



Transformation of Hadith Teaching as an Effort to Revitalize Islamic Science in Pesantren

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Abstract

This study aims to explore the method of teaching hadith with a chain of transmission applied at Pondok Pesantren Al Ihsan and its impact on preserving the Islamic scientific tradition. This article uses qualitative research with a case study approach. Data were collected through in-depth interviews, direct observation, and documentation of the data collected during the research and literature study of relevant sources. The results showed that the teaching of *sanad* hadith at Al Ihsan Islamic Boarding School was carried out systematically by prioritizing a deep understanding of the *sanad* to verify the validity of the hadith. In addition, this learning focuses on transferring textual knowledge and developing students' character and spiritual values. Students are invited to actively discuss, understand the historical context, and apply the hadith daily. The teaching method effectively preserves the tradition of hadith science, maintains the authenticity of Islamic teachings, and strengthens students' belief in the truth. This research contributes to the development of the study of Islamic religious education, especially in teaching hadith in Islamic boarding schools.

Keywords: *Pondok Pesantren*, Teaching Tradition, Sanad-based Hadith. Chain of transmission (Sanad), Character education.

Abstrak

Penelitian ini bertujuan untuk mengeksplorasi metode pengajaran hadits bersanad yang diterapkan di Pondok Pesantren Al Ihsan, serta dampaknya terhadap pelestarian tradisi keilmuan Islam. Artikel ini menggunakan penelitian kualitatif dengan pendekatan studi kasus. Data dikumpulkan melalui wawancara mendalam, observasi langsung, dan dokumentasi dari data-data yang telah di kumpulkan selama penelitian serta studi pustaka dari sumber-sumber yang relevan. Hasil penelitian menunjukkan bahwa pengajaran hadits bersanad di Pondok Pesantren Al Ihsan dilakukan secara sistematis dengan mengutamakan pemahaman mendalam tentang sanad sebagai sarana verifikasi keabsahan hadits. Selain itu, pembelajaran ini tidak hanya berfokus pada transfer pengetahuan tekstual, tetapi juga pada pengembangan karakter dan nilai-nilai spiritual santri. Santri diajak untuk aktif berdiskusi, memahami konteks sejarah, dan mengaplikasikan hadits dalam kehidupan sehari-hari. Metode pengajaran yang diterapkan efektif dalam melestarikan tradisi ilmu hadits, menjaga keotentikan ajaran Islam, dan memperkuat keyakinan santri terhadap kebenaran ajaran yang diajarkan. Penelitian ini berkontribusi pada pengembangan kajian tentang pendidikan agama Islam, khususnya dalam bidang pengajaran hadits bersanad di pondok pesantren.

Kata Kunci: *Pondok Pesantren, Tradisi Pengajaran, Hadits Bersanad, Pelestarian tradisi ilmiah Islam, Pendidikan Karakter*

INTRODUCTION

Islamic boarding schools (*Pesantren*) have long been an integral part of the Islamic education system in Indonesia, with a long history that has shaped them as centers of knowledge and development of Muslim spirituality (al 'Alwani, 1995; Islam et al., 2018). As religious institutions that are deeply rooted in scientific traditions, pesantren play a strategic role in maintaining, developing, and passing on the values of Islamic teachings to the next generation (Z. Arifin et al., 2023; Basri et al., 2024; Firmansyah et al., 2024; Yusuf et al., 2024). In this context, pesantren not only function as formal educational institutions, but also as institutions that teach the values of life, morals, and spirituality that are needed by society (Badrudin et al., 2021; Baharun, 2017; Chowdhury, 2018). Pesantren provides a holistic education, combining a deep understanding of religious texts with the application of daily life values (Hastasari et al., 2022; Huda et al., 2024; Mu'min, 2023). One important aspect of pesantren education is the teaching of hadith. This tradition is an inseparable part of the Islamic education system in pesantren, where the teaching of hadith focuses not only on the hadith text itself but also on the authentic transmission line, called the *sanad* (S. Arifin, 2023). One of the most important aspects of education is the teaching of hadith. *Sanad*, (*The sanad consists of a series of narrators who narrate the hadith in succession up to the last narrator who records it in the hadith book*) in the tradition of hadith teaching, is the chain of narrators that connects the hadith to its source, the Prophet Muhammad. By using *sanads*, hadith teaching in pesantren ensures that the knowledge taught is sourced from trusted scholars who have high scientific quality. This is very important because, in the Islamic tradition, the authenticity of knowledge is highly guarded. The teaching of *sanad* hadith also aims to ensure that any teachings conveyed are not only textually correct but can also be accounted for their authenticity through clear transmitter paths (Madkan & Mumtahana, 2022; Mahfudloh, 2023).

