

Characteristics of Hadith Studies in the Era of Covid-19 Pandemic in Indonesia

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Abstract

This study aims to determine the characteristics of hadith studies in Indonesia during the Covid-19 pandemic. This study indicates that the study of hadith in Indonesia in particular and the study of Islamic studies, in general, are currently leading to digital scientific studies and development. The pandemic situation in the last two years that has changed the pattern of life from traditional to digital has further strengthened digitalization in Islamic science, especially the study of hadith. Thematic studies of hadith still dominate hadith studies during the pandemic. Hadith researchers have shifted from the tendency to write about studies on the development of Indonesian hadith towards studies related to the Covid-19 pandemic from the perspective of hadith as a form of sensitivity and concern for pandemic conditions in Indonesia. Four hadith thematic study articles respond to the current pandemic situation. This research is qualitative-descriptive-analytic by making scientific e-articles about hadith on the Moraref portal as the object of study.

Keywords: Covid-19 pandemic, Moraref, Hadith studies, E-articles

Abstrak

Penelitian ini bertujuan untuk mengetahui karakteristik kajian hadis di Indonesia pada masa pandemi Covid-19. Hasil dari penelitian ini menunjukkan bahwa kajian hadis di Indonesia pada khususnya dan kajian *Islamic studies* pada umumnya saat ini mengarah kepada kajian dan pengembangan keilmuan secara digital. Situasi pandemi dalam dua tahun terakhir yang merubah pola kehidupan dari tradisional kepada digital semakin memperkuat digitalisasi dalam studi ilmu keislaman, khususnya studi hadis. Studi hadis dalam masa pandemi masih didominasi dengan studi tematik hadis. Para pengkaji hadis beralih dari kecenderungan menulis mengenai studi perkembangan hadis Indonesia ke arah kajian yang berhubungan dengan pandemi Covid-19 dari perspektif hadis di Indonesia, sebagai wujud kepekaan dan kepedulian terhadap kondisi pandemi. Terdapat 4 artikel studi tematik hadis yang merespon situasi pandemi saat ini. penelitian ini bersifat kualitatif-deskriptif-analitik dengan menjadikan e-artikel ilmiah tentang hadis pada portal moraref sebagai objek kajian.

Kata kunci : *Pandemi Covid-19, Moraref, Studi Hadis, E-artikel*

INTRODUCTION

The study of hadith in Indonesia should receive attention and an important position in Islamic studies in Indonesia.¹ Since the first, hadith experts have always contributed to maintaining the authenticity of hadith literature² because hadith has a very important role in understanding Islamic teachings and culture.³ In addition, the hadith is a second source of law that functions as an interpreter and explanation of the Qur'an⁴ because in terms of sources, both are revelations.⁵ Both are revealed to be a way of life in all situations and conditions.

Ironically, when referring to the research of Azyumardi Azra⁶ and Ramli Abdul Wahid,⁷ the facts show that the study of hadith in Indonesia is very static and undeveloped. However, Ramli corrected the previous thesis and emphasized the recent rapid progress in the study of hadith in Indonesia.⁸ It is confirmed by Anggoro⁹, Hasep Saputra¹⁰, and Darmalaksana, who provide evidence of significant developments in the study of the living Quran and Hadith¹¹.

Currently, the study of hadith has entered the era of digitalization.¹² To respond to it, the Ministry of Religion established an academic portal named *Moraref*, which contains 2737 PTKI journals, with 79,596 article titles that can be accessed online to make it a reference for the Islamic

¹ H. Ramli Abdul Wahid, "Perkembangan Kajian Hadis Di Indonesia: Studi Tokoh Dan Organisasi Masyarakat Islam," *Al-Bayan Journal of Al-Quran & al-Hadith* 4 (2006): 63.

² Israr Ahmad Khan, "The Authentication of Hadith: Redefining Criteria," *American Journal of Islamic Social Sciences* 24, no. 4 (October 1, 2007): 50–73.

³ Andreas Görke, "Jonathan A. C. Brown: Hadith: Muhammad's Legacy in the Medieval and Modern World. (Foundations of Islam.) Xii, 308 Pp. Oxford: Oneworld Publications, 2009," *Bulletin of the School of Oriental and African Studies* 73, no. 3 (October 2010): 534–536.

⁴ Wahyudin Darmalaksana, Lamlam Pahala, and Endang Soetari, "Kontroversi Hadis sebagai Sumber Hukum Islam," *Wawasan: Jurnal Ilmiah Agama dan Sosial Budaya* 2, no. 2 (December 31, 2017): 251.

⁵ Rizqa Ahmadi and Wildani Hefni, "Polemik Otoritas Hadis: Kontribusi Aisha Y. Musa Dalam Peneguhan Hadis Sebagai Kitab Suci," *Mutawatir: Jurnal Keilmuan Tafsir Hadith* 10, no. 1 (June 14, 2020): 35.

⁶ Azyumardi Azra, *Pendidikan Islam: Tradisi Dan Modernisasi Menuju Milenium Baru* (Jakarta: Logos, 1999), 182–199.

⁷ Ramli Abdul Wahid and Dedi Masri, *Perkembangan Terkini Studi Hadis Di Indonesia: Peran Lembaga-Lembaga Pendidikan Dalam Pengkajian Hadis* (Lembaga Penelitian Dan Pengabdian Kepada Masyarakat (LP2M) UINSU Medan, 2018).

⁸ Ramli Abdul Wahid and Dedi Masri, "PERKEMBANGAN TERKINI STUDI HADIS DI INDONESIA," *MIQOT: Jurnal Ilmu-ilmu Keislaman* 42, no. 2 (July 17, 2019): 263.

⁹ Taufan Anggoro, "PERKEMBANGAN PEMAHAMAN HADIS DI INDONESIA: Analisis Pergeseran Dan Tawaran Di Masa Kini," *Diya Al-Afkar: Jurnal Studi al-Quran dan al-Hadis* 7, no. 01 (2019): 147–166.

¹⁰ Hasep Saputra, "Genealogi Perkembangan Studi Hadis di Indonesia," *AL QUDS: Jurnal Studi Alquran dan Hadis* 1, no. 1 (June 27, 2017): 41–66.

¹¹ Wahyudin Darmalaksana et al., "Analisis Perkembangan Penelitian Living Al-Qur'an Dan Hadis," *Jurnal Perspektif* 3, no. 2 (2019): 134–144.

