

Buying Sunnah: Hadith Practicing among The Jama'ah Tabligh in Medan City

Muhammad Ismailsyah Sembiring¹,

¹State Islamic University of North Sumatera; muhammad4006223002@uinsu.ac.id

ABSTRACT

This study aims to analyze the practice of hadith in the daily life of Tabligh Jama'ah in Medan City, focusing on sunnah commodities such as gamis, turban, siwak, perfume, dates, honey, olive oil, kohl, and habbatussauda. These commodities are adopted as part of their efforts to emulate the Prophet Muhammad's lifestyle in terms of dress, health, food, and hygiene. Through a qualitative approach, this study explores how Tabligh Jama'ah interpret and practice the sunnah based on the traditions related to the use of these commodities. With a qualitative approach, this study uses a case study method to deeply understand the religious practices of Jama'ah Tabligh which is known for its focus on the implementation of the Prophet's sunnah. Data collection was carried out through in-depth interviews with members of Jama'ah Tabligh, participant observation during da'wah activities, and document studies related to their religious teachings and practices. The data obtained were then analyzed using thematic analysis to identify common patterns in the practice of hadith carried out by Jama'ah Tabligh. The findings show that the use of these sunnah goods is not only seen in terms of material benefits, but also has spiritual and symbolic dimensions in order to strengthen Islamic identity. Tabligh Jama'ah in Medan view the practice of this sunnah as an integral part of their da'wah, as well as a form of commitment to the teachings of the Prophet Muhammad Saw. This research provides insight into how the understanding and practice of hadith affects the daily lives of Tabligh Jama'ah members, especially in the context of consumption and use of sunnah commodities.

Keywords: Hadith; Jamaah Tabligh; Sunnah Commodities; Medan City.

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



1. INTRODUCTION

The practice of the Prophet Muhammad's sunnah is an important element in the lives of Muslims, especially for proselytizing groups such as Jama'ah Tabligh. Jama'ah Tabligh, a religious movement that focuses on spreading Islam through oral preaching and daily practice, pays special attention to the sunnah. The Tabligh Jama'ah is known for its commitment to reviving the sunnah of the Prophet Muhammad. They strive to emulate the Prophet's life in various aspects, from worship to daily habits. One manifestation of this sunnah practice is in the use and consumption of commodities that are considered sunnah, such as gamis, turban, siwak, perfume, dates, honey, olive oil, kohl, habbatussauda, and others (Hakim, 2022).

Medan City, as one of the dynamic urban centers in Indonesia, has a significant population of Jama'ah Tabligh. In this context, the practice of sunnah through certain commodities is interesting to be studied, especially how the sunnah is understood and applied in daily life by Tabligh Jama'ah. The concept of "buying sunnah" refers to the phenomenon where religious practices are expressed through the purchase and consumption of goods related to the Prophet's sunnah (Hasanah, 2018).

This study aims to explore the practice of hadith related to the use of sunnah commodities among Tabligh Jama'ah in Medan. Using a qualitative approach, this study will explore how commodities such as gamis, siwak, and perfume not only function as consumption goods, but also as symbols of adherence to the teachings of the Prophet Muhammad and religious identity. In addition, this study also seeks to understand the motivations and perceptions of Tabligh Jama'ah towards practicing the sunnah through these commodities.

A deeper examination of "buying sunnah" also opens up discussions on how religious practices in modern contexts can be influenced by social and economic dynamics. How these sunnah commodities are traded and consumed in urban communities, and how this shapes people's perceptions of piety and religious observance, are important questions that this study seeks to answer. Overall, this study will contribute to a better understanding of the relationship between hadith practice and religious consumption among the Tabligh Jama'ah and its implications for religious life in a big city like Medan (Ikbar & Nurrahmi, 2019).

Research on the practice of sunnah and the practice of hadith among Tabligh Jama'ah has a conceptual foundation that involves various theories and previous studies related to religious practices, religious consumption, and da'wah in Islam. To understand the phenomenon of "Buying Sunnah" among the Tabligh Jama'ah in Medan, several relevant literatures need to be reviewed, including the concept of sunnah, the role of the Tabligh Jama'ah, and studies related to the consumption of religious commodities in the context of contemporary Muslim society.