Previous studies have discussed hadith teaching in the context of Islamic education in general, focusing on the importance of *sanad* in maintaining the authenticity of knowledge and the role of Islamic boarding schools in shaping the character of students. Some studies show how the *sanad* serves as a guarantee of the authenticity of hadith teachings, as well as how pesantren play a role in producing a generation of Muslims who are not only intellectually intelligent, but also strong in moral and spiritual terms (Herlambang et al., 2024). However, despite the many studies addressing these aspects, there is still a void in the literature that deeply explores the method of teaching hadith in pesantren, particularly how this tradition not only preserves the authenticity of hadith but also plays a role in strengthening moral and spiritual values that are applied in the daily lives of santri. Some previous research, such as the study by (Muhammad Hamid & Syamsul Bakri, 2023), *sanad* is very important to maintain the authenticity and validity of religious teachings, especially in Islamic education. However, these studies focus more on the theoretical aspects and basic concepts of *sanad*, without explaining in detail how the tradition of teaching hadith with *sanad* is applied in the learning process in pesantren and its impact on strengthening the character and spiritual values of santri. In this case, more in-depth research on how pesantrens implement the method of teaching hadith with *sanads*, as well as its influence on the development of santri character, is still rarely found. This indicates a research gap that needs to be explored further.

This research aims to fill this void by specifically highlighting the implementation of the teaching of hadith in Al Ihsan Islamic Boarding School. The focus of this research is to dig deeper into the methods applied in the process of teaching hadith with a hadanad in pesantren, as well as how this method contributes to the formation of the character and spirituality of santri. This research is different from previous studies because it does not only discuss the technical aspects of teaching, but also explores the long-term impact of this tradition on the development of morality and character of santri. Thus, this research is expected to make a new contribution to the study of Islamic education, especially in understanding how the teaching of hadith with aanad can be a strong foundation for the formation of a generation with integrity and Islamic character.

In particular, this study aims to prove that the teaching of hadith with a chain of transmission not only serves as a mechanism for the transmission of valid knowledge, but also as an effective means of building awareness of the importance of maintaining the authenticity of Islamic teachings. In addition, this paper also wants to examine the extent to which the hadith approach can be applied in a modern context without losing its traditional essence. The results of this study are expected to be a significant reference for academics, educators, and practitioners of Islamic education in strengthening the scientific tradition in pesantren.

METHOD

This research uses a qualitative method with a case study approach to deeply understand the phenomenon of teaching hadith with a chain of transmission at Al Ihsan Islamic Boarding School. According to (Creswell, 2018), case study is one of the approaches in qualitative research used to explore a phenomenon within certain limits with in-depth data collection through various sources of information. In this research, a case study was used to comprehensively analyze how the teaching of hadith with a hadith chain was implemented, the challenges faced, and the strategies used by the teachers and students. Data were collected through in-depth interviews, participatory observation, and document analysis to gain a thorough understanding of the phenomenon under study. This research was conducted at Al Ihsan Islamic Boarding School for three months, from October to December 2024. This location was chosen because the boarding school is known to have a strong tradition in teaching hadith with a chain of transmission, thus providing a rich context for the research.

