

**METHODOLOGY IN PREPARING AND PUBLISHING KITAB 40 HADIS  
MEMBUDAYAKAN AS-SUNNAH**

Wan Khairul Aiman Wan Mokhtar

**ABSTRACT**

This research is focusing on methodology of preparing and publishing a book of 40 hadis Membudayakan As-Sunnah (MS) by Jabatan Agama Johor (JAJ) is being used widely in Johor. As instructed by JAJ, teaching and learning sessions with this book is a must especially in mosques and musolla. Meanwhile, MS's quality through preparing and publishing is still not widely known. The question is what is the meaning by Membudayakan As-Sunnah (implementing As Sunnah)? How is the process of preparing and publishing MS? Can the quality of this book know as good in preparing and publishing? To answer these three questions need to solve two base questions. First, explain the meaning based of the name of MS. Second, identify the best methodology in preparing and publishing MS. This research is using qualitative method to analyze the content leads to the answer which is the MS's name is suitable. Besides, the method done in producing MS is systematic and accurate. According to that, the publishing of MS is relevant due to its quality of publishing.

Keyword : Methodology In Preparing; Methodology In Publishing; and 40 Hadis Membudayakan As-Sunnah

## 1.0 BACKGROUND

MS has been published by Jabatan Agama Johor (JAJ) is one of the best been produced. JAJ has sent few departments and it's become compulsory to be taught at mosques, departments in the government sectors, schools, factories *Yasin* group and any other places that compatible with this program (Jabatan Agama Johor 2000: 1). As the matter of fact, the method of preparing and publishing MS is still being questioned even it has been used in teaching and learning throughout the state. In addition, the MS quality is also been questioned in terms of preparing and publishing it (Muhamad Bukharuddin, 2012).

This research paper is focusing on the proposal of course in preparing MS, interviews with certain people and all the documents related with MS. So, this proposal is divided into two main sections which the first one is the meaning from MS. In this section, it is mainly about the definition of MS itself. The second section is about the methodology in preparing and publishing MS. It defines in details the process of preparing it. All the discussions will be concluded in the last subtopic.

## 2.0 DEFINITION OF BOOK OF 40 HADITH IMPLEMENTING AS SUNAH

In this subtopic, the writer divides it into four sections. First part is hadith, second part is implementing, third part is As Sunnah and last part is the whole definition. The writer is debating on the definition while discussing about all sections.

### 2.1 Hadis

*al-Ḥadīth* is antonym of *al-Qadīm* which means old. "*al-Ḥadīth* " symbolizes every words either it is long or short. *al-Ḥadīth* is every words, actions, habits, obligations, and attitudes of Nabi SAW (Abu Shuhbah 1982: 15).

A few of ulama have widened the scope of the *Ta'rif*<sup>1</sup> of *al-Ḥadīth*. They define Al Hadith by adding the speech and actions of Nabi SAW companions and *Tābi'īn*. That is the other definition of *al-Ḥadīth* because we can see most of the *al-Muḥaddithīn*<sup>2</sup> writing style, they do not limit hadith to *al-Marfū'*<sup>3</sup> but they put all the hadith *al-Mawqūf*<sup>4</sup> and *al-Maqtu'*<sup>5</sup> (Abu Shuhbah 1982:16).

## 2.2 Implementing

According to Kamus Dewan (1984: 152), culture means civilization and development (mind). Implementing means the customs and beliefs, art, way of life and organization of a particular country or group for example: "Malacca is a centre of Malays culture".

As been concluded from the definition from Kamus Dewan above, the researcher concludes that the word implementing with the affix "ing" bring the existence and implementing the way of life in a society by having civilization.

## 2.3 As- Sunnah

*al-Sunnah* literally means *al-Ṭarīqah* or *al-Sīrah* (way) whether it is a good way or it is a bad way as in Hadith Nabi SAW:

سُنُّوا بِهَمِّ سُنَّةِ أَهْلِ الْكِتَابِ... الْحَدِيثِ

According to Ulama, hadith means speeches, actions, pledges, and attitudes of Nabi SAW (°Abd al-Karim Zaidan & °Abd al-Qahhar Dāwūd 2008: 12). It means *al-Sunnah* and *al-Hadith* share the same meaning.

Based on Abū Shuhbah (1982:16), a few of ulama's point of view, the definition of *al-Ḥadīth* and *al-Sunnah* are differ. *al-Ḥadīth* focuses on speeches and actions of Nabi SAW but *al-*

<sup>1</sup> Definition

<sup>2</sup> Group members of Hadith

<sup>3</sup> Hadith that has been rely on Nabi SAW (°Aliy bin Ibrāhīm bin Su'ūd, 2010:75).

<sup>4</sup> Hadith that has been rely on Nabi SAW companions (°Aliy bin Ibrāhīm bin Su'ūd, 2010:76).

<sup>5</sup> Hadith that has been rely on Tābi'īn (°Aliy bin Ibrāhīm bin Su'ūd, 2010:75).

*Sunnah* is more general that includes words, actions, pledges, attitudes and movement whether realizing it or not.

In a book called as *‘Ulūm al-Ḥadīth*, the writer explains that *al-Sunnah* contains the actions in way of life in Islam that came from Prophet Muhammad SAW and his companions with their pledges and got the motivation from Prophet SAW (‘Abd al-Karīm Zaydān & ‘Abd al-Qahhār Dāwūd 2008: 15).

## 2.4 Overall Definition

Based on all the definitions above, the researcher concludes that the exact meaning of implementing *al-Sunnah* is making and implementing the way of life based on Islam’s way of life according to Prophet Muhammad and his companions towards the society in developing better civilization.

So, in this book is the compilation from forty chosen *hadith* that have been taken from various sources. It is been compiled in a book to ensure the readers and the students understand the content easily and take the values as well as implement them in life.

