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The teaching management and study of Hadith: method, contents, and approaches

La gestión de la enseñanza y el estudio de Hadith: método, contenidos y enfoques

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ABSTRACT

The shift in the orientation of Hadith studies in Indonesia and the West has given rise to differences in the aspects of the method, the material and its approach, and the management of learning. These differences have given rise to different study models. The question is how the study model is appropriate in the Indonesian context. Based on this qualitative-collaborative research at UIN Jakarta and the Oxford Oriental Institute, it is hoped that there will be renewal in the methods and approaches of the study of Hadith in Indonesia.

Keywords: Hadith, Indonesia, Oxford, Qualitative-Collaborative Research.

RESUMEN

El cambio en la orientación de los estudios Hadith en Indonesia y Occidente ha dado lugar a diferencias en los aspectos del método, el material y su enfoque, y la gestión del aprendizaje. Estas diferencias han dado lugar a diferentes modelos de estudio. La pregunta es cómo el modelo de estudio es apropiado en el contexto indonesio. Sobre la base de esta investigación cualitativa y colaborativa en UIN Jakarta y el Oxford Oriental Institute, se espera que se renueven los métodos y enfoques del estudio de Hadith en Indonesia.

Palabras clave: Hadith, Indonesia, Investigación cualitativa-colaborativa, Oxford.

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1. INTRODUCTION

Islamic studies in the West see the Hadith as a doctrine and civilization, and not as a transcendent religion. Therefore the Hadith is placed solely as an object of scientific study. Hadith can be criticized freely and openly by relying on a variety of more sophisticated approaches and methods in the social and human sciences, while the study of Hadith in the East, including Indonesia, strongly emphasizes normative and ideological approaches. The Islamic sciences are not made solely as objects of scientific research that are freely subjected to the principles that apply in the scientific world but are placed honorably according to their position as doctrines which truths are believed to be absolute.

However, in the late '80s, the orientation of the study of Hadith in Indonesia was more inclined to the West. This was because many Muslim scholars were sent to Western universities, such as McGill University, Leiden University, Ohio Institute, etc. It was showed an increase of exchange students to the United States, Canada, Australia, the Netherlands, Germany, and France. This development also confirms that the Hadith is understood not textually but also contextually. These differences and shifts in orientation have automatically given rise to different methods; materials approach in the study of Hadith in both East and West, which will have implications for the management of learning. This is, of course, very important to be studied more deeply, so that it can give birth to an appropriate study model in the Indonesian context (Guzmán et al.: 2018).

Thus, research and studies on the orientation of methods and approaches to the study of Hadith in East and West are very significant in developing Islamic studies in the PTKI environment throughout Indonesia. Where, in the national curriculum structure of Islamic Higher Education, Hadith courses are compulsory subjects to be followed by all students in each department at PTKI. This qualitative-collaborative research article with the inductive thinking method is an answer to how the methods, materials, and approaches of the Hadith in two traditions, East (UIN Syarif Hidayatullah) and West (Oxford UK) which have different orientations (Assegaf: 2002).

This is, of course, very important if it is linked to the great agenda of the Indonesian people, which will make Indonesia the center of world Islamic studies. So here it is necessary to appreciate some experts of Indonesian Islamic Studies on the concept of "*Nusantara*" which is "space between". The word "*nus-antara*" is "the between zone". This space, which in the al-Qur'an language is called the *la yarsyiqiyah wa la garbiyyah* zone, can be proposed as a new mecca for world Islamic studies (Waryani, 2014: 643). Islamic studies so far have been oriented toward Western Islamic studies and Middle Eastern Islamic studies. Where the West prioritizes the dimension of rationality, during the Eastern aspect of spirituality, in Indonesia, both must be integrated by taking the positive from the West and East. Indonesian Muslim scholars must have the courage to say that there is an Islamic *Nusantara* study.

