



Hadith Criticism Mapping in Indonesia: Bibliometrics Analysis 2016-2022

Yassinta Ananda¹, Novizal Wendry^{2*} and Arwendria³

¹ Universitas Islam Negeri Imam Bonjol Padang, Indonesia; yassinta.ananda@uinib.ac.id

² Universitas Islam Negeri Imam Bonjol Padang, Indonesia; novizalwendry@uinib.ac.id

³ Universitas Islam Negeri Imam Bonjol Padang, Indonesia; arwendriadahlan@uinib.ac.id

* Correspondence: novizalwendry@uinib.ac.id

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Abstract: The purpose of this research is to conduct a bibliometric analysis of hadith mapping criticism in Indonesia from 2016 to 2022, using data gathered from Google Scholar. The highlighted aspects are the main author, collaboration network, and growing trend of hadith criticism. Data were quantified using the Ribiboshiny package. The findings of this research show that Wahyudin Darmalaksana is the most productive author, with a significant contribution to hadith criticism. As for the limited collaboration in groups, the most quoted writing was written by Latifah Anwar. This trend shows a significant focus on Al-Ghazali's view of hadith criticism and implementation of Schacht's theory.

Keyword: Bibliometrics; Hadith Criticism Research Trend; Naqd Matan; Naqd Sanad; Takhrij al-hadith

Abstrak: Tujuan dari penelitian ini adalah untuk melakukan analisis bibliometrik terhadap pemetaan kritik hadis di Indonesia dari tahun 2016 hingga 2022 melalui data yang dikumpulkan dari google scholar. Aspek yang disoroti adalah penulis utama, jaringan kolaborasi, dan tren kritik hadis yang berkembang. Data yang diperoleh dibaca dengan menggunakan metode kuantitatif melalui paket Rbiblioshiny. Temuan dari penelitian ini menunjukkan Wahyudin Darmalaksana sebagai penulis yang paling produktif dengan kontribusi yang signifikan terhadap kritik hadis. Adapun kolaborasi terbatas dalam kelompok dan tulisan yang paling banyak dikutip ditulis oleh Latifah Anwar. Kecenderungan menunjukkan fokus yang signifikan terhadap pandangan al-Ghazali tentang kritik hadis dan implementasi teori Schacht.

Kata Kunci: Bibliometrika; Tren Penelitian Kritik Hadis; Naqd Matan; Naqd Sanad; Takhrij al-hadis

1. Introduction

Academic research on hadith criticism has increased over the last decade. A number of research publications have been published in both print and electronic editions

uploaded in Google Scholar. These publications describe the different methodologies employed by researchers. The problem is that there is no mapping yet; hence, it is of vital importance to conduct large-scale research. The intended analysis uses bibliometrics, an analysis method based on bibliographic data from scientific literature (Septikha, 2022). This method allows researchers to quantitatively analyze and describe the literature on hadith criticism, including trends, quotation patterns, and collaboration among researchers (Nurseha, 2023).

Several researchers have discussed this topic in relation to bibliometric research. For example, Mutmainnah and Busro (2023) discussed bibliometric theory on hadith *asbab wurud* by referring to the dimensions database. Moreover, research conducted by Nisa (2023) discusses the mapping of *Syarh Shahih Muslims*. Rahim, Rashid, and Mustaffa (2017) also discussed mapping to the book of Nabawi hadith published in Google Scholar. Mapping toward hadith research was also conducted by Darmalaksana (2020) by mapping the theses of Sunan Gunung Djati Bandung students in the Hadith and Hadith Science Study Program. In addition, the research conducted by Yuslem et al. (2022) discussed scientific publications at UIN of North Sumatera in relation to hadith and hadith science. Research on hadith manuscripts was also conducted by Yahya (2019), focusing on the theme used in the manuscript: if the hadith. Next, the research conducted Sholeh (2022) discussed *Sanad* hadith mapping using Google Scholar. Finally, Lutfiani (2019) discussed android-based hadith mapping.

This article focuses on a bibliometric analysis of hadith criticisms. The aspects discussed were productivity and the level of author collaboration, types of documents and trends of the theme, and mapping of the conceptual network of hadith research criticism. These are expected to provide information on the most discussed theme to unveil the quality of hadith criticism research. Therefore, this study provides useful information for other researchers to conduct further research on hadith criticism.

This research used the R-packages-biblioshiny software. This study was conducted to allow further researchers to implement and identify research themes related to hadith criticism so that this research theme can be investigated from different points of view. This was a quantitative study using a descriptive approach, and data resources were obtained from Google Scholar from 2016 to 2022. The results of this study were explained using a qualitative method (Creswell 2016). To obtain research data from Google Scholar, the software employed was published or perished by entering the Indonesian words "*kritik hadis*" (Huang et al. 2021). The sample quotation began in 2016 because all publications in Google Scholar began to be indexed based on applicable procedures (Istadi, 2017). Next, this article aims to investigate and analyze the development of hadith criticism research in the last seven years; thus, that time is an ideal time that can be used as the source of the reference or recommendation for further research (Komariah, 2022).

2. Result and Discussion

Data Elaboration and Main Information

Each year, hadith criticism of research publications has developed. For seven years, ranging from 2016 to 2022, there have been 557 indexed documents in the Google Scholar database through software named publish or perish by entering the key word “kritik hadis.” Inputting the metadata into R-packages’ biblioshiny will result in a search for various types of hadith criticism research publications indexed in Google Scholar.

