

## Accuracy and Synchronization of Hadith: A Study of *Al-Akhlāq Lilbanāt* by Sheikh 'Umar Ahmad Baraja'

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### ABSTRACT

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This study examines *Al-Akhlāq Lilbanāt* by Sheikh 'Umar bin Ahmad Baraja', a key reference in the moral education curriculum of many Islamic boarding schools in Indonesia. The main problem identified is the use of hadiths presented only in matan form without clear references to primary hadith sources, raising questions about their authenticity and methodological accuracy. The research aims to evaluate the validity of these hadiths through analysis of citation, writing accuracy, and consistency of meaning compared to reputable hadith compilations. Using a comparative thematic analysis, the study finds that Sheikh 'Umar prioritizes pedagogical and moral dimensions over strict methodological precision in transmission. Although references are often missing, the meanings of the hadiths remain consistent with authoritative sources. The findings suggest that the book's educational impact is strengthened by its contextual relevance, yet it would benefit from annotated editions that include verified hadith sources to enhance scholarly reliability.

**Keywords:** *Al-Akhlāq Lilbanat*; Shaykh 'Umar ibn Ahmad Baraja'; Accuracy; Synchronization.

### ABSTRAK

Penelitian ini mengkaji kitab *Al-Akhlāq Lilbanāt* karya Syekh 'Umar bin Ahmad Baraja', yang menjadi rujukan utama dalam kurikulum pendidikan akhlak di banyak pesantren di Indonesia. Permasalahan utama terletak pada penggunaan hadis yang hanya disajikan dalam bentuk matan tanpa rujukan jelas ke sumber hadis primer, sehingga menimbulkan pertanyaan mengenai keaslian dan ketepatan metodologinya. Penelitian ini bertujuan untuk mengevaluasi validitas hadis-hadis tersebut melalui analisis terhadap aspek sitiran, ketepatan penulisan, dan konsistensi makna dibandingkan dengan kitab hadis yang bereputasi. Dengan menggunakan metode analisis tematik-komparatif, ditemukan bahwa Syekh 'Umar lebih menekankan dimensi pedagogis dan nilai moral dibandingkan ketelitian metodologis dalam transmisi hadis. Meskipun banyak hadis tidak mencantumkan rujukan sumber, maknanya tetap selaras dengan isi hadis-hadis sahih. Hasil penelitian merekomendasikan penyusunan edisi beranotasi untuk memperkuat validitas ilmiah tanpa mengurangi nilai edukatifnya.

**Kata Kunci:** *Al-Akhlāq Lilbanat*; Syaikh 'Umar bin Ahmad Baraja'; Akurasi; Sinkronisasi

## INTRODUCTION

According to observations conducted by the National Family Planning Coordination Agency (BKKBN), as many as 63% of teenagers in Indonesia have been involved in sexual relations before marriage, with at least 900,000 cases of bullying, gang fights, and so on (Syahri, 2019). The lack of moral development in children and adolescents is the main cause of this problem. One solution that can be implemented is through Islamic boarding schools that provide Islamic religious education, where moral lessons are given to educate children to become individuals with noble character. In Islamic boarding schools, moral education is used to shape the character of students, including manners in dressing, behavior towards teachers, socializing, and other aspects (Ihsan, 2013).

One of the books studied at Islamic boarding schools is *Al-Akhlāq Lilbanāt*, written by Sheikh 'Umar bin Ahmad Baraja'. This book, written by an Indonesian scholar in Indonesia, is of extraordinary value because it is often included in the curriculum of Islamic boarding schools in Indonesia. Some of the boarding schools that use this book include Darel Hikmah Islamic Boarding School in Pekanbaru, Pondok Pesantren Syaikh Burhanuddin Kuntu, Pondok Pesantren An-Nahdlah Kebumen, Pondok Pesantren Babussalam Malang, Pondok Pesantren Darussalam Blokagung, Pondok Pesantren Putri Habibullah Giri Banyuwangi, Pondok Pesantren Salafiyah Syafi'iyah Asyhariyah Curahlele Balung Jember, and many more. The use of a number of hadiths to support the author's claims adds to the book's appeal. However, Sheikh 'Umar does not include the sanad and mukharrij in this book, but only the matan. In hadith analysis, the three important elements required are the sanad, matan, and *mukharrij* (Darussamin, 2020). Thus, the hadiths listed in *Al-Akhlāq Lilbanāt* have the potential to be classified as non-hadiths.

Therefore, it is important to verify the authenticity of hadiths to ensure that the hadiths contained in *Al-Akhlāq Lilbanāt* are truly valid. The purpose of studying hadiths from the perspective of authenticity is to ensure that they are authentic and to facilitate the identification of inauthentic hadiths using a methodological approach. There is concern that the hadith selection process may eliminate editorial changes, additions, or deletions, whether intentional or unintentional (Rahman, 2022). In addition, Sheikh 'Umar was a figure who possessed expertise and authority in the fields of morals and hadith (Assegaf, 1995, hlm. 8). Therefore, a more detailed discussion of the synchronization of meaning and writing of hadith in *Al-Akhlāq Lilbanāt* is necessary.

