An Analysis of Hadith Studies Implementation through Takmir Programs in Malaysian Mosque Institutions

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Abstract

The Takmir initiative played a crucial role in spreading the teachings of hadith within the local community through mosque institutions. As mosques served as the primary venues for religious events and lectures, they laid the foundation for the development of a cultured Muslim society that closely followed the teachings of the Prophet Muhammad (SAW). In Perlis mosques, the dissemination of hadith knowledge was particularly notable. The Muslim population in Malaysia has become increasingly aware of the authenticity of hadith and the credibility of its communicators, particularly the preachers involved in the takmir program who possess the necessary accreditation of religious teaching from the state. This study focused on the methodology employed in various district mosques to teach hadith during takmir lessons in Perlis. The research also examined the feedback received from mosque congregations who attended these talks. The study utilized qualitative techniques such as document analysis, observations, and interviews. The findings revealed that the hadith lectures delivered in Perlis mosques were effective in terms of the number of hadith studies compared to other subjects, the choice of hadith books, the response from the congregation, and the appropriateness of the references used according to the congregation’s level of understanding. These findings should further stimulate public interest in adhering to hadith as the Prophet Muhammad’s (SAW) legacy and the second source of Islamic law after the Quran.

Keywords: Hadith Studies, Takmir Program, Mosque Institution, Malaysia.

INTRODUCTION

The mosque institution serves as the primary center for the dissemination and education of Islam (Ahmad et al., 2024). Throughout the history of Islam, the mosque has held various roles as a hub for religious, administrative, educational, economic, social, and artistic activities (Mustari & Jasmi, 2008). In the realm of takmir studies, it is crucial to enhance the current book reading program in order to capture the congregation’s interest, as they require an active and creative approach (Budin, 2016). This need for improvement was highlighted in a 2011 analysis conducted by the Islamic Development Department of Malaysia (JAKIM), which revealed that the majority of participants in the takmir class were older individuals (63.8%), while the youth comprised only approximately 4.7% of the total attendees.

To ensure effective dissemination of knowledge about Islam, it is essential for the obligations and needs of religious scholars to coexist. In order for the local community to gain a comprehensive understanding of the validity of hadith, the teaching and learning methodology of hadith in mosques and surau institutions must be diversified in accordance with current trends (Norani & Abdullah, 2020; Deraman et al., 2010). The practice of scriptural hadith study (talaqqi) has been employed by Islamic scholars as a medium in the teaching and learning process of religious knowledge since the third century in Islam (Tamuri & Nik Yusof, 2011). This expansion of hadith study aligns with the growth of scholarship in Islamic knowledge, which revolves around the Quran and hadith. Initially, the study of hadith took place in teachers’ homes, mosques, and lodge institutions, before progressing to the level of Islamic Higher Education Institutions (HEIs) in Malaysia (Abdul Wafir, 2006). This phenomenon reflects a growing interest and knowledge among the Muslim population regarding takmir lectures.

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in state institutions, particularly in the state of Perlis (Ahmad et al., 2023). According to JAIPs (2021), there are approximately 101 mosques spread across three districts in Perlis, namely Arau, Kangar, and Padang Besar.

**LITERATURE REVIEW**

Based on the researcher's review of previous studies, several studies have been conducted on hadith studies in mosques and suraus in Malaysia. In his study, Budin (2016) explored the relationship between the effectiveness of hadith studies and the role of takmir classes in mosques located in the Central Melaka district. The study involved a total of 98 participants from 5 mosques and utilized quantitative methods in the form of questionnaires. The findings of the study indicated the need for takmir teachers to employ various teaching and learning methodologies in order to enhance the effectiveness of hadith studies.

Abdul Halim et al. (2019) conducted a qualitative study on the involvement of academics in the study of hadith in mosques and suraus. The study revealed that the community's understanding of hadith studies is generally low. Teachers who teach hadith often prioritize current issues and other disciplines such as faith, fiqh, and Sufism, without delving into the more authoritative books of hadith. This finding is consistent with the findings of Isa & Amran (2017), who conducted a qualitative study on hadith studies in Malaysian mosques. Their research revealed similarities in the teaching methodologies employed by teachers in mosques, including reading hadith books, focusing not only on specific books, studying hadith thematically, and delivering teachings aimed at fostering Islamic awareness.

