



Khataman Ṣaḥīḥ Bukhārī by PCNU Jombang (A Study of Living Hadith)

**Iqbal Nursyahbani^{1*}, Viki Junianto², Khamim³, Maulana Thalia
Salsabila⁴**

^{1,2}Ma'had Aly Hasyim Asy'ari Jombang

³Institut Agama Islam Negeri (IAIN) Kediri

⁴ Universitas al-Azhar, Kairo

*iqbalnursyahbani@tebuireng.ac.id

Abstract. This research aims to analyze the social actions that occur during the Ṣaḥīḥ Bukhārī khatam event organized by the Jombang branch of Nahdlatul Ulama (PCNU). The study adopts Max Weber's perspective on social action as its analytical approach, using four of his theories: traditional, affective, rationality, and value orientation. The research methodology used is qualitative, with interviews as the data collection method. Additionally, a literature review is conducted to uncover historical data on the tradition of khatam Ṣaḥīḥ Bukhārī in Islam and the opinions of scholars (ulama). The research findings indicate that the Ṣaḥīḥ Bukhārī khatam activities of PCNU Jombang continue to exist due to four factors. First, these activities are a manifestation of the respect and preservation of traditions practiced by scholars in Islam and the NU organization itself. Second, the activities can evoke emotional responses from the participants because they share a common goal and are influenced by the presence of respected religious leaders (Kyai) who contribute to the emotional atmosphere. Third, the activities are consistently carried out because the participants possess the capacity to engage in them rationally. Fourth, all participants believe that these activities hold significant and beneficial values, which are highly anticipated by everyone involved.

Keyword: Khataman Ṣaḥīḥ Bukhārī, Jombang PCNU, Theory of Social Action, Living Hadith.

Abstrak. Penelitian ini bertujuan untuk menganalisis tindakan sosial yang terjadi dalam acara Khataman Ṣaḥīḥ Bukhārī yang diselenggarakan oleh Pengurus Cabang Nahdlatul Ulama (PCNU) Jombang. Penelitian ini mengadopsi perspektif Max Weber tentang tindakan sosial sebagai pendekatan analisisnya dengan empat teorinya yaitu, tradisional, afektif, rasionalitas, dan orientasi nilai. Metode penelitian yang digunakan untuk mengumpulkan data adalah metode kualitatif dengan wawancara dan dokumentasi. Selain itu, kajian literatur juga dilakukan untuk mengungkap data sejarah dari tradisi Khataman kitab Ṣaḥīḥ Bukhārī dalam Islam dan pendapat 'ulama. Hasil penelitian menunjukkan bahwa kegiatan Khataman Ṣaḥīḥ Bukhārī PCNU Jombang selalu eksis karena empat faktor. Pertama, kegiatan ini merupakan wujud dari penghormatan dan pelestarian tradisi-tradisi yang dilakukan Ulama dalam Islam dan organisasi @copyright: Iqbal Nursyahbani, Viki Junianto, Khamim dan Maulana Thalia Salsabila

NU sendiri. Kedua, kegiatan ini dapat menyentuh rasa emosional para pesertanya karena memiliki sebuah tujuan yang sama serta adanya figur kyai yang juga berperan dalam membentuk rasa emosional tersebut. Ketiga, kegiatan ini selalu dilaksanakan karena secara rasional para pesertanya memiliki kapasitas dalam menjalankannya. Keempat, kegiatan ini diyakini oleh semua pesertanya memiliki nilai-nilai baik yang sangat bermanfaat dan sangat diharapkan oleh semua peserta.

Kata kunci: *Khataman Ṣaḥīḥ Bukhārī, PCNU Jombang, Teori Tindakan Sosial, Living Hadis.*

INTRODUCTION

In the history of Islam, the actions of the Prophet Muhammad's companions outside the sharia are known as *awwalīyat*. However, this term is not commonly used in the traditions of *fiqh* or *hadith* scholarship (Muhammad, 2018: 15). These traditions manifest as the application of the Prophet Muhammad's *hadiths* by each companion individually, resulting in differences between one companion and another (Rahman, 1965). Therefore, it can be said that the phenomenon of *living hadith* was practiced and taught by the companions in the early period of Islam.