Research on the practice of hadith, especially in the context of the Tabligh Jama'ah, is still relatively rare. However, some previous studies have provided a good foundation for understanding this phenomenon. Abdillah (2021), in his research on the influence of Jama'ah Tabligh's proselytization in Lombok, focused more on the social impact of their proselytization. Nevertheless, this study provides an overview of the methods of da'wah and the internal organization of the Tabligh Jama'ah that can be used as a reference.

Hakim (2022), specifically discusses the Tabligh Jama'ah's understanding of hadith. This study provides insight into how hadith are interpreted and applied in the context of their religious practices. Hartati (2018) analyzed the jihad traditions in the understanding of the Tabligh Jama'ah in Medan. This study is relevant because it shows how this group interprets religious texts to support their activities.

According to Warde (2019), the consumption of religious commodities among Muslims has a strong spiritual dimension, where items associated with the Prophet Muhammad are considered to bring blessings and become a means to emulate the Prophet's behavior. Tabligh Jama'ah, with a strong belief in the sunnah, adopt these commodities as part of their religious identity. In addition, research conducted by Hussain (2018) on "Islamic Branding" shows that religious commodities are not only related to religious practices, but also reflect the identity of the Muslim community and their commitment to the teachings of Islam.

The concept of "Buying Sunnah" can be seen as a phenomenon where Muslims, especially Tabligh Jama'ah, use certain items related to the sunnah to demonstrate their commitment to religion. Research conducted by Muzammil (2020) states that in the urban context, the practice of sunnah is not only seen from a spiritual perspective, but also as part of social identity. Wearing a gamis, using siwak, or drinking habbatussauda is not only for compliance with the sunnah, but also to express closeness to the Prophet and show religious identity before the community.

This phenomenon can also be analyzed in terms of the "commodification of religion," where religious teachings are represented in the form of commodity products that are sold and consumed. This aspect of commodification is discussed by Marshall (2021) who sees that religious goods related to religious teachings can become a symbol of one's religiousness and piety. Jama'ah Tabligh, through the consumption of sunnah commodities, indirectly creates a religious market based on the hadith and sunnah of the Prophet Muhammad Saw.

Based on the existing literature, it can be concluded that the concept of sunnah and hadith is an important foundation in the religious practices of Tabligh Jama'ah, including the use of religious commodities. The practice of sunnah through items such as gamis, siwak, perfume, and habbatussauda is not only related to material value or health benefits, but also has a deep spiritual dimension. Moreover, the study of religious consumption and the commodification of religion provides a relevant analytical framework to understand how Tabligh Jama'ah in Medan apply the sunnah in their daily lives.

This research will fill the void of literature related to how Tabligh Jama'ah in Medan city practice sunnah through the consumption of religious commodities, as well as how this phenomenon relates to socio-economic dynamics and religious identity in urban Muslim communities.

2. METHODS

This research will use a qualitative approach to explore the meaning and deep understanding of the actors. Data collection techniques include conducting in-depth interviews with Tabligh Jama'ah members, merchants who sell sunnah products, religious leaders, and the general public. Then conduct participatory observation by directly observing the places where sunnah products are sold and the activities of the Tabligh Jama'ah (Eriyanto, 2011).

Then conduct document analysis by analyzing related documents, such as Tabligh Jama'ah literature, product advertisements, and others. Furthermore, data analysis was carried out in the form of thematic analysis, namely identifying the main themes of the data obtained. Then triangulate the results from various data sources to increase the validity of the findings.

The research location in this study will be focused in Medan City, by selecting several locations that are the center of Tabligh Jama'ah activities and sales of sunnah products. Then through several stages of the process in completing this research. The first stage is the preparation stage with the preparation of research instruments. Furthermore, the data collection stage is conducting interviews, observations, and collecting documents. Then the last stage is data analysis, namely analyzing data and compiling research reports (Burhan Bungin, 2008).

3. FINDINGS AND DISCUSSION

The Concept of Sunnah in Jamaah Tabligh

Jama'ah Tabligh is an Islamic preaching movement that focuses on spreading religious teachings by emphasizing the importance of returning to the sunnah (teachings and practices of the Prophet Muhammad Saw). Jama'ah Tabligh was founded in India and then spread to various countries, including Indonesia. In Medan, they have unique or different religious practices compared to other communities. The Tabligh Jama'ah views hadith and sunnah as the core of their religious practice. The Tabligh Jama'ah prioritizes the application of hadith in their daily worship, from prayer, dress, to social behavior. Tabligh Jama'ah in Medan apply the hadith in their

daily lives. This can include habits such as how to dress, following the manners of eating and drinking taught by Prophet Muhammad, carrying out house-to-house proselytization, as well as worship routines such as congregational prayer and dhikr (Supian & Farhan, 2021).

