

The Selection and Contextual Use of Hadith in Khutbah: A Comparative Study between Indonesia and Malaysia

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Abstract:

Khutbah is a lecture or speech delivered by a Khatib before Friday prayers, which is one form of Islamic preaching. The Khutbah material delivered by the Khatib typically responds to or addresses issues that are currently being discussed. This paper aims to examine the hadith in the Khutbah material delivered by Indonesian and Malaysian Khatib in responding to issues that are presently discussed. This research employs a qualitative comparative study model. The results of the study show that the hadith quoted by Khatib in Khutbah material in Indonesia and Malaysia vary, due to differences in issues. However, in general, the themes raised are similar, primarily concerning politics, socio-humanity, the environment, violence in the name of religion, and tolerance. This study also found differences in the freedom

of preachers in the two countries. Servants in Indonesia have the freedom to create their own Khutbah scripts, while Malaysian Khatib must follow the official government script.

Keywords: famous hadiths, khutbah, Indonesia-Malaysia, comparative study

A. Introduction

The majority of Muslims believe that hadith is the second source of reference in Islam after the Qur'an¹. As a source of Islamic teachings, the hadith serves as a guide in worship, a guideline for Muslims in both worldly and spiritual life, as well as a solution to all the problems faced by humans. Thus, theoretically, the hadith means universal, *salih li kulli zaman wa makan* (relevant to all times and places)². Because hadith is a problem-solving approach to everything that humans experience, hadith is often quoted by the call for virtue (ustadz, kiyai, da'i) during the Khutbah, to be conveyed to the listener as a solution to the problems that occur.³ The Khutbah is *mauidzah usbu'iyah*, which is a solution to the difficulties experienced by the ummah that happened during the past week, delivered by the Khatib. Khatib usually raises various themes of problems according to the context at that time. These problems can manifest in multiple forms, including worship, politics, economy, social issues, culture, law, and others⁴.

In the matter of worship, the Khatib conveyed famous hadiths regarding current situations, such as the hadith on determining the hilal⁵. In Indonesia, this hadith

¹ Wahbah al Zuhaili, *Ushul al Fiqh al Islami*, 1st ed. (Beirut: Dar al Fikr, 1986).

² Abdul Haris, "Hadith Nabi Sebagai Sumber Ajaran Islam: Dari Makna Lokal-Temporal Menuju Makna Universal," *Istinbath, Jurnal Hukum Islam* 12, no. 1 (2013).

³ Nur Faidah and Feni Juwantri, "Legal Convergence: Bridging Classical Fiqh School with Contemporary Legal Theory," *Borneo International Journal of Islamic Studies* 6, no. 2 (November 30, 2024), <https://doi.org/10.21093/bijis.v6i2.9218>.

⁴ Alhaji Iddrisu Hussein Ibrahim and Mustapha Kuyateh, "Scholarly Views on 'Dialogue of Life' as a Facilitator for Christian-Muslim Inter marriages in Ghana," *Borneo International Journal of Islamic Studies* 6, no. 1 (May 26, 2024), <https://doi.org/10.21093/bijis.v6i1.8550>.

⁵ إِذَا رَأَيْتُمُوهُ فَصُومُوا وَإِذَا رَأَيْتُمُوهُ فَأَفْطِرُوا فَإِنْ غُمَّ عَلَيْكُمْ فَأَقْدِرُوا لَهُ وَقَالَ غَيْرُهُ عَنِ اللَّيْثِ حَدَّثَنِي عَقِيلٌ وَيُونُسُ لِهَيْلَالِ رَمَضَانَ "When you see it - hilal - then fast, and when you see it - hilal - then celebrate Eid. But if it is covered by clouds for you then take it into account." (Sahih Bukhari no. 1767 and 1773, Sahih Muslim no. 1796, 1797, 1798, 1799, 1800, Sunan an-Nasai no. 2091, 2092, 2093, Sahih Ibn Khuzaimah no. 1905, 1907, 1913, Sahih Ibn Hibban no. 3441, 3445, 3593, 3597, Sunan Ibn Majah, no. 1664, Musnad Ahmad bin Hanbal no. 4258, 4382, 5042, 6041, Muwatha Malik no. 557 and 558, Sunan ad-Darimy no. 1662 and 1628, Mustadrak al-Hakim no. 1539, Sunan al-Baihaqi no. 7711, 7712, and 7713, Sunan ad-Daruqutny, no. 21)

is often cited during Khutbah as the fasting and holidays approach, and it frequently gives rise to differences in interpretation. Nahdlatul Ulama argues that the methodology for determining the beginning of the month of Qamariah, both to mark the beginning of Ramadan, Shawwal, and other months, must be based on the physical sight of the moon (*rukyatul hilal bil fi'ly*)⁶. Meanwhile, Muhammadiyah argues that the determination of the entry of Ramadan and Shawwal is based on the method of hisab, or astronomical calculation (*hisab hakiki wujudul hilal*). Another hadith that is also discussed during the Khutbah is the misogynistic hadith⁷. This hadith is considered by “Indonesian feminists” as a form of discrimination against women and places men as superiors⁸. If scholars such as Abi' al-'Ali Muhammad Abd al-Rahman al-Mubarakfuri interpret this hadith as the obligation of the wife to serve her husband, even when making bread, according to the Indonesian feminist Siti Musdah Mulia, the hadith needs to be understood as the reasons underlying the rejection of a wife. If the rejection is based on logical reasons such as illness, tiredness, lack of enthusiasm, or the husband's inhumane treatment, the rejection is justified. Even the husband was seen as a *nusyuz* and received the curse of the angels⁹.

The phenomenon of bid'ah by the Salafi-Wahhabi group is also one of the various hadiths that appear in the Khutbah. During sermons, this group often criticizes the practice of Nahdliyin, such as tahlilan and tawashul, by quoting the hadith “*wasyarul umuri muhdatsatuha wa kullu bid'atin dhalalah*”¹⁰. For them, these two practices lack evidence and examples from the Prophet, which can lead to deviations. For Nahdliyin, the two practices have a basis in both the Qur'an and the Sunnah, although the existing postulates are responded to with different interpretations by the Salafi-Wahabi. In political matters, politically charged

⁶ Muhammad Tahir and Sri Rayhaniah, “Implementation of The Principles of Islamic Communication in the Digital Era,” *Borneo International Journal of Islamic Studies* 4, no. 1 (May 10, 2022), <https://doi.org/10.21093/bijis.v4i1.4477>.

⁷ عن أبي هريرة رضي الله عنه، قال: قال رسول الله صلى الله عليه وسلم: إذا دعا الرجل امرأته إلى فراشه فأبت فباتت، “If a husband invites his wife to bed, and her wife refuses so that the husband spends the night angry with her, then the angels curse his wife until morning.” (Abu Allah Muhammad bin Ism'ail al-Bukhari (d. 256 AH), al-Jami' al-Shahih, editor of Muhibb al-Din al-Khathib et.al., (Cairo: Mathba'ah al-Salafiyyah, 1403 AH), vol.2, H. 430).

⁸ Saifuddin Fatrawati Kumari Dzikri Nirwan, “Hadis-Hadis ‘Misoginis’ Dalam Persepsi Ulama Perempuan Kota Banjarmasin,” *Muadalah: Jurnal Studi Gender Dan Anak* 1, no. 1 (2013): 1–24, <https://doi.org/10.18592/JSGA.V1I1.662>.

