

## The Deliverance of Hadith by Khateeb in Friday Prayers from the Perspective of Hadith Science: As an Islamic Cultural Practice

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### ABSTRACT

Many khateeb of Friday prayer improperly quote the Prophetic hadiths; some of them, for example, just quote the matan (content) of the hadiths. Hadith comprises three elements: sanad, matan, and rawi. This study aims to analyze the use of the prophetic hadiths among when the khateeb in delivering the khutbah (sermon) during the Friday prayer. This research was conducted at a number of Jami' mosques (mosques hosting Friday noon prayers known as jumu'ah) in Yogyakarta during Friday prayer. The subject of this qualitative research is the khateeb who delivers the khutbah (sermons), which was determined by purposive sampling. The data in this study were collected through observation, interviews, and documentation and analyzed by means of analytical descriptive method. The results of this study indicated a positive and important attitude as proven in the way of khateeb, that always quoted and delivered the hadiths as an explanation of the verses of the Qur'an, though the delivery was not as expected by hadith experts and scholars in relation to their insufficient knowledge of hadith science.

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## 1. INTRODUCTION

The main problem in this study is the attitude of the khateeb in using the theorem of hadiths of Prophet Muhammad SAW when delivering their khutbah (sermons). Hadith has a very significant position in Mashadir Al-Tasyrī' (مصادر التشريع) that, in Islamic sharia as translated with the sources of law in Islamic sharia, is divided into two types. First, it is mutawaffaq alaih (متوافق عليه), meaning “being agreed,” and second one is mukhtalaf fihi (مختلف فيه), meaning “being debated”. Mutawaffaq alaih (متوافق عليه) consists of four types: Al-Qur'an, Hadiths, ijma' and qiyās. Then, it can be stated that the hadith is the second legal source agreed upon by scholars (Ulama) (Utsaimin, 2009). Meanwhile, the third and fourth sources are from Ulama's thoughts that other Ulama can debate. The Prophet Muhammad stated that he had left two things that would provide salvation for those who adhere to them both.

As mentioned in QS Al-Najm: 3-4, hadith also includes revelation. Hence, the understanding of Al-Quran and hadiths should not be a dichotomy. The equal position of Al-Quran and Hadith has necessitated an integral relationship requiring a holistic (not contradictory) understanding. Both the Al Quran and the hadiths indeed have differences in how Al-Quran was revealed to the Prophet Muhammad SAW along with its pronunciation, while the hadiths were revealed to the Prophet Muhammad without their pronunciation (Qattān, 2000). Substantially, hadiths are the revelation, but their pronunciation is ijtihad of Prophet Muhammad SAW. That is the reason why hadiths become the second source following Al Quran (Utsaimin, 2009). Al-Quran contains the matters of Sharia in general, though several parts are explained in detail, such as inheritance, mahrām, or talaq. However, most of the details of the Sharia are explained by hadiths. For this reason, the hadiths also function to explain Al Qur'an (al-bayān) (Qattān, 2000).

The significance of the hadiths should not create a dichotomy among Muslim figures in using the two sources of law, i.e Al Quran and Hadith. Al-Quran and Hadith should be conveyed side by side to make the Sharia can be conveyed comprehensively and holistically. However, something ethical, das sollen, or normative is often very different from something emic, das sein (social reality) (Jailani, Suyadi, & Muallimah, 2021). A number of studies about the use of hadiths in Friday sermons (khutbah) have been conducted, including:

The work of Munawar Hakim entitled *Kualitas Hadis-Hadis Dalam Khutbah Jum'at* (Quality of hadiths in Friday Sermons)(Hakim, 2017) is based upon the argument that today, people should not find it difficult to find the hadiths as occurred among the former people. People today can easily find hadiths in the books of hadiths (Muhammad Fahri Asep Saepudin Jahar, 2021). Unfortunately, there are still many Muslims, particularly in Indonesia, quoting the hadiths not from the original hadith books that are guaranteed for their validity. It is probably related to the insufficient knowledge about the hadiths and the science of hadiths. Even some khateeb in their khutbah deliver the hadiths that are unclear for its validity as they only quote the hadiths from ordinary reading books (Jailani, Husna, & Kholis, 2022; Jailani & Nur Kholis, 2021).

The research was conducted at Baitusshadiqin Baet Mosque -Cadeh Aceh Besar, which was initiated by doing takhrij to the hadiths delivered by khateeb in the khutbah of Friday prayer in this mosque, and the quality of 10 samples of hadiths delivered by the khateeb in that mosque, three of which were with the quality of sahih, two of which were with the quality of dha'if, one of which was with the quality of sahih lighayrihi and four of which were not found in any books of hadith. The last four were not the hadith but aphorism, the words of Ulama seen as the hadith

or fabricated hadiths (maudhu'). All khateeb used as the sample has admitted hadiths as the second legal source after Al Qur'an, and they viewed that it is important to keep the purity of the hadiths, though the efforts to do it is not optimally done by some of Khateeb (Rahmanto & Manto, 2021).