Table 1. Database publication types of google scholar per key word

Year	Article	Gray Literature	Book	Proceeding Paper
2016	75	11	1	3
2017	94	25	1	5
2018	82	12	1	3
2019	81	3	3	0
2020	81	3	5	2
2021	46	3	2	0
2022	14	0	1	0
amount	473	57	14	13

Source: R-package biblioshiny (2023)

Table 2. Key information about data and document types.

Description	Results
MAIN DATA AND INFORMATION	
Time range	2016:2022
Document	557
Annual Growth Rate % (%)	-25.82
Average Document Age	4.68
Average citations per document	9.962
AUTHOR	
Author	599
Single author	392
AUTHOR COLLABORATION	
Document written by single author	450
Types of Documents	
Article	473
Book	14
Conference Paper	13

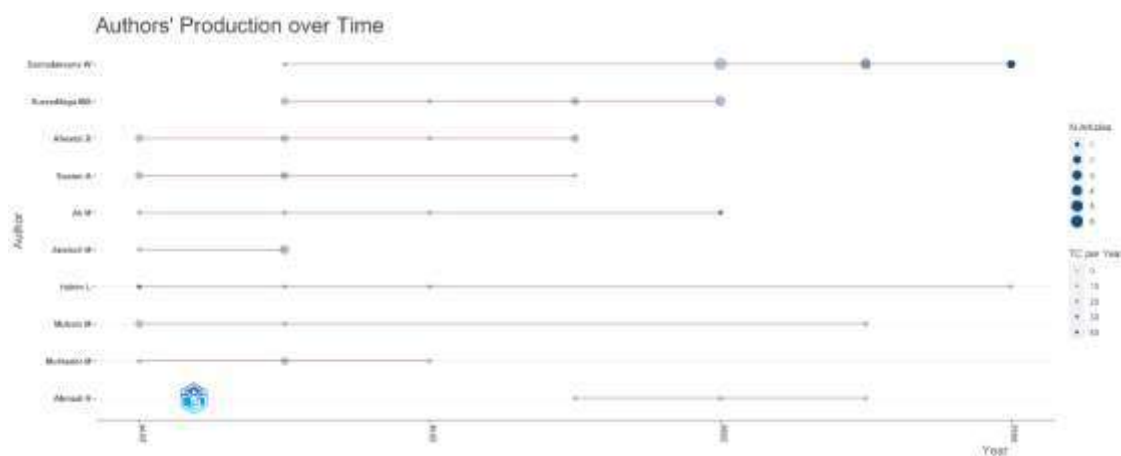
Dissertation	2
Essay	27
Thesis	28

Sumber: R-packages-biblioshiny (2023)

Hadith Criticism Research Publication: Exploring Productivity and level of Author Collaboration

Hadith criticism studies in the context of publication research have been a significant part of efforts to understand and evaluate Islamic religious heritage. Considering that many hadith criticisms have been published, this article presents the findings of the most productive author in relation to the theme that uses *kritik hadis* as a keyword. The blue dot shows the author productivity figure; the larger the circle, the larger is the number of publications. The denser the color, the greater the number of quotes (Sari et al., 2022). Here are the levels of productivity and collaboration of 599 authors who were the most active in writing hadith criticism research during the 2016-2022 period. As shown in Figure 1, the most active author in the first rank was Wahyudin Darmalaksana with 15 articles. However, of the total articles, only 13 were strongly relevant to hadith criticism. Wahyudin Darmalaksana started to publish hadith criticism research in 2017. This study hinges on the dynamics of the pros and cons of hadith settlements as sources of Islamic law (Darmalaksana et al. 2017).

Figure 1. Author’s production from time to time



Source: R-packages-biblioshiny(2023)

In 2020, Darmalaksana published six articles; however, of the six articles, only one quoted the most, that is, an article on collaboration with an author named Dede Mardiana, which discussed the theory of *syahid maknawi* related to the hadith of infectious disease (Mardiana and Darmalaksana, 2020). In 2021, Darmalaksana produced four publications. However, of the four publications, only three had the strongest quotations, two of which were published at the conference of UIN Sunan Gunung Djati, with the theme of *takhrij al-hadith* toward the hadith of olives

(Sanjani, Darmalaksana, and Sudrajat 2021). The next study is *that of Takhrij al-hadith* toward the hadith of *siwak* (Septian, Darmalaksana, and Fuadi, 2021). This is the publication of a research collaboration between Darmalaksana and Busro, which discusses the hadith of halal tourism using *the Takhrij al-hadith* method (Darmalaksana and Busro, 2021).

In 2022, Darmalaksana published two papers at the UIN Sunan Gunung Djati Conference. Of the total 2 published papers, there was 1 paper with the most quotation that is 131 citations with the discussion of the quality of hadith of sanitation by using *takhrij al-hadith* method (Kadarusman, Huriani, and Darmalaksana 2022). In the same year, Darmalaksana began publishing research on *takhrij al-hadith and Syarh al-hadith* on childfree hadith from the perspective of Islamic law. This conference paper is a collaboration between Darmalaksana and M. Irfan Farraz Haecal and Hidayatul Fikra (Haecal, Fikra, & Darmalaksana, 2022). Darmalaksana can be the most productive author since he is conducting many collaborations with different authors by discussing similar research themes. Thus, this is, of course, influencing productivity and the quotation level of a publication. In relation to the hadith criticism investigated by Darmalaksana, he focuses more on *the Takhrij al-hadith* method; therefore, there is no variety of research on hadith criticism.

