

The Relevance of Textual and Living Hadith Studies in Indonesia: Methodologies and Their Contributions to the Comprehension of Hadith

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DOI: <https://doi.org/10.32505/al-bukhari.v8i1.9125>

Submitted: 2024-07-14 | Accepted: 2025-06-11 | Published: 2025-06-30

Abstract

This study explores the relevance of textual and living Hadith approaches in Indonesia, focusing on the methods employed and their contributions to a contextual and applicable understanding of Hadith. The textual approach emphasizes a literal and scriptural interpretation of Hadith, while the living Hadith approach highlights the application and practice of Hadith in the daily lives of Muslim communities. Through a qualitative analysis utilizing historical and philosophical perspectives on various religious studies and practices in Indonesia, this article demonstrates that both approaches are complementary in enriching Islamic insight and enhancing the contextual understanding of Hadith within local settings. The findings indicate that textual studies concentrate on deriving meaning from Hadith texts based on established interpretive principles, whereas living Hadith studies investigate community practices shaped by their understanding of these texts. Living Hadith reflects an acculturation between Hadith and local culture, necessitating an interdisciplinary approach, particularly from the social sciences, to fully grasp Hadith phenomena in the Indonesian context. Together, these two approaches contribute significantly to understanding and contextualizing the Prophet's teachings in an accurate and relevant way for Indonesian society. The primary contribution of this study lies in offering a comprehensive perspective on the importance of integrating textual and living Hadith methodologies to develop a dynamic, relevant, and socially responsive understanding of Hadith in Indonesia.

Keywords: Method, Text Study, Living Hadith.

Abstrak

Kajian ini membahas relevansi antara pendekatan hadis textual dan living hadis di Indonesia, dengan fokus pada metode yang digunakan dan kontribusinya terhadap pemahaman hadis secara kontekstual dan aplikatif. Hadis textual menekankan pada pemahaman teks hadis secara literal dan textual, sementara living hadis menyoroti penerapan dan praktik hadis dalam kehidupan masyarakat sehari-hari. Melalui analisis kualitatif dengan pendekatan sejarah dan filosofis terhadap berbagai studi dan praktik keagamaan di Indonesia, artikel ini menunjukkan bahwa kedua pendekatan tersebut saling melengkapi dalam memperkaya wawasan keislaman dan memperkuat pemahaman hadis dalam konteks lokal. Hasil penelitian menunjukkan bahwa kajian teks fokus pada makna teks Hadis berdasarkan kaidah tertentu, sedangkan kajian living Hadis mengkaji praktik masyarakat yang dipengaruhi oleh pemahaman mereka terhadap teks. Living Hadis merupakan akulturasi antara Hadis dan budaya lokal, sehingga memerlukan pendekatan interdisipliner dari ilmu sosial untuk memahami fenomena Hadis dalam konteks masyarakat Indonesia. Kedua kajian ini berkontribusi dalam memahami dan membumikan ajaran Nabi secara benar dan relevan di Indonesia. Kontribusi utama dari kajian ini adalah memberikan gambaran komprehensif tentang pentingnya integrasi metode textual dan living hadis dalam mengembangkan pemahaman hadis yang relevan dan adaptif terhadap dinamika sosial dan budaya Indonesia.

Kata kunci: *Metode, Kajian Teks, Living Hadis.*

Introduction

Hadith is one of the primary sources of Islamic teachings, containing the life guidance of the Prophet Muhammad (peace be upon him). Understanding Hadith is not only essential for preserving the authenticity of Islamic doctrine but also for applying it contextually by societal dynamics. In the field of Islamic studies in Indonesia, approaches to Hadith are generally categorized into two main streams: textual studies and living Hadith.

Textual studies focus primarily on interpreting Hadith texts based on the established principles of Hadith sciences, while living Hadith emphasizes the practices and lived experiences of communities influenced by their understanding of those texts. Both approaches play a significant role in enriching Islamic discourse and ensuring the relevance and applicability of the Prophet's teachings within the Indonesian social and cultural context. This article aims to examine the relevance, methods, and contributions of these two approaches in developing a comprehensive and applicable understanding of Hadith in Indonesia.

In the process of Hadith comprehension, various approaches have emerged, among which textual analysis and the study of living Hadith are

particularly prominent. The textual approach is oriented toward the semantic analysis of Hadith texts based on the principles of Hadith sciences and hermeneutical theory, aiming to maintain the authenticity and originality of the sources. In contrast, the living Hadith approach explores how Indonesian communities integrate and interpret Hadith within their everyday cultural practices, making it a dynamic part of their social and cultural realities.

Given Indonesia's rich cultural and traditional diversity, a Hadith approach that goes beyond textual interpretation to include social realities becomes increasingly vital. Therefore, a comprehensive understanding of Hadith must incorporate both textual and contextual perspectives. This article seeks to explore the interrelationship between textual and living Hadith studies, highlighting their respective roles and how their integration can enhance the localization and relevance of the Prophet Muhammad's teachings in contemporary Indonesian society.

Hadith studies in Indonesia were initially conducted through a textual approach, primarily aimed at addressing legal issues within society. In 2007, a new approach emerged—the living Hadith approach—which differed significantly from the traditional textual methodology. While textual studies concentrate on the analysis of the text (matan), chain of transmission (sanad), and the authenticity of the Hadith, living Hadith focuses on the actual practices and expressions of Hadith as manifested in everyday life within communities.¹

Textual understanding is grounded in the principles found in 'Ulūm al-Ḥadīth, Uṣūl al-Fiqh, and classical Arabic grammar. This form of interpretation is well-established and widely accepted among traditional scholars. In contrast, contextual understanding relies on modern methods and approaches that differ significantly from textual methodologies. As a result, contextual interpretations often produce outcomes that diverge from, and at times even contradict, those derived from textual analysis. Therefore, the application of contextual understanding requires careful consideration and prudence.²

Based on the aforementioned studies, there has been no research specifically examining the application of textual and living Hadith approaches from the perspective of methodological comparison and their respective contributions to Hadith understanding. This gap is what the present study seeks to address as its novelty.

¹Umi Hanik dan Ibnu Hajar Ansori, "The Study of Living Hadith of the Ancak Tradition in Wedoroklurak Village, Candi, Sidoarjo," *ESENSIA: Jurnal Ilmu-Ilmu Ushuluddin*, 20, Nomor (20019): 225–39.

² Ramli Abdul Wahid, "Hadis Di Indonesia," *Perkembangan Metode Pemahaman Hadis Di Indonesia* 3, no. 2 (2014): 208–20.

