Traditionalism, Madurese Local Wisdom, and Modernity: A Study of Hadith Commentaries by Madurese Scholars

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Abstract. The development of hadith commentary in Madura has progressed significantly through diverse methods and materials. However, it has escaped the attention of scholars. Chronologically and analytically, this article examines the tradition of hadith commentary in Madura by situating it within the history of hadith studies in Madura from its beginnings to the present. This article demonstrates that Madurese scholars have developed the tradition of hadith commentary seriously, consistently, and continuously, something that had never been undertaken by previous generations of Madurese scholars. The enrichment of methods and materials, independent printing, steadfast adherence to Islamic traditionalism, preservation of local Madurese and *pesantren* wisdom, contextualization of issues of modernity and current phenomena, and continuity in writing hadith commentaries distinguish them from previous hadith scholars in Madura while also indicating a shift in the orientation of hadith studies in Madura from teaching and transmission to vernacularization and compilation of selected hadiths and, finally, to teaching, compilation of books on hadith sciences, writing chains of transmission, granting ijazah, and writing commentaries.

Keywords: Hadith Commentaries, Madura, Traditionalism, Local Wisdom, Modernity.

1 Introduction

"*Ana' arèya buâna atè bân bini arèya leng-cellengna mata*." This is the proverb that appears in the first hadith commentary book in Madura, *al-Dzahab al-Sabik*, by Thaifur Ali Wafa, Ambunten, Sumenep[1]. The tradition of hadith commentary in Madura has escaped the attention of a number of scholars who study the development of hadith in the Indonesian archipelago. Yet, the tradition of hadith commentary on this island developed significantly and at the same time constitutes the main distinction between the generation of hadith scholars in Madura in the 1980s and those before them. This tradition is the result of a long series of shifts in the orientation of hadith studies in Madura, caused by changes in the generations of its scholars over time. Based on written records and printed books, the generational shift leading to the emergence of hadith commentary books in Madura involved three generations.

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In the generation of Muhammad Khalil ibn Abdul Latif, Bangkalan (1836-1925 CE), as the first generation of hadith scholars in Madura, his orientation was more focused on the teaching and transmission of hadith[3]. Traces of his teaching and transmission in the field of hadith are recorded in the isnad of Muhammad Yasin bin Muhammad ‘Isa al-Fadani (1916-1990 CE)[2]. Then, in the following generation, this teaching and transmission shifted toward the vernacularization and compilation of selected hadiths, such as *Mi‘ah Hadits Syarifah Mutarjamah bi al-Lughah al-Maduriyah* and *al-Hadits al-Nabawi bi al-Lughah al-Maduriyah* by Abdul Majid Tamim (1919-2000 CE), Pamekasan, *Arba‘una Haditsan* by Muhammad Syamsul Arifin (1945-2021 CE), Banyuanyar Pamekasan, *Kumpulan Hadits Pilihan: Iman, Islam & Etika* by Abdul Basith AS (1944-2026 CE), Guluk-guluk Sumenep, and the translation of *Lubab al-Hadits* by Baghdad al-Maliki (d. 2015 CE), Rohayu Sampang. After their generation, the orientation of hadith studies in Madura became increasingly diverse, encompassing commentary, teaching, compilation of selected hadiths, the preparation of books on hadith sciences, the writing of isnads, and the granting of *ijazah*, pursued by a trio of Mecca alumni, namely Ahmad Barizi Muhammad Fathullah (studied in Mecca in 1397-1405 AH)[3], Ahmad Ghazali Muhammad Fathullah, and Thaifur Ali Wafa (studied in Mecca in 1401-1406 AH and 1409-1412 AH). This legacy was subsequently followed by Abdul Ghafur Syamsul Bahri.

Specifically regarding hadith commentaries, based on the tracing of hadith commentary works conducted by Madurese scholars, they are estimated to have only begun writing hadith commentaries between 1401 AH/1981CE and 1412 AH/1991 CE, both commentaries based on *riwayah* and *dirayah*. The period when *Al-Dhahab al-Sabik fi al-Kalam ‘ala Hadits Anta wa Maluka li Abika* by Thaifur Ali Wafa was written at the instruction of his teacher, Ismai‘l Utsman al-Zayn, while studying in Mecca[4] can be regarded as the period when hadith commentary based on *riwayah* was first undertaken. Meanwhile, the period when *Al-‘Alam al-Munif Syarh Fath al-Lathif fi ‘Ilm Musthalah al-Hadits* by Thaifur Ali Wafa was written, which was completed on Wednesday afternoon, 26 Rajab 1426 AH/30 August 2005 CE[5] can be regarded as the period when hadith commentary based on *dirayah* was first undertaken. This shows that the tradition of hadith commentary in Madura lagged far behind the tradition of hadith commentary in other regions of the Nusantara.

