



Hadith Studies in the Indonesian Context: The Integration of Pesantren and Modern Academic Epistemologies

Hanan Asrowi¹, Fachrul Rozy²

Universitas Islam Negeri Sunan Kalijaga, Yogyakarta, Indonesia

ABSTRACT

Background: Hadith studies in Indonesia have developed through two parallel epistemological traditions: the pesantren tradition rooted in sanad transmission and turāth literature, and the modern academic tradition within Islamic Higher Education Institutions (PTKI), which emphasises scientific criticism and interdisciplinary analysis. This dual development reflects society's need for a locally relevant yet globally standardised understanding of hadith. **Objective:** This study aims to analyse the epistemological construction of hadith studies in Indonesia by examining their historical development, the epistemological characteristics of pesantren and PTKI traditions, and their integrative model in shaping contemporary hadith scholarship. **Method:** A qualitative descriptive approach was employed through library research, utilising historical analysis, content analysis, and comparative analysis of relevant literature from both traditions. **Results:** The integration of hadith epistemology does not occur through formal curriculum unification, but through the intellectual mobility of scholars and academics who transfer pesantren-based sanad methods into modern academic contexts. This process creates a distinctive scholarly pattern that combines the rigour of traditional transmission with critical academic approaches, producing contextual and applicable hadith studies. **Conclusion:** The epistemology of hadith studies in Indonesia demonstrates a flexible, mutually enriching integrative model that strengthens both moral and intellectual legitimacy at the national and global levels. **Contribution:** This study contributes to the development of a conceptual framework that can inform curriculum design, educational strategies, and future research in hadith studies and Islamic scholarship.

ARTICLE HISTORY

Submitted: January 24, 2026

Revised: March 13, 2026

Accepted: March 21, 2026

Published: March 27, 2026

KEYWORDS

Indonesian Hadith Studies;
Pesantren;
PTKI;
Knowledge Integration

1. INTRODUCTION

The development of hadith studies in Indonesia demonstrates a distinct dynamic compared to those in other regions of the Muslim world. As the country with the largest Muslim population, Indonesia presents a unique socio-religious context in which the pesantren tradition deeply rooted since the 16th century (Muhakamurrohman, 2014) coexists with the modernisation of Islamic education through Islamic Higher Education Institutions (PTKI) (Nasution, 2018). These two landscapes have produced a diverse and evolving ecosystem of hadith scholarship rather than a single, uniform tradition. Their interaction has given rise to a distinctive pattern of hadith studies, functioning not merely as a reproduction of classical knowledge but also as an intellectual response to the social, legal, and political needs of Indonesian Muslim society. This phenomenon is significant as it illustrates how hadith texts are understood, taught, and contextualised within the plural and dynamic society of the Indonesian archipelago.

* **Corresponding Author:** Hanan Asrowi, 25205031071@student.uin-suka.ac.id

Department of Hadith Studies, Universitas Islam Negeri Sunan Kalijaga, Yogyakarta, Indonesia

Address: Jl. Laksda Adiucipto, Papringan, Caturtunggal, Kec. Depok, kab. Sleman, Daerah Istimewa Yogyakarta

How to Cite this Article:

Asrowi, H., & Rozy, F. (2026). Hadith Studies in the Indonesian Context: The Integration of Pesantren and Modern Academic Epistemologies *Indonesian Journal of Research in Islamic Studies*, 3(1), 61-75. <https://doi.org/10.64420/ijris.v3i1.479>



Historically, hadith studies in Indonesia did not emerge as an independent discipline but rather as a supporting component of religious practice and the formation of communal religious ethos. They were integrated into studies of fiqh, Sufism, and religious education, rather than treated as a separate analytical field (Mappasessu & Akmal, 2025). It was only in the 20th century, through modern Islamic educational institutions, that hadith studies transformed into a more systematic and methodological academic discipline (Al-Shuqairat & Aldajah, 2025). During this period, Indonesian Muslim society experienced significant socio-political changes, including colonial rule, the emergence of a modern bureaucracy, and the expansion of Western-style education systems. These transformations influenced not only social and political structures but also the production, teaching, and legitimisation of Islamic knowledge (Federspiel, 2002).

These changes are closely linked to the institutionalisation of Islamic higher education within the framework of modern universities beginning in the early 20th century. The establishment of such institutions created new spaces for hadith studies as a systematic and methodological academic discipline (Zaidi & Hoque, 2019). Hadith is no longer studied solely through traditional transmission but also through scientific approaches such as sanad and matn criticism, historical analysis, and engagement with the social sciences and humanities. This transformation marks a significant shift from practice-oriented religious learning toward research-oriented academic inquiry.

In this article, hadith studies are understood as a systematic examination of the Prophet's traditions, encompassing transmission (*riwāyah*), validation (*dirāyah*), and socio-historical interpretation within specific contexts. It involves two primary dimensions: *riwāyah*, which focuses on transmission, chains of narration, and authority, and *dirāyah*, which emphasises critical analysis of textual content, historical context, and interpretive relevance (Alim et al., 2025). Thus, hadith studies are not merely viewed as the preservation of texts through memorisation and transmission, but also as an intellectual effort to interpret, contextualise, and engage with hadith in evolving social realities (Rachmawan, 2024). This broader definition allows hadith studies to be understood not only as part of classical scholarship but also as an academic discipline open to modern methodological approaches. This conceptual framework underpins the present study's examination of the development of hadith studies in Indonesia, particularly the interaction between pesantren traditions and modern academic frameworks in the 20th century.

Previous studies have examined the development of hadith scholarship in Indonesia from various perspectives. Al Qurtuby (2021) highlights that networks of Nusantara scholars established strong sanad traditions as early as the 17th century, forming a robust foundation for pesantren-based scholarship. Similarly, Farida (2017) shows that figures such as Nur al-Din al-Raniri and 'Abd al-Ra'uf al-Sinkilī made significant contributions to hadith literature in Indonesia, strengthening the epistemological basis of *riwāyah* within local traditions. In the modern academic context, Taufik (2020) explains that Islamic higher education institutions have undergone methodological developments, including a more analytical and historical approach to hadith commentary. Meanwhile, Isbaria (2022) emphasises that the development of Indonesian hadith thought cannot be separated from the interaction between pesantren and PTKI, even though they operate within different institutional systems. These studies indicate that although both epistemological traditions have been widely examined separately, their integration has not been sufficiently explored comprehensively.

Based on this context, this article aims to analyse the epistemological construction of hadith studies in Indonesia through three main focuses: first, the pesantren tradition as an epistemological foundation; second, the epistemology of hadith within Islamic higher education; and third, the model of epistemological integration between the two in contemporary hadith studies. By combining these perspectives, this study seeks to map the distinctive scholarly character of Indonesian hadith studies, emerging from the interaction between *riwāyah* and *dirāyah* traditions. Hadith studies in the Indonesian context thus represent a creative synthesis between the continuity of sanad-based traditions and modern methodological innovation.

The underlying assumption of this study is that the integration of hadith epistemology in Indonesia is not achieved through institutional curriculum unification but through the intellectual mobility of scholars and academics who traverse these two epistemic domains. The movement of pesantren graduates into modern academic settings, along with the development of scientific methodologies within PTKI, has shaped historical and epistemological patterns of knowledge transmission and transformation. Therefore, the integration observed is not structural but methodological and practical. This study argues that Indonesian hadith studies represent a creative synthesis combining the strengths of sanad-based traditions with modern methodological innovation. It is expected that this research will not only clarify the epistemological construction of hadith studies in Indonesia but also demonstrate how Nusantara hadith scholarship emerges as a moderate, contextual, and socially relevant intellectual tradition for contemporary Indonesian Muslim society.

