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The Dynamics of Hadith Teaching and Practice in Indonesia: A Historical and Social Study

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Abstract

This study examines the transformation of Pondok Pesantren Darussalam Kersamanah, Garut, from 1986 to 2021 as a dynamic process of institutional adaptation within contemporary Islamic education in Indonesia. This study addresses an important gap in pesantren studies, as previous research has largely focused on general modernization trends, while limited attention has been given to longitudinal historical analyses of pesantren transformation using institutional perspectives. This research employs a historical method involving heuristics, source criticism, interpretation, and historiography. Data were collected from archival documents, institutional records, internal publications, and interviews with key informants. Talcott Parsons' structural-functional theory was employed as the analytical framework to examine how pesantren adapt to changing social and educational environments while maintaining institutional continuity. The findings reveal that the transformation of Pondok Pesantren Darussalam occurred through three major phases: the pioneering phase (1986–1995), the consolidation phase (1996–2008), and the expansion phase (2009–2021). The transformation involved three major dimensions: institutional transformation, educational transformation, and social transformation. The findings show that Darussalam successfully evolved from a relatively small pesantren into a modern Islamic educational institution through governance restructuring, educational innovation, infrastructure expansion, digital adaptation, and economic strengthening. Despite significant modernization, the pesantren maintained its core identity through the preservation of Islamic values, discipline, classical Islamic scholarship, and character formation. This study demonstrates that pesantren transformation in contemporary Indonesia should be understood as a multidimensional process involving adaptation, continuity, modernization, and institutional sustainability. The study contributes to broader discussions on pesantren studies and Islamic education by offering a structural-functional perspective for understanding the transformation of Islamic educational institutions in modern Indonesia.

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Introduction

Southeast Asia occupies a strategic position in the historical spread of Islam across the world. Situated along major maritime trade routes, the region served not only as a bridge between the Islamic heartlands of the Middle East and East Asia but also as one of the world's largest centers of Muslim population. Indonesia, Malaysia, and Brunei Darussalam are Muslim-majority countries, while significant Muslim minority communities are found in Thailand, the Philippines, Singapore, Myanmar, and Vietnam. The region's rich ethnic, linguistic, and cultural diversity has shaped distinctive patterns of Islamic reception and practice. Rather than replacing local traditions, Islam interacted with indigenous cultures, resulting in a form of religious expression that is moderate, adaptive, and deeply contextualized. The Islamization of Southeast Asia was facilitated through multiple channels, including trade, da'wah, education, and scholarly exchange. Muslim merchants played an essential role not only in expanding commercial networks but also in introducing Islamic values and beliefs. At the same time, Muslim scholars (ulama) and Sufi figures were instrumental in disseminating the foundational sources of Islamic teachings, namely the Qur'an and the Hadith, laying the intellectual foundations for the development of Islamic scholarship throughout the region (Muhammad Yusran et al., 2025).

Within this broader trajectory, the study of Hadith in the Malay-Indonesian world began to experience significant development during the nineteenth and early twentieth centuries. Figures such as Shaykh Nawawi al-Bantani, Shaykh Mahfudz al-Tarmasi, and Shaykh Ahmad Khatib al-Minangkabawi maintained strong intellectual connections with the leading centers of Islamic learning in Mecca and Medina, transmitting the tradition of Hadith scholarship to the Malay-Indonesian world and strengthening its instruction within pesantren. As noted by Azra (2004), the scholarly networks linking Southeast Asian scholars with the Middle East constituted a crucial foundation for the emergence and consolidation of the Hadith tradition in the region, facilitating the systematic teaching of authoritative collections such as *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, and the canonical Sunan across Java, Sumatra, Aceh, Patani, and Kelantan. Recent studies confirm the continued vitality of this network-based scholarly tradition. At the national level, research on the practice of Living Qur'an and Hadith at Pesantren Darul Arafah Raya demonstrates how classical hadith transmission continues to shape pedagogical practice within contemporary Indonesian boarding schools (Akhyar Lubis et al., 2022).

Nevertheless, a closer reading of this recent literature reveals persistent fragmentation. A 2024 historiographical review found that the majority of Living Hadith studies in Indonesia published between 2015 and 2023 remain concentrated on practical and reception-oriented aspects, employ predominantly descriptive methods, and show minimal theoretical elaboration; crucially, the dimension of transmission and transformation—essential for understanding the historical continuity of Hadith scholarship in society—has not been seriously addressed, and attention to digital contexts as new spaces of religious practice remains very limited (Ihsan & Ashshiddieqi, 2024).

