

Living Hadith In The Rifa'iyah Community: The Tradition Of Studying Kitab Tabyīn Al-İslāh Before Marriage In Bojong Minggir, Pekalongan

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ABSTRACT:

This qualitative field research examines the tradition of studying *Kitab Tabyīn al-İslāh* before marriage in the Rifa'iyah community of Bojong Minggir, Pekalongan, from the perspective of Living Hadith. The study addresses three research questions: (1) How is this tradition implemented? (2) What are the motivations behind it? (3) What is the relationship between hadiths on learning and this tradition? Data were collected through participant observation, in-depth interviews with teachers, community leaders, and youth, and documentation. The findings reveal that the tradition takes two forms: private lessons with local kyais and general sessions organized by the HIMMAH women's association every Friday Pon, involving *lalaran*, *tahlil*, Qur'an recitation, *khitabah* training, and book study. Motivations include educational (addressing lack of religious knowledge), religious (marriage as worship requiring preparation), social (collective awareness and support), and role modeling (following previous generations). The tradition is firmly grounded in prophetic hadiths on marrying religious spouses, seeking knowledge as an obligation, and the importance of learning before action. The study concludes that this tradition represents a clear manifestation of Living Hadith, integrating textual and contextual approaches to understanding prophetic teachings, and demonstrating how local religious practices can remain authentically rooted in scripture while adapting to local Javanese contexts.

Keywords: *Living Hadith, Kitab Tabyīn al-İslāh, pre-marriage education, Rifa'iyah community, Pekalongan*

INTRODUCTION

Seeking knowledge is a very important matter for achieving happiness in this world and the Hereafter. Without knowledge, a person cannot do anything. In seeking a livelihood, one needs knowledge; in worship, one needs knowledge;



even in eating and drinking, one needs knowledge. Therefore, seeking knowledge is an obligation that cannot be ignored, especially when it concerns a person's duties as a servant of Allah Almighty (Azhary, Muflich, dkk., 2025). If a person does not understand his duties as a servant, how can he obtain happiness and safety in this world and the Hereafter (Khasanah, 2021, p. 297)? Every person has deeds for which he must know Allah's ruling, whether the deed concerns himself or extends to others such as transactions and contracts, whether marriage contracts, sales contracts, or others; because he is likely to fall into what is forbidden without realizing it if he does not know (Al-Ghunaiman, n.d., Vol. 17, p. 13).

Education in Islamic jurisprudence is considered the foundation for understanding life's issues, as it enhances an individual's ability to make informed decisions (Tarida dkk., 2005). In every aspect of life, including marriage, a person needs knowledge to understand the legal rulings related to relationships (Tarida dkk., 2025). Knowledge is not limited to knowing the rules but also includes a deep understanding of the duties and rights that both spouses must fulfill. Without this understanding, a person may fall into sins without realizing it, negatively affecting their married life. Imam Al-Qarafi (n.d., Vol. 2, p. 148) reported the consensus narrated from Imam Al-Shafi'i and Imam Al-Ghazali that a legally responsible person (*mukallaf*) may not perform an action until he knows Allah's ruling concerning it (Rudik & Rois, 2021) (Azhary, Hakim, dkk., 2025). Whoever sells must learn what Allah has prescribed in selling; whoever rents must learn what Allah has prescribed in renting; whoever engages in *mudharabah* must learn Allah's ruling concerning *mudharabah*; whoever prays must learn Allah's ruling concerning that prayer; likewise for purification and all statements and actions. Al-Bahuti (n.d., Vol. 3, p. 145) mentioned that some scholars reported a consensus that it is not permissible for a legally responsible person to perform an action before knowing Allah's ruling concerning it.



Since marriage is among the most specific and important contracts, it deserves to be the foremost contract in terms of the importance and necessity of learning its rulings, understanding its essence, and what is required for its continuity and stability (Azhary, Mashur, dkk., 2025). Islam has paid great attention to the upbringing of children from the very beginning, even before marriage, with an attention unmatched by any other religion or teaching. The Messenger of Allah (peace be upon him) guided the men of this nation to marry righteous, good women, those with religion and good character (Bamualim, 2021, p. 72). Marriage is a lifelong commitment. For someone who considers marriage a sacred matter that occurs only once in a lifetime, it is considered a form of commitment that must be adhered to and cannot be betrayed (Yuniariandini, 2016, p. 56). In Indonesia, marriage is explained in Law No. 1 of 1974 Article 1 which states that marriage is an inner and outer bond between a man and a woman as husband and wife with the aim of forming a happy and eternal family based on belief in the One God (Iqbal, 2020, p. 5).

