

INDONESIAN HADITH SCHOLARS' CONTRIBUTION TO THE ESTABLISHMENT OF HADITH AUTHORITY IN MALAY ARCHIPELAGO

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Abstract: Hadith, as Islam's basic source, necessitates a thorough study to assure its authenticity and veracity. Scholars play an important role in explaining and strengthening the Muslim community's grasp of hadith. The study looks at the contribution of four scholars to the establishment of hadith authority, namely Muhammad Kasyful Anwar, Muhammad Syuhudi Ismail, Ali Mustafa Yaqub, and Shamsuddin Siddiq. To investigate the perspectives and contributions of these four figures, descriptive analysis and a qualitative approach were applied. All data were gathered through a review of the literature and analyzed with ATLAS.ti software version 23.1.2.0. The findings show that these intellectuals made a difference through their ideas, works, and tangible legacies. The study concludes that the contributions of scholars are critical in upholding the authority, holiness, and validity of Islamic teachings. This study provides a thorough knowledge of the role of scholars in creating and expanding Muslim communities' understanding of hadith. The findings of this study are likely to contribute to the advancement of hadith studies and religious understanding in hadith.

Keywords: Hadith, Indonesian Hadith scholars, scholarly contribution.

Introduction

Hadith as one of the main sources in Islam has a central role in the religious practice and understanding of Muslims for centuries.¹

¹ Muhamad Zaffar Iqbal Sacedi et al., "An Analysis of Hadith Science and Interpretation; A Review on Volume One of Khair Ul-Mafatih Sharh Mishkwat Ul-

Through continuous transmission and interpretation, hadiths become an important foundation in understanding Islamic teachings and practicing daily religious life.² Hadiths has an important role in guiding Muslims in their worship practices,³ spirituality,⁴ and regulating their social lives.⁵ They also have implications in various aspects of life, including economics⁶, politics⁷, and the environment.⁸

Considering the importance of hadith for Muslims, many theories, have been invented, methods have been proposed and applied,⁹ and efforts have been taken to study and understand hadith from past to present in all over the Muslim world.¹⁰ Thus, hadith studies also developed not only in the Middle East,¹¹ but also in peripheral Muslim

Masabih," *Pakistan Journal of Humanities and Social Sciences* 11, no. 1 (2023): 484–89, accessed doi:10.52131/pjhss.2023.1101.0366.

² Masruhan, "The Unprecedented Contextual Interpretation of the Misogynic Hadith at the Reformist Persis Pesantren in Bangil," *Journal of Indonesian Islam* 13, 2 (2019), 480-504.

³ Tarmizi M. Jakfar, et al., "The Struggle between Salafi Scholars and Islamic Boarding School Scholars: The Controversy Over the Practice of Fiqh Hadith in Aceh and North Sumatra, Indonesia," *Jurnal Ilmiah Islam Futura* 23, 1 (2023).

⁴ Zulfahmi Alwi et al., "The Anomaly of Good-Looking: The Relationship between Spirituality and Extremism on Hadith and Social Religious Perspective," *QIJIS (Qudus International Journal of Islamic Studies)* 9, no. 2 (2021): 463–502, doi: 10.21043/qjii.v9i2.-10476.

⁵ Heryani, M. Hasbi Umar, and Ramlah, "Hadis dalam Perspektif Sejarah Sosial dan Hukum Islam," *Jurnal Indragiri Penelitian Multidisiplin* 3, no. 1 (2023): 28–36, doi: 10.58-707/jipm.v3i1.405.

⁶ Zaqirotul Maghfiroh and Siti Aminah Caniago, "Pemikiran Ekonomi Islam pada Masa Peradaban Rosulullah SAW," *Wacana Equilibrium (Jurnal Pemikiran Penelitian Ekonomi)* 8, no. 2 (2020): 113–20.

⁷ Abdul Matin Bin Salman, "Hadis Nabi dalam Politik Kekuasaan: Studi Pemaknaan Hadis Nabi Perspektif Kekuasaan," *Al Quds: Jurnal Studi Alquran Dan Hadis* 6, no. 2 (2022): 471, doi: 10.29240/alquds.v6i2.4236.

⁸ Nur Kholis and Qaem Aulassyahied, "Understanding Ecological Hadiths With Interconnective Approaches in Responding to Ecological Problems," *IJISH (International Journal of Islamic Studies and Humanities)* 5, no. 1 (2022): 25–41, doi: 10.265-55/ijish.v5i1.5853.

⁹ Mohammad Gharaibeh, "Beyond Authenticity: Alternative Approaches to Hadith and Hadith Literature," *Islamic History and Civilization* 203 (2023), 1 - 19

¹⁰ Knut S. Vikør, "Carrying on the Tradition: A Social and Intellectual History of Hadith Transmission across a Thousand years," *Journal of the American Oriental Society* 143, 1 (2023), 226 - 228

¹¹ Mohamed Awad, "Barira's Hadith, Investigation and Analytical Study," *An-Najah University Journal for Research - B (Humanities)* 37, 10 (2023), 1865 – 1900.

regions, such as South Asia,¹² Central Asia,¹³ and Southeast Asia.¹⁴ Nowadays, there is a concept of living hadith which signify the application of hadith is everyday lives of Muslims.¹⁵ Thematically, there are studies on hadith in specific topics, such as marriage,¹⁶ gender issues,¹⁷ even messianism.¹⁸

In this context, scholars have an indispensable contribution in establishing the authority and ensuring the validity and acceptability of hadith to the Muslim community.¹⁹ Besides being in charge of maintaining the authenticity of the hadith, scholars also assigned to understand and interpret the hadith in its historical context and its relevance.²⁰ Therefore, in order to understand the contribution of scholars in establishing the authority of hadith, the study of Muhammad Kasyful Anwar, Muhammad Syuhudi Ismail, Ali Mustafa Yaqub, and Shamsuddin Siddiq works become relevant and interesting to reveal. This study explored their contributions in providing a deeper understanding of the hadith, analyzing the *sanad* (chain of narrators), and applying the values of the hadith in the social context and lives of Muslims today.

While previous literature has examined the role of scholars in establishing hadith authority, none have focused specifically on

¹² Mohammad Ajmal and Harun Al Rasyid, "Contribution Of Anzar Shah Kashmiri To Hadith And Islamic Sciences," *Miqot: Jurnal Ilmu-ilmu Keislaman* 47, 2 (2023), 255

¹³ Ali Sever, "Evaluation of 'Abd Allāh Ayyūbī's Work on Archery Within the Ottoman Forty Ḥadīth Literature," *Mutefekkir* 10, 20 (2023), 394

¹⁴ Salamah Noorhidayati and Thoriqul Aziz, "Hadith Studies In Indonesia: Vernacularization And Teaching Methods Of Sahih Al-Bukhari In Traditional And Contemporary Islamic Educational Institutions," *European Journal for Philosophy of Religion* 15, 3 (2023), 61.

