



P-ISSN: 2339-1332, E-ISSN: 2477-0027  
Volume 12, Number 1, June 2024  
DOI: <https://doi.org/10.21093/sy.v12i1.8964>  
Available online: <https://journal.uinsi.ac.id/index.php/syamil>

**Syamil**  
Jurnal Pendidikan Agama Islam  
Journal of Islamic Education

## THE DEVELOPMENT OF HADITH STUDY IN ISLAMIC BOARDING SCHOOLS AND ISLAMIC HIGHER EDUCATION IN INDONESIA

**Yuliharti**

*Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia*  
Email: [yulihartiabbaas245@gmail.com](mailto:yulihartiabbaas245@gmail.com)

**Rahman**

*Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia*  
Email: [rahman@uin-suska.ac.id](mailto:rahman@uin-suska.ac.id)

**Lailiyatun Nafisah**

*Sekolah Tinggi Agama Islam Nurul Qadim, Probolinggo, Indonesia*  
Email: [lailiyatunnafisah@nurulqadim.ac.id](mailto:lailiyatunnafisah@nurulqadim.ac.id)

**Wawan Ahmad Ridwan**

*Universitas Islam Negeri Siber Syekh Nurjati Cirebon Indonesia*  
Email: [wawanridwan68@gmail.com](mailto:wawanridwan68@gmail.com)

**Muhammad Yudi Ali Akbar**

*Universitas Al Azhar Indonesia*  
Email: [yudi\\_ali@uai.ac.id](mailto:yudi_ali@uai.ac.id)

**Alfiah**

*Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia*  
Email: [alfiah@uin-suska.ac.id](mailto:alfiah@uin-suska.ac.id)

**Siti Nuri Nurhaidah**

*Universitas Islam As-Syafi'iyah Jakarta, Indonesia*  
Email: [sitinurinurhaidah.fai@uia.ac.id](mailto:sitinurinurhaidah.fai@uia.ac.id)

---

CMS (Full Note):

Yuliharti, et al, "The Development of Hadith Study In Islamic Boarding Schools and Islamic Higher Education in Indonesia," SYAMIL: Jurnal Pendidikan Agama Islam (Journal of Islamic Education) 12, no. 1 (June 1, 2024): 107–118, <https://doi.org/10.21093/sy.v12i1.8964>.

---

Received: 11-04-2024

Revised: 10-07-2024

Accepted: 01-09-2024

---

### Abstract

This study of hadith as a source of Islamic teachings after the Qur'an is an important part of Islamic studies in Indonesia, both in Islamic boarding schools (pesantren) and Islamic higher education. The study of hadith at these two Islamic educational institutions has a different style. Hadith studies in pesantren are more focused on understanding the content of text (matan) of hadith by studying the

traditions contained in the books of Riyad al-Salihin, Sahih al-Bukhori, Sahih Muslim and other books. Meanwhile, the study of hadith in Islamic higher education has experienced rapid development by focusing on the study of methodological mastery, for example, sanad and matan research methodologies. The books that are used as references are also more varied, such as the book of the tarikh al-ruwat, al-jarh wa al-ta'dil, rijal al-hadith, and other contemporary hadith books. This study aims to comprehensively reveal the development of hadith studies in these two Islamic educational institutions. This type of research is field research (field research). The data were collected by conducting a direct search in the field through the methods of interview, observation, and documentation. The data collected were analyzed and presented in a qualitative descriptive manner using a phenomenological approach. The research found that the study of hadith in Islamic boarding schools and Islamic higher education had different tendencies. These two tendencies need to be mapped so that they can be used as a model in comprehensively studying the Prophet's hadith.

**Keywords:** *Hadith Study, Islamic Boarding School, Islamic Higher Education*

## 1. Introduction

The development of Islam in Indonesia of course has consequences for the development of hadith in Indonesia.<sup>1</sup> Azra said that since the 17th century the scholars have been involved in the development of hadith studies in various methods.<sup>2</sup> One of the places to develop the study of hadith is Islamic educational institutions. The development of hadith studies cannot be separated from two different institutions, namely Islamic boarding schools and Islamic higher education institutions.<sup>3</sup> Both Islamic boarding schools and universities have different goals and visions and missions, resulting in different characteristics and areas of hadith study. These differences resulted in the output of scientific mastery obtained between students and university students. The uniqueness of hadith studies that live in Indonesia reflects aspects of hadith studies that continue to develop.

The development of the study of hadith studies has urgency in aspects of the historical development of hadith in Indonesia. Given that the study of hadith in Islamic boarding schools and universities is the result of collaboration with the culture and development of Islam in Indonesia. That is, in the study of hadith there are differences in tendencies that are adapted to the needs and social culture. On the other hand, the scholars finally taught the traditions at the majlis or educational institutions. According to Alfatih Suryadilaga, the development process for the study of hadith becomes an important point, there are at least two important things that are considered according to Alfatih Suryadilaga in order to examine the uniqueness of the study of hadith, namely the historical and methodological aspects.<sup>4</sup> Once the dynamics of the development of

<sup>1</sup>Ahmad Levi Fachrul Avivy, "Jaringan Keilmuan Hadis dan Karya-Karya Hadis Di Nusantara," HADIS:International Refereed Academic Journal in Hadith Studies 8, No. 16 (2018): 65. [https://www.researchgate.net/publication/371627793\\_Jaringan\\_Keilmuan\\_Hadis\\_dan\\_Karya-Karya\\_Hadis\\_di\\_Nusantara\\_The\\_Network\\_of\\_Hadith\\_Knowledge\\_and\\_its\\_Works\\_in\\_Nusantara\\_Archipelago#full-text](https://www.researchgate.net/publication/371627793_Jaringan_Keilmuan_Hadis_dan_Karya-Karya_Hadis_di_Nusantara_The_Network_of_Hadith_Knowledge_and_its_Works_in_Nusantara_Archipelago#full-text)

<sup>2</sup>Azyumardi Azra, Jaringan Ulama Timur Tengah & Kepulauan Nusantara Abad XVII & XVIII: Akar Pembaruan Islam Indonesia, cet. 3 (Depok: Prenadamedia Group, 2018).