In action, a Muslim must have a foundation. One of the foundations in action is the Prophetic hadith. Linguistically, hadith means speech, action, and condition of the Prophet Muhammad (peace be upon him). Technically, hadith is everything attributed to the Prophet Muhammad (peace be upon him), whether sayings, actions, approvals, or characteristics (Al-Tahan, 1985, p. 15). In terms of knowledge, hadith is the second source of Islamic law after the Qur'an, because hadith explains the Qur'anic verses that are general, ambiguous, or absolute (Al-Siba'i, 1982). The application of Prophetic hadith that becomes a tradition is called the term *living hadith* (Hasbillah, 2023, p. 20).

Indonesia is a diverse country, characterized by multiple traditions, cultures, nationalities, ethnicities, and languages. Human daily life cannot be separated from traditions and culture, starting from ways of eating, dressing, speaking, and others (Umar, 2008). One tradition that is still widely practiced is in



the field of marriage. The customs practiced by the Rifa'iyah community in Pekalongan and Pemalang Regencies include a set of cultural traditions. One village in Pekalongan that still strongly adheres to these traditions is Pujong Minggir Village. Rifa'iyah is a community that follows the teachings of Shaykh Ahmad Rifa'i, which emerged in the mid-19th century in the Kali Salak area, Limbung, Batang Regency (Syaefulloh & Khakim, 2021, p. 393). The name of this movement was taken from its leader, Kiai Haji Ahmad Rifa'i al-Kalasalaki. This community played an important role in spreading Islamic teachings and resisting Dutch colonialism, as well as rejecting local bureaucrats who cooperated with them, particularly in Batang Regency and Pekalongan City (Fadhila & Amaruli, 2020, p. 91).

As a figure with a pesantren background, Shaykh Ahmad Rifa'i wrote the book *Tabyīn al-Isḥāḥ* as a guide for those preparing for marriage, in which he discusses marriage-related issues. Due to the importance of studying the book *Tabyīn al-Isḥāḥ* for prospective brides and grooms, the Rifa'iyah community holds to the principle that studying the book *Tabyīn al-Isḥāḥ* is a condition for the validity of marriage according to jurisprudence, and their marriage is considered valid. This is based on the belief that doing something without knowledge is not correct according to jurisprudence. Kiai Haji Ahmad Rifa'i wrote many books in Javanese and Malay, which are studied in several regions by the Rifa'iyah community, not only in pesantren but also by the general public, either independently or in study circles led by kiai or teachers.

Similarly, the *Himmah* association (Rifa'iyah Young Women's Association) in Pekalongan Regency/City and Pemalang Regency organizes regular study sessions every Friday afternoon from 2:00 to 4:00 PM, with locations rotating among villages in the Pekalongan and Pemalang regions. These study sessions are attended by young girls and young women from the Rifa'iyah community and the *manshubat* (specifically for women) (Munawaroh, 2023). Additionally, these



activities include learning public speaking (*khitabah*) with the aim of training the mind and public speaking skills, as well as studying the book *Tabyīn al-İslāh* by Kiai Haji Ahmad Rifa'i, which discusses marriage jurisprudence, presented alternately by Ustadzah Halimah and Ustadzah Hj. Kiswati. The goal of studying the book *Tabyīn al-İslāh* is to equip young people with the necessary knowledge to build a successful family, so that a family of *sakinah* (tranquility), *mawaddah* (love), and *rahmah* (mercy) is achieved, and righteous offspring are produced (Syah, 2015; Muktianah, 2019; Ais, 2020; Prakasiwi, 2024).

In the Rifa'iyah community, it is observed that they apply marriage jurisprudence in their family life, making their families harmonious. In addition to listening through lectures, the book *Tabyīn al-İslāh* can be understood independently because it is written in Javanese, so when they face problems related to marriage, they can solve them by reading the book directly or through question-and-answer forums in the study sessions. Therefore, the author feels interested in studying and analyzing the tradition of studying the book *Tabyīn al-İslāh* before marriage in Pujong Minggir Village. This tradition has positive impacts on family life and has the potential to be adapted by the wider community in Indonesia to reduce divorce rates. Based on the background above, this research focuses on three aspects: (1) how the tradition of studying the book *Tabyīn al-İslāh* before marriage is implemented in the Rifa'iyah community; (2) what are the motivations behind this tradition; and (3) what is the relationship between hadiths about learning and the tradition of studying the book *Tabyīn al-İslāh*. The scope of this research is limited to this tradition within the Rifa'iyah community in Pujong Minggir Village, Pekalongan Regency. This research is expected to provide a theoretical contribution to the treasury of *living hadith* studies, particularly concerning hadiths about seeking knowledge, as well as a practical contribution for the author and Ma'had Aly Hasyim Asy'ari in the form of literature on *living hadith*.



