



The Significance of Multidisciplinary Approach in Hadith Studies: A Case Analysis of Ma'had Aly Hasyim Asy'ari Tebuireng

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Received: 24-04-2024

Revised: 07-06-2024

Accepted: 08-06-2024

Abstract

In contemporary Islamic scholarship, the study of hadith is of paramount importance. However, Ma'had Aly Hasyim Asy'ari Tebuireng's multidisciplinary approach in hadith studies has not yet reached a third of the monodisciplinary research. This study addresses two main topics: first, the urgency of a multidisciplinary approach in hadith studies at Ma'had Aly; second, to describe the multidisciplinary approaches in hadith studies. The current state of hadith studies at Ma'had Aly Hasyim Asy'ari Tebuireng is predominantly monodisciplinary, with monodisciplinary research accounting for 70% of the theses from 2020 to 2023. In contrast, the multidisciplinary approach in hadith studies at Ma'had Aly Tebuireng remains below 10%. Therefore, it is essential to enhance the approaches that support hadith's research at Ma'had Aly Tebuireng, specifically by incorporating hermeneutics, stylistics, and ethno/netnography. These interdisciplinary methodologies offer a more nuanced and comprehensive analysis of hadith by integrating perspectives from various academic disciplines. This approach deepens the understanding of hadith and broadens the scope of research, making it more relevant to contemporary issues and diverse contexts.

Keywords: Hadith Studies; Ma'had Aly; Multidisciplinary Approach.

Abstrak

Dalam studi keislaman kontemporer, kajian hadis memiliki kepentingan yang sangat besar. Namun, di Ma'had Aly Hasyim Asy'ari Tebuireng, pendekatan multi-interdisiplin dalam kajian hadis belum mencapai sepertiga dari penelitian monodisiplin. Penelitian ini bertujuan untuk membahas dua topik utama: pertama, urgensi pendekatan multi-interdisiplin dalam kajian hadis di Ma'had Aly; kedua, mendeskripsikan pendekatan-pendekatan multi-interdisiplin dalam kajian hadis. Kondisi kajian hadis di Ma'had Aly Hasyim Asy'ari Tebuireng saat ini masih didominasi oleh studi monodisiplin, dengan penelitian monodisiplin mencapai 70% dari skripsi yang ditulis dari tahun 2020 hingga 2023. Sebaliknya, pendekatan multi-interdisiplin dalam kajian hadis di Ma'had Aly Tebuireng masih berada di bawah 10%. Oleh karena itu, perlu untuk meningkatkan pendekatan-pendekatan yang menunjang penelitian hadis di Ma'had Aly Tebuireng, khususnya dengan mengintegrasikan hermeneutika, stilistika, dan etno/netnografi. Metodologi interdisipliner ini menawarkan analisis yang lebih mendalam dan komprehensif terhadap hadis dengan mengintegrasikan perspektif dari berbagai disiplin ilmu. Pendekatan ini tidak hanya memperdalam pemahaman terhadap hadis tetapi juga memperluas cakupan penelitian, sehingga lebih relevan dengan isu-isu kontemporer dan konteks yang beragam.

Kata Kunci: Kajian Hadits; Ma'had Aly; Pendekatan Multidisipliner.

Introduction

2016 marked the beginning of hadith studies at Ma'had Aly Hasyim Asy'ari Tebuireng. Ma'had Aly is authorized to offer only one study program as a higher education institution within the *pesantren* system. Since its inception, Ma'had Aly Tebuireng has designated its study program as hadith and hadith sciences. Initially, however, Ma'had Aly Tebuireng was inclined towards fiqh studies. Over six years of transitioning its focus from fiqh to hadith studies, graduates have produced dozens of theses. The research styles in these hadith studies vary, including analytical studies, living hadith, thematic studies, and figure studies.

Of the 105 theses sampled in this research, thirty were thematic studies favored by the students. Seventeen were figure studies, and fifteen were analytical studies. Most of these studies primarily employed a monodisciplinary approach. The multidisciplinary approach in hadith studies at Ma'had Aly Hasyim Asy'ari Tebuireng has not reached one-third of the monodisciplinary research.

Interdisciplinary Islamic studies have become increasingly important due to the complex religious, social, and political issues Muslim communities face worldwide.¹ Muslims gain a broader perspective on Islam by involving disciplines such as history, anthropology, politics, philosophy, economics, philology, linguistics, and sociology. It allows for a more holistic understanding of Islam, moving from an exclusive view to a more inclusive one.

