ADDIN
https://journal.iainkudus.ac.id/index.php/Addin
ISSN: 0854-0594; E-ISSN: 2476-9479
Volume 19, Number 2, December 2025: 483-512
DOI: http://dx.doi.org/10.21043/addin.v19i2.32542

Historicity of Hadith Study and Its Learning Model in Islamic Universities in Indonesia and Uzbekistan

Umma Farida
State Islamic University (UIN) Sunan Kudus, Indonesia
ummafarida@iainkudus.ac.id

Ulfah Rahmawati
State Islamic University (UIN) Sunan Kudus, Indonesia
ulfahrahmawati@iainkudus.ac.id

Soatmurod Uralovich Primov
Tashkent Islamic Institute (TII), Uzbekistan
soatmurot.tii@gmail.com

Akmal Fawwaz Aulia Rahman
Yarmouk University, Jordan
afawwazauliarahman@gmail.com

Abstract

This research aims to explain the historicity of hadith study and its learning model in Indonesia and Uzbekistan by making the research locus of 3 (three) State Islamic Universities: State Islamic University (UIN) Sunan Kudus, UIN Syekh Wasil Kediri, and UIN Maulana Malik Ibrahim Malang as representations of Islamic universities in Indonesia and the Tashkent Islamic Institute as a representation of

Islamic universities in Uzbekistan. This research used a qualitative approach with observation, interviews, and documentation as data collection techniques. The collected data were then analyzed descriptively and critically. The result shows that the network of scholars who entered Indonesia and Uzbekistan through trade routes intensified their struggles with hadith. The Prophet's hadith is studied for its transmission, content, guidance, and application in these two countries. Hadith learning in universities, especially Islamic universities, is now a basic compulsory subject known as institute courses and is supported by facilities and infrastructure that enhance the comfort of the learning experience. Indonesia and Uzbekistan share concerns about studying the hadith of the Prophet PBUH because the hadith is the second source of Islamic law after the Qur'an. Hadith studies in Uzbekistan emphasize hadith studies of classic primary hadith books, while Indonesian hadith studies have been linked to global and contemporary issues.

Keywords: Hadith, Historicity, Learning Model, Indonesia, Uzbekistan

A. Introduction

The position of hadith as a source of teachings in Islam makes the study of hadith significant for Muslims. Moreover, to date, the issue of hadith authenticity of hadith remains a matter of debate among hadith experts, both Muslim scholars and orientalists, and three factors account for this: First, hadith differs from the Quran in its recording and codification. The recording of the Quran has been carried out by the companions since the Prophet Muhammad PBUH was still alive, and it has never been kept secret, becoming a public activity. Whenever the Prophet received the revelation, he immediately conveyed it and then recorded it with his friends in front

of him[1]. Apart from taking notes, the companions also memorized verses from the Quran, and the Prophet Muhammad PBUH himself periodically checked the memorization of his companions. Second, all the verses of the Quran are conveyed without interruption from first source to the next, or are narrated *mutawatir* (collectively), whereas many hadiths are narrated *ahad* (individually). Third, the narration of the Quran is not allowed in a meaningful way, so excessive interpretation is avoided. The narration of hadith does not always use the exact *riwayah bi al-lafz* (without the words of the Prophet Muhammad PBUH) but also uses translations of those *riwayah bi al-ma'na* (with the words of the Prophet Muhammad PBUH). It has resulted in several redacted versions of the hadith with far-reaching consequences and implications. It implied that the number of hadith transmissions with this meaning is greater than those using the direct words used by the Prophet[2].

Hadith studies have also received significant attention in several Islamic countries, such as Indonesia and Uzbekistan. In Indonesia, at least four hadith collections were held by intellectual circles until the 1980s, as classified by Howard M. Federspiel. The first type is hadith science literature, which contains analyses of hadiths developed in the early days of Islam to determine their authenticity and falsity. The second type is translated literature on hadith books compiled during the classical period (620-1250 AD) and the Islamic Middle Ages (1250-1850 AD). The third type comprises selected hadith anthologies drawn from hadith collections, selected and rewritten by Indonesian writers. Then the fourth type contains a collection of hadiths used as legal sources and learning materials in Islamic schools and universities[3].

[1] Abdul Kadir et al., "Development of Integrated Science Teaching Materials of Al-Quran Verses in Improving Students' Religious Attitudes in Madrasas," *Nazhruna: Jurnal Pendidikan Islam* 7, no. 3 (2024): 23–24, https://doi.org/https://doi.org/10.31538/nzh.v7i3.2.

[2] Jalal ad-Din As-Suyuti, *Tadrib Ar-Rawi Fi Syarh Taqrib an-Nawawi.* (Beirut: Dar al Fikr, 1993), 23–24.

[3] Howard M. Federspiel, "Modernist Islam in Southeast Asia: A New Examination,"

Among the Islamic universities that consistently teach hadith studies are the State Islamic University (UIN) Sunan Kudus, UIN Syekh Wasil Kediri, and UIN Maulana Malik Ibrahim Malang, even though the latter was hit by Covid-19, an extraordinary disaster in Indonesia and the world. The implementation of social distancing and restrictions on community activities carried out by each region brought about changes, including in the field of education. From 2019 until early 2020, all learning, including hadith learning, was conducted face-to-face (offline). However, during COVID-19, the teaching of hadith shifted to online learning, limiting interaction between lecturers and students. Online learning uses media technology tools, including e-learning, Google Meet, WhatsApp, and Zoom[4].

Changes in learning and models of hadith study in Indonesia, which experienced shifts before and after COVID-19, were also evident Uzbekistan, one of the countries that pays great attention to hadith study. It can be understood considering that one of the famous scholars in the field of hadith, Imam al-Bukhari, is a hadith expert who devoted all his efforts and thoughts to selecting and sorting the hadith of the Prophet PBUH from *sahih* (authentic hadith) to *dha'if* (weak and false hadith), born in this country[5].

Apart from that, according to Syafiq Mughni and Ida Rochmawati in Fuad, the role of *ulama* (Islamic scholar) in Central Asia is driving scientific transformation, especially hadith science, so that in Central Asia many important *ulama* and scientists emerged, such as 'Abdullah Muḥammad ibn Isma'il al-Bukhari (author of the book Ṣaḥiḥ al-Bukhari), al-Ḥakim al-Naisaburi (author of

Journal The Muslim World 92, no. 3-4 September 2002 (2002), https://doi.org/https://doi.org/10.1111/j.1478-1913.2002.tb03748.x.

[4] Erefda Pektorina, Safrotul Mutmainnatul Azizah, and Al Fauzan Amin, "Inovasi Pembelajaran Pendidikan Agama Islam Pasca COVID-19," *Journal An-Nizam* 7, no. 2 (2022): 149.

