



# Arabic Language Program Students' Difficulties in Memorizing Hadith

Guslianto<sup>1</sup>, Nurazmi Azis<sup>2</sup>, Burhanuddin<sup>3</sup>, Erna Yenti<sup>1</sup>, Busral<sup>1</sup>,  
Lukman Hakim<sup>1</sup>, Rika Sartika<sup>4</sup>

<sup>1</sup>STAI Balaiselasa YPPTI Pesisir Selatan Sumatera Barat, Indonesia

<sup>2</sup>Teacher Arabic Language Senior High School Pesisir Selatan Sumatera Barat, Indonesia

<sup>3</sup>Al-Azhar University, Egypt

<sup>4</sup>Universitas Islam Internasional Darullughah Wadda'wah, Indonesia

✉ [guslianto@stai-bls.ac.id](mailto:guslianto@stai-bls.ac.id)\*

## Abstract

Memorizing hadith is an activity that cannot be separated from the routine of Islamic studies students in fulfilling the demands of the course. However, in reality there are still students who have difficulty memorizing hadiths. So research needs to be carried out to find out these difficulties. This research aims to find out how difficult it is for students to memorize Hadith. This research uses a qualitative method with a case study type. Research data was taken through direct interviews with eleven informants consisting of nine female students and two lecturers. All interview data was then analyzed thematically using NVivo 12 Software. Research findings showed seven difficulties for students in memorizing hadith, these seven difficulties are i) Not yet proficient in reading Arabic texts, ii) Not knowing the translation of Hadith, iii) Not understanding the content of Hadith, iv) Not yet used to memorizing Hadith, v) Often feeling lazy, vi) Matan Hadith is too long, vii) Mufradat in gharibah Hadith. The findings in this research have proven that students have difficulty memorizing hadith. The results of this research can be used as a reference for further research in examining this discussion in other contexts.

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## INTRODUCTION

The word memorize comes from the words *حفظ - يحفظ - حفظ* which means to guard and protect (Mahmud Yunus, 1992). In the Big Indonesian Dictionary the word memorize comes from the word which means having memorized the lesson or being able to say it by heart without looking at a book or other notes, then getting the prefix *me-* to memorize which means trying to absorb it into the mind so that you always remember (Mundiri & Zahra, 2017). Etymologically, hadith has three meanings; First, new (*jadid*) is the opposite of old (*qadim*). The plural form is *hidats*, *hudatsa*, *huduts*. The two words *hadith* mean what is near (*qarib*) as opposed to far away (*ba'id*) and what happened recently. Third, the word *hadith* means news (*khabar*). From this meaning, the words of the Hadith of Rasulullah Sallallahu Alaihi wa Sallam were taken. This Hadith, which means news, is connected with the word

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tahdits, which means narration or ikhbar, which means to report (Yusron & Suryadilaga, 2019).

Juliana, (2018) believes that Hadith is what comes from the Prophet, what comes from friends, some even think that Hadith is what was conveyed by tabi'in. Yuanita & Kurniawati (2019) argue that Hadith according to the terms of hadith experts is what is attributed to the Prophet in the form of his sayings, actions, implementation, characteristics or sirah, either before his prophethood or after. From the definition above, it can be concluded that the ability to memorize Hadith is the ability or skill of an individual in mastering a skill in memorizing Hadith that is recited outside the head without looking at books or notes from the learning material (Falah, 2021).

Memorizing Hadith is very important because the Qur'an and Hadith are the main guidelines for human life, by memorizing the Hadith of the Prophet Shallallahu Alaihi wa Sallam will increase one's confidence to follow the teachings of the Prophet Shallallahu Alaihi wa Sallam, someone who memorizes the Hadith will be easy to show and inform Hadith which is the legal basis of a deed to others (Falah, 2021; Kaharuddin & Sahid, 2018). As a source of law that is designated as the second source in Islam after the Al-Quran, therefore the understanding of hadiths becomes an absolute part and needs to be known, understood, and studied by Muslims, especially for those who want to deepen the knowledge of tasyri' or who use it as a basis or the basis of determining the provisions of Sharia. In accordance with the words of Allah Quran Surat An-Nisa':80

