



USING SOCIAL SCIENCES IN HADITH RESEARCH

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ABSTRACT

Hadith research that has developed in the current period has experienced many methodological problems. This problem must be resolved immediately through dialogue with the social sciences that have developed rapidly today. Through a literature review of hadith research, it can be seen that the absence of change in religious studies is the cause of the emergence of various thoughts that are repetitive to the point of being stagnant in the gap between the study process in other fields of science. For this reason, the strategy of integrating hadith science and the absorption of social sciences has had a humanization impact along with awareness of the importance of understanding hadith as a source of basic knowledge alongside human scientific reason.

Keywords: Absorption, Social Sciences, Hadith, Research

Introduction

One of the current challenges in the development of hadith interpretation is ensuring its relevance to contemporary social issues. While established methods of sanad analysis and critical evaluation remain important, incorporating textual interpretation approaches such as hermeneutics is increasingly in demand.¹ However, several difficulties are still felt in hadith until the need for its research is still needed today.

At-Tahan has clearly shown this. Among them, 1) the emergence of meaningful narration; 2) Variations in research approaches that can be religious; 3) the historical flow of each hadith is not always easy to trace; 4) limited literature on hadith research compared to the abundant codification books.² Because of this first reason, hadith research in authenticity or

¹ Zainuddin, "Examining the Development of Hadith Interpretation: Insights from Abu Rayyah, Juynboll, & Zakaria Ouzon," *Esensia: Jurnal Ilmu-Ilmu Ushuluddin* 24, no. 2 (20 Juli 2023): 112–23, <https://doi.org/10.14421/esensia.v24i2.5349>.

² Mahmud At-Tahhan, *Usul at-Takhrij* (Beirut: Dar al-Quran al-Karim, 2015), 9.

meaning has finally been established because of a long time. The term kutub at-tis'ah is one proof of this. Then various books on the interpretation of hadith, syarḥ al-hadith, accompany it as collected by the writings of Ibn Hajar al-'Asqalani or Imam Nawawi.³

All traces of this hadith study can actually be a separate research area in the next era. The research can be in the form of criticism, correlation with the author's historical situation, contextual interpretation or other fields that have an impact on the authenticity and understanding of the Hadith as the second source of Islamic Religion. Meanwhile, the Hadith study institution, both formal and non-formal, has also developed to universities. Likewise, the curriculum and syllabus of courses, the titles of theses, dissertations and books published have experienced a very significant leap compared to previous periods. In the previous period, the study of Hadith covered matters related to history, textual interpretation, and assessment of the sanad and matan of Hadith as contained in the national curriculum of PTAIS Depag 1998.¹⁵ Meanwhile, the curriculum of the 2018 Hadith Science Program implemented in various UIN/IAIN has varied, such as Hadith Nusantara, Inkar Sunnah, Hadith in the West, Hermeneutics of Hadith, Living Hadith, and various modern methods. However, the current discussion, both concerning the existence of Hadith and its interpretation, has included various modern methodologies and approaches as well as contextual interpretation, hermeneutics, living Hadith, digitization of Hadith to facilitate obtaining Hadith and its understanding.⁴

Solihin has emphasized that although the Quran and Hadith have the same function as guidelines for the lives of Muslims, they have differences in their level of accuracy. The impact on the importance of research for both has various variations.⁵

³ Fadhli Lukman, "Integrasi-Interkoneksi Dalam Studi Hadis Disertasi Di UIN Sunan Kalijaga Yogyakarta," *Religia* 19, no. 2 (20 Februari 2017): 1, <https://doi.org/10.28918/RELIGIA.V19I2.746>.

⁴ Ramli Abdul Wahid dan Dedi Masri, "Perkembangan Terkini Studi Hadis Di Indonesia," *Miqot: Jurnal Ilmu-ilmu Keislaman* 42, no. 2 (4 Februari 2019): 263, <https://doi.org/10.30821/MIQOT.V42I2.572>.

⁵ Solihin Solihin, "Penelitian Hadis: Ontologi, Epistemologi dan Aksiologi," *Diroyah: Jurnal Study Ilmu Hadis* 1, no. 1 (2 Februari 2016): 61–69, <https://doi.org/10.15575/DIROYAH.V1I1.2054>.