<sup>3</sup>Adriansyah, "POLA KAJIAN HADIS AKADEMIK DI PERGURUAN TINGGI KEAGAMAAN ISLAM NEGERI (PTKIN) DI INDONESIA (Studi Skripsi Mahasiswa Tafsir Hadis UIN Raden Fatah Palembang, UIN Syarif Kasim Pekanbaru dan UIN Imam Bonjol Padang)," Jurnal Ilmu Agama, No. 2 (2018). <https://jurnal.radenfatah.ac.id/index.php/JIA/article/view/2907>

<sup>4</sup> M. Alfatih Suryadilaga, *Metodologi Syarah Hadis* (Yogyakarta: SUKA Press, 2012), 3–5.

the study of hadith are so complicated, this has become a concern for various Islamic educational institutions. Muh.Yasrif said that the study of hadith has received more intensive attention since the hadith course has become one of the important courses in Islamic universities since the establishment of the Islamic College on December 19, 1946.<sup>5</sup> Meanwhile, in the world of pesantren, which was pioneered by KH. Mahfudz al-Tarmasi.<sup>6</sup> In these two institutions, hadith stands alone and becomes the curriculum.

The development of hadith studies in Islamic boarding schools and universities in previous studies has a tendency, including: First, the tendency of living hadith, as written by M. Amirul Rahman,<sup>7</sup> Asep Sobari<sup>8</sup>, Siti Nurjannah<sup>9</sup>. In some of these writings the focus of the study is how the meaning of hadith is able to live within the scope of the pesantren through several existing traditions. Second, the methods and concepts of hadith studies as done by Farah Nurul Izza,<sup>10</sup> Anisatun Muthi'ah<sup>11</sup>, Dzikri Nirwana,<sup>12</sup> M. Zuhri Abu Nawas et.al,<sup>13</sup> Ardiansyah<sup>14</sup> These studies reveal how the methods or concepts used by kyai in the pesantren environment when teaching several books of hadith. Third, the study of understanding the syarah of hadith as done by Imam Khodri.<sup>15</sup> Nailatus Sakinah<sup>16</sup>, Arifuddin<sup>17</sup>, Ahmad Hikmi<sup>18</sup>, Ahmad Farih Dzakiy<sup>19</sup>. These studies focus on contemporary issues associated with hadith texts, then the researchers try to explore its meaning, and vice versa, there are odd hadith texts, then researchers reveal the intent of the contents of the hadith, this research is more inclined to the syarah of hadith. Of the three trends above, there is a focus that is still missing, namely how to map the trend of hadith studies in Islamic boarding schools and

<sup>5</sup>Muh Yasrif, *Kajian Hadis di Indonesia: Sejarah dan Pemikiran* (Ponorogo: STAIN Ponorogo Press, 2007), 28.

<sup>6</sup>Muhammad Arwani Rofi'i, "Studi Hadis di Pesantren (Pesantren Sebagai Salah Satu Center of Excellent Kajian Hadis Di Indonesia)," *Al-Ijaz* 3, no. 2 (2021): 81. <https://jurnal.stiqsi.ac.id/index.php/AlIjaz/article/view/58>

<sup>7</sup>M. Amirul Rahman, "Ngalap Barokah Minuman Bekas Kiai Kajian Living Hadis Teori Sosial Emile Durkheim," *Musala: Jurnal Pesantren Dan Kebudayaan Islam Nusantara* 1, no. 2 (2022). <https://jurnalannur.ac.id/index.php/musala/article/view/172>

<sup>8</sup>Asep Sobari, "LIVING HADIS ZIKIR ASMAUL HUSNA DI PONDOK PESANTREN AL-MA'MUROH DESA SUSUKAN KECAMATAN CIPICUNG KABUPATEN KUNINGAN" (Skripsi, Cirebon, IAIN Syekh Nurjati, 2022).

<sup>9</sup>Siti Nurjannah, "LIVING HADIS: TRADISI REBO WEKASAN DI PONDOK PESANTREN MQHS AL-KAMALIYAH BABAKAN CIWARINGIN CIREBON," *Diya Al-Afkar: Jurnal Studi al-Quran Dan al-Hadis* 5, no. 1 (2017). <https://www.syekhnujati.ac.id/jurnal/index.php/diya/article/view/4340>

<sup>10</sup>Farah Nuril Izza, "Peta Perkembangan Literatur Hadis di Pesantren Kabupaten Banyumas," *Journal of Qur'an and Hadith Th Studies* 4, no. 2 (2015). <https://psikologi.uinikt.ac.id/index.php/journal-of-quran-and-hadith/article/view/2396>

<sup>11</sup>Anisatun Muthi'ah, "METODE PEMBELAJARAN MUSHTHALAHUL HADIS DI PONDOK PESANTREN DARUSSALAM BUNTET CIREBON," *Jurnal Studi Hadis Nusantara* 1, no. 2 (2019). <https://www.syekhnujati.ac.id/jurnal/index.php/jshn/article/view/5749>

<sup>12</sup>Dzikri Nirwana, "Agenda Pengembangan Studi Islam Dan Implikasinya Dalam Kajian Tafsir Hadis di Perguruan Tinggi Agama Islam," *Ilmu Ushuluddin* 8, no. 2 (2009). <https://jurnal.uin-antasari.ac.id/index.php/ushuluddin/article/view/1328>

<sup>13</sup>M. Zuhri Abu Nawas and Sapruddin, "Pengembangan Mata Kuliah Hadis Tarbawi Pada Perguruan Tinggi Islam," *Jurnal Studi Agama* 16, no. 2 (2020). <https://e-journal.iain-palangkaraya.ac.id/index.php/jsam/article/view/2240>

<sup>14</sup>Ardriansyah NZ, "POLA KAJIAN HADIS AKADEMIK DI PERGURUAN TINGGI KEAGAMAAN ISLAM NEGERI (PTKIN) DI INDONESIA (Studi Skripsi Mahasiswa Tafsir Hadis UIN Raden Fatah Palembang, UIN Syarif Kasim Pekanbaru Dan UIN Imam Bonjol Padang)" 19, no. 2 (2018). <https://jurnal.radenfatah.ac.id/index.php/JIA/article/view/2907>

<sup>15</sup>Imam Khodri TF, "Konsep Jihad Perspektif Sivitas Pesantren Di Sumenep: Kajian Hadis Dalam Kitab Bulugh Al-Maram Min 'Adillat Al-Ahkam Karya Ibn Hajar Al-Asqalani" (Disertasi, Surabaya, Universitas Islam Negeri Sunan Ampel, 2020).

