetical tradition. Notable figures include Muhajirin Amsar, author of *Miṣbāḥ al-Zalām*, and A. Subki Masyhadi, who wrote *Miṣbāḥ al-Anām*.

Bulūgh al-Marām itself is a concise, single-volume legal Hadith manual containing 1,596 narrations, designed for ease of memorization and reference (Hani Hilyati Ubaidah, 2019: 4). Ibn Hajar meticulously sourced its Hadiths from major

collections, including *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, the four *Sunan*, and *Musnad Aḥmad*, and appended each with its source reference. For brevity, full chains of narration (*sanad*) are generally omitted, except for the link reaching the Companion and the primary compiler (*Mukhrīj al-Ḥadīth*) (Hani Hilyati Ubaidah, 2019: 5). Its thematic clarity and portable format have contributed to its enduring popularity; Martin van Bruinessen notes its study is maintained in 24 Islamic boarding schools (*pesantren*) across Indonesia (Martin, 2020: 181).

This very popularity has inspired extensive translation and commentary, including the work *Miṣbāḥ al-Anām Fī Tarjamah Bulūgh al-Marām Min Adillat al-Aḥkām* by A. Subki Masyhadi. Completed in Pekalongan on 24 Dhū al-Ḥijjah 1401 H (22 October 1981 CE), this commentary is particularly notable for the author's characteristic use of Arabic-Pegon (Javanese-Arabic) script, a tradition aimed at making Islamic scholarship accessible to local audiences (Aḥmad Subki Masyhadi: 1241).

Given that any scholarly work is shaped by various intellectual and contextual factors, this article seeks to address the following questions; 1) What methods and approaches did A. Subki Masyhadi employ in composing *Miṣbāḥ al-Anām*? 2) What distinctive *Nusantara* nuances are evident in his commentary? The research adopts a descriptive qualitative method, classified as library research, with data drawn from both primary and secondary textual sources.

Discussion

Biography of A. Subki Masyhudi

A. Subki Masyhadi was a highly influential and prolific *ulama* from Pekalongan, Central Java. Born into a deeply religious family, his lineage is traced through notable religious figures back to Sultan Hasanuddin of Banten and Sunan Gunung Jati of Cirebon (Arif Chasanul Muna, 2020: 139).

His intellectual and spiritual formation was shaped by the unique socio-cultural environment of Pekalongan, a city renowned for its batik industry and vibrant Muslim community. The city's identity, encapsulated in its motto "Pekalongan" (a place of diverse capabilities), reflected a spirit of resilience and adaptability, qualities that would later characterize Subki Masyhadi's scholarly work.

His formal Islamic education began under his parents before he pursued studies at several prestigious *pesantren* across Central Java, such as Pesantren An-Nur in Kersan, Kendal, founded by Ahmad Noer (est. 1884); Pesantren al-Fatah in Demak, under the guidance of 'Abdullāh Zaeni; and Pesantren al-Hidayat in Lasem, Rembang, led by the renowned scholar Kiai Ma'shum.

At Pesantren al-Hidayat, his pedagogical approach began to take shape; he was entrusted with teaching *Alfiyah Ibnu Malik* and developed a method of translating classical Arabic texts into Javanese and creating concise summaries of key lessons. This practice, exemplified in works like *Risālah al-Mahīd*, became the foundation for his future career as a prolific author (Arif Chasanul Muna, 2020: 142; Interview with M. Hasanuddin Subki, Oct 28, 2021).

Hadith Commentary's Method

Every author of a Hadith commentary employs a distinct methodology. Scholars generally categorize these methods into three primary types: the *tahlīlī* (analytical), *ijmālī* (global/summative), and *muqārīn* (comparative). Each approach possesses unique characteristics, advantages, and limitations (M. Salsabila: 71).

The rapid advancement of knowledge has further facilitated the development of new paradigms and approaches for comprehending Hadith texts. Consequently, the scholarly endeavor of Hadith exegesis has expanded beyond authorship to include translating these commentaries into vernacular languages, thereby making them accessible and relevant to specific cultural and temporal contexts. These interpretative efforts are fundamentally rooted in a scholar's conscientious application of sound methodological principles (M. Salsabila: 71-72).

In his work *Miṣbāḥ al-Anām*, A. Subki Masyhadi primarily utilizes the *ijmālī* and *muqārīn* methods. His exegesis is also characterized by the adaptation of classical (*salaf*) scholarly opinions and the citation of other authoritative sources to substantiate his explanations. The *Ijmālī* (Global) method involves providing a concise, overall explanation of a Hadith's meaning, following the sequence of the source text. Subki Masyhadi's inclination toward this method is explicitly stated in his introduction:

"Amma ba'du – Considering the requests of colleagues in need of a translation of the hadiths in Bulūgh al-Marām, and given that no one has yet undertaken such a translation, I feel compelled despite my shortcomings. Therefore, I have

translated Bulūgh al-Marām with interlinear meaning (ma'na gandul) and brief commentary. My intention in this translation is solely to assist those seeking an understanding of these hadiths." (A. Subki Masyhadi: 2)

While, the *Muqārin* (Comparative) method entails understanding a Hadith by comparing it with other narrations that share similar or differing wordings on the same topic, or by juxtaposing the various interpretations offered by scholars (Burhanuddin: 8).

While these two methods are prominent in *Miṣbāḥ al-Anām*, an analysis of its exegetical components reveals that the work is best classified as employing the *syarḥ wasīṭ* (moderate or simple commentary) method (Saifuddin: 197). The commentary of A. Subki Masyhadi incorporates at least eight distinct exegetical elements that typify this *wasīṭ* approach. The eight elements are:

1. Review of Hadith's Vocabularies

A key element in the structure of Hadith commentary is the explanation of vocabulary (*sharḥ al-alfāz*), as understanding individual terms is foundational to comprehending the hadith as a whole. As noted, *Miṣbāḥ al-Anām* is written in Arabic-Pegon script, and its lexical analysis is presented using the distinctive *ma'nā gandul* (interlinear translation) model characteristic of this tradition. In this model, A. Subki Masyhadi provides a consistent, word-by-word Javanese gloss for the Arabic text. He writes the meaning of each term in smaller script (*harakat*), arranged diagonally from the top-right to the bottom-left of the corresponding Arabic word. This systematic approach effectively constitutes a direct translation of the hadith's lexicon from Arabic into Javanese, serving as the first layer of his exegesis and grounding the reader in the basic semantic building blocks of the text.

