

A Critical Analysis of Prophetic Narrations Mentioned in KAFSA JAKIM's 'Ibadah (Worship) Textbooks

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Abstract

Recent statistic shows that 525,832 children are registered as KAFSA students in Malaysia. This proves that KAFSA School under the supervision of JAKIM has gained the trust of Muslim parents to send their children to learn about Islam in their early childhood. However, a large number of them are also at risk of obtaining inaccurate information about Islam if the sources of references do not provide the authentic information about Islam. The purpose of this study is to identify the authenticity of the Prophetic traditions (hadīths) that are referred to in the KAFSA Worship Textbook used by the students. This study is a qualitative study using the method of takhrij of hadīth (hadīth verification) in which the hadīths are examined and evaluated for their validity based on the comments of the scholars on its chain of narrators and its texts. This study analyzed three hadīths used in the entire textbook of worship subjects and one of them was found to be a weak narration. This study recommends that all hadīths referenced in the school textbooks should be evaluated and approved by a panel of hadīth experts before they can be used as references for students and teachers.

Keywords: KAFSA, JAKIM, hadīth, worship, textbook.

1 Introduction:

KAFSA textbooks are official school textbooks that are used by Muslim students at the KAFSA primary school level. It was reported that there are a total of 5,609 KAFSA schools nationwide in 2018 (Berita Harian Online, 2018). These textbooks serve as the main reference for one of the most important national examination, which is the KAFSA Courses Assessment Examination (UPKK), under the auspices of the Department of Islamic Development Malaysia (JAKIM). In 2015, it was reported that a total of 185,675 candidates sat for the examination (Utusan.com, 2016). These textbooks serve as the main reference of high quality, since they are published by publishers that had earned the trust of JAKIM. To ensure the quality of these textbooks, they were meticulously scrutinized and validated by a special assessment panel comprised of JAKIM appointed officers.

2 Research Problems:

Studies on the status of aḥādīth (pl. of ḥadīth) mentioned in the school textbooks have been undertaken in this country, however it is still inadequate and has yet to yield positive changes within the ḥadīth discipline, in terms of validation using the ḥadīth as evidence. Hence, the researcher firmly feels the importance and need to further scrutinize the aḥādīth mentioned in the textbooks. There are several recent studies that led to the researcher's title of choice, as in the following:

1. Norhasnira Ibrahim and Kauthar Abd Kadir (2014) in their study titled "Analisis Status Hadis Dalam Buku Teks Pendidikan Islam Tingkatan Dua KBSM" (Analysis of Ḥadīth Status Within the Islamic Studies KBSM Textbook for Form Two" had found that aḥādīth of various statuses have been included in this textbook including those graded as ḍa'īf (weak) and also fabricated. The researchers had

suggested for the authorities to review all aḥādīth mentioned in the textbooks for all school levels (Norhasnira Ibrahim and Kauthar Abd Kadir, 2014). Therefore, the researcher felt the very need to conduct a research study upon the narrations within KAFA textbooks.

2. Adel M. Abdul Aziz and Ahmad Sanusi Azmi (2011) in their research titled “Keperluan Takhrij Terhadap Buku Teks Sirah di Negeri Sembilan” (The Need for Takhrij (Verification) of Sirah Textbooks in Negeri Sembilan) has listed a total of 11 sirah facts that are deemed as doubtful in its authenticity. They had suggested for a thorough examination upon the contents of these books, among them is through conducting takhrīj of the aḥādīth within those books (Adel M. Abdul Aziz and Ahmad Sanusi Azmi, 2011). Hence, the researcher responds to their suggestion by undertaking a study upon the aḥādīth mentioned in KAFA textbooks.

3 Literature Review:

The importance of textbooks in the learning and teaching systems in Malaysia is beyond dispute. Moreover, according to Hussein Ahmad, a study that was conducted by the Ministry of Education in 1972 indicated a strong relationship in terms of correlation between lesson dropouts and textbooks. A study conducted by Isahak Haron in 1977 also revealed the strong relationship between textbooks and students' achievements (Hussein Hj Ahmad, 1985).

