

LIVING HADITH AS A SOCIAL CULTURAL PHENOMENON OF INDONESIA: A SYSTEMATIC REVIEW OF THE LITERATURE

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Abstract

Purpose of the study: This article intends to review the literature on living hadith issues as a social-cultural phenomenon of Indonesia.

Methodology: For this article, Systematic Literature Review (SLR) has been used to discuss the data from documents based on the living hadith issues, such as books, journals, and other related materials which had been reviewed and referred to Hadith as the main source.

Main Findings: This article found that living hadith is a religious phenomenon that is turned on by society. The phrase living hadith in Indonesia as a term that refers to the contextual practice of hadiths or *sunnah* that are spelled out of *ijma* and *ijtihad* which agreed upon in a Muslim community. In other words, living hadith is an understanding of the meaning of hadith that applied in everyday practices.

Applications of this study: This article can be useful for humanity, especially for Muslims when the term of living hadith takes place in society in the form of practices based on the understanding of the hadith of Prophet Muhammad as a second source of Islamic law.

Novelty/Originality of this study: The phrase of Living Hadith is not similar among the Muslim community in Malaysia, so it is a new discovery and should be enlightened.

Keywords: *Living Hadith, Social, Cultural, Phenomenon, Indonesia.*

INTRODUCTION

The Sunnah of the Prophet Muhammad (pbuh) was an ideal legacy for the generations to follow after his death. His followers are required to shoulder the responsibility of performing self-evaluation so that their courses of life are harmonious with the ways of the Prophet in the pursuit of a civilized society (Usman, Sailin, & Abdul Mutalib, 2019). With time, it requires new and progressive interpretations that meet the ever-changing needs and demands of time. As can be seen in the practice of *ijma* and *ijtihad* of the earlier generations in the issuance of laws or fatwa not found in the prophetic period. However, modern Muslims need to study in detail the refinements of the hadith or the Sunnah in order not to fall into the trap of liberalism.

Living hadith is a concept introduced by Fazlur Rahman (1929-1982), an Islamic thinker from Pakistan. Living hadith is a revival of the hadith in the society of practices derived from the usage of the hadith of the Prophet (saws) (Norsaleha, 2019). Living hadith aims to apply the hadith of the Prophet Muhammad (pbuh) to follow the current trend of globalization and modernization that dominates Muslims today. Living hadith is also referred to as a living Sunnah in response to the arguments of the orientalist, traditional and fundamentalist Islamic scholars and modernist Islamic leaders. Fazlur Rahman tries to harmonize this group's view of the hadith with its approach using the concept of living hadith. The debate about living hadith is widely discussed, especially in Indonesia. Living hadith is a study that focuses on two things, the history and social phenomena that exist in a society based on the hadith of the Prophet and his daily life.

In other words, living hadith is understood as a practice that shaped the tradition or culture of the community that is considered to be the epitome of the Prophet's hadith or the application of an understanding of the hadith. The same term can also be applied to the Quran called the living Quran. However, in the circumstances of the Quran and the hadiths that are exposed to changing interpretations to adapt it to the will of man, it also closes its doors for several circumstances. Accordingly, the ancient scholars have laid down some guidelines to follow to understand such a hadith in life and it must be obeyed and not ignored by anyone. This situation illustrates that living hadith is a concept that requires certain restrictions, conditions, and criteria to be missed. It also needs to be tied up so that it does not make sense of logic over revelation.

Living Hadith Study is a new study that has a large scope and scope, so this study limits the discussion of living Hadith to the Muslim community in Indonesia only. The findings of this study involved only 21 journal articles related to the Living Hadith debate. The reference rates are from 2010 to 2018. The purpose of this study is to understand the concept of Living Hadith and thus give public exposure to how to understand the true method of interacting with the Prophet's hadith. There are several situations in which the *sunnah* must be understood exactly as it is meant and not "turned on" incorrectly, including concerning creed, basic worship, basic principles and rules, morals, and so on. Abiding by these terms and resolutions meant that a great error was made in reciting the Prophet's hadith.

