

Millennial Santris' Comprehension of Sundanese Hadith Texts: A Study at Pondok Pesantren Al-Mardhiyyah Al-Islamiyyah, Bandung

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ABSTRACT

Cultural linguistic shifts in the era of globalization have led to a degradation of mother tongue proficiency among the millennial generation, including Sundanese *santri*. This phenomenon poses a challenge for traditional *pesantren* in West Java that maintain a curriculum of Sundanese-based Hadith studies. This study aims to evaluate the comprehension level of millennial santri regarding Sundanese Hadith texts and to identify the lexical barriers encountered. The research was conducted at Pondok Pesantren Al-Mardhiyyatul Islamiyyah, Bandung Regency, employing a descriptive qualitative method. Data collection instruments included participatory observation and vocabulary comprehension tests administered to 20 millennial santri, utilizing Hadith samples on the theme of *thaharah* (purification) from the book Papadang Ati. The results indicate that while santri generally grasp the context of the Hadith, there exists a 21% lexical comprehension gap; students struggled to understand archaic Sundanese terms (*buhun*) such as *lingsemeun*, *mopoyankeun*, and *pancaindra*. These findings suggest a need for the revitalization of *kitab kuning* instructional methods that prioritize not only Sharia content but also the preservation of local linguistics.

Keywords: *Millennial Santri, Hadith Book, Sundanese Language, Traditional Pesantren, Lexical Comprehension*

Introduction

Discussing the millennial generation is now familiar to us. This generation was born between 1981 and 2000. The millennial generation (Generation Y) is the demographic group after Generation X. This generation has been greatly influenced by the emergence of smartphones, the spread of the internet, and the emergence of social media networks. Millennials are a tech-savvy generation. Research released by the Pew Research Center explains the uniqueness of millennials compared to previous generations: their lives are inseparable from technology, especially the internet, and entertainment has become a necessity. (Ummah, 2020).

As mentioned earlier, the Millennial generation refers to those born between 1980 and 2000. Of course, this includes the *santri* generation. This generation is also known as the practical generation, because to obtain information, one only needs to access the internet. A *santri* must be equipped with an education that not only aims to strengthen faith, worship, and morals, but also provides general knowledge and national insight. Through this process, it is hoped that *santri* will not only be experts in religious knowledge, but also master technology to be involved in maintaining unity. (Afwiana, 2019).

Millennial *santri* are designed to be good Muslims who preserve and spread Islamic teachings. However, as millennials, they have an advanced sensitivity to multimedia that paralyzes their awareness of space and time. (Hidayat, 2014). It is very important for millennial *santri* to be aware of the changes taking place in today's world. By doing so, they can play a role in society and become role models for renewal while remaining grounded in *pesantren* traditions and the teachings of Islam. (Sakti, 2020)

Islamic boarding schools are centers for the dissemination of hadith studies. The emergence of Islamic boarding schools has made hadith studies increasingly popular among students throughout the archipelago. Historically, the spread and development of hadith studies continued to increase significantly after the 1900s. In a history book written by Mahmud Yunus, there are records of several Islamic boarding schools and madrasas that were established in the early 20th century, along with their curricula and the names of the books taught. Hadith and hadith science are one of the main subjects studied in Islamic boarding schools.

In its early days, Islamic boarding schools conducted studies and teachings using regional languages, with Arabic classical texts as their main source. Over time, as Islamic boarding schools developed and more

students flocked to study religious sciences, the scholars of the archipelago wrote religious books in their respective local languages. This was done to make it easier for students to learn religious sciences in their local languages.

Teddi, Wawan Hawe Setiawan, a cultural observer and head of the Sundanese Cultural Institute, responded to the declining popularity of the Sundanese language among millennials, which is being eroded and competing with Indonesian and foreign languages, causing the existence and character of Sundanese culture to slowly fade with the influx of foreign cultures. He stated that Sundanese values among the millennial generation, including the Sundanese language and character, have not completely disappeared. He said that on the one hand, formal educational institutions do need to teach standardized Sundanese. But on the other hand, in non-formal environments, contemporary expressions of Sundanese identity should be appreciated. So, it's not lost, just more flexible. (Amaliyah, 2021).

