

# ESENSIA

Jurnal Ilmu-Ilmu Ushuluddin

**Economic Thought of Ibn Taimiyah and  
Relevance to the World Economic and  
Community Economic System**

*Ahmad Maulidizen*

**Contextualization of Hadical Understanding  
about Corruption**

*Rohmansyah*

**Nazm Jawen on 'Ilmu Al-Tajwīd and Qirā'āt  
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**The Study of Living Hadith of the Ancak  
Tradition in Wedoroklurak Village, Candi,  
Sidoarjo**

*Umi Hanik, Ibnu Hajar Ansori*

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## The Study of Living Hadith of the Ancak Tradition in Wedoroklurak Village, Candi, Sidoarjo

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### Abstract

*This article is a study of the Ancak tradition in the Wedoroklurak village community of Candi District in Sidoarjo. The study is conducted through the perspective of Living Hadith. The results of the study concluded that the Ancak Tradition is an activity that arises out of gratitude to God for agricultural products harvested by the community. The thanks were then expressed in the form of alms-giving and sending prayers to the village's founding figures. The activity was carried out at the grave of Mbah Nursinah Kik Graji Kendil Wesi as the leader of the six figures who founded the village at that time. The series of events began with Khatmil Qur'an, followed by spiritual preaching, prayers, and shared meals. Seeing from the perspective of the Hadith, motivational aspects supported by the Hadith associated with alms from the results of efforts, as narrated by al-Darimi, al-Nasa'i, Muslims, al-Tirmidhi, Ibn Majah and al-Bukhari. From the form of its activities, the Ancak tradition can return to the general nature of the repositions relating to the virtue of reading the Qur'an, graves pilgrimage, praying for ancestors, and blessings to eat together. Judging from the series of traditional activities, it seems that nothing violates religious law, so the claims of local people who call Ancak as a religious tradition can be accepted. Its sustainability needs to be maintained and preserved as local wisdom that can foster harmony and the spirit of cooperation, also to instill the value of religiosity that is rooted in society, especially the value of gratitude and alms-giving.*

**Keyword:** *Ancak Tradition, Wedoroklurak, Living Hadith, Gratitude, Alms-giving*

### Abstrak

Artikel ini adalah studi tentang tradisi Ancak di komunitas desa Wedoroklurak, Kabupaten Candi, Sidoarjo. Penelitian dilakukan melalui perspektif *Living Hadith*. Hasil penelitian menyimpulkan bahwa Tradisi *Ancak* adalah kegiatan yang muncul sebagai rasa terima kasih kepada Tuhan untuk produk pertanian yang dipanen oleh masyarakat. Rasa terima kasih kemudian diungkapkan dalam bentuk pemberian sedekah dan mengirimkan doa kepada para tokoh pendiri desa. Kegiatan tersebut dilakukan di makam Mbah Nursinah Kik Graji Kendil Wesi sebagai pemimpin dari enam tokoh yang membuka desa pada saat itu. Rangkaian acara dimulai dengan Khatmil Qur'an, diikuti oleh siraman rohani, doa, dan makan bersama. Dilihat dari perspektif Hadis, aspek motivasi didukung oleh Hadis terkait dengan sedekah dari hasil usaha, seperti yang diriwayatkan oleh al-Darimi, al-Nasa'i, Muslim, al-Tirmidzi, Ibn Majah dan al-Bukhari. Dari bentuk kegiatannya, tradisi *Ancak* dapat dikembalikan kepada karakteristik umum yang berkaitan dengan keutamaan membaca Al-Qur'an, ziarah kuburan, berdoa untuk leluhur, dan berkah untuk makan bersama. Menilik dari rangkaian kegiatan tradisionalnya, tampaknya tidak ada yang sesuatu yang terlihat melanggar hukum agama, sehingga klaim masyarakat setempat yang menyebut *Ancak* sebagai tradisi agama dapat diterima. Keberlanjutannya perlu dipertahankan dan dilestarikan sebagai kearifan lokal yang dapat menumbuhkan kerukunan dan semangat kerja sama, juga menanamkan nilai religius yang mengakar dalam masyarakat, terutama nilai syukur dan pemberian sedekah.

**Kata kunci:** *Tradisi Ancak, Wedoroklurak, Hadits Hidup, Syukur, Pemberian Sedekah*

## A. INTRODUCTION

As the study of the Qur'an and Tafsir, the study of Hadith is continuing to experience such a development. Sustainability and development are evidence of the scholar's attention to the hadith as a primary source of Islamic teachings after the Qur'an. The object of the study of Hadith is *sanad* and *matan*. From the two objects of study then emerged various branches of hadith<sup>1</sup> that formulated as a tool for studying Hadith. Associated with categorizing the form of research, Sahiron Syamsudin<sup>2</sup> divides the hadith study into several sections.

First, based on the authenticity of the hadith, in this case, the scholars formulated standardization as a measure of the authenticity of the Hadith: (1) Relating to continuity (*ittiṣāl*) sanad. The continuation of sanad is not only determined by the harmony between a narrator and another narrator who is closest to him. However, this based on the presence or absence of a meeting between the narrators. Also, it is determined based on the process of *Al-Adā wa Al-Taḥammul* (how to accept the history of the hadith) and the 'shighat' used; (2) Relating to narrative justice. A fair narrator is a Muslim who converts, obeys the rules of religion, and treats *murū'ah*<sup>3</sup>. (3) Related *dābitan* (strong

memorization) narrators, (4) Avoiding *shāz* (deviations from narrators of 'thiqah' towards narrators who are more 'thiqah' than him) and (5) Avoiding '*illah qādiḥah* ('illah damaging *ṣahīḥ*)<sup>4</sup>.

Second, research was related to the socio-historical context that is behind the words, behavior, and provisions of the Prophet<sup>5</sup>. The historical social context of *asbāb al-Wurūd* occupies a vital position in the study of Hadith, as in the study of the Qur'an called *asbāb al-Nuzūl* in the study of the Qur'an<sup>6</sup>. Understanding the Hadith, it is not enough to look at the text of the Hadith, especially when Hadith *asbāb al-wurūd*. However, it must also look at the context. When wanting to explore the moral message of Hadith, it is necessary to pay attention to context of its historicity, to whom the Hadith was delivered by the Prophet and under what conditions the Prophet delivered it.

Regardless of the historical context (*asbāb al-wurūd*), a person will have difficulty understanding the meaning of a Hadith, he may

<sup>1</sup> The branches of the discipline of hadith are: *Al-Jarḥ wa Al-Ta'dīl*, the study of *Ma'rifah Al-Ṣaḥābah*, the study of *tārīkh ar-ruwāḥ* (narrators), the study of *ma'rifah Al-asmā' wa Al-kunā wa Al-alqāb*, the study of *Ta'wīl mushkil Al-Ḥadīth*, the study of *Ma'rifah Gharīb Al-Ḥadīth*, the study of *Ilal Al-ḥadīth*, *Al-Mashkhāt* (scholars), *Al-Ṭabaqāt*, *Riwayah Al-Akābir 'an Al-Aṣāghūr wa Al-Aḥbā' 'an Al-Abnā'*. See Ahmad Umar Hashim, *Qawā'id Uṣūl Al-Ḥadīth*, (Beirut: Dār Al-Fikr, t.th) 28-34.

