

Analysis of the Hujjah Level of Sahih and Hasan Hadiths

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ABSTRACT: Hadith is the second source of law after the Qur'an. One of the functions of Hadith is as a place of interpretation, which aims to explain the verses of the Qur'an. To understand the law based on Hadith, one must know the Hadith Hujjahan. Judging from the quality of Hadith, it is divided into three parts, namely Sahih, Hasan, and Dhaif Hadith. However, this article aims to analyze only Sahih and Hasan Hadith. This research is literature research and falls into the category of qualitative research. The results of this study show that there are several choices of hadith degrees, which can be said to be sahih and hasan. Sahih if it meets the five conditions agreed upon by the scholars of hadith and Hasan if there are conditions that are not met. The highest evidence is Sahih hadith then Hasan hadith. Sahih hadith is divided into two types, namely Sahih Li-Dzatih and li-hair. There are also two types of hasan hadith, namely Hasan Li- Dzatih, and li-hair.

Keywords: Hadith, Proof, Sahih, Hasan.



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INTRODUCTION

Hadith is the second source of Islamic teachings behind the Qur'an, which was recorded during the reign of Umar bin Abdul Aziz, the fifth Umayyad Caliph. In the past, the Prophet's Hadiths were recited by heart by the Companions for their benefit and guidance. The Muslims of the world must understand that the Hadith of the Prophet Muhammad is the second guide to life after the Quran. The behavior of people who have not been determined by the rules of law, and how to practice it, is not absolutely and specified in the verses of the Qur'an, so the Muhaddis realized the need to find a solution to this problem together with everyone. In examining the strengths and weaknesses of the Hadith in both legal and practical reasoning, it is important to understand the Hadith qualitatively and quantitatively (Abrahamian, 2009; Kaya, 2015; Latief & Madjid, 2022).

The transmitters are the ones who receive and narrate the traditions and by nature, they are human beings who are not free from mistakes and forgetfulness sometimes intentional and sometimes not. Any form and type of error affect the authenticity and validity of a tradition. It is important to recognize that traditions are protected from errors or defects. Hadith research is conducted to see if the hadith really came from the prophet or to prove the authenticity of the hadith. This is done through sanad and matan research to articulate whether a tradition can or cannot be used as a legal basis. Allah has established the law in the Qur'an and the Prophet (SAW) in the Hadith. One of the functions of the hadith with the Qur'an is to clarify the laws of the Qur'an and confirm the laws

of the Qur'an (bayan). Therefore, Hadith and Quran have a close relationship. When it comes to fiqh, the fact is that there are still many Muslims who do not understand this law. All hadiths are still considered sahih by most Muslims, especially those who did not study in religious institutions. They do not understand that the hadith is really divided, there are sahih and Hasan, and of course, the level of proof is different. In this article, the author discusses the analysis of the level of proof of Sahih and Hasan Hadith, so that we can determine which Hadith can be used as more important evidence (Asror, 2017; Baydoun et al., 2021; El Khamlichi et al., 2021; Martín et al., 2020; Sulaiman & Ahmadi, 2020).

METHOD

This research is a literature research and falls into the category of qualitative research.

RESULT AND DISCUSSION

Concept of Sahih Hadith

Definition of Sahih Hadith

The word Saheeh is derived from the word shahha, yashihhu, suhhan wa shihhatan wa shahahan, which linguistically means healthy, safe, right, halal, and true. Scholars usually refer to the word sahih, not sqm (sick). So, Sahih Hadith means valid Hadith, valid Hadith, or safe Hadith, depending on the language.

Ibn Ash Salah defines Sahih hadith as follows:

الْمُسْنَدُ الَّذِي يَنْصِلُ إِسْنَادُهُ بِقُلِّ الْعَدْلِ الضَّابِطِ إِلَى مَنْ تَ هَاهُ وَلَ يَكُونُ شَاذًا وَلَ مُعَلَّلًا

"A hadith attributed to the Prophet (peace be upon him) whose sanad is connected, narrated by fair and dhabit (narrators) until the end of the sand, with no irregularities and no "illat".

