

Living Hadis in the Tradition of Santri Veneration toward the Kiai: A Study of Mushafahah, Taqbil Al-Yad, and Inhinā' Practices at Pesantren Sains Tebuireng

Muhammad Fathurrohman ^{a,1,*}, Mohamad Anang Firdaus ^{b,2}, Viki Junianto ^{c,3}

^{*abc} Ma'had Aly Hasyim Asy'ari, Indonesia

¹bisyralhafi381@gmail.com; ²vikijunianto@tebuireng.ac.id; ³anangfirdaus@tebuireng.ac.id

^{*}bisyralhafi381@gmail.com

ARTICLE INFO

Article history

Received:

12-10-2025

Revised:

20-10-2025

Accepted:

20-01-2026

Keywords

Living Hadis; Mushafahah;

Taqbil Al-Yad; Inhinā';

Pesantren Sains Tebuireng

ABSTRACT

Pesantren, as the oldest Islamic educational institution in Indonesia, possesses various distinctive veneration traditions, among them mushafahah (handshaking), taqbil al-yad (hand-kissing), and inhinā' (bowing of the head) toward the kiai. These traditions have frequently been the subject of scholarly debate regarding their jurisprudential foundations, necessitating examination through the living hadis approach. This study aims to describe the practices of mushafahah, taqbil al-yad, and inhinā' at Pesantren Sains Tebuireng, to analyze the meanings and motivations underlying them, and to examine their correlation with the prophetic traditions of the Prophet Muhammad SAW. The study employs a descriptive qualitative approach, with data collection techniques comprising semi-structured interviews with seven informants selected through purposive sampling, field observation, documentation, and a questionnaire administered to 50 santri as supplementary data. The findings indicate that all three practices have become institutionalized as a robust collective culture within the pesantren environment. The motivations of the santri in performing these practices encompass moral character development, veneration of knowledge, cultivation of tawadhu' (humility), as well as the influence of the social environment and family education. Normatively, mushafahah possesses a strong foundation in Shahih al-Bukhari; taqbil al-yad is permissible insofar as it is intended as ta'zīm dīnī (religious veneration) based on the position of the majority of scholars; whereas inhinā' in the form of a slight inclination of the head does not fall within the prohibited category, taking into account the physical degree of the movement and the intention of the practitioner. From the perspective of living hadis, these traditions are more predominant in their praxis-conformative dimension than in their cognitive-textual dimension, reflecting that the transmission of values within the pesantren takes place through exemplification, habituation, and the internalization of adab.

This is an open-access article under the [CC-BY-SA](https://creativecommons.org/licenses/by-sa/4.0/) license.



Introduction

Indonesia, as a country with a Muslim majority population, possesses a rich diversity of

Islamic traditions, one of which is manifested in the institution of pesantren. As the oldest Islamic educational institution in Indonesia, pesantren not only functions as a place for the transmission of religious knowledge, but also as a space for character formation and the internalization of Islamic values through traditions and customs upheld by the santri and kiai communities (Azra, 1998; Van Bruinessen, 2001). Among the distinctive traditions that remain preserved to this day are the practices of handshaking accompanied by hand-kissing toward the kiai, and bowing the head (*inhinā'*) when passing by teachers. These practices are not merely social habits, but are laden with deep moral, ethical, and religious values (Baroroh & Amin, 2023).

Nevertheless, such traditions of reverence are not free from debate within Islamic discourse. On one hand, there are those who question the syariat basis of the practices of hand-kissing and bowing, referring to the hadith narrated by Anas bin Malik which states that the Prophet Muhammad SAW prohibited his companions from bowing when meeting one another, and replaced it with handshaking (Ibn Mājah, 2011; Al-Tirmidzī, 2009; Āl Nu'mān, 2015). On the other hand, a number of scholars such as Syekh Izzuddin bin Abdus Salam permitted these forms of reverence (Al-Anṣārī, n.d.), and some fiqh scholars even affirm that hand-kissing is encouraged when performed as a form of respect for the virtue of knowledge and religion, not for worldly reasons (Al-Nawawī, 1994; Al-Mubārakfūrī, 1990). Scholars who firmly prohibit certain forms of such reverence base their opinions on the principle of *sadd al-ẓarā'i'* as cited in various hadith commentaries (Āl Nu'mān, 2015; Al-Junaydī, n.d.).

This tension between the preservation of tradition and normative critique underscores the importance of examining this phenomenon through the living hadith approach. Etymologically, living hadith carries two interrelated meanings: first, "the living hadith," meaning hadith that is present and visible in the practices of community life; and second, "reviving the hadith," meaning the effort to bring and practice hadith teachings in daily life. Terminologically, living hadith is a branch of hadith studies that examines social symptoms, practices, and phenomena inspired by the Prophet's hadith, where its focus lies not on the hadith text alone, but on how hadith is understood, received, and practiced in real life (Hasbillah, 2021). Its objects of study may include behavior, traditions, culture, values, rituals, and various other forms of social expression that live within communities, so that the direction of living hadith studies moves from practice toward text, not the other way around (Qudsy, 2016).

Pesantren Sains Tebuireng in Jombang, East Java, was selected as the locus of this research because of its distinctive character. As a branch of Pesantren Tebuireng founded by Hadratussyekh KH. Hasyim Asy'ari—a central figure of Nahdlatul Ulama and a prominent

hadith authority (Putra, 2016)—this pesantren implements the Trensains concept, namely the integration of Islamic sciences with natural sciences based on approximately 800 kawniyyah verses in the Qur'an (Baroroh & Amin, 2023). The scientific and rational character of Pesantren Sains Tebuireng makes it representative for examining how the tradition of respect toward the kiai is understood and practiced within a more contextual and critical framework of thought.

