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LIVING HADITH: CONCEPT, ROLE, AND DEVELOPMENT IN INDONESIA



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Abstract

This study aims to explore the development and role of living Hadith in Indonesia. Using qualitative methods and a library research approach, this study highlights living Hadith research through the Dimensions website. The findings reveal that living Hadith plays a crucial role in bridging Islamic teachings with local culture, strengthening regional religious identities, and fostering harmony between religion and local wisdom. Additionally, this approach addresses the limitations of rigid and textual traditional normative methods by exploring the actualization of Hadith in social practices and traditions. Living Hadith research contributes to critically evaluating, improving, and reforming traditions to align with Islamic teachings while promoting religious moderation through tolerant, inclusive, and adaptive understandings of Indonesia's cultural diversity. Searches through Dimensions identified 220 scholarly articles on living Hadith, while VOSviewer analysis found 100 researchers contributing to this field. This study affirms that living Hadith development in Indonesia has significantly advanced since the early 2000s, driven by contributions from academics at UIN, IAIN, and STAIN.

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Penelitian ini bertujuan untuk mengeksplorasi perkembangan studi dan peran living hadis di Indonesia. Dengan menggunakan metode kualitatif dan pendekatan penelitian kepustakaan, penelitian ini menyoroti kajian living hadis melalui penelusuran di situs web Dimensions. Hasil penelitian menunjukkan bahwa living hadis memiliki peran penting dalam menjembatani ajaran Islam dengan budaya lokal, memperkuat identitas keagamaan daerah, dan menciptakan harmoni antara agama dan kearifan lokal. Selain itu, pendekatan ini mengatasi keterbatasan metode normatif tradisional yang kaku dan tekstual dengan menggali aktualisasi hadis dalam praktik sosial dan tradisi. Kajian living hadis juga berkontribusi dalam mengkritisi, memperbaiki, dan mereformasi tradisi agar selaras dengan ajaran Islam, sekaligus mempromosikan moderasi beragama yang toleran, inklusif, dan adaptif terhadap keragaman budaya Indonesia. Penelusuran melalui Dimensions menemukan 220 artikel ilmiah tentang living hadis, sementara analisis menggunakan VOSviewer mengidentifikasi 100 peneliti yang berkontribusi dalam kajian ini. Penelitian ini menegaskan bahwa perkembangan living hadis di Indonesia telah meningkat signifikan sejak awal 2000-an berkat kontribusi akademisi dari UIN, IAIN, dan STAIN.



Background

The Prophet Muhammad (peace be upon him) is a role model for his companions and the Muslim *Ummah* and follows everything he said, did, decreed, and characterized.¹ This is known as Hadith. Hadith is the second source after the Qur'an and, at the same time, as a bayan of the verses of the Qur'an so that its meaning can be understood by its people.² Hadith are not as well preserved as the Qur'an, so in receiving and narrating hadiths, it is necessary to know the authenticity and validity of the Hadith, both in terms of its *sand* and *matan*.³ In testing the authenticity of the Prophet Muhammad's Hadith, researchers will come to the conclusion that the Hadith is either accepted (*maqbūl*) or rejected (*mardud*).⁴

The study of a hadith is essential because the Hadith of the Prophet is a source of Islamic law that answers society's problems, especially in matters of *Aqidah*, worship, and *muamalah*.⁵ However, in making the Hadith as evidence,⁶ the Hadith must be ensured to have the *status* of a *maqbūl* Hadith.⁷ Therefore, the study and research of hadith scholars are divided into two, namely in terms of *sand* (study of *takhrīj* Hadith) and *Matan* (*ma'ānil* Hadith),⁸ so that hadith research seems less developed and only revolves around the text.

However, since the 2000s, hadith research has begun to develop and not only revolve around the sand of the Hadith. Hadith scholars have begun to synchronize with the community's practice in the form of social studies and not always rely on

¹ Nawir Yuslem, *Metodologi Penelitian Hadis (Teori Dan Implementasinya Dalam Penelitian Hadis)* (Bandung: Cita Pustaka Media Perintis, 2008), 1.

² Yuslem, 2.

³ Romansyah et al., "Living Hadith of the Lazismu Movement and Its Influence on Indonesian Society," *Religia* 26, no. 1 (March 30, 2023): 1–20, <https://doi.org/10.28918/religia.v26i1.908>; Yuslem, *Metodologi Penelitian Hadis (Teori Dan Implementasinya Dalam Penelitian Hadis)*, 2.