2. METHOD

2.1 Research Design

The object of this study is literature on the epistemology of hadith studies in Indonesia, particularly within the pesantren tradition and Islamic Higher Education Institutions (PTKI). The data sources include books examining hadith epistemology in both pesantren and modern academic contexts, scholarly journal articles, and academic works discussing the development of hadith studies in Indonesia. The scope of this research covers (1) the transmission of hadith knowledge within the pesantren tradition; (2) the process of methodological modernization of hadith studies within PTKI; (3) the epistemological contributions of both pesantren and academic traditions to the formation of hadith scholarship in Indonesia; and (4) the points of convergence and divergence between *riwāyah* and *dirāyah* epistemologies, including their synthesis in contemporary academic practice.

This study employs a qualitative descriptive approach using a library research method. This approach is chosen because the research aims to deeply understand and describe the epistemological construction of hadith studies within pesantren and Islamic higher education institutions (PTKI), as well as their relationship and integration within the Indonesian context.

2.2 Object

This study is not conducted at a specific field location, as it relies on a literature review. The object of the research consists of ideas, intellectual traditions, and epistemological constructions of hadith studies developed within pesantren and PTKI in Indonesia. The research was conducted during the year of this article's writing. The research subjects consist of literature relevant to the epistemology of hadith studies in Indonesia. Data sources include books discussing hadith epistemology within pesantren and PTKI traditions, scholarly journal articles, and academic documents examining the development of hadith studies in Indonesia.

2.3 Data Collection

The research instrument consists of documented literature. Data were collected through systematic searching, gathering, and selecting relevant written sources, including books, scholarly journals, and academic documents related to hadith epistemology and the development of hadith studies in Indonesia.

2.4 Data Analysis

The collected data were analysed using three main techniques. First, historical analysis was applied to trace the development of hadith transmission within the pesantren tradition and the process of methodological modernisation within PTKI. Second, content analysis was used to identify the epistemological contributions of each tradition to the construction of Indonesian hadith scholarship. Third, comparative analysis was conducted to map the similarities and differences between *riwāyah* and *dirāyah* epistemologies, including their synthesis in contemporary academic practice.

2.5 Procedure

The research procedure began with determining the study's focus and collecting relevant literature. This was followed by classification and critical reading of the data sources. The next stage involved data analysis using historical, content, and comparative approaches. Finally, the findings were synthesised to obtain a comprehensive understanding of the integration between pesantren and modern academic epistemologies in Indonesian hadith studies.

3. RESULT AND DISCUSSION

3.1 Result

a) Historical Background of Hadith Studies in Indonesia

The history of Islam's arrival in Indonesia began with the interaction between Muslim traders from Arabia, Gujarat, and Persia and the coastal communities of the Indonesian archipelago (Gunawan, 2019). These early contacts occurred as early as the 7th century CE through international trade routes. However, historical evidence suggests that the Islamization of local societies became more evident in the 13th century, marked by the establishment of the Samudera Pasai Sultanate (Azizah et al., 2025). This sultanate in Aceh is widely regarded as the first Islamic kingdom in Indonesia and symbolises the early institutionalisation of Islam in the region.

One of the key factors accelerating the acceptance of Islam among local communities was the role of Sufi scholars, who propagated Islamic teachings through peaceful social, economic, and cultural approaches. They introduced Islam through spiritual and tolerant methods, often organised within Sufi orders such as the Shattariyah, Qadiriyyah, Naqshbandiyah, and Sammaniyah. Rather than rejecting local traditions, these scholars accommodated practices such as communal feasts (*kenduri*), thanksgiving rituals (*selamatan*), and pilgrimage (*ziarah*), reinterpreting them within an Islamic framework. This adaptive approach enabled Islam to spread rapidly without generating cultural conflict.

Trade centres such as Aceh, Malacca, Gresik, and Demak served as early hubs for the growth of Muslim communities and scholarly networks, which helped transmit Islamic sciences, including Sufism and practical jurisprudence. At this stage, hadith scholarship had not yet developed as an independent discipline but was integrated into the transmission of *fiqh*, Sufism, and religious ethics. Between the 13th and 16th centuries, Islamization in the archipelago took on a practical, Sufi-oriented form. Hadith served primarily as a moral and spiritual foundation, with commonly cited traditions reinforcing ethical teachings, Sufi practices, and basic jurisprudence (Rahman et al., 2024). However, systematic methodological studies such as *sanad* and *matn* criticism had not yet fully developed.

A significant transformation occurred in the 17th and 18th centuries with the emergence of scholarly networks connecting the Indonesian archipelago to the Haramain (Mecca and Medina). Scholars such as Abd al Rauf al Sinkili and Yusuf al Makassar studied in these centres, establishing intellectual ties with Middle Eastern scholars. They returned with *sanad* authorisations and advanced hadith literature, contributing to the development of local scholarly traditions. During this period, local writings began to incorporate hadith into works of *fiqh*, Sufism, and ethical teachings, as seen in the works of al-Sinkili and Nuruddin al-Raniri. Hadith usage at this stage remained pragmatic, often supporting the Shafi'i legal framework and Ghazalian Sufism that dominated Indonesian Islam.

In the 19th century, the transmission of hadith knowledge became more firmly established through figures such as Shaykh Nawawi al-Bantani and Shaykh Mahfudz al-Tarmasi. They introduced advanced hadith texts, taught canonical collections such as *Sahih al-Bukhari* and *Sunan al-Tirmidhi*, and produced scholarly commentaries. Their acquisition of *sanad* authorisations from scholars in the Haramain further strengthened the legitimacy of hadith transmission in the archipelago, marking a maturation of the scholarly tradition.

Entering the 20th and 21st centuries, hadith studies underwent a significant transformation through modern institutions such as reformed *pesantrens*, *madrasas*, and Islamic universities, including IAINs and UINs. Concise hadith collections such as *Bulugh al Maram*, *Riyad al Salihin*, and *Al Arba in al Nawawiyah* became integral to *pesantren* curricula. Meanwhile, universities introduced academic approaches including *sanad* and *matn* criticism, historical analysis, and interdisciplinary engagement with the social sciences. Prominent scholars in this phase include M Syuhudi Ismail, Ali Mustafa Yaqub, Quraish Shihab, and Mahmud Yunus. The interaction between *pesantren* and academic traditions has thus produced a distinctive Indonesian model of hadith scholarship that is both moderate and contextual.

b) Pesantren Tradition as an Epistemological Foundation

Before the emergence of modern academic frameworks, hadith studies in Indonesia were firmly grounded in the epistemology of *pesantren* as the primary foundation of Islamic scholarship. *Pesantren*, as the oldest Islamic educational institution in Indonesia, has played a central role in preserving and transmitting Islamic knowledge, including hadith studies, across generations (Sadali, 2020). Over time, *pesantren* have developed into two main models: traditional *salafiyah*, which emphasises classical texts, the *kitab kuning*, and non-formal education, and modern *khalafiyah*, which integrates formal schooling systems into the *pesantren* curriculum.

Both models cultivate a distinctive epistemological system that combines *sanad* authority, scholarly ethics (*adab*), and learning methods such as *talaqqi* and classical text study. Instructional methods in *pesantren* include *sorogan*, *bandongan*, and *halaqah*, allowing students to engage deeply with texts under direct teacher guidance (Tamim, 2024). In this context, hadith is not only treated as a source of law and ethics but also as a means of internalising religious values and cultivating practical piety in daily life.

The epistemology of hadith within *pesantren* is primarily constructed through a strong *riwāyah*-based transmission model, involving direct learning from teachers through structured reading of hadith texts (Saifuddin, 2009). Teachers serve not only as instructors but also as authorities whose legitimacy is grounded in *sanad* lineage, moral integrity, and spiritual recognition. Emphasis is placed on memorisation, literal understanding, and respect for scholarly authority. This relational structure forms an epistemological framework that harmonises textual, normative, and ethical dimensions (Multajam, 2022).

