

The Classification Of Hadith Is In Terms Of Quantity and Quality Of Sanad

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Received : January 9, 2023

Accepted : April 4, 2023

Published : April 30, 2023

Citation: Zikri, M., Fitriyadi, M., Yuliharti (2023). The Classification Of Hadith Is In Terms Of Quantity and Quality Of Sanad. Sinergi International Journal of Islamic Studies, 1(1), 1-10.

ABSTRACT: Hadith as one of the sources of Islamic law is a basis that is often used as the strength of a provision in solving problems, however, the lack of knowledge about the classification of hadith often results in debate, whether it is related to whether or not the hadith used is authentic. The number of hadiths that are frequently used should have a strong review of the quality and quantity of the sanad. With this research, it is hoped that there will be references that can be used as references regarding the quality of the hadiths that will be used, considering that there are many hadiths that sometimes make many people unable to distinguish between hadiths, proverbs or just words in Arabic. This study aims to find out about the classification of hadith in terms of quantity and quality of sanad. The research method used is the study of literature (library research) data collection techniques with documentation. The data analysis technique uses content analysis. The result of this study is that hadith is the second source of religious teachings after the Qur'an. besides that hadith also has a function as an explanation of the verses of the Qur'an. Based on the quantity (number of narrators) or the person who narrated a hadith, it can be divided into mutawatir and ahad hadiths. Meanwhile, in terms of the quality of the hadith, it is divided into three, namely authentic hadith, hasan and dha'if.

Keywords: Hadith, Quantity, Quality



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INTRODUCTION

Along with the development of science, there has been a lot of research on Islamic scientific studies, especially in the science of hadith. There are so many discussions in the science of hadith that are very interesting and very important to discuss, especially the issue of hadith science (Hamjah et al., 2022; Hidayah, 2019; Kitamura, 2022; Sulaiman & Ahmadi, 2020; Sutiah et al., 2021).

Some people are confused by the large and varied number of hadith distributions. But then the confusion disappeared after seeing the division of hadith which turned out to be seen from various views and various aspects of views, not just in terms of views (Abrahamian, 2009; Buerli et al., 2007; Martiana & Rahmanto, 2021; Odok, 2020; "Thirty Years of Islamic Revolution in Rural Iran," 2009). For example, hadith in terms of quantity of stature, hadith in terms of quality of sanad and matan.

To express a review of the distribution of hadith, this discussion will only discuss the division of

hadith in terms of quantity and quality (Alhammad et al., 2020; Asror, 2017; El Khamlichi et al., 2021; Martín et al., 2020).

METHOD

This research uses qualitative research methods with the type of library research. Literature research is research conducted by reading books, magazines, and other data sources in the library and elsewhere. Primary sources are books related to the science of hadith (Aman et al., 2019; Bellamy, 2021; Burde et al., 2015; Fuad et al., 2021). Data collection techniques use documentation and the analysis technique used is content analysis.

RESULT AND DISCUSSION

1. Hadith Mutawatir

a. Understanding Mutawatir Hadith

The word mutawatir, according to the language is mutatabi, which means in tandem or successively with each other. Whereas according to the term is a result of the hadith of the assumption of the five senses, narrated by a large number of rawis, which according to the custom it is impossible for them to gather and agree to lie.

Mutawatir hadith is a hadith narrated by a number of rawis who cannot agree to lie from a number of rawis like them and so on until the end of sanad and all rely on the five senses.

b. Terms and Distribution of Mutawatir Hadith

1) Requirements of Mutawatir Hadith:

A hadith can be called a mutawatir hadith if it meets the following conditions:

- a) The narrated hadith is about Prophet Muhammad Sallallahu'alayhi wasallam which can be captured by the five senses. Such as his attitude and deeds that can be seen or his words that can be heard. For example, the Companions said "we saw the Prophet Sallallahu'alayhi wasallam doing this" or "we saw the Prophet (peace be upon him) behaving like this" or "we heard the Prophet Sallallahu'alayhi wasallam say this".
- b) His stature reached a number that according to custom, it was impossible for them to agree to lie. The minimum number is ten rawi, twenty, forty and some even set a minimum of seventy rawi.
- c) The number of narrators at each level should not be less than the minimum number.