In the Nusantara, scholars in various other regions had written commentaries on hadith through both *riwayah* and *dirayah* long before Madurese scholars did so, namely (a) around three centuries earlier, scholars in Aceh had done so, such as ‘Abdurrauf As-Singkili (1615-1693 CE), who completed writing *Syarh Lathif ‘ala Arba‘ina Haditsan li al-Imam al-Nawawi*, the oldest hadith commentary in the Nusantara that has been traced, on Tuesday in the month of Safar 1091 AH; (b) around one century earlier, Javanese scholars had done so, such as Muhammad ibn ‘Umar Nawawi al-Bantani (1813-1897 CE), who wrote *Tanqih al-Qaul al-Hatsits fi Syarh Lubab al-Hadits* and Muhammad Mahfudz al-Tarmasi (1842-1919 CE) who wrote *Manhaj Dzawi al-Nadzar fi Syarh Man-dzumah ‘Ilm al-Atsar* as well as *al-Khil‘ah al-Fikriyah bi Syarh al-Minhah al-Khairiyah*; (c) Muhammad Hasyim Asy‘ari (1871-1947 CE) wrote *Risalah Ahl al-Sunnah wa al-Jama‘ah fi Hadits al-Mauta wa Syuruth al-Sa‘ah wa Bayan Mafhum*

al-Sunnah wa al-Bid'ah; and (d) Muhammad Kasyful Anwar al-Banjari (1887-1940 CE) wrote *Al-Tabyin al-Rawi fi Syarh Arba'in Nawawi*.

Unlike the hadith commentary tradition in other regions, which has undergone shifts in language use and style, employing Arabic, Indonesian, and local languages, as well as traditional and modern styles, the hadith commentary tradition in Madura has continued to develop since its emergence until the present and involves a chain of teachers and students that consistently uses Arabic with a traditional style. Chronologically and analytically, this article elaborates on the contributions, motives, methods, content, and styles of hadith commentary by Madurese scholars based on the hadith commentary books they authored. This article also reveals that the hadith commentary tradition in Madura is a new tradition among Madurese scholars that differs from and had never been practiced by previous generations, indicating that hadith studies in Madura are beginning to shift and vary significantly, both in terms of methods, techniques, content, and intellectual styles, but have not yet received the attention they deserve from scholars.

2 Method

This study employs a descriptive-analytical method. The descriptive-analytical-chronological method is used to describe the literature on hadith commentaries by Madurese scholars in an analytical and chronological manner, linking it to the history of hadith studies in Madura from its inception to the present day.

3 Result and Discussion

Chronologically, the books of hadith commentary written by Madurese scholars are as follows: (a) *Al-Dhahab al-Sabik fi al-Kalam 'ala Hadis Anta wa Maluka li Abika* by Thaifur Ali Wafa, which is estimated to have been written between 1401 AH/1981 CE and 1412 AH/1991 CE while studying in Mecca; (b) *Daf' al-Iham wa al-Waba fi al-Kalam 'ala Hadis Kull Qard Jarra Manfa'ah fa huwa Riba* by Thaifur Ali Wafa, which was completed on 12 Shawwal 1412 AH, namely in the final year of his studies in Mecca[6]; (c) *Al-'Alam al-Munif Syarh Fath al-Lathif fi 'Ilm Musthalah al-Hadits* by Thaifur Ali Wafa, which was completed on Wednesday afternoon, 26 Rajab 1426 AH/30 August 2005 CE; (d) *Irsyad al-Thalibin ila Syarh al-Ahadits al-Arba'in* by Abdul Ghafur Syamsul Bahri al-Maduri, which was completed on Tuesday night, 1 Jumada Al-Awwal 1427 AH, in his boarding school room[7]; (e) *Syuruq al-Anwar al-Ṣhamadiyah Syarh Mukhtar al-Ahadits wa al-Hikam al-Muhammadiyah* by Ahmad Ghazali Muhammad Fathullah, which was completed on Friday, 5 Ramadan 1440 AH/10 May 2019 CE [8]; and (f) *Khidmah al-Arba'ina al-Maduriyah bi Syarh Hadits Khair al-Bariyah* by Ahmad Ghazali Muhammad Fathullah, which was completed on Thursday night, 15 Jumada Al-Awwal 1447 AH/6 November 2025 CE [9].