Previous research on related themes has been conducted from various perspectives. Ahmad Qurtubi (2011) examined respect in Islam through the perspective of hadith in general. Tammulis, Galib, and Abubakar (2021) discussed the tradition of hand-kissing toward the kiai through the analysis of Qur'anic verses. Radhie Munadi (2016) examined the practice of handshaking through the ma'ani al-hadith approach. Meanwhile, Lukman Hajibaraheng (2024) compared forms of santri's respect toward the kiai in two different pesantren. However, no study has specifically used the living hadith approach to examine the tradition of mushafahah accompanied by taqbil al-yad and inhinā' at Pesantren Sains Tebuireng while taking into account the scientific and contextual dimensions that characterize this institution (Syahid, 2020; Basuni et al., 2025).

This research aims to: first, describe the practices of handshaking, hand-kissing, and bowing the head performed by santri of Pesantren Sains Tebuireng toward the kiai; second, analyze the meanings and motivations behind these practices; and third, examine the relationship between hadith concerning mushafahah, taqbil al-yad, and inhinā' and the traditions that live within the pesantren environment (Moleong, 2021; Sugiyono, 2019). Thus, this research is expected to contribute to the development of living hadith studies, particularly in the context of pesantren education (Khosyiah, 2018; Ihsan & Ashshiddieqi, 2024), while also offering a more comprehensive understanding of the dynamics of the transformation of hadith texts into living and evolving socio-religious practices within society.

Method

This research employs a qualitative descriptive approach aimed at understanding the practices of reverence in the form of handshaking, hand-kissing, and bowing the head within the environment of Pesantren Sains Tebuireng, Jombang (Moleong, 2021; Sugiyono, 2019). Primary data were obtained through semi-structured interviews with seven informants selected using purposive sampling technique, comprising junior santri, senior santri, alumni, teachers, and the pesantren leader, based on the criterion of possessing direct knowledge and experience related to the tradition under study (Sugiyono, 2019). Secondary data were obtained from various relevant references, such as hadith books, general books, and scientific articles discussing pesantren traditions and the values of respect in Islam. Data collection was conducted through three main methods, namely field observation of practices taking place in

the pesantren, semi-structured interviews to explore the views and experiences of informants, and documentation as supporting data (Moleong, 2021). In addition, a simple questionnaire was also used as supporting data directed at 50 santri to obtain a general picture of their tendencies in understanding and practicing the traditions, without being used as the primary quantitative analysis. The collected data were then analyzed descriptively and qualitatively through the stages of data reduction, data presentation, and conclusion drawing (Moleong, 2021; Sugiyono, 2019), with grouping based on key themes such as the practices of mushafahah, taqbil al-yad, *inhinā'*, the meaning of respect, and their relationship to relevant hadith within the framework of living hadith studies (Qudsy, 2016; Hasbillah, 2021).

Results and Discussion

Practices of Mushafahah, Taqbil Al-Yad, and *Inhinā'* at Pesantren Sains Tebuireng

The practices of santri's reverence toward the kiai at Pesantren Sains Tebuireng are manifested in three main interrelated forms, namely mushafahah (handshaking), taqbil al-yad (hand-kissing), and *inhinā'* (bowing the head). These three practices are not understood as mahdhah worship with fixed procedures, but rather as socio-religious adab that lives within the pesantren tradition (Hasbillah, 2021; Qudsy, 2016). Based on interviews, field observations, and questionnaire data from 50 santri, a comprehensive picture was obtained regarding the implementation, meaning, and hadith basis of these practices (Moleong, 2021; Sugiyono, 2019).

a. Forms and Implementation of Reverence Practices

The practice of hand-kissing is performed when santri shake hands with the kiai or ustaz, by kissing the back of the hand and sometimes touching it to the forehead as a symbol of humility (Basuni et al., 2025; Duta & Mujiono, 2025). Archie Javas Nararya, a senior santri, explained that this practice takes place in various daily situations. He conveyed that hand-kissing is performed as is customary toward the ustaz, while bowing is done when the kiai passes in front of the santri by slightly bowing the head, or when the santri passes by the ustaz or kiai. He also explained that if the kiai passes by, the santri will stop and bow, such as when Gus Kikin as the caretaker of Pesantren Tebuireng walks past. When passing by other ustaz, the santri continues walking while bowing the head. He added that bowing is performed when both the kiai and the santri are standing, but if the kiai or ustaz is sitting and the santri wishes to pass by, the santri walks in a kneeling position while bowing the head without needing to crawl or drag the body (Archie Javas, personal communication,

February 14, 2026).

Altamis Tajusa Faidh, a junior santri, added that the practices of hand-kissing and bowing the head are performed in daily life when meeting, after lessons, and when beginning them, including before and after prayers (Altamis Tajusa Faidh, personal communication, March 9, 2026). This indicates that the values of adab are instilled continuously through repetition and direct practice from the moment a santri first enters the pesantren (Wardi, Mansur, & Kusuma, 2023).

Regarding the origins of the development of the *inhinā'* tradition at Tebuireng, Ustadz Arif Khuzaini as the pesantren leader conveyed that in the past there was no custom of bowing at Tebuireng; what existed was only handshaking. After handshaking, the santri would step back three paces while slightly bowing the body, then were permitted to turn away. The custom of bowing only emerged at Tebuireng around 2010 and above, and he himself is said to be the one who introduced it. This is because after completing his education at Tebuireng, he continued to Pondok Ploso, where he witnessed the practice of *inhinā'* as a form of respect toward teachers, something he had not encountered during his time at Tebuireng. He then concluded that it is not appropriate for anyone to condemn those who bow or those who do not, because every place has its own traditions. As he stated, "wherever the sky is upheld, there the ground is trodden, as long as none of it violates the syariat, it is permissible" (Arif Khuzaini, personal communication, March 10, 2026; Syahid, 2020).