The great hope is given for this study to add useful input as a new branch of knowledge in the world of hadith research. The phrase Living Hadith has become new knowledge. It is, therefore, necessary for the early disclosure to the Muslim community in Malaysia. The use of Living Hadith that is not based on true backup is a great disaster either from the faith or from the charity. It can also lead to a lie against the Messenger of Allah (may peace be upon him) which is a dangerous act and can damage the religion and prevent the people from honouring His Majesty. As a summary of the findings of the study, the researcher also hopes that the explanation given can serve as a clear platform for the Muslim community in Malaysia regarding the use of Living Hadith and the suggestions for further research related to this study.

METHODOLOGY

A systematic literature review method had been applying for this study because it helps this searching to identify living hadith as a social-cultural phenomenon of Indonesia. The method of study is the Systematic Literature Review (SLR) based on a document of journals and books written by Indonesian scholars. The reference rate is from 2010 to 2018. This study aims to answer two key questions, namely: What is the approach of Indonesian scholars in dealing with the phenomenon of living hadith in Indonesia, and how to prevent it from misusing the concept of living hadith in Malaysia.

To focus the discussion of this article, the search restricts the phenomenon of living hadiths that involve aspects of religion in Islam either from the creed, the worship or the moral. Thus, studies that are not related to the Hadith aspect, such as Quranic studies have been excluded in this article. The search is done using specific search terms in Malay, namely, "living", "hadith", "Indonesia", "culture", "social". The terms of this agreement are in effect from 2010 to 2018. The database used is Google Scholar and the public web-database of Universities throughout Malaysia and Indonesia. Titles and abstracts are carefully researched to identify only those related to the Indonesian living hadith phenomenon used in social and cultural studies by excluding Quranic studies. To help find information on this living hadith phenomenon, see the summary in figure 1.

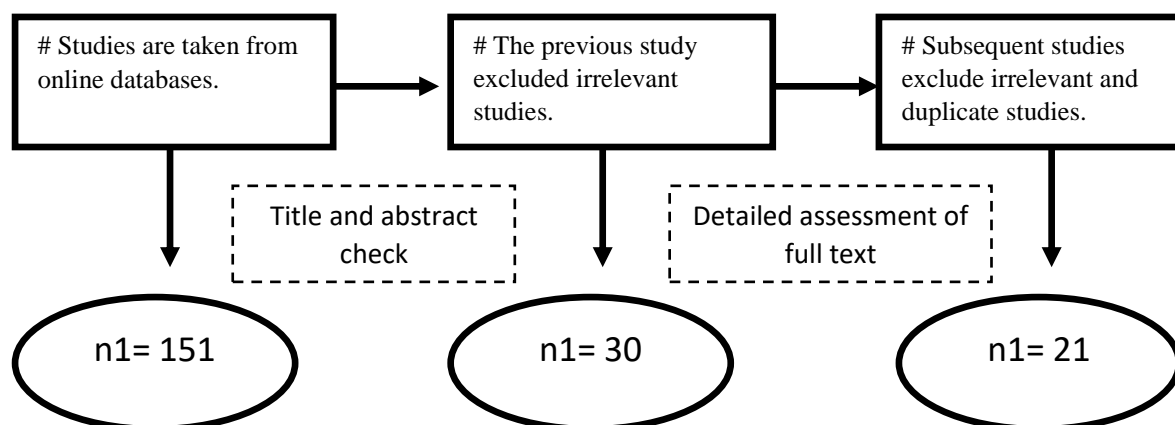


Figure 1: A summary of living hadith articles

Divide symbol n1; the total number of articles extracted from the online database as a whole when using the keyword "living hadith" and searched by subject and abstract was 152 total articles. Symbol n2; the total number of articles from previous studies excludes irrelevant studies as well as a detailed evaluation of the full text of 30 total articles. Symbol n3; the total number of articles after the study excludes irrelevant studies and a duplicate of the total of 21 articles included in the systematic literature review table.

The principles of systematic literature review (SLR) have been followed by many modern researchers to see the phenomena surrounding research keywords (Michie & Williams, 2003; Siddiqi et al., 2006). In this article, the keyword "living hadith" was used to obtain research data. The search engine consists of google scholar, MyJournal.