Due to that reason, numerous studies upon the contents of the textbooks had been conducted with the purpose of improving its quality. These researches had examined the various aspects of the textbooks, among them is to identify the deficiencies in terms of the contents, identifying the effectiveness of the contents' presentation, comparing the relevance/harmony/consonance of the contents with teaching objectives, and others.

Among researches that have been undertaken is the study on the English Secondary School Textbook by Jayakaran Mukundan, Alicia Philip, and Vahid Nimehchisalem in 2012. The purpose of this study was to identify the distribution form for conjunctions used in the English Secondary School Textbook for Form 1 to Form 5. This study had utilized the content qualitative analysis method for its purpose. Research findings indicated that the textbook had failed in presenting conjunctions in an effective manner (Jayakaran Mukundan, Alicia Philip, & Vahid Nimehchisalem, 2012).

Norhayati Sukardi had made analysis upon the frequency of materials from Critical And Creative Thinking Skills (KBKK) used in the Science Textbook for Form 2 that was published by Media Network Sdn. Bhd. She discovered that the frequency distribution for KBKK materials in that textbook is not the same between one item and another. The study had also found that 70% of the total number of questions are based on KBKK (Norhayati Sukardi, 2008).

A study focusing on the contents of textbooks was performed by Nor Asuwarni Mohamad Ikramullah in 2008. He conducted an analysis regarding the relevance/harmony/consonance between the contents of the Biology Textbook for Form 4 and its teaching objectives. This study was done using the Biology Textbook for Form 4 that was published by the Ministry of Education, Malaysia (KPM), specifically on two separate chapters, namely Ecosystem Dynamic and Endangered Ecosystem. This study also aimed to identify the deficiencies in the textbook's contents, while preparing for adequate information in achieving the learning outcome determined/stipulated within the Syllabus. The study found that 57.1% from the learning outcome for the chapter on Ecosystem Dynamic and 45.5% from the learning outcome for the chapter on Endangered Ecosystem had good/favorable/satisfactory explanation in the textbook (Nor Asuwarni Mohamed Ikramullah, 2008).

The studies mentioned above clearly revealed that there are ample studies and researches on textbooks of

various knowledge disciplines. While studies on ḥadīth status or takhrīj al-ḥadīth in textbooks also had been conducted in this country, it is still very lacking and has yet to manifest positive impacts and changes in the realm/discipline of validation/corroborating/substantiating using ḥadīth in the textbooks. Not to mention that there is not even one ḥadīth-related study that was conducted on KAFA textbooks. Hence, the researcher feels the very need and necessity to conduct a study upon the aḥādīth used in the textbooks. Among the studies that had been undertaken pertaining this matter are:

A. A study on aḥādīth mentioned in the Islamic Education KBSM Textbook for Form 2 by Norhasnira Ibrahim and Kauthar Abd Kadir. They both had conducted analyses on 42 aḥādīth (narrations) in the Islamic Education KBSM textbook for Form 2. Their findings revealed that many ḥadīth with various status had been included in the textbook including those graded as ḍa'īf (weak) and even fabricated. They had proceeded to recommend to the authorities to conduct a review upon all ḥadīth in the textbooks at all school levels (Norhasnira Ibrahim and Kauthar Abd Kadir, 2014).

B. In 2011, Adel M. Abdul Aziz and Ahmad Sanusi Azmi had made further examination on the sīrah facts within the Sīrah Textbook (Afternoon Islamic School Session) in Negeri Sembilan. Their research titled The Need For Takhrīj On Sīrah Textbook in Negeri Sembilan had outlined 11 sīrah facts that were doubtful in its authenticity. They had recommended for a thorough “purification” process upon the contents of the textbook, of which one is to perform takhrīj upon aḥādīth mentioned (Adel M. Abdul Aziz and Ahmad Sanusi Azmi, 2011).