Ibn Hajar al-Asqalani defines it more simply:

مَا رَوَاهُ عَدْلٌ تَامَ الضَّبْطُ مُتَّصِلُ السَّنَدِ غَيْرُ مُعَلَّلٍ، لَ وَلَ شَا، ذِ

"Hadiths narrated by righteous people, complete in kedzabittan, connected, without defects and without shade."

Based on the two definitions above, it can be understood that a saheeh tradition is a tradition narrated by the Prophet Muhammad. Its sand is continuous, its narrators are fair, their memory is strong or its intelligence is strong, and there are no mistakes or defects.

Conditions of Sahih Hadith

According to the definition of Muhaddithin, a tradition can be understood as sahih if it fulfills five conditions:

a. The Sanad is Continuous

A continuous sanad means that each narration in a chain of traditions receives one narration from the closest previous narration, this situation lasts until the end of the chain of traditions. It is often called a muttashil sanad. The word muttashil comes from ittashala, yattashilu, ittishalan, which linguistically means to unite or combine. Hence the word sanad, which linguistically means hadith lineage or related sanad. By muttashil here we mean a chain of traditions that are interlinked in a chain that is said to be close or consecutive, linked and chained. In other words, there is a direct encounter between the bearer of the hadith and its recipient. It continues so that it becomes a genealogy or a continuous series of sands from the beginning of the sanad to the source of the hadith itself, namely the Prophet Muhammad SAW. If the hadith proves to be muttashi, then it meets one qualification in terms of its continuity. To prove whether the words are continuous or not, among other things, it can be seen from how old they are and where they are located. Whether the age of the two allowed them to meet or not. Also, how they received and transmitted them. For example in the same way (listening directly from the narrator of the hadith) or by munawalah (the teacher giving recorded hadith to his students).

b. The narrator is Fair

Al-Asqalani states that "fair" start from "adala, ya'dilu", adalatan wa "udulatan", which according to the language means straight, not one-sided, not unjust or deviant. "Fair" hadith narrators mean narrators who are straight or do not deviate. What is meant by the term "fair division" here? Terminologically it has a specific meaning that is very strict and different from the concept of "fair" in legal terminology. Fair here is the story of a Muslim who has reached the age of puberty, is wise, always fulfills the obligations of obedience, and refrains from sinful acts.

c. Dhabit narrator

Asy-Syakhawi's opinion shows that the word dhabith comes from dhabatha, yadhbithu, dhabthan, which according to language means lasting, strong, careful, well maintained and perfectly remembered. Thus the term dhabith narrator means a careful narrator or a strong narrator. Or it can be called dhabit is a person who remembers firmly what he hears and can memorize it and the person can be trusted.

d. There is no irregularity or Syadz

The word syadz comes from syadzda, yasyudzdu, which according to language means something strange, sick, foreign, against the rules, unusual or abnormal. So, it means that a hadith that is not shadz is a hadith that does not contradict other hadiths that are of high quality of authenticity. A shadz hadith is a hadith narrated by a tsiqah narrator.

e. No "Illat" (Flaw)

The word "illat" comes from the word "alla, ya'ullu" or "alla, ya'illu" which means disease, cause,

cause or aging/obstacle. So the term 'no illat' means no disease, no cause (that weakens it), and no obstacle. In terminology, illat here refers to an unseen or obscure reason that can weaken the validity of a hadith.

It is said to be obscure because, from the face of it, the hadith appears to be saheeh. The presence of this unseen defect raises doubts, and a hadith with such doubts is said to be invalid. The meaning of a hadith without 'illat' means a hadith in which there is no defect due to something bad that results from things that are not obvious.

Types of Sahih Hadith

Hadith scholars divide hadith into two types:

Sahih Hadith Li-Dzatih is a Sahih Hadith from the beginning, meaning that a valid Hadith has five conditions or criteria mentioned in the conditions above, or a Sahih Hadith is: "A hadith that meets the highest quality that requires us to accept it" So, in principle, the mention of a hadith sahih li dzatih in everyday use is sufficient to use the term sahih hadith. For example:

عَنْ ابْنِ عُمَرَ - رَضِيَ اللَّهُ عَنْهُ - قَالَ قَالَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - « بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ، شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامَ الصَّلَاةِ، وَإِيتَاءَ الزَّكَاةِ، وَصَوْمَ رَمَضَانَ، وَالْحَجَّ » (رَوَاهُ الْبُخَارِيُّ)

From Ibn Umar ra. The Messenger of Allah (SAW) said: "The fundamentals of Islam are five things: recognizing that there is no God but Allah and acknowledging that Muhammad is the Messenger of Allah, establishing prayers (worship), paying zakat, fasting in the month of Ramadan, and performing (prayers), paying zakat, fasting in the month of Ramadan, and performing the hajj (HR Bukhari).