This finding indicates that while individual aspects of Hadith practice in Indonesia have received growing scholarly attention, few studies attempt to connect this contemporary living practice with the longer intellectual genealogy of Hadith scholarship that runs from the classical Haramayn-linked scholarly networks through the modern ulama generation. Likewise, studies addressing transregional intellectual connections such

as recent work on Islamic scholarly links between Central Asia and Southeast Asia tend to emphasize contemporary institutional and pedagogical challenges rather than reconstructing a continuous historical account of Hadith transmission specifically (Dwi Estuningtyas, 2025).

This study addresses that gap by offering a holistic mapping of Hadith scholarship in Southeast Asia, particularly Indonesia, across successive historical periods—from classical figures such as Nuruddin al-Raniri and Abdul Rauf al-Singkili to contemporary scholars such as Syuhudi Ismail and Ali Mustafa Ya'qub—within a single, continuous historical framework. It further situates this genealogy within the broader ecosystem of Islamic educational institutions, including pesantren, madrasahs, universities, and Islamic organizations, and extends the analysis beyond textual-historical scholarship to encompass the sociological dimension of Living Hadith, thereby bridging the gap between classical transmission and contemporary reception identified in recent historiographical reviews (Ihsan & Ashshiddieqi, 2024).

Method

This study employs a qualitative research design using a library research (*studi pustaka*) approach, combined with a historical framework and a socio-religious analytical perspective to examine the development of Hadith studies in Southeast Asia, with particular emphasis on Indonesia.

The research design integrates two complementary approaches. First, a historical framework is employed to trace the chronological development of Hadith scholarship in the region—from its early transmission through scholarly networks connecting the Malay-Indonesian world with the Haramayn (Mecca and Medina) during the classical period, through the emergence of prominent nineteenth- and twentieth-century scholars, to its institutionalization within modern educational structures in the contemporary era. This framework enables the study to periodize the development of Hadith scholarship while identifying continuities and transformations across historical phases. Second, a socio-religious analytical perspective is applied to examine how Hadith scholarship has been received, interpreted, and practiced within Southeast Asian Muslim society, particularly through the phenomenon of Living Hadith. This perspective allows the study to move beyond a purely textual-historical account and to situate Hadith scholarship within its broader social, cultural, and religious context, thereby capturing the dynamic interaction between formal scholarly transmission and everyday religious practice.

The research data were obtained through an extensive review of relevant literature, including books, peer-reviewed journal articles, conference proceedings, dissertations, theses, and other academic publications discussing the history, development, characteristics, and dynamics of Hadith studies in Southeast Asian countries. The data sources were categorized into primary and secondary sources. Primary sources consisted of scholarly works specifically addressing Hadith studies in Southeast Asia, written by both regional and international scholars, as well as the original works of key Hadith scholars discussed in this study where accessible. Secondary sources included research methodology books, encyclopedias, and supporting literature relevant to the intellectual history of Islam and the development of Hadith scholarship in the region. Data collection

and analysis were conducted through the following systematic steps; Identification, Classification, Critical review, Historical contextualization, Socio-religious interpretation.

Results

Historical Development of Hadith Studies in Indonesia

The findings reveal that the development of hadith studies in Indonesia has undergone a dynamic and multi-layered historical transformation. The transmission and study of hadith in Indonesia cannot be separated from the broader process of Islamization in the archipelago, particularly through scholarly networks connecting the Middle East and Southeast Asia. From the earliest period, hadith teachings entered Indonesia not merely as textual knowledge but as part of broader Islamic educational, devotional, and social practices.

The early development of hadith studies in Indonesia was closely linked to the arrival of Muslim traders, scholars, and preachers who introduced Islamic teachings through adaptive cultural approaches. At this stage, hadith functioned primarily as a practical religious guide embedded in daily worship, ethics, and communal rituals. The teaching of hadith was still limited and generally integrated into broader Islamic instruction alongside Qur'anic studies, jurisprudence, and theology.

