

Socio – Religious Context on Living Hadith: Expression of Gratitude in the Community of Kebun Durian

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Abstract

This study explores the concept of living hadith in the socio – religious practices of Kebun Durian Village, focusing on the tradition of animal sacrifice as an expression of gratitude. Unlike the conventional approach to hadith that emphasizes textual and legal interpretations, this research examines how hadith is brought to life through the community's everyday actions. The tradition in Kebun Durian is unique, as animal sacrifices are performed not only during major Islamic celebrations like Eid al – Adha but also during personal milestones, such as acquiring new possessions or preparing for significant activities. Utilizing a qualitative and phenomenological approach, the study involved direct observations and in – depth interviews with local leaders and traditional practitioners to understand the deeper meanings and procedures behind this practice. The findings reveal that the community perceives hadith as a dynamic guide integrated into their cultural fabric, demonstrating gratitude, charity, and spiritual devotion. This tradition not only strengthens social bonds but also enriches the community's religious identity, emphasizing the integration of Islamic teachings with local customs.

Introduction

Studies on hadith often focus on understanding the text and the normative meanings contained within, emphasizing the legal and instructional aspects conveyed by the Prophet Muhammad (SAW). However, there is another dimension to understanding hadith that has significant value in its application within society, known as the concept of *living hadith*. *Living hadith* is an approach that views hadith as a living element within daily life, as seen in the social, cultural, and religious practices of communities (Hafizzullah & Iffah, 2021). Thus, hadith is not only confined to a static text but is also reflected in various local traditions that serve as a form of understanding and embodying Islamic teachings in society.

One interesting expression of living hadith is the tradition of animal sacrifice as an expression of gratitude for blessings received, as observed in the village of Kebun Durian. In this community, animal sacrifice is not limited to major events like the *Eid al – Adha* or *aqiqah* (Siregar & Siregar, 2024), but is also practiced in other significant moments in daily life, such as acquiring a new vehicle, building a home, or before fishing activities in the river. Based on existing research, there are several traditions that express gratitude through the ritual of animal slaughter, such as giving thanks for agricultural harvests (Hidayatulloh, 2013), celebrating victories (Rahawarin, 2019), and even marking major Islamic holidays (Marzuki, 2014). What distinguishes this tradition from similar practices in other villages is the significant differences in the foundations of the tradition, including the slaughtering process and the specific prayers recited at the beginning of the ritual. These distinctions highlight the unique character of Kebun Durian's tradition, which not only follows religious principles but also adapts them to the local cultural context. Thus, this tradition serves as an expression of gratitude rooted in Islamic values, while also demonstrating a strong connection between religious teachings and local customs.

This phenomenon is interesting to explore further because it demonstrates how hadith is creatively applied in the socio – religious context of the community. This



tradition not only showcases adherence to religious values but also highlights local wisdom in integrating Islamic teachings with local customs. Therefore, this study aims to delve deeper into the understanding and implementation of hadith within the tradition of animal sacrifice as an expression of gratitude in the village of Kebun Durian and to examine how this tradition functions as *living hadith* in the context of the community. In this study, *living hadith* is understood as a form of applying (*life by hadith*) and embodying (*becoming living hadith*) Islamic teachings that live and evolve according to the cultural and social context of the community (Metcalf, 1993). Unlike the normative approach, which emphasizes text and legal understanding, the *living hadith* approach focuses more on how hadith is internalized by the community as a dynamic life experience. Through this perspective, hadith is not merely a set of rules to be followed but is understood and appreciated as a living, contextual guide.

This research aims to analyze and understand how the people of Kebun Durian Village implement the values of hadith in the animal slaughter tradition as an expression of gratitude. The first objective is to explain the background and motivation of the community in carrying out this tradition, examining whether the practice is based on religious values derived from hadith or is merely an inherited custom. Second, this study aims to identify the procedures of this tradition to observe how hadith values are embodied in each stage. Third, the research focuses on analyzing the relevance and interpretation of hadith in the social and cultural context of Kebun Durian Village. Through this approach, specific patterns are expected to emerge, illustrating the role of hadith in shaping the religious traditions of the community.