2. Review of Hadith

Following the detailed interlinear translation (*ma'na gandul*), A. Subki Masyhadi provides a broader commentary (*syarḥ*) on each hadith. This exegesis moves beyond lexical analysis to explain the legal, contextual, or practical implications of the text. The commentary is predominantly in Javanese but occasionally incorporates untranslated Arabic phrases or quotes. To demonstrate the specific characteristics of this Javanese

hermeneutic, one may examine his interpretation of the hadith on ritual purity transmitted by Abu Hurairah:

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: طَهُورُ إِنَاءٍ أَحَدِكُمْ إِذَا وَلَعَ فِيهِ الْكَلْبُ أَنْ يَغْسِلَهُ سَبْعَ مَرَّاتٍ, أَوْلَاهُنَّ بِالتُّرَابِ. أَخْرَجَهُ مُسْلِمٌ. وَفِي لَفْظٍ لَهُ: فَلْيَرْقُهُ. وَلِلتِّرْمِذِيِّ: أَخْرَاهُنَّ, أَوْ أَوْلَاهُنَّ بِالتُّرَابِ.

Abu Hurairah reported: The Messenger of Allah said: "The purification of the vessel of one of you, if a dog licks it, is to wash it seven times, the first of which is with soil." (Narrated by Muslim). In another wording of his: "Let him pour out its water." And in the wording of al-Tirmidhi: "The last or the first [wash should be with soil]."

Subki Masyhadi's commentary in Javanese:

"...nuceni wadah iku rikolo den dilat deneng asu yoiku arep ngumbah wadah mahu kelawan banyu pitung ambalan, kang ambalan pertama iku banyuni kudu den campur kelawan lebu.... Iki dawuh nuduhaken wajibé ngumbah kaping pitu ambalan marang barang kang keno najis mughallazah." (To purify a vessel licked by a dog is to wash it with water seven times, where the water for the first wash must be mixed with soil.... This teaching indicates the obligation to wash seven times an item contaminated by a heavy impurity (*najis mughallazah*).") (A. Subki Masyhadi: 16-17).

In addition to direct translation, Masyhadi employs a hybrid linguistic approach. This is exemplified in his explanation of the following hadith, where he integrates untranslated Arabic phrases directly into the Javanese commentary to preserve the technical precision of the original text:

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا وَطِئَ أَحَدُكُمْ الْأَدَى بِخَفِيهِ فَطَهَّرْهُمَا التُّرَابَ. أَخْرَجَهُ أَبُو دَاوُدَ وَصَحَّحَهُ ابْنُ حِبَّانَ.

The Messenger of Allah said: "If one of you steps on filth with his shoes, their purification is with soil." (Narrated by Abu Dawud and authenticated by Ibn Hibban).

Subki Masyhadi's commentary in mixed languages:

"...Maksudé hadis rikolo ono wong ngidak kotoran kelawan muzah lorone utowo telumpaha lan sepatune mongko nuciakene iku nganggo lebu (kelawan den usap).

Wa ilaihi zāhaba al-Auzā'ī wa kaẓā al-Nakhā'ī- wa qalā yujzīhi an yamsaḥa khuffaihi iẓa kana fihimā najāsat bi al-turāb wa yuṣalli fi himā." (The meaning of the hadith is that if someone steps on filth with his leather socks (*muzah*) or shoes, then purifying them is with soil (by wiping them). 'And to this opinion went al-Awza'i and similarly al-Nakha'I and he said: It suffices him to wipe his two leather socks if there is impurity on them with soil, and he may pray in them.'" (A. Subki Masyhadi: 172)

This blending of languages creates an impression of inconsistency and may present a barrier for readers without proficiency in Arabic. Subki Masyhadi does not explicitly justify this stylistic choice, leaving the reader to infer that these Arabic insertions are direct quotations of classical scholarly opinions intended for more advanced students, while the Javanese framework makes the core meaning accessible to a wider audience.

3. *Syawahid al-Hadis* (Corroborative Narrations)

Shawāhid refers to hadiths whose text aligns with other narrations transmitted by different Companions. This alignment may be literal, involving similar wording, or thematic, sharing the same core meaning (Ibn Hajar al-‘Asqalānī, 2009: II, 57). The function of *shawāhid* is vital in hadith scholarship, as they serve to strengthen a primary narration by providing corroborative evidence and offer a more nuanced, comprehensive understanding of a prophetic teaching by presenting it within a broader textual context.

In his commentary, A. Subki Masyhadi frequently cites *shawāhid* to provide readers with a balanced and proportionally complete understanding. A clear example is his treatment of the hadith concerning supplications upon leaving the toilet. He cites the narration:

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا خَرَجَ مِنَ الْعَائِطِ قَالَ: غُفْرَانَكَ "أَخْرَجَهُ الْخُمْسَةُ.

"When the Prophet left the place of defecation, he would say: 'I seek Your forgiveness (*Ghufrānaka*).'" (Narrated by the Five Compilers).

In explaining this, Subki Masyhadi references another account from the Companion Anas ibn Mālik, which states that the Prophet (ﷺ) would say:

"الْحَمْدُ لِلَّهِ الَّذِي أَذْهَبَ عَنِّي الْأَذَى وَعَافَانِي.

"Praise be to Allah who has removed harm from me and granted me well-being."

He identifies this narration from Anas as a *shāhid* (corroborating witness) to the hadith from ‘Ā’ishah. By presenting this *shāhid*, Subki Masyhadi guides the reader to an important understanding: the supplication taught by the Prophet upon this occasion was not limited to a single, fixed formula but included permissible variations (A. Subki Masyhadi: 51). This method enriches the reader's comprehension, moving from a specific instance to a broader principle within the Prophet's practice.