Johari (2016) also examined the level of understanding of hadith knowledge among members of the congregation who attended hadith study lectures at Sultan Salahuddin Abdul Aziz Shah Mosque and Surau al-Mawaddah Shah Alam, Selangor. The study employed a combination of qualitative methods, such as interviews, and quantitative methods, such as questionnaires. The findings of the study demonstrated a significant positive relationship between the level of understanding of hadith knowledge and an increase in both knowledge of hadith and daily practices in mosques and suraus. However, this differs from the findings of Abdullah et al. (2017), who established that teaching methods in mosque institutions are limited due to the informal nature of the study methods and the involvement of participants from different age groups. This discrepancy can be attributed to the teachers' backgrounds and differences in teaching techniques, which vary depending on the preparation prior to commencing the study.

**METHODOLOGY**

The study employs a qualitative methodology incorporating interviews, observations, and document analysis. Interviews and observations were conducted with teaching staff and members of mosque congregations as informants. Document analysis involved examining the content of hadith books, which serve as the primary syllabus for hadith studies in Perlis mosques. The researcher conducted surveys in multiple district mosques in Perlis and analyzed the opinions of mosque congregants who participated in the study lectures.

**DISTRIBUTION OF HADITH STUDY THROUGHOUT THE STATE OF PERLIS**

Based on the distribution of hadith studies compared to other religious studies, the researcher has determined that numerous takmir teachers have conducted hadith studies within mosques. In the year 2024, a total of 101 tutors conducted a combined 672 study sessions. The research findings are presented in Table 1 below.
The figure above depicts the distribution of studies among takmir teachers in mosques. Hadith is the most sought-after subject at 27%, followed by tafsir at 22%, fiqh at 20%, Islamic Aqidah at 14%, morals at 9%, and sirah at 8%. This data supports the notion that the demand for hadith studies is particularly high among takmir teachers.

HADITH STUDY REFERENCES IN PERLIS MOSQUES

The syllabus books intended for the instruction of Takmir teachers and religion teachers at MAIPs Perlis State (Ahmad et al., 2023) are as follows:

Bahr al-Mazi Li Syarh Mutkhasar Sahih al-Tirmidhi

The book Bahr Al-Mazi was compiled by Sheikh Idris Al-Marbawi and is widely recognized as one of the most prominent collections of hadith in Malay. Written in Jawi script, this comprehensive work originated from the Malay Peninsula. The author, Muhammad Idris Abdul Rauf al-Marbawi, was a scholar well-versed in Arabic, Hadith, Tafsir, and Fiqh. Notably, he completed a comprehensive commentary on Sunan al-Tirmidhi. First published in Egypt in 1933 CE (1352 AH), the Jawi script edition consists of 11 volumes and 22 parts. It encompasses 2772 hadiths as chapters and discussion topics, along with 8265 related issues pertaining to both worldly and spiritual matters. The original edition, printed in Egypt, includes 11 volumes divided into 22 parts. This book serves as a translation and commentary on Sunan al-Tirmidhi, covering a diverse range of topics such as worship, purification, marriage, transactions, and more (Mohd Amin et al., 2022).

Riyadh al-Salihin

The author of this book is al-Imam Muhyiddin Abu Zakaria Yahya bin Sharaf al-Nawawi, who was born in the year 631 Hijrah and died in the year 676 Hijrah (al-Nawawi, 2008). This book consists of 16 books or major sections, containing 334 chapters. According to al-Imam al-Nawawi, he collected hadiths in this book that pertain to the afterlife, moral conduct, nurturing the heart, and performing good deeds. The majority of the hadiths included in this book are authentic and can be applied in practice. In the event that a part of a hadith is weak, al-Imam al-Nawawi quotes from well-known and reliable sahih books (al-Nawawi, 1987). The writing methodology employed by al-Imam al-Nawawi involves citing verses from the Qur’an in the first chapter and...
providing explanations of specific meanings. At the end of each hadith, he uses the term "mutaffaqun 'alaih," which refers to a hadith narrated by al-Imam al-Bukhari and al-Imam Muslim (al-Nawawi, 1987).