Table 1. The books of hadith commentary written by Madurese scholars

Title	Author	Date
Al-Dhahab al-Sabik fi al-Kalam ʻala Hadis Anta wa Maluka li Abika	Thaifur Ali Wafa	Between 1401 AH/1981 CE and 1412 AH/1991 CE
Daf‘ al-Iham wa al-Waba fi al-Kalam ʻala Hadis Kull Qard Jarra Manfaʻah fa huwa Riba	Thaifur Ali Wafa	12 Shawwal 1412 AH
Al-ʻAlam al-Munif Syarh Fath al-Lathif fi ʻIlm Musthalah al-Hadits	Thaifur Ali Wafa	26 Rajab 1426 AH/30 August 2005 CE
Irsyad al-Thalibin ila Syarh al-Ahadits al-Arbaʻin	Abdul Ghafur Syamsul Bahri al-Maduri	1 Jumada Al-Awwal 1427 AH
Syuruq al-Anwar al-Ṣhamadiyah Syarh Mukhtar al-Ahadits wa al-Hikam al-Muhammadiyah	Ahmad Ghazali Muhammad Fathullah	5 Ramadan 1440 AH/10 May 2019 CE
Khidmah al-Arbaʻina al-Maduriyah bi Syarh Hadits Khair al-Bariyah		15 Jumada Al-Awwal 1447 AH/6 November 2025 CE

The motives for writing these commentaries varied, namely: (1) based on a teacher's command, such as *al-Dhahab al-Sabik* and *Daf‘ al-Iham*. Thaifur wrote these two books at the command of his principal teacher, Ismai‘l ibn Isma‘il ibn Utsman ibn al-Zayn al-Yamani (1352 AH/1933 CE-1414 AH/1993 CE); (2) based on personal and scholarly initiative for oneself, others, and subsequent generations, such as *Al-ʻAlam al-Munif*, *Irsyad al-Thalibin*, and *Syuruq al-Anwar al-Ṣhamadiyah*; and (3) based on requests from others, such as *Khidmah al-Arbaʻina al-Maduriyah*. These differences in motive influenced their contents; (1) the motive of a teacher's command required Thaifur to favor one person and set another aside in *Daf‘ al-Iham*, because this book is not merely a commentary on the hadith "*kull qard jarra manfaʻah fa huwa riba*", but also a rebuttal *of al-Ajwibah al-Makkiyah ʻala al-As'ilah al-Jawiyah* by ‘Abd Allah ibn Sa‘id Mu-hammad ‘Abbadi al-Lahji (1344-1410 AH), Thaifur's teacher as well as his teacher's colleague; (2) the motive of personal and scholarly initiative gave them greater freedom to choose particular topics, such as Thaifur, who explicitly sought to realize his long-standing desire to develop *Fath al-Lathif fi ʻIlm Musthalah al-Hadits al-Syarif*, and thus wrote *al-ʻAlam al-Munif*; Abdul Ghafur, who implicitly sought to follow the tradition of scholars in writing *arba‘*in works and therefore chose to comment on *al-Ahadits al-Arbaʻin min Kalam Sayyid al-Mursalin* by ‘Abd Allah ibn Sa‘id al-Lahji, his teacher's teacher; and Ahmad Ghazali, who was explicitly moved to comment on the book *Mukhtar al-Ahadits wa al-Hikam al-Muhammadiyah* by Sayyid Ahmad bin Ibrahim bin Musthafa al-Hasyimi (1878-1943 CE) in *Syuruq al-Anwar al-*

Ṣhamadiyah because he had not found a single comprehensive commentary that elaborated on its difficult hadith expressions and explained their obscure meanings. Yet this book was widely beneficial, perfectly accepted, and widely circulated in Indonesia; and (3) the motive of requests from others led Ahmad Ghazali to write *Khidmah al-Arba'ina al-Maduriyah* according to their request, namely to collect 40 hadiths encompassing *mau'izah*, advice, *syama'il*, and legal rulings, and to comment on them briefly. Although the motives and choice of topics varied, the use of the Arabic language [10] and the contents of all these commentaries reflect the characteristics of traditional scholars who, consciously or unconsciously, increasingly reinforced Sunni orthodoxy, especially the Syafi'i school of jurisprudence and Asy'ari theology in Madura.

