Tahqiq and *Takhrij* Hadith in the *Hadis penting Papadang Ati* by Moh. E. Hasim for the Development of Local Hadith Literature in Indonesia

Dadah

Universitas Islam Negeri Sunan Gunung Djati, Bandung; Indonesia; dadah@uinsgd.ac.id
Correspondence: dadah@uinsgd.ac.id

Abstract: This study examines the development of local hadith literature, particularly the *Hadis Penting Papadang Ati* Book by Moh. E. Hasim, The primary focus is on the *tahqiq* and *takhrij* of hadiths, especially in the chapter on prayer, which contains 256 hadiths, to evaluate the validity and relevance of this work. Using a qualitative method with content analysis, this research explores the author's biography, works, and systematic methodology of the book's composition. The findings indicate that Hasim used Sundanese as the main medium for writing, translating, and explaining hadiths. This approach provides broader access for the local community to understand Islamic teaching. Key findings include the presence of hadiths, supported by numerous corroborations, from complete sources from authoritative books such as Sahih Bukhari and Muslims. However, some hadiths lack complete chains of narration (sanad), necessitating further study to strengthen their authenticity. The novelty of this research lies in analyzing the use of the Sundanese language as a medium of da'wah that connects Islamic teachings with local culture, making the book a relevant spiritual guide. The academic implications highlight the importance of developing locally based hadith literature that considers community needs without compromising scholarly validity. This research recommends further studies in other chapters of *Hadis Penting Papadang Ati* and a deeper exploration of integrating local traditions with scholarly methodologies in hadith studies.

Keywords: Local Hadith Literature Analysis; *Papadang Ati; Tahqiq; Takhrij;* Moh. E. Hasim; Sundanese.

Abstrak: Penelitian ini bertujuan mengkaji perkembangan literatur hadis lokal, khususnya kitab *Hadis Penting Papadang Ati* karya Moh. E. Hasim, Fokus utama penelitian adalah pada *tahqiq* dan *takhrij hadis*, terutama pada bab salat yang

memuat 256 hadis, untuk mengevaluasi validitas dan relevansi karya tersebut. Menggunakan metode kualitatif dengan analisis isi, penelitian ini mengupas biografi, karya, serta sistematika metodologi penulisan kitab. Hasil penelitian menunjukkan bahwa Hasim menggunakan bahasa Sunda sebagai medium utama dalam menulis, menerjemahkan, dan mensyarahkan hadis. Pendekatan ini memberikan akses yang lebih luas kepada masyarakat lokal untuk memahami ajaran Islam. Temuan penting meliputi keberadaan hadis-hadis dengan sumber lengkap dari kitab mu'tabar seperti Sahih Bukhari dan Muslim, yang didukung oleh banyak penguat. Namun, beberapa hadis tidak mencantumkan sanad lengkap, sehingga memerlukan kajian lebih lanjut untuk menguatkan keabsahannya. Kebaruan penelitian ini terletak pada analisis penggunaan bahasa Sunda sebagai alat dakwah yang mendekatkan ajaran Islam dengan budaya lokal, menjadikan kitab ini sebagai panduan spiritual yang relevan. Implikasi akademik dari penelitian ini adalah pentingnya pengembangan literatur hadis berbasis lokal yang mempertimbangkan kebutuhan masyarakat tanpa mengabaikan validitas ilmiah. Penelitian ini merekomendasikan kajian lebih lanjut pada bab-bab lain dalam kitab *Hadis penting Papadang Ati* dan penggalian lebih dalam terhadap integrasi tradisi lokal dengan metodologi ilmiah dalam studi hadis.

Kata kunci: Kajian Literatur Hadis Lokal; Papadang Ati; Tahqiq; Takhrij; Moh. E. Hasim; Sunda

1. Introduction

Since Islam introduced itself to Indonesia in the 7th to 13th centuries AD, it indirectly introduced two important elements that it brought, namely the Quran and Hadith (Pirol, 2009). This means that the development of hadith in Indonesia cannot be separated from the spread of Islam which began with trade routes from various countries, marriage, and education (Mohamad Ali, 2017).

The Quran is the main source of law in Islam. However, in reality, there are some things that are discussed very little in the Quran, the Quran talks about in general or even not discussed at all in the Quran (Azhar, Setiawan, Kholil, Syarifuddin, & Baidan, 2024). As for the way out to clarify and detail the universality of the contents of the Al-Quran, the Hadith is needed. This is where the role and position of Hadith as a *tabyin* as an explanation of the Al-Quran or even a second source of law after the Al-Quran (Muhamad Ali & Himmawan, 2019).

Hadiths are understood to have contained all aspects of Muslim life, from worship, politics, and the socio-community, to other aspects (Taufik, 2021). If we read the Qur'an intelligently, there are many verses that instruct Muslims to always obey Allah and submit to His Messenger (Rizky et al., 2022). It can be argued that obedience to Allah will not be achieved properly by ignoring the hints or explanations of the Prophetic Hadith. In other words, a person who claims to believe in and obey the Prophet can be sure that he or she will believe in and be pious to Allah swt (Darmalaksana, Pahala, & Soetari, 2017). However, if a person claims to believe and obey Allah, it is not a guarantee that he or she will believe in and obey the Prophet. This understanding is an elaboration of Allah's words, namely: *"He who obeys the Apostle obeys God,..."* (Qs. An-Nisa: 80).

Seeing the importance of hadith and the development of Islam in Indonesia in various regions. Therefore, it is necessary to interpret or translate hadiths into various languages (Ummah, 2019). One of the written works of the Sundanese *mufasir*, Moh. Emon Hasim entitled *"Hadis Penting Papadang Ati"* In the book, there are 361 hadiths. However, we only examined the prayer chapter of 256 traditions. This book aims to facilitate the understanding of hadith in the local context, but it also draws attention to the validity aspect, considering that most hadiths are only listed in the form of matan without a complete sanad. This may raise doubts regarding the authenticity and quality of the tafsir produced, especially since some previous studies have shown the use of dhaif traditions in the local literature.

This book explains traditions using the local language Sundanese. One of the shortcomings or problems of this book. He only lists traditions without providing clarity on their validity. He only lists the matan without a complete sanad. This raises doubts about the validity of the hadith used and the quality of the interpretation produced (Hipdi, 2020). Some studies have proved that there are several local interpretations that contain daif traditions in their interpretation (Amaliya, 2023; Rohmana, 2020). Thus, the researcher examined and *tahqiq* the traditions contained in the work of Moh E. Hasim.