¹² Yusoff, "Adopting Hadith Verification Techniques in to Digital Evidence Authentication," *Journal of Computer Science* 6, no. 6 (June 1, 2010): 613–618; Siti Syamsiyatul Ummah, "DIGITALISASI HADIS (Studi Hadis Di Era Digital)," *Diroyah: Jurnal Studi Ilmu Hadis* 4, no. 1 (September 30, 2019), accessed December 29, 2020, <https://journal.uinsgd.ac.id/index.php/Diroyah/article/view/6010>; Luthfi Maulana, "Periodisasi Perkembangan Studi Hadits (Dari Tradisi Lisan/Tulisan Hingga Berbasis Digital)," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin* 17, no. 1 (April 1, 2016): 111–123.

world literature (<https://moraref.kemenag.go.id/pages/about/>). It facilitates the dissemination of Islamic knowledge, both in the form of deepening and scientific integration.¹³

The year 2020 was the year the pandemic began in Indonesia after, for the first time, Indonesia announced a positive case of Covid-19 in March 2020.¹⁴ About a year later, the government started a vaccination program, to be precise, in the early years of 2021 marked by vaccinations carried out to president Jokowi.¹⁵ Several times ago, Covid-Tsunami was happening in India¹⁶. It led to many speculations stating that the pandemic could be even longer and will end in the next one to two years at the latest, given the emergence of new variants of the mutated virus.

The Covid-19 pandemic has caused excessive anxiety both to the general public and to teenagers.¹⁷ This pandemic ‘forces’ the government to campaign for a new lifestyle known as the ‘new normal’.¹⁸ As a consequence of this new lifestyle, people are forced to migrate from traditional and manual lifestyles to digital patterns by using the internet.¹⁹

Covid-19 has changed the lifestyle and order of life in Indonesia and the world in various fields; educational, economic, social, and religious fields. Researchers from various scientific fields have responded and contributed to handling the Covid-19 pandemic from various perspectives. For example, in the field of education, several studies discuss online learning, as was done by Giatman²⁰, who discussed quality control of online learning activities. Herliandry discussed teaching adaptation in the pandemic era²¹, and Nadeak concluded that learning with social media is only effective for theoretical learning.²² From an economic and business perspective, there are

¹³ Abu Darda, “Integrasi Ilmu Dan Agama: Perkembangan Konseptual Di Indonesia,” *At-Ta’dib* 10, no. 1 (2016); Fathul Mufid, “Integrasi Ilmu-Ilmu Islam,” *Jurnal Equilibrium* 1, no. 1 (2013): 55–71; Slamet Slamet, “Konsep Integrasi Ilmu Dan Agama,” *As-Salam: Jurnal Ilmiah Ilmu-Ilmu Keislaman* 2, no. 1 (2019): 231–245.

¹⁴ <https://nasional.kompas.com/read/2020/03/03/06314981/fakta-lengkap-kasus-pertama-virus-corona-di-indonesia?page=all>

¹⁵ <http://p2p.kemkes.go.id/program-vaksinasi-covid-19-mulai-dilakukan-presiden-orang-pertama-penerima-suntikan-vaksin-covid-19/>

¹⁶ <https://www.kompas.com/sains/read/2021/05/01/160200223/makin-mengerikan-tsunami-covid-19-india-tembus-400.000-kasus-sehari?page=all>

¹⁷ Linda Fitria and Ifdil Ifdil, “Kecemasan Remaja Pada Masa Pandemi Covid-19,” *Jurnal EDUCATIO: Jurnal Pendidikan Indonesia* 6, no. 1 (2020): 1.

¹⁸ Andria Pragholapati, “New Normal ‘Indonesia’ after Covid-19 Pandemic” (2020): 1.

¹⁹ Muhammad Irfan Wahid, “DARI TRADISIONAL MENUJU DIGITAL: ADOPSI INTERNET OLEH NAHDLATUL ULAMA SELAMA PANDEMI COVID-19,” *Jurnal Studi Agama dan Masyarakat* 16, no. 1 (2020): 73.

²⁰ Muhammad Giatman, Sri Siswati, and Irma Yulia Basri, “Online Learning Quality Control in the Pandemic Covid-19 Era in Indonesia,” *Journal of Nonformal Education* 6, no. 2 (2020): 168–175.

²¹ Luh Devi Herliandry et al., “Pembelajaran Pada Masa Pandemi Covid-19,” *JTP-Jurnal Teknologi Pendidikan* 22, no. 1 (2020): 65–70.

²² Bernadetha Nadeak, “The Effectiveness of Distance Learning Using Social Media during the Pandemic Period of COVID-19: A Case in Universitas Kristen Indonesia,” *International Journal of Advanced Science and Technology* 29, no. 7 (2020): 1764–1772.

also several articles. Devi discussed the impact of the pandemic on firms and companies,²³ as well as Susilawati, did²⁴.

Meanwhile, Yuesti focuses on reviewing from a financial literacy perspective²⁵. In religion and Islamic studies, they also respond to the pandemic situation, as in the view of faith and thought²⁶, Islamic law²⁷, fiqh²⁸, fatwa analysis²⁹, maqashid al-shariah³⁰, and interpretation of the Qur'an and hadith³¹. These efforts are the efforts of Islamic studies researchers to provide solutions through the paradigm of humanization of Islamic sciences³², and the study of hadith is in it.

From the studies that have been conducted, it appears that there is behavior shifting during the pandemic from 'offline' to 'online,' especially in the field of education. All academics in various fields try to analyze the phenomena that occur during the pandemic in their perspectives and put them into articles in various online journals. Based on this, this paper tries to answer specifically; How do hadith researchers respond to the Covid-19 pandemic? And what are the characteristics of hadith studies in e-articles during this pandemic?

E-journal articles in the *moraref* academic portal database of the Ministry of Religion have a lot of data and pattern information that can be researched. The many hadith articles in this portal are spread across hundreds of religious journals, forming a data collection³³. This data set can be processed into useful information.

²³ Sunitha Devi et al., "The Impact of COVID-19 Pandemic on the Financial Performance of Firms on the Indonesia Stock Exchange," *Journal of Economics, Business, & Accountancy Ventura* 23, no. 2 (2020): 226–242.

²⁴ Susilawati Susilawati, Reinpal Falefi, and Agus Purwoko, "Impact of COVID-19's Pandemic on the Economy of Indonesia," *Budapest International Research and Critics Institute (BIRCI-Journal): Humanities and Social Sciences* 3, no. 2 (2020): 1147–1156.

²⁵ Anik Yuesti, Wayan Rustiarini Ni, and Ni Nyoman Ayu Suryandari, "Financial Literacy in the COVID-19 Pandemic: Pressure Conditions in Indonesia," *Entrepreneurship and Sustainability Issues* 8, no. 1 (2020): 884.