<sup>16</sup>Sakinah, "Pemahaman Kiai Pesantren Lasem Terhadap Hadis-Hadis Misoginis" (Tesis, Semarang, UIN Walisongo, 2019).

<sup>17</sup>Arifuddin, "Kecenderungan Pemahaman Santri-Santri Terhadap Hadis-Hadis Qunut Dalam Kitab Bulughul Maram : Studi Kasus Pondok Pesantren Salafiyah Parappe Campalagian Kab. Polman" (Skripsi, Makassar, UIN Alaudin Makassar, 2017).

<sup>18</sup>Ahmad Hikmi, "Pemahaman Kyai dan Santri Pondok Pesantren Darussalam Purwokerto Terhadap Hadis Keberadaan Allah Di Langit Dalam Kutub Al-Sittah" (Tesis, Surabaya, UIN SUNAN AMPEL, 2021).

<sup>19</sup>Ahmad Farih Dzakiy, "Hadis dan Resepsi Estetis Pesantren (Studi Kitab Fad'il Ramadan Karya Taufiqul Hakim)," *Analisis: Jurnal Studi Keislaman* 16, no. 1 (2016). <http://ejournal.radenintan.ac.id/index.php/analisis/article/view/744>

universities. This is considered very important in order to know how the dynamics of the development of hadith studies in these two Islamic educational institutions.

## 2. Research Method

This research is included in library and field research. Literature research because the main sources in this study were obtained from the existing literature. On the other hand, the researcher also conducted interviews with several teachers at state Islamic universities to find out the curriculum in the study of hadith, therefore the researchers included this type of field research. The researcher uses a descriptive-analytical approach to describe and map the different tendencies of the two institutions.

## 3. Finding and Discussion

### a. History of Hadith Study Program in PTKIN Environment

Islamic tertiary institution is one of the institutions that is the center of study of Islamic sciences. Hadith as one of the main sources in the Islamic religion has become part of the material that is mandatory in Islamic tertiary institutions.<sup>20</sup> There is a variety of works in the field of hadith scholarship, both in terms of riwayat or dirayah. According to Haidar, the purpose of the existence of IAIN is to provide university-level teaching and education as a center for the development and deepening of knowledge about Islam.<sup>21</sup> This Islamic higher education institution since its inception has specialized in being a higher education institution that develops Islamic sciences, so that in it there are several faculties related to Islamic sciences, one of which is the Faculty of Ushuluddin. Within the faculty, there is an intensive study program, namely the study of hadith.<sup>22</sup>

According to Moh. Yasrif, the study of hadith has received more intensive attention since there have been hadith courses at Islamic universities since the establishment of the Islamic College on December 19, 1946. At that time it was under the leadership of Mahmud Yunus. Two years later, on March 22, 1948, the university was changed to the Indonesian Islamic University (UII) before the Faculty of Religion of the University was handed over to the Ministry of Religion and became a State Islamic College (PTAIN). A few years later PTAIN was merged with the Academy of Religious Sciences (ADIA) in 1960. At that time it was located in Jakarta and later became the State Islamic Institute (IAIN) until it had two branches in Jakarta and Jogjakarta.<sup>23</sup>

In its development, IAIN then entered various regions in Indonesia with a growing number and which was initially still in the form of the State Islamic Institute (IAIN) later turned into the State Islamic University (UIN). Not only that, the State Islamic High School (STAIN) has also been opened. As of the time of writing, there have been 29 UIN, 24 IAIN, and 5 STAIN spread across Indonesia.

With the emergence of several postgraduate programs and the birth of the Tafsir-Hadith department at the Ushuluddin Faculty of IAIN in the 1980s, this is directly proportional to the development of hadith studies in Indonesia. Several primary sources of hadith and hadith science, such as al-Kutub al-Sittah, Musnad Ahmad, al-Mustadrak 'ala al-Sahihayn, as well as several other main books began to be studied by several

---

<sup>20</sup> Mujadid Sigid Aliah, "Kajian Hadis di Perguruan Tinggi Keagamaan Islam Negeri Indonesia (Studi Atas Kecenderungan Kajian Hadis di UIN Alauddin Makassar Tahun 2014-2019)" (Skripsi, Makassar, UIN Alauddin Makassar, 2021), 2.

<sup>21</sup>Haidar Putra Dauliy, *Sejarah Pertumbuhan dan Pembaruan Pendidikan Islam di Indonesia*, Cet.1 (Jakarta: Kencana Prenada Media Group, 2007), 122-24.

<sup>22</sup> Haidar Putra Dauliy, *Sejarah Pertumbuhan dan Pembaruan Pendidikan Islam di Indonesia*, ..127-28.

<sup>23</sup> Yasrif, *Kajian Hadis di Indonesia: Sejarah dan Pemikiran*,... 28.

students, such as Ma'rifah 'Ulum al-Hadis, Al -Ta'qid wa al-Idah, Tadrib al-Rawi, Tahdhib al-Tahdhib, and Tahdhib al-Kamal.<sup>24</sup>

Of the several Islamic tertiary institutions in Indonesia, each tertiary institution has its own tendencies and characteristics in the curriculum related to hadith studies. There are universities that still mix hadith study programs with interpretation, but there are also many who have separated hadith from interpretation. This has been going on since 2015/2016 in line with development regulations at the Ministry of Religion of the Republic of Indonesia and with changes in scientific nomenclature at the Ministry of Religion. Based on the Decree of the Director General Number 4979 of 2014 dated 05 September 2014, the Hadith Interpretation Department is now divided into two majors/ study programs. Namely the Department/Prodi of Al-Qur'an and Interpretation (IAT/IQT) and the Department/Prodi of Hadith (ILHA).<sup>25</sup> Some PTKINs then chose to make changes, but there are also PTKINs that still use the old tradition, namely Tafsir Hadith.