¹⁵ Saifuddin Zuhri Qudsy et al., "The making of living ḥadīth: a new direction of ḥadīth studies in Indonesia," *Culture and Religion* 23, 4 (2023), 354

¹⁶ Nikmatullah, "Controversy of the Hadith Interpretation of Early Marriage among Muslim Communities," *International Journal of Religion and Spirituality in Society* 14, 3 (2023), 45

¹⁷ Umma Farida, Abdurrohman Kasdi, and Yuyun Affandi, "The Economic Empowerment of Women in the Hadith and Its Application in the Indonesian Context," *Journal of International Women's Studies* 24, 1 (2022).

¹⁸ Yusoff Bin Muhammad, "Sunni Ḥadīth and Continuous Commentaries on the Eschatological Mahdī: A Literary Analysis," *Religions* 14, 4 (2023), art. no. 499

¹⁹ Jonathan A. C. Brown, *Hadīth: Muhammad's Legacy in the Medieval and Modern World* (London: Oneworld Publications, 2018).

²⁰ Ikmal Hafiz Jamal et al., "Revisiting Scholars' Principles on Extracting Proper Hadith Understanding," *The Journal of Islamic, Social, Economics and Development* (2018).

Muhammad Kasyful Anwar, Muhammad Syuhudi Ismail, Ali Mustafa Yaqub, and Shamsuddin Siddiq. Chosen for their expertise and impact on hadith research, each has made significant contributions in their respective regions: Anwar in South Kalimantan, Ismail in Sumatra, Yaqub in Java, and Siddiq in Malaysia. Their published works reflect their knowledge and efforts in strengthening hadith authority.

Muhammad Kasyful Anwar al-Banjari was a scholar who played a significant role in the field of Hadith. He was known as an expert in Hadith studies, dedicating himself to both studying and teaching the science of Hadith diligently. His works serve as references for those seeking knowledge of Hadith²¹, and he is regarded as someone who enriches the literature of Hadith with deep analysis and understanding of the sayings of the Prophet Muhammad.²²

Muhammad Syuhudi Ismail is a prominent scholar in Hadith studies, known for his expertise in researching and compiling Hadith works. His major contribution lies in developing critical methodology for analyzing Hadith, enhancing the understanding of their validity and authenticity. His work, *Metodologi Penelitian Hadis Nabi* (Research Methodology of Hadith of the Prophet), has been influential in advancing the field.²³ He has provided an important guide for researchers and students of Hadith to develop the analytical skills necessary for assessing the authenticity of Hadith.²⁴

Ali Mustafa Yaqub is a key figure in Hadith studies, especially in Southeast Asia. He is a renowned scholar and researcher who has made significant contributions to the study and dissemination of Hadith knowledge. His numerous works have become essential references for scholars and students.²⁵ His efforts in teaching and

²¹ See Kasyful Anwar, *Al-Tabyin Al-Rawi Syarah Arba'in Nawawi* (Martapura: Putra Sahara Offset, n.d.).

²² Khojir Khojir, "Contribution of Banjar Ulama in the Development of Islamic Education in Samarinda City," *Lentera Pendidikan: Jurnal Ilmu Tarbiyah dan Keguruan* 23, no. 2 (2020): 247–59.

²³ Muhammad Syuhudi Ismail, *Metodologi Penelitian Hadis Nabi* (Jakarta: Bulan Bintang, 1992).

²⁴ Thofiqur Rohman, Ulul Huda, and Hartono Hartono, "Methodology of Hadith Research: The Study of Hadith Criticism," *Journal of Hadith Studies* 2, no. 1 (2019): 73–84.

²⁵ Such as Ali Mustafa Yaqub, *Kritik Hadis* (Jakarta: n.p., 1995); Muhammad Mustafa Azami, *Hadis Nabawi dan Sejarah Kodifikasinya*, trans. Ali Mustafa Yaqub (Jakarta: n.p., 1994); Ali Mustafa Yaqub, *Imam Bukhari dan Metodologi Kritik dalam Ilmu Hadis* (Jakarta:

lecturing on Hadith have had a lasting impact on the scholarly community, making him a respected authority in the field. Through his works and teachings, Ali Mustafa Yaqub continues to inspire a generation of scholars to engage critically with Hadith scholarship and its relevance to contemporary Islamic thought.²⁶ his idea on *asbab al-wurūd* is picked up by contemporary hadith scholar in advancing new way of studying hadith.²⁷

Shamsuddin Siddiq plays a crucial role in the field of Hadith as a distinguished scholar and educator. Known for his expertise in Hadith studies, he has made significant contributions through his extensive research and writings.²⁸ Siddiq has written extensively on Hadith, focusing on its authenticity, interpretation, and contemporary application. His detailed analysis and efforts in sharing knowledge through publications and lectures have enriched understanding of Prophetic traditions. Additionally, Siddiq's mentorship has fostered a new generation of scholars dedicated to preserving and advancing Hadith sciences.²⁹ Therefore, this study aims to give a meaningful contribution in completing and enriching the existing literature on these scholars.

The Malay Archipelago is suitable as a hadith research area because it has a long and rich Islamic history, with Islamic influence that has been rooted since the 13th century.³⁰ This area is also a center for the

n.p., 1991); Ali Mustafa Yaqub, *Nasihat Nabi kepada Para Pembaca Dan Penghafal Al-Quran*, 1990; Ali Mustafa Yaqub, *Islam Masa Kini* (Jakarta: Pustaka Firdaus, 2001); Muhammad Abdul Fattah Al Bayanuni, *Memahami Hakikat Hukum Islam*, trans. Ali Mustafa Yaqub (Jakarta: n.p., 1986). See Nasrullah Nurdin, 'Prof. Dr. KH. Ali Mustafa Yaqub, MA : Muhaddis Nusantara Bertaraf Internasional', *Jurnal Lektor Keagamaan* 14, no. 1 (2016): 197–228, doi: 10.31291/jlk.v14i1.481.

²⁶ Idri Idri and Rohaizan Baru, 'The History and Prospect of Hadith Studies in Indonesia?', *International Journal of Academic Research in Business and Social Sciences* 8, no. 7 (2018): 1037–49.