In *al-Dzahab al-Sabik*, for example, Thaifur appears more as a jurist than as a hadith scholar, so this work is more characterized by *hadith ahkam*. Using the thematic method (*syarh maudhu'i*) of a single hadith, he attempts to derive legal rulings (*istinbath*) from the hadith "*anta wa maluka li abika*". Before beginning his analysis of the first hadith, he explicitly emphasizes that the sunna of the Prophet Muhammad saw., whether in the form of sayings, actions, or tacit approvals, constitutes evidence and a source of law alongside the Qur'an. Moreover, by citing Muhammad ibn Idris al-Syafi'i (150-204 AH), he considers all the contents of the sunna to be commentary on the Qur'an and all scholarly opinions to be commentary on the sunna. This hierarchical relationship of the Qur'an-sunna-scholars is a characteristic of Sunni Islam, systematically described by al-Syafi'i in *al-Risalah* and influencing the Sunni perspective on the Qur'an and sunna to this day. This hierarchical relationship is evident in his analysis of the hadith "*anta wa maluka li abika*"; quotations from various verses, hadiths, and opinions of scholars of tafsir, hadith, *usul al-fiqh*, and *fiqh*, both *mutaqaddimin* and *muta'akhirin*, are used as the basis of his argumentation for establishing the quality and content of this hadith.

According to him, the quality of this hadith, which is popular among the public, is *daif*, but because its chains of transmission are numerous and mutually corroborating, and its transmitters are neither wicked nor liars, its quality becomes *hasan li dzatihi* or *sahih*. Then, he revealed its legal implications, which include the permissibility of a father taking his child's property if the property is in excess, the fact that the ownership of the child's property in reality belongs to the child and not to the father, the obligation of the child (*far'*) to provide maintenance for an impoverished parent (*ashl*), including clothing, housing, food, and side dishes), the inapplicability of the *hadd* punishment to a parent who steals their child's property or vice versa because of the existence of a *shubha*, various examples of a child's disobedience toward their parents such as insulting and opposing them, and various examples of a child's affection toward their parents such as seeking permission to engage in jihad, maintaining ties of kinship with relatives, praying for them, seeking forgiveness for them, and fulfilling their parents' promises after their death, speaking gently and not harshly, and humbling their words, actions, and gestures in the presence of their parents.

What is even more unique is that, despite studying in Mecca for years, Thaifur did not lose his identity as a Madurese person, and even elevated Madurese local wisdom as recounted by his father, "*al-walad tsamrah al-fu'ad wa al-zaujah sawad al-'ainain*" (a child is the fruit of the heart and a wife is the blackness of the two eyes". This proverb originates from advice that is well known among the Madurese, namely "*ana' arèya*

buâna atè bân bini arèya leng-cellengna mata". He introduced this proverb in al-Dzahab al-Sabik to one of the centers of Islamic traditionalism, Mecca, where he studied with students from other countries. For fathers in Madura, children are the fruit of the heart, so they strive to fulfill their children's rights based on parenting knowledge and their own childhood experiences [11], while a wife, who is regarded as a source of fitnah (*leng-cellengna mata*), is a central symbol of the husband's honor that must be protected and must not be disturbed [12]. Implicitly, Thaifur did not set Madurese culture against hadith, but instead integrated the two well.

Similarities in style, pattern, method, and perspective in interacting with religious texts are also found in Thaifur's next hadith commentary, namely *Daf' al-Iham*, when analyzing the hadith "*kullu qardh jarra manfa'ah fa huwa riba*". He begins his analysis with a linguistic analysis of the meaning of *riba*, followed by an explanation of the ruling on riba, the relationship between *riba* and the conditions for a valid sale, as well as the various types of riba that serve as the basis for his analysis of the hadith "*kullu qardh jarra manfa'ah fa huwa riba*", and only then proceeds with an analysis of the quality and legal content of this hadith. According to him, the quality of this hadith is daif, but because it is supported by other hadiths with similar meanings whose narrators are neither wicked nor liars, it rises in rank to a *hasan* hadith and can be used as a proof. Moreover, this hadith is included among the *fiqh* maxims that have been agreed upon. Because the wording of this hadith is general, he considers all prohibited loans to apply generally as well, whether money or otherwise. As someone living in the modern era, he gives several examples of cases that have occurred recently, such as banknotes and bank credit.