2. METHODS

The position of Hadith as a source of law after the Qur'an is not sterile from the problem. One of the fundamental issues is whether anything that comes from the Messenger of Allah (Muhammad SAW) must be done despite the prohibition of entering the realm of worship. The other problem concerning *dalalah* (His direction), on the one hand, the Qur'an is absolute, and on the other hand, the Hadith is not. The answer to the above issues is very much related to the understanding of a Hadith. Therefore, various efforts made by scholars, both scholars *mutaqaddimin* and *mutakhirin* to seek out and prove their authenticity and validity and make efforts to understand and capture the meaning of the Hadith content.

The process of understanding the Hadith is better known as *fiqh al-Hadith*, namely the process of understanding and revealing the content of a Hadith with the correct knowledge so that the results of that understanding can answer the problems of the times. The method of teaching came to be called *tahammul*

wa al-'adā' (Von Denffer: 1981). Understanding the Hadith requires a way and techniques of understanding and exploring the purpose of a Hadith to produce a correct and mature understanding.

The beginning of understanding the Hadith is carried out by the Prophet Muhammad himself, who has the capacity as Rasulullah, mubayyin, musyarri', leader of the community, the state, and Muslims (Suryadilaga: 2009). Factually the Prophet acted as a resident and explanation of the matters of ukhrawi and the world both in ordinary circumstances and in situations of conflict that occurred in society. The basis for the stipulation and interpretation of the Prophet is a revelation, the Prophet's policy in the form of deliberation with friends (Brown: 2010). Methodologically and in the context of tahammul wa al-'ada', understanding patterns of the Prophet applied in three forms; First, the understanding conveyed by the Prophet in oral way. Second, the knowledge expressed by the Prophet and written by Friends. Third, understanding which exemplified by the Prophet through practice.

The understanding of the Hadith that developed until now relies on textual and contextual understanding because the text will always interact with the context (Thahir Lukman: 2004). Therefore, in understanding a book, understanding context becomes a necessity that must be done — no exception to the understanding of the text of the Hadith. Without understanding the various variables and situations behind the text which include historical, sociological, psychological, etc., this will potentially lead to misinterpretation and the possibility of the release of Hadith messages from the context around them, coupled with the reader's ignorance of the textual intent of a text implicates the authoritative attitude in understanding the text (Muyambiri & Chabaeefe: 2018).

Orientalist Method in Understanding Hadith:

The intersection between West and East of the 18th century until now, more or less, provides a distinctive style for the development of Islamic studies, not least in the study of Hadith. Regarding the understanding of the Hadith, which is widely discussed by some Orientalist scholars and Islamologists who study Islamic literature where they conduct further research gives a knowledge of the Hadith of the Prophet including Ignaz Goldziher (1952), Wensinck (1932), Joseph Schacht (1953) and G.H.A. Juynboll. Where they have criticized the methods of the hadith experts on how to understand the ma'ānī al-hadīth, then they offer a new approach, namely the "method of critique the Hadith" as a solution.

Ignaz Goldziher and Joseph Schacht are two Hadith reviewers who can be categorized as revisionist users (Masrur: 2007). Revisionism tends to draw conclusions that deny the validity of historical accounts based on various facts from Islamic sources. While traditional groups are those, who do not recognize the findings of the revisionist group and also reject the validity of the source criticism method used by the revisionist group, orientalist put the Hadith as a source of reconstruction of Islamic history (Yerizon et al.: 2018). The history of events, the history of jurisprudence, the history of religious and institutional ideas, and the interpretation of the al-Quran estimate the age and origin of a source (dating documents). Melchert, for example, also uses a historical approach in establishing historical findings to identify patterns and group features (Connolly: 2012) while Muslim scholars study Hadith as a source of Islamic authority, source of law, source of moral value, interpretation and others.

Orientalist methods in studying the ancient literature of Greek, Roman, and Jewish religious literature, Christianity, are used in Islamic literature, including the Hadith. Classic literature containing historical facts is contrasted with the texts of the Hadith. The critical theme of the book (naqd al-matan) with its authentic approach and also the reconstruction of the methodology of the established naqd al-sanad wa al-ta'dil continues to stick out with several cases and variations. This has led to an Orientalist writing trend in the field of Hadith, which leads to suing the authenticity of the Hadith - both in whole and in part. However, not a few Orientalist methods are followed and developed by Muslim thinkers such as Abu Rayah, Ahmad Amin, Samir Islambuli, and others in the Arab (Esfahani et al.: 2018, pp.45-53).