To strengthen the results of observation and interviews, the researcher administered a questionnaire to 50 santri of Pesantren Sains Tebuireng (Sugiyono, 2019). The results of the questionnaire are presented in the following tables.

Table 1. Practice of Mushafahah Accompanied by Taqbil Al-Yad

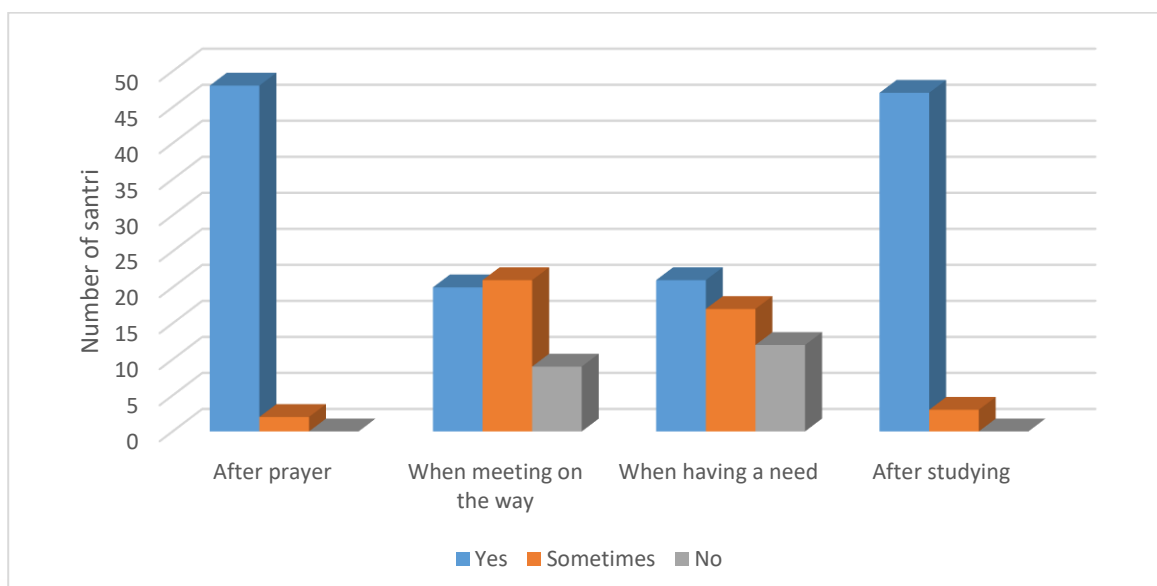
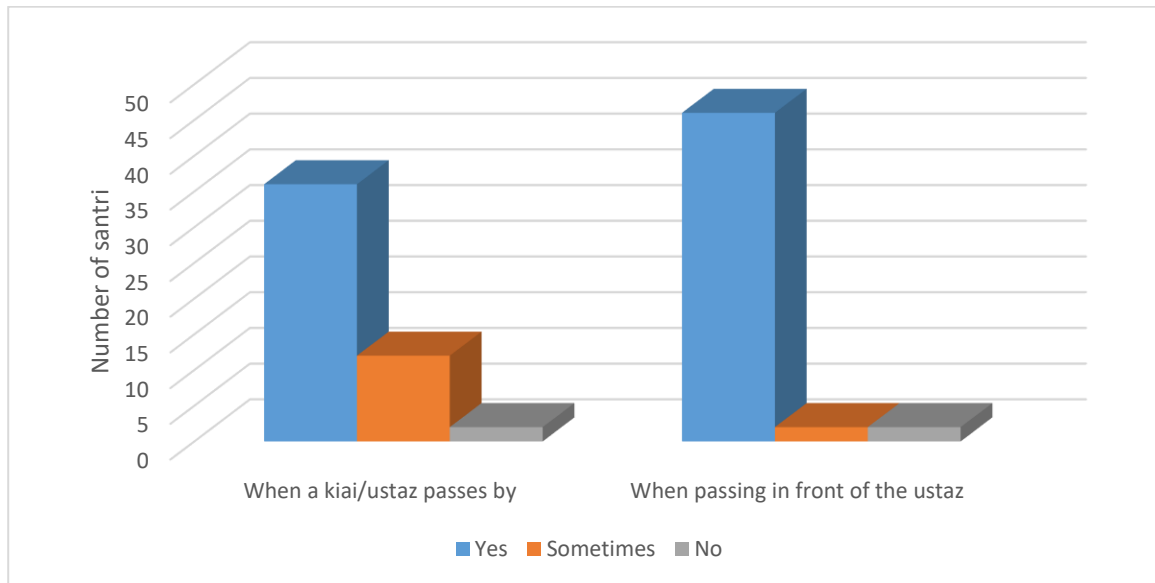


Table 2. Practice Inhinā'



The questionnaire data indicate that the practices of hand-kissing and bowing the head are not only performed by a small number of santri, but have become a strong collective culture within the pesantren environment (Basuni et al., 2025). This finding is consistent with the interview results showing that both practices have been institutionalized in the daily lives of santri. This is also consistent with Hajibaraheng's (2024) finding that in pesantren with more ritualistic and structured traditions, the practices of hand-kissing and bowing are performed consistently as a sign of respect.