4. Legal Opinions Contained in the Hadith

A core component of hadith commentary is the legal exegesis (*sharḥ al-aḥkām*), wherein the commentator derives and elaborates on the jurisprudential rulings (*aḥkām*) contained within the prophetic text. This involves identifying the legal implications of a hadith, whether it establishes an obligation (*wājib*), a recommended practice (*sunnah*), a mere permissibility (*mubāḥ*), a disliked act (*makrūh*), or a prohibition (*ḥarām*).

In his work, A. Subki Masyhadi consistently provides such legal commentary, particularly in matters of worship. A clear example is his treatment of a hadith narrated by Anas ibn Mālik:

رَأَى النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلًا وَفِي قَدَمِهِ مِثْلُ الظُّفْرِ لَمْ يُصِبْهُ الْمَاءُ فَقَالَ: ارْجِعْ فَأَحْسِنْ
وُضُوءَكَ. أَخْرَجَهُ أَبُو دَاوُدَ وَالنَّسَائِيُّ.

The Prophet saw a man who had a spot the size of a fingernail on his foot untouched by water (during ablution). He said, "Go back and perfect your ablution." (Narrated by Abu Dawud and al-Nasa'i).

He explains that this hadith establishes the obligatory nature of ensuring water reaches every part of the limbs prescribed for washing or wiping in ablution (*wuḍū*). If any portion is left dry due to an obstruction, the ablution is invalid (A. Subki Masyhadi: 51). This pattern is representative of his methodology. For every hadith with legal implications, whether pertaining to *sunnah*, *mubāḥ*, *makrūh*, or *ḥarām*, Subki Masyhadi systematically extracts and states the resultant ruling, thereby transforming the prophetic narration into a clear, actionable point of Islamic jurisprudence for his readers.

5. Reviews Related to Madhhab Views

In hadith commentary, an analysis of juristic school opinions (*madhāhib*) is a crucial scholarly endeavor. This involves situating the prophetic text within the interpretive frameworks of Islamic legal schools, serving to either corroborate a specific madhhab's position or to present a comparative overview, thereby illustrating the spectrum of valid legal alternatives derived from the same source.

Within his work *Miṣbāḥ al-Anām*, A. Subki Masyhadi demonstrates a systematic approach to this task, employing three distinct expository models. First is the exposition of a single madhhab, where he presents only the Shafi'i school's interpretation, such as its ruling on the obligation to repeat a prayer performed facing the wrong direction.

كُنَّا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي لَيْلَةٍ مُظْلِمَةٍ، فَأَشْكَلَتْ عَلَيْنَا الْقِبْلَةَ، فَصَلَّيْنَا، فَلَمَّا طَلَعَتِ الشَّمْسُ إِذَا نَحْنُ صَلَّيْنَا إِلَى غَيْرِ الْقِبْلَةِ، فَتَزَلَّتْ: فَأَيْنَمَا تَوَلَّوْا فَتَمَّ وَجْهُهُ اللَّهُ. (أَخْرَجَهُ التِّرْمِذِيُّ وَضَعَفَهُ).

We were with the Prophet on a dark night, so we had difficulty determining the direction of the qiblah and then we prayed. When the sun rose, it turned out that we had prayed in a direction that was not the qiblah, so the verse (Wherever you turn, there is the face of Allah) was revealed. Narrated by Tirmidhi and considered weak according to him.

In his commentary on this hadith, A. Subki Masyhadi cites the opinion of Imam al-Shāfi'ī, who held that an individual who has prayed without facing the *qiblah*, as in the scenario described, remains obliged to repeat the prayer upon realizing the error. This obligation is general in scope, applying whether the repetition is performed within or after the prescribed time of the original prayer (A. Subki Masyhadi, p. 167).

Second is the comparative analysis of two *madhhab*-s (*muqārin*), where he juxtaposes differing opinions, as seen in the debate over the validity of prayer in graveyards or bathrooms, contrasting the positions of Ahmad ibn Hanbal and the Hadawiyyah.

وَعَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: الْأَرْضُ كُلُّهَا مَسْجِدٌ إِلَّا الْمَقْبَرَةَ وَالْحَمَامَ .
رَوَاهُ التِّرْمِذِيُّ.

From Abu Said Al-Khudry, the Messenger of Allah said: "The whole earth is a mosque except for graves and bathrooms." Narrated by Tirmidhi.

In this case, A. Subki Masyhadi presents the divergent opinions of two prominent Imams or juristic traditions regarding the same hadith. While the literal text (*ẓāhir al-ḥadīth*) indicates a prohibition, A. Subki Masyhadi explains that jurists differ on its implications for the prayer's validity. He outlines two primary opinions: The first, attributed to Imam Aḥmad ibn Ḥanbal, holds that prayer in such locations is invalid (*bāṭil*) and must therefore be repeated elsewhere. The second, followed by the Ḥadawiyyah group, maintains that the prayer remains valid but is religiously disliked (*makrūh*), and consequently, does not require repetition (A. Subki Masyhadi, p. 172).

The third and most complex model is the comparative analysis of three madhhabs, evident in his discussion of whether congregants must mimic a seated imam's posture, detailing the divergent rulings of Ahmad ibn Hanbal, Malik ibn Anas, and al-Shafi'i.

قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِذَا جُعِلَ الْإِمَامُ لِيُؤْتَمَّ بِهِ، فَإِذَا كَبَّرَ فَكَبِّرُوا، وَلَا تُكَبِّرُوا حَتَّى يُكَبِّرَ، وَإِذَا رَكَعَ فَارْكَعُوا، وَلَا تَرَكَعُوا حَتَّى يَرَكَعَ، وَإِذَا قَالَ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ، فَقُولُوا: اَللَّهُمَّ رَبَّنَا لَكَ الْحَمْدُ، وَإِذَا سَجَدَ فَاسْجُدُوا، وَلَا تَسْجُدُوا حَتَّى يَسْجُدَ، وَإِذَا صَلَّى قَائِمًا فَصَلُّوا قِيَامًا، وَإِذَا صَلَّى قَاعِدًا فَصَلُّوا قُعُودًا أَجْمَعِينَ (رَوَاهُ أَبُو دَاوُدَ، وَهَذَا لَفْظُهُ وَأَصْلُهُ فِي الصَّحِيحَيْنِ).