During the leadership of the companions after the Prophet's death, several new traditions emerged that did not exist during the Prophet's time. These traditions included 15 cases during Abu Bakr's period, 55 cases during 'Umar ibn al-Khattab's period, 2 cases during 'Uthman ibn Affan's period, 13 cases during 'Aisha's period, 2 cases during Khalid ibn Walid's period, and 10 cases during Mu'awiyah's period (Al-Musawī, 2012). These cases were the results of the companions' understanding of the Prophet's *hadiths*, which were then disseminated to the wider community.

The phenomenon of *living hadith* is also prevalent among Indonesian Muslims, who are rich in local culture (Friyadi, 2022: 124). This practice represents the significant efforts of the community to spread and understand the *hadiths* across all societal layers. As Suryadilaga stated, the enthusiasm for studying *hadiths* in various social, cultural, political, and economic aspects is part of the *living hadith* phenomenon (Mansur et al., 2007: 107).

One example of the *living hadith* phenomenon is the tradition of completing the *Ṣaḥīḥ Bukhārī* text conducted by the Nahdlatul 'Ulama (PCNU) branch in Jombang. This tradition is similar to the usual *khataman* of

the Qur'an, where hadiths are read and recited that have been previously divided until the end in one sitting for a specific purpose (A. S. Arifin, 2020).

Several studies have examined this tradition. Muhlīs and Nurkholis (2016) studied the tradition of completing the Mukhtasar (summary) of Ṣaḥīḥ Bukhārī, conducted every Rajab month at the At-Taḳwa Islamic Boarding School in Yogyakarta. Their study used Max Weber's approach to social action theory (Muhlīs & Norkholis, 2016). Another study was conducted by Setiawan (2020), who examined the tradition of completing Ṣaḥīḥ Bukhārī every forty days by alumni of the Langitan Islamic Boarding School in Jepara (Setiawan, 2020). Additionally, Qadri (2022) wrote a thesis on the tradition of reading Ṣaḥīḥ Bukhārī in Rajab at the Darun Na'im Islamic Boarding School in Pontianak (Qadri, 2022). These studies showed that each place and group had different objectives, motives, values, and forms of activities.

These two studies differ from the one discussed here in several ways. First, the ritual process of reading the Ṣaḥīḥ Bukhārī text differs. In the two studies mentioned above, the reading involves understanding the content of the hadiths word for word. In contrast, at PCNU Jombang, the completion of the text is done by mere recitation, similar to the completion of the Qur'an. Second, the motives for the activities differ. The specific motive for completing Ṣaḥīḥ Bukhārī at PCNU Jombang is to eliminate a plague. Third, the way PCNU Jombang completes Ṣaḥīḥ Bukhārī has a history and debate among Muslim scholars, making it more interesting to study.

This article will explain how the tradition of completing the Ṣaḥīḥ Bukhārī text by PCNU Jombang is carried out and reveal the motives and purposes of the participants. The differences between this research and previous studies will, of course, lead to different conclusions. The research aims to analyze the tradition of completing the Ṣaḥīḥ Bukhārī text by PCNU Jombang from a social science perspective. Thus, the author uses Max Weber's social action theory, which divides actions into four types: traditional action, affective action, instrumental rationality, and value rationality (Junianto et al., 2023). These four types of actions will be used to understand the reasons behind the existence and persistence of the PCNU Jombang tradition of completing the Ṣaḥīḥ Bukhārī text.

This research also employs qualitative methods, using interviews and documentation as data collection methods. Interviews were conducted with

the PCNU Jombang administrators, including both Tanfidziyah and Syuriyah officials. Additionally, interviews were held with participants of the activity. Furthermore, literature reviews were conducted to gather data related to the tradition of completing the Ṣaḥīḥ Bukhārī text in Islamic history, as well as the differing opinions of scholars regarding this phenomenon.

RESULTS AND DISCUSSION

The Special Features of the Ṣaḥīḥ Bukhārī

Among Hadith scholars, Imam Bukhari is acclaimed as a scholar with high credibility and capability in Hadith studies. This acclaim is closely linked to his magnum opus, which bears the full title *al-Jāmi' al-Musnad al-Ṣaḥīḥ al-Mukhtaṣar min Umūri Rasūlillāhi Ṣhallallāhu 'Alaihi wa Sallam wa Sunanihi wa Ayyāmihi*. This book contains a collection of the sayings of Prophet Muhammad (peace be upon him) that have undergone a stringent selection process by Imam Bukhari. Consequently, it is not an exaggeration when scholars place this book in the second position after the Qur'an (Az-Zahrānī, 2011).

