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Strengthening Hadith Literacy among Islamic Boarding School Students through Takhrij Training Using *al-Mu'jam al-Mufahras li Alfāẓ al-Ḥadīth al-Nabawī*

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Abstract

Limited competence in tracing hadith sources can hinder students' ability to verify religious texts academically and responsibly. This community service program aimed to strengthen hadith literacy and improve source-tracing skills among 60 second-year Aliyah students at Pondok Pesantren Darullughah Wadda'wah through training in the use of *al-Mu'jam al-Mufahras li Alfāẓ al-Ḥadīth al-Nabawī*. The program employed a participatory training approach with a one-group pretest-posttest evaluation design. It was conducted face-to-face in the pesantren library over 16 meetings from January to March 2026. The activities included conceptual instruction, demonstrations, guided group practice, independent exercises, and practical assessments. The participants' mean score increased from 58.40 on the pretest to 84.15 on the posttest, representing a gain of 25.75 points. The N-gain score was 0.62, indicating a moderate improvement, while the paired-samples *t*-test showed a statistically significant difference, $t(59) = 18.62$, $p < 0.001$. Participants also demonstrated improved ability to identify key expressions, determine Arabic word roots, interpret source codes, verify primary hadith collections, and document takhrij results systematically. The program confirms that structured manual takhrij training can effectively strengthen hadith literacy and scholarly verification skills among Islamic boarding school students.

Kata Kunci:
Al-Mu'Jam Al-Mufahras, Literasi Hadis, Pelatihan Takhrij, Penelusuran Sumber, Pesantren.

Abstrak

Keterbatasan kemampuan menelusuri sumber hadis dapat menghambat santri dalam memverifikasi teks keagamaan secara akademis dan bertanggung jawab. Program pengabdian kepada masyarakat ini bertujuan memperkuat literasi hadis dan meningkatkan keterampilan penelusuran sumber pada 60 santri kelas II Aliyah Pondok Pesantren Darullughah Wadda'wah melalui pelatihan penggunaan *al-Mu'jam al-Mufahras li Alfāẓ al-Ḥadīth al-Nabawī*. Program menggunakan pendekatan pelatihan partisipatif dengan desain evaluasi satu kelompok melalui pretest dan posttest. Kegiatan dilaksanakan secara tatap muka di perpustakaan pesantren selama 16 pertemuan pada Januari sampai Maret 2026. Pelatihan mencakup penyampaian konsep, demonstrasi, praktik kelompok terbimbing, latihan mandiri, dan penilaian praktik. Nilai rata-rata peserta meningkat dari 58,40 pada pretest menjadi 84,15 pada posttest, dengan kenaikan sebesar 25,75 poin. Nilai N-gain sebesar 0,62 menunjukkan peningkatan kategori sedang, sedangkan uji *paired-samples t-test* menunjukkan perbedaan yang signifikan, $t(59) = 18,62$, $p < 0,001$. Peserta juga mengalami peningkatan dalam menentukan lafaz kunci, menemukan akar kata, membaca kode sumber, memverifikasi kitab hadis primer, dan mendokumentasikan hasil takhrij secara sistematis. Program ini menunjukkan

bahwa pelatihan takhrij manual yang terstruktur efektif memperkuat literasi hadis dan keterampilan verifikasi ilmiah santri.

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INTRODUCTION

Hadith constitutes one of the principal sources of Islamic teachings and occupies an important position after the Qur'an. Hadith not only serves to explain the verses of the Qur'an but also provides a foundation for the development of Islamic law, morality, religious practices, and the social life of Muslims. Nevertheless, the use of hadith in education, religious preaching, academic writing, and religious life must be accompanied by the ability to verify its chains and sources of transmission. A text that is commonly known and circulated as a saying of the Prophet Muhammad, peace be upon him, should not be accepted merely because of its popularity. Its original source, chain of transmission, location in hadith collections, and textual context must be carefully examined. Such accuracy represents both an academic and religious responsibility to preserve the authenticity of hadith and to prevent the attribution of statements to the Prophet without accountable evidence (Al-Khatib, 1989; 'Itr, 2012; Khon, 2012).