If a hadith has fulfilled the three conditions above, it is classified as a mutawatir hadith, and it really comes from the Prophet Sallallahu'alayhi wasallam. The rawi hadith mutawatir does not have to fulfill sahih and hasan, but the measure is in terms of quantity which is rationally impossible for them to agree to lie.

2) Distribution of Mutawatir Hadith

The scholars divide the mutawatir hadith into 3 (three) kinds:

- a) Hadith Mutawatir Lafzi

The mutawatir Lafzi hadith is a hadith narrated by many people whose editorial structure and meaning match correctly between one narration and another. Examples of Hadith Mutawatir Lafzi:

مَنْ كَذَبَ عَلَيَّ مُتَعَمِّدًا فَلْيَتَّبِعُوا مَقْعَدَهُ مِنَ النَّارِ

"The Prophet (peace and blessings of Allaah be upon him) said, "Whoever deliberately lies in my name, let him be willing to take a seat in hell." (H.R. Bukhari).

According to Abu Bakr Al-Bazzar, the hadith was narrated by 40 companions. Some scholars say that the hadith was narrated by 62 companions with the same lafadh and meaning. The hadith is found in ten books of hadith, namely Al-Bukhari, Muslim, Ad-Darimi, Abu Dawud, Ibn Majah, At-Tirmidhi, At-Thayasili, Abu Haneefah, Ath-Thabrani, and Al-Hakim.

b) Hadith mutawatir ma'nawi

The hadith mutawatir ma'nawi is a hadith whose meaning is lafadz and its meaning differs from one narration to another, but there is a general correspondence of meaning (kulli). Examples of hadith mutawatir ma'nawi:

كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَا يَرْفَعُ يَدَيْهِ فِي شَيْءٍ مِنْ دُعَائِهِ إِلَّا فِي الْإِسْتِسْقَاءِ وَإِنَّهُ يَرْفَعُ حَتَّى يُرَى بَيَاضُ إِبْطَيْهِ

"The Prophet Sallallahu'alayhi wasallam did not raise his hands in his prayers, except in the prayer of istisqa' and he raised his hands, until they appeared in the whites of his armpits." (HR. Bukhari)

c) Hadith Mutawatir Amali

The Hadith of Mutawatir Amali is something that can easily be known that it comes from religion and it has been mutawatir among Muslims that the Prophet did it or commanded to do it or similar to it. Example: We see everywhere that the Zuhr prayer is performed with a total of 4 (four) rakaat and we know that it is an act commanded by Islam and we have a strong suspicion that the Prophet Muhammad Sallallahu'alayhi wasallam did it or ordered it to do so.

2. Sunday Hadith

a. Understanding Sunday Hadith

The Sunday hadith is a hadith whose number of rows does not reach the number of mutawatir, does not meet the requirements of mutawatir, nor reaches the degree of mutawatir. This is stated in the rules of hadith science, namely hadiths that do not reach the number of rawnya to the number of hadith mutawatir, whether the rawnya is one, two, three, four, five, or so on from numbers that do not give understanding that the hadith with that number is included in the hadith mutawatir

b. Distribution of Sunday Hadith

The Sunday hadith itself is divided into 3 types, namely:

1) Famous Hadith

Al-Shubra (fame) etymologically means 'scattered' and 'spread' (popular). The understanding of *ash-Shubra* in relation to the famous hadith according to the term hadith expert is according to al-Hafizh Ibn Hajar.

الْحَدِيثُ الْمَشْهُورُ مَا لَهُ طَرُقٌ مَحْصُورَةٌ بِأَكْثَرٍ مِنْ اِثْنَيْ وَارْبَعِينَ حَدًّا التَّوَاتُرِ

The words لَهُ طُرُقٌ مَّحْصُورَةٌ exclude the mutawatir hadith, because the mutawatir hadith is not limited to a certain number of sanad, as explained earlier. The most important thing in the mutawatir hadith is the impossibility of agreement to lie, and this can sometimes be achieved with 10 rawi who are tsiqat *as can be achieved with 50 rawis who are not tsiqat*.

