

Level of Knowledge and Dissemination of *Da'if* and *Mawdu'* Hadiths in The Book of *Nasa'ih Al-'Ibad* by *Pesantren's* Residents in Sumatera, Indonesia

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ABSTRACT

The book of *Nasa'ih al-'Ibad* by Shaykh Nawawi al-Banteni is a classic book containing aspects of *Tarhib wa Tarhib* which is widespread in Southeast Asia especially Indonesia. Shaykh Nawawi al-Banteni refers to many hadiths of the Prophet SAW among them are *da'if* and *mawdu'* hadiths. This book also contains *da'if* and *mawdu'* hadiths which are referenced, practiced and disseminated by the majority of *residents* in Mustafawiyah Purba Baru's *pesantren* and Tawalib Parabek's *pesantren* in Sumatera, Indonesia. Therefore, this study aims to explore the level of knowledge and dissemination of *da'if* and *mawdu'* hadiths in the book *Nasa'ih al-'Ibad* by the *pesantren's* residents in Sumatera, Indonesia. The importance of this study is to reveal the *da'if* and *mawdu'* hadiths in the book *Nasa'ih al-'Ibad* which was disseminated by the *pesantren's* residents in Sumatera, Indonesia. This study was conducted in Sumatera (West and North Sumatera), Indonesia by involving 210 respondents consisting of the residents in Mustafawiyah Purba Baru's *pesantren* and Tawalib's *pesantren* in Sumatera, Indonesia. The sample consists of 10 familiar *da'if* and *mawdu'* hadiths. This study uses a quantitative method in the form of questionnaire. Data were analyzed descriptively to identify the level of knowledge and dissemination of *da'if* and *mawdu'* hadiths among the respondents. The Cronbach's Alpha reliability value for the finding is high, i.e. 0.827. The results of the study found that the level of knowledge of the respondents on the *da'if* and *mawdu'* hadiths that was disseminated is 3.35 and the mean level of dissemination of hadith by the respondents is 3.81. The results of this study show that the majority of the residents in Mustafawiyah Purba Baru's *pesantren* and Tawalib Parabek's *pesantren* in Sumatera, Indonesia knows the sampled hadiths and also is disseminated to others.

Keywords: *Da'if and Mawdu' Hadiths, Sumatera Indonesia, Nasa'ih al-'Ibad, Dissemination of Hadith, Knowledge of Hadith*

1. INTRODUCTION

Hadith is the second source of *hukm* after the Qur'an for Muslims in this world [1]. It is obtained from the Prophet SAW as an explanation of the Shari'ah *hukm* whether in words, deeds/ action or consent [2]. The presence of hadith makes the general *hukm* specific and clear [3]. The subject of hadith is one of the most important subjects in Islamic teaching. Due to the hadith's development, it is spread through the intermediary of narration from one narrator to another narrator either narration with its pronunciation or narration with its meaning only. The hadiths spread to

all corners of the world, starting from the plains of Arabia and the Middle East to the land of the archipelago through the intermediaries of the archipelago's scholars who studied in the Holy Land (Makkah and Medina). The excellence and expertise of the archipelago's scholars in the field of knowledge have given a great change in the field of religion and intellectual civilization in the Islamic archipelago. Their greatest contribution is through their writings that fulfil the treasures of knowledge either in Arab countries or in non-Arab countries until they reach the archipelago and nurture the knowledge learning in the region. The results of their writing of high quality and value have

