

**ANALYSIS OF THE DEVELOPMENT OF HADITH TRENDS IN INDONESIA
(LITERATURE STUDY IN THE JOURNAL OF AL-QUR'AN AND HADITH
STUDIES, UIN SUNAN KALIJAGA YOGYAKARTA, 2022-2024)**

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ABSTRACT

This study analyzes the phenomenon of hadith contained in the journal of Qur'anic Sciences and Hadith Studies of UIN Sunan Kalijaga Yogyakarta Year 2022-2024, namely how hadith is understood, applied, and debated in various aspects of Muslim life. This study covers the meaning of hadith in Islamic art through hermeneutic, criticism and living hadith approaches spread in various regions in Indonesia. The results show that hadith not only functions as a normative text, but also adapts to modern social, cultural and technological contexts, making it an integral part of contemporary Islamic dynamics.

Keywords: *Hermeneutics, Living Hadith, Hadith Criticism, Hadith Thematic*

ABSTRAK

Penelitian ini menganalisis fenomena hadis-hadis yang terdapat pada jurnal **Studi Ilmu-ilmu Al-Qur'an dan Hadis UIN Sunan Kalijaga Yogyakarta Tahun 2022 - 2024** yaitu bagaimana hadis dipahami, diterapkan, dan diperdebatkan dalam berbagai aspek kehidupan umat Islam. Studi ini mencakup pemaknaan hadis dalam seni Islam melalui pendekatan hermeneutik, kritik dan living hadi yang tersebar di berbagai daerah di Indonesia. Hasil kajian menunjukkan bahwa hadis tidak hanya berfungsi sebagai teks normatif, tetapi juga beradaptasi dengan konteks sosial, budaya, dan teknologi modern, menjadikannya bagian integral dari dinamika keislaman kontemporer.

Kata Kunci: *Hermeneutika, Living Hadis, Kritik Hadis, Tematik Hadis*

INTRODUCTION

The science of hadith is part of the Islamic scholarly tradition that is constantly being explored and studied by scholars. It is like a diamond in a string of precious diamonds. This field of knowledge is one of the most important disciplines developed in the history of Islamic scholarship to distinguish and select information attributed to the Prophet, thereby identifying which hadiths are authentic and which are weak. This distinction is crucial, as other communities often overlook such distinctions, accepting any information they desire and rejecting what they dislike without a reliable criterion to evaluate such information. Especially when the information pertains to religion or creed.¹

Hadith, as the primary source of Islamic teachings after the Qur'an, plays an important role in shaping the understanding and religious practices of Muslims. In Indonesia, the study of hadith has undergone significant changes, influenced by various factors such as the development of science, technological advances, and social and cultural changes. The trend of hadith studies in Indonesia continues to grow, both in the academic realm and in the religious practices of the community.²

Historically, hadith studies in Indonesia were initially oriented toward classical understanding, referring to standard hadith books such as Sahih al-Bukhari, Sahih Muslim, Sunan Abu Dawud, and Sunan Tirmidhi. However, with the development of Islamic education, especially in Islamic universities, hadith study methods began to diversify. Hadith studies no longer focus solely on textual aspects (narratives), but also on contextualizing hadith in modern life.³

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One important trend in hadith studies in Indonesia is the thematic approach, in which hadiths are studied based on contemporary issues, such as human rights, ecology, gender, Islamic economics, as well as politics and democracy. This approach aims to make hadith more relevant in addressing the challenges of the modern era. Additionally, there has been critical scrutiny of the authenticity of hadith, including research on weak (dhaif) and fabricated (maudhu') hadith that are still widely used in society.⁴

The development of digital technology has also brought significant changes to the study of hadith. The emergence of digital applications, websites, and social media as means of disseminating hadith has opened up wide access for the public to study hadith, but at the same time presents new challenges, such as the proliferation of distortions of the meaning of hadith, the spread of false hadith, and interpretations of hadith that are not in accordance with scientific methodology.⁵

Therefore, analyzing the development of hadith trends in Indonesia is important for understanding the current direction of hadith studies, how hadith is used in various Islamic discourses, and the challenges faced in maintaining the authenticity and relevance of hadith in the digital age. This study is expected to contribute to the development of a more contextual, scientific understanding of hadith that is in line with the needs of Indonesian Muslims.