Sahih Li-Ghairih Hadith. What is meant by Hadith Li-Ghairih is a Hadith whose authenticity is supported by other arguments. Hadiths in this category initially have weaknesses in their authenticity. So much so that they are not considered to qualify as sahih traditions. For example:

"قَالَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنِّي بَقِيتُ مِنْ قُلُوبِ الصَّدَقَةِ إِلَى مَحَلِّهَا؛ فَكَانَ يَأْخُذُ الْبَعِيرَ بِالْبَعِيرَيْنِ وَالثَّلَاثَةَ

The Messenger of Allah (peace and blessings of Allaah be upon him) said: "sell us a camel in exchange for some young camels from the zakaah camels according to their count", so he took a male camel in exchange for two young camels or three female camels (HR Ahmad and Baihaqi).

The Urgency of Sahih Hadith

Studying Hadith is like studying other Islamic sciences. The obligation to learn the basics of Islamic knowledge is personal. Allah swt does not accept anyone's worship that is not based on the procedures prescribed in the Qur'an and As-Sunnah until he learns the procedures of worship and the Islamic sciences related to it from the revealed Qur'an and the carefully written Hadith so that the opportunity is before us. One cannot be called a lover of Allah, a lover of the Qur'ān, or a lover of the Prophet until one has studied the sciences of Allah, so one must study the Qur'ān and learn the Hadith and other Islamic sciences.

The following is his explanation of the importance of authentic traditions among others:

- a. To establish the ruling of the Quran.
- b. To explain the laws mentioned in the Qur'an.
- c. Laws are mentioned in detail in the Qur'an.
- d. Specializing in the general provisions of the Qur'an.
- e. Completing the law that is not in the Qur'an.
- f. Sahih hadiths are needed to interpret the Qur'an.

The validity of Sahih Hadith

Scholars agree that saheeh hadith can be used as evidence to enforce Islamic law, but they disagree on whether this category of hadith is used to determine matters of belief. The difference above is caused by differences in their assessment of the virtues of saheeh hadith, namely if the hadith offers qoth virtues such as mutawatir hadith, then the hadith can be used as evidence in determining religious issues. It is suspected that only zhanni faith means that the hadith cannot be used as evidence to establish the matter.

The scholars differed in this regard as follows:

One: According to some scholars, the saheeh hadith does not provide the qath'i principle, so it cannot be used as evidence to determine issues related to faith.

Second: According to An-Nawawi, the saheeh hadith narrated by Bukhari and Muslims provides the qath'i rule.

Third: Ibn Hazm's opinion that all saheeh hadeeths offer qath'i benefit, whether narrated by the two scholars above or not, both are equal in providing benefit as long as they meet the qualifying conditions.

Scholars including experts in hadith and fiqh whose opinions can be referred to say that a saheeh hadith can be used as evidence and must be practiced. Either the narrator is alone, or other narrators narrate with him, or he is known to narrate with three or more people, but it does not reach the degree of mutawatir. Sahih hadith must be practiced and used as the second source of Islamic law after the Qur'an.

Examples of Sahih Hadith

قَالَ: لَ يُؤْمِنُ

حَدَّثَنَا مُسَدَّدٌ قَالَ: حَدَّثَنَا يَحْيَى: عَنْ شُعْبَةَ: عَنْ قَتَادَةَ: عَنْ أَنَسٍ رَضِيَ اللَّهُ عَنْهُ: عَنِ النَّبِيِّ ﷺ: أَحَدُكُمْ حَتَّى يُحِبَّ لِأَخِيهِ مَا يُحِبُّ لِنَفْسِ

Musaddad said: Yahya said: Shu'bah said: Qatadah said: Anas said: The Prophet Muhammad (SAW) said: "You do not believe so that you love for your brother as you love for yourself." (HR

Bukhari).