FINDING

From the 151 living hadith research documents obtained, only 21 were accepted for analysis, as the rest were found to be incompatible with the scope of the study, such as the content of the living Quran. The literature highlights can be found in table 1.

Table 1: Systematic literature review of Living Hadith as a social-cultural phenomenon in Indonesia

No	Writer	Years	Tittle	Gaps	Metode	Results
1	Sohibul Adib	2010	Living Hadith in MMI organization (Reconstruction of MMI	i. The meaning of living hadith according to the Indonesian Mujahidin Council	Qualitative content analysis	Living hadiths in the MMI tradition are legends related to the enforcement of

			understanding of Prophet's hadiths)	ii. Examples of living hadiths in leadership chapters		Islamic law and rule
2	Suryadilaga	2010	Living Hadith models	i. The term living hadith ii. Model living hadith iii. The forms and variations of living hadiths iv. Definition of living hadith	Qualitative content analysis	i. Living hadith is a form of understanding of the hadith that is in the field of study ii. Level living hadith in three forms, namely writing, oral, and practice
3	Suryani	2011	Meaning of Living sunnah to living hadith	The concept of living hadith	Qualitative content analysis	The Hadith as a result of this study reflects the "sunnah of life" not the fabrication but the interpretation and progressive formulation of the Prophet's sunnah
4	Nadhyra El-Fasya	2012	Bukhoren Mujahadah Tradition	i. Mujahadah reciting the Book of Sahih al-Bukhari ii. Qur'anic verses and hadiths pertaining to the phenomenon of living hadith	Observations and interviews	Religious place of return is adhering to the Quran and al-Sunnah
5	Adrika Fithrotul Aini	2014	Living hadith in the Thursday night tradition of the Shalawat Diba 'Bil-Mustofa	i. The phenomenon of living hadith readings diba diba 'among the Nahdliyyin (NU) ii. Welcome Party <i>Bil Musthafa</i> as a living hadith phenomenon	Field research phenomenology-cal approach	i. It is a ceremony that preserves the recitation of the hymns to the Messenger through the <i>salawat diba</i> ' ii. The effect on the community is to carry out the Sunnah of the Prophet in their daily life
6	Hj. Umayah M. Ag	2014	Living Hadith: The phenomenon of cupping in the boarding school of Indramayu	The phenomenon of living hadith	Qualitative data research	Cupping is a sunnah
7	Miftahul Jannah	2014	Living Hadis in the tradition of keeping the Banjar community of Hulu Regency of South Central Kalimantan	i. Variations of living hadiths ii. Examples of living hadiths iii. The phenomenon of living hadith	Qualitative content analysis	The factor analysis of living hadith formation factors is categorized as a tradition
8	Mirna Fidiana	2014	Living Quranic research	i. The terms of the living Quran and the	Qualitative content analysis	i. Living sunnah or living sunnah

		methodology and Hadith	Hadith ii. Meaning of living hadith iii. Model living hadith iv. Examples of living hadiths		ii. Living hadith method there are 3; writing tradition, oral tradition, practice tradition
9	Ahmad Muttaqin	2016 “Barzanji Maulid memorial: Living Hadith Studies in Bugis, Soppeng, Sul-cell community	in i. Living hadith as a Social-Religious phenomenon ii. Recognize the Maulid tradition and Barzanji reading in the Bugis iii. The reading of Barzanji Bugis in Maulid as a Living Phenomenon	Observations and interviews	i. The reading in Bugis shows that it is in line with Islamic teachings with the aim of imitating the Prophet ii. The reading is celebrated in the tradition of the Bugis community in the Maulid activity aimed at remembering the Messenger iii. This culture is in the category of living hadith because of barzanji poetry and is a living practice iv. The core values of Islamic teaching still survive and are spread through local cultural means
10	Dona Kahfi	2016 Balimau bath tradition in the community of Kuntu: Living hadith as historical evidence	i. Get to know Balimau Bath in Kuntu The term living hadith research	Field research, library research, and data analysis	The Balimau tradition is categorized as a living hadith phenomenon as it holds to the Kuntu community that it originates from the Prophet
11	Saifuddin Zuhri Qudsi	2016 Genealogy, theory, and application	The phrase living hadith; i. Terminology now ii. Focus on community practices, people's understanding of sanad and eye iii. Regardless of the status of authentic, good and poor	Phenomenology, narrative studies, ethnography, sociology	i. The focus of the study of living hadiths in the study of practices, traditions, rituals, ethics, and behavior based on the Prophet's hadith ii. The study is still open and has not yet reached a consensus on the model and its analysis iii. Living hadith

