

The Epistemological Framework of Islamic Education: Pedagogical Implications of the Authority of the Sunnah and Its Relationship with the Qur'an.

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Abstract: Within Islamic education, the Sunnah holds a fundamental position not merely as a secondary legal source but as an epistemological foundation for cultivating human models. However, discourse regarding its meaning, forms, and validity often remains trapped in textual-legalistic debates, leaving an analytical gap regarding its pedagogical construction and dialectical relationship with the Qur'an. This study aims to fill this gap by integrating the conceptual dimensions of Sunnah into a comprehensive pedagogical framework. Employing a literature review method, this research analyzes classical and contemporary texts to examine the definition, forms, and authenticity of the Sunnah. The findings reveal that the three forms of the *Sunnah Qawliyyah*, *Fi'liyyah*, and *Taqririyah* function beyond legal evidence; they provide distinct pedagogical methods, ranging from verbal guidance to practical modeling and validation. Furthermore, the dialectical relationship between the Sunnah and the Qur'an constitutes a unified curriculum of life, where the Qur'an provides universal principles and the Sunnah offers operational models. Consequently, this study strengthens the epistemological basis of Islamic education, repositioning the Sunnah from a mere set of legal rules into an integral source of living pedagogical inspiration.

Keywords: Epistemology of Islamic Education; Sunnah; Qur'an; Pedagogical Implications; Prophetic Authority.

Abstrak: Dalam bangunan pendidikan Islam, Sunnah memegang kedudukan fundamental bukan sekadar sebagai sumber hukum kedua, melainkan sebagai fondasi epistemologis untuk membentuk model manusia ideal. Namun, diskursus mengenai pengertian, ragam bentuk, dan kebhujabannya sering kali terjebak dalam perdebatan tekstual-legalistik, menyisakan kekosongan analitis terkait konstruksi pedagogis dan relasi dialektisnya dengan Al-Qur'an. Penelitian ini bertujuan mengisi kesenjangan tersebut dengan mengintegrasikan dimensi konseptual Sunnah ke dalam kerangka pedagogis yang komprehensif. Menggunakan metode studi kepustakaan, penelitian ini menganalisis literatur klasik dan kontemporer untuk mengkaji definisi, bentuk, serta kebhujaban Sunnah. Hasil kajian menunjukkan bahwa ketiga bentuk Sunnah *Qawliyyah*, *Fi'liyyah*, dan *Taqririyah* berfungsi melampaui dalil hukum; ketiganya menawarkan metode pedagogis yang berbeda, mulai dari arahan verbal, keteladanan praktis, hingga validasi tindakan. Lebih jauh, relasi dialektis antara Sunnah dan Al-Qur'an membentuk satu kesatuan kurikulum kehidupan, di mana Al-Qur'an memberikan prinsip universal dan Sunnah menyajikan model operasionalnya. Kesimpulannya, kajian ini memperkuat landasan epistemologis pendidikan Islam dengan mendudukan kembali Sunnah, tidak sekadar sebagai deretan aturan hukum, tetapi sebagai sumber inspirasi pedagogis yang hidup dan relevan.

Kata kunci: Epistemologi Pendidikan Islam; Sunnah; Al-Qur'an; Implikasi Pedagogis; Kebhujaban Sunnah.

1. Introduction

Within the broader framework of Islamic education, the Sunnah holds a fundamental position not merely as a secondary source of law, but as an epistemological foundation that determines the direction and model of the human being we seek to cultivate. The Sunnah serves as an explanation (bayan) of the universal principles of the Qur'an while also functioning as an authoritative reference in translating revelation into the reality of human action¹. Although its central role has been widely recognized, discourse regarding the meaning, various forms, and validity of the Sunnah often remains mired in textual-legalistic debates. There remains an analytical gap regarding how this dialectical relationship between the Sunnah and the Qur'an is constructed within the context of contemporary education, particularly in determining the hierarchy of values and learning methods grounded in prophetic authority. Therefore, this comprehensive study is crucial for strengthening the epistemological foundation of Islamic education so that it does not lose its prophetic character amidst the tide of modernization².