⁹ Izzal Afifir Rahman, *Muslimah Reformis: Perempuan Pembaru Keagamaan* (Bandung: Mizan, 2005).

¹⁰ HR. Muslim no. 867

hadiths in Khutbah material are also a hotly debated issue, such as a Khutbah by a Khatib from Bantul that recently occurred¹¹. In the Khutbah, the Khatib slammed the rulers as the masterminds behind the alleged fraud of the 2024 elections, including the structured, systematic, and massive election fraud allegedly caused by Joko Widodo¹². Although it is not known which apologetic postulate the Khatib used, this caused an uproar in the community. Another hadith with a political content was also conveyed by one of the ustadz on TikTok during the Friday sermon. He cited the Prophet's hadith to convince that Anis Baswedan is the 2024 presidential candidate and the most appropriate leader to choose. The reason is that Anis did not ask for a position but was asked, did not come but was visited, the presidential candidate is poor with commendable morals compared to other presidential candidates, and "Allah will not help those who ask for office"¹³. He quoted a hadith,

وَأَوَّلُ ثَلَاثَةٍ يَدْخُلُونَ النَّارَ: أَمِيرٌ مُسَلِّطٌ، وَذُو نَرْوَةٍ مِنْ مَالٍ لَا يُعْطِي حَقَّهُ، وَفَقِيرٌ فَحُورٌ

"The three who are the first to go to hell are: the dictatorial leader, the rich who have a lot of wealth but do not fulfill God's right to their wealth, and the arrogant poor". (HR Tirmidzi and Al Hakim, from Abu Hurairah)

The above problem is just one example of the phenomenon of popular hadiths in Khutbah in Indonesia. Malaysia is a multicultural country, so the hadith quoted is inevitable in responding to various issues¹⁴. Some of the hadiths that have developed have also given rise to differences in interpretation and a variety of reactions. Both hadiths address religious issues, such as the politicization of hadith for group interests, political issues, and so on. Based on the above search, there are various hadiths cited by the Khatib in responding to multiple problems. Departing from this fact, the study of the popular hadiths related to the Khutbah on developing issues, such as the subjective-political interpretation of leadership in the Khutbah and other issues in Indonesia and Malaysia, warrants further

¹¹ Muhammad Abzar Duraesa, Syahrial Syahrial, and Anggie Nadia Dinihari, "Islam and Local Culture: A Comparative Study of Kerobok Mawlid in Kutai Kartanegara and Baayun Mawlid in Tapin," *Borneo International Journal of Islamic Studies* 5, no. 1 (May 31, 2023), <https://doi.org/10.21093/bijis.v5i1.9708>.

¹² Jalu Rahman Dewantara, "Viral Jemaah Salat Id Di Bantul Bubar Karena Isi Khotbah Singgung Pemilu," *news.detik.com*, April 12, 2024, <https://news.detik.com/berita/d-7289678/viral-jemaah-salat-id-di-bantul-bubar-karena-isi-khotbah-singgung-pemilu>.

¹³ <https://vt.tiktok.com/ZSYeWj9BA/>

¹⁴ Noraini M. Noor and Chan-Hoong Leong, "Multiculturalism in Malaysia and Singapore: Contesting Models," *International Journal of Intercultural Relations* 37, no. 6 (November 2013): 714–26, <https://doi.org/10.1016/j.ijintrel.2013.09.009>.

research. This is important because both countries, Indonesia and Malaysia. However, they share the same culture and language (although not identical), specifically the Malay language, and each country faces its unique problems. These differences certainly give birth to diverse hadiths in responding to a problem. It is worth noting that this study, which examines famous hadiths in Indonesia, focuses on the city of Samarinda in East Kalimantan.

The study conducted by the author represents a novel contribution to the scholarly discourse, as no previous research has specifically addressed the same focus. While several studies have explored themes related to the Friday *Khutbah*, their emphasis and objectives differ significantly from the present study. For instance, Nurmiswari's article, "*The Problem of Hadith Used as an Argument by Khatib Friday*", analyzes the use of hadith by *khatibs* in Langsa City, particularly questioning the authenticity and reliability of the *sanad* and content of the hadiths used¹⁵. Supian et al., in their work "*The Quality of Hadiths in Friday Sermons in Bengkulu City (A Study of Sanad and Matan Criticism)*", investigate the quality and themes of 100 hadiths delivered during *Khutbah* in Bengkulu, focusing on their textual and chain authenticity¹⁶. Syafi'i and Aziz, in their research titled "*Islamic Boarding School Da'wah Counteracts Radicalism with Insight into the Qur'an in Khutbah*", examine the function of *Khutbah* as a medium for counter-radical discourse, emphasizing the role of Islamic boarding schools in promoting Qur'anic values to challenge extremist interpretations¹⁷. Meanwhile, Arifinsyah's study, "*Gender Bias in the Khutbah Manuscript*", explores the issue of gender bias within *Khutbah* texts, critically analyzing traditional interpretations that perpetuate unequal gender narratives¹⁸. Despite these valuable contributions, there remains a notable gap in the literature concerning

¹⁵ Nurmiswari Nurmiswari, "Problematika Hadis Yang Dijadikan Hujah Oleh Khatib Jumat (Studi Analisis Hadis-Hadis Yang Dibacakan Oleh Khatib Jumat)," *Ihya Al-Arabiyah: Jurnal Pendidikan Bahasa Dan Sastra Arab* 9, no. 1 (June 1, 2023): 45, <https://doi.org/10.30821/ihya.v9i1.17897>.

¹⁶ Aan Supian, Muh. Fairuzabadi, and Emzinetri Emzinetri, "Kualitas Hadis-Hadis Dalam Khutbah Jumat Di Kota Bengkulu (Studi Kritik Sanad Dan Matan)," *Manhaj: Jurnal Penelitian Dan Pengabdian Masyarakat* 1, no. 1 (2016), <https://doi.org/10.1161/MHJ.V4I1.142>.

¹⁷ Imam Syafi'i and Abdul Aziz, "Dakwah Pesantren Menangkal Paham Radikalisme Dengan Wawasan Al-Qur'an Dalam Khutbah Jum'at (Studi Analisis Fungsi Utama Khutbah Jum'at)," *Islam Universalia: International Journal of Islamic Studies and Social Sciences* 4, no. 1 (2022), <https://doi.org/10.56613/islam-universalia.v4i1.214>.

¹⁸ A. Arifinsyah, "Bias Jender Dalam Naskah Khutbah Jum'at," *Jurnal Ushuluddin* 17, no. 1 (December 6, 2018), <https://doi.org/10.51900/USHULUDDIN.V17I1.5003>.

popular hadiths in Indonesia (Samarinda) and Malaysia, which this study seeks to address.

This research departs from the hypothesis that the Khatib has raised various hadiths regarding issues or events that are trending or gaining momentum. These hadiths can be interpreted directly according to the event or contextualized. Additionally, there are differences in themes and issues between the two countries due to the lack of freedom of expression in the material delivered by the Khatib, which is a result of state regulations.