²⁶ Nur Hidayah, "Dari Jabariyah, Ke Qadariyah, Hingga Islam Progresif: Respons Muslim Atas Wabah Corona Di Indonesia," *SALAM: Jurnal Sosial dan Budaya Syar-i* 7, no. 5 (April 17, 2020): 423–438.

²⁷ Sasa Sunarsa, "Tinjauan Hukum Islam Terhadap Musibah Pandemi Covid-19 Dan Implikasinya Pada Sikap Umat Dalam Menghadapi Wabah Covid-19," *Mutawasith: Jurnal Hukum Islam* 4, no. 1 (2021): 1–18.

²⁸ Diana Diana, "FIKIH IBADAH DAN SOSIAL DI MASA PANDEMI COVID-19," *Jurnal Muftadi'in* 7, no. 01 (2021): 202–221.

²⁹ M. Asrorun Ni'am Sholeh, "Towards a Progressive Fatwa: MUI's Response to the COVID-19 Pandemic," *AHKAM: Jurnal Ilmu Syariah* 20, no. 2 (2020); Ayi Yunus Rusyana et al., "Fatwa Penyelenggaraan Ibadah Di Saat Pandemi Covid-19 Di Indonesia Dan Mesir," *Digital Library UIN Sunan Gunung Djati* (2020).

³⁰ Nurhayati Nurhayati and Muhammad Syukri Albani Nasution, "Maqāsid Al-Sharīa in the Fatwa of the Indonesian Ulama Council Regarding Congregational Worship During the COVID-19 Pandemic," *Asy-Syir'ab: Jurnal Ilmu Syari'ah dan Hukum* 54, no. 2 (2020): 251–275.

³¹ Mukhamad Agus Zuhurul Fuqohak, Yuyun Affandi, and Moh Nor Ichwan, "Sunnatullah as a Basis for Interpretation of the Qur'an and Hadith About Covid-19 on Indonesian Social Media," *Jurnal Theologia* 32, no. 1 (2021): 133–152.

³² Mirza Mahbub Wijaya, "THE UNITY OF SCIENCE PARADIGM, CHALLENGES, AND SOLUTIONS IN PANDEMIC ERA," *Living Islam: Journal of Islamic Discourses* 4, no. 1 (2021): 23.

³³ Sani Susanto and Dedy Suryadi, *Pengantar Data Mining: Mengagali Pengetahuan Dari Bongkaban Data* (Penerbit Andi, 2010).

METHOD

This research is a library. It makes the library source the main data (primary) in conducting research and then analyzing it. The method used is content analysis.³⁴ The sources of data in this study consist of primary and secondary sources. Primary sources are articles on the study of hadith contained in a collection of e-journals on the *moraref* portal of the Ministry of Religion.

The majority of the data collected in this study is in the form of e-papers. The steps taken in data collection are by conducting e-paper through the search menu on the Moraref portal with the keywords “hadis”, “hadith”, “hadits”, “hadist”, “sunah”, and “sunnah”. After searching the academic texts relevant to the research, the text should be downloaded and collected in the zotero reference application. The data collected is limited from 2020-2021 (the last two years), because the object is the study of hadith during the pandemic. After collecting data on Zotero, the data was analyzed for its content and then classified and categorized according to the research theme into several folders. This e-article is then divided into several categories according to the classification attributes in the form of a table with specific attributes.

The data from the literature study are then presented as research findings. The findings are then abstracted to be displayed as facts. These facts are analyzed by mapping and classification analysis and interpreted to produce new information as a result of research in useful new knowledge.

DISCUSSION

This study obtained data in the form of a collection of e-articles in the journal index on the Moraref portal in the last two years on hadith studies. The data is then collected and classified according to the theory and theme of the modern hadith science branch in the Zotero application. Furthermore, it is processed and by providing detailed attributes to determine the characteristics of each article. The attribute is the name of the journal of the article, the author of the article, the year of publication, and the characteristics of the study theme (category).

No	Hadith Article	Theme Characteristic
1	Mila Melyani. (2020). Pemahaman Hadis Kepemimpinan Quraisy (Studi Komparatif Tipologi Kepemimpinan Quraisy Dengan Tipologi Kepemimpinan Di Indonesia). <i>Diroyah : Jurnal Studi Ilmu Hadis</i> , 4(2). https://doi.org/10.15575/Diroyah.V4i2.6449	Thematic Hadith Studies/ Hadith Understanding
2	Adilan, D. I. (2020). Analisis Naqd Al Mutn Ummul Mukminin Studi Kasus Hadis Sutrah. <i>Diroyah: Jurnal Ilmu Hadis</i> , Volume 4, (2)	Hadith science

³⁴ Lexy J.Moleong, *Metodologi Penelitian Kualitatif*, 9th ed. (Bandung: Remaja Rosdakarya, 1998), 163.

