

Agus Hasan Bashori's Innovation in the Development of Hadith Science in Indonesia

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Abstract

Hadith figures have a wide scope. Individuals who play an important role in the collection, compilation, and study of hadith can be defined as hadith figures. This article examines the significant contribution of Agus Hasan Bashori in the development of hadith science through his work entitled *al-Arba'un an-Nawawiyah wa Ziyaadatuhu ar-Rajabiyah*. The purpose of this study is to find Agus Hasan Bashori's innovation in assessing, listing, and compiling the hadith *fawaid* of Imam Nawawi and Imam Ibn Rajab by comparing the *tahqiq* results of the scholars. This research uses a qualitative approach with the type of biographical study research interview technique. The results of this study indicate that: (1) The role of a family that has positive values related to education, hard work, and integrity is one of the supporting factors for Agus Hasan Bashori in achieving his success. (2) Agus Hasan Bashori's exemplary work in accordance with existing principles and values is able to strengthen his character so that it can bring inspiration in the lives of others and build deep trust and respect from others. (3) Agus Hasan Bashori's innovations in Kitab *al-Arba'un an-Nawawiyah wa Ziyaadatuhu ar-Rajabiyah* not only strengthen the scientific foundation of hadith, but also help Muslims integrate the teachings of the Prophet Muhammad into their daily lives and improve their spiritual and moral quality.

Keywords: hadith scholar; contribution; innovation

Abstrak

Tokoh hadis memiliki cakupan yang luas. Individu yang berperan penting dalam pengumpulan, penyusunan, dan pengkajian hadis dapat diartikan sebagai tokoh hadis. Artikel ini mengkaji kontribusi signifikan dari Agus Hasan Bashori dalam pengembangan ilmu hadis melalui karyanya yang berjudul *al-Arba'un an-Nawawiyah wa Ziyaadatuhu ar-Rajabiyah*. Tujuan dari penelitian ini adalah menemukan inovasi Agus Hasan Bashori dalam menilai, mencantumkan, serta menyusun *fawaid* hadis Imam Nawawi dan Imam Ibnu Rajab dengan membandingkan hasil *tahqiq* para ulama. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian studi biografi teknik wawancara. Hasil dari penelitian ini menunjukkan bahwa: (1) Peran keluarga yang memiliki nilai-nilai positif terkait pendidikan, kerja keras, dan integritas menjadi salah satu faktor pendukung bagi Agus Hasan Bashori dalam menggapai keberhasilannya. (2) Keteladanan Agus Hasan Bashori dalam berkarya sesuai dengan prinsip dan nilai yang ada mampu memperkuat karakter beliau sehingga dapat membawa inspirasi dalam kehidupan orang lain serta membangun kepercayaan dan rasa hormat yang mendalam dari orang lain. Keteladanan tersebut merujuk pada bagaimana seorang tokoh hadis itu sendiri menjadi contoh positif melalui pencapaian mereka. (3) Inovasi Agus Hasan Bashori yang dituangkan dalam Kitab *al-Arba'un an-Nawawiyah wa Ziyaadatuhu ar-Rajabiyah* tidak hanya memperkuat landasan ilmiah hadis, tetapi juga membantu umat islam mengintegrasikan ajaran Nabi Muhammad ke dalam kehidupan sehari-hari dan meningkatkan kualitas spiritual serta moral.

Kata Kunci: Tokoh hadis; Kontribusi; Inovasi

Introduction

Improving the quality and relevance of the scientific field of hadith science affects development. Development occurs because of movement. These developments emerged from the hadith scholars.¹ Not a few of us can find some hadith figures who have a great influence on the development. In line with the results of previous research, it can be observed that a hadith scholar will not be bound by the number. Many of them enthusiastically participated in the development of the science of hadith, considering that the study of hadith was not only carried out in the Arab region.² Thus, the growth and development of hadith science can undergo significant changes in each era, starting from the time of the Prophet SAW which was continued by the Companions to the contemporary period of compiling hadith books by paying attention to the validity of the hadith.³ The development is still continuing, so that we can still read the text until today.

It is not new knowledge, especially among knowledge seekers that hadith is the second source of religion after the Qur'an.⁴ Hadith is anything attributed to the Prophet (SAW) in the form of his words, actions, attributes, or *taqrir*.⁵ However, the spread of the Hadith that we encounter or hear and read from various places today is not necessarily true. While the Prophet clearly threatens anyone who deliberately lies about his words or attributes to him other than his words then hell for him.⁶ This is as in the hadith narrated from Anas (may Allah be pleased with him), the Prophet said:

مَنْ تَعَمَّدَ عَلَيَّ كَذِبًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ

“Whoever deliberately lies against me, let him take his seat from hell. his seat from hell.”⁷

Therefore, one of God's safeguards of this religious law is that there will always be selected people who intercede in this matter. Through their knowledge and zeal to protect

¹ Muhammad Adriansyah Rum, Uswatun Hasanah, Sulaiman M. Nur, “The Role of KH. Fakhurrazi in the Field of Hadith in Ogan Ilir Regency, South Sumatra”, *Al-Shamela : Journal of Quranic and Hadith Studies* 2, no. 2 (2024): 144-156.

² Mutaqin Al-Zam Zami, “Kontributor Pemikiran Hadis di Indonesia: Studi Kajian Hadis di Indonesia dari Perorangan hingga Lembaga,” *Misykat: Jurnal Ilmu-Ilmu Al-Qur'an, Hadits, Syariah dan Tarbiyah* 4, no. 1 (2019).

³ Andi Nurul Muhaimin, A. Nurhidayah Br, Rahmi Dewanti Palangkey, Abbas, “Sejarah Pertumbuhan dan Perkembangan Ilmu Hadis,” *ICAIS: International Conference on Actual Islamic Studies* 2, no. 1 (2023).

⁴ Hedhri Nadhiran, “PERIWAYATAN HADIS BIL MAKNA Implikasi dan Penerapannya sebagai ‘Uji’Kritik Matan di Era Modern”, *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, Dan Fenomena Agama* 14, no. 2 (2013): 187-207.

⁵ Sabilar Rosyad, Muhammad Alif, “Hadis di Era Digital: Tantangan dan Peluang Penggunaan Teknologi dalam Studi Hadis”, *Jurnal Ilmu Agama: Mengkaji Doktrin, Pemikiran, Dan Fenomena Agama* 24, no. 2 (2023): 185-197.