B. Literature Review

1. Hadith and Problems of the Ummah

Etymologically, the term hadith means “new” and contrasts with the notion of “old.” In the Qur’an, it appears in 28 verses, both in singular and plural forms, and serves as a foundational concept in defining hadith terminologically, as reports attributed to the Prophet Muhammad in the form of speech, actions, tacit approvals (*taqrir*), or personal characteristics. Hadith functions as a source of guidance for various aspects of human life, including politics, economics, education, and environmental ethics¹⁹. It emphasizes values such as justice, honesty, and social responsibility. Despite the Qur’an’s assertion of Muslims as the best community (QS. Āli ‘Imrān/3:104)²⁰, many Muslim-majority countries face challenges such as economic underdevelopment, inadequate human resource quality in education, and environmental degradation. These discrepancies highlight the gap between textual teachings and their practical implementation, underscoring the need for a contextualized understanding of the Qur’an and hadith in addressing contemporary societal issues²¹.

2. Khutbah as a Da'wah Media

Khutbah etymologically means “message,” “speech,” and “advice.” Meanwhile, terminologically, it is a message delivered by the Khatib during the Khutbah to the congregation, with a format and provisions that include conveying warnings (*tadzkirah*), imparting knowledge (*mau'idzah*), and

¹⁹ Muhammad 'Ajjaj Al-Khatib, *Ushul al Hadis : 'Ulumuhu Wa Musthalahuhu* (Beirut: Daru al-Fikr, 1989).

²⁰ Kementerian Agama Republik Indonesia, trans., *Al-Quran* (Jakarta: Lajnah Pentashihan Mushaf Al-Qur'an, 2019).

²¹ Viola Triamanda, “5 Negara Mayoritas Muslim Termiskin Di Dunia: 4 Di Afrika, 1 Asia,” iNews.Id, September 22, 2022, <https://www.inews.id/finance/bisnis/5-negara-mayoritas-muslim-termiskin-di-dunia-4-di-afrika-1-asia>.

offering *tausiyah*²². In the Khutbah, a variety of themes and materials are tailored to the situation. Therefore, a Khatib is obliged to master the material to be presented. The selection of good sermon topics and themes is related to issues that are hotly discussed in society. Khutbah material will be lovely if it reflects the desires and interests of the congregation.

In Islam, the act of inviting, conveying, and disseminating information during the Khutbah is also referred to as da'wah. Da'wah is a call or invitation to better behavior²³. This activity is an obligation for every Muslim as an effort to transform the situation into a perfect one, both for individuals, families, relatives, and society. The realization of da'wah is not just an effort to increase religious understanding in practice and outlook on life, but towards a broader target²⁴. One of the da'wah media used since the early days of Islam is the Khutbah.

C. Research Methods

The design of this study is qualitative, using a document analysis approach. Additionally, descriptive methods are employed when analyzing data. Descriptive analysis involves analyzing data by describing or depicting the data as it is collected²⁵. The research model is comparative. Comparative research is a type of research that compares the existence of one or more variables in two or more different samples, or at various times²⁶. Comparative research aims to identify both similarities and differences across various subjects, including individuals, groups, procedures, ideas, or critiques. It also examines shifts in perspectives and attitudes over time toward cases, individuals, events, or concepts, whether at the personal, communal, or national level²⁷.

²² Mario Kasduri, Mahmud Yunus Daulay, and Dianto Dianto, "Pembinaan Kutbah Jum'at Sesuai Tarjih Muhammadiyah Di Cabang Muhammadiyah Teladan Kecamatan Medan Kota," *IHSAN : JURNAL PENGABDIAN MASYARAKAT* 2, no. 1 (2020): 41–51, <https://doi.org/10.30596/IHSAN.V2I1.5150>.

²³ Husnul Hakim, "Sinergi Antara Good Government Dan Azas-Azas Umum Pemerintahan Yang Baik (AAUPB) Dalam Upaya Pencegahan Korupsi," *DIALEKTIKA: Jurnal Ekonomi Dan Ilmu Sosial* 7, no. 2 (October 1, 2022): 191–200, <https://doi.org/10.36636/dialektika.v7i2.1461>.

²⁴ Quraish Shihab, *Membumikan Al-Qur'an* (Bandung: Mizan, 1997).

²⁵ John W. Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 5th ed. (London: SAGE Publications, 2017).

²⁶ John Ward Creswell and J. David Creswell, *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*, 5th ed. (Los Angeles: Sage, 2018).

²⁷ Suharsimi Arikunto, *Prosedur Penelitian, Suatu Pendekatan Praktik* (Jakarta: Rineka Cipta, 2010).

This model aims to compare or see the hadiths used by Khatib in Indonesia (Samarinda) and Malaysia in responding to weekly issues and analyzing the application and contextual tendencies. The data collection technique involves collecting primary data from files obtained directly from Khatib and conducting interviews with Khatib in Indonesia (Samarinda). For Malaysia, data collection is performed through the official JAKIM²⁸ (Jabatan Kemajuan Islam Malaysia) website and the Selangor e-Khutbah website²⁹. It should be noted that the Khatib text used by Malaysian Khatib is sourced from the official government website, so all Khutbah materials must refer to this website.

D. Findings and Discussion

1. Popular Hadiths for Khutbah in Indonesia

There are various hadiths that the Khatib brings during the Khutbah in Samarinda, East Kalimantan. The Khatib quotes these hadiths according to the topic being conveyed. The topic raised by the Khatib can be in terms of responding to conditions or problems that have occurred in the past week, or issues that are being hotly discussed. The following are the hadiths:

a. Hadith about Maintaining Behavior on Earth

“The Prophet SAW once said, “Be careful of the earth, because indeed the earth is your mother, and indeed no human being does anything on it, whether good deeds or evil deeds, but he will tell about it.” (Book of Mu’jam Imam ath-Tabarani)

This hadith was presented in response to the moral decline observed in Indonesian society, particularly in East Kalimantan, encompassing religious, social, and national dimensions. Religious deviations and diminishing adherence to faith-based teachings are increasingly evident. Socially, interpersonal relationships are weakening as individualism rises. Additionally, environmental degradation—especially due to mining activities—reflects a lack of moral consideration. Although mining is permissible, its operations often prioritize profit over social responsibility, disregarding the broader community impact. As natural

²⁸ Jabatan Kemajuan Islam Malaysia (JAKIM), “Portal Rasmi Jabatan Kemajuan Islam Malaysia,” n.d., <https://www.islam.gov.my/ms/e-khutbah>.

²⁹ Jabatan Agama Islam Selangor (JAIS), “E-Khutbah Selangor,” n.d., <https://e-khutbah.jais.gov.my/>.

resources are divine endowments intended for collective benefit, their exploitation must align with ethical and sustainable principles³⁰.

This hadith is delivered to remind us that the earth will be pleased if humans do good on it, because the world was created for the benefit of humans. Conversely, if you do bad things, the earth will cry and even get angry. Additionally, the earth will bear witness to all human behavior.

b. Hadith about the Signs of the Day of Resurrection

“There will come years full of lies that befall humanity, liars are believed, honest people are lied to, mandates are given to traitors, honest people are betrayed, and Ruwaibidlah also speaks.” Then Rasulullah SAW was asked, “What is Ruwaibidlah?” Rasulullah SAW answered, “Foolish people who take care of public affairs³¹.”