Mohammad Arkoun and Abu Rabi' have pioneered multidisciplinary approaches in Islamic studies. They propose historical-critical, hermeneutical, contextual, critical-tradition, transdisciplinary, comparative, and postcolonial approaches to understanding religious texts. For them, the study of religion cannot be separated from psychoanalysis, psychology, history, sociology, and culture.² Through these interdisciplinary approaches, Islamic religious studies continue to evolve and become more widely applicable.

In addition to the contextualization of religious texts (hadith) proposed by these scholars, Ahmad Ubaydi Hasbillah advocates for the textual construction of hadith to understand it. He aims to form a cultural-original-moderate religious pattern. He believes a holistic textual understanding of hadith can shape a cultural-original-moderate religious pattern if done holistically and proportionally. Holistic textualism can be achieved through the Athari principle, which does not overly focus on a single keyword. Proportionality can be achieved by treating each text equally according to structure and textual indications. Properly understood and used proportionally, hadith will form an inclusive religious paradigm. Conversely, partial use of hadith texts can misrepresent other hadith texts, especially cultural texts not rooted in prophetic tradition.³

Amrulloh also uses the *Tarbawi* perspective in researching hadiths with an educational problem-based learning perspective. He examines hadiths in the chapter on presenting problems by the teacher to the student regarding their authenticity and authority while generating educational and teaching patterns.⁴ He also employs a historical approach to discover that some narrators in Sunni hadith books were not Sunni but Shi'a.⁵ The ethnographic approach is also used in his research to study hadiths on the internet. He reveals

¹ Theguh Saumantri dan Hajam Hajam, "Urgensi Metodologi Studi Islam Interdisipliner Untuk Moderasi Islam," *An-Nawa: Jurnal Studi Islam* 5, no. 1 (6 Juni 2023): 1–18, <https://doi.org/10.37758/annawa.v4i1.579>.

² Najrul Jimatul Rizki dkk., "Metodologi Studi Islam (Perspektif Arkoun Dan Ibrahim M. Abu Rabi)," *Jurnal Pendidikan Indonesia (JOUPI)* 1, no. 3 (9 Agustus 2023): 147–59.

³ Ahmad Ubaydi Hasbillah, "Nalar Tekstual Ahli Hadis Kajian Otorisasi, Puritanisasi, dan Enkulturasasi Sunnah Nabi dalam Ormas Islam di Indonesia" (doctoralThesis, Sekolah Pascasarjana UIN Syarif Hidayatullah Jakarta, 2017), <https://repository.uinjkt.ac.id/dspace/handle/123456789/38769>.

⁴ Amrulloh Amrulloh, Rizqa Ahmadi, dan Miftakhul Ilmi Suwignya Putra, "Analisis Hadis Pengajaran Berbasis Masalah dengan Pendekatan Tarbawi," *Jurnal Pendidikan Islam* 5, no. 1 (2021): 1–17.

⁵ Amrulloh Amrulloh, "The Narration Analysis of 'Abbād B. Ya'qūb As A Syiah Rāfiḍah Narrator In The Main Hadith Book Of Sunni," *Jurnal Ushuluddin* 27, no. 1 (30 Juli 2019): 44–61, <https://doi.org/10.24014/jush.v27i1.6392>.

the online spread of pseudo-hadiths about Islamic education, analyzing them with the *Takhriji* method.⁶

Viki Juianto explores the *kasyf* method of Sufis to test the authenticity of hadiths. He concludes that *kasyf* is part of the *Irfani* methodology and is authoritative for Sufis. Viki attempts to combine hadith criticism with Sufi perspectives, particularly Ibn' Arabi's.⁷ Through a multidisciplinary approach in Islamic studies, it is possible to develop interpretations of religious texts, including hadiths, through linguistic, historical, and scientific interpretations.⁸ Since texts, whether religious or not, are part of history, and history is always accompanied by sociology, anthropology, language, and geography. Following these findings, this research measures the urgency of a multidisciplinary approach in hadith studies at Ma'had Aly and describes the multidisciplinary approaches in hadith studies.