Methods

Approach and Type of Research This study uses a qualitative approach with a descriptive-analytical method. This approach was chosen because the researcher aims to explore the santri's deep understanding of local religious texts, a phenomenon that cannot be adequately explained by statistics alone. This study seeks to capture the objective reality of millennial *santri*'s linguistic competence in accessing hadith literature based on local wisdom (Sundanese language) amid the tide of modernization.

Research Location and Subject The research was conducted at the Al-Mardhiyyatul Islamiyyah Islamic Boarding School located in Kampung Cibagbagan, Cileunyi Kulon Village, Cileunyi District, Bandung Regency. This location was chosen based on the characteristics of the boarding school, which still upholds the *salafiyah* tradition and teaches Sunda-language translations of hadith books by Nusantara scholars, such as *Hadis Penting Papadang Ati* by Moh. E. Hasim.

The research subjects were determined using the purposive sampling technique, namely 20 millennial students residing at Islamic boarding schools. The criteria for millennial students in this context are those born between 1981 and 2000 who actively interact with

information technology but still follow the traditional Islamic boarding school curriculum. The diversity of the students' backgrounds was also taken into consideration to observe variations in language comprehension.

Data Collection Techniques To obtain valid data, researchers apply three main techniques:

1. **Observation:** Researchers directly observed the hadith learning process (recitation), both the *sorogan* and *bandongan* systems, to see the interaction between students and the classical texts.
2. **Comprehension Test (Limited Experiment):** Students were given 13 samples of hadiths on the theme of *thaharah* (purification) along with their Sundanese translations. Students were asked to identify and interpret vocabulary words that were considered difficult.
3. **In-depth interviews:** Conducted to confirm test results and explore the reasons behind students' lack of understanding of certain terms.

Data Analysis The collected data was analyzed through data reduction, data presentation, and conclusion drawing. The researchers made an inventory of vocabulary that the students failed to understand, such as the words "*lingsemeun*"(shy) or "*saresmi*"(sexual intercourse). The level of understanding was measured by presenting the number of words understood versus those not understood. The validity of the data was tested by comparing the results of the written test with the students' ability to explain the meaning of the hadith orally. This analysis led to conclusions about the percentage of students' understanding of the Sundanese hadith book.

Results and Discussion

Profile of al-Mardliyah al-Islamiyah Islamic Boarding School

Based on its geographical location, Al-Mardhiyyatul Islamiyyah Islamic Boarding School is located 1 km from the village, precisely in Cibagbagan hamlet, Cileunyi Kulon Village, Cileunyi Subdistrict, Bandung Regency. Meanwhile, the distance between Al-Mardhiyyatul Islamiyyah Islamic Boarding School and the city of Bandung is 46 km. The total land area of the Al-Mardhiyyatul Islamiyyah Islamic Boarding

School is recorded as 3 hectares, all of which is owned by the Kyai or elders of the boarding school, consisting of 125 decares of land and 125 decares of waqf land owned by the late Hj. Maemunah and others. (Ustadz Rohmat H)

Brief History of the Establishment of Al -Mardhiyyatul Islamiyyah Cibagbagan, Cileunyi Kulon Village, Cileunyi District, Bandung Regency From a socio-historical perspective, the Al-Mardhiyyatul Islamiyyah Cibagbagan Islamic boarding school, located in Cileunyi Kulon Village, Cileunyi District, Bandung Regency, is an Islamic educational institution located in the West Java region of Indonesia. The Al-Mardhiyyatul Islamiah Islamic boarding school is a Salafi (traditional) boarding school. It is a non-formal educational institution that still preserves many of the traditions passed down by scholars of the past.