The data collection techniques used include in-depth interviews, participatory observation, and documentation. Interviews were conducted with ustadz and ustadzah who teach hadith with aanad, as well as several students who actively participate in this learning. This interview aims to obtain information about teaching methods, challenges faced, and the impact of learning on students. Observation is carried out by directly observing the learning process in the classroom, including the interaction between teachers and students, teaching strategies, and the dynamics of teaching and learning activities. In addition, researchers also documented teaching materials, syllabus, and relevant learning records to complement the data obtained through interviews and observations.

Data analysis was conducted through an interactive approach involving three main stages: data reduction, data presentation, and conclusion drawing (Miles et al., 1992). Data obtained from interviews, observations, and documentation were analyzed thematically to

identify key patterns relevant to the research objectives. The researcher ensured the validity of the data by using triangulation techniques, namely comparing and verifying data from various sources and methods. The informants in this study were purposively selected, namely ustadz and ustadzah with more than five years of experience in teaching hadith with a hadad, as well as senior santri who have participated in this learning for at least two years.

RESULTS AND DISCUSSION

Findings

This research was conducted at Pondok Pesantren Al-Ihsan Banjarmasin, an educational institution established in October 1997 AD or Jumadil Akhir 1418 H with the initial name “Pondok Pesantren Tahfizul Quran Al-Ihsan Banjarmasin”. Initially, the management of this boarding school was carried out by a team of formators chosen through the deliberations of the congregation of the Al-Ihsan mosque, which focused on teaching and memorizing the Koran. Along with the times and the increasingly diverse needs of Islamic education, Al-Ihsan Islamic Boarding School began to develop an advanced program, namely *Ta'lim al-Kutub ad-Diniyah* in 2006. This program provides more in-depth lessons on classical books and other Islamic sciences. The change was also accompanied by a change in the name of the boarding school to “Pondok Pesantren Al-Ihsan Banjarmasin”, which better reflects the boarding school's commitment to the two main programs, namely tahfidz Al-Quran and *ta'lim al-kutub*.

In the context of hadith education, Pondok Pesantren Al-Ihsan has a very systematic and structured teaching structure. The teaching of sanad hadith in this pesantren begins with the stage of introducing the basic concepts of hadith and sanad to the students. The learning process begins with the delivery of material that refers to the importance of sanad as a valid chain of hadith narration. The Ustadz who is responsible for teaching hadith with sanad explains in detail the various aspects that must be understood by the students, including an understanding of the sanad itself, which is a chain of narrators that connects a hadith with its original source, namely the Prophet Muhammad SAW.

In addition, the students are also taught about the criteria used to assess the validity of hadith, such as the accuracy and integrity of the narrators, the suitability of the hadith text with the historical context, and the scientific method in conducting research on the sanad. Ustadz also emphasized the importance of understanding the sanad genealogy, which does not only focus on the names of the narrators, but also traces their life history, their accuracy in maintaining hadith memorization, and how the narrators relate to previous scholars who have validated the hadith.

The teaching process of the hadith at Pondok Pesantren Al-Ihsan does not only focus on the intellectual aspect, but also includes strengthening the character and spirituality of the students. In addition to memorizing and understanding hadith, santri are encouraged to apply the teachings of hadith in their daily lives, with the aim that they can absorb the moral and spiritual values contained in each hadith taught. This approach introduces students to the importance of making hadith as a guide to life, which is not only studied textually, but also applied in real life to form a good, obedient, and responsible person.

The learning process continues with the stage of studying the sanad genealogy in detail. The students are given the opportunity to study and understand each stage in the sanad genealogy, starting from the last narrator they studied to reach the Prophet Muhammad as the final source of narration. Ustadz uses trusted and recognized classic reference books, such as Shahih Bukhari, Shahih Muslim, and other related hadith books, which are the main guidelines in determining the validity of hadith.

