

**THE ROLE OF HADITH IN ENHANCING QURANIC LITERACY****Fauzi Saleh**

Universitas Islam Negeri Ar-Raniry, Banda Aceh

Email: [fauzisaleh@ar-raniry.ac.id](mailto:fauzisaleh@ar-raniry.ac.id)**ABSTRACT**

This study explores the integral role of hadith in enhancing Quranic literacy by demonstrating how prophetic traditions function as interpretive, applicative, and complementary elements to the Quranic text. Utilizing a qualitative-descriptive approach based on library research, the study examines primary Islamic sources—including classical tafsir and authenticated hadith collections—and contemporary scholarly literature. The findings show that hadith fulfills three critical functions: (1) clarifying Quranic verses through interpretive explanation (*bayān al-tafsīr*), (2) reinforcing Quranic commands via consistent prophetic practice (*bayān al-taqrīr*), and (3) providing legal elaboration on matters not explicitly addressed in the Quran (*bayān al-tashrī*). Furthermore, hadith contextualizes revelation through the transmission of *asbāb al-nuzūl* and serves as the ethical embodiment of Quranic values in real life. The study concludes that integrating hadith into Quranic studies is not optional but imperative, as Quranic literacy without prophetic guidance risks remaining abstract, fragmented, and misapplied. This research affirms the necessity of hadith as a methodological, pedagogical, and spiritual anchor for meaningful engagement with the Quran.

**Keywords:** *Hadith, Quranic Literacy, Interpretation, Embodiment***ABSTRAK**

Artikel ini mengkaji peran integral hadis dalam memperkuat literasi Al-Qur'an dengan menunjukkan bagaimana tradisi kenabian berfungsi sebagai elemen interpretatif, aplikatif, dan pelengkap terhadap teks Al-Qur'an. Menggunakan pendekatan kualitatif-deskriptif berbasis studi kepustakaan, penelitian ini menganalisis sumber-sumber utama Islam—termasuk tafsir klasik dan koleksi hadis yang terverifikasi—serta literatur akademik kontemporer. Hasil penelitian menunjukkan bahwa hadis menjalankan tiga fungsi penting: (1) menjelaskan ayat-ayat Al-Qur'an secara interpretatif (*bayān al-tafsīr*), (2) memperkuat perintah Al-Qur'an melalui praktik Nabi yang konsisten (*bayān al-taqrīr*), dan (3) melengkapi hukum atas perkara yang tidak dijelaskan secara eksplisit dalam Al-Qur'an (*bayān al-tashrī*). Selain itu, hadis mengontekstualisasikan wahyu melalui periwayatan *asbāb al-nuzūl* dan menjadi manifestasi nilai-nilai Qurani dalam tindakan nyata. Penelitian ini menyimpulkan bahwa integrasi hadis dalam studi Al-Qur'an bukan pilihan tambahan, melainkan sebuah keniscayaan. Tanpa bimbingan kenabian, literasi Al-Qur'an berisiko menjadi abstrak, terputus, dan disalahpahami. Studi ini menegaskan bahwa hadis adalah fondasi metodologis, pedagogis,



dan spiritual yang esensial dalam membangun keterlibatan yang bermakna terhadap Al-Qur'an.

**Kata Kunci:** *Hadis, Literasi Al-Qur'an, Penafsiran, Pengamalan*

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## A. INTRODUCTION

In contemporary Islamic scholarship, the study of hadith often experiences marginalization within academic and religious discourse, frequently perceived as secondary to Quranic studies.<sup>1</sup> This perception is both inaccurate and problematic, considering the hadith's indispensable role in interpreting, contextualizing, and applying the teachings of the Quran. Beyond serving as a commentary, the hadith functions as the practical manifestation of Quranic injunctions, as embodied in the words, actions, and approvals of the Prophet Muhammad (peace be upon him). Functionally, hadith reflects the divine intention embedded within the Quranic message, rendering it authoritative as *wahy ghayr matluw*—a form of revelation that, although not recited in liturgical rituals, remains divinely inspired. While its recitation does not carry the ritual merit attributed to the Quran—where each letter earns tenfold rewards—it is nonetheless fundamental to Islamic jurisprudence, theology, and ethics.