[5] Umma Farida, *Al-Kutub as-Sittah: Karakteristik, Metode, Dan Sistematika Penulisannya.* (Yogyakarta: Idea Press, 2011).

al-Mustadrak), al-Tirmidhi (author of the hadith book Sunan al-Tirmidhi), Ibn Sina (author of the book Al-Qanun fi al-Ṭibb), and Muslim ibn Ḥajjaj al-Qushairi (author of the book Ṣaḥiḥ Muslim), These names cannot be separated from the cities which were the centers of Islamic civilization and scholarship in Uzbekistan, such as Bukhara, Samarkand, Nishapur, and Tirmidh. The emergence of great scholars in Central Asia demonstrated the advancement of Islamic civilization. They played a crucial role as religious and scholarly authorities amidst political and power changes[6]. Al-Bukhari's name was later immortalized as the name of one of the Islamic universities in Uzbekistan, namely the Tashkent Islamic Institute named after Imam Bukhari Tashkent (TII Imam Bukhari).

The Tashkent Islamic Institute has now developed into a university that focused on Islamic studies, including hadith studies, in Tashkent, Uzbekistan. Not long ago, on Monday, January 8, 2024, the Tashkent Islamic Institute signed a Memorandum of Understanding (MoU) with the State Islamic University (UIN) Sunan Kudus. Both Islamic institutes also pay serious attention to the development of hadith. So, it is very appropriate for Uzbekistan to be known by the Islamic world as the country of hadith narrators. This is because, apart from Imam Bukhari, there is another famous hadith narrator from Uzbekistan, Imam Tirmidzi. Therefore, this research highlights: (1) explaining the historicity of hadith study in Indonesia and Uzbekistan, (2) examining the learning model of hadith in Indonesia and Uzbekistan by making the research locus of 3 State Islamic Universities: State Islamic University (UIN) Sunan Kudus, UIN Syekh Wasil Kediri, and UIN Maulana Malik Ibrahim Malang as representations of Islamic universities in Indonesia and the Tashkent Islamic Institute as a representation of Islamic universities in Uzbekistan.

[6] Ahmad Nur Fuad, *Tradisi Intelektual Muslim Uzbekistan* (Surabaya: UIN Sunan Ampel Press, 2017).

This research used a qualitative approach because research places more emphasis on searching for meaning in the data collected[7]. The data collection methods used in this study are: First, observation. In this case, the researchers observed the development of hadith studies in Islamic universities in Indonesia and Uzbekistan, represented by the State Islamic University (UIN) Sunan Kudus, UIN Syekh Wasil Kediri, UIN Maulana Malik Ibrahim Malang, and the Tashkent Islamic Institute, Uzbekistan. Second, interview several lecturers who taught hadith studies at the State Islamic University (UIN) Sunan Kudus, UIN Syekh Wasil Kediri, UIN Maulana Malik Ibrahim Malang, and the Tashkent Islamic Institute Uzbekistan. The third is the documentation method. It is significant to support information obtained from observations and interviews regarding the development of hadith studies in Islamic universities in Indonesia and Uzbekistan. The collected data were then analyzed descriptively and critically.

B. Discussion

1. Historicity of Hadith and Its Teaching Methods in the First Islamic Era

Almost all Islamic studies today had their origins during the time of the Prophet Muhammad PBUH. It is just that the form is still simple and not systematically arranged as it is today. Likewise, hadith is a branch of science. From a practical point of view, the study of hadith has been known since the Prophet was still alive. The scope of the study is still limited because all the difficulties faced by the companions could easily be returned directly to the Prophet for clarification[8].

[7] Lexy J. Moleong, *Metode Penelitian Kualitatif* (Bandung: Remaja Rosdakarya, 2006), 2.

[8] Hasep Saputra, *Perkembangan Studi Hadis Di Indonesia: Pemetaan Dan Analisis Genealogi* (Jakarta: UIN Syarif Hidayatullah, 2014), 29.

The methods of teaching hadith after the generation of the companions are as follows: the first is oral teaching. Although this method was already carried out during the time of the Prophet PBUH and his companions, there was a slight difference in the way it was implemented in the second half of the second century of *Hijri* (Islamic calendar); the habit of students staying with their teachers for a long time, intending to obtain hadith from their teachers[9].

The implementation of this method is also structured so that teachers do not teach too many hadiths; they usually convey three or five hadiths at each learning meeting. [10] quoted from al-Bagdadi (392-463 H.) in the book *al-Jami li Akhlaq ar-Rawi wa Adab as-Sami'* that Khalid al-Hazza' (80-141 H.) said, "We came to the house of Abu Qilabah (d. 104 H.) when he had taught us three hadiths, he said, "Three hadiths are already a lot." In addition, there is a narration from Ibn 'Ulayyah (100-193 H.) who said, "I only heard five hadiths from Ayyub (66-131 H.). If he wanted to teach more, I would not want to add."

Second, reading hadith from a book. This method has three types, namely: (a) The teacher reads his book while the student listens to it, as was done by Ibn Hanbal (164-241 H.), Zuhair ibn Muhammad (d. 258 H.), and Abdullah ibn al-Mubarak (118-181 H.). b) The teacher reads someone else's book while the student listens. The books that read are generally the books of their teachers, such as Aban ibn Abu 'Ayyasy (d. 138 H.), Abdulmalik ibn Abdulaziz ibn Juraij (80-150 H.), and Jarir ibn Hazim (90-175 H.). Al-A'zami himself criticized this second method, which according to him cannot be used as a reliable method, especially if the teacher who reads the hadith does not memorize it or is not careful when reading it, it can result in his students assuming that the hadith is their teacher's hadith, and they will include it in their teacher's

[9] Muhammad Mustafa Al-A'zami, *Dirasat Fi Al-Hadis an-Nabawi Wa Tarikh Tadwinih* (Beirut: Al-Maktab al-Islami, 1992), 337.

[10] Al-A'zami, 338.

hadiths. (c) Students read a book while the teacher listens. This third method was applied by Ibn al-Mubarak (118-181 H.), Ibnu Mahdi (d. 198 H.), Jarir ibn 'Abdulhamid (110-188 H.), and Ma'mar ibn Sulaiman (d. 191)[11].

Third, the question and answer method. The *atraf* system (writing only the basis of the hadith) is also used in teaching hadith with the question-and-answer method. In this case, the student reads the basis of a hadith, then the teacher continues the hadith in full.[12] quotes a story from the book *al-'Ilal wa Ma'rifah ar-Rijal* by Ibn Hanbal, that Ibn Sirin (23-110 H.) said, "I met 'Ubaidah with the book Atraf hadith, then I asked him about it".

Fourth, the *imla* method (dictating the hadith). This *imla* method has been practiced since the time of the Prophet PBUH. He was used to dictating agreements, documents, and hadiths to his companions. [13] states that the friend who was the first to recite hadith and dictate it regularly was Wasilah ibn al-Asqa' (d. 83 H.), as told by his student, Ma'ruf ibn 'Abdullah, "I saw Wasilah dyeing a cloth yellow, riding a black donkey, and dictating hadith."

