



# Enhancing Pedagogy in Islamic Studies Methodology: A Focus on Hadith Instruction

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**Abstract:** This study endeavors to investigate strategies for enhancing the pedagogy of Islamic Studies methodology, rendering it more efficacious and pertinent to contemporary requisites, with particular emphasis on advancing the effectiveness of instruction and the progression of hadith studies within the domain of Islamic higher education. The overarching objective is to establish a comprehensive framework governing the methodological approach to the instruction of hadith. The methodological framework adopted in this investigation is inherently descriptive and analytical in nature. Data acquisition was undertaken through the meticulous analysis of scholarly literature, encompassing documentary research, and direct observation of hadith instruction within the precincts of Islamic higher education institutions. A scrupulous evaluation of the construct of Islamic Studies Methodology in the context of hadith pedagogy has unearthed a plethora of inadequacies that necessitate immediate rectification. This study posits a compelling argument for the imperative of reform in the domain of hadith instruction within Islamic higher education. The required initiatives for the amelioration of hadith instruction encompass: (1) A concerted amplification of the focus on the scholarly study of hadith methodology, with a view to fostering an enduring culture of erudition; (2) Augmentation of accessibility to digital resources and traditional Islamic literature; (3) The empowerment of innovation and technology as pedagogical tools to engender a more immersive and captivating learning experience; (4) Advocacy for an interdisciplinary approach to hadith instruction, affording students the opportunity to scrutinize hadith from a multiplicity of disciplinary vantage points; (5) The facilitation of an environment that encourages open discourse and a profound comprehension of the contextual underpinnings of hadith; and (6) The inculcation of the imperative of integrating both normative and historical dimensions in the teaching of hadith, to ensure a more contextualized understanding. These initiatives are anticipated to contribute to the augmentation of the efficacy of hadith instruction within Islamic higher education, providing students with a deeper comprehension of the subject matter and preserving the relevance of hadith in the contemporary milieu.

**Keywords:** Hadith studies; Hadith methodology; Hadith teaching; Islamic studies methodology.

**Abstrak:** Studi ini bertujuan untuk mengeksplorasi langkah-langkah yang dapat diambil untuk meningkatkan pengajaran metodologi studi Islam agar menjadi lebih efektif dan relevan dengan tuntutan zaman, khususnya dalam upaya meningkatkan efektivitas pembelajaran dan pengembangan kajian hadis di Perguruan Tinggi Islam. Dengan cara itu, diharapkan dapat ditemukan suatu gambaran terkait kerangka kerja metodologis yang tepat untuk pengajaran hadis. Pendekatan metodologi yang digunakan dalam studi ini bersifat deskriptif-analitis. Data dikumpulkan melalui analisis literatur (dokumentasi kepustakaan) dan observasi pengajaran hadis di Perguruan Tinggi Islam. Tinjauan kritis terhadap formulasi Metodologi Studi Islam dalam pengajaran hadis mengungkapkan sejumlah kelemahan yang perlu segera diatasi, mulai dari persoalan metodologi, tradisi pengajaran, hingga parsialitas pengajaran hadis. Studi ini menunjukkan perlunya reformasi dalam pengajaran hadis di Perguruan Tinggi Islam. Upaya-upaya yang diperlukan untuk memperbaiki pengajaran hadis termasuk: (1) Peningkatan fokus pada metodologi studi hadis untuk membangun kultur keilmuan yang berkelanjutan; (2) Peningkatan akses terhadap sumber daya digital dan literatur Islam tradisional; (3) Pemberdayaan inovasi dan teknologi dalam pengajaran hadis untuk menciptakan pengalaman pembelajaran yang lebih menarik; (4) Pengajaran hadis harus mendukung pendekatan multidisiplin, memungkinkan mahasiswa untuk melihat hadis dari berbagai perspektif disiplin lain; (5) Pengajar harus menciptakan lingkungan yang mendukung diskusi terbuka dan pemahaman mendalam tentang konteks hadis; (6) Pengajaran hadis harus menekankan integrasi antara aspek normatif dan historis untuk memastikan pemahaman yang lebih kontekstual. Melalui upaya-upaya ini, Perguruan Tinggi Islam dapat meningkatkan efektivitas pengajaran hadis, memberikan pemahaman yang lebih mendalam kepada mahasiswa, dan menjaga relevansi hadis dalam konteks zaman.