Bulugh al-Maram Min Adillat Al-Ahkahm

This book was authored by Ahmad bin Muhammad Alias Abu al-Faadhi al-Kinnani al-Syafie, better known as al-Imam Ibn Hajar al-Asqalani, who was born in 773 Hijrah and died in 852 Hijrah (Al-Asqalani, 2007). Within this book, there are 16 books or major sections comprising 97 chapters, organized thematically according to fiqh. The book serves as a summary, encompassing the primary sources of hadith arguments related to ahkam al-syariah, known as hadith al-ahkahm or fiqh al-dalil. Among the principal books compiled by al-Imam Ibn Hajar are those pertaining to taharah (purification), prayer, zakat, fasting, management of corpses, pilgrimage, management of buying and selling, marriage, jinayat (crime), punishment, hijab, food, swearing and vows (Al-Asqalani, 2007). Throughout this book, al-Imam Ibn Hajar presents a methodological approach wherein he first cites a specific hadith, and then proceeds to elaborate on its details by incorporating arguments and opinions from other scholars such as al-Imam Abu Hanifah, al-Imam Malik, al-Imam al-Syafie, and al-Imam Ahmad. Additionally, the positions of hadith are explicated based on the viewpoints of hadith scholars. This methodological framework employed in compiling the book facilitates easy memorization and enhances comprehension for students of knowledge (Al-Asqalani, 2007).

Syama’il Muhammadiyyah

This book was authored by Muhammad bin Isa bin Tsaurah bin Musa al-Dhahhak al-Sulami al-Tirmidhi al-Dhair, more commonly known as al-Imam al-Tirmidhi. He was born in the year 214 Hijrah and passed away in the year 273 Hijrah (al-Tirmidhi, 2008). The contents of this book comprise hadiths that were narrated by al-Imam al-Tirmidhi, pertaining to the Prophet SAW’s physical characteristics and moral qualities, from both an internal and external perspective. The book consists of 56 chapters, meticulously compiled by al-Imam al-Tirmidhi, each discussing various aspects such as the beauty of conduct, humility, etiquette in sitting, eating, drinking, dressing, sleeping, praying, respectful interaction with family members and friends, hospitality, and more (al-Tirmidzi, 2008).

Al-Arba’in Al-Nawawiyyah

This book was authored by al-Imam Muhyiddin Abu Zakaria Yahya bin Sharaf al-Nawawi al-Syafie. Al-Imam al-Nawawi’s approach in compiling forty hadiths is based on grouping them according to various branches of Islam (Al-Badr, 2014). This method follows in the footsteps of previous scholars who also employed the same approach in compiling forty hadiths. The difference lies in the thematic groups, which include usuluddin (creed), division of ahkam al-Din, asceticism, jihad, morals, and conversations of the Prophet SAW in different situations (al-Nawawi, 1989).

The book is divided into two parts. Firstly, an introduction to the science of hadith, ulum al-hadith, including the names of famous hadith scholars and their narratives. Secondly, the hadith texts (matan). Although the book is called "forty hadiths," al-Imam al-Nawawi actually included 42 authentic hadiths. Additionally, al-Imam Ibn Rajab al-Hanbali, who passed away in 795 AH, added eight more authentic hadiths. Al-Imam al-Nawawi followed the common methodology used by other hadith scholars, presenting the hadith texts and then providing explanations supported by verses from the Quran and other authentic hadiths. Almost all the selected hadiths in this book are narrated from al-Sahihain, namely al-Imam al-Bukhari and al-Imam Muslim. Interestingly, each hadith focuses on important aspects of being a true Muslim and addresses the lives of the general public. The author of this book has also offered valuable lessons that can be derived from each hadith discourse. Consequently, this book is easily memorized and well-received by the community (al-Nawawi, 2008).