Method

This research employs a qualitative method with a descriptive approach to illustrate the phenomenon of using a multidisciplinary approach in hadith studies at Ma'had Aly Hasyim Asy'ari Tebuireng over the past four years (2020-2023). Data collection techniques include document study, in-depth interviews, and participant observation. The document study will collect and analyze students' theses, curricula, and other academic records to provide an overview of the extent to which the multidisciplinary approach has been implemented. In-depth interviews with lecturers, program managers, and students will provide insights into the importance and application of the multidisciplinary approach in hadith studies. Participant observation will be used to directly observe academic activities and the learning process at Ma'had Aly. Data analysis techniques include content analysis and triangulation, ensuring the validity of findings by integrating various data sources. Additionally, a historical-critical and interdisciplinary approach will be used to analyze the development of hadith studies at Ma'had Aly over time and to gain a more comprehensive understanding of the urgency of a multidisciplinary approach in hadith studies. With this method, the research aims to provide a clear and in-depth picture of the importance of a multidisciplinary approach in hadith studies and how this approach is applied and can be enhanced at Ma'had Aly Hasyim Asy'ari Tebuireng.

Result and Discussion

The Pattern of Hadith Research at Ma'had Aly Hasyim Asy'ari Tebuireng

Hadith research at Ma'had Aly Hasyim Asy'ari has been considered massive since 2016 when the focus of the study program shifted towards hadith and hadith sciences. By 2023,

⁶ Amrulloh Amrulloh, "Pseudo-Hadis Seputar Pendidikan Islam dan Sebarannya di Internet," *Riwayat* 4, no. 1 (2018): 125–46.

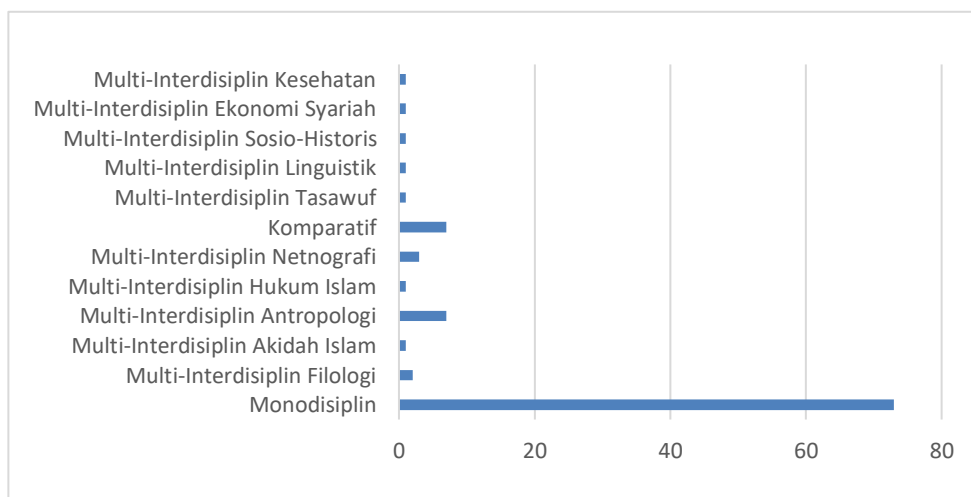
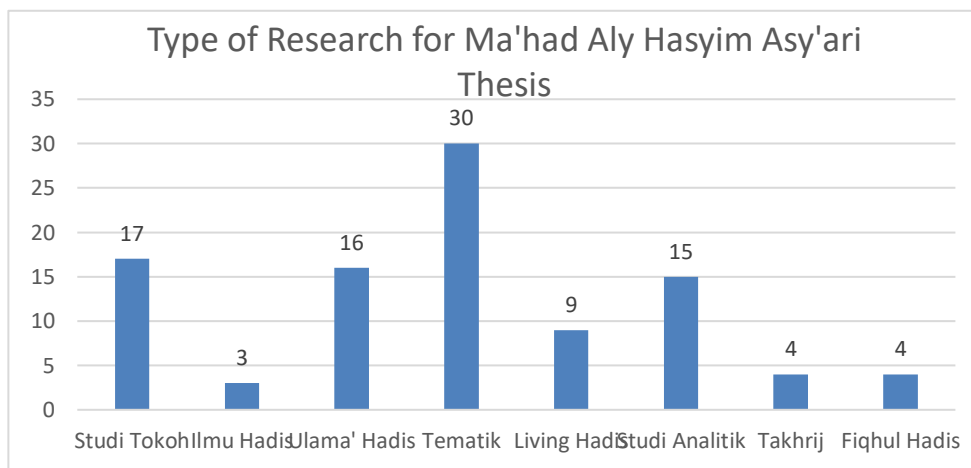
⁷ Abdillah Afabih dan Viki Junianto, "Examining Ibn Arabi's Kashf Method on the Authenticity of Hadith," *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis* 23, no. 1 (31 Januari 2022): 111–24, <https://doi.org/10.14421/qh.2022.2301-06>.