In terms of literature material, until the year 2000, studies on primary sources were still not very developed in the university environment. This is evidenced by the results of research by Azyumardi Azra from the titles of Dissertations at PPs IAIN Jakarta in 1994. He grouped out of 107 titles of Doctoral Dissertations at PPs IAIN Jakarta, it turned out that there were only 9 titles related to hadith. From this, Azra concludes that the study of hadith in Indonesia is still scattered in its development compared to the study of theology, fiqh, Sufism and interpretation.<sup>26</sup> Azra also revealed that many teachers of hadith were not experts and specialized in hadith. On the other hand, the Qur'an and hadith are the main sources in Islamic studies and are compulsory subjects at IAIN, from undergraduate to doctoral levels.<sup>27</sup>

The development of hadith studies in the university environment then continues to progress.<sup>28</sup> For example, there has been research on Living Sunnah. This type of research was introduced by lecturers from UIN Sunan Kalijaga in 2005.<sup>29</sup> With the latest studies in the study of hadith, then there have been studies related to living hadith, even in some universities it has been included in one of the curricula.<sup>30</sup>

#### **b. History of Hadith Studies in Pondok Pesantren**

Pondok Pesantren comes from two words, namely Pondok and Pesantren. Pondok comes from the Arabic "funduq" which means a place to stay. Meanwhile, pesantren comes from the Tamil language from the word "santhri" which is given the

---

<sup>24</sup>Ramli Abdul Wahid, "Perkembangan Kajian Hadis Di Indonesia: Studi Tokoh Dan Organisasi Masyarakat Islam," Al-Bayan: Jurnal Ilmu al-Qur'an Dan Hadist 4 (2006): 66-67. [http://digilib.stital.ac.id/\\_repository/erkembangan\\_kajian\\_hadis\\_di\\_indonesia\\_studi\\_tokoh\\_dan\\_organisasi\\_masyarakat\\_islam.pdf](http://digilib.stital.ac.id/_repository/erkembangan_kajian_hadis_di_indonesia_studi_tokoh_dan_organisasi_masyarakat_islam.pdf)

<sup>25</sup>NZ, "POLA KAJIAN HADIS AKADEMIK DI PERGURUAN TINGGI KEAGAMAAN ISLAM NEGERI (PTKIN) DI INDONESIA (Studi Skripsi Mahasiswa Tafsir Hadis UIN Raden Fatah Palembang, UIN Syarif Kasim Pekanbaru Dan UIN Imam Bonjol Padang)," 181.

<sup>26</sup>Azyumardi Azra, "Kecendenngan Kajian Islam di Indonesia: Studi Tentang Disertasi Doktor Program Pascasarjana IAIN Syarif Hidayatullah," Laporan Hasil Penelitian (UIN Syarif Hidayatullah, 1997), 23-24.

<sup>27</sup>Azra, "Kecendenngan Kajian Islam di Indonesia,..24.

<sup>28</sup>Perkembangan ini juga seiring dengan adanya perkembangan metode pemahaman terhadap teks-teks keagamaan dan kitab suci. Sebagai contoh, dalam kajian tafsir telah berkembang metode penafsiran dari al-Farmawi yang mencakup pada empat metode penafsiran yakni metode tahlili, muqaran, ijmal dan maudhu'i. ternyata empat metode ini juga mempengaruhi dalam melakukan kajian terhadap penafsiran (fiqh) hadis. NZ, "POLA KAJIAN HADIS AKADEMIK DI PERGURUAN TINGGI KEAGAMAAN ISLAM NEGERI (PTKIN) DI INDONESIA (Studi Skripsi Mahasiswa Tafsir Hadis UIN Raden Fatah Palembang, UIN Syarif Kasim Pekanbaru dan UIN Imam Bonjol Padang)," 187.

<sup>29</sup>Muhammad Alfatih Suryadilaga, *Living Qur'an-Hadis Sebagai Upaya Menghidupkan al-Qur'an dan Hadis Nabi Mubammad SAW di Masyarakat* (Tangerang Selatan: Maktabah Darus sunnah, 2019).

<sup>30</sup>Sebelumnya, perkembangan dalam kajian hadis di Perguruan Tinggi juga dapat dilihat dari adanya penelitian yang terdiri dari musthalah al hadis, naqd al-hadis, dan fiqh al-hadis.

initial affix "pe" and the suffix "an" and means students of knowledge. So broadly speaking, Islamic boarding schools are traditional Islamic institutions that are oriented in studying, understanding, exploring and practicing Islamic teachings with a focus on Islamic morals as daily behavior.<sup>31</sup>

The role of Islamic boarding schools is very large in Indonesia, especially in the spread of Islam. One of its major functions is in studying hadith which is the source of Islamic law after the Qur'an. Therefore, hadith has a very important role in religious life. On the other hand, the role of hadith in multicultural life cannot be separated from pesantren which is a place for the dissemination of scientific sources of Islam.<sup>32</sup>

At the beginning of its development in the archipelago, the study of hadith was considered a very new study. In the research of Van Den Berg, a curriculum researcher for Javanese and Madurese pesantren, in 1886 there was no disclosure or mention of hadith as one of the subjects in pesantren. Martin Van Bruinessen then concluded that, prior to the 20th century, hadith had not become a special study within the scope of pesantren. According to Martin, in some pesantren, students do encounter many hadiths during their lessons, but these traditions have been included in the explanation section in other scientific fields, such as fiqh.<sup>33</sup>

Mahmud Yunus said the same thing as Martin, that in the 20th century the study of hadith only experienced developments after the emergence of the renewal movement which was the result of modernization. This emergence can be seen from the existence of hadith literature used for curriculum teaching materials in Islamic boarding schools, surau and madrasas.<sup>34</sup>

The study of hadith then began to develop in Islamic boarding schools, even the majority of Islamic boarding schools included hadith as a separate subject. The figure who was later used as a reference in the study of hadith in Islamic boarding schools was Kyai Mahfudz Termas (w.1919)<sup>35</sup> by teaching the book Sahih al-Bukhari. Rintisam Kyai Mahfudz Termas was further developed by KH. Hasyim Asy'ari, he also made his pesantren a widely known hadith boarding school.<sup>36</sup>