During the teaching process, ustadz often adopt an interactive approach where santri are invited to discuss, ask questions, and provide in-depth understanding of the historical, social, and cultural context of the hadiths studied. This not only enhances the santri's theoretical understanding of the hadith, but also enriches their experience in applying the teachings in daily life. In an interview with an ustadz who teaches at the boarding school, he explained,

“We start by introducing the concept of sanad to the students, explaining how the sanad genealogy functions as a chain of transmission that connects each narrator to the Prophet Muhammad. This step is very important to ensure that the students understand the essence and urgency of the sanad in maintaining the authenticity and authenticity of the hadith being taught. After the santri have a basic understanding of the sanad, we proceed to study the sanad genealogy in detail. We use various classical books such as Sahih Bukhari, Sahih Muslim, and other hadith books as the main guidelines. Each narrator in the sanad chain is thoroughly discussed, covering their background, character, and contribution to hadith narration. This helps the santri to not only memorize the sanad, but also understand the context and personality behind each name in the lineage.” (Interview with A, 2024).

In addition, interviews with ustadzah who teach at Pondok Pesantren Al Ihsan also explained the importance of an interactive approach in teaching, as well as discipline and integrity in studying hadith.

“We encourage students to actively ask questions and discuss. These discussions cover not only the technical aspects of the sanad, but also how the teachings contained in the hadith can be applied in daily life. We believe that a deep understanding and practical application of hadith teachings is the key to internalizing the values taught. In addition, we teach the students that studying hadith is not only about knowledge, but also about maintaining the trust of knowledge. Honesty, responsibility, and prudence are values that we always emphasize. Every santri must understand that they are the successors of a long scientific tradition, and they have a great responsibility to maintain the authenticity of the knowledge they receive.” (Interview with UA, 2024).



Figure 1. Discussion in the Teaching Process at Al Ihsan Islamic Boarding School

The use of sanad in teaching hadith at Pondok Pesantren Al Ihsan has a very vital role, not only as a verification tool for the validity of hadith, but also as an integral element of the learning process that aims to strengthen santri's belief in the authenticity of Islamic teachings. The sanad, as a chain of transmission that connects each hadith narrator to the Prophet Muhammad, is the main foundation in ensuring that the teachings received are authentic, trustworthy, and not distorted by time or change. In this case, the sanad is not just a technical element that ensures the validity of a hadith, but also functions as a spiritual bridge that connects generations of Muslims from time to time with the teachings of the Prophet Muhammad SAW.

Observation of the teaching process showed that the ustadz at Pondok Pesantren Al Ihsan conveyed the sanad with great care and detail. Each link in the chain is carefully explained, including the identity of the narrators, their backgrounds, and their contributions to hadith narration. The ustadz emphasize the importance of discipline in tracing and testing each of these links. They teach the students that understanding the lineage is the key to ensuring the authenticity and validity of the hadith being taught.

During the teaching process, santri are invited to actively engage in discussions related to sanads. Observations show that santri show a high interest in understanding and defending the truth of the teachings they learn. They not only listen passively, but also actively ask questions, discuss, and explore various aspects of the taught sanad. These discussions include technical aspects of the sanad, such as methods of tracing and verification, as well as practical applications of hadith teachings in daily life.



Figure 2. Teaching Process at Al Ihsan Islamic Boarding School

In addition, the teaching of hadith at Pondok Pesantren Al Ihsan also teaches the values of honesty, responsibility, and prudence. The ustadz emphasize that studying hadith is not only about increasing knowledge, but also about maintaining the trust of knowledge. Students are taught to understand that they are the successors of a long scientific tradition and have a great responsibility to maintain the authenticity and straightness of hadith narration.

During the observation process, it was seen that the ustadz at Al Ihsan Islamic Boarding School not only taught the hadith as subject matter, but also as part of the character building and morals of the students. This can be seen from the interaction between ustadz and students who are full of honor and respect for the knowledge and wisdom of previous scholars in conveying hadith. As expressed by one of the santri in the interview,

“Learning hadith with a chain of transmission made me feel more connected to the teachings of the Prophet and gave me a strong belief in practicing the teachings of Islam in my daily life. This in-depth learning process allows me to understand how each hadith reaches us through a meticulous and trustworthy chain of transmission. Knowing that the hadith I was studying had gone through a rigorous verification process by previous scholars gave me a sense of security and confidence that the teachings I was receiving were authentic and valid.” (Interview with M, 2024).