The Historical Development of Hadith Studies in Indonesia

Compared to studies in fiqh (Islamic jurisprudence), tafsir (Qur'anic exegesis), Sufism, Islamic education, and other Islamic disciplines, Hadith studies³ have just existed in Indonesia. Van Der Berg, who conducted research on Islamic boarding schools (pesantren) in the Nusantara region in 1886 CE, did not mention Hadith as one of the subjects taught. Based on this observation, Martin van Bruinessen concluded that at that time, Hadith had not yet been established as a distinct subject in the pesantren curriculum. Martin further explained that while students (santri) did encounter many Hadiths during their studies, this occurred within the context of other disciplines particularly fiqh (Islamic jurisprudence) as there was no fiqh text that was not supported by Hadith-based arguments. However, the Hadiths encountered were already processed within the frameworks of other Islamic sciences, rather than being studied independently as a separate field.⁴

Howard M. Federspiel stated that discussions on Hadith during the Dutch colonial period were still considered part of discussions on Islamic jurisprudence (fiqh), and not yet recognized as an independent field of study. Similarly, Kaarel Steenbrink, a Dutch orientalist and scholar, noted that during his research on Islamic texts at the National Library of Indonesia, he did not find a single Hadith compilation or work on Hadith sciences authored by Indonesian scholars.

At that time, Indonesian scholars primarily read and taught well-known Hadith texts such as *Bulūgh al-Marām* by Ibn Hajar al-‘Asqalānī, *Matn al-Arba ‘īn* by Imām al-Nawawī, and *Matn al-Bayqūniyyah* by Imām al-Suyūtī, along with classical fiqh texts, particularly from the Shāfi‘ī school. However, these works were taught without critical analysis or verification of the authenticity of their chains of transmission (sanad) and textual content (matn). It was generally assumed that the *ijtihād* (independent legal reasoning) of previous scholars was final, and thus, contemporary scholars were not expected to re-examine the validity or authenticity of individual Hadiths.⁵

Scholarly works in the field of Hadith only began to emerge in the early 20th century, and even then, they did not delve deeply into specific areas of Hadith sciences. This was primarily due to the limited societal need and lack of responsiveness toward the development of Hadith studies during that period. At the time, the Indonesian nation was still heavily engaged in practical and applied concerns rather than theoretical development. As a result, it is not surprising that

³ Ismā’īl ibn ‘Umar ibn Katsir, *Al-Bā’its Al-Hatsīts Ilā Ikhtishār ‘Ulūm Al-Hadīts*, (Beirut: Dar al-Kutub al-‘Ilmiyah, n.d.).h. 20.

⁴ Martin Van Bruinessen, *Kitab Kuning Pesantren Dan Tarekat: Tradisi-Tradisi Islam Di Indonesia*, (Bandung: Mizan, 1995), hlm 161.

⁵ Ramli Abdul Wahid, *Perkembangan Kajian Hadis Di Indonesia: Studi Tokoh Dan Ormas Islam*, (Makasar: Postgraduate Program State Islamic Universities, 2005). hlm. 23.

Hadith instruction remained intertwined with other Islamic disciplines. Scholarly works in book form that focused specifically on Hadith and its sciences (*hadīth wa 'ulūmuhi*) only began to proliferate in the latter half of the 20th century. This scholarly movement was pioneered by figures such as T.M. Hasbi Ash-Shiddieqy and Syuhudi Ismail.⁶

Hadith studies in Indonesia began to be conducted more intensively around the 1970s, marked by a growing number of Indonesian Muslim scholars and intellectuals who had completed their studies in Hadith disciplines in the Middle East. This development was further supported by the establishment of Islamic Higher Education Institutions (*IAIN*, *STAIN*, and *STAI*), particularly departments specializing in Qur'anic Exegesis and Hadith Studies (*Tafsir-Hadith*). With these two key components, Hadith scholarship in Indonesia has continued to develop, and to this day, both Hadith studies and Hadith sciences ('ulūm al-hadīth) have shown significant growth and advancement.⁷

Various efforts have been undertaken to realize this objective, including the introduction of new areas within Hadith studies. One such development is the emergence of *Living Hadith* studies, pioneered by Sahiron Syamsuddin et al. in their book *Metodologi Penelitian Living Qur'an dan Hadis*, which gained traction even before the issuance of the Ministerial Decree (KMA). This approach has increasingly gained recognition among Hadith students and academics. Unlike textual studies, which focus on the meaning of Hadith based on specific interpretive principles, Living Hadith represents an integrative and interconnected approach that engages Hadith with various disciplines in the social sciences, including anthropology, ethnography, phenomenology, and others. Living Hadith focuses on examining lived phenomena—practices, traditions, rituals, or behaviors embedded in communities—that are rooted in the Prophetic traditions (Hadith) of the Prophet Muhammad (peace be upon him).

The Orientation of Contemporary Hadith Studies in Indonesia

As previously explained, Hadith studies in Indonesia initially took the form of textual analysis, primarily conducted by Islamic organizations such as Nahdlatul Ulama, Muhammadiyah, and other Islamic groups. In later periods particularly since the establishment of Postgraduate Programs (PPs) in the 1980s contextual approaches began to emerge. This shift is reflected in students' academic works, such as theses and dissertations, which no longer focused solely on the literal meaning of Hadith texts. Instead, these studies began to incorporate

⁶ M.Ag Idri and Rohaizan Baru, "The History and Prospect of Hadith Studies in Indonesia," *International Journal of Academic Research in Business and Social Sciences* 8, no. 7 (2018): 1037–49, <https://doi.org/10.6007/ijarbss/v8-i7/4531>.

⁷ Wahid, *Perkembangan Kajian Hadis Di Indonesia: Studi Tokoh Dan Ormas Islam*.

external dimensions through various approaches, including linguistic, historical, sociological, socio-historical, anthropological, psychological, semantic, and hermeneutical methods.⁸ In addition, these studies also consider the contextual circumstances surrounding the Prophet Muhammad (peace be upon him) at the time the Hadith was spoken, including the situational context of the utterance, the conditions during its interpretation, the scope of meaning, as well as the function and position of the Prophet as a source of divine guidance and information.⁹

This implies that the text (*matan*) of Hadith may need to be understood in different ways: some should be interpreted textually, others contextually, and some require both textual and contextual approaches simultaneously. This indicates that the content of the Prophet's Hadiths encompasses temporal, local, and universal dimensions.¹⁰ In addition, there are actions of the Prophet Muhammad (peace be upon him) that were carried out in his capacity as a private individual, and thus, they are not universally applicable. For instance, this hadith:

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى، قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنِ ابْنِ شَهَابٍ، عَنْ عَبَادِ بْنِ تَمِيمٍ،
عَنْ عَمِّهِ، أَنَّهُ رَأَى رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مُسْتَلْقِيًّا فِي الْمَسْجِدِ وَاضِعًا
إِحْدَى رِجْلَيْهِ عَلَى الْأُخْرَى.

