



DOI: [10.24014/Jush.v32i2.29070](https://doi.org/10.24014/Jush.v32i2.29070)

p-ISSN: 1412-0909

e-ISSN: 2407-8247

Available online at website: <https://ejournal.uin-suska.ac.id/index.php/ushuluddin>

Reframing The Period Of The Sahaba And Tabi`In In The Archipelago: Acceptance Of Tradition

M. Ridwan Hasbi¹, Rina Rehayati², Martius³, Yuttana Kuakul⁴

^{1,2,3} Universitas Islam Negeri Sultan Syarif Kasim Riau, Indonesia

⁴Prince of Songkla University Thailand, Thailand

ridwan.hasbi@uin-suska.ac.id

Article Information

Received: March 02, 2024

Revised: September 24, 2024

Available online: November 16, 2024

Published regularly: December 2024

Copyright © 2024 by Authors,

Published by Jurnal Ushuluddin.

This is an open access article under
the CC BY License

<https://creativecommons.org/licenses/by/4.0/>

Keywords

*Reframing, Period of Sahaba,
Tradition, Archipelago, Religious
Moderation*

Kata Kunci

*Reframing, Masa Sahabat,
Tradisi, Nusantara, Moderasi
beragama*

Abstrack

The presence of the Sahaba and Tabi`in in the archipelago is proven by the discovery of grave sites and historical records that corroborate the Arab theory of the entry of Islam. The period of the Sahaba and Tabi`in was the period that received the best certification from the Prophet with the phrase "Khair al-Qurun". This hadith becomes the basis for the continuity of traditions carried out by the Moslim archipelago, which cannot be separated from the assimilation and acculturation carried out by the Sahaba and the Tabi`in. This research uses qualitative methods that are formulated in historical and interconnection aspects. The elaboration of this method is related to content analysis that correlates with the descriptive hadith of the Prophet about the virtues of the period of the Sahaba and the Tabi`in. The movement of the Sahaba as the successor of the Prophet and followed by the Tabi`in in spreading the mission of preaching Islam throughout the world was assimilated with the traditions that already existed in the region. The revitalization of the framing of the period of the Sahaba and Tabi`in in the archipelago is related to the understanding that the period of the Sahaba and Tabi`in was only in the Arabian Peninsula. The thought is dismantled in the facts and data that the period of the Sahaba and Tabi`in existed in the archipelago as a construction that the Moslem religion is now going straight with the teachings of Islam

Abstrak

Keberadaan Sahabat dan Tabi`in di Nusantara terbukti dengan tamuan situs makam dan catatan sejarah yang menguatkan teori Arab dalam masuknya Islam. Masa Sahabat dan Tabi`in merupakan masa yang mendapatkan sertifikasi

terbaik dari Rasulullah dengan ungkapan “Khair al-Qurun”. Hadis ini menjadi landasan bahwa keberlangsungan tradisi yang dilakukan umat Islam Nusantara tidak terlepas dari asimilasi dan akulturasi yang dilakukan Sahabat dan kalangan Tabi`in. Penelitian ini menggunakan metode kualitatif yang berformulasi dalam aspek historis dan interkoneksi. Penjabaran dari metode ini berkaitan dengan analisis konten yang berkorelasi dengan diskriptif hadis Nabi tentang keutamaan masa Sahabat dan Tabi`in. Pergerakan para Sahabat sebagai penerus Nabi dan diikuti oleh para Tabi`in dalam menyebarkan misi dakwah Islam ke penjuru dunia berasimilasi dengan tradisi yang sudah ada dikawasan tersebut. Revitalisasi framing masa Sahabat dan Tabi`in di Nusantara berkaitan dengan pemahaman bahwa masa sahabat dan Tabi`in hanya di Jazirah Arabia saja. Pemikiran dibongkar balik dalam fakta dan data bahwa masa Sahabat dan Tabi`in ada di Nusantara sebagai konstruksi bahwa beragama umat Islam sekarang sudah berjalan lurus dengan ajaran Islam

Introduction

The dynamics of the period of the Sahaba and Tabi`in in the Archipelago received a resistance that questioned their existence. The existence of the period of the Sahaba and Tabi`in in the study of hadith and knowledge is always associated with the Arabian Peninsula without paying attention to the exploration beyond the Peninsula to the archipelago in the mission of trade and da`wah.¹ The Muslims who met the Prophet and those who met them carved the history of the development of Islam in the archipelago which was constructed on the acceptance of the traditions of a region.²

Reframing the period of the Sahaba and Tabi`in in the archipelago is necessary in ensuring that religious moderation is implemented in the best of times. The best form of time is found in the Prophet's hadith which is translated by the term "Khair al-Qurun"³ in three periods; the period the Prophet lived, the period the Sahaba lived, and the period the Tabi`in lived.⁴ In this description, framing the period of the Sahaba and Tabi`in in the archipelago is related to the acculturation process that has been long enough.

So far, the study of the reframing of the period of the Sahaba and Tabi`in in the archipelago has not been found in an actual format, especially correlated with the acceptance of tradition as one of the pillars of religious moderation.⁵ The study

¹ Zaenuri and Rahmah Zaqiyatul Munawaroh, "Historical Periodization of Hadith Development from Time to Time (Rasulullah, Companions, Tabi'in)," *At-Tafkir* 14, no. 2 (November 30, 2021): 168–77, <https://doi.org/10.32505/at.v14i2.3431>.

² Dewi Juliyati and Abdul Rahman, "Maudu Lompaa: A Tradition to Welcome the Birth of the Prophet Muhammad Saw," *International Journal of Social Service and Research*, 2021, <https://doi.org/10.46799/ijssr.v1i3.33>; Nur Fitriyah Rahmah, "Examining the Meaning of Cultural Sociology from an Islamic Perspective and Its Theories,"

Journal of Socio-Cultural Dynamics, 2023, <https://doi.org/10.26623/jdsb.v25i2.4291>.

³ Ahmad bin Hanbal Abu Abdillah Asy-Syaibani, *Musnad Ahmad Ibn Hanbal*, 2005th ed. (Bairut: Muassasah al-Qurtubah, n.d.).

⁴ Ismail Nasution and Ridwan Hasbi, "Hadith 'Khair Al-Qurun' and Social Change in Legal Dynamics," *Jurnal Ushuluddin* 26, no. 1 (June 4, 2018): 69, <https://doi.org/10.24014/jush.v26i1.4042>.

