A Classification Review of Hadith Research in Indonesia.

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Abstract: The abundance of hadith research demands a classification to sustain the discipline of hadith studies. This study aims to conduct a classification review on hadith research. The method used is qualitative through a literature review and employs a content analysis. The result shows some findings and discussions regarding the distribution, classification, and implication of hadith research. This study concludes that the classification of hadith research is significant for its enthusiasts to discern a position in sustainable research. Hence, this necessitates a formulation for hadith research development in the Department of Hadith Studies in Islamic higher education institutions in Indonesia.

Keywords: Hadith research; Hadith studies; Scientific journal.

Abstrak: Banyaknya penelitian hadits menuntut adanya klasifikasi guna menopang disiplin ilmu hadits. Penelitian ini bertujuan untuk melakukan tinjauan klasifikasi pada penelitian hadits. Metode yang digunakan adalah kualitatif melalui kajian literatur dan menggunakan konten analisis. Hasil penelitian menunjukkan beberapa temuan dan pembahasan terkait distribusi, klasifikasi, dan implikasi penelitian hadis. Kajian ini menyimpulkan bahwa pengklasifikasian penelitian hadits sangat penting bagi para peminatnya untuk mengetahui posisinya dalam penelitian yang berkelanjutan. Oleh karena itu, diperlukan suatu formulasi untuk pengembangan penelitian hadis di Jurusan Ilmu Hadits Perguruan Tinggi Islam di Indonesia.

Kata kunci: Jurnal Ilmiah; Penelitian Hadis; Studi Hadis.

1. Introduction

Hadith's research in Indonesian higher education is currently facing a classification problem. Based on recent research, hadith's research has overflown the Moraref repository (Huda & Pahrudin, 2018). Moraref is a repository of Islamic studies managed by the Indonesian Ministry of Religious Affairs. Among previously conducted research found in Moraref is hadith research prospect in Islamic higher

education institutions in Indonesia (Suryadilaga, 2017a), recent developments in hadith research in Indonesia (R. A. Wahid & Masri, 2019), and specializations in Hadith Studies at Islamic higher education institutions (Silviantoro, 2018). However, there are no research mentioning classification problems in hadith research.

According to the prevalent perception, hadith research is a complex subject. Its complexity lies not only in the discourse but also in the terminology. Hadith research in Indonesia appears in several terms: as "kajian" (study), like in "Kajian Hadis-hadis Palsu tetapi Populer oleh Ustadz Adi Hidayat: Studi Fenomena Hadis Di YouTube" ["A Study of False yet Populer Hadith by Ustadz Adi Hidayat: A Study of Hadith Phenomenon on YouTube"] (Yulanda, 2020); as "studi" (study) and "kritik" (critic) in "Studi Kritik Hadis Perspektif Jonathan A.C. Brown: Analisis terhadap Three Tiered Method" ["A Study of Hadith Criticism from Jonathan A.C. Brown's Perspective: An Analysis on the Three Tiered Method"] (Budiman et al., 2020); as "telaah" (study/research) in "Telaah Hadis Perpecahan Umat: Aplikasi Metode Isnad Cum Matn" ["A Study of Hadith about People Division: An Application of Isnad Cum Matn Method"] (Faiqoh, 2020); and as "penelitian" (research), such as in "Penelitian Hadis Nabi: Aplikasi Metode Manual dan Digital" ["Hadith Research: An Application of Manual and Digital Methods"] (M Nur, 2019). Meanwhile, the complexity of hadith discourse includes research on the paradigm of the hadith concept (Darmalaksana, 2018), the epistemology of hadith studies (Sakinah, 2020), and the methodology of hadith studies (Mutmainnah, 2018). Not to mention there are also complexities in other topics besides the two mentioned above, such as regarding the understanding of hadith (Suryadilaga, 2013), the understanding of prominent figures in hadith studies (Sari, 2020), the teachings of those figures (Darmalaksana, 2004), the authenticity of hadith (Idris, 2019), the readings of hadith texts (Channa AW, 2011), the contextualization of hadith texts (Yuslem, 2010), and the application of hadith in daily life (Pasiska & Wardhani, 2020).

We cannot deny that hadith research covers a wide range of areas. The areas of hadith research include the historical aspect of hadith (Husna, 2018), circumstances (R. A. Wahid & Masri, 2019), periodization (Bistara, 2020), the development of hadith (Khaeruman, 2017), the integration of hadith studies with social sciences (Lukman, 2017), and the institutional aspect of hadith (Anshori, 2017a). The wide range of areas and the depth of topics in hadith research concern some matters, such as the problems in hadith and hadith studies (Mukhtar, 2017), the studies on prominent hadith scholars (Armita & Arni, 2017), the studies on hadith books (Farida, 2020), hadith theories (Asfiyak, 2019), and the application of hadith (Soetari Ad, 2015). The depth of hadith research is also evident through the suggestion of employing social sciences in hadith studies (Afwadzi, 2016), such as using an anthropological approach (Suryadilaga, 2017a), post-traditionalist

approach (Firdausy, 2017), and social constructivist approach (Darmalaksana, 2019).