**Kata Kunci:** Ilmu hadis; Metodologi hadis; Metodologi studi Islam; Pengajaran hadis.

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## 1. Introduction

In the contemporary era, the realm of Islam has evolved into a captivating subject of study, garnering interest from a diverse spectrum of scholars. The study of Islam has transcended the confines of historical and doctrinal interpretation, assuming a multifaceted complexity. Islam is no longer confined solely to historical and doctrinal perspectives; it has metamorphosed into a profoundly intricate phenomenon. It has transitioned from a mere compilation of legal-formal directives governing individual life interpretations into a comprehensive system encompassing cultural, civilizational, political, and economic dimensions, ultimately becoming an integral component of the global landscape. Consequently, an in-depth exploration of Islam necessitates a multidisciplinary approach, merging diverse knowledge domains (Kurnia, 2019; Khoiriyah, 2013).

Islamic higher education assumes a pivotal role in preserving and perpetuating the intellectual heritage of Islam. This is particularly salient in the context of instructing

a multitude of Islamic subjects, including *'Ulum al-Qur'an*, *'Ulum al-Hadīs*, *Tawhid*, History of Islamic Civilization, and other cognate domains. These subjects constitute the foundation for transmitting the intellectual tradition of Islam. In the realm of many Islamic institutions of higher learning, the instruction of these subjects should transcend the mere dissemination of Islamic content; it should evolve into a platform for the comprehensive development of these disciplines in line with contemporary exigencies. However, the present pedagogical landscape in the teaching of Islamic subjects reveals a notable deficiency concerning the methodology of Islamic studies. This deficiency, in turn, engenders a pronounced impact on the pedagogical proficiency in various Islamic disciplines due to substantial methodological deficiencies in their implementation (Dahlan, 2010; Sulaiman, 2014).

These suboptimal conditions manifest across a spectrum of educational aspects, encompassing curriculum formulation, pedagogical methods, and the availability of educational resources that foster optimal Islamic studies. For example, in the specific context of Hadith studies (*'Ulum al-Hadīs*), instruction frequently comprises rote memorization and textual recitation, with limited emphasis on acquiring a deep and critically systematic understanding of the relevant methodologies aligned with contemporary requisites. Consequently, students often lack a comprehensive grasp of the analytical framework requisite for a critical comprehension and evaluation of Hadith literature (Aminah, 2016; Lalu, 2021).

Furthermore, the situation is compounded by constraints inherent to the teaching resources. While a wealth of Hadith literature is accessible, many students remain unaware of it. Educational materials often focus on rudimentary texts, and the scarcity of competent instructors in the field further exacerbates the situation. Innovations in pedagogy and technology are frequently overlooked, constraining the creation of a meaningful learning experience for students. Alignment of Hadith instruction with the methodological prerequisites of Islamic studies, akin to the developments witnessed in Western intellectual discourse, would not only impart profound subject matter understanding but also equip students with an appropriate perspective and approach to the materials they study, attuned to the needs of society (Nasution, 1994; Rodliyana, 2023; Abdullah, 1996).

Consequently, the deficiency in the pedagogy of Islamic studies methodology exerts a direct and substantial influence on students' comprehension and application of various Islamic subjects. Students lacking proficiency in Islamic studies methodology frequently encounter challenges in formulating informed and critical viewpoints on contemporary Islamic issues. Additionally, students often grapple with the ability to bridge the theoretical content of their studies with real-world applications in their daily lives. Many students struggle to grasp the practical implications of the materials they study in the context of their everyday existence. Methodological shortcomings, therefore, exert a decisive impact on students' learning orientation.