He sought to trace the history of banknotes through Ibn Battutah's (703-779 AH) travel records and then analyzed it through the opinions of the *muta'akhirin* scholars in two views, namely: (a) banknotes are like gold and silver, so *zakat* is obligatory if the conditions are met; and (b) banknotes are not like gold and silver, because their substance is different, so *zakat* is not obligatory and they are not *riba*. He then chose the view of the *muhaqqiqin muta'akhirin* scholars that it is not *riba*, because it is not like a means of payment and zakat is obligatory if the conditions are met. He then concluded that banknotes accompanied by a condition requiring the borrower to return more than what was borrowed constitute *riba*, whether the banknotes are like gold and silver or not. Meanwhile, bank credit is haram because the banks that currently exist entrap people in *riba*. He explicitly revealed the behavior of businesspeople who take credit from banks carelessly to expand their businesses, causing their debts to multiply gradually and the banks to seize their assets in the form of property and buildings because they are unable to repay their credit. It is difficult to imagine someone who had never received formal education in his entire life, was not affiliated with any educational institution, could not calculate Latin numerals, could read and write in Latin only through self-study, and learned only from one *kiai* to another such as Thaifur[13] being able to speak fluently about the relationship between *riba* and banknotes and bank credit. Yet he wrote this while studying in Mecca, at a time when the internet did not yet exist throughout Saudi Arabia[14].

Intensive citation of the Qur'an, hadith, and the opinions of classical scholars is not only found in the two hadith commentary books based on *riwayah*. In his hadith commentary book based on *dirayah*, *Al-'Alam al-Munif* also reflects the Sunni orthodoxy of the period of the *muta'akhirin* scholars. This book is not merely a commentary on *Fath al-Lathif 'Ilm Musthalah al-Hadits*, but a significant development with 36 additional discussions that are absent from *Fath al-Lathif*, comprising 134 pages. In this regard, Thaifur follows the tradition of classical scholars who wrote commentaries on their own *matn* in a separate commentary book. A similar example in the field of hadith is Zain al-Din al-'Iraqi (d. 806 AH), who wrote a separate commentary on his own work, *al-Tabshirah wa al-Tadzkirah* or *Alfiyah al-'Iraqi*. Although its discussion is not as detailed as *Syarh al-Tabshirah wa al-Tadzkirah* because *al-Tabshirah* contains 1002 verses[15] and *Fath al-Lathif* contains only 65 verses compared to the innumerable intricacies of hadith studies, *Al-'Alam al-Munif* is the only commentary on the science of hadith based on *dirayah* in Madura and at the same time establishes Thaifur as the first Madurese scholar to do so.

In *Al-'Alam al-Munif*, Thaifur cites the views of later hadith scholars more frequently than those of earlier scholars, such as Ibn al-Shalah (d. 643 AH), al-Nawawi (d. 676 AH), al-Badr ibn Jama'ah (d. 733 AH), al-Zarkasyi (d. 794 AH), al-'Iraqi, Ibn Hajar al-'Asqalani (d. 852 AH), al-Suyuthi (d. 911 AH) up to his teacher's teacher, Hasan ibn Muhammad al-Masysyath (d. 1399 AH), and his own teacher, al-Sayyid Muhammad 'Alawi al-Maliki (d. 1425 AH). This reinforces 'Abd al-Majid al-Turkmani's thesis that the majority of widely circulated *'ilm al-hadits dirayah* literature, which became the foundation of hadith studies and hegemonically served as reference sources, was authored by Syafi'i scholars, thus exhibiting a Syafi'i-centric character [16]. And *Al-'Alam al-Munif* adds to the long list of Syafi'i-centric works in hadith studies, especially regarding the authority and function of the sunna in Islam, which differs from the Hanafi school[17].