However, to accommodate research demands in this global era, we need a classification of hadith research. Hadith research in the global era is diverse (Suryadilaga, 2014), signified by the utilization of digital technology (M Nur, 2019), the design of hadith applications (Fikriyyah, 2018), the utilization of mobile applications (Faiqoh, 2020), and the use of a smartphone (Fauzi, 2020). Recently, hadith research has also become interdisciplinary. Among interdisciplinary hadith, research is a study of medical quarantine based on the Prophet's teachings (Goje, 2017), the integration of health and the approach of the Prophet's practices (Yunus, 2019), a study on hadith about medicine (Alaydrus, 2019), a study on hadith about pharmacology (Dalil, 2017), a study on public health based on the perspective of hadith (Nurhayati, 2016), and the health approach according to the Prophet's teachings (Pasiska & Wardhani, 2020). During this time of the Covid-19 pandemic, many studies related to the pandemic have been published, such as about virus prevention from the perspective of hadith (Firdaus, 2020) and self-protection during the pandemic according to hadith (Arifin et al., 2020).

Hadith studies enthusiasts in Hadith Studies departments at Indonesian Islamic higher education institutions need hadith research classification. Researchers of Hadith should base their work on current issues. (Penyusun, 2019). Hadith's research also desires to discern sustainable topics and themes (Penyusun, 2018b). The research also considers the research standards in the depth and width of research (Penyusun, 2020). Hadith research has become a primary focus for graduate profiles at the undergraduate level (Penyusun, 2018b) and postgraduate level of Hadith Studies in Indonesian Islamic higher education institutions (Penyusun, 2018a).

This research method is qualitative (Williamson et al., 2018). we have conducted this research through a literature study in the form of library research. We trace the distribution of hadith research data from various repositories (Darmalaksana, 2020), especially hadith research data from hadith science enthusiasts in Indonesia. Also, hadith research data from world academics to see the development of research in hadith. In the next stage, map the distribution of research data on the collected Hadiths based on the distribution of Hadith knowledge. (Soetari, 2005). We divide the mapping of hadith research into the scale of Hadith science, research methods, analytical approaches, use of technology, and interdisciplinary research. The next stage is the distribution of hadith research carried out by classification based on the scale of the subject, topic, theme, method, and analysis. The final stage of the classification of this hadith research examined its implications according to the policy direction of research development in the field

of Islamic religion in Indonesia, namely about the roadmap for basic research and applied research. (Tim Penyusun, 2018). In interpreting the literature data, use content analysis to produce a conclusion (Hsieh & Shannon, 2005).

2. The Distribution of Hadith Research

The discussion on hadith appears in several terms, such as 'kajian' (study) (Yulanda, 2020), 'studi' (study) and 'kritik' (critic) (Budiman et al., 2020), 'telaah' (study) (Faiqoh, 2020), and 'penelitian' (research) (M Nur, 2019). The difference lies only in terms of emphasis. Therefore there is no need for debate. This paper reduces those terms into hadith research. Hadith is everything from the Prophet Muhammad (Darmalaksana, 2018). Hadith is similar to Sunnah. Although rewriting Sunnah occasionally has become a norm in Muslim society, as indicated by the term's connotation(Soetari Ad, 1994). Meanwhile, the term' hadith research' has two connotations, i.e. hadith research and hadith studies research. Hadith studies are the study of hadith (Soetari Ad, 1994). A review of hadith-related research results in a distribution of hadith research, summarized through the following table:

Table 1. The distribution of hadith research

Hadith Studies	Research Methodology	Analytical Approach	Technology Utilization	Interdisciplinary Research
Paradigm (including the integrative-interconnective paradigm), epistemology, and methodology.	Hadith criticism, Sanad criticism, Matan criticism, Jarh and Ta'deel method, Takhrij method, I'tibar method, Fiqh al-Hadith method, Maudui (thematical) method, Sharh method (including the method of understanding), Textual method, Asbab wurud method, Mukhtalif method, Contextual method, Living Hadith method, et cetera. It also includes research methods for prominent figures, books, and regions.	Linguistic approach includes mantiq (logical), semantic, semiotic, and hermeneutical approaches. Social approaches include but not limited to historical, anthropological, sociological, genealogical, and ethnographic approaches.	Technology utilization includes the design of digital applications, prototypes, or products.	Interdisciplinary research in hadith studies include the institutional management of hadith, and combining hadith with other studies such as medicine, health, pharmacology, biology, agriculture, et cetera.