Meanings and Motivations Behind the Practices of Reverence

Based on interviews with seven informants, the practices of hand-kissing and inhinā' are not understood merely as physical habits, but contain deep dimensions of value and motivation (Moleong, 2021). In general, the meanings and motivations of the santri in carrying out these practices can be grouped into several main aspects:

a. Moral Cultivation and Glorification of Knowledge

The informants consistently mentioned that this practice is a means of moral cultivation as well as an expression of respect toward knowledge and its holders (Wardi, Mansur, & Kusuma, 2023). Ustadz La Amin, a teacher and junior guidance ustaz at the pesantren, conveyed that the purpose of this practice is to cultivate the santri's moral character to better respect knowledge, because the teacher is an intermediary in obtaining knowledge. Just as we respect the Qur'an, hadith, and the books of scholars, so too do we respect and honor the teacher. He also emphasized that hand-kissing and bowing the head are part of the identity of pesantren as an institution of Islamic moral education that must

be continuously instilled in every generation of santri, in order to form a generation that excels both in knowledge and in moral character and adab (La Amin, personal communication, March 5, 2026). This view is consistent with Qurtubi's (2011) finding that respect toward teachers in the Islamic tradition has a strong normative basis in the Prophet's hadith.

b. Cultivation of Tawadhu' and Self-Awareness

This practice is also understood as a mechanism for cultivating the attitude of tawadhu' (humility) within the santri (Duta & Mujiono, 2025). Altamis Tajusa Faidh, a junior santri, conveyed that the impact of this practice is the growth of higher self-awareness, deeper respect, and acknowledgment of one's limitations as a seeker of knowledge. He added that if this is continuously practiced, good moral character will continue to develop (Altamis Tajusa Faidh, personal communication, March 9, 2026). Ustadz Faiqur Rahman, a pesantren alumnus, also affirmed that this habit has shaped him to be humble before his teachers and has made him realize that he is nothing, and he continues to maintain this habit after graduating by continuing to respect others according to time and place (Faiqurrohman, personal communication, March 10, 2026). This dimension places the practice of reverence not merely as a social symbol, but as an instrument of character education with long-term impact (Fathurrohman & Arifi, 2024).

c. Influence of Social, Cultural, and Family Environments

The santri's motivations are also shaped by the social environment of the pesantren and the background of family education (Basuni et al., 2025). Priya Sabda Alam, a senior santri, revealed that his parents always emphasized to him to kiss the hand, even in uncomfortable situations, so that now if he does not bow, he feels as if something is missing within himself (Priya Sabda, personal communication, February 14, 2026). Nur Muhammad Ismail Kayis, another senior santri, conveyed his motivation simply yet profoundly, namely out of love, humility, and respect (Nur Mhd Ismail Kayis, personal communication, February 14, 2026). Within the pesantren environment, this practice is reinforced through exemplary behavior and collective habituation (Wardi, Mansur, & Kusuma, 2023). Ustadz Arif Khuzaini, the pesantren leader, affirmed that the core value of this practice is adab, which in the pesantren tradition occupies a position higher than knowledge itself, while also teaching the importance of being tawadhu' (Arif Khuzaini, personal communication, March 10, 2026).

Relationship Between the Practices and the Prophet's Hadith in the Living Hadith Perspective

From the perspective of living hadith, the practices of mushafahah, taqbil al-yad, and

inhinā' at Pesantren Sains Tebuireng represent a form of actualization of the values of the Prophet's hadith in social life (Qudsy, 2016; Hasbillah, 2021). Before discussing the hadith foundations of each practice, it is important to note that the spirit of respect toward teachers and things related to them has long been rooted in Islamic history. Ustadz Arif Khuzaini shared a story about Imam Malik who suddenly stood up, and when asked the reason, he answered that he stood up because he saw his teacher's child playing nearby. This story, as conveyed by him, reflects that respect toward teachers in the Islamic tradition is not limited to direct interaction, but also encompasses respect toward everything related to the teacher (Arif Khuzaini, personal communication, March 10, 2026). It is with this spirit that the practices of mushafahah, taqbil al-yad, and inhinā' in the pesantren need to be understood.

a. Hadith Foundation for Mushafahah and Taqbil Al-Yad

The practice of handshaking performed consistently by the santri has clear legitimacy in the hadith narrated by Anas bin Malik recorded in Shahih al-Bukhari (Al-Bukhārī, 2002):

حَدَّثَنَا عَمْرُو بْنُ عَاصِمٍ، حَدَّثَنَا هَمَّامٌ، عَنْ قَتَادَةَ، قَالَ: قُلْتُ لِأَنَسٍ: أَكَانَتْ الْمُصَافِحَةُ فِي أَصْحَابِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ؟ قَالَ: نَعَمْ.

This hadith demonstrates that mushafahah was an established practice among the companions and was acknowledged by the Prophet SAW. Al-Qasthalani explains that the companions performed handshaking without any disapproval from the Prophet SAW (Al-Qasthalānī, 1305H), while al-Suyuthi affirms that this sunnah has been known and practiced since the early period of Islam (Al-Suyūṭī, 1998). As-Saffarini also narrates a hadith indicating that mushafahah can eliminate feelings of envy among fellow Muslims (Al-Safārīnī, n.d.). Furthermore, Al-Masyikhah Al-Baghdadiyyah states that when two believers meet, and one of them offers greetings and shakes the other's hand, their sins will fall away just as leaves fall from a tree (Al-Salfī, 2011). Thus, the habituation of mushafahah in pesantren not only carries social value, but also holds religious merit, as it is rooted in a sunnah containing great virtues (Munadi, 2016; Wardi, Mansur, & Kusuma, 2023).