The significance of *tahqiq* and *takhrij* in measuring the quality of traditions is very important because they help ascertain the authenticity and validity of traditions. *Takhrij* is a tracing process that indicates the original source of the hadith along with its sanad, making it easier for the researcher to know where the hadith originated and its quality. Meanwhile,

tahqiq involves an in-depth examination of the text of tradition, including manuscript analysis and the correction of scribal errors, to ensure that the information conveyed is accurate and flawless. These two processes complement each other; *takhrij* provides context and sources, while *tahqiq* brings rigor and clarity to the text.

Theoretically, this research is expected to enrich local hadith studies and contribute to Islamic literature in Indonesia. Practically, the results of this study can be a valid guide for the Sundanese community to understand and apply hadith teachings in daily life. The theoretical foundation of this research rests on the importance of the role of hadith as an explanation and complement to the Quran, as well as the strategic value of the local literature in supporting the strengthening of contextual and inclusive Islam (Darmawan, 2023; Salsabila, Pahlevi, & Masrur, 2017). With this approach, this research is expected to make a significant contribution to building harmony between religious traditions and local cultural realities.

This research uses the *tahqiq* method, which is a detailed and complete examination method by including the complete source of the hadith and the number of corroborating traditions on the hadith (Ananda, Wendry, & Arwendria, 2024). Complete source research on Moh. E. Hasan's *Papadang Ati* includes; the name of the imam, book, chapter, hadith number. We used several applications such as Lidwa Pustaka, Maktabah Syamilah, Hadithsoft and Encyclopedia of Hadith. This method aims to identify the traditions in Moh's Papadang Ati book. E. Hasan so that the data source is clear and complete.

Although digital technologies, such as hadith apps and digital libraries, facilitate access to thousands of narrations and speed up the research process, there is a risk of incomplete or fragmented data. Not all classical hadith books have been fully digitized, and some important narrations may not be included in the available digital sources. These limitations may hamper the *Tahqiq* and *Takhrij* processes, particularly when the original sources required for further verification are not digitally accessible. Therefore, while digital search is a very useful tool, it is important for researchers to complement it with access to physical sources or original manuscripts to ensure more comprehensive and accurate results in hadith studies.

In conducting *tahqiq* in *the haadis penting Papadang Ati* by Moh. E. Hasim Chapter Prayer, there are several steps taken including the following:

(1) Reading the book *Hadis penting Papadang Ati* by Moh. E. Hasim Chapter Prayer; (2) the hadiths contained in the book *Papadang Ati* Chapter Prayer are then *takhrij* using the al-Maktabah Asy-Syamilah program; (3) The *takhrij* method used is to enter the hadith matan piece (Maulana, 2021). If this was not found, all phrases in the hadith were included. If this is not found, words that are similar to them are included. If this does not work, the hadith is considered to have no source of reference in the hadith book. (4) If the hadith is mentioned by Moh. E. Hasim in the Salat Chapter is a fragment, then the full wording is sought even though the wording of the hadith has a slight difference, but it does not change the meaning of the hadith intended by Moh. E. Hasim; (5) The writing of the hadith by Moh. E. Hasim in the Salat Chapter is done with the help of the Hadith Book. Hasim; (5) Writing the reference of the hadith by mentioning the source of the hadith, book, chapter, hadith number and all available corroborating traditions (Nabiel, 2018); (6) The order of the hadith is in accordance with the order of the chapters in the *Papadang Ati* Book of Salat Chapter; (7) The Hadiths contained in the *Papadang Ati* Book of Salat Chapter are then translated into Indonesian in order to provide more rules, especially for those who do not understand Sundanese and Arabic.

2. Results and Discussion

Biography of Moh. E. Hasim

Muhammad Emon Hasim or known as Moh. E. Hasim is listed in the list of Sundanese mufasirs. He is a culturalist, academic, and tafsir writer from Sunda Priangan. He is the son of a coconut farmer in Ciseurih Village. He was born on 15 August 1916 in the village of Bangbayang Kidul, Kawali, Ciamis Regency. Hasims are known to be good, generous, and wise community leaders. Hasim was a teacher and Muhammadiyah activist who mastered Arabic, English and Japanese (Nurdin, 2024).

As a Sundanese Mufasir, Hasim received the Rancage Literature Award in 2001, which is an award given by the Rancage Cultural Foundation for people who have contributed to developing regional languages and literature, such as Sundanese, Javanese, Madurese, Bugis, Aceh, and others. E. Hasim received the prestigious award because he was considered to have contributed to the maintenance of the Sundanese language through his works of interpretation. During his childhood, Hasim studied at the Primary School for three years, and then he continued to the Muhammadiyah folk

school (Schakel School) and HIS (Hollandsch Inlandsche School). His first secondary school was MULO (Meer Uitgebreid Lager Onderwijs), he continued to AMS (Algemeene Middlebare School) but did not finish (Rohmana, 2020).

Hasim's failure made him continue to learn through books and friendships that led him to master various languages and pedagogy. Therefore, Hasim was accepted as a teacher at HIS Pasundan, and then afterwards became the head of the Miftahul Huda Islamic Schakel School. These Hasims lived during the Japanese colonial period. He taught at the People's School (Kokumin Gakko) and then became the Director of Labor and Language Teachers in the Regency. However, his view of nationalism is unquestionable. He was involved in the establishment of BARA, BKR, TKR in Ciamis (Nurdin, 2024). Hasim also led the National Struggle Association, which was a combination of the *Sabilillah*, *Hisbullah*, BPRI, and Student Army organizations. This led to Hasim's capture and escape to Bandung, where he continued to work as a language teacher at various educational institutions. Hasim passed away in 2009 at the age of 93 and was buried in the hometown of Pasir Kaliki Bandung. Moh E. Hasim produced many works, including (Hardianti, 2020): Tafsir Lenyepaneun, Grammar and Exercise Elementary Grade, Important Hadith Pelita Hati, Rupa-Rupa Ceremony Adat Sunda Jaman Ayeuna, Dictionary of Islamic Terms, Important Hadith *Papadang Ati*, Holy Verses in Reflection 30 Volume, and *Khotbah Salat Juma'ah.*

Life and work of Moh. E. Hasim is a valuable legacy for Muslims in Indonesia, especially the Sundanese community. He not only showed how Islam can be adapted in the context of local culture, but also provided an example of the importance of learning and working despite limitations (Hanafi, 2003). With a spirit of scholarship, nationalism, and dedication to education, Hasim inspired future generations to continue developing knowledge while respecting cultural roots and traditions.