One of the disciplines employed to trace hadith sources is the science of hadith takhrij. Hadith takhrij essentially refers to the process of identifying the location of a hadith in its original sources containing both the sanad and matn, followed by an explanation of relevant information regarding its transmission routes and quality. Through takhrij, researchers can identify the hadith collection in which a narration is recorded, the names of its transmitters, variations in its wording, the availability of supporting transmission routes, and the preliminary information required to determine its scholarly status. Therefore, takhrij constitutes a fundamental stage in hadith research before conducting sanad criticism, matn criticism, or contextual interpretation. The ability to perform takhrij can also foster scholarly attitudes characterized by accuracy, patience, critical thinking, and responsibility when receiving and communicating religious information (Al-Tahhan, 1982; Ismail, 1992; Maulana, 2022; Qomarullah, 2016).

Hadith takhrij can be conducted using several methods, including searches based on the opening words of the matn, specific words contained in the matn, the name of the first transmitter, the theme of the hadith, and particular characteristics found in its sanad or matn. Among these approaches, word-based hadith searching is an important method to master because it can be applied when researchers know only a portion of the hadith text. This method requires the ability to select appropriate keywords, identify their roots, determine their basic morphological forms, interpret index instructions, and understand the reference codes used for hadith collections. Mastery of these stages enables participants not only to locate a hadith text but also to understand the scholarly process that connects a quotation to its primary source (Ismail, 1991; Muzakky & Mundzir, 2022; Sagala, 2021; Suryadi & Suryadilaga, 2009). Studies concerning various methods of takhrij also indicate that hadith searches can be conducted through five principal approaches: the opening words of the matn, vocabulary items, the first transmitter, the theme, and the quality of the hadith.

One of the principal reference works for word-based takhrij is *al-Mu'jam al-Mufahras li Alfāẓ al-Ḥadīth al-Nabawī*. This hadith concordance, compiled under the coordination of A. J. Wensinck, indexes hadith expressions and provides references to their locations in nine major hadith collections: *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan Abī Dāwūd*, *Jāmi' al-Tirmidhī*, *Sunan al-Nasā'ī*,

Sunan Ibn Mājah, *Sunan al-Dārimī*, *Muwaṭṭa' Mālik*, and *Musnad Aḥmad ibn Ḥanbal*. The concordance is organized according to Arabic word roots and alphabetical order, allowing users to trace a hadith through a particular word found in its matn. The availability of this hadith concordance enables researchers to connect fragments of a matn with their primary hadith sources and plays an important role in hadith research, particularly in word-based takhrij (Rifa'i, 2022; Wensinck, 1936).

The use of *al-Mu'jam al-Mufahras* cannot be mastered instantly without adequate foundational knowledge. Users must be able to distinguish between root words and derived forms, return verbs to their basic forms, identify the correct word roots, and understand the symbols used to indicate hadith collections, chapters, and locations. An error in determining a word root may prevent a hadith from being located, even when the word being searched is actually included in the concordance. Moreover, locating a reference through the concordance does not constitute the final stage of takhrij. Users must still consult the original hadith collection, compare the matn, examine the sanad, record the title of the collection and chapter, and systematically present the results of the takhrij process. Previous studies have demonstrated that *al-Mu'jam al-Mufahras* can be effectively used to identify the location of hadiths and assist in verifying their sources and the continuity of their chains of transmission. However, its use requires gradual practice and structured guidance (Rahmadhani, 2023; Winarto, 2022).

Technological developments have introduced various digital applications and platforms that facilitate hadith searches, including Lidwa Pusaka, Ensiklopedi Hadis Kitab 9 Imam, Maktabah Syamilah, and various online hadith databases. These technologies can accelerate searches based on keywords, themes, hadith numbers, and transmitter names. Digital features also allow users to access Arabic texts, translations, chains of transmission, bibliographic information, and hadith evaluations within a relatively short period (Batubara, 2017; Fikriyyah, 2016; Ilahi et al., 2023; Ummah, 2019). Nevertheless, the convenience offered by digital technology should not eliminate the teaching of manual takhrij methods. Complete dependence on digital applications may result in participants understanding only the search results without mastering the scholarly processes underlying them. Learning through a manual hadith concordance remains important for developing linguistic accuracy, understanding the structure of classical reference works, reading reference codes, and establishing the habit of verifying search results against primary sources. Studies on the digitalization of hadith have similarly emphasized that technological convenience must be accompanied by scholarly accuracy, as digital applications have limitations and cannot replace the critical abilities of their users.