Research Method

This research was conducted in Kebun Durian Village, located in Gunung Sahilan District, Kampar Regency. This village was selected as the research site due to its long-standing tradition of animal sacrifice as an expression of gratitude. This tradition is particularly intriguing because it is not only practiced during major events like Eid al-Adha but also on other significant occasions, such as acquiring new possessions or other celebrations. This study utilizes a qualitative approach with a phenomenological method to explore the deeper meanings behind the tradition of animal sacrifice as an expression of gratitude in Kebun Durian Village (Alhazmi & Kaufmann, 2022). Phenomenology is chosen because it allows the researcher to understand the phenomenon from the perspective of those who practice it, especially within their social and religious contexts. The data collection methods employed include direct observation and in-depth interviews with community leaders and traditional practitioners. Direct observation is conducted to understand the procedures of animal sacrifice and the meanings behind each stage. In-depth interviews aim to gather rich perspectives from tradition practitioners and religious leaders regarding their understanding and interpretation of the tradition and its relation to hadith (Hasanah, 2017).

The collected data will be analyzed using content analysis and Interpretative Phenomenological Analysis (IPA). Content analysis will explore the underlying meanings in the speech and actions of the community during the slaughtering process (Sumarno, 2020). Meanwhile, the interpretative approach will be applied to analyze how the community interprets hadith and implements it within their social context. Through this phenomenological approach, the study aims to identify specific patterns that illustrate the role of hadith in shaping the religious traditions of the Kebun Durian community (Simanjuntak & Kahija, 2023).

Expressions of Gratitude in the Kebun Durian Community

The tradition in Kebun Durian Village reflects a socio – religious richness that plays an essential role in the lives of its people. Expressions of gratitude in this village, particularly through the tradition of animal slaughter, have deep historical roots dating back to the ancestors. In earlier times, when transportation was limited to bicycles and access to religious knowledge was scarce, this tradition was already practiced as a form of gratitude to Allah SWT for blessings received, such as the acquisition of new belongings or abundant harvests. However, over time, this tradition included practices that leaned toward acts of shirk (associating partners with God). In the past, the community not only slaughtered animals as a sign of gratitude and to share with others but also used the animal's blood to "bathe" new possessions, such as vehicles, houses, or newly acquired land. This tradition served as an expression of gratitude to God for the blessings received, especially for material gains or valuable assets. The animal's blood was typically sprinkled on new items as a symbol of protection and a hope for continued fortune while warding off misfortune (Iros, 2022).

With the guidance of religious scholars, the people of Kebun Durian Village gradually abandoned the practice of using sacrificial blood for blessing possessions. Instead, they began solely conducting animal sacrifices as a form of gratitude to Allah SWT, followed by distributing the meat to village residents as charity. This tradition became not only a form of worship more aligned with Islamic teachings but also a means to strengthen bonds among villagers through the spirit of sharing. Today, the animal slaughter tradition in Kebun Durian Village has a strong Islamic character, serving as a way to foster social ties while reinforcing gratitude to the Creator (Bukhari, 2023). In Kebun Durian Village, expressions of gratitude through animal sacrifice are uniquely conducted, with the type and size of the animal adjusted to the significance or value of what is being celebrated. This tradition has become an integral part of life in the village, highlighting the importance of gratitude for blessings received, whether material or natural.