METHODS

This study employs a qualitative approach with field research as the research type (Fadli, 2021, pp. 33-49). Field research is conducted directly through interaction and observation of the social environment, as well as monitoring data and relevant literature (Friyadi, 2022). The essence of the qualitative research method is its focus on qualitative data, such as statements and behaviors associated with the research topic, in the form of words rather than numbers (Rusandi & Rusli, 2021, pp. 48-60). The method used in this study is the descriptive method, which is employed to investigate an individual or group of people, a situation, an idea, or an event with the aim of describing facts, characteristics, and relationships systematically (Sugiyono, 2013, pp. 399-410). This method was chosen because it allows for a deeper understanding of personal perspectives that cannot be explained by statistical numbers (Rudik & Rois, 2021). This study produced descriptive data about the practice of studying the book *Tabyīn al-Iṣlāḥ* before marriage in the Rifa'iyah community, which represents an application of the living hadith approach (Qudsy, 2016, pp. 177-196; Najwah & Mustaqim, 2018, pp. 147-164).

Data sources are divided into two categories. Primary sources were collected by following the teaching process of the book *Tabyīn al-Iṣlāḥ* before marriage within the Rifa'iyah community, including observation of teaching sessions, presentation methods, learner participation, and the religious-social conditions surrounding the learning process. In-depth interviews were conducted with teachers, community leaders, educational committee members, and young people who had experienced learning this book before marriage (Munawaroh, 2023, p. 186). Secondary sources included written knowledge sources dealing with the subject of teaching *Tabyīn al-Iṣlāḥ*, literature on living hadith methodology, previous research on the Rifa'iyah community, classical books, scientific articles,



and studies analyzing the function and position of the book *Tabyīn al-Iṣlāḥ* in society.

Data collection techniques included three methods. First, participant observation was used to directly understand the practice, where the researcher participated in learning sessions and observed teacher-learner interactions and the socio-religious context (Yuliani, 2018, pp. 120-130). Second, open and unstructured interviews were conducted based on a general question framework, allowing flexibility to follow up on data according to the conversation flow (Herdiansyah, 2019, pp. 45-56). Third, documentation was used to strengthen observation and interview data, limited to photographs and video clips documenting the teaching activity (Lestari, 2020, pp. 67-76).

Data analysis followed an interactive approach beginning during data collection and continuing afterward (Rijali, 2018, pp. 81-95). The process involved three stages: data reduction by selecting essential information and focusing on points most relevant to the research topic; data organization by presenting selected data in interpretive texts, diagrams, or analytical tables; and conclusion drawing where initial results are preliminary until strengthened by consistent field evidence (Ash-Shiddiqi, Sinaga, & Audina, 2025, pp. 333-343; Haki & Prahastiwi, 2023, pp. 45-56). Qualitative studies often yield new discoveries revealing meanings or patterns not previously apparent, such as the Rifa'iyah community's understanding of teaching *Tabyīn al-Iṣlāḥ* as a living embodiment of hadith values before marriage (Alfansyur & Mariyani, 2024, pp. 120-133).

RESULT AND DISCUSSION

Implementation of the Tradition of Studying Kitab *Tabyīn al-Iṣlāḥ*

General Overview

The tradition of studying *Kitab Tabyīn al-Iṣlāḥ* before marriage is a living religious practice deeply rooted within the Rifa'iyah community. This research was



conducted specifically in Bojong District, Pekalongan Regency, as one area that still maintains this tradition (Munawaroh, 2023, p. 186; Syaefulloh & Khakim, 2021, p. 393). The tradition is implemented in various forms, including general religious study sessions organized by internal bodies of the Rifa'iyah community, such as the HIMMAH organization (Women's Association of Rifa'iyah). These study sessions rotate among branches and villages throughout Pekalongan and extend to Ulujami District in Pemalang (Interview with Nok Isti Afiah, HIMMAH administrator, October 3, 2025).

