

ANALYSIS OF RESEARCH DEVELOPMENT OF LIVING AL-QURAN AND HADITH

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ABSTRACT

Research on “living Al-Qur'an and hadith” seems to experience rapid development based on the spirit of integration of science between Islamic science and general science. This study aims to discuss the main aspects in the development of the study “living Al-Qur'an and hadith.” This research is qualitative in nature using the literature study method and content analysis approach. The results of this study indicate that the main aspects of the study “living Al-Qur'an and hadith” include the theoretical foundation, research methodology, and analysis. As a discussion of this research is that various variants in the conduct of research has produced a variety of research models “living Al-Qur'an and hadith.” These models are treasures of knowledge in the development of research “living Al- Qur'an and hadith” in Indonesia.

Keywords: *social analysis; science integration; theoretical foundation, living research*



Introduction

Research on living Al-Qur'an and Hadith is growing rapidly in Indonesia. This marks the spirit of textual and contextual research on the Sacred Texts (Dewi, 2017). Textually, the Qur'an and hadith are understood as sacred sacred texts (Suryadilaga M. A., 2014). Contextually, the Holy Text is understood as living in society (Assingkily, 2019). Living research means a perspective in studying sacred sacred texts as well as those who live in society (Junaedi, 2016). The rapid development of research on the living Al-Qur'an and Hadith in the country proves the spirit of textualization and contextualization of the Holy Text.

One of the factors in the development of research on living Al-Qur'an and Hadith is because it has the support of higher education institutions to integrate knowledge. Islamic religious higher education is oriented towards realizing the integration of knowledge between Islamic sciences and general sciences (Lukman, 2016). The development of research on living Al-Qur'an and Hadith is a response to the orientation of the integration of knowledge (Putra & Yasir, 2018). Given that the living Al-Qur'an and hadith focus on texts that live in society, an

understanding of society is needed that is supported by social sciences (Saputro, 2011). By borrowing from social sciences, texts that live in society are not only understood as linguistic facts in linguistic studies, but also as historical, cultural, and social events (Putra H. S., 2012). The purpose of living research is to examine the community's response to the Sacred Text that is formed in the reality of life (Murni, 2016). In the process of integrating knowledge, the living text is positioned as a subject that is approached with various kinds of general knowledge (Afwadzi, 2016). The orientation of the integration of knowledge in Islamic higher education plays a major role in the development of living Al-Qur'an and Hadith research in Indonesia.

Research on living Al-Qur'an and Hadith offers a new perspective. The study of the living model of the Qur'an and hadith is seen as a new perspective and a new alternative (Adibah, 2017). The new perspective of the living Al-Qur'an and Hadith research model that seeks to accommodate the general sciences approach serves to strengthen the various weaknesses of textual research (Ali, 2015). Although still relatively new, research on the living Al-Qur'an and hadith has

produced significant achievements in the form of dissertations, theses, theses, and other research (Zuhdi, 2018). In fact, the scientific publication of the results research on the living Al-Qur'an and hadith has been specifically facilitated in scientific journals.

However, research on living Al-Qur'an and hadith still needs strengthening in several respects. Research on living Al-Qur'an and hadith needs strengthening at the level of theory and methodology (Rohmana, 2015). It takes a solid and steady theoretical foundation in the study of living Al-Qur'an and Hadith (Zuhdi, 2018). Research on living Al-Qur'an and hadith requires a relevant methodological framework (Anwar, 2015). The development of the study of living Al-Qur'an and hadith requires adequate methods and analytical approaches (Qudsy, 2016). These various needs are a consequence of efforts to develop more rapidly in the study of living Al-Qur'an and Hadith. Therefore, this study is interested in discussing the main aspects of living Al-Qur'an and Hadith research. In particular, the theoretical basis and research methodology and analysis, including living research models of the Qur'an and hadith.