Several previous studies have indeed highlighted the role of the Sunnah, both as an interpreter of the Qur'an and as a source of legal evidence³. However, most of these studies tend to be partial in nature and separate the aspect of hadith authority from its functional implementation within the Islamic knowledge system. It is still rare to find scholarly publications that integrate the aspects of the meaning, form, and authenticity of the Sunnah into a single comprehensive framework that specifically explores their implications for pedagogical construction. Thus, this study offers an original contribution in the form of an integrative approach that combines conceptual-analytical studies of the Sunnah with educational dimensions, an effort to reposition the Sunnah as a living model of learning (pedagogy).

The urgency of this study is driven by three strategic reasons. First, the emergence of contemporary epistemological challenges that question the validity of the Sunnah as an independent source of knowledge, which, if left unaddressed, will undermine the identity of Islamic education. Second, the tendency to view the relationship between the Qur'an and the Sunnah in dichotomous terms; whereas, from an educational perspective, the two constitute a unified curriculum of life that is mutually complementary. Third, the various forms of the Sunnah whether qawliyyah, fi'liyyah, or taqirriyyah have different methodological implications for teaching and emulation

¹ Antiya Safira Prajayanti, "Kedudukan As-Sunnah Sebagai Sumber Hukum Dan Pendidikan Islam Di Era Millenial," *Jurnal Ilmiah Pendidikan* 03, no. 2 (2019): 255–70, <https://e-journal.metrouniv.ac.id/index.php/tarbawiyah/article/view/1811/1623>.

² Zahrul Fata, Ugi Agus Setiadi, and Alhafidh Nasution, "Argumentasi Inkarsunah Tentang Otoritas Sunah," *Journal of Islamic and Occidental Studies* 1, no. 2 (2023): 214–35, <https://doi.org/10.21111/jios.v1i2.31>.

³ Abdul Wahab Syakhrani and Hidayah Hidayah, "Kedudukan Hadist Dalam Pembentukan Hukum," *MUSHAF JOURNAL: Jurnal Ilmu Al Quran Dan Hadis* 3, no. 1 (2022): 24–31, <https://doi.org/10.54443/mushaf.v3i1.85>.

practices. The Sunnah is not merely a text but a method of action whose evidential structure must be understood so that it can be implemented appropriately in the contemporary context.

Through a literature review of classical and contemporary works, this study systematically examines the definition of the Sunnah and methodologically categorizes its forms to explore its educational potential. Furthermore, the analysis focuses on the relational patterns of *tafsir al-Sunnah li al-Qur'an* as a model for the integration of knowledge. The results of this study are expected to provide theoretical reinforcement for the development of Islamic curriculum and educational methods, so that the Sunnah is no longer narrowly understood as a set of legal rules, but rather as a source of pedagogical inspiration that is integral to the structure of Islamic civilization.

Studies on the status of the Sunnah and its relationship to the Qur'an have been extensively conducted by scholars across various academic disciplines, particularly within the fields of Hadith and Usul al-Fiqh. To identify the novelty of this study, a literature review was conducted by classifying previous research into three main streams of academic discourse: (1) Studies on authority and the formation of law, (2) The theological dynamics of the rejection of the Sunnah, and (3) The functional exploration of the Sunnah in the realm of education.

First, a study focusing on the role of the Sunnah within the framework of jurisprudence (law formation). The research by Abdul Wahab Syakhrani and Hidayah (2022) comprehensively outlines the position of hadith within the structure of Islamic law formation. This study convincingly asserts that the Sunnah functions as the operational foundation for the general provisions (*mujmal*) in the Qur'an. Nevertheless, the focus of Syakhrani and Hidayah's analysis remains heavily rooted in a legal-formalistic approach (*Ushul Fiqh*). These studies have not yet addressed the dimension of knowledge transmission or how these legal constructions are internalized as pedagogical material in educational institutions.

Second, studies focused on defending the authority of the Sunnah against challenges from contemporary thought. The study by Zahrul Fata, Ugi Agus Setiadi, and Alhafidh Nasution (2023) examines the positions advanced by the *inkar sunnah* group and develops a systematic counterargument to uphold the authority (*kebhujaban*) of the Sunnah. This study is fundamental in safeguarding the epistemological foundation of hadith from the deconstruction of modern thought. However, the endpoint of this research lies in the triumph of theological and historical dialectics. This study does not provide further elaboration on how the authority of the Sunnah that has been "won" is reconstructed into a model of critical reasoning (*critical thinking*) for students in the current Islamic education curriculum.