²⁷ Muhamad Rozaimi Ramle,, and Miftachul Huda, "Between Text and Context: Understanding Ḥadīth through Asbab al Wurud," *Religions* 13, 2 (2022), art. no. 92

²⁸ See Shamsuddin Siddiq, 'Tahqiq Kitab Hidayat Al-Salikin' (Thesis, Universiti Kebangsaan Malaysia, 1983).

²⁹ Akhmad Sagir, "Hadis-Hadis dalam Kitab Hidāyah Al-Sālikīn (Kajian Sanad dan Matn)," *Jurnal Studi Ilmu-Ilmu Al-Qur'an dan Hadis* 16, no. 1 (2015): 35–64.

³⁰ Alhusni Alhusni, Dody Sulistio, and Edi Kurniawan, "Persinggungan Tasawuf dan Hadis di Negeri Bawah Angin pada Abad Ke-17: Telaah Shurūḥ Al-'arīf Al-Muḥaqqiq Karya Syaikh Yusuf Al-Makassari," *Tajdid: Jurnal Ilmu Ushuluddin* 22, no. 1 (2023): 224–44, doi: 10.30631/tjd.v22i1.304.

growth and development of various Islamic institutions, including Islamic boarding schools, madrasas and universities that focus on hadith studies.³¹ The diversity of cultures and traditions in the Malay Archipelago also offers a unique and rich perspective in understanding and interpreting hadith.³² Intense interaction between local and international scholars has fostered a dynamic scholarly tradition, making the Malay Archipelago a fertile ground for research on how hadith is studied, taught, and applied in various socio-cultural contexts.

Previous works by Sagir and Hasan³³ have explored hadith works in general, but they did not explore Muhammad Kasyful Anwar's contribution in establishing the authority of hadith specifically. There are also studies on Muhammad Syuhudi Ismail conducted by Astuti³⁴ which discusses his understanding of hadith, and Ismail and colleagues³⁵, who discuss the development of hadith in Indonesia. All of them have not been found to specifically discuss the contribution of scholars in the field of hadith. Previous studies have also not specifically highlighted the role of Ali Mustafa Yaqub such as Wangsa and Ramadhan study titled "Kajian Otentisitas Hadis Dalam Pandangan Mustafa Ali Yaqub"³⁶, discussing the study of hadith authenticity on Ali Mustafa Yaqub and the study by Aidah.³⁷ Discussing his role in filtering hadith in Indonesia. Meanwhile, Shamsuddin Siddiq's contribution in strengthening the hadith in the

³¹ Ali Sati, "A Study of Hadith Learning in Islamic Boarding Schools," *KnE Social Sciences* (2023), doi:10.18502/kss.v8i4.12885.

³² Abdulrahman M.A. Albelaihi et.al, "Islamic Law Perspective Regarding the Weretiger in the Malay Archipelago," *Turkish Journal of Computer and Mathematics Education (TURCOMAT)* 12, no. 3 (2021): 2912–19, doi:10.17762/turcomat.v12i3.1322.

³³ A Sagir and M Hasan, "Cultivating Character Education Values in the Book of Al-Tabyin al-Rawi Sharh Arba'īn Nawawī by Muhammad Kashful Anwar al-Banjari (1887-1940 M./1304-1359)," *Journal of Positive School Psychology* 6, 3 (2022), 2530-42.

³⁴ F D Astuti, *Pemahaman Matan Hadis Menurut Syuhudi Ismail* available online at <http://repository.iainkudus.ac.id/5776/>.

³⁵ Muhammad Nasrullah, Jannatul Husna, and Waharjani, "Syuhudi Ismail dan Pengembangan Pemikiran Hadis di Indonesia: Telaah Kritis terhadap Konsepsi Pemahaman Hadis secara Temporal dan Lokal," *Risalah, Jurnal Pendidikan dan Studi Islam* 8, no. 2 (2022): 441–58, doi: 10.31943/jurnalrisalah.v8i2.243.

³⁶ F A Wangsa and M Ramadhan, "Kajian Otentisitas Hadis dalam Pandangan Mustafa Ali Yaqub", *Jurnal Ushuluddin* 23, 2 (2021).

³⁷ P Aidah et al., "Peranan KH Ali Mustafa Yaqub dalam Memfilter Hadis-Hadis Populer di Indonesia, Khazanah Ulama Nusantara dalam Pembentukan Peradaban Islam," available online at <https://idr.uin-antasari.ac.id/19011/>

book of Hidayah al-Salikin which is widely used in the archipelago is found in a study conducted by Sagir and colleagues.³⁸

This study focuses on four scholars: Muhammad Kasyful Anwar, Muhammad Syuhudi Ismail, Ali Mustafa Yaqub, and Shamsuddin Siddiq, using a qualitative methodology. It combines primary and secondary sources gathered through literature reviews of relevant publications and past research. Data collection includes studying works by the scholars, providing a comprehensive understanding of their contributions to establishing hadith authority.

This study uses ATLAS.ti 23 software for data processing and coding, followed by thematic analysis to uncover patterns, themes, and concepts related to scholars' contributions to hadith dignity. An inductive approach is employed, identifying emerging results to develop broader knowledge and gain a deeper understanding of scholars' impact on hadith authority. This study examines the contributions of Muhammad Kasyful Anwar, Muhammad Syuhudi Ismail, Ali Mustafa Yaqub, and Shamsuddin Siddiq in establishing hadith authority. Their influence in hadith literature strengthens and dignifies hadith, contributes to the development of hadith science, and enhances religious understanding, especially in the Malay Archipelago.

There have been some studies that discuss the contributions of scholars, such as Adibah's study.³⁹ It was believed that women's role in the growth of Islam began with the founding of Islam. However, this study reveals a scarcity of research on the role of women in the expansion of Islam in Nusantara (the Indonesian Archipelago). Meanwhile, according to a study conducted by Siregar⁴⁰, Fatani scholars play a significant role in the development of hadith in the archipelago, as Fatani is the birthplace of many notable personalities in the Islamic world. However, the Ulama's influence was not directly addressed in the study. The opposition of tarekat personalities, such as Pangeran Diponegoro, who was supported by tarekat intellectuals against Dutch colonisation in 1825-1830, was highlighted in Akil's

³⁸ Akhmad Sagir, Azwira Abdul Aziz, and Muhammad Hasan Said Idrus, *Hadis Maqbul dan Mardud dalam Kitab Hidayat Al Salikin* (Bangi: Penerbit UKM Press, 2018).

³⁹ I Z Adibah, "Kontribusi Ulama Perempuan dalam Perkembangan Islam di Nusantara," *Wahana Akademika: Jurnal Studi Islam Dan* 6, 2 (2019), 99-113.