The second was Muhammad Alfatih Suryadilaga, who published nine articles. In 2017, he published two articles in Living Hadis and Kalam journals. In Living Hadis, Muhammad Alfatih Suryadilaga discusses the contemporary issue of gender in hadith by limiting it to women's comics using *the Takhrij al-hadith* method (Suryadilaga, 2017a). Regarding the Kalam journal, he discusses the role and relevance of hadith in Indonesian culture (Suryadilaga 2017b). In 2018, he produced only one collaborative article published in the repository of UIN Sunan Kalijaga and the Indonesian Journal of Islamic Literature and the Muslim Society (Yusron and Suryadilaga, 2018). In 2019, he wrote two articles published in Al-Quds: Al-Qur'an and Hadith Study Journal, and Tajdid Journal: Hadith Science Journal. The theme of the article in Al-Quds Journal is the living al-hadith at Jombang Boarding School (Suryadilaga, 2019). Furthermore, a collaborative article with M. T. Firdaus published in the Tajdid Journal on the dynamics of *hadith matan* criticism among contemporary Islamic scholars compressed it using *the hadith matan* criticism method developed by classical Islamic scholars (Firdaus & Suryadilaga, 2019).

He has published four writings in 2020. However, of the total four publications, there is only one writing quoted as the most that is article published in JSIH Journal: Journal of Al-Qur'an and Hadith Science Study with a total of 13 citations. This article is a collaborative article on the hadith of boat poetry using the semiotics approach of Charles S. Peirce (Ahsin and Suryadilaga, 2020). Meanwhile, there are other 3 publications which consisting of two articles and one book published by Kalimedia, with a discussion of the role of hadith as a religious research object and its relationship with social media and development (Suryadilaga, 2020a). In addition, he also published

two other articles in *Khazanah Journal: Islamic Study Journal and Humanities and Archipelago Hadith Study Journal*, with a discussion of hadith on education (Isnaeni and Suryadilaga, 2020) and Hadith Syarh on infectious disease and its relation with Covid-19 with a correlation based on the perspective of Amin Abdullah (Suryadilaga, 2020b). The productivity of Muhammad Alfatih Suryadilaga in hadith criticism research has reached an edge in 2020.

The third author was Benny Afwadzi, who published one book and one article in 2016. The book was published by the UIN Malik Press Malang publisher with a discussion on the hadith of nature (Afwadzi, 2016a). Meanwhile, the other 1 article published in the *Living Hadith Journal* discusses the role and position of hadith in building the integrity of Social and Cultural Science (Afwadzi, 2016b). In 2017, Afwadzi published his research in two articles by the *Hadith Interpretation Science Journal* and *Theology Journal*. In *Mutawtir Journal*, he discussed the investigation of hadith criticism by focusing on historians and *muhaddisin* (Afwadzi 2017b). As for the article published in the *Theology Journal*, the focus hinges on the integration of the natural and social sciences with hadith understanding (Afwadzi, 2017a).

In 2018, he published only one article in the *Al-Furqan Journal: Al-Qur'an and Interpretation Science Journal*, with a discussion of *inkar al-sunnah* epistemology according to Kassim Ahmad (Afwadzi, 2018). In 2019, he published two articles in *Diya's' Al-Afkar Journal: Al-Qur'an and Hadith Study Journal*, and *Al-Quds Journal: Al-Qur'an and Hadith Study Journal*. In *Diya'Al-Afkar Journal*, the discussion hinges on the hadith concept packed on the integration of religion and science which is loaded in the spider web and shajarah al-'ilm (Afwadzi, 2019). This article is the most cited in Afwadzi, with a total of nine citations. Afwadzi began conducting research on several themes. This can be observed in several studies conducted by Afwadzi, who connected his research themes to different fields of study. Consequently, his research themes were not merely stagnant to hadith validity.

The fourth was Aan Supian, with two research publications published in 2016. The two research publications are in the form of articles published by *Nuansa Journal: Islamic and Public Study Journal*, and *Manhaj Journal: Research and Community Service Journal*. In *Nuansa Journal*, he investigated the Orientalist view of credibility and hadith quality (Supian, 2016). In a collaboration article in *Manhaj Journal*, he criticised the quality of hadith in *Jum'ah Khotbah* in Bengkulu City, with 18-time citations (Supian, Fairuzzabadi, and Emzinetri, 2016). In 2017, he published two studies in *Journal of Manhaj* and *Nuansa*. In *Nuansa Journal*, Supian investigated *Syarh Fathul al-Bahri* (Supian, 2017). This article was the most cited one with 30-time citations. In *Manhaj Journal*, the discussion hinges on the hadith *hujjah* on *khurujj fi sabilillah* (Supian 2017). Supian's publication research on hadith criticism was recorded in 2019 as the last time in the form of a book published by Zigie Utama CV (Supian, 2019).

The fifth is Muhammad Ali, with one research in 2016 in Tahdis Journal: Al-Hadith Science Research Journal, which studied *the Sanad* position based on history science (Ali, 2016). In 2017, Li published a conference paper (Ali, 2017) (ICQHS, 2017). In 2018, he published an article in the Tahdis Journal Al-hadith Science Research Journal, with a discussion on hadith classification (Ali, 2018). The last publication of hadith criticism is an article published in the Tarbawiyah Journal: Educational Scientific Journal, with a discussion about *al-sunnah* as the pioneer and Islamic education principles in the millennium era, with 159-time citations (Ali and Prajayanti, 2019).