A review result on the research hadith repository shows several discussions on paradigm, epistemology, and methodology. Examples of hadith research related to paradigm are "Paradigma Pemikiran Hadis" ["The Paradigm of Hadith Concepts"] (Darmalaksana, 2018) and "Paradigma Umat Beragama tentang Living Quran: Menautkan antara Teks dan Tradisi Masyarakat" [The Paradigm of Religious People on Living Quran: Connecting Texts and Social Tradition"] (Murni, 2016). In addition, another research on the paradigm of hadith studies is research entitled "Integrasi-Interkoneksi dalam Studi Hadis Disertasi Di UIN Sunan Kalijaga Yogyakarta" ['Integration-Interconnection in Hadith Studies Dissertation in UIN Sunan Kalijaga Yogyakarta"] (Lukman, 2017). Examples of research on epistemology are "Epistemology Kritik Hadis" ["The Epistemology of Hadith Criticims"] (Nadhiran, 2017), "Epistemologi Hadis: Melacak Sumber Otentisitas Hadis" ["The Epistemology of Hadith: Locating the Source of Hadith Authenticity"] (Atabik, 2017), and "Epistemology Syarah Hadis Nusantara: Studi Syarah Hadith Tanqih al-Qawl al-Hatsits fi Syarh Lubab al-Hadits Karya Nawawi al-Bantani" ["The Epistemology of Hadith Commentaries in Indonesia: A Study on Hadith Commentaries Tanqih al-Qawl al-Hatsits fi Syarh Lubab al-Hadits by Nawawi al-Batani"] (Sakinah, 2020). Examples of research on methodology are "Metodologi Ulama Hadis dalam Membentengi Hadis dari Segi Matan" ["The Methodology of Hadith Scholars in Protecting the Matan of Hadith"] (Mutmainnah, 2018) and "Kritik Sanad Hadis: Tela'ah Metodologis" ["Sanad Criticism: A Methodological Review"] (Nadhiran, 2014).

A review of the research hadith repository found discussions on various research methods. Among them are the Matan criticism, such as in "Kritik Matan Hadis: Versi Ahli-ahli Hadis" ["Matan Criticism: From the Perspectives of Different Hadith Scholars"] (Haris, 2017) and "Telaah Kritis terhadap Syaz Sebagai Unsur Kaedah Kesahihan Matan Hadis" ["A Critical Study on Syaz as the Authenticity Principles of Matan"] (Idris, 2019); the I'tibar method, such as in "I'tibar Sanad dalam Hadis" ["I'tibar al-Sanad in Hadith"](Fauziah, 2018); the Jarh and Tadeel method, such as in "Jarh Wa Ta'dil: Sebuah Pemodelan Teori Kritik Periwayatan Hadis Nabawi" ["Jarh and Tadeel: A Critical Theory Model for the Narrations of Hadith Nabawi"] (Asfiyak, 2019); the Sharh method and Takhrij method, such as in "Syarah dan Kritik Hadis dengan Metode Takhrij: Teori dan Aplikasi" ["Sharh and Hadith Criticism Using Takhrij Method: A Theory and Application"] (Soetari Ad, 2015); the Mukhtalif method, such as in "Understanding The Sunnah Prophet S.A.W. Through Combined Methodology of Takhrij Hadis & Mukhtalif Hadis" (Fattah & Majid, 2013); the method of understanding, such as in "Metode Pemahaman Hadis" ["The Method of Understanding Hadith"] (Asriady, 2019); the Abab Wurud method, such as in "Urgensi Ilmu Asbab Al-Wurud dalam Pengembangan Pemahaman Hadis" ["The Urgecy of Asbab al-Wurud Method in

the Development of Hadith Understandings"] (Marhumah, 2018); the textual and contextual methods, such as in "Memahami Makna Hadis secara Tekstual dan Kontekstual" ["Understanding the Meaning of Hadith Textually and Contextually"] (Channa AW, 2011) and "Kontekstualisasi Pemahaman Hadis" ["The Contextualization of Hadith Understandings"] (Yuslem, 2010). The research method in hadith studies includes the types and steps of the research, as shown in "Jenis dan Langkah Penelitian Hadis" ["The Types and Steps of Hadith Research"] (Nur, 2017).