Based on research conducted on the synchronization of hadith and *Al-Akhlāq Lilbanāt* by Sheikh 'Umar Ahmad bin Baraja', there have been several previous studies examining this topic, including a thesis by Khoerul Rizal, which discusses educational ideas for Islamic youth found in *Al-Akhlāq Lilbanāt* by Sheikh 'Umar bin Ahmad Baraja' (Rizal, 2019). In addition, Rahmawati's thesis examines the quality of the hadiths contained in *Al-Akhlāq Lilbanāt* Volume 1 (Rahmawati, 2020). Then, the article by Aghita Wahyuningsih and Yusuf Hanafiah discusses Sheikh 'Umar bin Ahmad Baraja's views on women's education and its significance in *Al-Akhlāq Lilbanāt*, which is very relevant to the current situation of women in Indonesia (Wahyuningsih & Hanafiah, 2022). An article by Abd. Adim explores and analyzes the thoughts of Sheikh 'Umar bin Ahmad Baraja' on the subject of morals (Adim, 2016). Article by Fajriyati et al., analyzing the teaching of *Al-Akhlāq Lilbanāt* and the instilling of religious values in children at the An-Nahdlah Islamic Boarding School (Khofifah, Maulana, & Khasanah, 2022). An article by Qurratul A'yun, Mahmud Arif, and Alfauzan Amin examines the relevance of character education values in *Al-Akhlāq Lilbanāt* for millennial santri (Qurrotul A'yun, Arif, & Amin, 2023). Next is an article by Agung Redho Subarkah and Muh Amiruddin comparing the understanding of the terms authenticity and authority according to Muslim and Western hadith experts (Subarkah & Amiruddin, 2020). Then there is an article by Zahrul Fata and Fachri Khoerudin criticizing the tradition of critical analysis developed by scholars since ancient times to reinforce the authenticity and truth of hadiths (Fata & Khoerudin, 2020).

## METHOD

This research is qualitative library research, which involves studying *Al-Akhlāq Lilbanāt* by Sheikh 'Umar bin Ahmad Baraja, volume III, focusing on the hadiths found in two chapters, namely the chapter on manners when sitting and the chapter on manners when eating alone. This is because these two chapters contain the most hadiths among the other chapters, and the sources of quotation vary and are mostly outside the *Kitabu Tis'ah*, thus requiring more in-depth and detailed research. The primary data sources used as references are *Al-Akhlāq Lilbanāt* by Sheikh 'Umar bin Ahmad Baraja' and hadith books. Meanwhile, the secondary sources are books and articles that discuss the accuracy of hadith or the synchronization of hadith and ethical thinking according to Sheikh 'Umar. In collecting data, the author has collected hadiths found in the chapters on etiquette when sitting and eating alone, then traced the sources of quotation or mukharrij in the hadith books. After the data was collected, the

author analyzed the accuracy of the quotations and the synchronization of the meaning of the hadith with the meaning conveyed by Sheikh 'Umar in his book.

## RESULT AND DISCUSSION

### Getting to Know Sheikh 'Umar bin Ahmad Baraja' and *Al-Akhlāq Lilbanāt*

Among the students, Sheikh 'Umar bin Ahmad Baraja was a well-known scholar and figure. His works, such as *Al-Akhlāq Lilbanāt* and *Al-Akhlāq Lilbanīn*, were studied by almost all students in Indonesia, thus raising his popularity (Departemen Agama RI, 2003). Sheikh 'Umar was born in the village of Ampek Maghfur on May 17, 1913, or 10 Jumadil Akhir 1331 AH. His early education was obtained from his maternal grandfather, Sheikh Hasan bin Muhammad Baraja, a scholar who was an expert in grammar and jurisprudence. Sheikh 'Umar's family originated from Seiyun, Hadramaut, Yaman. One of his ancestors, Sheikh Sa'ad, who was the eighteenth descendant, was known by the nickname Abi Raja, meaning “the one who always hopes.” His family lineage is connected to Kilab bin Murrah, the fifth grandfather of the Prophet Muhammad SAW. (*Majalah Al-Kisah*, 2017)

Sheikh 'Umar served at Madrasah Al-Khairiyah Surabaya from 1935 to 1945, where he began preaching and successfully produced many scholars who spread throughout Indonesia. After his service at Madrasah Al-Khairiyah, he continued his education at Madrasah Al-Arabiyyah Al-Islamiyyah Gresik. Between 1951 and 1957, he collaborated with Al-Habib Zein bin Abdullah Al-Kaff to expand and develop land, which later resulted in the establishment of the Waqf Foundation, now known as the Malik Ibrahim Islamic Higher Education Foundation. In addition to teaching at the pesantren, he also taught religious lessons at the Majlis Ta'lim and at home. To improve education despite limited space and a high number of students, he established the Islamic College Foundation named Al-Ustadz Ahmad Baraja. Under the guidance of his son, Al-Ustadz Ahmad bin 'Umar Baraja, this foundation became a tangible manifestation of the knowledge and expertise he had accumulated over 50 years. (Khoir, 2014)

After that, Sheikh 'Umar wrote several publications, such as *Al-Akhlāq Lilbanīn*, *Al-Akhlāq Lilbanāt*, *Sullām Fiqh*, *17 Jauharah*, and *Ad'iyah Ramadhān*. Sheikh Siraj Ka'ki provided funds to print these books in Cairo, Egypt, in 1969, which were then distributed to Islamic communities. Sheikh 'Umar's works were written in Arabic (Susetya, 2020). In 1992, these books were published in Indonesian, Javanese, Madurese, and Sundanese (Assegaf, 1995). Then, on Saturday, 16 Rabi'ul Sani 1411 H, Sheikh 'Umar passed away at the Surabaya Islamic Hospital at the age of 77. He was buried at the Pegirian Islamic Cemetery in Surabaya

after prayers were held at the Sunan Ampel Grand Mosque after Asr prayers (*Majalah Al-Kisah*, 2017).

*Al-Akhlāq Lilbanāt* by Sheikh ‘Umar bin Ahmad Baraja’ specifically discusses morals for girls. Sheikh 'Umar emphasizes that the behavior and morals of boys, girls, and students from an early age are very important because they play a role in determining their future happiness. If children are allowed to grow up with bad habits, it will be difficult to correct their behavior later in life, which could ultimately have a negative impact on their future (Qurrota A’yun, 2018).