In the contemporary milieu, characterized by rapid and intricate transformations, including scientific and technological advancements, as well as the ever-pressing need for relevant religious education and guidance in society, a compelling imperative arises to address the deficiencies within the pedagogy of Islamic studies methodology in diverse Islamic institutions of higher learning. The quest to formulate a comprehensive Islamic studies methodology is by no means a novelty of the modern age. The recognition of the necessity for a precise and rigorous methodology in the study of Islam harks back to classical Islamic history. The emergence of the science of *Mushthalah al-Hadîs*, which subsequently led to the categorization of hadîs based on specific criteria, particularly the *isnad* (chain of narrators), stands as palpable testimony to the enduring endeavors in the development of Islamic studies methodology, notably in the domain of Hadîs (Syaripudin, 2018). A parallel phenomenon can be discerned in the evolution of the science of *Ushûl al-Fiqh*, concerning the philosophy and methodology of deriving Islamic law, and the science of *Tafsîr al-Qur'ân*, encompassing the formulation of *asbâb al-nuzûl* (reasons for revelation) and its semantics. These instances substantiate the historical awareness among early Muslim scholars regarding the paramount importance of a comprehensive Islamic studies methodology (Sahrodi, 2008; Madjid, 1997).

Nonetheless, these initiatives have often remained disjointed, leading to a conspicuous absence of a lucid and contemporary articulation of a comprehensive Islamic studies methodology that resonates with the educational requisites of the present age. Therefore, it comes as no surprise that numerous experts have called for the development of Islamic studies methodology in the third millennium, a venture that should encompass novel concepts, possibly originating from Western scholarship, while concurrently integrating the longstanding methodological tenets scattered throughout history (Abdullah, 1996; Rahman, 1995). This approach is undertaken to ensure that the scholarly spirit among Muslim academics and scholars remains deeply rooted in their authentic traditions. In essence, the question of “*kaifa nataqaddam duna annatakhalla ‘an al-turas*” (how can we progress without forsaking our inherited traditions) becomes a pertinent matter for contemplation.

The optimization of Islamic studies methodology in the pedagogy of diverse Islamic subjects at the university level assumes paramount significance in order to facilitate an improved comprehension and application of Islamic teachings among students. In the specific domain of Hadith studies, this endeavor acquires particular significance when one acknowledges that Hadith constitutes a primary source of law and doctrine in Islam, alongside the Quran. Therefore, the accurate understanding and instruction of this field exert a direct impact on the comprehension and practice of Islam itself. Nevertheless, methodological deficiencies in the pedagogy of Hadith studies have engendered numerous challenges within various traditions of Hadith instruction in Islamic higher education, as expounded earlier.

In light of these deliberations, this study aspires to explore the avenues for enhancing the pedagogy of Islamic studies methodology, with a particular emphasis on augmenting the efficacy of teaching and the advancement of Hadith studies (*‘Ulum al-Hadīs*) in Islamic higher education. It is our aspiration that through these endeavors, a fitting methodological framework for the instruction of Hadith to students, in alignment with their values and life requirements, can be delineated, all the while safeguarding and nurturing the rich traditions of Islam.

Research in the field of Islamic studies methodology has seen extensive efforts to enhance and develop its foundations. These endeavors encompass both theoretical deliberations concerning Islamic studies methodology and the requisite perspectives and approaches for the progression of pedagogical practices within the realm of Islamic subjects, which forms the focal point of Islamic studies methodology itself. To exemplify, Khaidir’s scholarly inquiry in 2019 has ignited crucial inquiries as to whether Islamic studies methodology should predominantly adopt a normative, historical, or an amalgamation of these approaches, or if a completely novel paradigm is indispensable. Khaidir (2019) proceeds to navigate the cogitations of M. Amin Abdullah, critically dissecting the requisites of presenting Islamic studies and associated issues within Islamic studies methodology. The study’s findings unveil the indispensability of adopting a diverse array of approaches, including historical, normative, and their amalgamation with other paradigms, to impart a holistic comprehension and pedagogical guidance pertaining to Islam amid the ever-evolving scholarly discourses.