Even though these two studies had involved takhrīj, which is the process of scrutinizing the authenticity of all ḥadīth in the textbook, none of them had focused on KAFA textbooks. Both researches did not suggest alternatives for those problematic aḥādīth, while there may be verses from al-Qur’ān or authentic aḥādīth that can replace those inauthentic aḥādīth. Therefore, the researcher will provide useful alternatives for this textbook, so that it can be further revised for a newer edition. The said alternative is proposing for authentic aḥādīth or verses of al-Qur’ān that are suitable as replacement for problematic aḥādīth. These alternatives will surely aid the publisher in providing updates for the new edition, and further enhance the quality of KAFA textbook contents. A good reference book does not only fulfill the syllabus requirement but it is decorated with contents that are supported by authentic evidences. In this study, the researcher will be focusing only on KAFA textbook, confined to the subject of ‘Ibādah (Worship).

4 Methodology:

This is a qualitative research that employed the data analysis method. The data and information utilized in this research, particularly all investigated ḥadīth were obtained from KAFA textbooks, whereas authentic ḥadīth to be proposed as replacements were obtained from the six major books of hadeeth in the Muslim world, or famously known as al-Kutub al-Sittah. In addition, the explanation of these ḥadīth were extracted from main ḥadīth commentaries books, such as Fath al-Bari oleh Ibn Hajar al-‘Asqalani, al-Minhaj Sharh Sahih Muslim oleh al-Nawawi, ‘Awn al-Ma’bud oleh Al-Adhim Abadi and others.

The data and information were analysed using the descriptive method, by investigating all ḥadīth extracted from the KAFA textbooks and then replacing problematic ḥadīth with authentic ones and their commentaries. In order to analyze the status of all investigated ḥadīth, the researchers employed computer software such as al-Maktabah al-Shamilah, al-Durar al-Sanniyyah dan Jawami’ al-Kalim to perform takhrīj (retrieval and verification) on those ḥadīth. However, this method was only performed to obtain the ḥadīth text swiftly. Thereafter, the researchers referred to printed ḥadīth books to verify the information. The researchers chose the status of a ḥadīth as determined by esteemed traditional ḥadīth scholars such as Ibn Hajar al-‘Asqalani, al-Zahabi, Abu Hatim, as well as contemporary ḥadīth scholars such as Muhammad Nasiruddin al-Albani dan Syu’aib al-Arnaut. The chain of narration for the ḥadīth

were identified and evaluated using the method of ilmu al-rijal (the science of hadīth narrators) or ilmu al-sanad (the science of hadīth narration).

Research Problem

Research on takhrīj al-ḥadīth (hadīth retrieval and authentication) on school textbooks have been conducted in Malaysia, but they are still too few and yet to influence other textbooks positively. Therefore, the researchers felt that an investigation on the hadīth adopted in textbooks is important and desirable. This research aims to address the following questions:

1. What are the status of all hadīth used in Kafa textbooks for the subject of ibadah (worship)?
2. Why is it important to investigate the status of a hadīth?
3. Is there any authentic hadīth or verse from the Quran to replace an identified weak hadīth?

Research limitation

This research focused on Kafa JAKIM textbooks printed by Penerbit Fargoes for year one to year six students, for the subject of ‘ibadah only.

Table 1: Publication year for the Kafa textbooks used in this research

Subject/Year	Year 1	Year 2	Year 3	Year 4	Year 5	Year 6
Basic Ulum Syar’iyyah (Ibadat)	2015	2014	2016	2016	2015	2015

Table 1 shows the year of publication for each textbook used in this research. The title of the book is Basic Ulum Syar’iyyah (Ibadat).

5 Results and Discussion:

It was found that only three (3) hadīth were adopted in the Ibadat Kafa textbooks for year one to year six. Two of them are hadīth muttafaq ‘alayhi and the other is a hadīth with missing chain of narration. An analysis on all three hadīth are as follows:

First Hadīth

“The Prophet ṣalla Allāh ‘alayhi wa sallam said:

فَلْيُؤْذِنُوا الصَّلَاةَ حَضْرَتِ إِذَا وَوَسَلَّمَ عَلَيْهِ اللهُ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ قَالَ

“When the stated time for the prayer becomes due, then one of you should pronounce its call (i.e. the Adhan)” (Marzuki Manan, 2016).