⁴ Ahmad Isnaeni et al., "The Minority Stigma of Niqabi in Social Communities: A Study of Living Sunnah on Niqab-Wearing Students at the Islamic State University in Lampung," *QIJIS (Qudus International Journal of Islamic Studies)* 12, no. 1 (August 28, 2024): 1, <https://doi.org/10.21043/qjis.v12i1.22587>.

⁵ Arwansyah Kirin et al., "Crying From a Religious Perspective and Its Impact on the Physical Health of the Public Servant Communities," *Pakistan Journal of Life and Social Sciences (PJLSS)* 22, no. 2 (2024), <https://doi.org/10.57239/PJLSS-2024-22.2.00769>.

⁶ Siti Qurrotul Aini and Hilyatul Azhar Al-Hanifah, "Living Hadith: Companion for the Dead Traditions of the Tamansari Wuluhan Village Community," *Journal of Islamic History* 3, no. 2 (2023), <https://journal.nurscienceinstitute.id/index.php/jih/article/view/1206/395>.

⁷ Edriagus Saputra et al., "Acculturation of Religion and Local Culture in the Ashura Mandoa Tradition among the Jorong Lubuk Alung Community: A Study of Living Hadith," *Jurnal Ilmiah Al-Mu'ashirah* 21, no. 2 (August 24, 2024): 205–13, <https://doi.org/10.22373/jim.v21i2.24606>.

⁸ Yuslem, *Metodologi Penelitian Hadis (Teori Dan Implementasinya Dalam Penelitian Hadis)*, 4.

the text of the Hadith alone.⁹ With the rapid growth of living hadith research in higher education, especially in the research of students and lecturers in the Hadith Science study program found on the campuses of STAI, STAIN, IAIN, UIN, and other Higher Education Institutions with Science study programs.¹⁰ This hadith research is more pivoted on the activities, receptions, interpretations, and beliefs of the community that are carried out continuously and based directly on the traditions of the Prophet Muhammad, known as the study of living Hadith.¹¹

The study of living Hadith is a fascinating study of Hadith in reviewing various receptions, activities, and traditions carried out by the community in the form of phenomena and socio-cultural based on or the result of the interpretation of the Hadith of the Prophet Muhammad.¹² This research will examine the level and height of researchers among students and lecturers conducting research related to living Hadith. In addition, the research makes living Hadith one of the options offered to hadith researchers, so that it does not only focus on the study of *sand* and *matan* but can also study related to the implementation of the community in understanding the traditions of the Prophet Muhammad, and practiced in the form of activity, tradition, and reception carried out by the community.¹³

As a vast Indonesian country with a diverse society, Indonesian people have a variety of different cultures and traditions, so the majority of Muslim Indonesian people also acculturate between culture and tradition with the implementation of Islamic law, such as the Ashura tradition,¹⁴ Maulid Prophet Muhammad, as well as traditions and community implementation of the Prophet's Hadith. Saifuddin Zuhri and Subkhani Kusuma Dewi, in their book,¹⁵ explain that a researcher named Barbara has carried out research related to living research. With living research has been

⁹ Ja'far Assagaf, "Studi Hadis Dengan Pendekatan Sosiologis: Paradigma Living-Hadis," *Holistic Al-Hadis: Jurnal Studi Hadis, Keindonesiaan Dan Integrasi Keilmuan* 1, no. 2 (2015): 289–316.

¹⁰ Ahmad 'Ubaydi Hasbillah, *Ilmu Living Qur'an-Hadis: Ontologi, Epistemologi, Dan Aksiologi*, ed. Muhammad Hanifuddin (Banten: Maktabah Darus-sunnah, 2019).

¹¹ M.Khoiril Anwar, "Living Hadis," *Farabi* 12, no. 1 (2015): 72–86.

¹² Saifuddin Zuhri Qudsy, "Living Hadis: Genealogi, Teori, Dan Aplikasi," *Jurnal Living Hadis* 1, no. 1 (December 6, 2016): 177, <https://doi.org/10.14421/livinghadis.2016.1073>.

¹³ Muhlil Musolin and Naqiyah Mukhtar, "Living Hadis Berjama'ah Shalat Empat Puluh Hari Pada Masyarakat Desa Salam Kecamatan Gebang Kabupaten Purworejo," *Al-Bayan: Jurnal Ilmu Al-Qur'an Dan Hadist* 6, no. 1 (January 10, 2023): 01–20, <https://doi.org/10.35132/albayan.v6i1.230>.

¹⁴ Edriagus Saputra et al., "The Study of Living Hadith: Acculturation of Local Culture and Religion in Mandoa Asyura Tradition in West Sumatra," *Proceedings of International Conference on Muslim Society and Thought* 4, no. 1 (July 19, 2024): 147–57, <https://doi.org/10.15642/ICMUST.4.2024.1723>.

