

The History and Prospect of Hadith Studies in Indonesia

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Abstract

Hadith studies in Indonesia have occurred since the 17th and 18th centuries AD and continue until now. The study in this field is growing in terms of the content of scientific materials or literature used. This is a qualitative study based on library research. The collected data analyzed using historical method and classificative analysis discusses about the development of hadith studies in Indonesia which began in the 17th century to the present, with the following periods: hadith studies in the 17th century until the early of 20th century AD, in the early of 20th century AD until the Indonesian independence, and after the independence (1945) until now. Each period has its own tendency and characteristic. Since the 17th century until the early of 20th century AD, hadith studies had not much been done in Indonesia but since the nineteenth century, it's began to be taught in Islamic boarding schools (*pesantren*) and Islamic Schools (*madrasah*), but they did not use standard reference books. Hadith studies were more intensively appreciated after the establishment of several Islamic higher education institutions in Indonesia which made hadith studies as a part of their courses. The prospect of hadith studies in Indonesia at least has three points. Hadith studies will proceed as they are now, taught in Islamic boarding schools, madrasas, and Islamic universities but less intense and merely for learning purposes rather than special and comprehensive studies. Hadith studies will decrease due to the decreasing of enthusiasts.

Keywords: Hadith Studies, History, Prospect, Literature, Indonesia.

Introduction

The development of hadith studies in Indonesia is inseparable from the increased relationship between Muslims in this country and Islamic education centers in the Middle East, which according to Azra (2008), especially in the 17th and the 18th century, has along life time and dynamic socio-intellectual history of the Muslims. This condition is further supported by the growing strength of new spirit in religious revivalism in most archipelago islands such as Java and Sumatra. Another cause is the growing of sea relationship between Europe and Asia,

including Java, especially after the opening of the Sues Canal in 1869, which launched the process of Islamic spreading to the rural areas in Java. For the last several decades in the 19th century, it seems that Java was struck by the intensity of Islamic life (Kartodirdjo, 2003).

Since the mid-19th century, many young people from Java had been settled several years in Mecca and Medina to obtain a deeper understanding in their Islamic knowledge. In fact, many of them became famous muslim scholars who taught the subject in Mecca and Medina. Being actively participated in the Islamic intellectualism and spirituality centered in Mecca, these scholars also affected the change of Islamic nature in the archipelago (Rudliyana, 2003). Some Java-born muslim scholars whose their greatness was recognized in the Middle East are Shaikh Nawawi of Banten, West Java, and Sheikh Mahfuz al-Tirmasi of Termas, East Java. Both became fixed Imam in Mecca's Grand Mosque and had an influence on book hegemonities used in Islamic boarding schools, particularly the island of Java, which impact on the process of religious ideas and cultural life hegemonities. Furthermore, the influence of al-Tirmasi was very strong in the educational development of Indonesian scholars in studying hadith (Van Bruinessen, 2004).

Hadith studies was more intensively appreciated after the establishment of several Islamic higher education institutions in Indonesia which made hadith and it's sciences as a part of their courses. This can be seen not only on the number of hadith and its sciences literature that are increasingly numerous and varied, but also on the increasing number of them written by Indonesian scholars.

Methods

This is a qualitative study based on library research that was done in libraries dealing with books, journals, and articles. According to Ndraha (1985), the advantage of this type of research is its high criticism value. Bibliography is very important in terms of comparative materials, statistical materials, official materials in the form of formal jurisdiction, historical materials, and basic materials. The collected data analyzed using historical method that is focused on the development of an idea, the growth of an institution and bibliography which is widely used especially in religious and social sciences as well as culture in general. Similarly, the method of classificative analysis is used to analyze data by classifying certain elements in similar groups based on certain criteria.

Results and Discussion

The History of Hadith in Indonesia; Hadith Studies in Early Times (17th Century to Early 20th Century AD)

Since the second half of the seventeenth century, the Islamic reform in Indonesia had been influenced by cosmopolitan scholars network centered in Mecca and Medina, who intellectually, developed two dominant discourses; hadith and Islamic congregation (*tarikat*). Through hadith studies, the teachers and students were being related each other in the network of scholars. Equally important, these scholars take inspiration from the hadith studies and insights on how to lead the Muslim community towards a socio-moral reconstruction (Azra, 2008). This fact suggests that the tendency to make hadith as a source of Islamic teachings was very dominant in Indonesia muslim discourses that time.