The hadith experts who used the *imla* method were Shuba ibn al-Hajjaj (83-160 H.), Yazid ibn Harun al-Wasti (117-206 H.), 'Asim ibn 'Ali (d. 221 H.), 'Amr ibn Marzuq al-Bahili (d. 224 H.), Abu Bakr ibn 'Ayyash (96-194), Abu Bakr ibn Abu Sab rah (100-162 H.), al-Hasan al-Basri (21-110 H.), az-Zuhri (50-125 H.), Shahr ibn Hawshab (d. 113 H.), and 'Ikrimah ibn 'Ammar (d. 159 H.). Meanwhile, there are two ways to dictate the hadith: to dictate the hadith from books and to dictate the hadith from memorization [14].

The study of hadith entered its golden age (a*l-'Ashr az-Zahabi*) in the 3rd century H. The monumental works in the field

[11] Al-A'zami, 342.

[12] 'Ajjaj Al-Khatib, *Usul Al-Hadis: Ulumuh Wa Mustalahuh* (Beirut: Dar al-Fikr, 1997), 18.

[13] Al-Khatib, 18.

[14] Al-A'zami, *Dirasat Fi Al-Hadis an-Nabawi Wa Tarikh Tadwinih*, 355.

of hadith, such as the six books (*Al-Kutub as-Sittah*), were codified in this era. Meanwhile, works in the science of hadith were only comprehensively codified in the 4th century AH. Among the books that became references were *Al-Muhaddith Al-Fashil Bayn Ar-Rawi Wa Al-Wa'i* written by ar-Ramahurmuzi (d. 360 H.), *al-Kifayah fi 'Ilm ar-Riwayah* by al-Khathib al-Baghdadi (d. 363 H.), *al-Ilma' fi Ushul ar-Riwayah* by Qadhi 'Iyadh (d. 544 H.), and *Ma'rifah 'Ulum al-Hadis* by al-Hakim an-Naysaburi.

Nuruddin 'Itr [15] classifies the 4th to the 10th centuries H./15-20 M, constitute a static period in the study of hadith science. In this phase, the study was limited to summarization, narration, and discussion of literal matters.

Attention to the study of hadith and the preparation of works in the field of hadith and hadith science is not limited to Middle Eastern scholars but also includes scholars in other parts of the world, such as Indonesia in Southeast Asia and Uzbekistan in Central Asia. Several Muslim scholars from these two countries are recorded as having a license to teach hadith lessons at the Grand Mosque (*al-Masjid al-Haram*), a prestigious place of Islamic study where not every *ulama* is allowed to teach there. They also have monumental works recognized by the world Muslim community.

2. Development of Hadith Studies in Indonesia

The relationship between Muslims in the Malay-Indonesian region and the Middle East has been established since the early days of Islam, as evidenced by the arrival of Muslim traders from Arabia, Persia, and the Indian Subcontinent to the archipelago, not only to trade but also to have a mission of da'wah in the context of introducing and spreading Islam to the local population.

[15] Nuruddin 'Itr, *Manhaj An-Naqd Fi Ilm Al-Hadis* (Damaskus: Dar al-Fikr, 1992), 36–74.

The prosperity of the Muslim kingdoms in Indonesia, especially in international trade, according to Azra, provided opportunities for specific layers of the Muslim community in this region to travel intellectually to scientific and religious centers in the Middle East. Therefore, the transition of Islamic scholarship in Indonesia ,historically, has been built for a long time. There were also some Indonesian Muslims who performed the Hajj pilgrimage and studied religion in the holy land for many years [16].

Haramayn (*al-Masjid al-Haram* and *al-Masjid al-Nabawi*) has been the main center of hadith since the early years of Islam. It is understandable considering that the Prophet PBUH, the source of hadith, lived and began to inculcate the teachings and values of Islam there. The network of Haramayn scholars who entered Indonesia through trade routes then implied the intensive struggle of Indonesian Muslims with the hadith [17].

In Indonesia, the Prophet's hadith is not only studied for its content and application of guidance but also for its transmission. This is because the hadith reached the Muslims through a long path of transmission from narration to codification. In addition, the passage of the hadith from generation to generation allows 'other' elements to enter the transmission of both social and cultural factors of the society in which the hadith narrator lived [18].

Muh. Tasrif [19] reveals that the study of hadith in Indonesia has emerged since the 17th century with the writing of hadith books by Nur ad-Din ar-Raniri *(Hidayat al-Habib fi at-Targhib wa at-Tarhib)* and Abd ar-Rauf al-Sinkili, who wrote two works on

[16] Azyumardi Azra, *Jaringan Ulama Timur Tengah Dan Kepulauan Nusantara Abad XVII & XVIII* (Jakarta: Prenada Media, 2005).

[17] Islah Gusmian, *Khazanah Tafsir Indonesia: Dari Hermeneutika Hingga Ideologi* (Jakarta: Teraju, 2003), 30.

[18] D. Indah Syifana and Ferdy Pratama, "Perkembangan Kajian Hadis Di Indonesia Pada Abad 20-21 M," *El-Furqania: Jurnal Ushuluddin Dan Ilmu-Ilmu Keislaman* 7, no. 1 (2021), https://doi.org/https://doi.org/10.54625/elfurqania.v7i01.4177.

[19] Moh. Tasrif, *Kajian Hadis Di Indonesia: Sejarah Dan Pemikiran* (Ponorogo: STAIN Ponorogo Press, 2007), 17–18.

hadith of an-Nawawi*'s Hadith Arba'in* interpretation*.* These works were more directed towards fostering religious practices, especially concerning Islamic *fiqh* (law) and *akhlaq* (morals), rather than researching the authenticity of the hadith values used. It shows that at that time, the study of hadith had not yet received serious attention from Indonesian scholars since the discussion of hadith during the Dutch colonial era was still part of the discussion on *fiqh*, not an independent field of study.

The popularity of hadith studies in the 17th century CE was also not equal to that of Sufism, which was already widespread in Indonesia. This unpopularity was due to the tendency of the people to favor Fiqh and Sufism studies over hadith studies. People prioritized studies that could be applied practically in their daily lives. This condition continued until the emergence of the religious renewal and purification movement at the end of the 19th century CE or the beginning of the 20th century CE which was famous for its slogan 'back to the Qur'an and sunnah', thus making attention to the hadith begin to be considered [20].

Although hadith had not become an independent material in educational institutions in Indonesia at that time, on the other hand, at the end of the 19th century, Indonesian scholars emerged who had already established their hadith knowledge in the Middle East, namely Muhammad Mahfuzh at-Tirmasi (1868-1919 CE) and Muhammad ibn Umar Nawawi al-Bantani. At-Tirmasi wrote many hadith books, such as *Manhaj Dzawi an-Nazhar* and *Al-Minhah al-Khairiyah fl Arba'in Hadis min Ahadis Khair al-Bariyyah.* While al-Bantani also wrote several books. One of them is *Tanqih al-Qawl al-Hatsits* and *'Uqûd al- Lujayn [21].*

[20] Martin Van Bruinessen, *Kitab Kuning Pesantren Dan Tarekat: Tradisi-Tradisi Islam Di Indonesia* (Bandung: Mizan, 1999), 28–29.