Reflection on Hasim's contribution reminds us that local thinking can have a global impact if it is performed using an inclusive approach and is based on universal values. Through his works, Hasim proved that local identity is not a barrier, but a force that enriches the face of Islam in Indonesia (Gianti, 2011). Moh. E. Hasim's life and works are a valuable legacy for Muslims in Indonesia, especially the Sundanese community. He not only showed how Islam can be adapted in the context of local culture

but also provided an example of the importance of learning and working despite limitations. With a spirit of scholarship, nationalism, and dedication to education, Hasim inspired future generations to continue developing knowledge while respecting cultural roots and traditions.

Reflecting on Hasim's contribution reminds us that local thinking can have a global impact if it is performed using an inclusive approach and is based on universal values. Through his work, Hasim proved that local identity is not a barrier, but rather a force that enriches the face of Islam in Indonesia. Although Hasim's works have made significant contributions, challenges have arisen regarding the validity of some of the traditions he uses. In The *Hadis penting Papadang Ati*, for example, many hadiths only include the matan without a complete sanad. This raises doubts regarding the validity of some of the book's contents. Further research conducted through tahqiq and takhrij shows that some of the traditions in his work are included in the daif category (Hipdi, 2020; Maulana, 2021). However, this does not diminish the importance of Hasim's efforts to popularize hadith in the Sundanese community. Rather, it points to the need to develop a more comprehensive method for future local health research.

Systematics of Writing the Book "Papadang Ati" by Moh. E. Hasim

Moh E. Hasim's *Papadang Ati* is a book that reviews hadith with a systematic approach aimed at providing enlightenment or advice (*Papadang Ati* in Sundanese means "illumination of the heart"). *Approximately 361 traditions are listed.* However, only approximately 256 traditions are included in the Salat chapter (Hasim, 1997). *This book explains the traditions in the local Sundanese language.* The traditions are mentioned only in the form of the matan, name of the pentakhrij, and narrators of the Sahabah. However, each hadith is accompanied by a translation and syarh that uses the Sundanese language. Although Sundanese is used as a language, it is still easy to understand. The order of traditions begins with a discussion of intention and ends with a discussion of repentance.

Moh. E. Hasim's *Papadang Ati* is clear evidence of how hadith can be presented in a local context without losing its meaning and spiritual depth. The book under review features a systematic writing style that reflects a structured approach, while also demonstrating relevance to the lives of Sundanese people (Hidayat & Anggie Satiti, 2020). By using Sundanese as the main medium, Hasim succeeded in bridging the understanding of Islamic

teachings for local readers who may be less familiar with Arabic, the original language of hadith texts. This shows Hasim's sensitivity to the need for culturally-based da'wah, where local languages and traditions become an integral part of delivering religious messages.

One of the main strengths of this book is its emphasis on practical themes related to everyday life (Daffa & Nurmutia, 2023). Starting with the discussion of intention to the final topic of repentance, the book systematically guides the reader on various aspects of worship and morality in Islam. Each hadith is organized in thematic order, allowing the reader to easily find guidance according to specific needs or situations. For example, the discussion of intentions at the beginning of the book shows that Hasim understands the importance of spiritual foundations before performing acts of worship, while the conclusion on repentance provides a message of hope and an opportunity to improve oneself.
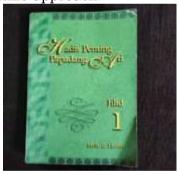
An introduction or preamble usually explains the purpose of the book, its background, and the importance of understanding hadiths in daily life. Regarding the division of chapters and topics, the book tends to be organized based on themes or life problems that can be guided by the teachings of the hadith. Each chapter describes the traditions relevant to the theme along with simple explanations and interpretations so that they can be understood by general readers (Supriadi, Koswara, & Ruhaliah, 2015). The explanation of the hadith contained in this Papadang Ati book is quoted in its original text (usually in Arabic), followed by a translation, the context in which the hadith was revealed, and an interpretation that explains its meaning or application in the lives of Muslims. Finally, in context and wisdom, Hasim often provides reflections on the hadith discussed to make it more applicable to the reader, making it a matter of reflection and moral guidance in daily life. The following is an example of the order of discussion (Hasim, 1997):

Table 1. Hadiths in the Book *"Papadang Ati"*

No.	Hadith Title	Page	Hadith Sequence	Number of Hadiths
1.	Intention	54	105	1
2.	Religious tihangna prayer	55	106	1
3.	Key, opening and closing the prayer	57	107	1

			108	1
4.	Amal nu panghelana dipariksa nyaeta prayer	59		
5.	Salat bari diuk	60	109	1
6.	Takbir	61	110, 111	2
7.	Takbir bari ngangkat lengeun	62	112	1

Papadang Ati made a significant contribution to the development of hadith studies in Indonesia, especially in the Sundanese region, by integrating scientific approaches with local needs. This book has become an important piece of literature for understanding how Islam can be conveyed in a way that is appropriate for a particular cultural context. However, one of the challenges that arises is the absence of complete s*anads* for some of the traditions in this book (Rahman, 2016; Sahputra, 2022). This deficiency may raise doubts regarding the validity of the traditions used (Derajat, 2021; Muzayyin, 2017). Nevertheless, Hasim's endeavor deserves appreciation because it opens the door for the development of local hadith studies through a more critical and academic approach.

Image1 Book Cover "*Papadang Ati*"

The systematization of the book also reflects Hasim's sensitivity to logical structures in the presentation of knowledge. For instance, the clear division of chapters and the systematic ordering of traditions show that he has not only focused on the content but also on how it can be easily absorbed by the reader. This chapter on prayer, which contains 256 traditions, provides an in-depth overview of the importance of acts of worship in Islam. From intention to takbir, each topic is covered in detail, giving the reader a comprehensive and holistic understanding of prayer as the "*Tihang Agama*" (pillar of religion).

Figure 2 Table of Contents section

Using this systematic approach, *Papadang Ati* provides spiritual and moral guidance for readers through a more contextualized and easy-to-understand understanding of the hadiths discussed. The use of Sundanese in this book is not only a translation effort but also a form of preservation of local culture that is closely related to religious development. The Sundanese language used in the translation and commentary of the hadith provides an emotional closeness to readers, so that they can absorb religious messages more personally *(Hidayat & Anggie Satiti, 2020)*. This approach is in line with the needs of Sundanese people, who want religious teachings to be conveyed in a way that is easy to understand without sacrificing the essence of Islamic teachings. The parsing of hadith in local contexts reflects Hasim's deep understanding of Sundanese culture, in which he was able to integrate Islamic teachings with local traditions and values.