As for taqbil al-yad, it is grounded in the narration of Ibn Umar recorded in Sunan Abi Dawud (Abū Dāwud, n.d.), which states that the companions drew near to the Prophet SAW and kissed his hand. Imam al-Ghazali in *Ihya' 'Ulum al-Din* states that there is no objection to kissing the hand of one who is revered in religion as a form of tabarruk and respect (Al-Ghazālī, n.d.). Ibn Taymiyyah also notes that some companions kissed the hand of Umar radhiyallahu 'anhu, and the majority of fuqaha' permit this when performed as a

form of religious veneration (ta'zīm dīnī) rather than worldly glorification (Ibn Taymiyyah, n.d.). In Syarh Ibn Baththal it is also mentioned that Zaid bin Tsabit kissed the hand of Ibn Abbas, whereupon Ibn Abbas said: "This is how we were commanded to treat our scholars." The practice of taqbil al-yad in pesantren thus represents a reflection of the value of ta'zīm al-'ilm (glorification of knowledge) that has deep roots in the Islamic tradition (Al-Ghazālī, n.d.; Ibn Taymiyyah, n.d.; Tammulis, Galib, & Abubakar, 2021; Duta & Mujiono, 2025).

b. Hadith Foundation for Inhinā' and Its Boundaries

The practice of inhinā' normatively needs to be situated within the framework of the Prophet's hadith SAW that prohibits bowing when meeting someone, as narrated from Anas bin Malik in Sunan Ibn Majah and Jami' al-Tirmidzi (Ibn Mājah, 2011; Al-Tirmidzī, 2009). Scholars explain that this prohibition has two 'illat (legal causes): first, because of the element of tasyabbuh (resemblance) to ruku' which is part of the ritual prayer; and second, as a form of sadd al-dzarī'ah (blocking the means) toward glorification that could potentially lead to polytheism (Ibn Taymiyyah, n.d.; Al-Nawawī, 1347H; Al-Junaydī, n.d.).

However, as explained in Al-Jami' fi Ahkam al-Shalah, the threshold of ruku' is when a person bows until the hands can reach both knees (Al-Dabīyan, 1441H). Based on the results of observation and interviews, the form of inhinā' practiced by santri generally does not reach that degree, but consists only of a slight bowing of the head or a minor lowering of the body. From a fiqh perspective, scholars specify that merely bowing the head falls within the category of makruh tanzih or even constitutes part of adab, and is not a prohibited act (Al-Nawawī, 1994; Syahid, 2020).

This view is reinforced by Ustadz Arif Khuzaini, the pesantren leader, who stated that the reason for prohibiting inhinā' solely on the grounds that its movement resembles ruku' in prayer is, in his view, insufficiently compelling. He argues that if every movement resembling a movement of worship were prohibited simply on account of that resemblance, then activities such as gymnastics or physical exercise that can physically resemble ruku' should likewise be prohibited. Therefore, according to him, what determines the legal ruling of an act is the intention behind it. If a person performs inhinā' with the intention of worshipping the teacher, that is clearly wrong. However, if it is performed solely with the intention of showing respect, then it is permissible (Arif Khuzaini, personal communication, March 10, 2026).

By combining the view of Ustadz Arif with the explanations of scholars in hadith commentaries, it can be concluded that the ruling on inhinā' is contextual and depends on two main factors: first, the physical degree of the movement, namely whether it reaches the threshold of ruku' or not; and second, the intention of the practitioner, namely whether

it is intended as a form of respect or as glorification resembling worship (Al-Dahlawī, n.d.; Al-Junaydī, n.d.). As long as *inhinā'* does not physically reach the threshold of *ruku'* and is not intended as a form of worship, it remains within the domain of acceptable *adab*. Ibn Taymiyyah's legal maxim also reinforces this: if a form of respect has become a customary practice (*'urf*) within society and abandoning it causes greater harm, then it is permissible to choose the lesser harm (Ibn Taymiyyah, n.d.). In the context of *pesantren*, *inhinā'* is not merely a physical gesture, but has become a symbol of courtesy, cultural identity, and a mechanism of character education (Basuni et al., 2025; Fathurrohman & Arifi, 2024).

c. The Living Hadith Dimension: Between Praxis and Textuality

Based on the recapitulation of interviews with seven informants, a varied picture was obtained regarding their level of knowledge of the hadith foundations of the practices they carry out (Moleong, 2021). Two informants (28.6%) were specifically familiar with the hadith that form the focus of this research. Three informants (42.9%) were able to cite general evidence concerning *adab* and respect toward teachers, but were not specifically familiar with the particular evidence regarding *mushafahah*, *taqbil al-yad*, or *inhinā'*. One informant (14.3%) was not aware of specific evidence regarding these practices, but was familiar with general evidence on *adab* as found in works on Islamic ethics, although without citing the explicit wording of such evidence, unlike the previous three informants who cited it directly. The final informant (14.3%) was not familiar with either specific or general evidence in textual terms, but believed that there must be prophetic teachings underlying these practices.