[21] Taufan Anggoro, "Perkembangan Pemahaman Hadis Di Indonesia: Analisis Pergeseran Dan Tawaran Di Masa Kini," *Journal Diya Al-Afkar* 7, no. 1 (2019): 129–46, https://doi.org/10.24235/diyaafkar.v7i01.4533.

In Indonesia, at least four hadith pieces of literature were held by intellectuals until the 1980s, based on Howard M. Federspiel's classification as cited by Muh. Tasrif [22]. The first type is hadith science literature that analyzes the hadith that developed in the early days of Islam to determine their authenticity and falsity. The second type is the literature of translations of books of hadith compiled during the classical (620-1250 CE) and medieval periods of Islam (1250-1850 CE). The third type contains anthologies of selected hadith taken from books of hadith collections, selected, and rewritten by Indonesian writers. The fourth type is a collection of hadith used as a source of law and subject matter in Islamic schools. But this Federspiel's view is criticized by Tasrif who argues that there is a lot of hadith literature that has escaped Federspiel's observation, especially hadith studies in the curriculum of Islamic boarding schools and madrasa (Islamic schools) [23].

In the 20th century, with the development of the learning materials taught in Islamic boarding schools, it began to be found that hadith became one of the core subjects in addition to the material of *Tawheed* (the oneness of God) and al-Qur'an. The books taught in the field of hadith were the hadith books of *al-Arba'in* and other primary hadith books [24].

[25] divides the development of hadith in Indonesia in the 20th century into two periods: Before the independence of Indonesia and after the independence. Before independence, the dissemination of hadith in Indonesia took the form of hadith books in Arabic texts, was also in the form of translations or collections and some hadith, and even then, it was a collection of *fiqh* hadith published in brochures and magazines, and none had been published in book

[22] Tasrif, *Kajian Hadis Di Indonesia: Sejarah Dan Pemikiran*, 4.

[23] Tasrif, 20.

[24] Badri Khaeruman, "Perkembangan Hadis Di Indonesia Pada Abad XX," *Jurnal Ilmu Hadis,* 1, no. 2 (2017): 187–202.

[25] Endang Soetari, *Problematika Hadits Mengkaji Periwayatan* (Bandung: Gunung Djati Press, 1997).

form. Among the brochures and magazines that publish hadiths are: First, al-Munir Magazine, chapters 1-9, published in 1911 AD. Only eight hadiths were found and written in Malay Arabic letters in this magazine. Second, Suara Muhammadiyah Magazines No. 1-11 were published in the 3rd year (1922) and narrated four hadiths in this magazine issue. Third, the book of *Sahih Bukhari* was translated in 1937 by Zainuddin Hamidy, Fachruddin Hs., Nasaruddin Thaha, and Djohar Arifin. This translation was then published in book form by Wijaya Publishers Jakarta in 1957. In addition to the translation of *Sahih Bukhari,* these brochures and magazines do not deal exclusively with hadith but also with other religious fields, the majority of which are written as arguments to a problem.

The study of hadith in Indonesia has differed with the increasing number of Indonesian scholars who understand Arabic. The development of hadith dissemination in Indonesia has progressed since independence until now. Various collections of hadith books have been published in a more perfect form, some in translations of hadith books and some containing a collection or set of hadith from several Arabic hadith books[26].

However, if observed, this significant development of hadith in Indonesia is often not accompanied by a system of citing hadith by referring to primary hadith references. The above writings and works mostly use references from secondary sources. It may be because al-Bukhari and Muslim narrate *sahih* (authentic hadith), and the Indonesian authors do not mention the book number in detail, chapter, volume, and page of that Sahih book. Similarly, preachers often recite traditions and attribute them to their *Mukharrij* (narrators) such as al-Bukhari, Muslim, Abu Dawud, an-Nasai, and so on, when they found these traditions in Islamic

[26] Ramli Abdul Wahid and Dedi Masri, "Perkembangan Terkini Studi Hadis Di Indonesia," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* XLII, no. 2 (2018): 263–80, https://doi.org/10.30821/miqot.v42i2.572.

books, not in the books of *Sahih al-Bukhari, Sahih Muslim, Sunan Abi Dawud, Sunan an-Nasa'i.*

Even today, the dissemination of hadith in Indonesia has entered a new era of technology. This can be seen with the emergence of the computerization of hadith books along with the computerization of the Quran. However, quantitatively, the dissemination of hadith in Indonesia still largely revolves around hadiths that are closely related to *fiqh* issues.

Meanwhile, the development of hadith science in Indonesia seems quite competitive among books written by Indonesian Muslim scholars. Unfortunately, the distribution of books that discuss the science of hadith is still limited to campuses or educational institutions only and has not spread as widely among the public as hadith books that discuss *matn* (the substance) of the hadith[27]. So, there are still many of the laity who do not know the conflicting opinions about hadith. For them, hadith are nothing but the words of the Prophet, which generally must be memorized. Sometimes we find the hadiths becoming the subject of conversation for educated people, but the most frequent use of the hadiths is the preachers in various lectures. Even hadiths were written in beautiful script on leaflets as an ornament or for a specific purpose.

3. Historical Development of Hadith in Uzbekistan

The history of the development of the hadith of the Prophet Muhammad in Uzbekistan has a rich and complex background, reflecting the long journey of the spread of Islam in Central Asia in the 7th century AD[28]. This process was accelerated by the Arab conquest and the spread of Islamic missionaries. Cities such as Bukhara, Tashkent, and Samarkand became important centers in

[27] Soetari, *Problematika Hadits Mengkaji Periwayatan*, 57.

[28] Wahidul Anam et al., "Quo Vadis Hadith Studies in Islamic Boarding Schools in Al-Jabiri's Perspective," *Nazhruna : Jurnal Pendidikan Islam* 7, no. 2 (2024): 290–314, https://doi.org/https://doi.org/10.31538/nzh.v7i2.4328.

the spread of Islamic teachings in Uzbekistan.

Uzbekistan was an important trading center on the Silk Road, which connected the East and the West. The Silk Road was an ancient international trade route from Chinese civilization that connected the West and the East. This route brought together traders from the West and East to conduct trade activities. Muslim traders who traded in this region played a significant role in the spread of Islam through trade interactions, which helped introduce and disseminate Islamic teachings to the local population[29].