The main themes that became critical objects of the Orientalists and Muslim thinkers included, 1) the history of the development of the Hadith from the time of the Prophet to the *tadwinan*, 2) criticism of the interaction methodology with the Hadith sanad, 3) criticism of the interaction methodology with death, 4) criticism of the *rawi* and figures in the study of Hadith. The approaches used to vary, from historical criticism, critical analysis of the content to promoting rationality and empiricism, or by using the developed classical methods. So, in theory, the approaches used are in line with the fundamental character of the principles in the study of Hadith, there are also disputed even not a few produce controversial conclusions.

Regarding the method developed by the Islamologist, according to Muhammad Azami (2000), the Orientalists devote much time to researching and understanding historical literature and others from Islamic literature rather than the Hadith itself. The serious Orientalists who also concluded studying the Hadith *dalah*, the amount can be calculated with the fingers. Furthermore, their research and understanding appear to be immature and less scientific. Their work has done dangerous things in the history of research and knowledge of the Prophet Muhammad's Hadith.

3. RESULTS

Hadith Study at UIN Syarif Hidayatullah Jakarta:

In general, the management of Hadith learning at UIN Jakarta is almost the same as learning the Qur'an, which is based on several considerations, namely: 1) objective factors, 2) student factors, 3) lecturer factors. Learning at UIN Jakarta is called lecturing. The lecturing method, or often called lecture, is the method most commonly used by lecturers in teaching. According to Ummi Kulsum even though the lecturing method is often considered outdated, the popularity of the practice never fades.

The interesting part in the use of this lecturing method at the UIN Jakarta Department is in the form of a lecturing committee. Namely, the lecture method is modified into an innovative approach by combining it with several strategies. This method utilizes a group of students in a lecture team so that it stimulates other students to become active. The intended involvement starts at the time before the lecture (pre-lecture), while the lecture is taking place (while lecturing), and when the lecture is finished (post-lecture). This method adopts a theory of learning in Higher Education where there is a shift in the conventional 'lecture' meaning (centered on lecturers) to an innovative purpose of lecture (lecturers and students play an active role together).

In addition, what was recorded from the results of lecture observations at the TH Department of UIN Jakarta was the use of active knowledge sharing. This method lecturers provide an introduction, discussion, give examples, have students read and discuss, divide into units of thought, connect the intentions of Hadith with problems that arise in daily life, and then the lecturer asks students to take the conclusion of the purpose of the Hadith. This method is beneficial in triggering conducive group discussions. Sometimes the lecturer/professor will also give a group investigation to be done and presented together, which is an exercise to be able to produce their writing later in the form of individual and group papers.

According to Rifqi Muhammad Fatkhi this method is used so that students have the knowledge and skills to criticize Orientalist works, although students are also encouraged to use references from Orientalists, critical attitudes must be raised in making papers. To support students having a critical attitude, students are encouraged to read books such as books by Mohammed Arkoun, *Rethinking Islam*; Norman Calder's book, *'Studies in Early Muslim Jurisprudence'*, Kenneth Cragg's book, *"The Event of the Quran: Islam in Its Scripture"*; and Farid Essac's book, titled *Qur'an Liberalism and Pluralism: An Islamic Perspective of Interreligious Solidarity against Oppression*.

Besides, to further increase student participation, lectures also use information search methods, especially in dense and abundant material, so that students do not feel hard and bored. This method is to explain to students that the Hadith is not *qath'i al-wurud*, because most of the passages do not go through a *tawatur* process. Therefore, most of the Prophetic Hadith is *zhanni al-wurud*, that is "strongly suspected"

conveyed by the Prophet. This method will be very interesting when discussing Orientalists' thoughts about the Hadith and the opinion of contemporary Muslim scholars towards the opinion of the Orientalists.