METHOD

This study uses the Library Research method, which is a qualitative descriptive approach related to hadith studies that examine various hadiths with the same theme to understand the messages contained therein comprehensively. This method was chosen because it allows for a more

systematic analysis of trends in the development of hadith in Indonesia in various social, cultural, and scientific aspects.⁶ The data collected for this study were obtained from secondary data related to the latest trends in hadith research published in the Journal of Quranic and Hadith Studies at UIN Sunan Kalijaga Yogyakarta from 2022 to 2024.

HADITH STUDIES IN THE JOURNAL OF AL-QUR'AN AND HADITH SCIENCES AT UIN SUNAN KALIJAGA YOGYAKARTA

Hadith studies in academic circles, particularly at Islamic universities such as UIN, IAIN, and Islamic boarding schools, have undergone diversification in terms of methodology. In addition to traditional studies of sanad and matan, hadith studies now also involve thematic (*maudhū'ī*), contextual, and social criticism approaches.⁷

Hadith is now studied using an interdisciplinary approach, for example in relation to issues of gender, Islamic economics, politics, and the environment. This indicates that hadith studies are not limited to legal and worship aspects but also encompass broader social aspects. Hadith studies in Indonesia have undergone significant development, both in terms of learning methods, objects of study, and the media used.⁸ Some findings from journals published between 2022 and 2024 in the Qur'an and Hadith journal of UIN Sunan Kalijaga Yogyakarta in this paper are as follows:

Table 1. Trend Journal Hadith

No	Author	Years	Title	Article
1	Zainudin	Vol. 23, No. 1 (Jan	Ailal Rashid's Critical Contribution to Sahih Al-Bukhari in the book	Ailal Rashid's critical contribution to Sahis Al-Bukhari in the book

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		2022) pp. 01-18,	of Sahih Al-Bukhari Nihayah Usturah	Sahih Al-Bukhari Nihayah Usturah
2	Abdillah Afabih, Viki Junianto	Vol. 23, No. 1 (Jan 2022), pp. 111-124,	Examining Ibn Arabi's Kashf Method on the Authenticity of Hadith	Testing Ibn Arabi's Kashf Method for Hadith Authenticity
3	Abdul Matin Bin Salman, Yusuf Baihaqi, Kusnadi	Vol. 23, No. 2 (Jul 2022), pp. 219-236	Redefining Khabar Al-Ahad Based on Rashid Rida's Rational Approach in Al-Manar	Redefining Khabar Al-Ahad with Reference to Rashid Rida's Rational Approach in Al-Manar
4	Nur Laili Nabilah Nazahah Najiyah, Dadi Nurhaedi	Vol. 23, No. 2 (Jul 2022) pp. 237-260	Between Prohibition and Permissibility of Islamic Art: an Application of Ma'na-Cum-Maghza Approach on Hadiths of Music, Painting and Dance	Between Prohibition and Recommendation in Islamic Art: Application of the Ma'na Cum-Magza Approach to Hadiths on Music, Painting, and Dance
5	Subkhani Kusuma Dewi, Muhammad Akmaluddin	Vol. 24, No. 2 (Jul 2023), pp. 231-252	Broadcasting Umrah through the Hadith of Hajj Badal in the COVID-19 Pandemic Era.	Broadcasting Umrah through the Hadith of Hajj Badal in the COVID-19 Pandemic Era