At the same time, elements of *dirayah* critical analysis of hadith quality and contextual interpretation are present. However, they are not always the primary focus except in certain pesantren specialising in advanced hadith studies. Over time, hadith studies have continued to evolve within pesantren, with many institutions incorporating hadith as a distinct subject. Variations between traditional and modern pesantren have also influenced curricula and teaching methods. In practice, hadith learning is conducted through *sorogan*, *bandongan*, and deliberative discussions such as *bahth al-masa'il*. The latter is commonly implemented in major pesantren such as Lirboyo and Kediri, using classical texts like *Fath al Qarib* and *Bidayat al Mujtahid* as reference materials for scholarly discussion.



Figure 1. Overview of Pesantren-Based Hadith Studies

Two major hadith collections commonly studied in pesantren during the 20th Century are *Sahih al Bukhari* and *Sahih Muslim*. *Sahih al-Bukhari* was studied in at least 21 pesantren at the advanced level of *khawas*. Meanwhile, *Sahih Muslim* was taught in 17 pesantren at the secondary level *tsanawiyah*. Other hadith compilations frequently used in pesantren include *al-Arba'in al-Nawawiyah*, *Riyad al-Salihin*, *Bulugh al-Maram*, and *al-Tarhib wa al-Tarhib* (Isbaria, 2022).

Books categorized under hadith criticism are generally taught by *kiai* who also possess formal higher education backgrounds, often as graduates from Middle Eastern institutions. The pattern of hadith instruction in pesantren tends to focus on the study of classical texts, *kitab kuning*, derived from the interpretations of earlier scholars. As a result, there is often limited expansion in the broader construction of hadith knowledge (Nasri & Mulyohadi, 2023). This condition occurs because students primarily study codified works written by scholars whose focus lies on theology, jurisprudence, ethics, or other Islamic sciences.

Another notable aspect of hadith studies in pesantren is the limited teaching and development of methodologies for *sanad* and *matn* criticism. Since the commonly used texts are primarily works of *fiqh* and *Sufism* that incorporate hadith explanations, pesantren generally do not emphasise a specific focus on hadith-critical methodology (Rahman, 2024). For students, the primary focus is on acquiring comprehensive Islamic knowledge rather than specializing exclusively in hadith studies. In this context, hadith functions more as a supporting source for other disciplines such as *fiqh* and *Sufism*. Only a limited number of students have the opportunity to study primary hadith texts in depth, and this remains relatively uncommon across most pesantren in Indonesia.

Several prominent scholars have played significant roles in strengthening the transmission and authority of hadith studies in pesantren, including Shaykh Nawawi al Bantani (1813- 1897), Shaykh Mahfudz Termas (1868-1920), KH Hasyim Asyari (1871- 1947), and Nuruddin al Raniri (d. 1658, and Abd al Rauf al Sinkili, 1615 to 1693 (Farida). The pesantren epistemology they shaped established a relatively strong foundation for hadith scholarship prior to the transformations of the 20th Century. With the institutionalisation of Islamic education within modern higher education systems, pesantren traditions were not abandoned. Instead, they interacted with new academic frameworks that emphasised methodological systematisation and a research orientation.

c) Modern Academic Hadith Studies in Indonesia in the 20th Century

The modern academic framework of hadith studies in Indonesia in the 20th Century can be understood as both a historical periodization and an epistemological transformation. The institutionalisation of Islamic higher education characterised it, as did the emergence of Indonesian hadith scholars and the adoption of scientific methodologies,

such as historical criticism and contextual analysis. Hadith studies gradually shifted from traditional transmission patterns toward institutionalized academic inquiry.

The term modern academic in this context does not merely refer to the emergence of particular figures but to a broader historical phase and epistemological framework characterized by higher education systems, scientific methods, and structured scholarly methodologies. This transition occurred alongside socio-political changes in the early 20th Century, including colonial policies, the rise of modern educational institutions, and the increasing interaction of Indonesian Muslim intellectuals with Middle Eastern and Western scholarly traditions (Federspiel, 2002). Consequently, hadith studies entered new institutional spaces, such as modern madrasas and Islamic universities, requiring the systematisation of curricula, methodological standardisation, and clearer disciplinary distinctions within Islamic studies.

The development of hadith studies in Indonesia during the 20th Century is closely linked to the intellectual mobility of Indonesian Muslim scholars connected to major centers of Islamic learning in the Middle East. From the late 19th Century to the early 20th Century, the Nusantara Haramain scholarly network served as a key channel for transmitting sanad traditions, hadith literature, and classical scholarly authority, which were later reintroduced into pesantren in Indonesia. In subsequent phases, as modern Islamic higher education expanded, pesantren graduates increasingly entered formal academic environments, creating encounters between sanad-based transmission and modern academic methodologies. This dynamic indicates that the integration of pesantren and higher education epistemologies is a historical process shaped by intellectual mobility and the transformation of Muslim scholarly networks, rather than merely the result of institutional policy (Hefner, 2011).

Prior to this transformation, hadith studies in Indonesia were firmly rooted in pesantren epistemology. Hadith was studied through riwayat-based transmission, emphasizing sanad continuity, direct learning through talaqqi, and scholarly ethics as the foundation of intellectual authority. Hadith was not positioned as an independent critical discipline but was integrated with fiqh, Sufism, and religious ethics. This epistemological framework shaped a normative and practice-oriented character of hadith studies and served as the initial foundation for the academic transformation that emerged in the 20th Century.

The intellectual mobility of Indonesian Muslim scholars expanded further through their engagement with higher education in Western countries. Many Indonesian Muslim intellectuals pursued studies in European and American universities, particularly in Islamic studies, social sciences, and the humanities. This exposure introduced modern scientific methodologies such as historical criticism, social analysis, and interdisciplinary approaches into Islamic studies. Although not exclusively focused on hadith, these academic experiences contributed to the development of new epistemological frameworks later adapted in hadith studies within Islamic Higher Education Institutions, PTKI. Interaction with Western academic traditions functioned as a medium of methodological transformation rather than a replacement of classical scholarly authority, reinforcing the integrative character of academic hadith studies in Indonesia.

Islamic higher education institutions have become central hubs for the study of Islamic sciences. Hadith, as the second primary source in Islam, has become a compulsory subject in Islamic universities and has even developed into a specialized field of study in certain institutions (Nata, 2022). Numerous scholarly works have emerged in hadith studies, covering both riwayat and dirayah dimensions. Institutions such as IAIN and UIN were established to provide university-level education as centres for the development and deepening of Islamic knowledge (Putra, 2007). From their inception, these institutions have specialized in Islamic sciences, with faculties such as Ushuluddin offering intensive programs including Hadith Studies. The presence of dedicated courses and academic programs has significantly strengthened the position of hadith studies within higher education.

The epistemology of hadith studies in Indonesian Islamic higher education is constructed through the integration of riwayat and dirayah within a systematic, research-based framework. The application of methodologies such as sanad criticism, matn criticism, historical analysis, philology, and hermeneutics demonstrates that hadith is no longer viewed solely as a normative discipline but also as a scientific field open to rational and contextual analysis (Wahyuddin & Syaughani, 2025). Additionally, the development of curricula, teaching methods, and scholarly production by lecturers and students further reinforces a distinctive academic epistemology. This development has also been influenced by reformist thinkers such as Fazlur Rahman, Yusuf al-Qaradawi, Muhammad al-Ghazali, and other contemporary Muslim scholars whose methodological ideas are widely adopted in PTKI literature and research. At the local level, Indonesian hadith scholars have also contributed new methodologies and critical perspectives, enriching the national intellectual tradition.