⁸ Awal Rifai Wahab dan Ahmad Syaripudin, "Metode Fikih, Metode Syarah, Teknik Pendekatan, Dan Teknik Interpretasi Dalam Memahami Hadis," *Jawami'ul Kalim: Jurnal Kajian Hadis* 1, no. 1 (30 Maret 2023): 23–37, <https://doi.org/10.36701/jawamiulkalim.v1i1.911>.

more than one hundred theses have been published by this Islamic boarding school college. However, the researcher selected 99 sample theses to gather data and uncover facts.

The research types produced by the Ma'had Aly students are pretty varied. These include figure studies, hadith sciences, hadith scholars, thematic studies, living hadith, analytical studies, *takbrij*, and *fiqh al-hadith*. Thematic research is the most numerous, totaling 30. Figure studies total 17, hadith Scholars 16, analytical studies 15, living hadith 9, hadith Sciences 3, *takbrij* and *fiqh al-hadith* each have four.

From the perspective of research nature, the majority are theses with a monodisciplinary approach, totaling 73. Comparative research amounts to 7 theses. Meanwhile, multidisciplinary theses in sufism, the Islamic creed, Islamic law, linguistics, Sharia economics, socio-historical, and health each amount to only one research. Approaches that can be considered numerous—more than two or exactly two—are anthropology with 7, netnography with 3, and philology with 2.



The multidisciplinary approach to Sufism has been applied by Iskandar Rois Shidiq (2023), who explored hadiths about the teachings of *Rabithah* in *tarekat* and measured the compatibility between the hadith evidence and the *tarekat's* interpretation of *Rabithah*

teachings.⁹ Additionally, Muhammad Al-Arifuttaqi conducted a study on hadiths, which were used as evidence for the *hizib* practices commonly performed by the Nasyabandiyah Cukir, Jombang *tarekat*.¹⁰

Jumayyah (2021) investigated the perspectives of scholars on the authority of *hadith hasan* for establishing Islamic creed evidence.¹¹ In his thesis, Nur Karim also attempted to examine the hadith perspective on Islamic banking.¹² Nurul Faizah conducted a descriptive study on the art of language in the hadiths of the Prophet.¹³ Hanik Sindi F approached the health aspects of hadiths about breastfeeding.¹⁴

Iqbal Nursyahbani and Yuniar Indra Yahya also took a philological approach in their research. They both attempted to delve into M. Hasyim Asy'ari's hadith scholarship through figures directly associated with him. However, the philological approach was used solely for manuscript transcription, neglecting other important philological aspects that should be revealed.

Students also conducted living hadith research, often using an anthropological approach. For instance, Dimas Setyawan Saputra studied the living hadith tradition of *halal bi halal*,¹⁵ Fahmi Husen discussed the issue of abstaining from voting (*golput*) using a hadith perspective,¹⁶ and Thoifurrahman investigated the tradition of six-*rakaat* prayers at Pesantren Daruttauhid, Sampang, Madura.¹⁷

Only three students conducted netnographic hadith studies. Faridatul Miladiyah researched Yusuf Chudori's YouTube uploads about hadiths in the book "*Ayyuha al-Walad*."¹⁸ Moh. Minahul Asna delved into hadiths on Instagram to examine the narrators' authority.¹⁹ Falich Haidar researched Bachtiar Nasir's videos about the virtues of drinking camel urine and analyzed the hadiths.²⁰

⁹ M. Iskandar Rois Shidiq, *الرابطة الصوفية في مفهوم الأحاديث النبوية* (Ma'had Aly Hasyim Asy'ari Tebuireng, 2023).

¹⁰ Muhammad Al Arifuttaqi, 2023, *حديث تطبيق*, [//repository.tebuireng.ac.id/index.php?p=show_detail&id=293&keywords=futtaqi](https://repository.tebuireng.ac.id/index.php?p=show_detail&id=293&keywords=futtaqi).

¹¹ Jumayyah, *الحديث الحسن والإحتجاج به في تثبيت العقيدة الإسلامية*, (Ma'had Aly Hasyim Asy'ari Tebuireng, 2021).

¹² Nur Karim, *النظام المصرفي الشرعي في الحديث - Sistem Perbankan Syariah Dalam Perspektif Hadits* (Ma'had Aly Hasyim Asy'ari Tebuireng, 2021).

¹³ Nurul faizah, *أسلوب التأكيد في الأحاديث النبوية الواردة في كتاب رياض الصالحين* (Ma'had Aly Hasyim Asy'ari Tebuireng, 2022).