For example, when someone purchases a new vehicle, the animal sacrificed is chosen based on the type of vehicle. If the new vehicle is a motorcycle, the community sacrifices a chicken as a gesture of thanks. However, if the new vehicle is a car, the expression of gratitude is symbolized by the sacrifice of a goat. Similarly, when constructing a new house or purchasing new land, the people of Kebun Durian Village sacrifice a goat or a cow as a greater form of thanksgiving. This tradition also applies to local fishermen who earn their livelihood from natural resources surrounding the village. When the fishing season in the nearby Lipai River brings in an abundant catch, the fishermen express their gratitude by sacrificing a chicken. This practice honors the blessings bestowed by God through the bountiful fish, while also serving as a hope for continuous fortune (Bukhari, 2023).

Although this tradition has evolved over time, the essence of the animal sacrifice as an expression of gratitude to Allah SWT remains intact. The people of Kebun Durian Village see this practice not only as a symbolic act of sacrifice but also as an opportunity to share with others. After the sacrifice, the meat is usually distributed to family, neighbors, and the surrounding community, strengthening the bonds of brotherhood among villagers. Thus, this tradition not only serves as a means to express gratitude but also fosters solidarity and togetherness within their social lives.

The expression of gratitude in the Kebun Durian community is intricately linked to both cultural heritage and religious beliefs, forming a unique blend of socio – religious practices. This gratitude is not merely personal; it is a communal expression that often

involves sharing blessings with others in the village. By performing animal sacrifices to acknowledge new possessions or significant events, the community demonstrates a deep – rooted sense of appreciation and reverence for divine provision. Each animal sacrifice is carefully matched to the magnitude of the blessing, whether it be a motorbike, a car, or a new home, indicating a symbolic correlation between the act of giving thanks and the perceived value of the received gift. This practice showcases the community's commitment to honoring both tradition and faith, reinforcing collective values and a sense of unity in their shared expressions of devotion.

The Procedure of Animal Slaughter Tradition in Kebun Durian Village

The animal slaughter tradition in Kebun Durian Village, as an expression of gratitude, follows a detailed and meaningful process. This practice is carried out in alignment with Islamic values and aims to seek Allah SWT's blessings. This tradition not only fulfills the ritualistic aspects but also strengthens the bonds within the community. There are several stages and procedures of the animal slaughter practiced by the people of Kebun Durian Village. It begins with the Preparation Stage, which forms the foundation of this ritual. In this stage, meticulous care is taken to honor the spirit of gratitude. The individual performing the ritual, along with their assistants, ensures that all tools and arrangements are in place. Essential preparations include gathering a sharp knife and selecting the appropriate animal. The choice of animal varies depending on the significance of the blessing being celebrated. For example, a chicken may signify smaller blessings, such as acquiring a motorbike, while a goat or cow may mark larger blessings, such as a new house. A buffalo might be reserved for major communal events (Mizar, 2023).

This tradition bears similarities to the practices observed during the Eid al–Adha sacrifice, yet it is distinct in its specific intentions and prayers, as well as the direct connection to a personal or family event. Those assisting with the ritual, typically an *ustad* (Islamic teacher) or respected village elders knowledgeable in both religious and cultural matters, play a significant role. Their involvement ensures that each step aligns with Islamic principles. Before the ritual begins, the animal is inspected for health and suitability to ensure that the meat, later shared with the community, is fit for consumption. This initial inspection also reflects a commitment to cleanliness and respect for the animal, embodying the ethical considerations outlined in Islamic teachings.

Next, the Slaughter Process is carried out with solemnity and precision, often on the premises of the person expressing gratitude and in proximity to the object or asset they are thankful for, such as a newly acquired vehicle or home. This proximity reinforces the symbolic connection between the blessing received and the act of gratitude. The procedure begins with (Mizar, 2023): Orienting the Animal Toward the Qibla. The animal is positioned to face the Qibla, the direction of Mecca, underscoring the religious devotion embedded in the act. The animal is then laid on its left side, especially in the case of larger animals such as goats or cattle, to facilitate the ritual in a manner respectful to Islamic customs. The use of a sharp, a sharpened blade made of steel is used to ensure a swift, humane death, reducing the animal's suffering. According to tradition and Islamic ethics, it is essential not to sharpen the knife in the animal's sight, as this could cause the animal undue fear or anxiety. The act of slaughter begins with the recitation of *bismillah* ("In the name of Allah") and a specific intention that reflects the purpose of the slaughter. The prayer is as follows (Ali, 2022):

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

نويت ان اذبح هذا الانايم لان الطعام من اجينى لله تعالى

"Nawaitu'an Azbaha Hazal Inazuma Lianatto'an Min Ajjaini Lillahi Ta'ala."