According to Umami Kulsum, in general the Hadith is understood contextually and situationally of the verses of the Qur'an in response to the questions of the Companions of the Prophet. Because the Hadith is an interpretation of the Holy Prophet intended to guide the Companions in practicing the verses of the Qur'an. Because the conditions of his friends and background of life were different, the instructions given by the Prophet were also changed. On the other hand, the Companions also gave different interpretations of the Prophet's Hadith. From here, the Hadith, in general, can be temporal and contextual. This is a special emphasis so that students are not "trapped" in ideologization or sacralization of the interpretation of previous scholars (Dakir & Shah: 2012, pp.3176-3184).

The contextualization mentioned above has made learning more empirical and academic, without negating the fact that Islam is a system of belief and religion. Students tend to be more open and tolerant of efforts to understand different Hadiths. This condition has led to the birth of a rigid non-Madhabi approach in understanding a Hadith. However, according to Amin Abdullah (2006), lectures that are the contextual need to continually pay attention to the implications and consequences of the tendency of non-interplay between material and methodology of Hadith studies.

Contextualization of the Hadith can be seen in the thesis of one of the students with the tahlili method in studying the Hadith about Flies, "If a fly falls in the drink of one of you, then sink it, then discard it because on one wing there is a disease, and on the other wing there is medicine". This hadith was rejected by Muhammad Taufiq Sidqiy and Abd al-Waris al-Kabir because, according to him, it was not following the ratio view, because usually, the flies are carriers of germs that can cause disease. This Hadith has been judged valid by the scholars of Hadith from ancient times until now. However, several recent studies have confirmed the truth of the Hadith. This explanation of the Prophet is now among the new knowledge discovered in the last years. From the results of the study found that when a fly perched on dirt, he ate some of it, and partly attached to his limbs. In the body of flies contain immunity to the germs they carry. Because of that, the germs he brought did not harm him. The protection is a well-known antibiotic drug that is capable of killing many germs. When a fly enters a drink, it spreads germs that stick to its limbs. Nevertheless, if all members of the fly's body are thrown in, they will release an antidote (toxine) that kills the germs (al-Kulaib: 1992).

However, in addition to using the contextual approach in learning at the Faculty of Ushuluddin, UIN Jakarta also uses a textual approach in understanding Hadith. According to Lilik Umi Kaltsum this is based on the characteristics of the Hadith are religious texts that contain elements of creed and worship. Unlike the contextual approach, the textual approach is a way of understanding the Hadith, which tends to focus on historical data by emphasizing analysis from the point of the grammar of language with the episteme bayani mindset. In excess, the thoughts of the ulama were understood to be final and dogmatic.

This textualist approach is based on the belief that the most appropriate way to understand Hadith (Islam in a broader context) is from the literal texts because they have clearly explained what the Prophet meant. Furthermore, according to Muhammad Zain, outlining one by one, the results of textual thought of each age with their respective figures are an interesting thing. Therefore, the idea that is no less important with this textualist approach is looking for the common thread each of these links of thought, what paradigm or epistemology is underlying it.

Hadith Study at the Oriental Institute of Oxford University UK:

Hadith Learning at the Oriental Institute of Oxford University combines several methods at once. First, considering that the field of study is a vast cognitive domain, mastery is needed gradually and systematically. For this reason, the so-called illustrative-descriptive method of events recorded in Hadith literature is verbally presented to students with the help of images from ancient manuscripts or manuscripts that can deliver their thoughts to enter the past. Although the picture is not entirely representative, at least they were helped to

understand the socio-cultural context of the scholars of Hadith (muhadditsun) they studied. Second, timeline chronological order method, where students are directed to be able to see the sequence of events and finally be able to conclude the various contents of the hadith content and its narrators. Third, the concept mapping method (conceptual mapping), which is a practical way to describe the multiple themes contained in the books of the Hadith. This method makes it easy for students to follow and understand the historical path of the development of the Hadith and its sciences and understand this discipline as a whole. By mapping this concept, students not only memorize Hadith material verbally, word by word but also have the opportunity to build their framework to explain the relationship between one thought and another.

The Hadith learning method applied at the Oriental Institute of Oxford University also emphasizes active student participation through what is known as an information search, practicum, and response method (Dirjen: 2011). In practice, this method includes inquiry learning strategies, problem-based learning (learning that starts from a problem), and collaborative learning (learning with fellow students).