A year after *Al-'Alam al-Munif* was completed, Abdul Ghafur wrote *Irsyad al-Thalibin*. Unlike Thaifur, who used a thematic commentary method and was strongly imbued with the nuances of hadiths on legal rulings, Ghafur used an analytical commentary method (*syarh tahlili*) that combined the characteristics of jurisprudence, Sufism, and theology. Thus, this book is the first *riwayah-tahliliyah* hadith commentary book in Madura. Al-Lahji, the author of the original text (*matn*) commented on in this book, was the Syafi'i school mufti in Mecca. Although Ghafur did not explain why he chose *al-Ahadits al-Arba'in* by al-Lahji as the *matn* to be commented on, since Ahmad Barizi and Ahmad Ghazali, Abdul Ghafur's teachers, studied under him, this teacher-student connection can be regarded as one of the factors behind his choice. He provides commentary according to the order of the hadiths in *al-Ahadits al-Arba'in*, beginning with the biography of the first narrator among the Companions and ending with the biographies of the hadith collectors (*mukharrij*), analytically based on the Qur'an, hadith, poetry, the opinions of traditional scholars, and his teachers, while relating them to various phenomena occurring today, such as the widespread practice of usury, bribery of officials and judges, anesthetic drugs, marijuana, smoking by inhaling smoke through the nose while breathing in gatherings of the Qur'an. He, for example, quotes

the poetry of some scholars (the first two lines) and Ahmad Barizi, his teacher, (the remaining lines) as follows:

يخشى على ختام من تكلما # حال الأذان أو أساء مسلما
أو عق أصلا أو تعاطى الخمرا # أو في الصلاة استخف الأمرا
وزيد من يشرب للدخان # منتشقا في مجلس القرآن
أو أكل الربا ومالا لليتيم # ظلما ومن يفر من كل عليم
وربنا نسأله حسن الختام # بجاه خير الأنبياء والسلام

"An end of life is feared for one who speaks # when the call to prayer is being proclaimed or who wrongs a Muslim,
or who disobeys their parents or who consumes intoxicating drinks # or who takes prayer lightly.
And add that an end of life is feared for one who smokes # inhaling smoke in a gathering of the Quran
or who consumes usury and the wealth of orphans # unjustly, and who flees from every person of knowledge.
And we ask our Lord to grant us a good end of life # through the honor of the best of prophets and peace."

Quoting poetry such as this is commonly found in hadith literature, both in hadith studies and in hadith commentaries. Although he merely quotes it, Ghafur appears to be engaging in social criticism, particularly of the tradition among some people of smoking in Qur'an gatherings in various regions, including Indonesia, especially Madura. They may consider this tradition permissible, because the ruling on smoking for the majority of Indonesians is between permissible and discouraged. Yet scholars unanimously agree that smoking is not permitted in mosques, Qur'an gatherings, study gatherings, and places of celebration, whether smoking is deemed permissible, discouraged, or forbidden, by analogy with the prohibition against eating garlic and onions in mosques because of their unpleasant smell, with cigarettes likewise being associated with them because of their unpleasant smell[18]. The use of poetry as social criticism can have a greater impact, because it feels gentler and is easier to remember. In addition to contextualization, as a student of a traditional Islamic boarding school in Madura, Ghafur also affirms the tradition of *ngabulâ* as a good tradition. In this regard, he discusses the virtues of the tradition of *khidmah* toward people who possess virtue and knowledge, especially toward one's teacher, which has been practiced from the time of the Prophet until the present[19]. This tradition then became a tradition of students toward kiai in Islamic boarding schools from the establishment of the boarding schools

until today, including in Madura, especially in various *salaf* Islamic boarding schools, where it is called *ngabulâ*[20].

Unlike Abdul Ghafur in *Irsyyad al-Thalibin*, Ahmad Ghazali in *Syuruq al-Anwar al-Ṣhamadiyah* uses a global commentary method (*syarh ijmali*), although its style is the same. However, because the number and content of the hadiths in *Mukhtar al-Ahadits wa al-Hikam al-Muhammadiyah* are much greater and more varied, Ghazali adapts his commentary to the content of each hadith while maintaining adherence to the jurisprudential school, Asyʿari theology, and al-Ghazali's sufism, and sometimes relates it to phenomena occurring when this book was written, namely: (a) He mentions aids (acquired immunodeficiency syndrome), sars (severe acute respiratory), bird flu (avian influenza), ebola, corona, and others as having emerged in this era when commenting on hadith no. 568 concerning the consequences of major sins such as adultery and homosexuality committed openly[21]; and (b) He recounts that when he wrote the commentary on hadith no. 591 on 16 Dhul Qadah 1439 AH. concerning *khamar*, there was an incident in one of the regions of Indonesia, namely that there was a man addicted to drugs who consumed drugs, then became intoxicated, until his drugs ran out. He then asked his mother to buy him some, but she refused. He then killed, dismembered, and threw his mother into the trash. The practice of linking sins with calamities is indeed commonly carried out by some scholars, including in Indonesia, whether sins can trigger calamities or calamities contain wisdom[22].