"However, the narration of Hadith and the Writing of Hadith are far different from the narration and Writing of the Qur'an. For the Qur'an, all the narration of its verses takes place *mutawattir*. While the narration of Hadith, some are done *mutawattir* and some are done *ahad*.³ Thus, in terms of its narration, the Qur'an has a position as *qath'i al-Wurud*. While Hadith, some are in the position of *qath'i al-Wurud* and some, even the most, are in the position of *zanni al-Wurud*."

Such developments have given rise to a tendency to unite various kinds of knowledge in the social sciences developed in the West in a secular discourse that has a different dimension by returning to the realm of revelation. Religious knowledge with a divine dimension needs to be encouraged to integrate with the social-humanities perspective with a human dimension.⁶

The divine dimension is ontologically abstract, which is then manifested in the form of the text of the Qur'an and the Hadith of the Prophet. *Nass* can then be interpreted in various ways and methods by classical scholars so that the religious sciences known today are constructed, such as the Science of Tafsir, Hadith, Fiqh, Kalam, and Sufism. Meanwhile, the human dimension is concrete and developed by humans themselves through the study of modern social sciences that have existed so far, essentially coloring the ebb and flow of *nass* material in the scope of human thought as rational beings to interpret and implement in life according to the space and time of the dynamic movement of humans themselves.⁷

From there then emerged living Hadith as one of the important manifestations of the Effort to juxtapose social sciences with classical hadith research studies.⁸ All of that cannot separate the two texts of God from the

⁶ Muhammad Mustafa Azami, *Studies in Hadith methodology and literature* (New York: American Trust Publications, 1978).

⁷ Nur Khasanah, "Kombinasi Pendekatan Studi Islam: Ikhtiar Menjawab Tantangan Studi Islam Ke Depan," *Religia* 15, no. 1 (Oktober 2017), <https://doi.org/10.28918/religia.v15i1.125>.

⁸ Ja'far Assagaf, "Studi Hadis Dengan Pendekatan Sosiologis: Paradigma Living-Hadis," *Holistic al-Hadis* 1, no. 2 (Desember 2015): 289–316, <https://doi.org/10.5281/ZENODO.1341438>.

current social sciences so that the application can be felt to provide awareness of divinity with all its tools can provide rahmatan lil-alamin.⁹

Such prejudice has been reviewed by Kuntowijoyo as an excessive attitude;

“The Islamization of science through the process of borrowing and synthesis does not need to be feared as the westernization of Islam, as vocally stated by Ziauddin Sardar. Without having to belittle the meaning of his fundamental analyses of epistemological imperialism and the subordination of Islam to the Western worldview, it seems that the best attitude we can take is that we should only consider it as a warning system. It would be very unrealistic to view Western influences in terms of the Islamization of science in a dichotomous perspective. Even though in the final goal we must continue to try to approach the ideals of authentic Islam, because we believe that Islam is an alternative, but in the process of globalization and universalization of science and technology as is happening today, we must open ourselves to the entire heritage of civilization.”¹⁰

Methods

Literature research is fully an important support in this study. This is very relevant because of the importance of finding the main problems in the integration of social sciences in the research of the hadith being studied. In this case, the excavation of arguments and main evidence for the juxtaposition of social sciences still needs much deeper exploration in terms of objectives, data and methods or analysis for the current time and place. Through the literature, the end of the excavation of information relevant to the problem of hadith research whose objects and texts are increasingly sharp and focused. Another aspect in the study of this hadith is the search for basic theories that are relevant to hadith research. This excavation is accompanied by a comparison and discovery of hadith research concepts that can be juxtaposed with the study of social sciences. The social science group is one of the civilizations that must be accepted. This literature review contains a description of the epistemological openness of revelation in the

⁹ Hamid Fahmy Zarkasyi, “Worldview Sebagai Asas Epistemologi Islam,” *Jurnal Pemikiran dan Peradaban Islam Islamia* 2, no. 5 (2005): 9–20.

¹⁰ Kuntowijoyo, *Paradigma Islam: Interpretasi untuk Aksi* (Bandung: Mizan, 1993), 289.

social sciences. The explanation will begin with an explanation of what social science is. After that, how social science can be involved in the study of nass is explained before closing with a conclusion.

Result and Discussion

Hadith Research

The word *hadith*, the plural form of *hadith*, means the new language (*jadid*), a synonym for *al-qadim*. Another language meaning is *khbar* or short or long story. The next meaning refers to communication, stories and discussions that are not limited in area. In the *hadith*, people can communicate about religion and even secular everyday issues. In terms of time, it also extends to historical events to current events.¹¹ Such understanding existed before prophethood. *Hadith* has become a common term in the period of ignorance.