The fiqh hadith method is also within the scope of the hadith research method, as we can find in "Kontroversi Hadis sebagai Sumber Hukum Islam" ["The Controversy of Hadith as an Islamic Source of Law"] (Darmalaksana et al., 2017), in "Urgensi Integrasi antara Ahli Fiqh dan Ahli Hadis dalam Memahami Sunah: Studi atas Pemikiran Syekh Muhammad al-Ghazali dalam Karyanya al-Sunah al-Nabawiyah baina Ahl al-Fiqh wa Ahl al-Hadis" ["The Urgency of an Integration between Fiqh and Hadith Scholars in Understanding Sunnah: A Study on the Thoughts of Syekh Muhammad al-Ghazali in al-Sunah al-Nabawiyah baina Ahl al-Fiqh wa Ahl al-Hadis"] (Hosen & Musyafiq, 2019), in "Perempuan Meminang Laki-laki Menurut Hadis" ["Marriage Proposal from a Woman to a Man According to Hadith"] (Awaliyah & Darmalaksana, 2020), and in "Eksistensi 'Illat dalam Mengukuhkan Teks Hadis-hadis Ru'yat al-Hilal dan Fungsinya dalam Pengembangan Hukum Islam" ["The Existence of 'Illat in Corroborating Hadiths about Ru'yat al-Hilal and its Function in the Development of Islamic Law"] (Busyro, 2018). In addition, the living hadith method is also popular in hadith research. Some examples of research using or explaining living hadith method are "Memahami Hadis Nabi dalam Konteks Kekinian: Studi Living-Hadis" ["Understanding Hadith of the Prophet in the Contemporary Context: A Study of Living Hadith"] (Muhsin, 2015), "Kajian Naskah dan Kajian Living Qur'an dan Living Hadith" ["A Study of Manuscript, Living Quran, and Living Hadith"] (Ali, 2015), "Living Hadis: Genealogi, Teori, dan Aplikasi" ["Living Hadith: Genealogy, Theory, and Application"] (Qudsy, 2016), and "Living Al-Qur'an sebagai Metode Alternatif dalam Studi Al-Qur'an" ["Living Quran as an Alternative Method in Quran Studies"] (Farhan, 2017). There are also some research who introduces the kashf method, such as in "Penilaian Hadis: Studi Tashih Hadis di Kalangan Kaum Sufi" ["Kashf Method in Hadith Evaluation: A Study of Hadith Verification Among Sufis"] (Kudhori, 2018). Hadith research also has research methods for figures, books, and areal studies, for instance in "Perkembangan Hadis di Indonesia pada Abad Ke-19 M: Telaah terhadap Pemikiran Mahfuzh at-Tirmasi dalam Kitabnya Manhaj Dzawin-Nazhar" ["Hadith Development in Indonesian in the 19th Century: A Study on the Thoughts of Mahfuzh at-Tirmasi in Manhaj Dzawin-Nazhar"] (Farida, 2020).

A review of research results use an analytical approach. Understanding hadith thematically, metonymically, and contextually (Yuslem, 2010) requires a linguistic analytical approach, such as translation studies and morphology (Soetari Ad, 2015), mantic (logics), semantics, semiotics, and hermeneutics. There are also analytical approaches using social scientific approach, for instances, in "Membangun Integrasi Ilmu-Ilmu Sosial dan Hadis Nabi" ["Building an Integration between Social Sciences and Hadith"] (Afwadzi, 2016), "Pendekatan Antropologi dalam Studi Living Hadis di Indonesia: Sebuah Kajian Awal" ["An Anthropological Approach in Living Hadith Studies in Indonesia: An Early Study"] (Rohmana, 2015), "Pembacaan Hadis dalam Perspektif Antropologi" ["Hadith Readings through an Anthropological Perspective"] (Suryadilaga, 2017a), "Analisis Tindakan Sosial Max Weber dalam Tradisi Pembacaan Kitab Mukhtashar Al-Bukhari: Studi Living Hadis" ["Max Weber's Social Action Analysis on the Reading Tradition of Mukhtashar Al-Bukhari: A Living Hadith Study"] (Muhlis & Norkholis, 2016), and in "Ragam Pembacaan Hadis: Memahami Hadis Melalui Tatapan Postradisionalisme" ["The Variety in Hadith Readings: Understanding Hadith through Post-traditionalist Perspective"] (Firdausy, 2017). Hadith research using historical analytical approach also exist, such as in "Sejarah Hadis dan Problematika Sahabat" ["The History of Hadith and the Problems of the Sahabah"] (Husna, 2018) dan "Melacak Akar Kesejarahan Hadis Nabi Pra-Kodifikasi" ["Tracing the Root of Hadith History Before the Codification"] (M. A. Wahid, 2019), "Perkembangan Ilmu Hadis Periode Keempat dan Kelima: Analisis Histori Masa Keemasan Ilmu Hadis" ["The Fourth and Fifth Periods of Hadith Studies Development: A Historical Analysis of the Golden Era of Hadith Studies"] (Bistara, 2020), "Analisis Historis Kemunculan dan Pelembagaan Ziyadat al-Thiqqah dalam Studi Hadis" ["A Historical Analysis of the Emergence and Institutionalism of Ziyadat al-Thiqqah in Hadith Studies"] (Anshori, 2017a), "Syarah Hadis Dari Masa Ke Masa" ["Sharh Hadith throughout History"] (Anshori, 2017b) and "Perkembangan Syarah Hadis dalam Tradisi Keilmuan Islam" ["The Development of Sharh Hadith in the Tradition of Islamic Studies"] (Sagir, 2017).