always been a reference material and guide in various schools, traditional studies known as *pondok/pesantren* and universities in the region from time to time until now. One of the archipelago's scholars who contributed his thoughts through his extraordinary work was Shaykh Nawawi al-Bantani. His real name was Muhammad bin 'Umar bin 'Arabi bin 'Ali. He is known by the name of Muhammad Nawawi al-Shaykh al-Jawi al-Bantani [4]. Shaykh Nawawi was born on 1230 H/1813 AD in the village of Tanara, Serang, Tirtayasa District, Banten Regency, West Java Indonesia [5] and died at the age of 84, on 24 Syawal 1314 H/1897 AD at his residence in Shi'ib 'Ali, Makkah [6]. Shaykh Nawawi al-Bantani was a prominent scholar, praised by Snouck Hurgronje as a very humble local and a scholar at the time and also a writer in various disciplines. Even today, many of his books are studied in Indonesian's *pesantrens* and other areas of the archipelago. The book *Nasa'ih al-'Ibad* is one of the works of Shaykh Nawawi al-Bantani which is categorized as a *thurath* manuscript book in the field of Islamic religion. The uniqueness of this book is not only in its position as a *thurath* book in Arabic but it is also a lecture to the book *Munabbihat 'Ala al-'Isti'dad li Yawm al-Ma'ad* by Ibn Hajar al-'Asqalani. In addition, this book is used as reference material for educating the Muslim community in the archipelago especially Indonesia and able to survive for such a long time. The proof is that since it was produced on Thursday 21 Safar in 1314 H until now, this book is still taught in mosques, *suraus*, *pesantrens* and *halakah* throughout Indonesia [7]. This book includes the category of books of advice and *targhib wa tarhib* contains religious advice sourced from the Qur'an, the hadiths of the Prophet SAW, the *athar* of the Companions and the words of wisdom of famous jurists from various circles either from hadith scholars, fiqh and tasawuf. This book contains 341 hadith whether *sahih*, *hasan*, *da'if*, *da'if jiddan* or *mawdu'*. Of the 341 hadith, there are 117 *da'if* hadiths and 71 *mawdu'* hadiths. From the number of *da'if* and *mawdu'* hadiths, some hadiths been practiced and spread by some Muslim communities especially in Sumatra, Indonesia. The study of the *da'if* and *mawdu'* hadiths and doing good deeds with them is not something new. It has developed for a long time. It was spread and can be obtained easily either through talks, electronic and printed media and it has a dangerous effect on society especially for those who are not experts in the field of hadith [8]. Due to the above factors, this study presents a level of knowledge and dissemination of *da'if* and *mawdu'* hadiths in the book *Nasa'ih al-'Ibad* among the residents of Mustafawiyah Purba Baru's *pesantren* and Tawalib Parabek's *pesantren* in Sumatra, Indonesia.

2. LITERATURE REVIEW

The efforts have been made to the study of book *Nasa'ih al-'Ibad* in various past literature such as *Hadith Study of the book Nasa'ih al-'Ibad* [9] which focused on *takhrij* 40 hadiths from the book starting from the first chapter to the fourth chapter. In addition, there is a study of *Takhrij Hadith in the Book of Nasa'ih al-'Ibad* [10] also focused on *takhrij* 40 hadiths from chapter 5. Next, the thesis entitled *Takhrij Hadith Kitab Nasa'ih*

Al-'Ibad: A Study of Sanad Analysis in Chapter Al-Suba'iy [11] studied related to *takhrij* hadith contained in the chapter of *al-Suba'iy* (seventh) only and Nawawi al-Bantani displayed the methodology of Shaykh Nawawi in writing hadiths found in his work and one of them is the book *Nasa'ih al-'Ibad*. Thesis by Siti Ulfah [12] with the title *Translation Analysis I. Solihin Against Nasa'ih al-'Ibad by Ibn Hajar al-Asqalani (Case Study of Translation Model and Effective Sentence)* examined the methodology of translating the book that has been translated by I.Solihin and the factors that I.Solihin translated the book. There is also a thesis entitled *Takhrij Hadith Kitab Nasa'ih al-'Ibad by Imam Nawawi al-Jawi al-Bantani: A Study of Sanad and Matan Analysis in The Eighth Chapter* [13] focused on interpreting the hadith contained in chapter eight only. In addition, *Nashoihul 'Ibad Karya Syeh Nawawi al-Bantani dan Pendidikan Kekinian* [14] displayed Shaykh Nawawi's educational thoughts in the book *Nashoihul 'Ibad* and able to contribute to the discourse of the existing concept of education. Lastly, Mamat S. Burhanuddin [15] also focused on studying the biography of Nawawi al-Bantani and any of the works of Nawawi al-Bantani that have been studied by many writers in his article of *A Contemporary Study of the Works of Nawawi al-Bantani*.

