

**The Understanding and Implementation of the Kissing Hand
According to Ḥadīth by Students on Rauḍatul Muta'allimīn
Islamic Boarding School**



Final Project

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2018

DECLARATION

I declare that this final project is definitely my own work. I am completely responsible for content of this thesis. Other writer's opinions or findings included in the final project are quoted or cited in accordance with ethical standards.

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MOTTO

.....وَأَخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِينَ ٨٨

.....and make yourself gentle to the believers.

(QS.al-Hijr :88)

مَنْ وَقَرَ عَالِمًا فَقَدْ وَقَرَ رَبَّهُ

*Anyone respect to scholars, it means he respects his God (H.R.
Abu-Hasan Al-Mawardi)*

DEDICATION

The final project is dedicated to:

***My dear parents: M. Saiful Anam and Mu'allimah love and respect are always
for you, thanks for the valuable efforts and
contributions in making my education success.***

My sister : Yuli Silvia Dzakiroh

***My husband: Ahmad Syarif, who always supports my dreams and life companion
who tireless happy us***

***My little prince : Eqtada, who always accompany me, and taught me to keep
smiling against anything***

My beloved friends in struggle and graduation FUPK 8

Big family of FUPK, it is an honor to be part of you.

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All Glory is to Almighty Allāh, Who bestowed His blessing upon us and enabled myself to accomplish this final project entitled **The Understanding and Implementation of the Kissing Hand According to Ḥadīth by Students on Rauḍatul Muta'allimīn Islamic Boarding School**. Peace and salutation are always offered for the Prophet Muḥammad, the most beloved Prophet of Allāh, his relatives and companions.

In preparing this final project the writer gets many help guidance and suggestions from various parties so that the preparation of this final project is resolved. So that, I would like to express very deepest gratitude to Prof. Dr. H. Muhibbin, M.Ag as rector of State of Islamic University (UIN) Walisongo Semarang. Second, my sincere thanks go to Dr. H. Mukhsin Jamil, M.Ag Dean The Faculty of Ushuluddin and Humanity for providing academics facilities which supported the researcher in completion of this final project.

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Finally, the researcher expects that this thesis may be helpful for all. Amīn.

Semarang, 07 December 2017

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TRANSLITERATION¹

Table 1: Transliteration Table: Consonants

Arabic	Roman		Arabic	Roman
ب	B		ط	ṭ
ت	T		ظ	ẓ
ث	Th		ع	‘
ج	J		غ	Gh
ح	ḥ		ف	F
خ	Kh		ق	Q
د	D		ك	K
ذ	Dh		ل	L
ر	R		م	M
ز	Z		ن	N
س	S		ه	H
ش	Sh		و	W
ص	ṣ		ء	’
ض	ḍ		ي	Y

¹ Retrieved on 20 April 2015 from http://rotas.iium.edu.my/?Table_of_Transliteration

Table 2: Transliteration Table: Vowels and Diphthongs

Arabic	Roman		Arabic	Roman
َ	A		َ، اِيّ	An
ُ	U		ُو	Un
ِ	I		ِي	In
َ، اِيّ، اِيّ	Ā		َو	Aw
ُو	Ū		َيّ	Ay
ِي	Ī		ُو	uww, ū (in final position)
			َيّ	iyy, ī (in final position)

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Abstract

Kissing hand is kiss the outer palm when be shaking, for the most of muslims have become a culture, as well as among students. Basically, kissing hand is one form of respects from the younger to the older, from those who feel the layperson to the person deemed to pious, from the children to the parents, from the students to the teachers or *kiai*, this is the culture that happening in Indonesia which is derived from Islam.

Respect for teacher or *kiai* is purely because you want to do *tabarruk* or expect the blessing of knowledge, should not be due to other factors. Respecting a person for wealth or rank is a form of action that is forbidden by Islam.

A blessing is a condition of the result we get where we feel peaceful, comfortable and satisfied in life. Blessing words sounded so familiar and sacred among students, because they willingly queued even lining up to acquire the blessing as in the former drinking *kiai*, kissing *kiai*'s hand, submissive and *ta'zīm* when ruled by *kiai*.

There are still many people who mistakenly understand the word of *ta'zīm* (reverence) and the word worship. This mistake results in a confusion between the both of words. So it can conclude that glorification (submission) means worship. On the basis of this misconception, they argue that being solemn and inferior in front of the tomb of the Messenger of Allah, the tomb of the righteous, kissing the hands of the righteous or the guardians, the rulers and the pious rich man, regarded as an exaggeration (*Ghuluw*), which can drag people to offerings other than Allah swt (*syirk*).

In fact, all this is utterly meaningless worship. It does not even occur in the heart and mind to worship the pious or guardians, who kissed his hand, as worshiped God. All that is just *ta'zīm* or *tabarruk* (seeking blessing). Of course, *tabarruk* can only be done with a full belief that the means (object or room) used as *tabarruk* it can not bring benefit or harm without the permission of Allah SWT. Therefore, all benefits and harms are in the full power of Allah.

Students or *santri* is an agent of the society who considered scholars of religion and as a successor to the leaders in the community. to increase the welfare society and enrich the community insight. Therefor the writer conducted the research with the students.

This research was conducted in effort to minimize the mistake of understand the respect and worship to God. Therefor the required presence of more research.

The research used qualitative approach and method of *field research*, this research selected a collection of descriptive data contained in the form of reports and descriptions. The primary data in this study is view's students and *Raudatul Muta'allimin* that made the object of this study, te writer intend to get the expected description of how the understanding and implementation of *ḥadīth* kissing hand.

After research, so concluded that the students of Raudatul Muta'allimīn have understood very well the ḥadīth of kissing hand, and they also have implement in everyday life.

Key words: respect, kissing hand, *tabarruk* (blessing)

CHAPTER I

INTRODUCTION

A. Background

Regarding to the way of kissing kiai's hand according to Shaikh al-Bani in the book of al-silsilah al-ṣaḥīḥah, al-shāmilah quoted by Ali bin Nayif asy-Syuhud in his book al-Muhadhab fil Adabil Islamiyah, it is said that there are many ḥadīth and atsar about kissing hands all of which are shahih from the Prophet. So, we argue that kissing kiai's hands is allowed, if this is not a custom meaning that a teacher or kyai always give his hands to his students when meeting each other suppose it will not affect him to be arrogant because of this respect as it was happened to some teachers today.¹ In essence the Messenger of Allah taught naturally.

The Messenger of Allah said:

إِيَّاكُمْ وَالْغُلُوَّ فِي الدِّينِ، فَإِنَّمَا هَلَكَ مَنْ كَانَ قَبْلَكُمْ بِالْغُلُوِّ فِي الدِّينِ.

Its mean that avoid the excessive attitude of religion, in fact the people before you perish because of the excessive attitude of religion, (HR Ahmad from Ibnu Abbas, this ḥadīth is considered shahih by Ibnu Khuzaimah, Ibnu Hibban, Al-Bani).

There are some who say that kissing hand and foot of the Prophet is permissible because he is the Messenger of Allah, but if kissing his hand except him, the law is forbidden (haram). Their reason is the ḥadīth of al-Ṭabrani and al-Ya'la and ibn 'Addi, "in fact the Prophet, withdraw his hand to the one who wants to kiss him." But this ḥadīth is very weak according to *Muhaddits*. Thus, it becomes very strange that a person prefers a ḍaif ḥadīth which forbids kissing the hand of a feet and not the

¹ Ali bin Nayif asy-Syuhud, *Adab Bertemu, Salam dan Jabat Tangan*, (Pustaka Ibnu Umar 2013) P.53

many ḥadīths that permit it. And very far from reality, because if kissing hand example for his people. If it is specific to him then he will also explain it.²

Kissing hands is purposed as a respect and looking for blessing only. It is not aimed to worship a figure which of hands are kissed as a worship to God. This was the reason for those who forbid people to kiss teacher's hands and it was claimed as musyrik.

Tabarruk is etimologically derived from *Baraka-Yabruku-Burūkan-Wa-Barākatan* which means pleasure and happiness. One said that initial meaning of *berkah* is *Baraka*, meaning that silence and living in a place. Therefore, blessing is gained from on-going process of relation, interaction, and communication.³ From this explanation, it cannot be concluded that kissing hands is not a form of cult or polytheism (musyrik).

In fact, cult and respect are different, cult means to regard someone as sacred and non-sinful, while respect is merely a glorification because of his merit and knowledge.⁴ cult on the scholar, many portraits. Among them is to believe that any instruction that they convey or the opinion they choose must be true. This is certainly inconsistent with the basic principle of Islam, which states that the only infallible people (holy) from mistake are the prophets.

As for besides of them, then all without exception have the opportunity to be wrong and true. Anyone who says that kissing kiai's hand including act of polytheism, the following statement submitted by the group of wahabi indirectly, those who used to do *tawasul* (pray to Allah while including the name of the Prophet or the guardians in prayer), *tabarruk* (begging blessing) , intercession request to the Messenger of

² A.Shihabuddin, *Membongkar Kejumudan :Menjawab Tuduhan-Tuduhan Salafi Wahhabi*, (Jakarta: Noura Books 2013) P.109

³ Habib Syarief Muhammad Alaydrus, *Agar Hidup Selalu Berkah: Meraih Ketentraman Hati dengan Hidup Penuh Berkah*, (Bandung: PT Mizan Pustaka 2009), P.36

⁴ Interview with M.Choiruddin, old Student, 26 February 2017

Allah and the guardians of God, is a group often accused of being a polytheist by wahhabi.

Muhammad bin Abdul Wahhab is a very easy person to pass verdict of infidel, shirk, and *bid'ah* to non-Wahhabi. What is meant by the polytheists in the end is the group that denies wahhabi's preaching. They are a group that believes in what said of shirk and infidel by *wahhabisme* like *tabarruk*, *tawassul*, and grave pilgrimage.⁵

Benchmark of Shirk returns to human belief in these causes. If a man believes that these causes have independence apart from the power of Allah, then this belief is shirk. For example, santri kisses kiai's hand and believes that through his action, santri will live prosperously later, without believing that whatever happens is the power of God.

For that very important understanding of the ḥadīth, especially the ḥadīth about kissing the hand, covering the meaning of the ḥadīth, understanding the *asbabul wurud*, understanding the purpose as well.

The above described at length how important understanding the ḥadīths to achieve the salvation of the world and the hereafter, and is able to do as what was intended by the prophet Muhammad Saw, for students of Rauḍatul Muta'allimīn Islamic boarding school about kissing the hand of a Kiai or teachers is a necessity, not complete it if after the Koran not to shake hands and then kissed their hands. Kissing the hand believed to be able to get a blessing for the lives of the students. it is very interesting to do a research. In this case the kissing hand performed by the students against teachers, *mashāyikh* and elder people. Indeed, in a ḥadīth few mentions about kissing hand.

As the ḥadīth narrated by Abū Dawūd:

⁵ A. Shihabuddin, *op.cit*, P.9

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ حَدَّثَنَا زُهَيْرٌ حَدَّثَنَا يَزِيدُ بْنُ أَبِي زَيْدٍ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ أَنَّهُ كَانَ فِي سَرِيَّةٍ مِنْ سَرَايَا رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَحَاصَ النَّاسُ حَيْصَةً فَكُنْتُ فِيْمَنْ حَاصٍ قَالَ فَلَمَّا بَرَزْنَا قُلْنَا كَيْفَ نَصْنَعُ وَقَدْ فَرَرْنَا مِنَ الرَّحْفِ وَبُؤْنَا بِالْغَضَبِ فَقُلْنَا نَدْخُلُ الْمَدِينَةَ فَتَنْتَبِتُ فِيهَا وَنَذْهَبُ وَلَا يَرَانَا أَحَدٌ قَالَ فَدَخَلْنَا فَقُلْنَا لَوْ عَرَضْنَا أَنْفُسَنَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنْ كَانَتْ لَنَا تَوْبَةٌ أَقْمَنَا وَإِنْ كَانَ غَيْرَ ذَلِكَ ذَهَبْنَا قَالَ فَجَلَسْنَا لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ صَلَاةِ الْفَجْرِ فَلَمَّا خَرَجَ قُمْنَا إِلَيْهِ فَقُلْنَا نَحْنُ الْفَرَارُونَ فَأَقْبَلَ إِلَيْنَا فَقَالَ لَا بَلْ أَنْتُمْ الْعَكَارُونَ قَالَ فَدَنَوْنَا فَقَبَّلَنَا يَدَهُ فَقَالَ إِنَّا فِتْنَةُ الْمُسْلِمِينَ⁶

Have told us Ahmad bin Yunus, has told us Zuhair has told us of Yazīd, had told us Ubay ibn Ziyād, that Abdurrahman bin Abū Lailā had told him that Abdullah ibn Umar had told him that he had been in military units among military units Prophet sallallaahu 'alaihi wasallam. He said; then the people fleeing, and I am among those who fled. Then when we appear, we say; What we will do? Surely we have run away from the battle and we came back with a fury. Then we say; we will enter the Medina then we stay on it and go while no one is looking at us. Then we enter the medina, then we say; if we surrender to the Prophet sallallaahu 'alaihi wasallam, if we get taubat then we live in Medina and if not so then we'll go. Ibn Umar said; then we sat waiting for the Prophet sallallaahu 'alaihi wasallam before Fajr prayer. Then when he came out then we stand towards him and we said; we are the ones who escaped. Then he faces to us and said: "No, but you are the ones who go back to war." Ibn Umar said; then we approached and kissed his hand. Then he said: "We are a group of Muslim people."

And the ḥadīth narrated by Ibnu Majah:

حدثنا ابو بكر حدثنا عبد الله بن ادريس وغندر وأبو أسامة عن شعبة عن عمرو بن مرة عن عبد الله بن سلمة عن صفوان بن عسال: أَنَّ قوما من اليهود قبلوا يد النبي محمد ورجليه⁷

have told us Abū Bakar, has told us Abdullah bin Idrīs and Ghundar and Abū Usāmah. of Shu'bah, of Amru bin Murrah, from Abdullah bin Salamah, from Safwān bin 'Assāl that a group of Jews was kissed the hands and feet of the prophet Muhammad.

Respect for teacher or kiai with kissing his hand is purely because you want to do *tabarruk* or expect the blessing of knowledge, should not be due to other factors. Respecting a person for wealth or rank is a form of action that is forbidden by Islam.

⁶Ibnu Qayyim Al Jauzi, *Aunul Ma'būd Syarah Sunan Abū Dāūd*, juz 13(Darr Al-Fikr:1979),P.132

⁷ Abū Abdillāh Muhammad Ibn Yazid al-Qazwini Ibn Majah, *Sunan Ibnu Majah*, juz 2(Semarang:Thoha Putera),P.1220

A blessing is a condition of the results we get where we feel peaceful, comfortable and satisfied in life. Blessing words sounded so familiar and sacred among students, because they willingly queued even lining up to acquire the blessing as in the kiai's former drink, kissing hand, submissive and ta'dhim when ruled by kiai.

Among the students believe in the concepts derived from the Javanese community, namely a blessing or *Barakah*, based upon the doctrine of privilege status a Ulama' or guardians. They believe that people who are pious or guardians have special abilities not possessed person in General so that it accept its leadership as an inevitability. The trust of community and students with the *karomah* on self kiai is very strong.

In a ḥadīth research on understanding kissing hands by the students of kiai or teachers will be my focus at a Islamic boarding school in Kudus. That is Raudatul Muta'allimīn Islamic boarding school. Why is a Islamic boarding school, Islamic boarding school or Pesantren has a system and a distinctive educational model, as well as differentiate it with formal education. The most distinguishing aspect between pesantren and other Islamic educational institutions is tradition.⁸ Tradition of reading yellow book with *sorogan* system that is a distinctive typical of boarding school. If the tradition does not exist, then boarding school will lose its spirit, this is what will cause the collapse of a boarding school, that is if the identity is no longer attached and known.⁹

One of the most important element in boarding school is kiai. Kiai as the supreme leader in boarding school has almost absolute authority. In this environment no one else is more respected than a kiai. No matter how great the academic achievement of someone in pesantren, he still has to submit to kiai.