The need to strengthen these skills is particularly relevant for students at the Madrasah Aliyah level. Santri should not only be able to read or memorize hadith texts but should also be equipped with the skills required to locate their sources, record their transmission identities, and explain the procedures used in the search process. These competencies can support hadith learning, academic paper writing, *bahtsul masail* activities, the preparation of religious preaching materials, and the development of scholarly traditions within Islamic boarding schools. Mastery of takhrij also enables santri to distinguish between hadith quotations with clearly identified references and popular quotations whose sources have not yet been verified. Marisa (2024) emphasized that mastery of hadith takhrij has an important relationship with improving students' abilities in hadith learning. However, takhrij materials involving numerous technical terms and reference codes may

be difficult to understand when they are delivered only through lectures without demonstrations, direct practice, and continuous guidance.

Within the context of Pondok Pesantren Darullughah Wadda'wah, the strengthening of takhrij skills was directed toward 60 second-year Aliyah students. This group was selected because the students were at an intermediate level and had entered a stage at which they were expected to develop greater independence in reading Islamic scholarly sources. The takhrij training was designed to bridge Arabic language competence, foundational knowledge of hadith, and source-research skills. Participants were not only introduced to the definition and significance of takhrij but were also trained to identify key expressions, determine word roots, select the appropriate volume of *al-Mu'jam al-Mufahras*, understand the codes used for hadith collections, consult primary sources, compare the matn, and systematically document the results of their searches.

Previous studies have discussed the concept of takhrij, the various methods of hadith tracing, the use of digital hadith applications, and the implementation of *al-Mu'jam al-Mufahras* in locating hadith sources. Studies conducted by Maulana (2022), Muzakky and Mundzir (2022), and Sagala (2021) primarily explained the functions and variations of takhrij methods at a conceptual level. Research by Rahmadhani (2023) and Winarto (2022) demonstrated the application of *al-Mu'jam al-Mufahras* in tracing particular hadiths, whereas Batubara (2017), Fikriyyah (2016), Ilahi et al. (2023), and Ummah (2019) focused on the development and use of digital technologies in hadith studies. These studies have provided a strong theoretical foundation. However, participatory training programs specifically employing *al-Mu'jam al-Mufahras* to improve hadith-source tracing skills among second-year Aliyah students remain limited. This gap indicates the need for a community service program that not only introduces theoretical concepts but also provides practical experience, guided exercises, competency evaluation, and direct assistance.

The novelty of this program lies in the implementation of takhrij training based on a manual hadith concordance for Aliyah-level santri through a series of structured stages. Participants' skills were assessed not only through their ability to explain the meaning of takhrij but also through their ability to carry out the actual source-tracing process. The evaluation could be conducted through pretests and posttests, activity observations, practical worksheets, and assessments of participants' accuracy in determining word roots, interpreting hadith collection codes, identifying primary sources, and documenting hadith references. Accordingly, this program integrated hadith literacy, Arabic language skills, practice-based learning, and the strengthening of scholarly traditions within the Islamic boarding school environment.

Based on the preceding explanation, this community service program aimed to improve the skills of 60 second-year Aliyah students at Pondok Pesantren Darullughah Wadda'wah in tracing hadith sources through training in the use of *al-Mu'jam al-Mufahras li Alfāẓ al-Ḥadīth al-Nabawī*. The training was expected to develop santri who were capable of systematically searching for, verifying, and documenting hadith sources. In addition to providing technical competencies, the program was expected to cultivate careful, critical, and responsible attitudes when quoting and communicating the hadiths of the Prophet Muhammad, peace be upon him.

METHOD

This community service program employed a participatory training approach with a one-group pretest–posttest evaluation design. This approach was selected because hadith takhrij skills

cannot be adequately developed through lectures alone but require demonstrations, repeated exercises, mentoring, reflection, and independent practice. This learning pattern is consistent with experiential learning, which positions participants as the primary actors in acquiring and applying knowledge (Kolb, 2015).

The program was conducted face-to-face at the Library of Pondok Pesantren Darullughah Wadda'wah, Bangil, Pasuruan, East Java, from January to March 2026. It comprised 16 meetings scheduled in accordance with the institution's academic calendar and pesantren activities. The library was selected as the training venue because it provided hadith collections, concordances, Arabic dictionaries, and other supporting resources required for takhrij practice.