The words بِأَكْثَرِ مِنْ اثْنَيْنِ exclude the hadith gharib and hadith 'aziz. There is often an assumption that the famous hadith is always valid, because often a researcher with a cursory glance can be fooled by the multiplicity of rawi, which suggests the strength and validity of the sanad. However, the muhaddith do not care about the multiplicity of sanads if they are not accompanied by the qualities that make the sanads valid or mutually reinforcing so that arguments can be used.

Examples of famous hadiths:

المُسْلِمُ أَخُو الْمُسْلِمِ

Every Muslim is another Muslim brother.

2) Hadith 'Aziz

The origin of the word of this term according to the language means 'strong'. Another understanding of the hadith 'aziz is a hadith narrated by two people even though the two rawis are found in one thabaqah only, then after that people narrate it.

Examples of hadith 'aziz:

لَا يُؤْمِنُ أَحَدُكُمْ حَتَّىٰ أَكُونَ أَحَبَّ إِلَيْهِ مِنْ وَالِدِهِ وَوَالِدِهِ وَالنَّاسِ أَجْمَعِينَ.

The faith of none of you before me was more beloved than his parents, his children, and the whole man.

This hadith was narrated by Shaikhani of Anas, and al-Bukhari narrated it through another avenue of Abu Hurairah (r.a.). This hadith from Anas was narrated by Qatadah and Abdul Aziz bin Shuhaib. From Qatadah it is narrated by Shu'bah and Sa'id. From Abdul Aziz narrated by Ismail bin 'Ulayyahdan Abdul Warits. And from each of these last rawis narrated by the congregation.

3) Hadith Gharib

Gharib according to language is a person who is alone, isolated, or a person who is far from his relatives. According to the term muhadditsin, what is meant by gharib hadith is:

وَهُوَ مَا يَنْفَرُ بِرَوَاتِهِ رَاوٍ وَاحِدٌ

"That is the hadith that solitary a narrator in his narration."

Such a hadith is called gharib because he is like a solitary stranger and there are no relatives by his side or because the hadith is far from the level of fame, let alone the level of mutawatir. Examples of gharib hadith:

Hadith about intentions narrated from Umar bin Al-Khathab radhiyallahu 'anhu narrated by Imam Al-Bukhari.

حَدَّثَنَا الْحُمَيْدِيُّ عَبْدَ اللَّهِ بْنُ الرُّبَيْرِ، قَالَ: حَدَّثَنَا سُفْيَانُ، قَالَ: حَدَّثَنَا يَحْيَى بْنُ سَعِيدٍ الْأَنْصَارِيُّ، قَالَ: أَخْبَرَنِي مُحَمَّدُ بْنُ إِبْرَاهِيمَ التَّمِيمِيُّ، أَنَّهُ سَمِعَ عَلْقَمَةَ بْنَ وَقَّاصِ اللَّيْثِيِّ، يَقُولُ: سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ عَلَى الْمَنْبَرِ قَالَ:

سَمِعْتُ رَسُولَ اللَّهِ ﷺ يَقُولُ: إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ، وَإِنَّمَا لِكُلِّ امْرِئٍ مَّا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى دُنْيَا يُصِيبُهَا،
أَوْ إِلَى امْرَأَةٍ يَنْكِحُهَا، فَهَاجَرَ إِلَيْهَا، فَهَاجَرَ إِلَيْهَا

"Al-Humaidi Abdullah bin Azz-Zubayr has told us, he said, "Sufyan has told us, he said, "Yahya bin Sa'id has told us, he said, "Muhammad bin Ibrahim At-Taimi has told us, that he heard Alqamah bin Waqqash Al-Laitsi say.

"I heard Umar ibn Al-Khathab (may Allah be pleased with him) while on the pulpit say, "I heard the Prophet صلى الله عليه وسلم say, "Practice depends only on intention. And each person only gets (in return) according to what he intends. So, whoever migrates because of the world he wants to get or because of the woman he wants to marry migrates to what he intends."