Al-Mardhiyyatul Islamiyyah Islamic Boarding School in Cibagbagan, Cileunyi Kulon Village, Cileunyi District, Bandung Regency is ready to become a place for studying religious sciences. Especially in the field of Islamic studies as a provision for happiness in this world and the hereafter. Through this education, it is hoped that competent Muslim cadres (students) in the field of religious knowledge will be formed. At the same time, it aims to produce Muslims who are pure in character and devoted to Allah SWT. It is hoped that this will bring a positive influence and act as a mobilizer in a social reality based on Islamic values. (Ustadz Rohmat H)

Al-Mardhiyyatul Islamiyyah Islamic Boarding School in Cibagbagan, Cileunyi Kulon Village, Cileunyi District, Bandung Regency, serves not only as a center for Islamic studies but also has specific religious goals, vision, and mission to prepare its students for life. The general objective is to guide students to become individuals with Islamic personalities who are equipped with religious knowledge. More specifically, it aims to prepare students to become religious scholars who are able to practice their faith in their daily lives.

The goal of an institution or organization is a future state that serves as a target for participants in areas of high priority within the organization. The goals of the Al-Mardhiyyatul Islamiyyah Islamic boarding school include:

1. The goal is to seek Allah SWT's blessing through various programs and activities related to Islamic worship.
2. We are grateful to Allah SWT for the blessings of faith, Islam, Ihsan, and knowledge that have been entrusted to us.
3. Teaching, developing, upholding, and defending the teachings of Islam revealed to the Prophet Muhammad as a role model for the entire universe.
4. To accommodate and facilitate people who study religion so that they have the knowledge to prepare them for life in this world and the hereafter. e. To foster Islamic religious cadres with noble character.

The Role of Kiai in Islamic Boarding Schools (*pesantren*)

The kiai is the center of *pesantren* life, like a heart that animates all activities. He pioneers, establishes, nurtures, and leads the *pesantren*. The position of a kiai is determined not only by education, but also by depth of knowledge, exemplary worship, and moral authority. In society, kiai are part of an influential elite group, both in religious and socio-political fields. In traditional Islamic boarding schools, kiai are a source of inspiration and moral support for students throughout their lives.

Al-Mardhiyyatul Islamiyyah Islamic Boarding School has seven teaching staff who also manage the boarding school, most of whom come from prominent families. KH. Abdul Jalil was the main teacher until his death in 1980, after which leadership was taken over by KH. Abdul Oodir Jaelani. During his tenure, the boarding school flourished with the support of the habaib, who provided input and assistance with development. After his death in Mecca in 2011, leadership was passed on to his son, KH. Abdurrahman Hambali (Akang Asep), who undertook major renovations and the construction of dormitories.

Students at Islamic boarding schools are divided into two groups: *santri mukim*, who live in the cottage complex, and *santri kalong*, who live outside but regularly attend religious lectures. The lives of *santri* are characterized by solidarity, discipline, and religious nuances. They are accustomed to religious practices such as night prayers and fasting, living simply, being independent, and obeying the rules of the Islamic boarding school.

With the complementary roles of the kiai, teachers, and *santri*, Al-Mardhiyyatul Islamiyyah Islamic Boarding School continues to grow as a center for Islamic education and the cultivation of noble character.

Of course, every institution has a vision and mission. The vision and mission of the Al-Mardhiyyahtul Islamiyyah Islamic Boarding School in Cibagbagan, Cileunyi Kulon Village, Cileunyi District, Bandung Regency are as follows:

1. Visi

The vision of Al-Mardhiyyatul Islamiyah Islamic Boarding School in Cibagbagan, Cileunyi Kulon Village, Cileunyi District, Bandung Regency is a long-term view of an institution or organization, the objectives of the institution, and what must be done to achieve those objectives in the future. A vision within an institution or organization is an idea that transcends current reality, something we aspire to and create that has never existed before. The vision of the Al-Mardhiyyatul Islamiyah Islamic Boarding School in Cibagbagan, Cileunyi Kulon Village, Cileunyi District, Bandung Regency is: "To become a center for educating the younger generation and capable of integrating Islamic religious knowledge."

2. Misi

The Mission of Al-Mardhiyyatul Islamiyyah Islamic Boarding School in Cibagbagan, Cileunyi Kulon Village, Cileunyi District, Bandung Regency has a primary mission in implementing Islamic education. First, the boarding school is committed to Islamic preaching as a means of spreading religious teachings. Second, it aims to develop a young Muslim generation that is pious, has noble character, and is ready to face the challenges of the times. Third, it equips students with knowledge of Islam so that they can develop themselves and play an active role in society.