3. THE DISSEMINATION OF DA'IF AND MAWDU' HADITHS

Da'if hadith is a hadith that is not accumulated the attributes of *hasan* hadith because one of its conditions is missing [16]. *Mawdu'* hadith is a lie that is fabricated and invented then attributed to Rasulullah SAW on purpose [17]. *Da'if* and *mawdu'* hadiths are *mardud* hadith that do not meet the conditions of *qabul* hadith, due to the loss of one or more conditions [18]. It is seen that the spreading of *da'if* and *mawdu'* hadiths are still thriving in the Muslim community. The development of *da'if* and *mawdu'* hadiths cannot be separated from the factor of lack of knowledge among the people about the status of the hadiths. On the other hand, it is also undeniable that the spread of *da'if* and *mawdu'* hadiths are conveyed by teachers in schools, preachers in *da'wah* and also is disseminated through electronic media such as television, radio, internet and printed media (magazines, religious books and so on). The majority of these hadiths of *da'if* and *mawdu'* have a special attraction because their content tends to exaggerate something even beyond the limits of reasonableness, as well as contrary to the *nas* al-Qur'an and *maqbul* hadith. A study conducted by Abdul Wahid [19] proves that *mawdu'* hadith is still fertile in its development and circulation among the community especially in Aceh. This is due to the lack of public knowledge on the hadith. The spread of *da'if* hadith is also existed among the community with the level is quite high with a mean score of 4.45 [20]. Therefore, it is proven that the spread of *da'if* and *mawdu'* hadiths are still widespread among the community focusing in Sumatra, Indonesia (West and North Sumatra).

4. SAMPLE: AMONG THE DA'IF AND MAWDU' HADITHS IN THE BOOK OF NASA'IH AL-'IBAD

The book of *Nasa'ih al-'Ibad* contains 341 hadiths consists of *sahih, hasan, da'if, da'if jiddan and mawdu'*. Of the 341 hadith, there are 117 *da'if* hadiths and 71 *mawdu'* hadiths. From the number of *da'if* and *mawdu'* hadiths, some hadiths were selected as the sample to be asked to the respondents in this study and considered familiar and famous among the *pesantren's* residents. Here the author would like to describe some forms of *da'if* and *mawdu'* hadiths in *Nasa'ih al-'Ibad* which are widely disseminated by the majority of the *pesantren's* residents which can be seen among them in Table 1 below:

Table 1: Samples of *da'if* and *mawdu'* hadiths in the book of *Nasa'ih al-'Ibad* by Nawawi al-Banteni

No	Mat an Hadith	Meaning	Hukum/ Position
1.	عن عائشة عن رسول الله صلى الله عليه وسلم قال : من قال في كل يوم خمسا وعشرين مرة : اللهم بارك لي في الموت وفيما بعد	The Prophet (peace and blessings of Allah be upon him) said: Whoever recites <i>Allahumma Barikli fii Mauti wa Fima Ba'da al-Maut</i> (O Allah bless me in death and thereafter) every day twenty-five times, then he dies on his bed then Allah gives him the reward of the one who martyred.	<i>Da'if</i>

	الموت ثم مات على فراشه أعطاه الله أجر شهيد (رواه الطبراني).		
2.	روي أنه صلى الله عليه وسلم قال : اذا أقل الرجل الطعام ملاً الله جوفه نورا (رواه الديلمي)	The Prophet (peace and blessings of Allah be upon him) said: If a person reduces his hunger, then Allah will fill the light in his stomach.	<i>Mawdu'</i>
3.	قال عليه الصلاة والسلام : الصلاة بالسواك أفضل من سبعين صلاة بغير	The Prophet (peace and blessings of Allah be upon him) said: Praying once with <i>siwak</i> is preferable than praying seventy times without using <i>siwak</i> .	<i>Da'if</i>