The Prophet Muhammad said: "Indeed, the imam is only to be followed. When the imam says takbir, then say takbir, and do not say takbir before the imam says takbir. When the imam bows, then bow. And when he says 'sami'allahu liman hamidah', then say 'Rabbana walakal hamdu'. When he prostrates, prostrate. And do not prostrate until the imam has prostrated first. If he prays standing, pray standing. If he prays sitting, pray sitting." (HR. Abu Dawud).

A. Subki Masyhadi explained his opinion on the condition of an imam who prays while sitting due to an excuse. He said that the wording *faṣallū qu'udan ajma'in* indicates that even though the *makmum* is able to pray while standing, he must pray while sitting in order to follow the imam. This is the opinion of Imam Ahmad bin Hanbal. Meanwhile, Imam Malik argues that it is not valid for someone who is able to stand to lead someone who is praying while sitting. Meanwhile, Imam Syafi'i considers congregational prayer with an imam who is sitting to be valid.

These methodological models reveal Subki Masyhadi's command (A. Subki Masyhadi: 300-301) of comparative jurisprudence, providing readers with a nuanced understanding of how a single hadith can generate multiple legal opinions. However, a clear Shafi'i orientation undergirds his comparative work. This allegiance is explicitly declared in his self-identification as "*Al-Shāfi'iy Madhhaban*," quantitatively evident in the greater frequency and detail given to Shafi'i opinions, and linguistically signaled by his use of the honorific "*Imāmunā*" (our Imam) when referring to al-Shafi'i. Consequently, while the commentary serves as an accessible guide to classical legal discourse by presenting multiple views, its foundational interpretative lens and ultimate juristic preferences remain anchored within the Shafi'i tradition.

6. Opinions of the Commentator

Hadith commentary serves as an intellectual artifact, inevitably reflecting the author's scholarly perspectives and juristic leanings. The religious outlook of A. Subki Masyhadi is discernible within his exegetical work, as illustrated by his interpretation of the hadith concerning the Friday bath (*ghusl al-jumu'ah*). The hadith states:

وَعَنْ أَبِي سَعِيدٍ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: غُسْلُ الْجُمُعَةِ وَاجِبٌ عَلَى كُلِّ مُحْتَلِمٍ (أَخْرَجَهُ السَّبْعَةُ).

On the authority of Abū Sa'īd al-Khudrī: The Messenger of Allah said, "The Friday bath is obligatory for every pubescent person." (Narrated by the Seven).

While the literal (*zāhir*) wording of the narration indicates obligation (*wujūb*), A. Subki Masyhadi advances the opinion that the ruling is not obligatory but rather a strongly emphasized recommendation (*sunnah mu'akkadah*) (A. Subki Masyhadi: 93-94). He does not explicitly justify this departure from the text's apparent meaning in his initial commentary. However, in his subsequent explanation of the related phrase "*wa man iqtaṣala fa al-ghuslu afdal*" (and whoever performs the bath, it is better), he identifies this as the textual basis for his position, thereby reconciling the obligatory phrasing of the first hadith with a non-obligatory legal conclusion (A. Subki Masyhadi: 94).

7. Review of the Benefits of Hadith

A review of the practical benefits (*istifādah*) in hadith commentary moves beyond textual interpretation to emphasize the functional application of the prophetic teaching. This approach aims to show that the hadith is not merely a source of information but a catalyst for spiritual action, transforming its theoretical value into tangible practice.

In *Miṣbāḥ al-Anām*, A. Subki Masyhadi consistently strives to present hadith as a source of inspiration for righteous deeds (*‘amal*), thereby highlighting their practical relevance. His commentary often shifts from an informative to a performative register, as illustrated in his explanation of the following narration:

عَنْ خَالِدِ بْنِ مَعْدَانَ رَضِيَ اللَّهُ عَنْهُ قَالَ: فَضِّلْتُ سُورَةَ الْحَجِّ بِسَجْدَتَيْنِ (رَوَاهُ أَبُو دَاوُدَ فِي الْمَرَّاسِيلِ)

From Khalid bin Ma'dan, who said: "Surah al-Hajj was granted two verses of prostration." (Narrated by Abu Dawud in the book al-Marasil).

The hadith informs that Sūrah al-Ḥajj uniquely contains two verses requiring prostration (*tilāwah*), namely verses 18 and 77. Subki Masyhadi, however, extends this information into a practical devotional recommendation. He suggests that regularly reciting Sūrah al-Ḥajj at night and performing the accompanying prostrations can serve as a means (*wasīlah*) to facilitate and hasten the fulfilment of one's intention to perform the pilgrimage (*ḥajj*).

He provides the supplications to be recited during the prostration, thereby guiding the reader toward implementation:

Sopo wonge kepingin enggal den paring biso lunggo haji mongko ngelanggengno moco surat al-Haj saben wengi saronu arep ngelakoni sujud tilawah ing dalem ayat sajdah. Iki lafale sujud tilawah: sajada wajhiya lillaḏī kholaqahu wa ṣawwarahu wa syaqqā sam'ahu wa baṣarahu bi ḥaulihi wa quwwatihi x3. Fatabāraka Allahu aḥsan al-khaliqīn. Lan ingdalem hadise Ibnu Abbas sak temene Kanjeng Nabi iku moco ing dalem sujud tilawah: allahumma uktub li bihā 'indika ajran wa ij'alhā li 'indaka zukhran waḍa' 'annni bihā wizran fataqabbalaha minni kamā taqabbaltahā min 'abdika dawuda (A.Subki Masyhadi, : 266-267).

He includes the Arabic formulas for the prostration supplication, as well as a related prayer transmitted from Ibn 'Abbās (A. Subki Masyhadi: 266-267).

This explanation demonstrates Subki Masyhadi's method of transitioning from the informative aspect, the distinctive feature of Sūrah al-Ḥajj, to the performative aspect:

Its regular recitation as a spiritual means to attain a religious goal. By doing so, he reinforces the hadith not only as a point of knowledge but as a foundation for sustained worship, embedding the textual tradition within the lived religious practice of his audience.