Over time, Islamic higher education institutions have expanded across Indonesia, with many evolving from Islamic Colleges STAI and Institutes IAIN into State Islamic Universities UIN. The emergence of postgraduate pro-

grams and the establishment of Tafsir Hadith departments within the Faculty of Ushuluddin have paralleled the growth of hadith studies in Indonesia (Federspiel, 2001). In earlier stages, hadith studies in PTKI still emphasised primary hadith collections such as *Sahih al-Bukhari*, *Sahih Muslim*, *Musnad Ahmad*, and *al-Mustadrak ala al-Sahihayn*. However, in recent decades, the field has developed toward a more methodological orientation through the integration of hadith sciences (*dirayah al hadith*), drawing on key methodological works such as *Marifah Ulum al Hadith*, *al Taqyid wa al Idah*, *Tadrib al Rawi*, *Tahdhib al Tahdhib*, and *Tahdhib al Kamal*.



Figure 2. Overview of Hadith Studies in Higher Education

Islamic Higher Education Institutions PTKI in Indonesia have become an important space for the development of modern hadith studies. PTKI functions not only as a site for the reproduction of tradition but also as a laboratory of new epistemology that continuously adapts to contemporary needs. Since the transformation of IAIN into UIN and the expansion of Islamic studies faculties across various universities, hadith studies have undergone significant methodological and epistemological evolution. In earlier periods, hadith studies were largely textual and focused on commentary on classical *turath* works. However, in recent decades, the academic paradigm has shifted toward critical, interdisciplinary, and research-based approaches. This shift reflects the dynamic nature of hadith epistemology, which is no longer solely grounded in classical tradition but is also open to modern methodologies within global academic discourse.

The *dirayah* approach within PTKI has expanded beyond classical methodologies to incorporate modern scientific theories. Historical criticism, linguistic and semiotic analysis, sociological and anthropological approaches, living hadith studies, and the use of digital technology in hadith research have become integral to the development of contemporary epistemology (Faradits, 2020). This transformation demonstrates that hadith scholarship has embraced global academic research methodologies without abandoning the authoritative foundations of sanad and the discipline of *mustalah al hadith*. This shift is not merely academic but also epistemological, positioning hadith as a living phenomenon within the social and cultural structures of Indonesian Muslim society. The direction of hadith epistemology in higher education is moving toward an integrative model that emphasises scientific verification and social relevance in addressing contemporary religious challenges. Consequently, hadith studies in PTKI no longer rely solely on classical traditions but develop through critical and interdisciplinary methodologies aligned with the needs of modern society (Auliya & Kurjum, 2025). The epistemological construction of hadith studies in PTKI simultaneously considers three aspects: textual validity through classical methodologies, objectivity through scientific criticism, and social relevance through interdisciplinary approaches.

In recent decades, hadith studies in PTKI have increasingly demonstrated a distinctive integrative character. Hadith is treated as a source of religious discourse that can be analysed critically and contextually. This epistemological direction reflects efforts to combine textual validity, scientific objectivity, and social relevance within a unified framework. As a result, Indonesian hadith studies have developed a unique character that is neither fully identical to Middle Eastern nor Western models but emerges from the plural, contextual, and evolving intellectual dynamics of the Indonesian archipelago.

Prominent scholars in Indonesian Islamic higher education have played a crucial role in shaping the direction and character of modern academic hadith studies through scientific research methodologies, critical analysis, and multidisciplinary approaches. Figures such as Azyumardi Azra, Sahiron Syamsuddin, Ali Mustafa Yaqub (1952 to 2016), and M Syuhudi Ismail (1932 to 1987) have served as key intellectual bridges between classical traditions and

contemporary academic demands. Early-generation scholars laid the foundation for scientific hadith studies in PTKI by emphasising the integration of classical *mustalah* traditions with modern critical methodologies, becoming major references in Indonesian academic hadith scholarship.

The transition toward a modern academic framework in Indonesian hadith studies during the 20th century should not be understood as a rupture from earlier scholarly traditions, but rather as the result of an epistemological encounter between pesantren and Islamic higher education. This transformation marks a shift from hadith studies as a traditional transmission practice to an institutionalised academic discipline, without abandoning its normative foundations. Pesantren and Islamic higher education represent two distinct epistemic horizons. Pesantren emphasises the transmission of scholarly authority through sanad, ethical conduct, and teacher-student relationships, while higher education prioritises modern educational systems, scientific methodologies, and critical interdisciplinary approaches. Their interaction is not oppositional but dialectical and mutually complementary.

Within the pesantren epistemological framework, hadith is understood as part of a continuous scholarly tradition integrated with fiqh, Sufism, and religious ethics, rather than as an autonomous object of critical inquiry. *Riwāyah*, *talaqqi*, and scholarly authority function as the main mechanisms of intellectual legitimacy, while sanad is understood not only as a chain of transmission but also as a source of moral and spiritual authority in interpreting the Prophetic tradition. This epistemological character forms the normative and practical foundation of hadith studies in Indonesia, which later becomes the basis for the development of modern academic methodologies in Islamic higher education.

The development of hadith studies in Indonesia during the 20th century can also be understood as the result of a relatively conscious intellectual strategy among Indonesian Muslim scholars in responding to the challenges of modernity, nationhood, and changing structures of religious authority. This strategy did not emerge through centralised policies or formal institutional planning but through reflective methodological choices made both individually and collectively. In this context, hadith interpretation is no longer directed solely toward preserving tradition but also toward making it relevant for legal construction, education, and the social life of Indonesian Muslims.

The concept of Indonesian fiqh developed by Hasbi Ash Shiddieqy represents an early expression of this strategy, in which hadith is situated within a national context without abandoning its normative authority. In later phases, PTKI scholars continued similar strategies, consciously adopting modern academic methods as analytical tools rather than as competing paradigms to classical traditions. Thus, the use of critical and interdisciplinary methodologies in Indonesian hadith studies is better understood as a deliberate epistemological strategy aimed at preserving the authority of hadith while expanding its relevance within modern academic and social contexts.

Overall, hadith studies in Indonesia during the 20th century did not develop through ahistorical adoption of modern methodologies, but rather through a historical integration of pesantren traditions with modern academic frameworks. This process has produced a distinctive scholarly pattern rooted in the intellectual context of the Indonesian archipelago. Furthermore, the development of hadith studies reflects a conscious epistemological strategy among Indonesian Muslim scholars. This strategy neither seeks to sever the sanad-based pesantren tradition nor remains confined to the literal reproduction of classical authority. Instead, modern academic methodologies, whether originating in the Middle East or the West, are selectively adapted to align with Indonesia's intellectual horizon and socio-religious needs. Within this framework, sanad and *matn* criticism, historical approaches, and interdisciplinary methodologies are employed not to replace traditional authority but to strengthen both the scientific validity and social relevance of hadith understanding. This epistemological strategy demonstrates that the integration of pesantren and higher education is not merely a historical coincidence but a deliberate intellectual choice to develop hadith studies that are traditionally authentic, academically credible, and socially contextual within the Indonesian national framework.

d) The Institutionalisation of Hadith Studies in Higher Education and Religious Authority

The transformation of hadith studies in Indonesia in the 20th century did not stop at epistemological changes within academic settings. Still, it continued through the institutionalisation of religious and state institutions. Hadith studies, which had previously developed within the sphere of traditional scholarly transmission and academic discourse, began to acquire social functions and public authority through Islamic higher education institutions, the construction of national law, and official religious bodies such as the Indonesian Council of Ulama MUI (Azra, 2019). This process marked a significant shift, in which hadith was no longer understood solely as a normative religious source but also as an institutional reference in legal decision-making and Islamic policy formulation.