In a parallel investigation by Umam (2020), the reconstruction of the Islamic studies methodology formulation accentuates the necessity for the harmonization of two cardinal facets in Islamic pedagogy, namely the normative and historical dimensions, to yield a more contextually nuanced Islamic education. An overemphasis on either dimension may engender misinterpretations and misconceptions about Islam. Nevertheless, the methodologies utilized in Islamic studies remain predominantly dominated by specific cohorts and perspectives. For instance, the discourse within the social sciences and humanities has regrettably not garnered substantial consideration within Islamic studies. Consequently, an exploration of the imperative demand for *naqdiyah* (critique) within Islamic studies ought to embark upon an exploration of the fundamental tenets of Islam through a profound comprehension of the philosophy of science and Islamic epistemology. Philosophy can awaken an awareness that the study of religion remains inexorably intertwined with particular perspectives and cognitions that evolve within society. Conversely, Islamic epistemology will delve into the manifold dominions that have unfurled throughout Islamic history. The envisaged epistemology inherently promotes mutual contribution and acceptance, eschewing claims to exclusive ownership of the truth. In the reconstruction of Islamic studies, this exposition underscores the primacy of embracing a multidisciplinary approach and a multiplicity of methodologies. Non-monolithic paradigms and methodologies will

enable Islamic studies to perennially respond to the exigencies of contemporary life, encompassing facets such as human rights, gender, the environment, democracy, and a panoply of other dimensions.

A subsequent study by Saumantri and Hajam (2023) accentuates the vitality of interdisciplinary and multidisciplinary approaches in the maturation of Islamic studies methodology. These methodologies are particularly pivotal in the cultivation and dissemination of moderate religious perspectives and interpretations of sacred texts that align with the prevailing values in contemporary society. Their research underscores that the instruction of diverse Islamic subjects and fields of study entails a confluence of multifarious facets, necessitating a diverse array of approaches to convey a comprehensive understanding of Islamic tenets and their practical application in life. In this vein, Islamic education ought not to incarcerate individuals within narrow sectarian purviews, but rather should contribute to a nuanced and contextually germane comprehension of Islam, congruent with the intricacies of the lives of Muslims.

Numerous additional studies underscore the indispensability of a robust epistemological and philosophical framework for the formulation of an efficacious Islamic studies methodology, as exemplified in the inquiries conducted by Irkhani (2016) and Wahid (2021). These endeavors are imperative to ensure that the instruction in various Islamic subjects is firmly rooted, adaptable to the exigencies and challenges of the contemporary milieu, and resonates with the context of communal life. After all, the perception of Islam that was held by preceding generations may be discerned differently by the contemporary generation (Danil, 2020). Consequently, the formulation of Islamic studies methodology, which equips scholars with a comprehensive mastery of the intellectual legacy of Islam while concurrently adapting to scholarly discourses and contemporary societal issues, assumes an imperative role. Through this prism, Islamic studies methodology can evince its relevance amidst the inexorable vicissitudes of time (Minhaji, 2018; Hanafiah, 2011).

The panorama of research in the domain of Islamic studies methodology has fundamentally aspired to augment the comprehension and pedagogical practices of Islamic subjects. These antecedent multifarious studies have unveiled the diverse approaches within Islamic studies, whether normative, historical, or an amalgamation of both, all of which are requisite for a comprehensive apprehension of Islam. Furthermore, these inquiries underscore the exigency of adopting interdisciplinary and multidisciplinary approaches in the teaching of Islamic subjects to foster comprehension that resonates with the values of contemporary society. This underscores the pivotal role of a well-founded epistemological and philosophical framework in the formulation of Islamic studies methodology, ensuring the enduring relevance of Islamic subject instruction to the evolving exigencies of time and the diversity of communities.

This study is designed to investigate and outline measures for enhancing the teaching of Islamic studies methodology, making it more effective and relevant to

contemporary demands. It specifically focuses on improving the learning and development of Hadith studies (*'Ulum al-Hadīs*) in Islamic higher education. The research employs a descriptive-analytical methodological approach, and the following methodological steps are undertaken:

**Literature Review:** The initial phase of this research entails a comprehensive exploration of the existing literature on Islamic studies methodology, with a particular emphasis on Hadith instruction. This phase involves establishing a foundational understanding of the methods utilized in Hadith education and identifying issues and deficiencies identified in relevant literature.

**Critical Analysis:** Data acquired through the literature review are subjected to critical analysis. This process includes a comparative evaluation of the current teaching methods with the proposed alternatives. Additionally, the researcher conducts observations related to the teaching practices within various domains of Islamic studies in Islamic higher education.

