



**LIVING HADITH: A NEW METHOD OF
INTERPRETING THE HADITH OF PROPHET
MUHAMMAD THROUGH SOCIO-RELIGIOUS
PHENOMENA IN INDONESIA**

¹ Sobri Febrianto, ² Munawir

¹² UIN Saizu Purwokerto

¹sobrifebrianto20@gmail.com, ²munawir.0510@gmail.com

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ABSTRACT

Living hadith is a product of people's understanding of a hadith text. Living hadith is a relevant study in Indonesia. This research is qualitative, which is a category of literature research. The approach used by the author is phenomenological and sociological approaches. This research shows that people's reception of a text is strongly influenced by other elements such as socio-cultural conditions, geography, ethnography, etc. Then in the example, the author interviewed a tradition of living hadith, namely tahlilan, which occurred in the Jama'ah Masjid Al-Fatah, Pasir Kidul, West Purwokerto, Banyumas. According to the Imam of the tahlilan, the spirit of this routine tradition is based on hadith and the Qur'an, so this sample can be a sign that living hadith is inherent and fertile in Indonesian society.

Keywords: Indonesian, Living, Hadith

ABSTRAK

Living Hadis merupakan produk pengejawantahan masyarakat dalam memahami sebuah teks hadis. Living hadis menjadi kajian yang relevan di Indonesia. Penelitian ini merupakan penelitian kualitatif yang merupakan kategori penelitian pustaka. Pendekatan yang dipakai oleh penulis adalah pendekatan fenomenologi dan sosiologi. Penelitian ini menghasilkan bahwa resepsi masyarakat terhadap sebuah teks sangat terpengaruhi oleh unsur lain seperti kondisi sosio-kultural, geografi, etnografi, dan lain sebagainya. Kemudian dalam contohnya penulis mewawancarai sebuah tradisi living hadis yaitu tahlilan yang terjadi di lingkungan Jama'ah Masjid Al-Fatah, Pasir Kidul, Purwokerto Barat, Banyumas. Dimana menurut imam dari tahlilan mengatakan bahwa semangat adanya tradisi rutin ini adalah berdasarkan hadis dan juga berdasarkan al-Qur'an. Sehingga sampel ini bisa menjadi sebuah tanda bahwa living hadis memang melekat dan subur dimasyarakat Indonesia.

Kata Kunci: Indonesia, Living, Hadis



INTRODUCTION

The second basis of Islamic law after the Qur'an is Hadith; in its usefulness, hadith is also something that has urgency in revealing Islamic traditions and developing various aspects of life at the time of the Prophet Muhammad (peace be upon him). Hadith can be everything personal to the Prophet or everything based on the Prophet Muhammad, both from the words, deeds, and nature of the Prophet Muhammad (saw). The beginning codification of the hadith was still very little because, at the beginning of the prophethood, the hadith was forbidden to be a book. After all, it is a construct of understanding and is considered the Qur'an (Mahfud, 2018).

After the time of Tabi'in and the Companions came the idea of purification of hadith, which came to the understanding that hadith is a distinction between Hadith and Sunnah. Of course, in the hadith, the central figure of the hadith is the Prophet Muhammad (peace be upon him). The purification of the hadith is done to find out which hadith came from the Prophet or which are false words. Interestingly, the imams of Hadith experts can make a strict methodology in classifying hadith both from the level of *sanad* and from the side of the *matan* hadith (Mahfud, 2018).

After the system and perfect codification in the purification of hadith, developments always prevail in society; with many developments of hadith in society, hadith does not only live in the text in the books of hadith. However, the practice of human life in collaboration with existing traditions and accompanied by an understanding of the text of the hadith makes it a socio-religious

phenomenon that appears in society. Usually, this phenomenon is in the form of cultural receptions and hadith teachings inherent to Muslim communities worldwide, including in Indonesia.