Al-Adabul al-Mufrah

This book was authored by Imam Muhammad bin Ismail al-Bukhari, who passed away in the year 256 Hijrah. The hadiths compiled in this book portray the exemplary moral character of true Muslims, with the Prophet Muhammad SAW being presented as a qudwah (role model) for leading a righteous life (al-Bukhari, 2011). In addition to the hadiths of the Prophet Muhammad SAW, this book includes the sayings of his companions.
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The total number of hadiths collected in this book is 1322. It has been translated into Malay and titled "Pedoman Adab dan Akhlak Seorang Muslim." The impeccable moral conduct demonstrated by His Majesty SAW serves as a tangible manifestation of the teachings conveyed to humanity (al-Bukhari, 2011).

**Sahih al-Bukhari**

This book was authored by al-Imam Muhammad bin Ismail al-Bukhari, who passed away in the year 256 Hijrah. The author titled this book as al-Jami' al-Musnid al-Sahih al-Mukhtasar Min Umuri Rasulullah SAW Wa Sunanhi Wa Ayyamih. However, it is commonly known as Sahih al-Bukhari. One of the primary reasons behind the writing of this book was the suggestion of his teacher, Ishak bin Rahuyah, who advised his students to compile only authentic hadiths in a book (al-Bukhari, 2011). Additionally, al-Imam al-Bukhari once had a dream wherein he found himself fanning the Prophet Muhammad SAW. Seeking interpretation, he was informed by the dream interpreter that he would serve as a barrier against any falsehoods directed towards the Prophet Muhammad SAW. These two reasons motivated him to produce this work. The methodology employed by al-Imam al-Bukhari for compiling the hadiths in this book is highly rigorous. The author meticulously selected only authentic hadiths and ensured that they corresponded with the relevant chapters in the book. Furthermore, he adopted the summarized methodology of presenting the hadith text, also known as manhaj ikhtisar, wherein the complete text of the hadith is not provided. From a pool of one hundred thousand authentic hadiths, al-Imam al-Bukhari carefully selected those to be included in his book (al-Bukhari, 2011).

**Himpunan Hadith Qudsi**

This book, titled Sahih al-Ahadith al-Qudsiyah, is authored by Sheikh Mustafa al-'Adawi in 2002. It is a highly regarded publication sourced from the esteemed field of scientific discipline. The author has meticulously compiled and presented the Qudsi Hadiths alongside other comprehensive hadiths. Furthermore, this book serves as a compilation of authentic hadiths of the Prophet Muhammad SAW in the realm of fiqh. These hadiths encompass everything that is directly attributed to Allah SWT, including His spoken words and actions, commonly known as hadith qudsi (Al-'Adawi, 2002).

**Mishkat Al-Masabih**

This book was compiled by Waliud-din Abdullah Muhammad bin ‘Abdullah al-Khatib al-Umari at-Tibrizi, also known as Khatib al-Tibrizi, who passed away in 741 H. It improves upon the deficiencies found in the book Masabih al-Sunnah by Imam Al-Baghawi, who died in 516 H. The book can be considered a concise version of Sahih Bukhari, with a similar arrangement of content. The main differences between the two are the greater number of hadiths in Sahih Bukhari and the varying levels of hadith authenticity. Readers of this book can appreciate the demands of a Muslim's life based on the sunnah of the Prophet Muhammad (SAW). Furthermore, the discussion is divided into several sections according to the orientation of the hadith content, making it easier for readers to reference specific hadiths. However, both Imam Baghawi and Imam al-Tibrizi included not only sahih (authentic) hadiths but also those considered da'if (weak), resulting in a mix of hadiths that cannot all be used as definitive evidence.

**RESULT**

For the sake of clarity, the results are summarized.