**Results Analysis:** The data obtained from the trials are analyzed to assess the effectiveness of the newly proposed methodological framework. The findings from this analysis are then utilized to formulate recommendations and practical guidelines for the teaching of Hadith and Islamic studies methodology within Islamic higher education.

Consequently, the research methodology utilized incorporates literature analysis, critical analysis, the formulation of a methodological framework, and results analysis. It is anticipated that the outcomes of this study will provide a more lucid perspective on how to optimize the teaching of Islamic studies methodology, especially concerning the instruction of *'Ulum al-Hadīs*. This optimization aims to enable students to acquire a more profound comprehension of Islamic teachings and their practical application while preserving the robust traditions of Islam in an ever-evolving world.

## 2. Results and Discussions

The examination of various pieces of literature and empirical observations conducted by the author on the subject under study has yielded several significant findings that can be presented in the following descriptive exploration:

### *Critical Review of the Formulation of Islamic Studies Methodology in Hadith Teaching at Islamic Universities*

This study conducts a critical review of the formulation of Islamic Studies Methodology in the teaching of Hadith at Islamic universities, encompassing various aspects that identify weaknesses and key issues affecting the effectiveness of Hadith instruction and the partial comprehension of Islamic materials derived from Hadith. Some of the primary findings in this research are as follows:

## Hadith Study Methodology

One of the principal weaknesses in teaching Hadith at Islamic universities is the lack of focus by instructors and the structuring of studies concerning the accuracy of Hadith study methodology. Hadith instruction often centers on the categorical and definitive introduction of Hadiths, memorization of Hadiths, and the recitation of texts without a deep understanding of critical Hadith discourse related to historical-chronological aspects, evolution, and their impact on the development of Islamic law and doctrine, polemics related to the criteria of authenticity and the authenticity of Hadith, as well as the relevance of Hadith instruction to the general conditions of millennial-generation students with their specific characteristics. This, in turn, leads to students lacking a proper understanding of the analytical framework required for a critical understanding and examination of Hadith or a correct understanding of the orientation of Hadith teaching in accordance with contemporary issues (Rodliyana, 2023; Rahman, 1995; Abdullah, 1996).

## Resource Limitations

Hadith instruction is often hindered by limitations in the resources used. The increasing availability of digital Hadith literature does not align with students' interest and ability to access and utilize it effectively. This issue is frequently caused by students' linguistic deficiencies in comprehending Hadith literature, the lack of discussion and dialogue on Hadith-related discourses, and the incapacity to grasp various classifications of Hadith literature and their developments as understood in the broader context of Hadith studies. Ironically, this condition is exacerbated by Hadith instructors who concentrate on restricted teaching materials and often confine themselves to very elementary teaching texts. Competent instructors in the field are also frequently lacking, impeding students from fully grasping the learning objectives of Hadith effectively.

## Innovation and Pedagogical Technology

Innovation in learning and the integration of technology are aspects frequently overlooked in the teaching of Hadith at Islamic universities. This neglect leads to limitations in providing students with enriching learning experiences. Nonetheless, the instruction of Hadith can become more engaging and effective by embracing relevant technological innovations. In practice, certain applications have been employed to facilitate the tracking of studied Hadiths. Nevertheless, this tracking process often lacks the necessary components for facilitating deep comprehension and critical analysis of Hadith. Consequently, students may accumulate data related to specific Hadiths, authenticity criteria, or their narrators, but they may not grasp the broader context of these Hadiths within the Islamic discourse. The dearth of innovation and underutilization of technology often render Hadith instruction unable to meet the



evolving demands of the contemporary era. The curricula and teaching methodologies have not been systematically adjusted to cater to the requirements of Islamic studies in alignment with developments in science and technology.

#### Lack of Multidisciplinary Approaches

Hadith instruction frequently adopts a monolithic approach and does not adequately incorporate multidisciplinary or interdisciplinary perspectives. This narrow focus results in an understanding of Hadith that is isolated from advancements in science and technology, as well as from real-world issues in academic and socio-religious contexts. However, contemporary needs dictate the necessity of a broader, multidisciplinary approach to allow the discipline or field of Hadith to evolve in response to current demands. For example, students enrolled in Hadith Science Programs often miss out on experiencing integrated learning that bridges the gap between Hadith instruction and the study of other fields within their respective programs. As a result, students may struggle to critically analyze Hadith from theological, philosophical, sociological, anthropological, and various other perspectives (Aminah, 2016; Syaripudin, 2018; Syam, 2015).