Sociologically, kiai is more than just a teacher. The kiai's position is similar to that of the king. Kiai who has, maintains, nurtures, and develops boarding school.

⁸ Zamakhsyari Dhofier, *Tradisi Pesantren*, (Jakarta: LP3ES, 2011), P.45

⁹ Dr. Nur Efendi, *Manajemen Perubahan di Pondok Pesantren*, (Yogyakarta: Teras 2014) P.3

This becomes natural especially if it is realized that the first perform in pioneering boarding school (pesantren) and bear the risk that may occur is a kiai. This condition distinguishes boarding school with non-boarding school educational institution.¹⁰

That is why the author would like to take up this post in a Islamic boarding school. And Rauḍatul Muta'allimīn Islamic boarding school, I presume to be the right place, Because it has students from various cities and This Islamic boarding school pupil in TBS and Qudsiyyah which are both well known as a center of knowledge in the Kudus.

According to the background, inspiring the writer to discuss it in a thesis entitled “*The Understanding and Implementation of the Kissing Hand According to Ḥadīth by students on Rauḍatul Muta’alimīn Islamic Boarding School*”.

B. Research Questions

- How does an understanding associated with the traditions of the kissing hand at Rauḍatul Muta'allimīn Islamic Boarding School?
- How to implementation of the traditions of Kissing Hand with concrete reality today, especially at Rauḍatul Muta'allimīn Islamic boarding school?

C. Purpose of Research

In accordance with the problems that have been mentioned above, the purpose of this thesis are:

- 1) To know and understand the meaning of the ḥadīth about Kissing hand at Rauḍatul Muta'allimīn Islamic boarding School.

¹⁰ *Ibid* P.4

- 2) To know how the implementation of the traditions of kissing hand at Raudatul Muta'allimīn Islamic boarding School.

D. Significant Research

1. Academically, for researcher, to complete undergraduate studies (S.1) in the field to tafsir hadith Ushuluddin Faculty of UIN Walisongo Semarang.
2. Theoretically, namely to broaden the literature at the Faculty of Religion Scholars. Also expected this article can be used as one of comparative studies for other writers.
3. Practically, that can be applied in public life, especially when writers to interact with people, especially when you get a question that requires an answer.

The result of this research is expected to add to the corpus of knowledge and understanding of students regarding the methodology in understanding hadith about kissing hand.

E. Prior Research

This literature review has the purpose to make a scientific requirement as a useful source of an explanation and limitations on the use of information through literature review and also to avoid the similarity in titles and previous essay.

1. Thesis entitled *Penghormatan dalam islam perspektif hadits* by Ahmad Qurtubi Tafsir Hadith Faculty of Islamic Theology Department of UIN Syarif Hidayatullah Jakarta 2011. Explaining that one of the duties of a Muslim by another Muslim is to respect and pay tribute, a tribute conducted among Muslims in Indonesia is kissing the hand, bowed his head and stood up when someone came.
2. Thesis entitled *Pembentukan Karakter Sikap Hormat Siswa di Madrasah Ibtidaiyah Darut Taqwa Sengon Agung Purwosari-Pasuruan* by Mei

Wulandarizqy, Education and Teacher Training Faculty of UIN Maulana Malik Ibrahim Malang 2015. Explained that the form of respect owned by this student is, the students always greet the teachers when they meet, always being tawadhu', being polite and respect to the teachers.

3. *Adabu Al-Musafahah*. The book is authored by an Theologian, Muhammad Din al-Banjari al-Makki who has long studied with Sheikh Muhammed Yasin al-Fadani (al-Musnid ad-World), this book discusses the etiquette of a when met, but in this writing there is in the book, but this book does not mention the deviation of the scholars about which I raised in this paper.

While in this study will be more referring to the aspect of understanding of ḥadīth relating to kiss the hands of kiai, then the implementation of the students Rauḍatul Muta'allimīn against tradition to kissing hand.

F. Research Methodology

In this thesis research, in order to get a review that can be justified scientifically, then in the review of the data and display and explain the object of discussion, the author is taking the following methods:

1. Type of research

This type of research is a field research (field research), primary data from this study are the views of students on Rauḍatul Muta'allimīn Islamic Boarding School of understanding and implementation the ḥadīth about kissing hand.

This study also a library research. The writer will receive the data from of books, paper, articles, and other writing that discussed about kissing hand.

2. Population and sample

The population of the research is data from students Raudatul Muta'allimīn Islamic Boarding School, but to facilitate in this study, the authors use sampling system. The proses of sampling is the process done to choose and take sample correctly from population, so that it can be used as valid representative to the population.

With this method researchers can obtain respondents appropriate whit indicators that have been determined. Raudatul muta'allimin boarding school has 260 students. The amount is divided into three categories:

- Student who is positioned to be a student who has a duty to study Islamic religion and has formal school.
- Student who have been given mandate by the caregiver of boarding school to run the organization and organize the activity held in boarding school
- Servant ndalem, student who only studies islam/qur'an and become student who helps the needs of kiai's family.

3. Data Sources

This study uses data collection technique such us field research. Study observation and interviews technique. In observation, and observing the research conducted directly or systematically recording of phenomena or symptoms were investigated.¹¹In interviews way, I use guidance interviews is debriefing conducted with respondents using a guidance interviews a set of question to be asked of the respondents about understanding of students when kissing hand of his kiai. And

¹¹ Suharsimi, *Prosedur Penelitian Suatu Pendekatan Praktek*,(Jakarta: Bina Aksara 1989)
P.185

also the extent to which the students understanding of the ḥadīth kissing hand.

Then the secondary data are books that are included al-kutub al-Tis'ah and other literature relevant to this discussion.

G. Method of Analyzing Data

In qualitative research, data analysis is done from the beginning and throughout the process of the study. This research is a descriptive analysis a form of research that includes the collecting data which are then analyzed. Primary data in this study is interview. Interview with students, and also with kiai, as well as to the board of parlors how their understanding of the ḥadīth kissing hand, books, and documents relating with Rauḍatul Muta'allimin boarding school as well as the books are included in kutubu al-tis'ah.

H. Systematic of Writing

To understand this thesis and get a general overview, it is worth noting that contains a systematic discussion about summary of chapter per chapter as a whole. The next chapter by chapter outline can be seen as follows:

Chapter one : introduction, which includes background of the problems, research question, purpose and significant research, prior research, research methodology, analyzing data, and writing systematic.

Chapter two : is presentation of research data that is about kiai and students relations, respect for the Kiai, The general pattern of Islamic education in Islamic Boarding School, Ḥadīth on Kissing Hand and Takhrīj.

Chapter three : is the discusses overview of Rauḍatul Muta'allimin Islamic Boarding School(as seen from the geographical situation, the state of

education, infrastructure activities), the factor formation of understanding "Barakah" in classification of kissing kiai's hand, the concepts of blessing among students, student's ethics according to kiai, and Tradition of Kissing Hand at Rauḍatul Muta'allimīn Islamic Boarding School.

Chapter four : is an analysis of the understanding and implementation of ḥadīth about kissing hand at Rauḍatul Muta'allimīn Islamic Boarding School.

Chapter five : is the end of the writing process is the result of research based on previous chapters namely contains a closing, conclusion, criticism, and suggestion.

CHAPTER II

KIAI AND STUDENTS RELATIONS

A. Respect for Kiai or Teacher

a. The definition of respect for the Kiai

Etymologically, respect in Arabic come from the word الإحترام which has a meaning of respect or appreciation, the sentence is thulathi mujarrad ie حرم يحترم احتراماً¹. Then in terminology respect is a way, process, deeds of respect for someone who should be respected.

Respect is an attitude of appreciation, admiration, or respect for others. Respect is very important in everyday life. Ordinary children are taught to honor parent, sibling, teacher, adult, school rule, traffic rule, family, culture and tradition of the community. Similarly, respect for the feeling and rights of others, leader, flag, state, truth, and the view of others may be different from ours.²

Examples of respectful and obedient behavior to teacher or parent:

- Always say greeting when they are there or kiss their hands
- Always speak polite and subtle to him.
- No lawlessness to him
- Obeying the command
- Can always appreciate any effort he has done in the example of respectful and obedient behavior to the teacher
- Glorifying and not offending teacher
- Visiting the place of study with sincerity and passion
- Paying attention to the teacher when explains the lesson.
- Asking the teacher if something is not understood with courtesy
- Using good language when speaking with teacher.

¹ Ahmad Warson Munawir, *Al Munawir*, (Surabaya:Pustaka Progresif) P.257

² <http://www.pengertianilmu.com/2016/04/pengertian-rasa-hormat.html> retrieved on 24.00 3 April 2017

- Dressing up neatly and politely while studying.³

While the word Kiai is the title given by the community to an Islamic religious scholar who owns or becomes the leader of the boarding school and teaches the books of classical Islam to his students. Or also the term for scholars (clever, clever in the religion of Islam).⁴

Respect for teacher or kiai is purely because you want to do *tabarruk* or expect the blessing of knowledge, should not be due to other factors. Respecting a person for wealth or rank is a form of action that is forbidden by Islam.

There are still many people who mistakenly understand the word of *ta'ẓīm* (reverence) and the word worship. This mistake results in a confusion between the both of words. So it can conclude that glorification (submission) means worship. On the basis of this misconception, they argue that being solemn and inferior in front of the tomb of the Messenger of Allah, the tomb of the righteous, kissing the hands of the righteous or the guardians, the rulers and the pious rich man, regarded as an exaggeration (*Ghuluw*), which can drag people to offerings other than Allah swt (*syirk*).

In fact, all this is utterly meaningless worship. It does not even occur in the heart and mind to worship the pious or guardians, who kissed his hand, as worshiped God. All that is just *ta'ẓīm* or *tabarruk* (seeking blessing).⁵ Of course, *tabarruk* can only be done with a full belief that the means (object or room) used as *tabarruk* it can not bring benefit or harm without the permission of Allah SWT. Therefore, all benefits and harms are in the full power of Allah.⁶

إِنَّ أَوَّلَ بَيْتٍ وُضِعَ لِلنَّاسِ لَلَّذِي بِبَكَّةَ مُبَارَكًا وَهُدًى لِّلْعَالَمِينَ ﴿٦٦﴾

³http://www.academia.edu/10349772/PENGERTIAN_HORMAT_DAN_PATUH KEPADA_GURU_DAN_ORANG_TUA Retrieved on 23:34 3 April 2017

⁴ Zamakhsyari Dhofier, *Tradisi Pesantren*, (Jakarta:LP3ES,1982) P.55

⁵ A. Shihabuddin, *Membongkar Kejumudan(Menjawab Tuduhan-Tuduhan Salafi Wahabi)*, (Jakarta: Noura Bookks 2013), P.101

⁶*Ibid* P.258

96. *Indeed, the first house that built for (worshiper) for the human, is the Baitullah which is in Bakkah (Mecca) which is blessed and guided to all men.(QS.Ali Imron:96)*

b. Fulfill the teacher's right

Every student should know what they must do to their teachers, so that they are blessed by Allah and their knowledge is useful, so that the more knowledge the better and noble the person, and the closer to Allah swt. Better, they must feel that their relationship with the teacher is like their relationship with parents or more, because they (both parents) fill body, while their teacher give spirit and mind, open him the veils of life, even he gives to his students, Almost everything he knows without being concealed, also hopes that his students can become more pious than their teacher.

Every human who seek a knowledge or student must tawaḍu' (humble) to his teacher and entrust all affairs to him as a whole, and submit to all his advice, pleading Allah's conscience, through devotion or khidmat to his teacher, like to help and help him, even sincerely sacrifice anything to glorify and Respect him.⁷

The ancient people, though respecting the teachers were so outrageous, that the word of the teacher was likened to the word of Allah and the Apostle, even more, but the ones they had to show the teachers were not left behind.⁸

عن عمار بن أبي عمار أنّ زيد بن ثابت ركب يوماً، فأخذ ابن عباس بركابه فقال: تنح يا ابن عم رسول الله صلى الله عليه وسلم. فقال: هكذا أمرنا أن نفعل بعلمائنا وكبرائنا. فقال زيد: أرني يدك، فأخرج يده فقبلها، فقال: هكذا أمرنا أن نفعل بأهل بيت رسولنا صلى الله عليه وسلم

Al-Sya'bi said that Zāhid bin Tsābit ever prayed a corpse, I (Al-Sya'bi) brought a baghal (a kind of horse) to him, then came Ibn Abbās RA and he held the stirrup

⁷ Hasan Ayyub, *As sulukul Ijtima'I Fil Islam(Etika Islam Menuju Kehidupan Yang Hakiki)*, Translated by Termana A.Qasim dkk(Bandung:Trigenda Karya 1994), P. 636

⁸ A. Hassan, *Kesopanan Tinggi Secara Islam*, (Bandung:cv.Diponegoro), P.28

(some kind of saddle) on the baghal . Zāhid bin Tsābit said "let alone O son of the Prophet's uncle!" Ibn Abbās replied, "Thus we are commanded to behave (respectfully) to ulama and dignitaries (in religion)', then Zāhid bin Tsābit kissed the hands of Ibn Abbās RA while saying, "Thus we are commanded to behave towards ahl bait (family of Rasul SAW).⁹

Each student must be well aware that his teacher, with his knowledge and experience and his desire to form his disciple become a noble person, they are better able to give the best advice, Medicine that is efficacious than others (this is generally). Whatever is given and directed by the teacher to his student, he should obey and put aside his opinion because the mistake of his teacher (the murshīd) is better than his truth.¹⁰

Syauki Bik said, "stand up to respect the teacher, glorify him, the educator is like Allah's Apostle". As a result of not authoritative educators, it will give birth to educators who only serve as teacher, which only provides the theory that does not educate by applying moral and noble moral. In the end was born a generation that was damaged morally, bad attitude, weak mindedness, lazy to work, and generation that has no social concern and unclear direction of his life. We hope that the prestige and authority of the educators will find their identity in the presence of the people and the nation so as to produce reliable educational products and can be the pride of the nation and state. However, the teachers or educators are very decisive for the good or bad of future generation, so they become a kind of balance sheet and measure to measure the success and failure of a nation or state in the prosperity of the state and people. One very important and decisive thing to achieve it all is the active role of various parties, governments and societies, especially from the guardians of their students.¹¹

⁹ Abdul Aziz bin Fathi as-Sayyid Nada, *Ensiklopedi Adab Islam*, (Jakarta:Pustaka Imam Asy-syafi'I 2007) ,P.210

¹⁰ Hasan Ayyub, *As sulukul Ijtima'I Fil Islam(Etika Islam Menuju Kehidupan Yang Hakiki)* Translated by Termana A.Qasim dkk, (Bandung:Trigenda Karya), P. 636

¹¹ *Ibid* P.638

c. Forms of respect for teacher or kiai

- Kissing Hand

Etimologically, kissing come from the word (*al-Qublah*) and the verb is *qobbala-yuqobbilu-taqbīlan*.¹² Prophet himself had taught about kissing this hand in his sunnah, following the technique that begins with greeting, then forward while reaching out, then kissed is the palm of the outer hand. However, there are a kiss and flip through the hands of kiai. The reason put forward, beyond just kissed especially deep. So, the most perfect way we should kiss outside and inside of it.