The Khatib interpreted the hadith as a sign of the Day of Judgment, not only as the end of the world but also as the moral and structural collapse of a society, institution, or nation. This message was conveyed in response to the widespread acceptance of unverified information in the digital era. The rapid spread of misinformation through social media fosters misleading perceptions, where falsehoods are framed as truths and vice versa. This phenomenon affects all social strata and reflects a growing reliance on perception over factual verification. If unchecked, such behavior may lead to societal fragmentation and institutional decay³².

c. Hadith about Hijrah

“A Muslim is a person who does not harm other Muslims, either with his tongue or his hands. A person who migrates is one who abandons what Allah has forbidden.” (HR. Bukhari no. 10)

The hadith in question was delivered during a sermon commemorating the Islamic New Year³³. Historically, although Arabs were familiar with lunar months before Islam, a formal calendar system was not established until the caliphate of Umar bin Khattab. As the Islamic empire expanded

³⁰ Interview with Abu Nawal, November 20, 2023, in Samarinda.

³¹ Hadith History of Ahmad in Musnad Hanbal bin Hanbal, Juz 3, p. 220.

³² Interview with Bunyamin, December 3, 2023, in Samarinda.

³³ Interview with Abu Nawal, November 20, 2023, in Samarinda.

into Persian and Byzantine territories, both of which had established calendars, Caliph Umar initiated the creation of an Islamic calendar. After considering several starting points, including the Prophet's birth and the first revelation, the Hijrah (migration to Medina) was chosen as the calendar's starting point, reflecting a unifying event for the Muslim community amid religious diversity.

Caliph Umar deliberately chose the Prophet's migration as the starting point of the Islamic calendar to avoid emphasizing religious elements that might not be accepted by non-Muslim communities, thereby preserving unity within the diverse society of that time. The Hijrah represented a more inclusive and unifying event. In his Khutbah, the Khatib emphasized that in a pluralistic society, such as Indonesia, a diverse nation in terms of religion, ethnicity, and Islamic organizations, unity should be built by highlighting commonalities rather than differences, to prevent division and promote social harmony.

d. Hadith on the Month of Rajab

"The superiority of the month of Rajab over other months is like the superiority of the Qur'an over all existing words. The superiority of the month of Sha'ban over other months is like my superiority over all the Prophets, and the superiority of the month of Ramadan over other months is like the primacy of Allah over all His servants." (HR al-Dailami in Musnad al-Firdaus)

This hadith is delivered in the context of the presence of the Month of Rajab³⁴. In Islam, there are four months known as the sacred months, namely Zul Ka'dah, Dzulhijjah, Muharram, and Rajab. Religion teaches that during these four months, Muslims should increase their good deeds, as the rewards are greater than those of the same deeds carried out outside the sacred months. In the surah at-Taubah, Allah reminds humans not to oppress themselves, especially in these four months.

The designation of the four sacred months dates to the pre-Islamic era, during which warfare and acts of retaliation were suspended, allowing for pilgrimages to the Kaaba. Islam later integrated these practices, now associated with Hajj (Dzulhijjah and Muharram) and Umrah (Rajab), while reforming or rejecting elements that conflicted with Islamic values.

³⁴ Interview with Abu Nawal, November 20, 2023, in Samarinda.

This reflects Islam's principle of evaluating existing traditions: accepting those aligned with its teachings, modifying those that are partially compatible, and rejecting those that are fundamentally opposed. Such an approach has been adopted by scholars in Indonesia, contributing to the development of distinctive Islamic practices unique to the Indonesian context.

e. Hadith on Guarding the Tongue

"Whoever believes in Allah and the Last Day, then he should speak good words or should (take a stand) be silent." (HR Bukhari and Muslim)

"A Muslim is one from whose tongue and hands other Muslim brothers are safe. (HR Bukhari and Muslim)

These two hadiths were delivered as a response to the political phenomenon of the 2024 presidential election³⁵. When people were given the right to choose one of the candidates, some still cursed and insulted others who disagreed with their choice. Allah created the tongue as a tool for effective communication and the ability to articulate *thayyibah* sentences. Two ways need to be applied to guard the tongue. First, if the speaker is an expert who can think broadly and deeply, then the key is to be wise in their speaking. Think first and consider whether the words you convey will have a positive impact on others. This is following the statement of Imam Syafi'i:

"If you want to speak, then think first about what you want to speak about. If it contains benefits, then speak. However, if you are still in doubt, then do not speak until there is real benefit."

Second, if a lay person is speaking, it is best to remain silent without commenting. This is the only way that can save you from painful oral dangers. Rasulullah said:

³⁵ Interview with Ibnu Khaldun, November 17, 2023, in Samarinda.

"Whoever believes in Allah and the Last Day, then he should speak good words or should (take a stand) be silent." (HR Bukhari and Muslim)

The Khatib conveyed these two methods as a means to always guard the tongue from all undesirable things, especially during political years, and to contribute to providing a sense of comfort and peace to the community.

f. Hadith on Love of the World and Dislike of Death

"There will come a time when other nations will fight over you as they fight over food at a meal. The Companions asked, "Will we be few in number at that time?" The Messenger of Allah replied, "No, in fact you will be many in number, but your qualities are like the foam floating on the water, and in your hearts you are made weak in spirit." The Companions asked, "What is meant by weak in spirit?" The Messenger of Allah replied, "It is love of the world and hatred of death."

The khatib delivered this hadith in response to the spiritual decline among Muslims, marked by weakened faith, routine worship lacking sincerity, and a tendency to be captivated by worldly temptations. The term *dunyā* (world) linguistically derives from *danā*, meaning "close" or "temporary," highlighting its transient nature. The khatib emphasized that excessive attachment to the world leads individuals to prioritize material gain, even to the extent of instrumentalizing religious practices for worldly purposes, thereby undermining the true essence of worship and faith.

g. Hadith on the Virtues of Qurban

"There is no deed that the children of Adam (humans) do on the Eid al-Adha holiday that is more beloved by Allah than slaughtering an animal. Because that animal will come on the Day of Judgment with its horns, feathers, and hooves. The animal's blood will reach Allah before it drips to the ground. Therefore, free up your soul to do it." (HR. Ibn Majah)

The Khatib delivered this hadith before the Eid al-Adha holiday. This hadith was delivered to motivate the congregation who were able to carry

out the Qurban³⁶. In terms of language, the word "sacrifice" originates from Arabic, specifically from the root *qaruba-yaqrubu-qurban*, which means "close." To get closer to Allah through sacrifice, a servant is required to set aside wealth to buy sacrificial animals and give them to others. Of course, all of this is done with a sincere heart.

The virtue of the Qurban is a worship that has two dimensions, namely vertical and horizontal. The vertical dimension refers to worship that is directed solely to Allah, while the horizontal dimension encompasses social worship in the form of sharing sustenance to bring happiness to others. When we can make others happy, we will also feel satisfied, and in the end, shared happiness will be easily realized, making life in society happy and peaceful.

h. Hadith on the Nature of Age

“O Messenger of Allah, who is the best human?” He answered:
“People who live long and have good deeds. (HR. Tirmidhi)

The Khatib referenced the hadith to address the common belief that a long life filled with good deeds is a sign of virtue. While longevity is often associated with righteousness, the Khatib emphasized that the true measure of a person’s merit lies not in the length of life but in the quality and quantity of good deeds performed³⁷. Citing Sayyid Abdullah bin Alawi al-Haddad, *Sabîlul Iddikâr wal I’tibâr bimâ Yamurru bil Insân wa Yanqadli Lahu minal A’mâr* said (Dar Al-Hawi, Cet. II, 1998, p. 47) as follows: “The best age is the one blessed by Allah subhanu wata'la, who He gave him taufiq to carry out pious deeds and other virtues, both specific and general.” He highlighted that the best lifespan is one blessed by Allah and used effectively for piety and virtuous acts. Thus, even a short life can be considered noble if it is devoted to consistent and meaningful righteous actions.

i. Hadith on the Virtues of a Teacher

“The superiority of a learned person over a worshipper is like my superiority over the lowest of you. Indeed, Allah, the angels, the inhabitants of the heavens and the earth, even the ants in their nests,

³⁶ Interview with Abi Hamzah, June 25, 2024, in Samarinda.