The narrowing of the meaning of *hadith* then occurred since Muhammad became the Messenger of Allah. By referring to several opinions of classical scholars, Hadi concluded that the Prophet himself began to limit *hadith* to words that came from him by referring to a *hadith* from Abu Hurairah.¹² Furthermore, this term also has an equivalent word, *Sunnah*. Anything that refers to the Prophet Muhammad can be called a *hadith* or *sunnah*.

This important position can be seen from the factors that encouraged *muhadditsin* scholars to carry out this research. Regarding research factors, Ismail stated that there are six factors; "(1) The Prophet's *Hadith* as one of the sources of Islamic teachings, (2) Not all *Hadith* were written during the time of the Prophet, (3) There have been various forgeries of *Hadith*, (4) The process of collecting *Hadith* took a long time, (5) The large number of books with various methods of compilation, and (6) the existence of *Hadith* narration in terms of meaning".⁵

¹¹ Abu Azam Al Hadi, "Hadis sebagai Sumber Hukum Islam," *Al-Qanun: Jurnal Pemikiran dan Pembaharuan Hukum Islam* 23, no. 2 (19 Desember 2020): 316–39, <https://doi.org/10.15642/ALQANUN.2020.23.2.316-339>.

¹² Hadi.

To understand the meaning of Hadith research, the meaning of the *sanad* and *matan* of Hadith must first be stated, because this research includes criticism of the *sanad* and *matan* of Hadith, *Sanad* is the path of narration that can connect the *matan* of Hadith to the Prophet, and *matan* is something (the Prophet's word) that ends the chain of *sanad*. Or a conversation (*kalam*) or material that ends with the last *sanad*. For that, a simple understanding can be put forward: Hadith research is intended as a critical study of the *sanad* and *matan* of Hadith conducted by Hadith researchers with the aim of finding out the originality of Hadith, whether it comes from the Prophet or not, by using certain methods.¹³

According to its structure which consists of two main elements, namely *sanad* and *matan*, then the research of hadith will be directed to these two elements. This is what underlies the division of types of research on a hadith. So it can be said that hadith research is divided into two, *sanad* and *matan* hadith research. Hadith scholars consider the position of *sanad* in a hadith very important. Because of the importance of *sanad* in a hadith, then a *khobar* that is stated as a hadith of the Prophet by someone, but does not have a *sanad*, then the narration cannot be called a hadith.

Sanad is part of religion that must be maintained and paid attention to properly. The weakness of a particular *sanad* of a hadith does not actually mean that the hadith in question absolutely does not come from the Messenger of Allah. Meanwhile, the narration of a hadith with a weak *sanad* cannot provide strong evidence that the hadith in question comes from the Messenger of Allah. Whereas the Messenger of Allah is the source of Islamic teachings, and therefore the narration of the hadith must be free from doubtful conditions. In reality, every time we open or read a hadith, there are many hadith whose *sanad* are doubtful and there are many of them. This is because there are many people involved in its transmission, with varying qualities. Names of narrators involved in narrating the hadith in question. Symbols of hadith narration that have been used by each narrator in narrating the hadith in question.

¹³ Solihin, "Penelitian Hadis: Ontologi, Epistemologi dan Aksiologi."

Matan hadith is one of the elements that form hadith, *matn* hadith is the *lafadz-lafdz* of hadith itself. As with the *sanad*, the *matan* of a hadith must also be ascertained, whether it really comes from the Prophet or not. Therefore, *matan* hadith is one of the objects of research in the matter of hadith. The importance of researching hadith is not only because the state of *matn* cannot be separated from the state of *sanad* alone, but also because in the narration of *matn* hadith it is known that there are narrations with meaning. Narratives with meaning can be accepted with the conditions set by hadith expert scholars. However, not all narrators are required to examine the hadith *matan* in terms of its content, sometimes a ratio, history and basic principles of Islamic teachings are needed. Thus, the validity of the hadith *matan* produced is not only seen from the linguistic side, but also seen from the side that refers to ratios, history and the main principles of Islamic teachings.