The concept of sunnah for Jamaah Tabligh is related to a strong commitment to the application of the teachings of the Prophet Muhammad Saw in daily life. For Jamaah Tabligh, sunnah is not only defined as an act of worship, but also includes behavior, lifestyle, appearance, and consumption patterns. Sunnah becomes a guideline in every aspect of life, with the belief that imitating the Prophet Muhammad's behavior will bring blessings, spiritual goodness, and personal piety. The concept of sunnah practiced by Jamaah Tabligh refers to sunnah commodities such as gamis, turban, siwak, perfume, dates, honey, olive oil, kohl, and habbatussauda.

The concept of sunnah for Jamaah Tabligh in Medan refers to the comprehensive application of the teachings of the Prophet Muhammad Saw in their lives. Sunnah commodities such as gamis, turban, siwak, perfume, dates, honey, olive oil, kohl, and habbatussauda are not just physical items, but are symbols and tools to get closer to Allah through the example of the Prophet's life. By practicing this sunnah, Jamaah Tabligh seeks to create a life in accordance with Islamic teachings, which emphasize simplicity, cleanliness, health, and obedience to the Shari'ah (Zaki, 2019).

“Buying Sunnah” refers to a community's attempt to ‘buy’ or ‘adopt’ the sunnah, which can be an active effort to put the Prophet's teachings into practice, even if it requires effort, time, and money. The Tabligh Jama'ah are known for their da'wah activities, in which members of the group travel to spread the teachings of Islam and invite people to get closer to Allah by following the Prophet's sunnah. The practice of hadith and sunnah by the Tabligh Jama'ah in Medan affects their social interactions, both within their own community and with the wider society (Nuraedah & Mutawakkil, 2020) .

Type of Sunnah Commodity

The author conducted interviews to identify the types of commodities considered as sunnah and traded by Tabligh Jama'ah. Some of these commodities can be seen in the figure below :

Figure 1
Types of Sunnah Commodities of Jamaah Tabligh



Figure 1 shows that the types of sunnah commodities used by Jamaah Tabligh in Medan refer to goods or products that they adopt because they are closely related to the teachings and sunnah of Prophet Muhammad SAW. These goods do not only have practical functions, but also symbolic ones, in helping Jamaah Tabligh members to get closer to the sunnah and apply the lifestyle exemplified by the Prophet. Types of

sunnah commodities among Jamaah Tabligh in Medan city are gamis, turban, siwak, perfume, dates, honey, olive oil, kohl, habbatussauda and others.

Gamis is a loose-fitting garment that covers the body from the neck to the ankles, similar to the clothing worn by the Prophet Muhammad. For Jamaah Tabligh, the use of the gamis is a way to emulate the Prophet's clothing and demonstrate simplicity and adherence to Islamic teachings. Gamis are often used in daily activities and during da'wah trips. It is also considered a symbol of a clean, pure personality and avoidance of luxury, which is one of the important values in Jamaah Tabligh's teachings (Informant).

The turban is a cloth wrapped around the head and is identified as one of the characteristics of the Prophet Muhammad's clothing. For Jamaah Tabligh, the turban has symbolic meaning as a form of obedience to the sunnah in dress. In addition, the turban also reflects a commitment to modesty and adab in Islam. The use of the turban is also often associated with Jamaah Tabligh's role in da'wah, where this clothing highlights a strong Islamic identity and maintains their appearance as preachers who follow the sunnah (Informant).

Siwak is a wood used to clean teeth, and is one of the sunnahs highly recommended by Prophet Muhammad. Jamaah Tabligh, including in Medan, use siwak to maintain oral and dental hygiene, following the practice taught by the Prophet. Miswak is considered a natural alternative to maintaining hygiene, and has spiritual value as it was used by the Prophet. In addition to the health benefits, miswak also symbolizes adherence to the sunnah in terms of personal hygiene and health (Informant).

Perfume is an important part of sunnah life, as the Prophet Muhammad (SAW) strongly encouraged the use of fragrances, especially during worship. Jamaah Tabligh often use perfume without alcohol as part of their way of maintaining purity and order, and following the sunnah of personal hygiene. Perfume is often worn before praying or attending religious gatherings, and is considered a form of respect for the Prophet's sunnah that emphasizes cleanliness and fragrance (Informant).