	سواك		
4.	قال النبي صلى الله عليه وسلم : المؤذن المحتسب كالشهيـد المتشـد ط في دمه اذا مات لم يدود في قبره	The Prophet (peace and blessings of Allah be upon him) said: The caller to prayer (muazin) because of Allah is like a martyr covered in blood, if he dies then the caterpillars will not be eaten in his grave.	Da'if
5.	روي أنه صلى الله عليه وسلم قال : الجلوس مع الفقراء من التواضع وهو من أفضل الجهاد (رواه الديلمي)	The Prophet (peace and blessings of Allah be upon him) said: Sitting with the poor with <i>tawaduk</i> is one of the most important <i>jihad</i> .	Maw du'
6.	قال صلى الله عليه وسلم : من	The Prophet (peace and blessings of Allah be upon him) said: Whoever performs	Da'if

	توضأ على طهر كتب له عشر حسنات	ablution in a state of purity, then ten virtues are recorded for him.	
7.	قال صلى الله عليه وسلم : من قضى لأخيه المسلم حاجة كان له من الأجر كمن حج واعتمر	The Prophet (peace and blessings of Allah be upon him) said: Whoever meets the needs of his Muslim brother, then for him the reward is like a person who performs <i>Hajj</i> and <i>Umrah</i> .	Maw du'
8.	روي أنه صلى الله عليه وسلم قال : من غدا أو راح وهو في تعليم دينه فهو في الجنة (رواه أبو نعيم)	The Prophet (peace and blessings of Allah be upon him) said: Whoever wakes up early to teach his religion, then he will enter Paradise.	Maw du'
9.	قال	The Prophet	Da'if

	<p>النبي صلى الله عليه وسلم : من استغفر للمؤمنين والمؤمنات كتب الله له بكل مؤمن ومؤمنة حسنة</p>	<p>(peace and blessings of Allah be upon him) said: Whoever asks for forgiveness for the believers, surely Allah records for him the goodness of every believer.</p>	
10.	<p>قال النبي صلى الله عليه وسلم : من استغفر للمؤمنين والمؤمنات كل يوم سبعا وعشرين مرة كان من الذين يستجاب لهم ويرزق بهم أهل الأرض (رواه الطبراني</p>	<p>The Prophet (peace and blessings of Allah be upon him) said: Whoever asks for forgiveness for the believers every day as many as 27 times, then that person is one of the people whose prayers are granted and becomes the cause of sustenance to the people of the earth.</p>	<p>Da'if Jiddan</p>

ي عن أبي (الدرداء)			
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Description

First Hadith: This hadith is narrated by Imam al-Tabarani [21] in *Mu'jam Awsat* and al-Haythami [22] in *Majma 'al-Bahrayn* from Aishah. This hadith is *da'if* because there is a narrator named Hasan bin Kathir who is said to be *majhul* by al-Dhahabi [23]. Then Jahdam bin 'Abd Allah and was a *thiqah* according to Abi Hatim but his hadith was *da'if* and some were even *munkar* and sometimes he narrated hadith from people who were *majhul* [24]. Therefore, this hadith is concluded as *da'if*.

Second Hadith: This hadith is narrated by al-Daylami [25] in *al-Firdaws bi Ma'thur al-Khitab* through Abu Hurayrah. This hadith is *mawdu'* because there is a narrator who has a defect named Muhamamad bin Ibrahim bin al- 'Ala' bin al-Musayyab in the *sanad*. Dar al-Qutni said that he was *kadhdhab*, Ibn 'Adi and Ibn Hibban also said that the majority of his hadiths are not guarded and *da'if* [23]. In addition, there are also narrators named Ibrahim bin Mahdi al- 'Uballi is said that the hadith is *da'if* hadith [23]. This hadith was also positioned as *mawdu'* by al-Albani [26] in *Silsilah Ahadith Da'ifah wa Mawdu'ah*.

Third Hadith: This hadith is narrated by al-Hakim [27] in *Mustadrak* and mentioned by al-Suyuti [28] in *al-Dur al-Manthur fi al-Hadith al-Mushtahah*. This hadith is positioned as *da'if* because there is a narrator named Ibn Ishaq in the *sanad*. According to al-Bayhaqi and Ibn Khuzaymah, this hadith was not heard directly by Ibn Ishaq from al-Zuhri and he interpreted it. In addition, there is the narrator named Mu'awiyah Ibn Yahya al-Sadafi and he was *da'if* by scholars [29].