⁴⁰ I R Siregar, "Kontribusi Ulama Patani terhadap Perkembangan Hadis," *Al-Mu'tabar* 1,1 (2021), 1-29.

work⁴¹ and Lohlker's towards Al-Jilli⁴². Furthermore, KH Hasyim Asy'ari and Sheikh Ahmad Khatib are regarded as having contributed to the defense of the Republic of Indonesia. The study, however, was not carried out in depth in order to analyse the contributions of scholars. Similarly, there is study about past hadith scholar.⁴³

According to Hamdan, who conducted research on the contributions of Muhammad Syuhudi Ismail and Ali Mustafa Ya'qub to the study of hadith in Indonesia, hadith can be understood textually or contextually, as long as the person understands the *rimāyah* of hadith to avoid misinterpretation.⁴⁴ On the other hand, claims that Syuhudi's contribution to the concept and practise of contextual hadith comprehension differs significantly from that of other Muslim scholars.⁴⁵

Furthermore, the study conducted by Akhmad Sagir and Hasan titled "Cultivating Character Education Values in The Book of Al-Tabyin Al-Rawi Sharh Arba'in Nawawi by Muhammad Kashful Anwar Al-Banjari."⁴⁶ Covers the work of Muhammad Kasyful Anwar, al-Tabyin al-Rawi, who introduced the notion of character education in the Banjar area before the government adopted the concept of character education. Hasan further stated that Banjar scholars, especially Muhammad Kasyful Anwar, helped write the influential Arba'in hadith books in Indonesia and Malaysia. Previous research, however, has not focused on his contributions to hadith.⁴⁷

⁴¹ I I Akil, "Kontribusi Ulama Sufi dalam Keutuhan NKRI," *Putih: Jurnal Pengetahuan Tentang Ilmu* 6, 2 (2021).

⁴² Rüdiger Lohlker, "Abd al-Karīm al-Jīlī and the Praxis of Ḥadīth," *Ulumuna* 25, no. 1 (2021): 35–55, doi: 10.20414/ujis.v25i1.435.

⁴³ Wahidul Anam, Mubaidi Sulaeman, and Zezen Zainul Ali, "Ulama Nusantara's Legacy: Study of Hadith in the Book of Nuṣūṣ al-Akhyār Fī al-Ṣawm Wa al-Iftār in Hasan Hanafi's Hermeneutic Perspective," *Ulumuna* 28, no. 1 (2024): 345–73, doi: 10.20414/ujis.v28i1.811.

⁴⁴ N Hamdan, "Kontribusi Muhammad Syuhudi Ismail dan Ali Mustafa Ya'qub dalam Kajian Hadis di Indonesia" available online at <http://repository.uinsu.ac.id/1558/>.

⁴⁵ A Amrulloh, "Kontribusi M. Syuhudi Ismail dalam Kontekstualisasi Pemahaman Hadis. Mutawatir," *Mutawatir Jurnal Keilmuan Tafsir Hadith* 7, 1 (2017), 76–104.

⁴⁶ Sagir and Hasan, "Cultivating Character Education Values, 2530-42.

⁴⁷ Muhammad Hasan Said Iderus; Latifah Abdul Majid; Ahamad Asmadi Sakat; Akhmad Sagir; Hamdan Arman, "Al-Tabyīn al-Rawī Sharḥ Arba'īn al-Nawawī Kitāb Sharḥ Hadis Pertama di Banjar (Kalimantan Selatan)," *Prosiding Jenaris* (2016).

According to Istianah study⁴⁸, Ali Mustafa Yaqub, a hadith specialist, has made important contributions to hadith studies in Indonesia. For example, when hadith became a source of contention among Muslims, he endeavored to distinguish between hadith and non-hadith, which was eventually reflected in several of his works. Furthermore, study by Aidah in 2021⁴⁹, discovered that Ali Mustafa Yaqub played a part in the process of screening hadith in Indonesia. This study also observed that Ali Mustafa Yaqub was involved in advancing the realm of hadith, such as by establishing special educational institutions to produce cadres of hadith experts. Meanwhile, prior works on Shamsuddin Siddiq can be found in Sagir study titled “Kajian Hadith Dalam Kitab Hidayat Al-Salikin oleh Sheikh Abdus Samad al-Palembani Dengan Nukilan Tambahan Daripada Shamsuddin Siddiq”.⁵⁰ Another study by Sagir and colleagues titled “Hadis Maqbul dan Mardud Dalam Kitab Hidayat Al Salikin”.⁵¹ However, no special research has been conducted to examine the contributions of Muhammad Kasyful Anwar, Muhammad Syuhudi Ismail, Ali Mustafa Yaqub, and Shamsuddin Siddiq in depth.

Several studies on Hadith in recent times have evolved towards - indirectly - a major trend which is the role of “Artificial Intelligence” and the application of information technology media in Hadith studies. One such study was conducted by Ananda Prayogi titled “Trends of Hadith Studies in Artificial Intelligence Research Works on Google Scholar: A Literature Review” in 2023.⁵² Another study explores the opportunities of science and technology in Hadith research titled “Science and Technology Opportunities in Hadith Research” by Darmalaksana in 2021.⁵³ There is also an article written by Mohd Nasir and colleagues titled “Tren Kajian Hadis Berasaskan Teknologi

⁴⁸ S Istianah, "Kontribusi Ali Mustafa Yaqub (1952-2016) dalam Dinamika Kajian Hadis di Indonesia," *Rivayah: Jurnal Studi Hadits* 3, 1 (2017).

⁴⁹ Aidah et al., *Peranan KH Ali Mustafa Yaqub*.

⁵⁰ Akhmad Sagir, "Kajian Hadith dalam Kitab Hidayat Al-Salikin oleh Sheikh Abdus Samad al-Palembani dengan Nukilan Tambahan daripada Shamsuddin Siddiq" (Dissertation, Universiti Kebangsaan Malaysia, 2010).

⁵¹ Sagir, Aziz, and Hasan, "Hadis Maqbul dan Mardud.

⁵² Ananda Prayogi, "Trends of Hadith Studies in Artificial Intelligence Research Works on Google Scholar: A Literature Review," *Proceedings of International Conference on Islamic Civilization and Humanities 1* (2023): 609–22.

⁵³ Wahyudin Darmalaksana, "Science and Technology Opportunities in Hadith Research," *International Journal of Islamic Khazanah* 11, no. 1 (2021): 41–51.