The sixth is Muhammad Anshori, with one article in 2016 published in the Living Hadith Journal, which discusses *ittisal sanad* contextualization in daily life (Anshori, 2016). In 2017, he published two studies in the Al-Irfani Journal: Hadith Interpretation Research Journal. One of the most cited articles of Anshori is the article hinges on Syarh al-hadith and its development with 25-time citations since the time of the prophet of *salallahu 'alaihi wassalam* up to the contemporary period (Anshori, 2017). It can be concluded that based on the data elaborated before, Anshori also collaborates with other authors. Moreover, Anshori published only two studies on hadith criticisms.

The seventh author is Luqman Hakim, with one article published in Living Hadith Journal. This collaborative article had the highest citation rate of 271. This article hinges on hadith from the Muhammad Syahrur point of view, also revealing many phenomena (Andi, Hakim, and Hibatullah, 2016). In 2017, he produced an article in the Quranika Studia Journal: Al-Qur'an Study Journal (Hakim 2017). In 2018, Hakim published his thesis in the repository of UIN Sunan Kalijaga, discussing hadiths related to breast milk (ASI)(Hakim, 2018).

The eighth author is Masrukhin Muhsin, with two articles published in 2016 in the Journal of Holistic al-Hadis: The Hadith Study Journal, Indonesian, and Science Integration. This article hinges on the systematics of Imam Al-Bukhari in a codified hadith on Jami' al-Shahih (Muhsin, 2016a) and a *Matan* criticism study using *the Muqaran* method between the thoughts of Al-A'zami and Juynboll (Muhsin, 2016b). However, these two articles had low citation numbers, with only two citations. These two articles provide important research findings for the study of hadith criticism. In 2017, Muhsin published one article in Al-Qalam Journal discussing Orientalists' method comparison and Muslim Historians who discussed *matan* criticism (Muhsin, 2017). From 2017–2020, Muhsin was no longer active in publishing hadith criticism.

Finally, in 2021, Muhsin published an article in the Kalam Journal discussing al-A'zami thought toward the hadith *sanad* criticism method of Juynboll (Isnaeni et al. 2021). Furthermore, most of Masrukhin Muhsin's research is influenced by findings from Western scholars. Most of his research has been conducted with a discussion of Orientalists' thoughts about the credibility of the prophet's hadith. Moreover, Masrukhin Muhsin was inactive in collaborating with another author. This has resulted

in few networks among the authors; therefore, the number of citations in the research results is low.

The ninth author is Mohammad Muhtador, with one article in the *Riwayat Journal* discussing the history and periodization of *Syarh al-hadith* (Muhtador 2016). In 2017, he published two articles in the *Al-Quds Journal* and *Millati Journal: Journal of Islamic Studies and Humanities*. In *al-Quds Journal*, he studied Joseph Schahct's criticism of the hadith of law based on the hadith *asbab wurud* (Muhtador 2017b). In *Millati Journal*, he studied hadith misogynists using the Riffat Hasan method to understand hadith on gender (Muhtador, 2017a). In 2018, this author published Hans Gadamer's hermeneutics in relation to the hadith of gender (Muhtador, 2018). This article is the last indexed published article of Muhtador about hadith criticism found in Google Scholar. Although research publications by Muhtador have no great variety of themes, the research themes conducted by Muhtador have experienced development compared to the former hadith criticism themes. This development occurred from the end of 2017 to early 2018.

The tenth author was Rizqa Ahmadi, with one article published in the *Religious and Community Study Journal*. The publication hinges on the hadith authority toward Islamic study based on the sosial-historical hadith of the prophet salallahu 'alaihi wassalam (Ahmadi, 2019). In 2019, he wrote 1 article published in *Mutawatir Journal: Hadith Interpretation Study Journal*, with the discussion on the problematics of hadith development since the beginning of Islam to the modern era by investigating traditionalist and reformist also by considering the contribution of Aisha Y. Musa has encountered this problem (Ahmadi, 2020). This article has been cited thrice. In 2021, he published a collaboration article in the *Diroyah Journal* by investigating Bisri Mustofa's thought in articulating *Syarh hadith* in the Javanese language in *al-Azward al-Mustafawiyah* (Bisri, Supriadi, and Ahmadi, 2021).

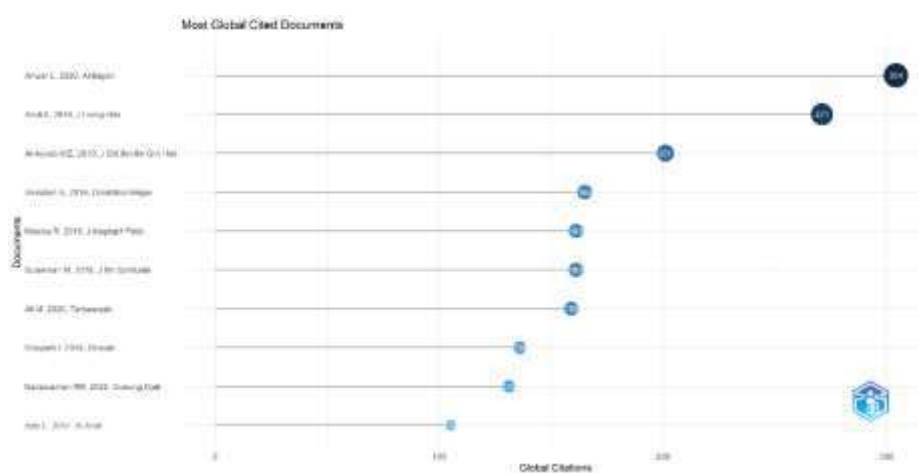
Work resulting from the collaboration of hadith criticism research tends to focus on contemporary issues; therefore, research on hadith criticism is dominated by conference papers and articles on the study of *Takhrij al-hadith*. However, from the end of 2017 to early 2018, the theme of hadith research began to develop in collaboration with other fields of study such as natural science, social science, philosophical science, and hermeneutics. However, this does not result in greater attraction for further research. Consequently, hadith research criticism remains dominated by the themes of *Matan* criticism, *Sanad* criticism, and *the Takhrij al-hadith* method.