Since the seventeenth century AD, hadith studies could be found in Indonesia through the books written by Indonesian schoolars such as al-Raniri (d.) and al-Sinkili (d. 1693 AD). In his book *Hidayah al-Habib fi al-Tarhib wa al-Tarhib*, al-Raniri collected a number of hadiths which translated from Arabic into Malay. In this work, he combined hadiths with Qur'anic

verses to support the arguments contained in the hadith. In terms of its title, this work of al-Raniri was intended to provide motivation to the Muslims through the hadiths of the Prophet to do good deeds and avoid bad ones. Furthermore, al-Sinkili wrote two works of hadith; *Sharh Hadith al-Arba'in* containing concise explanations of forty hadith selected by al-Nawawi in his book, and the book of *al-Mawa'izh al-Badi'ah*, a collection of holy hadith (Azra, 2008). In addition, al-Sinkili also made the book *Sharh Sahih Muslim* by al-Nawawi as one of the important references in preparing his Islamic Jurisprudence book entitled *Mir'a al-Tullab*.

The books of hadith written by the two scholars contain the collection and explanation (*sharh*) of hadith dealing with *riwaya* studies and not *diraya* ones. In other words, the discussion in those books has been done by exposing hadith of the Prophet or providing the explanation of certain hadith contents to provide practical guidance primarily concerning with religious creed (*'aqidah*), Islamic jurisprudence (*fiqh*), and moral (*akhlaq*), not a review of *'Ilm Mustalah al-Hadith* or *Dirayah al-Hadith* that focuses on the study of epistemology and research of hadith. At that time, the discussion of *diraya* hadith science did not get any attention yet of Indonesian muslim scholars because it had not been needed. Hadith studies were still a part of Islamic Jurisprudence discussion, as described by Howard M. Federspiel: "The tendency at that time, however, was for Traditions to be considered within the discussions of Muslim Jurisprudence where they were one of the four primary bases of law making, along with the Qur'an, analogy, dan consensus. Hence they considered the raw material for the drafting and extension of Islamic jurisprudence, not a field for study in its own right" (M. Federspiel, 1993).

The classical books of Islamic jurisprudence (*fiqh*) were examined at that time, especially in the Shafi'i school of thought, without holding assessment and examination on the validity of hadith *isnad* and its *matn* contained in the books. They assumed that the results of *ijtihad* of previous muslim scholars was final, so that recently muslim scholars do not need to study and examine whether the hadith is valid or not (Wahid, 2005).

At the end of the nineteenth century AD, al-Tirmasi (d. 1919/1920), a muslim scholar who came from a village of Termas in Pacitan East Java, wrote a book of *'ilm mustalah al-Hadith* entitled *Manhaj Zawi al-Nazar*. This book is an explanation (*sharh*) of a poem book written by Jalal al-Din al-Suyuti (d. 911 AH.), entitled *Alfiya al-Suyuti* or also called *Manzuma 'Ilm al-Asar*. Al-Tirmasi wrote the explanation of this book from the beginning to the end and provided additional poems to the book, because it does not reach a thousand poems, while al-Suyuti mentioned twice that his book was made up of a thousand poems. Al-Tirmasi had many times been calculating, but in fact the poems were only 980, so he added twenty poems again. The explanation process ended on 14 Rabi 'al-Awwal 1329 AH. (Yakub, 2001). According to him, his book was written in four months and fourty days when he was in Mecca. Since then, he let *ijazah* (permission) of the book to all of his students who studied hadith to him. In explaining the book of al-Suyuti, as his own profession, al-Tirmasi refered to several books, such as *Muqaddimah ibn Salah* by Ibn al-Salah, *Sharh Nukhbah al-Fikr* by Ibn Hajar al-'Asqalani, and *Tadrib al-Rawi Sharh Taqrib al-Nawawi* by al-Suyuti, and several other books (al-Tirmasi, 2003). In addition, he also taught *Sahih al-Bukhari* book. This step was then forwarded by muslim scholars in Islamic boarding schools in Indonesia such as KH. Hasyim Asya'ari in Tebu Ireng, Jombang, East Java ((Van Bruinessen, 2004).

Although it had been carried out since the 17th century AD, the study of hadith was not so popular in Indonesia in the days before the 20th century (Danarto, 2000: 8). The unpopularity caused by the tendency to mysticism (*tasawuf*) than to the Islamic law (*shari'ah*). This can be seen in the teachings brought by the Nine Wali (*wali songo*) which are very thick

with the smell of sufism. That trend eventually shifted towards Islamic law caused by the renewal and purification that took place since the 17th century and the advent of Naqshabandi Order (*Tarekat Naqshabandiya*) in the nineteenth century which was more oriented to the law than mysticism, is a part of the shift (Danarto, 2000). However, the reformation in the 17th century is not enough to bring a greater attention to hadith studies. Only in the early 20th century, after the advent of reformation due to the impact of modernization with the slogan 'back to the Qur'an and Sunna', the attention to the hadith began to flourish (Van Bruinessen, 2004).