Maklumat dan Digital: Suatu Sorotan Literatur” in 2021.⁵⁴ Furthermore, there is a publication titled “The Utilization of Machine Learning on Studying Hadith in Islam: A Systematic Literature Review” published in 2023 by Sulistio and colleagues.⁵⁵ Additionally, there is an article by Ummah titled “Digitalisasi Hadis (Studi Hadis di Era Digital)” in 2019.⁵⁶ This study focuses on the contributions of Muhammad Kasyful Anwar, Muhammad Syuhudi Ismail, Ali Mustafa Yaqub, and Shamsuddin Siddiq in establishing hadith authority. By examining their work, the study enriches literature on the historical development of Hadith in the 19th and 20th centuries, particularly in the Malay Archipelago, and highlights their impact on strengthening hadith understanding and application in Muslim life.

A Brief Overview of Hadith Scholars

The author provides a brief discussion of the four hadith scholars in the table below.

Table 1. Biography of the Four Hadith Scholars

Name	Place of Birth	Date of Birth	Date of Death
Muhammad Kasyful Anwar	Martapura, South Kalimantan	March 28, 1887	November 17, 1940
Muhammad Syuhudi Ismail	Lumajang, East Java	April 23, 1943	January 17, 2022
Ali Mustafa Yaqub	Batang, Central Java	March 2, 1952	April 28, 2016
Shamsuddin Siddiq	Kampung Geduk, Perlis	May 15, 1917	March 10, 2015

Muhammad Kasyful Anwar, chosen by his family for education in Mecca, studied under esteemed scholars for 17 years. In 1912, he returned to Banjar after acquiring a wealth of knowledge during his time in Mecca, facilitated by the secure environment in Martapura.

⁵⁴ Mohd Khairulnazrin Mohd Nasir et al., "Trend Kajian Hadis Berasaskan Teknologi Maklumat Dan Digital: Suatu Sorotan Literatur," *Hadis* 11, 22 (2021): 770–79.

⁵⁵ Bambang Sulistio et al., "The Utilization of Machine Learning on Studying Hadith in Islam: A Systematic Literature Review," *Education and Information Technologies* 29 (2024), 5381-5419.

⁵⁶ Siti Syamsiyatul Ummah, "Digitalisasi Hadis (Studi Hadis Di Era Digital)," *Diriyah: Jurnal Studi Ilmu Hadis* 4, no. 1 (2019).

Several of his notable works such “*al-Tabyin al-Rawi Sarb ‘Ala Arba’in al-Nawawi*”; “*Durus al-Tasrif*”; “*Risalah fi al-Sirah Sayyid al-Mursalin*”; “*Risalah fi al-Tawhid*”; “*Risalah Fiqhiyyah*”; “*Risalah Tajwid al-Qur’an*”.⁵⁷

Muhammad Syuhudi Ismail completed his primary education in Sidorejo and continued his studies in Malang, Yogyakarta, and at IAIN Sunan Kalijaga Yogyakarta, graduating in 1965. He earned his master’s and doctoral degrees from UIN Syarif Hidayatullah Jakarta in 1985 and 1987. Syuhudi worked at the High Religious Court in Ujung Pandang and lectured at several universities, including IAIN Alauddin, UNISMUH, and UMI Ujung Pandang. He authored many writings in various media, focusing on hadith, reflecting his devotion to religion and scholarship.⁵⁸ Works in the form of books; “*Kaidah Kesabihan Sanad Hadis: Telaah Kritis dan Tinjauan dengan Pendekatan Ilmu Sejarah*”; “*Pengantar Ilmu Hadis*”; “*Cara Praktis Mencari Hadis*”; “*Sunnah Menurut Para Pembelanya dan Upaya Pelestarian Sunnah Oleh Para Pembelanya*”; “*Sunnah Menurut Para Pengerjanya dan Upaya Pelestarian Sunnah Oleh Para Pembelanya*”; “*Metodologi Penelitian Hadis Nabi*”; “*Hadis Nabi Yang Tekstual dan Kontekstual Telaah Ma’ani al-Hadis Tentang Ajaran Islam yang Universal, Temporal, dan Lokal*”; dan “*Hadis Nabi Menurut Pembela, Pengerkar, dan Pemalsunya*”. Works in the form of papers, notes, articles, scientific speeches such as “*Imam Bukhari dan Beberapa Keistimewaannya*”; “*Penelaahan Hadis Nabi Sebelum Penggunaan Metode Ijtihad*”; “*Masalah al-Jarb wa Ta’dil dalam Penelitian Hadis*”; “*Metode Penelitian Hadis Ditinjau dari Penelitian Sejarah*”; “*Hadis Sahih Benar-Benar Telah Teruji Secara Ilmiah*”; “*Dampak Penyebaran Hadis Palsu dan Manfaat Pengetahuan. Sebab Ayat Turun dan Sebab Hadis Terjadi bagi Muabaligh dan Pendidik*”; “*Pembahasan Kitab-Kitab Hadis*”; “*Ulumul Hadis I-IX, Ditinjau dari Islam Depag RI*”; “*Pemahaman Hadis Nabi secara Tekstual dan Kontekstual: Telaah Ma’ani al-Hadis tentang Ajaran Islam yang Universal, Temporal, dan Lokal*”. His other works in the fields of fiqh, thought, and da’wah in the form of papers, notes, articles, scientific speeches, and so

⁵⁷ Yusliani Noor and Rabini Sayyidati, "Peranan Tuan Guru Haji Muhammad Kasyful Anwar Dan Tuan Haji Setta Dalam Mendirikan Pesantren Darussalam Martapura, Kabupaten Banjar, Kalimantan Selatan, 1924," *JUSPI (Jurnal Sejarah Peradaban Islam)* 2, no. 2 (2018), 74, doi: 10.30829/j.v2i2.3037; Saifuddin, Dzikri Nirwana, and Bashori, *Peta Kajian Hadis Ulama Banjar* (Banjar: IAIN Antasari Press, 2014); Munirah Munirah, *Metodologi Syarah Hadis Indonesia Awal Abad Ke-20* (Yogyakarta: UIN Sunan Kalijaga, 2015).