8. Notes for Previous Commentary

A review of previous commentaries represents a mode of hadith interpretation in which an author adopts, transmits, or critiques earlier exegetical views. In this approach, a hadith commentator presents the explanations and interpretations of preceding scholars, either critically or descriptively. In his hadith commentary, A. Subki Masyhadi frequently engages with earlier commentaries by citing authoritative works. One of the sources he refers to is *Subul al-Salām*.

An example of this method appears in his explanation of the following hadith:

عن ابن عباس رضي الله عنهما، قَالَ: مرَّ رسول الله صلى الله عليه وسلم بِقُبُورٍ بِالْمَدِينَةِ فَأَقْبَلَ عَلَيْهِمْ بِوَجْهِهِ، فَقَالَ: السَّلَامُ عَلَيْكُمْ يَا أَهْلَ الْقُبُورِ، يَغْفِرُ اللَّهُ لَنَا وَلَكُمْ، أَنْتُمْ سَلَفْنَا وَنَحْنُ بِالْآثَرِ. رواه الترمذي.

From Ibn Abbas, he said: "The Messenger of Allah walked past the graves in Medina, then he turned to the people in the graves and said, 'Peace be upon you, O people of the graves. May Allah forgive us and you. You preceded us, and we will follow in your footsteps.'" (Narrated by Tirmidhi).

According to A. Subki Masyhadi, this hadith serves as evidence that supplication or seeking forgiveness for the deceased can benefit them. He then raises the question of whether deeds other than supplication may also be beneficial. In response, he asserts that reciting the Qur'an and other acts of worship performed on behalf of the deceased likewise confer reward upon them. To support this position, he cites the opinion of Imam al-Şan'ānī, the author of *Subul al-Salām*, as follows (A. Subki Masyhadi, pp. 409–410):

وذهب جماعة من أهل السنة إلى أن للإنسان أن يجعل ثواب عمله لغيره صلاة كان أو صوما أو حجاً أو صدقة أو قراءة قرآن أو ذكراً أم أي أنواع القرب وهذا هو قول الأرحح.

From this commentary, it is evident that A. Subki Masyhadi conveys the views of earlier scholars by quoting them verbatim in Arabic. He neither offers criticism nor

presents an alternative interpretation to that of al-Ṣanʿānī. This indicates that his stance on the permissibility of transferring the reward of devotional acts to others aligns with the opinions of previous commentators. Consequently, his commentary functions primarily as an affirmation and reinforcement of an established scholarly position.

A. Subki Masyhadi's Approach in Hadith Commentary

In his exegetical work *Miṣbāḥ al-Anām*, A. Subki Masyhadi employs a multifaceted hermeneutical framework to elucidate the hadiths from Ibn Hajar al-ʿAsqalānī's *Bulūgh al-Marām*. His methodology can be categorized into three distinct yet complementary analytical approaches: textual, contextual, and intertextual.

1. Textual

Subki Masyhadi's primary hermeneutical framework is characterized by a granular, textual analysis of the prophetic tradition. This process begins with the *ma'nā gandul* (interlinear) system, a foundational pedagogical method in which each Arabic word is assigned a direct Javanese equivalent to establish precise semantic boundaries. Following this linguistic decoding, Masyhadi provides a *sharḥ al-ma'nā al-ijmālī* (a concise explanation of the general meaning) to clarify the core message and its immediate legal (*furu'*) or doctrinal implications. This method is predominantly applied to hadiths where the literal meaning (*zahir*) is sufficiently clear, as evidenced in his commentary on the following narration:

'Water contaminated by impurities is rendered impure, regardless of its volume.'
(Masyhadi, Vol. 1: 11).

This literalist approach underscores his commitment to preserving the directness of the prophetic statement, ensuring that the primary translation remains the central vehicle for instruction.

2. Contextual

In this secondary approach, Masyhadi transcends a strictly literal reading by situating the prophetic tradition within its broader hermeneutical context. Central to this method is the reconstruction of the *asbāb al-wurūd* (occasions of revelation), where the author analyzes the specific socio-historical circumstances surrounding the hadith's

emergence. By identifying these triggers, Masyhadi determines whether a particular ruling carries universal applicability or is restricted to a specific historical event. Furthermore, this method integrates the hadith into the systematic framework of Islamic jurisprudence (*fiqh*), transforming the text from an abstract statement into a functional legal precedent for ritual and daily life. An example of this contextual approach is observed in his commentary on the narration from Abu Hurairah, where Masyhadi clarifies the situational background to elucidate the hadith's practical application:

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: مَنْ سَبَّحَ اللَّهَ دُبُرَ كُلِّ صَلَاةٍ ثَلَاثًا وَثَلَاثِينَ وَحَمَدَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ وَكَبَّرَ اللَّهَ ثَلَاثًا وَثَلَاثِينَ فَتِلْكَ تِسْعٌ وَتِسْعُونَ وَقَالَ تَمَامَ الْمِائَةِ لَا إِلَهَ إِلَّا اللَّهُ وَحْدَهُ لَا شَرِيكَ لَهُ لَهُ الْمُلْكُ وَهُوَ عَلَى كُلِّ شَيْءٍ قَدِيرٌ غُفِرَتْ لَهُ : خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ (رَوَاهُ مُسْلِمٌ).

"Whoever, after every prayer, recites the *tasbih* (saying 'Subhanallah') 33 times, the *tahmid* (saying 'Alhamdulillah') 33 times, and the *takbir* (saying 'Allahu Akbar') 33 times, making a total of 99 times, then completes it to 100 with the recitation: 'There is no god but Allah,' then their sins will be forgiven, even if their sins are as numerous as the foam on the sea." Hadith narrated by Muslim.