A great work entitled Analisis Penggunaan Hadis dalam Khutbah Jumat di Kota Kendari (Analysis in the Use of Hadiths in Friday Prayer in Kendari City) (Akbar, 2019). was based upon a phenomenon in a number of mosques in Kendari City where the khateeb did not deliver the hadiths in their sermons, as occurred in the mosque of Lorong Simbo. In another place, a khateeb was found delivering the hadiths that actually are not the words of the Prophet Muhammad. This certainly becomes a concern considering that the hadith is the main source of Islamic teachings in addition to the Al Qur'an and functions as an explanatory/bayan. With such an important position and function of hadith, hadith should get a portion that is as important as the Qur'an in its delivery during Islamic religious lectures, especially Friday sermons.

The study results showed that the use of hadiths in khutbah/sermons in Kendari City is relatively high, though it is not evenly distributed. A number of faults were found in the delivery, both in terms of reading, wrong hadith texts, and even false claims of hadiths as verses, including validating the fake hadiths. On the other hand, most of the hadiths conveyed by the khateeb are the hadiths that can be used as proof in the form of authentic and hasan hadiths sourced from standard books, the quantity of which was found to be very high compared to the hadiths of da'if and maudhu', which were very low.

Previous research on the use of hadiths in Friday sermons has shown that none has been done in mosques in Yogyakarta. It is certainly related to the geographical and cultural differences resulting in different results. Hence, to complete the study on the use of hadith in Friday sermons that have been carried out in Aceh and Kendari, it is necessary to do something similar in mosques in Yogyakarta.

Research conducted by researchers regarding the use of hadith in Friday sermons is one of the mahdah worships that has been determined in such a way directly by Allah through the Prophet Muhammad. From the series of Friday prayers, the researcher focused on the provisions of shortening the sermon (Suyadi, 2018). In the book by Yazid bin Abdul Qadir Jawas, entitled Panduan Shalat Jumat (Guide to Friday Prayers),(Jawas, 2012), there is a discussion about shortening sermons and lengthening prayers, as based on the hadith of the Prophet:

فَأَطِيلُوا الصَّلَاةَ وَأَقْصِرُوا الْخُطْبَةَ وَإِنَّ مِنَ الْبَيِّنَاتِ لَسَبْحًا

Meaning: Lengthen the prayer and shorten the sermon (HR Muslim no.869).

The shortening of the Friday sermon is intended to prevent boredom for the congregations who listen to it. It also makes the contents of the sermon easy to understand and to memorize. Also, it is a form of practicing the hadith, as the Muslims stated above.

In addition to being a preacher, a khateeb is a communicator that acts not only to convey religious advices but also to focus on the impact it has on the audiences, in this case, the congregations (ZUHDI, 2015). As explained in the book entitled Metode Da'wah (Method of Preaching) by M. Munir, da'wah needs to be carried out with a personal approach in which the Khateeb should understand the psychology of his listeners so that the message conveyed will be maximally absorbed by the congregations (Munir, 2009). In the context of the Friday sermon, the

Khateeb must understand the psychology of the congregations that might come from various backgrounds of interest, such as workers, teachers, youths, or elderly people. Some congregations have a lot of free time, but some have limited time and cannot listen to the Friday sermon for a long time. Hence, it is deemed necessary to manage time to make the composition of the Friday sermon as concise as possible but still dense (Wendry, Sefriyono, & Yusuf, 2020). Considering such limited time, Friday sermons can be made to fulfill three characteristics: informative, persuasive, and argumentative, which have been described in the book entitled *Metode Dakwah Praktis (Practical Da'wah Method)* by Imam Moedjiono (Moedjiono, 2003).

The effectiveness of the Friday sermon is not limited to the space and time required to implement Friday prayer. Even though it is assumed that the materials for the Friday sermon can be well absorbed by the congregation, there is no guarantee that it will be carried out or at least change one's mindset. In the book entitled *Filsafat Da'wah (Philosophy of Preaching)* by Moesa Machfoeld, it is explained that there are supporting efforts in conventional da'wah, i.e. the da'wah of amal uswah. The figure of Khateeb will be very dominant in making a difference (Machfoed, 2004).