3	Ahmadi, R., & Hefni, W. (2020). Polemik Otoritas Hadis: Kontribusi Aisha Y. Musa dalam Peneguhan Hadis Sebagai Kitab Suci. <i>Mutawatir: Jurnal Keilmuan Tafsir Hadith</i> , 10(1), 27–47. https://doi.org/10.15642/mutawatir.2020.10.1.27-47	Study of figures/thoughts on hadith/work
4	Ahsani, N. A. (2020a). Kepemimpinan Perempuan Pada Masyarakat dalam Perspektif Sa'īd Ramaḍān Al-Būṭī (Telaah Hadis Misoginis). <i>Jurnal Al-Hikmah</i> , 18(1), 57–74. https://doi.org/10.35719/alhikmah.v18i1.23	Study of figures/thoughts on hadith/work
5	Ahsani, N. A. (2020b). Moderasi Beragama: Meninjau Hadis-Hadis Hukuman Mati Bagi Orang Murtad. <i>Jurnal Al-Hikmah</i> , 18(2), 61–82. https://doi.org/10.35719/alhikmah.v18i2.33	Thematic Hadith Studies/ Hadith Understanding
6	Al-Munawar, S. A. H. (2020). Penggunaan dan Penyalahgunaan Hadis dalam Kehidupan (Pengamalan Hadis Daif dalam Ritual Keagamaan). <i>Ushuluna: Jurnal Ilmu Ushuluddin</i> , 3(2), 27–49. https://doi.org/10.15408/ushuluna.v3i2.15194	Hadith science
7	Amin, A., Safri, E., & Hakim, L. (2020). Hadis Dan Politik: Kebijakan Taqlīl al-Riwāyah pada Masa Abu Bakar al-Shiddiq dan Umar Bin al-Khaṭṭāb. <i>Masbdar: Jurnal Studi Al-Qur'an dan Hadis</i> , 2(1), 77–106.	Hadith science
8	Andariati, L. (2020). Hadis dan Sejarah Perkembangannya. <i>Diroyah: Jurnal Studi Ilmu Hadis</i> , 4(2). https://doi.org/10.15575/diroyah.v4i2.4680	Hadith science
9	Anhar, K., Rahimah, R., & Lubis, M. H. (2020). Analisis Kesalahan Terjemahan Hadis-Hadis Kitab al-Jami' di dalam Bulughul Maram Karya Moh. Machfuddin Aladip. <i>Arabiyatuna: Jurnal Babasa Arab</i> , 4(2), 347–368. https://doi.org/10.29240/jba.v4i2.1899	Study of figures/thoughts on hadith/work
10	Ansori, I. H., Rahman, R., & Darussamin, Z. (2020). A Genealogy of 'Ilal Al-Hadīth Study (Tracing the Historical Root Gene of Existence and Development The Study of 'Ilal Al-Hadith). <i>Jurnal Ushuluddin</i> , 28(1), 1–14. https://doi.org/10.24014/jush.v28i1.9215	Hadith science
11	Arif Nuh Safri. (2021). Progresifitas Pemikiran Hadis Muhammad al-Gazali. <i>AN NUR: Jurnal Studi Islam</i> , 9(1), 1–20. https://doi.org/10.37252/an-nur.v9i1.95	Study of figures/thoughts on hadith/work
12	Aulia, C. (2020). Kualitas Hadis-Hadis Komunikasi Dalam Fatwa Mui No. 18 Tentang Pedoman Mengurus Jenazah Yang Terinfeksi Covid-19. <i>Jurnal Komunika Islamika: Jurnal Ilmu Komunikasi dan Kajian Islam</i> , 7(1), 230. https://doi.org/10.37064/jki.v7i1.7907	Thematic Hadith Studies/ Hadith Understanding
13	Awaludin, M., Sofyan, M. S., & Sazali. (2019). Hadis Imāmah Jibrīl Perspektif Astronomis. <i>AL - AFAQ: Jurnal Ilmu Falak Dan Astronomi</i> , 1(2), Article 2. https://journal.uinmataram.ac.id/index.php/afaq/article/view/1950	Thematic Hadith Studies/ Hadith Understanding

14	A'yun, Q., & Hananta, Y. (2020). The Understanding of Hadith "Ballighû 'annî walau Âyah" in Twitter. <i>Jurnal Ushuluddin</i> , 28(2), 192–203. https://doi.org/10.24014/jush.v28i2.8836	Thematic Studies/ Hadith Understanding	Hadith
15	Baiquni, A. (2020). AL-HAWĀLAH DALAM KAJIAN TAFSIR DAN HADIS. <i>Ushuluna: Jurnal Ilmu Ushuluddin</i> , 1(1), 62–74. https://doi.org/10.15408/ushuluna.v1i1.15287	Thematic Studies/ Hadith Understanding	Hadith
16	Barat, S.-Y. P., Barat, P., & Barat, S. (2020). <i>Karakteristik Pakaian Muslimah dalam Tinjauan Al-Qur'an dan Hadis</i> . 2, 15.	Thematic Studies/ Hadith Understanding	Hadith
17	Bistara, R. (2020). Perkembangan Ilmu Hadis Periode Keempat dan Kelima. <i>KACA (Karunia Cabaya Allah): Jurnal Dialogis Ilmu Ushuluddin</i> , 10(1), 76–86. https://doi.org/10.36781/kaca.v10i1.3071	Hadith science	
18	Budiman, A., Safri, E., & Wendry, N. (2020). Studi Kritik Hadis Perspektif Jonathan A.C. Brown (Analisis terhadap Three Tiered Method). <i>Substantia: Jurnal Ilmu-Ilmu Ushuluddin</i> , 22(1), 1. https://doi.org/10.22373/substantia.v22i1.6853	Study of figures/thoughts on hadith/work	
19	Chuzaemah, S. (2020). Hadis Orang Bodoh Masuk Surga. <i>Ushuluna: Jurnal Ilmu Ushuluddin</i> , 1(1), 75–93. https://doi.org/10.15408/ushuluna.v1i1.15290	Thematic Studies/ Hadith Understanding	Hadith
20	Darmalaksana, W. (2020). Design Thinking Hadis Hukum Pelaksanaan Aqiqah untuk Kepatuhan pada Protokol Kesehatan Pandemi Covid-19. <i>Khazanah Hukum</i> , 2(3), 100–109. https://doi.org/10.15575/kh.v2i3.9528	Thematic Studies/ Hadith Understanding	Hadith
21	Darmalaksana, W. (n.d.-b). <i>Ekspektasi Pembelajaran Berbasis Kurikulum: Studi Kasus Pengajaran Mata Kuliah Metode Penelitian Pada Program Studi Ilmu Hadis</i> . 2(3), 12.	-	
22	Darmalaksana, W. (2020). Studi Penggunaan Analisis Pendekatan Ilmu-ilmu Sosial dalam Penelitian Hadis Metode Syarah. <i>Khazanah Sosial</i> , 2(3), 155–166. https://doi.org/10.15575/ks.v2i3.9599	Hadith science	
23	Frifana, S. O. (2020). Hadis Matla' Hilal. <i>AL - AFAQ : Jurnal Ilmu Falak Dan Astronomi</i> , 2(1), 15–30.	Thematic Studies/ Hadith Understanding	Hadith
24	Fudhail, A. (2020). Menjawab Keraguan Maurice Bucaille tentang Kesesuaian Hadis dan Sains. <i>Refleksi</i> , 19(1). https://doi.org/10.15408/ref.v19i1.15416	Study of figures/thoughts on hadith/work	
25	Hasibuan, U. K. (2020). Mahmud Yunus dan Kontribusi Pemikirannya Terhadap Hadis. <i>Istinarah: Riset Keagamaan, Sosial dan Budaya</i> , 2(1), 1. https://doi.org/10.31958/istinarah.v2i1.2005	Study of figures/thoughts on hadith/work	
26	Helmy, M. I. (2020). <i>Aplikasi Sosiologi Pengetahuan Dalam Studi Hadis: Tinjauan Kronologis- Historis Terhadap Perumusan Ilmu Mukhtalif Al-Hadis Asy-Syafi'i</i> . 12(1), 20.	Hadith science	
27	Hs, M. A. (2020a). Kajian Hadis Mustafa Azami Sebagai Kerja Hermeneutika (Analisis Kajian Sanad dan Matan Hadis dalam Studies in Hadith Methodologi and Literature Karya Mustafa Azami). <i>Jurnal Ushuluddin</i> , 28(1), 30–43. https://doi.org/10.24014/jush.v28i1.7551	Study of figures/thoughts on hadith/work	