6	Ulya Fikriyati	Vol. 24, No. 2 (Jul 2023), pp. 253-284	Architectural Interpretations of Qur'anic and Hadith Influences in Traditional Indonesian Mosques During the Walisanga Era	Architectural Interpretation of the Influence of the Qur'an and Hadith in Traditional Indonesian Mosques of the Walisanga Era
7	Mohamad Anang Firdaus Machsun	Vol. 24, No. 2 (Jul 2023), pp. 425 - 450	Linguistic Complexity in Hadith: An Examination of the Role and Origins of 'Al-Kalimat Al-Mubtakirah' in Hadith	Linguistic Complexity in Hadith: A Study of the Role and Origin of 'Al-Kalimat Al-Mubtakirah' in Hadith
8	Zunly Nadia, Niswatin Faoziah	Vol. 25, No. 1 (Jan 2024), pp.161-185	Gender Equality within Family in Islamic Perspective: Insights from The Hadiths of Ummul Mukminin	Gender Equality in the Family from an Islamic Perspective: Insights from the Hadiths of Ummul Mukminin
9	Luqmanul Hakim, Suci Amalia Yasti, Yassinta Ananda	Vol. 25, No. 2 (Jul 2024), pp.272-295	The Rejection of Prophetic Traditions: Analyzing the Inkar Sunnah Movement in West Sumatra, Indonesia	Rejection of Prophetic Tradition: Analysis of the Inkar Sunnah Movement in West Sumatra, Indonesia
10	Ganis Kesturi,	Vol. 23, No. 1 (Jan	The Understanding of Hadith Sadaqah and Its	Understanding Hadith Sadaqah and Its

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	Muhammad Irfan Helmy	2022), pp. 69-88	Implementation on Social Empowerment: A Research on Jum'ah Berkah Tradition in Wonogiri Society	Implementation in Social Empowerment: A Study of the Jum'ah Berkah Tradition in Wonogiri Society
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Based on Table 1 above, the current trending journal topics include:

1. Zainuddin's research shows that Rashid Ailal criticizes Imam Bukhari as a fallible human—capable of both error and correctness. According to Rashid Ailal, the codification of Hadith and the established science of Ulum al-Hadith used for hadith narrator verification represent a tragedy, as they are forcibly imposed to legitimize hadith. In his view, *Sahih al-Bukhari* is a collection of fairy tales, and Imam Bukhari himself is “majruh” (defective) and “matruk al-Hadith” (its narrations invalid) because he based his narrations on assumptions. Rashid Ailal further argues that the author of *Sahih al-Bukhari* remains obscure, so the existence and credibility of the work cannot be responsibly defended.
2. The study by Abdillah Afabih and Viki Junianto indicates that the Kashf method is considered authoritative by Sufi scholars and recognized by some Hadith experts. According to Zabid al-Jabiri in the context of Islamic philosophy, there are three methodological models bayani, burhani, and irfani—where Kashf belongs to the irfani model. Irfani knowledge is defined as understanding conveyed through divine inspiration (Kashf) after spiritual practice (riyāḍah) based on love. Therefore, the Kashf method is considered a valid way to determine Hadith authenticity.
3. Abdul Matin Bin Salman, Yusuf Baihaqi, and Kusnadi's study concludes that Rida's effort to rationalize *khbar ahad* was based on

the views of theologians (*mutakallimūn*), logicians (*manatiqah*), and philosophers (*falāsifah*). However, Rida fell into his own a priori reasoning about single-report Hadith, and his rationalization led to ambiguity and uncertainty.

4. The findings of Nur Laili Nabilah Nazahah Najiyah and Dadi Nurhaedi are twofold: first, in the Hadiths concerning music, painting, and dance, there is no explicit prohibition against these arts; those Hadiths were context-specific and applicable only at the time they emerged. Second, in the modern context, interpretation and application of these Hadiths must be relevant to contemporary developments and human needs if these arts have positive impacts, their practice may be allowed. In hadith studies, combining discussion of these arts with the Ma'na-Cum-Maghza theory helps achieve a more integrated and comprehensive understanding.
5. The research by Subkhani Kusuma Dewi and Muhammad Akmaluddin shows that Umrah experiences facilitated through cyberspace cannot fully replace actual, physical pilgrimage. Badal Umrah pilgrimage performed by others became important during crises, helping those unable to travel to Mecca and Medina. In this context, acceptance of Hadiths related to Hajj and Umrah increased during the pandemic. Mutawwifs, or spiritual guides, played a key role in facilitating communication for remote pilgrims, and their ethical responsibilities became highlighted. The study also notes that digital practices encompassed three main aspects: providing imaginative travel experiences for distributed audiences, involving mutawwifs as guides in the virtual realm, and addressing ethical considerations in badal umrah during health and financial crises.
6. Ulya Fikriyati's analysis shows that the architectural reception of QS 24:35 and the Hadith of Gabriel in traditional Indonesian mosques generally manifests in two ways: first, when literal meanings like light, lamps, trees, or niches can be directly reproduced, they are adapted to Indonesian cultural contexts. Second, core concepts from the Qur'an and Hadith that cannot be concretely manifested are