In the digital era, hadith research encompasses research on the utilization of technology. Among them are "Penelitian Hadis Nabi: Aplikasi Metode Manual Dan Digital" ["Hadith Research: An Application of Manual and Digital Methods"] (M Nur, 2019), "Telaah Aplikasi Hadis Lidwa Pusaka" ["A Study of Hadith Mobile Application by Lidwa Pusaka"] (Fikriyyah, 2018), "Telaah Hadis Perpecahan Umat: Aplikasi Metode Isnad Cum Matn" ["A Study of Hadith about People Division: An Application of Isnad Cum Matn Method"] (Faiqoh, 2020), and "Hadis dari Klasik Literal Ke Portable Digital: Telaah Aplikasi Smartphone Mausu'ah al-Hadis al-Syarif Islamweb" ["Hadith from a Literal Classic into a Digital Portable: A Study of Smartphone Application Mausu'ah al-Hadis al-Syarif Islamweb"] (Fauzi, 2020).

These types of research answer to the demands of the era of information technology advancement as suggested by a research entitled "Kajian Hadis Di Era Global" ["Hadith Studies in the Global Era"] (Suryadilaga, 2014).

Hadith research has also become interdisciplinary, as shown through research like "Preventative Prophetic Guidance in Infection and Quarantine"(Goje, 2017), "Islamic Integration and Health: An Approach to Prophetic Medicine" (Yunus, 2019), "Tinjauan Hadis tentang Pengobatan Nabi: Studi Kritik Sanad dan Matan Hadis Nabi tentang Pengobatan menggunakan Kurma dan Madu" ["A Study of Hadith about the Prophet's Therapy: A Study of Isnad and Matn Criticism on Hadith about Therapies using Dates and Honey"] (Alaydrus, 2019), "Hadis-Hadis tentang Farmasi: Sebuah Kajian Integratif dalam Memahami Hadis Rasulullah" ["Hadith on Pharmacology: An Integrative Study in Understanding Hadith"] (Dalil, 2017), "Kesehatan dan Perobatan dalam Tradisi Islam: Kajian Kitab Shahih Al-Bukhari" ["Health and Medicine in Islamic Tradition: A Study of Shahih Al-Bukhari"] (Nurhayati, 2016), "Menjaga Kesehatan Mental dengan Pendekatan Shalat: Analisis Sanad dan Matan Hadis" ["Maintaining Mental Health through the Approach of Salat: An Isnad and Matn Analysis of Hadith"] (Pasiska & Wardhani, 2020), "Virus Corona Dalam Perspektif Sunnah" ["Coronavirus in the Perspective of Sunnah"] (Firdaus, 2020), and "Proteksi diri saat pandemi COVID-19 berdasarkan hadits shahih" ["Self-Protection during COVID-19 Pandemic According to Hadith Sahih"] (Arifin et al., 2020).

The interdisciplinary research of hadith also includes research on policy and development, such as in "Implikasi Kebijakan Ekonomi Rasulullah Saw.: Tinjauan Mukhtashar Shahih Al-Bukhari Imam Al-Zabidi" ["The Implication of Economic Policies by the Prophet: A Study of Mukhtashar Shahih Al-Bukhari Imam Al-Zabidi"] (Bahri, 2017), "Perkembangan Hadis Di Indonesia Pada Abad XX" ["Hadith Development in Indonesia in the 20th Century"] (Khaeruman, 2017), "Perkembangan Pemahaman Hadis Di Indonesia: Analisis Pergeseran dan Tawaran Di Masa Kini" ["The Development of Hadith Understandings in Indonesia: A Shift Analysis and Offers in the Current Time "] (Anggoro, 2019), and "Genealogi Perkembangan Studi Hadis di Indonesia" ["The Genealogy of Hadith Studies Development in Indonesia"] (Saputra, 2017). Some more examples are "Problematika Hadis dan 'Ulumul Hadis" ["The Problems of Hadith and Hadith Studies"] (Mukhtar, 2017), "Masa Depan Hadis dan 'Ulum Al-Hadis: Suatu Gagasan Ke Arah Pembaruan Pemikiran Hadis" ["The Future of Hadith and Hadith Studies: An Idea toward a Reformation of Hadith Thoughts"] (Abbas, 2019), "Prospek Kajian Hadis di Peguruan Tinggi Keagamaan Islam di Indonesia" ["The Prospect of Hadith Studies in Islamic Higher Education Institutions in Indonesia"] (Suryadilaga, 2017b), "Minat Generasi Muda Terhadap Ilmu Hadis: Kendala dan Solusinya dalam Rencana Strategi Pengembangan Prodi Ilmu Hadis" ["The Interests of the Young

Generation toward Hadith Studies: Problems and Solutions in the Strategic Development Plan of Hadith Studies Department"] (Silviantoro, 2018) and "Perkembangan Terkini Studi Hadis Di Indonesia" ["The Current Development of Hadith Studies in Indonesia"] (R. A. Wahid & Masri, 2019).