This hadīth is part of the hadīth from Mālik bin Al-Huwayrith and ‘Amr bin Salamah which is transmitted by Al-Bukhārī, Muslim, Al-Nasa’ī, Aḥmad, Al-Dārimī dan Al-Dāraḥḥūnī through a number of chains, including:

1. Al-Bukhārī, Muslim, Al-Nasa'ī, Aḥmad and Al-Dārimī through the chain of Ayyūb from Abu Qilābah from Mālik from Huwayrith from Nabi ṣalla Allāh 'alayhi wa sallam (Al-Bukhārī, 1422H; Muslim, t.t.; Al-Nasa'ī, 1986; Aḥmad, 2001; dan Al-Dārimī, 2000).
2. Muslim through the chain of Khālid Al-Ḥazzā' from Abu Qilābah from Mālik from Huwayrith from Nabi ṣalla Allāh 'alayhi wa sallam (Muslim, t.t.).
3. Al-Bukhārī, Al-Nasa'ī and Al-Dāraquṭnī through the chain of Sulaymān bin Ḥarb from Hamad bin Zayd from Ayyūb from Abu Qilābah from 'Amr bin Salamah from Nabi ṣalla Allāh 'alayhi wa sallam (Al-Bukhārī, 1422H; Al-Nasa'ī, 1986; dan Al-Dāraquṭnī, 2004).

In conclusion, this hadīth is authentic, and moreover, muttafaq 'alaih. It is transmitted by Imam Al-Bukhārī and Imam Muslim in their Sahih (books of authentic hadīth) with a narration from the same companion, namely Mālik bin Al-Huwayrith raḍiya Allāh 'anhu.

Second Hadīth

“The prophet said:

ف قد يخطب والإمام أذ صت الجمعة يوم ل صاد بك قلت إذا وقال وسلم عليه الله صلى النبي أن هيرة أبي عن لغوت

From Abu Hurairah radhiAllāhu 'anhu, that the Prophet sallAllāhu 'alaihi wa sallam said, “When the Imam is delivering the Khutba, and you ask your companion to keep quiet and listen, then no doubt you have done an evil act”. (Marzuki Manan, 2016).”

This is a hadīth of Abu Hurayrah that is transmitted by Mālik, Al-Bukhārī, Muslim, Aḥmad, Al-Nasa'ī, Ibn Ḥibbān, Ibn Mājah and Al-Dārimī through two chains:

1. The chain of Sa'īd bin Al-Musayyib.
 - A. Al-Bukhārī, Muslim, Aḥmad, Al-Nasa'ī, Ibn Ḥibbān and Ibn Mājah transmitted the hadīth from Ibn Shihāb Al-Zuhrī from Sa'īd bin Al-Musayyib from Abu Hurayrah from Nabi ṣalla Allāh 'alayhi wa sallam (Al-Bukhārī, 1422H; Muslim, t.t.; Aḥmad, 2001; Al-Nasa'ī, 1986; Ibn Ḥibbān, 1993; dan Ibn Mājah, t.t.).
 - B. Al-Nasa'ī transmitted the hadīth from the chain of 'Abd Allāh bin Ibrāhīm from Sa'īd bin Musayyib from Abu Hurayrah from Nabi ṣalla Allāh 'alayhi wa sallam (Al-Nasa'ī, 1986).
2. The chain of Al-A'raj. Mālik, Muslim and Al-Dārimī transmitted the hadīth from the chain of Abu Al-Zinād from Al-A'raj from Abu Hurayrah from Nabi ṣalla Allāh 'alayhi wa sallam (Mālik, 2004; Muslim, t.t.; dan Al-Dārimī, 2000).

In conclusion, this hadīth is also authentic, and also has the status muttafaqun 'alayhi. It is transmitted by Al-Bukhārī dan Muslim in their Sahih from the same companion, namely Abu Hurayrah.

Third Hadīth

“Textual evidence (Dalil Naqli):

الإي مان من ال نظافة

Which means: “Cleanliness is part of Iman” (Marzuki Manan, 2015).

This hadīth was not found in any of the esteemed hadīth compilation books. Nevertheless, a hadīth with similar wording was found, that is a hadīth transmitted by Al-Ṭabarānī dan Ma‘mar bin ‘Abd Al-Wāhid, Ibn Al-Fākhir.