This development is often referred to by some hadith researchers as Living Hadith or Hadith that lives both in the community and lives as a religious, social tradition. This paper dissects how hadith develops in the form of Living Hadith in Indonesia. This study also discusses how the approach is used in understanding the reception of hadith understanding in living and traditional communities. So, that traditions are usually understood as an effort to practice the content of the teachings of hadith as a law that can get merit and goodness, as in the tradition of Tahlilan, and so on, which is done based on the reception of understanding the hadiths of the Prophet Muhammad (Rakhmat, 1995).

The author considers that the study of Living Hadith has a high urgency in developing the study of hadith sciences. Regardless of whether you agree or not, the author considers this research important because Muslims in Indonesia carry out many traditions of the society in Indonesia. These traditions at the level of understanding of ordinary people are still very basic. People tend to follow an existing culture without knowing the basis of the emergence of a culture or community tradition.

The author's points of view will make this paper discuss several traditions inherent in society and are dissected comprehensively in each field of study. This research at least

has a positive impact on the study of Hadith science in Indonesia.

RESEARCH METHODS

This research is qualitative. This type of library research is often known as literature research. Where the author seeks and looks for sources from previous writings. The source used in this study is writing that discusses the theme of discussion, namely Living Hadith. This research uses a historical, philosophical approach. This approach is usually used to know an idea or ideas. Philosophy is used to find arguments and the reasons behind an idea and ideas that will later be analyzed and presented as a new reading. At the same time, history or history is used to form thoughts and ideas that we can approach by looking at the history behind the conception (Abdul Mustaqim, 2014, pp. 43–48).

The author chose the place in this study in Jama'ah Yasin and Tahlil Masjid Al-Fatah in Pasir Kidul Village, West Purwokerto District, Banyumas Regency. This selection certainly has a reason: where the traditional process that runs at that location differs from others, the elements contained in the tahlil and the procession become identical and characteristic of other tahlil readings. The respondents used are, of course, the Jama'ah found there.

The author uses a data search method, namely a literature review, to dissect living hadith. Remember to use interview techniques to find field data related to the tahlil procession. They are using descriptive data analysis methods.

RESULTS AND DISCUSSION

Definition of Living Hadith

Living hadith is a new term among Islamic academics, especially in Indonesia, where this term is not far from the conception related to the Living Qur'an. Khairul Anwar defines that Living Hadith is everything in society, both in patterns and others originating from the Hadith of the Prophet Muhammad Saw. The pattern referred to in this definition refers more to the pol of behavior, which is Muslims' response to the Prophet Muhammad's hadiths (Suryadilaga, 2000).

Living hadith is a generation more advanced than usual because the object studied in the glasses is more inclined to be a religious or social phenomenon. Out of just the meaning of the text but rather the study of the religious society for society. So it is natural that the discussion of Living hadith has first been completed with the study of the text on the hadith because the study of living hadith is a study that is categorized as a study of socio-religious phenomena that occur in Islamic society, especially in Indonesia (Qudsy, 2016).

Then another definition also came from Suryadilaga in his book *Hadith Research Methodology*; in his book, he mentioned that sunnah, which has meaning as a practice that has been thoroughly agreed upon by Ulama, can be interpreted as Living Sunnah / Living Hadith. However, he argues that the word sunnah is more synonymous with the Ijma' of the Muslims and as an Ijtihad of the early generation of scholars. Therefore, the word "*Living Sunnah*" is a sunnah of the Prophet Muhammad (peace be upon him), which

freely has the meaning and interpretation of scholars, rulers, and judges relevant to the situation they are facing (Suryadilaga, 2000).

History and Genealogy of Living Hadith

An early attempt to trace how Living Hadith began to be a discipline of interest to contemporary Muslim scholars—starting from the belief of Muslims that the Prophet Muhammad in Islam is a central figure and guides every behavior, word, and deed. In addition to that function, the Prophet Muhammad is also inseparable from the position as an explanatory. Scholars often mention the Prophet Muhammad as a *mubayyin*, especially an explanatory of the Qur'an. From this, the explanation of the Qur'an is better known as the Hadith of the Prophet Muhammad (Qudsy, 2016).