Dates are a highly recommended food in Islam, especially when breaking the fast. Prophet Muhammad SAW often ate dates as part of his daily diet, especially during the month of Ramadan. Jamaah Tabligh, including those in Medan, consume dates as a form of implementing the Prophet's sunnah, especially when they break their fast or in religious events. Dates also have high nutritional value and are often used as a symbol of blessed food in the daily life of the congregation (Informant).

Honey is a food mentioned in the Quran and is known as one of the Prophet Muhammad's favorite foods. Apart from being used as food, honey is also believed to have extensive health benefits. Jamaah Tabligh often use honey as part of a healthy diet that follows the sunnah. Honey is considered a sunnah commodity because it is not only used for health, but also as a form of adherence to the Prophet's lifestyle that prioritizes a balance between spirituality and physical health (Informant).

Olive oil is one of the commodities mentioned in the Quran, and the Prophet Muhammad recommended its use both as food and for application on the body. Jamaah Tabligh often use olive oil for various purposes, both in cooking and as a natural moisturizer. The use of olive oil by Jamaah Tabligh in Medan emphasizes adherence to the Prophet's lifestyle, which prioritizes healthy and natural food, as well as maintaining healthy skin and body (Informant). A kohl is a powdered cosmetic that is applied to the eyes. The Prophet Muhammad often used kohl, especially itsmid, as it is believed to have health benefits for the eyes. Jamaah Tabligh, especially men, often use kohl as part of the sunnah, not only for beauty, but also to maintain eye health. The use of kohl shows how Jamaah Tabligh tries to imitate in detail the habits carried out by the Prophet Muhammad, including in terms of body care (Informant).

Habbatussauda is a black cumin seed mentioned in the hadith as a remedy for various diseases. Jamaah Tabligh often consume habbatussauda because it is considered part of the sunnah that provides health benefits. In the life of Jamaah Tabligh, habbatussauda is often consumed to maintain endurance and as a form of effort to follow the Prophet Muhammad's recommendation to utilize natural resources as natural medicines (Informant).

Hadith about Sunnah Commodities Practiced by Jamaah Tabligh

In the interviews conducted with the traders of Jamaah Tabligh, as explained earlier, there are values of sunnah commodity traditions proposed by Jamaah Tabligh that are in accordance with the Prophet's traditions found, which can be seen in the table as follows:

Table 1
Hadiths on the Sunnah Commodities

Hadith	Hadith Narrators	Themes	Hadith Quality (*)
حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ، قَالَ : أَخْبَرَنَا وَكَيْعٌ، عَنْ مُسَاوِرِ الْوَرَّاقِ، عَنْ جَعْفَرِ بْنِ عَمْرٍو بْنِ	Muslim	When the Prophet delivered the	Sahih