⁵ Chusnul Chotimah, Ahmad Tanzeh, and Syahril Siddiq, "Building Academic-Religious Culture Based on

of the period of the Sahaba and Tabi'in in reality only focuses on the Arabian Peninsula and is normative.⁶ The entry of Islam into the archipelago and the process of Islamisation cannot be separated from the role of the Sahaba and Tabi'in who took Islamic teachings from people who met the Prophet. Reopening the study of the period of the Sahaba and Tabi'in in the study of regional hadith science becomes very urgent.⁷ This is related to the form of the development of thought with a mindset that is reframed in the perception of the state. At this level, it illustrates that the period of the Sahaba and Tabi'in prevailed in the archipelago, and the traditions that have been running from generation to generation have a correlation with the two best periods certified by the Prophet.

The purpose of this paper is to complement the shortcomings of previous studies that discuss the data and facts of the history of the entry of Islam into the archipelago in the form of theory without mentioning the role of the Sahaba and Tabi'in in strengthening the values of Islamic teachings. This paper answers three questions; How are the dynamics of the period of the Sahaba and Tabi'in in the Archipelago in a framing; How is the reframing of the virtues of the period of the Sahaba and Tabi'in in the perception of the Arabian Peninsula and the Archipelago; How is the legality of tradition in the indicators of acceptance associated with the period of the Sahaba and Tabi'in in the Archipelago. The

answers to these three questions show that the period of the Sahaba and Tabi'in was not only in the Arabian Peninsula but also in the archipelago the fact that there are historical traces of the Sahaba's journey and grave sites.

This study is based on an argument that the certification of both the period of the Sahaba and the Tabi'in of the Prophet's life is futuristic in the versatility of Islamic teachings.⁸ The futuristic phenomenon in the Prophet's hadith is found quite a lot in the aspect of faith.⁹ The construction of Islamic teachings is at one level but has a paradigm in its implementation by returning to the time when the Prophet lived and the two generations after him. The development of Islam in areas that are not devoid of culture, tradition, and culture is assimilated with the understanding of sacred texts associated with the existence of the Sahaba and Tabi'in. Reframing the mindset in the context of reframing can provide a new and conceptual framework to face groups that are superficial in understanding the teachings of Islam.

Forming a mindset in a new face is a method of looking at things rationally so that it is formatted in a new meaning called reframing.¹⁰ The word reframing comes from "Frame" a term that means a frame of mind or a way of seeing things. The term reframing relates to reframing the mindset towards an event to get a way for someone to view or understand it with a positive angle of mind.¹¹ Perceptions that come out of a new frame of mind can form something of value. The

Religious Moderation," *Cendekia: Journal of Education and Society*, 2022,

<https://doi.org/10.21154/cendekia.v20i2.4840>.

⁶ Rino Ardiansyah, "A History Of Concept Sunnah (Reconstructing the Understanding of Sunnah from a Historical Perspective)," *Ushuluna: Jurnal Ilmu Ushuluddin*, 2020,

<https://doi.org/10.15408/ushuluna.v3i2.15197>.

⁷ Novizal Wendry, "Epistemology of Regional Hadith Studies: Concept, Emergence, and Dynamics," *AL QUDS: Journal of Quranic and Hadith Studies*, 2022, <https://doi.org/10.29240/alquds.v6i3.5681>.

⁸ Aisyatur Rosyidah, Nur Kholis, and Jannatul Husna, "Periodization of Hadith from Time to Time (Analysis of the Role of Companions in the Transmission of Prophetic Hadith)," *Islamadina: Journal of Islamic Thought*,

2021, <https://doi.org/10.30595/islamadina.v22i2.9506>; Nasution and Hasbi, "Hadith 'Khair Al-Qurun' and Social Change in Legal Dynamics."

⁹ Nur Hamidah Pulungan, "Takhrij Hadith on the Emergence of Dajjal from Eastern Countries (Sanad and Matan Criticism)," *Al-Mu'tabar*, 2021, <https://doi.org/10.56874/Almutabar.V1i1.386>.

¹⁰ Malobi Mukherjee, Rafael Ramirez, and Richard Cuthbertson, "Strategic Reframing as a Multi-Level Process Enabled with Scenario Research," *Long Range Planning*, 2020, <https://doi.org/10.1016/j.lrp.2019.101933>.

¹¹ Olena Kozan, "On the Concepts of Frame and Reframing in the Language System (An Attempt of Contrastive Analysis)," *Folklor/Edebiyat*, 2022, <https://doi.org/10.22559/folklor.2090>.

technique that emerges from reframing is to form a perception that can produce positive value.¹² In the correlation of the period of the Sahaba and Tabi`in in the archipelago with the implementation of the frame as a manifestation of the framework of thinking that the time of the Sahaba and Tabi`in was in the Arabian Peninsula.¹³ Then reframed with the perception of the time of the Sahaba and Tabi`in in the archipelago with the theory of the entry of Islam and the discovery of the grave site of the Sahaba and surrounded by the graves of the closest people, namely the Tabi`in.

The change in mindset towards the form of the Sahaba and Tabi`in in the archipelago associated with the acceptance of tradition forms a positive perception of culture. This approach method can reframe the point of view in a realistic concept of the Prophet's hadith "*Khair al-Qurun*". There are two forms of reframing in its implementation, namely; 1) Reframing Content is giving a new view so that an event can have a new value or meaning, and 2) Reframing Context is the provision of a new view where in different times and conditions, the same event can have a new meaning.¹⁴ These two forms of reframing pattern the attitude of the Sahaba and Tabi`in towards the traditions carried out by the archipelago people and are certainly different from the traditions of the Arabian Peninsula where Islam was born. The perspective that reframes the certification of the Prophet throughout the Sahaba and Tabi`in lives in a moderate religious conceptualization with a positive mindset.