Yahya ibn Yahya narrated to us; he said, "I recited (this Hadith) to Malik and Ibn Shihab, from 'Abbad ibn Tamim, from his uncle: that he saw Rasulullah Saw. lie down in the mosque while putting his foot above the other foot".¹¹

The above Hadith provides guidance regarding the Prophet Muhammad's (peace be upon him) posture while lying down at that time, namely, placing one leg over the other. This description suggests that the Prophet was in a state of comfort, reclining in the position described in the wording of the Hadith.¹²

The distinction between textual and contextual understanding can be observed in the incident when the Prophet Muhammad (peace be upon him) gave instructions to a military unit dispatched to confront the Banu Qurayza. The Prophet warned them not to perform the 'Asr prayer until they had reached the settlement of Banu Qurayza. As narrated in *Sahih al-Bukhārī*, before the group

⁸Wahid, "Hadis Di Indonesia."

⁹ Ansharullah, La Ode Ismail Ahmad, and Abustani Ilyas, "Studi Kitab Paradigma Baru Memahami Hadis Nabi Karya Arifuddin Ahmad," *Ihyaussunnah: Journal of* ..., 2022, 61–72.

¹⁰ M. Syuhudi Ismail, *Hadis Nabi Yang Tekstual Dan Kontekstual; Telaah Ma'anial-Hadits Tentang Ajaran Islam Yang Universal, Temporal Dan Lokal*, (Jakarta: Bulan Bintang, 1994).hlm. 4.

¹¹ Muslim bin Hajjaj ibn Muslim al-Qusyairi al-Naisaburi, *Al-Jami' Al-Sahih*, (Beirut: Dar Ihya Al-Kutub Al-'Arabiyyah, n.d.). vol. III, hlm. 1662.

¹²Derajat, "Criticism of Sanad and Matan Perspective of Muhammad Syuhudi Ismail in Understanding The Hadith of Fasting Sunnah Rajab."

arrived at the location, the time for 'Asr was nearly over. In this situation, some of the Companions exercised *ijtihād* and decided to perform the 'Asr prayer before arriving, interpreting the Prophet's instruction as being contextual rather than literal.

This indicates that the Prophet was not, at that time, providing a directive regarding the prescribed time for the 'Asr prayer, but rather offering strategic instruction intended to hasten the army's movement toward the battlefield in order to seize control of key strategic positions. Some Companions interpreted this instruction textually and, out of respect and caution, did not dare to deviate from the Prophet's words; thus, they performed the 'Asr prayer only after arriving in the settlement of Banu Qurayza, even though the prayer time had already passed. When news of this reached the Prophet, he approved the actions of both groups of Companions. This demonstrates that contextual interpretation of Hadith already occurred during the Prophet's lifetime, and that differing understandings were accommodated within the framework of the Prophetic tradition.¹³ To better understand the difference between textual and contextual approaches to Hadith studies, the following example can be considered:

In the history of *Shahîh al-Bukhâri*¹⁴ said:

حَدَّثَنَا عُثْمَانُ بْنُ الْمِيَثَمِ، حَدَّثَنَا عَوْفٌ، عَنْ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ، قَالَ: لَقِدْ نَفَعَنِي اللَّهُ بِكَلِمَةٍ سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَيَّامَ الْجَمَلِ، بَعْدَ مَا كِدْتُ أَنْ أَلْحُقَ بِأَصْحَابِ الْجَمَلِ فَأَفَاتَلَ مَعَهُمْ، قَالَ: لَمَّا بَلَغَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ أَهْلَ فَارِسَ قَدْ مَلَّكُوا عَلَيْهِمْ بِنْتَ كِسْرَى، قَالَ: «لَنْ يُفْلِحَ قَوْمٌ وَلَوْا أَمْرَهُمُ امْرَأً»

'Uthmān ibn Haytham narrated to us, he said: 'Awf narrated to us, from al-Hasan, from Abū Bakrah, who said:Indeed, Allah benefitted me with a statement I once heard from the Messenger of Allah (peace be upon him) during the Battle of the Camel, when I was about to join those riding camels and intended to fight alongside them. He said: "When news reached the Messenger of Allah (peace be upon him) that the people of Persia had appointed the daughter of the King of Persia (Kisrā) as their ruler, he said: 'A people who are led by a woman will never succeed.'"

In other history¹⁵ said:

¹³ Khoirul Anam Nurul Hidayatullah, Hartati, Amin Iskandar, "Hadith Study Methods In Modern Pesantren Tuhfatul Athfal Subang District," *Al-Bukhari : Jurnal Ilmu Hadis* 43, no. 4 (2023): 342–46.

¹⁴ Muhammad ibn Isma'il al-Bukhari, *Sahih Al-Bukhari*, (Kairo: al-Mathba'ah al-Kubrâ al-Amâriyyah, n.d.). Hadis nomor 4425 dan 7099.

¹⁵ Muhammad ibn Isma'il al-Bukhari, Juz. IX, hlm. 55, Hadis nomor 7099

حَدَّثَنَا عُثْمَانُ بْنُ الْهَيْثَمِ، حَدَّثَنَا عَوْفٌ، عَنِ الْحَسَنِ، عَنْ أَبِي بَكْرَةَ، قَالَ: لَقَدْ
نَفَعَنِي اللَّهُ بِكَلِمَةٍ أَيَّامَ الْجَمَلِ، لَمَّا بَلَغَ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّ فَارِسًا مَلَكُوا
ابْنَةَ كِسْرَى قَالَ: «لَنْ يُفْلِحَ قَوْمٌ وَلَوْا أُمُرُّهُمُ امْرَأَةً»

'Uthmān ibn Haytham narrated to us, 'Awf narrated to us, from al-Hasan, from Abū Bakrah, who said: "Indeed, Allah benefited me through a statement I heard from the Messenger of Allah (peace be upon him) during the Battle of the Camel. He said: 'When news reached the Messenger of Allah (peace be upon him) that the people of Persia had appointed the daughter of the king, Kisrā, as their ruler, he said: "A nation will never prosper if it is led by a woman. . . ."