Many ideas explain hadith, but one contemporary idea appears somewhat different from the idea in general, namely the idea of Fazlur Rahman, a Muslim scholar from Pakistan who has his conception of the meaning of hadith. In his book *Islam and Islamic Methodology in History*. Dividing several meanings related to hadith, which means verb tradition, while according to him, *sunnah* is a practical or silent tradition. Where in his book, he defines the hadith as follows:

“We have said repeatedly -perhaps to the annoyance of some readers- that hadith, although it has as its ultimate basic the Prophetic Model, represents the workings of the early generations on that model. Hadith is the total of aphorisms formulated and put out by Muslims themselves, ostensibly about the Prophet, although not without an ultimate historical touch with the Prophet. Its very aphoristic character shows that it is not historical. It is a gigantic and

monumental commentary on the Prophet by the early community” (Rahman, 1965)

Fazlur Rahman argues that the term that emerged and became famous was *sunnah* first, which then continued to *hadith*. Where *hadith* has developed through the tradition of the Prophet Muhammad (peace be upon him), which is growing through the spread of Islam throughout the world. Then the *Sunnah* and *Hadith* became an actualization of life for the companions and *tabi'in* who lived their daily lives based on the behavior and deeds of the Prophet Muhammad. Fazlur Rahman considers this the Living Tradition or *Sunnah* (Mahfud, 2018).

Unlike Fazlur Rahman, a Muslim researcher, and scholar, Jalaluddin Rakhmat even disagreed when the first thing circulated in Islamic culture was the *sunnah*; according to him, the first time was *hadith*. The basis of his argument is that many companions of the Prophet memorized and wrote all forms of sayings of the Prophet Muhammad (peace be upon him) so that the written and oral traditions interpreted towards the term *hadith* according to him preceded the *Sunnah* (Aini, 2020).

From these two opposing paradigms, of course, it can be seen that, generally, both *hadith* and *sunnah* traditions were born simultaneously, namely in the early days of the Prophet Muhammad spreading Islam until its widespread spread. This is because the oral tradition that Fazlur Rahman considered the second birth was also alive at the beginning, as well as the *sunnah*, which as a practice of *hadith* was also carried out and practiced by the companions of the Prophet as heirs to the

teachings of the Prophet in actual terms (Mahfud, 2018).

From the beginning of this hadith and sunnah, we will later conclude that Living Hadith is not completely defined by Fazlur Rahman above. However, it can be drawn that Living Hadith is a tradition born in Islamic society based on people's understanding of the Hadith of the Prophet Muhammad Saw. Living hadith is also a regional study that allows one region with another region to interpret a result that will produce a reception of Different traditions from each other (Mahfud, 2018).

Then, after understanding the early history of Living hadith, the author will explain a little about how the genealogy of the living hadith began. Saifuddin Zuhri Qudsy, for example, in his writings, he grouped the beginning of the emergence of living hadith into four parts. *First*, living hadith is a terminology with a long history; initially, living hadith was spoken as living sunnah, which refers to the tradition of Medina. This is then verbalized into living hadith because the scope of hadith is wider than sunnah, better known as a habitual practice. The understanding that arises is certainly the result of the collision of the values contained in the text with the reality that occurs in certain units of time and space (Qudsy, 2016).

Second, the study of hadith was originally a study of hadith texts, which then, in living hadith, shifted to studies that focused on practice or context, where the practice that occurred in society was an understanding of hadith textually so that we find a common thread of difference between *Ma'anil Hadith*/*Fahmil Hadith* and living hadith, where

when discussing *Ma'anil Hadith* / *Fahmil Hadith* will be focused on the study of the hadith text and understanding of the hadith text (*Matan* and *sanad*). While living hadith is more inclined and deep toward the practice of hadith that occurs in society (Qudsy, 2016).