Forms and Backgrounds of the Tradition

The tradition takes two main forms. First, private lessons conducted directly between prospective spouses and the local kyai, usually held at the kyai's home, allowing deeper discussion of issues specific to each couple (Interview with Kyai Abdul Aziz Tsani, October 4, 2025). Second, general lessons organized by HIMMAH, held in open forums with qualified female teachers (Interview with Laelatul Maghfiroh, HIMMAH chairperson, October 3, 2025). The background of this tradition emerged from anxiety within the Rifa'iyah community and external perceptions of their marriage practices (Interview with Laelatul Maghfiroh, October 3, 2025). When HIMMAH was established, most members were unmarried youth, so the focus was on studying books, specifically *Tabyīn al-Iṣlāḥ*, to ensure marriage conforms to Islamic law (Interview with Nyai Hj. Kiswati, October 3, 2025). The goal is for the next generation, especially women, to have sufficient knowledge upon entering marriage (Interview with Nyai Hj. Kiswati, October 3, 2025; Interview with Kyai Abdul Aziz Tsani, October 4, 2025).

Process and Implementation

The study sessions organized by HIMMAH follow a regular schedule every Friday Pon, from 13:30 to 16:00 local time at Musholla Khoirul Biqo', Wiroditan Village, Bojong District, Pekalongan. Attendees are mostly unmarried young Rifa'iyah women. The sequence includes: *lalaran* (singing poems by Shaykh



Ahmad Rifa'i in Javanese), *tahlil* and *tawassul* to Rifa'iyah scholars, Qur'an recitation, welcome speech, public speaking training (*khitabah*), study of *Kitab Tabyin al-Iṣlāḥ*, and question-and-answer session (Field Observation, October 3, 2025; Interview with Laelatul Maghfiroh, October 3, 2025).

Motivations for Studying Kitab Tabyin al-Iṣlāḥ Before Marriage

Educational Motivation. Awareness of limited religious knowledge, especially regarding marriage rulings, is a primary driver. Participants who have not studied at pesantren express strong enthusiasm to attend these lessons to increase knowledge and avoid going astray when entering marriage (Interview with Nur Farihah, participant, October 3, 2025). This aligns with the principle of prioritizing knowledge before action (Interview with Nyai Hj. Kiswati, October 3, 2025).

Religious Motivation. Marriage is viewed as an act of worship requiring proper understanding. Rifa'iyah youth express that those approaching the worship of marriage must at least have some knowledge of marriage sciences as provision for the future (Interview with M. Sahrul Fakiḥ, October 9, 2025). Parents traditionally advise not to marry before learning and attending religious study sessions (Interview with Kyai Abdul Aziz Tsani, October 4, 2025).

Social Motivation. Strong social support and collective awareness within the Rifa'iyah community reinforce this tradition. When study sessions are held, people come in groups because they feel it is an obligation and recognize their lack of knowledge (Interview with Nyai Hj. Kiswati, October 3, 2025). The atmosphere during sessions is lively, with attendees showing great enthusiasm (Field Observation, October 3, 2025).

Role Model Motivation. The practice emerges naturally through social imitation. As Kyai Abdul Aziz Tsani explained, he does not command people to seek knowledge, but they come because they feel the need, seeing that previous generations learned before marriage (Interview with Kyai Abdul Aziz Tsani,



October 4, 2025).

Relationship Between the Tradition and Prophetic Hadiths

The tradition of studying *Kitab Tabyīn al-Islāh* before marriage in the Rifa'iyah community represents a clear manifestation of Living Hadith. Living Hadith refers to the practices that occur in society as behavioral patterns arising from a response to the meaning of a hadith (Qudsy, 2016, pp. 180-182; Syamsuddin, 2007, p. 93; Suryadilaga, n.d.). The Rifa'iyah community's practice falls within the "practical practice traditions" category, where hadiths are enacted through concrete religious actions and social rituals (Suryadilaga, 2009, p. 110; Rohmana, 2015, pp. 247-288).

Several prophetic hadiths form the foundation for this tradition. The Prophet said: "A woman is married for four things: her wealth, her lineage, her beauty, and her religion. So marry the religious woman, lest your hands be rubbed with dust" (Al-Bukhari, 1994; Muslim, 1334 AH; Al-Tirmidhi, 1998). Al-Qurtubi explained that while these four characteristics are sought in marriage, seeking religion is most important (Al-Bayhaqi, n.d., p. 265). The Prophet also said: "If someone whose religion and character you are pleased with comes to you seeking marriage, then marry him. If you do not do so, there will be trial on earth and great corruption" (Al-Tirmidhi, 1998; Ibn Majah, n.d., Vol. 1, p. 596). These hadiths establish that the best criterion in choosing a spouse is religion and character, which are acquired through learning Islamic sciences.