*Al-Akhlāq Lilbanāt* consists of three volumes published by Maktabah Muhammad bin Said bin Ahmad Nabhan wa Auladihi in Surabaya. The first volume, with 48 pages, was published in 1359 H, while the second volume, with 64 pages, was published in 1374 H. The third volume, with 92 pages, was published in 1400 H (Qurrota A’yun, 2018). As for the material or substance contained in *Al-Akhlāq Lilbanāt*, especially volume one, it covers topics such as how to shape moral character, examples of attitudes that reflect good morals, attitudes that contradict religious teachings, and examples of behaviors that should be avoided according to religious teachings. In addition, this book also teaches children about Allah SWT, Rasulullah SAW, and the angels, emphasizing the understanding that Allah SWT created the universe for humans to use in order to worship and obey Him. It teaches about the morals that should be possessed towards parents, how to behave towards teachers, and how to treat younger and older people. Furthermore, there are explanations about behavior as neighbors and friends, as well as how to carry out Allah SWT commands and avoid His prohibitions. The conclusion of the first volume explains the attitude that students should take when learning from their teachers and provides guidance for the wider community (Khoir, 2014).

The essence of *al-khāliq* is discussed in the second juz, which also covers the etiquette of following Allah's commands and avoiding what He has forbidden. Children are encouraged to emulate the Prophet Muhammad SAW in their daily activities. As children raised by our parents, we have a responsibility to show love and respect to those who have given birth to us, raised us, and cared for us tirelessly. Parents are also expected to be good role models for others, showing kindness to their siblings, and always doing the right thing. This second chapter continues with an emphasis on the importance of mutual respect and love between men and women, explaining that simplicity is the key to happiness in this world and the hereafter, while elaborating on our responsibilities towards our friends (Khoir, 2014).

The third juz covers general manners in various aspects of life, such as walking, sitting, speaking, eating, visiting the sick, visiting fellow Muslims, offering condolences, and dealing with misfortune. This juz concludes with an explanation of how to draw closer to Allah SWT in prayer. Overall, the third volume provides information on Ghairu Mahdhah worship or interactions between fellow human beings (Khoir, 2014)

### **Accuracy of Hadith Quotation and Writing**

The accuracy of the writing and citation of hadiths in *Al-Akhlāq Lilbanāt* volume III by Sheikh 'Umar bin Ahmad Baraja' is very important to ensure that the moral and ethical messages conveyed are in accordance with Islamic teachings. Sheikh 'Umar is known as a meticulous writer who frequently cites hadiths to reinforce his arguments regarding moral values in everyday life. He consistently integrates hadiths into his explanations to provide a strong foundation for the principles he teaches.

Sheikh 'Umar chose to include the text of the hadith in this book, without its chain of transmission (sanad) and its transmitter (*mukharrij*). This decision can be seen as an effort to focus the reader's attention on the message conveyed through the hadith, given that the text is often considered the essence of the teaching being conveyed. However, in the context of hadith studies, writing that only includes the matn without the sanad and mukharrij can raise doubts about the authenticity of the hadith. As stated by 'Ajjāj Al-Khatib, the importance of the sanad in hadith is to ensure that the information conveyed has a reliable source (Al-Khatib, 1970)

Furthermore, the quotation of hadith in the context of *Al-Akhlāq Lilbanāt* reflects Sheikh 'Umar's efforts to provide readers with a clear picture of the behavior recommended in Islam. He often links the text of the hadith with its practical application in everyday life, so that readers not only understand the text, but can also implement its teachings. This is in line with the view of Imam Nawawi, who emphasized the importance of syarah or explanation of hadith, so that readers can understand the context and practical application (Nawawi, 1997)

Therefore, although Sheikh 'Umar's approach of including only the text of the hadith without its chain of transmission and author is debatable from a scientific methodological point of view, his efforts and dedication to conveying strong morals remain a very valuable aspect of *Al-Akhlāq Lilbanāt* volume III. The use of hadith as a tool for teaching ethical values shows that he appreciates the depth of Islamic teachings, while also striving to make them relevant in the context of today's society.

Thus, it is very important to preserve the authenticity of the text/hadith, because even a small error in quotation and writing can change the overall meaning of the hadith. This is in

line with the view of Ibn Hajar Al-Asqalānī, who stated that preserving the authenticity of the hadith text is an obligation in quotation (Al-Asqalani, 1959). The author includes a comparison between the hadiths found in *Al-Akhlāq Lilbanāt* and those found in other hadith books. This comparison aims to determine the accuracy of the quotations and writings of hadiths in *Al-Akhlāq Lilbanāt*. In this study, the author specifically highlights nine hadiths listed in volume III, in the chapter on sleeping. This focus is due to the fact that society generally views sleep as a physical activity for rest, without realizing that Islam has established specific manners and ethics for this activity. In fact, sleep is not devoid of spiritual values; rather, it is where Islam offers subtle yet meaningful behavioral guidance, as stated in the hadith. Through this study, the author wishes to show that sleep can also be a medium for implementing manners, not merely a biological need.