Third, when the study of hadith focuses on the study of the text, it will look at the criteria of the hadith, both from *sanad* and *matan*. This criterion describes whether a hadith has the qualities of *sahih*, *hasan*, *daif*, or *maudhu'* (Qudsy, 2016). The study of living hadith does not pay attention to whether a community practice based on hadith is a *sahih* hadith or others. This is because there are several special reasons: (1) Because the hadith has become a living practice in society; an example is the difference in prayer readings based on equally strong hadiths. This happened in Muslims in Indonesia between *Nahdlatul Ulama* and *Muhammadiyah*; (2) hadith has become a living practice in society. As long as the prevailing norms do not violate religious rules, they can continue to be implemented (Qudsy, 2016).

Fourth, living hadith opens up a new study in hadith. Hadith studies that seem rigid in the study of texts become more colorful, and contextuality becomes an interesting new study. Then in 2007, hadith experts in Indonesia conceptualized a study related to living hadith in Indonesia. (Qudsy, 2016)

Types of Living Hadith

The distribution of living hadith is how the community receptions in understanding an understanding related to the hadith of the Prophet Muhammad (peace be upon him). So

the form of interpretation depends on the emotional expression of Muslims. Usually, living hadith can be classified into three variations and forms that appear, especially in Indonesia (Anwar, 2015). This third classification is based on Muslims' general expression towards the understanding of the hadith, which is identical to the written tradition, oral tradition, and practice tradition (Wahyudin Darmalaksana & Dkk, 2019).

The three types and forms of living hadith mentioned above will be explained: *first*, Writing Tradition. The first form of living hadith is the tradition of writing. The position of this tradition is a tradition that has urgency in the development of living hadith. The tradition of living hadith in writing is not just writing in the form of an expression of a hadith listed in strategic places such as buses, schools, pesantren, and buses. However, most of the written traditions expressed in Indonesia are in the form of hadith displayed in some strategic places. Whether in the form of sticker writing on the glass of the bus, mural writing on the walls, calligraphy displayed on the mosque, or so on (Muhsin, 2015).

Second, Oral Tradition. The oral tradition of living hadith emerged based on the practice of practice carried out by Muslims as a form of reception or understanding of hadith. So that this oral tradition is in line and coincides with the tradition of practice. However, the oral tradition is more focused on readings that are read literally through the oral of Muslims. This is like in the recitation of asmaul Husna in school at the beginning of the learning process, sayings that exist in the tahlil tradition, and so on (Qudsy, 2016).

Third, Traditions of Practice. The tradition of practice in living hadith is one type of living hadith that is quite widely carried out in the development of Muslims. This practice tradition is based on the figure of the Prophet Muhammad (peace be upon him). The difference between this tradition and the other two traditions is that this tradition is more towards and related to a human practice or Muslims. An example is the practice of tahlil and many other practices that are carried out based on hadith (Raharjo & Fizin, 2018).

Reception Pattern of Living Hadith

The pattern of deception that occurs in living hadith certainly starts from the awareness that the Qur'an and also hadith are products of the region, namely the Arab region. Meanwhile, many living hadith studies appear in Indonesia, which is noted as the country with the largest number of Muslims in the world. So, that from this initial awareness, the pattern of reception in living hadith should be clearly described, or at least there has begun to be an assessment of how the pattern of reception in living hadith (W Darmalaksana, 2020).

The pattern of reception of living hadith is motivated by cultural and social differences between Arabs and Indonesians; these differences are also more explicit in ethnographic, geographical, and socio-cultural studies, of course. Why is this the background of the reception study on living hadith? Of course, due to geographical, ethnographic, and socio-culture differences, the community will impact people's views on the same text. Analysis of reception says that

when there is a societal imagination that enters into a cultural framework with the producer of the text, then the production of the understanding will tend to be the same as the text produced. Conversely, if the imagination of people in different social positions, both from social class, gender, era, tradition, ethnography, and so on, is different from the place of the text, then there is the possibility of new meanings or other alternative meanings of the text (Muhsin, 2015).