The Quran, as the literal word of Allah, possesses a miraculous nature (*i'jāz*) across several dimensions: literary (*i'jāz al-bayānī*), scientific (*i'jāz al-'ilmī*), legal (*i'jāz al-tashrī'ī*), and metaphysical (*i'jāz al-ghaybī*).<sup>2</sup> Comprehending these aspects requires more than linguistic capability; it demands a deep engagement with the prophetic legacy and auxiliary sciences.<sup>3</sup> Without a sound methodological framework, misinterpretations may arise, reducing the profundity and divinely intended impact of the Quran. Acknowledging this, both classical and contemporary scholars have emphasized the need for a disciplined approach to Quranic interpretation (*tafsīr*), with hadith studies constituting a core component. As the Prophet Muhammad was divinely appointed to clarify and implement revelation, any attempt to enhance Quranic literacy must begin with an understanding of his sunnah. Indeed, the Prophet's explanatory role was not merely textual but

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<sup>1</sup> Umar Muhammad Noor, 'The Revival Of Hadith Study In Modern Time', 2020, pp. 711–19, doi:10.15405/epsbs.2020.10.02.66; *Modern Hadith Studies*, ed. by Belal Abu-Alabbas, Michael Dann, and Christopher Melchert (Edinburgh University Press, 2020).

<sup>2</sup> Muhammad Dirman Rasyid and Anugrah Reskiani, 'MEMAHAMI KEMUKJIZATAN AL-QUR'AN', *PAPPASANG*, 4.1 (2022), pp. 42–61, doi:10.46870/jiat.v4i1.178.

<sup>3</sup> Ary Saparullah, 'Urgensi Kedudukan Hadist Terhadap Al-Qur'an: Bayan Al-Ta'kid, Bayan Al-Tafsir, Dan Bayan Al-Tasyri', *Jurnal Tana Mana*, 2.1 (2021), pp. 57–64, doi:10.33648/jtm.v2i1.152.



demonstrative—transforming revelation into practical guidance.<sup>4</sup> This importance is further underscored by the practical nature of Islamic teachings. While the Quran articulates overarching principles, the hadith details their implementation—such as how to perform *ṣalāh*, calculate *zakāh*, or observe *ṣawm*.<sup>5</sup> Without the hadith, these rituals would remain abstract and undefined. In this way, hadith operationalizes the Quran and makes its guidance applicable to daily life.

In recent years, interest in hadith studies has experienced a revival, though it continues to lag behind Quranic studies—particularly in Southeast Asian contexts.<sup>6</sup> In countries like Indonesia, where Quranic literacy is central to religious education, integrating hadith studies is crucial.<sup>7</sup> Without this integration, one risks a fragmented understanding of divine revelation, which can lead to doctrinal, ritual, and moral inconsistencies. Therefore, this study explores how hadith functions as a vital instrument in enhancing Quranic literacy—through interpretation, reinforcement, and elaboration of its content.

This study employs a qualitative-descriptive methodology using a normative-textual approach. Rather than conducting empirical fieldwork or engaging in classical exegetical comparison, the research focuses on analyzing the functional role of hadith in enhancing Quranic literacy through thematic exploration. The object of analysis comprises selected Quranic verses and hadiths relevant to the core functions of interpretation (*bayān al-tafsīr*), reinforcement (*bayān al-taqrīr*), and legal supplementation (*bayān al-tashrī*). Primary data consist of Quranic verses and authenticated hadiths cited from canonical collections, such as *Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*. Rather than examining full exegetical commentaries, the study identifies how specific prophetic traditions function thematically to clarify, reinforce, or expand Quranic guidance. Secondary sources were gathered from scholarly articles, academic journals, and books that discuss Quranic literacy, hadith methodology, and Islamic pedagogy. The materials were thematically organized based on the research objectives, and then analyzed through a conceptual synthesis process. The analytical framework draws from Islamic hermeneutics and the epistemological principles of the prophetic tradition. Emphasis was placed on extracting meaning through close reading of textual evidence,

<sup>4</sup> Hamdan Hidayat, 'SEJARAH PERKEMBANGAN TAFSIR AL-QUR'AN', *Al-Munir: Jurnal Studi Ilmu Al-Qur'an Dan Tafsir*, 2.01 (2020), pp. 29–76, doi:10.24239/al-munir.v2i01.46.