Not stopping with *Syuruq al-Anwar al-Ṣhamadiyah*, a year after *Syuruq al-Anwar al-Ṣhamadiyah* went into print for the second time in 2024 CE, Ghazali wrote and published *Khidmah al-Arba'īna al-Madūriyah*. As its name suggests, this book contains 40 hadiths about *mauizah*, advice, *syama'il*, and legal rulings. In Islamic scholarship, *arba'inat* books have been a famous type of hadith book from the past until the present[23]. Scholars from various disciplines and generations, whether in hadith, *fiqh*, sufism, history, or literature, have written this type of book, so their total number cannot be determined with certainty. Among these *arba'inat* books, al-Nawawi's *Kitab al-Arba'in* is the most famous in Indonesia, with various translations. However, although this book is already known in Madura, it is only in the form of a translation into the Madurese language, such as *Matn al-Arba'ina al-Nawawiyah* by Misto bin Jamid[24], and no Madurese scholar before Ghazali has yet been traced as having independently written an *arba'inat* book. Ghazali seems to have been the first Madurese scholar to compile an *arba'inat* book while also providing its commentary in *Khidmah al-Arba'ina al-Maduriyah*. Some of the hadith texts in it are indeed the same as those of the same mukharrij, the same text as that of a different *mukharrij*, or a text similar to that of a different *mukharrij* from the hadiths in *Mukhtar al-Ahadits wa al-Hikam al-Muhammadiyah*. As a consequence, the commentary is also similar because the methods, techniques, and styles of commentary in his two books are the same, but Ghazali appears to paraphrase the commentary with various omissions and additions, so that this book appears to be a development of *Syuruq al-Anwar al-Ṣhamadiyah*. Unfortunately, although its title suggests a Madurese identity, its contents do not demonstrate it, except insofar as it represents scholarly service to the preservation of the tradition of writing and commenting on *arba'inat* books in Madura.

The data shows that the contribution of Madurese ulama to the development of hadith literature in Indonesia has escaped the attention of researchers of hadith literature in Indonesia, Howard M. Federspiel, Martin van Bruinessen, Muh. Tasrif, Abdul Majid, Muhammad Ansori, Shafwatul Insani, Wan Khairul Aiman Wan Mokhtar, and Meysitah Sari. Federspiel only highlights the translation of hadith books and the compilation of selected hadiths[25] and the function of hadith in Islam[26]. Bruinessen only mentions various hadith literature used as subjects in various regions of Indonesia, the translation of various hadith books, and *Tanqih al-Qaul* by Nawawi Banten[27]. Tasrif only examines hadith studies in Indonesia from the 17th century to 2000 CE, without mentioning hadith studies in Madura at all[28]. Majid and Ansori, who attempt to trace the terms of hadith literature in Indonesia today, including their implications, and factors, also do not mention thematic hadith commentaries in Madura, especially regarding the development of thematic hadith[29]. Likewise, Shafwatul Insani, Wan Khairul Aiman Wan Mokhtar, and Meysitah Sari, who review the literature on hadith commentaries in Indonesia in 2014-2023 CE, do not mention the hadith commentaries that developed in Madura. Yet they reveal that four methods of hadith commentary are used in Indonesia[30].