Table 3. Level of Informant Knowledge of Hadith Foundations

Category of Knowledge	Count	Percentage
Specifically familiar with the research-focus hadith	2	28,6%
Able to cite general evidence of <i>adab</i> and veneration	3	42,9%
Limited knowledge of evidence but believes in a religious basis	1	14,3%
Unaware of the specific hadith	1	14,3%

These findings indicate that living hadith in the practices of *mushafahah*, *taqbil al-yad*, and *inhinā'* at *Pesantren Sains Tebuireng* is stronger in the praxis-conformative dimension than in the cognitive-textual dimension (Qudsy, 2016; Khosyiah, 2018). This condition does not necessarily indicate a weakness of the tradition, but rather reflects that the process of value transmission within the *pesantren* environment largely takes place through exemplary conduct, habituation, and the internalization of *adab* (Rafiq, 2020;

Huda & Anwar, 2022). Hadith in this context lives primarily as an inherited social practice, even though it is not always accompanied by detailed textual mastery on the part of all practitioners. This finding is consistent with the concept of living hadith as *al-sunnah al-ḥayyah*, namely the study of hadith practices that have taken place within community life with an emphasis on phenomenological aspects (Hasbillah, 2021; Ihsan & Ashshiddieqi, 2024).

The santri's motivations in carrying out these practices also derive from a functional interpretation of hadith. Altamis Tajusa Faidh, a junior santri, cited the hadith *al-'ulamā' waratsatul anbiyā'* (scholars are the inheritors of the prophets) as a foundation for placing the kiai and teachers in a position deserving of honor and reverence, and stated that loving the Prophet means also loving the scholars (Altamis Tajusa Faidh, personal communication, March 9, 2026). This hadith is narrated in Sunan Abi Dawud, Sunan Ibn Majah, and Sunan al-Tirmidzi (Abū Dāwud, 1323H; Ibn Mājah, 1430H; Al-Tirmidzī, 1996). Although scholars such as al-Daruquthni have assessed it as a weak hadith in terms of its chain of transmission, its meaning continues to be widely recognized within the Islamic scholarly tradition (Al-Maghribī, 1414H). Meanwhile, the narration concerning the conduct of 'Amr bin al-'Ash, who stated that he was unable to look fully at the Prophet SAW due to his profound sense of reverence, was shared by Ustadz Arif Khuzaini, the pesantren leader, as a reinforcement of the value of *adab* in the practice of *inhinā'* (Arif Khuzaini, personal communication, March 10, 2026). This narration demonstrates that profound respect toward a revered figure can be manifested through bodily posture and expressions of *adab* without necessarily taking the form of worship, thereby constituting an ethical basis that strengthens the legitimacy of the practice of *inhinā'* within the pesantren environment (Al-Harrārī, 2009; Syahid, 2020).

Conclusion

This study concludes that the traditions of *mushafahah*, *taqbil al-yad*, and *inhinā'* at Pesantren Sains Tebuireng constitute a dynamic, adaptive form of living hadis that remains consonant with the values of the syariat. First, the veneration practices are manifested in two principal forms: hand-kissing performed during handshaking with the kiai or ustaz, and bowing of the head carried out separately when encountering or passing before a teacher. Both practices have become institutionalized in the daily lives of santri and have become a robust collective culture, as confirmed by questionnaire data from 50 santri. Second, the meanings and motivations underlying these practices encompass moral character development, veneration of knowledge, cultivation of *tawadhu'*, and the influence of the pesantren social environment and family education. Within the pesantren tradition, *adab* occupies a central

position—even surpassing knowledge itself—and these veneration practices are a concrete manifestation of that value. Third, from the perspective of hadith, *mushafahah* possesses a strong foundation in *Shahih al-Bukhari*; *taqbil al-yad* is permissible based on authentic narrations and the position of the majority of scholars, provided it is intended as *ta'zīm dīnī*; while *inhinā'* in the form of a slight bowing of the head does not fall within the prohibited category, taking into account the physical degree of the movement and the intention of the practitioner. From the living hadith perspective, this tradition is more strongly expressed in the praxis-conformative dimension than in the cognitive-textual dimension, indicating that the transmission of values within the pesantren takes place primarily through exemplification, habituation, and the internalization of *adab*—rather than solely through explicit mastery of hadith texts.

Daftar Pustaka

- Abū Dāwud, S. bin A. (1323H). *Sunan Abī Dāwud ma'a syarḥihi 'awn al-ma'būd* (Vol. 3). Al-Maṭba'ah al-Anṣāriyyah.
- Āl Nu'mān, S. bin M. bin S. (2015). *Jāmi' turāth al-'allāmah al-Albānī fī al-fiqh*. Markaz al-Nu'mān lil-Buḥūth wa al-Dirāsāt al-Islāmiyyah.
- Al-Anṣārī, Z. bin M. bin Z. (t.t.). *Asnā al-maṭālib fī syarḥ rawḍ al-ṭālib* (Vol. 4). Dār al-Kitāb al-Islāmī.
- Al-Bukhārī, M. bin I. (2002). *Ṣaḥīḥ al-Bukhārī*. Dār Bairūt.
- Al-Dabīyan. (1441H). *Al-Jāmi' fī aḥkām ṣifāh al-ṣalāh* (Vol. 3). t.p.
- Al-Dahlawī, A. al-H. (t.t.). *Lama'āt al-tanqīh fī syarḥ misykāt al-maṣābīḥ* (Vol. 8). t.p.
- Al-Ghazālī, A. H. (t.t.). *Iḥyā' 'ulūm al-dīn* (Vol. 2). t.p.
- Al-Harrārī, M. al-A. (2009). *Al-kawkab al-wahhāj syarḥ ṣaḥīḥ Muslim bin al-Ḥajjāj* (Vol. 3). Dār al-Minhāj.
- Al-Junaydī, A. bin S. (t.t.). *Sadd al-ẓarā'i' fī masā'il al-'aqīdah 'alā ḍaw' al-kitāb wa al-sunnah al-ṣaḥīḥah*. *Majallah al-Jāmi'ah al-Islāmiyyah bi al-Madīnah al-Munawwarah*, 114(1), 218.
- Al-Maghribī, H. bin M. bin S. (1414H). *Al-Badr al-tammām syarḥ bulūgh al-marām* (Vol. 1). Dār Hajar.
- Al-Nawawī, Y. bin S. (1347H). *Al-Majmū' syarḥ al-muḥaẓẓab*. Idārah al-Ṭibā'ah al-Munīriyyah.
- Al-Nawawī, Y. bin S. (1412H). *Rawḍah al-ṭālibīn wa 'umdah al-muḥtāb* (Vol. 10). Al-Maktab al-Islāmī.
- Al-Nawawī, Y. bin S. (1994). *Al-Adzkār al-nawawīyyah*. Dār al-Fikr.
- Al-Qaṣṭalānī. (1305H). *Irsyād al-sārī li syarḥ ṣaḥīḥ al-Bukhārī* (Vol. 9). Al-Maṭba'ah al-Kubrā al-Amīriyyah.