#### Student Misalignment in Learning Orientation

Methodological weaknesses in Hadith instruction significantly impact students' alignment errors in learning. Students frequently encounter challenges in formulating a holistic, open, moderate, and critical perspective on various contemporary Islamic issues. Instead, Hadith instruction often leads to one-sided judgments and assessments based solely on the comprehension of texts without adequate supporting data. Consequently, students may experience doubts in their studies, a sense of uncertainty regarding their future when pursuing Hadith courses, or a failure to understand the primary objectives of Hadith learning within the broader context of Islamic discourse.

#### Integration of Normative and Historical Aspects

In practice, Hadith instruction often excessively emphasizes one aspect of the comprehensive teaching of Islamic sciences. Some forms of Hadith instruction frequently concentrate solely on the normative aspects of Hadith, overlooking the associated historical discourses and facts. In other words, Hadith instruction is often carried out without a proper integration of both normative and historical dimensions. This situation results in an understanding of Hadith that is non-contextual and fragmented, primarily because the knowledge produced is incomplete and lacks the necessary context. Consequently, students encounter difficulties in elucidating the significance of the materials they study in the context of everyday life issues. They may also not consistently discern the practical benefits of learning specific content for their daily lives (Nasution, 1994; Irkhami, 2016; Khaidir, 2019).

To address and rectify these weaknesses in the Islamic studies methodology for Hadith instruction, a concerted effort is essential to formulate a more holistic, integrative, and contemporary approach that aligns with the current demands. A more effective Islamic studies methodology will better equip students to understand and apply Islamic teachings while preserving the continuity and vitality of the Islamic tradition.

### *Constructing a Methodological Framework for Enhancing the Effectiveness of Hadith Instruction in Universities*

Drawing from the research findings elucidated earlier, it becomes manifestly clear that a reform in Hadith instruction is imperative within diverse Islamic universities. This necessity is heightened as Islamic higher education institutions are increasingly required to enhance the curriculum for a range of Islamic courses. Hadith instruction, being one of the foundational Islamic courses, must ultimately evolve into a more effective, contextually relevant, and responsive pedagogical endeavor that aligns with the contemporary demands. To attain this objective, the development of an efficacious framework within the realm of Islamic Studies Methodology becomes indispensable.

In light of the foregoing discourse, several proactive measures can be undertaken to ameliorate Hadith instruction and ensure its efficacy, which are as follows:

#### *Amplifying the Emphasis on Hadith Study Methodology*

The enhancement of Hadith instruction quality in Islamic universities should embark upon a more pronounced focus on the methodology of Hadith study. Students should be guided not only in the rote memorization of Hadith texts but also in comprehending the intricate processes involved in the collection, editing, and classification of Hadith. This entails cultivating a profound understanding of the Hadith discourse, elucidating the evolutionary trajectory of Hadith, and delineating its impact on the development of Islamic jurisprudence and doctrine. Furthermore, students must be equipped with the capacity to grasp the polemics associated with Hadith authenticity criteria and the critical import of situating Hadith within their contemporary context. Instructors should actively encourage critical dialogues pertaining to Hadith, foster the cultivation of a discerning analysis of Hadith, and underscore the practical relevance of Hadith in the quotidian lives of individuals. A heightened comprehension of Hadith study methodology will lay the groundwork for a more profound assimilation of Hadith.

#### *Enhancing Access to Academic Resources*

Improved access to Hadith literature and related academic resources constitutes a pivotal component in the enhancement of Hadith instruction. Islamic universities must make investments in digital libraries that furnish facile accessibility to a myriad of Hadith literary resources. Students ought to be furnished with training in navigating

these resources, encompassing a comprehension of the language and classification conventions inherent in Hadith literature. Moreover, Hadith instructors are expected to possess an erudite grasp of Hadith literature and serve as guides for students to attain a more robust understanding of Hadith content. An augmented access to resources will empower students to engage in more profound independent research on Hadith, which will contribute to an enhanced comprehension of the subject matter.