Masyhadi's commitment to a contextual understanding is most evident in his detailed narrative of the *asbāb al-wurūd* (occasions of the hadith). Using Javanese prose without accompanying Arabic text, he reconstructs the historical dialogue to make the prophetic wisdom accessible to the lay reader. A prime example is found in his commentary on the hadith concerning *tasbīh* (praising Allah):

The reason the Prophet SAW spoke the words man sabbaḥa Allah (whoever glorifies Allah...) is as follows: The poor among the Muhajirin came to the Messenger of Allah expressing their concern. They remarked that the wealthy had surpassed them in attaining high spiritual ranks and eternal blessings. When the Prophet SAW inquired as to why they felt this way, they explained that while both groups performed prayers and fasting equally, the wealthy possessed the additional capacity to give alms (ṣadaqah) and manumit slaves—acts the poor could not afford. In response, the Prophet SAW offered a spiritual solution: 'Shall I not teach you a series of wird (litanies) that, if recited, will allow you to equal the rewards of those who give charity and free slaves? No one will be more virtuous than you, except those who perform the same act.' When they eagerly asked for this practice, the

Prophet SAW instructed them in the tasbīḥ mentioned in the hadith." (Masyhadi, Vol. I: 250-251).

This narrative technique demonstrates Masyhadi's focus on the pedagogical function of the hadith. By omitting the complex Arabic *sanad* (chain of transmission) and focusing on the Javanese storyline, he emphasizes the hadith's core message: spiritual egalitarianism. The inclusion of the *asbāb al-wurūd* serves to reassure the reader that ritual devotion is not contingent upon material wealth. Masyhadi thus portrays the Prophet SAW not merely as a legal authority, but as a compassionate guide who ensures that all Muslims, regardless of socioeconomic status, have an equal opportunity to attain divine proximity.

3. Intertextual

The third methodological dimension of Subkhi Masyhadi's work is a comparative and integrative approach, wherein a specific hadith is analyzed in relation to a broader corpus of Islamic texts. This intertextual method moves beyond the individual report to establish a synthesis across three primary sources: the Qur'an, other prophetic traditions, and classical jurisprudential literature. By practicing intra-hadith comparison, Masyhadi cites corroborating narrations (*shawāhid*) or contrasting accounts to provide a holistic representation of Prophetic teachings. Furthermore, Subkhi Masyhadi frequently engages in inter-madhab comparison, juxtaposing the interpretations of various legal schools, most notably the Shafi'i, Maliki, and Hanbali rites. This approach not only demonstrates the interconnectedness of the hadith within the broader Islamic intellectual tradition but also introduces the reader to the legitimate diversity (*ikhtilāf*) of orthodox scholarly opinion.

A significant application of this intertextual method is seen when Masyhadi reinforces a hadith's legal standing by anchoring it in Qur'anic revelation. For instance, in his explanation regarding the obligation of *zakat* on trade assets (*tijārah*), he integrates scriptural verses to provide a comprehensive legal foundation:

وَعَنْ سَمُرَةَ بْنِ جُنْدُبٍ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: يَأْمُرُنَا أَنْ نُخْرِجَ الصَّدَقَةَ مِنَ الَّذِي يُعَدُّ لِلْبَيْعِ. رَوَاهُ أَبُو دَاوُدَ وَإِسْنَادُهُ لَيِّنٌ.

Samurah ibn Jundab said: The Messenger of Allah commanded us to pay zakat on the wealth we set aside for trade. Narrated by Abu Dawud, and its chain of transmission is weak.

This commentary demonstrates that the hadith serves as a legal basis for the obligatory *zakat* on commercial wealth, consistent with the revelation of Allah the Exalted:

وَعَنْ عَبْدِ الرَّحْمَنِ بْنِ عَوْفٍ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَجَدَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَأَطَالَ السُّجُودَ ثُمَّ رَفَعَ رَأْسَهُ وَقَالَ: إِنَّ جِبْرِيْلَ آتَانِي فَبَشَّرَنِي فَسَجَدْتُ لِلَّهِ شُكْرًا (رَوَاهُ أَحْمَدُ وَصَحَّحَهُ الْحَاكِمُ).

It was narrated from Abdurrahman bin 'Auf, he said: The Messenger of Allah (peace be upon him) once prostrated and prolonged his prostration, then he raised his head and said: "Verily, the Angel Jibril has come to me (with news), and that news has gladdened my heart, so I prostrated in gratitude to Allah." (Reported by Ahmad and declared authentic by al-Hakim).

The specific merit of this teaching, which functions as a divine promise, is rooted in the statement of Allah the Exalted:

من صلى عليه صلى الله عليه وسلم صلاة صلى الله عليه بها عشرا. رواه أحمد في المسند.

Sopo wonge moco solawat sepisan ingatase Kanjeng Nabi mongko den paringi rahmat deneng Gusti Allah kaping sepuluh. (A. Subki Masyhadi: I: 269).

The preceding example illustrates that A. Subki Masyhadi allocates significant hermeneutical space for an intertextual approach rooted in scriptural integration. By systematically citing Qur'anic verses and supplementary prophetic narratives that correlate with the primary hadith under discussion, Masyhadi facilitates a proportional and nuanced understanding of the text. This method acknowledges that individual hadith does not exist in isolation; rather, its meaning is refined and bounded by the broader internal logic of Islamic revelation. Consequently, Subkhi Masyhadi treats the interpretation of hadith as a holistic endeavor, where the authority of one text is harmonized with the presence of others to establish a more comprehensive legal and spiritual framework.

The final dimension of Masyhadi's intertextual methodology involves an active engagement with the established corpus of Islamic legal literature. In his interpretation of

hadith, Ahmad Subki Masyhadi frequently benchmarks his analysis against authoritative classical texts, most notably *Subulu as-Salām*, the renowned commentary on *Bulūghu al-Marām* by Muḥammad ibn Ismā‘īl al-Ṣan‘ānī. By referencing these works, Masyhadi ensures that his vernacular Javanese commentary remains tethered to the broader tradition of orthodox jurisprudence.

This reliance on established literature serves a dual purpose, it legitimizes his local interpretation by aligning it with the consensus of global scholars and provides the reader with a lineage of thought that extends from the 17th-century Yemeni tradition of Al-Ṣan‘ānī to the 20th-century Indonesian *pesantren*. An example of this intellectual synthesis is seen in his use of *Subulu as-Salām* to clarify complex legal nuances:

وَعَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: نَهَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ عَنْ بَيْعِ الْحِصَاةِ، وَعَنْ بَيْعِ
الْغَرَرِ

From Abu Hurairah: The Messenger of Allah forbade the sale of hashah and the sale of gharar.