### Quoted From Kitab Kutubu Sittah

**Table 1.** Classification of hadiths listed in Kutubu Tis'ah.

| NO | Hadith in <i>Al-Akhlāq Lilbanāt</i>                                                                                                                      | Hadith in Kitab Hadis                                                                                                                                                                                                                                                                                                                                                                                          | Reference Book    |
|----|----------------------------------------------------------------------------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-------------------|
| 1  | من نام عن وتره او نسبة فليصله اذا ذكره (Baraja', 1359, hlm. 80 Jilid 3)                                                                                  | حَدَّثَنَا مُحَمَّدُ بْنُ عَوْفٍ، نَا عُمَرَانُ بْنُ سَعِيدٍ، عَنْ أَبِي عَسَّانَ مُحَمَّدِ بْنِ مُطَرِّفٍ الْمَدَنِيِّ، عَنْ زَيْدِ بْنِ أَشْلَمَ، عَنْ عَطَاءِ بْنِ يَسَارٍ، عَنْ أَبِي سَعِيدٍ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «مَنْ نَامَ عَنْ وَتْرِهِ أَوْ نَسِيَهُ فَلْيَصِلْهُ إِذَا ذَكَرَهُ» (Dawud, 1323, hlm. 570 Jilid 2)                                         | Sunan Abu Dawud   |
| 2  | من قال ذلك حين يباوى الى فراشه غفر الله تعالى ذنوبه وان كانت مثل زيد (Baraja', 1359, hlm. 81 Jilid 3)                                                    | حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مُسْلِمَةَ، عَنْ مَالِكٍ، عَنْ سُمَيٍّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ قَالَ سُبْحَانَ اللَّهِ وَحَمْدُهُ فِي يَوْمٍ مِائَةَ مَرَّةٍ، حُطَّتْ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَيْدِ الْبَحْرِ» (Al-Ja'fī, 1433, hlm. 86 Jilid 8)                                        | Shahih Al-Bukhari |
| 3  | ان الرجل اذا اوا الى فراشه ابتدره ملك وشيطان فقال الملك اللهم احتم بخير فقال الشيطان احتم بشر فان ذكر الله تعالى ثم نام (Baraja', 1359, hlm. 83 Jilid 3) | أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ مُحَمَّدٍ، قَالَ: حَدَّثَنَا شَبَابَةُ، قَالَ: حَدَّثَنَا الْمُغِيرَةُ بْنُ مُسْلِمٍ، عَنْ أَبِي الزُّبَيْرِ، عَنْ جَابِرٍ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: " إِذَا دَخَلَ الرَّجُلُ بَيْتَهُ، أَوْ أَوَى إِلَى فِرَاشِهِ ابْتَدَرَهُ مَلَكٌ وَسَيِّطَانٌ، فَيَقُولُ الْمَلَكُ: افْتَحْ بِخَيْرٍ، وَيَقُولُ السَّيِّطَانُ: افْتَحْ بِشَرٍّ، فَإِنْ | Sunan An-Nasa'i   |

ذَكَرَ اللَّهُ طَرْدَ الْمَلِكِ الشَّيْطَانِ وَطَلَّ يَكْلُوهُ، فَإِذَا انْتَبَهَ مِنْ مَنَامِهِ ابْتَدَرَهُ مَلَكٌ وَشَيْطَانٌ، فَيَقُولُ الْمَلَكُ: افْتَحْ بَحْتِرَ، وَيَقُولُ الشَّيْطَانُ: افْتَحْ بِشَرِّ، فَإِنْ هُوَ قَالَ: الْحَمْدُ لِلَّهِ الَّذِي رَدَّ إِلَيَّ نَفْسِي بَعْدَ مَوْتَهَا وَلَمْ يُنْهَئْهَا فِي مَنَامِهَا، الْحَمْدُ لِلَّهِ الَّذِي يُمَسِّكُ السَّمَوَاتِ السَّبْعَ أَنْ تَقَعَ عَلَى الْأَرْضِ إِلَّا بِإِذْنِهِ، إِلَى آخِرِ الْآيَةِ، فَإِنْ هُوَ خَرَّ مِنْ فِرَاشِهِ فَمَاتَ كَانَ شَهِيدًا، وَإِنْ هُوَ قَامَ يُصَلِّي (An-Nasa'i, 1433, hlm.

315 Jilid 9)

4 Sunan Abu Dawud حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى، حَدَّثَنَا مُعَاذُ بْنُ هِشَامٍ، حَدَّثَنِي

(Baraja', 1359, hlm. 83 Jilid 3)

أَبِي، عَنْ يَحْيَى بْنِ أَبِي كَثِيرٍ، حَدَّثَنَا أَبُو سَلَمَةَ بْنُ عَبْدِ الرَّحْمَنِ عَنْ يَعِيشَ بْنِ طَخْفَةَ بْنِ قَيْسِ الْغِفَارِيِّ، قَالَ: كَانَ أَبِي مِنْ أَصْحَابِ الصُّفَّةِ، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: "انْطَلِقُوا بِنَا إِلَى بَيْتِ عَائِشَةَ"، فَانْطَلَقْنَا، فَقَالَ: "يَا عَائِشَةُ، أَطْعِمِينَا" فَجَاءَتْ بِجَشِيشَةٍ فَأَكَلْنَا، ثُمَّ قَالَ: "يَا عَائِشَةُ، أَطْعِمِينَا"، فَجَاءَتْ بِجِيسَةٍ مِثْلِ الْقَطَاةِ، فَأَكَلْنَا، ثُمَّ قَالَ: "يَا عَائِشَةُ، اسْقِينَا" فَجَاءَتْ بِعَسِيٍّ مِنْ لَبَنٍ، فَشَرَبْنَا، ثُمَّ قَالَ: "يَا عَائِشَةُ، اسْقِينَا" فَجَاءَتْ بِقَدَحٍ صَغِيرٍ، فَشَرَبْنَا، ثُمَّ قَالَ: "إِنْ شِئْتُمْ يَوْمَ وَإِنْ شِئْتُمْ انْطَلِقُوا إِلَى الْمَسْجِدِ" قَالَ: فَبَيْنَمَا أَنَا مُضْطَجِعٌ مِنَ السَّخَرِ عَلَى بَطْنِي، إِذَا رَجُلٌ يَحْكِي بِرَجْلِهِ، فَقَالَ: "إِنَّ هَذِهِ ضِجَّةُ يُنْغِضُهَا اللَّهُ عَزَّ وَجَلَّ" قَالَ: فَنَظَرْتُ فَإِذَا رَسُولُ اللَّهِ صَلَّى (Dawud, 1323, hlm. 382 Jilid 3)

5 Shahih Al-Bukhari حَدَّثَنَا أَبُو نُعَيْمٍ: حَدَّثَنَا ابْنُ عُيَيْنَةَ، عَنْ الزُّهْرِيِّ، عَنْ

(Baraja', 1359, hlm. 83 Jilid 3)