¹⁴ Hanik Sindi Fariha, *حليب الثدي للصبي بين الحديث و علم الطب : دراسة المقارنة*, (Ma'had Aly Hasyim Asy'ari Tebuireng, 2023).

¹⁵ Dimas Setyawan Saputra, *عادة حلال بحلال في مجتمع قرية تامباك ريجو جومباغ دراسة في الحديث الحي*, (Ma'had Aly Hasyim Asy'ari Tebuireng), diakses 29 September 2023.

¹⁶ Fahmi Husen, *معطلو الانتخابات في منظور الحديث النبوي*, (Ma'had Aly Hasyim Asy'ari, 2022),

¹⁷ محمد طيف الرحمن, *إقامة الصلاة المسنونة ست ركعات بعد المغرب في معهد دار التوحيد إنجلان سامفانج مادور* (Ma'had Aly Hasyim Asy'ari Tebuireng, 2020).

¹⁸ Faridatul Miladiyah, *منهج تدريس الأستاذ يوسف خضري للأحاديث النبوية عن تربية الأولاد في كتاب أيها الولد للإمام الغزالي*, (Ma'had Aly Hasyim Asy'ari Tebuireng, 2021).

¹⁹ Moh Minahul Asna, *انتشار الأحاديث النبوية في فضائل الأعمال في إنستاكرام قيد المراجعة يتم قبوله أو رفضه*, (Ma'had Aly Hasyim Asy'ari Tebuireng, 2021),

²⁰ Falich Haidar Al-Habsy, *الأحاديث في شرب بول الإبل دراسة في فهم الحديث عند بختيار ناصر*, (Ma'had Aly Hasyim Asy'ari, 2022).

In addition, in-depth comparative studies were found in seven theses. These include comparisons of *Asma' wa Shifat* between *Sunni* and *Salafī* scholars,²¹ the relationship between Ibn Qayyim Al-Jauziyah's *matn* criticism and 1st-3rd century H scholars,²² the practice of sending rewards to deceased with the merits of charity in the view of Indonesian Islamic organizations²³, and descriptive studies of two hadith scholars in weakening hadiths.²⁴

Hadith Studies Approaches

1. Fiqh al-Hadith

Understanding the sayings of the Prophet Muhammad SAW requires more than just textual comprehension; it necessitates a contextual and in-depth understanding. Therefore, the study of the content of hadith requires *fiqh al-hadith*. It is an approach in the study of hadith aimed at uncovering the correct understanding or interpretation of the content of hadith texts by utilizing various sciences to aid in comprehending the sayings of the Prophet Muhammad SAW.²⁵ This approach has been used since the Prophet Muhammad SAW and his companions. The term *fiqh al-hadith* was introduced in the discussion of the hadith science, specifically in the book *Ma'rifaḥ al-Ulum al-Hadith* by Imam al-Hakim al-Naisaburi. It explains that *fiqh al-hadith* is a product of the science of hadith and serves as a cornerstone of Islamic jurisprudence.²⁶ Various methods of *fiqh al-hadith* are outlined, including:

- a. The principle of not hastily rejecting a hadith due to apparent differences or perceived contradictions with reason before conducting thorough study and understanding.
- b. Understanding the intended meaning (*maudhui*) of the hadith.
- c. Relying on linguistic analysis by considering the text and its context.
- d. Distinguishing between temporary, universal, or local cultural aspects of hadith rulings.
- e. Considering the status of Prophet Muhammad SAW as a human being, prophet, messenger, judge, or military leader.
- f. Carefully examine the authenticity of hadith and understand them meticulously.
- g. Ensuring that the hadith does not contradict more robust textual evidence.
- h. Linking with modern scientific theories to derive meanings regarding scientific indications found in medical hadiths.²⁷

²¹ Ujang Abdul Gopur, *دراسة مقارنة عن اختلاف فهم شروح الأحاديث في الأسماء والصفات عند مصطفى سعيد الخن وسليم بن عيد* (Ma'had Aly Hasyim Asy'ari Tebuireng).

²² Achmad Shidiqur Razaq, *علاقة ضوابط نقد المتن عند ابن قيم الجوزية في كتاب المنار المنيف بنقد المتن في القرون الثلاثة الأولى* (Ma'had Aly Hasyim Asy'ari Tebuireng).

²³ Mega Sofiyati, *إهداء و انتفاع الميت بصدقة الأحياء عند الجمعيات الإسلامية في إندونيسيا* (Ma'had Aly Hasyim Asy'ari, 2023).