						must be in line with hadith text
12	Siti Qurrotul Aini	2016	<i>Qunut</i> Tradition in the Morning Prayer at the Wahid Hasyim Yogyakarta Boarding Room	<i>Qunut</i> in the Morning Prayer; The phenomenon of Living Hadith	i. Library and field research ii. Observations and interviews	The use of <i>Qunut</i> at dusk following a hadith is believed to be authentic
13	Gusnanda	2017	Living Hadith in the Tradition of Making the People's Government Pari Kamud Mudik Kec. Kamang Magek District. Agam	i. The term living hadith ii. Living hadith research iii. The phenomenon of living hadith	i. Field Research ii. Observations and interviews	Religious phenomena that do not conflict with Islam
14	Dr. H Muhammad Alfatih Suryadilaga	2017	Living Hadith research	i. Various living hadiths; writing tradition, oral tradition, practice tradition ii. Examples of living hadiths iii. The phenomenon of living hadith in the great mosque of Mataram Kotagede iv. The phenomenon of living hadith at the Krapyak boarding house (Ali Maksum and Al-Munawwir)	Research is descriptive of analysis	Describes a phenomenon of hadith occurrence and development in Islamic society
15	Nurul Afifah	2017	Salat dua is a popular culture in the practice of dhuha bantul assembly	i. One form of living hadith ii. The phenomenon of living hadith	Field research is descriptive, qualitative and analytical	The meaning of the dhuha prayer has three meanings from the objective, expressive and documentary angles
16	Prof. Dr. H. Ramli Abdul Wahid MA	2017	The future of the development of hadith studies in the archipelago	i. Hadith state ii. Resistance to the Hadith study iii. Examples of popular and false hadiths	i. Historical studies ii. Comparative investigation of causes	Living hadith means the transformation of ahadith in the form of belief and practice of the true meaning of the hadith
17	Reza Bakhtiar	2017	Hadroh Exercises, using Thomas F. Odea's functional theory	i. The practice of the orchard community is to use hadroh and salawat ii. The phenomenon of living hadith iii. Phenomenological theory	Phenomenology	Efforts to preserve the good practices of the younger generation
18	Subkhani Kusuma Dewi	2017	The performative and informative	Social reception theory	Living hadith research	i. Two functions (performative and informative) are

			functions of living hadith in the perspective of reflective sociology			social-critical science ii. Living hadith research describes the identity of a group and society
19	Yeni Angelia In'amul Hasan	2017	Investigate the pursuit of knowledge (Living Hadith Studies by the Minangkabau community)	i. Tradition research methodology focuses on demanding knowledge ii. Minangkabau community in general iii. Explore a Minangkabau Tribe culture iv. Traveling in the pursuit of knowledge: a living hadith	i. Qualitative document analysis ii. Library research iii. Historical studies	The phenomenon of living hadith demanding knowledge on the horizon is proof that Islam has entered the Minangkabau
20	Nurkhalis Sofwan	2018	Living Hadith: Studies on the traditional phenomena of fidyah, salat, and fasting for the dead in Indramayu	The tradition of a foodie and its impact on Indramayu society	i. Descriptive quality ii. Observations and interviews	Some scholars disagree on the rules of prayer and fasting for the dead and some reject it
21	Helfina Rayya	*No years	Living hadith in the tradition of haul school teachers	i. Haul tradition - the recitation of the Quran, remembrance, prayer and manaqib scholars ii. Banjar people; Tradition of writing Oral tradition The tradition of practice	i. Observation ii. Phenomeno- logi	i. The tradition of haul-phenomena of the pattern of society's behavior as a result of interaction with the hadith ii. The reading of the scholars is intended to commemorate and learn the lessons of the virtues and virtues of the people