Figure 3. Teaching Process at Al Ihsan Islamic Boarding School

Other students also emphasized that studying hadith with sanad not only enriches religious knowledge, but also provides inspiration and motivation in living daily life.

“Every time I study hadith sanads, I feel like I am traveling in time, following in the footsteps of the narrators who have dedicated their lives to maintaining the authenticity of Islamic teachings. This is not just about understanding the text of the hadith, but also about appreciating the great efforts made by the scholars to ensure that we can receive the correct teachings. In everyday life, a deep understanding of this hadith with sanad helps me to apply Islamic teachings better. For example, when I face a certain situation, I can refer to the relevant hadith with complete confidence that the hadith really comes from Rasulullah SAW. This gives me clear guidance and confidence in making decisions in accordance with Islamic teachings.”

In addition, the student revealed that learning hadith with a chain of transmission also strengthens his spiritual and emotional bond with the Prophet Muhammad. He feels very special knowing that the teachings he learns are the same teachings delivered by the Prophet Muhammad, through a very strictly verified line of transmission. This knowledge made him feel closer to the Prophet and gave him a strong motivation to emulate him in all aspects of life. According to him, a deep understanding of the hadith sanad provides assurance that the teachings received are authentic and valid, so that he can apply them with full confidence in his daily life.

The teaching of hadith in Al Ihsan Islamic Boarding School also has a significant impact on the theological and scientific understanding of santri. First of all, santri learn to appreciate and respect the intellectual tradition in Islam, which is passed on through generations and includes meticulous investigation of primary sources. This process not only teaches them about the validity of teachings, but also instills respect for scientific authority and rigor in receiving and conveying knowledge.

Secondly, the teaching of hadith with a chain of transmission strengthens their understanding of the scientific methodology of interpreting and evaluating hadith. Santris are trained to identify and analyze various factors that affect the authenticity of a hadith, such as the reliability of the narrators and the compatibility of the narrative with Islamic religious principles. This not only enhances their ability to distinguish between sahih and non sahih hadith, but also establishes critical skills that are essential in religious studies and academia in general.

Third, the teaching of hadith with a chain of transmission develops the santri's sense of responsibility for the intellectual heritage of Islam. They are taught to uphold the values of honesty, accuracy and integrity in conveying religious information to others. Santris learn that as inheritors of knowledge, they have a moral obligation to preserve and disseminate Islamic teachings correctly and ethically.

Finally, the teaching of hadith in Al Ihsan Islamic Boarding School does not only focus on the academic aspect, but also on the character building and spirituality of the santri. Through this in-depth learning process, they not only gain a deeper knowledge of religion, but also experience deep spiritual growth, creating a solid foundation for their future moral and ethical lives.

Table 1. Research findings

Findings	Description
History of Al Ihsan Islamic Boarding School	It was established in October 1997 with an initial focus on Tahfizul Quran. In 2006, it developed the Ta'lim al-Kutub ad-Diniyah program to deepen the study of classical books and Islamic sciences.
Structure of Teaching Hadith	The learning process starts from introducing the concept of sanad, understanding the chain of transmission, to assessing the validity of hadith.
Teaching Methods	Using interactive approaches, discussions, and analysis of classical books such as Shahih Bukhari and Shahih Muslim. Students are encouraged to understand the sanad not only textually, but also historically and socially.
The Role of the Sanad in Teaching	Sanad serves as a verification tool for the validity of hadith and as a spiritual bridge that connects Muslims with the Prophet Muhammad.
Interactive Approach to Learning	Ustadz and ustadzah implement active discussions, encourage students to ask

	questions, and relate hadith to daily life to strengthen understanding.
The Impact of Learning Hadith	Students better understand hadith verification methods, appreciate the Islamic scientific tradition, and develop integrity and responsibility in conveying knowledge.
Influence on <i>Santri</i> Character	<i>Santri</i> learn the values of honesty, accuracy, and trustworthiness in conveying hadith. They also feel more connected to the Prophet's teachings emotionally and spiritually.
Methods for Evaluating <i>Santri</i> Understanding	Evaluation is done through memorization of the sanad, understanding the historical context of the narrators, and application of hadith in daily life.