3. The Classification of Hadith Research

The distribution of hadith research includes hadith studies, research methodology, analytical approach, technology utilization, and interdisciplinary research. Next, we can classify the distribution into several subjects, topics, themes, methods, and analyses, as seen in the table below:

Table 2. Classification of Hadith Research

Subject	Topic	Theme	Method	Analysis
Research on riwayah study of hadith	The transmission and codification of hadith	The acceptance, maintenance, deliverance, narration, and codification of hadith	Riwayah criticism	Critical
Research on dirayah study of hadith	Hadith verification from its validation until application	Accepted hadith and rejected hadith	Dirayah criticism	Critical
Research on hadith paradigm	Thoughts and reasonings in hadith and hadith studies	Integrative, interconnected, and post-structural paradigm, etc.	Critical-philosophical	Paradigmatic
Research on hadith epistemology	The construction of methodology in hadith studies	The birth, growth, and development	Scientific reasonings	Epistemological
Research on hadith methodology	Systematic methodology of hadith research	Types and steps of hadith methodology	Practical-applicative	Methodological
Research on the history of hadith and hadith studies	The periodization of hadith studies development before, during, and after the codification of hadith	Classical, middle, modern, and contemporary periods	History	Historical
Research on isnad	The continuity and discontinuity of the chain of transmissions of hadith (isnad)	Types of the continuity and discontinuity of the chain of transmissions	Mutasil and Munfasil studies	Critical

Research on rawi hadith (narrators)	Biography, kunya, laqab of hadith narrators	Justness and memory strength (dhabit)	Jarh and Ta'dil	Critical
Research on matn	Hadith in the distribution of hadith books	The guidance, lafadz (metonyms), anomaly and flaws in hadith books	Dilalah, gharib, syadz, illat	Matn analytical
Research on hadith authenticity	The criteria of hadith authenticity	The degrees of hadith authenticity	Takhrij Hadith	Critical
Research on hadith figures	Biography, Figures, Popularity, Works, and Influences	Classical, phenomenal, and local figures	Biography	Critical
Research on hadith compilation book	Authors, topics, themes	Classical, monumental, and Indonesian works	Manuscript studies	Critical
Research on hadith reading	Linguistic studies of hadith	Text, structure, and meaning	Ma'ani	Mantiq (logical), semantic, semiotic, hermeneutical
Research on hadith contextualization	Hadith between ideals, morals, and practices	Hadith in particular situation or condition	Asbab al-Wurud	Situational and conditional
Research on hadith transformation	The essences and values of hadith to form an order	Creative processes in transforming the values in hadith	Textual values transformation	Transformative
Research on hadith understandings	Hadith texts in the intellectual horizons of scholars	Scholars' views of sharh hadith books	Sharh Hadith	Critical
Research on hadith schools	Hadith and hadith studies according to scholars	The idea, concept, and contribution of hadith studies application	Literature review and field study	Deductive and inductive
Research on themes or topics in hadith	Hadith text about specific topics	Themes based on specific topics in hadith	Maudhui	Thematical

Research on concept in hadith	Hadith containing specific concepts	The concepts of God, humanity, and life	Conceptual studies	Conceptual
Orientalism research	Hadith and hadith studies according to orientalists	The criticism and methods of the orientalists	Orientalism	Orientalist
Research on hadith institutionalization	The institutionalization of hadith through hadith figures	Laboratory, educational model, mazhab, and doctrines	Institutional studies	Institutional
Areal research	The spread and development of hadith	The spread and development of hadith in specific areas	Areal studies	Demographic
Research on social hadith	Hadith about social topics	Politics, economy, sociology, governance, etc.	Social sciences	Social sciences
Research on fiqh hadith	Hadith about Islamic laws	The application of sharia, fatwa, and Islamic jurisprudence	Tarjih, istinbat and taqnin	Qiyas dan doctrine
Research on theological hadith	Hadith about the faith and belief of Islam	The essence of faith in hadith	Theological studies	Theological
Research on Sufistic hadith	Hadith among Sufis	Self-control, the purity of mind, maqamat (Sufistic stages), and enlightenment	Tasawwuf (sufism) studies	Sufistic
Research on metaphysical hadith	Hadith about the fundamental nature of existence and reality	Sufism, supernatural, and mysticism in Islam	Metaphysics	Metaphysical
Research on eschatological hadith	Hadith about the future and fate of humanity	The doomsday and the afterlife	Eschatology	Eschatological
Research on living hadith	Traditions, culture, and customs	The view, understanding and practice of	Living hadith	Anthropological, phenomenological, sociological,

		the core values in hadith		genealogical, ethnograpic
Research on women in hadith	Women narrators, hadith about women	The domestic and public roles of women, women's leadership, career, etc.	Gender studies	Critical
Research on hadith and technology	The utilization of information technology	The design, application model, and application product	Digitalization	Policy, utilization, and satisfaction
Research on science in hadith	Hadith from the perspectives of sciences	Chemistry, nuclear, virus, health, medicine, pharmacology, biology, agriculture, etc.	Inter-, multi-, and trans-disciplinary studies	Scientific
Research on multiculturalism in hadith	Hadith about multiculturalism and cultural diversity	Tolerance, moderation, inclusivity, democracy, and peace	Cultural studies	Cultural
Research on hadith and globalization	Hadith relating to the advance of globalization	Advancement, uncertainty, civilization, and the future	Globalization studies	Globalization