The hadith is said to be sahih because it fulfills the conditions of a sahih hadith, which are as follows: Imam Bukhari had never met the Prophet Muhammad. Because the time difference is very long. Thus Imam Bukhari mentioned the names of the people who were the sources of the above hadith. So in the above hadith narration, the names of the narrators are: Musaddad, Yahya, Shu'bah, Qatadah and Anas. There are five people. Notes: Imam Bukhari only met Musaddad and never met Yahya let alone Shu'bah. Musaddad only met Yahya and never knew Qatadah, and so on.

Regarding the sanad and the narrators, the name attributed to the narrator from Musaddad to Anas is called the sanad. Every person in the chain of words in a hadith is called a narrator. If a narrator is trustworthy, he does not lie, especially about a hadith, then he is called a fair narrator. If the narrator has a strong memorization or at least has a good hadith assignment so that there are no mistakes in narrating the hadith, then he is called a dhabith narrator. Then, the narrators of the hadith are all tsiqah and can be used as proof.

Concept of Hasan Hadith

Definition of Hasan Hadith

Etymologically, Hasan Hadith comes from the word **حَسَنٌ - يَحْسُنُ** which means good or good. According to Ibn Hajar, "Hasan hadith is a hadith narrated by a pious person who has no memory and whose narration is accurate, not mistaken, and not strange." Imam Tirmidhi interpreted the Hasan hadith as follows: "Any hadith in which no narrator is accused of lying (in the Matan) is not a deviation (syadz) and (the hadith) is also narrated in different ways". From the above description, it can be understood that Hasan Hadith does not show any weakness in its isnad which lacks perfection in its aspects. In addition, the Hasan hadith is almost the same as the Sahih hadith, the difference is only in memorization, whereas the narrator of the Hasan hadith is less strong in memorizing.

Conditions of Hasan Hadith

Regarding the conditions that must be met for a hadith to be classified as Hasan hadith, namely:

- a. The narrator is fair,
- b. It is narrated by a Dhabith narrator under the Sahih Hadith,
- c. The Sanad is connected,
- d. There is no awkwardness or shadz, that is, the hadith does not contradict tsiqat narrators.
- e. Does not include 'illat, is hadiths that are narrated safely without damage.

Types of Hasan Hadith

Scholars divide Hasan Hadith into two types, namely:

Hasan Li-Dzatih Hadith, which is a hasan hadith from the beginning, that is, a hadith that meets the requirements of the five Hasan hadith. According to Ibn Ash-Shalah, in Hasan Li-Dzatih hadith, the narrators are known to be kind, but their memory or memory has not reached the level of memorization of the saheeh narrators. For example:

حَدَّثَنَا أَبُو كُرَيْبٍ، ب حَدَّثَنَا عَبْدُ بْنُ سُلَيْمَانَ: عَنْ مُحَمَّدِ بْنِ عَمْرٍو، عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: أَنْ أَشُقُّ عَلَى أُمَّتِي لِأَمْرِهِمْ بِإِلِّسَوَالِكِ عِنْدَكَ إِذَا صَلَّاهُ.

Abu Kuraib reported a hadeeth to us and said: Abdah bin Sulaiman reported from Muhammad bin 'Amr reported from Abu Salamah reported from Abu Hurayrah reported: 'The Messenger of Allah (peace and blessings of Allah be upon him) said: "If it were not burdensome for my Ummah, I would have commanded them to use a tooth-stick every time they pray" (Tirmidhi).

Hadith Hasan Li-Ghairih, is a Hasan hadith that is not by itself, meaning that the Hasan hadith is qualified because it is assisted by information from another hadith whose sanad is Hasan. So the value of the first hadith is higher than the second hadith and the first is called the Hasan hadith. For example:

حَدَّثَنَا أَحْمَدُ بْنُ مَنِيعٍ حَدَّثَنَا هُشَيْمٌ عَنْ يَزِيدَ بْنِ أَبِي زِيَادٍ، د عَنْ عَبْدِ الرَّحْمَنِ بْنِ أَبِي لَيْلَى عَنْ الزَّهَّاءِ بْنِ عَازٍ، ب قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: حَقًّا عَلَى الْمُسْلِمِينَ أَنْ يَغْتَسِلُوا يَوْمَ الْجُمُعَةِ (الترمذي)

Ahmad ibn Mani' has narrated to us, Husyaim has narrated to us, and Yazid ibn Abi Ziyad, from Abdurrahman ibn Abu Laila, from al-Bara' ibn Azib, who said, 'The Messenger of Allah, may God bless him and grant him peace, said: "Verily, Muslims must take a bath on Friday. "The chain of transmission of the hadith is Tirmidhi, Ahmad bin Mani', Husyaim, Yazid bin Abi Ziyad, Abdurrahman bin Abi Laila, Bara' bin 'Azib, Allah's Messenger (HR: Tirmidhi).