¹⁵ Saifuddin and Subkhani Kusuma Dewi, *Living Hadis (Praktik, Resepsi, Teks Dan Transmisi)* (Yogyakarta: Q-Media, 2018).

carried out by researchers named Barbara D. Metcalf.¹⁶ Based on the results of her research, the term living began to be used among researchers until now.

In terms of research studies that have been studied by previous researchers related to living Hadith related to traditions, practices, or activities carried out by the community in Indonesia, the author presents several research results, is: first, The study Edriagus Saputra titled "Acculturation of Religion and Local Culture in the *Ashura Mandoa* Tradition among the Jorong Lubuk Alung Community: A Study of Living Hadith"¹⁷ focuses on the practice of *Mandoa*, or collective prayer, during the Ashura celebration in the Jorong Lubuk Alung community, located in West Sumatra, Indonesia. The theoretical framework employs qualitative methods and a phenomenological approach to explore how local cultural practices intertwine with religious beliefs, particularly those stemming from the teachings of Syaikh Burhanuddin, a prominent figure in the *Syatariyah* Order. The findings reveal that the *Mandoa Ashura* tradition is not merely a religious obligation but also a cultural expression that has been preserved and passed down through generations. The community engages in various rituals, such as cooking unique dishes and recounting historical events related to *Ashura*, which serve to reinforce their cultural identity and spiritual beliefs. Additionally, the practice is seen as a means of drawing closer to Allah SWT, reflecting on significant historical events, and fostering self-introspection among participants. Overall, the results indicate that the *Ashura Mandoa* tradition embodies a rich tapestry of local wisdom and religious devotion, highlighting the importance of cultural context in the practice of living Hadith within the Lubuk Alung community.

Second, The study Husna, etc. titled "*Living Hadis Larangan Tidur Setelah Sholat Ashar pada Santri Pondok Pesantren Madinatul Munawwarah Bukittinggi*"¹⁸ focuses on understanding the quality of Hadith regarding the prohibition of sleeping after the Asr prayer and how students at the Madinatul Munawwarah Islamic Boarding School perceive this. The theoretical framework employs a qualitative research method, explicitly utilizing a sociology of knowledge approach, which allows for an in-depth exploration of the student's understanding and implementation of the Hadith in their daily lives. The research findings reveal that there are three hadiths concerning the prohibition of sleeping after the Asr prayer, with varying

¹⁶ Barbara D Metcalf, "Living Hadīth in the *Tablīghī Jama'āt*," *The Journal of Asian Studies* 52, no. 3 (August 23, 1993): 584 – 608, <https://doi.org/10.2307/2058855>.

¹⁷ Saputra et al., "Acculturation of Religion and Local Culture in the *Ashura Mandoa* Tradition among the Jorong Lubuk Alung Community: A Study of Living Hadith."

¹⁸ Husna Husna, Riri Fitria, and Taufiqurrahman Taufiqurrahman, "Living Hadis Larangan Tidur Setelah Sholat Ashar Pada Santri Pondok Pesantren Madinatul Munawwarah Bukittinggi," *Jurnal Budi Pekerti Agama Islam* 2, no. 2 (January 31, 2024): 01 – 18, <https://doi.org/10.61132/jbpai.v2i2.102>.

qualities; one Hadith is classified as *dhaif* but can still be practiced in conjunction with beneficial activities, while another is considered authentic and emphasizes the importance of utilizing afternoon time effectively. The results indicate that while the hadiths may not all be of strong quality, they still hold significance for the students, who are encouraged to engage in extracurricular activities and other productive endeavors instead of sleeping after the Asr prayer, thereby fostering a culture of active participation and motivation among the *santri*.

Third, The study by Erlina and Nasrulloh titled "*Tradisi Makan Bajamba di Minangkabau: Studi Living Hadis*"¹⁹ focuses on analyzing the living hadith as reflected in the traditional practice of eating *bajamba* within the *Minangkabau* culture. The theoretical framework employed in this research is qualitative, utilizing a literature study approach to gather data from primary and secondary sources, including books, reputable news articles, and journal publications. The findings reveal that the implementation of hadis in the *bajamba* tradition is evident through various practices, such as the collective nature of the meal, where participants begin and end their eating together, and the specific etiquette that includes using the right hand and ensuring that food does not fall during the meal. Additionally, the results indicate that these practices reflect adherence to Islamic teachings and strengthen community bonds and cultural identity among the *Minangkabau* people, emphasizing the importance of respecting and valuing food as a divine blessing.