In addition to traders, ulama, and missionaries played an urgent role in the spread of Islam in Uzbekistan. They spread Islamic teachings and helped establish educational institutions, such as madrassa, which became centers of religious and scientific teachings in Uzbekistan[30]. Besides, in the 8th and 9th centuries, Muslim scholars in this country began collecting, verifying, and disseminating the hadiths of the Prophet Muhammad. Among the famous scholars from this region are Imam Bukhari (810-870 AD) and Imam at-Tirmizi. Imam al-Bukhari's works include *al-Jami' as-Sahih, al-Musnad al-Kabir, al-Adab al-Mufrad, Qadaya as-Sahabah wa at-Tabi'in, ad-Du'afa', Asami as-Sahabah,* and others. Among the books that at-Tirmizi has written are *Sunan at-Tirmizi, al-'Ilal, asy-Syama'il an-Nabawiyyah, az-Zuhd, al-Asma' wa al-Kuna, al-'Ilal al-Kabir, Asma' as-Sahabah,* and *al-Asma' al-Mauqufat*.

From the description above, it can be understood that the scholars of hadith in Uzbekistan have done four important things in the 8th & 9th centuries AD: First, the collection of hadith. The scholars of Uzbekistan traveled extensively to collect hadith from various sources. They not only focused on hadith heard in their

29 Ahmad Nur Fuad, *Tradisi Intelektual Muslim Uzbekistan* (Surabaya: UIN Sunan Ampel Press, 2017).

30 Soatmurod Uralovich Primov, "Early Doctrinal Developments and the Islamization of Movarounnahr," *Jurnal Al-Dustur* 7, no. 2 (2024), https://doi.org/https://doi.org/10.30863/aldustur.v7i2.7381.

region but also traveled to other cities such as Medina and Mecca to obtain hadith from reliable sources. Second, verification and criticism. They were very meticulous in verifying the validity of hadith. They used various methods of criticism to ensure that each hadith they collected was truly from the Prophet Muhammad and had not been changed or added to. These methods included checking *isnad* (the chain of narrators) and *matn* (the content of the hadith). Third, education and the spread of hadith knowledge. Many Islamic schools in Uzbekistan played an important role in the education of hadith. These madrasa taught not only hadith but also other Islamic sciences such as *Fiqh* (Islamic law), *Tafseer* (interpretation of the Quran), and Arabic. Fourth, the influence and legacy on the Islamic world. The works of scholars from Uzbekistan, especially *Sahih al-Bukhari*, had a huge impact on the understanding and practice of Islam throughout the world. These works are considered the main references in hadith studies and are still used as primary sources by Muslims today.

In the medieval era, during the caliphate period and the dynasties that ruled Uzbekistan, centers of hadith studies in this region continued to flourish. Universities and madrasa, such as the Mir-i Arab Madrassa in Bukhara, contributed to the education and preservation of hadith. The Seljuk Dynasty, which emerged in the late 11th century, played a significant role in supporting and protecting Sunni traditions, including the hadith studies [31].

In the 20th and 21st centuries, with the revival of interest in Islamic studies, many educational institutions in Uzbekistan have refocused on hadith studies and maintained the existing scholarly heritage. So, the development of hadith science in Uzbekistan has undergone significant changes and adaptations in modern and contemporary times, influenced by changing political, social, and cultural factors. In the late 19th century, Uzbekistan became part of

[31] Fuad, *Tradisi Intelektual Muslim Uzbekistan*.

the Russian Empire. This colonization brought major changes in the social and political structure, including in the education system. The colonial government restricted religious activities, including hadith studies, to reduce the influence of religion in society. Meanwhile, the Soviet influence in the 20th century, precisely after the Bolshevik Revolution of 1917, made Uzbekistan part of the Soviet Union. The Soviet government imposed a strict secularization policy, reducing the role of religion in public life. Many madrasa and Islamic educational institutions were closed, and hadith study activities experienced a significant decline. Religious research and hadith studies were strictly regulated and often considered subjects that were incompatible with communist ideology. After the collapse of the Soviet Union in 1991, numerous Central Asian nations, including Uzbekistan, underwent significant political and societal transformations.[32] This political change reopened the opportunity for the revitalization of Islamic religious and educational activities, including hadith studies.

Since independence, the Uzbek government has begun to re-establish madrasa, Islamic universities, and educational institutions that teach hadith and other religious sciences, among them is Tashkent Islamic Institute. With the advancement of information technology, scholars in Uzbekistan have begun to access hadith sources through digitization and the internet. It has enabled more in-depth hadith research and wider access to hadith manuscripts and collections from around the world [33].

Globalization and international communication have enabled Uzbek scholars to interact with scholars from different parts of the world. This has brought new influences of thought and methodology

[32] Amira Kodirova-Huynh, The Revival of Islam in Uzbekistan after Independence: Advantages and Disadvantages". Universum: общественные науки: электрон. научн. журн. 2023. 9(100). https://7universum.com/ru/social/archive/item/15945.

[33] Andrea Schmitz, "Religious Policy in Uzbekistan Between Liberalisation, State Ideology and Islamisation" (Berlin, 2023), 10–12.

to hadith studies and expanded academic and scientific networks[34]. The holding of international conferences and symposiums on hadith and Islamic sciences has become more frequent, allowing Uzbek scholars to share knowledge and collaborate with scholars from different parts of the world.

4. Learning Model of Hadith Studies in Indonesia

Hadith learning in the non-Islamic Universities in Indonesia is integrated into religious lecture materials. As mandated by the National Education System Law Number 20 of 2003 Article 37 Paragraph (2), the higher education curriculum must include religious education, civic education, and language. Islamic Religious Education (PAI) is an institutional obligation and the national compulsory curriculum for every student mandated in Indonesian legislation because religion has a fundamental role in building the characters, attitudes, and personalities of students[35]. Hadith study material in these universities is neither specifically studied nor be a source of reference for thematic material on the study of Islamic Religion with the content of the material sourced from the Quran and Hadith, which is taught through the PAI course of 2 credits learned in the first semester.

Meanwhile, hadith becomes a main course in Islamic Religious Universities. At the institutional level at State Islamic University (UIN) Sunan Kudus, the hadith study is a compulsory institutional course. In the KKNI (Indonesian National Qualifications Framework) Curriculum in 2017, hadith studies were included in institutional courses with the nomenclature of the Study of Quran Hadith course. This course is a merger or combined course, which

[34] Ozodjon Sharipjonovich Uralov, "Internationalization of Higher Education in Uzbekistan," *Social Sciences & Humanities Open* 2, no. 1 (2020): 4, https://doi.org/https://doi.org/10.1016/j.ssaho.2020.100015.

[35] Mukni'ah Mukni'ah, *Manajemen Perencanaan Kurikulum Pembelajaran Pendidikan Agama Islam Di Perguruan Tinggi Umum* (Malang: PT. Literasi Nusantara Abadi Grup, 2024).

in the previous curriculum was divided into *Ulum al-Quran* (Quranic study) and *Ulum al-hadith* (hadith study) courses.