سَالِمٍ، عَنْ أَبِيهِ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «لَا (Al-Ja'fi, 1433, hlm. 65 Jilid 8)

6 Shahih Al-Bukhari حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدٍ

(Baraja', 1359, hlm. 83 Jilid 3)

بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرَيْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ

عنه قَالَ: «الْحَقُّ بَيْتٌ بِالْمَدِينَةِ عَلَى أَهْلِهِ مِنَ اللَّيْلِ  
فَحَدَّثَ بِشَأْنِهِمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ  
هَذِهِ النَّارَ إِنَّمَا هِيَ عَذُوبٌ لَكُمْ، فَإِذَا نَجَّيْتُمْ فَأَطْفِئُوهَا  
(Al-Ja'fi, 1433, hlm. 65 Jilid 8)

The discovery of six hadiths, or 60% of the hadiths in *Al-Akhlāq Lilbanāt*, originating from *Kutubu Sittah* provides an indication that this work is based on hadiths that have high authority in Islamic tradition. The *Kutubu Sittah* has long been recognized as the most representative and credible collection of hadiths, so its presence in *Al-Akhlāq Lilbanāt* not only enhances the scientific legitimacy of the book, but also strengthens its position as a reliable reference for ethics. The presence of these hadiths shows that Sheikh 'Umar did not only rely on personal views or secondary sources, but consciously included hadiths that had undergone a rigorous selection process by previous *muhaddithin*. This provides assurance that the teachings presented are in line with the standards of authenticity widely recognized by Muslims.

Pedagogically, the use of hadith from the *Kutubu Sittah* provides a direct example to readers, especially santri, of the importance of relying on valid primary sources in teaching morals and manners. Thus, *Al-Akhlāq Lilbanāt* not only serves as an ethical guide, but also as a medium for internalizing scientific methodology in the study of hadith, namely starting with valid sources and then refining them into practical guidelines for life.

### Quoted From Kutubu Sittah

Table 2. Classification of hadiths not listed in *Kutubu Tis'ah*

| NO | Hadith in <i>Al-Akhlāq Lilbanāt</i>                                                       | Hadith in Kitab Hadis                                                                                                                                                                                                                                                                                                                                                                                                                                      | Reference Book   |
|----|-------------------------------------------------------------------------------------------|------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------|
| 7  | <p>اذينوا طعامكم بذكر الله والصلاة ولا تناموا</p> <p>(Baraja', 1359, hlm. 80 Jilid 3)</p> | <p>حَدَّثَنَا الْفَضْلُ بْنُ الْحَبَّابِ قَالَ: نَا عَبْدُ الرَّحْمَنِ بْنُ<br/>الْمُبَارَكِ قَالَ: نَا بَرِيعُ أَبُو الْخَلِيلِ، عَنْ هِشَامِ بْنِ عُرْوَةَ،<br/>عَنْ أَبِيهِ، عَنْ عَائِشَةَ، قَالَتْ: قَالَ رَسُولُ اللَّهِ صَلَّى<br/>اللَّهُ عَلَيْهِ وَسَلَّمَ: «أَذِينُوا طَعَامَكُمْ بِذِكْرِ اللَّهِ وَالصَّلَاةِ،<br/>وَلَا تَنَامُوا عَلَيْهِ فَنَقَسُوا قُلُوبُكُمْ» لَمْ يَرَوْهُ هَذَيْنِ<br/>(Al-<br/>Thabrani, 1431, hlm. 163 Jilid 5)</p> | Mu'jam Al-Ausath |

|          |                                                                                 |                                                                                  |                   |
|----------|---------------------------------------------------------------------------------|----------------------------------------------------------------------------------|-------------------|
| 8        | إذا أوى أحدكم إلى فراشه فلينبضه بداحلة                                          | حَدَّثَنَا يَزِيدُ، أَخْبَرَنَا عَبْدُ اللَّهِ بْنُ عُمَرَ، عَنِ الْمُقْبَرِيِّ، | Musnad Imam Ahmad |
|          | ازاره (بطرفه من داخل) فانه لا يدري ما                                           | عَنْ أَبِي هُرَيْرَةَ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: |                   |
|          | " إِذَا أَوَى أَحَدُكُمْ إِلَى فِرَاشِهِ، فَلْيَنْبُضْهُ بِدَاحِلَةِ إِزَارِهِ، | Baraja', 1359, hlm. 80                                                           |                   |
| Jilid 3) | فَإِنَّهُ لَا يَدْرِي مَا حَدَثَ بَعْدَهُ، وَإِذَا وَضَعَ خَنْبَهُ              |                                                                                  |                   |
|          | فَلْيَقُلْ: بِاسْمِكَ اللَّهُمَّ وَضَعْتُ جَنْبِي، وَبِكَ أَرْفَعُهُ،           |                                                                                  |                   |
|          | اللَّهُمَّ إِنْ أَمْسَكْتَ نَفْسِي، فَاغْفِرْ لَهَا، وَإِنْ أَرْسَلْتَهَا،      |                                                                                  |                   |
|          | (Hanbal, 1431, hlm. 322 Jilid 13)                                               |                                                                                  |                   |

The data above shows that 20% of the hadiths examined in *Al-Akhlāq Lilbanāt* are sourced from hadith books outside the *kutubu sittah*. This finding suggests a potential lack of caution on the part of Shaykh 'Umar in the process of selecting the hadiths that were quoted or used as references. Given that the six books are generally considered to have a more rigorous selection process, the inclusion of hadiths from sources outside these six main books opens the door to the inclusion of hadiths that are weak (*dha'if*) or even disputed in terms of their authenticity. Scientifically, this has an impact on the accuracy and credibility of the material presented. In the discipline of hadith studies, meticulousness in selecting sources is not only a technical matter, but also concerns the academic integrity of the author. When a reference book on ethics contains hadith whose quality has not been optimally verified, the risk of misunderstanding and misinterpretation of teachings becomes greater, especially for readers who have the ability to critique hadith.