³⁷ Interview with Arifin, October 10, 2023, in Samarinda.

and the whales, they all pray for the one who teaches people to goodness.”

This hadith was delivered to commemorate National Teachers’ Day, observed annually on November 25. The preacher quoted this hadith to remind us to appreciate and remember the services of Indonesian teachers³⁸. The preacher said that the task of Indonesian citizens is to restore the quality of Indonesian education, not only for students, but for all elements of education, including teachers, students, and parents. Regarding teachers, Islam positions a teacher as noble. The nobility of a teacher stems from their knowledge and morals. Therefore, a teacher must maintain behavior and ethics to be an example for their students.

Being an exemplary teacher is essential, both in the classroom and outside it. Regarding the example of a teacher, Khatib told the story of Imam Syafi’i and the teacher of the children of Caliph Harun al-Rashid. This story is written in the book *Miatu Qishhah wa Qishhah min Hayati Imam al-Syafi’i* by Sheikh Shiddiq al-Minsyawī. One day Imam al-Syafi’i visited Amirul Mukminin Harun Arrasyid. Arriving at Harun Arrasyid’s residence, Imam Syafi’i asked permission to enter his house. Then Imam Syafi’i, accompanied by his assistant Harun Arrasyid, met Abu’ Abdul Shamad, the teacher of Caliph Harun’s children. The assistant said to Imam Syafi’i, “O Imam, these are the children of Caliph Harun and that is their teacher, perhaps you would like to give advice to the teachers of these children.” Imam Syafi’i agreed and advised Abdul Shamad:

“The first thing you need to pay attention to in educating a student is to improve yourself first. Indeed, their gaze is fixed on you. They will follow you in looking at the good and bad of something. So teach them the Qur'an. Don't force them so that they get bored of learning, don't be too careless so that they leave the lesson. Then teach them poetry and hadith so that their souls become good and noble. Don't take them from one lesson to another, before they master the lesson. Because, a lot of talk that comes into earshot can lead them astray understanding”.

There are important points that teachers can learn from Imam Syafi’i’s advice. First, teachers become role models for students, in the sense that

³⁸ Interview with Abu Nawal, November 27, 2024, in Samarinda.

they exemplify good deeds, not just telling students to do them. Second, teach the Qur'an and hadith to students, and teach linguistic sciences. Third, when delivering material, teachers use effective methods to prevent students from getting bored.

j. Hadith on Love for His Creatures

“A Muslim is one who does not harm another Muslim brother with his tongue or hands.” (HR. Bukhari)

“People who have the nature of compassion will be loved by Allah, the Most Merciful. Love everything on earth, then everything in the sky will love you. Compassion is part of Allah's mercy. Whoever loves, Allah will love. Whoever decides, Allah will also decide.” (HR. Tirmidhi)

This hadith is delivered in the context of the spread of violence in the name of religion in Indonesia. Because Islam is a religion that loves peace, a religion that spreads mercy to the entire universe, this phenomenon contradicts the teachings of Islam, which is *rahmatan lil alamin*. Through this hadith, Khatib conveys that Indonesia is one of the countries with the largest Muslim population in the world that loves peace. The Muslim population of Indonesia should unite, maintain brotherhood, and prioritize compassion and love for peace³⁹.

The Prophet Muhammad guided the character of a Muslim in community life to respect one another, spread love, refrain from oppressing others, avoid blasphemy, and be non-hostile towards others, both in actions and words. Sheikh Syamsuddin Muhammad explained the way the Prophet spread love in the book *al-Majalis al-Wa'dziyah Syarah Shahih Bukhari*, namely the ignorant are loved by giving enlightenment of knowledge, the lowly are loved with nobility, the poor are loved with charity, children and parents are loved with love, the disobedient are loved with the wisdom of preaching, and love animals, plants and the entire universe.

Khatib said that this attitude should be applied by all Indonesian people, regardless of tribe, ethnicity, and religion, because even if we are

³⁹ Interview with Hasan Abdullah, March 10, 2024, in Samarinda.

different, we are still human brothers who deserve to be loved and have the right to live in peace in any environment.

k. Hadith on Love of One's Homeland

“How good you are as a country and how much I love you, if only my people had not expelled me from you, then I would not have lived anywhere else but you.” (HR. Tirmidhi)

This hadith was delivered before Indonesia's Independence Day, so that everyone loves their homeland. Through this hadith, the Khatib said that everyone must love their own country as the Apostle loved the city of Mecca. The way to maintain the nation's independence is to be grateful for Allah's blessings and remember the history of the struggle of the heroes who fought hard for Indonesia's independence⁴⁰.

Apart from being an effort to foster gratitude to Allah, this form of maintaining independence is also achieved by remembering the history of the struggle and the nation's founders. Bung Karno said, “Red Jacket” (never let history be forgotten). Throughout history, the Indonesian people have captured the spirit desired by the nation's founders. The spirit of integrity and love for Indonesia is a fixed price that cannot be negotiated. The nation's ulama, KH, legitimized this. Hasyim Asy'ari with the popular jargon “*Love of the homeland is part of faith.*” Caliph Umar bin Khattab ra also once said, “*If there is no love for the country, the country will be destroyed. With love for the country, the country will be victorious.*” Therefore, love of the homeland must foster a spirit of togetherness and brotherhood in overcoming various national problems.

l. Hadith on Calamities

“The example of believers in their attitude of loving, caring and cherishing each other is like a body, if one part of the body is sick, then the other parts of the body will have difficulty sleeping or feel feverish.” (HR. Muslim)

The Khatib delivered this hadith in response to the earthquake and tsunami disasters in Lombok, Palu, Sigi, and Donggala⁴¹, emphasizing the collective grief felt by the Muslim ummah as an expression of Islamic

⁴⁰ Interview with Amirullah, November 20, 2023, in Samarinda.

⁴¹ Interview with Arifin, August 15, 2023, in Samarinda.

brotherhood that transcends blood ties. Islam teaches four key responses to such calamities. First, acknowledging that all belongs to Allah and will return to Him—an internalized belief reflected in the immediate utterance of *Innalillahi wa inna ilaihi raaji'un* during loss. Second, exercising patience in the face of hardship, particularly at the initial moment of crisis, which is the truest test of endurance. Third, engaging in self-introspection, recognizing disasters as both trials and reminders of human error. Fourth, rising from adversity by drawing lessons from the experience, engaging in repentance, and rebuilding individual and communal resilience—spiritually, physically, and materially.

m. Hadith on Emulating Prophet Muhammad's SAW

“Indeed, I was sent only to perfect (improve) the morals of mankind.” (HR: al-Baihaqi)

This hadith was conveyed so that young men and women can emulate the morals of the Prophet Muhammad SAW. This is because morals or ethics in Indonesia are so rotten. Almost every day, print and electronic media report on social evils. The Khatib said that looking back at the personality of the Prophet SAW as a role model in life is a real solution to getting out of the trap of this problem⁴². The Prophet has exemplified how to have good morals towards fellow human beings regardless of skin color, beliefs, and race. The beauty of his character is not only recognized by Muslims, but non-Muslims also praise his morals. It is no wonder that at a young age, the Prophet was nicknamed al-Amin, even by the Quraish infidels, which means trustworthy or honest. His honesty is famous throughout the world.