So far, research on the Khateeb of Friday prayer in delivering Al Qur'an has been extensively done regarding the ways of Khateeb in reciting Al Qur'an (using tajweed or not), reading the translation (with or without reading the texts of the verse); the way the Khateeb in breaking the verses, and the interpretation of the verses. However, the studies on the Khateeb using the hadiths when preaching are still rare (Wekke, 2013). Therefore, the researchers in this study conducted a general exploration (grand tour observation or grand tour question) of this theme. The general exploration was carried out through observation, interviews, and Focus Group Discussions (FGD). Observations, meanwhile, were made through the participation of researchers in Friday prayers once a week. Interviews were conducted with several colleagues and acquaintances by random sampling. The research team carried out focus group discussions (FGD). Based on this general exploration, the researchers formulated the focus of this research study, i.e., social reality, using the hadith arguments conveyed by the khateeb when giving khutbah (Muhammad Zaki, 2019).

This study aims to determine the attitude of Khateeb in using the argument of the Prophet's hadiths while delivering the khutbah. This issue was chosen to be the focus of study or a material object of research because the temporary data researchers obtained showed that it is very rare for a khateeb to base his sermon on a hadith. If quoting a hadith, it is very rare for the khateeb to quote the hadith in its complete Sanad and Matan. If the khateeb just conveys the Matan, then what is found is the partial delivery of hadiths. This phenomenon will be studied by researchers seriously.

This research has been based upon an argument that the position of hadiths in relation to the Al-Qur'an is equally important and is the second source of Islamic teachings after Al Qur'an. Here, hadiths function as the explanatory (bayan). This is proven in this study in which the khateeb always included the hadiths of the Prophet Muhammad in their sermon materials, even though the Qur'anic verses were explained as the main material in their sermons. The khateeb's attitude towards hadiths in preaching has shown a positive and important attitude. This can be seen in the fact that the khateeb always quotes and conveys the hadiths as an explanation of the verses of the Qur'an, though the delivery might not be as expected by experts and the Ulama of hadiths.

Realizing the limitation of the khateeb regarding the knowledge about the Prophet's hadiths, a few of the congregations that have sufficient knowledge about the hadiths would become dissatisfied with the deliverance of hadiths given by the khateeb. Meanwhile, most congregations still accept this fact - even ignoring the attitude of the khateeb and feeling that it is enough for the khateeb to convey his thoughts or even just translate them. For researchers, this concerns the khateeb, who delivered the hadith in the Friday sermon. The problem behind selecting the focus of this study is the researchers' hypothesis that there is a reason for a khateeb rarely quoting the hadiths or partially quoting the hadiths. In fact, it is called a hadith if it fulfills its three elements: Sanad, Matan, and narrator (*rawi/perawi*) (Thahhan, 2004).

## 2. METHODS

The research method discusses about three things related to this research. The first is about the type of research as seen from two perspectives: technical analysis and source. The second one is about data collection and organization techniques. The third is about data analysis techniques. This is qualitative research; the qualitative research team should be as close as possible to the research subjects.

In qualitative research, the researchers are advised to do observation by positioning themselves like the research subject. By doing so, the researchers see and feel what subjects feel.

In qualitative research, data triangulation becomes important to maintain the research objectivity. Triangulation is divided into source and technique triangulation (Sugiyono, 2015). Source triangulation is conducted by determining a number of relevant sources to study one research object. Technical triangulation is aimed at one source but takes advantage of different situations and conditions. The triangulation and observation patterns above will lead to emic research. This is the point of objectivity in qualitative research. In addition to qualitative research, this research is included in the category of field research and library research in the perspective of its sources. This is because its data sources came from field observation to the khateeb doing the preaching/khutbah. The researchers also used the library data source for primary and secondary data.

**Technique of Data Collection and Organization.** Data collection began with a literature study of primary and secondary sources. The primary literature sources include the Babon book in hadith science and preaching science either in Arabic language or in Indonesia language, i.e. *Hidāyah Al-Mursyidīn* by Ali Mahfudz, *Fikih Dakwah* by M. Natsir, and *Taisir Mushthalah Al-Hadīts* by Mahmud Thahhan. Meanwhile, secondary literature sources were taken from books or journals relevant to the hadith science and preaching science.

Field data collection was carried out through field observations conducted by field assistants (college students). The mosques were determined using purposive sampling, which can be seen in the selection of 10 mosques based on 3 categories: historical mosques, modern mosques, and partisan mosques (Muhammadiyah, NU, and Salafi). Khateeb was selected using random sampling by following the random choice of field assistants (students).