Results

The Dynamics of the Sahaba and Tabi`in Periods in the Archipelago in a Framing

The Sahaba and the Tabi`in are two generations that are different but have privileges according to the Prophet's Hadith. The Sahaba are those who converted to Islam and met the Prophet Mohammad, while the Tabi`in are those who met the Sahaba.¹⁵ The lifetime of these two generations correlates with the certification of the best of times that formulates the development of understanding of Islamic teachings. The period of the Sahaba was about 90 years after the Prophet died, marked by the death of the Sahaba Abu Thufail.¹⁶ The generation after him started from 101 A.H. to 180 A.H. with the provision that it was the end of the Tabi`in who died, namely: Abdullah ibn Ubai from the people of Bashrah and Kufa, al-Saib ibn Yazid from the people of Medina, and Abu Umamah al-Bahily from the people of Sham.¹⁷

The reality of the period of the Sahaba and Tabi`in in the journey of Muslims is the thought and development of Islam throughout the world. The form of period of the Sahaba developed by traveling outside the Arabian Peninsula with a mission of da'wah and was followed by the Tabi`in who came from the Arabian Peninsula and outside the Peninsula. The estimated period of the Sahaba was 90 years after the death of the Prophet, including the period of the *Khulafa al-Rashidin* and the Umawiyah Dynasty. The period of Tabi`in runs long enough to cover the two Umawiyah and Abbasid Dynasties with a significant development of Islam. The perception contained in the hadith "*Khair al-Qurun*"¹⁸ became the basis of the

¹² Naval Garg, Shivangi Verma, and Jason Timothy Palframan, "Positive Reframing as a Mediator between Gratitude and Technostress amongst Indian Students during the COVID-19 Pandemic," *Kybernetes*, 2023, <https://doi.org/10.1108/K-12-2021-1250>.

¹³ Syofianis Ismail, Ujang Mahadi, and Wahyu Abdul Jafar, "The Communication Style of Wahhabi Preaching and the Teachings of the Prophet Muhammad," *Pharos Journal of Theology*, 2023, <https://doi.org/10.46222/pharosjot.104.418>.

¹⁴ Elena Savoia et al., "Reframing Human Trafficking Awareness Campaigns in the United States: Goals, Audience, and Content," *Frontiers in Public Health*, 2023, <https://doi.org/10.3389/fpubh.2023.1195005>.

¹⁵ Amir Hamzah and Asriadi Asriadi, "The Rules of Tafsir and Its Application During the Period of the Prophet and Companions," *Al-Mubarak Journal: Journal of Qur'anic and Tafsir Studies*, 2020, <https://doi.org/10.47435/al-mubarak.v5i2.373>.

¹⁶ Kaharuddin Kaharuddin and Syafruddin Syafruddin, "The Role of Companions in Reconstructing the Existence of Hadith of the Prophet Muhammad Saw," *TAJDID: Journal of Islamic and Humanitarian Thought*, 2018, <https://doi.org/10.52266/tadjid.v1i2.49>.

¹⁷ Asep and Izzatul Sholihah Sulhadi, "History of Hadith Development Pre-Codification," *Hikmah Journal*, 2020.

¹⁸ Asy-Syaibani, *Musnad Ahmad Ibn Hanbal*.

framework of thought that the period of the Sahaba and the Tabi`in was not focused on the Arabian Peninsula.¹⁹ The Messenger of Allah brought his message to the ruling kings in the archipelago and also to China as evidenced by the tomb sites of the Sahaba in China and Barus, North Sumatera.

The perspective of the entry and development of Islam in the archipelago through trade missions and with a reflection of exemplary character is far different from the entry of Islam in Andalusia with the character of war and power. The paradigm of the Sahaba and Tabi`in in bringing the spread of Islam in the archipelago. Some facts and data state that Islam is inseparable

from the hands of the Sahaba and assisted by the Tabi`in. However, in the dimension of the theory of the entry of Islam into the Archipelago, there are differences in the perspective of the path and construction that is implemented. The reality revealed by researchers on the theory of the entry of Islam into the archipelago there are four theories; Gujarat Theory, Persian Theory, Chinese Theory, and Arabic Theory. The theory of the entry of Islam is inseparable from the research analysis in Table 01 below;

Table 01: Reframing the Theory of Islam Entering the Archipelago

No	Theories	Mindset	Description
1	Theory of Gujarat	The Gujarat theory states that the entry of Islam into the archipelago is identified with several reasons: 1) There is no reality of the role of Arabs; 2) The relationship between the archipelago and India has been tied for a long time with trade relations; 3) Encryption findings on the island of Sumatera that are connected to the Sumatera and Gujarat routes	The theory of Gujarat in the perspective of trade routes without seeing that the Sahaba and Tabi`in played an active role in trade missions and carried out da'wah missions so that the development of Islam to the Indian peninsula until the establishment of several Islamic kingdoms.
2	Theory of Persian	The Persian theory states that there is a common culture between the Muslims living in the archipelago and the people of Persia.	Persian theory in the perspective of cultural equality as a reference in its ruling, but does not exclude the role of the Sahaba and Tabi`in in bringing the culture.
3	Theory of Chinese	The Chinese theory, says that the Chinese have a role in Islamisation in the archipelago. This is based on several Chinese cultural components and Islamic cultural components in the archipelago that have similarities.	China's theory in the perspective of cultural relevance and trade routes, but it cannot be separated from the role of Sahaba and Tabi`in who came and went with da'wah and economic missions.
4	Theory of Arabic	The Arabic theory states that Islam entered the archipelago in the 7th century with a direct connection to	This Arabic theory was put forward by Hamka from the perspective that the Sahaba and Tabi`in carried out

¹⁹ Alwi Alatas, Hassan Suleiman, and Sofiah Samsudin, "Nomadic and Sedentary Life in the Time of Prophet Muhammad," *Journal of Al-Tamaddun*, 2020,

<https://doi.org/10.22452/JAT.vol15no2.5>; Nasution and Hasbi, "Hadith 'Khair Al-Qurun' and Social Change in Legal Dynamics."

Makkah, with the reality that Arab traders were found in the Malacca Strait. They not only traded but also spread Islam. Hamka emphasized that information from China explained that Arabic traders were crowded along with three major kingdoms, namely the Tang Dynasty in China in 618-907 AD, Sriwijaya in the 7th century AD to the 14th century AD, and the Umayyad Dynasty in 660-749 AD.

trade missions and also carried out da'wah missions. Another evidence is that in Barus, Central Tapanuli, graves inscribed with the letters ha' and mim' with Arabic numerals of 670 AD were found scattered in five ancient grave sites: Mahligai Tomb Site, Tuan Makhdum Tomb Site, Ibrahimsyah Tomb Site, Papan Tinggi Tomb Site, and Malay-Sigambo-Gambo Tomb Site.