The development of hadith studies in this period was influenced by the ideas of muslim scholars, such as those contained in the Magazine of *al-Imam* led by Muhammad Taher which appeared since 1906 to early 1909 AD. Furthermore, Abdul Karim Amrullah, a student of Mohammed Taher, published the Magazine of *al-Munir* in Padang since 1911 to 1915 AD. In this magazine, according to Hamka(2005), there are many critical studies to the hadiths of the Prophet. From the island of Java, there were also discussion on hadith pioneered by Ahmad al-Shurkati (1874-1943 AD.), in his famous book, *al-Kafa'ah* associated with the hadiths dealing with equality between *sayyids* and non-*sayyids* in marriage (Afandi, 199). In 1929 AD., it emerged also a magazine called *Pembela Islam* (Islamic Defender) in Bandung led by A. Hassan (d. August 25, 1984 AD.) (Federspiel, 1996), which could evoke the atmosphere of discussion and assessment of hadith in the archipelago of its time and even today his influence can still be felt.

Although A. Hassan (2002) did not leave any books which specifically discuss the sciences of hadith and its branches, in some of his writings there are many discussions relating to the sciences of hadith, such as a book entitled *Ringkasan Islam* (Summary of Islam), which he wrote in 1939 AD. and was first published in 1972 AD. In the second chapter of this book, he specifically described the definition of hadith as well as its branches, its historical development, how to determine the validity of hadiths, the ways of collecting them as well as eight books of hadith and their writer names. A. Hassan also wrote a book *Tarjama Bulugh al-Maram* (the Translation of *Bulugh al-Maram*).

It can be said that since the 17th century until the early of 20th century AD, hadith studies had not much been done in Indonesia caused by the lack of demand of Muslims condition that time. However, after the inflowing of modernization into various lines of their life in the early of 20th century that requires them to anticipate it positively, it requires a new thought patterns and procedures which are no longer oriented toward mysticism that seem to avoid the bustle of the world, but oriented to Islamic law especially that directly rooted in the Qur'an and hadith of the Prophet.

Since the nineteenth century, hadith was began to be taught in Islamic boarding schools (*pesantren*) and Islamic Schools (*madrasah*), but they did not use standard hadith reference books such as *Sahih al-Bukhari* by al-Bukhari (d. 256 AH.) and *Sahih Muslim* by Muslim (d. 261 AH.). At that time, muslim scholars taught and translated the book of *al-Arba'in al-Nawawiyah* by al-Nawawi (d. 676 AH.), a book contains forty selected hadiths to be used as practical guidelines by Muslims. Facing this fact, Howard M. Federspiel writes:

"The importance of Traditions arose with the advent of the Modernist Muslim movement at that time. Lying stress on the Qur'an and verified Traditions, the Modernist created new interest in both these scriptures and opened the way for scholars to formulate new Indonesian-language materials concerning them" ((Federspiel, 1996: 2).

Furthermore, Federspiel states that there were also hadith translations into Indonesian language and muslim scholars started writing the collection of certain hadith books, such as the work of Munawar Khalil (1908-1975), written in the 1930s (Federspiel, 1996).

In addition, the attention to hadith was marked by making of hadith books as curriculum resources in *surau* (little mosque), *madrasah* (Islamic schools) and *pesantren* (Islamic boarding schools). Mahmud Yunus noted that in 1900 to 1908, the books of hadith had been taught in various *surau* which became the forerunner of the birth of Islamic schools in Sumatra. The books were taught relating to the material of hadith such as *Hadith al-Arba'in* by al-Nawawi, *Sahih al-Bukhari* by al-Bukhari and *Sahih Muslim* by Muslim as well as the sciences of hadith like *Matn al-Bayquniyya* by al-Fattah al-Bayquni and *Sharh al-Bayquniyah* by al-Ajhuri. In addition to the books, in the later period, some books of hadith which were used as textbooks in Islamic schools and Islamic boarding schools are: *Firstly*, the books of hadith materials such as *Jawahir al-Bukhari* by Mustafa Umarah, *Tajrid al-Sharih* by al-Zabidi, *Riyad al-Salihin* by al-Nawawi, *Bulugh al-Maram* by al-'Asqalani (d. 852 AH), *Subul al-Salam* by al-Kahlani, *al-Adab al-Nabawi* by al-Khuli, *Nayl al-Awtar* by al-Shawkani. *Secondly*, the books of *Mustalah al-Hadith*, such as *'Ilm Mustalah al-Hadith* by Mahmud Yunus (d. 1982 AD.), *Minhaj al-Mughith* by al-Mas'udi, and *Nukhbakh al-Fikr* by al-'Asqalani (Yunus, 1985: 60 also Federspiel, 1996).

