

MUSABAQAH HIFIDHL HADIS STQHN IN SOFIFI NORTH MALUKU 2021: Discourse on Hadith Pribumization in the Millennial Generation

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Abstract

This research focuses on the Musabaqah Hifdzil Hadis in the XXVI STQHN performance in Sofifi, North Maluku, 2021. This paper is based on two main issues of study: the material of the musabaqah script and its impact on the indigenization of hadith. The background of this research encompasses the challenges of modernization in conveying the message of the prophetic spirit, as well as the lack of public enthusiasm for hadith studies, particularly since the establishment of this study program separately in the State Islamic Religious Universities (PTKIN). This problem underscores the need for innovation and personalization in hadith studies to remain relevant and attractive to the millennial generation. The research method used is a qualitative approach with the technique of analyzing the texts of the participants of the Musabaqah Hifdzil Hadis. The results showed that although there is a significant spirit of learning in the study of hadith, efforts to personalize hadith for the millennial generation in Indonesia still need more attention. This study recommends the development of a variety of new formulations in the competition, such as Qirā'ah al-ḥadīth min al-kutub al-mu'tabaroh, Understand Hadith, and a Scientific paper on hadith to increase the relevance and impact of hadith studies in society.

Keywords: Competition, Hadith, Indigenization, Millennial Generation.

MUSABAQAH HIFDZIL HADIS STQHN DI SOFIFI MALUKU UTARA 2021: Wacana Pribumisasi Hadis pada Generasi Milenial

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Abstract

Penelitian ini berfokus pada Musabaqah Hifz al-Hadīs dalam pagelaran STQHN XXVI di Sofifi, Maluku Utara 2021. Tulisan ini didasari pada dua persoalan utama kajian, yaitu pada materi naskah musabaqah serta dampaknya pada pribumisasi hadis. Latar belakang penelitian ini mencakup tantangan modernisasi dalam menyampaikan pesan ruh kenabian, serta masih minimnya semangat masyarakat terhadap kajian hadis terutama sejak dibukanya program studi ini secara terpisah di lingkungan Perguruan Tinggi Keagamaan Islam Negeri (PTKIN). Masalah ini menggarisbawahi perlunya inovasi dan pribumisasi dalam kajian hadis agar tetap relevan dan menarik bagi generasi milenial. Metode penelitian yang digunakan adalah pendekatan kualitatif dengan teknik analisis teks naskah peserta Musabaqah Hifz al-Hadīs. Hasil penelitian menunjukkan bahwa meskipun ada semangat belajar yang signifikan dalam kajian hadis, upaya pribumisasi hadis pada generasi milenial di Indonesia masih memerlukan perhatian lebih. Penelitian ini merekomendasikan pengembangan ragam formulasi baru dalam musabaqah seperti qirā'ah al-hadīs min al-kutub al-mu'tabarah, fahm al-hadīs, dan Musabaqah Makalah Hadis (MMH) untuk meningkatkan relevansi dan dampak kajian hadis di masyarakat.

Kata Kunci: Musabaqah, Hadis, Pribumisasi, Generasi Milenial.

INTRODUCTION

Despite not officially claiming to be an Islamic country, Indonesia has the largest Muslim population in the world. Indonesia's ethnic, tribal, racial, and cultural diversity does not prevent its people from living in harmony. On the contrary, this diversity is a strength that needs to be preserved.¹ However, with a large number of Muslim communities, and not accompanied by a good understanding of religion, the impact of rigid and exclusive interpretations of the text often causes friction between groups, even among internal Muslims themselves. Sectarian truth claims threaten the existence of Islam as a religion of *rahmatan li al-'ālamīn* (mercy for all nature). Moreover, puritanical interpretations of religion can cause Islam to lose relevance to contemporary issues, especially in the context of understanding prophetic messages.