Hadith studies in the faculties and study programs at Islamic religious universities have a thematic hadith study style according to the core knowledge of each study program. For example, in the Faculty of *Tarbiyah* (Education), Hadith Studies emerged by integrating Hadith studies with the science of Education, namely Educational Hadith courses. In the Faculty of Islamic Law (Sharia), there is a study of Hadith Studies on the theme of Law with the nomenclature of the *Hadith Ahkam* course, while the Faculty of Economics teaches the Study of Quran and Hadith Economics[36].

Based on the OBE (Outcome Based Education) Curriculum document of UIN Sunan Kudus' Hadith Studies Programme, it can be seen that the Hadith Study Materials taught to Hadith Studies students include *Tahfidz* and *Syarh al-Hadith*, Applied Quran and Hadith Studies, Aqidah and Moral Hadith, Law and Political Hadith, Science and Health Hadith, Education and Worship Hadith, and Economic and Social Hadith.

Hadith Science Study material that comprehensively discusses hadith sciences such as *Ulum al-Hadis, Takhrij al-Hadis, Sanad Hadith Science, Tarikh al-Hadith, Madzahib Hadith*, *Ma'ani al-Hadith* Science, Qawaid Syarah Hadith, Hadith Hermeneutics, Hadith Book Studies, Study of the Book of Syarah Hadith, *Naqd al-Hadith*, Social Theory in Hadith, Living Hadith, Global-Contemporary Hadith Studies, and Hadith Studies in Southeast Asia.

In the implementation of the learning model in the hadith study program in UIN Sunan Kudus, lecture classes are equipped with facilities and infrastructure that support the comfort of the learning process, including comfortable classrooms, air

[36] Muhamad Faisal Ashaari et al., "An Assessment of Teaching and Learning Methodology in Islamic Studies," *Procedia - Social and Behavioral Sciences* 59 (2012): 619, https://doi.org/doi: 10.1016/j.sbspro.2012.09.322.

conditioning, Smart TV, and reference books available in the Hadith Study Program laboratory. The availability of learning facilities shows that support for the role of media supports the implementation of integrated learning with technology. One of the hadith lecturers said that utilizing these facilities in studying hadith clarifies the complex aspects of a hadith, both in the narration, the profile of the narrator, and the quality of the hadith[37].

In responding to technological developments, it is urgent to integrate learning hadith with technology, even by utilizing applications and social media that facilitate easy reception and understanding of hadith material for students [38]. As stated by the lecturer of hadith study in the State Islamic Institute (IAIN) Kediri, "Current social media (Youtube, Instagram, and Tiktok) is a medium for disseminating hadith among the wider community in the virtual world; technology in the field of hadith, such as various digital hadith applications as a source for searching for hadith or digital hadith sources." Lecturers try to convey hadith sources from digital hadith sources to make it easier to convey hadith material, compared to visiting the library can shorten the time, as well as distributing hadith discourse on social media to see developments in religious issues in media that use hadith as a basis or argumentation. Technology integration is used in several courses related to Living Hadith Studies, as well as other subject lectures such as Hadith Studies, Archipelago Hadith Studies, Psychological Hadiths, and Socio-Cultural Hadiths."[39].

From responding to technological developments, hadith learning is also delivered using an interdisciplinary approach and links the hadith material presented with contemporary issues, including issues related to legal hadiths and educational, economic,

[37] A.F, interview, 2024.
[38] Ashaari et al., 619.
[39] KH. M. interview, 2024.

and social approaches to hadiths[40]. As also stated by M.I, lecturer of hadith at UIN Maulana Malik Ibrahim Malang, "I use the pattern of giving an example of how a hadith can be only comprehensively understood when integrated with another scientific perspective. The hadith about women's leadership, for example, is strengthened by a socio-historical approach. This pattern applies to all courses that I teach. Usually, I give examples of cases that are currently popular such as global warming, telling the students how important environmental preservation and reforestation movements are to prevent global warming."[41].

Meanwhile, the information conveyed by other informants shows that there is a study of living hadith, which is an object that originates from the phenomenon of people's acceptance of hadith in their daily lives. In this study of living hadiths, it is not only necessary to know the history of hadiths and their quality but also to use social-humanities approaches such as sociology and anthropology, such as revealing how certain hadiths are understood in society and how that understanding arises, such as using Peter L. Berger's social construction theory, or examine how society's reception patterns accept certain hadiths by mapping the possibility of hadith acceptance among society into 3: dominance, negotiation, and opposition.

The learning process is supported by learning media and the delivery of material integrated with technology, an interdisciplinary approach, and the relevance of contemporary issues. Despite optimizing media, technology, and viewpoints in studying hadith, lecturers still encounter challenges in the hadith study class. The challenges are relatively varied according to the diversity of student input. Students come from different educational backgrounds

[40] Ashaari et al., 619.
[41] M.I, interview, 2024.

because some are alumni from public (non-religious) schools, and some are from religious schools. It becomes a challenge to determine how learning hadith can be accepted by all levels of students. Besides, some students have limitations in Arabic, even though all hadiths originate from Arabic.

5. The Development of Hadith Learning in Uzbekistan

The Tashkent Islamic Institute (TII) Uzbekistan was established on November 1, 1971, on the initiative of the chairman of the religious administration of the Muslims of Central Asia and Kazakhstan, former *mufti* (legal expert) Ziauddin Khan Eshon Bobo Khan. The length of study at the higher madrassa/institute is 4 years, and lessons are taught in Uzbek and Arabic. In the first academic year, 20 students were admitted. In 1974, in connection with the 1200th anniversary of Imam Bukhari's birth, the name of our great scholar was given to the Tashkent Islamic Institute, named after Imam Al Bukhari. Religious workers in the Caucasus, the North Caucasus, the European part of the Soviet Union, and the Siberian Muslim religious administration also studied in this institute.

The Tashkent Islamic Institute named after Imam Bukhari is a non-governmental religious organization owned by the Muslim Administration of Uzbekistan. The head of the institution is the head of the institute and the rector. The main goal of the Tashkent Islamic Institute is to supply students with a deep understanding of the sciences and foundations of Islam, who have mastered the history and theory of religions, and who have been educated in the spirit of humanity and loyalty to the country, spiritual qualities, and who are guided by the pure Islamic faith[42].

As for religious personnel, 100 lecturers and 20 Ph.Ds teach students at the institute. They have high potential and are given

[42] Schmitz, "Religious Policy in Uzbekistan Between Liberalisation, State Ideology and Islamisation," 10.

professional religious education based on experienced people. Most of the teachers come from the al-Azhar community in Egypt and prestigious educational institutions in Saudi Arabia. There are five faculties: Aqidah Science, Language, Fiqh, Hadith and Islamic history, and Qur'an and social sciences. The learning system at Tashkent Islamic Institute is four years of full-time education and three years of module education.