Third, studies that have begun to incorporate the Sunnah into the discourse on Islamic education. Antiya Safira Prajayanti's (2019) research attempts to bridge this gap by discussing the role of the Sunnah as both a source of law and a source of Islamic education in the millennial era. Prajayanti successfully positions the Sunnah as a moral and character-building instrument relevant to the modern generation. However, this study remains descriptive and general in nature. The analysis has not specifically

examined how the various forms of the Sunnah (such as *qawliyyah*, *fi'liyyah*, *taqririyyah*) have different methodological implications when applied as teaching strategies in the classroom.

Based on the overview above, a clear *research gap* is evident. Previous studies have continued to view the Sunnah and the Qur'an separately according to their respective academic disciplines: jurisprudence views them as evidence, theology views them as an authority that must be defended, and education views them merely as a source of moral messages.

No comprehensive study has yet integrated the aspects of the meaning, various forms, and validity of the Sunnah into a unified framework of the epistemology of education. Therefore, this study aims to fill this gap by offering an analytical novelty: demonstrating that the relationship between the Sunnah and the Qur'an is not merely a hierarchical relationship within Sharia law, but rather a complete epistemological design that yields concrete pedagogical implications whether in curriculum development, teaching strategies, or the cultivation of critical thinking in Islamic education.

2. Methods

This study employs a literature review method, which involves data collection through the analysis and examination of theories from various sources relevant to this research, particularly regarding the Sunnah and its relationship with the Qur'an. There are four stages in the literature review: preparing the necessary tools, compiling a working bibliography, organizing one's time, and reading or taking notes on the research materials.

Data collection was conducted by identifying sources and compiling information from various references, such as books, journals, scientific articles, and relevant previous studies⁴. The literature reviewed was critically and thoroughly analyzed using content analysis, thereby supporting the propositions and ideas of this study regarding the definition, forms, and authenticity of the Sunnah, as well as its relationship with the Qur'an.

A literature review, according to Sugiyono (2016:291), involves a theoretical examination and other references related to the values, culture, and norms that have developed within the social context under study. A literature review is crucial because research cannot be separated from scientific literature. Research data was obtained from sources relevant to the issues under study, such as books, journals, articles, and previous research works that support the discussion in this article. In addition, this study also examines the history of the development of the Sunnah to comprehensively understand the context of the emergence of hadith and its position in relation to the Qur'an.

⁴ Miza Nina Adlini et al., "Metode Penelitian Kualitatif Studi Pustaka," *Edumaspul: Jurnal Pendidikan* 6, no. 1 (2022): 974–80, <https://doi.org/10.33487/edumaspul.v6i1.3394>.

3. Result and discussion

Based on a literature review of classical and contemporary works on the Sunnah, this study has identified several key findings regarding its definition, forms, authenticity, and relationship with the Qur'an. These findings are presented systematically in the following subsections.

Definition of Sunnah

In Islamic legal literature, the term “sunnah” has a multidimensional meaning, encompassing terminological, functional, and epistemological aspects. Linguistically, the word “sunnah” means “way” or “method,” reflecting the way of life followed by the Prophet Muhammad (peace be upon him). In the terms of fiqh and usul, Sunnah refers to all the sayings, actions, and approvals of the Prophet Muhammad (peace be upon him) that can be used as sharia evidence, thus possessing normative force in the formation of Islamic law. Sunnah differs from the term “hadith”; a hadith is a text that narrates the Sunnah, whereas the Sunnah itself is the legal guideline contained within the hadith.