From these keywords, the author found the meaning of reception from several figures. Endraswara, for example, conceptualized that reception is the reception or enjoyment of a text by the reader of the text. Either in the form of a reaction or response from the reader to the text. Then if the reception study is included in the study of living hadith, there will be a distance between the practice carried out today and the emergence of hadith texts in the past. So a person or society may be unaware that the practice is based on hadith (Anwar, 2015).

Then the question that often arises next is whether the perpetrator of the reception of the text should know that the text of the hadith is the basis of the behavior. The relevant answer is yes; the perpetrator of the reception to the text of the hadith should indeed know the basic text of the postulate. However, it turns out that many actors still cannot show their propositions in the field. Is this still considered a reception on living hadith? The answer is still, so it is the agent's job. The agent, in Clifford Geertz's opinion, became a cultural broker. What is easy is that this agent means a person who has more

knowledge than the receptionist and knows the basics but must be in the society where the tradition occurs. Agents in this case, such as Kyai, Ustadz, Elders, and so on (Setiawan, 2006).

As a result of reception, a tradition sometimes needs to explicitly have a textual basis in the birth of a traditional practice. Even in practice, sometimes important foundations seem to be biased and lost. For this kind of phenomenon, as a researcher of living hadith, do you have to know the basic text first? According to the author, the safest step is to guess or become an initial hypothesis about whether a tradition in the community is carried out based on certain hadiths. However, the limitation is that agents or actors must speak about the results of the research of the tradition related to the spirit and background of the existence of the tradition against the background of the hadith. Alternatively, it can be said that living hadith researchers do not determine what hadith is relevant to the tradition but wait for basic expressions from the actors and agents of the tradition.

Living Hadith Approach

Indeed, the approach to living hadith is seen from several things inherent in the tradition that is carried out. However, in this presentation, the author will predominantly discuss approaches that are often and appropriately used in the study of living hadith. Such as Phenomenological approaches, Sociology, Ethnography, and so on. Here is the explanation: *First*, Phenomenology. Phenomenology is the initial paradigm that can be a point of view in

Living Hadith. Phenomenology is a point of view used to express and study a phenomenon of social and cultural symptoms. This paradigm refers more to the disclosure of public awareness of their behaviors. This becomes urgent because a person's understanding of the world becomes the basis for describing the manifestation of human behavior patterns carried out daily (Dewi, 2017).

By understanding a view or people's understanding of the world or view of life, we will understand why behavior patterns can appear and awaken. With this paradigm perspective, it will not move wrong or correct people's understanding of hadith because what is important is no longer right or wrong but the content of the content and content of understanding of hadith. This content is the basis and background for the emergence of certain understandings and behaviors.

Second, Sociology. One approach used is the sociological approach. In this approach, a researcher usually uses a theory of sociologist figures related to traditions or socio-religious phenomena that occur in society. An example is Berger and Luckman's theory of Social Construction. Where according to them, is an equivalence related to living hadith. If a living hadith is considered the embodiment of a hadith in real life, then the construction is a dialectic between individuals and existing social reality. So it will be seen how an individual is formed or formed from hadith as a daily phenomenon (W Darmalaksana, 2020).

Third, Ethnographic. The ethnographic approach is used in living hadith research to understand the culture of a community. So

naturally, this approach focuses on a group with the same small and large cultures and involves many people. The keywords of this ethnographic study or approach are the same culture, language, and behavior between groups. Who will later know the meaning of the same behavior (Raharjo & Fizin, 2018).

Fourth, Functional. The next paradigm is the Functional paradigm. Someone usually uses this paradigm or functional point of view to see the purpose of the functions of an existing socio-cultural phenomenon. The function in question also cannot be separated from several functions, including social or cultural functions of a cultural phenomenon that appears in society. More clearly than that, what is meant is like a pattern of behavior that arises from a meaning of understanding of a hadith. This understanding produces certain patterns of behavior that refer to certain socio-cultural functions (Rohmana, 2015).