مَنْ يُطِيعِ الرَّسُولَ فَقَدْ أَطَاعَ اللَّهَ وَمَنْ تَوَلَّى فَمَا أَرْسَلْنَاكَ عَلَيْهِمْ حَفِيظًا

It means: *Whoever obeys the Messenger (Muhammad), then indeed he has obeyed Allah. And whoever turns away (from that obedience), then (know) We did not send you (Muhammad) to be their guardian.*

Ibnu Kathir in his Tafsir said, Allah Subhanahu wa ta'ala reported about His servant and Messenger, Muhammad sallallahu 'alaihi wa sallam, that whoever obeys him, means he obeys Allah. And whoever disobeys him, then he disobeys Allah. This is none other than because he did not speak from his desires, but from revelations revealed by Him. One form of obeying the Prophet SAW is by following his Hadith and Sunnah, therefore it is very important to study the Prophet's Hadith so that we understand the words, deeds and decrees as well as the character and behavior of the prophet. Hadith lessons are absolutely essential for those involved in the world of Islamic education (Mannan, 2016).

However, students often experience difficulties learning Hadith, such as difficult to understand material, feeling sleepy, having difficulty memorizing, not being able to write and read Arabic texts (Santoso et al., 2020). Research related to the difficulty of memorizing has been widely studied by previous researchers. In general, there are 16,200 articles related to the difficulty of memorizing hadith based on the author's search on academic digital on Google Scholar, these articles include (Firdausi, 2017; Khamim, 2018). However, the research above focuses on students who are still at the elementary school, junior high school and senior high school levels. Here the researcher makes Arabic language program students as the object. The author tries to find students' difficulties in memorizing hadith.

## METHODS

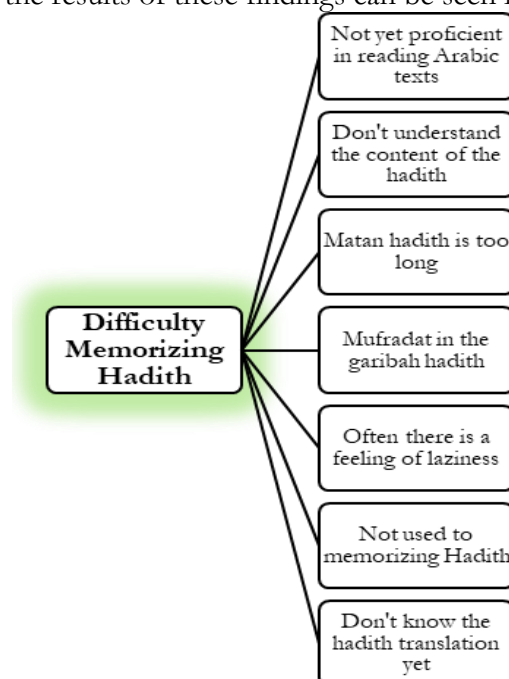
This research uses a qualitative method with a case study type (case study design), according to Bolton, (2021); Crowe et al., (2011); Taylor, (2013) case study is a type of research if the researcher wants to observe in depth phenomena or events both individually and in groups of society. Referring to the opinion above, related to

the issues and problems that the author raises in this research, this type of research is very appropriate to use. The data source was taken from eleven informants consisting of nine female students and two lecturers, within 2 weeks, data was collected using a set of interview protocols that the author created and validated by a methodology expert. The author selected the informants using a purposive sampling technique. The selection of informants refers to four criteria, namely having the competence to understand well the problems being researched, still being active in the field being researched, having time to provide information to researchers, and being honest in providing information according to data and facts that occur in the field (Engkizar et al., 2018).