<p>حُرَيْثٌ ، عَنْ أَبِيهِ ، أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَطَبَ النَّاسَ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ</p>		<p>Friday sermon, he wore a black turban.</p>	
<p>حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ وَمُحَمَّدُ بْنُ حَاتِمٍ جَمِيعًا عَنْ يَحْيَى الْقَطَّانِ قَالَ ابْنُ حَاتِمٍ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ عَنِ التَّيْمِيِّ عَنْ بَكْرِ بْنِ عَبْدِ اللَّهِ عَنِ الْحَسَنِ عَنِ ابْنِ الْمُغِيرَةِ بْنِ شُعْبَةَ عَنْ أَبِيهِ قَالَ بَكَرٌ وَقَدْ سَمِعْتُ مِنْ ابْنِ الْمُغِيرَةِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ تَوَضَّأَ فَمَسَحَ بِنَاصِيَتِهِ وَعَلَى الْعِمَامَةِ وَعَلَى الْحُقَيْنِ</p>	<p>Muslim</p>	<p>The Prophet performed ablution by wiping his forehead and his turban</p>	<p>Sahih</p>
<p>حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ أَحْبَرَنَا عَبْدُ اللَّهِ بْنُ الْمُبَارَكِ عَنْ سَعِيدِ الْجُرَيْرِيِّ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا اسْتَجَدَّ ثَوْبًا سَمَّاهُ بِاسْمِهِ عِمَامَةً أَوْ قَمِيصًا أَوْ رِدَاءً ثُمَّ يَقُولُ اللَّهُمَّ لَكَ الْحَمْدُ أَنْتَ كَسَوْتَنِيهِ أَسْأَلُكَ خَيْرَهُ وَخَيْرَ مَا صُنِعَ لَهُ وَأَعُوذُ بِكَ مِنْ شَرِّهِ وَشَرِّ مَا صُنِعَ لَهُ</p>	<p>At-Tirmidzi</p>	<p>The Prophet prayed when wearing a new surban, a new imamate, a new robe or a new rida</p>	<p>Hasan</p>
<p>حَدَّثَنَا عَلِيُّ بْنُ حَكِيمٍ الْأَوْدِيُّ أَحْبَرَنَا شَرِيكٌ عَنْ عَمَّارِ الدُّهَمِيِّ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ يَوْمَ فَتْحِ مَكَّةَ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ</p>	<p>Muslim</p>	<p>The Prophet when entering Makkah wore a black surban</p>	<p>Sahih</p>
<p>أَحْبَرَنَا يَحْيَى بْنُ حَسَّانَ حَدَّثَنَا سَعِيدُ بْنُ زَيْدٍ عَنْ شُعَيْبِ بْنِ الْحُبَابِ عَنْ أَنَسٍ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ أَكْثَرْتُ عَلَيْكُمْ فِي السِّوَاكِ</p>	<p>Al-Bukhari</p>	<p>The Prophet encouraged the use of the miswak.</p>	<p>Sahih</p>
<p>حَدَّثَنَا عُثْمَانُ بْنُ أَبِي شَيْبَةَ قَالَ حَدَّثَنَا جَرِيرٌ عَنْ مَنْصُورٍ عَنْ أَبِي وَائِلٍ عَنْ خَدِيجَةَ قَالَ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا قَامَ مِنَ اللَّيْلِ يَشُوصُ فَاَهُ بِالسِّوَاكِ</p>	<p>Al-Bukhari</p>	<p>When the Prophet woke up, he would clean his mouth with a miswak</p>	<p>Sahih</p>
<p>حَدَّثَنَا إِبْرَاهِيمُ بْنُ مُوسَى حَدَّثَنَا الْفَضْلُ بْنُ مُوسَى عَنْ عَبْدِ الْمُؤْمِنِ بْنِ خَالِدِ الْحَنْفِيِّ عَنْ عَبْدِ اللَّهِ بْنِ بُرَيْدَةَ عَنْ أُمِّ سَلَمَةَ قَالَتْ كَانَ أَحَبُّ الثِّيَابِ إِلَى رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْقَمِيصَ</p>	<p>Abu Dawud</p>	<p>The clothing most favored by the Prophet was the gamis</p>	<p>Sahih</p>