Source triangulation was obtained using interviews and FGD to interpret the obtained data. Interviews were conducted by field assistant students with Takmir (the mosque administrator or Khateeb regarding the phenomenon being studied. FGD (Forum Group Discussion) was conducted among the research team, each of member recently is also the practitioner of Friday

sermons in several mosques. Technical triangulation was carried out by selecting the khateeb using random sampling by field assistant students.

The data obtained were reduced in accordance with the need for analysis. Then, the selected data were arranged based on category. The arrangement pattern followed the latest research results. This is because the initial hypothesis in qualitative research is still in the form of raw materials (after conducting the general exploration). This hypothesis was then completed once data and information were collected from informants to interpret the data.

Data Analysis Technique. Once the data were arranged into various categories, the researchers analyzed the data using various theories or approaches. The first was grounded research that required data interpretation in an emic way based on interviews with informants.(Qudsy, 2016) Each phase's theories or research results were then tested by subsequent data known as constant comparisons. This was done continuously until the saturated data (Sugiyono, 2015).

The second is the da'wah approach. Here, the science of da'wah can be referred to as the formal object of this research, i.e.the perspective used to study the material object in the form of the delivery of hadiths by khateeb while preaching. Such research produces an ethical view (Qudsy, 2016) that is different from the pattern of the first research. The two data analysis patterns above were expected to provide valid research results because they were based on data through emic-grounded research juxtaposed with the study of material objects with formal ethical objects.

### 3. RESULTS AND DISCUSSION

Condition of the research partner. In this study, the partners refer to those preparing mosques and activities for organizing Friday prayer and approving that the khateeb who was in charge of sermons would be recorded as data in this study. This partner was in the form of mosque administrators (Takmir), personnel under the mosque management structure. From an operational perspective, their duties consist of daily management and divisions. The daily management consists of the chairman of the Takmir, deputy chairman, secretary, and treasurer of the mosque. Meanwhile, the mosques that became the object of this research include:

**Table 1.** *List of jami' mosques in yogyakarta*

No	Name of Mosque	Location, Khateeb, Theme of Khutbah
1	Jami' Mosque Maulani	Kaliajir Kalitirto Berbah Sleman, Drs. Suparta, <i>Meraih Hati Qanaah.</i>
2	Muthohhirin Mosque	Tegalsari Umbulharjo Yogyakarta, Srimanto, S. Pd. I., MSI, <i>Menyikapi Musibah.</i>
3	Muhajirin Mosque	Sorosutan Umbulharjo Yogyakarta
4	Great Mosque Manunggal	Bantul, H. Aidi Johansyah, S. Ag., MM, <i>Hijrah dari musibah.</i>
5	Mustaqim Mosque	Sleman, KH. Yasir, <i>Menjaga diri dikala Pandemi.</i>

Table 1 continued...

No	Name of Mosque	Location, Khateeb, Theme of Khutbah
6	Mosque Gede Mataram	Kotagede Yogyakarta, H. Sohabi, <i>Muhasabah diri di tengah Pandemi.</i>
7	Jakfar Al-Basyir Mosque	Krapyak Yogyakarta, Drs. H. Wijdan Al-Arifin. <i>Meraih Sabiqun bil khoirat biidznillah</i>
8	Al-Muhajirin Mosque	Sorosutan Yogyakarta, Arif Harjani, <i>Sabar dikala Pandemi</i>
9	Syuhada' Mosque	Kotabaru Yogyakarta, Dr. H. Wahajani, M. Ag, <i>Empat Pilar Hidup Tenram menurut Islam</i>
10	Fastabiqul Khoirat Mosque	Giwangan Yogyakarta, Dr. H. Ikhsan, <i>Hukum Hoax dalam pandangan Islam</i>

### 3.1. Mosque, Khateeb, and Data Collection

In this study, the object of research was the khateeb for Friday prayer used by the respondents who were preaching on the mosque's pulpit during the Friday prayer. Ten mosques were selected for the location, including the Jami' Mosque Maulani in Teguhan Hamlet, Kalitirto Village, Berbah District, Sleman Regency, Special Region of Yogyakarta. Data retrieval was conducted by recording Khateeb's speech using a cellphone. The main contents of the recording were taken in accordance with the research (Zakiyuddin Baidhaw, 2017).

In the sermon, khateeb realized that (a) the congregations were heterogeneous in terms of their level of religious knowledge, especially knowledge of the Prophetic Hadiths; (b) educational background, age, and (c). Punctuality or unpunctuality of the congregations in attendance at the mosque.