Living Hadith has a model used by ([Suryadilaga, 2010](#)) which has three forms namely from the angle; The tradition of writing is not just confined to the form of expressions often found in strategic places such as buses, mosques, schools, tertiary institutions and more. There is also a strong tradition in Indonesian special treasures that are derived from the hadith of the Prophet (saws) as found in various places. Not all that is derived from the hadith of the Messenger of Allah (may peace be upon him) are among the non-hadiths but in society are considered to be hadiths. Emerged in line with the tradition of practice practiced by Muslims. This practice is categorized as oral practice because its implementation requires readings such as remembrance and prayer after prayer. The tradition of practice; prevails among the people. Each practice is based on the hadith of the Messenger of Allah. The way of expressing love and affection to the Messenger of Allah was to live up to what was said by him. The last study of living hadith was done by Barbara D. Metcalf in 1993 through her article Living Hadith in the Tablighi Jamaat. Barbara explores the Tabligh Congregation movement and describes them as a group of pilgrims who apply an understanding of the meaning of the hadith in daily life. Also, Barbara highlighted the practice of hadiths interpreted by this congregation as one of the methods of criticizing the lifestyle and reality of today's society. In the archipelago, especially in Indonesia, the phrase living hadith is a term popularized by a joint lecturer of the Department of Qur'anic and Interpretive & Hadith Sciences, State Islamic University (UIN) Sunan Kalijaga, Yogyakarta by producing a book of books entitled Living Qur'an and Hadith Research Methodology in 2007. In this book living hadith is a contextual practice of hadiths or *sunnah* that are worshipped from *ijma* and *ijtihad* agreed upon in a Muslim community. In other words, living hadith is an understanding of the meaning of hadith applied in everyday practice.

In fact, the existence of living hadith is a term that is emerging today. Epistemology has been adapted since the time of Medina by the companions and taboos better known as *ihya' al-Sunnah* (Fauzi, 2011). It undergoes a change in terminology to *ihya' al-hadith* with the assumption that the scope of meaning of the hadith is more holistic than *al-sunnah* which literally means habitual practice. From the point of view of the hadith, the study of the hadith discusses the textual, whether or not the material. Not only that, the discussion continues to expand beyond the contextual or practical boundaries (Wahid, 2015). Thus, living hadiths continue to focus on people's understanding of *sanad* and hadith.

However, the material and the material in the knowledge of the Hadith must take into account its position and value, whether authentic, good, bad or Malad '. This differs from the study of living hadiths that do not emphasize the quality of the hadith. What is clear is that it does not come from a false hadith. In other words, the method of assessing the validity of *sanad* and *matan* is not a commitment to the study of living hadith. Even at one stage, the efforts of the pilgrimage to different hadiths cannot be applied to living hadiths. Holding to a principle that the practice of worship in the community has been practiced for generations, as long as it does not violate customs. It will be evaluated as a form of practical diversity recognized by the community (Qudsy, 2016).

DISCUSSION

The systematic analysis of the literature highlights as shown in Table 1 also provides information to discuss in more detail some of the backgrounds of the study of living hadith as the phenomenon is conducted. The main findings obtained are living hadith is a living Sunnah and the methodology of living hadith research is 3; writing tradition, oral tradition, practice tradition. The focus of the study of living hadith is in the form of studies on practical phenomena, traditions, rituals, ethics and behavior based on the hadith of the Prophet. Studies are still open and there is no consensus on the model and its analysis. Living hadith must be in line with hadith text. Living hadith research describes the identity of a group and society.