Fourth Hadith: This hadith is narrated by al-Tabarani in *Mu'jam al-Kabir* [30] and *Mu'jam Awsat* [31] through 'Abd Allah bin' Amru bin Ash and this hadith is *da'if* because there is a narrator whose position is debated namely Ibrahim bin Rustam [32]. Ibn 'Adi said that he was *da'if al-Hadith*, Abi Hatim said that he was *Laisa Bidhaka*, Ibn Ma'in also said he was *thiqah*. Besides that, there is also the narrator Qays bin al-Rabi who was positioned as *da'if* by Abi Hatim, Ibn Main and Imam Ahmad [23]. This hadith is also *da'if* by al-Albani [26] in *Silsilah Ahadith Da'ifah wa al-Mawdu'ah*.

Fifth Hadith: This hadith is narrated by al-Daylami in *Musnad al-Firdaws* [33] through Anas bin Malik. This hadith was positioned as *mawdu'* because there are narrators who like to fabricate the hadith namely al-Sulami whose name is Muhammad bin al-Husayn al-Sufi. Dar al-Qutni said that he fabricated the hadith for the Sufis [23]. Then the narrator Muhammad bin 'Ali al-Ashath and he was a *majhul* (the author does not find his name and biography in the books of *Rijal*).

Al-Albani [26] also said that this hadith is *mawdu'* in *Silsilah Ahadith Da'ifah wa Mawdu'ah*.

Sixth Hadith: This hadith is narrated by Abi Dawud [34] in his *Sunan*, al-Tirmidhi [35] in his *Sunan*, Ibn Majah [36] in his *Sunan* and al-Bayhaqi [37] in *Sunan al-Kubra* through 'Abd Allah bin 'Umar. This hadith is *da'if* because there is a narrator named Abu Ghatif al-Hazali. Imam Tirmidhi [38] said that he was *majhul* and Imam al-Bukhari in turn asserted that he was *La Yutbi 'Alahi* and 'Abd al-Rahman bin Ziyad al-Muqri' was positioned as *da'if* by Yahya bin Ma'in, al-Nasa'i and Ibn Adi [23].

Seventh Hadith: This hadith is narrated by Abu Nu'aym [39] in *Hilyah*, al-Khatib al-Baghdadi [40] in *Tarikh Baghdad* through Anas bin Malik. This hadith is *mawdu'* because the *sanad* of the hadith is *da'if musalsal* from the Sufi group (*majhul*) among them are Nawri, al-Siqti and al-Kurkhi. Then this hadith is *munqati'* (severance of the *sanad*) between A'mash and Anas bin Malik because it is not *thabit* to hear A'mash from Anas bin Malik. Al-Munawi said that this hadith is false because there are three Sufis whom he does not know namely Nawri, al-Siqti and al-Kurkhi [41]. Albani [26] also said that this hadith is *mawdu'* in *Silsilah Ahadith Da'ifah wa al-Mawdu'ah*.

Eighth Hadith: This hadith is narrated by Abu Nu'aym [42] in *al-Hilyah* through Abu Sa'id al-Khudri. This hadith is *mawdu'* because there is a narrator Isma'il bin Yayha al-Taymi and he is a forger of hadith and *kadhahab*. Salih bin Muhammad Jazarah said that he was a forger of hadith, Ibn 'Adi said that the hadith he narrated was *batil* and *mawdu'*. Next, al-Azadi, Dar al-Qutni and al-Hakim also said that he was *kadhahab* and al-Dhahabi [23] said that scholars agreed to leave it. Al-Albani [26] also positioned this hadith as *mawdu'* in *Silsilah Ahadith Da'ifah wa al-Mawdu'ah*.

Ninth Hadith: This hadith is narrated by al-Tabarani [43] in *Musnad al-Shamiyyin* from 'Ubadah bin Samit. This hadith is *da'if* because there are narrators who are disabled among them is Bakar bin Khunays. Ibn Ma'in, al-Nasa'i and Abu hatim are considered *da'if* [23]. The second narrator is 'Utbah bin Humayd is said by Abu Hatim that he is *salih* while Ahmad said that he is *da'if* and not *qawwi*. The next narrator is Isa ibn Sinan and he was a *da'if* and *layyin* as stated by Ahmad, Ibn Ma'in and Abu Hatim [23]. This hadith is also considered as *da'if* by al-Suyuti as mentioned by al-Munawi in *Fayd al-Qadir* [41].