E. Hasim's Methodology in Hadith Authorship

Moh. E. Hasim's methodology of writing the *Hadis penting Papadang Ati* reflects an innovative approach in the development of local hadith studies. Using Sundanese as the main medium, Hasim succeeded in presenting an understanding of both textual and contextual (Rohmana, 2020). The Sundanese language in hadith writing, translation, and commentary reflects Hasim's cultural sensitivity, which understands the Sundanese community's need for Islamic literature that is closer to everyday life. This approach makes Hasim's work more than just documentation of hadith, but also an effective da'wah tool in the local cultural context.

Moh. E. Hasim, in his book *Hadis Penting Papadang Ati* has a distinctive methodological approach in compiling and explaining the traditions. The methodology of writing a hadith includes the following: In writing the book *Hadis Penting Papadang Ati*, E. Hasim used the local language Sundanese to write, translate, and narrate the hadiths. The

method of writing in the book *Hadis penting Papadang Ati* is conical, starting from major headings (chapters) to minor headings (subchapters), based on the suitability of the *matan*. For example, the chapter on adhan is divided into two sub-chapters: the *parentah* and *lafazh adhan*.

In this book, the author does not include the complete *sanad* of the hadith, but only its *matan*. For example, the hadith about bathing the dead

قَالَ النَّبِيِّ اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَكَفَنُوهُ فِي تَوَبَيْنِ

Nabi saw ngadawuh: Mandian manehna make cai campur sidr terus bungkus make boeh dua lapis.(HR. Bukhari ti Ibnu Abbas).

One of the peculiarities of Hasim's methodology is the selection of traditions that do not always include the complete *sanad*, but only include the *matan* and sometimes the *sanad* from the *tabaqah* of the companions. Although this approach may raise questions about the validity of some traditions, Hasim still endeavors to maintain the accuracy of the content by including corroborating arguments from the Qur'an. The use of Qur'anic evidence as corroboration demonstrates Hasim's ability to integrate Islamic sources harmoniously so that the reader not only understands the content of the hadith but also its context in Islamic teachings. In this book, Hasim uses only a small portion of E. Hasim's *sanad* of narration, but only from the companions' *tabaqah*. For example, this hadith is quoted from the companions of Ummu and Athiyyah:

عَنْ أُمِّ عَطِيَّةَ أَنَّ رَسُوْلَ اللهِ صلى حَيْثُ أَمَرَهَا أَنْ تَغْسِلَ وت ابْنَتَهُ قَالاَ لَهَا ابْدَأَن بِمَيَا مِنْهَا وَمَوَاضِعِالْوُضُوءِ مِنْهَا

Ceuk Ummu 'Athiyah basa Rasulullah saw miwarang ngibakan janazah putrina, anjeunna ngadawuh: "Heulakeun anggota wudhu- na jeung mimitian ti beulah katubu." (HR. Muslim ti Ummu 'Athiyah).

Hasim in writing the book *Hadis Penting Papadang Ati*, some of which include corroborating arguments from relevant Quranic verses. For example, the hadith about a person who has *hadas* is related and corroborated by the Qur'anic verse Surah An-Nisa verse 43:

قَالَ رَسُولُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ لَا يَقْبَلُاللَّهُ صَلَاةَ أَحَدِكُمْ إِذَا حَتَّى يَتَوَضَّا .فَقَالَ

رَجُلٌ مِنْ حَضْرَمَوْتَ :مَا الْحَدَثُ يَا أَبَا هُرَيْرَةَ .قَالَ فَسَاءُ أَوْ ضُرَاطٌ.

Rasulullah saw ngadawuh: "Allah teu nampi salat salah saurang ti maraneh lamun manebna boga badats samemeh manehna wudhu. "Aya urang Hadramaut nu nanya: "Naon badats teh yeuh Abu Hurairah?" Jawabna: "Hitut atawa kalabajat." (HR. Mutafaq 'alaih ti Abu Hurairah).

Allah's decree on Surah an-Nisa Verse 43 is unequivocal.

<div dir="rtl">

أَوْجَاءَ أَحَدٌ مِنْكُمْ مِنَ الْغَائِطِ

</div>

Alternatively, if one of you goes out to the toilet.

The explanation of the Hadith in Sundanese is another important aspect of Hasim's methodology. With a straightforward yet profound language style, Hasim not only elaborates on the meaning of the hadith but also provides applicative guidance (Gianti, 2011). For example, in the Hadith about washing the ears in ablution, Hasim explained the steps to be taken in detail, such as inserting the fingertips into the ears and wiping the outside with the palms of the hands. This explanation not only facilitates understanding, but also provides practical guidance that can be directly applied by readers. Some of the hadith in the book of *Hadis Penting Papadang Ati* are commented upon by E. *Hasim* with a short Sundanese Syarah. For example, the hadith of earwashing (Hasim, 1997):

<div dir="rtl">

أَنَّ رَسُولَ الله صل الله مَسَحَ فِي وُضُوعِهِ وَأُذُنَيْهِ ظَاهِرَهُمَا وَاذْخَلَ أَصْبَعَيْهِ فِي

صِمَا فَى أُذُنَيْهِ

</div>

The Messenger of Allah (peace and blessings of Allah be upon him) said, "You wipe your face with the outer layer of dirt and the inner layer of dirt, and then you put your nose in the hole of the inner layer of dirt. (HR. Abu Daud jeung Thahawi ti al-Miqdam bin M'diyakriba ra).

The explanation: Rukun wudhu sunat mun dipapay ti mimiti hadis no. 26 nya eta mimitina ngagosok huntu, terus ngumbah dampal leungeun, kekemu, nyingreup jeung nyingsringkeun cai, ngawalatrakeun cai kana sela-sela ramo leungeun jeung ramo suku sarta janggot, jeung ngumbah ceuli. Cara ngumbah ceuli mimitina tungtung curuk diasupkeun kana liang ceuli terus diputer nutur-nutur nu legokna, ari beulah luarna diusap ku indung leungeun.