<p>حَدَّثَنِي الشَّيْخُ الْإِمَامُ أَبُو عَبْدِ الرَّحْمَنِ النَّسَائِيُّ قَالَ أَخْبَرَنَا الْحُسَيْنُ بْنُ عَيْسَى الْقُومِسِيُّ قَالَ حَدَّثَنَا عَقْمَانُ بْنُ مُسْلِمٍ قَالَ حَدَّثَنَا سَلَامٌ أَبُو الْمُنْدِرِ عَنْ ثَابِتٍ عَنْ أَنَسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حُبِّبَ إِلَيَّ مِنَ الدُّنْيَا النَّسَاءُ وَالطِّيبُ وَجُعِلَ قُرَّةُ عَيْنِي فِي الصَّلَاةِ</p>	<p>An-Nasai</p>	<p>Something that the Messenger of Allah liked was perfume</p>	<p>Sahih</p>
<p>حَدَّثَنَا عَمَّارُ بْنُ خَالِدٍ الْوَاسِطِيُّ حَدَّثَنَا عَلِيُّ بْنُ غُرَابٍ عَنْ صَالِحِ بْنِ أَبِي الْأَخْضَرِ عَنِ الرَّهْرِيِّ عَنْ عُبَيْدِ بْنِ السَّبَّاقِ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ هَذَا يَوْمٌ عِيدٌ جَعَلَهُ اللَّهُ لِلْمُسْلِمِينَ فَمَنْ جَاءَ إِلَى الْجُمُعَةِ فَلْيَغْتَسِلْ وَإِنْ كَانَ طِيبٌ فَلْيَمَسَّ مِنْهُ وَعَلَيْكُمْ بِالسِّوَاكِ</p>	<p>Ibnu Majah</p>	<p>The Prophet's command to wear perfume on Friday</p>	<p>Sahih</p>
<p>حَدَّثَنَا عَبْدُ اللَّهِ بْنُ مَسْلَمَةَ بْنِ فَعْبٍ حَدَّثَنَا سُلَيْمَانُ يَعْنِي ابْنَ بِلَالٍ عَنْ عَبْدِ اللَّهِ بْنِ عَبْدِ الرَّحْمَنِ عَنْ غَامِرِ بْنِ سَعْدِ بْنِ أَبِي وَقَّاصٍ عَنْ أَبِيهِ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ مَنْ أَكَلَ سَبْعَ تَمْرَاتٍ مِمَّا بَيْنَ لَابَتَيْهَا حِينَ يُصْبِحُ لَمْ يَضُرَّهُ سُمٌّ حَتَّى يُمْسِيَ</p>	<p>Muslim</p>	<p>The Prophet's advice to eat seven dates to be safe from poison from morning to evening</p>	<p>Sahih</p>
<p>حَدَّثَنَا مُحَمَّدُ بْنُ الْمُثَنَّى وَمُحَمَّدُ بْنُ بَشَّارٍ وَاللَّفْظُ لِابْنِ الْمُثَنَّى قَالَ حَدَّثَنَا مُحَمَّدُ بْنُ جَعْفَرٍ حَدَّثَنَا شُعْبَةُ عَنْ قَتَادَةَ عَنْ أَبِي الْمُتَوَكِّلِ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ جَاءَ رَجُلٌ إِلَى النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَقَالَ إِنَّ أَخِي اسْتَطَلَّقَ بَطْنَهُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ اسْقِهِ عَسَلًا فَسَقَاهُ ثُمَّ جَاءَهُ فَقَالَ إِنِّي سَقَيْتُهُ عَسَلًا فَلَمْ يَزِدْهُ إِلَّا اسْتَطَلَقًا فَقَالَ لَهُ ثَلَاثَ مَرَّاتٍ ثُمَّ جَاءَ الرَّابِعَةَ فَقَالَ اسْقِهِ عَسَلًا فَقَالَ لَقَدْ سَقَيْتُهُ فَلَمْ يَزِدْهُ إِلَّا اسْتَطَلَقًا فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَدَقَ اللَّهُ وَكَذَبَ بَطْنُ أَخِيكَ فَسَقَاهُ فَبَرَأَ</p>	<p>Muslim</p>	<p>The Prophet's command to drink honey for those with stomach pains</p>	<p>Sahih</p>
<p>حَدَّثَنَا عُقْبَةُ بْنُ مُكْرِمٍ، حَدَّثَنَا صَفْوَانُ بْنُ عَيْسَى، حَدَّثَنَا عَبْدُ اللَّهِ بْنُ سَعِيدٍ، عَنْ جَدِّهِ، قَالَ سَمِعْتُ أَبَا هُرَيْرَةَ، يَقُولُ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كُلُوا الرَّزْتَ وَادَّهِنُوا بِهِ فَإِنَّهُ مُبَارَكٌ</p>	<p>Ibnu Majah</p>	<p>The Prophet's command to eat olive oil and use it as hair oil</p>	<p>Sahih</p>
<p>حَدَّثَنَا مُحَمَّدُ بْنُ حُمَيْدٍ حَدَّثَنَا أَبُو دَاوُدَ هُوَ الطَّبَّالِيُّ عَنْ عَبْدِ بْنِ مَنْصُورٍ عَنْ عِكْرِمَةَ عَنْ ابْنِ عَبَّاسٍ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ</p>	<p>At-Tirmidzi</p>	<p>The Prophet's suggestion to chat because it</p>	<p>Sahih</p>