Islamic Higher Education Institutions, PTKI, played a central role in this institutionalisation. Since the establishment of State Islamic Higher Education PTAIN and the Academy of Religious Sciences ADIA, which later trans-

formed into the State Islamic Institute IAIN and the State Islamic University UIN (Munthe 2022), hadith studies have been systematically incorporated into structured curricula grounded in scientific methodology. Hadith was no longer taught merely as part of fiqh or tafsir but developed into an independent field of study through undergraduate and graduate programs in Hadith Studies. Through PTKI, hadith studies functioned as a producer of scientific authority, generating scholars, lecturers, and researchers who actively contributed to Islamic discourse in Indonesia (Akhyar et al., 2023).

Beyond the academic sphere, the institutionalisation of studies in Indonesia also occurred through the relationships among the state, ulama, and official religious authorities. The establishment of the Indonesian Council of Ulama MUI in 1975 marked an important phase in the construction of national Islamic authority, in which hadith served as a primary source for legitimising. In this context, hadith was not only produced and understood through academic mechanisms or pesantren traditions but was also mobilised with the politics of knowledge to address the needs of the state and Indonesian Muslim society. The process of issuing MUI fatwas involves selecting and contextualising hadiths, considering social stability, public interest, and the national framework, thereby shaping a form of hadith authority that is institutional and national in character.

These dynamics indicate that the authority of hadith in Indonesia is not constructed solely by the state or religious scholars but emerges through negotiation among religious, academic, and political interests. As noted by Hefner, the development of modern Indonesian Islam is characterised by Muslim civil society's interaction with the state to shape public religious discourse (Hefner, 2000). Within this framework, hadith becomes part of a living normative discourse within the arenas of national Islamic law, religious policy, and social legitimacy. The institutionalisation of studies in Indonesia thus reflects not only the development of an academic discipline but also the operation of hadith as a source of religious authority within the modern nation-state structure.

The thought of Hasbi Ash Shiddieqy provides a clear example of how hadith studies extend beyond theoretical normative inquiry to function directly as a foundation for the formulation of Islamic law in Indonesia. Through his concept of fiqh, Hasbi positioned hadith as a legal source that must be interpreted contextually, taking into account the objectives of Islamic law (maqasid al shariah), the social conditions of Indonesian society, and the evolving national legal system. In this framework, hadith studies serve as a methodological instrument for selecting, interpreting, and actualising hadiths in ways that align with Indonesian realities.

This approach encouraged a significant shift in the construction of Islamic law in Indonesia, where hadith is no longer treated as a normative proof applied literally but as a legal source requiring historical, contextual, and functional analysis. Through this mechanism, hadith studies contribute to the formulation of Islamic family law, the discourse on the codification of Islamic law, and Islamic legislation in Indonesia. Hadith studies thus function as a bridge between the authority of religious texts and the needs of the national legal system, demonstrating that the institutionalisation of Indonesian Islamic law occurs through the intellectual work of scholars rather than merely through the reproduction of classical fiqh opinions.

Institutional studies in Indonesia have not only occurred through Islamic higher education but also through the formation of religious authority in the public sphere, closely linked to the state's political structure. The establishment of the Indonesian Council of Ulama in 1975 cannot be separated from the New Order regime's interests in managing, regulating, and mediating Islamic discourse within the framework of national stability (Roszi 2017). In this context, hadith functions as a source of normative legitimacy that supports the authority of MUI while also serving as a medium for negotiation between state interests, public aspirations, and Islamic scholarly traditions. Thus, the use of hadith in MUI fatwas is not merely a scholarly activity but also a practice of knowledge politics operating within the structure of state power.

In the practice of issuing fatwas, the hadiths used by MUI are not understood purely textually but are selected, interpreted, and contextualised in public welfare, social conditions, and national interests. This process illustrates how hadith studies, through sanad criticism, contextual interpretation, and consideration of maqasid al shariah, directly contribute to the production of public religious authority. The involvement of Islamic higher education academics in MUI structures and fatwa commissions demonstrates that the institutionalisation of studies in Indonesia occurs through the integration of academic scholarly authority and the structural legitimacy of the state.

The construction of hadith authority in Indonesia is also significantly influenced by socio-religious organisations, such as the Nahdlatul Ulama and Muhammadiyah, which have long served as bases for the production and transmission of hadith understanding within society. Nahdlatul Ulama represents a pesantren-based hadith tradition emphasising the authority of the ulama, while Muhammadiyah develops a more scriptural and rational understanding of hadith through tarjih and collective ijtihad. These organisations shape the religious culture of the Muslim community and also serve as key epistemic sources that influence fatwas, Islamic legal discourse, and national reli-

religious policy. Thus, institutional studies in Indonesia are shaped by dynamic relations among the state, ulama, academics, and social organisations under a single, homogeneous authority.

In addition to educational institutions and formal religious authorities, the institutionalisation of studies in Indonesia has also occurred through the translation and localisation of the archipelago's languages. Since the early 20th century, hadith has not only been studied in Arabic but also translated and explained in Malay Jawi, Javanese, and Sundanese through printed books, religious treatises, and teaching traditions. The use of Pegon and Jawi scripts in hadith translations has served as a medium for teaching hadith to non-Arabic speaking communities while also shaping an epistemic locality in the understanding of the Sunnah. This process demonstrates that hadith studies in Indonesia have not developed solely within formal academic spaces but also through cultural and linguistic strategies that allow hadith to function as a living discourse within the social and cultural contexts of the Indonesian archipelago.

In conclusion, the institutional studies in Indonesia show that the transformation of hadith scholarship in the 20th century is not only academic in nature but also has significant implications for the formation of legal structures and religious authority. Hadith studies function as a bridge connecting pesantren scholarly traditions, modern academic methodologies, and the institutional needs of Indonesian Muslim society. This process affirms that hadith studies in Indonesia have developed as a discipline deeply intertwined with the social, legal, and political dynamics of Islam at the national level.

e) *The Integrative Model of Hadith Studies in the Indonesian Context*

Hadith studies in the Indonesian context cannot be understood merely as a product of academic modernization or as a continuation of pesantren traditions. Rather, they emerge from distinctive epistemological and social needs, namely, the effort to formulate a scientifically valid Islam that is both traditionally authoritative and socially relevant within the Indonesian national context. In a Muslim society that is culturally plural, operates within a modern legal framework, and does not adhere to a single centralized religious authority, hadith cannot be positioned solely as a normative text. Instead, it must be academically accountable while also socially acceptable.

Islamic higher education institutions have developed approaches to understanding hadith based on *dirayah*, emphasizing the verification of textual authority through sanad and matn criticism, historical research, and interdisciplinary approaches such as linguistics, living hadith studies, hermeneutics, and the social sciences. Within academic settings, hadith is not only a normative text but also an object of scientific inquiry that can be analysed through multidisciplinary approaches (Safitri & Emilia, 2025). This epistemological framework has produced models of hadith interpretation that are responsive to social issues and relevant to modern society. Such approaches enable hadith to regain relevance in addressing contemporary challenges in Indonesian society.

In the Indonesian regional context, the development of hadith studies is also inseparable from the dynamics of local Islam and the role of Muslim civil society in shaping religious authority. The transformation of Islamic knowledge in Indonesia has taken place through social networks, educational mobility, and interactions between local scholarly traditions and global Islamic currents. This perspective highlights that hadith studies in Indonesia evolve within a living social space, where scholarly authority is shaped not only by formal institutions but also by religious practices, social organisations, and transregional intellectual networks (Al Qurtuby, 2019). Within this framework, hadith studies in Indonesia can be understood as the product of interactions among pesantren traditions, modern academic methodologies, and local socio-cultural contexts that shape how hadith is understood, taught, and applied in contemporary Indonesian Islamic life.

This integration forms layered epistemologies that further reinforce the identity of hadith studies in Indonesia. Methodological development is directed not only toward preserving textual authenticity but also toward constructing new meanings within both academic and social contexts. At this point, the *turath* tradition no longer functions as a static heritage but as a dynamic source continuously developed in response to contemporary demands through modern scientific research.