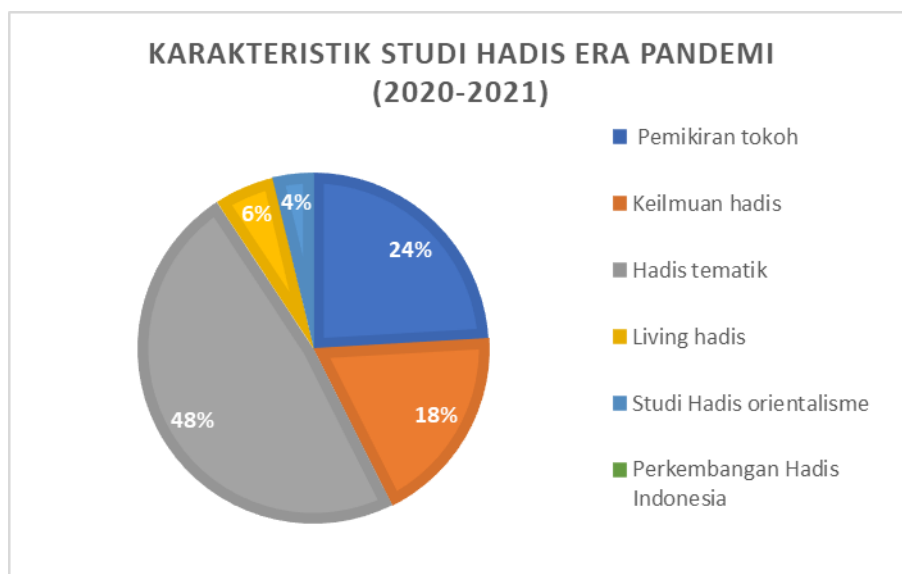
28	Humairoh, S. Z. (2020). Trafficking Woman and Child: Kajian Terhadap Hadis-Hadis Tentang Perdagangan Manusia. <i>Jurnal Kajian Islam Interdisipliner</i> , 4(2), 187. https://doi.org/10.14421/jkii.v4i2.1105	Thematic Studies/ Hadith Understanding	Hadith
29	Jauhari, Moh. A., Faizal, E. A., Anwar, S., Mastur, A., & Najmudin, D. (2020). Validitas Hadis Tidak Ada Kisas Bagi Orang Tua Yang Membunuh Anaknya. <i>Ay-Syari'ah</i> , 22(1), 67–80. https://doi.org/10.15575/as.v22i1.8800	Thematic Studies/ Hadith Understanding	Hadith
30	Johariyah, S. (2020). Ilmu Asbab Al-Wurud Memahami Hadis Secara Komprehensif. <i>Al-Tafaqqub: Journal of Islamic Law</i> , 1(2), 147–160.	Hadith science	
31	Khamim, & Hadziq, H. (2020). Living Hadis Penutupan Lapak Jual Beli Ketika Waktu Shalat di Kampung Madinah Desa Tembora Karas Magetan Jawa Timur. <i>Tribakti: Jurnal Pemikiran Keislaman</i> , 31(2), 253–268. https://doi.org/10.33367/tribakti.v31i2.1043	Living hadith	
32	Khon, A. M. (2021). Pendidikan dalam Perspektif Hadis (Suatu Kajian Tematik dalam Bulūgh Al-Marām). <i>DAYAH: Journal of Islamic Education</i> , 4(1), 23. https://doi.org/10.22373/jie.v4i1.7102	Thematic Studies/ Hadith Understanding	Hadith
33	Kusnadi, K. (2019). Kritik M. Mustafa Al-A'zami Terhadap Ignaz Goldziher Dan A.J. Wensinck Tentang Autensitas Hadis Sebagai Sumber Islam. <i>Ulumul Syar'i: Jurnal Ilmu-Ilmu Hukum Dan Syariah</i> , 8(2), 56–70. https://doi.org/10.52051/ulumulyari.v8i2.70	Orientalism Studies	Hadith
34	Lahmi, A., Rasyid, A., & Jummadillah, J. (2020). Analisis Upaya, Faktor Pendukung dan Penghambat Pembelajaran Alquran dan Hadis di Madrasah Tsanawiyah Kota Padang, Sumatra Barat, Indonesia. <i>DAYAH: Journal of Islamic Education</i> , 3(2), 213. https://doi.org/10.22373/jie.v3i2.7086	-	
35	Magfirah, S. (2020). The Correlation Of Qiya>m Al-Lail With Human Immunity In Hadith Perspective. <i>Jurnal Ilmu Ushuluddin</i> , 18.	Thematic Studies/ Hadith Understanding	Hadith
36	Masyhuda, A. A. (2020). Analisis Hadis Wanita Memakai Parfum Dan Kontekstualisasi Kekinian. <i>Jurnal Ilmiah Mahasiswa Raushan Fiker</i> , 9(2), 60–77.	Thematic Studies/ Hadith Understanding	Hadith
37	Misbahuddin, M. (2020). Problematika Cara Memahami Hadis Akhir Zaman Dalam Pandangan Ahl Al-Sunnah Wa Al-Jamā'ah. <i>Ushuluna: Jurnal Ilmu Ushuluddin</i> , 1(2), 164–183. https://doi.org/10.15408/ushuluna.v1i2.15294	Thematic Studies/ Hadith Understanding	Hadith
38	Mutakdir, M., Mahmuddin, M., & Tangngareng, T. (2020). “Al-Mas’ul ‘An Ra’Iyyah” Dalam Hadis Nabi Saw (Kajian Interpretasi Tekstual dan Kontekstual). <i>Jurnal Ilmiah Mahasiswa Raushan Fiker</i> , 9(1), 57–65.	Thematic Studies/ Hadith Understanding	Hadith
39	Ni'mah, A. T., & Arifin, A. Z. (2020). Perbandingan Metode Term Weighting terhadap Hasil Klasifikasi Teks pada Dataset Terjemahan Kitab Hadis. <i>Rekayasa</i> , 13(2), 172–180. https://doi.org/10.21107/rekayasa.v13i2.6412	-	