Tenth Hadith: This hadith is narrated by al-Tabarani [44] in *Mu'jam al-Kabir* from Abu Darda'. Haythami said that the *hukm* of this hadith is *da'if jiddan* because the narrator named Uthman Ibn Abi 'Atikah was *da'if* by the majority of scholars [32]. Al-Shawkani said in his *Tuhfaat al-Zakirin* that he was *da'if jiddan* and *munkar* [45]. This hadith is also weakened by al-Suyuti as mentioned by al-Munawi [41] in his *Fayd al-Qadir*.

5. METHODOLOGY

This study is conducted in two *pesantrens* in sumatra (West and North Sumatra), Indonesia. Which are consists of *pesantren's* residents from Mustafawiyah Purba Baru's *pesantren* and Tawalib Parabek *pesantren*. The reason for choosing these two *pesantrens* because of the Mustafawiyah Purba Baru's *pesantren* was founded by Shaykh Musthafa Husein al-Mandili is the oldest *pesantren* and this *pesantren* famous in nort Sumatra, Indonesia which is located in Kabupaten Mandailing Natal, North Sumatra. While in west Sumatra *pesantren* of Tawalib Parabek founded by Shaykh Ibrahim Musa Parabek is Chosen because of the famous among community located at City Bukit Tinggi. Through these two *pesantren's*, many ulama Under NU (Nahdatul Ulama) and also Muhammadiyah were produced wheter from the locals or from outsider who came to study at the *pesantrens*. The questionnaire is used as the instrument in this study. The question items were constructed and adapted from previous researchers. Data obtained from the questionnaires were analyzed using SPSS software and the findings were analyzed using descriptive statistical methods. Data were analyzed to determine the level of knowledge and dissemination of *da'if* and *mawdu'* hadiths in the book *Nasa'ih al- 'Ibad* by the respondents. Five levels of mean scores were set namely 'very high', 'high', 'moderate', 'low' and 'very low'. This method of determining the level of mean score is derived from Alias [46]. Table 2 below displays the mean score levels for the statistical descriptive findings.

Table 2: Mean Score Levels of Statistical Descriptive Findings

Min Score	Level
1.00-2.00	Low
2.01-3.00	Moderate
3.01-4.00	High
4.01-5.00	Very High

Source : Alias Baba, 1997

6. FINDING

The findings are discussed as follows:

6.1. Respondent Demographic Background

The respondents in this study are 210 respondents consisting of 123 males and 87 females which are consist of *pesantren's* residents (students, educators and other). In terms of ideologies, the author divides them into three namely NU (Nahdatul Ulama), Muhammadiyah and Jamaah Tabligh. After that, the author divided into three tribes namely the Mandailing tribe, Minang tribe and Javanese tribe. Many Mandailing's tribes live in North Sumatra, especially in Mandailing Natal.

There are also Minang and Javanese tribes but very few. Majority of Minang tribe lives in West Sumatra especially in Bandar Bukit Tinggi and nearby. There are also Mandailing and Javanese tribes who came to migrate and eventually became locals.

Table 3: Distribution of Respondent Demographic Profiles

Demography	Information	Frequency	Percentage
Gender	Male	123	58.6%
	Female	87	41.4%
Age	15-25 year	169	80.5%
	26-35 year	26	12.4%
	36-45 year	6	2.9%
	46 year and above	9	4.3%
Education Level	Secondary school	136	62.1%
	Diploma	18	8.2%
	Bachelor	55	26.0%
	Postgraduate	1	5%
Marriage Status	Unmarried	175	83.3%
	Married	35	16.7%
Race/tribe	Mandailing	75	35.7%
	Minang	99	47.1%
	Jawa	36	17.1%
Location	North Sumatra	107	51.0%
	West Sumatra	103	49.0%
Residence	Town	82	39.0%
	Village	128	61.0%
Employment Status	Study	147	70.0%
	Working	63	30.0%