For this, the khateeb decided that (a) their sermons were between 10 and 20 minutes short. Even due to the outbreak of the Covid-19 pandemic, it was recommended to make the time for the sermon much shorter to prevent prolonged gatherings, the emergence of new clusters such as the mosque cluster; (b) simple materials but involving Qur'anic verses without including the Prophet's hadiths, and (c) there were all of the Prophet's hadiths without involving Qur'anic verses and; (c) simple discussion but involving verses of the Qur'an and the hadith of the Prophet. Based on all that, when quoting the hadiths, most khateeb just completes their matan (content); some have even broken the Matan or just recited it.

The second mosque is the Muthohirin Mosque, situated at Sorogenen Street No. 25 Tegalsari Village, Sorosutan Village, Umbulharjo District, Yogyakarta City, Special Region of Yogyakarta. This mosque was a waqf from H. Muthohar, a figure from Ulama of Nitikan village. Then, a Mushalla was built named Muthohirin (attributed to the name of the wakif) (Farkhani, Baidhaw, & Kuswaya, 2021; Khoirudin, Baidhway, & Nor, 2020).

The Mushalla is centralized for the activities of the Aisyiyah congregation of the Nitikan Branch. Then, an idea was born from the management of the Nitikan Muhammadiyah Branch Leadership with the chairman, Dr. HM Busyro Muqaddas, SH., M. Hum., to renovate the Mushalla building into a Mosque for Community Empowerment Center (Hamid, Halim, & Sahrir, 2020; Irham, Ruslan, & Syahputra, 2021).

Then, the idea was socialized to other PRM and PRA officials. They then agreed, and a construction committee was formed with the concept of a mosque on the 2nd floor, and the

community empowerment was situated on the 1st floor. After the construction had been completed, the Muthohirin Mosque became the center for the activities of the congregation of the Muhammadiyah Nitikan Branch, including the Friday prayer congregation. Most of the khateeb are from Muhammadiyah, both from Nitikan itself and from outside Nitikan on a scheduled basis. Meanwhile, all mubalighs are from Muhammadiyah (Syarif, Mughni, & Hannan, 2020).

### 3.2. Quoting the Hadiths of the Prophet

Quoting the complete hadith of the Prophet Muhammad when khateeb preached Friday sermons must fulfill three elements of hadith: Sanad, Matan, and Rowi. The text of the hadith has also been assessed based on the quality of its Matan and Sanad, and the text of the hadith should be quoted from the main books. When delivering the hadith, the khateeb of Friday prayer would take it directly from the hadith books with the trusted narrators, such as the hadith syarah book of Fathul Bari, the book of 'annual Ma'bud, and others (Hasyim, 2020).

The incompleteness of quoting and mentioning the hadiths of the Prophet Muhammad SAW among the khateeb in their sermons might be related to the lack of knowledge about the hadiths' educational background at the university, which is a non-religious study program. Still, they must be brave and ready to give khutbah considering that the khateeb is the chairman of Takmir, graduating from Tsanawiyah and Aliyah (junior and senior high school); the courage to preach driven by a background when going to school at Islamic boarding schools, having the preacher's family and the public/ Friday congregation do not need sanad and rawi hadith, but what was needed was the content (Matan) of the Prophet's message. The example of the matan of hadith of the Prophet SAW is presented as follows.

أَصْمِنُوا لِي سِتًّا مِنْ أَنْفُسِكُمْ،  
أَصْمِنُ لَكُمْ الْجَنَّةَ: أَصْدُقُوا إِذَا حَدَّثْتُمْ، وَأَوْفُوا إِذَا وَعَدْتُمْ،  
وَأَدُّوا إِذَا أَوْثَمْتُمْ، وَاحْفَظُوا فُرُوجَكُمْ، وَغَضُّوا أَبْصَارَكُمْ،  
وَكَفُّوا أَيْدِيَكُمْ

Riwayat Ahmad Bin Hambal narrates the hadith from Ubadah Bin Sholmet in the Book of hadiths of Musnad Ahmad. Edition 4.

There is also courage in being the khateeb of Friday prayer, in which he is not an alumnus of the Islamic religion department but is diligent in reciting the book. For this reason, he has more Islamic knowledge, including hadiths. He is actively involved in community activities, preaching, and at school. He used to be a khateeb of Friday prayer. (Zakiyuddin Baidhaw, 2017) From this group, they recited the hadiths of Prophet Muhammad during the Friday sermon and contented themselves by reading the Matan in Arabic (by the original text). However, when translating the hadiths, the matan was translated, and the hadith was read, and then they continued reading the translation (hadith narrated by Imam Muslim from Abu Hurairah) (Darnela, 2021; Harun, Rasyid, Lubis, Mohd Balwi, & Rasyid, 2021; Mirza, Pathan, Khaton, & Hassan, 2021). This fact has been experienced by some Khateeb of Friday prayer, even in Eid al-Fitr's and Eid al-Adha's sermons. Here, there are no complaints given by the congregations and Takmir (mosque administrator) (Khoirudin et al., 2020).