<sup>2</sup> Lecturer in the 'Tafsir Hadis' (Interpretation of Hadith) of the Faculty of Ushuluddin UIN Suka, 'Metodologi Penelitian Qur'an dan Hadis' (Research Methodology for Living Qur'an and Hadith), cet. I (Yogyakarta: TH-Press, 2007)

<sup>3</sup> Muhammad 'Ajjāj Al-Khalīb, *Uṣūl Al-Ḥadīth* translate from. M. Qodirun Nur and Ahmad Musyafiq (Jakarta: Gaya Media Pratama, 2007), 276-277; M. Syuhudi Ismail, Kerstah Keṣaḥiḥan 'Sanad Hadis: Telaah Kritis dan Tinjauan dengan Pendekatan Ilmu Sejarah' (Sanad Hadith: Critical Study and Review with the Historical Approach) (Jakarta: Bulan Bintang, 2005) 130

<sup>4</sup> Standardization is a general rule agreed upon by the Hadith scholars. In the practical field, there are various criteria used. For example, in determining the *ittiṣāl* criteria there is a difference between al-Bukhari and Muslims. Al-Bukhari requires there must be a meeting between the narrators at the *ṭabaqah* level above or below him. Whereas Muslims simply listen or maybe meet. See Ali Mustafa Ya'qub, 'Imam Bukhari dan Metodologi Kritik dalam Ilmu Hadis' (Imam Bukhari and Critical Methodology in the Hadith), cet. III (Jakarta: Pustaka Firdaus, 1996), 17-48.

<sup>5</sup> In this case, Syuhudi Ismail revealed that the instructions of the Prophet's Hadith if related to their background can categorize in several categories: Hadith that is motivated or related to the general context, Hadiths that are related to specific causes and Hadiths that are related to current or developing circumstances. See Syuhudi Ismail, 'Hadis Nabi yang Tekstual dan Kontekstual: Telaah Ma'ani al-Hadits tentang Ajaran Islam yang Universal, Temporal dan Lokal' (Textual and Contextual Hadith of the Prophet: Ma'ani al-Hadis's Study of Universal, Temporal and Local Islamic Teachings) (Jakarta: Bintang Bulan, 1994), 49-69

<sup>6</sup> Said Agil Said Agil Husin Munawwar, Abdul Mustaqin and Mathori A. Elwa. *Asbabul Wurud 'Asbabul Wurud: Study Kritis Hadis Nabi Pendekatan Sosio - Historis - Kontekstual'* (Critical Study of the Socio-Historical Prophetic Hadith - Contextual Approach) (Yogyakarta: PT. Pustaka Pelajar, 2001) p. 6

even fall into a misunderstanding. Al-Suyuti states that *asbāb al-Wurūd* is a component of the knowledge of Hadith which will be a way to understand the limits of *murād* Hadith related to the generalization of meaning or specificity, absolute or limitations, also to find out the status of *nāsikh-mansūkh* in the Hadith<sup>7</sup>.

Third, related to traditions institutionalization that applies as the implementation and public response to the understanding of the text (*naṣ*) of the hadith. Specifically, for this third category, this research focuses on religious traditions prevailing in society as a form of internalization of hadith understanding. In practice, it is not impossible that differences occur between groups of people with other groups of people.

It is possible because of differences in viewpoints in understanding the purpose of the Hadith text message, or because of differences in community backgrounds that require dynamic interaction between the hadith text and the context of the community then the process of social construction<sup>8</sup> occurs that gave rise to tradition<sup>9</sup>. In the study of Hadith, the traditions that live in these communities - especially those derived from understanding or responding to the Hadith - receive special attention. It can be proven by the increasing number of Hadith studies whose object is a tradition which is then

<sup>7</sup> Jalāl al-Dīn al-Suyūṭī, *Asbāb Wurūd al-Ḥadīth*, taḥqīq Yahyā Ismā'īl Aḥmad (Beirut: Dār al-Kutub al-'Ilmiyyah, 1984) 11

<sup>8</sup> Margaret M. Poloma cites Berger's statement that social construction formed through the dialectic of objectification, externalization, and internalization processes. See Margaret M. Poloma, 'Sosiologi Kontemporer' (Contemporary Sociology), trans. (Jakarta: Rajagrafindo Persada and Yasogama, 2007), 298-318

<sup>9</sup> This shows that religious teachings - in this case the teachings contained in the Hadith - are not only useful for forming personal spiritual piety but also aiming at shaping social piety because it is not excessive if Sindung Haryanto, for example, states that religion is not only an individual dimension but also a social dimension. See Sindung Haryanto, 'Sosiologi Agama: dari Klasik hingga Postmodern' (Sociology of Religion: from Classics to Postmodern), cet. II (Yogyakarta: Ar-Ruzz Media, 2016), 29

packed with a scientific framework known as the Living Hadith study.

Though Living Hadith is a new study, the practice of tradition - the object of its study - is not new. This practice has existed since the period of the Companions of the Prophet. For example, as exemplified by Suryadilaga<sup>10</sup>, that it was implemented by a friend 'Umar bin al-Khaṭṭāb related to his policy of not taking land from the spoils of war and only collecting taxes from him. Friends Uthmān bin 'Affān and 'Ali bin Abī Ṭālib then approved the policy.

In the period of Imam madhab, M.M. Azami gave an example of the existence of traditions that lived among the inhabitants of Medina, Kufa, as well as the emergence of madhab themselves, which prove the existence of the Living Hadith and have authority in diversity. In the Indonesian context, some religious traditions also apply as part of the Living Hadith. For example, *tahilan*, tradition *halal bi halal* traditions and, without exception, the *Ancak* tradition, which is monitored (maintained) in the Wedoroklurak village community, Candi District in Sidoarjo.

Wedoroklurak is one of 24 villages located in Candi District, Sidoarjo, East Java. The area covers 78,308 hectares, divided into four parts: Kedungrejo, Kedungmulyo, Griya Permata Hijau, and Sentra Alam. Based on the latest data update from the Directorate General of Village Government Development on August 10, 2016, 1,225 households were living in villages with a population of 5,623 people, consisting of 2,332 men and 2,291 women<sup>11</sup>.