When writing *al-Jāmi' al-Ṣaḥīḥ*, Imam al-Bukhari had several underlying reasons: First, there was no book of Hadith that specifically gathered authentic Hadiths from various fields and contexts. Previous books mixed authentic, good, and weak Hadiths, prompting al-Bukhari to feel the need for an exclusive collection of only authentic Hadiths. Second, the encouragement came from al-Bukhari's teacher, Ishaq bin Rahuyah, a Hadith and jurisprudence expert. Ishaq bin Rahuyah advised that compiling a book containing authentic Hadiths would be an extraordinary contribution. This advice had a significant impact on al-Bukhari, who then collected authentic Hadiths according to this suggestion. Third, al-Bukhari was also motivated by a dream he had in which he met the Prophet Muhammad. This dream inspired al-Bukhari to write *al-Jāmi' al-Ṣaḥīḥ* because he felt a responsibility to uphold the truth and avoid falsification of the Prophet's sayings. This dream was one of the motivating factors for him to compile this work (Al-Bukhārī, 2014).

In his research, Samsukadi explains why the Ṣaḥīḥ Bukhārī is considered the most authentic book after the Qur'an. One of the main reasons is that Imam Bukhari had very strict and adequate criteria for

verifying Hadiths compared to others. For instance, the narrators had to have strong memory (*al-ḥifz wa al-itqān*) and high integrity (*al-thiqqah*). Imam Bukhari also emphasized the importance of direct meetings between the teacher and the student, which was not sufficient by merely living in the same era. The second reason is that the Hadiths included by Imam Bukhari in his book were very popular among people at that time, both in quality and quantity. The third point relates to spiritual rituals. Each time Imam Bukhari included a Hadith in the *Ṣaḥīḥ Bukhārī*, he did so in a state of purity, performing *Istikharah* prayer and a two-unit *Sunnah* prayer. The aim was to ensure that the Hadith included in his book was truly from the Prophet. Lastly, *al-Jāmi' al-Ṣaḥīḥ* contains fundamental religious materials that are considered as *ushul al-abkam* (Samsukadi, 2020).

After considering the background and criteria of Imam Bukhari in compiling his *Ṣaḥīḥ* book, the greatness of this book is also evident through the praises of scholars. Al-Hafiz Ibn Hajar, in the introduction to *Fatḥh al-Barī*, said: “I see Imam Abu Abdullah Al-Bukhari in his *Ṣaḥīḥ Bukhārī*, he takes from the shining light (the Qur'an and Hadith) in explanation and conclusion. He also takes it from its clear source with full enthusiasm and is given with good intentions for the happiness in the collection of knowledge until even opponents submit to it, whether they agree or disagree, and accept his words in the *Ṣaḥīḥ* with full willingness and awareness.” Al-Hafiz Ibn Kathir in *al-Bidāyah wa An-Nihāyah* said: “The scholars agreed to accept the authenticity of the contents in *Ṣaḥīḥ al-Bukhari*, as did other Islamic scholars”

Ibn As-Sabbaki in *Tabaqāt Asy-Syāfi'yyah al-Kubrā* stated: “As for his book *al-Jāmi' al-Ṣaḥīḥ*, it is one of the most important books in Islam after the Qur'an.” Abu Amr Ibn As-Salah in *Ma'rifat Ulūm Al-Hadīth*, after mentioning that the first to write about *Ṣaḥīḥ* was Imam Bukhari and then followed by Muslim, said: “These two books are the most authentic after the noble Qur'an,” and then he added: “And the book by Al-Bukhari is the most authentic among them and the most beneficial.” An-Nawawi, in his introduction to the commentary on Muslim, said: “The scholars agreed that the most authentic books after the Qur'an are *Ṣaḥīḥain*, namely Al-Bukhari and Muslim, and this Ummah has accepted them. The book by Al-Bukhari is the most authentic and the most beneficial in terms of knowledge. It is also

well known that Imam Muslim was one of the scholars who studied under Imam Bukhari and acknowledged that no one could match him in the science of Hadith”