<p>قَالَ اَكْتَحِلُوا بِالْإِيمِدِ فَإِنَّهُ يَجْلُو الْبَصَرَ وَيُنْبِتُ الشَّعْرَ وَرَعِمَ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ كَانَتْ لَهُ مَكْحَلَةٌ يَكْتَحِلُ بِهَا كُلَّ لَيْلَةٍ ثَلَاثَةَ فِي هَذِهِ وَثَلَاثَةَ فِي هَذِهِ</p>		<p>can clarify the view</p>	
<p>حَدَّثَنَا عَبْدُ اللَّهِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَبْدُ اللَّهِ حَدَّثَنَا إِسْرَائِيلُ عَنْ مَنْصُورٍ عَنْ خَالِدِ بْنِ سَعْدٍ قَالَ خَرَجْنَا وَمَعَنَا غَالِبُ بْنُ أَبَجْرٍ فَمَرَضَ فِي الطَّرِيقِ فَقَدِمْنَا الْمَدِينَةَ وَهُوَ مَرِيضٌ فَعَادَهُ ابْنُ أَبِي عَتِيقٍ فَقَالَ لَنَا عَلَيْكُمْ بِهَذِهِ الْحَبِيبَةِ السُّودَاءِ فَخُذُوا مِنْهَا خَمْسًا أَوْ سَبْعًا فَاسْحُمُوهَا ثُمَّ افْطُرُوهَا فِي أَنفِهِ بِقَطْرَاتٍ زَيْتٍ فِي هَذَا الْجَانِبِ وَفِي هَذَا الْجَانِبِ فَإِنَّ عَائِشَةَ حَدَّثَتْنِي أَنَّهَا سَمِعَتْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ إِنَّ هَذِهِ الْحَبَّةَ السُّودَاءَ شِفَاءٌ مِنْ كُلِّ دَاءٍ إِلَّا مِنَ السَّامِ قُلْتُ وَمَا السَّامُ قَالَ الْمَوْتُ</p>	<p>Al-Bukhari</p>	<p>The Prophet said that habbatussauda' is a cure for all diseases.</p>	<p>Hasan</p>

(*) **Hadith Quality:** Based on the takhrij al-hadith process using the Maktabah Shamilah application.

Based on the results of the author's interviews with Jamaah Tabligh traders, it was found that there were fourteen traditions that were the result of the takhrij al-hadith process using the Maktabah Shamilah application. The author re-examines the traditions contained above, the results are as shown in the table above, that the traditions about sunnah commodities are traditions of sahih and hasan quality, so that they can be used as evidence. Hadiths about sunnah commodities practiced by Tabligh followers refer to the Prophet Muhammad's behavior and recommendations regarding the use of objects such as gamis, turban, siwak, perfume, dates, honey, olive oil, kohl, and habbatussauda. Jamaah Tabligh follow this sunnah as a form of emulating the Prophet Muhammad SAW in aspects of their daily lives.

Hadiths about sunnah commodities such as gamis, turban, siwak, perfume, dates, honey, olive oil, kohl, and habbatussauda are the basis for Jamaah Tabligh to emulate the life of Prophet Muhammad. Using these commodities is part of practicing the sunnah that covers various aspects of life, including hygiene, health, food, and appearance. Jamaah Tabligh revives the sunnah as a form of obedience and love for the Prophet, as well as an effort to bring blessings and piety in their daily lives.

4. CONCLUSION

The business practice of “buying sunnah” carried out by Jama'ah Tabligh in Medan city is a combination of efforts to revive the sunnah and economic interests.

The commodities sold are closely related to the needs of worship and da'wah, but also have the potential for profit. This research shows that the understanding of the sunnah can be implemented in various aspects of life, including economic activities. Tabligh Jama'ah in Medan city have successfully integrated the hadith teachings in their daily lives, including in business activities. They see business as a means of da'wah and an effort to fulfill the needs of their members.

The types of sunnah commodities adopted by Jamaah Tabligh in Medan-such as gamis, turban, siwak, perfume, dates, honey, olive oil, kohl, and habbatussauda-reflect their efforts to apply the teachings and customs of Prophet Muhammad in their daily lives. These items not only have practical functions, but are also loaded with symbolic meaning as a form of obedience to the sunnah. For Jamaah Tabligh, the use of these sunnah commodities is a way to get closer to Allah and strengthen their Islamic identity in the modern world.

This research makes an important contribution to understanding the dynamics between religion and economics in the context of Muslim societies. The practice of "buying sunnah" shows that religion is not only a spiritual guide, but can also be a source of inspiration in economic activity. The findings can be reflected upon by academics, business people, and the general public. The business practice of "buying sunnah" by Jama'ah Tabligh in Medan is an interesting phenomenon that integrates religious values with economic activities. This research shows the complexity of religious practices in the modern context, where religion is not only a belief system, but also a part of social and economic identity.

The practice of "buying sunnah" may have significant variations between Tabligh Jama'ah groups in different regions, so the results of the study in Medan may not necessarily apply to other groups. Broader socio-cultural factors, such as community values, local traditions, and media influences, may also influence this practice. The practice of "buying sunnah" may change over time, so the results of the study at a particular time may no longer be relevant in the future. By considering the above limitations, it is possible to gain a more nuanced understanding of the practice of "buying sunnah" among Tabligh Jama'ah in Medan city and advance further research in this area.