A more systematic development emerged with the strengthening of scholarly connections between Nusantara and the Middle East, especially Mecca and Medina. Indonesian scholars who studied in the Hijaz played a central role in transmitting hadith scholarship to local Muslim communities upon returning to Indonesia. This transregional intellectual network significantly influenced the development of Islamic learning and strengthened the position of hadith studies within Indonesian Muslim society.

The findings indicate three major historical phases in the development of hadith studies in Indonesia. The first phase was the introduction stage, during which hadith was transmitted primarily through oral teaching and integrated religious instruction. The second phase was the institutional consolidation stage, marked by the increasing role of pesantren and Islamic educational institutions in formalizing hadith teaching. The third phase is the contemporary transformation stage, characterized by the expansion of hadith studies into universities, academic research, and broader social religious practices known as living hadith.

These findings suggest that the development of hadith studies in Indonesia reflects not only intellectual transmission but also adaptation to changing educational, social, and religious contexts.

Institutionalization of Hadith Teaching in Indonesia

The findings further reveal that the institutionalization of hadith teaching in Indonesia has played a crucial role in strengthening the continuity of hadith scholarship. This institutionalization occurred through three major educational settings: pesantren, madrasah, and Islamic higher education institutions.

Pesantren represent the earliest and most influential institutions in the transmission of hadith teachings in Indonesia. Within pesantren traditions, hadith teaching was conducted through classical learning methods such as *bandongan*, *sorogan*, and *halaqah*. Major hadith texts such as *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Riyāḍ al-Ṣāliḥīn*, and *Bulūgh*

al-Marām became important teaching materials for students. In this context, hadith learning emphasized textual understanding, memorization, sanad awareness, and moral internalization.

The findings show that pesantren played a central role not only in transmitting hadith knowledge but also in preserving traditional scholarly authority. The role of kyai as transmitters of religious knowledge remains central in maintaining the continuity of hadith teaching across generations.

The second institutional setting is madrasah education. Compared to pesantren, hadith teaching in madrasah developed in a more structured curricular format. Here, hadith became a formal subject integrated into Islamic studies curricula, enabling broader access for Muslim students beyond traditional pesantren settings.

The third and most significant transformation occurred within Islamic higher education institutions. Universities such as State Islamic Universities (UIN), State Islamic Institutes (IAIN), and Islamic colleges contributed to the modernization of hadith studies through more systematic academic approaches. In this context, hadith studies expanded beyond traditional transmission into critical scholarship involving methodology, criticism, hermeneutics, and interdisciplinary research.

This institutional development indicates that hadith teaching in Indonesia has evolved from traditional oral transmission toward increasingly formalized and academically rigorous structures.

Major Scholars and Intellectual Contributions in Indonesian Hadith Studies

The findings also identify the important contributions of Indonesian Muslim scholars in shaping the intellectual landscape of hadith studies. These scholars played significant roles in transmitting, interpreting, teaching, and contextualizing hadith within Indonesian Islamic discourse.

In the earlier period, Indonesian scholars who studied in the Middle East became major agents of intellectual transmission. Their contributions strengthened the connection between Indonesian Islamic scholarship and classical hadith traditions. Through teaching, writing, and institutional leadership, these scholars introduced authoritative hadith texts and methodologies into Indonesian educational institutions.

The findings further show that modern Indonesian hadith scholarship has expanded significantly through academic writing, translation projects, commentary works, and contemporary research. Indonesian scholars increasingly engage with broader global discourses in hadith studies, including issues of authenticity, interpretation, contextualization, and application in contemporary society.

This intellectual development has contributed to a more dynamic understanding of hadith in Indonesia. Hadith is no longer studied solely as a classical textual tradition but also as a living source of religious guidance relevant to contemporary Muslim life. The growing diversity of approaches—ranging from traditional scholarship to critical academic analysis—demonstrates the richness of Indonesian hadith studies.

These findings indicate that the contribution of Indonesian scholars has been central in bridging classical hadith traditions with modern academic discourse.

Living Hadith and Contemporary Religious Practice in Indonesia

The findings reveal that one of the most significant contemporary transformations in Indonesian hadith studies is the emergence of living hadith as an important area of scholarly and social attention. Living hadith refers to the reception, adaptation, and manifestation of hadith within everyday Muslim practices, rituals, and social traditions.