A. HADITH IN TERMS OF QUALITY

1. Hadith Shahih

Shahih according to language is the opposite of pain. This is the essential meaning of the body. In its use of hadith and other meanings, it is a majazi meaning. Saheeh according to the term hadith science is:

ما اتصل سنده بنقل العدل الضابط، عن مثله إلى منتهاه، من غير شذوذ، ولا علة

"A hadith which is continuous from beginning to end, is delivered by men who are just, have perfect memorization skills (dhabith), and there is no examination with a narrator more reliable than him (shadz) and there is no 'illat close".¹

The above definition contains five qualities that must be possessed by a hadith in order to be categorized as shahih, namely:

- a. To be continued
- b. Justice of his stature
- c. The habitation of his stature
- d. It is not ambiguous or the eyes are shazzy
- e. No defects

Among the shahih hadiths are those narrated by al-Bukhari and Muslim, they say:

حدثنا قتيبة بن سعيد حدثنا جرير عن عمارة بن القعقاع عن أبي زرعة عن أبي هريرة قال: جاء رجل إلى رسول الله صل الله عليه وسلم فقل: يا رسول الله من أحق بحسن صحابي؟ قال: أمك. قال: ثم من؟ قال: أمك. قال: ثم من؟ قال: أمك. قال: ثم من؟ قال: ثم أبوك.

"Narrating to us Qutaibah bin Sa'id, he said: "Narrated to us Jarir from 'Umarah bin Al-Qa'qa from Abu Zur'ah from Abu Hurayrah, he said: a man came to the Prophet (peace be upon him), and said: O Messenger of Allah, who is the person who is most deserving of my good treatment? The Prophet replied: Your mother. The man asked: then who? The Prophet replied: Your mother. The man asked again: then who? The Prophet replied: Your mother. The man asked again: then who? The Prophet replied: Then your father."

The above Sanad hadith is connected through the hearing of a just and dhabith person of such a person. Al Bukhari and Muslim are two great imams in this field. And their teacher, Qutaibah ibn Sa'id, was a man of tsiqat and tsabt and high position.

Jarir was the son of Abdul Hamid, a rawi whose book was tsiqat and sahih his book. Some

¹ H.A. Aziz Masyhuri, *Science of Hadith* (Jakarta: Cv Sagung Seto, 2011), pp. 39-40.

say that at the end of his life he doubted if he had narrated by rote. But this was not a problem because Qutaibah bin Sa'id was one of his senior disciples and had heard the hadiths from him beforehand. 'Umarah ibn Al-Qa'qa was also a tsiqat. So did Abu Zur'ah al-Tabi'I. he was the son of 'Amr bin Jarir bin Abdullah al-Bajali.

The rawis in the sanad above are all tsiqat and are used to argue by the imams. The above strand of sanad is known among the muhadditsin, and there is nothing unusual about it. Similarly, the matan hadith is in accordance with the postulates on the same issue. So the hadith includes the hadith of shahih. From the various literature that the author has read, we can conclude that the hadith of shahih must be practiced in accordance with the ijma' of hadith experts as well as according to the ushul and fuqaha, and can be used as a strong argument or argument and shari'i.

2. Hadith Hasan

الحديث الحسن هو الحديث الذي اتصل سنده بنقل عدل خف ضبطه من شاذ ولا مغلل.

Hadith hasan is a hadith that is serialized by a just rawi, who has a low level of memorization power, is not ambiguous and not flawed.

According to the language of hadith hasan is the nature of deliberation from the word al-husn, which means al-jamal (good). While according to the term scholars have different definitions of hadith hasan, because they see that hadith hasan is in the middle of hadith shahih and hadith dhaif, plus some scholars define it by covering one of the two katagaori.

If we look at and compare the definition of hasan hadith with the shahih hadith that we quote, then we will find a considerable point of similarity between these two types of hadith. Both must meet all criteria except those related to the power of memorization, where as we quoted that the hadith of Shahih is narrated by a perfect rawi of memorization power with an undoubted level of accuracy, while the rawi hadith hasan is a low level of memorization power.

From the definition we chose above is very concise but detailed, because the definition is a distinction between hadith hasan and hadith hasan.