"In the name of Allah, I intend to slaughter this animal for Allah and for charity."

Additionally, a prayer of gratitude and supplication for blessings is recited:

اللَّهُمَّ هَذِهِ مِنْكَ وَإِلَيْكَ فَتَقَبَّلْ مِنِّي يَا كَرِيمٌ

"O Allah, this animal is a blessing from You. And with this, I seek closeness to You.

Accept this from me, O Most Generous."

The slaughterer then swiftly severs the right and left carotid arteries in a single motion to ensure a quick death. For animals with long necks, the cut is made at the upper part of the neck. This step is conducted with the utmost respect for the animal, reinforcing the concept that the act of taking life is sacred and not to be taken lightly. Once the animal has passed, it is then skinned and cut into portions. Islamic law emphasizes that no further action should be taken until the animal is completely dead to avoid any unnecessary pain. This respect for the creature is a reminder of the moral responsibility humans bear in utilizing animals as a source of sustenance.

Finally, the tradition concludes with the Meat and Closing Ceremony. This stage emphasizes community values, unity, and sharing through two meaningful options for meat distribution, which symbolize the completion of this religious practice. These two methods—raw meat distribution and a communal meal—highlight both the individual's gratitude and their connection to the larger community, allowing everyone to participate in the blessings of the occasion (Mizar, 2023). In the first method, raw meat is distributed to community members. This gesture strengthens communal ties as it allows others to partake in the blessing received, fostering a spirit of generosity and sharing. Alternatively, the meat is cooked and prepared for a communal feast. In this scenario, the host invites family, friends, and neighbors to join in a meal of gratitude. During the gathering, the host will often formally express their intentions and offer prayers of thanks, followed by the *tahkim* (affirmation of faith), *tahlil* (proclamation of "*La ilaha illallah*" – there is no god but Allah), and additional prayers. This event concludes with a shared meal, reinforcing the bonds within the community and fostering mutual appreciation.

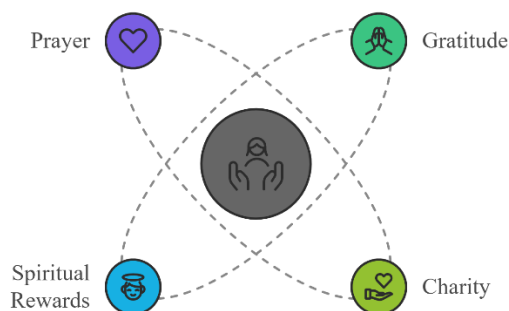
The procedure of the animal slaughter tradition in Kebun Durian Village is structured with careful attention to Islamic law, encompassing both meticulous detail and profound spiritual significance. The process begins with thorough preparation, including selecting a healthy animal, using a sharp tool, and reciting specific intentions and prayers before and during the slaughter. Each aspect reflects the community's adherence to Islamic law in ensuring the halal status of the meat to be consumed and distributed. Furthermore, each step, from orienting the animal towards the Qibla to ensuring a swift death, demonstrates respect for the life sacrificed as an expression of gratitude to the Creator.