Along with the development of Islamic boarding schools to give rise to its own style, namely traditional boarding schools and modern boarding schools. So this also affects the curriculum included in the pesantren and its methods. In Islamic boarding schools, the study of hadith is taught using the sorogan, bandongan and deliberation methods in bahsul masail. The bandongan and sorogan methods usually develop a lot in salaf or classical pesantren. The latter method is usually carried out in large Islamic boarding schools such as Lirboyo and Kediri. The books used for deliberation are Fath al-Qarib and Bidayah al-Mujtahid.<sup>37</sup>

---

<sup>31</sup>Zulhimma, "Dinamika Perkembangan Pondok Pesantren di Indonesia," Jurnal Darul 'Ilmi 1, no. 2 (2013): 166. <https://jurnal.iain-padangsidempuan.ac.id/index.php/DI/article/view/242>

<sup>32</sup>Rofi'i, "Studi Hadis di Pesantren (Pesantren Sebagai Salah Satu Center of Excellent Kajian Hadis Di Indonesia)," 91–92. <https://jurnal.stiqsi.ac.id/index.php/AlJaz/article/view/58>

<sup>33</sup>Martin Van Bruinessen, *Kitab Kuning* (Bandung: Mizan, 1993), 161.

<sup>34</sup>Izza, "Peta Perkembangan Literatur Hadith di Pesantren Kabupaten Banyumas," 272.

<sup>35</sup>When viewed from scholars who study hadith in depth. So Nuruddin al-Raniri first collected hadith through his work entitled Hidayat al-Haabib Fi Targhib wa al-Tarhib. Then followed by Abdul Rauf al-Singkili who wrote Arba'in al-Nawawi as a form of embodiment of the request of Sulthanah Zakiyat al-Din and the work of al-Mau'izah al-Badi'ah which is a collection of Qudsi hadith books. Then Kiai Mahfuz Terma. In Java the book entitled Sahih Bukhari has been read by several kiai but not widely recited. Kiai Termas compiled a book of hadith with the title Manhaj Dhawi al-Nazar. Finally, Hasyim Asy'ari, he brought the tradition of the Hadith book Sahih al-Bukhari to Indonesia, this is what makes his pesantren known as a hadith boarding school in Java. He also authored the book of Hadith Arba'in, Al-Risalah al-Jami'ah.

<sup>36</sup>Bruinessen, *Kitab Kuning*, 29–30.

<sup>37</sup>Khamim, *Mengkaji Hadis di Pesantren Salaf* (Kediri: STAI Kediri Press, n.d.), 95–96.

### c. The Tendency of Hadith Studies in Pesantren and Higher Education

In Indonesia, the distribution of Islamic boarding schools recorded by the Ministry of Religion (Kemenag) is 26,975 as of April 2022. This number continues to increase from year to year continuously. Most of the distribution was in the West Java region reaching up to 8,343 units, then Banten with a total of 4,579 Islamic boarding schools. Then East Java with a total of 4,452 Islamic boarding schools. Followed by Central Java with 3,787 Islamic boarding schools and also in Aceh as many as 1,177 Islamic boarding schools.<sup>38</sup> Islamic boarding schools in Indonesia are very varied. Starting from the category of traditional pesantren (salafiyah) to modern (khalafiyah). Traditional Islamic boarding schools (Salafiyah) are characterized by their distinctive character which still maintains classic books or yellow books and non-formal education. Meanwhile, modern pesantren (khalafiyah) are characterized by the integration of the classical system and formal schools into the pesantren. Khalaf Islamic boarding schools have developed a lot in Indonesia with the addition of diniyah, takhassus, language and even tertiary institutions.<sup>39</sup>

Islamic boarding schools, which are local educational institutions, were born from Indonesian cultural factors. In its development, it has contributed by forming a system of thought that has its own characteristics.<sup>40</sup> With the changing times, Islamic boarding schools face social realities that are always changing. Although it is considered to have a strategic position, in reality, several Islamic boarding schools in Indonesia have not used hadith literature<sup>41</sup> compared to the latest ideas or methodologies<sup>42</sup>.

In the study of hadith literature in Islamic boarding schools, several hadith books that are often used as references for kyai in teaching are: *Riyad al-Salihin*, *Bulugh al-Maram*, *Al-Arba'in al-Nawawiyah*,<sup>43</sup> *Al-Manzumah al-Baiquniyah*, *Al-Tarhib wa al-Tarhib*, *Tanqih al-Qaul*, *Sabih al-Bukhari*, *Sabih Muslim*, *Al-Adhkar*, *Mukhtar al-Abadith*, *Mustalah Hadis Li al-Shaikh al-Uthaimin*, *Taisir Mustalah al-Hadis*, *Al-Qawaid al-Asasiyyah fi Ilmu Mustalah al-Hadis*, *Durrat al-Nasihin*, *Salasah al-Rasail*, *Al-Manzumah al-Baiquniyah*, *Arba'un al-Azizah*, *Jawahir al-Bukhari*, *Al Wafi Fi Syarh al-Arba'in al-Nawawiyah*, *Usul al-Takhrij wa Dirasat al-Asanid*, *Simar min al-Sunnah*, *Dirasat mandhu'iyah Fi Dawi al-Sunnah al-Nabawiyah*.<sup>44</sup>

Based on research, the most widely used collection of hadith literature is the book *Al-Arba'in al-Nawawiyah*.<sup>45</sup> Some teachers and clerics assume that this book, in addition to its discussions that already represent the sciences in religious matters, is also easy for students to study. Among the diniyah level in Islamic boarding schools, this book is included in the Ula class. In addition, the books that are often used are the books of *Riyad al-Salihin*, *Bulugh al-Maram*, *Tanqih al-Qaul*, *Al-Adhkar* and *Tarhib wa al-Tarhib*.

<sup>38</sup><https://dataindonesia.id/ragam/detail/indonesia-miliki-26975-pesantren-ini-sebaran-wilayahnya> can be accessed at <https://journalpesantren.com/jumlah-pondok-pesantren-di-indonesia-2022/>

<sup>39</sup> Ridhwan Nasir, *Mencari Tipologi Pendidikan Ideal: Pondok Pesantren di Tengah Arus Perubahan* (Yogyakarta: Pustaka Pelajar, 2005), 87–88.