Source: Data processed by the author, 2024

The archipelago in the dynamics of the Sahaba and Tabi`in period correlates with the Prophet sending the Sahaba in various directions to meet the rulers who were outside the Arabian Peninsula. It is very well known that the Prophet's message was brought to the rulers of Rome and Persia, while Africa, the plains of China, and the archipelago are very minimal. Whereas in the

history of the development of Islam, there are several Sahaba who have set foot in the archipelago which is connected to the time when the Prophet lived in Mekka and Medina. Table 02 below is the basis for the facts and data of the Sahaba who carried out the mission of da'wah and also trade in the archipelago;

Table 02: Reframing Data of Sahaba to the Archipelago

No	Name of Sahaba	Archipelago	Description
1	Akasyah ibn Mukhsin	Palembang in 623 AD	A Sahaba who was commissioned by the Prophet to carry the message of Islam to the ruler of Palembang
2	Salman al-Farisi	Perlak Aceh in 626 AD	A Sahaba who went on a mission of da'wah and trade, then returned to Medina
3	Ja`far ibn abi Thalib	Jepara Kingdom of Kalingga in 626 AD	Sahaba and uncle of the Prophet who was assigned to bring the message of Islam to the kingdom of Kalingga
4	Ali ibn Abi Thalib	Garut West Java in the literature of Sunda land in 625 AD	Sahaba of the Prophet and son-in-law who traveled on a mission of da'wah and trade as far as West Java, then back to Medina
5	Wahab Ibn Kabsah	Stopped in Barus in 627 AD and traveled on to the plains of China.	The Sahaba of the Prophet received the mandate to convey the message of Islam

			to the ruler of the Chinese plains.
6	Rukunuddin	Barus lived until his death in 48 AH.	There are his students who participated in the mission of da'wah as the generation of people who met the Sahaba of the Prophet, namely: Shaykh Zainal Abidin - Ilyas - Shaykh Shamsuddin, Imam Khatib Min Tilmiz - Shaykh Imam Muazamsyah min biladi Fansyur - Bitti - Bai Shaykh Shamsuddin
7	Mahmud Ibn Abdurrahman Ibn Mu`az Ibn Jabal	Barus lived until he died in 44 AH.	As the grandson of the Sahaba Mu`az Ibn Jabal who had met the Messenger of Allah and carried out a mission of da'wah in the archipelago by living in Barus until his death.

Source: Data processed by the author, 2024

Reframing the Virtues of the Sahaba and Tabi`in Periods

Followers of the Prophet Mohammad who met and interacted with him to get teaching instructions are called Sahaba.²⁰ The followers of the Prophet Mohammad who met with the Sahaba to get the Prophet's teaching instructions in Islam and faith are termed Tabi`in.²¹ Furthermore, the term Tabi`in continues in the next generation with Tabi` Tabi`in, Tabi` Tabi` Tabi`in, and so on. The time when the Prophet Mohammad lived until his death in the year 10 AH is called the period of the Prophet. The death of the Prophet Mohammad was called the period of the Sahaba until the death of the last Sahaba in 100 AH, 102 AH, and some say 103 AH, namely Abu Thufail. If accumulated in a

macro the period of the Sahaba was about 90 years after the death of the Prophet.²²

The second generation after the death of the Prophet is the Tabi`in with a very long construction period and the development of Islam from the Arabian Peninsula to Africa, Asia, and Europe. The Tabi`in have graded competence according to their seniority and teachers from the Sahaba. In this regard, the Tabi`in are classified into three groups; 1) *Kibar al-Tabi`in*; 2) *Ausat al-Tabi`in*; and 3) *Sighar al-Tabi`in*.²³ The difference between these three classifications is the seniority of those who lived in the late first century, the second is those who lived between the beginning and middle of the second century. The third is the group of junior Tabi`in who lived until the end of the second century *Hijri*. The period of the Sahaba and the Tabi`in was a period that contributed to the development of thought in many ways, which is

²⁰ Mujiburohman, "The Dynamics of Hadith Use by the Prophet's Companions," *Repository.Uinjkt.Ac.Id*, 2020.

²¹ Wan Kamal Mujani, "Review of Traditional Sirah Literature: Early Sources of Sirah," *Jurnal Usuluddin*, 2007.

²² Nasution and Hasbi, "Hadith 'Khair Al-Qurun' and Social Change in Legal Dynamics."

²³ Muchamad Choirun Nizar, "Qaul Shahabi and its Application in Contemporary Fiqh," *Ulul Albab: Journal of Islamic Legal Studies and Research*, 2017, <https://doi.org/10.30659/jua.v1i1.1968>.

reflected in several Prophetic traditions about the virtues of the lifetime of the Sahaba and the Tabi'in for Islam and the Moslems. The virtues of the

period of the Sahaba and the Tabi'in are presented in Table 03 below;

Table 03: Virtues of the period of the Sahaba and the Tabi'in

No	Hadith	Description	Source
1	<p>عَنْ عَبْدِ اللَّهِ، عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ، قَالَ: «خَيْرُ النَّاسِ قَرْنِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ»</p> <p>'Abdullah reported that the Prophet said: "The best of men are those who lived before me, then those who lived after me and then those who lived after me".</p>	<p>The superiority of the period of the Sahaba and the Tabi'in is found in this hadith about the Messenger of Allah's decree in clear terms, viz: The best of times.</p> <p>The three periods relate to the time of the Prophet's life, then the word "Yalunahum" which is the period of the 'Sahaba and the Tabi'in.</p>	<p>HR Bukhari no 2652, HR Muslim no 212, HR al-Tarmizi no 2221, HR al-Nasai no 5986, dan terdapat dalam HR Ahmad no 3594</p>
2	<p>عَنْ عِمْرَانَ بْنِ حُصَيْنٍ، قَالَ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: «خَيْرُ أُمَّتِي الْقَرْنُ الَّذِي بُعِثْتُ فِيهِمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ»</p> <p>Narrated `Imran ibn Hushain: The Messenger of Allah said: "The best of my Ummah is the time I was sent to it, then the time after them and after them".</p>	<p>Futuristic to the two periods after the Prophet died illustrates that the phrase "Khairu Ummaty" (The best of my Ummah) is a reference reality of the flexibility of Islamic teachings by returning to the period of the Prophet's life and the two periods after him.</p>	<p>HR Tarmizi no 22222, HR al-Baihaqi no 20600, HR Abu Daud no 892, dan terdapat dalam HR Ahmad no 7123</p>
3	<p>عَنْ أَبِي مُوسَى، قَالَ: صَلَّيْنَا مَعَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ الْمَغْرِبَ، ثُمَّ قُلْنَا: لَوْ أَنْتَظَرْنَا حَتَّى نُصَلِّيَ مَعَهُ الْعِشَاءَ، فَاَنْتَظَرْنَا، فَخَرَجَ عَلَيْنَا، فَقَالَ: «مَا زِلْتُمْ هَهُنَا»، قَالَ: قُلْنَا: نَعَمْ يَا رَسُولَ اللَّهِ، قُلْنَا: نُصَلِّيَ مَعَكَ الْعِشَاءَ، قَالَ: «أَحْسَنْتُمْ أَوْ أَصَبْتُمْ»، ثُمَّ رَفَعَ رَأْسَهُ إِلَى السَّمَاءِ وَكَانَ كَثِيرًا مَا يَرْفَعُ رَأْسَهُ إِلَى السَّمَاءِ، قَالَ: «النُّجُومُ أَمَنَةٌ لِأَهْلِ السَّمَاءِ، فَإِذَا ذَهَبَتْ النُّجُومُ أَتَى أَهْلَ السَّمَاءِ مَا يُوعَدُونَ، وَأَنَا أَمَنَةٌ لِأَصْحَابِي، فَإِذَا ذَهَبَتْ أَتَى أَصْحَابِي مَا يُوعَدُونَ، وَأَصْحَابِي أَمَنَةٌ لِأُمَّتِي، فَإِذَا ذَهَبَ أَصْحَابِي أَتَى أُمَّتِي مَا يُوعَدُونَ»</p> <p>Abu Musa reported: We prayed the evening prayer with the Messenger of Allah, then we said: If we wait until we pray Isha together, then we waited until</p>	<p>The message conveyed by the Prophet is that he and his Sahaba are very much related between teacher and student and so is the generation that meets the Sahaba correlation of teacher and student in grounding the teachings of Islam. The parable of the Sahaba with stars shows the glory and high degree. Likewise, the Sahaba of the Prophet has credibility that</p>	<p>HR Muslim no 3861 dan terdapat dalam Musnad al-Bazzar no 3102.</p>