They transmitted this hadīth through the chain of Muḥammad bin Al-‘Abbās from Al-Naḍr bin Hishām from Ibrāhīm bin Ḥayyān from Sharīk from Mughīrah from Ibrāhīm from ‘Alqamah from ‘Abd Allāh bin Mas‘ūd from Rasul Allāh ṣalla Allāh ‘alayhi wa sallam with the wordings of (Al-Ṭabarānī, t.t. dan Ibn Al-Fākhir, 2002):

الْجَنَّةُ فِي صَاحِبِهِ مَعَ وَالْإِيمَانُ، الْإِيمَانُ إِلَى تَذَعُو وَالنُّظَافَةُ، نِظَافَةُ قَائِهِ، تَخَلَّلُوا

However, its chain of narration is problematic. Al-Ṭabarānī said:

هَشَامُ بْنُ النَّضْرِ: بِهِ تَفَرَّدَ، حَيَّانَ بْنُ إِبْرَاهِيمَ إِلَّا شَرِيكَ عَنْ وَلَا، شَرِيكَ إِلَّا مُغِيرَةَ عَنْ الْحَدِيثِ هَذَا يَرُو لَمْ

“This hadīth is not transmitted from Mughīrah except by Sharīk and not from Sharīk except by Ibrāhīm bin Ḥayyān. Al-Naḍr bin Hishām is alone [in narrating from him].” (Al-Ṭabarānī, t.t.)

Besides, the chain also has a narrator who has been evaluated as very weak by Al-Nuqqād (hadīth critics), namely Ibrāhīm bin Ḥayyān. Following are commentaries by Al-Nuqqād on him who was also known as Ibn Al-Barrā’ (Al-Dāraquṭnī, 1984):

- (i) Ibn Hibbān (m. 153H) said: “He toured Shām and narrated fabricated matters from narrators who are thiqaḥ and denounced matters from weak and majhul narrators (الذقات عن ويحدث بال شام يدور كان) (Ibn Hibbān, 1396H).” (Ibn Hibbān, 1396H).
- (ii) Ibn ‘Adī (m. 365H) said: “Weak hadīth (الحدیث ضعيف) (Ibn ‘Adī Al-Jurjānī, 1997), “His hadīth are fabricated (موضوعة أحاديثه) (Al-Zahabī, 1963), “Both of these hadīth, as well as his other hadīth with the chain of narrations mentioned by Ibrāhīm bin Ḥayyān, all of them are fabricated and denounced (munkar). And so are the rest of his hadīth. (التي بالأسانيد يرغها أحاديث مع الحدیث ثان وهذا) (Ibn ‘Adī Al-Jurjānī, 1997).” (Ibn ‘Adī Al-Jurjānī, 1997).
- (iii) Al-Dāraquṭnī (m. 385H) mentioned his name is the book of Al-Ḍu‘afā’ wa Al-Matrūkūn (Al-Dāraquṭnī, 1984).
- (iv) Al-Zahabī (m. 748H) said: “Too weak (واه) (Al-Zahabī, 1967).

In conclusion, the status of this hadīth is unknown because its chain of narration was not found in any esteemed books on collection of narrations, while the hadīth with the closest wordings has a very weak narrator.

6 Findings and Conclusion:

Based on the analysis performed on all hadīth extracted from the studied textbooks, one hadīth was evaluated as weak because its chain of narration was not found in esteemed hadīth textbooks. Another hadīth with a similar meaning was also evaluated as weak because one weak narrator is present in its chain of narration.

This hadīth is available in Year One textbook under the topic of Ṭahārah, in the activity of memorizing

textual evidence (dalil naqli). Although not clearly stated as originating from the Prophet ﷺ, the usage of the term “dalil naqli” prior to presenting the hadīth shows that the author meant that it is from the Prophet ﷺ.

Moreover, the same hadīth is used in KAFSA textbook for the subject of mannerism (Akhlak), with the wording “It was said by the Prophet ﷺ” (Marzuki Manan, 2015) and “The saying of the Prophet ﷺ” (Marzuki Manan, 2015).