A. Subki Masyhadi notes, as cited in the text *Subulu as-Salām*, among the categorized forms of *bay‘ al-ḥaṣāt* (the practice of concluding a sale via the tossing of a pebble) is an instance where the seller declares:

إرم بهذه الحصاة فعلى أي ثوب وقعت فهو لك بدرهم.

Throw this pebble; whichever piece of cloth is struck by this pebble, you shall purchase that cloth for one dirham, for example (massalan). And it is also said (waqila) that a seller may sell land with the boundary determined by the distance the pebble is thrown." (A. Subki Masyhadi, Vol. II: 559).

Next is an intertextual reference from the book of *al-Nihāyah*:

وَعَنْ عَمْرٍو بْنِ شُعَيْبٍ، عَنْ أَبِيهِ، عَنْ جَدِّهِ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَجِلُّ سَلْفٌ وَيَبِيعُ وَلَا شَرْطَانِ فِي بَيْعٍ، وَلَا رِبْحٌ مَا لَمْ يُضْمَنْ، وَلَا يَبِيعُ مَا لَيْسَ عِنْدَكَ. رَوَاهُ الْخَمْسَةُ، وَصَحَّحَهُ
الْكَلْبَرْمَذِيُّ، وَابْنُ خُرَيْمَةَ، وَالْحَاكِمُ.

This hadith contains four (4) types of prohibitions: 1) the prohibition of combining a loan with a sale. As stated in al-Nihāyah: 'A loan and a sale are not permissible in combination' (lā yaḥillu salaf wa bay‘). An example of this is when a seller says: T

will sell my goods to you for one thousand [units of currency] on the condition that you provide me a loan of one thousand rupiahs,' for instance (massalan)." (A. Subki Masyhadi, Vol. II: 562).

This final form of intertextuality underscores the systematic reliance of A. Subki Masyhadi on the classical Islamic tradition to interpret and elucidate prophetic traditions. As demonstrated in his analysis of *bay' al-ḥaṣāt* and *salaf wa bay'*, Masyhadi consistently benchmarks his Javanese commentary against authoritative Arabic texts such as *Subulu as-Salām* and *al-Nihāyah*. His scholarly engagement, however, extends beyond these, incorporating a wide array of classical references, including *al-Hāsiyah al-Bājūrī* for jurisprudence, *al-Miṣbāḥ al-Munīr* for linguistics, and *al-Jāmi' al-Ṣagīr* and *Hidāyah al-Azkiyā* for ethics and Sufism.

This intertextual methodology reveals a profound intellectual continuity between Masyhadi's scholarship and the global heritage of classical Islam. By situating *Miṣbāḥ al-Anām* within this lineage, it becomes clear that his thought is deeply anchored in the Shafi'i school of jurisprudence (*fiqh*) and Sunni Sufism (*tasawwuf*). This alignment is not coincidental; rather, it reflects and reinforces the dominant intellectual landscape of the Nusantara, where the Shafi'i *madhhab* and the Ash'arite-Sufi tradition have long served as the pillars of religious life. Consequently, Masyhadi's work functions as a vital instrument for preserving and strengthening religious orthodoxy in Indonesia, ensuring that local Javanese interpretations remain consistent with the broader Sunni tradition.

The Nusantara Value in Misbah al-Anam Book of Ahmad Subki Masyhadi

The integration of local values within Ahmad Subki Masyhadi's commentary represents a profound synthesis of universal Islamic teachings and the specific cultural treasures of the Indonesian archipelago. It is an established scholarly premise that intellectual products, including exegesis (*tafsir*) and hadith commentary (*sharh*), are inevitably shaped by the socio-cultural milieu of their authors (Putra, 2021). This phenomenon is visible both in works originating from the Middle East and in those authored by Nusantara scholars, where local nuances color the interpretation of sacred texts.

The most immediate expression of this localization is found in the choice of linguistic mediums. By employing local languages and regional scripts—such as Arabic-Malay (*Jawi*), Arabic-Javanese (*Pegon*), and *Cacarakan*—scholars like Masyhadi democratized religious knowledge, bridging the gap between classical Arabic scholarship and the vernacular reality of the masses. This linguistic choice is not merely a matter of translation but a strategic act of cultural preservation.

Within the specific realm of hadith commentary, Nusantara scholars actively sought to align prophetic traditions with the lived experience of their society. This contextualization is built upon a tripartite foundation of regional, socio-political, and cultural bases. By relating the hadiths to local wisdom, social structures, and cultural norms, Masyhadi transforms the hadith from a historical artifact into a living guidance that is resonant with the Indonesian identity.

1. Local Basic

Within *Miṣbāḥ al-Anām*, Masyhadi's commentary is distinguished by three specific regional characteristics that anchor Prophetic guidance within the Indonesian milieu. These elements -monetary units, culinary habits, and botanical references- serve to bridge the temporal and geographical distance between 7th century Arabia and 20th century Nusantara. Masyhadi consistently utilizes the Rupiah as the standard unit of currency to explain the intricacies of Islamic commercial law (*mu'āmalah*). By replacing classical denominations like the *dinar* or *dirham* with the Rupiah, he provides his readers with an immediate and relatable framework for understanding prohibited trade practices. For instance, in his critique of contingent contracts (*salaf wa bay'*), he uses the Rupiah to illustrate the illegality of a sale conditioned upon a loan.

“selling my goods to you for one thousand [Rupiah] on the condition that you provide me a loan of one thousand Rupiah” (Masyhadi, Vol. II: 562).

This localization persists in his discussion of illicit profits from usurped goods (*ghasab*), where he demonstrates the calculation of non-halal returns using contemporary currency (Masyhadi, Vol. II: 563, 595, 599).

Masyhadi further contextualizes the hadith by referencing regional dietary staples to explain legal rulings on intoxication and *ribawi* (usurious) goods. To clarify the

prohibition of intoxicants (*khamr*), he cites the fermentation of *Tape Ketan* (fermented sticky rice) and *Tape Puhung* (fermented cassava), noting that if left for an extended period, these Indonesian staples can transform into *arak* (alcohol) (Masyhadi, Vol. III: 965). Additionally, he uses *Beras Jowo* (Javanese rice) as the primary example for explaining the rules of bartering similar commodities (*māt'umāt*). He emphasizes that according to Shafi'i jurisprudence, exchanging Javanese rice for Javanese rice must be done in equal measure and through an immediate, spot transaction to avoid *riba al-fadl* (Masyhadi, Vol. II: 591).