40	Nurdin, A. (2020). MEDIA PEMBELAJARAN ALA NABI (Kajian Living Hadis Riwayat Muslim Bab Birrun No. 149). <i>journal PIWULANG</i> , 2(2), 99. https://doi.org/10.32478/piwulang.v2i2.370	Living hadith
41	Pahutar, A. A. (2020). Nasehat Pernikahan Dalam Persfektif Hadis. <i>Forum Paedagogik</i> , 12(1), 12–30.	Thematic Hadith Studies/ Hadith Understanding
42	Qomariyah, N. (2020). Penentuan Awal Waktu Salat (Awal Waktu Salat Asar, Magrib, dan Isya Berdasarkan Hadis Nabi). <i>AL - AFAQ: Jurnal Ilmu Falak Dan Astronomi</i> , 2(2), 19–34.	Thematic Hadith Studies/ Hadith Understanding
43	Qudsy, S. Z., & Sholahuddin, A. (2020). Kredibilitas Hadis dalam COVID-19: Studi atas Bazl al-Mā’ūn fi Fadhli al-Thāun karya Ibnu Hajar al-Asqalany. <i>AL QUDS: Jurnal Studi Alquran dan Hadis</i> , 4(1), 1. https://doi.org/10.29240/alquds.v4i1.1476	Studi Characters/thoughts of hadith/works
44	Rahayu, S. (2020). Pengaruh Model Pembelajar Kooperatif Tipe Jigsaw Terhadap Hasil Belajsr Siswa Pada Mata Pelajaran Al-Qur’an Hadis Kelas Ix Di Mts Al Muhajirin. <i>Jurnal Inspiratif Pendidikan</i> , 9(1), 235–247. https://doi.org/10.24252/ip.v9i1.15981	-
45	Rahmah, S., & Darmalaksana, W. (2020). Kontroversi Hadis Amalan Sunnah Bulan Rajab <i>Khazanah Multidisiplin</i> VOL 1 NO 2 2020 https://jurnal.uinsgd.ac.id/index.php/kel , 1(2), 19.	Thematic Hadith Studies/ Hadith Understanding
46	Rahman, A. (2020). Kepemimpinan Wanita: Analisis Hadis Riwayat Abī Bakrah. <i>Ushuluna: Jurnal Ilmu Ushuluddin</i> , 1(2), 111–124. https://doi.org/10.15408/ushuluna.v1i2.15296	Thematic Hadith Studies/ Hadith Understanding
47	Royyani, I. (2020). Makna Hijrah Perspektif Al-Qur’an dan Hadis. <i>KACA (Karunia Cahaya Allah): Jurnal Dialogis Ilmu Ushuluddin</i> , 10(2), 117–132. https://doi.org/10.36781/kaca.v10i2.3081	Thematic Hadith Studies/ Hadith Understanding
48	Saleh, M. A. (2020). PEMIKIRAN JOHN BURTON ATAS NASKH DALAM AL-QURAN DAN HADIS. <i>Ushuluna: Jurnal Ilmu Ushuluddin</i> , 1(2), 166–186. https://doi.org/10.15408/ushuluna.v1i2.15300	Orientalism Hadith Studies
49	Sari, M. (2020). <i>Pemahaman Hadis Ahmad Hassan Dalam Perspektif Sosiologi Pengetahuan</i> . Diroyah: Jurnal Ilmu Hadis, 2, 10.	Study of figures/thoughts on hadith/work
50	Sari, M., & Wahid, A. (2020). Fenomena Penolakan Jenazah Covid-19 Perspektif Hadis di Indonesia. <i>Mashdar: Jurnal Studi Al-Qur’an dan Hadis</i> , 2(1), 61–76. https://doi.org/10.15548/mashdar.v2i1.1352	Thematic Hadith Studies/ Hadith Understanding
51	Satria, O. (2019). Interpretasi Sufistik Hadis (Telaah Pemikiran Jalaluddin Rumi dalam Kitab Fihi Mā Fihī). <i>Ishlah: Jurnal Ilmu Ushuluddin, Adab Dan Dakwah</i> , 1(1), 1–23. https://doi.org/10.32939/ishlah.v1i1.26	Study of figures/thoughts on hadith/work
52	Setiyawan, A. (2015). Konsep Pendidikan Anak dalam Hadis Nabi SAW (Kajian Ma’anil Hadis Sunan Ibn Majah No.3661). <i>AN NUR: Jurnal Studi Islam</i> , 7(1), Article 1. https://jurnalannur.ac.id/index.php/An-	Thematic Hadith Studies/ Hadith Understanding

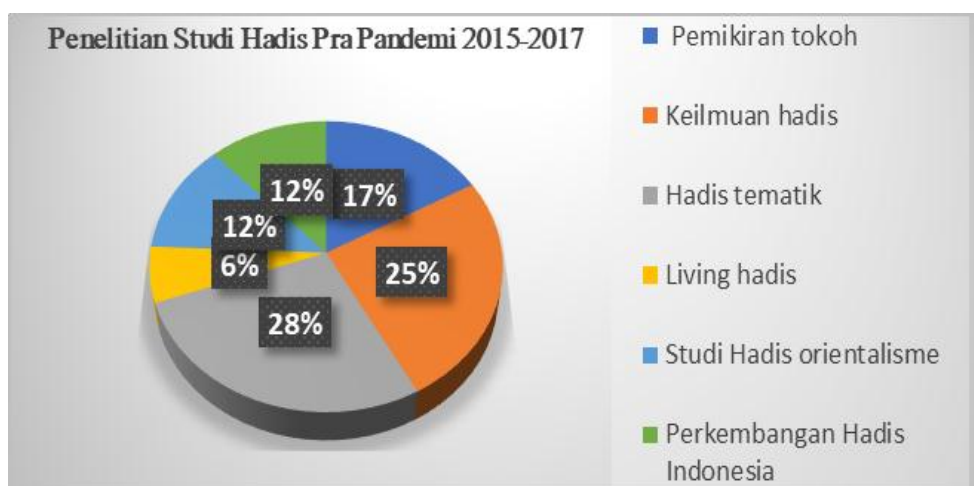
	Nur/article/view/56	
53	Suryadinata, M. (2020). KRITIK MATAN HADIS: KLASIK HINGGA KONTEMPORER. <i>Ushuluna: Jurnal Ilmu Ushuluddin</i> , 2(2). https://doi.org/10.15408/ushuluna.v2i2.15183	Hadith science
54	Ummi, Z. K. (2020). Memahami Hadis Tentang Isbal. <i>KACA (Karunia Cahaya Allah): Jurnal Dialogis Ilmu Ushuluddin</i> , 10(2), 133–154. https://doi.org/10.36781/kaca.v10i2.3080	Thematic Hadith Studies/ Hadith Understanding
55	Wakka, M. (2020). Al-Rada'ah Perspektif Hadis. <i>Al-Tafaqquh: Journal of Islamic Law</i> , 1(1), 95–106. https://doi.org/10.33096/altafaqquh.v1i1.40	Thematic Hadith Studies/ Hadith Understanding
56	Yaqin, A. (2021). Living Hadis Pada Tradisi Majelis Suroan di Desa Ngroto Gubug Grobogan. <i>KACA (Karunia Cahaya Allah): Jurnal Dialogis Ilmu Ushuluddin</i> , 11(1), 48–64. https://doi.org/10.36781/kaca.v11i1.3245	Living hadith
57	Zakiyah, Z., Saputra, E., & Alhafiza, R. G. (2020). Rekonstruksi Pemahaman Hadis dan Sunnah Menurut Fazlur Rahman. <i>Mashdar: Jurnal Studi Al-Qur'an dan Hadis</i> , 2(1), 19–36. https://doi.org/10.15548/mashdar.v2i1.1294	Study of figures/thoughts on hadith/work
58	Zulfikar, E. (2020). Metode Menentukan Kesahihan Hadis: Teori dan Aplikasi aL-Hakim dalam Kitab aL-Mustadrak 'Ala Shahihain. <i>Isblab: Jurnal Ilmu Ushuluddin, Adab Dan Dakwah</i> , 2(2), 249–273. https://doi.org/10.32939/ishlah.v2i2.33	Study of figures/thoughts on hadith/work