Many hadith science literature above were mostly written by non Indonesian scholars (most of them from Arab) except *'Ilm Mustalah al-Hadith* by Mahmud Yunus. This book was written in Arabic in Padang Sumatra on *Zu al-Qa'dah*, 26, 1359 AH. or December 25, 1940 AD. This book is very thin about 96 pages, but it has a full discussion beginning with the definition of hadith sciences, the position of *Sunna* with the Qur'an, the history of hadith narration, the level of hadith books, the famous hadith experts, *Jarh wa Ta'dil*, *Nasikh wa Mansukh* of hadith, the variety of hadith, and so on (Yunus, 1994). In explaining the terms of Hadith sciences in his book, Yunus explained the definition of hadith, its kinds and examples, as well as the opinion of hadith scholars on the topic discussed. This book is very easy to be understood and memorized especially by students in Islamic schools or Islamic boarding schools.

In the period after the Indonesian independence (1945 to 1998), the Hadith studies were not only taught in Islamic schools and Islamic boarding schools but also in some Islamic universities. This time, the hadith literatures referenced were not only written by the Middle East scholars, but also Indonesian or even by Western scholars. According to Van Bruinessen (2004), many hadith literature which were taught in Islamic schools and Islamic boarding schools in several provinces in Indonesia until the 1990s were very diverse, including *Bulugh al-Maram* by al-'Asqalani, *Subul al-Salam* by al-Kahlani, *Riyad al-Salihin* by al-Nawawi, *Sahih al-Bukhari* by al-Bukhari, *Tajrid al-Sarih* by al-Zabidi, *Jawahir al-Bukhari* by Mustafa Umarah, *Sahih Muslim* by Muslim, *Sharh Sahih Muslim* by al-Nawawi, *al-Arba'in al-Nawawiyyah* by al-Nawawi, *al-Adab al-Nabawi* by al-Khuli, *Nayl al-Awtar* by al-Shawkani, *Matn al-Bayquniyyah* by al-Fattah al-Bayquni, *Sharh al-Bayquniyyah* by al-Ajhuri, and *Minhaj al-Mughith* by al-'Iraqi.

The Hadith collection books written by Indonesian scholars during the Old Order time, for example the work of M.K. Bakry (d. 1940), written in 1955, and the work of Zainuddin and his associates in the late 1950s (Federspiel, 1996). M. Federspiel (1996) in his research about Hadith literature until the 1980s, discovered many works of hadith written by Indonesian writers. According to him, the hadith literature until the end of the 1980s seem to be in the process of formation, in which some new works were still emerging that their *genre* was not fully formed yet. The texts did not contain new things. Their contents were just only what ever had been studied in Islamic boarding schools before and relied on Arabic texts.

Therefore, those hadith literature can basically be classified into four types. *Firstly*, the sciences of hadith literature containing an analysis of the hadiths that had been developed in the early days of Islam to determine their authenticity and falseness, for example *'Ilm Mustalah al-Hadith* (Sciences of Hadith Examination) by Mahmud Yunus (1954), *Sejarah dan Pengantar Ilmu Hadis* (History and Introduction to the Sciences of Hadith) by TM. Hasbi Ash-Shiddieqy (1954), *Pokok-pokok Ilmu Dirayah Hadis* (Principles of the Sciences of Hadith Examination) by TM. Hasbi Ash-Shiddieqy (first edition in 1958 and seventh edition in 1987), and soon. *Secondly*, the literature on the translation of hadith books that was arranged in the classical period (620-1250) and middle period (1250-1850), for example *Terjemah Hadis Sahih Muslim* (Translation of the Firm Hadith of Muslim) by HA. Razak and H. Rais Latif (1957), *Terjemah Hadis Sahih Muslim* (Translation of the Firm Hadith of Muslim) by Fachruddin HS (1978), *Sahih Bukhari* (Bukhari's Firm Hadith) by Hamidy et. al. (1983), *Sahih Bukhari* by MA Rathomy (1981), *Terjemah Riyadhus Shalihin* (Translation of *Riyad al-Salihin/Gardens of the Righteous*) by Salim Bahreisy (1985), and so forth. *Thirdly*, the literature which contains anthology of the selected hadiths taken from the books of hadith collection, selected and rewritten by Indonesian authors, for example *Himpunan Hadis Pilihan: Hadis Sahih Bukhari* (Collection of Selected Hadiths: the Firm Hadiths of al-Bukhari) by Hussein Bahreisy (1980), *123 Hadis Pembina Iman dan Akhlak* (123 Hadiths Undergreeting Belief and Behavior) by Mustaghfiri Asror (1984), *Hadis-hadis tentang Peradilan Agama* (Hadiths Regarding Religious Court) by Fatchurrahman (1979), etcetera. *Fourthly*, the literature contains collection of hadiths used as sources of Islamic law and subject matters in Islamic schools, for example *Koleksi Hadis-hadis Hukum* (Collection of Hadiths for Muslim Jurisprudence) by TM. Hasbi Ash-Shiddieqy (1981), *al-Qur'an dan al-Hadis untuk Madrasah Tsanawiyah* (Qur'an and Hadith for the Middle Level of Madrasa Education) by Dja'far Amir (1978), *al-Qur'an dan al-Hadis untuk Madrasah Aliyah/PGA* (Qur'an Hadith for the Senior Level of Madrasa Education) by Muslich Marzuki (1980), and soon.