²⁴ Muhammad Rizqi Mubarak, *منهج ابن الجوزي والترمذي لمعرفة الحديث الضعيف* (Ma'had Aly Hasyim Asy'ari Tebuireng, 2023).

²⁵ Kasman, Devi Suci Windariyah, Risya Fadhila. *Metode Penelitian Fiqh Al Hadis*. *Advances in Humanities and Contemporary Studies* Vol. 3 No. 1 (2022)

²⁶ Zul Ikromi. "Fiqh Hadis: Perspektif Metodologis dalam Memahami Hadis Nabi", *Al-Bukhori*, Vol. 03, No. 01, (2020), 110.

²⁷ *Ibid* 1

2. Tahqiq al-Hadith

Tahqiq al-Hadith, or the verification of hadith, involves establishing or justifying the quality of a hadith. It is closely related to *takbrij al-hadith*, indicating that it addresses whether a hadith is authentic (*sahih*) or weak (*da'if*) and can be used as a basis for legal rulings.²⁸ It represents the final stage of understanding the overall substance of a hadith. In other terms, *tahqiq al-hadith* is also known as *fiqh al-hadith*.²⁹

3. Multidisciplinary Approaches to Hadith Studies

Hermeneutics

Hermeneutics is the effort to explain and trace the fundamental message and understanding of an apparent, ambiguous, or contradictory speech or writing, causing doubt and confusion for listeners or readers.³⁰ Scholars such as Fazlur Rahman and Nasr Hamid Abu Zayd utilize hermeneutics to interpret texts.

Fazlur Rahman's hermeneutical approach aims to find the hadith's legislative ratio and moral principles. It begins by studying the micro (the Prophet's situation or the reasons for the hadith's revelation) and macro (the historical context of society, religion, customs, and institutional life) situations when a hadith was created in response to specific circumstances during the Prophet's time. Rahman's theory involves understanding the historical aspect of a hadith and the socio-cultural background when it was spoken. An example is analyzing the hadith regarding homosexuality, considering both the historical context of Prophet Luth's society and contemporary society's sociological conditions.

The first step in the hermeneutics of hadith using Fazlur Rahman's theory begins with understanding the meaning of the hadith by comprehending the historical aspects and the socio-cultural background at the time the hadith was narrated. The Prophet's saying goes: "Muhammad bin Amr As-Sawwaq told us, Abdul Aziz bin Muhammad told us from Amru bin Abu Amr from Ikrimah from Ibn Abbas, who said: The Messenger of Allah (SAW) said: "Whoever you find committing the act of the people of Prophet Lot (i.e., committing homosexuality), kill both the perpetrator and the one with whom it is done. And whoever you find among them committing this act, even if it is an animal, kill both the person and the animal." (H.R. Tirmidhi)

Investigating the *Asbab Al-Wurud* (occasions of revelation) of this hadith must be examined in two contexts: the time of the Prophet and the present time. That involves considering the socio-historical conditions of the people of Lot, as described in the Qur'an as homosexuals, and also the sociological conditions of those with same-sex tendencies in today's society. Based on Fazlur Rahman's theory of double movement, general principles can be identified in this context: first, the prohibition of homosexuality; second, the consequence for

²⁸ Liyas Septi Ningsih, *Ilmu Tahqiqul Hadits*,

²⁹ Fatimah Utsman dan A. Hasan Asy'ari Ulama', *Ratu-Ratu Hadis* (Semarang : Ittaqa Press, 2000), 15.

³⁰ Mundzir, Muhammad. "Kontekstualisasi Pemahaman Hadis Al-Ifki (Hoax) Dalam Berinteraksi Di Media Sosial: Aplikasi Hermeneutika Nasr Hamid Abu Zayd" *Rivayah : Jurnal Studi Hadis* [Online], Volume 7 Number 2 (19 January 2023)

homosexuality given to the people of Lot, which was a calamity. In the present context, the result for the perpetrators is the spread of sexually transmitted diseases.³¹

Nasr Hamid Abu Zayd offers humanistic hermeneutics to help understand a text by delving into the sociological world when the text is revealed. The first step he takes is to discover the *dalalah* (original meaning), the intended message of the text at the time of its revelation, and the pure aspect that the text aims to convey. The second step is to search for the significance (*maghza*). The third step is to uncover the untouched meaning (*maskut' anhu*). A practical example is the *hadith ifki*. The significance (*maghza*) in this hadith is that interactions among humans should be based on *ukhuwah insaniyyah* (human fraternity). Meanwhile, the untouched meaning (*maskut' anhu*) from this hadith is the obligation to respect the feelings of others, whether through speech, actions, or silence.³²