Discussion

The teaching of hadith in Al Ihsan Islamic Boarding School is not only a process of knowledge transfer but also an educational method that covers spiritual, intellectual, and moral aspects. Based on the results of research that has been conducted, it appears that this approach has many similarities with the traditions of teaching hadith in various Islamic boarding schools and other Islamic educational institutions in Indonesia and the Islamic world in general.

According to research conducted by Wely et al., sanad is unique in the Islamic scientific tradition and functions as a stringent verification mechanism, which is not found in other scientific traditions. Sanad ensures that every hadith that reaches us has undergone a rigorous verification process, guaranteeing its authenticity. This is in line with the findings at Al Ihsan Islamic Boarding School, where each chain of hadith narration is carefully studied and analyzed (Dozan et al., 2020). Furthermore, the structured and systematic teaching process as found in Pondok Pesantren Al Ihsan reflects a holistic pedagogical approach. This approach does not only aim to transfer knowledge but also to shape students' character and spirituality. This can be seen in the way *ustadz* at Pondok Pesantren Al Ihsan not only teaches hadith textually but also encourages students to internalize the values contained in the hadith and apply them in everyday life.

The teaching of hadith in Al Ihsan Islamic Boarding School shows a very systematic and structured approach in ensuring the authenticity of hadith. Sanad, as a chain of narration that connects each narrator to the Prophet Muhammad, becomes the main foundation in this teaching process. Using the basic concept of a hadith with a sanad first, the *ustadz* ensures that students understand the importance of the sanad genealogy in maintaining the validity of Islamic teachings. This step is in line with Islamic scientific theory that emphasizes the importance of verification and validation in hadith narration. The concept of sanad (chain of narration) is a unique feature in Islamic scholarship, especially in hadith studies, which serves as an important mechanism to verify the authenticity of religious knowledge. This system is in line with the principle of *naql* (transmission) in classical Islamic epistemology, which emphasizes the continuous transfer of knowledge from reliable sources (Harahap, 2021). The methodology of sanad criticism (*naqd as-sanad*) involves examining the continuity of narrators, their credibility,

and the absence of defects to validate the authenticity of the hadith (Faris, 2024; Kamaluddin, 2023). This approach is complemented by philosophical theories of truth, including correspondence, coherence, and pragmatism, which can be applied to strengthen hadith verification (Fauzi, 2024).

The process of learning hadith with sanad at Al Ihsan Islamic Boarding School involves the use of trusted classical reference books such as Sahih Bukhari and Sahih Muslim. These books are considered the main sources in the study of hadith and provide clear guidance on the method of verifying sanad (Afdayeni, 2020). Islamic scientific theory states that the use of these primary sources is important to maintain the integrity and authenticity of the knowledge taught (Djamil, 2023). The concepts of *tabqiq* (verification) and *tashih* (validation) applied in the study of hadith with sanad ensure that the sanad which is the chain of transmission remains valid and unbroken. This method is following the rules set by scholars such as Imam Al-Bukhari, who require the integrity of the narrator, the accuracy of the transmission, and the continuity of the sanad in collecting valid hadiths (Derlan & Romlah Abubakar Askar, 2024). At the Al Ihsan Islamic Boarding School, these principles are taught systematically, so that students not only understand the contents of the hadith but also have critical skills in assessing the validity of the sanad and matan.