### 3.3. The Origin of Khateeb of Friday Prayer

In terms of the origin and residence of the khateeb, all come from various regions, but they now live in Yogyakarta. They come alone to the mosque where the Friday sermon is held and go home alone unless the khateeb wants to be picked up for not feeling fine or it is the initiative from the mosque management to pick the khateeb up. Meanwhile, Khateeb came from Yogyakarta and other areas and settled in this city (Fauzi & Ayub, 2019; Santoso, 2017).

Similar to Yogyakarta, known as a miniature of Indonesia, khateeb in this city also comes from various regions. Some of them have ever studied, got a job, and finally stayed in Yogyakarta. Then, they are actively involved in some Islamic activities. They are willing when being asked to be a khateeb for Friday prayer. Since they have been known by many mosque administrators (Takmir), they have become the khateeb in many mosques. Some of them got married to Jogjanes women. Finally, they stayed in Yogyakarta as they were asked to take care of their old parents in law and some were civil servants who had to stay in Yogyakarta for duty due to the rolling system applying for civil servants such as prosecutors and judges (Rane, Duderija, & Mamone, 2021).

When viewed from the educational background, most of the khateeb are the graduates of UIN (State Islamic University, formerly IAIN (State Islamic Religious Institute)) Sunan Kalijaga Yogyakarta either from the Department of Da'wah, Sharia, Tarbiah, Arabic Literature, or from the Department of Usuluddin. Some are graduates of UGM (Gajah Mada University) and UNY (Yogyakarta State University, formerly the Yogyakarta State Teachers' Training College) (Farkhani et al., 2021). Some of Khateeb work as teachers, lecturers, and civil servants at the Department of Religion, Office for Religion Affairs, or as an attorney. These various occupations of the Khateeb have made the way of delivering the sermon among Khateeb varied in materials and mission. Some khateeb even come from various community organizations and political parties (Hidayah, 2021).

Most of Khateeb are from Muhammadiyah, considering that Yogyakarta is the center of Muhammadiyah for being born and established in this city. Some are also from NU since in Yogyakarta there are many Pesantren (Islamic Boarding School) such as Al-Munawir Krapyak, Sunan Pandan Arang, Ngrukem Bantul, Lempuyangan, Jaten in Sleman, Wonokromo in Bantul, Keanggotaan in Bantul, Zamahsyari, Nurul Ummah in Kotagede, and so on. Meanwhile, those affiliating with political parties are mostly from PKS, PAN, GOLKAR, PKB, and Bulan Bintang (Wildan, 2021).

### 3.4. Materials in Friday Sermon

In terms of the materials of Friday sermon, the khateeb is different and can be grouped based on taking the materials of the sermon: (1) following the rotation of months such as Maulud Month/*Rabiul awwal* in which the materials of the sermon will be about the birth of Prophet Muhammad SAW, and the commemoration of the Prophet's birthday; the month of Rajab with the materials of Isra' Mi'raj and five daily prayers; the month of Dzulhijjah with the materials of Hajj, Qurban, or marriage; the month of Muharram with the materials about welcoming the Islamic/Hijrah new year; the month of Sha'ban with the materials of visiting the grave and welcoming the month of Ramadan; Month of Ramadhan with the materials of shiam (fasting) or *nuzulul Qur'an*; the month of Shawwal with the material about halal bi halal or marriage, and so on; similar with the month of AD (Setiadi, 2021).

For August, the materials of the sermon will be about the meaning of independence for Indonesian people; for 10 November, about Hero's Day with materials about the roles and struggles of the heroes in Indonesia's independence; (2) Islamic books such as the Book of Bulughul Marom, called as Fiqh book. Here, the Khateeb starts the sermon by explaining the chapter on water, the sub-chapter of thaharah, and the chapter about Shalat (prayer) and so on (Jubba et al., 2020; Qodir, Jubba, Hidayati, Abdullah, & Long, 2020; Qudsy, 2019). Another khateeb opens the book of Riyahus Sholihin, starting from the chapter on intention in worship (Wendry et al., 2020). The Book of Himpunan Putusan Tarjih (the Compilation of Tarjih Decisions) concerning guidance on faith and worship begins with a discussion of faith in the Book of Faith; (3) request from the local youth in which the materials of sermon might be about etiquette/ethics of association of young people in the view of Islam, the importance of studying, the importance of work, and others; (4) the request of the mosque's administrator (Takmir), for instance, regarding the awareness of giving Infaq and Shadaqah because some several orphans and parents are less fortunate and need help for their survival, funds are needed, including from Infaq and Shadaqah from congregations around the mosque (Marsa, 2019). The takmir of the mosque asked the khateeb to remind the congregation not to neglect wearing masks while at the mosque. Then, the khateeb preached on maintaining the health of ourselves and others, including wearing a mask; (5) Khateeb's will. This is based on Khateeb's knowledge and observations about the quality of religious science, especially regarding the hadith of the Prophet SAW. For example, a teacher, khateeb, chooses the material for his sermon on children's education (Suyadi, Nuryana, Sutrisno, & Baidi, 2022). From the Department of Islamic Banking, the khateeb will choose material on profit sharing/mudarabah because, according to khateeb's observations, this material is appropriate for conveying to the congregation. The following is an example of quoting and conveying the correct hadith of the Prophet SAW:

عَنْ عِبَادَةَ بْنِ صَامِتٍ رَضِيَ اللَّهُ عَنْهُ: أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: (أَصْمِنُوا لِي سِتًّا مِنْ أَنْفُسِكُمْ، أَصْمِنَ لَكُمْ الْجَنَّةَ: أَصْدُقُوا إِذَا حَدَّثْتُمْ، وَأَوْفُوا إِذَا وَعَدْتُمْ، وَأَدُّوا إِذَا أَوْثَمْتُمْ، وَاحْفَظُوا فُرُوجَكُمْ، وَعَضُّوا أَبْصَارَكُمْ، وَكَفُّوا أَيْدِيَكُمْ). رواه أحمد (5/323)

As translated from the companion 'Ubadah bin Shamit r.a.

Truly, the Prophet SAW said: I will guarantee you all will enter heaven if You are true/honest when saying; if you promise to keep it, fulfill it if you are given a mandate, guard your honor (your genitals), lower your gaze (from seeing things that bring sin and immorality), stop your impudent hand from hurting others). Hadith narrated by Imam Ahmad (Muhammad Zaki, 2019).

According to the Director General of Islamic Community Guidance at the Ministry of Religion, Drs. H. Efendi Zarkasy, a good sermon begins by conveying the problems and their negative impacts. Then, it is followed by providing a solution according to the Al-Qur'an and Hadiths of the Prophet Muhammad, as well as the existing knowledge and experience in alternative forms of problem-solving (Febriandi & Amri, 2021). In this research, the khateeb was similar to the content of a good sermon explained previously. Thus, based on the fact in the field from the sermon practice of the khateeb of Friday Prayer and discussion above, it can be stated

that 1. The position of the hadith in relation to the Qur'an is important, and it is the second source of Islam after the Qur'an, where the hadith functions as an explanatory or bayan (Dozan & Mitha Mahdalena Efendi, 2020). 2. The khateeb's attitude towards hadith in preaching was positive and important (Farkhani et al., 2021). This was proven in this research in which the khateeb always included the hadiths of the Prophet in sermon material, even though the deliverance has not been as expected by the experts and hadith Ulama. 3.

The limitation of some khateeb in doing Khutbah is related to insufficient knowledge about the Prophet's hadiths. Then, it impacts the few congregations that have sufficient knowledge of hadiths, who feel dissatisfied with the delivery of the Prophet's hadiths. Meanwhile, most of the congregation understands and even ignores the attitude of the khateeb and feels that it is enough for the khateeb to simply convey his thoughts or even just translate it (Zaenuddin, 2020).

However, for researchers, this is a concern for khateeb, delivering the hadiths in their Friday sermons (Rane et al., 2021). Thus, the follow-up plan for this research is to submit a proposal to the community service in the form of training for the khateeb of Friday prayer to convey the hadith of the Prophet SAW. This aims to prevent the worse impact of the limitation of the khateeb, which eventually creates a permissive attitude towards inaccuracies in quoting and conveying the hadiths of the Prophet SAW.

### 3.5. Interpretation of Hadith Texts

In interpreting the hadith, the khateeb will have an interpretation from the translated texts from the books they read. For example, when they read the translated hadith book of Arbain Annawawiah, the interpretation will quote the translation, which will be conveyed in their Friday khutbah. Regarding such interpretation, it would be better if the khateeb will follow what Syuhudi Ismail, Professor of hadith and hadith science at UIN Makasar had studied in his book entitled *Hadis Nabi yang tekstual dan kontekstual, telaah ma'anil al-hadits tentang Ajaran Islam yang Universal, Temporal, dan Lokal (Textual and Contextual Prophetic Hadith, A study of Ma'anil al-Hadith's about Universal, Temporal, and Local Islamic Teachings)* published by the publishers Bulan Bintang Publisher, Jakarta.