- Al-Safārīnī. (t.t.). *Gidā' al-albāb fī syarḥ manzūmah al-ādāb* (Vol. 1). t.p.
- Al-Salfī, A. T. (2011). *Al-Masyīkhah al-baghdādiyyah* (Vol. 1). Dār al-Risālah.
- Al-Suyūṭī, J. al-D. (1998). *Al-Tawsyīḥ syarḥ al-jāmi' al-ṣaḥīḥ* (Vol. 8). Maktabah al-Rusyd.
- Altamis Tajusa Faidh (Santri Junior, Pesantren Sains Tebuireng). (2026, 9 Maret). Wawancara oleh peneliti.
- Al-Tirmidzī, M. bin I. (1996). *Al-Jāmi' al-kabīr (Sunan al-Tirmidzī)* (Vol. 4). Dār al-Gharb al-Islāmī.
- Archie Javas (Santri Senior, Pesantren Sains Tebuireng). (2026, 14 Februari). Wawancara oleh peneliti.
- Arif Khuzaini, Ust. (Kepala Pondok, Pesantren Sains Tebuireng). (2026, 10 Maret). Wawancara oleh peneliti.
- Arif, M. (2019). Adab pergaulan dalam perspektif Al-Ghazali: Studi kitab Bidayat Al-Hidayah. *Islamuna: Jurnal Studi Islam*, 6(1), 64–79. doi: 10.19105/islamuna.v6i1.2246
- Azra, A. (1998). *Perguruan tinggi Islam di Indonesia*. Logos.
- Baroroh, K., & Amin, H. A. (2023). Hadanah di Pesantren Sains Tebuireng perspektif masalah mursalah. *Journal of Indonesian Comparative of Syari'ah Law*, 6(2), 330.
- Basuni, R., Akbar, A. I., Nawaki, M., Muttaqin, M. A., & Ahsin, M. (2025). Adab santri dalam perspektif tubuh: Kajian etnografi cium tangan dan jalan menunduk. *Jurnal Ilmu Sosial dan Humaniora*, 1(4), 2174–2182. doi: 10.63822/j6jaxp92
- Duta, A., & Mujiono, S. (2025). Praktik mencium tangan dalam tinjauan kaidah al-'ādah al-muḥakkamah. *AL-FIKRAH: Jurnal Kajian Islam*, 2(2), 691–711. doi: 10.36701/fikrah.v2i2.2595
- Faiqurrohman, Ust. (Alumni, Pesantren Sains Tebuireng). (2026, 10 Maret). Wawancara oleh peneliti.
- Fathurrohman, R., & Arifi, A. (2024). Khidmah in transition: Santri, Kiai, and social transformation in Pesantren. *Nadwa: Jurnal Pendidikan Islam*, 18(1). doi: 10.21580/nw.2024.18.1.21107
- Ferihana. (2023). Pembentukan adab santri berbasis keteladanan guru di Pondok Pesantren Hamalatul Qur'an Yogyakarta. *Al Qalam: Jurnal Ilmiah Keagamaan dan Kemasyarakatan*, 17(5). doi: 10.35931/aq.v17i5.2689
- Hajibaraheng, L. (2024). *Bentuk penghormatan santri terhadap kyai* (Skripsi). UIN Prof. K.H. Saifuddin Zuhri, Purwokerto.
- Hasbillah, A. U. (2021). *Ilmu living Quran-Hadis: Ontologi, epistemologi, dan aksiologi*. Maktabah Darus-Sunnah.
- Huda, M. (2022). Living hadis dan tantangan integrasi antara teks dan budaya lokal. Al-