Types of Document and Trend of Hadith Criticism Research Publication

This study focuses on the types of documents and trends in hadith criticism research as a deep effort to understand the great variety and direction of the development of hadith criticism literature in the context of publication research. This study presents

details of the characteristics of each document and identifies the extent to which the influence is on the general knowledge of hadith. The research theme of hadith criticism has also become a central point in exploring hadith field studies. By tracing the development of time, this research aims to reveal the dominant themes appearing in hadith criticism literature. This analysis covers understanding the shift in research focus from time to time and identifies critical issues that have become the main focus of researchers in hadith criticism analysis. The document quoted globally measures the impact of a document in all bibliographic databases (Aria and Cuccurullo, 2017). The following figure shows the most-cited documents.

Figure 2. The most cited document



Source: R-packages-biblioshiny (2023)

The hadith criticism research document that is mostly quoted is the publication of the Latifah Anwar in *Al-Bayan* Journal with 304-time citations. This article was published in 2020 from different points of view of Joseph Schacht regarding the definition of sunnah and the prophet's hadith. Joseph Schacht said that sunnah is an ancient Arabian tradition which is brought back to life as one of the centres of Islamic thought. Anwar also discussed the initiation of Schacht's thoughts about the prophet's hadith. This article also discusses *sanad* and *matan* authentication from Joseph Schacht's perspective (Anwar, 2020). According to the researcher, this article is the most cited, since Schacht's thought has a huge impact on the development of hadith, especially in hadith criticism studies. The article authored by Anwar focused on an important aspect of assessing hadith validity. Consequently, many researchers refer to Anwar's article as the foundation for understanding the criticism of hadith and its development.

The second is the collaborative publication of Azhari Andi with Luqman Hakim and Mutawakkil Hibatullah, which was published in the 2016 *Living Hadith Journal*, with 271-time citations. This article hinges on three concepts of *sunnah* according to Muhammad Syahrur: *al-ittiba*, *al-qudwah*, and *al-uswah*. Syahrur developed a new understanding of sunnah by criticising the principles believed by most Muslim scholars.

Syahrur classified sunnah into two types, *sunnah al-rasuliyah* and *sunnah al-nabawiyah* (Andi et al. 2016). This is the most cited article because Muhammad Syahrur's thoughts on sunnah are very controversial. His perspective has attracted great attention from academics and researchers in terms of both pros and cons. His most controversial point of view was the challenge toward the traditional point of view of sunnah, and he offered an alternative interpretation. Thus, this automatically draws significant attention from hadith researchers to conduct investigations and analyses. Syahrur's thought has influenced many people, especially in the Arabic and Muslim worlds. His book has been translated into many languages and has become a source of inspiration for many people seeking a new understanding of Islam. Therefore, many authors and academics have quoted and referred to his thoughts in their writing. However, it is important to be remembered that Syahrur's point of view about *sunnah* is not universally accepted by all Islamic scholar and 'ulama.

The third one is article by M. Zia Al-Ayyubi in 2019 which is published in JSIH: Al-Qur'an and Hadith Science Study Journal with the discussion on phenomenon in social media related with hadith. This phenomenon occurs in the form of provocation, slander, hate speech, and fraud (Al-Ayyubi, 2019). The fourth is the publication of Amrulloh with 165-time total citations. This article was published in 2016 in *the Didaktika Religia* Journal, which discussed the hadith of asking children who have not reached a *balance* or the required age to be obliged to *sholat*. In discussing this problem, Amrulloh tested hadith validity by using *mustalah al-hadith* science such as *takhrij* and *jarh wa ta'dil* sciences also by employing relevant psychological approach to analyze the message of the hadith (Amrulloh, 2016).

The fifth article was written by Risna Mosiba with 161-time total citations and was published in 2016 in the JIP Journal: Education Inspiration Journal, with a discussion on hadith classification science, the advantage of studying *dirayah* and *riwayah* sciences, history, and the branch of *ulum al-hadits* (Mosiba, 2016). The sixth one is the article of Mubaidi Sulaeman with 161-time total citations published in 2018 in *Spiritualist Scientific Journal: Islamic Thought and Tasawuf Journal*, with the discussion on the point of view 'ulama toward *hijab* (Sulaeman, 2018). The seventh is the collaborative article by Ali and Prajayanti, with a total of 159-time citations. This article was published in 2020 in *the Tarbawiyah Journal: Education Scientific Journal*, with a discussion on *the Sunnah* function in the modern era (Ali and Prajayanti, 2020). The eighth article is by Imas Rosyanti with a total of 136-time citations. This article was published in 2018 in the *Diroyah Journal: Hadith Science Journal*, which discusses the use of hadith in *Tafsir Al-Maraghi* (Rosyanti, 2018).