Ideologies	Nahdatul Ulama	103	49.0%
	Muhammad iyah	84	40.0%
	Jamaah Tabligh	23	11.0%
	Individual Status	School Students	110
Individual Status	University Students	37	17.6%
	Teacher (Lecturer)	45	21.4%
	Society	18	8.6%

Source: Researcher, 2016

6.2. Respondents' Level of Knowledge of Hadith

The level of knowledge of the respondents on the hadith that was disseminated can be seen in the table below. This table shows the high mean score for the level of knowledge of the respondents on the 10 hadiths disseminated. Overall, it can be concluded that the level of knowledge of the respondents on the 10 hadiths that were disseminated is 3.35 and is interpreted as a high level. Analysis of the respondent's level of knowledge of the 10 hadiths disseminated in Table 4 and the findings of the study showed that the majority of respondents were at a high mean score of hadith knowledge. This is because the book *Nasa'ih al-'Ibad* which contains the hadith of the Prophet SAW has been studied from one generation to another. Even the majority of teachers and scholars have already memorized the contents of the book. As previously studied by Masdar F. Mas'udi et al [47], they have listed the books read in 237 *pesantren* in Java and Madura and 18 *pesantren* outside Java and Madura. Although not all the books read in each *pesantren* are mentioned but it was found that almost 100 *pesantren* have used the book *Nasa'ih al-'Ibad* as one of the books read and studied. Therefore, it is reasonable if the respondents know about the hadith disseminated.

Table 4: Respondent's Level of Knowledge of Hadith

No	Item	SD	NA	NS	A	SA	Mean	Std. Dev	Level
1.	I have heard/read hadith 1	18.6%	47.4%	46.9%	75.7%	24.4%	3.19	1.162	High
2.	I have heard/read hadith 2	19.0%	58.6%	26.4%	68.4%	39.6%	3.24	1.287	High
3.	I have heard/read hadith 3	11.2%	33.7%	7.3%	75.7%	84.0%	3.90	1.237	High
4.	I have heard/read hadith 4	28.3%	56.7%	30.3%	61.0%	35.7%	3.09	1.326	High
5.	I have heard/read hadith 5	26.4%	74.2%	32.2%	56.7%	22.5%	2.88	1.235	Moderate

6.	I have heard/read hadith 6	13.2%	39.8%	24.4%	85.5%	49.23%	3.56	1.209	High
7.	I have heard/read hadith 7	13.2%	32.15%	30.3%	84.0%	51.24%	3.61	1.186	High
8.	I have heard/read hadith 8	17.8%	59.28%	39.18%	63.30%	32.15%	3.16	1.223	High
9.	I have heard/read hadith 9	6.2%	35.16%	31.14%	93.44%	45.21%	3.65	1.080	High
10.	I have heard/read hadith 10	13.2%	59.28%	35.16%	67.31%	36.17%	3.26	1.214	High
Total								3.35	High

Source: Researcher, 2016

SD = Strongly Disagree

NA = Not Agree

NS = Not Sure
 A = Agree
 SA= Strongly Agree

6.3. Level of Dissemination of Hadith by Respondents

Regarding the 10 questions asked to the respondents related to the level of hadith dissemination, it was found that the lowest score is question 3 which is 3.50, while the highest mean score is question 4 which is 3.99 and all items are at the level of the high mean score with a mean value was 3.81. This indicates that the majority of the residents of Mustafawiyah Purba Baru’s *pesantren* and Tawalib Parabek’s *pesantren* spread the *da’if* and *mawdu’* hadiths contained in the book *Nasa’ih al-’Ibad*. This is because the book *Nasa’ih al-’Ibad* is one of the books taught in *pesantrens*, mosques, *halakah* and *suraus* and indirectly it will spread easily. In addition, the spirit of the teachers and preachers in conveying the religion and hadith of the Prophet without caring about the status of the hadith and without examining the *takhrij* and *tahqiq* of the scholars on it. So, it can bring a bad impact on the daily practices of society [48], can damage the pure faith, lower the value of religious authority, make Islamic texts contradict each other, the cause of the development of *bid’ah* and can turn people away from *sahih sunnah*.