After the interviews were completed with all informants, the process of transcribing the interview data was carried out and themes were then extracted according to the aims and needs of the research data. According to Castleberry & Nolen, (2018); Clarke & Braun, (2018); Herzog et al., (2019); Neuendorf, (2019); Terry et al., (2017) thematic analysis is one of the analytical techniques that researchers can use in analyzing interview results so that they can be seen clearly and are easy for readers to understand. The entire thematic analysis process above was carried out using the NVivo 12 qualitative analysis software (Asril et al., 2023; Iskandar et al., 2023; Rahmiati et al., 2023; Ridwan et al., 2023). The aim of using the NVivo 12 qualitative analysis software is to display research results (themes) with graphs or images produced by the NVivo software used. Thematic analysis can be carried out with the help of NVivo software so that researchers can easily display research results (Azeem & Salfi, 2012; Zamawe, 2015).

## RESULT AND DISCUSSION

Based on the author's interviews with eleven informants (students and lecturers), the results of the research analysis found seven difficulties for students in memorizing Hadith, the results of these findings can be seen in Figure 1 below:



**Fig 1. Description of students' difficulties in memorizing hadith**

Furthermore, to make the research results and discussion in this article more interesting to read and easy to understand, the author will present excerpts from short interviews with informants about the seven difficulties that have been encountered. The description of the interview that the author will display is a quote

from a short statement from the informant when the interview was conducted. Even though the interview excerpts were conveyed by informants in slightly different language, they actually have more or less the same aim and purpose.

In general, the difficulties faced by students in memorizing hadiths i) not being proficient in reading Arabic texts, ii) not knowing the translation of hadiths, iii) not understanding the content of hadiths, iv) not being used to memorizing hadiths, v) often feeling lazy, vi) matan hadith is too long, vii) mufradat in hadith gharibah. This was clearly stated by eleven informants in the following interview excerpt.

*... if reading the hadith is still difficult and halting, this will clearly be a big obstacle to memorizing the hadith (I-1), ... the words in the hadith are difficult, we cannot translate them. The words are also not often used in daily conversation (I-2), ... perhaps the hadith they memorize are about material that has not been mastered in certain titles, for example about monotheism which they have not mastered scientifically (I-3), ... in the hadith there are long sanads and Indonesian people are not used to memorizing names like this, this is different from Arabs who are used to memorizing the nasab (I-4), ... there are times when they are lazy and bored, but for example the meaning of the Hadith or its contents interesting, maybe you will be more interested in memorizing it (I-5), ... the hadith is sometimes more than one page, memorizing even half a page takes a long time let alone more than that (I-6), ... if the hadith is short, God willing, it will be easy to memorize it (I-7), ... there are some people who are lazy because it is difficult to memorize new mufradat (I-8), ... maybe it depends on the hadith, if the hadith is long and the mufradat or the vocabulary is rarely used, it's usually a bit difficult (I-9)*

In fact, research and issues related to aspects of the difficulty of memorizing Hadith have been widely studied in the world of education, especially in the process of learning the Al-Quran and Hadith. However, previous studies only focused on pre-college students, namely Early Childhood Education, Elementary School, Middle School, High School, and Islamic Boarding School.

Development of animated video media for the ability to memorize hadiths in early childhood (Zahara & Hendriana, 2021). Improving Students' Ability to Memorize Hadiths with Translation of Lafdziyah MIN 1 Kediri City (Yuanita & Kurniawati, 2019).

As the author explained previously, the difficulty of memorizing Hadith does not only come from intrinsic elements (within the student) but also from extrinsic elements, namely those related to the condition of the Hadith. Regarding the difficulties of students in memorizing Hadith, the research results actually revealed seven difficulties for students in memorizing Hadith. To make it more interesting, the author will discuss these seven difficulties based on theory, expert opinion and the results of previous research which discussed these problems in more or less the same context and issues.

The first is the skill of reading Arabic texts which is not yet sufficient, to read Arabic texts such as Al-Quran and Hadis or other readings certainly requires familiarization and this is the basis of Islamic learning (Nurhidayati, 2023). In the learning process of Islamic religious subjects, the ability to read the Qur'an well and correctly is a very important basic ability, in addition to the ability to understand the meaning and content of certain verses (Ar Rasikh, 2019). Reading Arabic texts also helps students understand the learning material (Devi, 2019). This is in line with what was expressed by Fatih, (2018) memorizing is the first step to understanding the content of knowledge-knowledge that is done after the process of reading well and correctly.