The Prophet further emphasized: "Whoever Allah wishes good for, He gives understanding of the religion" and "Knowledge is only through learning" (Ibn Hibban, 1993; Al-Rajhi, n.d.; Al-Khudayr, n.d.). From Abu al-Darda', the Prophet said: "Knowledge is only through learning" (Ibn Hibban, 1993; Al-Rajhi, n.d.). The Prophet also instructed young men: "Whoever among you can afford to marry, let him marry, for it lowers the gaze and protects the private parts" (Al-Bukhari, 1994; Muslim, 1334 AH). Capability (*al-bā'ah*) includes not only physical and financial



ability but also scientific preparation and religious understanding. Additionally, the Prophet said: "Seeking knowledge is an obligation upon every Muslim" (Ibn Majah, 2014, p. 97), and "Knowledge is treasures, and their key is asking" (Al-Tabarani in Al-Awsat; Al-Haythami, 1999, Vol. 1, p. 121; Al-San'ani, 2011, Vol. 7, p. 399).

The Rifa'iyah community demonstrates how the textual and contextual approaches to understanding hadith are harmoniously integrated. The textual approach, focusing on the hadith text itself and its chain of transmission (*sanad*), is represented by the community's adherence to canonical hadiths (Abd al-Fattah, 2016, p. 41). Simultaneously, they employ a contextual approach, examining the hadiths within their broader social and cultural context (Jughaym, 2014, p. 333; Rohmana, 2015, pp. 247-288). The hadith on marrying for religion is not merely recited but interpreted contextually to mean that the religious criterion requires active preparation through learning. Thus, the tradition of studying *Kitab Tabyīn al-Iṣlāḥ* becomes the practical embodiment of this hadith's meaning.

The Rifa'iyah community's practice also represents a form of receiving hadith that integrates textual, practical, and cultural patterns. The textual pattern is evident in the community's reliance on the written heritage of Shaykh Ahmad Rifa'i, whose book *Tabyīn al-Iṣlāḥ* serves as the primary text for study (Group of Authors, n.d., Vol. 2, p. 72). Written in Javanese using Arabic script (*pegon*), it bridges the gap between classical Arabic hadith texts and the local Javanese context. The oral pattern is represented by the *lalaran*, *tahlīl*, public speaking training, and question-and-answer sessions that characterize the study meetings (Ibn Hibban, 1993; Al-Rajhi, n.d.; Al-Khudayr, n.d.). The practical pattern is manifested in the requirement that prospective spouses study the book before marriage, transforming hadith values into concrete actions.

The findings challenge the rigid dichotomy between normative Islam and local practice. The Rifa'iyah community's practice demonstrates that it is possible



to maintain vibrant local traditions while remaining firmly grounded in authentic prophetic hadiths. The community's innovation lies not in creating new religious practices disconnected from scripture but in developing contextual applications of scriptural teachings that are fully consistent with their spirit (Abdullah, 2011, Vol. 1, pp. 23, 45). The twice-weekly regularity of the HIMMAH study sessions transforms the practice from an occasional ritual into an integral part of participants' spiritual and educational discipline. The integration of *khitabah* training alongside the study of *Kitab Tabyīn al-Iṣlāḥ* demonstrates that the community understands religious education as encompassing both cognitive knowledge and practical skills.

The role of female teachers (Nyai Hj. Kiswati and Nyai Hj. Khalimah) in the HIMMAH study sessions is also significant. The fact that women are entrusted with teaching reflects the community's recognition of women's religious authority and their crucial role in transmitting Islamic knowledge to the next generation. This actively works to fulfill the Prophet's instruction to "marry the religious woman" by first creating religious women through education.

In conclusion, the tradition of studying *Kitab Tabyīn al-Iṣlāḥ* before marriage in the Rifa'iyah community of Bojong Minggir, Pekalongan, represents a rich, multi-layered phenomenon fully understood through the Living Hadith approach. The tradition is firmly grounded in authentic prophetic traditions from canonical hadith collections, creatively adapted to local Javanese contexts through Shaykh Ahmad Rifa'i's writings, and continuously enacted as a living practice that shapes the spiritual, educational, and social lives of community members. The motivations for participating are diverse—educational, religious, social, and based on role models—but all converge on the understanding that knowledge must precede action, especially in the important matter of marriage. By integrating the textual authority of hadiths with the practical needs of the local community, the Rifa'iyah tradition provides a sustainable model of Islamic piety that is both authentic and



contextual, demonstrating how Prophetic teachings continue to live and guide Muslim communities in contemporary Indonesia.