According to this Hadith, the leadership of a government by a woman is associated with the absence of prosperity and success.¹⁶ From a textual perspective, this Hadith can be understood to mean that a nation (qaum) will not prosper or succeed if it is led by a woman. This interpretation is based on established principles found in *uṣūl al-fiqh* and Arabic grammar, particularly due to the usage of the phrase "*lan yuſliha qawmūn*". Then, According to the majority of classical Islamic scholars (*jumhūr al-‘ulamā’*), the appointment of a *khalīfah* (caliph or leader) is subject to several essential criteria¹⁷, the judge¹⁸ and other functions must a man based on that hadith text. Based on this understanding, women are viewed as being primarily responsible for domestic affairs, such as safeguarding the husband's wealth, caring for children, and managing household duties.

A textual interpretation of the above Hadith has become a commonly accepted view among traditional scholars, similar to the condition that a *khalīfah* must be from the Quraysh tribe, as mentioned in another Hadith¹⁹:

حَدَّثَنَا أَبُو الْيَمَانِ، أَخْبَرَنَا شُعَيْبٌ، عَنِ الزُّهْرِيِّ، قَالَ كَانَ مُحَمَّدُ بْنُ جُبَيْرٍ بْنِ مُطْعَمٍ يُحَدِّثُ
أَنَّهُ بَلَغَ مُعَاوِيَةَ وَهُوَ عِنْدُهُ فِي وَفْدٍ مِنْ قُرَيْشٍ أَنَّ عَبْدَ اللَّهِ بْنَ عَمْرُو بْنَ الْعَاصِ يُحَدِّثُ أَنَّهُ

¹⁶ Hadits senada juga diriwayatkan oleh al-Nasā`i, no hadits 5388 [Ahmad ibn Syu'aib al-Nasā`i, *Al-Sunan Al-Kubrā*, (Beirut: Mu`assasah al-Risālah, 2001).Juz. V, hlm. 402], al-Tirmidzi, hadits no 2262, [Lihat: Muhammad ibn 'Isa al-Tirmidzi, *Sunan Al-Tirmidzi*, (Kairo: Mushthafā al-Bābi al-Halabi, 1975).Juz IV hlm. 527], Ahmad, Hadis no 20508, [Ahmad Ibn Hambal Al-Syaibani, *Musnad Ahmad Ibn Hambal* (Beirut: Muassasah al-Risalah, 2001).Juz XXIV, hlm. 144], dll, seluruhnya berasal dari riwayat Abu Bakrah Nufai' ibn al-Hārits *rhadhiyallāhu 'anhu*.

¹⁷ Tasmin Tangngareng, "Kepemimpinan Wanita Dalam Perspektif Hadis Nabi SAW (Pemahaman Makna Tekstual Dan Kontekstual)," *Sulesana* 10, no. 2 (2016): 57.

¹⁸ Sayid Sabiq, *Fiqh Al-Sunnah*, (Beirut: Dār al-Kitab al-'Arabi, 1977).Juz III, hlm. 396.

¹⁹ al-Bukhāri, nomor 3500, 7222, Lihat: Muhammad ibn Isma'il al-Bukhari, *Sahih Al-Bukhari*, Juz IV, hlm. 179.

سَيَكُونُ مَلِكٌ مِنْ قَحْطَانَ، فَغَضِبَ مُعَاوِيَةُ، فَقَامَ فَأَتَى عَلَى اللَّهِ بِمَا هُوَ أَهْلُهُ، ثُمَّ قَالَ أَمَّا بَعْدُ فَإِنَّهُ بَلَغَنِي أَنَّ رِجَالًا مِنْكُمْ يَتَحَدَّثُونَ أَحَادِيثَ لَيْسَتْ فِي كِتَابِ اللَّهِ، وَلَا تُؤَتَّرُ عَنْ رَسُولِ اللَّهِ صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ، فَأَوْلَىكُمْ جُهَّالُكُمْ، فَإِيَّاكُمْ وَالْأَمَانِيَّ الَّتِي تُضِلُّ أَهْلَهَا، فَإِنِّي سَعَيْتُ رَسُولَ اللَّهِ صَلَى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: "إِنَّ هَذَا الْأَمْرَ فِي قُرْبَسِ، لَا يُعَادِيهِمْ أَحَدٌ إِلَّا كَبَّهُ اللَّهُ عَلَى وَجْهِهِ، مَا أَقَامُوا الدِّينَ".

Abū al-Yamān narrated to us, Shu‘ayb informed us from al-Zuhrī, who said that Mu‘āwiyah ibn Jubayr narrated that Mu‘āwiyah received information from him (while Jubayr was present with him among the Quraysh delegation), that ‘Abd Allāh ibn ‘Amr narrated that someone from the people of Qaḥṭān would become a ruler. Upon hearing this, Mu‘āwiyah became angry. He stood up and praised Allah with the praise that is due to Him, then said: *"To proceed (ammā ba‘d): It has come to my attention that some among you are relating hadīths that are neither found in the Book of Allah nor in the teachings of the Messenger of Allah. These people are ignorant among you. Beware of misleading desires. I heard the Messenger of Allah (peace be upon him) say: 'Leadership (imāmah) belongs to the Quraysh. No one opposes them except that Allah will throw him down on his face into Hellfire so long as they uphold the religion.'*"

The requirement that a caliph must come from the Quraysh tribe was applicable during the time of the Companions, the Umayyad era, and the early Abbasid period. The Hadith above aligns with the historical context of the Muslim community during that time, in which the Quraysh tribe held a dominant and influential position and could lead the people. However, the circumstances changed over time, as the Qurayshi tribal solidarity (*‘aṣabiyah Qurayshiyah*) weakened, rendering it no longer capable of providing effective leadership.

In such a context, a contextual understanding of the Hadith becomes necessary, as the privileging of the Quraysh tribe no longer aligns with the guidance of the Qur‘ān, which asserts that the most honorable in the sight of Allah is the one who is most righteous (*taqwā*). A similar perspective applies to the issue of female leadership. In the past, women were deemed unfit to lead due to a lack of access to education and limited social authority in comparison to men. However, in the present day, many women are highly educated and have earned significant authority and respect in society. Therefore, it is reasonable to conclude that women are now qualified to assume leadership roles.²⁰

Ibn Ḥajar, in his commentary *Fath al-Bārī*, mentions that in the 7th year of Hijrah, the Prophet Muhammad sent a letter to Khosrow (Kisrā), the ruler of Persia. Upon receiving the letter, Khosrow tore it apart and commanded his envoy to bring the Prophet before him or else he would dispatch troops to kill him. In

²⁰Ozi Setiadi, “Kepemimpian Bani Quraisy,” *Jurnal Al Asyriyah* 4, no. 01 (2018): 80–99.

response, the Prophet conveyed a message: “My Lord will kill his master tonight.” Indeed, it came to pass that Khosrow was killed by his son. Upon hearing of this event, Bādhān and his followers embraced Islam.²¹