The Values of Hadith in the Animal Slaughter Tradition

The animal slaughter tradition in Kebun Durian Village, as a form of gratitude, reflects various values closely aligned with the teachings of Prophet Muhammad's hadiths. The village community believes that every blessing and bounty they receive should be expressed through concrete actions, one of which is sharing with others. This tradition is

not merely a cultural ritual but also holds a profound religious dimension, in line with the hadith's values regarding the importance of gratitude and the virtue of sharing. It reflects a deep interconnection between prayer, gratitude, charity, and spiritual rewards, as depicted in the diagram you shared. In practice, these elements are intricately linked and mutually reinforcing, creating a virtuous cycle that continuously enhances the lives of the local community.

Chart 1. The Spiritual Dimensions of Charity



Firstly, prayer plays a central role in this tradition. Before the slaughter, a specific prayer is recited as an expression of intent and a request for blessings from Allah SWT. This prayer is not merely a formality but a manifestation of the belief that every blessing received must be appreciated by seeking divine protection and continued favor. This is intrinsically related to the concept of gratitude, where the community not only expresses thanks verbally but also actualizes it through concrete actions, such as the ritual of animal sacrifice. Following the slaughter, the meat is distributed to neighbors and fellow villagers as an act of charity. This practice not only strengthens social bonds but also reflects the Islamic teachings that encourage the faithful to share their blessings, especially with those in need. By giving charity, the community not only demonstrates their gratitude but also seeks the spiritual rewards promised in Islamic teachings. The sayings of Prophet Muhammad, which emphasize that even small acts of charity can bring great rewards, serve as a primary motivation for the community to carry out this tradition.

Thus, these four elements—prayer, gratitude, charity, and spiritual rewards—interact with each other, creating a cycle that enriches the spiritual life of the Kebun Durian community. This tradition not only reinforces their religious identity but also fosters a harmonious social order, where every individual learns to be grateful, to share, and to strengthen their relationship with both Allah and fellow human beings. Consequently, the animal slaughter tradition becomes more than just a ritual; it serves as a means of cultivating spiritual awareness, deepening faith, and enhancing solidarity within the community. Several statements from community members reflect hadith values that specifically teach gratitude and charity as expressions of faith. For instance, Mizar's statement, "when receiving sustenance, one must give charity," illustrates the understanding that every blessing should ideally be appreciated by sharing it with others. This statement aligns with a hadith of the Prophet Muhammad SAW transmitted through Shuhaib, which states:

عَجَبًا لِأَمْرِ الْمُؤْمِنِ، إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ، وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ، إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ، فَكَانَ خَيْرًا لَهُ، وَإِنْ أَصَابَتْهُ ضَرَاءٌ، صَبَرَ فَكَانَ خَيْرًا لَهُ

Wondrous is the affair of the believer, for there is good for him in every matter; if he is blessed with prosperity, he is grateful, and that is good for him; if he is afflicted with adversity, he is patient, and that is also good for him (ibn Hajjaj, 1334).

This shows that gratitude, including through acts of charity, is part of faith that brings goodness to a believer.

Furthermore, Ali states, "being grateful is done by sharing," indicating the understanding that sharing is one way to express gratitude tangibly. Similarly, Bukhari's statement, "giving charity brings great rewards," reflects an awareness of the spiritual benefits of charity, as taught in hadiths that emphasize charity as a path to goodness. This statement aligns with the teachings of the Prophet Muhammad SAW, transmitted through Abu Hurairah, which states:

مَنْ تَصَدَّقَ بِعَدْلِ تَمْرَةٍ مِنْ كَسْبٍ طَيِّبٍ، وَلَا يَقْبَلُ اللَّهُ إِلَّا الطَّيِّبَ، وَإِنَّ اللَّهَ يَنْقَبِلُهَا بِيَمِينِهِ، ثُمَّ يَرِيْبُهَا لِصَاحِبِهَا، كَمَا يُرِيْبِي أَحَدَكُمْ فَلَوْهٌ، حَتَّى تَكُونَ مِثْلَ الْجَبَلِ

Whoever gives charity equal to a date from pure earnings, and Allah only accepts that which is pure, then Allah will accept it with His right hand and nurture it for its giver, just as one of you raises his foal, until it becomes like a mountain (al – Bukhari, 1311).