⁶ Suci Amalia Yasti, Alfiah Rafika, Doni Saputra, “The Influence of the Muhaddisat's Profession on the Matan Hadiths They Reported in Kutub al-Tis'ah”, *Al-Shamela : Journal of Quranic and Hadith Studies* 2, no. 2 (2024): 125-143.

⁷ Muhammad bin Ismail Al-Bukhari, *Shahih Bukhari*, (Mesir: Dar Alamiyyah, 1436 H), Hadis no. 108.

Islam, they have endeavored to research and study the hadith to solve existing problems so that what spreads among the people is in accordance with what existed at the time of the Prophet.⁸ Many of the most recent hadith scholars with their innovations have created works and formulated various fields of knowledge which, in terms of the science of hadith, include the assessment of the matan and sanad, narration between narrators, takhrij hadith, and so on.⁹

The researcher will provide some examples of hadith figures and their contributions to the growth and development of hadith science in Indonesia. According to previous research, in the third century hijriyyah, there was a hadith scholar named Ibn Quraibah al-Dinawari. He succeeded in explaining contradictory traditions methodologically according to the major themes being debated through his book *Ta'wil Mukhtalaf al-Hadis*.¹⁰ Then in the fourth century there was also Al-Ramahurmuzi, in his contribution to the field of hadith he had written the book *al-Muhaddits al-Fashil Baina al-Rawi Wa ala-Wa'i* the book that was born first in the development of hadith science after being separated from other disciplines.¹¹ Then Abdul Qadir Hasan, one of the Indonesian scholars who successfully introduced the study of hadith through his book on the science of hadith *musthalah* which refers to *jarb wa ta'dil*.¹²

In this study, we will know and get to know one of the pioneers of hadith science in our time who is one of the 'alim in Indonesia, he is Dr. KH. Agus Hasan Bashori, director of Ma'had 'Aliy Al-Aimmah (MAA) Malang. A high school for the regeneration of preachers and hafiz al-Qur'an which was successfully inaugurated by Drs. KH. Husnan Bey Fananie, MA, special staff of the minister of religion of the Republic of Indonesia on 30 Rajab 1433 H/20 June 2012. The history of the establishment of MAA begins with his aspiration to establish a pesantren, which has been embedded since long ago in the mind of the founder and mudir of MAA. For the smooth running and development of da'wah, he succeeded in initiating the legal entity of YBM (Yayasan Bina al-Mujtama').

Since then he began to focus and vowed that the pesantren he had long aspired to could be realized. The reason behind this is that the community's need for preachers is so great, while the institutions that are expected to produce the future generation of Muslims have been affected by liberal thoughts and other deviations. Finally, as the beginning of the establishment of the pesantren, it was chosen to open Ma'had 'Aliy with the hope that the alumni of this pesantren would be ready to engage in preaching in the community.

⁸ Muhammad Rusli, Nazar Husain HPW, "Problematisa dan Solusi Masa Depan Hadis dan Ulumul Hadis", *Jurnal Ushuluddin: Media Dialog Pemikiran Islam* 17, no. 1 (2017), 123-138.

⁹ Arif Maulana, "Peran Penting Metode Takhrij dalam Studi Kehujjahan Hadis", *Jurnal Riset Agama* 1, no. 1 (2021).

¹⁰ Mohamad Anas, "Biografi Intelektual Ibn Qutaibah Al-Dinawari dan Kontribusinya dalam Bidang Hadis," *Nabawi: Journal of Hadith Studies* 2, no. 1 (2021).

¹¹ Irwan Abdurrohman dan Rizal Samsul Mutaqin, "Kontribusi al-Ramahurmuzi Terhadap Perkembangan Ilmu Hadis: Analisis Terhadap Kitab *al-Muhaddits al-Fashil Baina al-Rawi wa al-Wa'i*," *Diroyah Jurnal Studi Ilmu Hadis* 6, no. 1 (2021).

¹² Dita Rahmawati Ilahi, "Kontribusi Abdul Qadir Hassan Terhadap Hadis dan Ilmu Hadis di Indonesia," *Al-Atsar: Jurnal Ilmu Hadits* 1, no. 1 (2023).

The name MAA is taken with two purposes at once, namely upwards and also downwards. Upward means that the students who study later can emulate the imams of Islam, starting from the most great, namely the Messenger of Allah, then the khulafaur rasyidin imams (Abu Bakar, Umar, Uthman, Ali radhiyallahu 'anhum), the four imams (Abu Hanifah, Malik, Shafi'i and Ahmad) and all the imams who have contributed a lot to this religion of Islam. The downward intention is that MAA alumni, in the future are also expected to become imams in the midst of Muslims, such as imams in da'wah institutions, mosque imams and imams in their respective households.¹³

After successfully building the MAA high school, his missionary work continued through the construction of an Islamic boarding school. The pesantren was called al Umm. Education is not just a mere delivery of knowledge information, but a process of developing and fostering human beings to have the manners of a Muslim who believes, has knowledge, follows the sunnah of the Prophet, and *istiqamah* in his life. Based on the spirit of carrying the "Risalah Dakwah", Insha Allah, it can bring the direction of Islamic education towards the Islamic generation that we aspire to, namely towards the rabani generation.¹⁴

In addition, Agus Hasan Bashori is an innovator who is competent in creating a work, different from the works of other hadith figures. Where the work is able to renew or perfect existing works. One of his books is entitled *al-Arba'un an-Nawawiyah wa Ziyaadatuba ar-Rajabiyah* which contains 42 traditions of Imam Nawawi and 8 additional traditions of Imam Ibn Rajab. Kitab *al-Arba'un an-Nawawiyah* is a collection of traditions compiled by Imam Nawawi. In Arabic, arba'un means 40. However, the number of traditions is not 40, but 42 traditions compiled in one book, which is known as "*Hadis Arba'in*".