## 3.0 METHODOLOGY IN PUBLISHING AND PREPARING MS

JAJ has taken an initiative to publish a book that is very useful for the society especially those are Muslim living in Johor. Program implementing *al-Qur’ān* had been launched on 6th of February 1996 and the governemnt of Johor Darul Takzim has a wish to implement *al-Sunnah* to achieve what Prophet Muhammad SAW wished (Jabatan Agama Johor 2000: 1) in order to develop the program itself.

Starting from 2001, this program has been done actively in mosques in Johor since it had been launched by Yang Amat Mulia Tunku Ibrahim Ismail, Tunku Mahkota Johor at Masjid Jamik Tangkak in 2000. This program has achieved a lot of participants from the goverment sectors, private sectors and the society (Jabatan Agama Johor (2007: 1).

### 3.1 Publishing Objective

In publishing MS, the publisher has a few main objectives while publishing this book (Jabatan Agama Johor 2007: 1):

- i. To expose the society with the sunnah Prophet Muhammad SAW as the second sources of Islam way of life.
- ii. To implement al-Sunnah in Islam society in Johor parallel with the program, Implementing al-Qur'ān
- iii. To ensure the Muslim understand and use Sunnah as the guidance in everyday life.

### 3.2 Methodology

This book, MS has been published in few series as been mentioned before. JAJ has planned a few plans to make sure this book becomes important towards the society plus achieve all the objectives.

Jabatan Agama Johor has suggested that reading MS should be done by reading a hadith once a week which is every Thursday either before or after *Yāsīn* recital and *Tahlīl* or after '*Isyā'*'. This reading program should be done for a year and this program has exception during Ramadhan and Syawal. But, this program depends on terms and conditions according to each mosques as well as the society (Jabatan Agama Johor 2000: 2).

To ensure this reading program runs smoothly, there will be guidance from the Imam of the mosque itself. There is also the guidance rather than Iman that are the person who has been charged by the management of the mosque (Jabatan Agama Johor 2000: 2). The guidance acts as the leader that will read and explain the contents of MS to make sure the listeners understand and they will get the good values from this program. The book has been through a research from the first serial until the eight serial up until today. This reading session was started on 2 Syawal 1421 the same date as 28<sup>th</sup> December 2000 (Jabatan Agama Johor 2000: 2).

### 3.3 Methodology in Preparing

The process of preparing to complete this book has been through a few processes based on procedures that have been specified by the JAJ. Good perception from the society towards this “40 Hadith to Implement Sunnah” from the first series up until the seventh series proved that it has positive vibes that this program is one of the development of government holistic get good feedbacks from the Islamic society here (Jabatan Agama Johor 2007:1).

Process of preparing the stuffs of this book has been done in few courses that been conducted by various organizers. The researcher has looked through the proposal of Course on Preparing the Book 40 Hadith Implementing As- Sunnah Eighth Edition (2007:1). Based on the proposal, the researcher found out that a few steps to be practiced in completing MS starting from the first series until the eighth series. Based on the proposal (2007: 1), starting from 2001, this program has been done actively in mosques in Johor since it had been launched by Yang Amat Mulia Tunku Ibrahim Ismail, Tunku Mahkota Johor at Masjid Jamik Tangkak in 2000. This program has achieved a lot of participants from the goverment sectors, private sectors and the society.

According to the proposal of Course on Preparing the Book 40 Hadith Implementing As- Sunnah Eighth Edition (2007:1), this course is divided into two which is the first one is the course on preparing and the second one is for checking. For preparing course, 40 different hadith will be chosen based on the books which are *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ al-Muslim*, *Sunan al-Nasā’ī*, *Sunan Ibn Mājah*, *Sunan al-Tirmizī*, *Sunan Abī Dāwūd*, *Muwaṭṭa’ Imām Mālik*, *Musnad Aḥmad bin Ḥanbal* and many more. Then, the participants are divided into a few groups based on the topics given. Each groups will explain in details about the hadith including th edefinition of the hadith, the beginning of the hadith, asbabūl wurud, the explanation about the hadith, the rules and regulations, the values as well as the conclusion.

The speaker who has been chosen to give guidance to the participants will elobarate the hadith given based on the books by *Muḥaddithīn*. Next, the speaker will act as the facilitator to guide and help th eparticipants in explaining the hadith. After completing all the steps and

procedure, the organiser will accept every work done by the participants (Jabatan Agama Johor 2007: 2).

As for checking section, the participants need to check every work done by the participants in preparing course. The participants also have been divided into a few groups and they need to do the upgrading and checking towards the work done. The explanation of hadith need to be check in order to detect the mistakes and minimize the mistakes in hadith and its explanations (Muhamad Bukharuddin, 2012).

Next, the same same will be done by the speaker that is act as the guider and give guidandance to the groups in upgrading the explanation of the hadith. The speaker will became as the facilitator and help the groups to check the explanation of the hadith. For this time, the notes to refer is being stressed on in order to make it easier to be reffered to (Muhamad Bukharuddin, 2012).

After completing every steps and procedures, the products from the courses are sent to the organiser to be edited. Then, it will be sent to the Editor of Religion's Book that is being lead by SS YB Dato' Mufti Negeri Johor to be approved and published (Jabatan Agama Johor 2007:3).

#### **4.0 CONCLUSION**

From the all discussion, the writer conclude MS means making and implementing the way of life based on Islam's way of life according to Prophet Muhammad and his companions towards the society in developing better civilization. Besides that, This MS is a book contains a lot of benefits to all especially to the society in Johor. The researcher finds out that the process of doing it is very amusing but a further research is needed to make sure that the mistakes are being minimized and the society can get the lessons from it.

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