Imam Asy-Syaukani, in his introduction to his book *Qatf al-Walī 'ala Ḥadīth* regarding the prohibition of enmity towards a wali, said: “We do not need to comment on the narrators of those Hadiths because experts in this field have agreed that all the Hadiths in Ṣaḥīḥain or either of them are known for their authenticity and accepted by consensus. When there is such consensus, all doubts are removed and all uncertainties vanish. Leading Imams have rejected all forms of critique against these two books. Because these books have provided the most accurate answers and explained authenticity more comprehensively. Discussing their chains of narration after this will not bring any benefit or impact because their narrators have surpassed the bridge of examination and are beyond the possibility of reproach and contention, and they have become too great to be debated or defamed by doubtful critics.”

From the testimonies and praises of these scholars, it can be concluded that Ṣaḥīḥ Bukhari is an esteemed book compiled by an esteemed individual (Muḥsin, 1970: 44).

History of *Khataman Ṣaḥīḥ Bukhārī* and Differences of Opinion

As stated above, according to the majority of scholars, Ṣaḥīḥ Bukhārī holds an esteemed position, even regarded as second in terms of validity only after the Qur'an. (Az-Zahrānī, 2011) Al-Qasthalānī, a commentator on Ṣaḥīḥ Bukhārī, quotes Abdullah bin Abi Jamrah saying, "Indeed, Ṣaḥīḥ Bukhārī is not read in times of difficulty except that it alleviates it, and it is not placed on a vehicle except that it ensures safety." Therefore, the *Khataman* of Ṣaḥīḥ Bukhārī has become a tradition among many scholars and students. When a country is afflicted by an epidemic or disease, scholars distribute pages of Ṣaḥīḥ Bukhārī and designate a day for the recitation. This tradition has been passed down from generation to generation. For instance, this practice was performed by the Umayyad group in front of Yahyāwī's tomb in Damascus (Al-Qāsimī, 2004: 455).

The *Khataman* of Ṣaḥīḥ al-Bukhārī was not only initiated by scholars but also recorded in the work of Abdul Qadir bin Sheikh Abdullah al-

Idrus, *al-Nūr al-Sāfir ‘an Akhbār al-Qarn al-‘Ashir*. In Rajab 974 H, the ruler of Habasha, al-Fakhkhan, organized a recitation of Ṣaḥīḥ al-Bukhārī at his home, serving luxurious dishes to all guests. The recitation was led by Qadhi Jamaluddin Muhammad al-Muhayimi, with al-Fakhkhan himself participating, followed by other attendees (Al-‘Aidarūs, 1405: 268). Although there is historical evidence of the recitation tradition of Ṣaḥīḥ Bukhārī, the specific individual who first initiated this tradition remains unknown.

Despite this tradition being handed down by numerous scholars, some opposed it. Among them was Jamaludin al-Qāsimī. In his two books, *Qawāid at-Tabdīts* and *Islāh al-Masājid Min al-Bida’ wa al-Awāid*, he stated that the recitation of Ṣaḥīḥ Bukhārī is an innovation (bid'ah) as it lacks a clear legal basis from either the Qur'an or the Sunnah. Al-Qāsimī's opinion was based on his citation of an article titled *Bimādza dafa’a al-ulamā’ nāzilāh al-wabā’* ('Bimadza Dafa' al-Ulama Nazilah al-Waba', n.d.) written by a prominent Azhar scholar under the pen name *Muttanasih*, published in 1320 H/1903 AD in the *al-Manār* magazine. The article criticized al-Azhar for recently conducting a Ṣaḥīḥ Bukhārī recitation event.

The article provided several arguments against the tradition. First, the tradition has no clear basis in the Qur'an, the Sunnah, or even the teachings of the mujtahid imams. Second, if the intention is to seek blessings from the Prophet's hadith, why read only Ṣaḥīḥ Bukhārī and not other books like *al-Muwattha’*, which predates Ṣaḥīḥ Bukhārī? Third, the tradition is irrational; in times of calamity or epidemics, people should consult doctors rather than gather for such recitations.