In Indonesia, hadith is not confined to classrooms, books, or scholarly discussions. Instead, hadith teachings are actively embodied in various communal religious practices such as *istighāthah*, *mawlid*, *tahlilan*, collective prayers, and other ritual traditions widely practiced by Muslim communities. These practices demonstrate that hadith functions not only as a textual source of Islamic knowledge but also as a living social force shaping religious behavior and communal identity.

The findings show that the living hadith phenomenon in Indonesia reflects a dynamic interaction between textual tradition and local culture. Muslim communities interpret and practice hadith in ways that are deeply embedded in social realities, historical experience, and cultural expressions. This creates forms of religious practice in which hadith becomes part of lived experience rather than merely an object of textual study.

The growing scholarly attention to living hadith also reflects an important shift in hadith studies from purely textual analysis toward broader socio-religious inquiry. Researchers increasingly examine how hadith operates in everyday life, how communities interpret prophetic teachings, and how religious authority shapes practice within specific social contexts.

These findings demonstrate that contemporary hadith studies in Indonesia have evolved beyond traditional textual scholarship toward more dynamic engagements with social practice, cultural adaptation, and lived religiosity.

Discussion

From Classical Hadith Transmission to Contemporary Religious Practice in Indonesia

The findings demonstrate that hadith studies in Indonesia have evolved through a dynamic historical process, moving from classical textual transmission toward broader socio-religious practice. This transformation reflects the adaptive character of Islamic knowledge transmission, where hadith is not preserved solely through textual preservation but also through educational institutions, scholarly networks, and communal religious life.

Historically, the transmission of hadith in Indonesia was strongly influenced by transregional scholarly networks linking the Indonesian archipelago with the Middle East, particularly Mecca and Medina. This finding supports Azyumardi Azra's argument regarding the importance of intellectual networks in shaping Islamic scholarship in Southeast Asia. These networks facilitated not only the transmission of religious knowledge but also the circulation of scholarly authority, educational traditions, and interpretive frameworks.

The historical development identified in this study shows that hadith transmission in Indonesia did not follow a static pattern. Instead, it underwent a gradual transformation shaped by social, educational, and cultural changes. Initially, hadith was transmitted primarily through oral teaching and practical religious instruction. Over time, this transmission became more institutionalized through pesantren and formal educational

settings, eventually expanding into modern academic scholarship and socio-religious practice.

This transformation indicates that hadith transmission should be understood as a dynamic and historically adaptive process. The Indonesian case demonstrates that hadith remains relevant not only because of textual preservation but also because of its capacity to adapt to diverse social contexts. This finding aligns with contemporary scholarship in hadith studies, which increasingly emphasizes the social life of hadith beyond classical textual traditions.

Thus, the Indonesian experience illustrates that hadith transmission involves continuity and transformation simultaneously. The prophetic tradition remains preserved while its modes of transmission continue to evolve in response to changing historical realities.

Institutional Authority and the Development of Hadith Scholarship in Indonesia

The findings further reveal that the development of hadith studies in Indonesia is deeply connected to the role of educational institutions and scholarly authority. Pesantren, madrasah, and Islamic universities function not merely as places of learning but as central institutions shaping the production, transmission, and legitimacy of hadith knowledge.

Among these institutions, pesantren remains the most influential in preserving traditional hadith transmission. The centrality of pesantren lies in its emphasis on continuity, sanad consciousness, and the authority of kyai. In this setting, hadith learning is not limited to textual interpretation but includes ethical formation, religious discipline, and moral internalization. This makes pesantren a distinctive institution where intellectual and spiritual transmission operate simultaneously.

The expansion of hadith studies into madrasah and higher education institutions marks an important transformation in Indonesian Islamic scholarship. In these settings, hadith is increasingly studied through systematic academic frameworks involving methodology, criticism, contextual interpretation, and interdisciplinary analysis. This development has broadened the scope of hadith studies beyond traditional learning models.

The findings also indicate that Indonesian hadith scholarship has become increasingly diverse. Contemporary scholars no longer engage only with classical hadith literature but also with modern debates concerning authenticity, contextualization, and application in contemporary society. This diversity reflects a growing intellectual maturity in Indonesian hadith studies.

Importantly, this institutional expansion does not replace traditional scholarship but complements it. Traditional institutions preserve continuity with classical scholarship, while modern academic institutions encourage critical inquiry and methodological innovation. Together, these institutions create a dynamic ecosystem of hadith scholarship in Indonesia.