<sup>5</sup> Iskandar Usman, 'Hadis Pada Masa Rasulullah Dan Sahabat: Studi Kritis Terhadap Pemeliharaan Hadis', *El-Usrah: Jurnal Hukum Keluarga*, 4.1 (2021), p. 47, doi:10.22373/ujhk.v4i1.9173.

<sup>6</sup> Sari Winda, 'Pemikiran Hadis Dr. Sulidar M.Ag.', *Al-Mu'tabar: Jurnal Ilmu Hadis*, 1.1 (2021), pp. 30–41 <<https://jurnal.stain-madina.ac.id/index.php/almutabar/article/view/384>>.

<sup>7</sup> Rahma Salmiarti and others, 'Transformation of Qur'an and Hadith Learning Through Merdeka Curriculum in Indonesia', *AL-IMAM: Journal on Islamic Studies, Civilization and Learning Societies*, 5.1 (2024), pp. 35–44, doi:10.58764/j.im.2024.5.60; Udin Supriadi, Tedi Supriyadi, and Aam Abdussalam, 'Al-Qur'an Literacy: A Strategy and Learning Steps in Improving Al-Qur'an Reading Skills through Action Research', *International Journal of Learning, Teaching and Educational Research*, 21.1 (2022), pp. 323–39, doi:10.26803/ijlter.21.1.18.



supported by scholarly interpretation where necessary. The process aims to establish a coherent understanding of how hadith functionally contributes to a deeper, more applicable engagement with the Quran in both educational and spiritual domains.

## **B. DISCUSSION**

### **1. Understanding Quran Literacy**

Quranic literacy, in its truest sense, is not merely the ability to recite the Quran or comprehend its surface meanings.<sup>8</sup> It is a holistic process that involves reading with precision, understanding with depth, and applying with sincerity and consistency. This three-dimensional literacy is essential for transforming the Quran from a preserved scripture into a lived guidance. The foundation of Quranic literacy is laid in the very first revelation: “*Iqra*”—read (Q.S. al-‘Alaq: 1).<sup>9</sup> This divine imperative is both literal and symbolic. It invites human beings not only to engage with sacred text but also to initiate a journey of intellectual awakening and spiritual consciousness. Recitation (*tilāwah*) is thus not a mere vocal exercise; it is a sacred act requiring adherence to *tajwīd* (rules of articulation) and *taḥsīn* (beautification of recitation). Proper pronunciation safeguards the integrity of divine language, and is the first step toward accurate comprehension.<sup>10</sup>

Yet literacy must not remain at the phonetic level. The Quran critiques surface-level interaction with the scripture: “*Do they not reflect upon the Quran, or are there locks upon their hearts?*” (Q.S. Muhammad: 24). As discussed by Hamdani Khairul Fikri<sup>11</sup>, engaging the Quran requires the discipline of *tafsīr*, often guided by the prophetic tradition. Translation alone is insufficient due to its inability to capture the richness of divine expression. Instead, Quranic understanding demands thematic, linguistic, and jurisprudential tools derived from hadith and scholarly interpretation. At a deeper level, Quranic literacy involves contextual reflection, including the ability to navigate between *zāhir* (literal) and *bāṭin* (inner) meanings, and

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<sup>8</sup> Siti Nurkholifah, ‘The Role of Al-Quran Literacy in Deepening Understanding of Islamic Religious Education’, *AFKARINA: Jurnal Pendidikan Agama Islam*, 9.1 (2024), pp. 47–60, doi:10.33650/afkarina.v9i1.9357.