The literature above discuss hadiths in accordance with the existence of formal education, Islamic missionary movement, and religious observance among Muslim. In the field of education, those works were required to meet the needs for Islamic educational materials in Islamic boarding schools (*pesantren*), Islamic schools (*madrasa*), and Islamic universities. In the field of propaganda (*dakwa*), the works were used by preachers as a teaching resource in order to revitalize and strengthen the role of Islam in belief and behavior of people in Indonesia. While socially, the works were used as reading materials in Muslim family or a small group of people who want to improve their understanding of their belief and practices of Islam (Federspiel, 1996).

Hadith Studies around the Reformation Era (1990s), increasingly widespread, especially among scholars in Islamic Higher Educations. One of the contributing factors is the establishment of postgraduate programs at various Islamic Higher Educations. The development of hadith studies in this period can be seen from several aspects. *Firstly*, in terms of literature used as references for formal educational institutions. Many formal educational institutions, particularly Islamic higher educations, used hadith books more diverse than ever before as long as more hadith and its sciences literature written by foreigners (in Arabic or English language) or Indonesian authors (in Arabic or Indonesian language). Those literature has been placed in various libraries so they easily accessible by those who need it. After the emerging of internet, the literature on hadith sciences can be accessed via the internet, for example *Maktabah Shamilah*, *Maktabah al-Hadith al-Nabawi*, *Maktabah Waqfiyah*, *al-Mishkat*, and so forth.

Secondly, in terms of hadith literature written by Indonesian authors, there are a lot of literature about the sciences of hadith. Most of them scientific literature that were written to be used as textbooks in Islamic higher educations. Usually, the books had been used as references, for example *Hadis Nabi yang Tekstual dan Kontekstual: Telaah Ma'ani al-Hadis tentang Ajaran Islam yang Universal, Temporal, dan Lokal* (Textual and Contextual Hadiths: Assessing the Meaning of Hadith regarding the Universal, Temporal, and Local Islamic Teachings) by M. Syuhudi Ismail (1994), *Hadis-Hadis Bermasalah* (Problematic Hadiths) by Ali Mustafa Yaqub (2003), *Hadits-Hadits Palsu Seputar Ramadhan* (Fabricated Hadiths regarding Ramadan) by Ali Mustafa Yaqub (2003), *Hadis Tarbawi: Pendidikan dalam Perspektif Hadis* (Hadiths regarding Education: Education in the Perspective of Hadith) by Bukhari Umar (2012), *Hadis Ekonomi: Ekonomi dalam Perspektif Hadis Nabi* (Hadith regarding Economics: Economics in the Perspective of the Prophet's Hadiths) by Idri (2015), and so on.