The integration of hadith epistemology in Indonesia is not established through the formal unification of pesantren and university curricula but through intellectual mobility. Scholars educated in pesantren environments actively develop scientific methodologies of hadith within Islamic higher education institutions. This integration is therefore epistemological and historical rather than institutional. It does not arise from structural policies but from the organic development of knowledge through scholarly transmission, teacher-student networks, and the movement of santri into modern academic spaces.

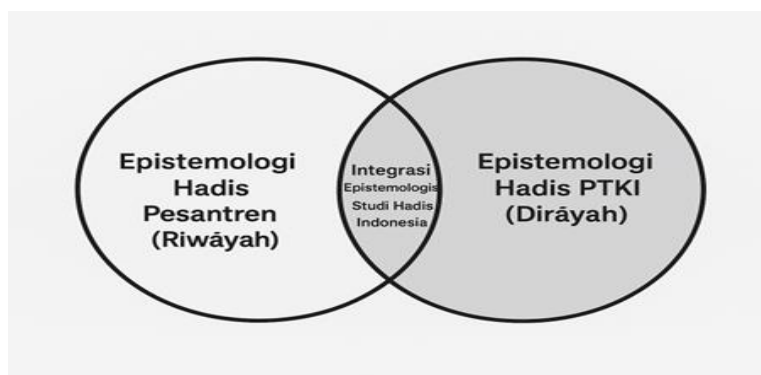


Figure 3. Diagram of the Epistemological Integration of Hadith Studies in Indonesia

This epistemological integration is further reflected in authoritative figures in Indonesian hadith studies, such as Syuhudi Ismail, Ali Mustafa Yaqub, Sahiron Syamsuddin, and Muhammad Alfatih Suryadilaga. They represent a dual transmission pathway, acquiring knowledge through pesantren-based sanad traditions while simultaneously developing their scholarly contributions within modern academic research. Their presence demonstrates that epistemological integration is not merely conceptual but has become a concrete reality in the construction of contemporary Indonesian hadith scholarship.

Accordingly, Indonesian hadith epistemology is grounded in three fundamental principles; 1) The continuity of the sanad tradition as a source of scholarly legitimacy; 2) The strengthening of scientific critical methodologies to maintain validity and objectivity in academic reasoning; 3) Social contextualization to ensure that the hadith remains a living source that addresses the needs of the Muslim community

This model shows that integrating hadith epistemology in Indonesia is not a dichotomy between traditional and modern approaches. Rather, it represents a creative synthesis that brings together the scholarly authority of traditional ulama and the methodological innovations of contemporary academics.

Thus, hadith studies in Indonesia exhibit a distinctive scholarly character that is rooted in sanad traditions, grounded in scientific methodology, and oriented toward social benefit. This foundation affirms that Indonesian hadith epistemology emerges as a form of scholarship that is moderate, contextual, and deeply shaped by the intellectual identity of the Indonesian archipelago.

3.2. Discussion

This study explains the development and characteristics of hadith studies in the Indonesian context during the 20th century by situating them within the frameworks of Islamic studies, Muslim intellectual history, and the study of religious authority. This approach enables a more comprehensive analysis of hadith, not only as a normative text but also as a scholarly practice that evolves within specific socio-historical contexts. The findings indicate that hadith studies in Indonesia have developed through dynamic interactions among pesantren traditions, Islamic higher education institutions, the state, and socio-religious organizations, resulting in a distinctive, contextually grounded epistemological model. These interactions reflect an ongoing negotiation between traditional authority and the demands of modernity, closely tied to the dynamics of Indonesia's plural and evolving Muslim society.

The study further affirms that the development of hadith studies in Indonesia cannot be understood as a linear adoption of Middle Eastern traditions or as a mere imitation of Western academic methodologies. Rather, it has taken shape through processes of selective adaptation and contextual reflection (Erihadiana & Mahmud, 2025). This finding reinforces previous studies emphasizing the importance of local context in shaping Islamic intellectual traditions. The article demonstrates that such integration is not merely a passive historical process but a conscious epistemological strategy undertaken by Indonesian Muslim scholars. They simultaneously preserve the continuity of scholarly sanad, adopt modern academic critical methodologies, and engage in the social contextualization of hadith, thereby producing interpretations that are both traditionally authoritative and socially relevant (Abdulrahman, 2024).

Furthermore, the institutionalization of hadith studies through Islamic Higher Education Institutions, PTKI, and religious authority bodies such as the Indonesian Council of Ulama and MUI illustrates that hadith functions not only as an object of academic inquiry but also as a source of normative legitimacy in the public sphere. This finding aligns with Pohl (2006) on the relationship between Islam, the state, and civil society in Indonesia, while adding an impor-

tant dimension by positioning hadith as a primary medium of Islamic knowledge politics. In this context, hadith operates simultaneously across multiple domains, ranging from academia to national Islamic legal practice and the production of religious fatwas (Gad Makhoul, 2021). The construction of hadith studies in the Indonesian context is shaped through negotiations among various epistemic actors, including pesantren ulama (Rohman, 2025), PTKI academics, and socio-religious organizations such as Nahdlatul Ulama and Muhammadiyah, which collectively influence the direction and character of hadith interpretation in Indonesia.

This discussion underscores that hadith studies in the Indonesian context represent a creative synthesis between *riwayah* and *dirayah*, between tradition and modernity, and between scholarly authority and social needs. This synthesis produces diverse approaches to hadith that are not homogeneous but interact within the framework of the nation state, while also demonstrating that hadith authority in Indonesia is plural and institutional rather than monopolistic. This distinguishes it from more centralised models of hadith authority in other Muslim regions. Accordingly, these findings are significant in expanding the understanding of hadith studies from a purely philological, normative discipline into a scholarly practice deeply intertwined with the social, political, and legal dynamics of the modern nation-state, while affirming the continuing relevance of hadith in the lives of Indonesian Muslims.

4. IMPLICATIONS AND CONTRIBUTIONS

4.1 Research Implications

This study has implications for strengthening the regional approach in hadith studies. Hadith is no longer presented as a homogeneous, universal discipline, but rather as a scholarly tradition that undergoes epistemological localization in accordance with its social and historical context. This finding enriches contemporary Islamic studies discourse, which Middle East-centric approaches have often dominated. The results provide a reflective foundation for the development of hadith studies curricula in Islamic Higher Education Institutions (PTKI), making them more responsive to the Indonesian social context without compromising academic methodological standards. These implications are also relevant to religious authority institutions as they formulate fatwas and Islamic policies based on hadith in a contextual and accountable manner. The use of historical intellectual approaches and institutional analysis proves effective in understanding the development of hadith studies, thereby opening broader avenues for research beyond mere textual and sanad criticism.

4.1 Research Contributions

The main contribution of this study is to formulate the Indonesian Regional Hadith Studies model as an analytical framework. This article offers the perspective that hadith studies in Indonesia have developed through conscious epistemological strategies employed by Muslim scholars in responding to the challenges of modernity, colonialism, the nation state, and the dynamics of civil society. This contribution is expected to serve as a conceptual reference for hadith studies in other regions, particularly in Southeast Asia.

5. LIMITATIONS AND FUTURE RESEARCH DIRECTIONS

4.1 Research Limitations

This study is limited by its primary focus on literature analysis and major intellectual figures and therefore has not deeply explored the micro-level practices of hadith studies within local communities, pesantren environments, and digital spaces. In addition, the lack of empirical field data means that the study emphasises conceptual and historical dimensions rather than direct observation of contemporary practices.

5.1 Recommendation for Future Research Direction

Future studies are recommended to develop empirical research on hadith transmission in contemporary pesantren, examine the role of digital media in shaping hadith authority, and conduct comparative analyses between the Indonesian regional model of hadith studies and other Muslim regions in Southeast Asia. Ethnographic approaches and digital humanities methodologies can also be employed to enrich understanding of the dynamics of hadith studies in the modern era.