There is one scholar who says that *Hadith Arba'in* is the pillar of Islam, in which there are *ushul* (principal), *furu'* (branch), and laws relating to jihad, zuhud, manners, and advice. The form of Agus Hasan Bashori's innovation that was found was that he added fawaid from the comparison between one *tabqiq* and another that he did when he was about to write the book. In addition, there is a certificate of narration sheet at the end of his book. According to him, the placement of the certificate is part of a student's devotion to the scholars, whether they are still alive or have passed away. It can be one of the reasons we pray for the previous scholars. There is no doubt that this book is very useful for knowledge seekers.

Researchers found *majlis sama'* activities held specifically for Kitab *al-Arba'un an-Nawawiyah wa Ziyaadatuba ar-Rajabiyah* and read directly by the author of the book, Agus Hasan Bashori. The participants of the *majlis sama'* received a sanad that was connected to Imam Nawawi. Some of us already know that sanad is a specialty of Muslims and is a complement in studying the laws of this religion, which can show that what we learn is knowledge that has a source. Another virtue is that it allows us to reject or refute the accusations of the *ahlu bid'ah*. Such accusations have been made since the time of the

¹³ <https://www.aimmah.ac.id/tentang-kami/sejarah-aimmah/>. Accessed July 20, 2024.

¹⁴ <https://www.pesantrenalummm.sch.id/profil/>. Accessed July 20, 2024.

Companions of the Prophet. There are the words of a Companion named 'Abdullah ibn Mubarak who said,

الإِسْنَادُ مِنَ الدِّينِ، وَلَوْلَا الإِسْنَادُ لَقَالَ مَنْ شَاءَ مَا شَاءَ

“Sanad is part of the religion, if not for isnad, people would say whatever they want.”¹⁵

In these words there is a threat to those who incorrectly attribute something to the Prophet.¹⁶ But on the other hand, there is also a hadith of the Prophet which contains prayers for those who have kept the words of the Prophet. As in the Hadith of Zayd ibn Tsabit, he heard the Prophet say,

نَضَرَ اللَّهُ أَمْرًا سَمِعَ مِنَّا حَدِيثًا فَحَفِظَهُ حَتَّى يُبَلِّغَهُ غَيْرَهُ، فَرُبَّ حَامِلٍ فِقْهِهِ إِلَى مَنْ هُوَ أَفْقَهُ مِنْهُ، وَرُبَّ حَامِلٍ فِقْهِهِ لَيْسَ بِفَقِيهِهِ

“May Allah make the face of a servant radiant, whoever hears from us a hadith and then preserves it until it is conveyed to others (without additions and subtractions), it may be that the one who brings the news is not more knowledgeable than the one who receives the news, and it may be that the one who brings the news is also not a faqih.”¹⁷

Research related to Agus Hasan Bashori's innovation does not appear to have been conducted. Some previous studies that reviewed the study of characterization were conducted by Syaroji Sy,¹⁸ Annisaa Siti Zuadah,¹⁹ Afriadi Putra,²⁰ M. Zia Al-Ayyubi,²¹ Neli Alawiyah,²² and many more. Some of these things are of interest to researchers to examine Agus Hasan Bashori's biography further through one of his works, while analyzing and finding innovations that are poured in his book and knowing the influence of the spread of the book among the community.

This research uses a qualitative approach with a type of biographical study research where the focus of researchers is on the study of the life of a figure who has innovated in one of his works in the development of hadith science in Indonesia. This research was conducted *online* through interviews via *zoom meetings* and *google forms*. Interviews via *zoom meetings* are conducted to obtain information directly from the figures concerned. The interview via google form was filled in by several informants who were students of the figure.

¹⁵ Muslim bin Hajjaj al-Naisaburi, *Shahih Muslim*, (Mesir: Dar Ibn Jauzi, 1363 H), in *muqaddimah*.

¹⁶ Munawir Haris, “Kritik Matan Hadis : Versi Ahli-Ahli Hadis”, *Jurnal Al-Irfani : Jurnal Kajian Tafsir Hadits* 3, no. 2 (2017), 56-70.

¹⁷ Sulaiman bin Al-Asy’ast al-Sijistani, *Sunan Abi Daud* (Saudi: Darussalam, 1430 H), hadith no. 3660.

¹⁸ Syaroji Sy, “Pengaruh Hadis Dalam Ilmu Fiqih Dan Teologi (Kajian Tokoh Dan Pemikiran Imam Syafii)”, *ELFURQANI: Jurnal Ushuluddin dan Ilmu-ilmu Keislaman* 3, no. 2 (2017).

¹⁹ Annisaa Siti Zuadah, “Kyai Haji Ahmad Sanusi: Kajian Tokoh Ulama Hadis Asal Sukabumi”, *Multidisciplinary Research* 24 (2023).

²⁰ Afriadi Putra, “Pemikiran Hadis Kh. M. Hasyim Asy’ari Dan Kontribusinya Terhadap Kajian Hadis Di Indonesia”, *Wawasan* 39 no. 1 (2016).

²¹ M. Zia Al-Ayyubi, “Pemikiran Mahmud Yunus Tentang Hadis Etika Dan Kontribusinya Terhadap Perkembangan Kajian Hadis Di Indonesia”, *Jurnal Studi Hadis Nusantara* 4 no. 2 (2022).

²² Neli Alawiyah, et al., “Peran Dan Kontribusi Al-Rubayyi Binti Muawwidz Dalam Periwaiyatan Hadis: Kajian Tokoh Hadis”, *el-Sunnah: Jurnal Kajian Hadis dan Integrasi Ilmu* 5, no. 2 (2024).

Results and Discussion

Life History of Agus Hasan Bashori

Life History of Agus Hasan Bashori Agus Hasan Bashori was born in Pasuruan in 1967. He was born into a religious family that is close to scholars and Islamic boarding schools. His full name is Agus Hasan Bashori bin Qomari bin Abdul-Ghani bin Sanu. His father named Muhammad Qomari is a graduate of Bungul Singosari Islamic boarding school. In addition, his father has several books and among the books he inherited are manuscripts of the Qur'an, fiqh books, tariqah, and kalam science.

Mr. Qomari who is the father of Agus Hasan Bashori before marrying Nur Fathonah, he married one of the daughters of kiai Jamal who at that time kiai Jamal was the only person who owned a musala in the Karangsono Sukorejo area. After this first marriage, he married for the second time to Nur Fathonah, the mother of Agus Hasan Bashori who is a graduate of the Bangil Islamic boarding school and one of the daughters of kiai Bukhari and Mrs. Tuhayah.