The use of classical references is also relevant to the modern view of Islamic education, where the importance of returning to the sources is often emphasized as a strategic step to maintain the originality of religious teachings. According to Fazlur Rahman, Islamic education ideally integrates the study of classical texts with contextual understanding that is relevant to contemporary life (Hamsah & Nurchamidah, 2019). This is implemented at the Al Ihsan Islamic Boarding School through learning hadith with a chain, where students not only study hadith texts literally but are also taught to understand their practical implications in a modern context.

Apart from that, the hadith books used at the Al Ihsan Islamic Boarding School are equipped with *syarah* (explanations) from great scholars such as Imam An-Nawawi in the Shahih Muslim Syarah, Ibn Hajar Al-Asqalani in Fathul Bari (Shaheh Bukhari *syarah*), as well as other scholars who provide in-depth insight into hadith. Explanations of these sharahs help students understand the context of hadiths from various points of view, including history, linguistics, law, and moral and spiritual aspects. Through this explanation, students not only gain a literal understanding of the hadith text but are also able to explore the deep meaning that is relevant to everyday life. The historical context described in these *syarabs*, for example, helps students understand the background to the revelation or recitation of a hadith (*asbab al-wurud*) (Andriyani & Hasani Mubarak, 2024). This is useful to avoid misunderstandings in the application of hadith, especially those related to law and social norms. In-depth linguistic explanations are also part of the learning, because the Arabic used in hadith often has rich and contextual meanings, so understanding vocabulary, grammar, and idiomatic expressions is essential.

In addition to the theoretical approach, the teaching of hadith with a chain of command in this Islamic boarding school also emphasizes an interactive approach. Students are invited to discuss and ask questions, which not only improves their theoretical understanding but also enriches their experience in applying the teachings of hadith in everyday life. This approach reflects the theory of constructivism in education, where the learning process occurs through active interaction between students and teachers and their learning environment (As'ad, 2022;

Lahmar, 2020). The teaching of hadith with a chain of command also strengthens students' understanding of scientific methodology in interpreting and evaluating hadith. Students are trained to identify and analyze various factors that influence the authenticity of a hadith, such as the reliability of the narrator and the suitability of the narrative to the principles of Islam. This approach is under Islamic scientific theory which emphasizes the importance of scientific methods and critical analysis in the study of hadith.

Apart from the intellectual aspect, the teaching of hadith with sanad at the Al Ihsan Islamic Boarding School also emphasizes the values of honesty, responsibility and prudence. The *ustadz* teach that studying hadith is not only about increasing knowledge, but also about maintaining the trust of knowledge. Santri is taught to understand that they are the successors of a long scientific tradition and have a great responsibility to maintain the authenticity and straightness of hadith narration. This approach is in line with ethical theory in Islamic education, which emphasizes the importance of moral values in the teaching and learning process.

Teaching hadith with a chain also has a significant impact on the intellectual, emotional, and spiritual development of students. Through a deep and structured learning process, students not only gain a deep understanding of religion but also experience personal transformation that includes strengthening character and increasing spirituality. In Islamic education, learning hadith with a chain is an effective medium for producing a generation that is knowledgeable and has a superior personality, as emphasized by the theory of Islamic education which prioritizes the formation of noble morals and the development of spirituality as the main goal (Mukhlis et al., 2024; Rachman et al., 2023). Intellectually, teaching hadith with sanad hones the critical thinking skills of students. In studying the sanad and matan of hadith, students are trained to evaluate the validity of the narration, understand the historical context, and analyze the legal implications and values contained in the hadith (Ismail et al., 2024; Muflihah et al., 2024; Sudarmaji & Maarif, 2021). This process requires thoroughness, logic, and deep analytical skills, which directly contribute to the intellectual development of students. In addition, this ability strengthens their ability to understand and apply religious knowledge more broadly, so that they are able to contribute as agents of positive change in society (Adeoye et al., 2025; Chande, 2023).