6. CONCLUSION

Hadith studies in the Indonesian context cannot be understood merely as a process of academic modernisation or the transmission of classical traditions, but rather as the result of conscious epistemological strategies undertaken

by Indonesian Muslim scholars in responding to the intellectual and social challenges of the 20th century. This development reflects a dynamic process in which scholars actively negotiate between preserving inherited knowledge and engaging with emerging academic frameworks. Hadith studies have evolved through the convergence of two major epistemologies: the pesantren tradition, which safeguards the authority of *sanad* and the continuity of *turāth*, and the epistemology of Islamic higher education, which emphasises scientific criticism, textual-historical analysis, and interdisciplinary approaches. Although these operate within distinct institutional structures, their epistemological relationship is interconnected through the intellectual mobility of scholars rooted in pesantren traditions who simultaneously contribute to the advancement of modern hadith methodologies within PTKI. This interplay demonstrates that the transformation of hadith studies in Indonesia is both historically grounded and forward-looking.

This historical interaction has produced a distinctive epistemological pattern that balances *riwayah* and *dirayah*, while situating hadith within the socio-religious realities of Indonesian society. The integration of these two dimensions allows hadith to function not only as a source of textual authority but also as a living guide that responds to contemporary issues. From this synthesis emerge three fundamental principles: the continuity of *sanad* as a foundation of scholarly legitimacy, the strengthening of critical methodologies to ensure academic rigour and objectivity, and social contextualization as a means of maintaining the relevance of hadith in changing circumstances. These principles are not merely theoretical constructs but are reflected in scholarly practices, institutional frameworks, and the broader discourse of Islamic knowledge in Indonesia. As a result, hadith studies in Indonesia demonstrate a capacity to bridge tradition and modernity without reducing either dimension.

This study affirms that hadith scholarship in Indonesia represents a creative and adaptive synthesis rather than a derivative intellectual project. It neither replicates Middle Eastern scholarly models nor uncritically adopts Western academic paradigms, but instead develops a distinctive form of knowledge production shaped by local contexts and global intellectual currents. This synthesis yields a model of hadith studies that is moderate, contextual, and deeply embedded in the Indonesian intellectual tradition. In a broader perspective, the Indonesian experience offers an important contribution to global Islamic studies by illustrating how classical Islamic sciences can be rearticulated within modern academic and socio-political settings. It also highlights the potential of regional approaches in enriching the study of hadith, positioning Indonesia as a significant locus for the ongoing development of contemporary Islamic scholarship.

Acknowledgments

The author expresses sincere gratitude to lecturers and academic colleagues who have provided valuable input, constructive criticism, and suggestions throughout the preparation of this article. Appreciation is also extended to the author's affiliated institution for providing a supportive academic environment conducive to research and scholarly writing. All views and conclusions presented in this article are solely the responsibility of the author.

Author Contribution Statement

All authors discussed the results, contributed to the final manuscript, and approved the final version for publication. Hanan Asrowi: Conceptualization and Design, Methodology, Writing - Original Draft; Fachrul Rozy: Writing - Review & Editing, Performed data collection and Analysis, Interpretation of the results.

Declaration of Generative AI (GenAI) Usage in Scientific Writing

The authors acknowledge using ChatGPT (<https://chat.openai.com/>) as an assistive tool to refine academic language, organise arguments, and clarify the manuscript's structure. All ideas, analyses, data interpretations, and research conclusions remain entirely the responsibility of the authors. Outputs generated by AI tools have been critically reviewed, modified, and adapted to reflect the authors' academic writing style and argumentation. All instances of Generative AI usage in this article were conducted by the authors in accordance with the [IJRIS GenAI Tool Usage Policy](#), with the authors assuming full responsibility for the originality, accuracy, and integrity of the work."

Conflict of Interest Statement

The authors declare that there are no conflicts of interest, whether financial, professional, or personal, that could have influenced the research, writing, or publication of this article.

REFERENCES

- Abdulrahman, M. A. (2024). Cultural and Social Influences on Hadith Classification: An Analytical Study of Historical Transformations. *Journal of Ecohumanism*, 3(8), 2783-2791. <https://doi.org/10.62754/joe.v3i8.4926>
- Akhyar, M. Z., Samsudin, U., & Nurul. (2023). Pendidikan Islam dalam kurun modern (telaah atas tulisan Karel A. Steenbrink). *Jurnal Pendidikan Islam*, 3(1), 1-14. <https://doi.org/10.51476/alfikrah.v3i1.474>
- Al Qurtuby, S. (2021). Saudi Arabia and Indonesian Networks: On Islamic and Muslim Scholars. *ISLAM NUSANTARA: Journal for the Study of Islamic History and Culture*, 2(2), 17-44. <https://doi.org/10.47776/islamnusantara.v3i1.118>
- Alim, N., Haqq, Z. I., & Khalik, S. (2025). Kritik Matan Hadis: Validitas Epistemologi Klasik dan Modern. *El-Mizzi: Jurnal Ilmu Hadis*, 4(1), 51-73. <https://ejournal.iaingorontalo.ac.id/index.php/em/article/view/2956>
- Al-Shuqairat, H. R., & Aldajah, M. N. (2025). Islamic Historiography and Modernity: A Systematic Literature Review on the Evolution of Muslim Societies in the Postcolonial Era. *Journal of Islamic Thought and Civilization*, 15(1), 240-260. <https://doi.org/10.32350/jitc.151.14>
- Auliya, H., & Kurjum, M. (2025). Tantangan Studi Islam Di Era Modern Dan Kebutuhan Metodologi Interdisipliner Sebagai Pendekatan Alternatif. *An-Nahdlah: Jurnal Pendidikan Islam*, 5(2), 977-983. <https://doi.org/10.51806/an-nahdlah.v5i2.845>
- Azizah, E. S., Sari, S. N., & Haryanti, N. (2025). Sejarah Masuknya Islam Ke Nusantara dan Proses Islamisasi di Nusantara. *Dinamika Pembelajaran: Jurnal Pendidikan dan bahasa*, 2(3), 322-339. <https://doi.org/10.62383/dilan.v2i3.1975>
- Azra, A. (2019). *Pendidikan Islam: Tradisi dan modernisasi di tengah tantangan milenium III*. Jakarta: Prenada Media.
- Erihadiana, M., & Mahmud, M. (2025). Socio-Cultural Conditions of Islamic Education: a Systematic Literature Review of Indonesia and Middle Eastern Countries. *Enrichment: Journal of Multidisciplinary Research and Development*, 3(8), 3400-3408. <https://doi.org/10.55324/enrichment.v3i8.545>
- Faradits, A. (2020). *Persepsi mahasiswa ilmu Alquran & tafsir jenjang sarjana & magister terhadap penerapan hermeneutika dalam penafsiran Alquran di Institut PTIQ Jakarta* (Repository Institut PTIQ Jakarta, pp. 1-170). <https://repository.ptiq.ac.id/id/eprint/29/>
- Farida, U. (2017). Kontribusi Nur Ad-Din Ar-Raniri Dan Abd Ar-Rauf As-Sinkili Dalam Pengembangan Kajian Hadis Di Indonesia. *Riwayah: Jurnal Studi Hadis*, 3(1), 1-10. <https://doi.org/10.21043/riwayah.v3i1.3433>
- Federspiel, H. (2002). "Hadith" literature in twentieth century Indonesia. *Istituto per l'Oriente C. A. Nallino*, 21(1), 115-124. <https://www.jstor.org/stable/25817815>
- Federspiel, H. M. (2001). *Islam and ideology in the emerging Indonesian state*. Leiden: Brill.
- Gad Makhlouf, A. (2021). The Doctrinal Development of Contemporary Islamic Law: Fiqh Academies as an Institutional Framework. *Oxford Journal of Law and Religion*, 10(3), 464-486. <https://doi.org/10.1093/ojlr/rwac005>
- Gunawan, S. (2019). Perkembangan Islam di Indonesia. *Yurisprudencia: Jurnal Hukum Ekonomi*, 13-29. <https://jurnal.uinsyahada.ac.id/index.php/yurisprudencia/article/view/1490>
- Hefner, R. W. (2011). *Civil Islam: Muslims and democratization in Indonesia*. Princeton University Press.
- Isbaria. (2022). Perkembangan pemikiran hadis di Indonesia: Peran dan prospek keilmuan hadis perguruan tinggi. *Jurnal Hadis*, 13, 37-53. <https://doi.org/10.24252/tahdis.v13i1.26328>
- Mappasessu, M., & Akmal, A. M. (2025). Studying Fiqh Based on the Quran and Hadith in the Modern Era by Revisiting the Methodology of Legal Istinbat. *Nuris Journal of Education and Islamic Studies*, 5(2), 151-167. <https://doi.org/10.52620/jeis.v5i2.119>
- Muhakamurrohman, A. (2014). Pesantren: Santri, kiai, dan tradisi. *Ibda: Jurnal Kajian Islam dan Budaya*, 12(2), 109-118. <https://doi.org/10.24090/ibda.v12i2.440>
- Multajam, M. D. (2022). Telaah ontologis klasifikasi ilmu hadis: Dirayah dan riwayat sebagai basis taksonomi. *Jurnal of Hadits Studies*, 5, 12-25. <https://doi.org/10.32506/johs.v5i1-02>
- Munthe, K. B. (2022). Integrasi ilmu terhadap transformasi pendidikan tinggi Islam di Indonesia (PTAIN, ADIA, IAIN, STAIN, dan UIN) [The integration of knowledge in the transformation of Islamic higher education in Indonesia (PTAIN, ADIA, IAIN, STAIN, and UIN)]. *Jurnal Pendidikan Islam*, 1(1), 386-399. <https://j-las.lemkomindo.org/index.php/BCoPJ-LAS/article/view/128>
- Nasri, U., & Mulyohadi, A. (2023). Salafi Islamic Education: Teaching Methods, Traditions and Ideologies in Lombok Boarding Schools:(Case study at Dar al-Qur'an and al-Hadith al-Majidiyyah al-Syafi'iyah Institute in Nahdlatul Wathan Lombok). *Syaikhuna: Jurnal Pendidikan Dan Pranata Islam*, 14(02), 216-233. <https://doi.org/10.58223/syaikhuna.v14i02.7029>