Before Kisra was killed, he had sensed a plot being devised by his son. In anticipation, he laid a trap by placing poison inside a box inscribed with writing. (حُقُّ الْجَمَاعِ ، مَنْ تَشَاءَ مِنْهُ كَذَا جَاءَ كَذَا) (Whoever takes something from this chest shall receive such and such.) This inscription was read by Shīrawayh six months after his father’s death. He fell into the trap and died. Afterward, the royal family appointed Khosrow’s daughter, Būrān bint Shīrawayh, as the new monarch. This decision was made because there were no remaining male heirs to succeed the throne, as all had been killed by Shīrawayh himself.²²

Thus, it can be concluded that the narration of Abu Bakrah, as mentioned above, pertains specifically to the Persian empire. The Prophet Muhammad (peace be upon him) did not intend to make a normative statement that any kingdom or state led by a woman would necessarily fail or be unsuccessful. There are two possible interpretations of the Prophet’s statement. First, it may have been a supplication (du‘ā) for the failure of the Persian ruler due to her hostility and insult toward Islam. Second, it may have reflected the socio-political reality at the time, where such leadership was deemed inappropriate.

A contextual understanding, employing historical, sociological, and anthropological approaches, is expected to yield a new, relatively more accurate, appreciative, and accommodative interpretation in response to social changes arising from advancements in science and technology. Naturally, this constitutes an “ijtihād”—a human intellectual effort—which, by nature, may be right or wrong. Even if it is correct, its correctness remains relative and debatable. But if it is mistaken, the one who engages in it still earns a reward.²³

The example above affirms that both textual and contextual studies share the ḥadīth text as their primary object of analysis. A ḥadīth text must adhere to established standards of authenticity, such as being classified as ṣahīh (authentic), ḥasan (good), ḏa‘īf (weak), or mawdū‘ (fabricated). Scholars who focus on textual analysis and the discipline of ma‘ānī al-ḥadīth (the meanings of ḥadīth) include, among others, Yusuf Qardawi,²⁴ Khatib al-Baghdadi,²⁵ Shalahuddin al-Adlabi,²⁶

²¹ Ahmad bin ‘Ali Ibn Hajar al-‘Asqalani, *Fath Al-Bārī Bi Syarh Shahīh Al-Bukhārī* (Beirut: Dâr al-Ma’rifah, 1979).Juz VIII, hlm. 127-128.

²² Ahmad bin ‘Ali Ibn Hajar al-‘Asqalani.

²³ Said Agil Husain al-Munawar, *Sejarah Dan Suatu Pengantar Ilmu Takhrij Hadis*, (Jakarta: Gramedia Pratama, 1997).hlm. 40-45.

²⁴ Yusuf Qardawi, *Kaifa Nata‘aamal Ma‘a as-Sunnah Nabawiyah*, (Washington: al-Ma’had al-‘Alamy lil fikr al-Islamy, 1989).hlm 67

²⁵ Khatib al-Baghdadi, *Kitab Al-Kifayah Fi ‘ilm Ar-Riwayah*, (Mesir: Matba’ah as-Sa’adah, 1972).

Syuhudi Ismail,²⁷ Nurun Najwah,²⁸ Edi Safri,²⁹ who have concentrated on textual studies and the discipline of *ma 'ānī al-hadīth*. Collectively, they have contributed conceptual frameworks for understanding the principles and interpretive rules (*qawā'i'd*) of ḥadīth texts (*matn al-hadīth*).

Genealogy of Living Hadith

The term *living hadīth* is inseparable from the discourse of *living Qur'ān*, given the theological inseparability of the two. The close relationship between these two Islamic disciplines is reflected in the famous statement of 'Ā'ishah, who described the Prophet's character as the Qur'ān itself (*kāna khuluquhu al-Qur'ān*). Thus, the concept of *living Qur'ān*, in its historical origin, refers primarily to the person of Prophet Muhammad, who embodied the Qur'ān in both speech and action, serving as a living representation of its teachings.³⁰

After the Prophet's passing, his *sunnah* remained an ideal that subsequent generations of Muslims aspired to emulate. This was done by continuously interpreting and expanding upon it in response to new needs and emerging contexts. This ongoing and progressive process of interpretation, in certain regions such as Hijaz, Egypt, and Iraq, came to be referred to as the *Living Sunnah* or *Living Hadīth*—that is, a *sunnah* or ḥadīth that remains alive and actively practiced within the lived experiences of Muslim communities.³¹

In retrospect, the term *Living Hadīth* can be traced back to the practices of the Companions (*sahābah*) and their Successors (*tābi'īn*), particularly embodied in the tradition of Medina as formulated by Imām Mālik.³² Thus, *Living Hadīth* is essentially a contemporary term for a concept that is not entirely new. Its novelty lies merely in the phrasing, while in essence, the practice it refers to has long

²⁶ Shalahuddin al-Adlabi, *Manhaj An-Naqd Al-Matan*, (Beirut: Dar al-Afaq al-Jadidah, 1983).

²⁷ M. Syuhudi Ismail, *Metodologi Penelitian Hadis Nabi*, (Jakarta: Bulan Bintang, 1992).

²⁸ Nurun Najwah, *Ilmu Ma'anil Hadis, Metode Pemahaman Hadis Nabi: Teori Dan Aplikasi*, (Yogyakarta: Cahaya Pustaka, 2008). Nurun Najwah, *Rekonstruksi Pemahaman Hadis-Hadis Perempuan*, (Yogyakarta: Disertasi UIN Sunan Kalijaga, 2004).

²⁹ Edi Safri, *Al-Imam Al-Syafi'i: Metode Penyelesaian Hadis-Hadis Mukhtalif*, (Padang: Hayfa Press, 2013).

³⁰ Rohmana, "Pendekatan Antropologi Dalam Studi Living Hadits Di Indonesia."

³¹ Nurul Hidayatullah, Hartati, Amin Iskandar, "Hadith Study Methods In Modern Pesantren Tuhfatul Athfal Subang District."