Not only from his father and mother, this religious family comes from his grandfather, Kiai Bukhari, who was a preacher in the Karang Jati Pandaan area and the owner of one of the mosques in the area that still stands today. In addition, Tuhayah, his grandmother, was a Quranic teacher. His older brother, Munawwar, is also one of the village scholars and the caretaker of one of the mosques in the Kabunan area. This mosque is a public mosque that comes from the family waqf. There are still many mosques built by his family that stand to this day, including mosques in the Korjo and Karangsono areas. In addition, many of his family members are also village scholars.

Agus Hasan Bashori is a figure who is persistent in education. He always got the first rank during school. In 1976-1984 he underwent formal education at MI and MTs al-Faqihyah Babat Randupitu, Gempol, Pasuruan. Then continued his formal education at MAN Bangil Pasuruan in 1985-1987. Along with completing formal education, he attended mulazamah to study the yellow books of the Shafi'i school of thought with Javanese translation at PP. Darul Ulum Bangil which was taught by KH. M. Suaifi Abdul Razzaq in 1984-1987.

After graduating, he continued his undergraduate education at LIPIA Jakarta, Faculty of Sharia, Imam Ibn Saud University from 1987-1994. His achievements continued until at the time of graduation he received a cum laude predicate. As a gift, Shaykh Abdullah Abdur Rahman Alim, who was the ambassador of Saudi Arabia in Jakarta at the time, gave him a hajj ticket.

One year before his graduation, in 1993 Agus Hasan Bashori married Sumai'yah. He was blessed with seven children, two of whom have passed away. After graduation, he used his time to preach and study by attending daurahs both at home and abroad. Then he continued his master's education in the Islamic religion program (Concentration of Islamic Education Thought) at the University of Muhammadiyah Malang in 2001-2002 and he became the best graduate with the *cumlaude* title.

Not only that, Agus Hasan Bashori continued his educational journey in the diploma program at Ma'had Aimmah, Rabithah al-'Alam al-Islami in Makkah al Mukarramah in 2005. At that time the ma'had was led by Dr. Abdul Aziz al-Humaidi. He received a certificate as one of the best daurah participants and graduated *cumlaude*. Agus Hasan Bashori's thirst for knowledge has made him have a long educational journey. In 2012 he attended the International *Ahlu Sunnah wal Jama'ah* daurah held in Kuwait for one month. This daurah was the beginning of his career in the field of hadith science. Starting from this daurah he recognized the terms in the science of hadith that he had never encountered before in Indonesia. In addition, it was from this daurah that his love for the hadith councils and *musnid* scholars began to grow.

At the close of the daurah all participants were given the opportunity to attend the *Multaqa A'lam al-Islam; al-Imam al-Bukhari Namudzajan* assembly. This assembly is an international gathering of *musnidin* and *muhaddithin*. At that time he was the only participant from Indonesia. At the end of the assembly all participants attended the *majlis sama' Tsulatsiyat al-Bukhari* together with one of the *muhaddiths of al-Kuwait*, namely Shaykh Muhammad bin Nashir al-'Ajmi who was nicknamed Tufahatul Kuwait, the apple of the Kuwaitis. From this *majlis sama'* he received a general and specific certificate of history. In addition, he also received a certificate from one of the muhaddists of Bahrain, Shaykh Dr. Nidzom Ya'kubi al-'Abasi.

In 2014 Agus Hasan Bashori continued his postgraduate education in the Doctor of Islamic Education program at Ibn Khaldun University (UIKA) Bogor. He entered through the by research route which is one of UIKA Bogor's special programs. Since the program was opened only he managed to graduate through this pathway, so that with a year and a half he managed to get his doctorate. In order to complete his research as a doctor, in 2015 he returned to Kuwait. There he met Shaykh Muhammad bin Nashir al-'Ajmi at his residence as well as Shaykh Usman Khomis. Two of his teachers at the time of attending the *Multaqa A'lam al-Islam* assembly; al-Imam al Bukhari Namudzajan. In addition, he met Prof. Dr. Walid al-Manisi in Jakarta who was the rector of the Islamic University of Minnesota Canada. Then he met with another teacher in Surabaya, namely Shaykh Dr. Hamid Akram Bukhari who was one of the teachers at the Grand Mosque of Medina. He completed his doctoral education in 2016 and graduated *cumlaude*.

Agus Hasan Bashori's love for the science of hadith can be proven by his trip to Rohingya to look for the remaining hadith scholars there in order to get a continuous sanad. There he met Shaykh Abdul Haq and asked for a sanad from him. The sanad provided by Shaykh Abdul Haq came from one of the scholars of hadith located in Bangladesh namely Shaykh Ahmad al-Madani. But after obtaining it, it was found that the sanad was a *naʿzil* sanad because there were two *washitah* on it. Nevertheless, this did not diminish Agus Hasan Bashori's enthusiasm.

As a result of his enthusiasm and attention to preserving *isnads*, he has a sanad to all of Shaykh al-Albani's and Shaykh Bin Baz's books through one person. Then he has another

sanad from all of Shaykh Robi's books and some of Shaykh Uthaymeen's and Shaykh Muqbil's books. He also has a chain of transmission from Shaykh Muhammad Bazmul al-Makki which he obtained at the ASEAN event in Bali. He continued to study with several shaykhs, until now his teachers are more than 200 *musnids*. In addition, he has studied many books of hadith, especially Kitab al-Arba'in an-Nawawiyah. He has read and completed more than 84 scholars. Most of his sanads are kamil *sanads*, but there are also sanads where only a large part or a small part of the sanad, and the rest are certificates.

Including one of Agus Hasan Bashori's achievements, successfully translating the Book of *Riyadushalihin* which was written by Shaykh al-Albani. Although he did not meet Shaykh al-Albani, he was given the opportunity to meet one of his students named Shaykh Samir bin Amin al-Zuhairi. His meeting in Mina during the 2005 Hajj season led him to meet the shaykh in Riyadh. At that time, Shaykh Samir gave permission to translate and publish Kitab *al-Arba'in an-Nawawiyah* which had been translated by Shaykh Samir himself. Agus Hasan Bashori did not return empty-handed, but brought a gift of *Bulughul Maram* that had been translated by him.