The following techniques, when shaking hands, let alone in a position to kiss the hand, is not allowed beyond the position of people who bow. Therefore, if kiai in a sitting and student in position of standing, so as not to exceed the boundary of the bow, the student must squat. Or else the teacher's hand is pulled slightly upward so that we are in an unlawful position. Problem there are students who don't understand of this technique, considered understandable because they may not have received information from kiai. Likewise a layman who only imitates the amaliah santri or students without knowing the problem, he kisses every old man's hands, back and forth, with a position beyond the curve. It is forbidden to kiss hands beyond the limit of reasoning because no one is worthy of worship except Allah.¹³

أَتَّخَذُوا أَحْبَارَهُمْ وَرُهَبَانَهُمْ أَرْبَابًا مِّن دُونِ اللَّهِ وَالْمَسِيحَ ابْنَ مَرْيَمَ وَمَا أُمِرُوا إِلَّا لِيَعْبُدُوا إِلَهًا وَاحِدًا لَا إِلَهَ إِلَّا هُوَ سُبْحَانَهُ عَمَّا يُشْرِكُونَ ﴿٣١﴾

31. They made their pious men and their monks as gods besides Allah and (also they were) the Messiah of Mary, when they were only ordered to worship the one God, there is no god except Him. The most holy of Allah from what they associate. (QS. At-Taubah:31)

¹² Ibnu Manzur, *Lisanul Arab*, Jilid 11, (Beirut: Libanon, 1999 M-1419 H) P.25

¹³ H. Munawir Abdul Fatah, *Tradisi Orang-Orang NU*, (Yogyakarta: Pustaka Pesantren 2006), P.334-335

Kissing the hand should only be done to parents, teachers, kiai, pious people. It is based on:

ويسن تقبيل اليد لصلاح ونحوه كعالم وزهد ففي حديث أسامة بن شريح عند أبي داود بسند قوي قال فقمنا إلى النبي صلى الله عليه وسلم فقبلنا يديه

Made sunnah in kissing the hand of the pious people, ascetic people (HR. Usāmah bin Shurāih: Abu Dawūd says: it is strong sanad, Usāmah adds: we stand and kiss the hands of the prophet).¹⁴

But a pious person, or kiai, or teacher must qualify as follows:

First: not become a habit, so a pious (Kiai, Ustādh, religious leader) thrust his hand to his students, and his students are accustomed to get blessing by kissing Hands. This is because, the Messenger of Allah himself, though his hand was once kissed, but it rarely happens. If so, then kissing the hands of the pious person should not be a habit that is done continuously, as is known from the rules of fiqh.

Second : do not let kissing hands makes the pious person to be proud to others, and feel proud self, as happened to some of ustādh in the present.

Third: kiss the hand not to eliminate the sunnah that understand like shaking hands. Because the handshake is prescribed by the action of the Prophet. And the handshake became the cause of the fall of the sins of two people who shook hands, as narrated more than one ḥadīth. Then this handshake should not be shifted or left out, just because want to do a case (kissing hands) whose legal status is only allowed.¹⁵

¹⁴ *Ibid* P.335

¹⁵ 'Ali bin Nayif asy-Syuhud, *Adab Bertemu, Salam dan Jabat Tangan*, (Pustaka Ibnu Umar 2013), P.53-54

وَأَمَّا تَقْبِيلُ الْيَدِ ، فَإِنْ كَانَ لِزُهْدٍ صَاحِبِ الْيَدِ وَصَلَاحِهِ ، أَوْ عِلْمِهِ أَوْ شَرَفِهِ وَصِيَّانَتِهِ وَنَحْوِهِ مِنَ الْأُمُورِ الدِّينِيَّةِ ، فَمُسْتَحَبٌّ ، وَإِنْ كَانَ لِدُنْيَاهُ وَثَرَوَتِهِ وَشَوْكَتِهِ وَوَجَاهَتِهِ وَنَحْوِ ذَلِكَ ، فَمَكْرُوهٌ شَدِيدُ الْكَرَاهَةِ

"As for kissing the hand, if due to zuhud and piety of the person, or because of his knowledge, or noble, or because he is guarding a religious case, the law is MUSTAHAB (made sunnah). And if because of his world, his wealth and his rank and so, then the law is very MAKRUH ".¹⁶

- Standing for the arrival of teacher or kiai

Stand to welcome the arrival of kiai is already often done in our environment, even has become a tradition of reverence, ordinary people stand to respect each other, especially when there is a Shaikh came to give ta'lim or when he came to a certain meeting place. Likewise, when a teacher enters the classroom his students will usually stand up to respect him. But here a lot of differences of opinion about this form of respect, there are some banned and allowed. As for the reasons for which it is prohibited are the following:

First: to get used to standing up to honor the pious person or the person who enters a council, will instill in the person's heart the pleasure of being respected by standing and he will feel less relieved if not respected by standing up.¹⁷

The Prophet said:

حَدَّثَنَا مُحَمَّدُ بْنُ غِيْلَانَ حَدَّثَنَا قَبِيصَةُ حَدَّثَنَا سَفِيَّانُ عَنْ حَبِيبِ بْنِ الشَّهِيدِ عَنْ أَبِي مَجْلَزٍ قَالَ : خَرَجَ مَعَاوِيَةَ فَقَامَ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ وَابْنُ صَفْوَانَ حِينَ رَأَوْهُ فَقَالَ اجْلِسَا سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ " مَنْ أَحَبَّ أَنْ يَتَمَثَّلَ النَّاسُ لَهُ قِيَامًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ " ¹⁸

¹⁶ Imam Nawawi, *ar Raudhoh*, J 10, (al-Maktab al-Islami in 1412 H -1991 M), P.36

¹⁷ Syaikh Muhammad bin Jamil Zainu, *al Firqotun Najiyah*(jalan hidup Golongan yang Selamat)Translated by Abu Shafiya, (Yogyakarta:Media Hidayah 2003), P.211

¹⁸ Abi Daud Sulaiman bin Al-Asy'at bin Ishaq as-Sijistani, *Sunan Abi Daud* j.4, p.358

" anyone who likes to be respected others by standing, then be ready to live in hell. "

Secondly: Imam Abū Dawūd and Al-Tirmidhī narrated that the Messenger of Allah forbade standing up to respect a person. The purpose of standing here is to stand on until the respected person leaves the assembly. Such customs were done by the Roman and Persian to their kings. If they were there somewhere their king came into that place, they stood for the king with tamatsul, that is, standing until the king left the place.¹⁹

It can be concluded that standing for a moment with the intention of glorifying the teacher or kiai upon his arrival means being allowed.

All that is permissible is to see the ḥadīth narrated from Ummul Mukminīn 'Āishah.

مَا رَأَيْتُ أَحَدًا كَانَ أَشْبَهَ حَدِيثًا وَكَلَامًا بِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ فَاطِمَةَ وَكَانَتْ إِذَا دَخَلَتْ عَلَيْهِ قَامَ إِلَيْهَا فَرَحَبَ بِهَا وَقَبَّلَهَا وَأَجْلَسَهَا فِي مَجْلِسِهِ وَكَانَ إِذَا دَخَلَ عَلَيْهَا قَامَتْ إِلَيْهِ فَأَخَذَتْ بِيَدِهِ فَرَحَبَتْ بِهِ وَقَبَّلَتْهُ , وَأَجْلَسَتْهُ فِي مَجْلِسِهَا فَدَخَلَتْ عَلَيْهِ فِي مَرَضِهِ الَّذِي تَوَفَّى , فَرَحَبَ بِهَا وَقَبَّلَهَا .²⁰

that when Fāṭima came to the Prophet he stood up to greet him, then took his hand, kissed his hand, and sat him in his seat. Similarly, when the Messenger of Allah came to Fāṭima, he also stood up to greet him, took hold of his hand, and kissed him and placed him in his seat (Fāṭima). This is the reason for allowing someone to stand up in order to glorify the person who comes to him.

Imam Ahmad and Al-Tirmidhī narrated from Anās bin Maḥk who mentions that the Companions if they saw the Messenger of Allah, they did not stand for him. Because they know that the Messenger of Allah did not like that.

¹⁹A. Shihabuddin, *Membongkar Kejumudan(Menjawab Tuduhan-Tuduhan Salafi Wahabi)*, (Jakarta: Noura Bookks 2013), p.110

²⁰ Imam Al-Bukhori, *Adabul Mufrad; Kumpulan Hadits-hadits Akhlak*, translated by.Moh Suri Sudahri, (Jakarta: Pustaka Al-Kautsar 2008), p.386

عن انس رضى الله عنه قال : ما كان شحص أحب إليهم رؤية من النبي صلى الله عليه وسلم وكانوا إذا رأوه لم يقوموا إليه لما يعلمون من كراهيته لذلك .²¹

From Anas RA, he said that there is no one they (shahabah) love more when they see it than the prophet, but when he sees him they never stand because they know his hatred of it

This ḥadīth does not refer makruh or haram in standing for honor. As it is known that the Messenger of Allah sometimes likes to do something but he abandons it. Although he likes it, because he wants relief and not an obligation for his people. The meaning of this ḥadīth that the Messenger of Allah does not like it because he feared it will be obliged upon the Companions. Thus the Messenger of Allah wants relief for his people.²²

In essence, the ḥadīths which forbid it always use *lafaz* له and which allow the use *lafaz* إلى . There is a very big difference between the two *lafaz*.

- قام إليه means standing towards someone to help, welcome, and glorify.
- While قام له means standing constantly to glorify someone.²³

B. The general pattern of Islamic education in Islamic Boarding School

Before the 1960s, education centers of Pesantren in Indonesia were known more as cottages. The term of cottage probably comes from understanding dormitories of the students or shelter made of bamboo, or perhaps derived from the Arabic word, *Funduq* which means hotel or dormitory.

²¹ Muhammad bin Isa bin Suurah At-Tirmidzi, *Sunan At-Tirmidzi* J.4,(Maktabah al-Ma'arif an-Nasyr wa at-Tawzi') P.172

²² A. Shihabuddin, *Membongkar Kejumudan(Menjawab Tuduhan-Tuduhan Salafi Wahabi)*, (Jakarta: Noura Bookks 2013), p.110

²³ Syaikh Muhammad bin Jamil Zainu, *al Firqotun Najiyah(jalan hidup Golongan yang Selamat)*, (Yogyakarta:Media Hidayah 2003), P.216

The word Pesantren is derived from the word of “*santri*” with the prefix of *pe* in the front and the ending *an* means the residence of the student (*santri*). Professor Jhon thinks that the term “*santri*” is derived from the imagery, which means reciting the holy quran, while C. C Berg argues that the term is derived from the term shastri which in India means a person who knows the sacred books of Hinduism, or someone scholar religious scriptures Hindu.

Regardless of the origin of the word comes from nowhere, which clearly common traits Overall Islamic boarding schools are educational institution that is native to Indonesia, which at present is a legacy of Indonesia's growing wealth. Even at the time of entering the third millennium this become one of the most important buffer for the life and the nation of Indonesia.²⁴

Like Kyai Sahal Mahfudz stated that quoted by Anasom, islamic boarding school is an education system, that is boarding school education system. As an educational system, islamic boarding school becomes a typical of a system that has a distinctive characteristic, ie an educational system that responds to local traditions. This local tradition is apparent, both in the layout model and the various infrastructure suggestions that must be present in the boarding school.²⁵

Islamic boarding school is the oldest Islamic educational institution in Indonesia. According to experts, the Islamic boarding school can be called Pondok Pesantren if it contains five conditions: (1) there is kyai, (2) there is a building, (3) there is a mosque, (4) there are santri (students) and (5) there is Learning about kitab kuning.²⁶

Islamic boarding school is an educational system that performs activities throughout the day. Students live in dormitories in one area with their teachers, kiai and seniors. Therefore, the relationship between santri-teacher-kiai in the educational process runs intensely, not just formal relationships of ustadz-santri in

²⁴ Zamakhsyari Dzofir, *Tradisi Pesantren: studi pandangan hidup kiai dan visinya mengenai masa depan Indonesia*, (Jakarta: LP3ES 2011), P. 41

²⁵ Anasom, *Kyai, Kepemimpinan dan Patronase*, (Semarang: Pustaka Rizki Putra) P.I

²⁶ Ahmad Tafsir, *Ilmu Pendidikan Dalam Prespektif Islam* (Bandang: Rosda Karya, 2001), P.191

the classroom. So, educational activities take place throughout the day, from morning until night.

This educational system brings many benefits, there are: caretakers are able to monitor students freely almost every time there is a good santri behavior associated with the development of intellectual effort and personality. In educational theory it is recognized that one hour's learning is done five times better than five hour's study done once, whereas the span of time is the same. The second advantage is that high-frequency learning can reinforce the knowledge received. The third advantage is the existence of the process of habituation due to interaction every time either fellow santri, santri with ustadz and santri with kiai. This is the best opportunity for example to habituate Arabic conversation to form Arabic environment (bi'ah 'Arabiyah) or in general environment language (bi'ah lughawiyah) both Arabic and English. The teaching system is different from the salaf boarding school in general. In this boarding school has been used classical system using learning media already or sophisticated.

The Orientation of education is more concerned with mastery of science *alat*, such as Arabic, and English. The mastery of Arabic and English has not been a major emphasis on salaf boarding schools. Boarding school also practiced Arabic and English in its environment as a social language everyday.

Islamic boarding school trying to realize the synergic education system. That is a system that combines the roots of tradition and itas. If this strategy is able to be implemented, the relationship of boarding school education with the industrial working world can be continued.

Islamic boarding school in this era should focus on three fundamental variables: material, worldview, and methodology. Furthermore, in facing the tough challenge of global change, Islamic boarding school is required to have three capabilities: (1) the ability to survive in the midst of continuous change and competition; (2) the ability to improve the quality of life (spiritual and physical); and (3) the ability to evolve and adapt to the changing demands of the age.

Meanwhile, boarding school tends to develop itself, and even boarding school bulk large in the Indonesian national education system as a whole. Moreover, Islamic boarding school is believed to be able to contribute and function on the development of spiritual capital base in national development.²⁷

C. Ḥadīth on Kissing Hand and Takhrij

1) Sources of data and Search of Ḥadīth about Kissing Hand

- Narrated by Imam Ahmad bin Hanbal

حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ عَنْ يَزِيدَ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنِ ابْنِ عُمَرَ أَنَّهُ قَبَّلَ يَدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ

(AHMAD - 4853): *Has told us Muhammad bin Fudlail from Yazid from Abdurrahman bin Abi Laila from Ibn Umar, that he ever kissed the hand of the Prophet sallallaahu 'alaihi wasallam.*"²⁸

Narrator	Series of Narrator	Line of Sanad
Muhammad bin Fudloil bin Ghazwan bin Jarir	Narrator IV	Sanad 1
Yazid bin Abi Ziyad	Narrator III	Sanad 2
Abdur Rahman bin Abi Laila Yasar	Narrator II	Sanad 3
Ibnu Umar ²⁹	Narrator I	Sanad 4
Imam Ahmad bin Hanbal	Narrator V	Mukharrij Ḥadīth

- Full Name : Muhammad bin Fudloil bin Ghazwan bin Jarir

ULAMA	COMMENT
Yahya bin Ma'in	Thiqah
Abū Zur'ah	Ṣadūq

²⁷AL HIKMAH Jurnal Studi Keislaman, Volume 5, Nomor 1, Maret 2015, retrieved on 10 November 2017 from, <http://download.portalgaruda.org>

²⁸ Ahmad bin Hanbal, *Musnad Ahmad bin Hanbal*, J 3, (Lebanon: Dar Al-kutub Al-ilmiyah 2008), P.82

²⁹ Abdullah bin 'Umar bin Al Khaththab bin Nufail

- Tabaqāt : Tabi'it Tabi'in
Kunyah : Abū 'Abdur
Rahman
- Lived : Kufah
- Passed Away : 295 H

Abū Hatim	Syaikh
An Nasa'i	laisa bihi ba`s
Ibnu Hibbān	Mentioned 'ats thiqat
Ibnu Hajar al 'Asqalanī	Şadūq
Adz Dzahabī	Thiqah

- Full Name : Yazīd bin
Abi Ziyād
- Ṭabaqāt : Tabi'in in
usual ṭabaqāt
- Kunyah : Abū
'Abdullah
- Lived: Kufah
- Passed Away : 136 H