<sup>40</sup> Izza, "Peta Perkembangan Literatur Hadith di Pesantren Kabupaten Banyumas," 267.

<sup>41</sup> Martin Van Bruinessen has done research first before finally developing studies related to hadith and Islamic boarding schools by the latest scholars. Martin made a grouping that the teaching of hadith and hadith science in Indonesia covers 48 Islamic boarding schools in Sumatra, South Kalimantan, West Java, Central Java and East Java. The results of his research, there are 21 pesantren studying Sahih al-Bukhari, there are 17 pesantren studying Sahih Muslim. Then the book of *Bulugh al-Maram* is taught in 24 pesantren and the book of *Riyad al-Salihin* is taught in 23 pesantren. Martin Van Bruinessen, *Kitab Kuning: Pesantren Dan Tarekat* (Bandung: Mizan, 1995), 160–61.

<sup>42</sup> Izza, "Peta Perkembangan Literatur Hadith di Pesantren Kabupaten Banyumas," 278.

<sup>43</sup> This book is more widely used by some Islamic boarding schools that use the takhassus system or the diniyyah class.

<sup>44</sup> Researchers conducted interviews with several teachers in Islamic boarding schools.

<sup>45</sup> In addition to being based on some of the literature that mentions Izza, "Peta Perkembangan Literatur Hadith Di Pesantren Kabupaten Banyumas." This is also based on interviews at Pondok Pesantren Al-Kahfi Jeparo, Pondok Pesantren Darul Ulum Kudus, Pondok Pesantren Al-Hidayah Purwokerto.

These books are usually used as references by pesantren, but are not in the category of pesantren programs where there are diniyyah and takhassus. Usually the book is taught simultaneously all students. The method used is the bandongan method, in which a kiai or ustdz who is trusted by the kiai reads the book to hundreds of santri.<sup>46</sup>

For studies related to primary hadith books, such as al-sittah poles, and studies of hadith criticism in several Islamic boarding schools have not been studied so much. This book is studied in salafiyah Islamic boarding schools which have developed rapidly and are usually only taught to senior santri who have been at the muqim level for many years, for example, up to 9-12 years.<sup>47</sup> Not all of the books chosen from the al-sittah pole, only a few, for example the books of Sahih al-Bukhari and Sahih Muslim. However, there are also books resulting from selected hadiths in Sahih al-Bukhari which are used as references for the pesantren curriculum, such as Jawahir al-Bukhari. Usually books in the category of hadith critique studies are taught by a kyai who also has a formal education background in tertiary institutions, such as alumni from the Middle East. One of the important things that was later overlooked by the pesantren environment when they only studied the yellow books resulting from the understanding of the scholars was the lack of breadth of scientific constructs on hadith. This is because the students only study books that have been codified by scholars who have focused on matters of faith, fiqh, morality or other sciences. Another thing that has become the focus of hadith studies in Islamic boarding schools is that the knowledge of sanad and matan criticism has not been taught and developed within the pesantren environment. Bearing in mind that the books that are mostly used are books of fiqh, tasawuf whose explanations contain hadiths, this means that there is no focal point for pesantren in studying the methodology of hadith criticism.

In the 1970s, in terms of literature, the IAIN curriculum was far richer than the literature used in Islamic boarding schools and madrasas. Hadith studies at IAIN not only intersect with the basic level of hadith criticism theory, but have reached an advanced level. In addition, the hadith material used has utilized all the primary hadith books and their derivatives. Some of the syarah books used are Fath al-Bari by Ibn Hajar, Sahih Muslim Sharh al-Nawawi, Dalil al-Falihin and other books.<sup>48</sup>

Some of the courses contained in the Hadith study program at State Islamic Universities (PTKIN) are: Hadith, Hadith Science, Rijal al-Hadith Science, Jarh wa al-Ta'dil Science, Takhrij al-Hadith, Tahfidz Hadith, Manahij al-Hadith. Muhaddisin, Qawa'id al-Tahdis, Ma'anil Hadith Science, Da'wah and Communication Hadith, Law and Government Hadith, Social and Political Hadith, Tarbawi Hadith and Morals, Health and Environment Hadith, Hadith Studies in Indonesia, Reading Hadith Books, Scientific Hadith, Hadith Research Methods.<sup>49</sup> Some of these courses are also found in other State Islamic Universities (PTKIN), such as UIN Sunan Kalijaga, it's just that there are several different additions, such as Sanad Hadith Science, Hadith Matan Science, Hadith Software Studies, Social Theories in Hadith Studies, Hadith Akidah-Akhlak, Hadith Legal and Social Hadith Hermeneutics, Study of Primary Hadith Books, Hadith

---

<sup>46</sup>As in the case of the Darul Ulum Kudus Islamic boarding school, the use of the Riyad al-Salihin and Bulugh al-Maram books is not taught in the diniyyah, but is taught in the bandongan recitation system.

<sup>47</sup>Interview with kiai Syahri Jepara (one of the API Tegalrejo Islamic Boarding School alumni, Magelang) and Ustadz Nor Khasan (one of the alumni of the Matholi'ul Anwar Islamic Boarding School, Jepara)

<sup>48</sup> "Kurikulum dan Silabus Institute Agama Islam Negeri, (SK. Menteri Agama RI No.97 tahun 1982), proyek Pembinaan Prasarana dan Sarana Perguruan Tinggi Agama/IAIN di Jakarta Direktorat Jenderal Pembinaan Kelembagaan Agama Islam Departemen Agama Islam RI, 1983/ 1984.

<sup>49</sup>Some of the courses in UIN Alauddin Makassar.



and Information Technology, Method of Syarah Hadith, Qira'atul Kutub Syarah Hadith, Study of Secondary Hadith Books, Hadith and Media, Living Hadith, Contemporary Hadith Thought, Thought Orientalist Hadith, Programming Hadith, Reading Text On Hadith, Thematic Tafsir-Hadith.<sup>50</sup>

When viewed carefully, the study of Hadith and Hadith Science at State Islamic Universities is quite extensive in the use of several hadith books as guidelines for discussion, but is limited to an introduction. As in the Primary Hadith Book Studies course. According to Meinurul Habibah, in this course, he studied several primary books of Hadith for one semester. The study of the book is certainly not on the matan hadith texts as a whole from all the primary books. However, as a gateway in introducing the primary books of hadith. Usually what is studied is about the background of writing the book, biographies of the author of the book, methods and contents of the book, systematics of the book, quality of hadith, opinions of other scholars about the book.