Islamic studies in the context of understanding prophetic messages (hadith studies) are often trapped in the realm of fiqh.² This is so because of the strong fiqh horizon in the content of hadith texts. This has resulted in the study of hadith not only escaping from its task by examining the sanad and matan, but also seems to ignore aspects of its own studies, such as '*Ilm al-Muṣṭalāḥ al-Ḥadīth* or '*Ilm Ṭuruq Fahm al-Ḥadīth*'. Whereas the study of hadith already has the scope of ontology, epistemology, and axiology that make it a solid science.³

Previous research shows that the public trend towards hadith studies still seems to be lacking in interest (so as not to be said to be declining), which is calculated since the opening of this study program separately within PTKIN.⁴ Nonetheless, the novelty of research in hadith studies academically has begun to emerge, such as the concept of living hadith that tries to connect hadith with social sciences, or hadith hermeneutics, which pays more attention to the interpretation of texts.

¹ Darlis Dawing, 'MENGUSUNG MODERASI ISLAM DI TENGAH MASYARAKAT MULTIKULTURAL', *Rausyan Fikr: Jurnal Ilmu Studi Ushuluddin Dan Filsafat* 13, no. 2 (2017): 225–55, <https://doi.org/10.24239/rsy.v13i2.266>.

² 'Hegemoni Fiqih.Pdf', accessed August 26, 2024, <https://etheses.uinsgd.ac.id/41309/1/Hegemoni%20Fiqih.pdf>.

³ Ahmad Ubaydi Hasbillah, *Ilmu Living Quran-Hadis: Ontologi, Epistemologi, dan Aksiologi* (Yayasan Wakaf Darus-Sunnah, 2019).

⁴ Noor Ikhsan Silviantoro, 'MINAT GENERASI MUDA TERHADAP ILMU HADIS (Kendala dan Solusinya Dalam Rencana Strategi Pengembangan Prodi Ilmu Hadis)', *Al-Majaalis* 5, no. 2 (20 May 2018): 28–48, <https://doi.org/10.37397/almajaalis.v5i2.88>.

Research on the development of hadith studies has been conducted by many researchers, including research conducted at Hadith Science study programs in PTKIN.⁵ In the study, the treasures of hadith science were studied by comparing the various curricula as well as the material content offered by each study program. This is in addition to seeing the characteristics of the hadith study model; it is also an early development since the separation in the Tafsir-Hadith department.⁶

There are also studies conducted to see the development of hadith studies in Islamic boarding schools. In a research article in a boarding school in Jombang, it was found that there was a development of the hadith study model from the traditional-classical, to the boarding school-academic level of study with the Ma'had Aly institutional model.⁷ Other developments can also be seen in research on Musabaqah, for example, the performance of Musabaqah Tilawatil Qur'an (MTQ) as the largest Qur'anic festival in Indonesia.⁸ The phenomenon of the performance that is able to have an impact on maintaining the quality of memorization of the Qur'an has been studied using the concept of living hadith as an analytical tool.⁹

Furthermore, regarding the competition that specifically contests the memorization of hadith, there is research on the management of coaching to prepare delegates from certain regions to participate in the national selection competition of tilawatil Qur'an/hadith (STQHN), with the concept of field research.¹⁰ In

⁵ Muhammad Alfatih Suryadilaga, 'Ragam Studi Hadis Di PTKIN Indonesia Dan Karakteristiknya: Studi Atas Kurikulum IAIN Bukittinggi, IAIN Batusangkar, UIN Sunan Kalijaga, Dan IAIN Jember', *JOURNAL OF QUR'AN AND HADITH STUDIES* 4, no. 2 (20 December 2015): 215–47, <https://doi.org/10.15408/quhas.v4i2.2394>.

⁶ In KMA letter No. 36 of 2009, the scientific study of Hadith Interpretation was made into two study programs, namely the Qur'an and Interpretation Science Study Program (IAT) and the Hadith Science Study Program (ILHA).

⁷ Muhammad Alfatih Suryadilaga, 'Dinamika Studi Hadis di PP Hasyim Asyari Tebuireng Jombang: Dari Klasikal Hingga Mahad Aly', *AL QUDDS : Jurnal Studi Alquran dan Hadis* 3, no. 2 (25 November 2019): 119–34.

⁸ Miftahul Jannah, 'MUSABAQAH TILAWAH AL-QUR'AN DI INDONESIA (FESTIVALISASI AL-QUR'AN SEBAGAI BENTUK RESEPSI ESTETIS)', *Jurnal Ilmiah Ilmu Ushuluddin* 15, no. 2 (2 July 2017): 87, <https://doi.org/10.18592/jiiu.v15i2.1291>.