Emulating the Prophet as the best role model should be done. Don't let young men and women choose the wrong role model in life. A role model for the life of a Muslim is not someone who is far from religion, moral norms, and media coverage. Reflecting on the Prophet Muhammad as the best role model is a basic obligation for every Muslim.

2. Popular Hadith for Khutbah in Malaysia

This study found that, although Indonesia and Malaysia are two countries that have similarities, the Khatib in these two countries have different

⁴² Interview with Abu Nawal, November 20, 2023, in Samarinda.

freedoms in delivering Khutbah materials. If previously Khatib in Indonesia, especially Samarinda, were given the freedom to provide topics, the Khatib in Malaysia is limited because they must follow JAKIM (Jabatan Kemajuan Islam Malaysia)⁴³. JAKIM is a Malaysian government agency that regulates religious affairs, including sermon manuscripts. Regarding the author's research, there are two official websites that all Khutbah materials must refer to. First, the JAKIM (Jabatan Kemajuan Islam Malaysia) website and the Selangor e-Khutbah website⁴⁴. The following are the hadiths conveyed in the Malaysian Friday Khutbah manuscript:

a. Hadith on Obligation to Support Palestine

"The parable of believers in an attitude of mutual love, respect and affection is like the body. If one part of the body is sick, then the other parts of the body will have difficulty sleeping or feel a fever." (HR. Imam Muslim)

"Whoever prepares the needs of those who are fighting in the way of Allah, then he is considered to have participated in the war. And whoever takes good care of the family of those who are fighting is considered to have participated in the war." (Muttafaq 'alaih)

In Malaysia, two hadiths were delivered on Friday Khutbah to address the ongoing Israeli occupation of Palestine. The khatib highlighted the humanitarian crisis, noting the deaths of over 3,000 Palestinians, many of them children, women, and the elderly, due to Israeli attacks on civilian areas, including hospitals⁴⁵. He condemned Israel's arrogance and reliance on global powers, framing its actions as part of a broader Zionist ambition to establish a "Greater Israel" centered in Bait al-Maqdis by demolishing the al-Aqsa Mosque and constructing the Haikal Sulaiman (Jewish temple). Operation Typhoon al-Aqsa, launched by Hamas, was cited as a sign of Palestinian resistance and a warning to nations supporting Israel. The khatib also criticized Israel's manipulation of history and the misuse of human rights rhetoric to justify occupation, referencing the Balfour Declaration as a key turning point. Malaysian

⁴³ Jabatan Kemajuan Islam Malaysia (JAKIM), "Portal Rasmi Jabatan Kemajuan Islam Malaysia."

⁴⁴ Jabatan Agama Islam Selangor (JAIS), "E-Khutbah Selangor."

⁴⁵ Jabatan Kemajuan Islam Malaysia (JAKIM), "Portal Rasmi Jabatan Kemajuan Islam Malaysia"; Jabatan Agama Islam Selangor (JAIS), "E-Khutbah Selangor."

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Muslims were urged to support the Palestinian cause. The Palestine theme frequently appears in official Friday Khutbah in Malaysia, sometimes for consecutive weeks, and the two hadiths in question are commonly referenced, as documented on JAKIM’s official website, Malaysia’s governmental body overseeing Islamic affairs and sermon content.

Tajuk	Tarikh dicipta
Teks Khutbah Jumaat 20 Oktober 2023 - Air Mata Palestin	20 Oktober 2023
Teks Khutbah Jumaat 13 Oktober 2023 - Demimu Palestin	12 Oktober 2023
Teks Khutbah Jumaat 6 Oktober 2023 - Bahana Makan Suap	06 Oktober 2023
Teks Khutbah Jumaat 29 September 2023 - Hakikat Cinta Rasul SAW	29 September 2023
Teks Khutbah Jumaat 22 September 2023 - Semarak Cinta Rasul	22 September 2023



Tajuk	Tarikh dicipta
Teks Khutbah 11 Mac 2022 - Kemuliaan Syaaban Menuju Keberkatan Ramadhan	11 Mac 2022
Teks Khutbah 4 Mac 2022 - Al-Quds, Satu Perjuangan	04 Mac 2022
Teks Khutbah 25 Februari 2022 - Ikhtiar Kita Bersama	25 Februari 2022
Teks Khutbah 18 Februari 2022 - Salat Sempurna, Jiwa Terpelihara	18 Februari 2022



b. Hadith about Ruling on Imitating the Disbelievers

“Whoever resembles a people, he is included in that group.” (HR Abu Daud)

The hadith cited in the sermon titled “**Islam and Religious Tolerance**” was delivered in response to the increasing trend of excessive tolerance in Malaysian society⁴⁶. As a multi-religious and multicultural nation,

⁴⁶ Jabatan Kemajuan Islam Malaysia (JAKIM), “Portal Rasmi Jabatan Kemajuan Islam Malaysia”; Jabatan Agama Islam Selangor (JAIS), “E-Khutbah Selangor.”

Malaysia requires mutual respect and kindness to maintain societal harmony. According to Article 3(1) of the Malaysian Constitution, Islam is the religion of the Federation, while other religions may be practiced in peace and harmony. Islam promotes tolerance toward other faiths, but within defined boundaries to safeguard core beliefs. In this regard, the Fatwa Muzakarah Committee of the Malaysian National Council for Islamic Religious Affairs, during its 68th session (April 12, 2005), outlined specific guidelines for Muslims participating in non-Islamic religious celebrations: (1) Avoidance of rituals or symbols contrary to Islamic beliefs; (2) Refraining from wearing attire or performing actions associated with other religions; (3) Avoiding immoral or culturally inappropriate acts, such as free mixing or gambling; and (4) Preventing participation in events that may offend Islamic sensitivities, such as speeches that insult Islam or promote other faiths. These guidelines aim to preserve religious integrity while upholding social harmony in a pluralistic society.

c. Hadith on the Danger of Hedonism

“You will follow the habits of the people before you inch by inch and inch by inch, until if they go (enter) a lizard's hole you will definitely follow them. We asked: O Messenger of Allah! (What do you mean by the king) the Jews and the Christians? The king answered: Who else (if not them).” (Sahih al-Bukhari)

The khatib referenced this hadith in response to the growing influence of hedonism among Malaysian youth. Hedonism, which promotes the pursuit of pleasure as life's highest goal, poses a significant threat to faith and identity, especially among the younger generation⁴⁷. The khatib emphasized that this ideology leads to moral and spiritual decline, often manifesting through unrestrained indulgence in entertainment such as films, music, and dance that can erode Islamic values if left unchecked. Citing Sheikh Muhammad al-Ghazali, he noted that Satan enters the human heart through anger and lust, making youth particularly vulnerable during their formative years. The widespread culture of hedonism, often disguised by slogans of freedom and enjoyment, is viewed as a systematic effort to weaken the Muslim community. To counter this, the khatib

⁴⁷ Jabatan Agama Islam Selangor (JAIS), “E-Khutbah Selangor”; Jabatan Kemajuan Islam Malaysia (JAKIM), “Portal Rasmi Jabatan Kemajuan Islam Malaysia.”

stressed the vital role of Islamic education in instilling faith, moral discipline, and cultural resilience, thereby protecting individuals from the harmful effects of a pleasure-centered lifestyle.

d. Hadiths about Choosing Leaders in Islam

“Every one of you is a leader and each of you is responsible for what he leads, a leader will be asked about his people, a husband will be asked about his family and the people under his responsibility and a wife will be asked about affairs in her husband's house and members of his family.” (HR Bukhari and Muslim).