Learning (Study) System

Al-Mardhiyyatul Islamiyyah Islamic Boarding School implements two classical teaching systems, namely sorogan and bandongan. Sorogan is intended for beginner students who are not yet able to read the book, conducted at Duha time with the teacher facing the students directly. Meanwhile, bandongan is intended for more proficient students, where the teacher reads the book and the students listen and take notes. Classes

are held regularly after dawn prayers, at dawn, afternoon prayers, after afternoon prayers, after sunset prayers, and after evening prayers.

A distinctive feature of this Islamic boarding school is the study of Kitab Kuning, the works of Shafi'i scholars, which continue to be taught even though the boarding school also incorporates general knowledge. In addition, there are Muhadhoroh activities every Thursday night to train the mental and intellectual abilities of the students through speeches, lectures, recitation of the Qur'an, shalawat, and prayers. The Marhaba tradition is held every Thursday night before Friday, consisting of the recitation of the maulid of the Prophet Muhammad SAW, as an expression of love for the Messenger of Allah and a means of drawing closer to Allah.

Students are also guided in *wirid* and *dzikir*. *Wirid* ma'tsur from the Qur'an and Hadith as well as ghoir ma'tsur such as hizib are taught with a teacher's certificate to avoid negative effects. The *wirid* that are authorized include Dalail Al-Khoirot, Ratib Al-Athos, and Ratib Al-Hadad, which are recited after dawn and dusk prayers to practice *istiqamah*.

In addition, Islamic boarding schools train students in skills such as *qasidah*, preaching, teaching, and *batshul kutub*. Islamic boarding schools also commemorate important Islamic holidays, hold ceremonies to honor the founders of the boarding schools, and are active in community service. The *Ngaliwet Santri* tradition is a means of strengthening friendship and gratitude.

In terms of management, the *pesantren* implements a collective system through deliberation and consensus, led by the Rois 'Am as the center of coordination and driving force of the organization.

Sundanese-Based Hadith Book Being Studied

Islamic boarding schools became centers for the study of hadith in the archipelago, especially after 1900 AD. Mahmud Yunus noted that many Islamic boarding schools and madrasas in the early 20th century made hadith their main curriculum. Initially, teaching used Arabic classical texts with an introduction in the local language. As Islamic boarding schools developed, scholars wrote religious books in local languages to make it easier for students to learn. Entering the 21st century, hadith is taught in Indonesian and Sundanese.

At the Al-Mardhiyah Al-Islamiyah Islamic boarding school, the hadith books studied include Al-Arba'in An-Nawawiyah, Mukhtarul Hadis, Tanqihul Qaul, Syu'bul Iman, and Hadis Penting Papadang Ati.

Hadith Used as an Example to Measure Students' Understanding

Hadith studies taught in Islamic boarding schools are more often discussed based on themes. Students are presented with hadiths related to a particular topic of discussion. The application of theme-based hadith learning tends to make it easier for students to understand religious issues. Theme-based hadith studies explore issues in greater detail, so that students are expected to gain a deeper understanding.

This community service program was carried out during the day and began with. The community service activity was carried out by providing hadiths with Sundanese translations to the participants and distributing 10 words that must be memorized to increase the understanding of millennial students of Sundanese vocabulary.

The activity carried out was to present the students with hadiths related to a discussion topic. The application of theme-based hadith learning tends to make it easier for students to understand religious issues. The author's purpose in providing several hadith examples to the students was to measure their understanding of Sundanese-based hadith. The hadiths provided were those with the theme of thaharah, referring to the book Hadis Penting Papadang Ati by Moh. E. Hasim.