From the opinion above, it can be said that the ability to read Arabic text greatly influences the process of memorizing Hadith. When students can read Arabic texts fluently, they can move to the next stage of memorization, namely by

understanding the translation and repeating the Hadith. But when a student is not yet fluent in reading the Hadith, and he is still stuttering, then he has to get his reading done first and then move on to the next stage, obviously he will need a 'longer' time.

Second, female students do not yet know the translation of Hadith. Literally, translation means copying or transferring a speech from one language to another, or in short, translating it, while translation means copying a language, or transferring language from one language to another, translation, which means translation. In English it is known as translation, and in Arabic literature it is known as translation, which is an attempt to copy or replace one language through another language so that it is understood by other people who are unable to understand the original or original language.

The Qur'an and Hadith are the guidelines for Muslims who use the Arabic language, for that there is no other way to know the teachings of Islam other than understanding the Arabic language, understanding the Arabic language is part of the religion, by understanding the Arabic language it will familiarize the Muslims communicate using Arabic (Arifin & Sukandar, 2021).

Knowing the Hadith translation makes it easier to memorize, as said by Muqoddasah, (2019); Rindianingkasih & Harmanto, (2021) it cannot be denied that people who understand the meaning and content of the verses to be memorized will find it easier to memorize them. Referring to the opinions and sources above, it can be said that understanding Hadith translations really supports the success of memorizing Hadiths. Students who know the Hadith translation can record the Hadith and the translation simultaneously, this creates systematic memorization in the student's mind.

Third, female students have not yet understood the content of the Hadith, the Hadith of the Prophet SAW is in Arabic, just like the Al-Quran, memorizing the Hadith is not much different from memorizing the Al-Quran, in the process of memorizing the Al-Qur'an, one does not only read and try memorizing off the top of his head, but also trying to appreciate and digest what he has read and memorized. There is another way that can help in the process of memorizing and remembering it, namely by knowing the general content of the verse and its relationship with other verses. The most accurate step is to read the general content of the verse using global interpretation (ijmali) (Budiana, 2022).

Albi also said the same thing, the difficulty of memorizing is because many students don't know the content and then memorize it. Referring to the opinions and sources above, knowledge about the content of Hadith really supports the success of memorizing Hadith. Students who know the content of the Hadith find it easier to remember the continuation of the Hadith, and if they forget they can relate it to the content.

Fourth, I am not yet accustomed to memorizing Hadith, because the structure of Hadith is different from the verses of the Quran. In general, there are three structures that build hadith, namely: a. Sanad, linguistically, means a backrest, a place to lean on, a place to hold on to, something that is trusted, something that is valid. Meanwhile, in terms of the term sanad, it is a genealogy of several people (who narrated the Hadith) who connect it with the matan hadith.

Then the second structure is, b. Matan according to the matan language means the back of the road (road face) of hard and high ground. While matan according to the term is the sound or sentence found in the hadith that is the content of narration. Is the hadith in the form of qaul (speech), fi'il (deed), and taqrir (decree and so on) from Rasulullah (Rahman, 2016).

The third structure is c. Rawi What is meant by rawi is a person who conveys or writes down in a book what he has heard and received from someone (his teacher) (Daulay, 2023). The plural form is ruwah and the act of conveying Hadith is called

narrating Hadith. A Hadith has come down to us in its form which has been compiled in Hadith councils, through several narrators and sanad. If an author wants to confirm a Hadith that has been accepted from a book of Hadith, he generally affixes the name of the last narrator at the end of the Hadith.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ عَنْ مَالِكٍ عَنْ عَبْدِ الرَّحْمَنِ بْنِ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ بْنِ أَبِي صَعْصَعَةَ عَنْ أَبِيهِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ أَنَّهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوْشِكُ أَنْ يَكُونَ خَيْرَ مَالِ الْمُسْلِمِ عِنْدَ مَا يَتَّبِعُ بِهَا شَعْفَ الْجِبَالِ وَمَوَاقِعَ الْقَطْرِ يَفْرُ بِدِينِهِ مِنَ الْفِتَنِ  
رواه البخاري