The Urgency of Hasan Hadith

Similar to the authentic hadith, the Hasan hadith also has an urgency among others:

- for a more precise interpretation of the Qur'anic verses.
- to further limit the unconditional verses of the Qur'an.
- It helps apply Islamic Sharia such as the number of prayer rakaats, the time of prayer, its performance, the percentage of compulsory zakat payment, the time of giving zakat, and others.
- explaining complex Quranic verses (meaning more than one)
- As a proposition in Islamic law that must be followed.

The validity of Hasan Hadith

As in the Sahih Hadith, according to the scholars of Hadith, both Hasan Li-dzatihi and Hasan Li-Ghaihi can be used as evidence in enforcing the law, must be practiced. There is only disagreement among them regarding the placement of the Rutbah (command) due to the quality of each. Some scholars continue to distinguish between the quality of evidence and sahih-li-dzat and sahih-li-gair hadith, and between hasan-li-dzat and hasan-li-gair, and between sahih hadith and hasan hadith. But some scholars place them in one group without distinguishing one from the other, that is, these hadeeths are grouped as sahih hadeeth. The second opinion is followed by al-Hakim, Ibn Hibban, and Ibn Huzaimah. Unlike the saheeh hadith that are collected in separate books, such as the books of saheeh Bukhari and Islam, the scholars did not specifically record hasan hadiths.

Example of Hasan Hadith

مَا أَخْرَجَهُ لِإِزْمٍ ذِي قَالَ لَ: حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا جَعْفَرُ بْنُ سُلَيْمَانَ أَلْ ضَمَعَ ي عَنْ أَبِي عِمْرَانَ الْجَوْنِيِّ عَنْ أَبِي بَكْرٍ
مُوسَى الْأَشْعَرِيِّ قَالَ سَمِعْتُ أَبِي بَحْصَرَ الْعَدُوَّ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى عَلَيْهِ وَسَلَّمَ: إِنَّ أَبْوَابَ الْجَنَّةِ تَحْتَ ظِلِّ
لِ سَيُوفٍ... الْحَدِيثُ

Narrated by Tirmidhi, he said, "Has narrated to us Qutaibah, has narrated to us Ja'far bin Sulaiman al-Dhaba'i, from Abi 'Imran al-Juwayni, from Abu Bakr, bin Abu Musa al Ash'ari, he said, I heard my father say, in the presence of the enemy, the Messenger of Allah SAW said, "Verily the gates of Paradise are in the shade of the sword, ..."

The hadith was declared Hasan because of its chain of transmission from Ja'far ibn Sulaiman adh-Dhaba'i, who according to the scholars of hadith is shaduq (his memorization is not perfect), so he did not reach the level of tsiqat as one of the requirements of a saheeh hadith.

CONCLUSION

The conclusion can be drawn from some of the descriptions above, namely Sahih hadith is a hadith narrated from the Prophet Muhammad SAW. The sanad is continuous, fair, and reliable narrators tell until the end of the word, and there is no difficulty for the narrator in remembering. This sahih hadith is also divided into two types, namely sahih lizathih and sahih lighair. Then Hadith hasan is a hadith whose narrator is fair, but the hadith quoted without strong memorization is a muttasil sanad, not lying and not defective. Hasan Hadith is also divided into two parts, namely: Sahih lizathih and Sahih li-ghairih.

Sahih hadiths can be used as evidence and must be practiced whether the narrator himself or other narrators narrate with him or are famous because they are narrated by three or more people, but they do not reach the level of mutawatir. The hasan hadeeth, like the saheeh hadeeth, is a hadeeth that can be accepted and used as evidence to enforce the law or as a guide to good deeds.

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