he met us, then the Messenger of Allah said: "You are still here", we said: O Messenger of Allah, we prayed isha with you, he said: "You will get good", then he turned his face to the sky and turned his face to the sky for a long time. The Messenger of Allah said: "The stars are the retainer of the people of the sky, when the stars leave, come the people of the sky for what is charged, and I am the retainer of my Sahaba, so when I leave, come to my Sahaba for what is charged, and my Sahaba is the retainer of my Ummah, so when my Sahaba leave, come to my Ummah for what is charged".

4	<p>عَنْ جَابِرِ بْنِ سَمُرَةَ، قَالَ: خَطَبَنَا عُمَرُ بْنُ الْخَطَّابِ بِالْجَابِيَةِ فَقَالَ: إِنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - قَامَ فِينَا مِثْلَ مَقَامِي فِيكُمْ فَقَالَ: "احْفَظُونِي فِي أَصْحَابِي، ثُمَّ الَّذِينَ يَلُونَهُمْ، ثُمَّ الَّذِينَ يَلُونَهُمْ".</p> <p>Jabir ibn Samurah reported: Umar ibn Khattab delivered a sermon to us at Jabiyah and said: Verily, the Messenger of Allah stood between us as I stand between you, then said: "Keep me in the position of my Sahaba, then those after them and those after them".</p>	<p>The words conveyed by Sahaba Umar Ibn Khattab reveal the primacy of the Sahaba of the Prophet and the generation after him in the form of their position on the grounding of the teachings of Islam.</p>	<p>HR Ibnu Majah no 2363, HR al-Nasa'i no 9182, dan terdapat dalam HR al-Thabrani no 1134</p>
---	--	---	---

Source: Data processed by the author, 2024

The generation of the Sahaba and the Tabi'in revealed in the hadith shows the "Best of Periods" in three implementations: the lifetime of the Prophet, the lifetime of the Sahaba, and the lifetime of the Tabi'in. The Sahaba became the people who met directly with the Prophet and the generation who met directly with the chosen people under the guidance of the Prophet. The early generation of Islam with people who received direct guidance from the Prophet is called the Sahaba. The second generation getting guidance and learning from people who were fostered by the Prophet is called Tabi'in. The term

"*Khair al-Qurun*" is a certification of the legality of goodness and recognition of validity. The period of the Sahaba and Tabi'in has urgent implications for the teachings of Islam.

Legality of Tradition in Acceptance Indicators

The position of the Sahaba and the generation that met them is a reality and also legality as a reinterpretation of the sacred text towards the acceptance of tradition. The archipelago is a place visited by the Sahaba, and on the side, there are Sahaba Rukunuddin and Mahmud who resided until they died in the archipelago a fact of the presence of the period.²⁴

²⁴ Arwin Juli Rakhmadi and Junaidi Junaidi, "Qibla Accuracy Of The Mahligai And Papan Tinggi Tomb Complexes At Central Tapanuli," *Journal of Contemporary*

Islam and Muslim Societies, 2022, <https://doi.org/10.30821/jcims.v6i1.11077>.

The presence of the period of Sahaba and Tabi`in in the Archipelago as the existence of "*Khair al-Qurun*" that their views and understanding of Islamic teachings have very high authority and are considered as the main guide. The role as a figure meeting with the source of religion becomes the conveyer and proponent of the Prophet's sunnah. In addition, they play an important role in the maintenance and preservation of the Quranic text. They were the ones who heard the Quran directly spoken by the Prophet Muhammad and ensured that this text did not undergo any changes or deviations.

The archipelago at the time of Islam's entry was not a region devoid of tradition but a heterogeneous region with a variety of beliefs and traditions. When the ambassadors of Islam consisting of the Sahaba and Tabi`in spread outside the Arabian Peninsula, they interacted with traditions so that there was acculturation. The traditions that developed in the local community with the paradigm of Islamic teachings that were in the best period "*The period of the Sahaba and Tabi`in*" were addressed with the assimilation of Islamic values, as well as interpretation in the implementation of customs. The phenomenon of

tradition that exists now actually existed before Indonesia's independence and even from the period of the Sahaba and Tabi`in in the archipelago. A correct understanding has implications for the impact on various aspects of Islamic religious life in the archipelago.²⁵ The knowledge and legacy of the Sahaba and Tabi`in in the Archipelago is a strong foundation for understanding and practicing the teachings of Islam correctly and authentically.