Referring to the results of the interview, the difficulty in memorizing Hadith that informants encountered was in the Hadith sanad section, the long part consisting of the names of the narrators, the series of hadith narrators (sanad) which are spread out into more and more lengths, Indonesian people are not used to memorizing names. like this, different from Arabs who are used to memorizing nasab (family genealogy), this is also relevant according to the statement of (Rahman, 2016) who said that after the Prophet SAW died, this hadith takhrij activity This is important because the Sanad lineage is getting longer. For this reason, it will be difficult for people to memorize hadiths completely with their sanads until they reach the Prophet sallallahu 'alaihi wa sallam.

Fifth, feelings of laziness often arise, laziness is a mistake that is common and often occurs, laziness sometimes also arises from positive energy that is not channeled properly, feeling lazy in humans is an instinctive attitude but can cause problems if laziness continues, and feeling lazy can hinder the development of memorization. Therefore, for a student, we must completely avoid the word lazy when carrying out lecture activities. Apart from expecting rewards, students must also get grades in Hadith lessons.

Referring to the opinions and sources above, we cannot deny that feelings of laziness arise within us, not only in studying but in all activities, but we cannot use this as an excuse to stop trying to do the best we can.

The Sixth Matan Hadith is too long, as it is known that the Hadith of the Prophet Shallallahu 'alaihi wa sallam is very numerous and the number of words in the matan varies, some only consist of one or two sentences:

حُبُّ الْأَنْصَارِ آيَةُ الْإِيمَانِ وَبُغْضُهُمْ آيَةُ الْكُفْرِ (رواه مسلم)

*"Loving the Ansar is a sign of faith, and hating them is a sign of hypocrisy."*

Up to ten sentences or more:

كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا بَارِئًا لِلنَّاسِ فَأَتَاهُ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ مَا الْإِيمَانُ قَالَ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَلِقَائِهِ وَتُؤْمِنَ بِالْبَعْثِ الْآخِرِ قَالَ يَا رَسُولَ اللَّهِ مَا الْإِسْلَامُ قَالَ أَنْ تَعْبُدَ اللَّهَ وَلَا تُشْرِكَ بِهِ شَيْئًا وَتُقِيمَ الصَّلَاةَ الْمَكْتُوبَةَ وَتُؤَدِّيَ الزَّكَاةَ الْمَفْرُوضَةَ وَتَصُومَ رَمَضَانَ قَالَ يَا رَسُولَ اللَّهِ مَا الْإِحْسَانُ قَالَ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنَّكَ إِنْ لَا تَرَاهُ فَإِنَّهُ يَرَاكَ قَالَ يَا رَسُولَ اللَّهِ مَتَى السَّاعَةُ قَالَ مَا الْمَسْئُولُ عَنْهَا بِأَعْلَمَ مِنَ السَّائِلِ وَلَكِنْ سَأَحَدُثُكَ عَنْ أَشْرَاطِهَا إِذَا وَلَدَتْ الْأُمَّةُ رَبَّتَهَا فَذَلِكَ مِنْ أَشْرَاطِهَا وَإِذَا تَطَاوَلَ رِجَالُ الْعَرَبِ فِي الْبُنْيَانِ فَذَلِكَ مِنْ أَشْرَاطِهَا فِي حَمْسٍ لَا يَعْلَمُهَا إِلَّا اللَّهُ فَتَلَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ { إِنَّ اللَّهَ عِنْدَهُ عِلْمُ السَّاعَةِ وَيُنزِلُ الْغَيْثَ وَيَعْلَمُ مَا فِي الْأَرْحَامِ وَمَا تَدْرِي نَفْسٌ مَادَا تَكْسِبُ عَدَاً وَمَا تَدْرِي نَفْسٌ بِأَيِّ أَرْضٍ تَمُوتُ إِنَّ اللَّهَ عَلِيمٌ خَبِيرٌ } الْآيَةَ (رواه ابن ماجه)