From a functional perspective, the Sunnah serves as an explanation (*bayan*) of the Qur'an, particularly regarding verses that are general in nature, ambiguous, or contain abstract principles. For example, the obligation of prayer is explained in detail in the Sunnah, even though the Qur'an only mentions the obligation of prayer in general terms. Furthermore, the Sunnah also functions as an independent source of law regarding matters not explicitly mentioned in the Qur'an, such as voluntary acts of worship, social ethics, and the conduct of *muamalah*, as well as serving as a practical guide so that the ummah may emulate the Prophet Muhammad, peace be upon him, within a specific socio-historical context.⁵

Epistemologically, the Sunnah holds a significant position as it serves as the basis for deriving legal rulings after the Qur'an. The validity of the Sunnah as evidence is determined through scientific methods in the science of hadith, such as the analysis of the *isnad* and *matn*, so that only *sahih* or *hasan* hadiths can be considered a true representation of the Sunnah. Contemporary perspectives emphasize the importance of understanding the Sunnah contextually and holistically, rather than merely textually, so that its principles can be applied to modern legal issues. Classical scholars such as Al-Shafi'i, Malik, and Ahmad bin Hanbal affirmed that the Sunnah is the second source of law after the Qur'an and possesses legally binding authority.⁶

Meanwhile, modern scholars such as Muhammad Idris and Idris Siregar emphasize that a comprehensive understanding of the Sunnah not only strengthens the interpretation of the Qur'an but also provides a framework for addressing contemporary issues appropriately. Thus, the Sunnah is an integral normative guide, possessing linguistic, functional, and epistemological dimensions, which enables the formulation of Islamic law that is more adaptive, systematic, and contextually relevant.

⁵ M Yusram, “Kedudukan Sunnah Dalam Syariat Islam,” *NUKHBATUL'ULUM: Jurnal Bidang Kajian Islam*, 2013, 85–104.

⁶ Umma Farida, “DISKURSUS SUNNAH SEBAGAI SUMBER HUKUM ISLAM: Perspektif Ushuliyin Dan Muhadditsin,” *Yudisia: Jurnal Pemikiran Hukum Dan Hukum Islam* 6, no. 1 (2015): 240.

Forms of the Sunnah

The Sunnah does not take a single form but is divided into several categories, each with its own characteristics and legal implications. Based on a review of classical and contemporary literature, the forms of the Sunnah can be classified into three: the *Sunnah Qawliyyah*, the *Sunnah Fi'liyyah*, and the *Sunnah Taqririyyah*. *Sunnah Qawliyyah* refers to all the sayings of the Prophet Muhammad (peace be upon him) that serve a legal function or provide normative guidance. These sayings may take the form of explanations, clarifications, or interpretations of Qur'anic verses that are general or ambiguous. For example, the command to pray mentioned in the Qur'an is explained in detail through the *Sunnah Qawliyyah* regarding the times, the number of *rak'ahs*, and the manner of its performance. In addition to serving as an interpreter of the Qur'an, the *Sunnah Qawliyyah* can also serve as an independent legal basis for matters not explicitly explained in the text of the Qur'an⁷.

The *Sunnah Fi'liyyah* encompasses the deeds or actions of the Prophet Muhammad (peace be upon him) that are emulated by the Muslim community. These actions hold normative value because they demonstrate the correct practices in carrying out religious teachings. For example, the procedures for wudu, prayer, or the Hajj pilgrimage as performed by the Prophet Muhammad (peace be upon him) serve as a direct reference for the Muslim community in their daily religious practices. The *Sunnah Fi'liyyah* emphasizes that Islamic law is not derived solely from textual sources but also through the actual practices exemplified by the Prophet Muhammad (peace be upon him). Thus, the *Fi'liyyah* form serves as a concrete means for understanding and implementing the principles of the Qur'an in real life, while also serving as a valid legal basis when the text does not explicitly detail the provisions in the Qur'an.

The *Sunnah Taqririyyah* is a form of approval by the Prophet Muhammad (peace be upon him) of actions taken by the Companions or the Muslim community that are in accordance with Islamic law. This form indicates that an action, even if performed by others, remains valid if it receives recognition or approval from the Prophet Muhammad (peace be upon him). For example, the practice of zakat carried out by the Companions, or certain methods in *muamalah* that do not contradict Islamic law, received the approval of the Prophet Muhammad (peace be upon him), thus becoming *hujjah*. *Sunnah Taqririyyah* demonstrates the flexibility of Islamic law in responding to social contexts and provides legitimacy to practices that are in accordance with the principles of Islamic law.