Teaching hadith with a chain also contributes greatly to the spiritual growth of students. Every hadith studied, especially those related to morals and worship, contains values that encourage students to improve their relationship with Allah SWT (Mabruri & Musnandar, 2020). Through an understanding of the virtues of worship, the importance of sincerity, and the moral values taught by the Prophet Muhammad SAW, students are encouraged to internalize these teachings in their daily lives. This process creates a higher spiritual awareness, which in turn strengthens their piety and faith.

In addition, learning hadith with a chain also emphasizes the importance of *ittiba'* (following) Rasulullah SAW as the main role model in life. Students are taught not only to understand, but also to practice the sunnah of the Prophet Muhammad SAW in all aspects of life, from worship to social interaction. This helps students develop characters that reflect Islamic values, such as honesty, patience, compassion, and responsibility (Latif et al., 2023). This character formation is in line with the concept of *tarbiyah* in Islamic education, which aims to

build a complete human being (*insan kamil*), namely an individual who is balanced between intellectual, emotional, and spiritual (Ithnin et al., 2023).

The process of learning hadith with a chain at Al Ihsan Islamic Boarding School also provides a collective experience that strengthens social and emotional values. The interaction between the *ustadz/ustadzah* and the students creates a learning environment full of respect and intimacy, while group discussions and joint activities strengthen the sense of brotherhood among the students. This environment becomes a conducive place for students to not only learn religious knowledge but also practice social values such as cooperation, tolerance, and empathy (Aryati & Suradi, 2022; Sechandini et al., 2023; Suyanta et al., 2024).

Students who learn hadith with a chain are also taught to respect and appreciate the intellectual tradition in Islam. This process not only teaches them about the validity of the teachings but also instills respect for scientific authority and thoroughness in receiving and conveying knowledge. This approach is under the theory of Islamic epistemology, which emphasizes the importance of seeking and verifying knowledge through valid methods (Futaqi & Mashuri, 2023; Ma'rufi et al., 2024).

The teaching of hadith with a chain at Al Ihsan Islamic Boarding School also shows how the Islamic intellectual tradition can be integrated with modern educational methodology. The interactive approach and use of classic reference books are examples of how tradition and modernity can go hand in hand (Rahman, 1988). The theory of integration of knowledge in Islamic education emphasizes the importance of combining scientific traditions with modern educational methods to create a holistic learning environment (Bahri, 2022; Rahman, 1988).

CONCLUSION

This study found that teaching hadith with sanad at Al Ihsan Islamic Boarding School not only focuses on the traditional approach that emphasizes the validity of sanad but also integrates the formation of character and spirituality of students. This finding shows that the sanad method not only maintains the authenticity of Islamic teachings but also significantly impacts the moral, intellectual, and spiritual development of students. The holistic approach applied at this Islamic boarding school combines academic methods based on sanad with practical values that students can internalize daily. This confirms that learning hadith with sanad is not only relevant for scientific purposes but also as an effective tool in building a better personality of students. This study makes an essential contribution to scientific studies by confirming that the sanad approach has advantages in maintaining the authenticity of Islamic teachings while offering a new perspective on its impact on the formation of character and spirituality of students. This study complements previous research by emphasizing the holistic dimension of learning hadith with *sanad*, which has received less attention. In this case, this study shows that teaching hadith with a chain builds academic understanding and strengthens students' emotional and spiritual relationship toward religious teachings.

However, this study has several limitations. First, this study was only conducted at the Al Ihsan Islamic Boarding School, so the results cannot be generalized to other Islamic boarding schools with possibly different approaches. Second, this study has not explored the teaching of hadith with a chain at other levels of education, such as early-level madrasah diniyah or Islamic universities. Hence, the variation of cases studied is still limited. Third, the research informants

are limited to students and *ustadz* in one location without considering gender, age, and social background factors, which can provide broader insights into learning dynamics. Fourth, the descriptive qualitative approach used in this study does not allow quantitative measurements to assess the impact of learning objectively. For further research, it is recommended to include various Islamic boarding schools with different learning methods, as well as expand the focus to other levels of education. In addition, expanding the variation of informants by considering gender, age, and social background aspects can enrich the research results.

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