⁹ Adlina Avita Martias, 'Pengaruh Musabaqah Tilawatil Qur'an Terhadap Kualitas Hafalan Al-Qur'an (Studi Living Qur'an Di Kota Pekanbaru-Riau)' (Institut Ilmu Al Quran (IIQ) Jakarta, 2020), <http://repository.iiq.ac.id/handle/123456789/1099>.

¹⁰ Nur Erianti and Ayuwandira M Morad Morad, "Analisis Manajemen Pelaksanaan Seleksi Qur'an Dan Hadits Di Wilayah Kecamatan Palu Timur Tahun 2023: Management

addition, from the aspect of assessment and provisions in the hadith memorization competition at STQHN,¹¹ it has been studied in a critical descriptive research.

Of course, this competition is the first step to enliven the study of hadith in the millennial generation. Despite some innovations, the competition still faces challenges in the effective application of indigenization. In view of the studies that have been conducted, it is necessary to come up with a study on the positive impact of STQHN in the efforts to indigenize hadith in the millennial generation, in the hope of emphasizing the purpose of the competition and its role in the dissemination of hadith in Indonesia.

This research focuses on two fundamental questions, namely how the script of the Hadith Hifdzil Competition at STQHN 2021 can support efforts to indigenize hadith in the millennial generation. And whether the text is in accordance with the principles of indigenization, or only focuses on the memorization aspect without paying attention to contextualization. The initial findings of this research are: (1) The text of the Hadith Hifdzil Competition at STQHN 2021 does not fully reflect the efforts to indigenize hadith; and (2) There is an urgent need to renovate the text of the text and the competition model to make it more varied and relevant to the context of the needs of the millennial generation.

This research uses a descriptive-qualitative approach with a literature review model. This method is used to explore the meaning and interpretation of the Musabaqah text as well as the discourse of hadith personalization. The primary data used is the script of the Hadith Hifdzil Competition at the STQHN in Sofifi, North Maluku, 2021. This data is then used to analyze the Musabaqah script and related materials, identifying the theme, structure, and meaning contained in the script.

Secondary data includes a review of previous studies relevant to the development of hadith studies. The analysis is done by comparing the content of the texts with the principles of indigenization and the need for development in hadith studies. The data obtained will be

Analysis Of The Implementation Of Tilawatil Qur'an And Hadith Selection In The City Area East Palu In 2023," *Jurnal Actual Organization Of Economic (JAGOE)* 5, no. 01 (2024): 592–604.

¹¹ Zumrotus Sholikatus Nurjanah, "IMPLEMENTASI KAIDAH TAJWID DALAM PELAFALAN HADITS PADA SELEKSI TILAWATIL QUR'AN/HADIS (STQH)," *Jurnal Studi Islam* 13, no. 2 (2024): 122–33.

examined to evaluate whether the text has met the criteria of indigenization or is merely memorized.

DISCUSSION

Hadith Hifdzil Competition at STQHN

Historically, musabaqah events in Indonesia have existed since the 1940s, marked by the birth of Jami'iyatul Qurro wal Huffadz (JQH), founded by Nahdlatul Ulama. According to another version, it is stated that the first musabaqah was held in Pondok Bungur Village, Asahan, North Sumatra, on February 12, 1946, coinciding with 11 Rabiul Awal 1385 H.¹² At first, this competition only gave full attention to the aspect of Tilawah al-Qur'an (MTQ). However, gradually, since the first National MTQ in 1968 until now, the branches and classes that are competed continue to grow in the aspects or branches of tafsir, hifdzil Qur'an, syarhil Qur'an, fahmil Qur'an, and lately in the aspect of hifdzil hadith. Especially after the establishment of the Tilawatil Qur'an Development Institute (LPTQ) in 1977.¹³