Thus the life history of Agus Hasan Bashori and his extraordinary educational journey. From the above explanation, it can be concluded that Agus Hasan Bashori was born into a religious and religious family. This is one of the supporting factors for Agus Hasan Bashori's current success. In addition, another supporting factor is Agus Hasan Bashori's persistence in studying so that it makes him have a long educational journey and a wide range of relationships.

Agus Hasan Bashoris Specialty and Exemplary Role in Influencing the Development of Hadith Science in Indonesia

Agus Hasan Bashori's specialty and exemplary role in influencing the development of hadith in Indonesia is the organization of the *sama'* gathering with the book of *al-Arba'un an-Nawawiyah wa Ziyaadatuha ar-Rajabiyah* which is a form of learning where we can find out the degree of the hadith being recited, with explanations and syarh from him. The involvement of the community in these assemblies provides valuable insights, fosters trust and increases awareness of the importance of preserving the traditions of the Prophet. In addition, he has written and translated 35 books, and has been the editor and prologue of more than 16 books. Not only did he produce an Arabic version of *al-Arba'un an-Nawawiyah*, he also produced an Indonesian version entitled "50 Hadiths on Islamic Building and Legal Rules". He also contributed directly by teaching related to the science of al-Arbaun an-Nawawiyah in and outside the country along with spreading the results of his written books.

1. Provision of *majlis sama'* with the sanad of *al-Arba'un an-Nawawiyah wa Ziyadatuha ar-Rajabiyah* by Agus Hasan Bashori

In the era of rapid globalization, the implementation of social issues and knowledge requires a more relevant and inclusive approach. One of them is in the science of hadith, a *lafaz* of the ancients who were very far away from us. Even various types of electronics could

not be found at that time. This shows that what was brought and conveyed by the noblest human being, namely the Prophet Muhammad, is true from Allah. We can still read and practice these words until today. However, is the form of lafaz as the original? This problem is the reason for holding the majlis *sama'* with the hadith books.

Majlis sama' is composed of two Arabic words: majlis, which means a place to sit, and *sama'*, which means listening. Both of them can be interpreted as a non-formal scientific activity held in order to obtain a hadith *sanad* that is connected to the Prophet. One of them is the majlis *sama'* activity conducted by Agus Hasan Bashori on his book, *al-Arba'un an-Nawawiyah wa Ziyadatuba ar-Rajabiyah*. The provision of this majlis *sama'* is also a form of learning that can determine the degree of the hadith being recited. Equipped with explanations and syarh from him as a solution maker who can provide a solution to a problem according to what was taught by the Prophet.

The involvement of the community in these assemblies not only provides valuable insights but also builds trust and increases their awareness of the importance of preserving the traditions of the Prophet. Thus, what they practiced had an effect on the resolution of the issues they faced.

2. Making *al-Arba'in an-Nawawiyah* in Indonesian language

Agus Hasan Bashori is a doctor of Islamic education who has sanad from many scholars. He wrote a number of Islamic books in Arabic and Indonesian. The breadth of knowledge mastered is actually not limited to the discipline of hadith and its science, but also to other disciplines such as *ushul fiqh* and *aqidah*. Focusing on the science of hadith, he paid great attention to the preservation of the sanad. One of his concerns is that he is currently writing Kitab *al-Arba'un al-Ulaa fii at-Tarbiyah al Islami*, the first 40 traditions on Islamic education that serve to develop the science of education, attributed directly to the Messenger of Allah as *al-Mu'alim al-Awal* and in accordance with his sunnah *manhaj*.

It is estimated that the book will be continued up to 5 volumes. Each volume is issued gradually following the *manhaj* of Imam Nawawi in Kitab *al-Arba'un an-Nawawiyah* without listing the *sanad*. So that if collected all the traditions related to Islamic education can reach 200 traditions. The book will later be read and given a *sanad* for those who have learned it directly from him.

In addition, he also wrote the Indonesian version of Kitab *al-Arba'un an-Nawawiyah* with the title "*50 Hadiths on Islamic Buildings and Legal Rules*", which was collected by Imam Yahya bin Syaraf an-Nawawi in Kitab *al-Arba'un fii Mabanil Islam wa Qawaidil Ahkam*, known as *al-Arba'un an-Nawawiyah*, containing 42 selected traditions from thousands of traditions. Most of them are found in the *Sahih al-Bukhrari* and *Sahih Muslim*. It was later increased to 50 by al-Hafidz Ibn Rajab al Hanbali by adding 8 similar traditions as in his book *Jami'ul Ulum wa al-Hikam*. However, this book is not a translation of Kitab *al-Arba'un an-Nawawiyah wa Ziyaadatuba ar-Rajabiyah*.

He also included in the Indonesian version of the book *al-Arba'in an-Nawawiyah* chapter *al-Isyarah ila dhabti al-Alfadz al-Musykilat* to facilitate understanding of the traditions. The main purpose of making this book is to fulfill the educational needs at *al-Umm Islamic Elementary School*. He himself has not found a book that is suitable for use as a learning book at the elementary school even though there are many other Indonesian versions of *al-Arba'un an-Nawawiyah*. The book is based on the text of Imam Ibn al-Aththar's commentary on Imam Nawawi's student, as well as the author's own text in *al-Arba'un al Nawawiyah wa Ziyadatuha al-Rajabiyah ma'al Fawaid al Mustanbathah minha*, and *Kitab Arba'in which is tabqiq* by Shaykh Samir bin Amin al-Zuhairi. Hence the matan of the hadith in these books is correctly presented. In addition, he has also written and translated more than 35 books, as well as being the editor and prologue of more than 16 books. Not only in written works, Agus Hasan Bashori also contributed directly by teaching related to the science of *al-Arba'un an Nawawiyah* at home and abroad. With various *sanads* in hadith science and other sciences that he has, he is often invited to be a resource person at various seminars with themes that are his expertise.

3. Dissemination of *al-Arba'un an-Nawawiyah wa Ziyadatuha ar-Rajabiyah* nationally and internationally

The increasingly complex development of modern society requires a deep understanding of social, cultural and religious interactions. One aspect that is very influential in shaping the character and identity of society is the literacy tradition that has existed for a long time. The existence of a written work in the form of a book aims to explore how literacy traditions, especially in the context of Islamic history, shape the mindset and behavior of individuals and communities.