ULAMA	COMMENT
Yahya bin Ma'īn	laisa bi qowi
Abū Zur'ah	Layyin
Abū Hatīm	laisa bi qowi
Ibnu Sa'd	Ḍa'īf
Ibnu Qani'	Ḍa'īf
An Nasa'i	laisa bi qowi
Ibnu Hajar al 'Asqalanī	Ḍa'īf
Adz Dzahabī	"şadūq, syi'ah"

- Full Name: Abdur
Rahman bin Abi Lailaa
Yasar
- Ṭabaqāt : Tabi'in in old
ṭabaqāt
- Kunyah : Abū 'Isa
- Lived : Kufah
- Passed Away: 83 H

ULAMA	COMMENT
Yahya bin Ma'īn	Thiqah
Al 'Ajli	Thiqah
Ibnu Hajar al 'Asqalanī	Thiqah

- Full Name: Abdullah bin
'Umar bin Al Khatṭāb
bin Nufail
- Ṭabaqāt : Şahābat

ULAMA	COMMENT
Ibnu Hajar Al Atsqalanī	Şahābat
Adh Dhahabī	Şahābat

- Kuniyah : Abu 'Abdur Rahman
- Lived: Madinah
- Passed Away : 73 H
- Narrated by Ibnu Majah

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ حَدَّثَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ ابْنِ عُمَرَ قَالَ قَبَّلْنَا يَدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ³⁰

(Ibn Majah 3694) Has told us Abu Bakr bin Abu Syaibah has told us Muhammad bin Fudlail has told us Yazid bin Abu Ziyad from Abdurrahman bin Abu Laila from Ibn Umar he said, "We kiss the hands of the Prophet sallallaahu 'alaihi wasallam. "

Narrator	Series of Narrator	Line of Narrator
Abū Bakar bin Abū Syaibah	Narrator V	Sanad 1
Muhammad bin Fudlail	Narrator IV	Sanad 2
Yazid bin Abū Ziyād	Narrator III	Sanad 3
Abdurrahman bin Abū Laila	Narrator II	Sanad 4
Ibnu Umar	Narrator I	Sanad 5
Ibnu Majah	Narrator VI	Mukharrij Ḥadīth

- Full Name:
Abdullah bin
Muhammad bin
Abī Syaibah
Ibrahim bin
'Utsmān
- Ṭabaqāt : Tabi'ul

ULAMA	COMMENT
Ahmad bin Hambal	Ṣadūq
Abū Hatim	Thiqah

³⁰ Abu Abdillah Muhammad ibn Yazid Al-Qazwini Ibn Majah, *Sunan Ibn Majah* (Semarang:Thoha putra) j.2 P.1221

Atba' in old

ṭabaqāt

- Kuniyah : Abū Bakar
- Lived: Kufah
- Passed Away: 235

H

- Narrated by Abu Dawud

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ حَدَّثَنَا زُهَيْرٌ حَدَّثَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ أَنَّ عَبْدَ الرَّحْمَنِ بْنَ أَبِي لَيْلَى حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ أَنَّهُ كَانَ فِي سَرِيَّةٍ مِنْ سَرَايَا رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَحَاصَ النَّاسُ حَيْصَةً فَكُنْتُ فِيْمَنْ حَاصٍ قَالَ فَلَمَّا بَرَزْنَا قُلْنَا كَيْفَ نَصْنَعُ وَقَدْ فَرَرْنَا مِنَ الزَّحْفِ وَبُؤْنَا بِالْغَضَبِ فَقُلْنَا نَدْخُلُ الْمَدِينَةَ فَنَتَنَبَّئُ فِيهَا وَنَذْهَبُ وَلَا يَرَانَا أَحَدٌ قَالَ فَدَخَلْنَا فَقُلْنَا لَوْ عَرَضْنَا أَنْفُسَنَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنْ كَانَتْ لَنَا تَوْبَةٌ أَقَمْنَا وَإِنْ كَانَ غَيْرَ ذَلِكَ ذَهَبْنَا قَالَ فَجَلَسْنَا لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَبْلَ صَلَاةِ الْفَجْرِ فَلَمَّا خَرَجَ قُمْنَا إِلَيْهِ فَقُلْنَا نَحْنُ الْفَرَارُونَ فَأَقْبَلَ إِلَيْنَا فَقَالَ لَا بَلْ أَنْتُمْ الْعَكَارُونَ قَالَ فَدَنَوْنَا فَقَبَّلَنَا يَدَهُ فَقَالَ إِنَّا فِتْنَةُ الْمُسْلِمِينَ³¹

(ABUDAUD - 2276): *Has told us Ahmad bin Yunus, has told us Zuhair, has told us Yazid? Bin Abu Ziyad, that Abdurrahman bin Abu Laila had told him that Abdullah bin Umar had told him that he had been in a military unit between the military units of the Prophet sallallaahu 'alaihi wasallam. He said; Then people fled, and I was among those who fled. Then when we appeared, we said; What we will do? Indeed we have fled from war and we return with wrath. Then we said; We will enter Medina then we stay with him and leave while no one looked at us. Then we entered Medina, then we said; If we surrender to the Prophet sallallaahu 'alaihi wasallam, if we get repentance then we live in Medina and if not then we will go. Ibn Umar said; Then we sat waiting for the Prophet sallallaahu 'alaihi wasallam before dawn prayer. Then when he came out we stood up to him and we said; We are the ones who run away. Then he turned to us and said: "No, but you are the ones who are fighting again." Ibn Umar said; Then we approached and kissed his hand. Then he said: "We are a group of Muslims."*

³¹Ibnu Qayyim Al Jauzi, *Aunul Ma'bud Syarah Sunan Abu Daud*, juz 13(Darr Al-Fikr:1979)P.132

Narrator	Series of Narrator	Line of Narrator
Ahmad bin 'Abdullah bin Yunus bin 'Abdullah bin Qais	Narrator V	Sanad 1
Zuhair bin Mu'awiyah bin Hudaij	Narrator IV	Sanad 2
Yazīd bin Abu Ziyād	Narrator III	Sanad 3
Abdurrahman bin Abū Lailā	Narrator II	Sanad 4
Ibnu Umar	Narrator I	Sanad 5
Abū Dawūd	Narrator VI	Mukharrij Ḥadīth

- Full Name: Ahmad bin 'Abdullah bin Yunus bin 'Abdullah bin Qais
 - Ṭabaqāt : Tabi'ul Atba' in old ṭabaqāt
 - Kuniyah : Abū 'Abdullah
 - Lived: Kufah
 - Passed Away : 227 H
- | ULAMA | COMMENT |
|-------------------------|------------------------|
| Abū Hatim | thiqah mutqin |
| An Nasa'i | Thiqah |
| Utsmān bin Abī Syainah | Thiqah laisa bihi Syai |
| Ibnu Hibban | Mentioned 'ats thiqat |
| Ibnu Hajar al 'Asqalanī | Thiqah Ḥafīẓ |
| Adz Dzahabī | Alḥafīẓ |

- Full Name: Zuhair

bin Mu'awiyah	ULAMA	COMMENT
bin Hudaij	Yahya bin Ma'in	Thiqah
• Ṭabaqāt : Tabi'ut	An Nasa'i	Thiqah Thabat
Tabi'in in old	Al Bazzār	Thiqah
ṭabaqāt	Ibnu Hibban	Mentioned 'ats thiqat
• Kuniyah : Abū	Adz Dzahabī	Alḥafīz
Khaitamah	Adz Dzahabī	thiqah ḥujjah

- Lived: Kufah
- Passed Away: 173

H

- Narrated by Ibnu Majah

حَدَّثَنَا أَبُو بَكْرِ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ إِدْرِيسَ وَغُنْدَرٌ وَأَبُو أُسَامَةَ عَنْ شُعْبَةَ عَنْ عَمْرِو بْنِ مُرَّةَ عَنْ عَبْدِ اللَّهِ بْنِ سَلَمَةَ عَنْ صَفْوَانَ بْنِ عَسَّالٍ أَنَّ قَوْمًا مِنَ الْيَهُودِ قَبَّلُوا يَدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَرَجَلَيْهِ.³²

Has told us Abū Bakr has told us Abdullah bin Idris and Ghundar and Abu Usamah from Shu'bah of 'Amru bin Murrah from Abdullah bin Salamah from Shafwan bin' Assal, that a group of Jews kissed his hands and his legs of Prophet sallallaahu 'alaihi Wasallam.

Narrator	Series of Narrator	Line of Narrator
Abdullah bin Muhammad bin Abī Shaibah Ibrahim bin 'Utsmān	Narrator VI	Sanad 1
Abdullah bin Idris bin Yazīd bin 'Abdur Rahman bin Al Aswad	Narrator V	Sanad 2

³² Abu 'Abdillah Muhammad Ibn Yazid Al-Qazwaini Ibn Majah, *Sunan Ibnu Majah* J.2 (Semarang:Thoha Putra) P.1220

Shu'bah bin Al Hajjaj bin Al Warad	Narrator IV	Sanad 3
Amru bin Murrah bin 'Abdullah bin Ṭariq	Narrator III	Sanad 4
Abdullah bin Salamah	Narrator II	Sanad 5
Shafwān bin 'Assāl	Narrator I	Sanad 6
Ibnu Majah	Narrator VII	Mukharrij Ḥadīth

- Full Name: Abdullah bin Idrīs bin Yazīd bin 'Abdur Rahman bin Al Aswād
- Ṭabaqāt : Tabi'ut Tabi'in in the middle ṭabaqāt
- Kuniyah : Abū Muhammad
- Lived: Kufah
- Passed Away : 192 H

ULAMA	COMMENT
Yahya bin Ma'in	Thiqah
Abū Hatim	Thiqah
An Nasa'i	thiqah thabat
Ibnu Sa'd	thiqah ma'mun
Ibnu Ḥarasy	Thiqah
Ibnu Hibban	Mentioned 'ats thiqah
Al 'Ajli	thiqah thabat
Al Khalili	Thiqah
Ibnu Hajar al 'Asqalanī	"thiqah,faqih"
Adz Dzahabī	a scholar

- Full Name: Syu'bah bin Al Hajjaj bin Al Warad
- Ṭabaqāt: Tabi'ut Tabi'in in old ṭabaqāt
- Kuniyah : Abū Bistham
- Lived: Bashrah
- Passed Away : 160 H

ULAMA	COMMENT
Al 'Ajli	thiqah thabat
Ibnu Sa'd	thiqah ma'mun
Abū Daud	No one has ḥadīth better than his
Ath Thaurī	Amīrul mukminīn fil ḥadīth
Ibnu Hajar Al	thiqah ḥafīẓ

Atsqalanī	
Adz Dzahabī	thabat ḥujjah

- Full Name: Amru bin Murrah bin 'Abdullah bin Ṭariq
- Ṭabaqāt : Tabi'in in usual ṭabaqāt
- Kuniyah : Abū 'Abdullah
- Lived: Kufah
- Passed Away: 118 H

ULAMA	COMMENT
Yahya bin Ma'īn	Thiqah
Abū Hatim	Ṣadūq thiqah
Adz Dzahabī	Ahadul A'lam
Ibnu Hajar al 'Asqalanī	Thiqah abid

- Full Name: Abdullah bin Salamah
- Ṭabaqāt : Tabi'in in old ṭabaqāt
- Kuniyah :
- Lived: Kufah
- Passed Away :

ULAMA	COMMENT
Ibnu Hibban	Mentioned 'ats thiqah
Al 'Ajli	Thiqah
Ya'kub bin Syaibah	Thiqah
Ibnu 'Adi	la ba`sa bih
Ibnu Hajar Al Asqalanī	Ṣadūq
Adz Dzahabī	Suwailih

- Full Name: Shafwān bin 'Assāl
- Ṭabaqāt : Ṣaḥābat
- Kuniyah :
- Lived: Kufah
- Passed Away:

ULAMA	COMMENT
Ibnu Hajar Al Atsqalanī	Ṣaḥābat
Adz Dzahabī	Ṣaḥābat

The three ḥadīths are narrated by Abdullah bin Umar with three different lines of sanad.

- A. Done takhrij by Imām Ahmad bin Hanbal, number 5128
- B. The second ḥadīth was done takhrij by imām Ibnu Majjah, serial number 3694
- C. The third ḥadīth was done takhrij by Abū Dawūd in Sunan Abī Dawūd, the book of jihad, the bleary chapter of the battlefield, the serial number 2276

All three are ḥadīth taqrirī, where the prophet does not forbid what friends do. The Prophet allowed the Companions to kiss his hands.

While the fourth ḥadīth narrated by Ṣafwān bin 'Assāl with done takhrij by Ibn Majjah. This hadith also includes ḥadīth taqriri.

1) *Sabab Wurud* al-Ḥadīth and the Meaning of Ḥadīth

a) Meaning by-Word of Ḥadīth

- Ḥadīth narrated by Imām Ahmad bin hanbal

Lafaz	Ma'na
أَنَّهُ	actually Ibnu Umar
قَبَّلَ	Ever kissed
يَدَ	Hand
النَّبِيِّ	Prophet

- Ḥadīth narrated by Ibnu Majah

Lafaz	Ma'na
قَبَّلْنَا	We kissed
يَدَ	Hand
النَّبِيِّ	prophet Muhammad

- Ḥadīth narrated by Imam Abī Dawūd

Lafaz	Ma'na
لَا بَلَّ	no, but
أَنْتُمْ	you all
الْعَكَارُونَ	Are people who war back
قَالَ فَدَنَوْنَا	Ibnu Umar says: then we closed
فَقَبَّلْنَا	we kiss
يَدَهُ	Prophet's hand
فَقَالَ	so, prophet says
إِنَّا	We are
فِتْنَةٌ	The group
الْمُسْلِمِينَ	Muslim people

- Ḥadīth narrated by Ibnu Majah path from shofwan

Lafaz	Ma'na
أَنَّ قَوْمًا	A group of
مِنَ الْيَهُودِ	Jews
فَقَبَّلُوا	Kisses
يَدَ النَّبِيِّ	Prophet's hand

b) Sababul Wurūd.

Imām al-Suyuṭī divides the asbab al-wurūd ḥadīth into 3 kinds:

- ✓ Knowing asbāb al-wurūd which is why from certain verses in the Qur'an
- ✓ Knowing asbāb al-wurūd in the form of ḥadīth itself.

- ✓ From information relating to the hearers or companions of the Prophet.

Sabab wurūd Ḥadīth Prophet about kissing hand narrated by Abdullah bin Umar has no asbābul wurūd but sabab wurūd in ḥadīth itself.