These three forms of the Sunnah complement one another in the formation of Islamic law. The *Qawliyyah* Sunnah provides verbal and theoretical guidance, the *Fi'liyyah* Sunnah offers practical examples, and the *Taqririyyah* Sunnah validates practices that are in accordance with Islamic law.⁸ Understanding these three forms is

⁷ Muhmmad Ahsan, "Memahami Hakikat Hukum Islam Pendahuluan Hukum Islam," *Tasamub: Jurnal Studi Islam* 11, no. September (2019): 231–48.

⁸ Sri Indriyani et al., "Korelasi Kedudukan Dan Fungsi Sunnah Sebagai Sumber Hukum Dengan Pembentukan Karakter Religius Peserta Didik," *Baitul Hikmah: Jurnal Ilmiah Keislaman* 1, no. 2 (2023): 123–35, https://doi.org/10.46781/baitul_hikmah.v1i2.888.

important for Islamic scholars and legal researchers, as it determines how the Sunnah is cited as evidence, both in the interpretation of the Qur'an and in establishing new legal rulings relevant to contemporary developments. Thus, the classification of the forms of the Sunnah is not merely theoretical but has significant practical implications for the religious life of Muslims.

The Authenticity of the Sunnah

The authority of the Sunnah is one of the key aspects of Islamic legal epistemology, as it determines the extent to which the Sunnah can serve as a basis for legal rulings. From a sharia perspective, the status of the Sunnah as evidence is recognized by nearly all scholars of *usul al-fiqh* and jurists. The Sunnah serves two primary functions regarding its authority. First, as an explanation (*bayan*) of Quranic verses that are general, ambiguous, or contain abstract principles. For example, the Qur'an commands the faithful to pray, but the details of the procedure, the number of *rak'abs*, and the times are explained normatively through the Sunnah. Second, as an independent source of law in cases not explicitly mentioned in the Qur'an, such as certain recommended acts of worship, social ethics, and *muamalah* practices⁹.

From a methodological perspective, the validity of the Sunnah depends on the authenticity of the hadiths that represent it. Scholars of *usul al-fiqh* have established several criteria for the Sunnah to be accepted as evidence, including: the authenticity of the *isnad* (a sound chain of narrators), the soundness of the *matn* (text that does not contradict the Qur'an or other Sunnah), and conformity with the principles of *maqasid al-shari'ah*. Only *sahih* or *hasan* hadiths can serve as a legal basis; *da'if* hadiths are generally not used as evidence except in certain specific cases such as the virtues of religious practices. Thus, the authority of the Sunnah is not automatic but is established through a rigorous scientific verification process, in accordance with the methodology of hadith science.¹⁰

The classical perspective asserts that the Sunnah holds the second-highest position after the Qur'an in the hierarchy of legal evidence. Scholars such as Al-Shafi'i emphasized that legal rulings derived from the Sunnah can stand on their own when they do not contradict the Qur'an. Meanwhile, the contemporary perspective highlights the challenges in applying the authority of the Sunnah, particularly when addressing modern legal issues. Modern scholars emphasize the need for contextual interpretation, so that the Sunnah remains relevant and adaptable to social, cultural, and technological developments without diminishing its normative authority.

Furthermore, the relationship between the Sunnah and the Qur'an also determines the scope of its authority. The Sunnah can serve as an exegesis (explaining the Qur'an), a source of legislation (establishing laws not found in the Qur'an), or as an endorsement of the practices of the Companions (*taqrir*). The model of *tafsir al-Sunnah li al-Qur'an* emphasizes that the understanding of certain verses is incomplete without

⁹ Shomali Kurniawan Sibuea, "Penerapan Model Discovery Learning Dalam Pembelajaran Sejarah Kebudayaan Islam Di MTs Darul Hikmah TPI Medan," 2023, 40.

¹⁰ Sulidar, "Kedudukan Hadis Terhadap Alquran," *Journal Analytica Islamica* 2, no. 2 (2013): 335–51, <http://jurnal.uinsu.ac.id/index.php/analytica/article/view/410>.

referring to the Sunnah, making the authority of the Sunnah a prerequisite for fully understanding and applying the Qur'an. Therefore, a comprehensive understanding of the authority of the Sunnah is crucial for the formation of valid, systematic, and applicable Islamic law across various historical contexts.