Despite the debate in Egypt, this tradition is widely practiced in Indonesia. The tradition was introduced and spread by the Bani Ba'alawi, who were the teachers of Indonesian scholars. According to Habib Ahmad bin Novel, the tradition was adopted from the city of Zabid in Yemen by a hadith expert named Habib Abdurrahman bin Sulaiman al-Ahdal and then disseminated by the Bani Ba'alawi to the Islamic world, including Indonesia. This tradition is usually observed during the month of Rajab or during times of disease or epidemics (Abror, 2022).

The Tradition of *Khataman Ṣaḥīḥ Bukhārī* in PCNU Jombang

The selection of the *Ṣaḥīḥ Bukhārī* text for this activity was indeed directed by Kyai Nashir, the Rois Syuriah of PCNU Jombang at that time. Kyai Nashir reasoned that this recitation aimed to preserve the practices of the earlier NU scholars, including KH. Hasyim Asy'ari, as the chain of knowledge indeed stems from him. Kyai Nashir also cited the virtues of the *Ṣaḥīḥ Bukhārī* text, such as its use in warding off plagues.

The *Khataman Ṣaḥīḥ Bukhārī* activity started at the initiative of PCNU officials, particularly Ustadz Amirul and several colleagues, due to their concerns during the pandemic. Restrictions were in place, prohibiting religious gatherings, congregational prayers in mosques, and other religious activities. Hoping that Allah would lift the plague, during the month of Shawwal, Ustadz Amirul contacted several colleagues from various PCNU Jombang officials to organize regular recitations of specific hizibs, such as Hizib Nasr, Hizib Nawawi, and Hizib Bahr, with the aim of repelling the plague. This activity continued consistently for about seven or eight months (U. A. Arifin, *Wawancara*, 7 January 2024).

The routine recitations conducted by Ustadz Amirul were noticed by Kyai Nashir, the Rois Syuriah of PCNU Jombang. Eventually, Kyai Nashir summoned Ustadz Amirul and inquired about the routine activities he conducted with his colleagues. Kyai Nashir then instructed Ustadz Amirul to replace the hizib recitations with the *Khataman Ṣaḥīḥ Bukhārī* activity, knowing that one of the benefits of the *Khataman Ṣaḥīḥ Bukhārī* is to ward off plagues. At that time, Kyai Nashir also provided the original manuscript of the book by Sheikh Ismail bin Zain used for this recitation and requested it to be duplicated fifty times for fifty participants or as many as necessary.

Ustadz Amirul divided the manuscript into fifty volumes. Kyai Nashir then instructed Ustadz Amirul to involve all institutions under PCNU Jombang, such as Lembaga Falakiyah, LBMNU, and others. Although this activity was personally initiated and not an official PCNU event, it had the support of Kyai Nashir. Additionally, Ustadz Amirul was active in the NU Bahtsul Masail institution and served as the vice chairman of PCNU, responsible for the development of falakiyah and Aswaja Center. This position made it easy for Ustadz Amirul to gather fifty participants for the *Khataman Ṣaḥīḥ Bukhārī* activity.

This activity began on September 7, 2020, at the Babussalam Pesantren, Kalibening Village, Mojoagung District, Jombang (Rohmadi, 2020). According to Mustasyar PCNU Jombang KH. Taufiqurrahman, this activity was initiated because PCNU was completely inactive at the time with no activities at all. Therefore, this event was held, coinciding with the momentum of the COVID-19 pandemic (KH. Taufiqurrahman, *Wawancara*, 2 January 2024).

Kyai Taufiq, who continued leading the *Khataman Ṣaḥīḥ Bukhārī* routine after Kyai Nashir's passing, admitted that he had individually participated in such activities for fifteen years across Indonesia in Habaib gatherings. However, in Jombang, it was only conducted during the COVID-19 pandemic. Kyai Taufiq stated that the motive for *Khataman Ṣaḥīḥ Bukhārī* outside of PCNU Jombang was purely to seek blessings and study hadiths without questioning the purpose or benefits of the activity. In contrast, the motive for *Khataman Ṣaḥīḥ Bukhārī* within PCNU Jombang was more specific: hoping for the end of the pandemic.

The *Ṣaḥīḥ Bukhārī* activity in PCNU Jombang is regularly held every forty days on Monday night Pahing at rotating locations, with participants including Syuriah and Tanfidziyah PCNU officials, LBMNU members, LFNU members, Aswaja Center, community leaders, and the general public who wish to attend (KH. Taufiqurrahman, *Wawancara*, 2 January 2024).