³² Madinah adalah tempat dimana Nabi Muhammad tinggal dan wafat. Para penduduk Madinah setelah wafatnya beliau tetap mempraktikkan apa yang disuritauladankan oleh Nabi Muhammad kepada mereka. Imam Malik sendiri berpandangan bahwa seluruh masyarakat muslim berada di bawah masyarakat Madinah, hal ini terungkap dalam surat menyuratnya dengan al-Lai š bin Sa'ad. Lihat, Yasin Dutton, *Asal Mula Hukum Islam*, terj. Maufur, (Yogyakarta: Islamika, 2004), hlm. 82-83.

existed. When the *sunnah* is verbalized and documented in the form of *ḥadīth*, such ongoing practice comes to be referred to as *Living Hadīth*.³³

By the late 19th century, several scholars in India and Pakistan—among them Fazlur Rahman—began to introduce the terminology of *Living Hadīth* in various intellectual and scholarly discourses. Fazlur Rahman argues that the *Sunnah* should not be understood merely as the normative example of the Prophet, but rather as the collective interpretation of the Muslim community regarding his exemplary conduct. It is not static, but dynamic—evolving and developing over time. In this sense, *Sunnah* represents the community’s interpretation, elaboration, and application of the Prophet’s model in specific historical and social contexts. While it is inspired by the Prophet’s example and rooted in his legacy, its concrete formulations are the intellectual and practical product of the Muslim community itself.³⁴

Rahman contends that *ḥadīth* emerged after and as a reflection of the *living sunnah*. The development of *ḥadīth* occurred alongside the evolution of *sunnah* as a continuously practiced tradition within the community. *Living hadīth* is rooted in the practices of particular communities grounded in *ḥadīth* texts, in contrast to the early *sunnah*, which was broader in scope. Although closely related, *living hadīth* is more specific and localized, reflecting the contextual interpretations and applications of *ḥadīth* within distinct regions and communities.³⁵

In one of her writings on the tradition of *living hadīth* within the Tablighi Jamaat in India, Barbara Metcalf explains that the term *living hadīth* among its followers carries two significant meanings: first, “to live by *ḥadīth*,” which refers to the effort to model one’s life according to the teachings of the *ḥadīth*; and second, “to become a living *ḥadīth*,” which implies an ideal aspiration to internalize the *ḥadīth* texts so profoundly that one embodies their meanings and becomes a living manifestation of the Prophet’s example.³⁶ Thus, *living hadīth* should not merely be understood as observable phenomena in society in the form of behavioral patterns derived from the Prophet’s traditions, but also as an ongoing process of internalizing the *ḥadīth* toward realizing the ideal of making it a “living guide for life.” It involves not only outward behavioral expressions as part of the community’s response in engaging with the *ḥadīth*, but also the

³³ Hans Wehr, *The Dictionary of Modern Written Arabic*, (New York: Itacha: Spoken Language Services Inc., 1975), hlm. 433.

³⁴ Idri and Baru, “The History and Prospect of Hadith Studies in Indonesia.”

³⁵ Rohmana, “Pendekatan Antropologi Dalam Studi Living Hadits Di Indonesia.” *Jurnal Holistic al Hadis*, Vol. 01, No. 02, (Juli-Desember) 2015

³⁶ Barbara Metcalf, “Living Hadith in the Tablighi Jamaat, *Journal of Asian Studies*, 52, No. 3, (1993), hlm. 585.

significant influence of the *hadīth* on the condition and aspirations of the Muslim ummah itself.³⁷

Since *living hadīth* represents an acculturation or assimilation between Islamic doctrinal teachings and local cultures, its study cannot rely solely on the science of *muṣṭalaḥ al-hadīth*. Rather, it must be integrated with social sciences in order to observe and explain how *hadīth*-based phenomena emerge and develop within Muslim communities. As such, the evaluation of *living hadīth* transcends normative-doctrinal analysis and shifts toward understanding the formation process of religious phenomena as part of the historical development of Islam. Consequently, the scope of *hadīth* studies has expanded—from a purely textual analysis to a socio-cultural investigation—where religious communities themselves become the primary subject of inquiry.³⁸

In general, *living hadīth* studies focus on the community's response to the *hadīth*, particularly in terms of their reception of specific prophetic traditions, the resulting interpretations, and the practical implementations within their daily lives.³⁹ Social reception of *hadīth* can be observed in everyday life—for instance, the tradition of invoking blessings upon the Prophet (salawāt), which is frequently practiced during religious and cultural ceremonies within Muslim communities. One notable example of this phenomenon is the spiritual dance performed by the Joged Shalawat Mataram community in Yogyakarta. This practice exemplifies a *living hadīth* phenomenon, as it is inspired by a number of prophetic traditions that command Muslims to send blessings upon the Prophet and emulate his example.⁴⁰ The *hadīth* texts that are actively practiced and manifested within the community are referred to as *the living hadīth*.

Research Method Living of Hadith

As previously explained, the study of *living hadīth* differs from textual analysis. While textual *hadīth* studies are rooted in and rely heavily on the textual examination of the *matn* (content) and *isnād* (chain of transmission), *living hadīth* begins with and focuses on the actual practices observed in society and how communities understand and relate to the *matn* and *isnād* of the *hadīth*. In this

³⁷ Mark R. Woodward, “Textual ExBarbara Metcalf, “Living Hadith in the Tablighi Jamaat,” *Journal of Asian Studies* 52, No. 3 (1993): 585.egesis as Social Commentary: Religious, Social, and Political Meanings of Indonesian Translations of Arabic Hadith Texts,” *The Journal of Asian Studies* 52, 3 (Agustus 1993), hlm. 565.

³⁸ Suryadilaga, “Mafhūm Al-Salawāt ’inda Majmū’at Joged Shalawat Mataram: Dirāsah Fī Al-Hadīth Al-Hayy.”

³⁹ Andi Rahman and Amien Nurhakim, “The Maqashid of Sunnah in Hadith : A Critical Reinterpretation of The Repeated Hajj Phenomenon in Indonesia,” *Al-Bukhari : Jurnal Ilmu Hadis* 7, no. 2 (2024): 124–43.

⁴⁰ Suryadilaga, “Mafhūm Al-Salawāt ’inda Majmū’at Joged Shalawat Mataram: Dirāsah Fī Al-Hadīth Al-Hayy.”. *Studia Islamika*, Volume 21 Nomor 3 (2014): 555-557

regard, *living hadīth* represents a reading of the dialectical relationship between the text specifically, the ḥadīth and the social context, which is essentially a form of practical implementation based on the community's interpretation of the text's meaning.⁴¹

Since *living hadīth* is an empirical socio-cultural phenomenon, the appropriate research method is a qualitative approach grounded in social and cultural studies. Consequently, researchers must follow qualitative research procedures based on fieldwork in communities, particularly related to how ḥadīth is received and responded to in daily life. The methodological steps in conducting a *living hadīth* study generally include: First, identifying the informants and research location; Second, employing an *emic* approach and perspective (the insider's point of view).