*"One day when the Messenger of Allah, may God bless him and grant him peace, was among the Muslims, a man came and asked; "O Messenger of Allah, what is faith?" He replied: "You believe in God, His angels, His books, His Messengers, His meeting, and you believe in the resurrection on the last day." He asked, "O Messenger of Allah, what is Islam?" He replied: "You worship God and do not associate anything with Him, establish the obligatory prayer, pay the obligatory zakat and fast in the month of Ramadan." He asked again: "O Messenger of Allah, what is kindness?" he replied: "You worship God as if you see Him. If you do not see Him, He sees you." He asked again, "O Messenger of Allah, when is the time of doomsday?" he replied: "The one who is asked does not know more than the one who asks. But I will tell you about the signs; when a slave girl gives birth to her employer's child, that is one of the signs. The goatherds compete in building buildings, that is one of the signs. In the five (keys to occult problems) no one knows it except Allah." Then the Messenger of God, may God bless him and grant him peace, recited the verse: "Indeed, Allah, with Him alone is the knowledge of the Day of Resurrection; and He is the One who sends down the rain, and knows what is in the womb. And no one can know (with certainty) what He will work on tomorrow. And no one can know where on earth he will die. Indeed, God is All-Knowing and All-Knowing".*

Based on the results of the interview, the difference in the length of the hadith mats influenced the informant's motivation in memorizing Hadiths, the informant admitted that he experienced boredom when memorizing Hadiths that had long mats, while for relatively short Hadiths, the informant admitted that he had no problems memorizing them.

Seventh Mufradat (vocabulary) in the Garibah Hadith, the Arabic language continues to develop along with the times, even the Arabic language during the time of the Prophet Muhammad sallallahu 'alaihi wa sallam was different from the time when books or books of hadith sharia were written, so it was difficult for them to understand some of the meanings of the hadith and words. -the words contained in the hadith text are not popular among them, this happens because Arabic has experienced acculturation with non-Arabic languages resulting from the large number of non-Arab people converting to Islam, this event occurred when the companions of the Prophet Muhammad spread to all corners of the country of power Islam (Baiquni, 2018).

As a result of this contact, much of the Arabic vocabulary that was popular in the early generations has become rare and even no longer used in the community of the generations after them. This fact has an impact on the interpretation of the Alquran and the understanding of Hadith, so that there are several vocabulary words that are difficult to understand that require explanation. from certain people who have the capability to understand hadith, namely hadith scholars, scholars saw the phenomena that were occurring at that time, they had the initiative to create a book that explained the unfamiliar words of the many hadiths with the aim of making the hadith easy to understand (Surono & Anita, 2022).

Words that are difficult to understand are known as *garīb* (foreign), these words are found in the Alquran (*garīb Al-quran*) and also in hadith (*garīb al-Hadith*), while the science that discusses foreign words is known as the science of *garīb al-ḥadīṡ* or the knowledge of the *garīb* of the Alquran. It cannot be denied that the presence of mufradat gharibah adds more complexity to the process of memorizing Hadith, apart from having to have special knowledge to understand it, mufradat gharibah, as the name suggests, is foreign to the ears of female students even though they have studied Arabic, this vocabulary is never used in lessons and daily conversation. No wonder this is the difficulty most students complain about.

## CONCLUSION

Memorizing Hadith is a must for students taking Islamic religious studies. This is not worth avoiding and not liking because Hadith is the second source of law for

Muslims. These seven difficulties in memorizing Hadith are a portrait of the seriousness of students of knowledge in safeguarding the legacy of the Prophet SAW, because we already know the obstacles in memorizing this Hadith but on the other hand we still find students of knowledge who have memorized more than a thousand Hadith. The path to studying is not easy, but believe me, after difficulty there is ease. Indeed, after hardship there is ease. In accordance with the Word of Allah QS. Asy-Syarh verses 5-6. With the findings of this research, the author suggests to future researchers to increase the number of related studies on this issue so that the literature for academics and the public will be richer and more diverse.

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