The *Ṣaḥīḥ Bukhārī* completion event organized by PCNU Jombang has been running consistently to this day, with multiple cycles completed. Approaching the centenary celebration of the NU organization in February 2023, Ustadz Amirul made this event even more festive by inviting 250 participants. Initially, there were only fifty volumes, each consisting of 44 pages for fifty participants. Ustadz Amirul then reorganized the distribution of volumes to accommodate the 250 participants. Consequently, the original 44-page volumes were divided into 144 volumes consisting of eight, ten, and twelve pages. This adjustment reduced the reading time from the original two hours to approximately thirty minutes.

As of January, this event has been held 35 times at various locations. With more participants, the reading process becomes faster. Initially, the event was hosted at pesantren (Islamic boarding schools), but it has now expanded to include mosques and musallah (small prayer rooms) willing to

hold the completion. According to Ustadz Amirul, this event has traversed the entire Jombang district from south to north. The community is highly interested because of the many benefits of the completion. Despite the disappearance of the COVID-19 pandemic, this event remains active, providing numerous other benefits, such as facilitating various personal matters and desires.

The primary benefit and main goal of this event, according to Ustadz Amirul, is fostering relationships among participants from different areas of Jombang district. People who initially never met, knew, or greeted each other have developed familial-like bonds through this completion event. Additionally, the event sustains beneficial activities within the community's social life. This activity positively impacts the development of children, teenagers, and future generations, as they become accustomed to witnessing or even participating in such beneficial activities (U. A. Arifin, *Wawancara*, 7 January 2024).

From the description of the Ṣaḥīḥ Bukhārī completion tradition by PCNU Jombang, it can be concluded that this event is a cultural activity of the NU organization, conducted by its members without being officially organized by NU. However, this event also receives support and guidance from the NU organization structurally, with directions and endorsements from the Rois Syuriah of PCNU Jombang at that time. Thus, the event is strong both culturally and structurally. Furthermore, this event has become very popular among all layers of the Jombang community. Besides its proven effectiveness in combating COVID-19, its popularity is also due to the majority of Jombang residents being close to religious scholars (‘Ulama) and strongly believing in the blessings of good activities. These blessings can be obtained from the completion itself and from the relationships fostered among participants. Therefore, this event is highly successful and consistent in the social life of the Jombang community.

An Analysis of Max Weber’s Social Action in the Tradition of *Khataman Ṣaḥīḥ Bukhārī*

In the previous discussion, the history of the *Khataman Ṣaḥīḥ Bukhārī*, the scholars' opinions on this activity, and the details of the *Khataman Ṣaḥīḥ Bukhārī* conducted by the PCNU Jombang organization were explained. Therefore, in this discussion, we will analyze the tradition of *Khataman Ṣaḥīḥ*

Bukhārī by PCNU Jombang using Max Weber's social action theory. It is known that Max Weber himself has four basic theories regarding social action, namely traditional action, affective action, rational or instrumental action, and value-oriented action (Juniato et al., 2023). Thus, the analysis will focus on these four major points.

First, the theory of traditional action is based on traditional authority, which is responsible for facilitating and supervising the implementation of customs and norms passed down through generations (Supraja, 2015). In Islam, it has been explained that the tradition of *Khataman Ṣaḥīḥ Bukhārī* has been taught by previous scholars, while the PCNU Jombang organization serves as a vehicle that inherits and maintains the customs and norms governing the implementation of *Khataman Ṣaḥīḥ Bukhārī*. This traditional authority legitimizes the tradition and influences community members' participation in this social action.

The tradition of *Khataman Ṣaḥīḥ Bukhārī* by PCNU Jombang also represents the preservation of broader NU community traditions, such as *tirakatan*, *riyadhob*, which are often practiced and taught by teachers, predecessors, and scholars within the PCNU Jombang circle. Therefore, through this analysis, it is clear that the primary motive and goal of the *Khataman Ṣaḥīḥ Bukhārī* activity is to honor and preserve Islamic traditions and the ancestral traditions passed down through generations.