Thirdly, the sciences of Hadith or *mustalah al-hadith* books discussing about scientific theories in the field, also known as the science of *diraya al-hadith*, for example *Metodologi Penelitian Hadis Nabi* (Methodology of Hadith Research) by M. Syuhudi Ismail (1992), *Kajian Hadis Metode Takhrij* (Hadith Studies the Methods of *Takhrij*) by Ahmad Husnan (1993), *Kaedah Kesahihan Sanad Hadis: Telaah Kritis dan Tinjauan dengan Pendekatan Ilmu Sejarah* (The Principles of Hadith *Isnad* Validity: Critical Review and Overview with Historical Approaches) by M. Syuhudi Ismail (1995), *Kritik Hadis* (Criticism on Hadith) by Ali Mustafa Yaqub (1996), *Evolusi Konsep Sunnah* (The Evolution of *Sunnah* Concept) by Musahadi HAM (2000), *Ilmu Hadis* (Science of Hadith) by Utang Ranuwijaya (2001), *Wacana Studi Hadis Kontemporer* (Contemporary Hadith Studies Discourse) by Fazlur Rahman et.al. (2002), *Menguak Keabsahan al-Sunnah* (Revealing the Validity of *Sunnah*) by M. Erfan Soebahar (2003), *Metodologi Ilmu Rijalil Hadis* (The People of Hadith Science Methodology) by Suryadi (2003), *Kritik Matan Hadis Versi Muhaddisin dan Fuqaha* (Criticism of Hadith *Matn* According to Scholars of Hadith and Islamic Law) by Hasjim Abbas (2004), *Studi Kritik atas Kajian Hadis Kontemporer* (Critical Study on Contemporary Hadith Studies) by Badri Khaerumen (2004), *Studi Hadis* (Hadith Studies) (first edition in 2010 and second edition in 2013), *Metodologi Kritik Hadis: Kajian Epistemologis tentang Kritik Hadis-hadis Bermasalah* (Methodology of Hadith Criticism: Epistemological Study Regarding Problematic Hadith Criticism) both by Idri (2011), and so on.

Fourthly, some works on hadith sciences dealing with certain aspects, for example *Hadis Nabi menurut Pembela, Peningkar, dan Pemalsunya* (Hadith of the Prophet according to Its Defenders, Rejectors, and Fabricators) by M. Syuhudi Ismail (1995), *Imam Bukhari dan Metodologi Kritik dalam Ilmu Hadis* (Imam Bukhari and Methodological Criticism in the Sciences of Hadith) by Ali Mustafa Yaqub (1996), *al-Imam al-Tirmidzi: Peranannya dalam Pengembangan Hadis dan Fiqh* (al-Imam al-Tirmidhi: His Role in Developing Hadith and Islamic Jurisprudence) by Ahmad Sutarmadi (1998), *Pergeseran Pemikiran Hadis: Ijtihad al-Hakim dalam Menentukan Status Hadis* (Hadith Thought Shifting: al-Hakim's *Ijtihad* in Determining the Status of Hadith) by M. Abdurrahman (2000), *Hadis dalam Pandangan Muhammadiyah* (Hadith in the View of Muhammadiyah) by Kasman (2012), *Epistemologi Ilmu Pengetahuan, Ilmu Hadis, dan Ilmu Hukum Islam* (Epistemology of Science, Hadith Studies, and Islamic Law Studies) by Idri (2015), *Hadis dan Orientalis* (Hadith and Orientalists) by Idri (2017), and so forth.

Fifthly, the hadith science books written by foreign authors which then be translated into Indonesian, for example, *Kedudukan al-Sunnah dalam Islam* (The Status of Sunna in Islam) by al-Albani translated by Anshor Firdaus (1988), *Sunnah dan Peranannya dalam Penetapan*

Hukum Islam, Sebuah Pembelaan Kaum Sunni (Sunna and Its Role in the Establishment of Islamic Jurisprudence: A Defense of Sunnis) by Mustafa al-Siba'i translated by Nurcholish Madjid (1991), *Kitab Hadis Sahih yang Enam* (The Six Books of the Firm Hadiths) by Abu Syuhba translated by Maulana Hasanuddin (1991), *Metodologi Kritik Hadis* (Methodology of Hadith Criticism) by Mustafa Azami translated by A. Yamin (1992), *Membahas Ilmu-ilmu* (Discussing the Hadith Sciences) by Subhi al-Salih translated by Tim Pustaka Firdaus (1993), *Studi Kritik atas Hadis Nabi; Antara Pemahaman Tektual dan Kontekstual* (Critical Study on Prophet Hadith: between Textual and Contextual Understanding) by al-Ghazali translated by Muhammad al-Baqir (1994), *'Ulum al-Hadith* (Sciences of Hadith) by Nur al-Din 'Itr translated by Mujiyo (1994), *Hadis Nabi dan Sejarah Kodifikasinya* (Hadith of the Prophet and the History of Its Codification) by Mustafa Azami translated by Ali Mustafa Yaqub (1994), *Menyikapi Hadis-hadis yang Bertentangan: Hadis Nasikh dan Mansukh* (Responding to Conflicting Hadiths: The Hadiths of Nasikh and Mansukh) by 'Izz al-Din Husayn translated by Wajidi Sayadi (2004), *Menguji Kesahihan Hadis-hadis Hukum* (Testing Legitimacy of the Hadiths of Laws) by M. Azami translated by Asyrofi Sodri (2004), and soon.