On the other hand, this finding also opens up space to understand the methodological context used by Sheikh 'Umar. It could be that he prioritized the moral relevance of the hadith over the accuracy of its chain of transmission, or that he used the method of *tasahul fi al-adillah* (leniency in the use of evidence) commonly found in works oriented towards morals and tarbiyah. However, from a scientific research perspective, the lack of selectivity in the sources used should be noted as a limitation, as well as a point for evaluation so that works such as this can be based on truly valid hadiths, thereby ensuring that the moral messages conveyed have indisputable authority.

## Not Found in The Hadith Books

Table 3. Classification of hadiths not listed in hadith books

| NO | Hadith in <i>Al-Akhlāq Lilbanāt</i>                                                                                                                                                                             | Hadith in <i>Kitab Hadis</i> | Reference Book |
|----|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|------------------------------|----------------|
| 9  | <p>من نام قبل صلاة العشاء الاخرة فلا انا انام الله عينيه من نام بعد صلاة العصر فاختلس عقله فلا يلومن الا نفسه نوم الصبيحة بمنه الرزق نوم الضحى خرق (اي يورث البلادة والحقق (Baraja', 1359, hlm. 84 Jilid 3)</p> | None                         | None           |

The discovery of hadiths that are not included in authoritative hadith books provides strong indication that Sheikh 'Umar in *Al-Akhlāq Lilbanāt* did not limit himself entirely to quoting hadiths sourced directly from primary hadith literature. There are two possibilities that can be analyzed scientifically. First, the hadith did not actually originate from a valid and authentic narration, but was rather a personal statement by Sheikh 'Umar that was later framed as if it were a hadith. Second, this hadith was taken based on its meaning alone (*riwayah bil ma'na*), then repackaged with wording that was the result of Sheikh 'Umar's own linguistic processing, so that the text is not identical to the narration found in the hadith books.

In the study of hadith science, this phenomenon is closely related to the problems of *tashhif* (change of wording), *idraj* (insertion), or *riwayah bil ma'na* without adequate verification. Although *riwayah bil ma'na* is recognized as permissible by some scholars, it is subject to strict conditions, including that the narrator must have a deep understanding of the Arabic language, ensure that the meaning conveyed does not change, and not omit the substance of the hadith's message. If this is done without caution, there is an increased risk of distortion of meaning, which could even lead to an understanding that differs from the intention of the Prophet SAW.

From an academic perspective, these findings highlight two important points: source credibility and methodological transparency. Source credibility requires that every hadith quoted must be traceable in terms of its chain of transmission and text in recognized hadith books. Meanwhile, methodological transparency requires authors to disclose honestly whether a hadith is a direct quotation from the hadith, a translation of

its meaning, or a personal paraphrase. Without this openness, readers risk accepting statements that are considered hadith when they are actually human interpretations. Meanwhile, in terms of the accuracy of the writing of hadith in *Al-Akhlāq Lilbanāt*, it is divided into three categories, as follows:

### **Hadiths with Identical Text**

Based on the results of research on the nine hadiths analyzed, it was found that only hadiths numbered 1, 5, and 7 had full text similarities between the wording found in *Al-Akhlāq Lilbanāt* and the wording of the hadith in the source book. This similarity in text includes aspects of similarity in wording, word order, sentence structure, and choice of diction that are identical to the original manuscript, so it can be concluded that Sheikh 'Umar established a strict textual writing method for these hadiths. The practice of writing while maintaining the wording as in the primary source has high academic significance, as it guarantees the preservation of the originality of the text, minimizes the potential for distortion of meaning, and strengthens the legitimacy of the book as a hadith-based reference work.

This fact also shows that Sheikh 'Umar did not always paraphrase or adapt the wording, but in certain cases chose to preserve the integrity of the text in accordance with the authentic narration. From the perspective of hadith science, the integrity of the matn is of great importance, as it facilitates the verification of the authenticity of the narration and allows researchers to trace the sanad and quality of the hadith more accurately. However, considering that only three of the nine hadiths have completely identical wording, this finding also indicates variations in the writing methods of the other hadiths, which were adapted to the pedagogical objectives or moral explanations that were the main focus of *Al-Akhlāq Lilbanāt*.

### **Writing Hadith in Al-Ikhtiṣār or At-Taḥfīf**

Of the nine hadiths analyzed, four hadiths, namely hadiths numbered 3, 4, 6, and 8, were found to have undergone *Al-Ikhtiṣār* or *At-Taḥfīf*, which is the process of summarizing the matn without including the text in its entirety (Noorhidayati, 2009). This phenomenon is evident when Sheikh 'Umar only takes part of the wording from the source hadith and omits other parts that are textually included in the original account. This practice of abridgement is generally done for hadiths that have long wording, where the quoter chooses the core part that is considered sufficient to represent the moral message or moral values that he wants to convey in the context of the discussion.

Methodologically, this step indicates that there is a selection of content based on the relevance of the substance, rather than simply reproducing the text in its entirety.

From the perspective of hadith studies, the establishment of *Al-Ikhtiṣār* or *At-Taḥfīf* has two important implications. First, it can serve as a pedagogical strategy, namely to make it easier for readers or students to understand the essence of the hadith teachings without having to deal with the complexity of long narratives. Second, it requires caution because the omission of part of the text has the potential to reduce the breadth of meaning or obscure the original context, especially if the omitted part contains elements that are important for understanding the narrator's intention. In the context of *Al-Akhlāq Lilbanāt*, the application of this method is more directed at the effectiveness of conveying moral messages in the scope of practical learning, although from the perspective of hadith scholarship, verification is still necessary to ensure that the meaning conveyed does not deviate from the intent of the complete text.