- Nasution, H. S. (2018). Modernisasi perguruan tinggi Islam. *Almufida: Jurnal Ilmu-Ilmu Keislaman*, 3(1). <https://doi.org/10.46576/almufida.v3i1.97>
- Nata, A. (2022). Menata kembali ilmu-ilmu keislaman pada perguruan tinggi keagamaan Islam. *Jurnal Pendidikan Islam*, 11(1), 126–148. <https://doi.org/10.32832/tadibuna.v11i1.6175>
- Pohl, F. (2006). Islamic education and civil society: Reflections on the pesantren tradition in contemporary Indonesia. *Comparative Education Review*, 50(3), 389–409. <https://doi.org/10.1086/503882>
- Putra, H. H. (2007). *Sejarah pertumbuhan dan pembaruan pendidikan: Islam di Indonesia*. Pranada Media Group.
- Qurtuby, S. A. (2019). *Saudi Arabia and Indonesian networks: Migration, education and Islam*. Bloomsbury. <https://doi.org/10.5040/9781838602215>
- Rachmawan, H. (2024). Re-reading Hadith Origins: A Narrative Perspective. *IJIRCS: International Journal of Islamic Religion dan Culture Studies*, 2(3), 104–122. <https://doi.org/10.62281/v2i2.150>
- Rahman, Y., Nafisah, L., Ridwan, W. A., Ali Akbar, M. Y., Alfiah, & Nurhaidah, S. N. (2024). The development of hadith study in Islamic. *Shamil*, 12(1), 1–9.
- Rohman, M. F. (2025). Historicity of Hadith Studies: Paradigm of Understanding, Transmission, and Contemporary Hadith Studies. *Al-Mujtama: Journal of Social Sciences*, 1(2), 88–102. <http://dx.doi.org/10.30829/al-mujtama.v1i2.24373>
- Roszi, J. P. (2017). Faktor-faktor yang mempengaruhi penyerapan hukum Islam dalam perundang-undangan pada era Orde Baru (1965 s/d 1998). *Jurnal Hukum Islam*, 2(2), 151–182. <https://doi.org/10.29240/jf.v2i2.285>
- Sadali, S. (2020). Eksistensi pesantren sebagai lembaga pendidikan Islam. *Atta'dib: Jurnal Pendidikan Agama Islam*, 1(2), 53–70. <https://doi.org/10.30863/attadib.v1i2.964>
- Safitri, A. S., & Emilia, N. (2025). Pendekatan Multidisipliner Sebagai Paradigma Baru Dalam Studi Islam. *At-Tarbiyah Jurnal Pendidikan, Kebudayaan dan Keislaman*, 7(2), 358–370. <https://doi.org/10.21462/atjpkk.v7i2.153>
- Saifuddin, S. (2009). Transmisi hadis dan kontribusinya dalam pembentukan jaringan keilmuan dalam Islam. *Jurnal Hadis Indonesia*, 8(2), 255–285. <https://jurnal.uin-antasari.ac.id/index.php/ushuluddin/article/view/1395>
- Tamim, R. (2024). Pendidikan Islam di Indonesia (model pesantren dan madrasah). *At-Tarbiyah: Jurnal Penelitian dan Pendidikan Agama Islam*, 2(1), 476–493. <https://journal.staittd.ac.id/index.php/at/article/view/175>
- Taufik, E. T. (2020). Epistemologi syarah hadis di perguruan tinggi: Diskursus genealogis terhadap transmisi dan transformasi metode syarah hadis di Indonesia. *Ushuluna: Jurnal Ilmu Ushuluddin*, 6(1), 33–50. <https://doi.org/10.15408/ushuluna.v6i2.15798>
- Van Bruinessen, M. (1995). *Kitab kuning, pesantren, dan tarekat: Tradisi-tradisi Islam di Indonesia*. Bandung: Mizan. <https://cir.nii.ac.jp/crid/1971430859756301107/holdings>
- Wahyuddin, I., & Syauqani, S. (2025). Orientalisme Dalam Kajian Hadis: Telaah Historis, Ruang Lingkup, Dan Pemikiran Kaum Orientalis Terhadap Tradisi Hadis Nabi. *DIRAYAH: Jurnal Ilmu Hadis*, 5(02), 190–205. <https://doi.org/10.62359/dirayah.v5i2.522>
- Zaidi, N. N. M., & Hoque, M. (2019). Application of e-learning for teaching hadith in higher education institutional education in Malaysia: A Literature Review. *Journal of Quran Sunnah Education & Special Needs*, 3(2), 28–34. <https://doi.org/10.33102/jqss.vol3no2.50>

Article Information

Copyright holder:

© Asrowi, H., & Rozy, FJ. (2026)

First Publication Right:

Indonesian Journal of Research in Islamic Studies

Article info:

DOI: <https://doi.org/10.64420/ijris.v3i1.479>

Word Count: 9594

Disclaimer/Publisher's Note:

The statements, opinions and data contained in all publications are solely those of the individual author(s) and contributor(s) and not of AEDUCIA and/or the editor(s). AEDUCIA and/or the editor(s) disclaim responsibility for any injury to people or property resulting from any ideas, methods, instructions or products referred to in the content.

This Article is licensed under: [CC-BY-SA 4.0](https://creativecommons.org/licenses/by-sa/4.0/)