The methods used by lecturers at the Oriental Institute of Oxford University in understanding the Hadith are not much different from the approaches that are widely used by European Orientalist scholars such as Goldziher, Schacht, and Juynboll, namely: 1) the method of *matan* criticism that departs from and results in total rejection (denial of authenticity of all Hadith), 2) transmission line analysis method (*isnad*) with a special focus on what is referred to as the Common Link, and 3) historical-synthetic analysis method that combines *sanad* analysis with the analysis of the *matan* Hadith.

Furthermore, Melchert explained that Goldziher, entitled *Muhammadanische Studien*, concluded that the so-called Hadith was doubtful of its authenticity as the words of the Prophet. According to Goldziher, earlier Islamic scholars used more criticism of *sanad* and less use of criticism of *matan*. Therefore he is said to offer a new method, namely only *matan* criticism. The scholars have criticized the *Matan*, but what Goldziher means is the *matan* criticism, which covers various aspects such as politics, science, socio-culture, and so on. One criticism among others is addressed to a Hadith in the *Sahih Bukhari*, which he thinks is false. The Hadith in question is the Hadith narrated by al-Zuhri whose pronunciation reads: "Not ordered to go except to three mosques, Masjid al-Haram, Masjid Nabawi, and Masjid al-Aqsa". According to Goldziher, this Hadith is the order of 'Abdul Malik bin Marwan, a caliph from the Umayyad dynasty in Damascus who was worried that Abdullah ibn Zubair, who was proclaimed as a caliph in Mecca, took the opportunity to order the Syrians to make the pilgrimage in Mecca in Makkah to pledge allegiance to him. Therefore, 'Abdul Malik tried to make the people of Sham no longer go to Mecca, but it was enough to go to the Qubbah Sakhra in al-Quds, which at that time was in the territory of Sham.

For this reason, Goldziher said he ordered al-Zuhri to make the Hadith as above. Goldziher then quoted al-Zuhri's own words: "Inni haulai al-umara akahuna'ala kitabaha Hadith (without "al" ma'rifah)". These words, according to Goldziher indicate that al-Zuhri was forced to write a Hadith that had never existed at that time. This Goldziher opinion was denied by the scholars of the hadith experts.

Melchert said that Goldziher based his theory on the wrong historical facts because al-Zuhri had never met with 'Abdul Malik bin Marwan before 81 H while 'Abdul Malik was thinking of building the Qubbah Sakhra, which supposedly would be used as a substitute for the Kaaba in 68 H. Moreover, if it is assumed that al-Zuhri met with 'Abdul Malik in 68, his age was no more than 10 to 18 years, because according to historian al-Zuhri was born around 50 to 58 H. Therefore it is illogical if children of that age are already so popular outside their regions to be asked to "make" Hadith. This is the irrationality of Goldziher's theory. This argument was rejected because at that time in Syam there were still many generations of friends and *tabi'in*, and they could not be silent. Regarding the words of al-Zuhri that he was told to write the Hadith, according to Azami, Goldziher misquoted him, because he left "al" in the word "aHadis". However, if the quotation matches the original text, as in the narrations of Ibn Sa'ad and Ibn Asakir, it will read *inna haulai al-umara akrahuna 'ala kitabaha al-Hadis (dengan "al" ma'rifah)*". If so, then the impression is not forced to write the Hadith that had never existed at the time, but the Hadith that already existed, it is just not compiled.