**TAKMIR TEACHER DEMOGRAPHY**

**Educational Background**

The author discovered that the takmir teachers possess a diverse range of educational backgrounds. Their areas of expertise have been acknowledged by both local and international universities across various fields. These fields of study include hadith, Arabic, Sharia, Islamic education, Al-Quran, and Usuluddin. The majority of them hold a bachelor's degree from foreign institutions such as Medina in Saudi Arabia, Cairo in Egypt, Al-Bayt in Jordan, and Al-Iman University in Yemen, among others. Furthermore, some of them have pursued further studies at the bachelor's or master's level at local universities such as North University Malaysia (UUM),

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Universiti Kebangsaan Malaysia (UKM), Open University Malaysia (OUM), Universiti Islam Malaysia (UIM), and Universiti Sains Malaysia (USM), among others. These findings are based on the analysis of interviews conducted with the informants involved.

Informant 1: Here what I can share is that the first one is divided into those who continue at the master's level and some who continue at the PhD or Doctor of Philosophy level. There are speakers who have joined UUM, UKM in their respective levels of study. Some have degrees in Jordan, Medina, Egypt, Yemen.

Informant 3: Degree in the field of Arabic in Egypt, Master's in Arabic and currently doing a PhD in the field of al-Quran and sunnah.

Informant 4: There is school at Maktab Mahmud Alor Setar, early secondary education. Then, after finishing, I continued my studies at al-Bayt Jordan University. Next, I continued my studies to the Master's level at Open University Malaysia, Sungai Petani. That is somewhat related to the educational background.

Informant 5: I used to be from SK Paya, Beseri, Perlis. Then, al-Ma'ad School, Arau. Then, SMK Agama Arau. Then, go to SMK Slim River for a while. There are technical subjects. Then to SMK Agama Arau. Then, go to MATRI. Then, got an offer to Bangi Islamic Teachers College. Take a college course. Then, OUM Degree, OUM Master. And now I am continuing EDD in the constructional field.

The educational background and the choice of hadith books have a significant impact on the ability to effectively teach the subject. Most teachers have a strong command of the Arabic language, which is evident in the use of Arabic books that are taught in Malay. Additionally, some takmir teachers possess credentials in the field of education, providing an advantage in engaging with the local community. Notably, the highest educational attainment among the teachers is a Doctor of Philosophy degree from various universities, ensuring a high standard of teaching in the field of hadith based on their academic excellence.

Accreditation of Religious Teaching

The takmir teacher is required to hold an official Perlis State Islamic Teaching Certificate issued by the State Mufti Department of Perlis. This accreditation is crucial as it directly impacts the level of hadith knowledge within the community. To be eligible for teaching religion in mosques, suraus, or registered institutions, individuals must apply to the Perlis State Mufti Department for certification. Once approval and a teaching certificate are obtained, the takmir teacher will be assigned a teaching position at the respective mosque or surau. These findings are based on analysis conducted through interviews with the relevant informants.

Informant 1: Credentials are given by the Mufti Department for Teacher Takmir and also special credentials.

Informant 2: this qualification is really necessary. We have to make sure that every teaching staff must have a certificate so that the congregation feels more confident in terms of the validity of the information.

The author has discovered that this accreditation is of significant importance and yields a positive impact on the utilization of hadith books, ultimately leading to an enhanced comprehension of hadith knowledge within the community. The dissemination of hadith knowledge to the mosque congregation is not solely reliant on the mere recitation of hadiths. Instead, each hadith being elucidated must be accompanied by a comprehensive explanation rooted in authentic sources, thereby ensuring the validity and status of the hadith.

However, the regulations pertaining to the accreditation of takmir teachers in mosques vary and are subject to the jurisdiction and legislation of each individual state. As a result, the researchers have identified the need for accreditation and its impact on religious teaching in mosques from a legal standpoint at the state level in Malaysia (Dimon et. al, 2022). The objective of this religious teaching accreditation is to establish guidelines for takmir teachers in delivering knowledge that aligns with Islamic principles, in order to combat the propagation of heretical ideologies and the dissemination of false hadiths among Muslims. Furthermore, it aims to prevent improper behavior and attitudes, such as slander and verbal abuse towards any party, and to gain a clear understanding of the community to whom the knowledge is being imparted, as well as to assess the true capabilities of the recipients of the accreditation (Engku Alwi, 2008). The authorization to teach religion is only
valid within the state that issues the accreditation certificate. The table below provides an overview of the legal provisions related to the accreditation for religious teaching in mosques at the state level in Malaysia.