The findings above show that from 2020 to 2021, there are 58 articles on hadith that the Zotero application can retrieve metadata from the *Moraref* portal. From the analysis above, it was found that articles on hadith studies were divided into six categories as follows;

1. Thought figures 13 articles,
 2. Hadith knowledge ten articles
 3. Thematic Hadith 26 articles
 4. Living hadith three articles
 5. Orientalism Hadith Study two articles
 6. Development of Indonesian Hadith 0 article
- Uncategorized four articles.



The findings in this study indicate a shift in orientation and trends in hadith studies during the pandemic (2020-2021) compared to previous research in 2015-2017.³⁵ Previously, Huda and Pahrudin identified six characteristics and orientations for hadith studies in Indonesia; 1). Hadith scholarly 74 articles 2). The study of orientalism hadith 36 articles 3). The development of Indonesian hadith 35 articles 4). Study of living hadith articles 5). Study of thematic hadith 80 articles 6). The study of hadith figures and thoughts 49 articles.

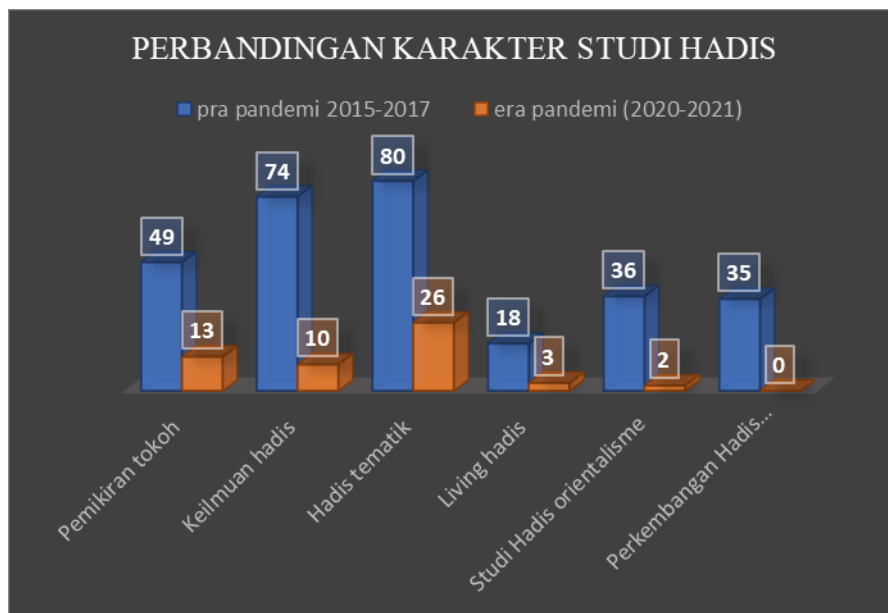


The data above shows that the lack of studies of orientalist thought and the absence of studies on the development of hadith studies in Indonesia are new research characteristics on the era of the Covid-19 pandemic.³⁶ The issue of orientalists' thought and the development of hadith

³⁵ Nailil Huda and Ade Pahrudin, "Orientasi Kajian Hadis Kontemporer Indonesia (Studi Artikel E-Jurnal Dalam Portal Moraref 2015-2017)," *Refleksi* 17, no. 2 (2018): 169–192.

³⁶ *Ibid.*, 180.

studies in Indonesia seems to have reached a point of saturation. There were many articles about it in the scientific literature in the study of hadith in previous years. Most hadith researchers in Indonesia still study thematic studies or understanding of hadith during and before the pandemic. The study of living hadith, which was predicted to develop, did not experience a significant increase.



Of the 58 articles collected, there are 26 thematic studies or studies of hadith understanding. From the thematic study, it was found that four articles or if they were presented as a percentage there were 15% of thematic hadith studies that responded to and discussed the Covid-19 pandemic in terms of hadith studies, namely;

1. Quality of Communication Hadiths in Fatwa Mui No. 18 Regarding Guidelines for Taking Care of Bodies Infected with Covid-19.³⁷

This article discusses and examines the traditions used as arguments and support by the Indonesian Ulama Council (MUI) in determining procedures for managing bodies infected with Covid-19. The three hadiths studied in this article are then analyzed for the types and methods of communication. Aulia mentioned that each of these three hadiths has a different communication style according to the *asbab al wurud* of the three. The communication styles are; In the first hadith, the *dynamic style of communication* is applied, namely communication that has an aggressive tendency to stimulate friends to understand more effectively in dealing with critical problems. In the second hadith; *structured communication style* is used, verbal messages in writing and verbally are conveyed in

³⁷ Aulia, C. (2020). Kualitas Hadis-Hadis Komunikasi Dalam Fatwa Mui No. 18 Tentang Pedoman Mengurus Jenazah Yang Terinfeksi Covid-19. *Jurnal Komunika Islamika: Jurnal Ilmu Komunikasi dan Kajian Islam*, 7(1), 230. <https://doi.org/10.37064/jki.v7i1.7907>

a structured and orderly manner. In this hadith, the Prophet said in sequence from answering the greetings to delivering the corpse. In the third hadith, *the equalitarian style of communication* was detected. This communication was carried out openly and in two directions (two-way traffic of communication).

This article plays a role in supporting the socialization of the MUI's fatwa from the perspective of communication science. Still, the author does not do takhrij hadith as tradition and obligation as a hadith researcher in citing hadith.