The participants consisted of 60 second-year Aliyah students from Pondok Pesantren Darullughah Wadda'wah. All participants attended the entire series of activities, including the pretest, instructional sessions, guided practice, independent practice, and posttest. The participants had basic skills in reading Arabic texts and recognizing word forms. Therefore, they could be trained to identify key expressions, determine word roots, interpret hadith collection codes, and trace hadith sources.

The preparation stage involved coordination among the community service team, pesantren administrators, supervising teachers, and library staff. The coordination covered scheduling, participant readiness, the availability of reference works, group arrangements, and training facilities. The team also prepared instructional materials, hadith texts for practice, worksheets, pretest and posttest questions, assessment rubrics, observation sheets, response questionnaires, and activity documentation.

The main training material focused on the use of *al-Mu'jam al-Mufahras li Alfāẓ al-Ḥadīth al-Nabawī* to trace hadiths on the basis of specific expressions contained in the matn. The concordance provides references to the locations of hadiths in various primary sources through an arrangement of words according to their roots and specific reference codes. Search results obtained from the concordance were subsequently verified by consulting the primary hadith collections, comparing the matn, examining sanad information, and recording the complete identity of each hadith (Al-Tahhan, 1982; Rahman, 2016; Rifa'i, 2022; Wensinck, 1936).

The 16 meetings were divided into the stages of introduction, conceptual reinforcement, demonstration, guided practice, independent practice, and evaluation. The first meeting was used for program orientation and the pretest. The second to fourth meetings discussed the definition, objectives, benefits, and methods of hadith takhrij. Participants were introduced to hadith tracing based on the opening words of the matn, specific expressions, the name of the first transmitter, themes, and particular characteristics of a hadith. Greater emphasis was placed on expression-based tracing because it constitutes the foundation for using *al-Mu'jam al-Mufahras li Alfāẓ al-Ḥadīth al-Nabawī* (Maulana, 2022; Muzakky & Mundzir, 2022; Rahman, 2016).



Figure 1. The Use of al-Mu'jam al-Mufahras li Alfāẓ al-Ḥadīth al-Nabawī as the Main Reference for Hadith Source Tracing

The fifth to eighth meetings focused on introducing the structure of *al-Mu'jam al-Mufahras*, its volume organization, alphabetical system, source codes, and procedures for determining word roots. Participants were trained to distinguish root words from derived forms, return verbs to their original forms, and select the most appropriate expression as a search keyword. These morphological skills were important because an error in identifying a word root could prevent a hadith from being located in the concordance.

The ninth and tenth meetings were devoted to demonstrations of the complete hadith-tracing procedure. The community service team presented a fragment of a matn, identified a key expression, determined its word root, searched for the expression in *al-Mu'jam al-Mufahras*, interpreted the relevant collection code, and consulted the primary source. After locating the hadith, participants were instructed to compare the matn and record the name of the hadith collection, chapter, transmitter, hadith number, and other relevant information. This process emphasized that takhrij is not merely the act of locating a text but also the identification of the original source containing the hadith and its transmission information (Ismail, 1991; Rahmadhani, 2023; Suryadi & Suryadilaga, 2009).

The eleventh to thirteenth meetings were allocated to guided practice. The 60 participants were divided into 10 groups, each consisting of six students. Each group received a different fragment

of a hadith matn. The participants identified key expressions, determined their word roots, interpreted source codes, consulted the relevant hadith collections, compared the texts, and documented their findings on the provided worksheets. The community service team and supervising teachers assisted participants through guiding questions so that they could independently recognize and correct their mistakes.

The fourteenth meeting was devoted to individual practice. Each participant received one hadith text that had to be traced without assistance from other group members. Participants were required to record the key expression, word root, hadith collection code, source title, chapter title, hadith number when available, transmitter's name, and conclusion of the takhrij process. This activity was used to assess the participants' ability to independently apply the procedures of hadith takhrij.

The fifteenth meeting was used for presenting the results, discussion, correction, and reinforcement of the training material. Frequently occurring errors, such as selecting overly general expressions, incorrectly identifying word roots, misinterpreting reference codes, or ending the search at the concordance stage without consulting the primary source, were discussed collectively. The sixteenth meeting was used for the posttest, final practical assessment, completion of the response questionnaire, reflection, and overall program evaluation. The evaluation covered participant responses, changes in knowledge, practical application skills, and the overall outcomes of the training program (Kirkpatrick & Kirkpatrick, 2016).