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<th>No.</th>
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<td>1</td>
<td>Johor</td>
<td>Johor Islamic Religious Administration Enactment 2003</td>
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<td>2</td>
<td>Kedah</td>
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<td>Terengganu</td>
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<td>14</td>
<td>Federal Territories</td>
<td>Federal Territories Islamic Religious Administration Act 2002</td>
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**DISCUSSION**

Factors in the Selection of Hadith Study Books

The determination of hadith books taught in the mosques in Perlis must comply with the teaching syllabus set by the Perlis State Mufti Department. This includes books such as "Mukhtasar Sahih al-Bukhari" by Ibn Abi Jamrah, "Arba'un Nawawiyyah" by al-Nawawi, and "Bahrul Mazi" by Idris al-Marbawi. The selection of these hadith books is significant because it aligns with the understanding of the Ahli Sunnah Wal Jamaah of the Salaf al-Shalih school, which is widely accepted by authoritative scholars. If a chosen hadith book is not listed in the study syllabus, takmir teachers must seek approval to use that book. This ensures that the selected hadith books are authentic and appropriate for the level of understanding of the mosque congregation. The reference books used in the teaching syllabus aim to provide education to Muslims in Perlis that is in accordance with the Perlis State Constitution. These choices are based on the analysis conducted by the informant, as follows:

Informant 1: The selection of this book of hadith is a requirement that teachers or lecturers who want to teach in our mosque must use the syllabus book that has been set by the Mufti Department.

Informant 2: The selection of the book was made based on the priority of the chapter of each hadith related to the formation of morals and a little related to the laws for the community that are suitable for the community.

Informant 3: First of all, books that are easy to understand and easily available to the congregation such as the book of hadith 40, Riyadh al-Solihin and so on.

Informant 4: I looks at the congregation that will listen to what she has to say. For example, if the congregation consists of the elderly or if they are more into the concept of relaxing while waiting for Maghrib and Isyak or if we say we want to have a relaxed discussion, we can say refer to the hadiths that talk about manners or things - general things like Arba'in Nawawi or even Riyadh as-Solihin or even Bulugh al-Maram who talk about manners, the book of al-Jami'. But if the mosques are partly educated, like to debate on fiqh, they will bring the book of Sunan al-Tirmidhi, for example, to Padang Katong Mosque. They like to learn related to proofs, fiqh al-hadith, we want to know about their practice.

The author found that the selection of hadith books by teachers in Perlis mosques has complied with the teaching syllabus in the state of Perlis as outlined by the State Mufti Department of Perlis, and there is even conformity with the level of acceptance among mosque congregations as researched by Johari (2016) in Selangor.

**Congregation’s Response to the Book of Hadith Taught**

According to all the informants, the response and acceptance of the congregation towards the hadith books taught by the takmir teacher were highly positive. This can be attributed to the congregation members' unwavering trust in the expertise and extensive knowledge of the takmir teacher, evident through their
experience and educational background in various aspects of the Islamic religion. To assess the reception and acceptance of the mosque congregation towards the study of hadith, several factors were taken into consideration, including attendance, interest, educational background, and age level. These findings were obtained through informant analysis, which are summarized as follows:

Informant 1: From the point of view of the congregation turn to the books used by the lecturers to understand why we say the congregation easily understand the hadith books taught by the lecturers. The presence of the congregation when the lecturer delivered, so far Alhamdulillah was encouraging. That’s a lot.

Informant 2: The congregation takes seriously every hadith shared from the book of Riyad as-Solihin.

Informant 3: Actually, it depends on the place, there are places where the response is good. There are places where the response is less and so on.

Informant 4: Alhamdulillah so far the congregation is ok with what I brought. For example, at the Wang Ulu Mosque, they focus on etiquette. They prefer that thing. Just like in Padang Katong Mosque, they like the chapters on fiqh and thank god they got a response.