Alternative Hadīth

Through extensive search, the researchers found an authentic hadīth on Ṭahārah (purification) as an alternative for the weak hadīth. It is the hadīth of Abu Mālik Al-Ash‘arī transmitted by Imam Muslim in his Sahih as follows, the Prophet ﷺ said:

الإيمان طُرْبَةُ الطُّهُورِ

“Purity is half of Iman” (Muslim, t.t.).

Imam Muslims includes this hadīth in the chapter of The Virtues of Wudhu in the book of al-Taharah. According to Imam al-Nawawī, the scholars differed on the meaning of this hadīth. Some opined that it means that the reward of Taharah could be as great as the reward for part of belief. Others opined that belief can erase previous sins, and so does wudhu, because wudhu is not valid except with the presence of belief. According to him, the best opinion is that which states the meaning of belief here is prayer, as mentioned by Allah:

[143: ال: بقرة] ١٤٣... إيمانكم ليضيع الله كان وما... ﴿

«... “And never would Allah have caused you to lose your faith...” (Al-Baqarah: 143)»

and taharah is a condition for the validity of prayer, hence it is part of prayer and a part is not necessarily half (al-Nawawī, 1392H).

Therefore, based on this argument, it is clearly appropriate for this hadīth to replace the weak hadīth mentioned previously. In fact, if suitability of evidence is compared, this authentic hadīth is more suitable because its title is not about cleanliness, rather it is about purity.

The Importance of Research on Hadīth Status

Research on the status of hadīth used in textbooks is important because not all are of authentic or accepted status. The results of this research show that the use of authentic and accepted hadīth is not yet a priority or a condition for textbooks publication. This is a serious problem, considering the following statements:

1. This textbook is the main cause for the spread of fabricated hadīth in the community. According to Dr Faisal Ahmad Shah, one of the ways a hadīth spreads in the Malay community is through formal classes in schools (Faisal Ahmad Shah, 2016). Its ill effect will hit thousands of religious students who are using this textbook.

2. The foundation of knowledge is built based on the wrong source. Adel Abdul Aziz and Ahmad Sanusi Azmi stated their doubts on this matter because in addition to giving students an incorrect understanding, it is also a slander toward the Prophet ﷺ (Adel Abdul Aziz dan Ahmad Sanusi Azmi, 2011).

3. The community practices an act that is not inherited from the Prophet ﷺ without realizing it. Abdullah Benyusuf Kareena stated in his research that the practice of wiping the neck during wudhu originated from a weak hadith as classified by the scholars of hadith such as al-‘Iraqi dan al-Nawawi. This practise is defended by some of the local scholars due to the perception that it is the practice of the Prophet ﷺ (Abdullah Benyusuf Kareena, 2011).

4. Contamination of religious purity. In his research, Jamaluddin Abdul Wahab affirmed that forging a hadith or propagating a forged hadith without validating its authenticity is like contaminating religious purity (Jamaluddin Abdul Wahab, 2011).

5. It is the responsibility of the responsible party to curb evil. The Prophet ﷺ instructs us to respond to evil based on our capacities (Muslim, t.t.). The researcher has endeavored to conduct an investigation and report the findings so that the knowledge reaches the responsible party. Undoubtedly, spreading lies against the Prophet ﷺ is an act of treason against him for defying his warning in the following hadith:

النَّارُ مِنْ مَّعْذَةٍ فَلْيَتَّبِعُوا عَلَيَّ كَذَّبَ مَنْ

“Whoever lies in my name, prepare his place in hell” (al-Bukhārī, 1422H).

Conclusion

In summary, the inauthentic hadiths can still be found in textbooks referred by many Muslim students in this country. Muslim parents and teachers should have some knowledge about the science of hadith to be more careful of hadith that are reported without reference and status. Parents should be bold to ask teachers about textbook contents to ensure that its quality is improved periodically. It is the responsibility of the authors to prepare references and verified information for the readers.

Based on this research, it is proposed that the same investigation is conducted for hadith adopted in the textbooks for all levels of education, as well as other media including social media, printed materials, audio and video recordings, and others. Next, the research findings should be recorded and compiled in an application so that they are easily accessible through a simple search, such as demonstrated in hadith.com. Such application will indeed be useful to the public to check the status of a hadith, just as they check for summons and halal items online.

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