حَدَّثَنَا أَحْمَدُ بْنُ يُونُسَ حَدَّثَنَا زُهَيْرٌ حَدَّثَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ أَنَّ عَبْدَ الرَّحْمَنِ
 بْنَ أَبِي لَيْلَى حَدَّثَهُ أَنَّ عَبْدَ اللَّهِ بْنَ عُمَرَ حَدَّثَهُ أَنَّهُ كَانَ فِي سَرِيَةٍ مِنْ سَرَايَا
 رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ فَحَاصَ النَّاسُ حَيْصَةً فَكُنْتُ فِيهِمْ حَاصٍ
 قَالَ فَلَمَّا بَرَزْنَا قُلْنَا كَيْفَ نَصْنَعُ وَقَدْ فَرَرْنَا مِنَ الرَّخْفِ وَبُؤْنَا بِالْغَضَبِ فَقُلْنَا
 نَدْخُلُ الْمَدِينَةَ فَتَنْتَبِهُتُ فِيهَا وَنَذْهَبُ وَلَا يَرَانَا أَحَدٌ قَالَ فَدَخَلْنَا فَقُلْنَا لَوْ عَرَضْنَا
 أَنْفُسَنَا عَلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَإِنْ كَانَتْ لَنَا تَوْبَةٌ أَقَمْنَا وَإِنْ كَانَ
 غَيْرَ ذَلِكَ ذَهَبْنَا قَالَ فَجَلَسْنَا لِرَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قِيلَ صَلَاةُ الْفَجْرِ
 فَلَمَّا خَرَجَ قُمْنَا إِلَيْهِ فَقُلْنَا نَحْنُ الْفَرَارُونَ فَأَقْبَلَ إِلَيْنَا فَقَالَ لَا بَلْ أَنْتُمْ الْعَكَارُونَ
 قَالَ فَدَنَوْنَا فَقَبَّلَنَا يَدَهُ فَقَالَ إِنَّا فِتْنَةُ الْمُسْلِمِينَ

And then sabab wurūd ḥadīth narrated Ibnu Majah by Safwan bin 'Asl is that there are two Jews who want to look for the weakness of the Prophet Muhammad by asking about 9 verses revealed to the prophet Moses. they assume that the prophet Mohammed did not know it because he was an ummi. but the prophet Mohammad explained to them in detail without lacking anything. then they were surprised and amazed, then they immediately kissed the hands and feet of the prophet Mohammad.³³

2) Assessment of ḥadīth about kissing hand

- a. Ḥadīth narrated by Abdullah bin Umar on the line of sanad, mukharrij Imām Ahmad ibn Hanbal

Imām Ahmad bin Hanbal's ḥadīth narration, as mentioned above, was initiated by Imam Ahmad bin hanbal beginning with حَدَّثَنَا . In

³³ Abū al-'Ula Muhammad al-Mubarakfuri, *Tuhfatul Ahwadzi*, J.7, (Darr al-Fikr) P.527

presenting the narration, Imām Ahmad bin hanbal relies on Muhammad ibn Fudhail. With that, then Muhammad bin Fudhail is referred to as the first sanad and Abdullah bin Umar as the last sanad who at once as the first narrator. Because he belonged to the Prophet's companion who was the first to convey the narration of the ḥadīth.

The symbol of the narration uttered by Imām Ahmad bin Hanbal from Muhammad bin Fudhail's line is *حدثنا*. That means, the method of narration that used is as-sama'.³⁴

Yazīd bin Abī Ziyād, Abdurrahman bin Lailā Yasar, Abdullah bin Umar is *عن*. This means, this ḥadīth is classified as a ḥadīth mu'anan, This Sanad ḥadīth is muttasil.

- b. Ḥadīth narrated by Abdullah bin Umar on the line of sanad mukharrij Imām Ibn Majah

The ḥadīth narrated by Imam ibnu Majjah, as mentioned above, was initiated by Imam ibnu Majjah with *حدثنا*. In presenting the narration, Imam ibnu Majjah relies his narration on Abū Bakar bin Abī Shaibah.

Symbol of narration uttered by Imam ibnu Majjah from the line of Abū Bakar bin Abī Shaibah, Muhammad bin Fudhail and Yazīd bin Abī Ziyād is *حدثنا*. That means, the method of narration used is as-sama', Abdurrahman bin Lailā Yasar, Abdullah bin Umar is *عن*. This means, this ḥadīth is classified as a ḥadīth mu'anan.

- c. Ḥadīth narrated by Abdullah bin Umar on the line of sanad mukharrij Imām Abū Daūd³⁵.

³⁴As-Sama 'is a method of transmitting hadith by listening directly to lafadh hadith from a hadith teacher, either through imla' or through mudhakkarah, either through notes or rote. Shiqhat in As-Sama 'method among: *سمعت, حدثنا, أخبرنا, حدثني, أخبرنا*. Look in the book *(Melacak Hadis Nabi SAW Cara Cepat Mencari Hadis dari Manual Hingga Digital)*, A. Hasan Asy'ari Ulama'i Semarang: Rasail, 2006), P. 27.

The Ḥadīth of Imām Abū Daūd, as mentioned above, begun by Imām Abū Daūd with *حدثنا*. In presenting the narration, Imām Abū Daūd relies his narration on Ahmad bin Yunus.

With that, then Ahmad bin Yunus is referred to as the first sanad and Abdullah bin Umar as the last sanad who at once as the first narrator. Because he belonged to the Prophet's companion who was the first to convey the narration of the ḥadīth.

Symbol of narration uttered by Imām Abū Daūd from the line of Ahmad bin Yunus, Zuhair, Yazīd bin Abī Ziyād is *حدثنا*. That means, the method of narration used is as-sama', Abdurrahman bin Lailā Yasar, Abdullah bin Umar is *أَنَّ*. This means, this ḥadīth is classified as a ḥadīth mu'anan.

The ḥadīth also narrated by At-Tirmidzī

حدثنا ابن أبي عمر حدثنا سفيان عن يزيد بن أبي زياد عن عبد الرحمن بن أبيليلى عن ابن عمر قال: بعثنا رسول الله في سرية فحاص الناس حيصة فقدمنا المدينة فاخترنا بها وقتلنا هلكنا ثم أتينا رسول الله فقلنا يا رسول الله نحن الفرارون قال بل انتم العكارون وأنا فنتكم³⁶.

The quality of ḥadīth :

قال أبو عيسى هذا حديث حسن لا نعرفه إلا من حديث يزيد بن أبي زياد

d. Ḥadīth narrated by Şofwan bin 'Asal with Mukhorrij Ibnu Majah

Imām Ibn Majah's ḥadīth of narration by Imām Ibn Majah with *حدثنا*. In presenting the narration, Imām Ibn Majah relies his narration on Abū Bakar.

³⁵ The full name of Imām Abū Daūd is al-Imām Abū Daūd Sulaiman bin al-Asy'ari al-Azdi al-Sijistani, he passed away in 275 H/ 889 M. Jumhur Ulama' ḥadīs give place of the book Abū Daūd (Sunan Abī Daūd) as the main book or standar status in the third rank. Look in the book (*Aktualisasi Hadis Nabi di Era Teknologi Informasi*, Erfan Soebahar,) P. 153.

³⁶ At-Tirmidzi, al-Jami' as-Shahih wa huwa Sunan al-Tirmidzi, J.3, (Semarang: Thoha Putera) P.130

With that, then Abū Bakar is referred as the first sanad and Ṣafwan bin 'Assal as the last sanad who at once as the first narrator. Because he belonged to the Prophet's companion who was the first to convey the narration of the ḥadīth.

Symbol of narration uttered by Imām ibnu Majah from the line of Abū Bakar, Abdullah bin Idris is حدثنا. That means, the narration method used is as-sama '. The other narrator is عن. This means, this ḥadīth is classified as a ḥadīth mu'anan.

Sanad of this ḥadīth is ṣahīh al-isnad because it is supported by the narrator who is thiqah from beginning to end has status marfū'.

Also narrated by at-Tirmidzi

قال فقتلوا يده ورجله فقالوا نشهد أنك نبي قال فما يمنعكم أن تتبعوني قالوا إن داود دعا ربه أن لا يزال في ذريته نبي وإنا نخاف أن تبغناك أن تقتلنا اليهود³⁷

And the quality of this hadith is :

و في الباب عن يزيد بن الأسود وابن عمر وكعب بن مالك قال أبو عيسى هذا حديث حسن صحيح

3) Description of Matan of ḥadīth

- Researching the content of Matan.

The benchmark of research of matan (*ma'yir naqdil-matan*) proposed by scholars is not same. The Matan criticism has been done since the time of friends and their ways of this reason is maintained up to now, but before outlining benchmarks and obstacles to matan criticism, there are systematic steps that need to be traversed, among others:

- ✓ Researching of matan ḥadīth to see in advance the quality of its sanad, because every matan must be there sanad and for power a news should be supported by sanad quality is ṣahīh.

³⁷Ibid J.7 P.112

- ✓ Researching of lafaz arrangement some matan that same.

To Researching content of matan so the benchmark size will measure of ḥadīth is valid, namely:

- a) Directing the ḥadīth by Al-Qur'ān, because Al-Qur'ān is the basis Prophet of life.
- b) Directing the ḥadīth to other ḥadīth or Sunnah in general the Prophet.
- c) Directing the ḥadīth with historical reality, for the actualization of the Prophet bound by space and time.³⁸

The ḥadīth about *kissing hand* has different of sanad, even the same although from different history, to these differences then there are also differences in matan of sentence structure every narrations, but have the same meaning. It occurs naturally in the narrations ḥadīth, because there has been a narration *bil ma'na*.³⁹

4) Understanding Ḥadīth

- Understanding of Ḥadīth with Ḥadīth Approach

This approach is done by collecting the ḥadīth ṣaḥīḥ which one discussion for the ḥadīth that mutashabih can be returned to muḥkam, mutlaq brought to muqayyad, and which 'am interpreted to khas. Thus, it will be clear the meaning of the ḥadīth.⁴⁰

- Understanding of Ḥadīth with Asbābul Wurūd Approach

The approach of Asbābul Wurūd is to understand the ḥadīth by looking at and connecting the reasons why the ḥadīth is spoken by the Prophet, for the Prophet has many functions: as an Apostle, Warlord,

³⁸A. Hasan Asy'ari Ulama'i, *Melacak Hadis Nabi saw: Cara Cepat Mencari Hadis dari Manual hingga Digital*, (Semarang: RaSAIL, 2006), p. 70

³⁹M. Syuhudi Ismail, *Metodologi Penelitian Hadis*, (Jakarta: Bulan Bintang, 1992), h. 7

⁴⁰Yusuf Qaradhawi, *Kajian Kritis Pemahaman Hadis (Telaah Pemahaman Tekstual dan Kontekstual)*, (Jakarta : Islamuna Press, 1991), P. 153.

husband, Imām, Mufti and others.⁴¹ So the Prophet Muhammad said not only in one way but in different ways, the condition and the ḥadīth conveyed can not be released in connection with those functions.

- Understanding of Ḥadīth with Historical Approach

Historical Approach in understanding the ḥadīth is to understand the ḥadīth by observing and reviewing the historical situation or event related to the historical background of the ḥadīth of the Prophet.

- Understanding of Ḥadīth with Sociological Approach.

The sociological approach in understanding the ḥadīth of the Prophet is to understand the ḥadīth of the Prophet by observing and assessing its relevance to the condition and situation of the society at the time of the emergence of the ḥadīth.

- Understanding of Ḥadīth with Anthropological Approach.

The understanding of ḥadīth with anthropological approach is to understand the ḥadīth by looking at the form of religious practice that appears and develops in society, tradition and culture that developed in society when the ḥadīth is spoken.

5) Kissing Hand Tradition

In KBBI, tradition is meaningful habit encountered by generations. Because it stems from the habit and it is the inheritance of the previous person. Each community always has a unique custom or tradition. Therefore, tradition is the identity and characteristic of a community.⁴²

The traditions that are often practiced by santri or students are:

⁴¹Syuhudi Ismail, *Hadits Nabi yang Tekstual dan Kontekstual*, (Jakarta : PT. Bulan Bintang, 1994), P. 36

⁴²Fadlolan Musyaffa' Mu'thi, *Potret Islam Universal*, (Semarang: Syauqi Press, 2008), P. 44.

1. Kissing hand
2. Standing for the arrival of teacher or kiai
3. Organizing Kiai's Slipper
4. Drinking Kiai's former water

That is the Kissing Hand Tradition that occurred in the boarding school in general. A tradition that comes from the time of the Prophet which is still preserved until now.

CHAPTER III

THE RESPECT OF STUDENTS TO KISSING HAND FOR THE KIAI ON RAUḌATUL MUTA'ALLIMĪN ISLAMIC BOARDING SCHOOL

A. Overview of Research Site

Rauḍatul Muta'allimīn Islamic Boarding School was founded by K.H. Irshād from Demak. In the past when K.H. Irshād studied in Mecca he became ill, which resulted in him not being able to return to Indonesia, in addition to his physical condition also did not have enough funds to go home. At that time there was an Indonesian who asked K.H. Irshād returns to Indonesia, his name is H. Manşur.

K.H. Irshād was taken to a traditional therapist named Mbah Sumomasijan, after K.H. Irshād recover Mbah Sumomasijan plans to marry Kiai Irshād with his daughter named Mbah Munijah. Mbah Sumomasijan's plan, then K.H. Irshād was asked to teach the religion of Islam in the area of Jagalan by H. Manşur, making K.H. Irshād as a scholar by giving a piece of land to be a islamic boarding school.

Establishment of Islamic boarding school itself is not known on what date and year, from the data that the writer gets in 1943 K.H. Irshād passed away. At that time the youngest son of K.H. Irshād ie K.H. Muhammad Ma'ruf Irshād was three years old. After the Kiai Irshād, the boarding school was raised by Kiai Rif'an, Kiai Mas'ud, Kiai Selamat Solihul Hadi, Kiai Muhammad Ma'ruf Irshād, all of whom were his daughters-in-law, except Kiai Muhammad Ma'ruf Irshād whose natural son.

Rauḍatul Muta'allimīn Islamic Boarding School experienced a very rapid development when raised by K.H. Muhammad Ma'ruf Irshād, especially in the level of development.

1. Rauḍatul Muta'allimīn's Building

- a. Location: Gang Jagalan Number 62 Langgardalem, District Kota Kudus, Regency Kudus.

b. Building: has four buildings.

- 1) West boarding school, has 10 rooms of students, 1 room of management, 1 special room for class 3 MA (Madrasah Aliyah), 1 Warehouse. This location joins the house of K.H. Ali Fikri (the last son-in-law of K.H. M. Ma'ruf Irshād), one main hall on the first floor, one small hall on the second floor, third floor attic, one bathroom location.
- 2) East boarding school, has 6 rooms of students, 1 room of management, 1 special room for class 3 MA (Madrasah Aliyah), 6 bathrooms, one main hall, 1 warehouse, second floor there is attic and some newly built rooms.
- 3) Middle boarding school, which looks like this traditional house Kudus has 3 rooms of students, 1 room of management, 1 large hall, 4 bathrooms on the first floor, 3 bathrooms on the second floor. There is also a library of boarding school that joined into one with a large hall, this library has a variety of books, such as books of knowledge and literary books such as novel. The location of the middle boarding school is beside the west boarding school.
- 4) The back house, has 5 rooms, 1 common kitchen, back yard, 1 warehouse, 1 bathroom. The location of the rear house is behind the west boarding school, in the form of west boarding school, kiai's house, middle boarding school, and joined kitchen.¹

2. Elements of Rauḍatul Muta'allimīn Islamic Boarding School

a) Kiai² and ustadh

Rauḍatul Muta'allimīn Islamic boarding school is currently led by K.H. Em Mashfu'ie (primary caregiver / *nadhir*), but as the primary

¹ Taken from the archives of Rauḍatul Muta'allimīn Islamic boarding school

² Is a title given by the community to an Islamic religious scholar who owns or becomes the leader of the pesantren and teaches the classical Islamic books to his student. Look in the book (*Kyai, kepemimpinan dan patronase*, Anasom, Semarang: PT.Pustaka Rizki Putra 2009) P.16

caregiver he is not in the home of K.H. Muhammad Ma'ruf Irshād. Assisted by K.H. Ali Fikri who lived in the area of boarding school located in Jagalan 62 Kudus. The total number of kiai and ustadh are 11 people, consisting of 10 family members and 1 student from K.H. M. Ma'ruf Irshād, because of the closeness of K.H. Kustur Faiz to the main family (*ndalem*), he has been regarded as his own family.

Kiai and ustadh are the ones who teach the Quran to the students, according to the schedule and the scripture that each kiai has. In addition to teaching the religious sciences, kiai and ustadh in Rauḍatul Muta'allimīn Islamic boarding school have a role in development of boarding school, both in terms of physical and mental. The development of soft skill of students in the side of authorship is also under the guidance of the ustadh who is incorporated in the editorial magazine annual magazine. As the responsible for the content contained in the magazine, as well as the editorial editor, because through the magazine is one way to convey the vision and mission of the pesantren to be known to the general public.³

b) Student (*santri*)⁴

Rauḍatul Muta'allimīn Islamic boarding school has 260 students. The amount is divided into three categories according to the role and obligation of each student. The first category is a student who is positioned to be a student who has a duty to study islamic religion and has formal school; the second category is the management, where the students who have been given the mandate by the caregiver of boarding school to run the organization and organize the activity held in Islamic boarding school, in this category students who are sitting in class XI MA (Madrasah

³ Taken from the archives of Rauḍatul Muta'allimīn Islamic boarding school

⁴ Other names of students or students. Used specifically for educational institutions boarding school. Look in the Book. (*Antologi NU: Sejarah-Istilah-Amaliah-Uswah*, Soeleiman Fadeli, Surabaya: Khalista 2007) P.140

Aliyah) who are given the responsibility of taking care of other student ; the third category of *servant ndalem*, ie student who only studies Islam/Qur'an and become student who helps the needs of kiai's family.