Then, in the next decade, namely 1978, a new innovation emerged by organizing the Tilawatil Qur'an Hadith Selection (STQH) *event*, with an effort to produce a qari' (reader) to be competed at the international level. The selection of Tilawatil Qur'an Hadith (STQH) is a continuation of the national MTQ event. In other words, this *event* is only held at the national level with fewer competitions than MTQ. But that does not mean that STQH does not have special features, considering that, in addition to holding the Qur'an competition in 2019, STQH also penetrated the field of hadith memorization.¹⁴

The competition mechanism of the hadith memorization competition is divided into two branches, namely the 100 hadith branch with a sanad and the 500 hadith branch without a sanad. In the competition guidelines, the material is taken from the Sahih Bukhari

¹² Juraidi, "Upaya Memasyarakatkan Al-Qur'an Melalui MTQ," Kementerian Agama Republik Indonesia, 2022, <https://kemenag.go.id/opini/upaya-memasyarakatkan-al-qurrsquoan-melalui-mtq-cin5ga>.

¹³ Ahmad Zayadi et al, *Buku Pedoman Musabaqah Al-Qur'an & Al-Hadits Tahun 2023* (Direktorat Penerangan Agama Islam Direktorat Jenderal Bimbingan Masyarakat Islam Kementerian Agama Republik Indonesia, 2023), 1, https://drive.google.com/file/d/17jUusyhmNsFrPJwmvOV0bDbGE_Cu4-U3/view?usp=sharing.

¹⁴ Nurjanah, "IMPLEMENTASI KAIDAH TAJWID DALAM PELAFALAN HADITS PADA SELEKSI TILAWATIL QUR'AN/HADIS (STQH)," 123.

book. The themes chosen vary according to the chapter divisions in the book of Ṣaḥīḥ *al-Bukhārī*. However, although there is a difference in the number of traditions from these two branches, the level of difficulty for participants is relatively the same. Participants will be given a package of questions to be answered on the competition stage.

The Discourse on the Indigenization of Hadith as a Continuation of the Indigenization of Islam

The idea of "hadith personalization" is actually a continuation of Gus Dur's (KH. Abdurrahman Wahid) thoughts on the Pribumization of Islam in Indonesia. Around the 1980s, Gus Dur came up with this important term. *Pribumisasi Islam*, in his idea, is the concept of Islam in Indonesia that distinguishes itself from Islam in the Arab region. As a person from Indonesia, with extensive knowledge and a deep da'wah view, Gus Dur tried to internalize religious teachings with local culture.¹⁵ The goal is that religious values can be accepted and interact with local cultures without eliminating the diversity of these cultures. This concept is, of course, also based on the belief that Islam is a religion that is relevant in all times and places. In fiqh principles, this is reinforced by the rule "*al-'ādat muḥakkamat*," which means that customs (habits) are acceptable as long as they do not conflict with religion.

Pribumisasi Islam, echoed by Gus Dur, is similar to the way the Walisongo spread Islam. They used local culture as a method of proselytizing. Instead of turning local culture into Arabic culture. Although we appreciate Arabic culture, adopting Arabic culture is not always necessary. Therefore, the urgency of wisely considering this aspect of religion and culture is very significant. In Gus Dur's ideas, there are at least two main objectives of the Pribumization of Islam. First, to ease the social tensions that still occur due to a narrow and puritanical understanding of religion. Second, to raise awareness that Islam is a religion of *rahmatan li al-'ālamīn*, not only can be seen as a system of theology and sharia alone, but also must be able to interact with local culture.

Thus, to be honest, religion is a teaching from revelation that is sacred, while culture is a human creation that is profane and can change according to the times. In the context of *pribumisasi*, the

¹⁵Ainul Fitriah, 'Pemikiran Abdurrahman Wahid tentang Pribumisasi Islam', *Teosofi: Jurnal Tasawuf dan Pemikiran Islam* 3, no. 1 (7 October 2015): 39, <https://doi.org/10.15642/teosofi.2013.3.1.39-59>.

adjustment of religious values is only in the social aspect, not the theological realm. We still follow religious teachings in their original form, such as using the Qur'an in Arabic and the call to prayer in Arabic. We do not change them as Mustafa Kemal Atatürk did in Turkey. Therefore, adopting Arab culture as a whole is considered irrelevant and ignores the diversity in Indonesian Islam.