This hadith was delivered to anticipate the election of an unjust and trustworthy leader. This hadith was delivered in a Friday Khutbah on August 11, 2023, one day before the state assembly election⁴⁸.



Khutbah Text August 11, 2023



General Election August 12, 2023

Residents in six states (Kelantan, Terengganu, Kedah, Penang, Selangor, and Negeri Sembilan) in Malaysia went to the polling stations on Saturday, August 12, 2023, to elect members of the state assembly. This regional election is said to be an indicator of support for the United Government under the leadership of Prime Minister (PM) Anwar

⁴⁸ Jabatan Agama Islam Selangor (JAIS), “E-Khutbah Selangor”; Jabatan Kemajuan Islam Malaysia (JAKIM), “Portal Rasmi Jabatan Kemajuan Islam Malaysia.”

Ibrahim⁴⁹. Because of the election, the Khatib then quoted this hadith and conveyed it to the congregation, instructing them to elect a just leader following the leadership of the Prophet Muhammad. In the sirah, before the Prophet SAW was appointed as an Apostle, the leader of Quraish gave the title ‘al-Amin’ to the Apostle because of his integrity and accountability in providing services to the community.

Therefore, the leader chosen is a leader who has the characteristics of the Prophet’s leadership, namely trustworthy, fair, sincere, transparent, wise, and with high integrity. From here, a leader can be called a respected leader. Leaders also do not just get power. Power is a mandate from Allah SWT. Trust in leadership is not only connected to God, but its wisdom will overflow to humanity. A fair leader who has integrity and is close to Allah SWT always reflects on himself so that the value of integrity always shines on whoever is next to him.

e. Hadith on Giving Fatwa without Knowledge and Evidence

“We went out on a journey, then a stone hit one of us and injured his head. Then he had a wet dream, so he asked his companions: Do you give me any concession to perform dry ablution? They said: We do not give you any concession, while you can get water. Then he took a bath and died. When we came to the Prophet (peace and blessings of Allah be upon him), he was informed about it, then said: They have killed him, may Allah destroy them. Why do they not ask if they do not know? The cure for blindness is to ask. It is sufficient for him to perform dry ablution and then press or bandage - Musa was unsure - his wound with a cloth, then wipe it and wash his entire body. (Narrated by Abu Dawud no 336)

The Khatib delivered this hadith to respond to Muslims who like to discuss, share experiences, advice, and views on sharia law but are very quick to issue fatwas. The authorities should be the ones who have the authority to issue the fatwa⁵⁰. Imam al-Qarafi, in his work entitled al-

⁴⁹ Rita Uli Hutapea, “Malaysia Gelar Pemilu Regional Di 6 Negara Bagian,” detiknews, August 12, 2023, <https://news.detik.com/internasional/d-6872279/malaysia-gelar-pemilu-regional-di-6-negara-bagian>.

⁵⁰ Jabatan Agama Islam Selangor (JAIS), “E-Khutbah Selangor”; Jabatan Kemajuan Islam Malaysia (JAKIM), “Portal Rasmi Jabatan Kemajuan Islam Malaysia.”

Furuq, stated that a fatwa is the announcement of something from God's law that must or should be.

In Selangor, fatwas are not issued based on the opinion of a single mufti. Still, they are made based on the agreement of most of the members of the Selangor State Fatwa Committee, which comprises scholars and experts in their respective fields. Referring to the Enactment of the Selangor State Islamic Religious Administration in 2003, section 48(2) "If the Committee wishes to issue a fatwa, the Mufti will hold a meeting of the Fatwa Committee to discuss the fatwa proposal."

Based on this law, a fatwa is a formal collective decision based on the views of scholars and experts in their fields, ensuring that the results issued are more accurate and beneficial to Muslims and all humanity. Fatwas must lead to the stability and peace of a country. Fatwas must also unravel problems that arise in society. On the contrary, it is not a fatwa if it is produced from specific interests made by politicians, religious extremists, groups of misguided people, because fatwas from them will certainly cause division, violence, chaos, and unrest in society.

3. Classification of Popular Hadith in Indonesia (Samarinda)

In Samarinda, *khatibs* contextualize hadiths in response to contemporary issues, offering them as moral guidance or alternative solutions. Research shows that the themes frequently addressed include environmental concerns, socio-humanitarian matters, religious practice, violence in the name of religion, nationalism, and politics. This reflects the *khatib's* autonomy in composing and delivering sermons tailored to current societal needs.

Regarding **environmental issues**, one *khatib* cited a hadith from Imam at-Thabrani's *al-Mu'jam Ash-Shaghir* (no. 4596)⁵¹, which, despite its weak *sanad*, is supported by Qur'anic verses and other authentic hadiths. The hadith states that the earth will testify to human actions as good or bad. It was used to critique destructive and exploitative mining practices in East Kalimantan, where mining activities harm the environment and offer little economic benefit to local communities, while profits remain concentrated among mine owners and their affiliates.

In addressing **socio-humanitarian issues**, Khatibs in Samarinda have cited five key hadiths to contextualize current challenges. (1) A hadith on *hijrah*

⁵¹ Abu Al Qasim Sulaiman bin Ahmad Ath-Thabrani, *Mu Jam Ash-Shaghir*, n.d.

narrated by Bukhari, Abu Dawud, and Ahmad was used to explain the historical rationale behind the Hijri calendar, established during Umar bin Khattab's leadership. The *khatib* emphasized Umar's inclusive and democratic approach in choosing the Prophet's migration—not his birth or first revelation—as the calendar's starting point, highlighting the importance of tolerance in a pluralistic society like Indonesia. (2) The hadith on love of the world and fear of death was used to critique moral decay and opportunism among individuals in power. The *khatib* warned that prioritizing worldly gain over truth erodes Islamic values and weakens the ummah's spiritual integrity. (3) Following natural disasters in Lombok, Palu, and Donggala, the *khatib* cited a hadith from Muslim to encourage empathy and solidarity. He urged the community to support victims, emphasizing the prophetic teaching that Muslims are like one body—if one part suffers, the rest should respond. (4) A hadith on the Prophet's character from al-Baihaqi was referenced in response to rising moral decline among youth. The *khatib* urged emulation of the Prophet's ethics as a remedy to widespread social misconduct. (5) The hadith on the signs of the Day of Judgment, narrated by Ahmad, was used to address the dangers of misinformation in the digital age. The *khatib* criticized the public's tendency to accept information uncritically, linking this to low literacy and a lack of discernment, which contributes to the spread of hoaxes and societal confusion.

In the context of **religious worship**, khatibs in Samarinda referenced three key hadiths. First, a hadith regarding the month of Rajab, attributed to al-Dailami in Musnad al-Firdaus, though classified as fabricated, was used to encourage increased worship during the sacred months (Dhulhijjah, Dhulqa'dah, Muharram, and Rajab), emphasizing that acts of devotion in these months yield greater rewards. Second, a hadith from Ibn Majah on the virtues of qurban (sacrifice) was cited to highlight both its vertical dimension, which involves worshiping Allah, and its horizontal aspect, bringing joy and benefit to others, thereby reflecting social solidarity. Third, a hadith from at-Tirmidhi on the nature of lifespan and virtue underscored that the best human being is not merely one who lives long, but one who engages in abundant righteous deeds, regardless of age, and whose life is blessed by Allah.