3. Educational Method

1) Study of the Salaf Book (kitab kuning⁵)

Students are required to follow the study of salaf book cared for by kiai and ustadh. The study of yellow books is done daily in accordance with a predetermined schedule, whether the book to be studied, the teacher, the time and place of study of the yellow book is held.

The study of this book of yellow is given as the basic provision of student. Some categories of yellow book review include: 1. *Science of Fiqh*; 2. *Science of Tauhīd*; 3. *Ḥadīth*; 4. *Taṣawuf*; 5. *Nahwu and ṣaraf*; 6. *Tafsīr*; 7. *Aḥlāq*; 8. *Ushul fiqh*; 9. *Al Qur'an*. All of sciences are given to all students regardless of age level, how to study it in a *bandongan* or study together. There are several books studied according to the grade level, this is done in accordance with the material of the book being taught.

2) Training

The students are given training in the form of skills development both in terms of authorship and talent development. The training was held namely, tambourine training, qiroah training, and basic journalism training. The time spent for each training varies, tambourine and qiroah are held every one week, ie on Thursday afternoon, while for basic journalistic training is held once a year.

Each training has a different orientation, qiroah and tambourine will be directed to join the rebir group Al Irshād, while the students who

⁵ Is a term for Arab lettered books commonly used in the boarding school environment. It is called "yellow book" because most of the papers are yellow (or maybe because it is outdated). Look in the book (*Antologi NU:Sejarah-Istilah-Amaliah-Uswah* ,Soeleiman Fadeli, Surabaya: Khalista 2007) P.128

are considered good in basic journalistic training will later be a member of the boarding school or editorial staff of Al Irshād magazine.

3) Method of study of Rauḍatūl Muta'allimīn boarding school

There are several ways in the learning system that used, deliberation (*mushawarah*), *klasikal*, *bandongan*, and *sorogan*.

a. Bandongan

This method is used by kiai and ustadh in studying a book, simultaneously without distinguishing the grade level and age of student. Kiai or ustadh will read their book. While the students listen as well as giving meaning.

b. Deliberation (*mushawarah*)

Deliberation is conducted by senior student, namely the level of MA (*madrasah aliyah*) to study the science of Arabic grammar (*Nahwu* and *Sharaf*), led by one moderator and two readers of the book that has been determined according to schedule.

c. Klasikal

Management classifies student level of MTs (*madrasah tsanawiyah*) in accordance with the grade level, each level accompanied by one or two management members. The material given in the form of Science Tajwīd (how to read Al Quran), practice of worship (*Fiqh*), and *Ahlāq*.

d. Sorogan

This method is a student reads the book one by one that listened directly by kiai.

The aim of the kiai or ustadh can correct the reading more closely.⁶

B. The Factors Formation of Understanding "Barakah" in Classification of Kissing Kiai's Hand

In Islam, the term blessing is not a strange thing. Many people always buzzed the word "blessing" especially among boarding school this word is so

⁶ Taken from the archives of Rauḍatul Muta'allimīn Islamic boarding school

valuable in the mind of santri or students. When the word blessing is present in a conversation, often in our memory comes the shadow of abundance that is purely divine will. For example, a blessed sustenance, the shadow that immediately arises in our minds is a lot of money, abundant, or at least money that has multiple benefits. Hearing blessed science, then at that moment our memory seemed to drift to a figure who has knowledge much and useful for many people.⁷

Ibn Abbas r.a. explains *al-barakah* as *al-katsrah fi kulli khair*, the abundance that there is in every good pleasure. Al-Zarqani also cites the view of the scholars that *al-barakah* is *al-ziyadah min al-khair wa al-karamah*, enjoyment and generosity which increase.⁸

According to KH. Muhammad Masyfu'I بركه : زيادة الخير والسعادة

Barakah is easy to pronounce but can not be calculated by math, increasing it is unpredictable. Not only kissing the hand of kiai, join the prayer congregation that there is a value of happiness for student (santri) and the goal is none other than hoping blessing from kiai's knowledge, even on a story, when to carry out a dawn prayer, because the kiai's house with the mosque is adjacent, santri scrambles for their prayer mats to the ground along the path that the kiai passed, and it was considered a value in itself. The process of getting *Barakah* is not only from outwardly but also inwardly. There is good *ikhtiyar* from students, parent, even from kiai who always pray for him.⁹

In the Qur'an there are many mentions of the word "blessing", one example is: (*Surah al-A'raf*: 137)

وَأَوْرَثْنَا الْقَوْمَ الَّذِينَ كَانُوا يُسْتَضَعُونَ مَشْرِقَ الْأَرْضِ وَمَغْرِبَهَا الَّتِي بَرَكْنَا فِيهَا^ط وَتَمَّتْ
كَلِمَتُ رَبِّكَ الْحُسْنَى عَلَى بَنِي إِسْرَءِيلَ بِمَا صَبَرُوا^ط وَدَمَرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَقَوْمُهُ وَمَا كَانُوا
يَعْرِشُونَ ﴿١٣٧﴾

⁷ Habib Syarief Muhammad Alaydrus, *Agar Hidup Selalu Berkah*, (Bandung: Mizania 2009) P.318

⁸ *Ibid* P.321

⁹ Interview with KH. Muhammad Masyfu'I as a Naqir on Raudatul Muta'allimin boarding school, on 28 januari 2018 at his home which is located on Cendono Dawe Kudus, he is son-in-law of his second daughter of KH.Ma'ruf Irsyad

137. And We made the people who were deemed weak to inherit the eastern lands and the western ones which We had blessed; and the good word of your Lord was fulfilled in the children of Israel because they bore up (sufferings) patiently; and We utterly destroyed what Firon and his people had wrought and what they built.

In relation to kiss kiai's hand is a form of respect which its purpose is to obtain blessing or *tabarruk*, as what is said by one of santri in Raudatul Muta'allimin. This respect is given because of the knowledge that had by kiai and Allah also gives a high regard for the people who are knowledgeable.

يَا أَيُّهَا الَّذِينَ ءَامَنُوا إِذَا قِيلَ لَكُمْ تَفَسَّحُوا فِي الْمَجَالِسِ فَافْسَحُوا يَفْسَحِ اللَّهُ لَكُمْ
وَإِذَا قِيلَ أَنْشُرُوا فَأَنْشُرُوا يَرْفَعِ اللَّهُ الَّذِينَ ءَامَنُوا مِنْكُمْ وَالَّذِينَ أُوتُوا الْعِلْمَ دَرَجَاتٍ وَاللَّهُ بِمَا
تَعْمَلُونَ خَبِيرٌ ﴿١١﴾

11. O you who believe! when it is said to you, Make room in (your) assemblies, then make ample room, Allah will give you ample, and when it is said: Rise up, then rise up. Allah will exalt those of you who believe, and those who are given knowledge, in high degrees; and Allah is Aware of what you do. (QS.Al-Mujadalah:11)

The factor of the formation of the understanding "blessing" is the discussion of the teacher or the material submitted by kiai, anything will surely be obeyed by santri so long as not against the religion, including when kiai teaches about the concept of blessing.

- Teaching material:

Kiai Ma'ruf Asnawi or more known as kiai Ma'ruf Sepuh or Mbah Ji is famous with Balaghoh expert in Qudsiyyah of his time, also taught and didoctrination to santri so that "Hubbu Dzurriah al rasul" love to the family of the prophet or love to the "Sharif-Syarifah". It is as an implementation of the teachings of the prophet that the person who loves the apostle, then must love the son of the apostle. He always invites, teaches and imitates how to love and respect

the Prophet's *dzurriyah*. In fact, the thing that is always taught is always shake hand and kiss it as a form of respect and love to them.¹⁰

This is one example of teaching of kiai to salute the Prophet and his *Dzurriyah* one of them by kissing their hands.

Kyai Masyfu'i himself does not agree with the understanding of wahhabi who forbid kissing the hand, the essence of kissing the hand is only to respect or *ta'dhim*, when outwardly kissing hand in hand and leading to the action of polytheism then that is not allowed. Even Kissing hand by flipping through the hand of the kiai is not an exaggeration.

- Example of behavior of kiai and senior students related *barakah*
 - ✓ The behavior of kiai

Kiai never advocates or refuses to kiss his hand, kiai just feels unworthy, not worthy to be respected. Kiai do not feel disturbed by this, but kiai think again to the student, when in cottage santri is very respectful to kiai, then how the reality of student's attitude when with his parents.

In a Islamic event, kiai usually treated to drinking, in his heart, when the drink is served is not spent then will be a bone by santri who want to get *barakah* kiai's knowledge through the rest of drinking earlier. Kiai becomes troublesome with this.¹¹

- ✓ The behavior of senior students

The remaining beverage drink that kiai has drunk after the recitation finish, this for a new santri will not dare to do so, even if he knows the purpose of it or not. However, after seeing the phenomenon that occurs after the recitation done by senior santri, then it can also affect the junior santri to do the same that seizure drink of kiai.¹²

Santri *ndalem* or student in charge of matters related to kiai's house and cottage, it can get his own kiai's blessing, the result of him devoted to kiai,

¹⁰ Khasan Ubaidillah, *Otoritas Keagamaan Guru Ngaji Qudsiyyah*, (Syamil, vol.4 No.1 2016) P. 102

¹¹ Interview with KH. Muhammad Masyfu'I on 28 January 2018

¹² Interview with Akmal Luthfi Junior Student, on 28 January 2018

whatever is told by kiai santri *ndalem* is always ready to carry it out. One time, santri *ndalem* was very tired and his recitation always fell asleep and hardly ever heard what was taught by kiai or ustad, but because there was a *barakah* from kiai, after he graduated from the hut he became a great kiai and had many students. This kind of thing if thought with mathematical size then will not meet.

Santri or student + sleep when recitation = stupid (mathematical reason)

Santri or student + sleep when recitation = scholar (*barakah* reason)¹³

C. The Concepts of Blessing among Students on Rauḍatul Muta'allimīn Islamic Boarding School.

A blessing is a condition of the result we get where we feel peaceful, comfortable and satisfied in life. Blessing words sounded so familiar and sacred among students, because they willingly queued even lining up to acquire the blessing as in the former drinking kiai, kissing kiai's hand, submissive and ta'dim when ruled by kiai.¹⁴

Blessing also translated as stuff or something not fancy, but it is strong and durable and it's been such a long time exploited gives a sense of security for its user.¹⁵

Among the students believe strongly in the concepts derived from the Javanese community, namely a blessing or Baraka, based upon the doctrine of privilege status a scholar or waliyullah. They believe that people who are pious or scholars have special abilities not possessed person in general, so that it accepts its leadership as an inevitability. The trust of the community and students with the karomah on self kiai is strongly.¹⁶

People or scholars or pious kiai is regarde as the person who is so close to God and loved by God, they are so full of expert knowledge, worship, and expert on *tirakat*. This means that with the approaching of the scholars and kiai this is the

¹³ Interview with KH.Muhammad Masyfu'I, 28 January 2018

¹⁴ Interview with Muh.Shofiyullah, one of administrators, on 26 January 2018

¹⁵ Habib Syarief Muhammad Alaydrus, *Agar Hidup Selalu Berkah*, (Bandung: Mizania 2009), P.44

¹⁶ Dr. Nur Efendi, *Manajemen Perubahan di Pondok Pesantren*, (Yogyakarta: Teras 2014) P.150

method to achieve the pleasure of Allah with expect a blessing (tabarruk). It also exists the teachings of the Prophet and the Shahabah.

Examples of tabarruk has ever done to the Prophet: tabarruk with water ablutions of the Prophet's former, tabarruk with water of drinking the rest of Prophet, tabarruk with the Prophets prayer place, tabarruk with the tomb of Prophet.¹⁷ And the students followed, such as expect the blessing of water that has been drink by Kiai.

However, the Qur'an also cautioned that not all tabarruk generate positive things. It could just be someone stuck into the abyss of lawlessness. It is like going on with one of the people the Prophet Moses A.S. name Samiri, he took blessings from the land where the Angel Gabriel through it, when taking the Samiri and throw the soil on a statue of a calf, so could sculpture sound because of the blessing of the former footprint of Jibreel and then Samiri believe in that he had made the statue and became a disbeliever.¹⁸

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوا بِهِ فَقَبَضْتُ قَبْضَةً مِّنْ أَثَرِ الرَّسُولِ فَنَبَذْتُهَا وَكَذَلِكَ سَوَّلَتْ

لِي نَفْسِي ﴿٩٦﴾

96. He said: I saw (Jibreel) what they did not see, so I took a handful (of the dust) from the footsteps of the messenger, then I threw it in the casting; thus did my soul commend to me. (QS. Thaha[20] : 96).

So in essence depends on the intentions of ourselves when expecting a blessing, as well as to grab it there should be a business lahiriyyah and bathiniyyah.

D. Students's Ethic According to Kiai on Raudatul Muta'allimīn Islamic Boarding School.

KH. Em, Masyfu'ie bin KH. Abdul Muhit, is son-in-law from the both daughter of KH. Ma'ruf Irsyad ie Hj. Ulfa Ma'ruf. He lived in Cendono Dawe Kudus, he become a primary caregiver / *nadhir* on Raudatul Muta'allimin

¹⁷ A. Shihabuddin, *Membongkar Kejumudan: Menjawab Tuduhan-Tuduhan Salafi Wahhabi*, (Jakarta: Noura Books 2013), P.257

¹⁸ *Ibid* P.264

boarding school, though his home so far from the boarding school but every event or is there a schedule of teaching students, he always comes.

Ethic is same as *ihsan*, *akhlaq*, civilization. Ethic is a thing that teaches good and bad adopted by a group. Ethic is not about social alone, running the Islamic law is also part of ethic.

While santri is person who get knowledge from a kiai directly or indirectly. Ethic that must be owned by santri as follows:

- Discipline to the rules that apply in the cottage
- Respecting kiai
- Making kiai / ustadz get blessing on him
- Carrying out Islamic law well¹⁹

E. Tradition of Kissing Hand on Rauḍatul Muta'allimīn Islamic Boarding School.

Each community always has their own custom and tradition according to their civilization and philosophy of life. These customs and traditions were born as a result of the growing interaction in an environmental community.²⁰

The tradition²¹ of kissing the hand is not a new one. The student from the past until now have many who practice it. In fact there are some students who think that kissing the hand is an obligation after the recitation. They even willingly queued and pressed just to kiss the hand of his teacher.²²

The meaning of kissing the hand is shaking hand and kissing the kiai's hand, whose purpose of the execution is:

- To train yourself to behave and to get the pleasure of Allah Almighty.²³
- Respect to kiai

¹⁹ Interview with KH. Muhammad Masyfu'I, on 28 January 2018

²⁰ Fadlolani Musyafa' Muḥṭhi, *Potret Islam Universal*, (Semarang: Syauqi Press, 2008), P.

²¹ In KBBI, traditions have meaningful behavior habits encountered from generation to generation and are inherited from the predecessors.