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reinterpreted and reflected in spatial structure, lighting, color choices, ornamentation, and integration of elements aligned with Indonesian cultural identity.

7. Mohamad Anang Firdaus Machsun's study finds that the innovative expressions introduced by Prophet Muhammad demonstrate a high level of linguistic eloquence. These *al-kalimāt al-mubtakirah* appear in three patterns: individual words, phrases, and full statements. Moreover, the foreign words in the Prophet's Hadith are considered praiseworthy (*al-gharīb al-ḥasan*), not commonly used in everyday Arabic because of their elevated style. The study identifies six reasons why foreign words appear in the Prophet's Hadith.
8. Zunly Nadia and Niswatin Faoziah's research, despite prevailing social norms, shows that the Prophet's Hadith rooted in principles of equality and justice promoted gender-equitable relationships within the family, triggering debate among his contemporaries. The Hadiths narrated by the Mothers of the Believers are significant as reference points for modern family gender relations. Their content analysis highlights the Prophet's dedication to modeling marriage based on mutual respect, love, and equality. The study positions these texts as guides for families seeking to internalize equality values, thus contributing to the formation of families guided by *maslahah* those prioritizing community well-being.
9. Luqmanul Hakim, Suci Amalia Yasti, and Yassinta Ananda's study critically examines the social-political context that allowed certain ideologies to grow, and the strategies employed to counter these ideological challenges in Indonesian Islamic discourse. The study unveils ongoing tensions between traditional Sunni orthodoxy and reformist interpretations that seek to minimize or reject the role of the Sunnah, with significant implications for Islamic legal and theological frameworks particularly around the concepts of a "living Qur'an" and "living tafsir."

10. The research by Ganis Kesturi and Muhammad Irfan Helmy shows that the Gerdu community in Wonogiri's *Jum'ah Berkah* tradition aligns with the essential Islamic message. The community views sadaqah as shared charity with family and the needy; although they know sadaqah is a Sunnah practice, those with financial surplus feel it is obligatory. Their *Jum'ah Berkah* specifically involves charitable food distribution. The study identifies two motivations: internal joy from giving, anxiety when not giving, belief in increased sustenance, and giving as da'wah by example; and external including available resources, social influence, desire for etcetera etc.

HERMENEUTIC THEORY USED IN HADITH IDENTIFICATION

This theory is the most popular, as evidenced by the fact that five of all the journals reviewed by researchers used hermeneutic theory for interpretation. Among them are:

Table 2. in Approaches to Journal Theory

Author	Years	Title Article
Abdillah Afabih, Viki Junianto	Vol. 23, No. 1 (Jan 2022), pp. 111-124,	Testing Ibn Arabi's Kashf Method for Hadith Authenticity
Abdul Matin Bin Salman, Yusuf Baihaqi, Kusnadi	Vol. 23, No. 2 (Jul 2022), pp. 219-236	Redefining Khabar Al-Ahad with Reference to Rashid Rida's Rational Approach in Al-Manar
Nur Laili Nabilah Nazahah Najiyah,	Vol. 23, No. 2 (Jul 2022) pp. 237-260	Between Prohibition and Recommendation in Islamic Art: Application of the Ma'na Cum-Magza Approach to Hadiths on Music, Painting, and Dance