For example, the misunderstanding of religion associated with the adoption of Arabic culture is seen in practices such as wearing short pants, growing a beard, and wearing a veil, which are widely followed by textualist groups in Indonesia. This group seems to have misunderstood which hadiths are cultural or not.

The Role of Musabaqah as a Medium for Hadith Nativeization

In looking at the phenomenon of the Hadith Hifdzil Competition, the author focuses on two texts that are handled by the participants of the competition, namely the Hadith Hifdzil Competition branch of 100 traditions with a sanad, and the Hadith Hifdzil Competition of 500 traditions without a sanad. Both are taken from the compendium of *Ṣaḥīḥ al-Bukhārī*. In general, the form of the competition script is as follows:

البخاري	كتاب	بدء الوحي	باب	بدء الوحي
1	<p>حَدَّثَنَا الْحُمَيْدِيُّ عَبْدُ اللَّهِ بْنُ الزُّبَيْرِ قَالَ حَدَّثَنَا سُفْيَانُ قَالَ حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ قَالَ أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّمِيمِيُّ أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصٍ اللَّيْثِيَّ يَقُولُ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ عَلَى الْمِنْبَرِ قَالَ سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ:</p>			
1/6/1	<p>إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ</p>			

Each participant is provided with a script that has been prepared by the LPTQ committee. The script includes the source of the book *Ṣaḥīḥ al-Bukhārī*, a chapter on the Beginning of Revelation. The upper column is the sanad of the hadith, while the lower column is the matan of the hadith. The two are separated to make it easier for each participant to memorize the hadith. In addition, there are juz and page numbers as references to the original book.¹⁶ In this model, participants in the 100 traditions with sanad will use both columns to

¹⁶ Maqro' Musabaqah Hadith at STQHN 2021', *LPTQ JAWA TIMUR* (blog), January 27, 2021, <https://www.lptqjatim.id/2021/01/maqro-musabaqah-hadits-pada-stqhn-2021.html>.

memorize. On the other hand, participants in the 500 traditions without a sanad can focus on the matan that has been written in the second column. In terms of the theme material presented, the competition script covers the chapters in the book of *Ṣaḥīḥ al-Bukhārī*, although there are also a few taken from the book of *Ṣaḥīḥ Muslim*.

Based on the above process, participants will experience at least two things in memorizing. Participants will indirectly understand the matan of a hadith first. The matan will be easy to memorize if you understand the context of the editorial content in the hadith. However, in the author's view, the performance of the Hadith Hifdzil Musabaqah is still not comprehensive in enlivening the study of hadith, and seems half-hearted. This is because, in studying hadith, other tools are needed to support one in understanding a hadith. Moreover, the science of hadith has many branches with all the complexities when compared to other Islamic scientific treasures.

Of course, the author hopes that the Hadith Hifdzil Musabaqah event should be accompanied by other competitions, so that participants are not trapped in the abyss of hadith texts alone, without knowing other branches of hadith science. It is certainly a progressive step if the organizers of the musabaqah make innovations by including the branches of hadith science so that they can be applied in one breath. So that the performance of the Hadith Hifdzil Musabaqah is in accordance with efforts to enliven the indigenization of hadith in the millennial generation.

Thus, it can be asserted that the Hadith Competition acts as a medium for the indigenization of hadith because it is able to present the classical Islamic scholarly tradition in the cultural space of the Indonesian religious community in a contextual manner. Through a competition mechanism that emphasizes both memorization and comprehension, the competition not only preserves the hadith treasures but also transforms them into an integral part of local religious practices. This role makes the musabaqah a strategic means to revive the spirit of hadith studies in the community, as well as to affirm that hadith does not stop at a normatively studied text, but also inspires grounded religious praxis in accordance with the social and cultural context of Indonesian Muslims.

CONCLUSION

The discourse of hadith indigenization through the musabaqah system is an effort to enliven the study of hadith in the millennial

generation. This performance still focuses on memorizing hadith and has not been complemented by efforts to study other branches of hadith science. This study found that efforts to indigenize hadith still need to be improved so that millennials are not trapped in memorizing texts. The author provides suggestions and recommendations to the organizers to add competitions that support a comprehensive understanding of hadith science.

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