<sup>9</sup> Akhmad Makhfud, Abdul Khamid, and Ruwandi Ruwandi, ‘Literacy Value of Surat Al-‘Alaq Verses 1–5 In Tafsir Al-Mishbah and Its Implementation in Madrasah.’, *At-Tajdid: Jurnal Pendidikan Dan Pemikiran Islam*, 5.2 (2022), p. 1, doi:10.24127/att.v5i2.1758; Fayiz Yan Avicena and Alfiyatul Azizah, ‘Iqra’ As the Beginning of Civilization Transformation Thematic Interpretation of QS. Al Alaq Verses 1-5’, *Proceeding ISETH (International Summit on Science, Technology, and Humanity)*, 2025, pp. 848–57, doi:10.23917/iseth.5471.

<sup>10</sup> K Nelson, *The Art of Reciting the Qur’an* (University of Texas Press, 1986); M. Zia Ayyubi, ‘Tilawah of the Quran in Anna M. Gade’s View: Philosophical Studies and Its Relevance to the Quranic Sciences’, *Millati: Journal of Islamic Studies and Humanities*, 5.1 (2020), pp. 65–80, doi:10.18326/mlt.v5i1.65-80.

<sup>11</sup> Hamdani Khairul Fikri, ‘Fungsi Hadis Terhadap Al-Qur’an’, *TASĀMUH*, 12.2 SE-Articles (2015), pp. 178–88 <<https://journal.uinmataram.ac.id/index.php/tasamuh/article/view/181>>.



between *‘ām* (general) and *khāṣṣ* (specific) verses. Maisyarah and Amalih<sup>12</sup> emphasize that this literacy is not static, but dynamic—requiring engagement with interpretive traditions such as *tafsīr al-mawḍū‘ī* to uncover how Quranic values respond to evolving social realities. At this level, hadith provides crucial context: for example, understanding *asbāb al-nuzūl* (occasions of revelation) and *tafsīr al-sunnah* deepens comprehension and prevents misapplication.

The third layer is embodied literacy—the actualization of Quranic ethics in human behavior. The Quran is described as *al-Hudā* (guidance), *al-Shifā’* (healing), *al-Furqān* (criterion), and *al-Maw’izah* (admonition), which demand realization through practice. Sayyidah ‘Ā’ishah’s testimony, “*The Prophet’s character was the Quran*” (Muslim, 746), encapsulates the prophetic embodiment of divine teachings. This idea is echoed by Hamdani Khairul Fikri, who states that without the Prophet’s explanatory actions, many Quranic principles would remain theoretical.<sup>13</sup>

In classical practice, Companions like ‘Umar ibn al-Khaṭṭāb exemplified this principle. He reportedly took eight months to complete Surah al-Baqarah—not due to its length but because he committed to understanding and implementing every verse deeply. Similarly, Ibn Mas‘ūd emphasized slow, reflective reading, aligning Quranic literacy with internal character reform. Moreover, Quranic literacy includes communal and civilizational responsibility. The Quran instructs on justice, environmental stewardship, and economic ethics. These values become actionable through hadith-based illustrations. For example, the Prophet’s fair-trade practices and inclusive leadership style serve as blueprints for societal implementation of Quranic principles. Fazlur Rahman<sup>14</sup> argues that the Quran is not a legal code per se, but a moral vision that becomes normative through the Sunnah.

In contemporary contexts, Quranic literacy often defaults to memorization or superficial translation. While beneficial, such approaches lack transformative potential unless rooted in integrative frameworks. These must include tafsir, usūl al-fiqh, thematic analysis, and—centrally—hadith. Amri<sup>15</sup> notes that from the Prophet’s time to the codification era, tafsir relied primarily on oral transmission of hadith, underscoring its foundational interpretive role. Thus, Quranic literacy is not achieved in isolation but through a prophetic model. This model begins with correct recitation, advances to disciplined comprehension, and culminates in embodied, socially relevant practice. Hadith is not merely a tool in this process—it is the interpretive lens, ethical compass, and practical scaffold that transforms reading into understanding and action.

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<sup>12</sup> Pupungawi Maisyarah and Ihwan Amalih, ‘Literasi Dalam Al-Qur’an: Tinjauan Tematik Tafsir Al-Mishbah’, *Al Furqan: Jurnal Ilmu Al Quran Dan Tafsir*, 6.2 (2023), pp. 246–63, doi:10.58518/alfurqon.v6i2.1853.

<sup>13</sup> Fikri.