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Dadi Nurhaedi		
Mohamad Anang Firdaus Machsun	Vol. 24, No. 2 (Jul 2023), pp. 425 - 450	Linguistic Complexity in Hadith: A Study of the Role and Origin of 'Al-Kalimat Al-Mubtakirah' in Hadith
Zunly Nadia, Niswatin Faoziah	Vol. 25, No. 1 (Jan 2024), pp.161-185	Gender Equality in the Family from an Islamic Perspective: Insights from the Hadiths of Ummul Mukminin

1. The research by Abdillah Afabih and Viki Junianto explains that the use of hermeneutics in hadith studies through the *Kashf method* reinforces a spiritual approach to hadith criticism, rooted in the Sufi tradition and particularly developed by figures like Ibn Arabi. Unlike the isnad criticism method, which assesses hadith authenticity through the chain of transmission, *kashf* emphasizes uncovering the truth of hadith through inner experience and divine illumination obtained through spiritual practices such as *riyadhah* (discipline) and *dhikr* (remembrance). In Islamic epistemology, this method belongs to the *irfani* approach, a way of acquiring knowledge through intuition and divine enlightenment. Although not commonly used in classical hadith studies, *kashf* is considered *mu'tabar* (legitimate) among Sufis and is even acknowledged by some hadith scholars. In the context of hadith hermeneutics, the *kashf* method offers a more spiritual and profound interpretation of hadith texts, complementing the *bayani* (textual) and *burhani* (rational) approaches with a mystical pursuit of deeper meanings through direct connection with God.

2. The article by Abdul Matin Bin Salman, Yusuf Baihaqi, and Kusnadi discusses the debate between Rashid Rida and traditional hadith scholars, particularly concerning *khavar al-ahad* hadiths transmitted by a single or few narrators and not by mass transmission (*mutawatir*). Rida criticizes this type of hadith, arguing that it should not be used as a basis for matters of creed (*aqidah*), as its meaning is speculative (*zanni al-dilalah*) rather than definitive (*qat'i*), while matters of faith require absolute evidence. Rida's critique is influenced by the thoughts of theologians (*mutakallimun*), logicians (*manatiqah*), and philosophers (*falasifah*), leading to a highly rational and philosophical approach. However, the article concludes that Rida relied too heavily on logical reasoning and a priori assumptions, ultimately falling into ambiguity and self-contradiction. From a hadith hermeneutical perspective, Rida's thought represents a rationalist hermeneutic that seeks to interpret hadith through logical coherence, differing from traditional textual approaches and *irfani* spiritual ones. His goal to align hadith interpretation with modern rationality, however, is prone to interpretive bias and risks undermining the authority of hadith within the framework of Islamic faith.
3. The article by Nur Laili Nabilah Nazahah Najiyah and Dadi Nurhaedi explores differing Islamic perspectives on music, painting, and dance by examining hadiths often cited as grounds for prohibition. Using a qualitative approach and Sahiron Syamsuddin's *Ma'na-Cum-Maghza* theory, the study shows that these hadiths are contextual and do not absolutely prohibit the arts, but rather reflect the specific social conditions during the Prophet's time. In contemporary contexts, art forms that contribute positively to human life may be acceptable as long as they do not contradict Islamic principles. The hermeneutical method employed focusing on historical meaning (*ma'na*) and extracting the essential message (*maghza*) emphasizes the importance of interpreting hadiths in a way that makes them relevant and applicable in modern times.
4. The research by Mohamad Anang Firdaus Machsun highlights a fascinating aspect of the Arabic language used by the Prophet

Muhammad in hadith: the presence of unfamiliar or foreign words, referred to as *gharabah*. Although the Prophet was known for his eloquence in Arabic, he occasionally used expressions unfamiliar even to his companions. One such example is *al-kalimat al-mubtakirah*, or innovative expressions coined by the Prophet himself. This study addresses three main points: first, identifying the forms of these expressions whether as single words, phrases, or full sentences; second, demonstrating that these unfamiliar words reflect the Prophet's linguistic fluency and creativity; and third, explaining why such expressions appeared in hadith. The study concludes that these words are part of *al-gharib al-hasan* (praiseworthy foreign terms), as their meaning in hadiths is profound and of high value, even if rarely used in everyday Arabic. In relation to hadith hermeneutics, this approach encourages us to look beyond literal meanings and instead explore the deeper significance by considering historical, cultural, and communicative context, thus enriching our understanding and preventing superficial interpretations.