Second, the theory of affective action. This theory states that actions performed by individuals are largely determined and influenced by the emotional state and orientation of the actor. The beliefs held in one's heart drive their emotions, which in turn drive their actions (Basrun Umanailo, 2023). In the *Khataman Ṣaḥīḥ Bukhārī* activity by PCNU Jombang, it was explained that this activity was based on the concern of some practitioners due to the COVID-19 pandemic. At that time, religious activities were suspended and disappeared. Therefore, they initiated an activity to revive the dissemination of Islamic teachings and as an effort to eliminate the pandemic.

From this emotional foundation, the *Khataman Ṣaḥīḥ Bukhārī* activity emerged and rapidly developed with increasing participants. These participants share the same emotional drive in performing the *Khataman Ṣaḥīḥ Bukhārī*. Additionally, the presence of figures like Rois Syuriah PCNU

Jombang Kyai Abdul Nashir Fattah and other Kyai contributed to creating a strong foundation of belief in the positive outcomes of the *Khataman Ṣaḥīḥ Bukhārī* activity. Thus, through these two aspects, namely the benefits of the activity and the guiding Kyai figures, the community is emotionally driven to continually perform the *Khataman Ṣaḥīḥ Bukhārī*.

Third, the theory of rational or instrumental action. This theory asserts that rationality plays a significant role in the occurrence of an action. Individuals are consciously aware that they possess the necessary human resources and other supporting factors to carry out the activity. They believe they have the capacity to perform the activity or action (Muhlis & Norkholis, 2016). In the context of the *Khataman Ṣaḥīḥ Bukhārī* tradition by PCNU Jombang, it was explained that this activity is conducted by individuals who are also NU officials in their respective fields. This activity involves reading the hadiths of the *Ṣaḥīḥ Bukhārī* book, which are distributed by the committee.

From the analysis using the rational action theory, it is evident that the participants in the *Khataman Ṣaḥīḥ Bukhārī* activity are indeed capable and qualified. They possess the ability to carry out the *Khataman Ṣaḥīḥ Bukhārī*. Initially, this activity targeted pesantren, which naturally have the capacity to conduct it. Additionally, the activity is held at night, so it does not interfere with the participants' daily routines such as working or teaching. Therefore, the *Khataman Ṣaḥīḥ Bukhārī* activity remains existent and ongoing because the participants have the capacity to perform it.

Fourth, the Theory of Value-Oriented Action. According to this theory, an action or behavior will be carried out by an individual based on a value or benefit they believe will be obtained through that activity (Basrun Umanilo, 2023). In the context of the *Khataman Ṣaḥīḥ Bukhārī* event, it has been previously explained that the purpose of this activity is to fill the void during the COVID-19 pandemic and as a form of spiritual effort in combating the pandemic. Additionally, the greatest benefit from this activity is the establishment of social bonds among the people of Jombang from various regions, aside from its religious aspect, which includes the belief in the blessings and scholarly value of the event.

The community also believes that reading the *Ṣaḥīḥ Bukhārī* has high spiritual value and is a recommended form of worship. Values such as

diligence, perseverance, and togetherness in practicing this tradition can also be important factors in their social actions. Moreover, another significant value for the participants might be the goodness derived from gathering with scholars, knowledgeable individuals, and pious people. The numerous benefits of the *Khataman Ṣaḥīḥ Bukhārī* also serve as a distinct attraction for the community to continually engage in it. From this analysis, it is evident that the *Khataman Ṣaḥīḥ Bukhārī* event remains consistent and enduring because it encompasses many positive values that are believed in and anticipated by its participants.

CONCLUSION

From the discussion in this article, it can be concluded that the tradition *Khataman* of *Ṣaḥīḥ Bukhārī* by PCNU Jombang is a living Hadith phenomenon that remains active and enduring due to four main factors. First, this activity is a form of respect and preservation of traditions practiced by Islamic scholars and the NU organization itself. Second, this activity touches the emotional sentiments of its participants because they share a common goal, and the presence of religious figures also plays a role in shaping these emotions. Third, this activity is continually carried out because, from a rational perspective, the participants have the capacity to do so. Fourth, the participants believe that this activity holds significant beneficial values that are highly anticipated. Therefore, they continue to practice the *Khataman Ṣaḥīḥ Bukhārī* tradition to realize these values.

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