The focus is also diverse; for example, when the focus on cultural functions from the existence of a hadith that affects the outlook on life, values, norms, and rules of a society implements the focus on cultural functions different if the view is a social function, then what is viewed from the hadith is as an interaction, relationship, and social network. The two examples of functions mentioned become a clear focus on socio-culture.

Examples of Living Hadith

The discussion related to the example of Living Hadith will be slightly classified in some cases that often occur in Indonesia. In this case, the author discusses Calligraphy and also Tahlil. Calligraphy is a form of living hadith in the written tradition. Later, the

process of Tahlil and the reading in tahlil will be dissected as a living hadith in oral tradition and practice tradition.

First. Calligraphy. Calligraphy as a form of calligraphy in the written tradition has many things and explanations. However, as Saifuddin Zuhri Qudsy said above that, sometimes it is not a hadith but a sentence that is considered a hadith and has positive implications for society is still maintained, as in the word (النظافة من الايمان) which is widely displayed in various writings in the corners of schools and pesantren. This writing becomes an actualization of living hadith in the tradition of writing because it contains a clean atmosphere and general neglect (Raharjo & Fizin, 2018).

The author wants to discuss further related to the tradition of writing in living hadith implemented from calligraphy. This is because calligraphy is a written art among Muslims, especially in Indonesia. Especially calligraphy art with written content taken from the hadith of the Prophet Muhammad. Calligraphy itself is art made using stationery, both ink and others, which will have beautiful writing results. The value elements in calligraphy usually have aesthetic elements of beauty and sometimes have philosophical meanings and spiritual values (Raharjo & Fizin, 2018).

The calligraphy in the written tradition of living hadith is usually Arabic. In other languages is said to be *khatt*. *Khat* itself is a beautiful writing in the form of Arabic taken from verses of the Qur'an either in its entirety or just fragments of verses, in addition to the form of verses usually also hadith of the

Prophet Muhammad (peace be upon him), and words of wisdom from scholars. While science *khatt* It is a science that aims to introduce the shape of single letters, including introducing the location of letters and how to assemble them into a beautiful writing look (Raharjo & Fizin, 2018).

So the author dares to take the middle point that calligraphy is a special science and focuses on learning how to write Arabic letters properly and correctly according to the organized rules in this discipline. Where the rules refer more to a rule that must be followed by a calligrapher so that the resulting writing will meet the standards. To go deeper, here is an example of calligraphy living hadith about people who learn and teach the Qur'an.



Picture 1.
Calligraphy Living

The picture above is an example of a calligraphy image expressing living hadith in the form of written tradition. Where Imam Bukhari narrates the hadith with the original text as follows:

Imam Al-Bukhari narrated a hadith from Hajjaj bin Minbal from Shu'bah from Alqamah bin Martsad from Sa'ad bin Ubaidah from Abu Abdirrahman As-Sulami from Uthman bin Affan Radhiyallahu Anhu, that the Prophet Sallallahu Alaibi wa Sallam said:

خَيْرُكُمْ مَنْ تَعَلَّمَ الْقُرْآنَ وَعَلَّمَهُ

Which more or less means: "At best, you are the ones who learn the Qur'an and teach it."

The brief mapping above raises that the pattern of hadith tradition is carried out in writing. Most of these living hadiths result from short and dense propaganda about the teachings of Islam for Muslims around the life of this written tradition. So it aims to continue to direct Muslims to the memory of Islam's true and good teachings. However, there is another form of expression that is usually a hadith or verse of the Qur'an written on paper and believed to have special properties such as a medium to help keep away from the interference of supernatural beings and bad disorders, or in the pesantren tradition better known as *rajab* (Mahfud, 2018).