Fourth, the study by Musolin & Mukhtar titled '*Living Hadis Berjama'ah Shalat Empat Puluh Hari pada Masyarakat Desa Salam*'²⁰ focuses on the practice of congregational prayers for forty consecutive days in the Salam Village community, emphasizing the importance of this practice as a reflection of the teachings of the Prophet Muhammad. The theoretical framework is based on the concept of living Hadith, which prioritizes understanding and applying Hadith in everyday life rather than simply analyzing the text and its narrative chain. The study employed a descriptive qualitative approach, utilizing field research methods such as observation, interviews, and documentation to collect data on the community's behavior regarding the forty-day prayer tradition. The findings reveal that the Salam Village community actively participates in this practice, motivated by the virtues highlighted in the Hadith, which promises freedom from hellfire and hypocrisy for those who engage in congregational prayer without skipping the initial takbir. The results indicate a high level of enthusiasm among the villagers, as evidenced by their commitment to

¹⁹ Erlina Erlina and Nasrulloh Nasrulloh, "Tradisi Makan Bajamba Di Minangkabau: Studi Living Hadis," *PERADA* 6, no. 2 (February 25, 2024), <https://doi.org/10.35961/perada.v6i2.1225>.

²⁰ Musolin and Mukhtar, "Living Hadis Berjama'ah Shalat Empat Puluh Hari Pada Masyarakat Desa Salam Kecamatan Gebang Kabupaten Purworejo."

attending the prayer consistently for forty days, fostering a sense of community and discipline in their religious observance.

This research will describe the living hadith studies conducted by researchers in Indonesia. This article provides three crucial issues in living hadith studies. First, it explains the concept of living Hadith as a form of Hadith research for academics in Indonesia. Second, it describes the role and contribution of living hadith studies in developing local traditions and culture in Indonesia. Third, it reveals how much interest in living hadith research is conducted annually by researchers in Indonesia.

Research Method

This research raises themes related to the study of living Hadith, its role, and the development of living hadith studies in Indonesia. This research uses a qualitative method with a library research model. This research explores living hadith studies in Indonesia and focuses on the concept, role, and development of living hadith studies in Indonesia. The data source of this research is the results of research conducted by researchers, such as theses, dissertations, and scientific articles. The supporting sources of this article are books and scientific articles related to the theme of discussion. The search for living hadith research has been carried out using the Dimension website with the keyword 'living hadith'. Once found, selective articles are discussed according to the theme and then with the analysis of the data obtained. Furthermore, the data that has been received will be reviewed, classified, and presented in the form of narratives and graphs to make it easier to understand the data. Then, the author also tracks the data and maps it using the Vosviewer application.

Result And Discussion

Theme 1: The Concept of Living Hadith

By definition, living Hadith comes from the syllable "living," which comes from the English word "live," which means ongoing or life. Similarly, living in Arabic uses the word *al-hayy*, meaning life.²¹ Hadith is anything attributed to the Messenger of Allah in the form of words, deeds, decrees, and attributes.²² However, scholars have different perspectives on understanding the meaning of hadith. Then, according to the *ushuluyyin*, Hadith are

²¹ Muhammad Rafi, "Living Hadis : Studi Atas Tradisi Sedekah Nasi Bungkus Hari Jumat Oleh Komunitas Sijum Amuntai," *Jurnal Living Hadis* 4, no. 1 (September 2, 2019): 133, <https://doi.org/10.14421/livinghadis.2019.1647>.

²² Masrukhin Muhsin, "Memahami Hadis Nabi Dalam Konteks Kekinian: Studi Living-Hadis," *Holistic Al-Hadis: Jurnal Studi Hadis, Keindonesiaan Dan Integrasi Keilmuan* 1, no. 1 (2015): 4.

اقواله صل الله عليه وسلم وافعاله وقاريره مما يتعق بـ حكم بـ²³

Meanwhile, according to the *muhaddisin* themselves, Hadith means

ما أضيف الى النبي صل الله عليه وسلم من قول او فعل او تقرير او صفة²⁴

Therefore, when the two scholars' arguments are combined, living Hadith means reviving the Prophet Muhammad's traditions through a community's practices, activities, receptions, and practices.²⁵ In other words, living Hadith is an activity, practice, or tradition carried out by Muslim communities to interpret the meaning of Hadith in their daily lives.²⁶

In living hadith research, the object of study is not to focus on the text of the Hadith or its commentary.²⁷ However, it is more focused on contextualizing community meaning, which is carried out through a reception, practice, or activity in the form of socio-culture in the community.²⁸ According to Ahmad 'Ubaydi Hasbillah, the object of the study of living Hadith is the manifestation of Hadith in a non-textual form, such as multimedia, images, culture/tradition, or a person's thoughts manifested in the form of their behavior.²⁹