Social sciences

Soekanto said that the term social in social science itself refers to its object, namely society.¹⁴ Thus, from the lexical meaning, it can be simplified that social science is a science that studies society. Ralf Dahrendorf argues that social science is an ambitious concept to define a set of academic disciplines that pay attention to aspects of human society. For him, the singular form of social science indicates a community and approach that is currently only claimed by a few people, and this is not quite right. However, its plural form, namely social sciences, is a more appropriate form. Social sciences include Sociology, Anthropology, Psychology, Economics, Geography, Political Science, even History, although on the one hand it is included in the humanities.¹⁵

Soekanto then put forward the scientific character of the social sciences, social sciences do not yet have rules and propositions that are accepted by most people, because this science itself has not developed for

¹⁴ Suryono. Soekanto, *Sosiologi suatu Pengantar* (Jakarta: PT Raja Grafindo Persada, 2016).

¹⁵ Dadang Supardan, *Pengantar Ilmu Sosial: Sebuah Kajian Pendekatan Struktural* (Jakarta: Bumi Aksara, 2015), 22.

long, while its object is a society that is constantly changing. Therefore, until now the relationship between the elements in society has not been fully investigated and analyzed in more depth. This fact is contrary to natural science which has long been developing, so that it has rules and postulates that are regular and accepted by society, which is also caused by its objects not being humans.¹⁶

Supardan has classified several branches of science that are included in the field of social sciences, namely Sociology, Anthropology, Geography, History, Economics, Psychology, and Political Science. Sociology can be easily said to be a science that studies society. It is a discipline about social interaction, social groups, social phenomena, social organizations, social processes, and also social change. A close relative of Sociology, namely Entropology can be said to be a science that studies humans. It tries to achieve an understanding or comprehension of humans by studying the various colors of physical forms, society, and culture. Meanwhile, Geography studies the earth which includes all its symptoms and processes, both natural symptoms and processes and symptoms and life, and is not only related to the natural physical earth alone. History discusses the depiction or reconstruction of events, stories, and tales that actually happened in the past. Economics is a discipline about the economic aspects and human behavior. Meanwhile, psychology is the scientific study of behavioral processes and mental processes. Finally, political science is an academic discipline that focuses on discussions about politics and power.

Although there are scientific divisions in the Social sciences, in reality it is very difficult to separate one from another;

The grouping of each of the disciplines above is not a fixed price. This means that the sciences above are sometimes categorized overlapping between one scientific field and another, for example History and Cultural Anthropology as humanities and social sciences. Not to mention that in essence one science is interrelated with another and cannot stand dichotomously, for example Anthropology is intertwined with Sociology; History must be linked

¹⁶ Soekanto, *Sosiologi suatu Pengantar*.

to Anthropology; and Economics which requires Sociological analysis tools.¹⁷

What distinguishes it from the development of religious science, social science is based on strong secular ideas with the dimension of human freedom to reason.¹⁸ This way of thinking denies the revelation of the prophet as an important source of knowledge for human welfare.¹⁹

Social Sciences and Hadith

The study of the Qur'an and Hadith can now be felt in various forms in people's lives. Some can indeed be seen in terms of texts that require knowledge of language and literature, especially Arabic in interpreting them. However, others are indeed closer to the social sciences such as anthropology and sociology, where researchers no longer question the truth of an interpretation or treatment of the Qur'an, because the purpose of research is not to 'judge' or 'assess' a meaning and its manifestation in life, but to understand, describe and explain these symptoms as best as possible. In addition, Putra has explained other forms in the scheme below.²⁰

The offer of interpretation of nass with social sciences as an object of study is basically to offer the phenomenon of interpretation or meaning of the Qur'an in a broader sense than has been understood so far, to be studied using a broader, more varied perspective. Meanwhile, bringing the meaning of socio-cultural phenomena to the arena of a discussion, it means placing the assumptions of the paradigm of social sciences that have society as the

¹⁷ Benny Afwadi, "Membangun Integrasi Ilmu-Ilmu Sosial Dan Hadis Nabi," *Jurnal Living Hadis* 1, no. 1 (Desember 2016): 101, <https://doi.org/10.14421/livinghadis.2016.1070>.

¹⁸ Muhammad Akmaluddin, "Diskursus Penelitian Al-Qur'an Dan Hadis Dengan Ilmu Pengetahuan Modern," in *Prosiding Implementasi Penelitian Pada Pengabdian Menuju Masyarakat Mandiri Berkemajuan* (Semarang: Universitas Muhammadiyah Semarang, 2017).

¹⁹ Syed Muhammad Naquib Al-Attas, *Aims and Objectives of Islamic Education* (Jeddah: King Abdul Aziz University, 1979).