The legality of a tradition is based on the certification guidance that came from the Prophet. It may be that a tradition existed during the period of the Sahaba and was not found during the lifetime of the Prophet. Likewise, a tradition did not exist during the period of the Sahaba and the Prophet lived but existed during the period of the Tabi`in. This dynamic provides an important penetration that the traditions that apply in an area, then witnessed by the Sahaba and or Tabi`in which then occurs assimilation of the norms of Islamic teachings or acculturation between Islamic teachings and culture are valid. The reframing of indicators that reinforce the legality of a tradition can be presented in table 04 below;

Table 04: Indicators of Tradition Legality

No	Best of Periods	Indicators	Description
1	a period when the Prophet lived	مانهيتكم عنه فاجتنبوه وما أمرتكم به توقيف ولا نص عليه فهو بدعة إلا ما كان من صحابي (تكرر ذلك العمل منه دون (Anything that cannot be established in sharee'ah except by nash or tauqif, and there is no nash for it, is bid`ah, unless it comes from the actions of the	The period of the Prophet's life is a guide to commands and prohibitions. It is also a charity in the context of worship and explains something that is still global in the Qur'an.
2	a period when the Sahaba lived	كل أمر لا يمكن أن يشرع إلا بنص أو توقيف ولا نص عليه فهو بدعة إلا ما كان من صحابي (تكرر ذلك العمل منه دون (Anything that cannot be established in sharee'ah except by nash or tauqif, and there is no nash for it, is bid`ah, unless it comes from the actions of the	The Sahaba's manifestation of a matter, whether in the form of worship, muamalah or religious deeds that they witnessed in practice many times occurred while the Sahaba did not deny it, so the practice is legal.

²⁵ Mudjahirin Thohir, "Islam and Local Wisdom: The Study of Islam Nusantara a in the Cultural Perspective," in *E3S Web of Conferences*, 2022, <https://doi.org/10.1051/e3sconf/202235904004>.

		<i>sahaba - they did it repeatedly without anyone denying it.)</i>	
3	a period when the Tabi`in lived	كل عبادة من العبادات ترك فعلها السلف الصالح من الصحابة و التابعين و تابعيهم أو نقلها أو تدوينها في كتبهم أو التعرض لها في مجالسهم فانها تكون بدعة بشرط أن تكون المقتضي لفعل هذه العبادة قائما و المانع منه منتقيا (Any act of worship that was not done by the righteous salaf, the Sahaba, the tabi`in and the tabi` tabi`in, or narrated, or written down in their books, or performed in their gatherings, is bid`ah, provided that it is possible to do it and that it is not done because of a prohibition.)	The dynamics of the generation after the Sahaba, the Tabi`in, are closely related to the Sahaba. This connection is the existence of teachers and students in the hadith of the best of times. A religious practice as well as a tradition that is not denied by the Tabi`een and they witness its existence is legal. Legal in the sense that there is acceptance of the tradition.

Source: Data processed by the author, 2024

Discussion

The purpose of researching the period of the Sahaba and Tabi`in in the archipelago is a form of reframing that the two best periods were not only in the Arabian Peninsula. The continuity of that period is following historical records about the Sahaba who have carried out trade and da'wah missions in the archipelago.²⁶ The arrival of the Sahaba certainly formed a generation that met them, namely the Tabi`in period the indicator of the best of periods.²⁷ This reframing intends to form a paradigm in which the Prophet's Sahaba and the Tabi`in period existed in the archipelago. The construction that occurs is that the Sahaba of the Prophet traveled outside the *Jazirah* to the archipelago so that the certification of the

Prophet's Sahaba and Tabi`in is universal.²⁸ The archipelago is not empty of tradition and culture, with the entry and development of Islam having a place in society.²⁹ The Sahaba and Tabi`in grounded the teachings of Islam by acculturating traditions and cultures that created an Islamic frame that was in line with culture.³⁰

The research findings illustrate that the Sahaba came to the archipelago and accompanied the Tabi`in as an urgent order. This phenomenon reinforces that the best period and generation was not centered in the Arabian Peninsula alone, but spread throughout the world including the archipelago.³¹ This can be seen in an ancient document from China which states, that around 625 AD, a difference of 25 years from the Prophet

²⁶ Ahmad Berkah, "Trade Activities and the Development of Islam during the Srivijaya Period in the VII-IX Century AD," *Tamaddun: Journal of Islamic Culture and Literature*, 2020, <https://doi.org/10.19109/tamaddun.v20i1.5732>.

²⁷ MA Riza Nazlianto, Lc, "Hadith of the Age of the Messenger of Allah and the Manner of Transmission by Companions," *Al-Mursalat*, 2018.

²⁸ Tiarani Mirela et al., "Prophetic Leadership: Examining The Prophetic Leadership Concept of The Prophet Muhammad SAW," *INNOVATIO: Journal for Religious Innovation Studies*, 2021, <https://doi.org/10.30631/innovatio.v21i1.130>.

²⁹ Sudarto Murtaufiq, "Islam Nusantara: Between Ideology and Tradition," *Proceedings of Annual Conference for Muslim Scholars*, no. Series 2 (2018): 1013–22, <http://proceedings.kopertais4.or.id/index.php/ancoms/article/view/201>.

³⁰ Ramli Muasmara and Nahrim Ajmain, "Acculturation of Islam and Nusantara Culture," *TANJAK: Journal of Education and Teaching*, 2020, <https://doi.org/10.35961/tanjak.v1i2.150>.

³¹ Zaenuri and Zaqiyatul Munawaroh, "Historical Periodization of Hadith Development from Time to Time (Rasulullah, Companions, Tabi`in)."

appointed as Prophet and Messenger, Arabic settlements were found on the coast of the island of Sumatera already assimilated with the indigenous population.³² This fact is marked by the existence of marriages between traders from Arabia and residents and the establishment of places of Islamic teaching recitation, which at that time was still under the rule of the Sriwijaya kingdom.³³

The problem of accepting tradition becomes a resistance to the development of religious patterns.³⁴ The spread of Islam in the archipelago is not separated from the traditions that have also been integrated into the daily life of the community. The process of Islamisation from the presence of the Sahaba has implications for religion in the Arabian Peninsula and the reality of the archipelago. The commitment of the Sahaba and Tabi`in is very strong in grounding the teachings of Islam as *Rahmatan Lil`alamin*. Futuristic as the best of times in the hadith is the fact that Islamic teachings can be applied at any time and place. The construction of the Sahaba and Tabi`in in the frame is likened to a star in the sky whoever is imitated will get guidance. Traditions that are not denied and run with acculturation make the acceptance of long-standing traditions in the Islamic society of the archipelago a form of religious moderation pattern.³⁵