Theme 2: The Important Role of Living Hadith Research for the Development of Tradition and Culture in Indonesian Society

Living hadith research plays a vital role in connecting religious teachings with local traditions and cultures of Indonesian society, which is rich in diversity of customs. This method not only sees Hadith as a fixed normative text but also as a dynamic practice that is brought to life in the social context of society. The following are some of the important roles of living Hadith in the development of traditions and cultures in Indonesia:³⁰

First, it will strengthen local religious and cultural identity. Living Hadith helps explain how people combine religious teachings with local traditions, thus creating distinctive religious identities in various regions. For example, *Maulid Nabi*, *Yasinan*,

²³ Khusniati Rofiah, *Studi Ilmu Hadis* (Yogyakarta: IAIN PO Press, 2018), 3.

²⁴ Abdul Majid Khon, *Ulumul Hadis* (Jakarta: Amzah, 2018), 6.

²⁵ Hasbillah, *Ilmu Living Qur'an-Hadis: Ontologi, Epistemologi, Dan Aksiologi*, 29.

²⁶ Qudsy, "Living Hadis: Genealogi, Teori, Dan Aplikasi."

²⁷ Jajang A Rohmana, "Pendekatan Antropologi Dalam Studi Living Hadis Di Indonesia: Sebuah Kajian Awal," *Holistic Al-Hadis: Jurnal Studi Hadis, Keindonesiaan Dan Integrasi Keilmuan* 1, no. 2 (2015).

²⁸ Akhmad Roja Badrus Zaman, "Resepsi Al-Quran Di Pondok Pesantren Al-Hidayah Karangsuci Purwokerto," *MAGHZA: Jurnal Ilmu Al-Qur'an Dan Tafsir* 4, no. 1 (June 19, 2019): 15 – 31, <https://doi.org/10.24090/maghza.v4i1.2142>.

²⁹ Hasbillah, *Ilmu Living Qur'an-Hadis: Ontologi, Epistemologi, Dan Aksiologi*, 50.

³⁰ Dona Kahfi. MA. Iballa, "Tradisi Mandi Balimau Di Masyarakat Kuntu: Living Hadis Sebagai Bukti Sejarah," *Jurnal Living Hadis* 1, no. 2 (October 1, 2016): 275, <https://doi.org/10.14421/livinghadis.2016.1122>.

or *tahlilan* practice shows how Islamic teachings are translated and implemented according to local culture. This research reinforces these traditions as part of the community's religious expression. Second, Islamic teachings should be integrated with local wisdom. The study of living Hadith plays a role in bridging the teachings of Hadith with local wisdom values such as cooperation, respect, and tolerance. By examining how Hadith is brought to life in customs, this study helps to create harmony between religion and culture so that Islam can be applied contextually without negating positive local traditions.

Third, to criticize and straighten customary practices that are inconsistent with the Hadith. Through the living hadith approach, researchers can identify and evaluate customary practices that are not in line with the teachings of the Hadith or that require straightening. For example, in some customs related to marriage and inheritance distribution, some practices are considered deviant from Islamic teachings. This research encourages the community to carry out cultural reform gradually without losing the essence of local wisdom. Fourth, encouraging social and religious renewal. Living hadith research also plays a role in social and religious renewal, especially regarding contemporary issues such as gender equality, women's rights, and the social role of Muslims. By identifying how Hadith is understood and applied in society, this research opens a space for dialogue for change and strengthening Islamic values that are relevant to the times.

Fifth, enriching Islamic studies in Indonesia. The living hadith method enriches Indonesia's previously more normative approach to Islamic studies. By combining the perspectives of anthropology, sociology, and religious studies, this research provides a more holistic understanding of how Islamic teachings and Hadith develop along with society's cultural and social dynamics. Sixth, Developing Harmonization between Religion and Culture. By exploring the practices of the community, living hadith research helps to promote harmonization between religion and culture so that the community can flexibly implement Islamic teachings without sacrificing beneficial customs and traditions. A concrete example is how communities have successfully integrated Islamic teachings into the traditional events of marriage, birth, and death, enriching the spiritual significance of these events.