#### The Empowerment of Innovation and Technology

Hadith instruction must harness the potential of innovation and technology. The utilization of pertinent applications and digital tools can significantly facilitate students' access to and comprehension of Hadith. For instance, the use of applications designed for Hadith tracking, authenticity analysis, or comparative analyses of Hadith texts from diverse sources can expedite students' comprehension of Hadith. Furthermore, the integration of technology within the pedagogical framework can engender more immersive and interactive learning experiences. Within the context of Hadith instruction, educators should evince an open disposition toward the incorporation of technology and ensure that students can harness these technological tools to bolster their comprehension.

#### Multidisciplinary Approach

It is imperative that Hadith instruction embraces a multidisciplinary approach. Students should not only view Hadith from a religious perspective but also from the vantage point of diverse disciplines, including philosophy, sociology, anthropology, and related fields. This approach enables students to comprehend how Hadith can be applied across various facets of life and how it intersects with a multitude of academic disciplines. By engaging with Hadith within a multidisciplinary framework, students will cultivate a more comprehensive understanding of its role and relevance within society, concurrently dispelling uncertainties regarding their future in Hadith studies.

#### Remediating Students' Learning Orientation Errors

Educators must collaborate with students to rectify learning orientation errors in the study of Hadith. They should encourage students to adopt a holistic and critically analytical perspective concerning Islamic issues. Open dialogues and an in-depth exploration of Hadith's context are of utmost importance. Instructors should foster an environment in which students feel at ease posing questions, engaging in debates, and critically scrutinizing Hadith. This pedagogical approach will assist students in cultivating a deeper and more critical grasp of Hadith.

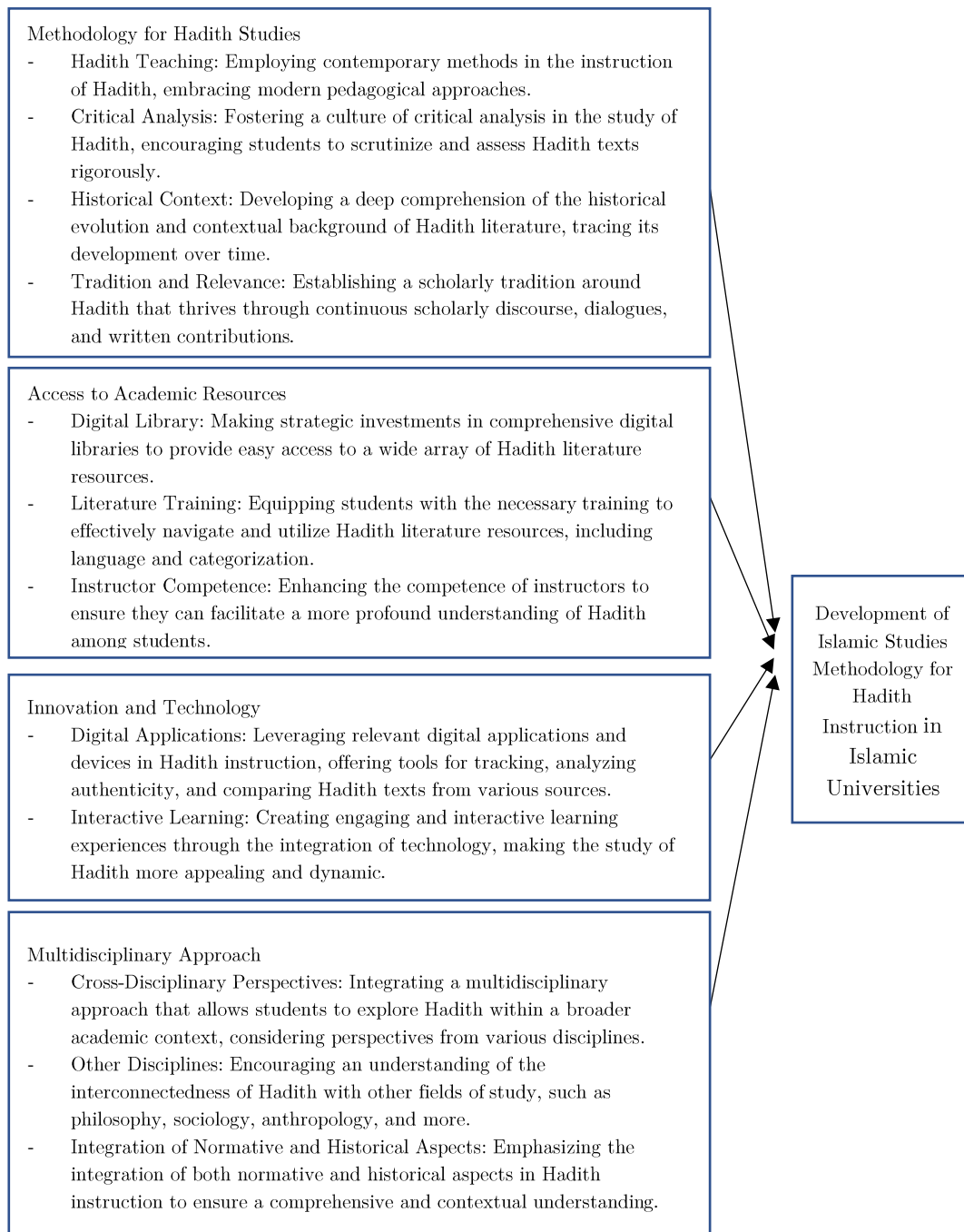
#### Integrating Normative and Historical Aspects in Islamic Pedagogy