5. The research by Zunly Nadia and Niswatin Faoziah emphasizes the importance of gender equality within the family as a foundation for social justice, by examining hadiths of the Prophet Muhammad, especially those narrated by his wives. Despite living in a patriarchal society, the Prophet displayed justice, compassion, and respect for women, particularly within marriage. A hermeneutical approach is used to interpret these hadiths contextually, making the embedded values of equality and justice more relevant to modern life. Through this reinterpretation, the hadiths serve as guidance for building respectful, equitable family relationships, paving the way for the establishment of *maslahah*-oriented families that prioritize mutual welfare and dignity.

The hermeneutic theory of hadith used is an approach to understanding the meaning of hadith by considering the historical, cultural, and linguistic context in which the hadith was conveyed. This approach aims

to explore the core message contained in the hadith by adapting it to the ever-evolving social reality.⁹ This method requires researchers to understand the original context of the hadith during the time of the Prophet Muhammad, then apply the universal principles contained in the hadith to contemporary situations. Thus, the hadith is not understood literally, but through interpretations relevant to modern social conditions.¹⁰

In the study of hadith, a hermeneutical approach is often used to interpret hadiths related to social issues such as gender equality, human rights, and ethics in modern society. For example, hadiths about the role of women in the family are often reinterpreted in light of values of justice and social change.¹¹ This approach also helps avoid rigid or biased interpretations of hadiths, which may arise if only textual methods are used without considering their historical context. Through hadith hermeneutics, Islamic teachings remain relevant in modern life without compromising their fundamental values.¹²

JOURNAL STUDIES ON HADITH CRITICISM

There are four journals that can be classified into this category. Namely, journals with the following titles:

Table 3. Categories in Hadith Criticism Studies

Author	Title Article
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Zainudin	Ailal Rashid's critical contribution to Sahis Al-Bukhari in the book Sahih Al-Bukhari Nihayah Usturah
Abdillah Afabih, Viki Junianto	Testing Ibn Arabi's Kashf Method for Hadith Authenticity
Abdul Matin Bin Salman, Yusuf Baihaqi, Kusnadi	Redefining Khabar Al-Ahad with Reference to Rashid Rida's Rational Approach in Al-Manar
Mohamad Anang Firdaus Machsun	Linguistic Complexity in Hadith: A Study of the Role and Origin of 'Al-Kalimat Al-Mubtakirah' in Hadith

The four articles mentioned fall under the study of hadith criticism, as each discusses aspects of validity, methods of analysis, and interpretation of hadith from a critical perspective. The explanations are as follows:

1. The Critical Contribution of Ailal Rashid to Sahih al-Bukhari in the Book "Sahih al-Bukhari Nihayah Usturah This article highlights Ailal Rashid's criticism of Sahih al-Bukhari, one of the most authoritative hadith compilations in Islam. This study falls within hadith criticism because it questions the authenticity and transmission methodology used in Sahih al-Bukhari.
2. Examining Ibn Arabi's Kashf Method for Hadith Authenticity This article evaluates the kashf (spiritual unveiling) method used by Ibn Arabi in determining hadith authenticity. It qualifies as hadith criticism because it investigates the epistemological validity of determining authenticity outside the conventional sanad (chain of transmission) and matn (text) criticism methods.
3. Redefining Khabar al-Ahad Through Rashid Rida's Rational Approach in Al-Manar This article discusses Rashid Rida's thought in

interpreting khabar al-ahad, a frequently debated topic in hadith studies. This study belongs to hadith criticism as it considers rationality as a factor in accepting or rejecting hadith based on the authority of the sanad and matn.