⁵⁸ A Afifuddin, *Paradigma Baru Memahami Hadis Nabi (Refleksi Pemikiran Pembaharuan Muhammad Syuhudi Ismail)* (Jakarta: MSCC, 2005).

on, are such as *"Metode Dakwah Menurut Sunnah Rasulullah"*; *"Kepemimpinan Nabi Muhammad Saw"*; *"Operasi Plastik Perbuatan Dilaknat Nabi Muhammad saw, dalam Harian Pedoman Rakyat"*; *"Zakat al-Fitri menurut Petunjuk Hadis Nabi, Makalah"*; *"Sekitar Upaya Pengentasan Kaum Miskin Menurut Petunjuk Hadis Nabi, Makalah"*.^{59, 60, 61} His work in the form of encyclopedias is 13 entry titles for the Encyclopedia of Islam.⁶²

Ali Mustafa Yaqub's educational journey began at the age of 7 at "Sekolah Rakyat (SR)" and continued at Madrasah Tsanawiyah and Madrasah Aliyah in his hometown. He later studied at Pondok Pesantren Tebuireng and pursued higher education at Hasyim As'ari University. In 1976, he traveled to Saudi Arabia to study at Imam Muhammad bin Saud Islamic University, earning a degree in 1980. He then pursued a Master's degree in Tafsir and Hadith at King Saud University. After completing his studies, he returned to Indonesia to apply his expertise in Jakarta.

Upon returning to Indonesia, Ali Mustafa Yaqub played multiple roles as an educator, religious figure, and architect of an Islamic boarding school. He taught at institutions like PTIQ and IIQ in Jakarta, delivered lectures, and participated in the MUI fatwa commission. He served as the Grand Imam of the Istiqlal Mosque and, in 2005, pursued a doctorate at Nizam Hyderabad University in India. Under the guidance of Professor Dr. Muhammad Hasan Hitou, he deepened his study of hadith and completed his Ph.D. in Islamic law in three years.⁶³ That is established that hadith and Islamic law is a

⁵⁹ M. Syuhudi Ismail and M Syuhudi, "Pemahaman Hadis Nabi secara Tekstual dan Kontekstual: Telaah Ma'ani Al-Hadits tentang Ajaran Islam yang Universal, Temporal, dan Lokal" (Inauguration speech, Ujung Pandang, 1994).

⁶⁰ A Ahmad, "Pembaharuan Pemikiran tentang Hadis Nabi Muhammad SAW di Indonesia (Studi Atas Pemikiran Muhammad Syuhudi Ismail)," (Dissertation, UIN Syarif Hidayatullah, Jakarta, 2000).

⁶¹ Siti Mujibatus, "Paradigma Ulama dalam Menentukan Kualitas Hadis dan Implikasinya dalam Kehidupan Umat Islam," *Analisis: Jurnal Studi Keislaman* 14, no. 1 (2014): 201–38.

⁶² Fithriady Ilyas and Ishak Bin Hj. Sulieman, "Muhammad Syuhudi Ismail (1943-1995), Tokoh Hadith Prolifk, Ensklopedik dan Ijtihad," *Jurnal Ilmiah Islam Futura* 17, no. 1 (2017), 1, doi: 10.22373/jiif.v17i1.1604.

⁶³ Istianah, "Kontribusi Ali Mustafa Yaqub; Abdul Mutualli, "Dikotomi Hadis Ahad-Mutawatir Menurut Pandangan Ali Mustafa Yaqub," *Tabdis: Jurnal Kajian Ilmu Al-Hadis* 9, no. 2 (2020).

constructive building that strengthen each other as an explanation of Quran and its implications.⁶⁴

Ali Mustafa Yakub benefited from the mentorship of several influential educators, including Abdul Aziz bin Abdullah bin Baz, Al-Musnid KH Samsyuri Badawi, KH Idris Kamali, KH Adhlan Ali, KH Sobari, Prof. Dr. M. Hasan Hitou, Prof. Dr. Mustafa al-'Azami, Prof. Dr. Taufiq Ramadhan al-Bouti, and Prof. Dr. Wahbah Mustafa al-Zuhayli. These scholars provided him with invaluable insights and guidance in comprehending religious matters and Islamic knowledge.⁶⁵ Being a scholar, he is a prolific writer and produces works including: "25 menit bersama Obama Hadis"; "al-Qiblah Ala Dhu' al-Kitab Wa al-Sunnah"; "al-Turuk al-Shibah fi Fahm al-Sunnah al-Nabawiyah"; "Cara Benar memahami Hadis"; "Hadis Nabawi dan Sejarah Kodifikasinya [terkemah dari karya Mubammad Mustafa Azami]"; "Hadis-Hadis Bermasalah"; "Hadis-Hadis palsu seputar Ramadhan"; "Imam Bukhari dan Metodologi Kritik Dalam Ilmu Hadis"; "Istimbat Ramadhan Wa Syawal Wa Dzil al-Hijjah Ala Dhu' al-Kitab Wa al-Sunnah"; "Kerukunan Umat dalam Perspektif Alquran dan Hadis"; "Kiblat menurut Alquran dan Hadis"; "Kriteria Halal Haram untuk Pangan, Obat, dan Kosmetika menurut Alquran dan Hadis"; "Kritik Hadis"; "Masyri' al-Halal Wa al-Haram Fi al-At'imah, Wa al-Ashribah, Wa al-Adwiyah Wa al-Mustahdlat al-Tajmiliyyah Ala Dhu' Al-Kitab Wa al-Sunnah"; "Menghafal Alquran di Amerika Serikat"; "MM Azami pembela eksistensi hadis"; "Nasihat Nabi Kepada Para Pembaca dan Penghafal alquran"; "Nikah beda agama dalam perspektif Al-Quran dan Hadis"; "Pengajian Ramadhan Kiai Dulali"; "Peran Ilmu Hadis dalam Pembinaan Hukum Islam"; "Ramadhan Bersama Ali Mustafa Yaqub"; "Sejarah dan Metode Dakwah Nabi", etc.^{66, 67, 68, 69} One of his dedications

⁶⁴ Maizuddin et al., "The Typology of Hadith as the Bayān of the Qur'an and Its Implications for the Reform of Islamic Inheritance Law," *Samarab: Jurnal Hukum Keluarga dan Hukum Islam* 7, no. 2 (2023): 760–80, doi: 10.22373/sjhk.v7i2.17467. See also Abdul Majid et al., "The Method in Understanding Hadith Through Ijmā' and Its Implications for Islamic Law in Indonesia: Studies on the Hadiths of the Month of Qamariyah," *Samarab: Jurnal Hukum Keluarga Dan Hukum Islam* 7, no. 1 (2023): 281–301, doi: 10.22373/sjhk.v7i1.12383; Maizuddin et al., "The Typology of Hadith as the Bayān of the Qur'an.

⁶⁵ Aidah et al., *Peranan KH Ali Mustafa Yaqub*.

⁶⁶ Ramli Abdul Wahid, *Sejarah Pengkajian Hadis Di Indonesia* (Banjarmasin: IAIN Antasari Press, 2010).