According to Christopher Melchert the second method, as developed by Joseph Schacht is better known as the Back Projection. Schacht researched many fiqh Hadiths stating that at the time of al-Shay'bi Islamic law did not yet exist. Thus, if the Hadiths are found to be related to Islamic law, the Hadith are made by people after al-Sya'bi. According to Schacht, Islamic law has only been known since the appointment of the qadis, while this appointment only occurred during the Umayyads. In giving their decisions, the qadis, according to Schacht require the legitimacy of people who have higher authority. Therefore, the qadis attributed their decisions to the previous figure, just as the Iraqis attributed them to al-Nakha'i. They not only attributed to those who were relatively close, but also to those who were earlier so that in the final stages, these opinions were attributed to the Prophet. According to Schacht this is the reconstruction of the formation of the Hadith sanad, namely by projecting these opinions to previous figures. That is why Schacht's theory is called "Back Projection". Schacht went on to argue that with the emergence of these classical fiqh schools, the consequences of the rise of hadith experts would be born. According to him, this Hadith expert also had forged the Hadith to defeat the rules made by the fiqh expert group. With this theory, Joseph Schacht concluded: We shall not meet any legal tradition from the Prophet, which can be considered authentic. Azami also denied Schacht's thought. To undermine the Schacht theory, Azami researched the Prophetic Hadith contained in classical texts (Federpiel: 1970).

The Schacht-style understanding method also gives birth to what is called the argument e silentio. It implied proof method that departs from the assumption that if a scholar (ulama / narrator) at a certain time is inaccurate about the existence of a Hadith and fails to mention if a Hadith by a scholar (Ulama / narrators) who came later where the previous scholars used the Hadith, it means that the Hadith never existed. In addition, if a Hadith is first discovered without a complete sanad and then written with a complete isnad, that isnad is also falsified. In other words, to prove that the Hadith exists / it is not enough to show that the Hadith has never been used as an argument in the discussion of the fuqaha. This is because if there had been a Hadith, surely it would be used as a reference. An important conclusion is the use of various cutting-edge scientific methods.

Initiating a Model of Hadith Study in Indonesia:

In this discussion, the writing is directed to examine how the methodology of Islamologists in the West and Indonesian Muslim scholars in understanding the Hadith of the Messenger of Allah. Based on the analysis of Hadith studies at UIN Jakarta and the Oriental Institute of Oxford University UK, it can be concluded that there are two theoretical discourses in the Hadith scholarship discourse. First, it is a matter of authenticity (whether the Hadith contained in the books of the Hadith are valid or false, whether the Hadith originates from a prophet, a Companion, or Tabiin or only relies on them without their knowledge at all). Second, the issue of the reliability of the Hadith authentication methodology. Are the methods used by al-Bukhari, Muslims, and other mukharrij in collecting and verifying the Hadiths are valid and reliable? There is no need for criticism history or not? Are al-Bukhari's genius and piety considered sufficient to accept all the Hadiths in his collection that he named al-Bukhari valid or do we consider that al-Bukhari is no more than an ordinary human being who has extraordinary advantages but is not infallible so that he can wrong in assessing the quality of a Hadith? Do the Hadith collectors such as al-Bukhari, Muslim, Ibn Majah, and others apply the criteria as desired by the ulumul Hadith (the method of criticism of the Hadith) that we know today or have their own methods that are different from the science of Hadith criticism?

Muslim scholars in the research of Hadith, who emphasize how to verify a Hadith to distinguish authentic from non-authentic, the emphasis in research on Hadith in the West is how to do a dating of a Hadith to assess its origin or source. This is due to the fact that most, if not all, Western scholars believe that very little if any, hadith can be attributed historically to the Prophet. The Hadith Discourse in the West always refers to the names Ignaz Goldziher (Hungary) and Joseph Schacht (Austria), and the surviving G.H.A. Juynboll (Dutch), Harald Motzki (German) and several other names. In the eyes of the Orientalists, the first two names are

considered like Ibn al-Salah (swordsman ulum al-hadith Muslim) or Ibn Hajar in the Islamic world. Whereas G. H. A. Juynboll and Harald Motzki, are found (more or less) like Muhammad Shakir, al-Albani and al-Saqqaf or al-Gumari in the Islamic world. The first two names (Goldziher and Schacht) have died, but have left global influence and created skeptical madhhab in the West. In the days of Goldziher (Ishaq: 1976) and Schacht (1953), the majority of Western scholars were not to say all, skeptical of Islamic literature, including Hadith.