Program data were collected through pretests, posttests, practical assessments, observations, questionnaires, documentation, and field notes. The knowledge tests were used to measure changes in participants' understanding, while the practical assessments evaluated their ability to trace hadith sources. Observations were conducted to record participants' engagement, accuracy, cooperation, and independence. The questionnaire was used to identify participants' responses to the training materials, instructional methods, mentoring process, level of difficulty, and perceived benefits of the program.

The practical assessment allocated 20% to the accuracy of identifying key expressions, 20% to determining word roots, 20% to interpreting hadith collection codes, 25% to locating and verifying hadith sources, and 15% to systematically documenting the takhrij results. The final score was calculated by dividing each participant's obtained score by the maximum possible score and multiplying the result by 100. Scores ranging from 86 to 100 were categorized as excellent, scores from 76 to 85 as good, scores from 60 to 75 as satisfactory, and scores below 60 as requiring further assistance.

Quantitative data were analyzed descriptively using the mean, minimum score, maximum score, score difference, and percentage of participants who achieved the required competency level. Improvements in participants' abilities were analyzed by comparing pretest and posttest results and calculating the normalized gain, or N-gain score. An N-gain score above 0.70 was categorized as high, a score between 0.30 and 0.70 as moderate, and a score below 0.30 as low (Hake, 1998). Data obtained from observations, open-ended questionnaires, documentation, and field notes were analyzed through data condensation, thematic categorization, presentation of findings, and conclusion drawing (Miles et al., 2014).

The program was considered successful when at least 80% of the participants actively attended and engaged in the activities, the mean posttest score was higher than the mean pretest

score, and at least 75% of the participants achieved a minimum practical assessment score of 76. Program success was also indicated by the participants' ability to identify key expressions, determine word roots, interpret hadith collection codes, consult primary sources, and systematically document the results of hadith takhrij.

The program was implemented after obtaining approval from the administrators of Pondok Pesantren Darullughah Wadda'wah. Participants received explanations regarding the objectives, stages, evaluation procedures, and use of program data. Participants' personal identities were not disclosed in the report, while photographic and other forms of documentation were collected in accordance with institutional permission and pesantren regulations. As a follow-up activity, participants received additional exercises and a concise guide to using *al-Mu'jam al-Mufahras*. Supervising teachers and library staff were also encouraged to continue hadith takhrij practices through hadith instruction, scholarly discussions, and students' written assignments.

RESULT AND CONCLUSION

Implementation of the Hadith Takhrij Training

The hadith takhrij training using *al-Mu'jam al-Mufahras li Alfāẓ al-Ḥadīth al-Nabawī* was conducted face-to-face at the Library of Pondok Pesantren Darullughah Wadda'wah, Bangil, Pasuruan, from January to March 2026. The program involved 60 second-year Aliyah students and was implemented over 16 meetings. The training activities included an introduction to the concepts and methods of takhrij, the selection of key expressions, identification of word roots, introduction to the structure of *al-Mu'jam al-Mufahras*, interpretation of hadith collection codes, tracing of primary sources, guided practice, independent practice, and evaluation through pretests and posttests.

During the initial meetings, most participants were familiar with the general concept of hadith takhrij but were not yet able to apply the source-tracing procedures systematically. Their main difficulties involved selecting appropriate expressions, returning words to their roots, interpreting hadith collection symbols, and matching index results with primary hadith sources. This condition indicates that general knowledge of hadith does not automatically develop the practical ability to trace its sources. Maulana (2022) explains that takhrij is an important stage in identifying hadith sources and determining their authority, while Muzakky and Mundzir (2022) emphasize that the selection of a takhrij method should be adjusted to the preliminary information available to the researcher.

The training process was implemented gradually. Participants first learned the structure of the concordance and its system of organizing hadith expressions before being required to conduct a complete source search. This strategy helped participants divide the complex process of takhrij into several simpler skills. After receiving demonstrations and participating in repeated exercises, participants gradually became capable of connecting fragments of the matn with their word roots, reference codes, and the hadith collections in which they were recorded.

Improvement in Pretest and Posttest Results

The evaluation results demonstrated an improvement in the participants' knowledge and skills after completing the training. The mean pretest score was 58.40, with a standard deviation of 8.72, while the mean posttest score increased to 84.15, with a standard deviation of 7.15. The difference between the mean scores of the two assessments was 25.75 points.