<sup>14</sup> Fazlur Rahman, *Tema-Tema Pokok Al-Quran* (Mizan Publishing, 2018).

<sup>15</sup> Amri, ‘Tafsir Al-Qur’an Pada Masa Nabi Muhammad Saw Hingga Masa Kodifikasi’, *Shautut Tarbiyah*, 20.1 (2014), pp. 18–37, doi:10.31332/STR.V20I1.32.



## 2. Urgency of Hadith Study in Strengthening Quranic Literacy

The study of hadith is not an auxiliary endeavor in Islamic scholarship but a foundational pillar for achieving holistic Quranic literacy.<sup>16</sup> While the Quran articulates divine principles in universal and sometimes abstract terms, the hadith provides the necessary context, details, and embodiment required to interpret and implement those teachings in practical life. This relationship is so critical that a correct understanding and application of Quranic commands often depends on the hadith for clarity and precision. At its most essential function, the hadith serves as an explanatory tool (*bayān al-tafsīr*) for verses that are general (*‘ām*), ambiguous (*mujmal*), or open to multiple interpretations (*musytarak*). Al-Shāfi‘ī, as cited by Hamdani Khairul Fikri, delineates this into four interpretive functions: *bayān tafṣīl* (detail clarification), *bayān takhṣīṣ* (specification of general rulings), *bayān ta’yīn* (establishing one among multiple meanings), and *bayān tashrī‘* (complementary legislation). For example, while the Quran commands the establishment of prayer and payment of zakat, it is the hadith that elaborates the specific prerequisites (*tahārah*), movements (*arkān*), and conditions for both acts of worship, making their practice both possible and valid.

The second major role of hadith is as a reinforcement (*bayān al-taqrīr*), strengthening what the Quran establishes by actualizing it in the Prophet’s behavior. Sulidar<sup>17</sup> affirms that the Prophet’s continuous or occasional actions functioned not only as legal precedents but also as indicators of an act’s obligatory or recommended nature. For instance, if the Prophet repeatedly performed an action such as fasting during Ramadan or leading congregational prayer, it emphasized the obligatory nature of these acts. Conversely, inconsistent practice could signify that the act is sunnah or even makruh, depending on context.

Third, the hadith introduces complementary rulings (*bayān al-tashrī‘*) where the Quran is silent. The Quran prohibits specific impure items such as blood and pork (Q.S. al-An‘ām: 145), but it is the hadith that extends these prohibitions to predatory animals, donkeys, and other impure categories. This evidences the Prophet’s divinely sanctioned legislative authority, enabling the expansion of Quranic law in a way that remains faithful to its spirit. Septi Aji Fitra Jaya<sup>18</sup> explains that this capacity of hadith to serve as an independent source of law cements its epistemological parity with the Quran.

In addition, hadith plays a pivotal role in contextualizing revelation. Bruce Lawrence<sup>19</sup> stresses that the Quran is a “multi-layered book of signs,” which cannot be fully understood without historical anchoring. The science of

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<sup>16</sup> Noor; Kamaruddin Amin, ‘Muslim Western Scholarship of Hadith and Western Scholar Reaction: A Study on Fuat Sezgin’s Approach to Hadith Scholarship’, *Al-Jami’ah: Journal of Islamic Studies*, 46.2 (2008), pp. 253–77, doi:10.14421/ajis.2008.462.253-277.

<sup>17</sup> Sulidar Sulidar, ‘Urgensi Kedudukan Hadis Terhadap Alquran Dan Kedudukannya Dalam Ajaran Islam’, *Journal Analytica Islamica Analytica Islamica*, 2.2 (2013) <<https://garuda.kemdikbud.go.id/documents/detail/810757>>.

<sup>18</sup> Septi Aji Fitra Jaya, ‘AL-QUR’AN DAN HADIS SEBAGAI SUMBER HUKUM ISLAM’, *JURNAL INDO-ISLAMIKA*, 9.2 (2020), pp. 204–16, doi:10.15408/idi.v9i2.17542.

<sup>19</sup> Bruce Lawrence, *Biografi Al-Qur’an* (Digossia Media, 2008).