On the issue of **violence in the name of religion**, khatibs addressed the misuse of Islam to justify acts of terror. Two hadiths, narrated by Bukhari and at-Tirmidhi, emphasizing compassion toward all of Allah's creation, were used to affirm that Islam is a religion of mercy, love, and peace. The

khatib stressed that the Prophet Muhammad exemplified universal compassion and that all religious adherents are entitled to peaceful coexistence and mutual protection.

In addressing **nationalism**, khatibs in Samarinda cited a hadith from at-Tirmidhi on love for one's homeland, delivered in the context of Indonesia's Independence Day. The khatib linked the Prophet's love for Mecca to the importance of Indonesian citizens loving their country, not merely through ceremonial acts, but by honoring national history and the sacrifices of its heroes. This message was reinforced by the well-known phrase of KH Hasyim Asy'ari, *hubbul wathan minal iman* (love of the homeland is part of faith).

On **political** matters, khatibs referenced two hadiths from Bukhari and Muslim concerning the importance of guarding one's speech. These were delivered following the 2024 presidential election, during which political divisions led to verbal hostility among supporters of different candidates. The khatib emphasized that every citizen has the right to political choice and that inflammatory language risks societal discord. He urged restraint and respectful discourse, particularly in political contexts, to preserve national unity and social harmony.

4. Classification of Popular Hadith in Malaysia

In Samarinda, Khutbah themes addressed a broad range of issues, including the environment, politics, socio-humanitarian concerns, worship, religious violence, and nationalism. In contrast, Malaysian khatibs, guided by official sermon texts issued by JAKIM, focused on topics such as politics, geopolitics, tolerance, hedonism, and Islamic jurisprudence. Unlike their Indonesian counterparts, Malaysian preachers have limited interpretative freedom, although the hadiths and issues presented remain contextually relevant.

In the **political** context, a hadith from Bukhari and Muslim on "Every one of you is a leader..." was cited during the 2023 Malaysian state assembly elections. The khatib urged voters to select leaders who embody prophetic qualities: *siddiq* (truthfulness), *amanah* (trustworthiness), *tabligh* (transparency), and *fatanah* (wisdom), while avoiding those with traits of dishonesty or ignorance.

Regarding **geopolitics**, particularly the Palestine-Israel conflict, two hadiths from Bukhari and Muslim were referenced: one likening Muslims to a single

body that suffers collectively, and another emphasizing the merit of supporting those who struggle in the path of Allah. These hadiths were used to call Malaysian Muslims to solidarity with Palestinians, a theme that recurs annually due to the ongoing nature of the conflict.

In addition to geopolitics, Malaysian khatibs addressed the issue of **religious tolerance** by citing a hadith from Abu Dawud: “Whoever resembles a people is one of them.” This was delivered in response to what was perceived as excessive tolerance by Malaysian Muslims, such as participating in non-Islamic religious celebrations, using other faiths’ symbols, singing spiritual songs, or offering religious greetings. The 68th Fatwa Muzakarah (National Council for Islamic Religious Affairs) declared such actions impermissible to preserve Islamic identity.

Regarding **hedonism**, khatibs referenced a hadith from Bukhari: “You will follow the ways of those before you span by span, cubit by cubit...”, linking it to the growing trend of indulgence in material pleasure that undermines Islamic values, particularly among youth. The khatib characterized hedonism as a subtle, systematic threat designed to weaken the Muslim community.

Finally, in the realm of **Islamic jurisprudence**, a hadith from Abu Dawud about a companion issuing an unauthorized fatwa resulting in harm was used to caution against issuing religious rulings without proper authority. The khatib emphasized that fatwas must originate from qualified scholars and be supported by consensus, such as that of the Selangor State Fatwa Committee, to prevent misinterpretation that could lead to deviance or acts of extremism.

5. Classification of Popular Hadith in Malaysia and Indonesia

The hadiths cited in *khutbahs* in Samarinda and Malaysia are thematically categorized to address current societal issues.

- a. **Environment:** A hadith from at-Thabrani in al-Mu’jam al-Kabir no. 4596 emphasizes that the earth will testify to human actions, addressing environmental degradation.
- b. **Socio-Humanity:** Hadiths on *hijrah*, *love of the world*, *natural disasters*, and *Prophet’s morals* highlight ethical leadership, empathy, and moral reform. HR Imam Bukhari no. 10, Abu Dawud no. 2481, and Imam Ahmad no. 6515
- c. **Worship:** Hadiths on *Rajab*, *sacrifice*, and *blessed life* stress devotion and righteous acts during sacred times.

- d. **Religious Violence:** Hadiths from Bukhari and Tirmidhi promote compassion and condemn violence in the name of religion.
- e. **Nationalism:** A hadith on loving the homeland supports patriotism rooted in Islamic values.
- f. **Politics:** Hadiths on leadership and guarding speech guide ethical conduct during elections and political discourse.
- g. **Geopolitics:** Hadiths encourage solidarity with oppressed Muslims, particularly in Palestine.
- h. **Tolerance:** Abu Dawud's hadith warns against imitating non-Islamic religious practices to maintain religious identity.
- i. **Hedonism:** A hadith from Bukhari criticizes excessive pursuit of pleasure, especially among youth.
- j. **Islamic Law:** A hadith warns against issuing fatwas without proper authority, stressing scholarly consensus in legal matters.

In both Indonesia and Malaysia, hadiths cited in Friday Khutbahs are thematically contextualized to address emerging societal issues. These include social concerns, the influence of hedonism, the Palestinian humanitarian crisis, and excessive religious tolerance. Political themes such as the importance of electing trustworthy leaders, along with religious messages on the virtues of worship during sacred months like Rajab, are also highlighted. Environmental warnings rooted in prophetic traditions are used to promote ecological responsibility. These hadiths serve as recurring references in sermons, delivered in response to relevant events and community concerns.

E. Discussion

Based on the inventory of popular hadiths in Indonesia and Malaysia, various phenomena were found that underlie the emergence of these hadiths in the delivery of Khutbah. In both Indonesia and Malaysia, the Khatib delivered these hadiths in response to current or trending conditions. These conditions can be related to politics, *muamalah*, social, or worship. This reality shows that hadith is not just an authoritative source that is implemented in the space where the hadith appears but can be implemented or contextualized in subsequent periods.

The contextualization of the hadith in Khutbah is not solely based on the interests of groups that have no connection with the reason for the revelation of the hadith.

The discussion of the hadith in Khutbah in both Indonesia and Malaysia still considers aspects of relevance or similarity to the phenomena surrounding the emergence of the hadith (although not completely similar). Therefore, this study found that in both Indonesia and Malaysia, contextualization of the hadith in Khutbah is often done. This study also found that, despite similarities between Indonesia and Malaysia, the Khatib in these two countries has different freedoms in delivering Khutbah material. The Khatib in Indonesia is given the freedom to choose topics, whereas the Malaysian preachers are limited, as they must follow JAKIM (Jabatan Kemajuan Islam Malaysia). JAKIM is a Malaysian government agency that regulates religious affairs, including the preparation of Khutbah manuscripts.

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