Therefore, it can be concluded that living hadith research has a strategic role in encouraging the development of tradition and culture in Indonesia. By seeing Hadith as a teaching that is dynamically lived and practiced in society, this research contributes to the harmonization between Islamic teachings and local wisdom. In addition, living Hadith also opens space for social renewal and the straightening of customary practices that are not in line with Islamic teachings, thus enriching Indonesia's Islamic and cultural identity in the modern era. In addition, the study of

living Hadith significantly contributes to supporting and strengthening religious moderation in Indonesia, a religious approach that is tolerant, inclusive, and balanced between religious commitment and respect for diversity. As a method that examines how Hadith is understood and practiced in people's lives, living Hadith helps build a contextualized understanding of religion that is in harmony with society's cultural and social values. It also helps people avoid extremism and radicalism while encouraging dialogue and harmony between religion and local culture. Through this approach, Islam in Indonesia could develop as a friendly, relevant, and contextualized religion in accordance with the spirit of moderation that values diversity and togetherness.

Theme 3: The Development of Living Hadith Research in Indonesia

Indonesia is a vast country with a population of ethnicities, languages, religions, and various traditions and cultures. With the diversity in this maritime country, the entire occupation is united in a philosophy, *Bhineka Tunggal Ika* (many, yet one or unity in diversity). In addition, Indonesia is also inhabited by a majority Muslim population. Therefore, the diversity of cultures and traditions carried out by the community connects with the religion they believe in. It is also inseparable from the guidelines of Muslims, especially the Hadith of the Prophet Muhammad Saw. Living Hadith research emerged as a response to the need to understand how hadith texts are lived and practiced in the daily lives of Muslims.³¹ Unlike normative studies focusing on textual aspects and *sand* criticism, this approach examines the sociocultural context in which Hadith is practiced.³² This concept developed along with the increasing awareness of the plurality of religious practices in various regions, where people not only understand Hadith literally but also interpret and adapt them to local conditions. Living hadith thus emphasizes the dynamic and contextual aspects of Hadith in shaping people's behavior and traditions, which is increasingly relevant for viewing religious phenomena in contemporary society.

The living hadith method developed in Indonesia as a response to the need to understand Hadith not only in text form³³ but also in the socio-cultural context in which the Hadith is lived and applied by the community. The term refers to the study of the existence and practice of Hadith in the daily lives of Muslim communities, including in aspects of worship, customs, and social interactions. Several factors fueled the emergence of this method. First, the influence of Islamic contextualization studies that developed from the late 20th century to the early 21st century, where

³¹ Hafizzullah and Fadhlilah Iffah, "Living Hadis Dalam Konsep Pemahaman Hadis," *Thullab: Jurnal Riset Dan Publikasi Mahasiswa* 1, no. 1 – 15 (2021).

³² Hasbillah, *Ilmu Living Qur'an-Hadis: Ontologi, Epistemologi, Dan Aksiologi*.

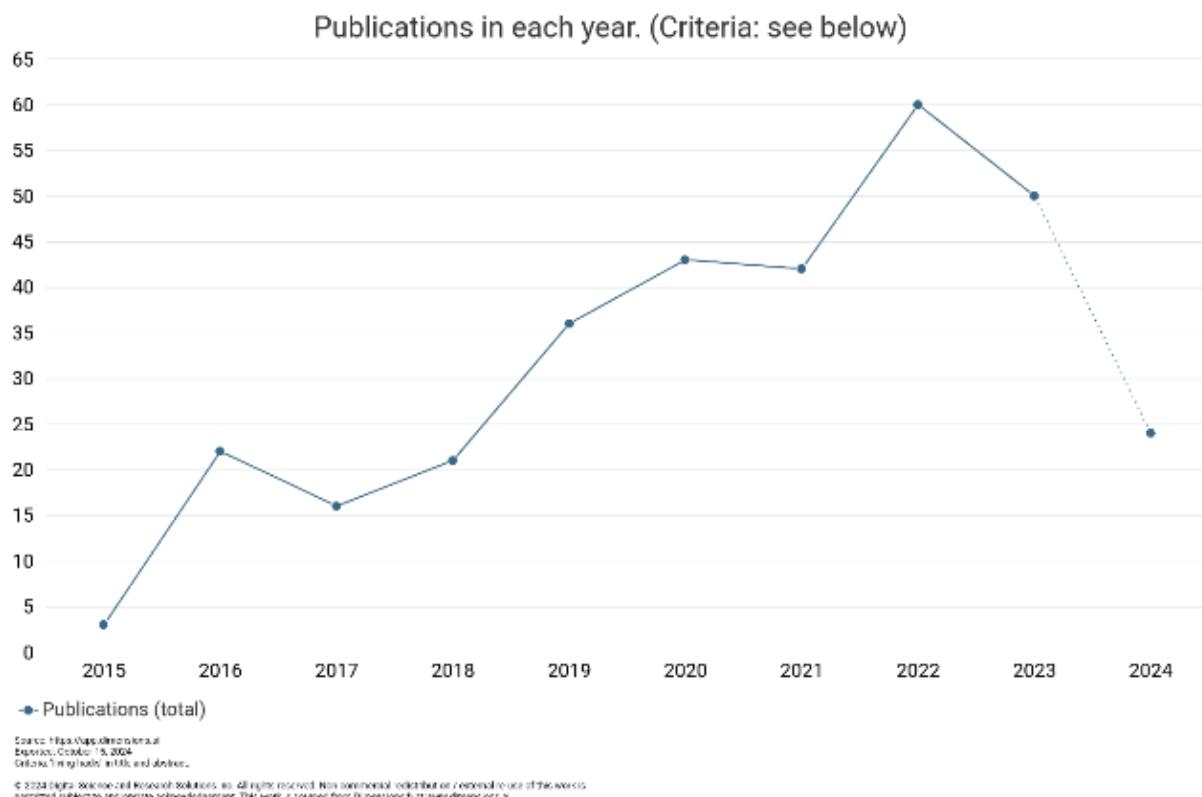
³³ Anwar, "Living Hadis."