*asbāb al-nuzūl*, transmitted largely through hadith, reveals the socio-political background behind specific verses. However, Islamic exegetes also caution that while *asbāb* clarifies context, the rule *al-‘ibrah bi ‘umūm al-lafz lā bi khusūṣ al-sabab*—"legal weight lies in the generality of wording, not the specificity of cause"—ensures that Quranic guidance transcends temporal contexts.

Equally important is the role of hadith in cultivating embodied Quranic literacy. The Prophet’s behavior was a walking commentary on the Quran, as testified by ‘Ā’ishah: “*His character was the Quran*” (Muslim, 746). His mercy, justice, humility, and resilience are not abstract values but reflections of Quranic teachings in action. Marronis et al.<sup>20</sup> highlight that ethical excellence in Islam is best understood not only through textual study but through emulation of the Prophet’s moral conduct as recorded in the hadith.

Lastly, hadith provides didactic modeling for the communal implementation of Quranic teachings. From economic ethics to family relations and governance, the Prophet's actions offer blueprints for applying divine law in diverse settings. As shown by Khairul Fikri, the codification and practice of tafsir itself began through oral transmission of hadith, underscoring its foundational position in all Quranic sciences. Thus, hadith is indispensable to the pursuit of Quranic literacy. It does not merely supplement the Quran—it interprets, confirms, expands, and enacts it. Neglecting hadith leads to fragmented and often erroneous applications of divine guidance. To be Quran-literate is not only to recite and reflect but to internalize the Quran through the lens of prophetic tradition. In this sense, hadith becomes both the bridge and the blueprint for living the Quran in its fullest expression.

### **C. CONCLUSION**

This study has demonstrated that the integration of hadith into the study of the Quran is not a peripheral academic exercise, but a central and necessary framework for achieving comprehensive Quranic literacy. The Quran, while divinely complete in its guidance, often communicates through general, elliptical, or context-bound language that necessitates interpretation. It is within this space that the hadith assumes a foundational role—functioning as the Prophet’s authorized commentary, practical application, and ethical embodiment of the Quranic message.

Three major conclusions emerge from this research. First, hadith serves as a direct interpreter of the Quran (*bayān al-tafsīr*), offering clarity to verses that are general, ambiguous, or condensed. Second, hadith acts as a reinforcer (*bayān al-taqrīr*), strengthening Quranic principles through consistent prophetic practice, which provides both legal weight and social normalization. Third, hadith operates as a complementary source of law (*bayān al-tashrī*), elaborating rulings on matters not explicitly addressed in the Quran, thus

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<sup>20</sup> Raju Pratama Marronis and others, ‘Analisis Kesempurnaan Akhlak Nabi Muhammad Saw Ditinjau Dari Al Qur’an Dan Sunnah’, *Jurnal Manajemen Dan Pendidikan Agama Islam*, 2.3 (2024), pp. 88–101, doi:10.61132/jmpai.v2i3.254.



ensuring the continuity and comprehensiveness of divine legislation. Moreover, hadith plays a pivotal role in contextualizing revelation, by preserving the *asbāb al-nuzūl* and providing historical insight into Quranic circumstances. It also functions as a model for embodied literacy, wherein the Prophet's moral character and actions serve as the lived realization of Quranic values—transforming scriptural knowledge into ethical practice. Therefore, Quranic literacy is not merely the result of textual engagement, but of integrative study that links recitation, comprehension, and application under the guidance of the Sunnah.

In light of these findings, the separation between Quranic studies and hadith studies—common in many academic and educational settings—appears methodologically flawed. The Quran and hadith are interdependent sources of divine guidance, and only through their integrated study can a full, accurate, and applicable understanding of Islam be achieved. For educators, curriculum developers, and scholars of Islamic thought, this research affirms that cultivating Quranic literacy demands more than linguistic or cognitive engagement—it requires ethical embodiment, which can only be modeled through the prophetic tradition. Thus, the study concludes that the role of hadith is not merely supportive, but structurally essential to the process of becoming Quran-literate. The inclusion of hadith in Quranic education is therefore a methodological imperative for those who seek to preserve not only the form of revelation but also its spirit, substance, and social relevance across time.

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