Most of the hadiths written in this book are quoted using references from *mu'tabarah* books. For example, the hadith about wiping the head is

فَلَمَّا بَلَغَ مَسَحَ رَأْسِهِ وَضَعَ كَفَّيْهِ عَلَى مُقَدَّمِ رَأْسِهِ ثُمَّ مَرَّ بِهِمَا حَتَّى بَلَغَ الْقَفَا ثُمَّ رَدَّهُمَا الْمَكَانِ الَّذِي بَدَا مِنْهُ حَتَّى بَلَغَ الْمَكَانِ الَّذِي بَدَا مِنْهُ

Nya basa nepi kana ngusap sirah, anjeunna ngantelkeun dampal panangan duanana kana rarayna, terus dampal pananganna teh digeleserkeun kana mastakana nepi kana punduk, geus kitu dampal pananganna teh dibalikkeun deui ka tempat asalna. (HR. Bukhari, Muslim, Abu Daud, Turmudzi, Nasa'i and Ahmad ti Mu'awiyah, ti Abu Sufyan).

Through this approach, Hasim provides a framework that is systematic, in-depth, and similar to the life of readers. This approach not only clarifies the understanding of hadith but also gives it a contextual sense of cultural and religious realities. Although some weaknesses, such as the absence of a complete sanad, may be a concern, Hasim's methodology has made a significant contribution to the development of hadith studies, especially in the local context. His approach shows that the study of hadith does not have to be trapped in a formal academic framework but can be adapted to the needs of society without losing its essence. In this way, *Hadis Penting Papadang Ati* becomes not only a religious reference, but also a tool for preserving Sundanese culture and language.

Hasim's methodology is a reflection of an inclusive approach that combines scholarship, culture and practical relevance (Hardianti, 2020). By placing the local audience as the main focus, Hasim succeeded in creating a work that not only enriched hadith literature but also established a close connection between Islamic teachings and the daily lives of Sundanese people. This approach serves as a model for the development of Islamic studies in other regions and demonstrates that the integration of culture and religion can produce works of depth and relevance.

Tahqiq and Takhrij Kitab Papadang Ati

Tahqiq and Takhrij are two important hadith studies aimed at verifying the validity of a hadith based on its original source. In the context of Moh. E. Hasim's Papadang Ati, these two methods become very relevant, especially to ascertain the validity of the traditions used. This approach not

only strengthens the credibility of Hasim's work but also helps to understand the development of hadith methodology in the local context, especially in the Sundanese region. By identifying the traditions that have complete sources and corroboration, as well as those for which no sources have been found, the study of this book provides an in-depth insight into the challenges and contributions of local literature in the Islamic scholarly tradition (Hipdi, 2020).

Examples of Hadiths for which Full Sources were Found, Along with Supporting Hadiths

a. *Taraweeh jeung Tahajud Can Be Two Rakaat-Two*

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ بْنِ الْخَطَّابِ أَنَّهُ قَالَ قَامَ رَجُلٌ فَقَالَ يَا رَسُولَ اللهِ كَيْفَ
صَلَاةُ اللَّيْلَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةُ اللَّيْلِ مَثْنَى مَثْنَى فَإِذَا حِفْتُ
الصُّبْحَ فَأَوْتِرُ بِوَاحِدَةٍ

Abdullah ibn 'Umar ibn Khaththab asked, "O Messenger of Allah, how do you pray in the evening?" The Prophet replied, "Pray two rak'ahs-two rak'ahs, but if it's not time for Fajr, pray witirna sarakaat bae." (HR Muslim ti Abdullah bin 'Umar).

One example of a hadith that finds its full source in Papadang Ati is the hadith about night prayer performed in two *rak'ahs*, as narrated by Abdullah ibn Umar. This hadith comes from Sahih Muslim (number 1239), a *mu'tabar* hadith book recognized for its authority in Islamic tradition. In the course of research, this tradition also has many corroborating traditions from other sources, including Abu Daud, Ahmad, Bukhari, and Tirmidhi, with a total of forty-two corroborators. The presence of these corroborators confirms the validity of the hadith, providing a solid basis for Muslim understanding and the practice of night prayer.

Hasim's methodology of presenting hadith with Sundanese translations and contextual explanations demonstrates his attempt to connect Islamic teachings with the lives of Sundanese people. These explanations not only strengthen religious understanding but also foster emotional closeness to the text, making the hadith more relevant and meaningful in daily practice. For example, this hadith provides readers with practical guidance on the

flexibility of night prayer, making it an act of worship that can be adapted to suit individual situations.

This Hadīth is from Muslim in the book "Prayer of the traveller and explanation of qashar," chapter on the night prayer of two rakats, Hadīth number 1239.

حَدَّثَنَا يحي بْنُ يَحْيَى قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ وَعَبْدِ اللَّهِ بْنِ دِينَارٍ عَنِ ابْنِ

عُمَرَ أَنَّ رَجُلًا سَأَ َ لَ رَسُولَ اللَّهِ صَّىالله عَلَيْهِ وَسَلَّمَ عَنْ صَلَاةِ اللَّيْلِ فَقَالَ رَسُولُ اللَّه

صَلَّى عَلَيْهِ وَسَلَّمَ صَلَاةِ اللَّيْلِ مَثْنَى مَثْنَى فَإِذَا خَشِيَ أَحَدُكُمُالصُّبْحَ صَلَّى رَكْعَةً وَاحِدَةً

تُوتِرُ لَهُ مَا قَدْ صَلَّى

And Yahya ibn Yahya narrated to us, he said, I recited to Malik from Nafi' and Abdullah ibn Dinar from Ibn Umar, that a man asked the Messenger of Allah ﷺabout the night prayer, so the Messenger of Allah ﷺ said, "Two night prayers, if one of you fears that the time for Fajr prayer will not come, then pray one rak'ah of Witr."

Table 2. Number of Corroborating Hadiths ("HadithSoft Setups," n.d.)

No.	Imam	Total	Hadith Number
1	Abu Daud	2	1103 and 1130
2	Ahmad	19	4912, 4851, 4646, 4616, 4560, 4343, 4331, 5142, 5226, 5246, 5667, 5736, 5900, 5976, 6150, 16869, 4263, 4841, and 6070
3	Bukhari	3	936, 938, and 452
4	Darimi	2	1537 and 1423
5	Ibn Majah	2	1309 and 1165
6	Malik	1	247
7	Muslim	2	1252 and 1241
8	Nasa'i	10	1677, 1675, 1656, 1654, 1655, 1649, 1676, 1652, 1653, and 1650
9	Tirmidhi	1	401
	Total	**42**	

Takbir

كَانَ رَسُولُ اللهِ وَإِذَا قَامَ إِلَى الصَّلَاةِ يُكَبِّرُ

Rosulullah SAW takbir lamun anjeunna ngadeg rek netepan (HR. Muslim ti Abu Hurairah)

Another example is the hadith of the takbir in prayer, which also comes from Sahih Muslims (number 591). This hadith explains the procedure of the takbir in every movement of the prayer, which is reinforced by references from Bukhari, Ahmad, and Abu Daud. Hasim's explanation in Sundanese emphasises the importance of takbir as an integral part of the prayer, making it easier to understand for Sundanese people who may not be familiar with Arabic. With this, Hasim made a significant contribution to simplifying the teachings of Islam without compromising its essence. The complete source of the above Hadith is the Muslim Book of Salat, Chapter on the Stipulation of the Takbir for every descent and ascent in prayer, Hadith No. 591.

حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا ابْنُ جُرَيْجٍ أَخْبَرَنِي ابْنُ شِهَابٍ عَنْ أَبِي بَكْرِ بْنِ عَبْدِ الرَّحْمَنِ أَنَّهُ سَمِعَ أَا هُرَيْرَةَ يَقُولُ كَانَ رَسُولُاللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ إِلَى الصَّلَاةِ يُكَبِّرُ حِينَ يَقُومُ ثُمَّ يُكَبِّرُ حِينَ يَرْكَعُ ثُمَّ يَقُولُ سَمِعَ اللَّهُ لِمَنْ حَمِدَهُ حِينَ يَرْفَعُ صُلْبَهُ مِنْ الرُّكُوعِ ثُمَّ يَقُولُ وَهُوَ قَائِمٌ رَنَا وَلَكَ الْحَمْدُ ثُمَّ يُكَبِّرُ يَهْوِي سَاجِدًا ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ ثُمَّ يُكَبِّرُ حِينَ يَسْجُدُ ثُمَّ يُكَبِّرُ حِينَ يَرْفَعُ رَأْسَهُ ثُمَّ يَفْعَلُ مِثْلَ ذَلِكَ فِي الصَّلَاةِ كُلِّهَا حَتَّى يَقْضِيَهَا وَئِكُ بِّرُ حِينَ يَقُومُ مِنْ الْمُثْنَى بَعْدَ الْجُلُوسِ ثُمَّ يَقُولُ أَبُو هُرَيْرَةَ إِنِّي لَأَشْبَهُكُمْ صَلَاةً بِرَسُولِ صَلَّىاللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَنِيمُحَمَّدُ بْنُ رَافِعٍ حَدَّثَنَا حُجَيْنٌ حَدَّثَنَا اللَّيْثُ عَنْ عَنْ ابْنِ شِهَابٍ أَخْبَرَنِي أَبُو بَكْرِ بْنُ عَبْدِ الرَّحْمَنِ بْنِ الْحَارِثِ أَنَّهُ سَمِعَ أَبَا هُرَيْرَةَ يَقُولُ كَانَ رَسُولُ صَلَّى عَلَيْهِ وَسَلَّمَ إِذَا قَامَ إِلَى الصَّلَاةِ يُكَبِّرُ حِينَ يَقُومُ بِمِثْلِ حَدِيثِ ابْنِ جُرَيْجٍ وَلَمْ يَذْكُرْ قَوْلَ أَبِي هُرَيْرَةَ إِنِّي أَشْبَهُكُمْ صَلَاةً بِرَسُولِاللَّهِ صَلَّىاللَّهُ عَلَيْهِ وَسَلَّمَ وحَرَمَلَةُ بْنُ يَحْيَى أَخْبَرَنَا ابْنُ وَهْبٍ أَخْبَرَنِي يُونُسُابْنِ شِهَابٍ أَخْبَرَنِي أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ أَنَّ أَبَا هُرَيْرَةَ كَانَ حِينَ يَسْتَخْلِفُهُمَرْوَانُ عَلَى الْمَدِينَةِ إِذَا قَامَ لِلصَّلَاةِالْمَكْتُوبَةِ كَرَ فَذَكَرَ نَحْوَ حَدِيثِ ابْنِ جُرَيْجٍ وَفِي حَدِيثِهِ فَإِذَا قَضَاهَا وَسَلَّمَ أَقْبَلَ عَلَى أَهْلِ الْمَسْجِدِ قَالَ وَالَّذِي نَفْسِي بِيَدِهِ إِنِّي لَأَشْبَهُكُمْ صَلَاةً بِرَسُولِ صَلَّىاللَّهُ عَلَيْهِ وَسَلَّمَ

Narrated Muhammad ibn Rafi', narrated Abdurrazzaq, narrated Ibn Juraij, narrated Ibn Shihab from Abu Bakr ibn Abdur-Rahman that he heard Abu Hurayrah say: 'When the Messenger of Allah ﷺprayed, he would say Takbir when he started to stand up (takbiratul ihram), then say Takbir when he was about to bow, then recite, 'Sami'allahu liman hamidah (may Allah hear those who praise Him)' when raising his back from bowing, while standing he recited, 'Rabbanaa lakal hamdu (O our Rabb, to You be all praise),' then he would say Takbir when descending from prostration, and say Takbir when raising his head from prostration, say Takbir when prostrating, say Takbir when raising his head from prostration, he did so in all (rak'ahs) of the prayer until it was completed. And he would also say Takbir when rising from the second Rak'ah after sitting (the initial tashahhud).' Then Abu Hurayrah said, 'I am the one who most resembles the prayer of the Messenger of Allah ﷺ.' Muhammad ibn Rafi' has narrated to us Hujain has narrated to us al-Laits from Uqail from Ibn Shihab has narrated to us Abu Bakr ibn Abdur-Rahmaan ibn al-Harith that he heard Abu Hurayrah say: "The Messenger of Allah, when he prayed, used to say Takbir when he stood up," like Ibn Juraij's hadith, but he did not mention Abu Hurayrah's words: "I am the one whose prayer is most similar to that of the Messenger of Allah." Harmalah ibn Abdur-Rahmaan ibn al-Harith narrated to us Harmalah ibn Abdur-Rahmaan ibn al-Harith's hadith. Harmalah ibn Yahya has narrated to us Ibn Wahab has narrated to us Yunus from Ibn Shihab has narrated to us Abu Salamah ibn 'Abdur-Rahmān that Abu Hurayrah, when Marwan appointed him as a substitute for the imam in Madinah, when he offered the obligatory prayer he would say Takbir. He then mentioned a tradition similar to that of Ibn Juraij. And in his hadith, 'When he finished it and said the salutation, he faced the inhabitants of the mosque and said, by the One in whose hand my soul is, I am the one who most resembles the prayer of the Messenger of Allah (peace be upon him).