The ninth one is the collaboration paper of Rafi Rasyad Kadarusman, Yeni Huriani and Wahyudin Darmalaksana. This paper was published by UIN Sunan Gunung Djati Bandung in 2022 with 131-time total citations. This study focuses on the hadith of sanitation in the context of global climate change (KadaruThen et al.. The tenth is an article by Erwati Aziz published in 2017 in the *Al-A'raf Journal: Islamic Tho*

Philosophy Journal. This article has been cited 105 times with the discussion topic of the theory of *fit* based on the hadith point of view (Aziz, 2017). Another important aspect of this research is the trend in the topic. The appearance of the theme also adjusted with the frequency of quantity of key word “*Kritik hadis.*” The larger the blue circle, the greater is the number of keywords used. More direction on the right side indicates that the word is novel. The length of the line indicates the length of the theme used in the study (Firmansyah & Dermawan, 2023).

Figure 3. Trend of Hadith Criticism Research Publication

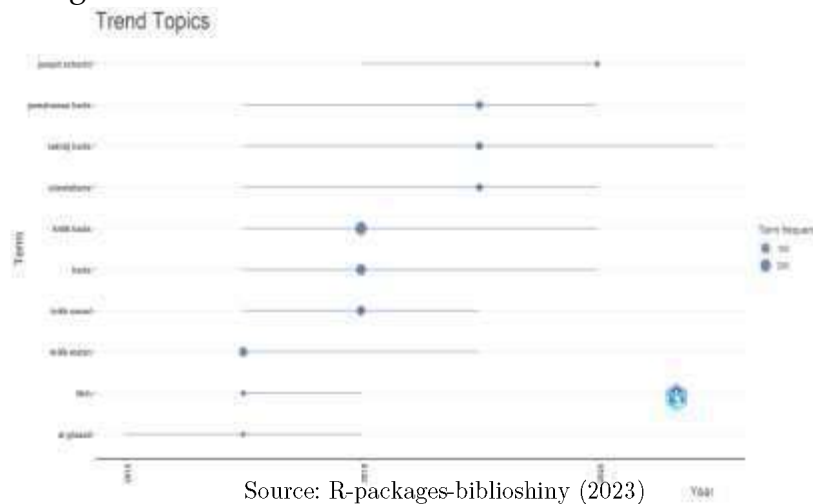


Figure 3 shows the old and new themes. These themes were also adjusted using the number of keywords that appeared in hadith criticism research. The larger the blue circle, the more keywords are used, and the more directed to the right, the more novel or new the topic. The length of the line indicates the time length of the topic that has been employed in criticism hadith research (Firmansyah & Dermawan, 2023). The trend of hadith criticism research theme based on keywords, the initial research theme in 2016-18 about al-Ghazali, and the peak of the publication took place in 2017, with a total of six times the frequency of publication.

From the perspective of the researcher, the trend of the hadith criticism theme based on al-Ghazali thought has no longer been studied in great numbers because of the limitation of the primary source that recorded the perspective of al-Ghazali toward hadith criticism. Al-Ghazali is famous due to his huge work in philosophy, theology, and sufism or *tasawuf*, however, not all his point of view toward hadith has been well documented or available in an accessible way. Moreover, among Muslim Scholar and *‘ulama* themselves, the thought of al-Ghazali probably has not always becoming the main priority. Research interest in other fields of study or research on hadith criticism is more dominant toward Western scholar figure such as Juynboll, Joseph Schacht, and Brown.

In 2017, the trend in the research theme of hadith criticism began to develop using keywords such as hadith understanding, *takhrij* hadith, orientalism, hadith criticism, hadith, *sanad* criticism, *matan* criticism, and *fiqh*. However, in 2018, a

research trend theme appeared, using the keyword Joseph Schacht. Schacht was known for his critical approach toward hadith sources. His contribution to the development of the criticism method for hadith studies has influenced many scholars and researchers interested in exploring and improving his approach. The trend of the hadith criticism research theme has never reached 2022, and most themes have stopped between 2018-2021. The *Takhrij hadith* theme has survived until 2021, and no further research has been found on this theme using Google Scholar in 2022. The newest theme found in 2018-2020 was Joseph Schacht, which peaked in 2020 with a total frequency of nine times. This probably occurred because hadith criticism research on Joseph Schacht was published in another web publication. The theme of hadith understanding appeared from 2017-2020 and reached its peak in 2019 with a total frequency of 48 times.

The trend theme of *Takhrij* hadith began in 2017-2021 and peaked in 2019 at a frequency of 42 times. The growth of *the Takhrij* hadith can be explained by several factors: *The Takhrij* hadith is a method to assure the authenticity and chain of *the sanad* (narrator) of a hadith in the Islamic tradition. In answering this contemporary challenge, most Muslim scholars agree to understand hadith in a deeper way, to allow for the correct path in implementing Islamic teaching. The high interest in and research on *the Takhrij* hadith is seen as an effort to understand Islamic teaching more accurately. The next trend theme is Orientalist, which started in 2017-2021 with its peak in 2019 with a total frequency of 40 times. The trend theme of hadith criticism from an Orientalist perspective has been developed and has become a research topic because of the urge to understand and evaluate religious heritage, especially in Islam. According to the researcher, criticism of orientalism has appeared for many reasons. First, Orientalists tend to focus on the historical context when reviewing hadiths. Orientalist research tends to hinge on the hadith critical method employed by Muslim scholars and attempts to evaluate it from a Western perspective. This includes the use of historical criticism, *Sanad* criticism (the narrator chain), and other methods that are considered controversial or unscientific.