Hermeneutics in hadith can be a "tool" (not a replacement) to sharpen interpretation. This approach proves effective when combined with the horizon of the originator (the Prophet), the readers (the scholars of hadith, narrators, and interpreters), and its contextualization. Interpreting hadith through a hermeneutic approach is perceived to yield meanings that simultaneously incorporate both the textual and contextual elements of the hadith, considering that a text can only find its meaning within context. However, hermeneutics loses its effectiveness when the researcher disregards the horizons of the originator, the readers, and the *asbab al-wurud* (occasions of revelation). This is because a hadith text cannot be viewed solely from the perspective of historical text; it must also consider the elements of the originator (the Prophet) and the readers (narrators).

Stylistics

Stylistics in hadith refers to the language style or artistic secrets found in the selection of words used in the sayings of the Prophet. The science of stylistics plays a significant role in contributing to the understanding of hadith, serving as an essential tool and supporting material in the process of interpreting hadith. Stylistics, through the analysis of word preferences and sentence construction, demonstrates the effects produced by such styles. In contrast, deviations in language style provide insights into specific linguistic deviations within a hadith and their influence on the conveyed meaning.³³

Mustafa Sadiq Al-Rafi'i delineates the characteristics of hadith stylistics into three elements: first, *Al-Khulus*, meaning the precise selection of words that are interconnected and harmonious; second, *Al-Qasd*, which embodies the concise (*I'jaz*) and economical (*Iqtisad*) nature of words containing extraordinary meanings; and third, *Al-Istifa'*, signifying that a concise hadith expression is capable of conveying all the intentions of Prophet Muhammad SAW. These criteria of Nabawi hadith stylistics are distinct from general Arabic language

³¹ Rahmat Hidayatulloh, "Hadis Larangan Homoseksual dalam Perspektif Hermeneutika Fazlur Rahman" (bachelorThesis, FU, 2023), <https://repository.uinjkt.ac.id/dspace/handle/123456789/74514>.

³² Mundzir, Muhammad. "Kontekstualisasi Pemahaman Hadis Al-Ifki (Hoax) Dalam Berinteraksi Di Media Sosial: Aplikasi Hermeneutika Nasr Hamid Abu Zayd" *Rivayah : Jurnal Studi Hadis* [Online], Volume 7 Number 2 (19 January 2023)

³³ Achmad Shidiqur Razaq, "PENGERTIAN STILISTIKA DAN POSISINYA DALAM ILMU HADITS," *Nabawi: Journal of Hadith Studies* 1, no. 2 (20 April 2021), <https://doi.org/10.55987/njhs.v1i2.29>.

stylistics (*al-uslub al-ilmiah*, *al-uslub al-adabiyah*, and *al-uslub al-khithabiyyah*) and are called *jāwami' al-kalim*.³⁴

This approach benefits the understanding of hadith texts by revealing the aesthetic values of hadith language.³⁵ It also serves as a crucial tool and supporting material in interpreting hadith, identifying the artistic characteristics of hadith language, and facilitating the differentiation of language used within one literary work from another.³⁶ However, because the stylistic approach is linguistic, the research results mainly focus on linguistic and aesthetic conclusions without touching on the legal products of hadith.

Anthropology, Ethnography, and Netnography

Netnography is an extension of ethnography, defined as the systematic study and recording of human cultural systems and descriptive work resulting from research. Ethnographic research observes behaviors, attitudes, transactional decisions, and more.³⁷ An example of a netnographic approach is Nurun Najwah's dissertation on "Dehumanization of Women in the Context of Religion." The study explores data on the internet regarding female preachers using hadiths suspected of being seeds of dehumanization. It examines YouTube videos of Aisyah Dahlan and Oki Setyana Dewi.³⁸

The ethno/netnographic approach to hadith studies helps control, educate, describe, and correct religious discourse (hadith) within social and virtual communities. Additionally, the netnographic approach can be conducted by anyone with internet access, offering a broader scope of data collection without consuming much time. However, netnography also has several weaknesses, including difficulty in ensuring the authenticity of collected data, verifying the authenticity of participants' identities, and accessing all desired information, as some may be personal or confidential.³⁹

The Urgency of Multidisciplinary Approaches in Hadith Studies

The approaches mentioned earlier are efforts by Islamic researchers to ensure a holistic and comprehensive understanding of Islamic studies. It is to prevent partial interpretations of religious texts that may lead to misunderstandings. These approaches are intended to facilitate development in the field of hadith studies without neglecting the authenticity of the traditional sources as part of Islamic civilization.