4. Linguistic Complexity in Hadith: A Study of the Role and Origins of 'Al-Kalimat Al-Mubtakirah' in Hadith This article analyzes linguistic aspects in hadith and how language variation can affect its meaning and validity. It is part of hadith criticism because it focuses on matn analysis by considering linguistic factors and the potential for semantic shifts during transmission.

In summary, all four articles are classified as hadith criticism because they each aim to assess the authenticity, methodology, or interpretation of hadith through scholarly approaches whether from the perspective of sanad, matn, or hadith epistemology.

CLASSIFICATION OF LIVING HADITH STUDIES

There are six journals that can be classified into this category. Namely, journals with the following titles:

Table 4. Trend Hadith Journals in Living Qur'an Studies

Author	Title Article
Nur Laili Nabilah Nazahah Najiyah, Dadi Nurhaedi	Between Prohibition and Recommendation in Islamic Art: Application of the Ma'na Cum-Magza Approach to Hadiths on Music, Painting, and Dance
Subkhani Kusuma Dewi, Muhammad Akmaluddin	Broadcasting Umrah through the Hadith of Hajj Badal in the COVID-19 Pandemic Era
Ulya Fikriyati	Architectural Interpretation of the Influence of the Qur'an and Hadith in Traditional Indonesian Mosques of the Walisanga Era

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Zunly Nadia, Niswatin Faoziah	Gender Equality in the Family from an Islamic Perspective: Insights from the Hadiths of Ummul Mukminin
Luqmanul Hakim, Suci Amalia Yasti, Yassinta Ananda	Rejection of Prophetic Tradition: Analysis of the Inkar Sunnah Movement in West Sumatra, Indonesia
Ganis Kesturi, Muhammad Irfan Helmy	Understanding Hadith Sadaqah and Its Implementation in Social Empowerment: A Study of the Jum'ah Berkah Tradition in Wonogiri Society

Based on Table 4 above, the study of Living Hadith in various aspects of Muslim life is reflected in several studies that explore how hadith is understood, applied, and debated within society. For example, hadiths related to Islamic art are interpreted using the Ma'na Cum-Magza approach, which considers their deeper meaning and social context. Similarly, in the context of worship, the hadith on proxy pilgrimage (hajj badal) serves as the basis for the practice of digitally broadcasted umrah during the COVID-19 pandemic. This illustrates how hadith is not merely a normative text but also adapts to contemporary conditions, particularly in response to technological advancements and social changes.¹³

Furthermore, hadith also plays a role in shaping Islamic architecture, as seen in traditional mosques in Indonesia influenced by hadith values of simplicity and worship orientation. In the social realm, hadiths concerning gender equality within the family continue to be debated and reinterpreted to align with modern conditions, especially in understanding the role of women in Islam. Meanwhile, the *Inkar Sunnah* movement in West Sumatra demonstrates how hadith can become a subject of theological debate, with certain groups rejecting it as a source of Islamic law. This phenomenon

highlights that hadith is not only adhered to but also critically examined and contextualized in Muslim life.

Thus, Living Hadith reflects how hadith continues to live on in various forms of religious practice and discourse. From art, worship, architecture, and gender, to theological debates, hadith continues to evolve and adapt in response to contemporary challenges. This study demonstrates that the understanding of hadith is not static, but dynamic and consistently relevant across diverse aspects of Muslim life.¹⁴

CONCLUSION

After conducting the simple analysis above, it can be concluded that efforts to develop interconnections between social sciences have been evident in the works of hadith researchers in the scientific journal of the Quran and hadith at UIN Sunan Kalijaga Yogyakarta. Six out of ten journals published between 2022 and 2024 have incorporated formal objects derived from the social sciences tradition that has developed in Indonesia.

This study analyzes the trend of living Hadith studies and Hadith criticism based on hermeneutic theory, specifically how Hadith is understood, applied, and debated in various aspects of Muslim life. This study covers the interpretation of hadith in art, society, religion, and Indonesian culture. The results of the study show that hadith not only functions as a normative text but also adapts to the social, cultural, and technological contexts of modern society, making it an integral part of contemporary Islamic dynamics.

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