Sixthly, the results of researches on hadith sciences in the form of essay, thesis or dissertation. Since the establishment of the Islamic universities in Indonesia in 1960 with the name of the State Islamic Institute (IAIN) which originated in Jakarta and Yogyakarta, and then spread throughout Indonesia with 14 IAIN (Hasbullah, 2003: 200), hadith studies got more intense attention, being part of Islamic higher education courses, both public and private ones. The study focused in the Department of Tafsir Hadith at the Faculty of Sharia and then transferred to the Faculty of Islamic Theology in 1988. The prominent changes of the department's moving from the Faculty of Shari'a to the Faculty of Islamic Theology are: (1) The change of material emphasis of hadith from the hadith of law to hadith of theology which is considered more flexible. (2) The addition of new literature, especially in the field of hadith sciences regarding all of their aspects. (3) The material of hadith sciences more emphasized on the research of *sanad* and *matn* of the hadith. (4) The hadith studies expectedly more deepens through the study of all branches of hadith sciences. Today, the state Islamic universities have been divided into three kinds: the State Islamic University (UIN), the State Islamic Institute (IAIN), and the State Islamic College (STAIN), all of which teach the science of hadith. From the state and private Islamic universities emerge researches on science of hadith in the form of essay, thesis, dissertation, or other kinds of research.

According to Rudliyana, (2004), the tendency of hadith studies in Indonesia can be seen through the writing of hadith science books. *Firstly*, the work of hadith science in Indonesia tends only to meet the needs of learning rather than to discuss specifically and comprehensively. This is because the background of the authors is the teacher of hadith sciences and the grouping based on the curriculum of learning materials of hadith science. *Secondly*, many authors of hadith science books have no educational background of hadith. Being a teacher of hadith and the science of hadith or because the latest scientific works (dissertations) concerning with hadith or the science of hadith, they are regarded as experts in the field. *Thirdly*, the contents of hadith science books in Indonesia more contain summaries and interpretations of previous books, not the original works of the authors. *Fourthly*, the books of hadith science in Indonesia give more part to the material of history than the matter of science of hadith itself. *Fifthly*, in general, the works of hadith science in Indonesia in terms of their methods (*manhaj*) follow what have been done by modern figures, especially M. 'Ajjaj al-Khathib who has been formulated the matter of hadith sciences by adding review on the history of writing and the development of hadith and its sciences.

Based on the above explanation, it is known that there are some characteristics of hadith studies in Indonesia especially after the Reformation era which are different from the previous times. This fact can be seen from two aspects; the books written and their authors. Seen from the books written, the facts are found: *Firstly*, the books of science of hadith written in this period mostly used the procedures of scientific writing equipped with authoritative sources of reference. *Secondly*, some hadith books or hadith sciences are deliberately written to be teaching materials in order to meet the needs of hadith or the science of hadith literature, but others are the result of research either essay, thesis, dissertation or other researches which then printed into a book. *Thirdly*, most of the purpose of writing the book is intended to meet the needs of academic scientific, rarely reserved for Islamic missionary (*da'wa*). *Fourthly*, the analysis of the hadith studies is more diverse and uses more complex perspective referring not only to the books of Middle Eastern scholars, but also to Indonesian writers and even Western orientalis. *Fifthly*, most hadith or hadith sciences books written by Indonesian authors use Indonesian language and read by Indonesian people. Rarely hadith or science hadith literature uses Arabic or English language and are made as reference by the international community like the books written by the scholars of Middle East or Western scientists.

Seen from the writers of hadith studies, the facts are as follows: *Firstly*, most of the author of hadith studies in Indonesia during the Reformation era are teachers at schools or lecturers in Islamic universities. *Secondly*, most of them have educational background in hadith studies, although some of their backgrounds are in other disciplines such as Islamic education and Islamic law (*sharia*). *Thirdly*, some of them are intensely studying their field of expertise, resulting many scholarly works in the field of hadith and its sciences and even recognized as a hadith figure in Indonesia, although some others have not yet reached that rank. *Fourthly*, in order to develop hadith studies in Indonesia, some of them have been establishing hadith educational institutions such as Pesantren Luhur Ilmu Hadith Darus Sunnah founded by Ali Mustafa Yaqub and Hadith Studies Center founded by Ahmad Lutfi Fathullah. *Fifthly*, some hadith experts in Indonesia today are Middle Eastern graduates but not a few them graduated from universities in the West and Indonesia. *Sixthly*, some authors of the books have long been pursuing the field of hadith, being the teachers or lectures of hadith studies, but some of them are new graduates of universities at every levels.