Research methods

This research is qualitative which is clearly distinguished from the type of quantitative research. This qualitative research uses the literature study method without a field study. Literature study is used to collect data from library sources, which include primary and secondary sources. The collection of library data is carried out through searching the themes of theoretical foundations, research methodologies, and analysis as well as research models of living Al-Qur'an and Hadith. Once collected, qualitative literature data is then presented by providing articulations to show facts about the theme being discussed. Furthermore, these facts are analyzed to produce information in the form of knowledge. The analysis was carried out deductively and inductively with a content analysis approach to draw a conclusion.

Research Results and Discussion

The results of this study include theoretical foundations, research and analysis methodologies, and living models of the Qur'an and hadith. Discussion of research results as below.

Living Theory Foundation

A scientific research should pay attention to the theoretical basis (Rohmana, 2015), namely a set of terms, concepts and propositions that are systematically arranged about the themes in a study. Of course, the theoretical basis for living Al-Qur'an research is built on the framework of Qur'anic science, while the theoretical basis for living Hadith research is built on the framework of hadith science (Qudsy, 2016). In this case, research on living Al-Qur'an requires the establishment of a theoretical foundation based on the foundation of knowledge of the Qur'an (ulum al-Qur'an), and research on living hadith requires the development of a theoretical foundation based on the foundation of science of hadith (ulum al-hadith).). Sometimes a research is carried out without basing it on a strong, solid, and steady theoretical building (Rohmana, 2015). As a result, research results are inadequate and complicated to be scientifically justified. Obviously, as a basis, it is necessary to have a big theory that underlies a research.

Living research, both the Qur'an and hadith, requires the accommodation of theories from other sciences. This accommodation is intended to strengthen

the theoretical basis. Living research requires an argument base (Rohmana, 2015). In living Al-Qur'an and Hadith research, in addition to using the knowledge of the Qur'an and the science of hadith as a basis, it is also necessary to integrate with other relevant scientific theories (Afwadzi, 2016). Thus, research on living Al-Qur'an and Hadith leaves work to integrate Qur'anic science and hadith science with general science theory that will be used as the basis for research (Lukman, 2016). This integration effort can be carried out with various scientific disciplines (Zuhdi, 2018). Of course, the researcher must first examine the general science theory that is considered relevant. There is an opinion that says that textual research on the Holy Text can be strengthened by the advantages of living research. This opinion requires an effort to strengthen each other between Islamic sciences, namely in this case the science of the Qur'an and the science of hadith, with other general sciences. The rest, there is a view that living research, on living hadith for example, should make sure to find the hadith text first, which comes from informants. According to this view, if the text of the hadith is not found, the research will fall into studies conducted in the field

of sociological studies of religion or religious anthropology (Qudsy, 2016). This view explicitly requires the strengthening of the theoretical basis for the science of the Qur'an and the science of hadith first as the main basis for research on the living of the Qur'an and hadith. Only then accommodate general scientific theories that function to strengthen the theoretical basis of the Qur'anic science and the science of hadith.

As a consequence of the need for a strong, solid, steady, and adequate theoretical foundation, it is important to carry out effective training to develop theoretical foundations for the effectiveness of carrying out research on the living Al-Qur'an and Hadith. Living Al-Qur'an and Hadith lecture materials need to be expanded through extra-curricular effective training in the preparation of theoretical foundations. This is because the work of compiling a theoretical basis is not merely technical, but requires qualified academic skills. This of course requires the opening of a kind of intensive learning course on the theory of living Al-Qur'an and Hadith. Those interested in living studies should master major theories in detail for the need to develop a

foundation in a living study of the Qur'an and hadith.

Methodology and Living Analysis

A research will require a methodology (Qudsy, 2016), which is the method used to obtain scientific truth. Broadly speaking, the research methodology includes two types, namely qualitative and quantitative. Qualitative research is used to conduct exploration, while quantitative research is used to measure. There is also a third type called the mixed method, which is a combination of qualitative research and quantitative research. The living Al-Qur'an and Hadith research methodology can use qualitative, quantitative, and mixed method research (Zuhdi, 2018). The use of this type of research will depend on the research objectives (Nikmatullah, 2015). If the purpose of the research is to conduct exploration, it is relevant to use qualitative research. If the research objective is to measure, it is relevant to use quantitative research. Meanwhile, if the research objective is to do both, namely exploration and measurement, it is relevant to use mixed method research (Zuhdi, 2018). Mixed method research in the living Al-Qur'an and Hadith is still a rare subject.