In the classic period, hadith research encompasses two studies: riwayah studies and dirayah studies. Riwayah studies discuss the process of hadith transmission (Soetari Ad, 1994). Riwayah studies involving the hadith transmission process include hadith acceptance, the maintenance of hadith through memorizing, hadith application, as well as the narration of hadith, whether oral or written. A transmission is a relay of a hadith from the Prophet to the Sahabah, to the Tabi'in and to the next generations until the hadith is codified in hadith compilation books, complete with the narrators, matn, and isnad. Meanwhile, dirayah studies explain the nature of matn, the narrators, and the continuity of isnad to determine whether the hadith is accepted or rejected (Soetari Ad, 1994). In simple word, dirayah studies encompass the principles and procedures (kaifiyah) of determining the authenticity of hadith (tahamul wa al-ada). In simpler word, dirayah studies cover the matter of hadith being maqbul (accepted) or mardud (rejected). Kaifiyah riwayah is not

included in maqbul and mardud except in tarjih (corroborating) when there is a contadiction (tanakud) in maqbul hadith. Kaifiyah riwayah is a part of dirayah studies because it is a systematic procedure capable of creating a degree difference. The difference will implicate the quality of hadith in tarjih. Kaifiyah riwayah is not included in tidak riwayah studies because the latter connotates a descriptive transmission process (Soetari Ad, 1994).

There are several discussions on hadith transmission, which is within the category of dirayah studies. Among them are "Teknik Periwayatan Hadis: Cara Menerima dan Meriwayatkan Hadis" ["The Technique of Hadith Transmission: A Way of Accepting and Transmitting Hadith"] (Sulaemang, 2008), "Pola Pemalsuan Sanad dalam Periwayatan Hadis: Pandangan Mahafuddin dan Orientalis" ["The Pattern of Isnad Falsification in Hadith Transmission: The Perspectives of Mahafuddin and the Orientalists"] (Muna, 2013), "Periwayatan Hadis Bil Makna: Implikasi dan Penerapannya sebagai Uji Kritik Matan di Era Modern" ["The Transmission of Hadith bil Makna: Its Implication and Application as a Matan Critic Test in the Modern Era"] (Nadhiran, 2013), and "Periwayatan Hadis dengan Makna Menurut Muhadditsin" ["The Transmission of Hadith through Makna According to Muhadiths"] (Gani, 2019).

The construction of hadith studies in the classical era was already robust. It then went through some developments in the modern era. There were many methods developed during the classical era, such as takhrij, jarh wa ta'dil (wounding and rectifying), mukhtalif hadith (studying contradictions), gharib hadith (hadith glossary), ma'ani, and sharh hadith (commentary) (Anshori, 2017b). Along with the advancement of science and technology in the modern era, hadith research also developed assisted by other studies. Moreover, in the contemporary era hadith research has become even more dynamic. The dynamic of hadith research distribution, as shown in Table 2, has resulted in a classification based on the subject, topic, theme, method, and analysis. This classification can potentially be developed further since a theme can also be a topic, and vice versa. The method and analysis can also become the subject, topic, and theme. For instance, living hadith as a developing perspective can become a subject, topic, method, or analysis. The classification is not rigid, but flexible based on a review of the research results in the repository (Huda & Pahrudin, 2018) and the scope of follow-up research in the future (Suryadilaga, 2017a).

4. The Implication for Hadith Studies Enthusiasts

The classification of hadith research has the potential to be a guide for hadith studies enthusiasts. The classification based on the distribution of hadith research can assist hadith studies in discerning a research position amid the continuous research constellation. This guide is relevant for hadith studies enthusiasts in Hadith Studies Departments at Islamic higher education institutions in Indonesia.

The direction of policy determines the issues interconnected with Hadith research. Research issues encompass religious moderation, technology utilization, and integrative sciences implementation at Islamic higher education institutions (Penyusun, 2019). The national agenda for research on religion has determined several prominent themes which become priority research. The themes are Islamic studies, pluralism and diversity, integration of sciences, and the advance of globalization. Hadith research is one of the subthemes within the theme of Islamic studies. The subthemes encompass the study of religious scriptures. Hence, the subtheme can focus on the hadith as one of the sources of religious practice. The subtheme is a fundamental theme in sustainable traditions as the distinction of Islamic higher education institutions. Therefore, we should maintain and develop this tradition. The relationship between text and society through the living hadith approach presents one of the potentials for the topic to be developed (Penyusun, 2018b).

Hadith studies enthusiasts should pay attention to the content standards in research. Religious standards in the research about research content standards determine the minimum criteria for the depth and width of research matters in integrating sciences and Islamic studies. The depth and width of research matters refer to religious standards in the research result. The research result standards in Islamic higher education institutions should focus on developing science and technology and improving public welfare and competitiveness through integrating sciences and Islamic studies. The development of sciences and Islamic studies should direct toward the vision of Indonesia to be an excellent centre for the studies of Islam and pluralism at the global level by integrating various scientific aspects, whether in religion or sciences, to follow the global advance. (Penyusun, 2019). According to the National Standard for Higher Education on the research standards on the research content standards, the depth and width of research matters encompass basic research and applied research. The matters in basic research should orient toward research outcomes in the form of explanations or findings to anticipate a new symptom, phenomenon, concept, model, or postulate. They should orient the innovation and development of sciences and technology beneficial for society, business, and industry (Penyusun, 2020).