Thus, charity can become an act that brings great rewards to the doer, making every act of sharing, especially in the animal slaughter tradition, a righteous deed.

Meanwhile, Iros expresses that "when acquiring new possessions, they should be prayed for first," referring to the hadith of Prophet Muhammad SAW, transmitted through Abdullah ibn Amr, which emphasizes the importance of praying when receiving new blessings or items. The hadith reads:

إِذَا أَفَادَ أَحَدُكُمْ امْرَأَةً، أَوْ خَادِمًا، أَوْ دَابَّةً، فَلْيَأْخُذْ بِنَاصِيَتِهَا، وَلْيَقُلْ: اللَّهُمَّ إِنِّي أَسْأَلُكَ مِنْ خَيْرِهَا، وَخَيْرِ مَا جُبِلَتْ عَلَيْهِ، وَأَعُوذُ بِكَ مِنْ شَرِّهَا، وَشَرِّ مَا جُبِلَتْ عَلَيْهِ

If one of you acquires a wife, servant, or mount, let him hold its forelock and say: 'O Allah, I ask You for the good of this and the good of what it is inclined to, and I seek refuge in You from its evil and the evil of what it is inclined to (Dawud, 1323).

This prayer implies that every blessing received should be entrusted to Allah SWT to be blessed and kept from undesirable aspects. In the context of the Kebun Durian community, this prayer is recited as a form of spiritual protection over blessings received, expressing gratitude with a cautious and humble acknowledgment of Allah's sovereignty. The animal slaughter tradition in Kebun Durian Village also reflects a collective approach to embodying these values. Each animal slaughtered is prayed over with the intention of giving thanks and sharing the blessings with the local community. This practice not only strengthens social bonds but also serves as a means of educating the younger generation about the importance of gratitude and social responsibility. Through this ritual, the

community learns not only to accept blessings but also to imbue those blessings with meaning through acts that benefit others.

The hadith values reflected in the animal slaughter tradition of Kebun Durian Village demonstrate the influence of Islamic teachings that are deeply ingrained within local culture. With the understanding that every blessing is worthy of gratitude and prayer, the community strengthens the role of Islamic values in their daily lives. This tradition becomes a form of religious education that emphasizes that charity and gratitude are not merely personal acts but social contributions that enhance the bond between individuals and their community.

Furthermore, this tradition shapes a religious identity that not only focuses on the ritual dimension but also on spiritual and social awareness. By integrating hadith values on gratitude and prayer, the Kebun Durian community has established a practice that not only preserves cultural customs but also reinforces their devotion to Islamic teachings. This tradition has a positive impact on communal life, serving as a representation of the harmony between religious values and local customs in shaping a collective identity.

Conclusion

The tradition of animal sacrifice in Kebun Durian Village represents a vivid example of living hadith, where religious teachings are actively integrated into the community's daily life. This tradition, rooted in expressions of gratitude, is more than just a cultural ritual—it embodies Islamic values of thankfulness, charity, and community solidarity. By performing animal sacrifices in response to significant life events, the villagers demonstrate a unique blend of religious devotion and local cultural wisdom. The practice is deeply intertwined with Islamic values, where prayer, gratitude, and charity form a virtuous cycle that strengthens both individual spirituality and social cohesion.

Furthermore, this study highlights how the people of Kebun Durian interpret and internalize hadith in a way that goes beyond mere textual adherence. Instead, hadith becomes a living, evolving guide that informs their actions and reinforces their commitment to Islamic teachings. By examining this tradition through a phenomenological lens, the study reveals that the community's religious practices are not static but are continuously adapted to fit the social context, thus fostering a harmonious blend of tradition and faith. This demonstrates that living hadith plays a significant role in shaping both religious observance and social identity, making the tradition of animal sacrifice a vital aspect of communal life in Kebun Durian Village.

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