Tashkent Islamic Institute prepares graduate students specializing in Islamic studies, Imam-Khatib, and Arabic language teachers. Graduates are awarded a Bachelor's degree. After graduating from the Institute, students can be appointed as *khatib* (preacher) or *imam* (leader) in the mosques of Uzbekistan, as well as assigned as teachers in madrasahs.

One hadith lecturer in TII Uzbekistan said that graduates of the TII who have completed their undergraduate degree could continue their Postgraduate studies at universities in the fields of Islamic Studies, Religious Studies, History, Linguistics, Arabic Language, Literature, Psychology of Religion, Islamic Law, Theology. In 2023, the scientific journal "Islamic Knowledge" was published at the institute, and four issues were published annually[43].

The learning classrooms for male students and female students are in different classrooms. At the Tashkent Institute, the learning classrooms for male and female students are in separate classrooms. Based on our observations in the female students' learning classrooms, there are four classrooms, each of which consists of 10-12 students. The students at the Tashkent Islamic Institute are very friendly and humble. When people came into the classroom, all the students immediately stood up, bowed, and said greetings *Assalamualaikum* with hands on the chest, a typical greeting sign from Uzbekistan. Conditions of learning classrooms at the Tashkent

[43] Ashaari et al., "An Assessment of Teaching and Learning Methodology in Islamic Studies," 619.

Islamic Institute Named After Imam al-Bukhari to support the implementation of learning, there is a Smart TV, reference books, and displays of learning materials on the classroom walls[44].

Learning at the TII institute is carried out for six days, from Monday to Saturday. Daily learning hours are from 08.00 to 12.20, divided into three subject hours. For one week, the students study eight subject lectures: Quranic science, Tafsir, Sufism, Hadith, Fiqh, and Islamic History.

In the first year, students in this institute study hadith from primary books such as *Al-Adab Al-Mufrad* by Imam al-Bukhari, *Sharah Ma'ani al-Atsar* by Imam at-Tahawi in the course *Ahkam al-Hadith*, *Al-Muwatta* by Imam Muhammad in the course *Mutun al-Hadith*, and the book *Nuzhat al-Nazar* by Imam Ibn Hajar al-Asqalani under the title of subject lecture of *Musthalah Hadith*.

The books taught to second-year students are *Sunan at-Tirmizi* by Imam at-Tirmizi, and *Qowaid fi Ulum al-Hadith* by Dhafar Ahmad al-Tahawi on the subject of *Mushtholah Hadith*. They study the book *Sahih al-Bukhari* by Imam al-Bukhari in the third and fourth years. Besides al-Bukhari's book, the third year studied the book *Sunan Abu Dawud* by Imam Abu Dawud on the subject of *Hadith and its Explanation*, the book *Sunan Ibn Majah* by Imam Ibn Majah on the material lecture of *Mutun* al-Hadith, and the book *ar-Raf' wa at-Takmīl fi al-Jarḥ wa al-Ta'dil* in the subject of *Jarh wa Ta'dil*.

Students in the fourth year study the book of *Sahih Muslim* by Imam Muslim, along with Syarh *Fath al-Mu'in* on the subject of *Hadith and Its explanation,* the *Sunan ad-Darimi* by Imam ad-Darimi on the subject of *Mutun al-Hadith,* and the book of *Tadrib ar-Rawi* by Imam as-Suyuti in the discussion of *Musthalah al-Hadith*. In the fifth grade, students study the book *Sahih al-Bukhari* on the subject of *Hadith and its explanation*, *Sunan an-Nasa'i* by Imam al-Nasa'i on the course of *Mutun al-Hadith*.

[44] Ashaari et al., 619.

The reason for choosing the books mentioned in the sciences of hadith is that from them we can find the original basis of the disputes that have arisen in our time, by people who try to use religion for their selfish purposes, are ignorant of the origin of hadith and its science and make mistakes in its explanation. Based on the set objectives, efforts were made to produce the hadith experts[45].

Uzbek societies regard the Qur'an and Hadith as an important source for the spiritual education of humanity as a whole[46]. It takes care of the family, the school, and the home. By studying and preserving them. The Hadith is considered a spiritual value for Muslims, and they have utilized it for centuries to spiritually equip the minds of the younger generation and consider it an important cornerstone in the method of raising the Uzbek children.

C. Conclusion

The history of the development of the hadith of the Prophet Muhammad in Uzbekistan has a rich and complex background, reflecting the long journey of the spread of Islam in Central Asia in the 7th century AD. This process was accelerated by the Arab conquest and the spread of Islamic missionaries. In the 8th and 9th centuries, cities such as Bukhara, Samarkand, and Tashkent became important intellectual centers in the Islamic world. Uzbek scholars began collecting, verifying, and disseminating the hadiths of the Prophet Muhammad. During the caliphate period and the dynasties that ruled Central Asia, including Uzbekistan, centers of hadith studies in this region continued to flourish. Universities and madrasas, such as the Mir-i Arab Madrasa in Bukhara, played an important role in the education and preservation of hadith. In

[45] Ashaari et al., 619.

[46] Zahro Mamadaliyeva and Qosimova Madina, "Education System Of Uzbekistan," *Innova Science: Journal of Education, Ethics, and Value* 3, no. 11 (2024), https://doi.org/http://eprints.umsida.ac.id/14726/1/41.

the 20th and 21st centuries, with the revival of interest in Islamic studies, many educational institutions in Uzbekistan have refocused on hadith studies and maintained the existing scholarly heritage. So, the development of hadith science in Uzbekistan has undergone significant changes and adaptations in modern and contemporary times, influenced by changing political, social, and cultural factors. The historicity of Hadith Development in Indonesia starts from the 17th & 18th centuries. The network of scholars who entered Indonesia through trade routes intensified of Indonesian Muslims' struggle with the source of Islamic law, either the Qur'an or hadith.

The Islamic religious universities in Indonesia and Uzbekistan play an important role in the development of hadith study. The hadith learning in universities, especially Islamic universities, becomes basic compulsory material known as institute courses. Indonesia and Uzbekistan have similar concerns in studying the hadith of the Prophet PBUH. This is because the hadith is the second source of law after the Qur'an. Hadith studies in Uzbekistan place more emphasis on hadith studies of classic primary hadith books (turats). It differs from hadith studies in Indonesia integrated into an interdisciplinary approach and the relevance of contemporary issues. However, the hadith learning system in Islamic Universities in Indonesia still needs to be improved by reflecting on universities in the Middle East and Uzbekistan, by using primary hadith reference books directly, such as Sahih al-Bukhari, Sunan al-Tirmizi, and others, so that students become accustomed to interacting with primary hadith books and do not only know secondary hadith books.

The learning process, both in Indonesia and Uzbekistan, is supported by facilities and infrastructure that support the comfort of the learning process, and the delivery of materials that have been integrated with technology, an interdisciplinary approach, and the relevance of contemporary issues. Despite optimizing media, technology, and viewpoints in studying hadith, lecturers

still encounter challenges in the hadith study class. The challenges are relatively varied according to the diversity of student input. Students come from different educational backgrounds because some are alumni from public (non-religious) schools, and some are from religious schools. This is a challenge for lecturers to provide hadith learning in a comprehensive, fun, and easy way for all students.