The Prospects of Hadith Studies in Indonesia

In 1997, Azyumardi Azra conducted research on doctoral dissertations at Postgraduate Program State Islamic Institute (IAIN) Syarif Hidayatullah Jakarta and concluded that the study of hadith tended to lag behind theological, tafsir, fiqh, and tasawuf studies. Of the 109 dissertations only 7 (6.42%) containing hadiths (Azra, 1997). However, the emergence of post graduate programs and the establishment of several Hadith Departments and Study Programs in various Islamic universities such as the State Islamic University (UIN), the State Islamic Institute (IAIN), and the State Islamic College (STAIN) or in some private Islamic universities, have given fresh air on the future of hadith studies in Indonesia.

There are several facts about the existence of hadith studies in Indonesia today. Firstly, the hadith studies in this country is relatively slow because the enthusiasts of this field are very few. As a pure science, this study in several Islamic universities always followed by a few enthusiasts which is different from applied sciences such as Islamic education (*tarbiya*) and Islamic economics whose graduates are considered easier to get job. Secondly, facing such facts, the Ministry of Religious Affairs has ever given scholarships for those who are interested

in studying the field of tafsir and hadith. Thirdly, the spirit to improve hadith studies in Indonesia has been stretched in the 1990s that directly or indirectly led by Prof. Dr. Syuhudi Ismail and Prof. Dr. Ali Mustafa Yaqub. Both of them besides actively wrote various books on hadith and its sciences also provided discourse on this field. Moreover, Ali Mustafa Yaqub later founded the Islamic School of Hadith "Dar al-Sunna" (<http://www.pelita.or.id/baca.php?id=66222>, date June, 21, 2017.).

Based on the above facts, hadith studies in Indonesia in the future have several prospects. Firstly, hadith studies will proceed as they are now, taught in Islamic boarding schools, madrasas, and universities but less intense and merely for learning purposes rather than special and comprehensive studies. Secondly, the hadith studies will decrease due to the decreasing of enthusiasts caused by several factors, among others: (1) The lack of socialization about the existence and urgency of the hadith studies. (2) There are still many mistaken assumptions that view hadith studies limited to traditionalist salafi studies whereas the hadith studies have undergone an academic development. (3) The lack of works and the results of the hadith research published nationally and internationally. (4) The misperception that the alumni of the hadith studies program have no clear future prospects. Thirdly, the hadith studies in Indonesia will increase with more and more enthusiasts. Nowadays, this field of study shows quite encouraging strains, especially in that many universities open the Program of Hadith Science. According to the data contained in the pages Kemenristekdikti: <http://forlap.ristekdikti.go.id/prodi/search>, there are as many as 26 Hadith Studies Program both graduates and postgraduates throughout Indonesia.

Conclusion

The history of Hadith studies in Indonesia back to the early 17th until the early 20th century AD, followed by the hadith studies in pesantren and madrasah in early 20th century AD until the independence period. Furthermore, hadith studies after independence day since 1945 until now, which includes the hadith studies during the Old Order and New Order, and then hadith studies around the Reformation era since the 1990s until now.

The literature of hadith studies during the Old Order and New Order (1945-1998) can be grouped into four types, namely the literature of hadith which contains an analysis of the hadith that developed in the early days of Islam to determine its authenticity and falsehood, the translation of literature on the books of hadith composed in the classical and medieval period, the literature containing the anthologies of selected hadiths derived from the books of collections of hadith selected and rewritten by Indonesian authors, and the literature containing the collection of hadiths used as a source of law and school matter in Islamic schools. While the literature on the hadith studies written by Indonesian authors during the Reformation era (1989-now) can be classified into: the literature that discusses the hadith of the Prophet used as references in lecturing, the literature of hadith or mustalah al-hadith, the book that discusses theories of science in the field of hadith, the literature of hadith written by foreign authors which later translated into Indonesian, and the results of research on hadith studies in the form of essay, thesis, and dissertation.

The prospect of hadith studies in Indonesia in the future is; the hadith studies will proceed as as they are now, taught in various Islamic boarding schools, madrasahs, and Islamic universities but less intense and merely for learning purposes rather than special and comprehensive studies, the hadith studies will decrease due to the decrease of interest and get less enthusiasts, and the study of hadith in this country will increase with more and more

enthusiasts that emerge in the number of public or private universities opening the Hadith Studies Program throughout the country.

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