As a Muslim majority village, Wedoroklurak village has an Islamic tradition that preserved. One of them is the *Ancak* tradition, which subsequently becomes the object of study in

<sup>10</sup> Lecturer of 'Tafsir Hadis' (Interpretation of the Hadiths) Faculty of Islamic Studies Ushuluddin UIN Suka, 'Metodologi Penelitian Living Qur'an dan Hadis' (Research Methodology for the Qur'an and Hadith), 93-97

<sup>11</sup> Accessed from [http://www.prodeskel.binapemdes.kemendagri.go.id/gjpenduduk\\_detil/](http://www.prodeskel.binapemdes.kemendagri.go.id/gjpenduduk_detil/) September 13 2018

this study. The Ancak tradition maintained as a religious tradition by the Wedoroklurak village community because it is believed to be a form of gratitude for the goodness of Allah *subhānahu wa ta'āla*. He is at the same time, an expression of gratitude and appreciation to figures who are dignified (opening) of the village. Understanding the meaning of gratitude that applies in the tradition cannot be separated from the results of reading and understanding sacred texts (*naṣ*) which are the noble messages of the Prophet *ṣallā Allāh 'alayh wa sallama.th*

Its existence as a unique tradition that is not found in other villages in Sidoarjo makes the Ancak tradition is fascinating to study, related to how the practice is and what motivates the community in maintaining its sustainability. Claiming its existence as a religious tradition also makes the Ancak tradition fascinating to explore. At least as proof of the claimed truth in perspective of tradition as the primary source of religious teachings.

## B. LIVING HADITS THEORIES

Term of living hadith, if explored more in-depth is a continuation of the term living sunnah<sup>12</sup> in the form of the practice of friends and *tabi'in* in a tradition in Medina, or the term Imam Malik called *a'māl Ahl al-Madīnah*.<sup>13</sup> So this term is familiar, its just a modification to the expression.

Living Hadith is a model of study which is a branch of the discipline of hadith. Thus, a living hadith is a form of acceptance (acceptance, response, response) to the hadith text performed by individuals or groups manifested in the form of practice or tradition. For this reason, a theoretical framework is needed to look at

<sup>12</sup> Can be interpreted as reviving, institutionalizing, or popularizing the sunnah.

<sup>13</sup> Medina is where the Messenger of Allah fought, and he died there too. After his death, the people of Medina practiced what he had emulated. See, Yasin Dutton, 'Asal Mula Hukum Islam' (The Origin of Islamic Law), trans. Maufur (Yogyakarta: Islamika, 2004), 82-83.

phenomena in society<sup>14</sup>.

Living Hadith theories are a theory that offers a paradigm shift from textual to contextual. This theory seeks to integrate hadith studies with the studies that emerged and developed in the modern era, such as social studies. This integration is needed because, in this modern era, modern methodological devices also need to be used as a scalpel of hadith studies<sup>15</sup>.

Suryadilaga<sup>16</sup> stated that the Prophet's Hadith, as the basis of Muslims, had been manifested in the life of the wider community. From this manifestation, at least three variations and forms of tradition emerged in the life of the Hadith. Namely the written tradition, oral tradition, and tradition of practice and three forms that tend to be interrelated.

Written traditions can be seen, for example, from expressions originating from the Hadith, written and displayed in certain places, such as mosques, schools, boarding schools, and other public facilities as a form of motivation, prohibition, or order. Oral tradition can be seen, for example, from the practice of reading the Qur'an with seven *murattal* songs or *mujawwad* and the practice of reciting *dzikir* with specific formulations in *istighotsah*. The tradition of practice seems to be primarily carried out by Muslims. For example, the tradition of kissing the hands of a teacher or a pious person, the tradition of drinking the remaining water of a teacher or pious person, the tradition of grave pilgrimage, *halal bi halal*, and others.

Practically speaking, traditions that live in society — which originate from the Hadith or understanding of the Hadith — have persuasive

<sup>14</sup> Saifuddin Zuhri and Subkhani Kusuma Dewi, 'Living Hadis: Praktik, Resepsi, Teks, dan Transmisi' (Living Hadith: Practices, Reception, Texts, and Transmission) (Yogyakarta: Ilmu Hadith Press, 2018), 15.

<sup>15</sup> See Benny Afwadzi, 'Membangun Integrasi Ilmu-ilmu Sosial dan Hadis Nabi' (Building the Integration of Social Science and the Prophetic Hadith), *Journal of the Hadith of Life*, Vol. 1, No. 1, 2016, 102-128

<sup>16</sup> 'Metodologi Living Qur'an dan Hadis' (Methodology of Living Qur'an and Hadith), cet. I, 116

authority as a legal basis. The application can be for specific local communities only. As exemplified by Azami<sup>17</sup> related to school traditions, is it related to the area where the school was developed or associated with scholars who have the authority to become *Ṣāhib al-Mazhab*.

### C. WEDOROKLURAK VILLAGE AND THE ANCAK TRADITION

#### 1. Wedoroklurak Village Profile

Wedoroklurak is one of 24 villages located in Candi District, Sidoarjo, East Java. One of the sub-districts in the Sidoarjo, Gebang, where is the village administration placed. In the east, it borders Kalipecabean village, south borders Klurak village and west borders Bligo village. Wedoroklurak Village is located not far from the center of the Sidoarjo, precisely to the southeast of the city of Sidoarjo, around 5.3 km.

In the middle of Wedoroklurak village,

there is a river, which divides the village into two parts. People often refer to the two parts by the term “Seberang Wetan” for the area located in the eastern part of the river and “Seberang Kulon” for those located in the west of the river. Abdur Rofiq<sup>18</sup> stated that the initial opening of Wedoroklurak village was in Seberang Wetan by six figures, namely Mbah Nursinah Kik Graji, Mbah Paku, Mbah Mbali, Mbah Jayayudha, Mbah Andro Laut and Mbah Simpang<sup>19</sup>.

Abdur Rofiq also said that of the six figures, it could say that the older one was Mbah Nursinah. His house is a place that often used by these figures to gather and discuss the security and welfare of the village, even after Mbali and Mbah Jayayudha *mbabat alas* in Seberang Kulon. Therefore, it is not surprising that in the future his tomb, will also be a gathering place for communities to hold the Ancak tradition every month of the Sya’ban<sup>20</sup>.

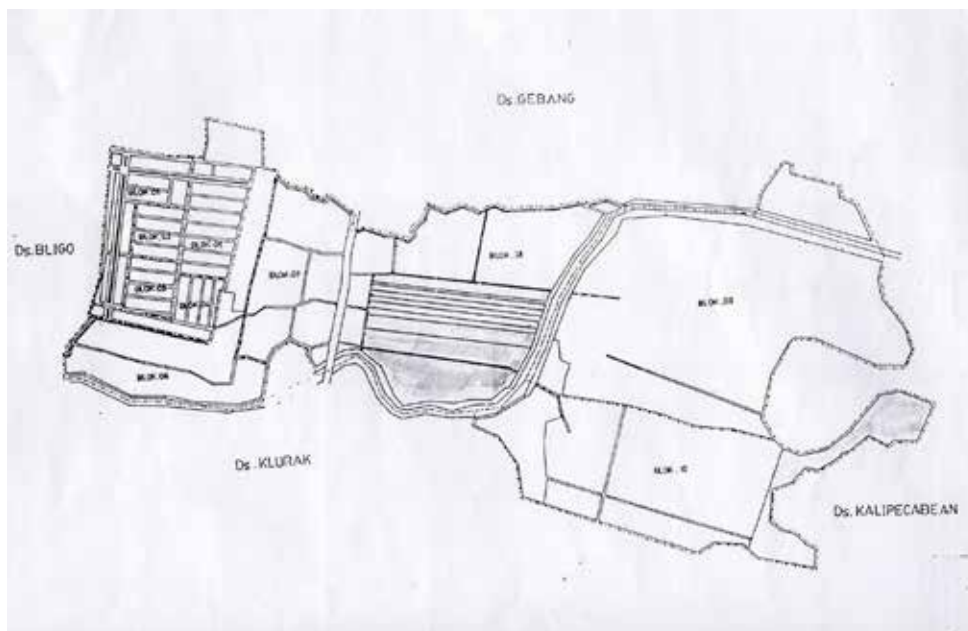


Figure 1: WedoroKlurak Village Map

<sup>17</sup> M.M. Azami, On Schacht’s Origins of Muhammadan Jurisprudence, trans. Asrofi Shodri, ‘Menguji Keaslian Hadis-Hadis Hukum’ (Testing the Authenticity of Legal Hadiths), cet. II (Jakarta: PT. Pustaka Firdaus, 2013), 73-92