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The research methodology has a unit called the method, namely the method or procedure to arrive at the goal. In general, the method consists of two steps, namely the study literature and field studies. Literature study means searching data from library sources, both primary and secondary. The field study means searching for data from the field through observation, observation, documentation, and interviews (Nikmatullah, 2015). The use of methods in living Al-Qur'an and Hadith research in addition to literature studies must also require the application of field study procedures.

Searching for field data in living Al-Qur'an and Hadith research depends on the type of data, whether qualitative data or quantitative data. The type of research data on living Al-Qur'an and Hadith will depend on the material being studied. The research material for living Al-Qur'an and hadith covers various things. These include text, culture, artifacts (Saputro, 2011), written, oral, and practice (Suryadilaga M. A., 2009). Living research includes practices, traditions, rituals, or behaviors that live in a society that has a text-based foundation (Qudsy, 2016). Of course there are many more research materials on living Al-Qur'an and Hadith

depending on the perspective used on the subject of the Qur'an and Hadith.

In addition to methods, another unit in research methodology is analysis or approach. The analysis will depend on the theoretical basis used in a study. If the theoretical basis uses the social sciences, then anthropological, sociological, geneological analyzes are used (Afwadzi, 2016). Several approaches in anthropology that can be used to research, examine, or interpret living texts include acculturation approaches, functional approaches, structural paradigms, phenomenological approaches and hermeneutic approaches (Putra H. S., 2012). The analysis of the living Al-Qur'an and hadith can be used from multiple perspectives.

The research analysis of the living Al-Qur'an and hadith covers a wide area. Among other things, analysis of meaning among the community has implications for speech and practice (Anwar, 2015). The analysis of the reality of the text that is considered alive includes cognitive and non-cognitive aspects, and informative and performative aspects of the use of the living holy text, both the Qur'an and hadith (Ali, 2015). Analysis of reciprocal relationships (feedback) and community

responses in everyday life where the functionalization of texts is able to shape the social world (Adibah, 2017). Analysis of forms and models of reception practices and community responses in treating and interacting with texts in the midst of people's lives (Murni, 2016). Analysis of understanding of the hadith, both physically textual and contextual, and then applied in a tradition that developed in society, where both can be included in the category of living research (Muhsin, 2015). Living research needs a contextualist approach, namely understanding the text by referring to the background, situation and condition when the text is present (Channa, 2011). This is called the transition from textual dialectics to a conceptual approach (Gusmian, 2013). Analysis can be carried out on various gaps from a research theme of living Al-Qur'an and Hadith.

Multiple Living Models

Living research using social theory offered by Emile Durkheim and Karl Mannheim about religious feelings and meanings (Fauziah, 2014). This research was carried out by Siti Fauziah with the title "Reading the Al-Qur'an Selected Letters at Daar Al-Furqon Islamic Boarding School Janggalan

Kudus: Study of the Living Qur'an." In this case, living research will appreciate the response and behavior of the community to the presence of the Qur'an, so that interpretation is no longer only elitist, but emancipatory that invites community participation (Farhan, 2017). This can be said as a new model in the study of the Qur'an.

A number of living studies attempt to use social science analysis as an approach. On the other hand, there is also research on the subject of social activities where the analysis of the living Al-Qur'an is used as an approach. This category of research was conducted by Muhammad Salih Assingkiy with the title "Living Qur'an as a Model of Islamic Basic Education in the Industrial Era 4.0." This is a qualitative research using field studies through observation, interviews, and documentation. This study aims to examine the contextualization of the Qur'an through learning the tahfidz and tahsin programs that are applied in a madrasa. The results of this study indicate that the living Al-Qur'an effort that has been carried out in the madrasa is considered recommended as a model of basic Islamic education in the industrial era 4.0, this is seen from the development and strengthening of children's character