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Figure 1. Long-term Roadmap for 2018-2028
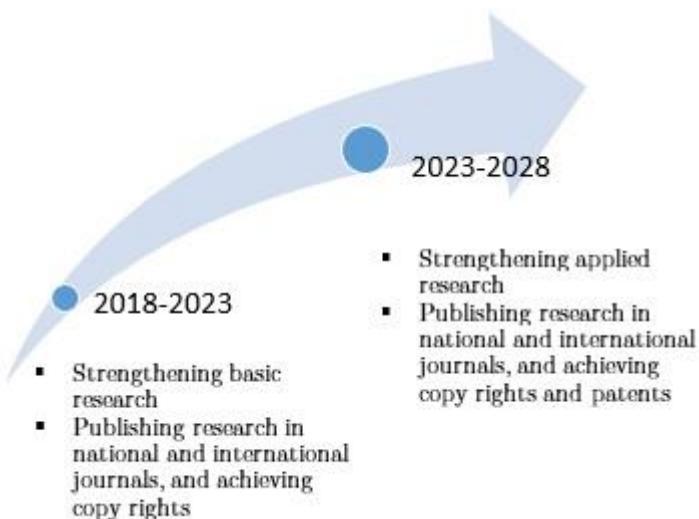
The long-term roadmap of national religious research focuses on two primary targets, which are the strengthening of basic research in the first five years and the strengthening of applied research in the second five years. The religious research agenda in the first five years focuses on the strengthening of the quest and discovery of new theories related to Islamic studies indicated by publications in accredited and reputable national and international journals and the earnings of copy rights. Meanwhile, the next five years will focus on the application of theories or research findings in the society and industry, indicated by publications in accredited and reputable national and international journals, the earnings of copy rights and patents, and the applicability of research results in the industry and society (Penyusun, 2018b).

Based on the long-term roadmap, we can formulate an annual plan for hadith research. The annual plan focuses on the long-term objectives. They are: 1) The improvement in capacity and quality of professional researchers; 2) The improvement in the management quality of research, innovation, and development in Hadith Studies departments in Islamic higher education institutions; 3) The increase in the number of scientific publications in national and international journals, and the number of copy rights and patents; 4) The increase of researchers' involvement in seminar or national and international conferences; and 5) The increase of quantity and quality in scientific consortiums (Penyusun, 2018c).

Besides viewing based on the perspectives of issue, research agenda and roadmap, it is also possible to conform the classification of hadith research with graduate profiles. The policy has necessitated Hadith Studies departments in Islamic higher education institutions to put attention on graduate profiles in undergraduate, graduate, and postgraduate levels. The graduate profile for the undergraduate degree is a research assistant with the ability to conduct research and study in the

field of hadith and the development of hadith studies, as well was the ability to interpret the content of hadith for the development of Islamic teachings (Penyusun, 2018a). The graduate profile for the master's degree is a researcher with the ability to plan, conduct, publish, and manage research results in the field of hadith studies according to the recent scientific development (Penyusun, 2018b). The graduate profile for the doctoral degree is a researcher with the ability to develop, manage, and lead a research in the field of hadith studies using inter-, multi-, and transdisciplinary approaches, and with a national and international acknowledgements (Penyusun, 2018a).

5. Conclusion

The distribution of hadith research analyzed systematically in a classification of hadith research has implications for Hadith enthusiasts in sustainable research. Academics interested in hadith science in Indonesia found that research in the field of hadith had experienced stagnation. After the policy's opening regarding establishing a hadith science study program in Islamic higher education, it appears that research in the field of hadith began to experience dynamics. This dynamic characterizes the distribution of journal articles on various subjects, topics, themes, methods, and analyses. It is just that the dynamics of hadith research from academics interested in hadith science are not following the expectations of the policy direction for developing research in the field of Islamic religion in Indonesia, especially concerning the roadmap for basic research and applied research. In general, enthusiasts of hadith studies tend to focus on analyzing hadith texts while possessing less knowledge of classical books. Therefore, proficient studies of hadith and the science of hadith are essential, which involve the mastery of classical books and the development of relevant methodologies that can critically address the demands of the current era. Hadith studies should be fulfilled through collaboration with other interdisciplinary and even transdisciplinary fields to produce new findings that provide solutions for the wider community. Expect this research to have implications for hadith enthusiasts in developing hadith research in Indonesia. This research has limitations in tracing the distribution of hadith research up to 2020, so continuous research is needed on hadith research classification. This study recommends the need to formulate hadith research in the Hadith Science Study Program in the PTKI environment in Indonesia.

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