Table 1. Descriptive statistics of participants' pretest and posttest results

Evaluation stage	Number of participants	Mean score	Standard deviation
Pretest	60	58.40	8.72
Posttest	60	84.15	7.15
Improvement	60	25.75	–

Source: Field data, 2026.

The increase of 25.75 points in the mean score indicates a substantial improvement in the participants' mastery of the training materials. The normalized gain calculation produced an N-gain score of 0.62, which was categorized as moderate. This result indicates that the training successfully improved a substantial proportion of the competencies that had not been mastered by the participants at the beginning of the program.

The paired-samples t-test produced a value of $t(59) = 18.62$ with a significance level of $p < 0.001$. Because the significance value was lower than 0.05, a statistically significant difference existed between the participants' abilities before and after the training. Therefore, the improvement was not merely descriptive but was also supported by statistical testing.

Table 2. Results of the pretest and posttest difference test

Comparison	Mean difference	*t*-value	Degrees of freedom	Significance	Decision
Posttest and pretest	25.75	18.62	59	< 0.001	Significantly different

Source: Field data, 2026.

Note: The difference was considered statistically significant because the p-value was lower than 0.05.

The improvement indicates that participants did not merely memorize terminology related to takhrij but also began to understand the relationship between hadith expressions, word roots, the indexing system, and primary sources. During the pretest, participants still experienced difficulty distinguishing between searching for a hadith translation and identifying its source of transmission. After the training, they were able to explain that takhrij requires researchers to locate the original source, compare the wording, and responsibly document the relevant hadith information.

This finding is consistent with Marisa (2024), who states that mastery of hadith takhrij can improve students' abilities in hadith learning. The study emphasizes the importance of practical learning because takhrij materials are difficult to master when delivered only theoretically.

The results of this program also support the community service initiative conducted by Pratama et al. (2024), which found that training in the optimization of Maktabah Syamilah could improve university students' competence in hadith takhrij. Although the two programs used different media, both demonstrated that demonstrations, direct practice, and mentoring are important components in the development of takhrij skills.

Lutfianto et al. (2025) also reported that takhrij training combining methodological understanding with the use of technology could strengthen students' research competencies. The similarity of these findings indicates that takhrij skills are more effectively developed through structured training than through one-directional instruction.

Improvement in Practical Hadith Takhrij Skills

In addition to improving written test results, the training also produced changes in the participants' practical skills. These changes became evident when the participants were instructed to trace fragments of hadith using *al-Mu'jam al-Mufahras*. During the initial stage, participants tended to select the first word appearing in the matn without considering the distinctiveness of that word. Some participants also searched for a word in the exact form in which it appeared in the text without returning it to its root.

After completing the exercises, participants became increasingly capable of selecting more representative expressions, distinguishing root letters from additional letters, identifying word roots, and consulting the appropriate sections of the concordance. They also became more accustomed to interpreting hadith collection codes and continuing the search process by consulting primary sources.

Table 3. Changes in participants' practical hadith takhrij skills

Skill aspect	Condition before training	Condition after training
Identifying key expressions	Participants tended to select words randomly or choose overly general expressions	Participants were able to select more distinctive and effective expressions for source tracing
Determining word roots	Participants experienced difficulty returning derived words to their basic forms	Participants were able to identify word roots through morphological analysis
Using *al-Mu'jam al-Mufahras*	Participants did not understand its alphabetical organization or division into volumes	Participants were able to locate expressions in the appropriate volumes and sections
Interpreting source codes	Participants did not understand the abbreviations for hadith collections and reference instructions	Participants were able to connect the codes with the relevant hadith collections
Verifying sources	Participants stopped at the results found in the concordance	Participants consulted primary collections and compared the wording of the hadith
Documenting takhrij results	Source information was recorded incompletely	Participants were able to record the transmitter, collection, chapter, and hadith number more systematically

Source: Observation results and participants' practical worksheets, 2026.

These changes demonstrate that takhrij skills developed through a combination of Arabic linguistic knowledge and practice in using reference sources. The ability to determine word roots was particularly important because *al-Mu'jam al-Mufahras* is organized according to root words. Errors in determining word roots could direct participants to inappropriate sections of the concordance or prevent them from locating the hadith.

Rahmadhani (2023) demonstrates that the use of *al-Mu'jam al-Mufahras* requires accuracy in selecting expressions and understanding the symbols that direct users to the relevant source collections. The findings of the present program reinforce this study because the greatest difficulties encountered by participants during the initial stage were also related to these two skills.