Reflection on the period of the Sahaba and Tabi`in in the archipelago in accepting tradition has led to a new paradigm with a positive perception of strengthening religious moderation. The guidance in religious moderation forms an inclusive attitude towards other religions and between groups within one's religion without

tinkering with one's own religious beliefs.³⁶ On the other hand, this attitude can prevent extremes in religion that harm others. The design of religious attitudes towards traditions in the form of customs that come from ancestors for generations is carried out in a community. The norms resulting from the work, creation, and creation of humans in the framework before Islam entered until the Islamisation of the archipelago without turmoil.³⁷ In this case, tradition is a sub-system of the social norms of society that gave birth to acculturation.³⁸

The findings of this study show that the presence of the Sahaba and Tabi`in periods in the archipelago is based on historical facts and theories of Islamic development. Framing these two best periods aims to state the validity of the activities found in them. This issue becomes a strong argument for the acceptance of traditions that have existed since the presence of the Prophet's Sahaba and continued by the Tabi`in generation. Therefore, reframing is effective in opening the horizons of thought toward long-standing traditions in society. The religious moderation movement invites Muslims to see the importance of religion following the archipelago. Acceptance of tradition is part of one of the nine points of religious moderation. There is a need for strong policies from religious authorities in straightening historical facts and data. This construction becomes a guideline that existing traditions have been acculturated since the time of the Sahaba and also the Tabi`in period.

Conclusion

Reframing a perspective in reframing the content and context of a historical event of the entry and development of Islam in the archipelago

³² Theguh Saumantri, "Islamization in the Archipelago in a Theoretical Frame," *Journal of Islamic and Cultural Studies*, 2022.

³³ Intan Permatasari, Hudaidah, "The Process of Islamization and the Spread of Islam in the Archipelago," *Journal of Humanitas: Catalyst of Change and Education Innovator* 8, no. 1 (December 30, 2021): 1–9, <https://doi.org/10.29408/jhm.v8i1.3406>.

³⁴ Abdul Manan and Muhammad Arifin, "Cultural Traditions In Death Rituals Within The Community Of Pidie, Aceh, Indonesia," *MIQOT: Journal of Islamic Sciences*, 2019, <https://doi.org/10.30821/miqot.v43i1.670>.

³⁵ Oskar Gultom, "Religious Moderation: A Moderate View of Practicing Religious Teachings in Indonesia in the Perspective of the Phenomenology of Religion," *Perspektif, Journal of Religion and Culture*, 2022.

³⁶ Edy Sutrisno, "Actualization of Religious Moderation in Educational Institutions," *Journal of Islamic Guidance*, 2019, <https://doi.org/10.37302/jbi.v12i2.113>.

³⁷ Muhammad Alqadri Burga, "A Critical Study on the Acculturation of Islam and Local Culture," *Islamic Thought*, 2019.

³⁸ Muasmara and Ajmain, "Acculturation of Islam and Culture of the Archipelago."

is very crucial. The dynamics faced in forming a positive perception of the existence of the period of the Sahaba and Tabi`in in the Archipelago correlate with the culture of a region and the norms of Islamic teachings. The existence of the period of the Sahaba and Tabi`in in the Archipelago is in line with the context of traveling outside the Arabian Peninsula on a mission of da'wah and

The paradigm of reframing the period of the Sahaba and Tabi`in in the archipelago correlates with the primacy of the best period and the best generation of Islam. This construction of the best period reinforces the Prophet's hadith about "*Khair Qurun*" as a direct certification from the Prophet for people who meet him and people who meet his Sahaba. The phenomenon of the best period and generation is related to the tradition that has been going on for generations, has occurred from before the Sahaba was present in the archipelago and until his presence accompanied the tradition with Islamic norms. Acceptance of tradition as one of the pillars of religious moderation has a positive place in the frame of the time of the Sahaba and Tabi`in in the archipelago.

This research not only has the power to place the period of the Sahaba and Tabi`in present in the archipelago but also reinforces the acculturation of traditions maintained by the best generations and periods of Muslims. The reframing perception in this context is very strong, but the variable aspects have limitations. In line with that, further studies are needed relating to the implementation and implications in life in terms of sociological and anthropological aspects.

References

- Alatas, Alwi, Hassan Suleiman, and Sofiah Samsudin. "Nomadic and Sedentary Life in the Time of Prophet Muhammad." *Journal of Al-Tamaddun*, 2020. <https://doi.org/10.22452/JAT.vol15no2.5>.
- Ardiansyah, Rino. "A History Of Concept Sunnah (Rekonstruksi Pemahaman Sunnah Di Tinjau Dari Segi Sejarah)." *Ushuluna: Jurnal Ilmu Ushuluddin*, 2020. <https://doi.org/10.15408/ushuluna.v3i2.1517>
- Asy-Syaibani, Ahmad bin Hanbal Abu Abdillah. *Musnad Ahmad Ibn Hanbal*. 2005th ed. Bairut: Muassasah al-Qurtubah, n.d.
- Berkah, Ahmad. "Trade Activities and the Development of Islam during the Srivijaya Period in the VII-IX Century AD." *Tamaddun: Journal of Islamic Culture and Literature*, 2020. <https://doi.org/10.19109/tamaddun.v20i1.5732>.
- Chotimah, Chusnul, Ahmad Tanzeh, and Syahril Siddiq. "Building Academic-Religious Culture Based on Religious Moderation." *Cendekia: Journal of Education and Society*, 2022. <https://doi.org/10.21154/cendekia.v20i2.4840>.
- Garg, Naval, Shivangi Verma, and Jason Timothy Palframan. "Positive Reframing as a Mediator between Gratitude and Technostress amongst Indian Students during the COVID-19 Pandemic." *Kybernetes*, 2023. <https://doi.org/10.1108/K-12-2021-1250>.
- Gultom, Oskar. "Religious Moderation: A Moderate View of Practicing Religious Teachings in Indonesia from the Perspective of the Phenomenology of Religion." *Perspektif, Journal of Religion and Culture*, 2022.
- Hamzah, Amir, and Asriadi Asriadi. "The Rules of Interpretation and Their Application During the Period of the Prophet and Companions." *Al-Mubarak Journal: Journal of Qur'anic and Tafsir Studies* 2020.