At Islamic universities, several studies of hadith have been compared with other sciences. This is also influenced by the needs of the institute itself which requires development and renewal in the academic space. With this comparison, the consequence is that the study of hadith in universities is always adapted to the development of the contemporary era and aims to answer existing problems. Therefore, in this case the latest studies such as living hadith, anthropology of hadith, sociology of hadith, this indicates that the direction of hadith studies in universities is different from its focus on hadith in Islamic boarding schools which only prioritizes students' understanding of the content of hadith in the book of hadith.

Tabel 1

	<b>Pesantren</b>	<b>Higher Education</b>
Literature	The majority of classic books are simple, only a few salafiyah pesantren are advanced and are modern types of pesantren.	The classics serve as a reference in the discussion and are thematic in nature
Teacher	Kiai, Ustadz (the alumni of pesantren)	Lecturers
Method	Classical (madrasah ), sorogan and bandongan	Discussion
methodology	Not developed	Developed

The differences in hadith studies at the two institutions are in accordance with the needs and realities faced. Pesantren which is known as an educational institution that is closely related to the community, of course, must equip students to be able to answer various religious problems such as *aqidah*, *tasawuf* and *fiqh* in society. So that the selection of books that focus on this branch of science is the answer to prepare students who are able to answer the social problems of society. On the other hand, the differences in the tendency of higher education institutions and Islamic boarding schools in studying hadith, in fact have an influence on students and students. For students who only study Islamic knowledge in Islamic boarding schools, of course the study of hadith is not a focus, because its position is an explanation of other sciences, such as *fiqh* and *tasawuf*. Except for students who have specifically reached the highest point and have the opportunity to study primary hadith books. However, this is still rarely practiced in the majority of Islamic boarding schools in Indonesia. On the other hand, the study of hadith in universities even though it is taught criticism (*naqđ*) of hadith, but also needs to be accompanied by the strengthening of other auxiliary sciences. Therefore, for

<sup>50</sup>Some of the courses contained in the Hadith Science Study program at UIN Sunan Kalijaga Yogyakarta.

students who study hadith will have difficulty in doing *takbrij hadith*, if they do not have a deep ability to understand the auxiliary sciences.

#### 4. Conclusion

Hadith studies in Islamic boarding schools and universities have different tendencies. This tendency can be seen in the curriculum and literature used. In Islamic boarding schools, the majority of hadith studies are only used for explanations in other scientific fields, such as *fiqh*, *tasawuf* and creed. This is because the literature used is books that are in accordance with the needs and the hadiths are only used as additional explanations for the study. Even so, there are modern Islamic boarding schools that use books that contain a collection of selected hadiths, such as the book *Arba'in al-Nawawi*. However, in some considerations, the use of the book is due to its easy content and contains various elements of studies in Islam, both creed, morality, Sufism and *fiqh*. Meanwhile, the trend in higher education is influenced by the academic space that continues to develop with various demands for methodological innovations. This means that even though in higher education there is a special study program in the science of hadith with details even on the methodology of criticism of *sanad* and *matan*, a detailed study of one primary book is not carried out. This means that they are still focused on developing issues or phenomena.

#### Bibliography

- Adriansyah. "Pola Kajian Hadis Akademik Di Perguruan Tinggi Keagamaan Islam Negeri (PTKIN) Di Indonesia (Studi Skripsi Mahasiswa Tafsir Hadis UIN Raden Fatah Palembang, UIN Syarif Kasim Pekanbaru dan UIN Imam Bonjol Padang)." *Jurnal Ilmu Agama*, no. 2 (2018).
- Aliah, Mujadid Sigid. "Kajian Hadis Di Perguruan Tinggi Keagamaan Islam Negeri Indonesia (Studi Atas Kecenderungan Kajian Hadis Di UIN Alauddin Makassar Tahun 2014-2019)." Skripsi, UIN Alaudin Makassar, 2021.
- Arifuddin. "Kecenderungan Pemahaman Santri-Santri Terhadap Hadis-Hadis Qunut Dalam Kitab Bulughul Maram : Studi Kasus Pondok Pesantren Salafiyah Parappe Campalagian Kab. Polman." Skripsi, UIN Alaudin Makassar, 2017.
- Avivy, Ahmad Levi Fachrul. "Jaringan Keilmuan Hadis dan Karya-Karya Hadis Di Nusantara." *HADIS:International Refereed Academic Journal in Hadith Studies* 8, no. 16 (2018). [https://www.researchgate.net/publication/371627793\\_Jaringan\\_Keilmuan\\_Hadis\\_dan\\_Karya-Karya\\_Hadis\\_di\\_Nusantara\\_The\\_Network\\_of\\_Hadith\\_Knowledge\\_and\\_its\\_Works\\_in\\_Nusantara\\_Archipelago#full-text](https://www.researchgate.net/publication/371627793_Jaringan_Keilmuan_Hadis_dan_Karya-Karya_Hadis_di_Nusantara_The_Network_of_Hadith_Knowledge_and_its_Works_in_Nusantara_Archipelago#full-text)
- Azra, Azyumardi. "Kecendrungan Kajian Islam di Indonesia: Studi Tentang Disertasi Doktor Program Pascasarjana IAIN Syarif Hidayatullah." Laporan Hasil Penelitian. UIN Syarif Hidayatullah, 1997.
- Azra, Prof. Azyumardi. *Jaringan Ulama Timur Tengah & Kepulauan Nusantara Abad XVII & XVIII: Akar Pembaruan Islam Indonesia*. Cet. 3. Depok: Prenadamedia Group, 2018.
- Bruinessen, Martin Van. *Kitab Kuning*. Bandung: Mizan, 1993.
- . *Kitab Kuning:Pesantren dan Tarekat*. Bandung: Mizan, 1995.