2. Design Thinking Legal Hadith to implement Aqiqah for Compliance with the Covid-19 Pandemic Health Protocol.³⁸

This study aims to design the implementation of the aqiqah tradition during the Covid-19 pandemic. This research method uses a qualitative type through library research and field studies with a design thinking approach. Darmalaksana offers a design thinking model solution in combining religious rituals and health protocols. The new provisions for the implementation of the sunnah aqiqah ritual using a design thinking approach are to design a space for the performance of aqiqah, interpret the essence of the content of sunnah aqiqah in line with the hadith prevention of infectious epidemics, and design the implementation of aqiqah according to the expectations of a Muslim family who is awarded a newborn with a new order without losing the wisdom of Islamic law as compliance with Covid-19 health protocols.

This article tries to solve the problem of implementing religious rituals by implementing health protocols amid the Covid-19 pandemic with a design thinking approach, layout, and flow of ritual implementation following health protocols directed by the government, in this case, making aqiqah legal hadith as a case study. Too many citations sometimes make it difficult to read this article.

3. Credibility of Hadith in COVID-19: Study of Bazl al-Ma'un fi Fadhli al-Thāun by Ibn Hajar al-Asqalany.³⁹

The book of *Bazl al-Ma'un* is the object of research in this article. Among the conclusions of this paper is that hadith has the capacity and direction to understand early pandemics. This article explains that when there was a pandemic in Cairo, 883 H people fasted for three days in the year. Then, they gathered to pray together to reject the pandemic. However, due to this crowd, the number of victims increased and increased, initially less than 40 people, after prayers with the

³⁸ Darmalaksana, W. (2020). Design Thinking Hadis Hukum Pelaksanaan Aqiqah untuk Kepatuhan pada Protokol Kesehatan Pandemi Covid-19. *Khazanah Hukum*, 2(3), 100–109. <https://doi.org/10.15575/kh.v2i3.9528>

³⁹ Qudsy, S. Z., & Sholahuddin, A. (2020). Kredibilitas Hadis dalam COVID-19: Studi atas Bazl al-Mā'ūn fi Fadhli al-Thāun karya Ibnu Hajar al-Asqalany. *AL QUDS: Jurnal Studi Alquran dan Hadis*, 4(1), 1. <https://doi.org/10.29240/alquds.v4i1.1476>

victims reached more than 1000 people every day. People's mistake is to justify the pandemic with *istisqa*>'. According to Qudsy, when the book *Baṣṣat al-Ma'un* was written, there was a conflict between the people. They blamed each other regarding the ritual of gathering for prayer, such as praying for rain (*istisqa*').

This article presents the history of the pandemic from the perspective of Islamic literature. Since the first pandemic or disease outbreaks have occurred several times, Muslim scholars are concerned about the situation that occurred at their time, as did Ibn Hajar, al-Suyuti, Ibn Sina, and Ibn Nafis.

4. The phenomenon of rejection of the bodies of Covid-19 from the perspective of hadith in Indonesia.⁴⁰

This article concludes that the phenomenon of rejecting the bodies of Covid-19 cannot be justified because the Prophet never rejected corpses due to the plague. Even according to the hadith, they have the privilege of being martyrs in the afterlife. The solution to the rejection of the corpse is to continue to manage the corpse following the health protocol that has been implemented by the government which is reinforced by the MUI fatwa to avoid all harm. In his writings, Sari tries to provide evidence from the hadith that the rejection of some people against bodies infected with Covid-19 cannot be justified from the perspective of what was practiced by the Prophet.

From these four articles, hadith researchers have tried to respond from the perspective of communication of traditions used as the basis for the MUI's fatwa in the procedures for handling Covid-19 bodies, design thinking of health protocols in religious rituals, reviewing the history and responses of Muslim scholars in documenting and handling the pandemic in its time to be used as a pattern for the next generation, and also providing a response from the perspective of hadith to the phenomenon that is not appropriate in society in terms of rejecting the body of Covid.

The response of hadith researchers in Indonesia to the situation and conditions in the world regarding the Covid-19 pandemic, especially in Indonesia, is written in e-articles. It is in line with the characteristics of Islam as *rahmatan lil 'alamin* and *shalih li kulli zaman wa makan* which must contribute to a solution in various situations and conditions, including in the Covid-19 pandemic situation.

The findings of this study show the development and dynamics of hadith studies during a pandemic in the era of digitalization of scientific work as it is today. So that subsequent hadith

⁴⁰ Sari, M., & Wahid, A. (2020). Fenomena Penolakan Jenazah Covid-19 Perspektif Hadis di Indonesia. *Mashdar: Jurnal Studi Al-Qur'an dan Hadis*, 2(1), 61–76. <https://doi.org/10.15548/mashdar.v2i1.1352>

researchers can find out the trend of hadith studies during a pandemic by determining the studies that still have opportunities to be researched, what trending themes, and what topics have been abandoned by hadith researchers and Islamic studies in the pandemic and post-pandemic era. Academically, this research is proof that the study of hadith in Indonesia is progressing and dynamic, breaking the notion that hadith studies seem static, rigid, and even tend to be textual. This paper is also a meaningful reference and guide in developing contemporary hadith studies and their characteristics in Indonesia through e-articles/e-journals. In addition, it motivates researchers, researchers, and academics to write scientific papers and publish them in e-journals so that ideas and discoveries can be disseminated to other academics (dissemination of knowledge).

CONCLUSION

Thematic hadith studies and hadith understanding still dominate the characteristics of hadith studies in Indonesia during the pandemic and post-pandemic. It is following previous research which showed almost the same thing. The category of orientalism hadith studies experienced a significant decline which only amounted to two articles. The development category of Indonesian hadith studies, which in previous studies received a hefty portion, was not found during this pandemic. Thematic hadith studies and hadith understandings occupy the first position with a total of 26 articles. Apart from thematic studies and understanding of hadith, it also gets quite high attention in terms of studying the thoughts of hadith figures; 13 articles discuss this. There are ten articles on hadith science, while there are three articles on living hadith, even though hadith research is expected to be more integrated with other sciences through this study of living hadith.

Some researchers of hadith studies have sensitivity in responding to the Covid-19 pandemic by writing articles that correlate to the pandemic issue. Each article covers a different topic. Aulia discussed the communication pattern of the Covid-19 pandemic hadith in the MUI fatwa. Darmalaksana offers a design thinking approach for religious ritual events. Qudsy focuses on studying the literature of hadith experts who discuss pandemics in Ibn Hajar's book as a case study. Sari tries to analyze the phenomenon of rejection of corpses in several places in Indonesia from the perspective of hadith.

It is time for hadith research to be more directed towards technological developments in response to advances in its era. The science of hadith is not considered a very rigid and rigid field of science. In addition, hadith researchers must be more responsive and sensitive to conditions and phenomena in society and the environment.

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