³⁴ Sayidatul Afifah Rusda, Sri Ayu Fatmawati, dan Sepriyana Sepriyana, "Karakteristik Stilistika Hadis Menurut Musthofa Shadiq Ar-Rafi," *Nabawi: Journal of Hadith Studies* 1, no. 2 (30 April 2021), <https://doi.org/10.55987/njhs.v1i2.31>.

³⁵ Razaq, "Pengertian Stilistika Dan Posisinya dalam Ilmu Hadits."

³⁶ syihabuddin Qalyubi, "Kontribusi 'Ilm Al-Uslub (Stilistika) Dalam Pemahaman Komunikasi Politik," *Pidato Pengukuhan Guru Besar Dalam 'Ilm al-Uslub (Stilistika Arab)*, 12 September 2010, <https://digilib.uin-suka.ac.id/id/eprint/7788/>.

³⁷ Anastasya Nur Mahmudah, "Analisis Switching Intention Pada Generasi Z Followers Instagram Likes BSI Maslahat" (undergraduate, UIN KH. Achmad Siddiq Jember, 2023), <http://digilib.uinkhas.ac.id/24942/>.

³⁸ - Nurun Najwah, "Dehumanisasi Perempuan Dalam Bingkai Agama (Hadis) Pidato Pengukuhan Guru Besar dalam Bidang Ilmu Hadis," Other (Yogyakarta: UIN Sunan Kalijaga Yogyakarta, 2023), <https://digilib.uin-suka.ac.id/id/eprint/60290/>.

³⁹ "Yuks Cari Tahu Tentang Netnografi – WIDURI.AC.ID," diakses 2 Oktober 2023, <https://widuri.ac.id/yuks-cari-tahu-tentang-netnografi/>.

Islamic boarding schools (Ma'had Aly) primarily utilize classical Islamic texts as their main reference for learning and scholarly development. The curriculum development, learning processes, and evaluations are centered around these classical texts.⁴⁰ Therefore, it is imperative for Ma'had Aly, particularly those focusing on hadith studies like Hasyim Asy'ari Tebuireng, to adopt multidisciplinary approaches in their research endeavors. It will help broaden and enhance the monodisciplinary nature of Islamic studies.

Furthermore, in addition to deepening the monodisciplinary study of hadith, which includes disciplines such as *mustalah al-hadith*, *al-jarh wa ta'dil*, *sanad*, *matn*, *mukhtalaf al-hadith*, and *gharib al-hadith*, there is a need to explore other disciplines. It has been observed that over the past four years, research at these institutions has predominantly focused on monodisciplinary studies of hadith and the science of hadith alone. At least, the tradition of *babts al-kuṭub*, expected to emerge from the epistemic integration of the Islamic boarding school and university traditions, should be encouraged. Islamic boarding schools excel in mastering the content of classical texts, while universities have expertise in methodology. Fusing these two strengths can lead to broader and more advanced knowledge development.⁴¹

Conclusion

As reflected in the research trends at Hasyim Asy'ari Tebuireng Islamic Boarding School, the current state of hadith studies predominantly leans towards monodisciplinary studies. Monodisciplinary studies account for approximately 70% of the theses written between 2020 and 2023, while multidisciplinary approaches in hadith studies at Tebuireng Islamic Boarding School are below 10%. Therefore, it is necessary to enhance the approaches supporting hadith research at Tebuireng Islamic Boarding School, such as hermeneutics, stylistics, and ethno/netnography, while ensuring a deep understanding of the hadith sciences.

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⁴⁰ Teuku Zulkhairi, *Pengembangan Kurikulum Perguruan Tinggi Keagamaan Islam berbasis Kitab Kuning pada Ma'had Aly di Aceh*, ed. oleh 2009067502 Muzakir (Banda Aceh: CV Rumoh Cetak, 2023), <https://repository.ar-raniry.ac.id/id/eprint/29137/>.

⁴¹ Nor Salam Salam dan Irsyaddur Rofiq Rofiq, "Perpaduan Sistemik-Organik Menuju Perpaduan Epistemik: Dilema Integrasi Pesantren Dan Perguruan Tinggi," *Journal Islamic Studies* 5, no. 1 (6 April 2023): 36–49, <https://doi.org/10.32478/jis.v5i1.1506>.

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