The theme trend of hadith criticism began in 2017-2020 and reached the peak in 2018 with 282 occurrences. The theme trend of hadith started in 2017-2020 and reached the peak 168 times in 2018. The theme trend of *Sanad* criticism started in 2017-2020 and reached the peak in 2018 at a frequency of 101 times. Furthermore, the theme trend of *Matan's* criticism started in 2017-2019 and reached the peak in 2017 with a frequency of 98 times. The theme trend of *fiqh* started in 2017-2018 and directly reached the peak in 2018, with a frequency of seven times (Firmansyah and Dermawan, 2023). The conclusion was that the theme trend of hadith research criticism was rooted in the discussion of al-Ghazali in 2016. It continues with the themes of *Matan* criticism, *fiqh*, *sanad* criticism, hadith, hadith criticism, orientalism, *takhrij* hadith, and hadith understanding from 2017. However, the theme trend with the highest frequency was *the Matan* criticism theme with a frequency of 98 times. In 2018, hadith

research criticism became a theme trend with the highest frequency at 282. Furthermore, the longest theme trend was *Takhrij* hadith in 2017-221 with a peak frequency of 42 times in 2019.

The mapping of Conceptual Network of Hadith Criticism Research Publication

Co-occurrence analysis is one of the primary methods used in bibliometrics. This methodology refers to the frequency of appearance of two or more terms, keywords, or entities in a set of documents. This analytic approach provides a strong tool that can be used by the researcher to reveal hidden relationships, map intellectual structure, and observe trends in the knowledge landscape. The main purpose of this co-occurrence analysis is to identify the themes and topics commonly utilized in a literature corpus. By observing the co-occurrence of terms or keywords, the researcher can observe the pattern of the association to reveal the subject based on interest. This process facilitates the understanding of the intellectual content and thematic landscape of a study field, which is very important for the researcher to make necessary decisions to understand the condition of an insight.

In this study, the term used was derived from keyword plus. The network uses an automatic layout to allow automatic selection of the best layout in terms of image readability. Next, the term occurring in the co-occurrence analysis process was normalized using the similarity measurement of the association strength. The network that appears is displayed in color. Each cluster can be seen as "theme." The result of the co-occurrence analysis shows the proximity of a term with another term based on *betweenness*; *node* is a term of the keyword displayed. Of the total displayed *nodes*, the term "*kritik hadis*" is at the top, followed by "*hadis*", "*hadis*, and *ahli*". Based on this table, three clusters and topics were obtained. Next, the terms "*kritik hadis*", "*hadis*, *ahli*", and orientalism were included in Cluster 2. In other words, the term *kritik hadis* is related closely with "*hadis*, *ahli*", and orientalism. The results are shown in the following table.

Table 3. Co-occurrence Network

Node	Cluster	Betweenness	Closeness	Page Rank
Kritik hadis	2	643,969	0,020	0,228
Hadis	1	209,518	0,015	0,110
Hadis, ahli	2	98.295	0,015	0,102
Takhrij hadis	1	49,133	0,013	0,033
Kitab hadis	1	10,841	0,013	0,032
Orientalisme	2	9,128	0,013	

The thematic map was analysed by dividing it into four quadrants based on density and centrality. The right upper quadrant theme shows the motor themes; it needs further improvement and exploration owing to its high density and centrality. Otherwise, a specific theme or rare theme, which is very well-developed with high density and low centrality, can be found in the left upper quadrant or can be called a specific theme (niche themes). Moreover, a basic theme with high density but low centrality can be found in the bottom-right quadrant or can be called a basic theme. In the bottom-left quadrant, emerging or declining themes declined (Sari et al. 2022).

Based on the ten keywords, it can be concluded that the thematic map shows no relationship among these clusters. The first cluster which is red, the main key word of this cluster is “kritik hadis,” with the amount of the occurrences as many as 281 times, with the rank density of total 1, the rank centrality of total 6 and cluster frequency with total 893. The group of key words of this cluster are “hadis”, “kritik sanad”, “*hadis, ahli*”, “*kritik matan*”, “pemahaman hadis”, “*hadis sahih*”, “*hadis dhaif*”, “*sahabat nabi*”, “*fikih*”, “*al-ghazali*”, “*ali mustafa yaqub*”, “*jarh wa ta’dil*”, “*perawi hadis*”, “*syi’ah*”, “*syuhudi ismail*”, “hermeneutika”, “sejarah”, “abu daud”, “*aqaid dan ilmu kalam*”, “*fazlur rahman*”, “*isba’*”. These keywords were included in the basic theme quadrant of hadith criticism research, which is a theme with high centrality and low density. Hence, it is of vital importance to further improve and explore this aspect in relation to this research.

The second cluster was Navy Blue. The main key word of this cluster is “orientalism” with the occurrences as many as 40 times, with the rank density of total 4, as for the rank centrality with total 5 and the cluster frequency is 77 in total. The keywords in this cluster are “joseph schacht”, “azami”, “goldziher”, “*common link*”, “brown”, and “juynboll”. These keywords were included in the motor theme quadrant, which means that these themes need further improvement and exploration owing to their high density and centrality. The third cluster was light green. The main keyword of this cluster was “*takhrij hadis*,” with as many as 42 occurrences, a rank density of 2, a rank centrality of 3, and a cluster frequency of 99. The keywords in this cluster were “*kitab hadis*”, “*akhlak*”, “*fakih*”, “*hadis ahad*”, “*haid*”, and Islam-Organisasi”. These keywords were included in the emerging or declining theme quadrant, which is a declining theme trend that has been left behind.