Rifa'i (2022) explains that a hadith concordance functions as a link between a known textual fragment and the source collections in which it is recorded. Therefore, the ability to use a

concordance is not merely a technical skill but also forms part of a broader set of hadith research competencies.

Mawaddah et al. (2025) similarly emphasize that takhrij is not merely a text-searching process but a methodological approach requiring accuracy, the ability to analyze sanad and matn, and mastery of hadith collections. This perspective supports the emphasis of the training, which required participants not to stop at the codes found in *al-Mu'jam al-Mufahras* but to verify the results by consulting the original sources.

The Role of Gradual Practice and Mentoring

The improvement in the participants' abilities was reasonably associated with the implementation of the program over 16 meetings. This duration provided participants with opportunities to repeat the same procedures using different hadith texts. They were able to make mistakes, receive corrections, and improve their search strategies during subsequent meetings.

Guided group practice assisted participants who continued to experience morphological difficulties. Group discussions allowed the santri to exchange opinions regarding possible word roots and compare their search results. After participants became familiar with the procedures, the exercises continued in the form of individual practice so that each participant's abilities could be independently evaluated.



Figure 2. Group-Based Hadith Takhrij Practice Using Classical Hadith Reference Books at the Darullughah Wadda'wah Islamic Boarding School Library

These results are consistent with the program conducted by Baharudin and Surbakti (2025), which employed multimedia-based training to improve mahasantri competence in hadith takhrij. Their program positioned practice and media use as means of making takhrij materials easier to understand.

The community service program conducted by Mahfud et al. (2023), which involved mentoring in the use of hadith software, also demonstrated that media support and mentoring could

improve hadith learning in the pesantren environment. The difference is that the program at Darullughah Wadda'wah used a manual concordance as its primary medium, whereas the earlier program focused on software applications.

The similar outcomes of manual and digital training indicate that success is not determined solely by the type of medium used. It is also influenced by the clarity of the instructional stages, the intensity of the exercises, opportunities for practice, and the quality of mentoring. Digital media offer convenience and speed in searching, whereas manual sources train participants to understand linguistic structures and the logic underlying the source-tracing process.

Strengthening Hadith Literacy through Manual Methods

The use of *al-Mu'jam al-Mufahras* provided a learning experience different from searching through online search engines or hadith applications. Participants could not simply enter a fragment of a sentence and receive automatic results. They were required to read the text carefully, identify words carrying the main meaning, analyze their morphological forms, and understand the available reference symbols.

Alisa et al. (2023) explain that manual and digital methods have different characteristics. Digital methods are superior in terms of speed and accessibility, whereas manual methods strengthen users' understanding of hadith collections, expressions, and the scholarly procedures of takhrij.

Dadah (2025) also found that digital takhrij was more efficient for retrieving data, whereas manual takhrij was stronger in developing methodological accuracy, mastery of classical Islamic texts, and the ability to analyze sanad and matn. Therefore, the two approaches should not be regarded as contradictory but should instead be used in an integrated manner.

The results of the training at Darullughah Wadda'wah reinforce the position of manual methods as a foundation that participants should master before using digital tools. Santri who understand the functions of key expressions, word roots, source codes, and primary-source verification will be better prepared to critically evaluate the results provided by digital applications. Conversely, using applications without methodological understanding risks reducing participants to passive recipients of search results.

The study conducted by Ilahi et al. (2023) indicates that hadith applications provide easier access to texts, translations, and transmission information. However, these advantages still require users to possess sufficient knowledge so that the information retrieved can be properly understood and applied.

Takhrij as a Skill for Verifying Religious Information

The improvement of takhrij skills has implications beyond academic achievement. The ability to locate primary sources can foster a careful attitude toward quoting and disseminating hadith. This competence is increasingly important because various quotations attributed to the Prophet circulate through social media without information concerning their sources or the quality of their transmission.

Awaliah et al. emphasize that takhrij remains relevant in contemporary hadith studies because it serves as an instrument of scholarly verification amid the rapid development of digital information. Takhrij helps ensure that a text has an identifiable source before it is used as religious evidence.

Zia (2025) explains that hadith disinformation in digital spaces may exploit religious authority and users' emotional responses. One approach to addressing this problem is to improve hadith literacy, strengthen verification skills, and integrate hadith criticism with media literacy.