Table 5: Level of Dissemination of Hadith by Respondents

N o	Ite m	S D	N A	N S	A	S A	M ean	St d. Dv	L evel
1.	Have you ever spread hadith (1) to	21.0%	18.6%	26.4%	11.52%	52.8%	3.91	.916	High

ot he rs.									
2.	Have you ever spread hadith (2) to ot he rs.	10.48%	15.7%	14.7%	11.55%	55.2%	3.91	1.019	Hi gh
3.	Have you ever spread hadith (3) to ot he rs.	18.86%	40.19%	18.8%	88.41%	46.21%	3.50	1.261	Hi gh
4.	Have you ever spread hadith	41.9%	14.6%	18.8%	11.54%	60.28%	3.99	.923	Hi gh

	(4) to ot he rs.								
5.	Ha ve yo u ev er sp re ad ha dit h (5) to ot he rs.	5 2. 4 %	13 6. 2 %	26 12 .4 %	10 7 51 .0 %	59 28 .1 %	3. 96	.93 2	Hi gh
6.	Ha ve yo u ev er sp re ad ha dit h (6) to ot he rs.	8 3. 8 %	26 12 .4 %	27 12 .9 %	11 1 52 .9 %	38 18 .1 %	3. 69	1.0 28	Hi gh
7.	Ha ve yo u ev er sp re ad ha	8 3. 8 %	19 9. 0 %	21 10 .0 %	12 1 57 .6 %	41 19 .5 %	3. 78	.99 7	Hi gh

	dit h (7) to ot he rs.								
8.	Ha ve yo u ev er sp re ad ha dit h (8) to ot he rs.	4 1. 9 %	25 11 .9 %	25 11 .9 %	10 8 51 .4 %	48 22 .9 %	3. 81	.98 6	Hi gh
9.	Ha ve yo u ev er sp re ad ha dit h (9) to ot he rs.	8 2. 4 %	33 15 .7 %	32 15 .2 %	94 44 .8 %	43 20 .5 %	3. 62	1.0 92	Hi gh
10.	Ha ve yo u ev er sp re	6 2. 9 %	19 9. 0 %	16 7. 6 %	10 9 51 .9 %	60 28 .6 %	3. 94	.99 1	Hi gh

ad ha dit h (1 0) to ot he rs.									
Total							3.81	H ig h	

6.4. The Level of Knowledge and Dissemination of Da'if and Mawdu' Hadiths in the Book of Nasa'ih al-'Ibad by the Pesantren's Residents

Overall, the level of respondent's knowledge of *da'if* and *mawdu'* hadiths in the book *Nasa'ih al-'Ibad* is at a high level with a mean of 3.35, while the level of dissemination of hadith is also at a high level with a mean value of 3.81. This indicates that majority of the residents of Mustafawiyah Purba Baru's *pesantren* and Tawalib Parabek's *pesantren* have extensive knowledge of hadith and also spread it to others.

7. CONCLUSION

This study found that Shaykh Nawawi al-Bantani is a famous scholar who has very high quality and value of works. Among them is the book *Nasa'ih al-'Ibad* which is always been reading and reference material to the community and among religious students until this day. The hadiths of *da'if* and *mawdu'* found in the book are used as a reference by majority of the residents of Mustafawiyah Purba Baru's *pesantren* and Tawalib Parabek's *pesantren* and disseminated to others. As has been found in the above analytical study, that the overall knowledge and dissemination of hadith is at a high level. Therefore, as a researcher, educator and scholar, we should reveal to the residents the quality of hadiths that should be disseminated to others so that the residents does not err in practicing the content contained in the hadith. This study is expected to make the residents sensitive to the hadiths that are spread either through the electronic or printed media and always refer to scholars who are experts in their field.

AUTHORS' CONTRIBUTIONS

Use a quantitative method to explore the level of dissemination of *Da'if* and *Mawdu'* hadiths in the book *Nasa'ih al-'Ibad* by pesantren's residents Mustafawiyah Panyabungan and Parabek Bukit Tinggi in Sumatra Indonesia.

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