<sup>18</sup> Religious and community leaders in Wedoroklurak village

<sup>19</sup> Interview on August 20, 2019

<sup>20</sup> Interview on August 20, 2019



According to M. Shodiq<sup>21</sup>, that at the beginning of the *babat alas*, the village was named Doro Pethuk. Then it broke into two villages: Wedoroklurak and Klurak. However, it is uncertain what year the separation occurred. The Village Head (Lurah), who has led the Wedoroklurak Village, includes (1) Lampung; (2) Meadan; (3) Dasuki; (4) Darto Choiri; (5) Abdul Rosis; (6) Syamsul Hadi; and (7) Shafi'i<sup>22</sup>. In the next village head election (2018), Syafi'i was re-elected, but before the inauguration, he died, and until now (2019) the village leadership is empty. After Syafi'i's death, the village leadership held by a temporary official from Candi Subdistrict, namely Kusno (2018), and continued by Mochammad Sya'roni Maarif (2019).

## 2. The Ancak Tradition in WedoroKlurak Village

First formalized as a village, a person who leads to the village - the community often refers to the term *lurah* - is Lampung, the name is not a real name, but a nickname, because the term has not been completed, the village is left to go to Lampung, then the leadership is in a state empty. Therefore, the leadership continued by the Maedan. During the Maedan leadership the *ruwatan* tradition<sup>23</sup> - later called the Ancak tradition - began to take shape.

The *Ruwatan* tradition in this village is in the form of alms. Remember that the majority of the population at that time were farmers, so alms were taken from agricultural products, in the form of rice cones added with side dishes



Figure 2: The grave of Mbah Nursinah Kik Graji

<sup>21</sup> The religious leader from WedoroKlurak Village and interview on August 21, 2019

<sup>22</sup> Interview on August 21, 2019

<sup>23</sup> Called Ruwatan, because the activity is carried out in the month of Ruwah (Sya'ban)

and fruits, such as bananas, brown, apples, and others. The container used initially was “Tumbu”, which is a place for snacks made from woven bamboo. Every month Sya’ban, on the appointed date, people gather at the Mbah Nursinah tomb to pray together.

Led by a religious leader, the community prayed together for Mbah Nursinah and the village founders as a form of gratitude. Also, pray for the safety and welfare of the villagers. After praying together, the event continued with a meal together from alms brought by each citizen. The agricultural output of the Wedoroklurak village community at that time could be said to be very good and getting better. As an expression of gratitude for the right results, they give alms and share with others in the *Ruwatan* tradition.

During the Dasuki’s leadership, this tradition is still running and developing. As agricultural products are felt to be getting better, alms collected by the population have

also increased, even the containers used have also changed to a larger size. If in the Maedan period the container used was Tumbu, then in this period, the container changed to Ancak, a type of small bed measuring 1 m long and 0.5 m wide, divided into three parts. One part contains rice and side dishes, the other part contains snacks, and the other part contains fruits.

After the death of Dasuki, the village continued by Darto Choiri. During the his leadership, the rice fields were always useful and the people actively worked because they used the *gogor gilir* system (rotation in working on agricultural land), so that all farmers could feel the same distribution of crops. The village security system is implemented together with the totality spearheaded by village youth.

During this period, the application of the Ancak tradition was more coordinated. Every family must attend and participate in this activity. It aims to keep the Ancak tradition sustainable. What happens is that community



Figure 3: Wedoroklurak villagers and The Ancak Tradition

participation increases, and the number of people attending activities increases. The tradition then continued from one generation to the present. Even now, there are additional activities of the Khotmil Qur'an a day before the Ancak celebration is held.

Viewed from the motivational aspect, as stated by Ustadz Abdur Rofiq that the theological argument underlying the application of the Ancak tradition is gratitude for the blessings of the crops given by God to the people of Wedoroklurak village<sup>24</sup>. In line with this statement, Mrs. Afifah, wife of Buya Ahmad Syaikhul Ghufron, a religious leader in 1960 said that what the Wedoroklurak villagers did was to give alms from the harvest as an expression of gratitude to God<sup>25</sup>.

The question that arises then is, why is tradition carried out in a tomb, not in a mosque or other place? The answer to this question was raised by Ustadz Abdur Rofiq, that the selection of the tomb as a venue was based on two motivations. First, it has to do with saying gratitude, but in the sense of thanking village leaders in form of joint prayers for them. Second, the motivation of the grave pilgrimage and remembering death.

Related to the form of activities, in the period of the Maedan Village Head, this tradition was implemented, but not yet using Ancak as a thing. Rice, side dishes, and fruits or products placed in containers called Tumbu. This activity has initially been better known as *Ruwatan*, so it looked identical and familiar with the traditions of Javanese people in general. However, when viewed from a series of activities, more synonymous with religious ceremonies. It is evident that there is an acculturation of religious teachings with the traditions of the local community.

The activity began with remarks from the village head, followed by 'ular-ular' or advice

from religious leaders followed by tahlil and prayers for the predecessors who were high-ranking village officials. The activity was then closed by eating together and exchanging spices containing food as a 'berkat'<sup>26</sup> to bring home.

The change from the Tumbu container to the Ancak container only occurred in the Dasuki period and continues to the present. However, the series of activities is not different from the implementation of tradition in the previous period. Changes - or more precisely, new activities - occurred in 2014 and have been maintained until now (2019). The series of activities coupled with the sermon of the Qur'an which conducted before the day. The addition of the Khotmil al-Qur'an in the series of activities intended to add positive value to the tradition, as well as to motivate people to love reading the Qur'an.

#### **D. THE ANCAK TRADITION AND HADITH OF THE PROPHET**

##### **1. Dialectics of Hadith Text with Context in the Ancak Tradition**

It cannot be deny that revelation of Qur'an in transmission from the time of the Prophet to the present, is always in contact with the traditions and culture of the people. The fall of the Qur'an in Arabic is evidence of revelation's contact with culture. The text of the verse written in palm leaves, camel skin, bones, and in subsequent generations, sheets of paper which are then recorded in the manuscript (mushaf), also show the intersection of the text with cultural products. The practice of reading various Qur'an, which creates *qiraah*, also shows the existence of this dialectic.