In this context, the training not only improved the santri's ability to consult hadith collections but also developed the habit of questioning the origin of a quotation. Participants were instructed not to immediately accept a text as a hadith merely because it was written in Arabic, communicated by a particular religious figure, or widely circulated.

Relationship with Previous Studies and Community Service Programs

The results of this program are generally consistent with previous studies and community service initiatives demonstrating the effectiveness of practical training in improving takhrij competence. Marisa (2024) emphasized the importance of mastering takhrij in hadith learning, while Pratama et al. (2024), Lutfianto et al. (2025), and Baharudin and Surbakti (2025) demonstrated that practice- and media-based training could improve participants' abilities to trace hadith sources.

The findings also support the methodological studies conducted by Maulana (2022), Muzakky and Mundzir (2022), Rahmadhani (2023), Rifa'i (2022), and Mawaddah et al. (2025), which identify accuracy in selecting methods, expressions, and sources as essential components of hadith takhrij.

The distinctive features of this program were the use of *al-Mu'jam al-Mufahras* as the primary training medium, the participation of second-year Aliyah students, its implementation over 16 meetings, and the use of the pesantren library as a practical training space. Several previous community service programs focused on university students and digital applications, whereas this program emphasized the development of methodological foundations through a manual concordance.

Accordingly, this program complements previous community service initiatives by demonstrating that manual takhrij training remains effective for Aliyah-level santri. Mastery of manual methods can serve as the foundation for developing an integrated learning model that combines classical hadith reference works with digital hadith applications.

The results demonstrate that takhrij training using *al-Mu'jam al-Mufahras* can be integrated into the teaching of hadith, hadith sciences, Arabic language, library activities, and the academic writing of santri. The pesantren library can function not only as a place for storing books but also as a laboratory for developing literacy in Islamic sources.

Despite producing significant improvements, the program had several limitations. The evaluation employed a one-group design without a comparison group. Consequently, the observed improvement could not be compared with the performance of participants who received a different instructional method. The assessment was also conducted immediately after the program and did not include a delayed test to determine the retention of the participants' skills. Furthermore, the training focused on source tracing and did not examine sanad criticism and matn criticism in depth.

Future programs may integrate the use of *al-Mu'jam al-Mufahras* with Maktabah Syamilah, Jawami' al-Kalim, or other hadith applications. Participants may also be trained to compare different versions of hadith wording, map chains of transmission, evaluate transmitters, and prepare more comprehensive takhrij reports.

Overall, the increase in the mean score from 58.40 to 84.15, the N-gain score of 0.62, and the paired-samples t-test result of $t(59) = 18.62$ with $p < 0.001$ demonstrate that the training produced positive outcomes. The program assisted participants in developing both conceptual knowledge and

practical skills in identifying key expressions, determining word roots, interpreting source codes, verifying primary hadith collections, and systematically documenting the results of hadith takhrij.

CONCLUSION

The hadith takhrij training based on *al-Mu'jam al-Mufahras li Alfāẓ al-Ḥadīth al-Nabawī*, conducted over 16 sessions with 60 second-year Aliyah students at Darullughah Wadda'wah Islamic Boarding School, produced positive outcomes. The participants' mean score increased from 58.40 on the pretest to 84.15 on the posttest, representing a gain of 25.75 points. The N-gain score was 0.62, which falls within the moderate category. The paired-samples *t*-test also indicated a statistically significant difference, with $t(59) = 18.62$ and $p < 0.001$. Improvement was further reflected in the participants' ability to identify key terms, determine Arabic word roots, interpret hadith source codes, trace hadiths in primary sources, and present takhrij results systematically. These findings demonstrate that training combining conceptual explanation, demonstration, guided practice, and independent exercises was effective in improving participants' hadith source-tracing skills.

This program contributed to strengthening hadith literacy and optimizing the pesantren library as a learning space based on primary Islamic sources. The use of *al-Mu'jam al-Mufahras* enabled participants to understand the scholarly procedures underlying hadith tracing before relying on digital applications. Nevertheless, the program was limited by its one-group design without a comparison group and by the absence of a delayed assessment to measure the long-term retention of participants' skills. Future programs should integrate manual takhrij methods with digital hadith applications, extend the material to include sanad and matn criticism, and employ delayed posttests to evaluate the sustainability of learning outcomes. Through such development, takhrij training can become an important component of hadith education and the academic tradition of students in Islamic boarding schools.

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