### **Writing Hadith in *Al-Ibdāl***

Of the nine hadiths studied, hadith number 2 falls under the category of *Al-Ibdāl*, which is the practice of replacing words in the text of a hadith with other words or phrases that are different in wording but retain a similar meaning or do not change the core message of the narration (Noorhidayati, 2009). In this case, the difference can be seen in the wording of the hadith, which in the original source reads مَنْ قَالَ سُبْحَانَ اللَّهِ وَبِحَمْدِهِ , while in *Al-Akhlāq Lilbanāt*, Sheikh 'Umar replaces it with the phrase غفر الله تعالى. This replacement indicates a modification at the lexical level, where the specific phrase of remembrance in the original narration is replaced with an expression that more directly states the consequence or result of the practice, namely forgiveness from Allah SWT.

From the perspective of hadith science, *Al-Ibdāl* like this has significant scientific implications. On the one hand, this substitution can be seen as a form of linguistic adjustment aimed at simplifying the message and emphasizing the practical results of an act, making it easier for lay readers to understand in the context of moral education. However, on the other hand, changing the wording that removes the original text of the dhikr can reduce the accuracy of the narration and obscure the form of worship taught by the Prophet SAW as stated in the source hadith. This requires caution, because even though the general meaning is still in line, the details of the wording in the hadith have their own worship value which is *taqwīfī* (determined by sharia) and cannot be replaced arbitrarily without clear information from other authentic accounts.

## **Synchronization of Hadith Meanings with Sheikh 'Umar's Explanations in *Al-Akhlāq Lilbanāt***

Synchronization is commonly used in the social sciences. The word “synchronous” itself comes from the Greek words “syn,” meaning “together,” and “chroos,” meaning “time.” This theory of synchronization emphasizes structures that extend across space. Synchronization can be used as a tool to analyze something at a specific moment, so it does not attempt to draw conclusions about the development of events or events that affect current conditions, but only analyzes the current situation (Crytallography, 2016). Therefore, based on this explanation, synchronization is an event that only emphasizes the current situation using complex and flexible analysis methods (Shodiq, t.t.).

Synchronization is the alignment of various related policies and existing policies that have been formulated to regulate a particular field. Policy synchronization does not overlap, but rather complements each other and is interrelated (Shodiq, t.t.). Therefore, the synchronization of the meaning of hadith is the process of connecting the text of the hadith with the explanations given by hadith scholars through the books of hadith commentary. This is done to ensure that the explanations given do not deviate from the original meaning conveyed by the Prophet SAW and remain within the context of true Islamic teachings.

In the study of *Al-Akhlāq Lilbanāt* by Shaykh ‘Umar bin Ahmad Baraja’, the research conducted examined how Shaykh ‘Umar explained the hadiths contained in the book, as well as assessing whether these explanations were consistent or in line with the explanations of the hadiths found in authoritative books of commentary. Hadith commentary books such as *Fath Al-Bari* by Ibn Hajar Al-Asqalānī and *Syarah Shahīh Muslim* by Imam Nawawi are two prime examples that are often used in studies to ensure consistency of meaning.

The purpose of this study is to interpret the synchronization of meanings described by Sheikh 'Umar in accordance with the actual meaning of the hadith, both in terms of text and context. This is important because the conformity of meanings in the explanation of the hadith is to preserve the message conveyed by the Prophet Muhammad SAW unchanged. In addition, this synchronization of meaning also takes into account the historical or social context in which the hadith exists within a particular society and culture. Therefore, in explaining the hadith today, it is necessary to consider how the practical application of the hadith remains relevant to current conditions and norms, without changing the basic meaning of the hadith itself. In other words, the explanation provided must be in line with the conditions of the times, but it must not

deviate from the original and fundamental meaning of the teachings conveyed by the Prophet Muhammad SAW.

Thus, the synchronization of the explanations of the hadith presented by Sheikh 'Umar in his book with the book of hadith commentary uses many concise explanations but still has the same meaning. It can be divided into two categories, namely:

### **Textual synchronization of hadith meanings**

Sheikh 'Umar in *Al-Akhlāq Lilbanāt* provides explanations or commentaries on hadiths using a textual approach. This means that when he presents a hadith, the explanation given is limited to the wording or wording of the hadith itself. In other words, Sheikh 'Umar tends to repeat or elaborate on the wording found in the matn of the hadith without adding deeper interpretations, analyses, or comments. The explanations provided do not attempt to interpret broader meanings or provide additional context from historical, social, or legal aspects.

This textual approach indicates that Sheikh 'Umar held the view that the text of the hadith was clear enough and could be understood by readers directly without the need for additional explanation. He seems to believe that the wording in the hadith conveys a message that can be easily understood by readers, so that no further explanation is needed. According to Sheikh 'Umar, a more in-depth explanation is unnecessary, because he believes that the message in the hadith is explicit enough and does not require additional explanation.

For example, in the following hadith:

حَدَّثَنَا مُحَمَّدُ بْنُ الْعَلَاءِ: حَدَّثَنَا أَبُو أُسَامَةَ، عَنْ بُرَيْدِ بْنِ عَبْدِ اللَّهِ، عَنْ أَبِي بُرَيْدَةَ، عَنْ أَبِي مُوسَى رَضِيَ اللَّهُ عَنْهُ قَالَ: «اخْتَرَقَ بَيْتٌ بِالْمَدِينَةِ عَلَى أَهْلِهِ مِنَ اللَّيْلِ فَحَدَّثَ بِشَأْنِهِمُ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: إِنَّ هَذِهِ النَّارَ إِنَّمَا هِيَ عَدُوُّ لَكُمْ، فَإِذَا تَمَثَّلَتْ فَأَطْفَأُوهَا عَنْكُمْ» (Al-Ja'fi, 1433, hlm. 65 Jilid 8)

In Irsyad Al-Saari (Syarah Shahīh Al-Bukhārī), this explanation interprets that “fire” in the hadith is not limited to literal fire, but includes various forms of light sources such as lamps or lanterns (Al-Mishri, 1432). This explanation shows a more contextual understanding, expanding the meaning of fire to make it more relevant to the daily life conditions at that time, especially in relation to home safety.