Informant 5: Alhamdulillah, the places where I teach in mosques around Perlis are well received by the congregation regarding the book I brought because most of the teachers who teach here are about hadith, tafsir, sirah and so on.

The author found studying in the mosque to be a suitable concept, using the talaqqi methodology which involves reading matan or Arabic passages and translating them during every hadith study session. The level of understanding of the mosque congregation regarding the study of hadith, particularly in relation to chapters related to the formation of manners and morals, is considered suitable. However, it is important for the takmir teacher to ascertain the age and background of the mosque members before commencing the study of hadith. This is crucial in order to enhance the positive acceptance of the congregation members and increase their interest in hadith knowledge. This matter aligns with Isnaeni's (2011) study concerning the congregation's involvement in the study of hadith at Masjid al-Salam Bintang Jaya 3A Tangerang. The choice of hadith books should not only be easy for the congregation to comprehend, but also readily available, whether prepared and sold by the mosque or the takmir teacher himself (Nasir et al., 2016). This is supported by the findings of Borham et al. (2020), where 264 out of 400 respondents (66%) exhibited a strong interest in hadith studies at the mosques they attended.

Suitability of the Book of Hadith Used With the Ability Level of the Congregation

According to all sources, the hadith books utilized in the teaching series at mosques in Perlis are highly appropriate for the congregation's level of proficiency. The methodology of delivery also greatly influences the congregation's comprehension of the hadith texts, despite some initial challenges in acceptance.

Informant 1: What can I say, for example in our mosque, as the use of the book Riyadh al-Solihin, the book Bulugh al-Maram, although originally the book was quite difficult for the congregation to accept, but with the teaching method used by the lecturer, the description of the palm is very easy for the congregation to understand and the translation of the book.

Informant 3: In terms of the subject, the content and the type of the book, Riyadh al-Solihin's book is more popular with the general public.

Informant 4: I see from a practical point of view with what is discussed whether they practice it or not. An example of how I commented on the chapter related to hudud was not well received by the congregation. They are a bit bored because that thing is not practiced in Malaysia. They can't even see it from this angle. But when we discuss the chapter related to their daily practice, even the hadiths about manners and the rights of neighbors and so on, they focus more on the reason that it has to do with their lives.

Informant 5: I take this hadith chapter as a collection of prohibitions and arguments from the Qur'an and hadith. So, may we diversify the knowledge to the children of the congregation related to the prohibitions behind God’s order.

The author discovered that members of the congregation showed a higher level of interest when the hadiths related to their daily practices were explained. This is because these hadiths closely align with their spiritual journey in upholding the teachings of Prophet Muhammad SAW. One highly recommended book of hadith in
this regard is Riyadh al-Salihin, authored by al-Imam al-Nawawi. This finding is consistent with the study conducted by Nasir et al. (2016), which demonstrated that Riyadh al-Salihin is frequently utilized in mosques across Malaysia.

CONCLUSION
The study findings demonstrate that all takmir teachers possess a Perlis State Religious Teaching Certificate and have ample experience in ensuring the efficacy of hadith book studies in mosques. The methodology employed for teaching hadith involves reading the content of the book in Arabic, accompanied by its translation in Malay, using a lecture approach. This endeavor is commendable as it strives to enhance the public's comprehension of the science of hadith. The selection of hadith books is based on the mosque congregation's level of understanding, emphasizing materials that are both easily comprehensible and accessible, thereby facilitating a smooth process of studying hadith. According to the analyzed findings, all informants affirmed that the chosen hadith books align with the congregation members' ability to effectively grasp hadith knowledge. However, takmir teachers should diversify their teaching methods in hadith studies to enhance the congregation's acceptance. Proposed methodologies include question and answer sessions and discussions, fostering two-way communication between the takmir teacher and the mosque community. To ensure that Islamic teachings adhere to the Quran and the Sunnah, religious authorities must monitor and take appropriate action, if necessary, from a law enforcement perspective. Therefore, for the overall benefit of the Muslim community in Malaysia, mosque-based religious studies should be organized in a manner that accounts for factors such as curriculum, teaching materials, and teacher training.

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