⁶⁷ Ramli Abdul Wahid, "Perkembangan Kajian Hadis di Indonesia: Studi Tokoh dan Organisasi Masyarakat Islam," *Al-Bayan: Journal of Al-Qur'an & Al-Hadith* 4, no. 1 (2006): 63–78.

in the world of hadith is by establishing a boarding school of hadith known as *Pesantren Darus Sunnah*.⁷⁰

Information about Shamsuddin Siddiq is limited, but his influence on the tahqiq of hadith, particularly by Shaikh Abdus Samad al-Palimbani, is notable. His contribution is documented in a 1982/83 treatise from Universiti Kebangsaan Malaysia (UKM). In the introduction, Siddiq expressed gratitude to Allah SWT for the attention his research received, hoping it would benefit the Muslim community. However, financial challenges delayed the book's publication. Shamsuddin Siddiq expressed gratitude for the successful publication of his book, supported by ABIM, and wished them Allah's reward. Dr. Abdul Halim al-Muhammadi praised Siddiq's work, comparing it to a Master's degree in scholarly value. The book's meticulous research and clear organization have made it a lasting and influential reference in the Nusantara Muslim community.^{71, 72, 73}

Muhammad Kasyful Anwar excels in studying 19th-century hadith, supported by his family background and diverse scientific expertise. However, his access to diverse hadith literature is limited.⁷⁴ Muhammad Syuhudi Ismail, known for strict scientific methodology and thorough criticism of controversial hadith, strengthens his research. However, his lack of exposure to regional hadith traditions may limit his contextual understanding.^{75, 76}

Ali Mustafa Yaqub, with studies in Indonesia and Saudi Arabia, excels in contextualizing hadith, though modern critical methods limit

⁶⁸ Nafi Aisyah, "Penerapan Metode Ali Mustafa Yaqub dalam Memahami Hadis Larangan Pemakaian Parfum Bagi Wanita" (Bachelor Thesis, UIN Syarif Hidayatullah, Jakarta, 2017).

⁶⁹ Aidah et al., *Peranan KH Ali Mustafa Yaqub*.

⁷⁰ Ibid.

⁷¹ Sagir, Aziz, and Hasan, "Hadis Maqbul dan Mardud.

⁷² Sagir, "Kajian Hadith dalam Kitab Hidayat Al-Salikin.

⁷³ Sagir, "Hadis-Hadis Dalam Kitab Hidayah Al-Salikin.

⁷⁴ Noor and Sayyidati, "Peranan Tuan Guru Haji Muhammad Kasyful Anwar.

⁷⁵ D Dadah and C Rahmat, "Metode Kritik Hadis Perspektif Muhammad Syuhudi Ismail," *Jurnal Studi Hadis Nusantara* 4, 2 (2022), 182-192.

⁷⁶ S Rifai and M Masruhan, "Analisis Pemikiran Hermeneutika Muhammad Syuhudi Ismail," *Cendekia: Jurnal Studi Keislaman* 8, 2 (2022), 210.

his approach.⁷⁷ Shamsuddin Siddiq, skilled in analyzing sanad and matan, synthesizes various critical approaches but faces limitations due to access and modern methodologies, impacting broader analysis.⁷⁸

Indonesian Scholars' Contributions to the Establishment of Hadith Authority

Based on previous studies, considering the dedication performed by Muhammad Kasyful Anwar, Muhammad Syuhudi Ismail, Ali Mustafa Yaqub, and Shamsuddin Siddiq in establishing the authority of hadith: analysed using ATLAS.ti, the important points are obtained as in the figure 1.

Based on the figure 1, it is known from previous research that the research study of these four scholars is divided into three main contributions, namely contributions in understanding, contributions in writing, and contributions in physical form. More details will be provided one by one. Understanding hadith involves accurate classification, contextualization, and reasoning, distinguishing authentic from fabricated hadith. This enriches knowledge, strengthens arguments on sanad and matan validity, and preserves Islamic teachings against misconceptions.⁷⁹

Muhammad Kasyful Anwar, Muhammad Syuhudi Ismail, Ali Mustafa Yaqub, Shamsuddin Siddiq, and Mustafa Azami have enriched hadith studies. Kasyful Anwar critically analyzed sanad and matan, connecting hadith to contemporary life. Syuhudi Ismail integrated Islamic traditions with modern methods, pioneering contextual hadith studies in Indonesia. Ismail successfully conceptually formulated the study of hadith in a way that is not thinkable by hadith scholars before him. Thus, he offered alternatives in studying hadith by scrutinizing historical aspect of a hadith by emphasizing the difference of hadith in term of temporality, locality and universality. He calls his approach as *Ilm Ma'ani al-Hadith*. His efforts is some ways similar to that of

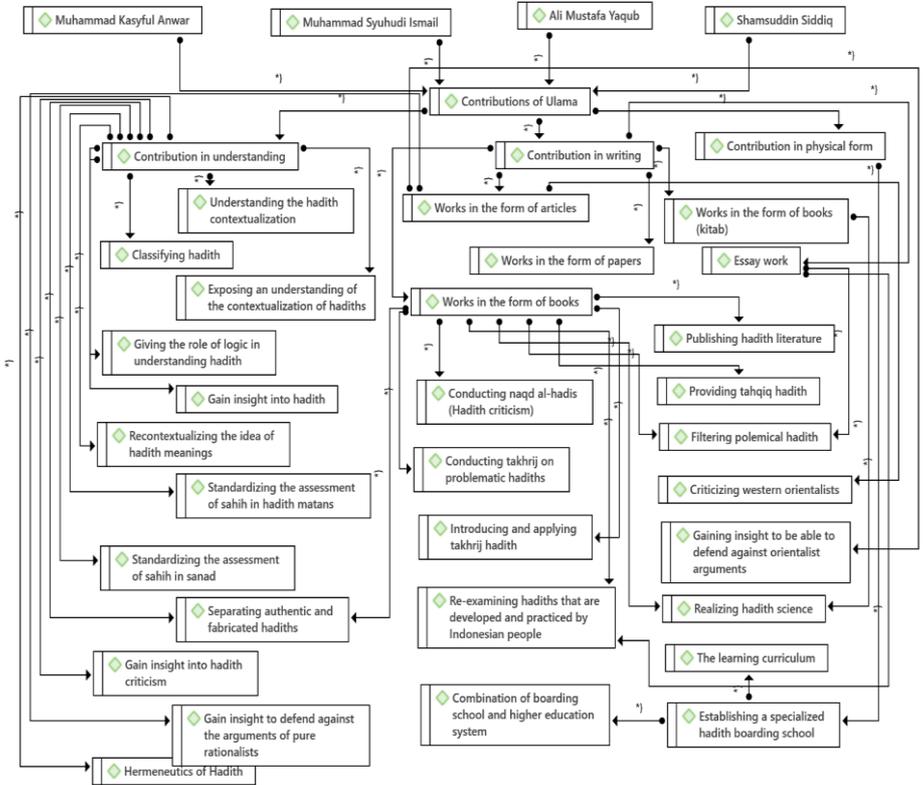
⁷⁷ Abdul Kodir, "Integrating Hadith Into Education: Bridging the Gap between Traditional Islamic Scholarship and Modern Learning," *Diroyah : Jurnal Studi Ilmu Hadis* 7, no. 2 (2023).