Meanwhile, in the book *Al-Akhlāq Lilbanāt*, Sheikh 'Umar only repeats the meaning of the hadith without providing any additional interpretation. He maintains the literal meaning of the word “fire” in the hadith, which means fire in its actual sense, without expanding the meaning to other forms such as lamps or lanterns. This shows that Sheikh 'Umar uses a purely

textual approach, where he relies only on the wording of the hadith without considering the implied meaning, which may be broader. Thus, in *Al-Akhlāq Lilbanāt*, Sheikh 'Umar's explanation tends to take a literal and textual approach without additional explanation.

### Contextual Synchronization of Hadith Meaning

Sheikh 'Umar in *Al-Akhlāq Lilbanāt* uses a contextual approach, which means that he is more comprehensive and detailed in explaining the hadith compared to other books of hadith commentary. Furthermore, in explaining the hadith, Sheikh 'Umar uses clearer and more down-to-earth language, making it easier for readers to understand. He expands his explanations by providing more practical and applicable details, enabling readers to understand the meaning of the hadith in the context of everyday life. Meanwhile, other books of hadith commentary tend to be more concise and go straight to the main points, often using technical terms that may be more difficult for the general public to understand.

An example of this can be found in the following hadith:

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ، عَنْ مَالِكٍ، عَنْ سَمِيِّ، عَنْ أَبِي صَالِحٍ، عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ: «مَنْ قَالَ سُبْحَانَ اللَّهِ وَيَحْمَدُهُ فِي يَوْمٍ مِائَةَ مَرَّةٍ، حُطَّتْ خَطَايَاهُ وَإِنْ كَانَتْ مِثْلَ زَبَدِ الْبَحْرِ

The explanation in *Irsyād Al-Sārī* (Syarah Shahīh Al-Bukhārī) is: "Whoever says, 'Subhanallah and praises Him' (the letter waw is waw, meaning subhanallah to praise Allah because He has enabled me to praise Him) one hundred times a day, some at the beginning and some at the end, or consecutively, it is better, especially at the beginning, because it is at the beginning that it will erase his sins between him and Allah (even though his sins are like foam on the sea)." (HR. Bukhari) This statement and those similar to it, like the sun rising above the foam of the ocean, are metaphors expressed in abundance, and this may indicate that praise is more important than tahlil, because the number of foam in the ocean is greater than the number of tahlil recited a hundred times over (Al-Mishri, 1432).

Meanwhile, the explanation in *Al-Akhlāq Lilbanāt* is to be grateful to Allah SWT for saving you during the day and giving you the strength to carry out your obligations, while lying on your right side facing the direction of the qibla. Pray to Allah that He will protect your sleep and protect you from all disturbances. So that you can get a comfortable night's sleep, feel calm, and be free from disturbing thoughts. Strive to clear your mind of any feelings of resentment or jealousy towards fellow Muslims, whether male or female. Upon waking, strive to do good deeds and ask Allah to forgive your mistakes (Baraja', 1359).

Based on a comparison between two explanations or commentaries found in the book of hadith commentary and *Al-Akhlāq Lilbanāt*, it is clear that the commentary by Sheikh 'Umar is easier to understand and oriented towards practical application in everyday life. Sheikh 'Umar adopts a more accommodating approach, in which he not only presents the content of the hadith textually, but also provides the context and implications of the hadith. This allows readers to see the direct relationship between the teachings in the hadith and their daily lives, and encourages them to apply the values contained in the hadith. Meanwhile, in the book of hadith commentary, the explanations tend to use more formal and technical language, and prioritize in-depth analysis of the meaning of each phrase. This approach focuses more on the linguistic understanding and commentary of each word in the hadith, so readers who are looking for detailed explanations of certain terms or phrases may find more comprehensive information. However, for more casual readers, these more technical explanations may feel more complex and difficult to understand.

Thus, although both approaches have their own merits, Sheikh 'Umar in *Al-Akhlāq Lilbanāt* offers a contextual understanding by providing more detailed explanations and their application in everyday life. This difference reflects two different ways of communicating Islamic teachings, both of which complement each other in providing a complete understanding of the hadith.

## CONCLUSION

*Al-Akhlāq Lilbanāt* by Sheikh 'Umar is a book on morals taught to students at various Islamic boarding schools in Indonesia. This book contains many hadiths, with only the text being included. In terms of the accuracy of the hadith quotations, there are three categories: six hadiths quoted from the *Kutubu Sittah*, two hadiths quoted from sources other than the *Kutubu Tis'ah*, and one hadith quoted from a source not found in the well-known hadith books. This pattern of citation shows that Sheikh 'Umar emphasized the relevance of the meaning of the hadith to the discussion of akhlakh, rather than strictly adhering to the source of the narration. Then, the accuracy of the writing carried out by Sheikh 'Umar also consists of three categories, namely writing with the same matn, writing in the form of *Al-Ikhtisār* or *At-Taqīl*, and writing in the form of *Al-Ibdāl*. This pattern not only reflects the flexibility of hadith literacy in the compilation of akhlak books, but also confirms the role of this book as a practical work that emphasizes Islamic moral values rather than strict hadith criticism rules.

In terms of synchronizing the meaning conveyed by Sheikh 'Umar with the commentary on the hadith found in the commentary books, there are two categories, namely textual synchronization of the meaning of the hadith and contextual synchronization of the meaning of the hadith. Textual synchronization of meaning means that Sheikh 'Umar only provides an explanation of the meaning or interpretation found in the wording, or simply repeats the wording of the hadith itself. Meanwhile, contextual synchronization of meaning means that Sheikh 'Umar explains the commentary on the hadith or the explanation of the hadith in more detail, using language that is easy to understand, and using the implications of the hadith in everyday life.

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