²² Interview with Arifin Ilham, one of administrators in Rauḍatul Muta'allimīn, 27 February 2017

²³ Interview with Muhammad Arif Fanani, MPTS's students, 10 March 2017

- Hoping for the blessing of his kiai's knowledge²⁴
- Receive the pleasure of Allah swt, so that knowledge can be useful²⁵
- Aimed at *tabarrukan* toward the more noble and the tribute
- Implement what former companions of the prophet did to the prophet Muhammad, as a teaching that needs to be practiced and preserved.²⁶

Many students willingly queuing up in line just to shake hand and kiss the hand of the teacher or kiai, not only aimed at *tabarrukan* toward the more noble and the tribute.²⁷

The law of kissing hand of the kiai is permissible, based on the hadith taught to the students, so the students do so because they know the basic hadith.²⁸

About how to kiss the hand with hand turns just fine, as long as kissed hand are gotten loose time. As for if even prohibited. Being rushed or sick. Should not need to shake let alone kiss his hand. The reason, this situation can be not possible if the crowd is too booming. While the kiai must immediately return or go to another agenda.²⁹

Rif'an for example, he said kissing the hand of kiai or teacher is in order "Ngalap berkah/blessing" so that knowledge obtained from kiai into benefit and blessing. In fact, the student from Pekalongan often kissed Kiai's hand to flip it back. "More afdhal" said the student of senior high school at eleven class this.

Related to drink Kiai's former drink and put slipper. He admitted that he often took the fight. "Every time after Kiai taught, immediately seized kiai's drink, if put slipper usually when Kiai go to *ndalem*.³⁰

²⁴ Interview with Ainul Falah, junior student and also has class nine of junior high school, 10 March 2017

²⁵ Interview with Rafiya Khofi, old chairman and has class twelve of senior high school, 26 February 2017

²⁶ Interview with M Taufiq Hidayat, senior student on 28 February 2017

²⁷ Interview with Muh.Shofiyullah, one of administrators on 27 February 2017

²⁸ Interview with Muhaimin, old student, 15 February 2017

²⁹ Interview with Adi Prastyo, one of administrators Rauḍatul Muta'allimīn, 27 February 2017

³⁰ Interview with Muhammad Rif'an one of students on Rauḍatul Muta'allimīn and also on senior high school, 15 February 2017

As for Sofi one of the Madura students who has eleven class of senior high school confirmed that, kissing the hand as a form of homage to the Kiai or teacher, but she limits not to this form of honor actually disrupt his activities, such as when in a hurry or sick, students should not force themselves to shake hand and kiss.³¹

Especially if the situation is very crowded and the kiai looks fatigue better not to shake hand, because according to her blessing can be found through various ways not only through shake and kiss the hand only.

He added that the smell of this hand is not a form of cult, because there is guidance performed by companions, when kissing the hand of the apostle and the Prophet justifies it.³²

Meanwhile, Fais, one of the students of Rauḍatul Muta'allimīn boarding school from Demak, admitted that kissing the hand activity that has become a tradition in this cottage has existed since time immemorial, and survive now. Because according to him this is a good tradition and there guidance.

He added, kissing the hand other than as a form of homage is as a *ngalap berkah*/ blessing form of Kiai. This is based on their belief that by kissing the hand as if there is a power of their own, "can be said to get positive energy from kiai, maybe this is called *barokah*" he explained.

Related traditions that run for years this, Fais said not including *bid'ah* even made sunnah because there is a ḥadīth narrated a friend who kissed the hand of the prophet, then the prophet allows it. Then this tradition is continued by followers to the present day.

Related to the cult, the students who have been doctors for 5 years denied it. The reason, this is a tribute. The question of his sometimes exaggerated form, he admits it is a high honor of a student to his kiai and is not a cult as it is alleged.³³

As for M. Choiruddin as old student of twelve class of senior high school admitted, it is the cult and the tribute is the difference thin. But the

³¹ Interview with Sofiyanto, 15 february 2017

³² Interview with Mahbub Junaidi, has class eight of junior high school, 10 March 2017

³³ Interview with Ahmad Fais student on Rauḍatul Muta'allimīn, 28 february 2017

difference is very striking. To cult it means to assume a sacred and anti-sin brand, if honor is merely a blessing for his merits and knowledge.

For that, cult and respect are different. Do not get just because of the issue of cult, we become *kikuh* to glorify our teacher. Especially because they are we gain knowledge and can be useful for others.³⁴

In the present day many people who have not heed or leave the sunnah of the Prophet Muhammad. One of them kissing the hand, some even said kissing the hand is the act of heresy/*bid'ah* is not done by the Prophet and his companions even some who say *syirk* because of culting someone.³⁵

Not only that, kissing hand is a form of respect for kiai, or the elder. Thus, the accusation that kissing the hand as an exaggerated form is an unfounded one.³⁶ The reason, many ḥadīth that explain that kissing the hand is exemplified in the ḥadīth. As explained above.

In addition to the issue of debate about kissing the hand, there is also a fascinating debate about when it is time to kiss the hand. The reason there is a moment where a kiai refrain from kissing hand. For example when the situation is crowded and in a hurry. A student usually understands. When to kiss a teacher's hand and when to refrain.

Understand that the tradition of kissing the hand is a tradition that has there in ancient time as a form of respect and love, so made *sunnah* kissing hand because on the basis courtesy. And including *mu'amalah* that is influenced by the local culture.

Thus, kissing Kiai's hand or noble one is not a binding obligation because it is more of an appeal. Nevertheless, this is still recommended with the aim of worship and courtesy. The most important point is to respect the elderly and respect the teacher.³⁷

³⁴ Interview with M. Choiruddin old student, 26 february 2017

³⁵ Interview with Akmal Luthfi, junior student and has class seven of junior high school, 10 March 2017

³⁶ Interview with Ubaidillah one of the senior students in Rauḍatul Muta'allimīn, 26 February 2017

³⁷ Interview with KH. Ali Fikri, leader of Rauḍatul Muta'allimīn boarding school, 21 November 2016

CHAPTER IV

THE UNDERSTANDING AND IMPLEMENTATION OF KISSING HAND

A. Understanding of Students Rauḍatul Muta'allimīn toward Ḥadīth about Kissing Hand

The role of islamic boarding school as a preserver of tradition can not be separated from the role of Kiai and the teaching system and activities that exist in the boarding school itself. Like other, Rauḍatul Muta'allimīn has a goal to rush education and rites of the Qur'an and ḥadīth to the wider community.

As explained before, that the students of boarding school of Rauḍatul Muta'allimīn are very close to the basics of Islam, both the Qur'an and ḥadīth. Almost some of the prevailing traditions are based on religious grounds. No wonder, because every day has to study at boarding school and also school that background is a religious school.

The students from wake up in the morning to the night activities that do not be separated from the religious and worship. They must be awake since the bell sounded. Usually bell sounded before dawn. The students are awakened by the management of boarding school. The students usually rush to take ritual ablution, then there are those who do tahajjud prayer, memorize lesson, and some even rreciting al-Qur'an. Thus they do to wait for dawn, pray in congreration with kiai.

After the dawn prayer in congregation continued dhikir together led directly by the kiai. After that the student flocked to recite the Qur'an bin naẓar with ustadh in their respective place. This activity is routinely done every day at Rauḍatul muta'allimīn islamic boarding school.

Furthermore, the students go to school that in fact many taught the science of religion. Such as Nahwu, Sharaf, Fiqh, Bhalaghah, Ilmu Tafṣīr, Tafṣīr, Ḥadīts, Tauhīd, etc. Not only that, in school is also taught general science. Especially about with the National Examination. Like Mathematic, Science, Indonesian, English etc.

Not only that, the students also have to follow routine recitation in the mosque and boarding school. As like reciting Tafsīr, Fiqh, Nahwu, Tauhīd. The books include, *fathul mu'īn*, *Riyādu ṣālihīn*, *Tafsīr jalalain*, *irsyādul 'Ibād*, *Jauhar Tauhīd*, *Risālatul Mu'āwanah* etc.¹ This is evidence of the many religious science held by these students.

Various traditions that are held to accompany religious ritual event are also mostly done in this boarding school Rauḍatul Muta'allimīn. The tradition to visit the grave to the tomb of the founder of the cottage and the teachers of cottage done every Friday morning is usually filled with *tahlilan*, this is done as part of remembering the service of the teacher, pray them and at the same time remember death. There is also a *Berjanjen*² tradition that is done on every Wednesday night and Friday night. As a form of building a love for the Prophet Muhammad SAW.

The tradition of kissing the hands of kiai, already familiar among Rauḍatul muta'allimīn's students, besides they do this tradition, they also know the basic suggestion kissing the hand.

Kissing shaikh's hand (teachers), scholars, ṣālihīn, and waliyullah are seeking their blessing of grace and virtue. It is also acknowledged as the best way to be polite and respectful to them. In this way, it can wipe out feeling of envy, strengthen the *ukhuwah* of Islam, increase the reward, and perfect *qudwah hasanah* (good example).³

This tradition gives the goal of Islamic education is closely related to the perfection of moral. In addition, Islamic education also aims to form human beings who are pious and devoted to Allah SWT⁴.

As His Word :

¹ Taken from the archives of Rauḍatul Muta'allimīn Islamic boarding school

² The reading of the Prophet's mawlid history both individually and in congregation.

³ A. Shihabuddin, *Membongkar Kejumudan (menjawab tuduhan-tuduhan salafi wahabi)* Jakarta: Noura Book 2013. P. 109

⁴ Kadar M. Yusuf, *Tafsir Tarbawi Pesan-pesan al-Qur'an tentang Pendidikan*, (Jakarta: Amzah, 2013), P. 82

قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ فَسِيرُوا فِي الْأَرْضِ فَانظُرُوا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِينَ ﴿١٣٧﴾ هَذَا بَيَانٌ
لِلنَّاسِ وَهُدًى وَمَوْعِظَةٌ لِّلْمُتَّقِينَ ﴿١٣٨﴾

137. Actually it has passed before you sunnah of Allah; Therefore run away in the land and see how the disbelievers (apostles)

138. This (Qur'an) is the enlightenment of all mankind, and the instructions and the lessons for the righteous. (QS.Ali Imron 137-138)

Islamic education must be able to create a knowledgeable Muslim, where faith and piety become controllers in the application or experience in society.⁵

The students of Raudatul Muta'allimīn really understand, that the meaning behind kiai's kiss hand is only tabarruk (hope blessing) his knowledge and distanced himself from the nature of arrogance. As the following quote that a student should show tawāḍu' attitude to a teacher or kiai one of them by kissing his hand.

وصرح ابن الجوزي بأن تقبيل يد الظالم معصية الا يكون عند خوف وقال في مناقب أصحاب الحديث ينبغي للطالب ان يبالغ في التواضع للعالم وينذل نفسه له قال ومن التواضع للعالم تقبيل يده . وقيل سفيان بن عيينه والفضيل بن عياض أحدهما يد حسين بن علي الجعفي والآخر رجله.⁶

And has explained Ibn al-Jawzi: that kissing the hands of the *ẓālim* is a communion, except in a state of fear (forced), and has been said in the book where *Ashābi al-Ḥadīth*: It is fitting for a learner to show tawāḍu's attitude to the pious and humiliate him , and it has been said that tawāḍu' to a pious is kissing his hand. That kissed *Sufyān bin Uyainah* and *Fudhoil bin 'Iyād* (one of them) is the hand of *Husain bin Ali al-Ju'fiy*, and there is also a opinion that the kiss is not only his hands but also his legs.

Tabarruk by kissing the kiai's hand means to expect the blessing of Allah through the kiai, this shows that the blessing actually exists, and can be achieved through the intermediaries of those who are very close to God.

The students consider this a form of homage which has many ḥadīths explaining that kissing the hand was once exemplified in the ḥadīth. And it is not

⁵ M. Arifin, *Filsafat Pendidikan Islam*, (Jakarta: Bumi Aksara. 1996), P. 124.

⁶ Ibnu Muflih al-Maqdisi, *al-Adab as-Syar'iyyah* J.2, (Beirut:Mausasah ar-Risalah cet 3) P. 250

a cult like what is rumored, cult is a person's sacred and without any sin. And the respect is to honor or glorify a person on the basis of knowledge possessed or his services.

In the present day many people who have not heed or leave the sunnah of the Prophet Muhammad. One of them kissing the hand, some even said kissing the hand is the act of heresy/*bid'ah* is not done by the Prophet and his companions even some who say *syirk* because of culting someone.

In this tradition, kissing the hand is already ingrained in the boarding school, especially in the boarding school of Rauḍatul Muta'alimīn that relation is classified as *salaf* boarding school. Precisely in Rauḍatul Muta'alimīn boarding school that kissing hand as if obligation. Kissing Kiai's hand does not mean to cult as alleged by a group of people who disagree. However, no kiai obliges his hand to be kissed. In fact, still often found the young kiai is shy to be kissed his hand. Because it feels inappropriate. Especially in Rauḍatul Muta'alimīn boarding school. Kissing hands seemed to be a call of the soul. That kissing kiai's hand will get a blessing. Not infrequently from the writer's observation, after the students kiss kiai's hand they will rub it throughout the body.

Opinions of scholars about kissing hand, *qoul* Imām Syafī'i which in fact is *madhhab* most widely practiced school in the country of Indonesia says, kissing such as the hand of *zuhud* man, a *syarif*, a *pious*, the elderly and the child is not gotten lust though not for love and mercy, and the face of new people coming from traveling. Imām syafī'i argues like this based on the ḥadīth narrated by Imām Turmudzi.

أن يهوديين قبلا يد النبي ورجله ولم ينكر عليهما⁷

"Actually there are two Jews kiss the hand and foot of Rasulullah, while he does not renege on deed both of them."

قال: وقبّل ابو لبابة وكعب بن مالك وصاحباه يد النبي صلى الله عليه وسلم حين تاب الله عليهم⁸

⁷ Al-Tirmidhī, *Jāmi'u as-Shoḥīḥ wahuwa Sunan At-Tirmidhī*, J.7, (Semarang:Thoha Putera)P.111

Ibnu Hajar said: And kissed the hands of Abū Lubābah, Ka'ab bin Mālīk and the Shoḥabah that kissed the hands of the Prophet when Allah accepted their repentance.

And in a ḥadīth that explains the arrival of Abdul Qois, in fact people kiss his hand, so people Arobi (Bedouin) who rule to pray for the matter being disputed. Understanding of the ḥadīth should not be understood only textually. As Muslim intellectual we have to be smart to sort it out.⁹

In understanding the ḥadīth also needed an ideological analysis. How ideology is very influential on one's understanding. The concept of ideology itself has a long and complex history, which appears in the works of several writers and enter into several modern disciplines in the social sciences and humanities.¹⁰

In understanding the ḥadīth, it is also necessary to understand the historical context of understanding the ḥadīth by looking at *asbabul wurud*. The historical approach not only explains how an event occurs, but rather in trying to decipher the causal law from a historical event. The historical approach is important in every science, because every science including the development of its theories has history. The historical approach is meant that the person who will understand the ḥadīth appears, so that the historical background that precedes the emergence of the ḥadīth can be known and taken into account. Without considering this, it is quite possible that the meaning of the ḥadīth may be far from the will of the Prophet.¹¹

Such as the *asbabul wurud* of the above mentioned ḥadīths about kissing the hands, the Jews kissed the hands of the prophet because they were amazed by the prophet's answer to their question, they submitted and revered and testified to follow all the commandments of the prophet. And the Shahabah who flee from the battle then meet the prophet with fear, they say that they are the ones who flee from the war, but the prophet says that you are the one who returned from the war, then they kissed the hands of the prophet.

⁸ Ibnu Hajar, *Fathul Bari*, J.11(tahqiq:syaibatil Hamd) p.59

⁹ Observation on Bahtsul Masail di Ma'had Ulum As-Syar'iyah Yanbuul Qur'an Kudus.

¹⁰ Jhon B. Thomshon, *Analisis Ideologi Dunia*, (Yogyakarta: IRCISoD, 2014), P. 14

¹¹ *Ibid*, p. 228-230.