REFERENCES

- al-Bukhari. A. M. I. (2017). *Shahih al-Bukhari*. Mesir: Maktabah asy-Syuruq ad-Dauliyah.
- al-Qazwini. M. Y. M. (2018). *Sunan Ibnu Majah*. Beirut: Dar Kutub Ilmiah.
- al-Sijistani. A. D. S. (2019). *Sunan Abu Dawud*. Beirut: Dar Kutub Ilmiah.

- Al-Syiba'i. (2003). *Al-Sunnah wa Makanatuha fi al-Tasyri'*. Beirut: Maktabah al-Islami.
- an-Naisaburi. A. H. M. (2018). *Shahih Muslim*. Beirut: Dar al-Kutub Ilmiah.
- an-Nasa'i. A. S. K. (2019). *Sunan an-Nasa'i*. Beirut: Dar al-Fikr.
- at-Tirmidzi. A. I. M. S. (2018). *Sunan at-Turmudzi*. Beirut: Dar Kutub Ilmiah.
- Bungin. B. (2008). *Analisis Data Kajian Kualitatif*. Jakarta: Raja Grafindo Persada.
- Hakim. (2022). Hadis Dalam Pandnagan Jamaah Tabligh. *El-Mu'Jam. Jurnal Kajian Al-Qur'an dan Al-Hadis*, 2(1), 45-69.
- Hanbal. A. (2019). *Musnad Imam Ahmad ibn Hanbal*. Beirut: Dar Kutub Ilmiah.
- Hartati. (2018). Hadis-Hadis Jihad Dalam Pemahaman Kelompok Jama'ah Tabligh Perumnas Kota Medan. *Diya Al-Afkar: Jurnal Studi Al-Quran Dan Al-Hadis*. 6(2), 143-169.
- Hasanah. (2017). Jamaah Tabligh (Sejarah dan Perkembangannya). *El-Afkar: Jurnal Pemikiran Keislaman dan Tafsir Hadis*. 6(1), 196-213.
- Ikbar., Nurrahmi., & Syam. (2019). Kohesivitas Pada Kelompok Jamaah Tabligh. *Jurnal Komunikasi Global*, 8(2), 31-53.
- Ismail, S. (2016). *Metodologi Penelitian Hadis*. Jakarta: Bulan Bintang.
- Kamalludin. (2018). Pembinaan Keluarga Dalam Perspektif Jamaah Tabligh. *Mizan: Journal of Islamic Law*, 2(1), 57-81.
- Komara., & Prasetya. (2019). Konstruksi Sosial pada Pedagang Tradisional dalam Menghadapi Era Kompetisi Perdagangan Bebas. *Jurnal Riset Entrepreneurship*, 2(1), 78-94.
- Lailatus., S., & Musawwamah. (2019). Problem Praktik Khuruj Bagi Anggota Jama'ah Tabligh Di Medan, *Al-Ihkam: Jurnal Hukum & Pranata Sosial*, 10(1), 284-306.
- Maidin. (2020). Metode Dakwah Jamaah Tabligh Di Kerung-Kerung. *Jurnal Dakwah Tabligh*, 21(1), 419-436.
- Metcalf. (2015). Living Hadith in the Tablighi Jama'at. *The Journal of Asian Studies*, 52(3), 176-193.
- Nuraedah., & Mutawakkil. (2020). The Da'wah Communication Strategy of Jamaah Tabligh in Sub-district of Tondo Palu City. *Ilmu Dakwah: Academic Journal for Homiletic Studies*, 14(2), 321-338.
- Shahab. (2019). *Khuruj fi Sabilillah: Sarana tarbiyah Umat untuk Membentuk Sifat Imaniyah*. Bandung: Pustaka Ramadhan.
- Supian., & Farhan. (2021). Pemahaman Hadis dan Implikasinya Pada Praktek Keagamaan Jamaah Tabligh (Kajian Living Hadis di Kota Bengkulu), *ALQUDS: Jurnal Studi Alquran dan Hadis*, 5(2), 107-119.
- Zaki. (2019). Metode Pemahaman Hadis Jamaah Tabligh. *Ijtimaiyya: Jurnal Pengembangan Masyarakat Islam*, 8(2), 228-243.