⁷⁸ Wasman, Mesraini, and Suwendi, "A Critical Approach to Prophetic Traditions: Contextual Criticism in Understanding Hadith," *Al-Jami'ah: Journal of Islamic Studies* 61, no. 1 (2023): 1–17, doi:10.14421/ajis.2023.611.1-17.

⁷⁹ Fahmi Ali Syaifuddin Rizal, "Criticism Towards Shaḥrūr's Concept of the Prophet's Sunnah", *Islamica: Jurnal Studi Keislaman* 15, no. 2 (2021): 318–48, doi: 10.15642/islamica.2021.15.2.318-348.

Mustafa Azami, an Indian scholar, contributed through his hermeneutical work on sanad and matan in “*Studies in Hadith Methodology and Literature*”.⁸⁰

Figure 1. Contribution of Indonesian Scholars to the Establishment of Hadith Authority



Source: ATLAS.ti

Likewise, Ali Mustafa Yaqub and Shamsuddin Siddiq made significant contributions to hadith understanding. Yaqub provided contextual interpretations by integrating social and cultural insights. In his book *Cara Benar Memahami Hadis*, Yaqub offered a contextual approach and a rational as well as scientific explanation on hadith which

⁸⁰ Ahmad Isaeni, Is Susanto, and Abdurrahman Raden Aji Haqiqi, "Criticism of Mustafa Azami's Critical Thoughts in Study of Hadith," *Ulumuna* 27, no. 2 (2023): 762–93, doi: 10.20414/ujs.v27i2.758.

related to culture. He argues that some of the Prophet tradition showcase Arab culture which inspire the exemplary sayings and attitude of the prophet. He then proposes examples like beating drums during wedding ceremony which signify the importance of making the announcement of the marriage. Similarly, he also argues that Arabic clothing is simply an expression of Arab culture, not universal code for all Muslims to follow.

On this note, Yaqub is notably critical of Al-Albani's views, which deviate from traditional hadith scholars' interpretations. Al-Albani, a modern scholar from Damascus, is known for issuing controversial fatwas on hadith interpretation.⁸³ By the contributions they have made in the understanding of hadith, it is expected that there would be a development and renewal of thought and an enhanced better understanding and practicing the hadith teachings in daily life, such as living hadith.⁸⁴

Writing contributions enrich hadith literature, provide valuable insights, and broaden Muslim understanding. Through books, papers, and articles, they present new analyses, clarify complex issues, and re-examine practiced hadith. Their works address polemical hadith, critique orientalist arguments, and offer perspectives to defend against rationalist views, contributing significantly to the study and application of hadith teachings⁸⁵; This work aims to advance hadith science by conducting *takhrīj* on complex hadiths and serving as a filter for controversial traditions. It includes hadith criticism, *takhrīj* studies, and re-examining Indonesian practices to distinguish valid from fabricated hadiths.

Muhammad Kasyful Anwar, Muhammad Syuhudi Ismail, Ali Mustafa Yaqub, and Shamsuddin Siddiq made significant contributions to hadith compilation, especially Shayikh Abdul al-Samad al-Palembani's *Hidaya al-Salikin*. Anwar excelled in criticizing hadith validity, while Ismail introduced clear methodologies. Yaqub and

⁸³ Ahmad Musyafiq, "The Impact of Al-Albānī's Revolutionary Approach to Hadith on Islamic Militancy in Indonesia," *Al-Jami'ah: Journal of Islamic Studies* 61, 1 (2023): 81–105, doi: 10.14421/ajis.2023.611.81-105.

⁸⁴ Saifuddin Zuhri Qudsy et al., "The Making of Living Ḥadīth: A New Direction of Ḥadīth Studies in Indonesia," *Culture and Religion* 23, 4 (2023), 353–72, doi: 10.1080/14755610.2024.2336461.

⁸⁵ Nur Hamidah Pulungan, "An Orientalist Today: Jonathan A.C. Brown's Thoughts on Hadith," *Ulumuna* 27, 2 (2023), 552–72, doi: 10.20414/ujis.v27i2.767.

Siddiq contextualized hadith for modern society. Their contributions enrich hadith literature and offer practical guidance, such as on niqab usage.⁸⁶ Another contribution is physical contributions include establishing facilities like schools, mosques, hadith libraries, or study centers to support hadith understanding and research. Ali Mustafa Yaqub exemplified this by founding the Darus Sunah Institute, blending pesantren and higher education systems to nurture a new generation of hadith scholars with a specialized curriculum.⁸⁷

Conclusion

This study emphasizes contributions of four Indonesian hadith experts to uphold and maintain the position of hadith as the main reference after the Qur'an. Their profound understanding, critical writing, and supportive infrastructures enhance the study and application of hadith teachings. The hadith research by Muhammad Kasyful Anwar, Muhammad Syuhudi Ismail, Ali Mustafa Yaqub, and Shamsuddin Siddiq truly benefit Muslims, especially in Nusantara and create arrays of the new paradigm of understanding hadith. This study's small sample size and time-limited data collection restrict generalizability and long-term analysis on actual repercussion of hadith understanding among experts and Muslims at large. A larger study using quantitative analysis, interviews, and institutional mapping is needed to further advance hadith research in the Malay Archipelago. []

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⁸⁶ Ahmad Isaeni et al., "The Minority Stigma of Niqabi in Social Communities: A Study of Living Sunnah on Niqab-Wearing Students at the Islamic State University in Lampung," *QIJIS (Qudus International Journal of Islamic Studies)* 12, no. 1 (2024): 1–38, doi: 10.21043/qjis.v12i1.22587.

⁸⁷ Fuad Thohari et al., "The Implications of Understanding Contextual Hadith on Religious Radicalism (Case Study of Darus-Sunnah International Institute for Hadith Sciences)," *Samarab: Jurnal Hukum Keluarga Dan Hukum Islam* 5, no. 2 (2021): 710–40, doi: 10.22373/sjhc.v5i2.11124.

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