Likewise, what happened to the Prophet's Hadith, God's messenger, as a messenger and bearer of the prophetic mandate, did not escape interaction with the community. He continued

<sup>24</sup> Interview on August 20, 2019

<sup>25</sup> Interview on August 22, 2019

<sup>26</sup> The term 'berkat' is used to refer to food that has been 'blessed' by a joint prayer led by a priest or religious leader.

to associate with the community in his traditions and culture because, in nature, no prophet sent except to the culture. In this case, the language was an example of this cultural product<sup>27</sup>. More than just being a part, he even took the role of a control center to change the tradition or culture of jahiliyah, which is identical to 'darkness' (z *ulumāt*) into an Islamic tradition or culture that is identical to 'light' (*nūr*).

The existence of this dialectic can also be seen from the emergence of scientific disciplines that discuss the socio-historical context that underlies the decline of verses or letters and the appearance of the Hadith. What is related to the decline of a verse or letter is called *Asbāb al-Nuzūl* and related to the appearance of the Hadith is called *Asbāb al-Wurūd*. It shows that the decline of the verse and the appearance of the Hadith cannot be separated from tradition and culture.

If related to the concepts of religion and religiosity, religion (*al-dīn*) is a teaching from God delivered to humans through revelation. When humans receive revelation, it will undergo a process of understanding. Furthermore, at the practical stage, teaching is transformed into a religious activity called *tadayyun*, which indeed cannot be separated from effort and innovation (*al-kasb al-insānī*).<sup>28</sup>. From this, it appears that the dialectics of *al-dīn* are universal, ideal, and final with *tadayyun*, which tends to be partial and does not recognize the final word.

The existence of this dialectic is nothing more than an answer to the question of how can sacred religious texts - in this case, the Prophet's Hadith - be understood and translated in the neutral reality of human life? Furthermore,

<sup>27</sup> It is mentioned in Ahmad's narration from (*ḥ addathanā*) Waki' 'from ('an) Umar bin Dhar he said:" Mujahid said from ('an) Abu Dhar he said:" Rasulullah peace be upon him. Said: "Allah does not send a Prophet except in his tongue". See Musnad Ahmad ibn Hanbal, Musnad al-Anṣār, Hadith Abi Dhar al-Ghifari.

<sup>28</sup> Abdul Majid al-Najar, *Fi Fiqh al-Tadayyun Fahman wa Tanzilan* (Tunisia: al-Zaitunah, 1995), 11

how the relationship between the Hadith and the context of society remains harmoniously intertwined so that tradition and culture based on religious values. Because separating the two means separating the human with purpose of his creation and also separating religion and the implementations.

In the context of the Ancak tradition, the dialectic of the text with the context of tradition is evident. If looking at the history of Ancak as a tradition, it departs from understanding the meaning of religious leaders in Wedoroklurak village. This understanding is then presented to the public and accepted for application in the form of regulated activities. Furthermore, this activity is socialized and maintained its continuity from one generation to the next until now.

If seen from the perspective of Peter L Berger's Social Construction, the dialectics of the Hadith text with the context of the Wedoroklurak village community that occurs in the Ancak tradition, can be described as follows:

- **Externalization:** There are ideas from religious leaders about the understanding of gratitude and alms. Gratitude in the sense of thanking God for the harvest and community efforts, also gratitude in the sense of thanking the leaders who opened the village. Gratitude is also expressed in the form of alms and joint prayers.
- **Objective:** The idea of religious leaders agreed to make a rule every year; precisely the month of Sya'ban, people gather in the courtyard of Mbah Nursinah tomb while carrying rice, side dishes and several others. Plants to be offered to fellow communities while praying together with the leaders who opened Wedoroklurak village;
- **Internalization:** Regulations apply and are run by people from generation to generation and are socialized back to society from generation to generation.

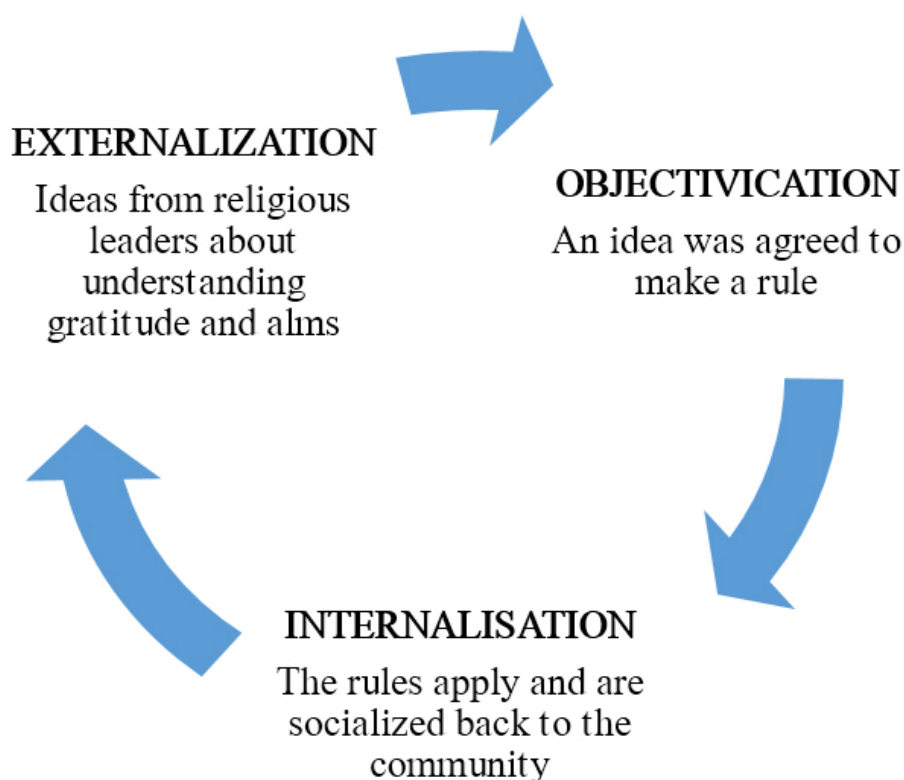


Figure 4: Social Construction in the Ancak Tradition

## 2. Living Hadith in the Ancak Tradition

Like the Qur'an, Hadith of the Prophet as sources of teachings will continue to experience acculturation with the traditions of the practitioners where they are. This fact is evident from the way of dress between the Muslim community in one area will be different from the Muslim community in another area. Differences also arise in marriage procedures and *walimah* traditions that differ from one country to another, even between one tribe and another tribe in a country.

Not infrequently, as an effort to popularize one or several religious conceptions in Hadith and Qur'an. A society tradition has emerged as a form of translation and implementation in activities that institutionalized in any generation. In this case, religious teachings are no longer visible in sheets of paper containing sacred texts, but have lived and maintained in institutionalized behavior, even, texts that

are the source of understanding and creating of tradition are often ignored, so people when doing it does not feel like they are carrying out religious teachings. When asked about the proposition referred to, they answer, "we do not know that".