REFERENCES

'Itr, Nuruddin. *Manhaj An-Naqd Fi Ilm Al-Hadis*. Damaskus: Dar al-Fikr, 1992.

Al-A'zami, Muhammad Mustafa. *Dirasat Fi Al-Hadis an-Nabawi Wa Tarikh Tadwinih*. Beirut: Al-Maktab al-Islami, 1992.

Al-Khatib, 'Ajjaj. *Usul Al-Hadis: Ulumuh Wa Mustalahuh*. Beirut: Dar al-Fikr, 1997.

Anam, Wahidul, Mubaidi Sulaeman, Andi Ardiyan Mustakim, Afriadi Putra, and Lukmanul Hakim. "Quo Vadis Hadith Studies in Islamic Boarding Schools in Al-Jabiri's Perspective." *Nazhruna : Jurnal Pendidikan Islam* 7, no. 2 (2024): 290–314. https://doi.org/https://doi.org/10.31538/nzh.v7i2.4328.

Anggoro, Taufan. "Perkembangan Pemahaman Hadis Di Indonesia: Analisis Pergeseran Dan Tawaran Di Masa Kini." *Journal Diya Al-Afkar* 7, no. 1 (2019): 129–46. https://doi.org/10.24235/diyaafkar.v7i01.4533.

As-Suyuti, Jalal ad-Din. *Tadrib Ar-Rawi Fi Syarh Taqrib an-Nawawi.* Beirut: Dar al Fikr, 1993.

Ashaari, Muhamad Faisal, Zainab Ismail, Anuar Puteh, Mohd Adib Samsudin, Munawar Ismail, Razaleigh Kawangit, Hakim

Zainal, Badlihisham Nasir, Mohd, and Mohd Ismath Ramzi. "An Assessment of Teaching and Learning Methodology in Islamic Studies." *Procedia - Social and Behavioral Sciences* 59 (2012): 618–26. https://doi.org/doi: 10.1016/j.sbspro.2012.09.322.

Azra, Azyumardi. *Jaringan Ulama Timur Tengah Dan Kepulauan Nusantara Abad XVII & XVIII*. Jakarta: Prenada Media, 2005.

Bruinessen, Martin Van. *Kitab Kuning Pesantren Dan Tarekat: Tradisi-Tradisi Islam Di Indonesia*. Bandung: Mizan, 1999.

Farida, Umma. *Al-Kutub as-Sittah: Karakteristik, Metode, Dan Sistematika Penulisannya.* Yogyakarta: Idea Press, 2011.

Federspiel, Howard M. "Modernist Islam in Southeast Asia: A New Examination." *Journal The Muslim World* 92, no. 3-4 September 2002 (2002). https://doi.org/https://doi.org/10.1111/j.1478-1913.2002.tb03748.x.

Fuad, Ahmad Nur. *Tradisi Intelektual Muslim Uzbekistan*. Surabaya: UIN Sunan Ampel Press, 2017.

Gusmian, Islah. *Khazanah Tafsir Indonesia: Dari Hermeneutika Hingga Ideologi*. Jakarta: Teraju, 2003.

Kadir, Abdul, Muhammad Shaleh Assingkily, Jahidin, Sufiani, Salma Samputri, and Mustapa Ahmad. "Development of Integrated Science Teaching Materials of Al-Quran Verses in Improving Students' Religious Attitudes in Madrasas." *Nazhruna: Jurnal Pendidikan Islam* 7, no. 3 (2024): 23–24. https://doi.org/https://doi.org/10.31538/nzh.v7i3.2.

Khaeruman, Badri. "Perkembangan Hadis Di Indonesia Pada Abad XX." *Jurnal Ilmu Hadis,* 1, no. 2 (2017): 187–202.

Kodirova-Huynh, Amira. The Revival of Islam in Uzbekistan after Independence: Advantages and Disadvantages". Universum: общественные науки: электрон. научн. журн. 2023.

9(100). https://7universum.com/ru/social/archive/item/15945

Mamadaliyeva, Zahro, and Qosimova Madina. "Education System Of Uzbekistan." *Innova Science: Journal of Education, Ethics, and Value* 3, no. 11 (2024). https://doi.org/http://eprints.umsida.ac.id/14726/1/41.

Moleong, Lexy J. *Metode Penelitian Kualitatif*. Bandung: Remaja Rosdakarya, 2006.

Mukni'ah, Mukni'ah. *Manajemen Perencanaan Kurikulum Pembelajaran Pendidikan Agama Islam Di Perguruan Tinggi Umum*. Malang: PT. Literasi Nusantara Abadi Grup, 2024.

Pektorina, Erefda, Safrotul Mutmainnatul Azizah, and Al Fauzan Amin. "Inovasi Pembelajaran Pendidikan Agama Islam Pasca COVID-19." *Journal An-Nizam* 7, no. 2 (2022).

Primov, Soatmurod Uralovich. "Early Doctrinal Developments and the Islamization of Movarounnahr." *Jurnal Al-Dustur* 7, no. 2 (2024). https://doi.org/https://doi.org/10.30863/aldustur.v7i2.7381.

Saputra, Hasep. *Perkembangan Studi Hadis Di Indonesia: Pemetaan Dan Analisis Genealogi*. Jakarta: UIN Syarif Hidayatullah, 2014.

Schmitz, Andrea. "Religious Policy in Uzbekistan Between Liberalisation, State Ideology and Islamisation." Berlin, 2023.

Soetari, Endang. *Problematika Hadits Mengkaji Periwayatan*. Bandung: Gunung Djati Press, 1997.

Syifana, D. Indah, and Ferdy Pratama. "Perkembangan Kajian Hadis Di Indonesia Pada Abad 20-21 M." *El-Furqania: Jurnal Ushuluddin Dan Ilmu-Ilmu Keislaman* 7, no. 1 (2021). https://doi.org/https://doi.org/10.54625/elfurqania.v7i01.4177.

Tasrif, Moh. *Kajian Hadis Di Indonesia: Sejarah Dan Pemikiran*. Ponorogo: STAIN Ponorogo Press, 2007.

Uralov, Ozodjon Sharipjonovich. "Internationalization of Higher Education in Uzbekistan." *Social Sciences & Humanities Open* 2, no. 1 (2020). https://doi.org/https://doi.org/10.1016/j.ssaho.2020.100015.

Wahid, Ramli Abdul, and Dedi Masri. "Perkembangan Terkini Studi Hadis Di Indonesia." *MIQOT: Jurnal Ilmu-Ilmu Keislaman* XLII, no. 2 (2018): 263–80. https://doi.org/10.30821/miqot.v42i2.572.