The fourth cluster is dark purple. The main keyword of this cluster was hukum islam, with as many as seven occurrences, rank density of five, rank centrality of 1.5, and cluster frequency of 21. The keywords of this cluster are “misoginis,” “fatimah mernissi,” “ahmad hasan,” and “and feminism.” These keywords were included in the niche theme quadrant, which means that these themes were significantly improved owing to their high density and low centrality. The fourth cluster was light orange. The main keyword of this cluster was *hadis bukhari—kumpulan*,” with as many as five occurrences, a rank density of six, a rank centrality of 1.5, and a total cluster frequency of seven. The group of key words of this cluster are hadis bukhari—

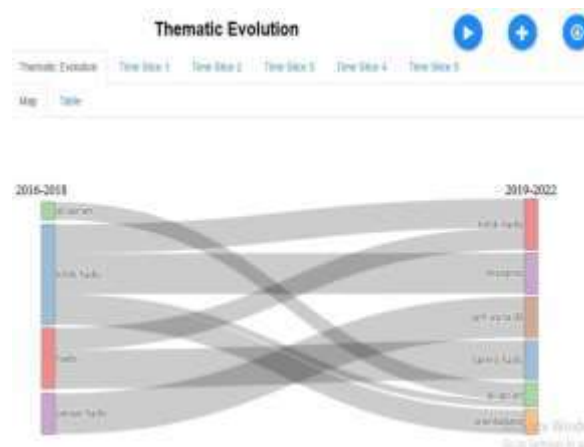
kumpulan” dan “*Islam, Pakaian dan Perhiasan*.” These keywords are included in the niche theme quadrant, which is rare or a specific theme, and are very well improved with a high density but low centrality.

The final cluster was violet. The key word of this cluster is “al-quran” with the occurrences as many as 8 times, with the rank density of total 53, as for the rank centrality with total 4 and the cluster frequency is 23-times in total. The group of keywords in this cluster are “*asbabul wurud*”, “*islam—sejarah—zaman nabi*”, “*perkawinan*”, and “*tematik hadis*”. These keywords are included in the basic theme quadrant in hadith criticism research, which means that these themes have a high centrality rate, but a low rate. Therefore, further improvement and exploration are vital in this study.

The shift toward themes is ranging from to 2016-2018 and to 2019-2022. The theme “al-quran” in 2016-2018 stays the same as in 2019-2022 time, with a total 3 times occurrences. However, in 2019-2022 this theme is declining. The theme of “*kritik hadis*” in 2016-2018 are divided into 4 lines, the first line of “*kritik hadis*” has transformed into “al-quran” theme in 2019-2022 with. However, in 2019-2022 this theme is declining. In the second line, the theme “*kritik hadis*” in 2016-2018 stays the same and did not experience any theme shift in the period-2019-2022 with a total of 156 occurrences. This theme is experiencing improvement in 2019-2022. Meanwhile, on the third line, the theme “*kritik hadis*” in 2016-2018 has experiencing transformation into “*misogynies*” theme in 2019-2022 with a total 3 times occurrences. Research on this theme remains stable up to 2019-2022 time periods. Next, the fourth line, the theme “*kritik hadis*” in 2019-2022 has experiencing transformation into “*orientalism*” theme in 2019-2022 with a total of 19 occurrences. However, this trend has been declining from to 2019-2022.

There are 3 lines of “*hadis*” theme in 2016-2018, namely: the first line with “*hadis*” theme in 2016-2018 has transformed into “*kritik hadis*” theme in 2019-2022, with total 88 times occurrences. This theme is growing from up to 2019-2022. The second line of “*hadis*” theme in 2016-2018 has transformed into “*orientalism*” theme in 2019-2022 with total 3 times occurrences. However, in 2019-2022 this theme is declining. Next, the third line with “*hadis*” theme in 2016-2018 has transformed into “*takhrij hadis*” theme in 2019-2022, with total 20 times occurrences. Research on this theme remains stable up to 2019-2022 time periods. Moreover, the theme “*perawi hadis*” in 2016-2018 has experiencing shift and has transformed into “*jarh wa ta’dil*” theme in 2019-2022, with two occurrences. Based on the figure, this theme continues to grow in 2019-2022 time periods. This is illustrated in the following figure.

Figure 5 Evolutions Thematic Map



Source: R-packages-biblioshiny (2023)

3. Conclusion

The most productive author in hadith criticism research was Wahyudin Darmalaksana, with 15 articles. Of the 15 articles, 13 were the most relevant in terms of hadith criticism publications. In addition, Wahyudin Darmalaksana was also an author with a significant impact on hadith criticism research publications. The most cited document is an article authored by Latifa Anwar, which was published in the Al-Bayan Journal in 2020 with 304 citations. The keywords that appear most frequently are “*kritik hadis*,” “*hadis*,” “and *kritik sanad*,” and “*kritik matan*.” Next, the trend in the research topic of hadith criticism began with the discussion of “al-Ghazali” in 2016, peaking in 2017. The trend research topic of hadith criticism that lasted the longest was the discussion on “*takhrij hadis*” from 2017 to 2021. Finally, the conceptual network was mapped into four interconnected clusters.

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