The Relationship Between the Sunnah and the Qur'an

The relationship between the Sunnah and the Qur'an is a key aspect in the study of *usul al-fiqh* and the epistemology of Islamic law, as both form the normative foundation of sharia. In principle, the Qur'an and the Sunnah have a complementary and inseparable relationship. The Sunnah serves as an explanation (*bayan*) of Qur'anic verses that are general or ambiguous, elaborating on commands, prohibitions, and abstract principles so that they can be applied concretely in the lives of the faithful. For example, the Qur'an commands prayer, but the details such as the number of *rak'ahs*, movements, and times are explained in the Sunnah. Furthermore, the Sunnah also affirms the laws found in the Qur'an, providing practical authority for the commands or prohibitions mentioned in the text.¹¹

In addition to serving as an explanation, the Sunnah also functions as a legal supplement (*takwimi*) when the Qur'an does not explicitly address a particular issue. For example, certain types of recommended acts of worship, legal transactions, and social etiquette not mentioned in the Qur'an derive their legal legitimacy from the Sunnah. This model affirms that the Sunnah is not merely a commentary or explanation but can stand as a secondary source of law after the Qur'an. Thus, the relationship between the two is dialectical: the Qur'an provides principles and foundations, while the Sunnah provides details, practical examples, and legitimacy for practices that are in accordance with sharia.

From a methodological perspective, understanding the relationship between the Sunnah and the Qur'an is achieved through the approach of *tafsir al-Sunnah li al-Qur'an*, which involves interpreting the Qur'an by referring to the Sunnah of the Prophet Muhammad, peace be upon him. This approach allows for the contextual interpretation of ambiguous verses and avoids misinterpretations that may arise if one relies solely on the text of the Qur'an without historical context or the Prophet's practice. Classical scholars such as Al-Shafi'i emphasized that without the Sunnah, the interpretation of legal verses becomes incomplete, as the Sunnah provides concrete examples of the application of Allah's commands. Contemporary approaches also emphasize the importance of understanding this relationship within the framework of modern relevance, so that the principles contained in the Qur'an and the Sunnah can be applied to current social, legal, and technological issues.¹²

Furthermore, the relationship between the Sunnah and the Qur'an can also be examined in terms of legal hierarchy and interaction. The Sunnah must not contradict the Qur'an; if a contradiction is found, the Qur'an serves as the primary reference.

¹¹ Septi Aji Fitra Jaya, "Al-Qur'an Dan Hadis Sebagai Sumber Hukum Islam," *Jurnal Indo-Islamika* 9, no. 2 (2020): 204–16, <https://doi.org/10.15408/idi.v9i2.17542>.

¹² Ayu Karina et al., "Kedudukan Al-Qur'an Dalam Sumber Hukum Islam: Melacak Pemikiran Islam Melalui Kajian Ushul Fiqh," *Moral: Jurnal Kajian Pendidikan Islam* 2, no. 2 (2025): 88–97.

However, in many cases, the Sunnah is key to understanding the context and intent of specific verses. Concrete examples include verses on zakat, fasting, or hudud, which require guidance from the Sunnah for proper implementation. Therefore, understanding this relationship is an essential prerequisite for the formation of an integral, systematic, and practical Islamic legal system, as well as ensuring that both sources of law work harmoniously in guiding the community.

4. Conclusion

This study demonstrates that the Sunnah plays a crucial role in Islamic law as an interpretation of the Qur'an and as the second source of law after it. The Sunnah consists of the Prophet's sayings (*Qawliyyah*), actions (*Fi'liyyah*), and his approval of the actions of the Companions or the Muslim community (*Taqririyah*), which complement one another in establishing legal rulings, whether to explain the verses of the Qur'an or to regulate matters not explicitly mentioned in the Qur'an. The authority of the Sunnah depends on the validity of hadith as its source, through scientific verification processes such as authentic *sanad* and *matn*, so that it can function as an explanation of the Qur'an as well as an independent source of law.

The relationship between the Sunnah and the Qur'an is dialectical; the Qur'an provides the foundational principles, while the Sunnah explains, clarifies, and supplements the law so that it can be applied in practice. A contextual understanding of the Sunnah is essential to ensure its principles remain relevant in addressing modern legal issues, and this study encourages further research that integrates the Sunnah, the Qur'an, and the contemporary social context. The author acknowledges the contributions of all parties who provided essential literature and declares that this study is free from conflicts of interest.

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