- Bukhari: *Jurnal Ilmu Hadis*, 5(1), 45–62. doi: 10.32505/al-bukhari.v5i1.2564
- Huda, M., & Anwar, S. (2022). Akulturasi Islam dan budaya lokal dalam praktik keagamaan masyarakat Jawa. *Jurnal Living Islam*, 5(2), 201–218. doi: 10.14421/lijid.v5i2.2643
- Ibn Mājah, M. bin Y. (1430H). *Sunan Ibn Mājah* (Vol. 1). Dār al-Risālah al-'Ālamiyyah.
- Ibn Taymiyyah. (t.t.). *Majmū' al-fatāwā* (Vol. 1, 'Abd al-Raḥmān bin Muḥammad bin Qāsīm, Ed.). Majma' al-Malik Fahd.
- Ihsan, M. F., & Ashshiddieqi, M. N. (2024). Historiografi kajian living hadis di Indonesia. *Journal of Hadith Studies*, 7(1), 63–85. doi: 10.32506/johs.v7i1-04
- Khosyiah, F. (2018). Living hadis dalam kegiatan peringatan Maulid Nabi di Pesantren Sunan Ampel Jombang. *Jurnal Living Hadis*, 3(1), 23–45. doi: 10.14421/livinghadis.2017.1363
- La Amin, Ust. (Guru Senior, Pesantren Sains Tebuireng). (2026, 5 Maret). Wawancara oleh peneliti.
- Lestari, A. F., & Andriadi, R. (2025). Berjabat tangan dengan guru lawan jenis karena ihtiram menurut kyai pesantren di Kota Jambi. *Journal of Islamic Legal Thought and Jurisprudence*, 2(1), 1–12.
- Maulana, A. H., Suteja, Mahfudz, & Munjiat, S. M. (2021). Keteladanan kyai dalam pembentukan akhlak sosial santri Pondok Pesantren As-Sanusi Babakan Ciwaringin Kabupaten Cirebon. *ATTHULAB: Islamic Religion Teaching and Learning Journal*, 6, 103–119. doi: 10.15575/ath.v6i1.12011
- Moleong, L. J. (2021). *Metode penelitian kualitatif edisi revisi*. PT Remaja Rosdakarya.
- Munadi, R. (2016). Berjabat tangan dalam perspektif hadis Nabi: Suatu kajian ma'ani al-hadis. *Jurnal Ushuluddin: Media Dialog Pemikiran Islam*, 23(1), 99–115. doi: 10.24014/jush.v23i1.1418
- Nur Mhd Ismail Kayis (Santri Senior, Pesantren Sains Tebuireng). (2026, 14 Februari). Wawancara oleh peneliti.
- Priya Sabda (Santri Senior, Pesantren Sains Tebuireng). (2026, 14 Februari). Wawancara oleh peneliti.
- Putra, A. (2016). Pemikiran hadis KH. M. Hasyim Asy'ari dan kontribusinya terhadap kajian hadis di Indonesia. *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya*, 1(1), 46–55. doi: 10.15575/jw.v1i1.577
- Qudsy, S. Z. (2016). Living hadis: Genealogi, teori, dan aplikasi. *Jurnal Living Hadis*, 1(1), 177–196. doi: 10.14421/livinghadis.2016.1073
- Qurtubi, A. (2011). *Penghormatan dalam Islam perspektif hadis* (Skripsi). UIN Syarif Hidayatullah, Jakarta.

- Rafiq, A. (2020). Tradisi lokal dan resepsi hadis dalam masyarakat Muslim Indonesia. *Al-Qalam*, 26(2), 178–182. doi: 10.31969/alq.v26i2.826
- Ramdani, A. D., Firdaus, M., Maulana, R., & Wahyudi, I. (2022). Signifikansi jabat tangan perspektif agama dan sosial. *Kontemplasi: Jurnal Ilmu-ilmu Ushuluddin*, 10(1), 1–23. doi: 10.21274/kontem.2022.10.1.1-23
- Abdulghani, N. A., & Sya'ban, W. K. (2026). Inter-Islamic law simulation in education as an effort to build a community legal culture. *Amorti: Jurnal Studi Islam Interdisipliner*, 59–67.
- Permadi, M. A. M., & Sya'ban, W. K. (2025). Transformasi pendidikan Islam: Studi komparatif sistem pengajaran di pesantren tradisional dan pesantren modern. *Transformation of Islamic Management and Education*, 2(1), 18–24.
- Permadi, M. A. M., Sya'ban, W. K., Habibi, M. I., Purnama, F., & Ampera, S. (2026). The dynamics of learning difficulties among students at Islamic boarding schools in the digital age: Between tradition and technological limitations. *Al-Ulum: Jurnal Pendidikan Islam*, 7(1), 202–218.
- Permadi, M. A. M., Muzhaffar, & Sya'ban, W. K. S. H. (2025). Analisis perbandingan sistem pengajaran pesantren tradisional dan modern di Indonesia. *Journal of Islamic Transformation and Education Management*, 2(1), 25–31.
- Sya'ban, W. K., Hilalludin, H., & Permadi, M. A. M. (2024). Challenges and strengths of traditional versus modern pesantren in Indonesia. *Jurnal Ilmiah Islam Futura*, 24(2).
- Siregar, I. (2022). Studi living hadis: Dilihat dari perkembangan dan metodologi. *SHAHIH: Jurnal Ilmu Kewahyuan*, 5(1). doi: 10.37064/shahih.v5i1
- Sugiyono. (2019). *Metode penelitian kualitatif, kuantitatif, dan R&D*. Alfabeta.
- Syahid, A. (2020). Negotiation of hadith with the tradition of bowing at Pesantren Raudhatut Thalibin Rembang. *Jurnal Studi Ilmu-ilmu Al-Qur'an dan Hadis*, 21(2), 331–350.
- Tammulis, Galib, M., & Abubakar, A. (2021). Jabat tangan dengan cium tangan kyai untuk keberkahan dalam perspektif Quran. *Uluuddin: Jurnal Ilmu-ilmu Keislaman*, 11(1), 115–128. doi: 10.47200/ulumuddin.v11i1.773
- Van Bruinessen, M. (2001). Pesantren dan politik: Tradisi pesantren dalam dinamika sosial-politik. Dalam *Pesantren dan Politik* (hal. 23–25). Pustaka Pelajar.
- Wardi, M., Mansur, A. A., & Kusuma, N. A. (2023). Implementasi budaya jabat tangan dalam pembentukan sikap hormat siswa. *Jurnal Cendekia Media Komunikasi Penelitian dan Pengembangan Pendidikan Islam*, 15(01), 154–164. doi: 10.37850/cendekia.v15i01.429