- Dauly, Haidar Putra. *Sejarah Pertumbuhan Dan Pembaruan Pendidikan Islam Di Indonesia*. Cet.1. Jakarta: Kencana Prenada Media Group, 2007.
- Dzakiry, Ahmad Farih. "Hadis dan Resepsi Estetis Pesantren (Studi Kitab Fad'il Ramadan Karya Taufiqul Hakim)." *Analisis: Jurnal Studi Keislaman* 16, no. 1 (2016). <http://ejournal.radenintan.ac.id/index.php/analisis/article/view/744>
- Hikmi, Ahmad. "Pemahaman Kyai dan Santri Pondok Pesantren Darussalam Purwokerto Terhadap Hadis Keberadaan Allah di Langit Dalam Kutub Al-Sittah." Tesis, UIN SUNAN AMPEL, 2021.
- Izza, Farah Nuril. "Peta Perkembangan Literatur Hadith di Pesantren Kabupaten Banyumas." *Journal of Qur'an and Hadith Th Studies* 4, no. 2 (2015). <https://psikologi.uinjkt.ac.id/index.php/journal-of-quran-and-hadith/article/view/2396>
- Khamim. *Mengkaji Hadis di Pesantren Salaf*. Kediri: STAI Kediri Press, n.d.
- Khodri TF, Imam. "Konsep Jihad Perspektif Sivitas Pesantren di Sumenep: Kajian Hadis Dalam Kitab Bulugh Al-Maram Min 'Adillat Al-Ahkam Karya Ibn Hajar Al-Asqalaniy." Disertasi, Universitas Islam Negeri Sunan Ampel, 2020.
- Muthi'ah, Anisatun. "Metode Pembelajaran Mushthalahul Hadis Di Pondok Pesantren Darussalam Buntet Cirebon." *Jurnal Studi Hadis Nusantara* 1, no. 2 (2019). <https://www.syekh Nurjati.ac.id/jurnal/index.php/jshn/article/view/5749>
- Nasir, Ridlwan. *Mencari Tipologi Pendidikan Ideal: Pondok Pesantren di Tengah Arus Perubahan*. Yogyakarta: Pustaka Pelajar, 2005.
- Nawas, M. Zuhri Abu and Sapruddin. "Pengembangan Mata Kuliah Hadis Tarbawi Pada Perguruan Tinggi Islam." *Jurnal Studi Agama* 16, no. 2 (2020). <https://ejournal.iain-palangkaraya.ac.id/index.php/jsam/article/view/2240>
- Nirwana, Dzikri. "Agenda Pengembangan Studi Islam aan Implikasinya Dalam Kajian Tafsir Hadis Di Perguruan Tinggi Agama Islam." *Ilmu Ushuluddin* 8, no. 2 (2009). <https://jurnal.uin-antasari.ac.id/index.php/ushuluddin/article/view/1328>
- Nurjannah, Siti. "Living Hadis: Tradisi Rebo Wekasan Di Pondok Pesantren Mqhs Al-Kamaliyah Babakan Ciwaringin Cirebon." *Diya Al-Afkar: Jurnal Studi al-Quran Dan al-Hadis* 5, no. 1 (2017). <https://www.syekh Nurjati.ac.id/jurnal/index.php/diya/article/view/4340>
- NZ, Ardriansyah. "Pola Kajian Hadis Akademik Di Perguruan Tinggi Keagamaan Islam Negeri (PTKIN) Di Indonesia (Studi Skripsi Mahasiswa Tafsir Hadis UIN Raden Fatah Palembang, UIN Syarif Kasim Pekanbaru dan UIN Imam Bonjol Padang)" 19, no. 2 (2018). <https://jurnal.radenfatah.ac.id/index.php/JIA/article/view/2907>
- Rahman, M. Amirul. "Ngalap Barokah Minuman Bekas Kiai Kajian Living Hadis Teori Sosial Emile Durkheim." *Musala: Jurnal Pesantren dan Kebudayaan Islam Nusantara* 1, no. 2 (2022). <https://jurnalannur.ac.id/index.php/musala/article/view/172>
- Rofi'i, Muhammad Arwani. "Studi Hadis Di Pesantren (Pesantren Sebagai Salah Satu Center of Excellent Kajian Hadis Di Indonesia)." *Al-'Ijaz* 3, no. 2 (2021). <https://jurnal.stiqsi.ac.id/index.php/AlIjaz/article/view/58>
- Sakinah. "Pemahaman Kiai Pesantren Lasem Terhadap Hadis-Hadis Misoginis." Tesis, UIN Walisongo, 2019.
- Sobari, Asep. "Living Hadis Zikir Asmaul Husna Di Pondok Pesantren Al-Ma'muroh Desa Susukan Kecamatan Cipicung Kabupaten Kuningan." Skripsi, IAIN Syekh Nurjati, 2022.

- Suryadilaga, M. Alfatih. *Metodologi Syarah Hadis*. Yogyakarta: SUKA Press, 2012.
- Suryadilaga, Muhammad Alfatih. *Living Qur'an-Hadis Sebagai Upaya Menghidupkan al-Qur'an dan Hadis Nabi Muhammad SAW di Masyarakat*. Tangerang Selatan: Maktabah Darussunnah, 2019.
- Wahid, Ramli Abdul. "Perkembangan Kajian Hadis Di Indonesia: Studi Tokoh Dan Organisasi Masyarakat Islam." *Al-Bayan: Jurnal Ilmu al-Qur'an Dan Hadist* 4 (2006). [http://digilib.stital.ac.id/repository/erkembangan\\_Kajian\\_hadis\\_di\\_Indonesia\\_Studi\\_Tokoh\\_dan\\_Organisasi\\_Masyarakat\\_Islam.pdf](http://digilib.stital.ac.id/repository/erkembangan_Kajian_hadis_di_Indonesia_Studi_Tokoh_dan_Organisasi_Masyarakat_Islam.pdf)
- Yasrif, Muh. *Kajian Hadis di Indonesia: Sejarah dan Pemikiran*. Ponorogo: STAIN Ponorogo Press, 2007.
- Zulhimma. "Dinamika Perkembangan Pondok Pesantren Di Indonesia." *Jurnal Darul 'Ilmi* 1, no. 2 (2013). <https://jurnal.iain-padangsidempuan.ac.id/index.php/DI/article/view/242>