Indonesia is a country whose people are rich in cultural and religious diversity. Understanding this tradition is very relevant. One of them is in the field of hadith science found in the book *al-Arba'un an-Nawawiyah wa Ziyadatuha ar-Rajabiyah* by Agus Hasan Bashori. The form of teaching and spreading knowledge among Muslims has been exemplified concretely from the *fawaid* he wrote in it. Therefore, this book is not only important from an academic point of view, but also for people who want to understand the values that shape their identity.

Seeing the importance of this paper, the author states the opportunities found in disseminating his work. *Kitab al-Arba'in al-Nawawiyah* has become a reference for scholars around the world in preaching and education. The factor of spreading the book depends on the extensive network that the author himself has, so that the results of his written work can be recognized at home and abroad. As is the case in Indonesia, which is often practiced and used in the scope of education and da'wah. In the scope of education, *Kitab al-Arba'in al-Nawawiyah* is one of the hadith books that is often read by the world of pesantren. This book is taught in almost all pesantren, implicitly as if the values in this book will be instilled in students. One of the strategies used by Agus Hasan Bashori in spreading *Kitab al-Arba'un an-*

Navawiyah wa Ziyaadatuba ar-Rajabiyah in Indonesia is through majlis sama' which is held and delivered directly by Agus Hasan Bashori.²³

The international spread was carried out by distributing the book to scholars around the world. Among them is a scholar from Thailand, Shaykh Ismail, a student of Shaykh Yasin al-Fadani. Then it was also given to one of Agus Hasan Bashori's teachers from Germany. In addition, it was also given to Prof. Dr. Abdullah al Dumaiji a senior scholar of the city of Makkah who was once a professor at Ummul Qura, Shaykh Yusuf Asiri Madinah, Shaykh Assim al-Hakeem Hasibuan, Shaykh Usman Khomis, Prof. Said Sayhroni, and many others who cannot be mentioned in their entirety by researchers.

Through his written works, the author also plays a role in conveying his perspective in enriching the treasures of literacy and supporting the formation of a critical and knowledgeable society. In an international context, the book *al-Arba'un an-Navawiyah wa Ziyadatuba ar-Rajabiyah* is not only a constructive exchange of ideas. However, it can support collaborative research and understanding across countries.

Agus Hasan Bashori's Innovations in His Writings

Agus Hasan Bashori is a scholar who has an influence in the development of hadith science in Indonesia. One form of his contribution in the field of hadith is that he succeeded in making a book entitled *al-Arba'un an-Navawiyah wa Ziyaadatuba ar-Rajabiyah*. The innovation in this work lies in the addition of 8 traditions from Imam Ibnu Rajab along with his learning points extracted from the fifty traditions. By compiling and expanding the explanations of these traditions, Agus Hasan Bashori seeks to encourage readers to not only understand the text, but also implement it in their lives. In addition, this work presents a format that is easy to understand and accessible to various groups. He uses simple yet concise language, so that the messages conveyed can be well received by readers from different backgrounds. The following is a further explanation of his work *al-Arba'un an-Navawiyah wa Ziyaadatuba ar-Rajabiyah*:

1. The phenomenon of the birth of the book

A person's involvement in combining new ideas with a deep understanding of the application of their creativity is part of innovation. Introducing significant changes to something that exists, in order to add efficiency to a work. For individuals, the ability to innovate can make a meaningful contribution to positive change in society. Overall, innovation is not only about creating something new, but also about creating real value for users.

Innovation in the development of hadith scholarship in Indonesia is often tied to new approaches or unique contributions from hadith scholars. When one is able to innovate, one is not only creating something new, but also changing the way of seeing and influencing

²³ Tri Kurniasari and Nunung, *Kitab Al-Arba'in Al-Navawiyah and its Contribution to Hadith Studies in Indonesia*, Thesis, IAIN Kediri, 2023.

the future. One's innovations are not always big or revolutionary, even small innovations in ways of thinking or solving everyday problems can have a big impact in the long run. Experimentation with new ideas as part of the process is key to being an effective innovator. It is this kind of innovator trait that the researcher encountered in Agus Hasan Bashori in a work he wrote entitled *al-Arba'un an Nawawiyah wa Ziyadatuba ar-Rajabiyah*. One of the Arabic sunnah books that is familiar and can be an intermediary for da'wah salaf and da'wah tawhid. The da'wah is part of his motivation.

The background of writing the book is one of them to fulfill the needs of pesantren. Every sunnah pesantren has Kitab *al-Arba'in an-Nawawiyah* with the elaboration of each extraordinary work, but according to Agus Hasan Bashori there are things that are inadequate. The emergence of a rationale and the existence of opportunities and beliefs caused him to feel able to fulfill these shortcomings. Developing a deeper understanding of how hadith can be applied substantially in the life of Indonesian society today.

The choice of a book cover depicting a sailboat means safinatunnajah. Included in the sunnah by remembering the ark of Prophet Nuh, as his sailboat 'alaihissalam, who will ride it then he will succeed. The continuity with the content of the hadith in the book, that whoever holds fast to these traditions will be protected from various harms in this world. Entering the title of the book, *al-Arba'un an Nawawiyah* is a collection of traditions written by Imam Nawawi. In Arabic *arba'un* means 40, however, the number of traditions does not total 40 but 42 traditions. These traditions discuss the building blocks of Islam and its legal rules and are compiled in one book known as Hadith *Arba'in*.

As for the term ar-Rajabiyah, it is because al-Hafidz Ibn Rajab as a scholar of Imam Nawawi felt that he had the opportunity to look for traditions with the same criteria as him after studying these traditions. The criteria of the traditions were to include *Jawami' al-Kalim* which could become *Mabani'l Islam Wa Qawaid Al-Abkam*. 8 additional traditions were found, bringing the total to 50 traditions. Imam Ibn Rajab synthesized these 50 traditions in *Jami' al-Ulum wa al-Hikam*. In total, *al-Arba'un an Nawawiyah* is 42 traditions and the addition ar-Rajabiyah by Imam Ibn Rajab *ma'al fawa'id al-mustanbathah minha*, along with its learning points extracted from these 50 traditions.