Islamic studies in Indonesia shifted from a textual approach to a contextual approach. Living Hadith emerged as part of the effort to understand how Muslim communities practice Islamic teachings daily, especially in local traditions and customs. Secondly, this method is fuelled by the need to understand Indonesia's diverse local cultures and traditions. Many social practices or customs are rooted in the understanding of Hadith, although they do not always correspond to the explicit hadith texts. This study aims to explore the role of Hadith in shaping people's religious practices, such as marriage, birth, and death traditions in different regions. Third, living Hadith developed as a response to the limitations of traditional normative methods, which focus more on the authenticity of the text (*sanad* and *matan*) and less on how the Hadith is understood and practiced. With living Hadith, the scope of hadith studies is broadened through the interaction between text and context, making hadith something that is alive and dynamic in Muslim societies. Fourth, the development of this method was encouraged by academics and Islamic educational institutions, such as UIN, IAIN, and *Pesantren*, which promoted anthropological and sociological approaches in the study of Hadith. Dissertations and research on living Hadith began to flourish in the early 2000s and became increasingly popular in various Islamic universities.³⁴

Some of the topics often studied in this research include the prohibition of traditional marriage and its relevance to Hadith, local religious rituals such as *Maulid* and *Yasinan* traditions, and the role of Hadith in gender and women's rights discourse. Living hadith research also encourages dialogue between local religious practices and universal understandings of Hadith, enriching Islamic studies in Indonesia. If we look at the results of scholars' research on the study of living Hadith in Indonesia, this study has developed rapidly. This claim resulted from research using the Dimension website and writing the keyword "Living hadith."

³⁴ Idris Siregar, "Studi Living Hadis: Dilihat Dari Perkembangan Dan Metodologi," *SHAHIH (Jurnal Kewahyuan Islam)* 5, no. 1 (March 10, 2022), <https://doi.org/10.51900/shh.v5i1.15154>.