Examples of Hasan's Hadith

It is the hadith that Ahmad narrated, he said, Yahya bin Sa'id narrated the hadith to us and Bahz bin Hakim, he said. "Narrating a hadith to me, my Father from my grandfather, he said I asked:

يارسول الله من ابر؟ قال: امك. قال قلت: ثم من؟ قال: ثم امك. قال قلت: ثم من؟ قال امك ثم اباك ثم الاقرب فالاقرب

"O Messenger of Allah, to whom should I serve?" The Messenger of Allah replied, to your mother. I asked, then to whom? The Prophet answered, Then to your mother, I asked, then to whom? The Messenger of Allah, your mother, then your father, then the closest relatives and so on".

The sanad of this hadith is continuous, there are no irregularities and no defects to it, because neither in the series of its sanad nor in its eyes there is any difference between its

narrations.

Imam Ahmad and his teacher, Yahya bin Sa'id Al-Qathtan, were two great imams. Bahz bin Hakim was an honest person and could take care of himself, so he was judged tsiqat by Ali bin Al-Madani, Yahya bin Ma'in, al-Nasa'I and others. However, some scholars dispute some of his narrations and therefore Shu'bah ibn al-Hajjaj discusses them. This does not deprive the nature of its habit. However, it is impressive that he is low in his habitual level.

From the explanation above, it is clear that there are many similarities between hasan hadith and shahih hadith, so that a group of hadith experts included hasan hadith in the ranks of shahih hadith and did not make it a type of hadith itself.

However, the muhadditsin still consider the hadith hasan as a type of hadith in itself, because the hadith that can be used by the argument is sometimes at the highest level, namely the shahih hadith, or at the lowest level, namely the hadith hasan.

The Requirements of Hadith Hasan

In detail the terms of hadith hasan are as follows:

- a. The sanad is to be continued
- b. Fair stature
- c. His stature is dhabit, but the quality of his habitation is below that of the narrator of hadith shahih
- d. There are no irregularities or irregularities
- e. No ber 'illat

3. Hadith Dhaif

The best definition for hadith dhaif is as follows:

ما فقد شرطاً من شروط الحديث المقبول.

A hadith that loses one of its requirements as a maqbul hadith (which is acceptable).

Hadith in which there is no characteristic of shahihan and hasan. In it there are narrators of liars or accused of lies, many make mistakes, forgetful, immoral and wicked, many wishful thinking, violate the narrator of beliefs, the narrator is unknown, adherents of heresy and do not memorize well.

Among scholars there is still a dispute over the number of forms of hadith dhaif. Among scholars there are those who classify into 381 forms. However, Ibn Shalah argues that there are no more than 42 forms. The division of hadith dhaif according to scholars into various kinds depends on where the weakness lies. This weakness can be in five ways, as mentioned above as one of the requirements of the hadith shahih.

Narrated to us Abu Ahmad al-Marrar bin Hammuyah, he said narrated to us Muhammad bil al-Mushaffa, he said narrated to us Baqiyyah bin Al-Walid from T'saur bin Yazid from Khalid bin Mi'dan and from Abu Umamah from the words of the Prophet (PBUH) that he said:

من قام ليلتي العيدين يحتسب لله لم يمته قلبه يوم تموت القلب

Whoever stands praying on the night of the two feasts solely because of Allah, will not die of heart on the day all hearts die.

The rawi sanad above is tsiqat. It's just that Tsaur bin Yazid was accused of being Qadariyah, but on this occasion he narrated a hadith related to his heretical behavior so as not to hinder his argument. Muhammad ibn Mushaffa was a shaduq and many of his hadiths so that Ibn Hajar called him a hafizh. Al Dzahabi said, "he is tsiqat and famous".

However, in some of its histories there are many possibilities. This shows that the above hadith does not proclaim anything new, but rather it comes as an operational guide to the points of shari'a and its general postulates and therefore there is absolutely no doubt that it must be practiced and followed by its instructions.

CONCLUSION

As the end of the discussion of this paper, the author presents the following general conclusions; Hadith is believed to be the second source of religious teachings after the Quran. In addition, the hadith also has a function as an explanatory of the verses of the Qur'an.

Based on the quantity (the number of narrators) or people who narrate a hadith can be divided into two,

1. Hadith Mutawatir
2. Hadith Sunday

Based on the quality of the hadith is divided into three, namely:

1. Sahih hadith
2. Hadith hasan
3. Hadith dha'if.

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