The interpretation of the text by extracting the basic idea, taking into account the preceding data and also distinguish the textual and contextual, since it is essentially product of dialogical-communicative-adaptive of the Prophet with Muslims in his time.¹²

Understanding the ḥadīth is not only textually but also can be understood by contextual understanding. How the relation of past life and efforts to meet the need of the present.¹³

B. Implementation of ḥadīth kissing hand by sutudents on Rauḍatul Muta'allimīn Islamic boarding school

The result of researcher's observation about the implementation of ḥadīth kissing hand in boarding school Rauḍatul Muta'allimīn Kudus is the existence of a match between the ḥadīths of the Prophet who have been spoken of by the prevailing tradition.

حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا مُحَمَّدُ بْنُ فُضَيْلٍ حَدَّثَنَا يَزِيدُ بْنُ أَبِي زِيَادٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ ابْنِ عُمَرَ قَالَ قَبَّلْنَا يَدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ¹⁴

(Ibnu Majah 3694) have told us Abu Bakar bin Abu Syaibah have told us Muhammad bin Fudlail has told us Yazid bin Abu Ziyad from Abdurrahman bin Abu Laila from Ibn Umar he said, "We kissed the hand of the Prophet sallallaahu 'alaihi wasallam."

Rauḍatul Muta'allimīn Islamic boarding school run traditions kissing the hand is based on the existing ḥadīth without the existence of something made up. This tradition is done not merely because the students only follow the previous tradition, but the students know the basics of religion. Traditions carried out from kissing hand, arranging slipper, and when Kiai enters the *majlis* the students stood greeting him. Do not dare to see Kiai directly because of very high his authority.

¹²M. Mansyur, dkk, *Metode penelitian Living Qur'an dan Hadits*, (Yogyakarta: TERAS, 2007), p. 144-145.

¹³ Erfan Soebahar, *Aktualisasi Hadits Nabi di Era Teknologi Informasi*, P. 189.

¹⁴ Abu Abdillah Muhammad ibn Yazid Al-Qazwini Ibn Majah, *Sunan Ibn Majah* (Semarang:Thoha putra) j.2 P.1221

This is done not out of fear, but a form of high respect expects *berkah*¹⁵ or the blessing of kiai's knowledge.

In the world of students, to kiai, pious scholars, teachers, *ustadh*, surely they kiss their hand. In fact, kissing is not just the outer / outer palm, but the kiai's hand is behind and kissed.¹⁶

As for how or implementation kissing hand by the students of *Rauḍatul Muta'allimīn* boarding school is a variety of, there is just a shake then kiss the palm of the outer hand, and there is also a turning *Kiai's* hand, it is kissing the palm of the outer and inner hand also, the reason given to the writer is more blessing.

Even in kissing hand by turning the kiai's hand at a certain moment is prohibited, ie when *sowan* in Idul Fitri holiday because of the many guests, then crowded, so it is feared will result in less comfortable of kiai and also to save time. Until the boarding school's wall is written "prohibited to turn the hand". *Mashlahah* that be the main in this.

The students also know very well, when the right time to kiss the hand, the article when the kiai are in a hurry then respect by kissing the hand is less fit. They say that in this situation you should refrain from kissing hand let alone kissing hands and turning hand out of respect and blessing kiai instead of kissing hands.

In its application, students of *Rauḍatul Muta'allimīn* considered that ḥadīth is not just text, but also as life guidance. So that they always guide to the basics of Islam both the Qur'an and ḥadīth, so that their lives are directed and peace.

¹⁵ Is "much good and stay." Which comes from the word *al-birkah* which means the place of gathering water, *al-birkah* is something vast, where the gathering of water, the water much and remain. Thus, blessings are the great and permanent good of all things, treasures, children, knowledge. (Look in the book, *Panduan Lengkap Menuntut Ilmu*, Muhammad bin Shalih al-'Utsaimin, Jakarta: Ibnu Katsir 2006) p.285

¹⁶ H.munawir abdul fatah, *Tradisi Orang-Orang NU*, (Yogyakarta: Pustaka Pesantren, 2006) P.352

CHAPTER V

CLOSING

A. CONCLUSION

Based on the result of data analysis and discussion of this study, it can be concluded as follows:

1. Tradition of kissing the hand done by Rauḍatul Muta'allimīn islamic boarding school not only aims to do *tabarruk* (blessing) to the people more noble and a tribute to Kiai or teacher, but he limits not to this form of honor actually even interfere with his activities. One example that is if the situation is very crowded and kiai looks fatigue better not to shake the hand, because according to the result of interview by the writer with one of the students argued that the blessing can be found through various ways not only through shaking and kissing the hand only. Regarding the issue that this is considered a cult, the students deny it, because there is a guidance performed by a companion, when kissing the apostle's hand and the Prophet justifies it.

Indeed, the cult and the honor are different. But the difference is very striking. Culting, it means to assume a sacred and hindrance from sin, if honor is merely a blessing for his merits and knowledges.

For that, cult and honor are different. Do not get just because of the issue of cult, we become hesitate to glorify our teacher. Especially because of them, we gain knowledge and can be useful for others.

2. Implementation of ḥadīth kissing the hand in Rauḍatul Muta'allimīn boarding school Kudus is the existence of a match between the ḥadīth of the Prophet who has been said by the

prevailing tradition. Raudatul Muta'allimīn boarding school applicates traditions of kissing the hands based on the ḥadīth that exist without any self-made.

Regarding the method or implemate of kissing the hand by the students of Raudatul Muta'allimīn boarding school is a variety of things, there is just a shaking then kissing the palm of the outer hand, and there are also up to turn Kiai's hand i.e. kissing the palm of the hand of the outside and inside also , the reason given to the writer is more blessing. And that's fine. But there is a moment where the students are turning over and turning the kiai's hand while shaking hand, which is when *sowan* in Idul Fitri holiday because of the many guests, crowded, so it is feared will result in less comfortable of kiai and also to save time. Until the boarding school's wall is written "prohibited to turn the hand".

The reason for prohibition is only to provide comfort to the kiai and also save time because of the many queues of guests or students who also want to get kiai's blessing.

Even kissing hand by flipping through the hand of kiai is not an exaggeration. because it all depends on the intention of the early goal we do that for what.

B. ADVICE

The Qur'an and ḥadīth are the main reference for Muslim, which contain the various solutions of life, then the study of ḥadīth is also still very necessary in complex era which is increasingly as today.

Related to the digital era, information can be obtained from cyberspace in seconds, so that irresponsible parties or radical movements can cause negative issues, for example prohibiting to kiss the hand of kiai and consider this as a cult, then as a good reader, is expected to be selective and return to the Qur'an and ḥadīth as the solution of various problems of life.

This research is a research that is still far from perfection, therefore the writer needs constructive criticism and suggestion from various parties for the progress in the study ḥadīth of the Prophet.

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LAMPIRAN

JADWAL KEGIATAN HARIAN PON PES “RAUDLATUL MUTA’ALLIMIN”

JAGALAN 62 LANGGAR DALEM KUDUS

HARI	WAKTU	KEGIATAN	KITAB	PENGAMPU	TEMPAT	KETERANGAN
SABTU	Ba'dal Subuh s/d 05.00	Ngaji Al Qur'an	القران الكريم	KH.M.Ali Fikri,Ust. Gufron,Ust. Afidl	Aula I PPRM II	Santri Senior
	Ba'dal Subuh s/d 05.00	Ngaji Al Qur'an	القران الكريم	Pengurus	Disesuaikan	Santri Yuniior
	07.00 s/d 13.00	Sekolah	-	-	-	Semua Santri
	15.00 s/d 17.00	Diniyyah sore	-	Pengurus	Disesuaikan	Semua Santri
	Ba'dal Magrib s/d Isya'	Ngaji	تنبيه الغافلين	K.H.Em. Masyfu'ie	Masjid Kaujon	Semua Santri
AHAD	Ba'dal Isya s/d 21.00	1) Ngaji	منهاج الطالبين	K.H.Saifuddin Luthfi	Aula I PPRM I	Santri Senior
	21.30 s/d selesai	2) Ngaji	سفة النجا	Ust. Arinal Haq	Aula I PPRM II	Santri Yuniior
		Wajib Belajar	-	Pengurus	Disesuaikan	Semua Santri
	Ba'dal Subuh s/d 05.00	Ngaji Al Qur'an	القران الكريم	KH.M.Ali Fikri,Ust. Gufron,Ust. Afidl	Aula I PPRM II	Santri Senior
	Ba'dal Subuh s/d 05.00	Ngaji Al Qur'an	القران الكريم	Pengurus	Disesuaikan	Santri Yuniior
SENIN	07.00 s/d 13.00	Sekolah	-	-	-	Semua Santri
	15.00 s/d 17.00	Ngaji	نورالظلام	KH.M.Ali Fikri	Aula I PPRM II	Semua Santri
	Ba'dal Magrib s/d Isya'	Ngaji	مراقى العبودية	KH.Kustur Faiz,S.Ag	Aula I PPRM II	Semua Santri
	Ba'dal Isya s/d 21.00	1) Ngaji	كفلية الاخيار	K.M.Ali Fikri	Aula I PPRM I	Santri Senior
	21.30 s/d selesai	2) Ngaji	اخلاق النبئين	Ust. Nuruddin	Aula I PPRM II	Santri Yuniior
SELASA		Wajib Belajar	-	Pengurus	Disesuaikan	Semua Santri
	Ba'dal Subuh s/d 05.00	Ngaji Al Qur'an	القران الكريم	KH.M.Ali Fikri,Ust. Gufron,Ust. Afidl	Aula I PPRM II	Santri Senior
	Ba'dal Subuh s/d 05.00	Ngaji Al Qur'an	القران الكريم	Pengurus	Disesuaikan	Santri Yuniior
	07.00 s/d 13.00	Sekolah	-	-	-	Semua Santri
	15.00 s/d 17.00	Diniyyah Sore	-	Pengurus	Aula I PPRM II	Semua Santri
RABU	Ba'dal Magrib s/d Isya'	Ngaji	التصالح الدينية	KH.Kustur Faiz,S.Ag	Masjid Kaujon	Semua Santri
	Ba'dal Isya s/d 21.00	Ngaji	ابن عقيل	KH.Noor Halim Ma'ruf	Aula I PPRM II	Semua Santri
	21.30 s/d selesai	Wajib Belajar	-	Pengurus	Disesuaikan	Semua Santri
	Ba'dal Subuh s/d 05.00	Ngaji Al Qur'an	القران الكريم	KH.M.Ali Fikri,Ust. Gufron,Ust. Afidl	Aula I PPRM II	Santri Senior
	Ba'dal Subuh s/d 05.00	Ngaji Al Qur'an	القران الكريم	Pengurus	Disesuaikan	Santri Yuniior
KAMIS	07.00 s/d 13.00	Sekolah	-	-	-	Semua Santri
	15.00 s/d 17.00	Ngaji	حجة اهل السنة	Ust. Nuruddin	Aula I PPRM II	Semua Santri
	Ba'dal Magrib s/d Isya'	Ngaji	التفسير القران	KH.Abdul Basith	Masjid Kaujon	Semua Santri
	Ba'dal Isya s/d 21.00	Berjanjenan Khusus	البرزنجي	-	Kamar Masing-Masing	Semua Santri
	21.30 s/d selesai	Wajib Belajar	-	Pengurus	Disesuaikan	Semua Santri
JUM.	Ba'dal Subuh s/d 05.00	Ngaji Al Qur'an	القران الكريم	KH.M.Ali Fikri,Ust. Gufron,Ust. Afidl	Aula I PPRM II	Santri Senior
	Ba'dal Subuh s/d 05.00	Ngaji Al Qur'an	القران الكريم	Pengurus	Disesuaikan	Santri Yuniior
	07.00 s/d 13.00	Sekolah	-	-	-	Semua Santri
	15.00 s/d 17.00	1) Qiro'ah	-	Pengurus	Aula PPRM III	Perwakilan
	Ba'dal Magrib s/d Isya'	2) Rebana	رياض الصالحين	Pengurus	Aula PPRM III	Perwakilan
JUM.	Ba'dal Isya s/d 21.30	Berjanjenan Umum	البرزنجي	KH.Abdul Basith	Masjid Kalugawen	Semua Santri
			-	-	Aula I PPRM II	Semua Santri
	06.00 s/d Selesai	Ziarah Qubur	-	Pengurus	Magbaroh	Semua Santri
	Ba'dal Magrib s/d Isya'	Ngaji	عصفرية	KH.M.Ali Fikri	Masjid Kaujon	Semua Santri
	Ba'dal Isya' s/d 20.00	Wiridan Alfiyyah	الفية ابن مالك	Pengurus	Disesuaikan	Semua Santri
JUM.	20.00 s/d Selesai	Wajib Belajar	-	Pengurus	Disesuaikan	Semua Santri

Mengetahui,
Nadlir Pon-Pes "Raudlatul
Muta'allimin"
Jagalan 62 Langgarden Kudus



K.H.Em Masyfu'ie

List of Respondents

No	Name	Status
1.	KH. Ali Fikri	Leader of boarding school
2.	Muh. Sofiyullah	Administrator
3.	Adi Prastio	Administrator
4.	Muhammad Rifan	Junior Student and senior high school 11 th grade
5.	M. Taufiq Hidayat	Senior Student
6.	Muhaimin	Old Student
7.	Sofiyanto	Student and senior high school 11 th grade
8.	Ahmad Fais	Santri or student
9.	Ubaidillah	Santri senior
10.	Irvan Ali Muladi	Santri senior
11.	Arifin Ilham	Administrator
12.	Muhammad Arif Fanani	MPTS's student
13.	Ainul Falah	Junior student and junior high school 10 th grade
14.	Mahbub Junaidi	Student of 8 th junior high school
15.	M. Choiruddin	Old student
16.	Akmal Luthfi	Junior student and junior high school 7 th grade
17.	Ubaidillah	Senior Student
18.	Rafiya Khofi	Old Chairman and senior high school 12 th grade

APPENDICES
INTERVIEW GUIDELINE

1. What is the meaning of kissing the hand according to you?
2. What is the purpose of kissing the hand according to you?
3. Can we kiss the hand to teacher and parent?
4. Can we kiss the hand by turning over?
5. What is being base to kiss the hand according to you?
6. When Kiai seems exhausted, what is the best thing for us to do, still asking for a handshake to kiss his hand or how?
7. When is the right time to kiss the hand?
8. As we know, when there is a tradition of kissing the hand usually the students kiss kiai's hand even take away kiai's drink scrap, What is the purpose of doing so?
9. There are some people who say that kissing the hand is the same as cult or excessive action Is there a basis that says what is it and what does it mean?
10. In modern time, the hobor and cult, their difference are very few, What do you think?

- Annual activity

Annual activity implemented once in one year of stewardship period, this activity includes:

- a. MATASBA (Masa Ta'aruf Santri Baru) that is the introduction of new students at Raudatul Muta'allimīn Islamic boarding school, the introduction of boarding school, teachers, as well as history of pesantren. This activity is done at the beginning of the new academic year.
- b. LDJ (Latihan Dasar Jurnalistik/Basic Journalistic Training), writing training is done to regenerate the editorial member of Al Irshād magazine (magazine boarding school). Training carried out the material in the form of writing article, column, new, or about literary work in the form of short story and poetry. The informant that came from the alumnus and expert staff.
- c. Competition among rooms in order to commemorate the big day of Islam, the time is in the month of *Rabiul Awal* (Islamic month), before the top ceremony of *Maulidiyah* recitation first held various competitions, such as football competition among rooms, memorization Alfiyah, reading book Fathul Qorib, Khitobah, Maulid al Barjanji reading, and also contest making magazine on wall among rooms.
- d. Haul Kiai

This agenda is held every 10 of *Sha'ban* to commemorate and pray all kiai who have passed away, choose on 10 *Sha'ban* according to the day KH M. Ma'ruf Irshād's death who differed one date with the day of his father's death, ie K.H. Irshād founder of Raudatul Muta'allimīn Islamic boarding school.¹

¹ Taken from the archives of Raudatul Muta'allimīn Islamic boarding school