Among the examples of hadith given to the students at the Al-Mardliyah Al-Islamiyah Islamic boarding school are:

أَنَّ أُمَّ سُلَيْمٍ قَالَتْ يَا رَسُولَ اللَّهِ إِنَّ اللَّهَ لَا يَسْتَعِي مِنَ الْحَقِّ هَلْ عَلَى الْمَرْأَةِ غُشْلٌ
إِذَا احْتَلَمَتْ قَالَ نَعَمْ إِذَا رَأَتْ الْمَاءَ

Saur Ummu salamah : “ Ya Rasulallah, sayaktosna Alloh teu lingsemenun mopoyankeun baq. Dipi istri wajib siram upami ngimpen?” Diwaler; “ Enya wajib, Lamun manehna nenjo cai.” (HR. Bukhari, Muslim jeung nu sejenna ti ummu salamah ra)

Explanation (Syarah): Kecap cai dina hadis ieu pikeun ngabalibirkeun kecap mani malar henteu jarjipen. Boh lalaki boh awewe lamun ngimpi saresmi nepi ka kaluar cai diwajibkeun mandi janabat atawa mandi junub. Tapi upama ieu baseuh mah sarua bae jeung ngimpi biasa teu matak wajib mandi.

أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا جَلَسَ بَيْنَ شُعْهِهَا الْأَرْبَعَ ثُمَّ جَهَدَهَا فَقَدْ
وَجَبَ الْغُسْلُ أَنْزَلَ أَمْ لَمْ يُنْزَلُ

Rasulallah saw ngadawuh: "lamun lalaki ges aya diantara opat pancadria awewe terus sapatemon, ha lieu teh jadi alatan wajib mandi, naha kaluar mani naha henteu." (HR. Ahmad jeung Muslim ti Abu Hurairah)

Explanation (*Syarah*): Pancadria awewe nu opat nu kaunggel diluhur nyaeta dua leungeun jeung dua suku. Lamun lalaki geus aya dina antara dua leungeun jeung dua suku awewe nu diteruskeun koitus atawa sapatemon, sanajan teu nepi kana ejakulasi atawa nyemprotna mani tina zakar boh lalakina boh awewe wajib mandi junub.

وَ مَسَّ الْخِتَانُ الْخِتَانَ فَقَدْ وَجَبَ الْغُسْلُ

Lamun khitan ges antel kana khitan, nya pasti wajib mandi. (HR. Ahmad jeung Muslim ti 'Aisyah ra)

Explanation (*Syarah*): Khitan teh rarangan lalaki jeung awewe. Patepungna dua khitan the ngabalukarkeun wajib mandi junub, ceuk nu cawokah sanajan nganukur saelol.

دَعِيَ الصَّلَاةَ قَدْرَ الْأَيَّامِ الَّتِي كُنْتِ تَحِيِّضِينَ فِيهَا ثُمَّ اغْتَسَلِي وَصَلِّي

Tinggalkeun sholat dina poean haid, geus kitu mandi terus shalat. (HR. Mutafaq alaih).

Explanation (*Syarah*): Awewe nu keur hed teu wajib shalat lamun hiji awewe geus biasa hed lilana tujuh poe, kari-kari dina hiji waktu getih ieu daek saat nepi ka aya welasna poe. Salewihna ti tujuh poe disebut istihadah. Dina poe istihadah nu mimiti manehna wajib mandi junub, sanggeus kitu mah jadi suci. Nu teu wajib shalat nu keur hed sakumaha nu kaunggel dina hadis no 5 di handap.

Ijma sahabat netepkeun yen niifas sara jeung hed, kusabab eta awewe nu tas ngalahirkeun ieu wajib shalat samemeh getih saat.

كُنَّا نَحِيِّضُ عَلَى عَهْدِ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ ثُمَّ نَطْهُرُ فَيَأْمُرُنَا بِقَضَاءِ
الصَّبَّامِ وَلَا يَأْمُرُنَا بِقَضَاءِ الصَّلَاةِ

Kami haid dina jaman Rasulallah saw, kami ditimbalan supaya ngodoan puasa nepi tapi henteu ditimbalan ngodoan sholat. (HR. Al-Jamaah ti Mu'adz ti 'Aisyah ra)

Explanation (*Syarah*): Lamun awewe hed atawa nifas dina bulan Ramadhan, teu meunang shalat jeung puasa. Tapi puasa wajib dikodoan sanggeus liwat bulan Ramadhan sedeng shalat mah henteu.

قالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اغْسِلُوهُ بِمَاءٍ وَسِدْرٍ وَكَفِنُوهُ فِي ثَوْبَيْنِ

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

Explanation (*Syarah*): Aya nu iheram rragrag tina tutumpakan nepi ka henteuna. Nya Rasulallah saw nimbalan para sahabat sakumaha unggeling hadis diluhur. Nu cilaka nepi ka maotna dina keur umrah atawa ngalakukeun ibadah haji kaasup kana mati syahid pasif. Kudu dipulasara sakumaha biasa tapi teu meunang dibungkus make seuseungitan, sirahna tue meunang ditutupan. Dawuhan Rasulallah saw : “engke di aherat manehna bakal dihudangkeun dina kaayaan keur talbiah.”

عَنْ أُمِّ عَطِيَّةَ قَالَتْ دَخَلَ عَلَيْنَا النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ نَغْسِلُ ابْنَتَهُ
فَقَالَ اغْسِلُهُمَا ثَلَاثَةَ أَوْ خَمْسَةَ أَوْ أَكْثَرَ مِنْ ذَلِكَ إِنْ رَأَيْنَا ذَلِكَ بِمَاءٍ وَسِدْرٍ وَاجْعَلْنَاهُ
فِي الْآخِرَةِ كَفُورًا أَوْ شَيْئًا مِنْ كَافُورٍ فَإِذَا فَرَغْنَا فَإِذَا فَرَغْنَا أَذْنَاهُ فَأَلْقَى إِلَيْنَا
حَقْوَهُ فَقَالَ أَشْعِرْنَاهُ إِبَاهُ

Ti Ummu ‘Athiyyah pokna teh: “ basa urang keur ngibakan jenazah putri Rasulallah saw jol anjeunna sumping, saurna: ‘pek mandian manehna tilu kali, lima kali atawa leuwih ti sakitu saperluna sing nepi ka bersih make cai campur sidir, jeung dina panganggeusanana make kapur. ‘basa geus rengse terus diuningakeun ka anjeunna. Terus anjeunna maparinkeun lawon kagungan anjeunna ka urang bari ngadawuh: ‘Bungkus manehna make ieu heula.” (HR. Muslim ti Ummu ‘Athiyyah).

عَنْ أُمِّ عَطِيَّةَ قَالَتْ أَتَانَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَنَحْنُ نَغْسِلُ إِحْدَى
بَنِتَيْهِ فَقَالَ إِغْسِلُهُمَا أَوْ خَمْسَةَ أَوْ أَكْثَرَ مِنْ ذَلِكَ قَلْتُ فَضَّلَّنَا شَعْرَهَا ثَلَاثَةَ أَثْلَاثَ
قَرْنَهَا وَنَاصِيَاتَهَا

Ceuk ummu ‘Athiyyah: “Basa kuring jeung babaturan keur ngibakan salah saurang putri Rasulallah saw anjeunna sumping terus ngadawuh: “mandian manehna kalawan gangsal, lima kali atawa lewih.” Ceuk Ummu ‘Athiyyah: “Rambutna dibagi jadi tilu bagian, terus digelungkeun dibeulah katuhu, di Beulah kenga jeung dina embun-embunan.” (HR. Muslim ti Ummu ‘Athiyyah).

عَنْ أُمِّي عَطِيَّةَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَيْثُ أَمَرَهَا أَنْ تَغْسِلَ ابْنَتَهُ
قَالَ لَهَا ابْدَأْنِ بِمَا مِنْهَا وَمَوَاضِعَ الْوُضُوءِ مِنْهَا

Ceuk Ummu 'Athiyyah basa Rasulallah saw miwarang ngibakan jenazahna putrina, anjeunna ngadawuh: "Heulakeun anggota wudhuna jeung mimitian ti Beulah katuhu." (HR. Muslim ti Ummu 'Athiyyah).