Figure 1: Graph of Living Hadith Research



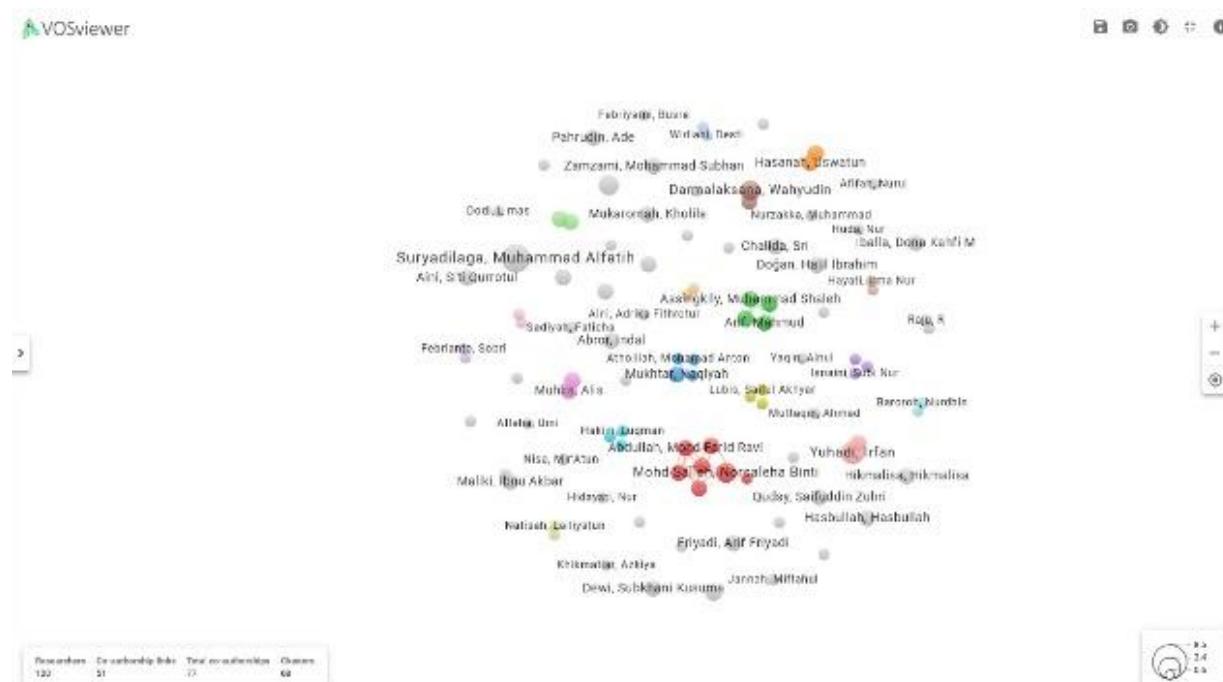
Source: Dimension Website

Based on the analysis of the graph above, it can be described that in the Initial Period (2015-2017): In this period, the number of publications related to Living Hadith is still relatively low and tends to fluctuate, with a range of around 15-25 publications per year. This shows that academic interest in Living Hadith research is starting to grow but is not yet significant. Improvement (2018-2021): There has been a consistent increase in the number of publications over several years, with a peak seen in 2021. This indicates that attention to Living Hadith studies began to increase during this period among academics and researchers. This may have been fuelled by the growth of interdisciplinary studies and the realization of the importance of understanding the application of Hadith in the context of people's lives. Peak Publication (2022): The year 2022 represents the highest peak in publication trends, with more than 55 publications. This significant increase could be due to the maturing theoretical framework of Living hadith and the growing number of case-based studies in different regions. Conferences, scholarly journals, and interdisciplinary collaborations likely contributed to this surge. Decline (2023-2024): After reaching its peak, the number of publications declined in 2023, and in 2024, it also appeared to decrease. However, this does not mean that there is no research on the study of living Hadith, but it could be that living hadith research with a search based on Dimension's website is less detectable. Because in the study of living Hadith, not all research titles or

publication articles in online journals are labeled living Hadith, so they appear to be reduced.

Furthermore, the author also mapped the authors who have published scientific articles and indexed by Dimension, then found 168 authors who have written their research related to living Hadith with the following mapping:

Figure 2: Mapping of Authors Related to Living Hadith



Source: VosViewers

The figure above is the result of mapping the collaboration of researchers in the study of living Hadith in Indonesia, visualized using VOSviewer. This diagram illustrates the relationships and linkages between researchers based on the number of co-authorship publications. There are 100 researchers identified, with 51 co-authorship links indicating the extent to which researchers work together in this field. The visualization is divided into clusters represented by different colors, indicating research groups with overlapping themes or focus on living hadith studies. Names such as Suryadilaga Muhammad Alfatih, Yuhadi Irfan, and Mohd Salleh Norsaaleha Binti emerge as highly connected researchers, signifying their important role in the research network. With 68 clusters formed, this mapping shows the diversity and dynamism of research in Indonesia on how Hadith is understood, lived, and applied in people's lives contextually.

Conclusion

Living Hadith is an approach to the study of Hadith that focuses not only on the text's authenticity but also on how Hadith are understood, lived, and applied in the daily lives of Muslim communities. This method expands the study of Hadith by taking into account the interaction between normative teachings and socio-cultural contexts, making Hadith dynamic and relevant to local traditions. In Indonesia, living Hadith plays an essential role in connecting religious teachings with local culture, strengthening distinctive religious identities in different regions, and promoting harmony between religion and local wisdom. Moreover, living Hadith helps to overcome the limitations of traditional normative methods that are often textual and rigid. By looking at how Hadith is actualized in customs and social practices, this method plays a role in criticizing, rectifying, and reforming traditions to bring them in line with Islamic teachings. Furthermore, living hadith research also encourages religious moderation by creating a tolerant, inclusive, and adaptive understanding in accordance with Indonesia's cultural diversity. The development of living hadith studies in Indonesia has grown rapidly, especially since the early 2000s, with major contributions from academics and Islamic Higher Education Institutions such as UIN and IAIN. This research not only addresses issues such as local religious rituals and traditional marriages but also covers contemporary topics such as women's rights and gender equality. Thus, the study of living Hadith enriches the study of Islam in Indonesia while encouraging religious practices relevant to changes in conditions and in harmony with the values of togetherness in a plural society.

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