Syuhudi Ismail stated that if the hadith texts are shahih in terms of their matan and sanad, there must be a particular cause. Hence, the interpretation of the hadith will consider sababul wurud of hadith. Even, if there is a difference in the interpretation among Ulama, they can interpret the hadiths through its sbabul wurud. It can be seen, for instance, from the hadith about the obligation for Muslim men to take a shower before doing Friday prayer. This prophetic hadith says: *idza- ja-a ahadakumul jumu'ata falyaghtasil* (H.R. Bukhari and Muslim, and other from Abdullah bin Umar), meaning: *Whoever of you comes to attend the Friday prayer, let him take a bath* (Hadith narrated by al-Bukhari, Muslim from Abdullah bin Umar). As explained by Syuhudi Ismail regarding the clue of the hadith above Daud Adz Dhahir (Died in 270 H=883 M) and those agreeing with him stated that Bathing on Friday is obligatory. They here have interpreted the prophetic hadith textually. This hadith had a particular cause, and at that time, the economic condition of the prophet's companions was in a difficult condition overall. They wore coarse woolen clothing and seldom washed it. Many of them worked as gardeners. After they watered the plants, many of them went straight to the mosque to perform Friday prayers (Muchlisin & Nisa, 2017). On a Friday, the weather was very hot, and the mosque was still small. When the Prophet gave a khutbah, the smell of sweat from people who were dressed in coarse wool and

rarely bathed hit the Prophet's nose. This unpleasant smell disturbed the mosque's atmosphere (Abdullah et al., 2019; Baidowi, Salehudin, Mustaqim, Qudsy, & Hak, 2021; Zubaidi, 2020). The Prophet then said something similar in meaning with the hadith above. Furthermore, Syuhudi stated even more explicitly that the Prophet said: *alghuslu yaumal jumun'ati wa-jibun 'ala- kulli muhyalimin: bathing is obligatory in the weekend day of Jumuah prayer (Friday) for every male who reached puberty* (H.R. al-Bukhari, Muslim from Sa'id al-Khudri).

In this case, Syuhudi Ismail stated that there was an event preceding the occurrence of the hadith above, which became a consideration for the need for a contextual understanding of it. For those who are used to bathing twice a day, so their scent does not disturb people around them, Friday bathing is not mandatory. But those who rarely bathe and change clothes, making the smell of their bodies and clothes disturb the people around them, are subject to the obligation to bathe before performing Friday prayers. It is the example in interpreting the hadith for the Khateeb in Friday prayer from the Ulama that is authoritative regarding the issues of prophetic hadiths (Aditoni & Rohmah, 2022; Salik, 2019).

## CONCLUSION

Based upon the analysis of the practice of khutbah of the khateeb in Friday prayer in a number of mosques as the object of this research, it can be concluded that first, the status of hadiths to Al-Qur'an is critical and is the second source of Islamic teaching after Al-Quran. Hadiths function as the explanatory (bayan). This can be proven that this research concerns the Khateeb that always conveys the hadiths of Prophet Muhammad SAW in their preaching materials, though the verses of the Quran have been explained as the main material in his khutbah. Second, the attitude of khateeb towards the hadiths in preaching showed a positive and critical attitude. This was proven from the khateeb, who always quoted and conveyed the hadith as the explanation of the Quran verses, though the delivery of hadiths was not as expected by the experts and Ulama. Third, realizing the limited knowledge of some Khateeb in preaching about the hadiths of the Prophet Muhammad SAW, consequently could bring an impact on a few of the congregations who have sufficient knowledge about hadiths in which they would be dissatisfied with the way of the khateeb in delivering the hadiths of Prophet Muhammad hadiths. While most congregations understood and even ignored the attitude of the khateeb and felt that it was enough for the khateeb to convey the matan or even just to translate it.

Based on the results of the research, the researchers feel that it is important to give the following suggestions: first, the Takmir management needs to give input to the khateeb scheduled as the khateeb of Friday prayer in their mosque to deliver the hadiths of Prophet Muhammad SAW as a reference as agreed by the Ulama of hadiths. At least, hadith delivered has fulfilled three elements: sanad, matan, and rawi. Second, the khateeb must have additional knowledge about the hadiths of the Prophet SAW as delivered by Ulama/hadith experts so that the khateeb are able to convey the hadiths in their sermon correctly and precisely. This research's limitations are limited to the attitude of the khateeb in the use and conveyance of hadiths during sermons at the Jami' mosque in Yogyakarta. Consequently, the researchers could not be generalized for other problems and zones. For future researchers, it is possible to develop the scope of the same material in different locations to then result in a comparison study.

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