The Ancak tradition is one piece of evidence. If those who questioned about the background and motivation of the emergence of these traditions are religious figures, it is not surprising that they can put forward the texts of the Hadith and Qur'an verses that form the roots of understanding and further foster tradition. However, if what asked is ordinary people, most will argue that the tradition is a positive ancestral heritage and needs to be maintained without presenting the propositions of the Hadith or the Qur'an.

The inability of ordinary people to access arguments is not entirely to blame, especially for activities that are worthy of the sunnah.

In *mahdah* worship activities such as prayer, not all Muslims must memorize the text of every movement. It is enough for them to understand how to do the correct prayer based on instructions and examples from the Prophet according to the information of the companions, Tabi'in, Atba 'Tabi'in, and others through correct and responsible scientific studies.

The Muslim scholars must access and explore these arguments (*istidlāl*), then understand correctly to the stage of concluding (*istinbāt*), then present them to the broader community for practice. In terms of presentation, so that the message contained in the argument can be accepted and practiced by the public, it does not have enough competence to memorize texts or propositions, but also the ability to package these propositions into teaching concepts that can active in the community tradition.

That also happened to the Ancak tradition. Wedoroklurak village religious leaders in preaching the teachings of gratitude and alms are not enough to present them in text form, but continue to package them through the process of acculturation with the culture of the community to creates institutions that are institutionalized and maintained by the community for generations.

### 3. The Ancak Tradition in Prophet Hadith

During the time of the Prophet, the validity and truth of behavior, including tradition or culture, could be directly confirmed and verified with him as the owner of authority. At present, the confirmation process can still be carried out with regarding verses or traditions that are directly or indirectly related to tradition and culture. It can confirm through the *ahwāl* (behavior) of the Muslim scholars as an implementation of understanding of the verse and Hadith.

Various scientific studies instruments have been developed as tools for confirmation

and verification to facilitate this process. For example, to find out whether a hadith can be returned to a hadith, several Hadith Studies can be used which have been compiled by the hadith experts. One knowledge tool that can use is Living Hadith. It also applies to see the Ancak tradition.

The claim of the existence of the Ancak tradition as a religious tradition that was born from the understanding of hadiths, makes it necessary to be verified and examined with the perspective of Living Hadith. There are at least two things in the Ancak tradition that need to analyze from the perspective of the Hadith, namely aspects of motivation and aspects of the form of activity.

From the description of Wedoroklurak village leaders, it seems that two motivations underlie this tradition. First, give thanks to God and (thanks to the village leaders) in the form of gratitude. The next motivation is Alms from business results. In general, many traditions contain motivation or suggestions for charity. Specifically, which is directly related to the motivation of giving alms by Wedoroklurak villagers, there is a hadith which contains an explanation of giving alms from business proceeds that will bring blessings to the business.

For example Hadith Al-Darimi's History (d. 225 H.)<sup>29</sup> in *Kitāb al-Zakāh Bāb fī Faḍl al-Ṣadaqah* from (*akhbaranā*) Sa'id bin al-Mughirah<sup>30</sup> from ('

<sup>29</sup> Abdullah bin Abdurrahman bin Fadl bin Bahram bin Abdussamad al-Darimi al-Tamimi. Born in 181 AH and die in 255 H. His teachers are Muhammad bin Qudamah, Muslim bin Ibrahim, Ja'far bin Aun, and Sulaiman bin Harb. His students are Muslim, al-Bukhari, Abu Daud, al-Tirmidhi, and Abu Hatim. Opinions of hadith critics such as Abu Hatim bin Hubban judge him to be a pious and expert *huffāz*. 'See Jamaluddin Abi al-Hajjaj Yusuf al-Mizzi, *Tahdzīb al-Kamāl*, Volume 15 (Beirut: Mu'assasah al-Risa), 1992), 210-215.

<sup>30</sup> Sa'id bin al-Mughirah al-Sayyad. His teachers were Isa bin Yunus, al-Walid bin Muslim, Abdullah bin Mubarak, Amar bin Basaf, Mukhlad bin al-Husain, and Sa'id bin Salamah. While his students were al-Hasan al-Sabbah, Abdullah bin Abdurrahman al-Darimi, Muhammad bin Daud, and Abu Hatim. Abu Hatim gave

an) Isa bin Yunus (d. 191 AH<sup>31</sup>) from ('an) Yahya bin Sa'id (d. 144 H.)<sup>32</sup> from ('an) Sa'id bin Yasar (d. 117 AH)<sup>33</sup> of ('an) Abu Hurairah (d. 57 H.)<sup>34</sup> *raḍiya Allāh 'anh*.

أَخْبَرَنَا سَعِيدُ بْنُ الْمُغِيرَةِ عَنْ عَيْسَى بْنِ يُونُسَ  
عَنْ يَحْيَى بْنِ سَعِيدٍ عَنْ سَعِيدِ بْنِ يَسَارٍ عَنْ  
أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ  
عَلَيْهِ وَسَلَّمَ مَا تَصَدَّقَ أَمْرُؤُ بِصَدَقَةٍ مِنْ

كَسَبٍ طَيِّبٍ وَلَا يَقْبَلُ اللَّهُ إِلَّا طَيِّبًا إِلَّا وَضَعَهَا  
حِينَ يَضَعُهَا فِي كَفِّ الرَّحْمَنِ وَإِنَّ اللَّهَ لَيُرِي  
لِأَحَدِكُمْ التَّمْرَةَ كَمَا يُرِي أَحَدُكُمْ فَلَوْهُ أَوْ  
فَصِيلَهُ حَتَّى تَكُونَ مِثْلَ أُحُدٍ<sup>35</sup>

"It has been reported to us Sa'id bin al-Mughirah from Isa bin Yunus from Yahya bin Sa'id from Sa'id bin Yasar from Abu Hurairah, he said. Rasulullah said: "Nobody gives alms with something that comes from good effort, and God does not accept except the good, but he has placed it in the palm of the Almighty God. Moreover, surely Allah will develop the dates of one of you as one of you develops a foal or camel until it becomes like Mount Uhud."

Apart from *Sunan al-Dārimī*, the Hadith can also be found in *Sunan al-Nasa'i* in the Books *al-Zakāt* 43rd chapter (*al-Ṣadaqah Sumin Ghulūl*); *Sahih Muslim* in the Books *al-Zakāt* 63rd chapter (*Qabūl al-Ṣadaqah min al-Kasb al-Ṭayyib*); *Sunan al-Tirmidhi* in the Books *al-Zakāt* 28th chapter (*Mā Jāa fī Faḍl al-S. adaqah*); *Sunan Ibn Mājah* in the Books *al-Zakāt* 28th chapter (*Faḍl al-S. adaqah*)<sup>36</sup>. Al-Bukhari is also narrated in *al-Zakāt* in chapter *al-S. adaqah min Kasb Ṭ. ayyib*<sup>37</sup>.

him title of *thiqah*. See al-Mizzi, *Tahdzīb al-Kamāl*, Volume 11 (Beirut: Mu'assasah al-Risa, 1987), 75-76.