During the writing of *Kitab al-Arba'un an-Nawawiyah wa Ziyadatuba ar-Rajabiyah*, Agus Hasan Bashori relied on the *muhqiq* books of the scholars who had *rawqiq* the book. The original writing of this book was in the form of manuscripts or handwritten directly from Imam Nawawi, but because Indonesia is a far country to reach the manuscripts, therefore the printed book was made. This includes the manuscript written by Imam Ibn al-Aththar as Imam Nawawi's student, who was given the mandate to correct his writing and then rewrite it, read the results in front of him and then confirmed it. This manuscript is a reference for scholars, including one of Agus Hasan Bashori's teachers, Shaykh Muhammad bin Nashir al-'Ajmi.

Any innovation like this not only enriches the study of hadith but can also inspire readers to better understand and apply the teachings of hadith in their daily lives in a more

relevant and meaningful way. The book *al-Arba'un an-Nawawiyah wa Ziyaadatuba ar-Rajabiyah* was congratulated by scholars and received a foreword by Shaykh Nidzam Ya'qubi al-Abbasi, Agus Hasan Bashori's second teacher from Bahrain. He is a descendant of the Prophet's uncle, Abbas bin Abdul Muttalib. The author was given a manuscript by the shaikh, so he read the manuscript and sent a preface back to the author. The foreword can be found in *Kitab al-Arba'un an Nawawiyah wa Ziyaadatuba ar-Rajabiyah*.

2. Methods and characteristics of book writing

It is not uncommon when a book involves several important steps that help determine the best approach to writing. The important steps a writer needs to take should cover several aspects considering an effective writing process that results in a quality end result. This is referred to as the writing method, which refers to the systematic approach or techniques the writer uses to structure, develop, and finalize a text. This includes the way writers plan, write, revise and refine their work.

The writing method in *Kitab al-Arba'un an-Nawawiyah wa Ziyaadatuba ar Rajabiyah* includes several aspects, including *muqaranah* studies. The study is used to determine the siyaq al-hadith with the book of *mutaba'ah*. Then the study of muqabalah, by listing the traditions from the main book and quoting them from the kutubus sittah. The characteristics of the book's writing are as follows:

- a. The initial numbering of books written using the *hanwaz alphabet*. But for him, this is not something special.
- b. The table of contents is written at the beginning of the book, which is out of the habit of writing Arabic books that place the table of contents at the end of the book. According to him, this is just a variation and has no specific reason.
- c. At the beginning of the book there is a preface given by Shaykh Dr. Nidzom Ya'kubi al-'Abbasi as one of Agus Hasan Bashori's teachers as well as a proofreader of the manuscript he has written. In addition, there is a foreword given by Shaykh Abi Sulaiman Aris who is the head of the al-Ukhuwah Sukoharjo Islamic boarding school. The reason Agus Hasan Bashori included the foreword by Shaykh Abi Sulaiman Aris was to raise his name as a student of Shaykh Muhammad bin Sholih al-Uthaimin and according to him he had more right to be known as a student of Shaykh Uthaimin than some people who claimed to be students of the shaikh.
- d. A preface from the author which contains an explanation of the content and purpose of writing the book.
- e. Mention of the author's sanad that is connected to Imam Nawawi. One of the goals is none other than da'wah salaf and maintaining the tradition of *ahlul hadith* sanad that was interrupted. According to Agus Hasan Bashori, the people who are most entitled to sanad are the *ahlus sunnah*. Through sanad, it can also refute the assumption of *ahlul bid'ah* who say that Islamic religious law has no sanad or has no source. In addition, it can foster the enthusiasm of knowledge seekers, because sanad is one of the assets in

studying knowledge, in order to strengthen diroyah or use. Sanad also includes a form of knowledge claimants, that the knowledge gained comes from previous scholars. This is what the Prophet said about the virtue of those who preserve the hadith: *“May Allah make the face of a servant radiant. Whoever hears from us a hadith and then preserves it and transmits it to others (without additions or subtractions) may not be more knowledgeable than the one who receives it, and may not be the one who transmits it.”*²⁴ The meaning of the above Hadīth is consistent with the words of Allah which read:

وَجُوهٌ يَوْمَئِذٍ نَّاصِرَةٌ. إِلَىٰ رَبِّهَا نَاظِرَةٌ

*“The faces (of the believers) on that Day will be radiant, looking at their Lord.”*²⁵

- f. Biography of Imam Nawawi. Agus Hasan Bashori reveres Imam Nawawi and defends him. Among his defenses is that he pointed out Imam Nawawi's *aqidah* about Allah being High above the heavens and above all His creatures, and quoted from Imam Dzahabi's assessment that he was very little interpreting, unlike the *kalam* experts. He was dominated by his expertise as a hadith scholar, but was influenced a little by what was developing at that time from the science of *kalam*.
- g. *Muqaddimah* Imam Nawawi quoted from the original book.
- h. The core of the discussion of the book containing the hadith *matan* of *al-Arba'in an-Nawawiyah* totaling 42 traditions and an additional 8 traditions of Imam Ibn Rajab. The selected texts of the hadith *matan* are those of Imam Nawawi and Imam Ibn al- Aththar.
- i. The author added the chapter *al-Isyarah ila dhabti al-Alfad al-Musykilat*, to make it easier for both students and teachers. Most people do not understand the meaning of this chapter *al-Isyarah*. Therefore, Agus Hasan Bashori added to his work. Although quoted not in order, but the content of his writing already includes *harakat* on the name and difficult words in the meaning of *mufradat*.
- j. The author presents the Hadith commentary in the form of a *fawaid* for learning so that the reader will be more focused. The hadith *fawaid* is the result of a comparison between one *mubaqiq* and another accompanied by footnotes. Agus Hasan Bashori was interested in the *fawaid* dictated by Shaykh Abdurrahman because of its extraordinary content. After he read and studied the *fawaid*, he found one hadith that had no benefit in it, so he felt that he had the opportunity to perfect it. In the third Hadith, Shaykh Abdur-Rahman did not provide a *fawaid*, but only a reference to it. He also saw the existence of *shurrah* (commentators of *Kitab al-Arba'in an-Nawawiyah*) both *qadiman wa hadithan* which could enrich the shaikh's *fawaid*. From here Agus Hasan Bashori tried to collect the imperfect *fawaid*. He managed to collect up to 21 *fawaid*s in the form of numbers. Unlike the first one, the 65 *fawaid*s included in the book are in the form of paragraphed narratives because they focus more on the commentary of the hadith.