Explanation (Syarah): Cai nu dipake ngamandian mayit dicampur sidir malar seungit, dina panutupna make kapur barus. Urang ayeuna bisa nyampur cai make kekembangan. Mimitna ngumbah anggota wudhu, beungeut, leungeun, sirah jeung suku bari ngaheulakeun leungeun jeung suku Beulah katuhu. Ieu teh anggota wudhu nu wajib dikumbah atawa diusap sakuamaha nu kaunggeul dina surat al-maidah ayat ke-6. Ngamandian mayit the kudu gangsal, tilu kali, atawa lima kali, rek leuwih tisakitu ge teu nanaon.

فَمَرَّ عَلَيْهِ رَسُولُ اللَّهِ فَأَسْلَمَ فَحَلَّهُ وَبَعْثَ بِهِ إِلَى حِطَّةٍ أَبِي طَلْحَةَ وَأَمَرَهُ أَنْ
يَغْتَسِلَ

Rasulallah saw angkat ngalangkungan manehna, barita manehna asup islam. Manehna dibebaskeun ku Rasulallah, terus anjeunna miwarang para sahabat mawa manehna ka kebon abu Thalhah supaya dimandian. (HR. Ahmad nu sumberna ti Bukhari jeung Muslim ti Abu Hurairah).

Explanation (Syarah): Tsamamah al-Hanafi ditahan ku kaom muslimin, manehna dibebaskeun lantaran asup islam, terus dimandian. Jadi leuwih ti heula ikrar asup islam ku jalan maca syahadat, sanggeus kitu kakarek mandi. Basa umar bin khathab, khalid bin walid, jeung sawatara urang Madinah arasup islam, samasekali teu disebut-sebut kdu mandi. Ku kituna urang bisa nyokot kasimpulan yen mandi asup islam teh hukum sunat.

أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَ إِذَا اغْتَسَلَ مِنْ الْجَنَابَةِ بَدَأَ فَغْسَلَ يَدَيْهِ ثُمَّ
يَتَوَضَّأُ كَمَا يَتَوَضَّأُ لِلصَّلَاةِ ثُمَّ يُدْخِلُ أَصَابِعَهُ فِي الْمَاءِ فَيُخْلِلُ هَا أَصُولَ شَعَرِهِ ثُمَّ
يَصْبِّعُ عَلَى رَأْسِهِ ثَلَاثَ غُرْفٍ بِيَدَيْهِ ثُمَّ يُفِيضُ الْمَاءَ عَلَى جَلْدِهِ كُلِّهِ

Upama Nabi saw siram janabat mimitina anjeunna ngawasuh pananganan duanana, geus kitu anjeunna abdas seperti wudhu rek shalat. Terus anjeunna nganclokmekun remana kana cai sanggeus kitu ngeru-ngerukkeun tungtung remana kana kulit sirah. Saterusna mah anjeunna nyiuk cai tilu kali ku dua panangan dipake ngabanjur mastakana. Ti dinya anjeunna ngabanjur salirana nepi ka walatra. (HR. Bukhari ti 'A'isyah ra)

تَوَضَّأَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وُضُوءُهُ لِلصَّلَاةِ غَيْرِ رِجْلِيَّهُ

Rasulallah saw abdas saperti wudhu pikeun shalat tanpa ngumbah sampeanna. (HR. Bukhari, Ahmad, Abu Daud, Turmudzi, Nasa'l jeung Ibnu Majah ti Maemunah ra)

أَنَّ امْرَأَةً قَالَتْ يَا رَسُولَ اللَّهِ إِنِّي امْرَأَةٌ أَشَدُّ ضُفْرَ رَأْسِي أَفَأَنْقُضُهُ
لِلْجَنَابَةِ قَالَ إِنَّمَا يَكْفِيَكِ أَنْ تَحْفِنِي عَلَيْهِ ثَلَاثَ حَثَيَاتٍ مِنْ مَاءٍ ثُمَّ تُفِيَضِي عَلَى
سَائِرِ جَسَدِكِ فَإِذَا أَنْتِ قَدْ طَهُرْتِ

Aya awewe naros ka Rasulallah saw pokna the: "Anyaman buuk abdi teu puguh pisan, naha kedah dirundaykeun upami abdi mandi junub?" diwaler: "hidep cukup ngucurkeun cai tilu kali kana sirah hidep, sanggeus kitu gulujurkeun cai kana awak hidep sing nepi ka walatra. Ku cara kitu hidep jadi suci." (HR. Ahmad, Muslim jeung Turmudzi ti Ummu Salamah).