<sup>31</sup> Isa bin Yunus bin Abi Ishaq al-Sabi'i. died in 191 H. His teachers were Sufyan al-Tsauri, Abdullah bin Aun, Usamah bin Zaid, Hisham bin Urwah, and Syu'bah al-Hajjaj. While his students were Abu Bakar Abdullah bin Muhammad, Ali bin Madini, Ishaq bin Rahawih, Sufyan bin Waki', and Abdullah bin Salamah. Opinions of hadith critics such as Abu Hatim, al-Nasa'i, Ibn Khirasy, Ahmad bin Abdullah rate him as *thiqah*. See al-Mizzi, *Tahdzīb al-Kamāl*, Volume 23 (Beirut: Mu'assasah al-Risa, 1996), 62-76.

<sup>32</sup> Yahya bin Said bin Qais bin Amru bin Sahl bin Thsa'labah. He died in the year 144 H. His teachers were Said bin Abi Said al-Maqburi, Anas bin Malik, Abu al-Hubab, and Muhammad bin Muslim. His students were Abdullah bin Mubarak, Sufyan al-Tsauri, Laits bin Sa'd, and Syu'bah bin Hajjaj. Opinions of hadith critics such as Yahya bin Ma'in, Abu Hatim, Abu Zur'ah, and al-Nasa'i rate him as *thiqah*. See al-Mizzi, *Tahdzīb al-Kamāl*, Volume 34 (Beirut: Mu'assasah al-Risa, 1996), 346-357.

<sup>33</sup> Sa'id bin Yasar Abu al-Hubab al-Madani. Born and died in Medina in 117 H. His teachers were Ayesha, Abu Hurairah, Abdullah bin Abbas, and Abdullah bin Umar bin Khattab. His students were Ishaq bin Abdullah bin Abi Talhah, Sa'id al-Maqburi, Yahya bin Sa'id al-Ansari, Abu Bakr bin Umar bin Abdurrahman, and Muhammad bin Ajlan. Opinion of the Hadith critics such as Abbas al-Dauri from Yahya bin Ma'in, al-Nasa'i, Abu Zur'ah, al-Ijli, and Ibn Sa'ad assess him as *thiqah*. See al-Mizzi, *Tahdzīb al-Kamāl*, Volume 31 (Beirut: Mu'assasah al-Risa, 1996), 120-122. See also Ahmad bin Ali ibn Hajar Syihabuddin al-Asqalani al-Shafi'i, *Tahdzīb al-Tahdzīb*, Volume 2, (Beirut: Mu'assasah al-Risalah, tt), 52.

<sup>34</sup> Abu Hurairah al-Dausi al-Yamani. From Hisham bin Urwah, according to Sufyan Uyainah, he died in 57 H. His teachers were the Prophet Muhammad, Umar bin Khattab, Abu Bakr as-Siddiq, Aisha, Ubay bin Ka'ab, and Usamah bin Zaid al-Harithah. His students were Abdullah bin Umar al-Khattab, Abdurrahman bin Ya'qub, al-Hasan ak-Basri, Anas Bin Malik, Muhammad bin Muslim bin Syuhab al-Zuhri, Jabir bin Abdulllah, and Salim bin Abdulllah. Al-Bukhari said that 800 men had narrated the hadith from him, even from scientific circles such as friends, *tabi'in*, and others. See al-Mizzi, *Tahdzīb al-Kamāl*, Volume 34 (Beirut: Mu'assasah al-Risa, 1996), 366-379.

<sup>35</sup> Abu Muhammad Abdullah bin Abdurrahman bin al-Fadl bin Bahram al-Darimi, *Sunan al-Dārimī*, Juz. 2, (Riyadh: Dār al-Mughni, 2000), 1042. Apart from *Sunan al-Dārimī*, the Hadith can also be found in *Sunan al-Nasa'i* Kitab *al-Zakāt* 43rd chapter ( *al-S. adaqah min Ghulūl*); *Sahih Muslim* Kitab *al-Zakāt* 63rd chapter (*Qabūl al-S. adaqah min al-Kasb al-Ṭ. ayyib*); *Sunan al-Tirmidhi* Kitab *al-Zakāt* 28th chapter (*Mā Jāa fī Faḍl al-S. adaqah*); *Sunan Ibn Mājah* *al-Zaka* book 28th chapter (*Faḍl al-S. adaqah*) and *Sunan al-Dārimī* Kitab *al-Zakāt* 35th chapter (*fī Faḍl al-S. adaqah*). Al-Bukhari also narrated in *al-Zakāt* bab *al-S. adaqah min Kasb Ṭ. ayyib*.

<sup>36</sup> A.J. Wensinck, *al-Mu'jam al-Muhfaras li al-Fāzi al-Hadīth al-Nabawī*, Juz 3 (Leiden: E.J. Brill, 1936), 11 and 278

<sup>37</sup> Descriptions of alms from the following good efforts: (1) in terms of naming the Hadith included in the category *marfu'* because they arrived at *muttaṣil* on the Messenger of Allah; (2) in terms of quantity of Hadith, including Hadith on Sunday because Abu Hurairah who acts as a friend as a joint link; (3) in terms of the quality of the Hadith, as a whole the narrator of the Hadith is considered a *thiqah* so that it can be said to be authentic.

The belief in the truth of the Hadith has a deep root in the hearts of every citizen. It has a positive impact on motivation for them to always set aside a portion of the results of the efforts offered as an expression of gratitude. In addition to being motivated, this trust has succeeded in instilling fear of significant damage and loss if they do not want to set aside a portion of the results.

If viewed in terms of concepts *dīn* and *tadayyun*, both motivations can be justified, because they arise from the understanding of religious leaders in the village of Wedoroklurak, as an effort to absorb and recite the divine messages (*al-murād al-Ilāhi*) contained in the Hadith, then translate it into a tradition<sup>38</sup>.

The form of gratitude for the harvest which is manifested in the form of alms, can be returned to the messages of the Prophet's Hadith. That means, what is done by the Wedoroklurak villagers in the Ancak Tradition can be categorized as an effort to revive religious understanding in tradition, or in the perspective of a Hadith called the Living Hadith.

Nothing seems to conflict with Islamic beliefs and law if we see from a series of activities. Existing activities (ranging from khotmil Qur'an, 'ular-ular' or in Arabic called *mau'idhah hasanah* and eating together), can be returned to the Hadith about the motivation to read the Qur'an<sup>39</sup>, give advice to each other<sup>40</sup> both the goodness and blessings of food in togetherness<sup>41</sup>.

Regarding the question of why it was done at the tomb, the answer relates to the motivation

<sup>38</sup> Abdul Majid al-Najar, *Fi Fiqh al-Tadayyun Fahman wa Tanzīlan* (Tunisia: al-Zaituna, 1995), 12

<sup>39</sup> See the Muslim Hadith in the Book of *S. alāt al-Musāfirīn wa Qaşriha* chapter *Faḍl Qirāat al-Qurān wa Sūrat al-Baqarah*.