Third, collecting data through observation and in depth interviews with selected informants; Fourth, taking field notes systematically; Fifth, determining units of analysis such as individuals, groups, objects, or socio-cultural events through a snowball sampling technique; Sixth, processing data using triangulation techniques through interactive analysis involving induction, interpretation, and conceptualization, or through data display, reduction, and interpretation based on a relevant theoretical framework.⁴²

In relation to *living hadīth* research, one of the key aspects that researchers need to consider is ethnography. Ethnography is a qualitative research design in which the researcher describes and interprets shared patterns of values, behaviors, beliefs, and language of a culturally similar group.⁴³ The description of a culture must be carried out as it is, in a holistic manner. This means that the socio-cultural phenomena under investigation should be viewed as practices that are interrelated within the broader societal context. Religion, for instance, should be understood as a system that cannot be separated from the influences of social, economic, political, and cultural factors.⁴⁴

Nearly a decade has passed since *living hadīth* studies were formally incorporated into ḥadīth development programs, and to date, this field has received considerable attention from academics. The imbalance between student research on *living hadīth* and on classical ḥadīth sciences in Islamic Higher Education Institutions (PTKI) has gradually diminished. In other words, there has been a growing interest among students in writing undergraduate theses, master's

⁴¹Umi Hanik dan Ibnu Hajar Ansori, "The Study of Living Hadith of the Ancak Tradition in Wedoroklurak Village, Candi, Sidoarjo,."

⁴² Mudjahirin Thohir, *Memahami Kebudayaan: Teori, Metodologi Dan Aplikasi*, (Semarang: Fasindo, 2007)., hlm. 49.

⁴³ John W. Creswell, *Penelitian Kualitatif Dan Desain Riset: Memilih Di Antara Lima Pendekatan*, (Yogyakarta: Pustaka Pelajar, 2015)., hlm. 125.

⁴⁴ Daniel L. Pals, *Seven Theories of Religion*, (Yogyakarta: Qalam, 2001)., terj. Ali Noer Zaman, Yogyakarta: Qalam, 2001, hlm. 407.

theses, and doctoral dissertations on *living ḥadīth*. Nevertheless, textual ḥadīth studies still dominate overall, including research in the fields of *muṣṭalaḥ al-ḥadīth*, ḥadīth criticism (both *sanad* and *matn*), ḥadīth compilations, notable ḥadīth scholars, thematic ḥadīth studies, and interpretations or applications of ḥadīth (such as *fiqh al-ḥadīth* or *ma’ānī al-ḥadīth*).⁴⁵

The Living Hadith and Study Approach

As a model of scholarly inquiry, living Hadith requires several analytical tools in its study, including the following:

1. Anthropology

The phenomenon of living Hadith, like most religious phenomena in society, cannot be separated from cultural influences. Culture plays a significant role in shaping the diverse expressions of Hadith reception among Muslims. The discipline that studies humans through various elements of their culture is called Anthropology.⁴⁶

The study of living Hadith through an anthropological approach can be directed toward analyzing local Islamic concepts regarding how Hadith reception and culture interact within society. Communities, through their intellectual processes, shape and construct Hadith teachings into institutionalized rituals, ceremonies, and traditions that are passed down from generation to generation. They interpret and translate Hadith teachings in accordance with their cultural context and societal needs.

The diversity of socio-cultural backgrounds gives rise to various forms of living Hadith within different communities.⁴⁷ Therefore, the anthropological study of living Hadith ultimately provides insight into the influence of cultural diversity on the reception of Hadith within society. The understanding of Hadith across various communities inevitably shaped by their distinct cultural backgrounds fosters a sense of wisdom in embracing differences. Living Hadith encourages mutual understanding amid the rich diversity of Islamic practices in Indonesia.⁴⁸

The acceptance of diverse local Islamic traditions within the study of living Hadith is grounded in the principle that anthropology does not concern itself with issues of authenticity, whether a practice is a *bid’ah* (innovation), deviant, supported by Prophetic precedent, or based on weak Hadith. Anthropology has no authority to judge or evaluate such matters. Instead, it seeks

⁴⁵ Idri and Baru, “The History and Prospect of Hadith Studies in Indonesia.”

⁴⁶ Koentjaraningrat, *Pengantar Ilmu Antropologi*, (Jakarta: Rineka Cipta, 1990).hlm. 21.

⁴⁷ Brian Morris, *Antropologi Agama, Kritik Teori-Teori Agama Kontemporer*, (Yogyakarta: Ak Group, 2007)., hlm. vi.

⁴⁸ Tentang pandangan agama dunia dan agama lokal, lihat Samsul Ma’arif, “Kajian Kritis Agama Lokal,” dalam Zainal Abidin Bagir dkk, *Studi Agama di Indonesia, Refleksi Pengalaman*, Yogyakarta: Program Studi Agama dan Lintas Budaya/CRCS, UGM Yogyakarta, 2015, hlm. 30.

to understand, describe, and explain religious practices without making assessments based on theological beliefs.⁴⁹

Although the source text of a Hadith may be the same, the expressions and modes of its reception within society can vary significantly. Therefore, the role of society as both the recipient and cultural developer of living Hadith is highly significant. There are several Hadiths that can only be properly understood contextually through the lens of the communities in which they are practiced. Understanding Hadith that has been embodied and transformed into social tradition would be incomplete without engaging in a study of the society itself. This highlights the critical importance of anthropology in the study of living Hadith.⁵⁰

2. Phenomenology

Phenomenology is the study of what appears to consciousness. It is essentially a study of meaning. In this approach, researchers describe the shared meanings derived from the lived experiences of several individuals regarding a particular concept or phenomenon. Thus, the central focus of phenomenology is to describe the commonalities among all participants as they experience a given phenomenon. The primary goal of phenomenology is to reduce individuals' experiences of a phenomenon to a description of its universal essence or core meaning.⁵¹

The phenomenological perspective aims to explore in depth various socio-cultural phenomena from the viewpoint, perception, thinking, intentions, and beliefs of the research subjects (the community) regarding entities external to themselves. This perspective is closely related to the cognitive perspective, which examines thoughts, moods, feelings, beliefs, and the values upheld by the community. It is concerned with the consciousness and worldview of the subjects (actors) regarding the 'world' in which they live, including their traditions, rituals, ceremonies, or practices. Accordingly, this perspective like the anthropological perspective does not seek to judge the truth of the actors' views. Instead, the researcher assumes a passive role, aiming to uncover the actors' subjective perspectives about their traditions and to enter the emic world of the subjects being studied.⁵²

Essentially, the term *phenomenology* does not originate from Hadith scholars (*muhaddithun*). The concept was first introduced by Immanuel Kant, who sought to examine and differentiate between elements derived from experience

⁴⁹ Rohmana, "Pendekatan Antropologi Dalam Studi Living Hadits Di Indonesia."