The most rational argument behind the absence of hadith commentary books by these Madurese scholars is that they lived in *pesantren* in remote areas of Madura and almost all of their works were printed independently and in limited quantities. Yet they played a central role in the development of Islamic studies in Madura, including hadith studies, because they revived and preserved the tradition of writing Arabic-language books, including hadith books, in Madura, which had long been dormant since Muhammad Khalil Bangkalan, with significant enrichment in methods and materials, so that their hadith works were entirely different from those of earlier generations in Madura, which focused more on the vernacularization and compilation of selected hadiths, as carried out by Abdul Majid Tamim, Syamsul Arifin Banyuanyar, and Baghdad al-Maliki. Because they were educated in the same environment while in Mecca, their productivity with various new methods and materials seems to have been inspired by their principal mentor, Isma'il al-Zain al-Yamani, who indeed trained Thaifur (perhaps also his other students-pen) to write, supervised him, often instructed him to conduct research, lent him some of his books, instructed him to collect various discussions and legal rulings in some of his books, instructed him to write separate treatises carefully and systematically, corrected them, sometimes gave them titles, and instructed him to disseminate them to the students. It is therefore unsurprising that their hadith commentary books were like this, which may then have inspired their students such as Ghafur.

In terms of methodological enrichment, they developed three methods of hadith commentary, both for the hadith *matn* and the *matn* of hadith sciences, namely the thematic commentary method (*syarh maudhu'i*), the analytical commentary method (*syarh tahlili*), and the global commentary method (*syarh ijmali*). Long before the theoretical classification of various methods of hadith commentary, such as analytical commentary, global commentary, comparative commentary (*syarh muqarin*), and thematic commentary, was carried out[31], they had already practiced them in their works. The one-hadith thematic method applied by Thaifur in *al-Dzahab al-Sabik* and *Daf' al-Iham* had previously been employed by scholars, such as al-Qadhi 'Iyadh ibn Musa al-

Yahshubi (476-544 AH) in *Bughyah al-Ra'id li ma Tadhammanahu Hadits Umm Zar' min al-Fawa'id* as a commentary on the hadith of Ummu Zar'[32]. Then al-Suyuthi also applied the same method to the same hadith as al-Yahshubi. In fact, according to him, before al-Yahshubi, many had already commented on the hadith of Ummu Zar' in dedicated works, and al-Yahshubi was the last commentator. The analytical commentary method applied by Ghafur in *Irsyad al-Thalibin* had also frequently been applied by scholars from one period to another, because the analytical commentary method is the foundation of all existing commentary methods. Famous hadith commentary books use this method, such as *Fath al-Bari* by Ibn Hajar al-'Asqalani and *al-Minhaj* by al-Nawawi. Likewise, the global commentary method applied by Ghazali in *Khidmah al-Arba'īna al-Maduriyah* and *Syuruq al-Anwar al-Ṣhamadiyah* had also been applied by earlier scholars, such as *Syarh al-Arba'in Haditsan al-Nawawiyah* by Ibn Daqiq al-'Id (d. 702 AH)[33], although not as extensively as hadith commentary books that use the analytical commentary method. Thus, hadith commentary in Madura developed significantly; not only because it had never been undertaken by previous generations, but also because the three methods of hadith commentary had been employed by three different authors. In terms of enriching the material, they also went further than the previous generation of hadith scholars in Madura. They sought to combine fiqh understanding based on various schools of law, especially the Syafi'i school, with Asy'ari theology, and practical Sufism, particularly that of al-Ghazali, by contextualizing them with modernity, Madurese local wisdom, and phenomena occurring in Indonesia. Jacobs William refers to it as Islamic traditionalism[34].

4 Conclusion

Madura scholars have consistently written hadith commentary books in Arabic from the 1980s through 2026 CE. Their hadith commentary books encompass riwayah-based and dirayah-based hadith commentary, thematically, globally, and analytically, most of which were written long before various methods of hadith commentary were theoretically classified. They wrote them in three patterns, namely: (a) the original text (*matn*) combined with the commentary text, as in *al-Dzahab al-Sabik* and *Daf' al-Iham* by Thaifur; (b) the original text (*matn*) placed above the commentary text, as in *al-'Alam al-Munif* by Thaifur; and (c) the original text (*matn*) placed alongside the commentary text with an opening parenthesis and closing parenthesis as separators, as in *Irsyad al-Thalibin* by Ghafur and *Syuruq al-Anwar al-Shamadiyah* as well as *Khidmah al-Arba'in al-Maduriyah* by Ghazali. These works reflect strong networks of scholarship, friendship, and teacher-student relationships in Mecca and Madura. They are traditional *pesantren* scholars who preserve Islamic traditionalism amid modernity and internalize the local wisdom of Madura and the *pesantren*. All of this proves that hadith studies in Madura are still ongoing to this day, especially the tradition of hadith commentary, which has developed significantly and continuously.

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