Comparing the two descriptions above about the chronology of Hadith studies in the West and studies in universities in Indonesia (UIN Jakarta) seems unbalanced. From the first, obtain information about the use of various scientific disciplines in Islamic studies. Whereas from the second one gets information about where or at what faculty and department the study of Hadith was conducted. However, the location of the faculty or department where the Hadith studies have also provided an explanation of what disciplines are used in conducting the study of the Hadith. It appears that in addition to theology, comparison of religions, and comparison of madzhab, the study of Hadith is carried out using political science, public policy, philology, history, sociology and anthropology, even economics and development. Thus, there is a common thread from the two expositions above in terms of the methodology of Islamic studies. Now the question arises: what study of Hadith should be developed in Indonesia now?

Therefore, it is first necessary to position the Hadith study in the distribution of existing knowledge. Usually, science is divided into three types, namely the cultural sciences, social, and natural. The study of Islamic philosophy or Islamic theology or Islamic law falls within the scope of cultural studies. While the study of Muslim behavior in a community or association with other communities, including patterns of their behavior, is part of the study of social sciences. This means that the study of Hadith can be done with a cultural science approach and a social science approach. The conclusion is the use of various advanced scientific methods that developed in the social sciences and humanity, allowing the birth of works of Hadith studies that are scientifically quite impressive, although not without flaws at all (Mahendra: 1994).

The next question: is it possible that the Hadith study was carried out with the three approaches to the fields of science above? The answer is that the Hadith is not part of the three sciences above. If the question arises again: what about several Hadiths which tell about the sciences above? So, the answer is that the statements of a number of Hadith about these sciences are not the sciences themselves but the concept of the hadith of those sciences. From the description above, a more practical question arises: do IAIN and UIN require the use of a different Hadith study methodology? The answer is that methodology is not related to the institutional form of a university but is related to the field of science discussed. That field of science determines the type of methods to be used. Therefore, as long as it is still about the study of Hadith, and as long as the division of knowledge into three types is still accepted, the study of Hadith remains a part of the cultural and social sciences, and hence uses the methodology of cultural studies, social sciences, and natural sciences.

The question is how to make Indonesia the third center for Islamic studies in the world. So here it is necessary to appreciate some experts of Indonesian Islamic Studies on the concept of "Nusantara" which is "space between". The word "nus-antara" is "between zone". The between space, which in the al-Qur'an language is called the *la syarqiyah wa la garbiyyah* zone, can be proposed as a new reference for world Islamic studies (Riyanto: 2014). Islamic studies have so far focused on Western Islamic studies and Middle Eastern Islamic studies. Where the West prioritizes the dimension of rationality during the Eastern aspect of spirituality, in Indonesia, both must be integrated by taking positives from the West and East. Indonesian Muslim scholars must have the courage to say that there is an Islamic Nusantara study.

4. CONCLUSION

The meeting point between the study of Hadith at UIN Jakarta and the Oriental Institute of Oxford is in the realm of methodology and approach. Hadiths both at UIN Jakarta and at the Oriental Institute of Oxford University have been studied academically on an objective-scientific basis. This shows that there has been a

fundamental change in the study of Hadith in Indonesia concerning approaches, theories, and methodologies. At present, the normative-philosophical-speculative-deductive approach, the historical-empirical-inductive approach, is increasingly gaining ground and even developing rapidly.

Understanding the Hadith textually and contextually is theoretically valid because there is a reference. In the early days of Islam, the style of understanding that stood out at that time was the style of textual knowledge. One form of interpretation that refers to the cohesiveness of the text. This is somehow because they are the object of the biblical books of the Hadith, so there is no urgent need to interpret or interpret them further. Thus, the textual understanding style has become the choice of many Muslims in the prophetic era. However, in the future, it will continue to survive and become a pioneer and mainstream understanding, which is the choice of many Muslims. In addition to textual style, there is also an understanding of the Hadith with contextual manner, because Hadith, in general, can be temporal and contextual. Through this contextual approach, a person is invited to enter the actual state regarding the application of an event. From here, one will not understand religion out of its historical context. The relationship between the two can be in the form of persuasive or tension. It needs to be reviewed and analyzed critically-analytically-academically and at the same dialectically following historical-empirical scientific principles in general. Thus, the relationship between the two feels lively, fresh, open, and dynamic.

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