Based on the results of a research survey conducted on 20 millennial students at the al-Mardhiyyatul Islamiyah Islamic Boarding School in Cileunyi, Bandung, by providing several examples of hadith to explore the students' understanding of hadith studies based on the Sundanese language, it was found that there are several Sundanese terms that are difficult to understand, namely as follows:

No	Kosa kata	Arti
1	Lingseumeun	Isin = shay
2	Mopoyankeun	Ngajelaskeun= explaining
3	Ngabalibirkeun	Teu malire= no matter
4	Jarijipen	Rarujit=a very dirty place
5	Saresmi	Sapatemon=Intercourse
6	Pancadria	Anggota awak = Indra
7	Sapatemon	Kawajiban ngalakukeun antara pamajikan jeung salaki=sexual intercourse
8	Kaunggel	Anu tos dijelaskeun= that has passed
9	Koitus	Kawajiban ngalakukeun antara pamajikan jeung salaki=sexual intercourse
10	Rarangan	Sexual Organ

11	Ngabalukarkeun	Ngakibatkeun=resulting in
12	Cawokah	Hareup teuing nyarita = arrogant
13	Welasna	Nyaahan=compassionate
14	Unggeling	Anu tos dijelasakeun = which has been explained
15	Gangsal	Ganjil=Odd
16	Sidir	Ngaran daun=daun sidir
17	Siram	Dibanjur=to be poured over
18	Ditimbalan	Digentos=replaced
19	Dipulasara	Ngurus mayit = Managing the Funeral
20	Panganggeusannana	Pamungkas = Conclusion
21	Lawon	Kaen = kain
22	Sawatara	Sababaraha=Several
23	Walatra	Kabagean sadayana =everyone gets a share
24	Salirana	Anjeunna =Himself
25	Malar	Terus-menerus= continued
26	Remana	Tetep = stagnan
27	Dupi	Manawi=Is
28	Ngimpen	Ngimpi=Dreaming
29	Diwaler	Dijawab=Answered
30	Boeh	Kaen pamungkus mayit= shroud
31	Sayaktosna	Saenyan= actually
32	Mani	Kacida = very
33	Saelol	Saliwat, sajalelot, sakeudeung pisan= very large
34	Hidep	Anjeunna= himself
35	Digelungkeun	Digulungkeun=to roll up

36	Ngulujurkeun	Ngalempeungkeun=straighten
37	Nenjo	Ningali = see
38	Nimbalan	Ngajawab = menjawab

In general, *santri* can understand Sunda-language hadith study texts. A total of 21% of the 20 *santri* who were the subjects of the study had difficulty understanding some of the Sunda terms found in the hadith translation texts provided. A total of 39 difficult Sunda words were collected from the survey. The research respondents were millennial *santri* from various ethnic and regional backgrounds.

Conclusion

Al-Mardliyah al-Islamiyah Islamic Boarding School is a traditional Islamic boarding school located in Cibagbagan, Cileunyi Kulon Village, Cileunyi District, Bandung Regency. From a socio-historical perspective, Al-Mardhiyyatul Islamiyyah Islamic Boarding School is in Cibagbagan, Cileunyi Kulon Village, Cileunyi District, Bandung Regency. In general, the books studied at this Islamic boarding school are classical Islamic texts, but there are also classical Islamic texts that have been translated into Sundanese, including the following books of hadith that have been translated into Sundanese: Hadis Arbain Nawawi, Tanqiuhal al-Qaul, Mukhtar al-Hadits, and Hadis Penting Papadang Ati by Mohammad E. Hasim.

There were 20 students who were used as research subjects to measure their understanding of Sundanese hadiths. The number of hadiths presented to these students was 13, along with explanations of the hadiths. The final evaluation of the questionnaire showed that 21% of the vocabulary was not understood by the millennial *santri* at the Islamic boarding school. Most of the *santri* were able to understand the Sundanese-language hadith books, as the research subjects were *santri* from a Sundanese background.

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