⁵⁰ Rohmana.

⁵¹ Creswell, *Penelitian Kualitatif. Memilih Dia Antara 5 Pendekatan*, (Yogyakarta: Pustaka Pelajar, 2014)., hlm. 73

⁵² Noeng Muhamdijir, *Metodologi Penelitian Kualitatif*, (Yogyakarta: Rake Sarakan, 1991)., hlm. 27.

and those originating from reason. Later, the term was expanded by Hegel, who used it to explain the dialectical process of thesis and antithesis that leads to synthesis.⁵³ Phenomenology, as both a school of philosophy and a method of thinking, was introduced by Edmund Husserl. It is rooted in the pursuit of truth based on phenomena as they appear perceived and understood in their purest form, just as they are.

A phenomenon that appears is, in fact, a reflection of a reality that does not stand on its own, as what is visible is an object imbued with transcendental meaning.⁵⁴ In this regard, Annemarie Schimmel asserts that the phenomenological approach is highly appropriate for a deeper understanding of Islam. This approach seeks to engage with the religious path by first examining phenomena and then delving into the deeper layers of human responses to the divine. Through this approach, one may attain the innermost sacred essence of the Islamic faith.⁵⁵

Phenomenology is employed to observe and investigate the phenomenon of living Hadith as it appears. In this context, three core principles are involved: first, something exists; second, it appears; and third, because it appears clearly, it constitutes a phenomenon. This appearance reflects a correspondence between what is perceived and what is received by the observer, without any modification or distortion.⁵⁶

The defining variable that qualifies something as a living Hadith phenomenon is its origin in the sayings and traditions of the Prophet Muhammad (peace be upon him). Therefore, the methodology of living Hadith employs an inductive approach, which begins with particular and specific values and proceeds to draw general conclusions from a series of broader cases.⁵⁷ This means that Hadith phenomena are analyzed and subsequently formulated into general conclusions or principles.

An example of such research is titled “The Concept of Salawat in the Joged Shalawat Mataram Community: A Study of Living Hadith.” This study examines the spiritual dance tradition rooted in the Mataram Sultanate. Using a phenomenological approach, the researcher concludes the following: first, the tradition represents a socio-cultural-religious phenomenon and can be categorized as a form of spiritual dance or artistic spiritual movement; second, it qualifies as a living Hadith phenomenon because its fundamental principles are derived from Hadiths namely, Hadiths that command sending blessings upon the Prophet

⁵³ Harun Hadiwijono, *Sari Sejarah Filsafat Barat 2*, (Yogyakarta: Kanisius, 1985), hlm. 63-65.

⁵⁴ Harun Hadiwijono., hlm. 139-140.

⁵⁵ Annemarie Schimmel, *Deciphering the Signs of God: A Phenomenological Approach to Islam*, (Al-Bany: State University of New York Press, 1994),, hlm. xii.

⁵⁶ Sahiron Syamsuddin (ed.), *Metodologi Living Qur'an Dan Hadis*, (Yogyakarta: Teras, 2007),, hlm. xivi

⁵⁷ Sahiron Syamsuddin (ed.).

(peace be upon him) and Hadiths that command emulating the Prophet's character; third, Joged Shalawat Mataram is a phenomenon of "Cultural Religious Proselytization" (*syi'ar budaya agama*); and fourth, this tradition serves as a religious-social movement aimed at promoting character education (akhlaq) values through Islamic art.⁵⁸

Thus, phenomenology tends to examine religious processes in terms of the pattern of stimulus–response relationships (such as the sacred, the noumenal, or religious thoughts and actions), and therefore focuses its analysis on religious experiences or responses as its main field of inquiry. This differs from the historical-philological method, which conducts textual analysis to uncover the 'intent' of the author of religious texts or the original meaning of the texts. Phenomenology also differs from the structuralist approach, which aims primarily to explain a text or ritual in isolation, while phenomenology seeks to uncover the holistic-synchronic meaning rather than the historical-diachronic one.⁵⁹

The use of phenomenology as a method of inquiry is intended to rescue the Qur'anic and Hadith texts from the 'historical stagnation' of the past by bringing them into the lived experiences of their adherents. These texts must be reclaimed from historical time and transplanted into existential time, where they 'live' and continue to evolve alongside those who believe in their truth.⁶⁰

The meanings of the Qur'an and Hadith are essentially open-ended, as they depend on the decisions and interpretations made by individuals in their efforts to appreciate them. According to Smith, the true meaning of the Qur'an and Hadith does not reside in the texts themselves, nor in the intentions of their original authors. Rather, their meanings lie in the understanding, thoughts, and hearts of Muslims. In this sense, the meaning of the Qur'an and Hadith is essentially the history of their interpretations dynamic, creative, complex, and continually intertwined with the lived experiences of their followers across centuries and diverse contexts.⁶¹

Conclusion

Textual studies and the concept of *living Hadith* represent models that can be employed to understand the Hadith of the Prophet Muhammad (peace be upon

⁵⁸ Suryadilaga, "Mafhūm Al-Salawāt 'inda Majmū'at Joged Shalawat Mataram: Dirāsah Fī Al-Hadīth Al-Hayy."

⁵⁹ Amin Abdullah, "Al-Ta'wil Al-'Ilmi: Kearah Perubahan Paradigma Penafsiran Kitab Suci," *Al-Jami'ah*, 39, No. 2, (2001): 359–91.

⁶⁰ Charles J. Adams, *The Hermeneutics of Henry Corbin, in Approaches to Islam in Religious Stdies*, (Oxford: Oneworld Publications, 2001).hlm. 144.

⁶¹ Wilfred Cantwell Smith, *What Is Scripture? A Comparative Approach*, (Minneapolis: Fortress Press, 1993)., hlm. 89-90. Lihat juga: Wilfred Cantwell Smith, "The True Meaning of Scripture: An Empirical Historion's Non-Reductionist Interpretation of The Qur'an," *International Journal of Middle East Studies (IJMES)*, 11 (1980): 504., hlm. 504.

him). From the perspective of methodology and objects of study, textual analysis focuses on the meaning of Hadith texts based on established interpretive principles, while *living Hadith* explores observable phenomena and treats religious communities as its primary object of inquiry.

As *living Hadith* constitutes an acculturation between Hadith and local cultures, its study requires more than just the traditional science of Hadith ('ilm muṣṭalaḥ al-ḥadīth); it must also integrate various social sciences to observe and explain how Hadith-related phenomena emerge and develop within Muslim societies. Thus, its evaluative approach moves beyond normative-doctrinal frameworks, aiming instead to explain the formation of religious phenomena as part of Islam's historical experience.

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