Second, Tahlil. Tahlil is a religious tradition packed with local culture, especially acculturated in Javanese tradition. Tahlil is synonymous with an *amaliyah* often done by the Indonesian community, especially those affiliated with Nahdlatul Ulama. Admittedly, this term is a term that emerged from the fusion of Islamic teachings and culture, another term from the word *Tablil* is *Tablilan*. However, some research said that Tahlil comes from the Arabic root word, which means to read *Laillaha illallah*. However, it experienced a division of understanding into Tahlilan or interpreted as an activity of people or communities to read sentences in Islamic teachings such as Qur'anic Verses, Shalawat, Dhikr, and Do'a (Badry et al., 2022).

In the discussion on this tahlil, the author analyzes an interaction and the basis for carrying it out for the Yasin congregation and the tahlil of Al-Fatah Mosque West Purwokerto. The author interviewed the Imam of the Jama'ah, who used to be the Imam of the Tahlil process in Pasir Kidul

Village 1/1 West Purwokerto District, Banyumas Regency.

Kyai Mukhlisin said that the basis of implementing this Tahlil is not only an *amaliyah nabdliyah* but also the practice of the hadiths of the Prophet. According to him, tahlil is a series of virtues, from praying for the dead to reciting Qur'an verses and Dhikr to remember Allah. He gave an example in one of the tahlil series: reading verses of the Qur'an and then giving a hadith that becomes the basis for implementing the tahlil congregation of Al-Fatah Mosque. They are as follows:

عن أبي أمامة البجلي قال سمعت رسول الله صلى لله
عليه وسلم يقول اقرأوا القرآن فإنه يأتي يوم القيامة
شفيحاً لأصحابه

The meaning is more or less: "From Abi Umamah Al-Bahili R.A. he said, I once heard the Holy Prophetsa say, Read the Qur'an, because the Qur'an will come on the Day of Judgment as a helper for its readers..."

From this hadith, the author identified and found that this hadith is also used as a basis for many tahlil perpetrators in Indonesia; this hadith is also explained in Khoiril Anwar's Journal regarding the legal basis of Tahlil. Moreover, in the journal, it is said that Imam Muslims narrated the hadith. So the author comes to the point that in implementing a practical and oral tradition of living Qur'an when the embryo knows that the forerunner of the hadith, it is a living hadith (Badry et al., 2022).

Then Kyai Mukhlisin also said that in the order of recitation of tahlil there is Shalawat, the recitation of this shalawat becomes a noble reading because for him it is in accordance with the Qur'an Surah Al-Ahzab verse 56 which reads:

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ يَا أَيُّهَا الَّذِينَ آمَنُوا
صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا

“Behold, Allah and His angels visited for the Prophet. O believers, pay your respects to the Prophet and greet him with reverence.”

From this, it can be said that the strong tahlil tradition carried out by the Al-Fatah Mosque Jama'ah in West Purwokerto is also based on the spirit of hadith and the spirit of practicing it. Not only from hadith, but this spirit is also sometimes strengthened by his understanding of the Qur'an, like this author's basic little example and brief research.

CONCLUSION

The conclusion in this discussion is that living hadith is a scientific term that emerged and became famous in Indonesia into a special study caused by several things, including the condition of cultural acculturation and religion, which became a religious tradition very strongly, then because the practice of understanding hadith became a practice of Muslims in Indonesia which became a religious and socio-religious reception. Living hadith must also be a tradition whose embryo is born from the spirit of hadith; in other words, the perpetrator or agent initially understands a

hadith and then prescribes it as a religious tradition.

This study specifically answers how to define the study of the Living Qur'an and becomes a study with more novelty than previous research. The element of novelty in question lies in the reception of traditions that occur in the community studied using theoretical studies and looking for relevance. So that it reaches a peak where the study of living hadith has an element of novelty even though it is small.

Meanwhile, the shortcomings of this research that can be used as suggestions and inputs or recommendations in subsequent research are still too theoretical dissects related to living hadith, so it has not been comprehensively discussed directly with traditions that occur in many regions in Indonesia. The authors suggest focusing more on a more comprehensive traditional study.

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