<sup>40</sup> Can refer to the Hadith about "Agama adalah Wasiat" (Religion is a Remarkable Testament) from Muslim history *Kitab al-Īmān* babayān *anna al-dīn al-naṣiḥah*.

<sup>41</sup> See the Hadits of Abi Dawud in the Books *al-Aṭ'imah* bab *fi al-Ijtīmā' 'alā al-Ṭa'ām*

of residents to remember the services or goodness of the ancestors, the grave pilgrimage, pray for the dead ones and remember death. Motivation can also be returned to the message contained in the related Hadith. For example, the Hadith about the command mentions the kindness of the tomb experts and refrains from bad-mouthing them<sup>42</sup>. Associated with the practice of prayer for people who have died, it is obvious in the Qur'an surah al-Hashr verse 10. This practice can return to the Hadith about how the living pray for the dead ones<sup>43</sup>.

## E. CONCLUSION

Maintaining the continuity of the Ancak tradition is as a thanksgiving for the abundance of sustenance provided by God. Distinctive values in the Ancak tradition are unique in the Javanese tradition, thus enriching Indonesian culture. Also, the existence of the Ancak tradition can build harmony and togetherness of the Wedoroklurak community to connect relationships between villagers.

Ancak tradition practices in the Wedoroklurak village community held every *ruwah* month (Sya'ban) which holds *ruwatan* traditions such as cleaning the village or alms earth. This tradition has existed since the Maedan, then continued by Dasuki, and so on until now. Also, as an expression of gratitude for the abundant harvest of farmers, alms were added. At the time of Dasuki began to pioneer by making Ancak measuring 1 mx 0.5 m, divided into three parts. Fill Ancak with rice that is placed in the middle, then covered with fish and snacks. Around him, there are six bananas. This tradition continues until these days and associated with a series of traditional activities for the current period, starting with the Qur'an

<sup>42</sup> See the history of Abi Dawud in the Books *al-Adab* bab *fi al-Nahyi 'an Sabb al-Mautā* and history of al-Tirmidzi in the Books *al-Janāiz 'an Rasūlillh* bab *Akhar*.

<sup>43</sup> See hadits of Muslim in the Books *al-Janāiz* bab *al-Du'ālī al-Mayyit fi al-Ṣalāh*



sermon, followed by *mau'idhah hasanah* and praying together, then continue to eat together.

The Ancak tradition in perspective of Hadith in terms of motivation can conclude with gratitude to God but if seen from the motivation of the implementation of this activity can be returned to the generality of the Hadith about gratitude, for example, Alms-giving. In particular, there is a Hadith which explains that alms from good business results will bring blessings from that effort. There seems to be no conflict with Islamic beliefs and law if we judge from the series of activities carried out. Existing activities (starting from preaching the Qur'an, *mau'idhah hasanah* and eating together), can be returned to the Hadith about the motivation to read the Qur'an, give advice to each other about the goodness and blessings of other foods in togetherness. Related to the question of why it has done at the tomb, the answer is closely related to the motivation of residents to remember the services of ancestors, grave pilgrimage, pray for the dead ones, and remember death.

The positive assessment given by the Wedoroklurak village community to the Ancak tradition has kept it preserved and preserved from generation to the next generation to the present. At the very least, people have benefited from these traditions, both in social and religious aspects.

From the social aspect, the Ancak tradition has a strategic value to build harmony and the spirit of cooperation of the Wedoroklurak village community. It is also a medium of communication and coordination related to sharing interests for the progress of the village. From the aspect of religion, the Ancak tradition creates the religiosity values that rooted in society, especially the motivation to reward the services of the predecessors by saying goodness and praying for them. Also motivation for the spirit of charity as an expression of thanks to the source of help. *Allah 'lam*

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**Esensia, Vol. 20, 2019**



# Call For Papers

The *Esensia: Jurnal Ilmu-Ilmu Ushuluddin* is an independent academic journal focusing on the sciences of the *ushuluddin* (principles of religion), published twice a year (April and October) by the Faculty of Ushuluddin and Islamic Thought, State Islamic University of Sunan Kalijaga Yogyakarta. It is a shared space to disseminate and publish the scholarly papers of those whose concern is the sciences of *ushuluddin*, such as, Kalam, Tasawuf, Islamic Philosophy, Tafsir, Hadith, Comparative Religion, Studies of Religion and Islamic Thoughts.

## Submission:

Submissions must be made in English or Arabic contains 8000-12.000 words. The text is single-spaced, uses Palatyno Linotype –latin- (11 pt) Sakkal Majalla -arabic (14 pt), and must include 200-250 words abstract and 5 keywords. Arabic words should be transliterated according to *Keputusan Bersama Menteri Agama dan Menteri Pendidikan dan Kebudayaan Republik Indonesia, No. 158 Tahun 1987 dan Nomor 0543 b/U/1987*. References cited are preferred to the latest journal articles and books published in the last 10 years. All citations should be written in the form of footnote following Chicago style. It is highly recommended for the author to use Zotero Reference Manager.

The *Esensia: Jurnal Ilmu-Ilmu Ushuluddin* has been accredited based on the Decree of the Director General of Research and Development Research and Development of the Ministry of Research, Technology and Higher Education of the Republic of Indonesia, No. 36a/E/KPT/2016.

In order to improve the quality of the journal and incoming articles, since 2016, the *Esensia: Jurnal Ilmu-Ilmu Ushuluddin* was heading to be an International Journal. Manuscripts submitted can be written either in English or Arabic. Please submit your manuscript via <http://ejournal.uin-suka.ac.id/ushuluddin/esensia>

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We invite scholars and experts working in all aspects of *Ushuluddin* studies to submit their manuscripts either in the form of research and theoretical papers, prospective, and case studies. The topics of interests include but are not limited to Islamic theology, Qur'anic exegesis, hadith sciences, comparative religion, and sociology of religion. Articles should be original, unpublished and not under review for publication in other journals.

Submissions must be made in English or Arabic contains 8000-12.000 words. The text is single-spaced, uses Palatyno Linotype –latin- (11 pt) Sakkal Majalla -arabic (14 pt), and must include 200-250 words abstract and 5 keywords. Arabic words should be transliterated according to *Keputusan Bersama Menteri Agama dan Menteri Pendidikan dan Kebudayaan Republik Indonesia, No. 158 Tahun 1987 dan Nomor 0543 b/U/1987*. References cited are preferred to the latest journal articles and books published in the last 10 years. All citations should be written in the form of footnote following Chicago style. It is highly recommended for the author to use Zotero Reference Manager.

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2. Muhammad Alfatih Suryadilaga, *Metodologi Syarah Hadis Era Klasik Hingga Kontemporer (Potret Konstruksi Metodologi Syarah Hadis)* (Yogyakarta: Suka Press, 2012), 20.
3. Saifuddin Zuhri Qudsy, "Living Hadith in a Family: Reinventing Model of Research in Hadith Using Etnografi Research", *Proceeding International Seminar on Sunnah Nabawiyah and its Contemporary Challenges*, 10-11 September 2014, Brunei Darussalam.
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