²⁴ Sulaiman bin Al-Asy'ast al-Sijistani, *Sunan Abi Daud* (Saudi: Darussalam, 1430 H), hadith no. 3660.

²⁵ QS. Al-Qiyamah (75): 22-23.

- k. The author includes *maraji'* taken from some books of the scholars of hadith that are not related to innovations and their interpretations.
- l. There is a certificate of narration at the end of the book. The certificate is given specifically to those who have studied it and generally to others. The one who can give the certificate is the author or the *mujaz* (the person who has been given the certificate).

The writing style chosen by Agus Hasan Bashori is more than enough to provide education for readers. His *juhud* and persistence in *talaqqi* in seeking knowledge and collecting the sanad of narration of the scholars at his time are very worthy of appreciation.²⁶ Wasilah da'wah emphasized by the author can invite readers' interest in the hadith book *al-Arba'in an-Nawawiyah* to get to know the sunnah better.

3. The influence of the book on society

Every work is influential, especially a person's written work. The influence of these works can often change the way people think, act, and make decisions both on an individual and collective scale. In this discussion, we focus on works in the field of hadith. The study of hadith is in areas outside Arabia, such as in the country of Indonesia. The works of scholars on hadith are numerous with a variety of styles and methods.²⁷

The influence felt from studying the book of *al-Arba'un an-Nawawiyah wa Ziyaadatuba ar-Rajabiyah* in Indonesia can be seen and felt from the participants of the *majlis sama'* held and delivered directly by Agus Hasan Bashori. Through the *majlis sama'* the congregation received a chain of transmission from Imam Nawawi, Imam Ibn Rajab and Shaykh Abdurrahman bin Nashir al-Barrak. Quality written works with strong ideas and good writing like this are more likely to attract people's attention and influence their opinions.

Based on the results of interviews that have been conducted with several members of the congregation of the *majlis sama'* Kitab *al-Arba'un an-Nawawiyah wa Ziyaadatuba ar-Rajabiyah*, FP, one of the congregation of the assembly expressed his admiration for this ta'lim activity, he said "A good assembly, an assembly that emphasizes knowledge history, an assembly that introduces many great scholars."²⁸ This is supported by IK's statement, namely "Amazing with a lot of new knowledge and insights from the speakers."²⁹

In addition, the researcher found informants' statements regarding the influence of learning the book for the community, conveyed by HR "This book has a great influence especially on the lives of the wider community, because in this book there are benefits of hadith that are explained into our worship and daily life." The statement was supported by SA who said "It should be very big because of the Muslims, because the book is written with

²⁶ Agus Syaifuddin, *Kontribusi Syaikh Yasin Bin Isa Al-Fadani Dalam Perkembangan Kajian Hadis Di Indonesia Melalui Karyanya Kitab Al-Mujalah Fi Al-Hadis Al-Musalsal*, Thesis, IAIN Kudus, 2022.

²⁷ Mutaqin al-Zam Zami, "Kontributor Pemikiran Hadis di Indonesia: Studi Kajian Hadis di Indonesia dari Perorangan hingga Lembaga," *Misykat: Jurnal Ilmu-Ilmu Al-Qur'an, Hadits, Syariah dan Tarbiyah* 4, no. 1, (2019).

²⁸ FP, Interview (*Google Formulir*, July 25, 2024).

²⁹ IK, Interview (*Google Formulir*, July 27, 2024).

a very clear explanation of the traditions that contain the ushul of Islam. Especially if this book becomes a hadith book in Islamic boarding schools." ³⁰ The statement was corroborated by H who said "A very big influence, the first step to love the science of hadith even more."³¹

The researcher also summarized the results of interviews that had been conducted with informants and found that most of them felt proud to have sat in an assembly with Agus Hasan Bashori and received learning and sanad. This shows that the assembly does not only have an influence in improving their knowledge. However, this assembly makes the congregation love the assembly of knowledge even more. From the explanation above, it can be concluded that the form of Agus Hasan Bashori's innovation as outlined in his book can be found by knowing the birth phenomenon, writing method and characteristics of the book. In addition, Agus Hasan Bashori's extensive relationships have made *Kitab al-Arba'un an-Nawawiyah wa Ziyaadatuba ar-Rajabiyah* able to spread at home and abroad. The spread of the book makes the innovations that have been outlined in the book have an influence on the wider community.

Conclusion

Agus Hasan Bashori is one of the scholars who has contributed greatly to the development of Islamic science, especially in the field of hadith in Indonesia. Being born in a religious family has a positive influence on the formation of his character in religious practices in everyday life. Among Agus Hasan Bashori's specialties and exemplary in influencing the development of hadith in Indonesia is that he has succeeded in making a paper entitled *al-Arba'un an-Nawawiyah wa Ziyaadatuba ar-Rajabiyah* containing a collection of hadith from Imam Nawawi with additional hadith from Imam Ibn Rajab has made a significant contribution to the understanding of religion and culture in society. He also held a serialized *sama' majlis* using the book, which became a form of learning and could determine the degree of the hadith being recited, complemented by his explanation and syarh. The involvement of the community in these gatherings provided valuable insights, fostered trust and increased awareness of the importance of preserving the traditions of the Prophet . In addition, he has spread the book *al-Arba'un an-Nawawiyah wa Ziyadatuba ar-Rajabiyah* nationally and internationally. He has also written and translated 35 books, as well as being the editor and prologue of more than 16 books. Not only did he make the Arabic version of *al Arba'un an-Nawawiyah*, he also made an Indonesian version entitled "*50 Hadiths on Islamic Buildings and Legal Rules*". The main purpose of making this book is to fulfill the educational needs of al-Umm Islamic Elementary School because he has not found a suitable book to be used as a lesson in elementary school. He also contributed directly by teaching related to the science of *al-Arbaun an-Nawawiyah* in and outside the country.

³⁰ SA, Interview (*Google Formulir*, July 25, 2024).

³¹ H, Interview (*Google Formulir*, July 23, 2024).

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