This finding suggests that the strength of Indonesian hadith studies lies in its ability to maintain a productive balance between tradition and modernity, preservation and innovation, authority and critical scholarship.

Living Hadith as the Contemporary Transformation of Hadith in Indonesian Muslim Society

One of the most important findings of this study is the emergence of living hadith as a major contemporary transformation in Indonesian hadith studies. This development shows that hadith is no longer understood solely as a textual object of scholarly study but also as a lived religious reality embodied in everyday Muslim life.

The phenomenon of living hadith demonstrates that prophetic traditions continue to function actively within social and cultural practices. Rituals such as *istighāthah*, *mawlid*, *tahlilan*, collective prayers, and other communal religious practices illustrate how hadith is interpreted, embodied, and transmitted in daily life. In this context, hadith becomes a living source of religious meaning, social cohesion, and communal identity.

This finding is significant because it expands the scope of hadith studies beyond traditional textual analysis. Classical hadith scholarship has long focused on sanad criticism, narrator evaluation, and authenticity verification. While these dimensions remain essential, the living hadith perspective highlights another important question: how prophetic teachings are received, practiced, and transformed in lived religious contexts.

The Indonesian case offers a particularly rich context for understanding this phenomenon because of its strong interaction between Islamic teachings and local cultural traditions. The adaptation of hadith into communal rituals demonstrates that religious texts do not operate in isolation from social realities. Instead, they are continuously interpreted and negotiated within specific cultural settings.

This process should not be viewed as a departure from hadith tradition. Rather, it represents the social extension of hadith itself. The transition from textual transmission to lived practice reflects the broader continuity of Islamic knowledge in society. Hadith remains authoritative not only because it is preserved in books and classrooms but also because it continues to shape religious practice and collective Muslim identity.

This study therefore contributes to the growing field of living hadith by showing that contemporary hadith studies in Indonesia must account for both textual scholarship and socio-cultural practice. Understanding hadith in Indonesia requires acknowledging both dimensions simultaneously.

Contribution to Islamic Scholarship

This study contributes to Islamic scholarship in three important ways. First, it provides a comprehensive framework for understanding the development of hadith studies in Indonesia through historical, institutional, intellectual, and socio-cultural perspectives. This broad framework helps explain the complexity of hadith transmission in the Indonesian context. Second, this study strengthens scholarship on Indonesian hadith studies by highlighting the central role of educational institutions and scholarly networks in shaping the development of hadith teaching and scholarship.

Third, this study contributes to the growing field of living hadith by demonstrating that hadith in Indonesia functions not only as textual knowledge but also as a living religious force embedded in social practice and communal life.

Conclusion

This study demonstrates that the development of hadith teaching and practice in Indonesia has evolved through dynamic historical, institutional, intellectual, and socio-cultural processes. Hadith transmission in Indonesia initially developed through early Islamic transmission networks connected to the broader Islamization of the Indonesian archipelago. Over time, this transmission became increasingly institutionalized through pesantren, madrasah, and Islamic higher education institutions, which played central roles in preserving, teaching, and developing hadith scholarship. These institutions contributed significantly to shaping the continuity and transformation of hadith studies in Indonesia.

The findings further reveal that the development of hadith studies in Indonesia cannot be understood solely through formal scholarly transmission. Contemporary Indonesian Muslim society demonstrates that hadith also functions as a living religious force embedded in communal practices, ritual traditions, and socio-cultural expressions. The emergence of living hadith reflects an important transformation in which hadith operates not only as textual knowledge but also as lived religious practice. Rituals such as *istighāthah*, *mawlid*, *tahlilan*, and collective prayers illustrate how prophetic teachings continue to be interpreted, transmitted, and embodied in everyday Muslim life.

This study concludes that hadith teaching and practice in Indonesia represent a dynamic interaction between textual scholarship and lived religiosity. The Indonesian experience shows that the strength of hadith transmission lies in its ability to maintain continuity with classical Islamic scholarship while adapting to changing educational, social, and cultural contexts. This study contributes to hadith studies, Indonesian Islamic scholarship, and living hadith research by offering a comprehensive framework for understanding how hadith continues to shape religious knowledge and Muslim social life in contemporary Indonesia. Future studies may further explore regional variations and emerging digital forms of hadith transmission to enrich understanding of the evolving role of hadith in modern Muslim societies.

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