Table 3. Number of Corroborating Hadiths

No.	Imam	Total	Hadith Number
1	Abu Daud	1	720
2	Ahmad	1	2921
3	Bukhari	1	747
	Total	3	

Hadiths for Which No Complete Sources and Supporting Hadiths Can Be Found

The mention of tradition without a *sanad* or supporter has a significant impact on the trustworthiness and validity of Islamic tradition. The sanad, or chain of transmission, is a key element in ascertaining the authenticity of a hadith, as it shows the origin of the narration from a reliable source to the Prophet. Without the *sanad*, the hadith loses its basis for verification, making it difficult to ascertain whether the report actually originated from Prophet Muhammad. This can lead to doubts and the potential misuse of hadith, where weak or even false reports can be used to support certain interests. In addition, traditions without a *sanad* also reduce the academic value and reliability of Islamic literature, since they cannot be tested through scientific methods such as *tahqiq* and *takhrij*. In the context of da'wah and education, the use of unsanadised traditions risks disseminating inaccurate information to people, which in turn can obscure the authentic teachings of Islam.

The absence of a *sanad* also provides an opportunity for the spread of weak or false traditions that can undermine people's understanding of Islamic teachings. This emphasizes that *sanads are* an integral part of Islam. Without a *sanad* system, there is no guarantee that the teachings received are truly from the prophet. Hence, researchers and scholars often emphasize the importance of including a *sanad* in the writing and teaching of traditions to ensure the authenticity and strength of the message conveyed. To avoid this, the researcher presents some of the narrations in *Papadang Ati*; however, they have not been accompanied by supporters or sanads that have not been included.

Tarawih 36 Rak'ahs plus Witr 3 Rak'ahs.

قَالَ دَاوُدُ بْنُ قَيْسٍ أَدْرَكْتُ النَّاسَ فِي إِمَارَةِ آبَانِ عُثْمَانَائْبِنِ عَبْدِ يَغْنِي بِالْمَدِينَةِ

يَقُوْمُوْنَ بِسِرٍ وَثَ لاثِينَ رَكْعَةً وَيُوْتِرُونَ

Said Daud ibn Qais, "During the time of Aban ibn 'Uthman and 'Umar ibn Abdul Aziz, I used to pray taraweeh in Madinah for three dozen rak'ahs plus Witr for three rak'ahs." (HR. Muhammad bin Nashr)

The complete source of the above hadith is not found in the Lidwa Pustaka, Maktabah Syamilah and HadithSoft applications (Lidwa, 2024;

Maktabah Syamilah, 2020; HadithSoft Setup, 2016). This indicates that not all traditions in *Papadang Ati* have complete sources that can be verified. For example, the hadith about praying thirty-six *rak'ahs* of tarawih plus three rak'ahs of Witr is not found in hadith applications such as Lidwa Pustaka, Maktabah Syamilah, or HadithSoft. While this hadith may have historical value, the absence of a complete source poses a challenge in assessing its authenticity. It is important to note that some traditions may be more localized or related to certain practices developed in the traditions of the local community.

Similar reports can be found in al-Hawadith, 141; al-Hawi, 1/415:

Daud Ibn Qais testified: "I found the people of Madinah during the reigns of Aban Ibn Uthman Ibn Affan Al Umawi (Amir of Madinah, died 105 AH) and Caliph Umar Ibn Abdul Aziz (Al Imam Al Mujtahid, died 101 AH) performing *qiyamulail* (Ramadan) 36 r*ak'ahs* plus 3 Witr."

The existence of the hadith referring to the Book of Fathul Bari indicates the existence of meaning transmission, which can be caused by language change. This difference in transmission is also a concern. The Maliki school of thought still has a difference of opinion between 20 rak'ahs and 36 *rak'ahs*, based on the hadith narrated by Imam Malik ibn Anas Radliyallahu 'Anh that the Imam of Darul Hijrah Madinah was of the opinion that the tarawih prayer is more than 20 r*ak'ahs* up to 36 *rak'ahs*. That is, those who perform the night worship in Ramadan, the tarawih prayer, with thirty-nine Rak'ahs - three of which are Witr prayers.

Shalat (*Salat Tihangna Agama*)

"Salat teh tihang agama, nya sing saha nu ngadegkeun salat satemenna manehna ngadegkeun agama, jeng sing saha nu ngaruntuhkeun salat nya satemenna manehna ngaruntuhkeun agama"

The full source of the above hadith is that no full source of the hadith was found in Lidwa Pustaka and HadithSoft applications (Lidwa, 2024; HadithSoft Setup, 2016). A similar situation occurs with the hadith about prayer being the "pillar of religion." This hadith was listed by Muḥammad ibn 'Alī al-Shawkānī (d.). 1250H) in his book that compiles false traditions, Al-Fawā'id Al-Majmū'ah Fī Al-Aḥādīth Al-Mawḍū'ah, on page 27, tradition number 49:

"Al-Firuzabadi rated this tradition as weak in his book Al-Mukhtasar and so did al-Sakhawi."

A better quality narration that is closer in meaning was narrated by Imam Trimidhi:

حَدَّثَنَا ابْنُ أَبِي عُمَرَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُعَاذٍ الصَّنْعَانِيُّعَنْ مَعْمَرٍ عَنْ عَاصِمِ بْنِ أَبِي النَّجُودِ عَنْ أَبِي وَائِلٍ عَنْ مُعَاذِ بْنِ جَبَلٍ قَالَ كُنْتُ مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فِي سَفَرٍ فَأَصْبَحْتُ يَوْمًا قَرِيبًا مِنْهُ وَنَحْنُ نَسِيرُ فَقُلْتُ يَا رَسُولَ اللَّهِ أَخْبِرْنِي بِعَمَلٍ يُدْخِلُنِ الْجَنَّةَ. وَيُبَاعِدُنِي عَنْ النَّارِ قَالَ لَقَدْ سَأَلْتَنِي عَنْ عَظِيمٍ وَإِنَّهُ لَيَسِيرٌ عَلَى مَنْ يَسَّرَهُ اللَّهُ عَلَيْهِ تَعْبُدُ اللَّهَ وَلَا تُشْرِكُ بِهِ شَيْئًا وَتُقِيمُ الصَّلَاةَ. وَتُؤْتِي الزَّكَاةَ وَتَصُومُ رَمَضَانَ وَتَحُجُّ الْبَيْتَ ثُمَّ قَالَ أَلَا أَدُلُّكَ عَلَى أَبْوَابِ الْخَيْرِ الصَّوْمُ جُنَّةٌ وَالصَّدَقَةُ تُطْفِئُ الْخَطِيئَةَ كَمَا يُطْفِئُ الْمَاءُ النَّارَ وَصَلَاةُ الرَّجُلِ مِنْ جَوْفِ اللَّيْلِ قَالَ ثُمَّ تَلَا { تَتَجَافَى جُنُوبُهُمْ عَنْ الْمَضَاجِعِ حَتَّى بَلَغَ يَعْمَلُونَ } ثُمَّ قَالَ أَلَا أُخْبِرُكَ بِرَأْسِ الْأَمْرِ كُلِّهِ وَعَمُودِهِ وَذِرْوَةِ سَنَامِهِ قُلْتُ بَلَى يَا رَسُولَ اللَّهِ قَالَ رَأْسُ الْأَمْرِ الْإِسْلَامُ وَعَمُودُهُ الصَّلَاةُ وَذِرْوَةُ سَنَامِهِ الْجِهَادُ ثُمَّ قَالَ أَلَا أُخْبِرُكَ بِمَلَاكِ ذَلِكَ كُلِّهِ قُلْتُ بَلَى يَا نَبِيَّ اللَّهِ فَأَخَذَ بِلِسَانِهِ قَالَ كُفَّ عَلَيْكَ هَذَا فَقُلْتُ يَا نَبِيَّ اللَّهِ وَإِنَّا لَمُؤَاخَذُونَ بِمَا نَتَكَلَّمُ بِهِ فَقَالَ. ثَكِلَتْكَ أُمُّكَ يَا مُعَاذُ وَهَلْ يَكُبُّ النَّاسَ فِي النَّارِ عَلَى وُجُوهِهِمْ أَوْ عَلَى مَنَاخِرِهِمْ إِلَّا حَصَائِدُ أَلْسِنَتِهِمْ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ حَسَنٌ صَحِيحٌ

"You have asked me about a great matter, but it is a light matter for those whom Allah has made easy. You worship Allah and associate nothing with Him, you pray, you give alms, you fast in Ramadan, and you perform Hajj to the House of Allah." He then said,' Shall I show you the doors of goodness? Fasting is a shield, charity will extinguish sins as water extinguishes fire, and one should pray in the middle of the night." Then he recited the verse, "Their hulls are far from their beds, while they pray to their Lord with fear and hope, and they spend some of the sustenance We give them. (16) No one knows the favors that await, which are beautiful to behold, as a recompense to them for what they have done. (As-Sajdah: 16-17). Then he said, "Shall I show you the subject matter of religion, its pillars and summits?" I said, "Yes, O Messenger of Allah." He said, "The subject of religion is Islam, its pillar is prayer, and its summit is jihad. Then he said, "Would you like me to tell you about something that will confirm this?" I said, 'Yes, O Prophet of Allah.' Then he held his tongue, and said, "'Guard this." I said: "O Prophet of Allah, will we really be punished for the words

we speak?" He replied: "Woe to you, O Mu'adh, for no people are thrown into Hell on their faces or noses but for what they utter with their tongues." Abu Isa said: "This is a hasan sahih hadith." (Tirmidhi: 2541)

Although this hadith has a strong and relevant moral message, the research did not find its full source in the recognized books of hadith. Furthermore, it was found that the hadith listed is of *dhaif* quality despite the fact that there are stronger hadith reports. Such indications highlight the importance of quoting or tracing original books that are more authoritative. This indicates that further studies are needed to determine the origin and status of these traditions, whether they are *sahih*, *hasan*, or *dhaif*. On the other hand, the existence of these traditions in *Papadang Ati* reflects Hasim's desire to convey moral and spiritual values that are relevant to the lives of Sundanese people, despite the limitations of scientific verification.

The *tahqiq* and *takhrij* performed on the traditions in *Papadang Ati* reveal the strengths and weaknesses of Hasim's methodology. The use of traditions sourced from *mu'tabar* books demonstrates Hasim's commitment to presenting valid and reliable Islamic teachings. However, the absence of complete *sanads* for some traditions reflects the challenges faced by local scholars in accessing primary sources, especially when technology and hadith literature are not as accessible as they are today.

Nonetheless, Hasim's approach still makes a major contribution to the development of local hadiths. Using Sundanese as the main medium, he succeeded in making hadith more accessible and comprehensible to ordinary people. His contextualized explanations help readers relate Islamic teachings to their lives, making the book spiritual and cultural.

3. Conclusion

This study revealed *important* findings related to Moh. E. Hasim's Hadith *Papadang Ati*, one of the monumental works that integrates hadith studies in the context of Sundanese culture. The main findings show that Hasim used a systematic approach with Sundanese as the main medium to compile, translate, and transmit hadith, thus making Islamic teaching more relevant to the local community. In addition, the study found that although most traditions were sourced from *mu'tabarah* books, there were limitations to presenting complete sanads. This casts doubt on the validity of some

traditions, although many traditions have been supported by corroborating references from recognized books on hadith.

From the perspective of scientific contributions, this research makes an important contribution to the field of local hadith studies, especially in Indonesia. The main offer lies in the contextual analysis of the use of Sundanese as a tool of da'wah and education, as well as the preservation of local culture. Thus, *Papadang Ati* becomes more than a work of hadith literature, but a means of connecting the universal teachings of Islam and specific cultural traditions. Hasim's approach provides a model for local culture-based Islamic studies, whose relevance continues to endure in the midst of modernisation.

However, this study has some limitations. One is the reliance on modern technology, such as Lidwa Pustaka, Maktabah Syamilah, and HadithSoft to conduct *tahqiq* and *takhrij*, which may ignore the possibility of primary sources that have not been digitized. In addition, the analysis is still limited to the prayer chapter of *Papadang Ati*; therefore, it does not cover the entire content of the book. The absence of complete sanads for some traditions also poses a challenge in assessing the validity and authenticity of the literature.

As a suggestion for further research, a more comprehensive study of the entire Papadang Ati book is required, including topics outside the prayer chapter. Research can also broaden this approach by delving deeper into the influence of Sundanese social and cultural contexts on Moh. E. Hasim's selection and interpretation of hadith. In addition, collaboration between hadith scholars and philologists is needed to overcome the limitations of accessing primary sources that have not been digitized. This approach is expected to strengthen local hadith literature as an important part of Islamic scientific heritage in Indonesia.

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