²⁰ Heddy Shri Ahimsa-Putra, "The Living Al-Qur'an: Beberapa Perspektif Antropologi," *Walisono: Jurnal Penelitian Sosial Keagamaan* 20, no. 1 (Mei 2012): 235, <https://doi.org/10.21580/ws.20.1.198>; Imroatun Imroatun dan F. Setiawan Santoso, ed., "Integration Of Revelation And Social Sciences In The Study Of The Quran And Hadith," in *SAPLI 2021 E-PROSIDING Quality and integrity in Research: Challenges and Prospects* (Universiti Islam Sultan Sharif Ali (UNISSA) Brunei Darussalam, 2021), 491–97.

object including their views and attitudes and behavior as the basis for thinking to examine and discuss these phenomena.

Such studies have a major impact on the significance of revelation in the constellation of social sciences. Wardani has emphasized that revelation must be considered as a source of knowledge that has been neglected.

“Decolonialization of social sciences requires research and theory-building that departs from the basic assumptions of Islam and in Muslim society itself. In terms of value content, perhaps the West has fulfilled the elements of humanization and liberation.”²¹

Utilization in the study of the Sunnah is one effort to pull back the deviant direction towards unification with revelation. which is doctrinal normative with the character of the essence of science running in unison in facilitating the lives of the people. Such a view is not excessive when looking at Alattas' view of the relationship between the two while criticizing the dominance of secular knowledge produced by Western scientists.

“Many challenges have arisen amidst the confusion of mankind for centuries, but perhaps none is more serious and deconstructive to mankind than the present challenges posed by Western civilization.”²²

As illustrated in the previous explanation, new methodologies and approaches in studying the existence of Hadith and its understanding are now quite developed and varied. Of course, the current situation encourages the birth of new methods in the future that are more modern so that the study of Hadith becomes more developed. This happens because of the quite intense interaction between existing methodologies and methodologies that will emerge both from Islamic circles themselves and from outside. Therefore, it is estimated that new methods in the study of Hadith will emerge in the future. Although the methods that will emerge are not always guaranteed to be in line with the maqâshid syar'iyah (the true purpose of sharia) because the methodologies that emerge are some that are value-free, some that are not value-free.

²¹ Wardani Wardani, “Posisi Al-Qur`an Dalam Integrasi Ilmu : Telaah Terhadap Pemikiran Kuntowijoyo dan M. Dawam Rahardjo,” *Nun : Jurnal Studi Alquran dan Tafsir di Nusantara* 4, no. 1 (Mei 2019): 107, <https://doi.org/10.32495/nun.v4i1.38>.

²² Syed Muhammad Naquib Al-Attas, *Islam Dan Sekularisme*, trans. oleh Khalif Muammar (Bandung: PIMPIN, 2010), 169.

Value-free methodologies can coincidentally support the maqâshid syar'iyah and they can not. Methodologies that are not value-free are basically divided into two, namely values that are in accordance with Islamic teachings and values that are not in accordance with Islamic teachings. For example, when the texts of the Qur'an and Hadith are confronted with reason in an outward manner, sometimes the texts can be interpreted with the opinion of reason, if the reason used as the basis for the interpretation is not value-free, namely the values of faith and Islam. Furthermore, if the text contradicts reason that is not value-free, but its values are secular or atheistic values, then at that time the text should not be interpreted or interpreted based on such opinions of reason. Therefore, the development of methodology in the future that is expected is a methodology that is bound by the values of faith and Islam. For example, contextual, hermeneutic, and living Hadis methods that are value-free and free to interpret the texts of Hadith by people who do not master Arabic, do not master asbâb al-wurûd, do not master usul fiqh, and do not know the science of sharia, their interpretation can deviate from the maqâshid of sharia.²³

Conclusion

The social sciences with a free humanitarian character have caused a separation from the purpose of science itself in the realization of a moral community. Its use in Hadith research will be an alternative so that science has a solid foundation through Hadith; sourced from the physical and metaphysical worlds; obtained through the senses, reason, and heart/intuitive. The scope of its knowledge is very broad, not only concerning worldly issues, but also related to hereafter issues.

Hadith research involving social sciences can be recommended while remaining consistent with the methodology of previous hadith scholars. 1) research on the text still considers the quality test of the sanad. 2) research on the series of words from all texts which mean one area. 3) research on the content of the text. By following these three steps, the social sciences

²³ Wahid dan Masri, "Perkembangan Terkini Studi Hadis Di Indonesia."

contribute to the important aspects that must be studied in the hadith until the results can be accounted for.

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