Besides, scholars need to practice concerning the implications of this study of living hadiths from the point of faith, worship or morals. From the standpoint of faith, for example, the tradition of bathing is a ritual practiced by the people of Kuntu, Indonesia. The original purpose of this ceremony was to mark the presence of the month of Ramadan, the holy month. However, the hadiths that make up this community are not found in the polar hadith books of al-Tis'ah. The hadith is only found in the book of the Durratun Nasihin without the accompanying of a clear sanad so its quality is considered to be a hadith dhaif. This practice is still ongoing as the book has been used as a guide and guide by religious leaders in Kuntu, Indonesia (Dona, 2016). In line with the advent and development of Islam on the island of Java brought by the guardians, this practice has not been abolished but continues to be practiced to this day. However, this tradition needs to be integrated with Islamic values in line with the religious beliefs of *Sunnah wal Jamaat* members. From the point of worship can also be seen in connection with the celebration of the Islamic year by the villagers of Wringinjajar Village, Central Java, by placing a set of rice, fish, village eggs and sunflower flowers placed at the intersection to be safe from harm (Malichah, 2016).

Therefore, a living hadith study should be conducted to measure the extent to which the traditions of the ancient traditions practiced by some of the people in the State are in line with Islamic teachings and based on the beliefs of the Sunnah Wal Jamaah scholars. What is troubling is the practice of one stepping on the wrong assumption that he believes it is based on Islamic law and is capable of compromising and distorting the faith (Ramli, 2017). It is evident that in neighbouring countries, one of the phenomena of living hadith in South Kalimantan is the tradition of keeping the tomb for several days held after one's death. This ritual is a common practice among the Banjar people. They consider this practice to refer to the hadith of the Prophet (saws), although they do not know the exact text of the hadith. They only get information from religious figures through lectures and lectures. In the end, the tomb keepers had different purposes. Some of them have made it one of the ways to preserve the Quranic readings regardless of their location, some intend to justify the wish of those who seek help with their Quranic readings, and some even choose this tradition as a medium to live by the charity (Jannah, 2016).

Other findings also provide some examples of the phenomenon of living hadiths that occur in Indonesia; Barzanji Bugis (Ahmad Muttaqin, 2016), Thursday Evening Assemblyman Diba 'Bil Mustofa (Adrika Fithrotul Aini, 2014), Qunut Tradition in the Morning Prayer (Siti Qurratul Aini, 2016), Tradition of Guarding the Grave (Miftahul Jannah, 2014), Tradition Serving Pauh Nagari Society (Gusnanda, 2017), Bukhoren Mujahadah Tradition (Nadhyra El-Fasya, 2012), Dhuha Prayer (Nurul Afifah, 2017), Cupping Phenomenon (Umayah, 2014), Monitoring the Demand of Science (Yeni Angelia In'amul Hasan, 2017), Living Hadith: Studies on the Fidelity, Salat, and Fasting Traditions of the deceased in Indramayu (Nurkhalis Sofwan, 2018). Researchers have found that the phenomenon of living hadiths has spread widely in Indonesia. Interestingly, the study of living hadith term as a phenomenon is a lack of references to living hadiths that are specifically discussed in Malaysia, this is because according to (Dato' Seri Dr. Zulkifli Mohamad Al-Bakri, 2018) the term living hadith is not used instead it is used to revive the hadith. This factor invites studies to look at the usefulness of the concept of living hadith among Liberal activists.

CONCLUSION

Living Hadith refers to a tradition that is evident in society in the form of practices derived from the use of the hadith of Muhammad S.A.W. Scholars need to be aware of the implications of this study of living hadiths from the point of faith, worship or morals. From a religious standpoint, there is confusion between the practice of animism and what is required in Islam. However, this tradition needs to be integrated with Islamic values in line with the religious beliefs of Sunnah Wal Jamaat members. Therefore, a study of living hadiths should be conducted to measure the extent to which the traditions of the ancient tradition are practiced by some communities following Islamic teachings and based on the beliefs of the Sunnah Wal Jamaah scholars. It should be noted that a living hadith is a form of study of the practices, traditions, rituals, or behaviors of the living community that has its foundation in the Prophet's hadith. The hadith must be taken in full with all other hadiths in connection with its basic framework so that all the hadiths are in their proper place and are not in conflict with each other. Therefore, this study needs to be done to solve the problems that exist.

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