The third regional characteristic involves the mention of local flora, specifically *Kayu Garu* (Agarwood/Gaharu), a fragrance deeply rooted in Southeast Asian cultural and spiritual traditions. In explaining the prophetic injunction to maintain the cleanliness and sanctity of places of worship, Masyhadi suggests using *Kayu Garu* as an incense (*padupan* or *ukub*) to perfume the mosques (Masyhadi, Vol. I: 195). By substituting or augmenting classical Arabian perfumes with *Gaharu*, Masyhadi demonstrates how universal religious practices can be enriched by local botanical resources.

2. Social-Political Basic

The socio-political values embedded within *Miṣbāḥ al-Anām* are prominently illustrated through the commentary on the prophetic tradition regarding the construction of excessively grand mosques. According to the hadith, the emergence of ostentation in mosque architecture serves as a portent of the end of days. A. Subki Masyhadi identifies this phenomenon as a contemporary reality within his own social environment, observing a growing tendency among the community to engage in competitive grandeur. In his text, he remarks:

"This hadith provides insight into one of the signs of the Hour: the boastfulness of people regarding mosques. This is exemplified by statements such as, 'My mosque is better than yours,' or through competing over the height of buildings and the lavishness of their ornaments. In these latter days, it has become evident that while people enlarge their mosques and beautify their decorations, few are those who truly enliven the mosques through worship and obedience." (Masyhadi, Vol. I: 201-202).

Masyhadi's observation serves as a profound socio-religious critique of the Muslim community's shifting priorities. He identifies a departure from the mosque's

primary function as a sanctuary for prayer and divine devotion, noting its transformation into a symbol of social prestige. Within this framework, the scale and artistic ornamentation of a mosque in a village or city have become indicators of social class; a larger and more magnificent structure is perceived to elevate the status of its community. Consequently, the emphasis has shifted from the intensity and spiritual quality of worship toward physical and material aesthetics.

This discourse highlights the socio-political dimension of Masyhadi's scholarship, where local conditions are synthesized with and responded to through the medium of hadith commentary. This process demonstrates a dynamic interaction between the author's lived reality and the classical texts, specifically bridging the contemporary conditions of the Indonesian people with the universal messages of the Hadith.

3. Social-Cultural Basic

The socio-cultural dimension of *Miṣbāḥ al-Anām* is particularly evident in Ahmad Subki Masyhadi's treatment of matrimonial ethics and public celebrations. Central to his commentary is the prophetic injunction for Muslims to formally declare and publicize their marriages. This communal announcement serves not only as a legal requirement to distinguish a valid union from illicit relations but also as a cultural cornerstone for social cohesion.

In his explanation of the hadith, Masyhadi bridges the theological mandate with the lived traditions of the Nusantara, where the *walimah* (wedding feast) often integrates local customs of hospitality and communal witness. He underscores that the visibility of a marriage is a safeguard for the social and moral standing of the couple within the community. The specific tradition cited by Masyhadi emphasizes this public aspect:

وَعَنْ عَامِرِ بْنِ عَبْدِ اللَّهِ بْنِ الزُّبَيْرِ، عَنْ أَبِيهِ: أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: أَعْلِنُوا النِّكَاحَ.
(رَوَاهُ أَحْمَدُ).

From 'Amir bin Abdullah bin al-Zubair, from his father, that the Messenger of Allah (peace be upon him) said, "Announce the news of marriage." Narrated by Ahmad.

A. Subki Masyhadi states that the method for announcing and publicizing the sacred bond of marriage is through the performance of the tambourine (*rebana*). He

writes: 'The manifestation of the marriage [announcement] is through the *rebana*.' (A. Subki Masyhadi, Vol. II: 728-729). Masyhadi's directive regarding the use of the *rebana* is inextricably linked to the profound cultural influence of this art form within the Muslim communities of the Northern Coast of Java (*Pantura*). In this region, the *rebana* is not merely an instrument of entertainment; it is a deeply ingrained medium for *da'wah* (Islamic proselytization) and social cohesion.

This artistic tradition holds a prestigious position in Javanese social life, where it is systematically employed to enliven Islamic holidays, religious commemorations, and various *walimah* (festive banquets). Specifically, in the context of *walimah al-ʿurs* (wedding feasts), the *rebana* serves as the acoustic marker of a legitimate union. By endorsing the *rebana* as the primary tool for marriage announcement, Masyhadi aligns prophetic tradition with the local aesthetic identity of the *santri* community. His commentary reinforces the idea that religious rituals are most effectively preserved when they are expressed through the familiar and cherished cultural vocabulary of the local populace (Sinaga, 2006).

Conclusion

In conclusion, A. Subki Masyhadi's *Miṣbāḥ al-Anām* represents a sophisticated synthesis of traditional hadith scholarship and Nusantara localization, employing the *ijmālī* (global) and *muqārīn* (comparative) methods to bridge classical Arabic texts with the Javanese intellectual landscape. By integrating textual, contextual, and intertextual approaches by referencing to Qur'anic verses, corroborating hadiths, and a broad spectrum of classical *Shafi'i* and *Sunni* literature, Masyhadi ensures a rigorous linguistic and jurisprudential analysis that preserves the orthodoxy of the *pesantren* tradition. Furthermore, the work makes a significant academic contribution by demonstrating how sacred texts can be "indigenized" through the use of Arabic-Pegon script and the inclusion of regional, socio-political, and cultural nuances ranging from the use of the Rupiah and Javanese staples like *tape* and *beras jowo* to the social critique of mosque ostentation and the validation of local *rebana* traditions. Ultimately, this commentary serves as a vital instrument for maintaining religious continuity in the archipelago, transforming the universal messages of *Bulūgh al-Marām* into a living, practical guidance that resonates

with the specific identity and socio-cultural realities of the Indonesian Muslim community.

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