Hadith instruction should seamlessly integrate normative and historical facets. Students should apprehend Hadith in its historical context, as well as its practical

application in everyday life. This integration ensures that students attain a contextual understanding of Hadith. Instructors should elucidate how Hadith has molded the evolution of Islamic jurisprudence and doctrine throughout history and its pertinence to their contemporary lives. The fusion of normative and historical dimensions in Hadith instruction empowers students to appreciate the significance of a comprehensive comprehension of Hadith.

Building upon this discourse, the proposed framework for enhancing Islamic Studies within the context of more effective Hadith teaching can be visually represented as follows:

Figure 1. Hadith Pedagogical Framework



This framework serves as a vital tool in addressing the deficiencies observed in the instruction of Hadith and in fostering an improved understanding and application of Islamic teachings among students at Islamic universities. Through the incorporation of a holistic approach, a multidisciplinary perspective, and the integration of technology and digital resources, the pedagogy of Hadith can be enhanced, rendering it more effective and pertinent to contemporary demands. This endeavor ensures the preservation of the rich Islamic tradition while adapting to the evolving landscape of the modern era.

### 3. Conclusions

This study offers a comprehensive insight into various pivotal issues encountered in the realm of Hadith education within Islamic universities. A critical examination of the formulation of the Islamic Studies Methodology in Hadith education exposes a plethora of deficiencies that demand immediate rectification. Some of the prominent challenges in Hadith instruction revolve around the inadequacies in focusing on the methodology of Hadith study, leading to a shallow understanding among students. Additionally, the limited access to Hadith literature resources and the underutilization of innovative technology present formidable barriers to effective Hadith instruction. Moreover, the monolithic nature of Hadith teaching, devoid of support for multidisciplinary approaches, obstructs a holistic and critical comprehension of Hadith. Student orientation errors in Hadith learning and the disproportionate emphasis on normative and historical aspects further compound the obstacles in Hadith education.

This study also underscores the imperative need for a comprehensive reform in Hadith education at Islamic universities. The essential measures to enhance Hadith instruction encompass: (1) An intensified emphasis on the methodology of Hadith study to cultivate a sustainable scholarly environment; (2) Improved access to digital resources and traditional Islamic literature; (3) The promotion of innovation and technology in Hadith instruction to engender more captivating learning experiences; (4) An alignment of Hadith teaching with a multidisciplinary approach, enabling students to explore Hadith from various disciplinary perspectives; (5) The creation of an environment by instructors that fosters open discourse and a profound understanding of the Hadith context; (6) The accentuation of the integration of normative and historical aspects in Hadith instruction to ensure a more contextual comprehension. Through these concerted efforts, Islamic universities can elevate the efficacy of Hadith instruction, endowing students with a more profound understanding and sustaining the relevance of Hadith in the contemporary context.

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