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through concrete efforts in the form of madrasa routines, supervision activities, allocation adequate time, qualified educators, and intense communication with parents (Assingily, 2019). This model shows that living is not only understood as a method, but also as the unit of analysis. In addition, there are several living hadith studies conducted with a social analysis approach. Among others, Hikmalasa with the title "Domination of Habitus in the Practice of Female Circumcision in Kuntu Darussalam Village, Kampar Riau Regency: Application of Pierre Boudieu's Social Practices in Living Hadith." This research is based on differences in understanding related to community actions which are believed to originate from hadith. The researcher views that Pierre Bourdieu's theory of social practice in society is relevant to be applied to see that there is upheaval in producing a practice in a society that has these differences, because of a more dominant understanding (Hikmalisa, 2016). Furthermore, Reza Bakhtiar Ramadhan with the title "Hadroh Exercises in Banyunganti Kidul Hamlet: Living Hadith Study of Thomas F. O'dea's Functional Theory." This sociological figure argues that if an activity has no

benefit to society, it will eventually disappear by itself (Ramadhan, 2017). There is also a research by Alis Muhlis and Nuhkolis with the title "Analysis of Max Weber's Social Actions in the Tradition of Reading the Book of Mukhtashar Al-Bukhari: Study of Living Hadith." In this case, Max Weber divides four types of social action, namely traditional action, affective action, instrumental rationality and value rationality (Muhlis & Nuhkolis, 2017). This shows that the living text model is not always fixed on the text as a research subject, but it appears that the living text model can also be a tool in the study of Islamic religious reality in society at large.

There is an opinion that views that research on living hadith is the result of a reflective study (Dewi, 2017). This model research was conducted by Subkhani Kusuma Dewi (Dewi, 2017) with the title "Performative and Informative Functions of Living Hadith in a Reflective Sociological Perspective." It can be said that the performative function is what the audience does to the text, while the informative function is understood as an interpretive approach to understanding what is written in a text (Ali, 2015). The informative function of this text can be

analyzed using a sematic approach. Among other things, traditions that require the use of semantic theory in understanding the meaning of their eyes are traditions which, when associated with current conditions, have unclear or less relevant meanings, thus requiring consideration of the context at the time of birth and then the present context so that relevant meanings are found. on the subject of the hadith (Yuslem, 2010). From the study of the text, it leads to the relationship between how the text is transmitted, understood, to become a practice in a society. Living research seeks to return to the spirit of voicing Islam from local practices, so that with this reflexivity, researchers can determine the characteristics and original contributions (Dewi, 2017). This can be understood as a model of the movement to bring the Holy Texts to life in the form of daily reality, and then from the realities of worldly life to the enlightenment of the spirit of the Holy Texts.

Living research has led to the movement model. From a study, living leads to activity in the form of activities. In this case, various forms of living Al-Qur'an developed institutionally. The institution is oriented towards civilizing the Qur'an. The

effectiveness of the Al-Qur'an living activities carried out through these institutions has an impact on the lively Qur'anic culture in the midst of the institutional community (Suriani, 2018). There is no doubt that the living Al-Qur'an and hadith have become a movement in Indonesia.

Conclusion

Research on living Al-Qur'an and hadith has developed in the form of integration of knowledge between Islamic science and general science. The main aspects of living Al-Qur'an and Hadith research include theoretical foundations, research methodologies and analytical approaches. The theoretical foundation of the living Al-Qur'an and hadith is built on the framework of the relevant Islamic sciences and general sciences. The research methodology of the living Al-Qur'an and Hadith used the type of qualitative research and the type of quantitative research. It can also be done through a combination of both qualitative and quantitative in a mixed method depending on the purpose of a study. The analytical approach can be used in a multi-perspective depending on the theoretical

basis used in the study of the living Al-Qur'an and Hadith. It was also found that the research models of living Al-Qur'an and Hadith are very diverse, including living as a theoretical basis, living as a new research methodology, living as an analytical approach, and even living as a dialectical movement of the Holy Text towards the reality of society. and from the reality of society to the content of the spirit of the Holy Text. This study recommends an effective training that is carried out intensively for the continuity of the quality and quality of the implementation of living Al-Qur'an and Hadith research.

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