- <https://doi.org/10.47435/al-mubarak.v5i2.373>.
- Ismail, Syofianis, Ujang Mahadi, and Wahyu Abdul Jafar. "The Communication Style of Wahhabi Preaching and the Teachings of the Prophet Muhammad." *Pharos Journal of Theology*, 2023. <https://doi.org/10.46222/pharosjot.104.418>.
- Juliyati, Dewi, and Abdul Rahman. "Maudu Lompoa: A Tradition to Welcome The Birth of The Prophet Muhammad Saw." *International Journal of Social Service and Research*, 2021. <https://doi.org/10.46799/ijssr.v1i3.33>.
- Kaharuddin, Kaharuddin, and Syafruddin Syafruddin. "The Role of Companions in Reconstructing the Existence of Hadith of the Prophet Muhammad." *TAJDID: Journal of Islamic and Humanitarian Thought*, 2018. <https://doi.org/10.52266/tadjid.v1i2.49>.
- Kozan, Olena. "On the Concepts of Frame and Reframing in the Language System (An Attempt of Contrastive Analysis)." *Folklor/Edebiyat*, 2022. <https://doi.org/10.22559/folklor.2090>.
- Manan, Abdul, and Muhammad Arifin. "Cultural Traditions In Death Rituals Within The Community Of Pidie, Aceh, Indonesia." *Miqot: Journal of Islamic Sciences*, 2019. <https://doi.org/10.30821/miqot.v43i1.670>.
- Mirela, Tiarani, Zainal Arifin, M. Jamroh, and Kaspul Anwar Us. "Prophetic Leadership: Examining The Prophetic Leadership Concept of The Prophet Muhammad SAW." *Innovatio: Journal for Religious Innovation Studies*, 2021. <https://doi.org/10.30631/innovatio.v21i1.130>.
- Muasmara, Ramli, and Nahrim Ajmain. "Acculturation of Islam and Nusantara Culture." *Tanjak: Journal of Education and Teaching*, 2020. <https://doi.org/10.35961/tanjak.v1i2.150>.
- Muhammad Alqadri Burga. "A Critical Study of the Acculturation of Islam and Local Culture." *Islamic Thought*, 2019.
- Mujiburohman. "The Dynamics of Hadith Usage by the Companions of the Prophet." *repository.uinjkt.ac.id*, 2020.
- Mukherjee, Malobi, Rafael Ramirez, and Richard Cuthbertson. "Strategic Reframing as a Multi-Level Process Enabled with Scenario Research." *Long Range Planning*, 2020. <https://doi.org/10.1016/j.lrp.2019.101933>.
- Murtaufiq, Sudarto. "Islam Nusantara: Between Ideology and Tradition." *Proceedings of Annual Conference for Muslim Scholars*, no. Series 2 (2018): 1013–22. <http://proceedings.kopertais4.or.id/index.php/ancoms/article/view/201>.
- Nasution, Ismail, and Ridwan Hasbi. "Hadith 'Khair Al-Qurun' and Social Change in Legal Dynamics." *Jurnal Ushuluddin* 26, no. 1 (June 4, 2018): 69. <https://doi.org/10.24014/jush.v26i1.4042>.
- Nizar, Muchamad Choirun. "Qaul Shahabi and its Application in Contemporary Fiqh." *Ulul Albab: Journal of Islamic Legal Studies and Research*, 2017. <https://doi.org/10.30659/jua.v1i1.1968>.
- Permatasari, Hudaidah, Intan. "The Process of Islamization and the Spread of Islam in the Archipelago." *Journal of Humanitas: Catalyst of Change and Innovator of Education* 8, no. 1 (December 30, 2021): 1–9. <https://doi.org/10.29408/jhm.v8i1.3406>.
- Pulungan, Nur Hamidah. "Takhrij Hadith on the Emergence of Dajjal from Eastern Countries (Sanad and Matan Criticism)." *Al-Mu'tabar*, 2021. <https://doi.org/10.56874/almutabar.v1i1.386>.
- Rahmah, Nur Fitriyah. "Examining the Meaning of Cultural Sociology from an Islamic Perspective and Its Theories." *Journal of Social and Cultural Dynamics*, 2023. <https://doi.org/10.26623/jdsb.v25i2.4291>.
- Rakhmadi, Arwin Juli, and Junaidi Junaidi. "Qibla Accuracy of Mahligai and Papan Tinggi Tomb Complexes in Central Tapanuli." *Journal of Contemporary Islam and Muslim*

- Society, 2022. <https://doi.org/10.30821/jcims.v6i1.11077>.
- Riza Nazlianto, Lc, MA. "The Hadith of the Prophet's Time and the Manner of Their Transmission by Companions." *Al-Mursal*, 2018.
- Rosyidah, Aisyatur, Nur Kholis, and Jannatul Husna. "Periodization of Hadith (An Analysis of the Role of Companions in the Transmission of Prophetic Hadith)." *Islamadina: Journal of Islamic Thought*, 2021. <https://doi.org/10.30595/islamadina.v22i2.9506>.
- Saumantri, Theguh. "Islamization in the Archipelago in a Theoretical Frame." *Journal of Islamic and Cultural Studies*, 2022.
- Savoia, Elena, Rachael Piltch-Loeb, Daisy Muibu, Amy Leffler, Diana Hughes, and Alberto Montrod. "Reframing Human Trafficking Awareness Campaigns in the United States: Goals, Audience, and Content." *Frontiers in Public Health*, 2023. <https://doi.org/10.3389/fpubh.2023.1195005>.
- Sulhadi, Asep dan Izzatul Sholihah. "Pre-Codification History of Hadith Development." *Jurnal Hikmah*, 2020.
- Sutrisno, Edy. "Actualization of Religious Moderation in Educational Institutions." *Journal of Islamic Guidance*, 2019. <https://doi.org/10.37302/jbi.v12i2.113>.
- Thohir, Mudjahirin. "Islam and Local Wisdom: The Study of Islam Nusantara a in the Cultural Perspective." In *E3S Web of Conferences*, 2022. <https://doi.org/10.1051/e3sconf/20223590404>.
- Wan Kamal Mujani. "Review of Traditional Sirah Literature: Early Sources of Sirah." *Jurnal Ushuluddin*, 2007.
- Wendry, Novizal. "Epistemology of Regional Hadith Studies: Concepts, Origins, and Dynamics." *AL QUDS: Journal of Quranic and Hadith Studies*, 2022. <https://doi.org/10.29240/alquds.v6i3.5681>.
- Zaenuri, and Rahmah Zaqqiyatul Munawaroh. "Historical Periodization of Hadith Development from Time to Time (Prophet, Companions, Tabi'in)." *At-Tafkir* 14, no. 2 (November 30, 2021): 168–77. <https://doi.org/10.32505/at.v14i2.3431>.