CONCLUSION

Based on the findings and discussion presented in this research regarding the tradition of studying *Kitab Tabyīn al-Īslāh* before marriage in the Rifa'iyah community of Bojong Minggir, Pekalongan, from the perspective of Living Hadith, three main conclusions can be drawn.

First, regarding the implementation of the tradition. The tradition of studying *Kitab Tabyīn al-Īslāh* before marriage is a regular, inherited practice that takes two forms: private lessons conducted between prospective spouses and the local kyai at his home, and general lessons organized by the HIMMAH organization (Women's Association of Rifa'iyah) held every Friday Pon from 13:30 to 16:00 at Musholla Khoirul Biqo', Wiroditan Village, Bojong District, Pekalongan. The study sessions include *lalaran* (singing religious poetry), *tahlīl* and *tawassul* to Rifa'iyah scholars, Qur'an recitation, welcome speech, public speaking training (*khitabah*), study of *Kitab Tabyīn al-Īslāh*, and question-and-answer sessions. This tradition emerged from internal anxiety within the Rifa'iyah community and external perceptions of their marriage practices, with the goal of ensuring that marriage conforms to Islamic law and that the next generation, especially women, have sufficient knowledge upon entering married life.

Second, regarding the motivations for studying the book. The motivations of the Rifa'iyah community in participating in this tradition are diverse and interconnected. The educational motivation stems from awareness of limited religious knowledge, particularly regarding marriage rulings, driving participants to seek knowledge before action. The religious motivation views marriage as an act of worship requiring proper understanding, with parents traditionally advising their children not to marry before learning. The social motivation is reinforced by



strong collective awareness and community support, where people attend study sessions in groups because they recognize their lack of knowledge. The role model motivation emerges naturally through social imitation, as prospective spouses see that previous generations learned before marriage and follow their example.

Third, regarding the relationship between the tradition and prophetic hadiths. The tradition represents a clear manifestation of Living Hadith, where prophetic traditions are not understood as abstract textual norms but are activated in the form of real educational and social practices. Several foundational hadiths inform this tradition: the instruction to marry religious women (Al-Bukhari and Muslim), the command to accept marriage proposals from those of good religion and character (Al-Tirmidhi and Ibn Majah), the statement that knowledge is only through learning (Ibn Hibban), the encouragement for youth to marry (Al-Bukhari and Muslim), the obligation to seek knowledge upon every Muslim (Ibn Majah), and the teaching that knowledge is treasures whose key is asking (Al-Tabarani). The Rifa'iyah community demonstrates the harmonious integration of textual and contextual approaches to understanding hadith, representing a form of receiving hadith that integrates textual, practical, and cultural patterns.

Beyond these three main conclusions, the research reveals several broader implications. The tradition challenges the rigid dichotomy between normative Islam and local practice, demonstrating that it is possible to maintain vibrant local traditions while remaining firmly grounded in authentic prophetic hadiths. The twice-weekly regularity of the study sessions transforms the practice from an occasional ritual into an integral part of participants' spiritual and educational discipline. The integration of *khitabah* training alongside the study of *Kitab Tabyīn al-İslāh* shows that religious education encompasses both cognitive knowledge and practical skills. The role of female teachers reflects the community's recognition of women's religious authority and their crucial role in transmitting Islamic knowledge to the next generation, actively working to fulfill the Prophet's



instruction to marry religious women by first creating religious women through education.

In summary, the tradition of studying *Kitab Tabyīn al-Isḥāḥ* before marriage in the Rifa'iyah community of Bojong Minggir, Pekalongan, is a rich, multi-layered phenomenon that can only be fully understood through the Living Hadith approach. The tradition is firmly grounded in authentic prophetic traditions from canonical hadith collections, creatively adapted to local Javanese contexts through Shaykh Ahmad Rifa'i's writings, and continuously enacted as a living practice that shapes the spiritual, educational, and social lives of community members. All motivations converge on the understanding that knowledge must precede action, especially in the important matter of marriage. By integrating the textual authority of hadiths with the practical needs of the local community, the Rifa'iyah tradition provides a sustainable model of Islamic piety that is both authentic and contextual, demonstrating how Prophetic teachings continue to live and guide Muslim communities in contemporary Indonesia.

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