

**INTERNATIONAL CONFERENCE and
CALL for PAPERS**

**PEACEFUL LIFE IN ISLAM:
LOCAL AND GLOBAL
CHALLENGES**

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Auditorium STAIN Kudus
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PROCEEDING

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“Peaceful Life in Islam: Local and Global Challenges”

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**LANGUAGE DEVELOPMENT UNIT (UPB)
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Editor Preface

This International Conference and Call for Papers (ICCP) held by Language Development Unit STAIN Kudus under the theme: "Peaceful Life in Islam : Local and Global Challenges". The objective are: (1) Increase the understanding about the Islam peaceful life spirit as a doctrine and civilization; (2) Offer the Islamic theoretical framework and best practice of peaceful life from around the world.

The seminar is organized into two major session; the main session and the parallel session. The main session is filled with two expert speakers. Florian Pohl, Ph.D. from Associate Professor Emory University of California USA, and Prof Dr. Bambang Marsono, MA., M.Sc., MBA, Visiting Professor of Hogeschool van Utrecht, Netherland. Parallel session are devided into:

Sub-1: Focusses on Language of Peace in the Global Challenges.

Sub-2: Focusses on Islamophobia and Media

Sub-2: Focusses on Islam Nusantara (Indonesian Moderate Islam).

The committe received a total of 140 papers which are divided into 30 presented paper and 35 circulated paper. Lecturers, researchers around the world have opportunity to participate in international scientific forum based on current Islamic Issues.

Although it has been prepared well, there are lot of limitations in this first ICCP held. We need critical and fresh idea for better event in the future.

Editors/Papers Team

Nur Said, et al

رئيس ترحيب

الحمد لله والصلاة والسلام على رسول الله ولا حول ولا قوة إلا بالله وبعد. حمداً و شكراً لله على انعقاد المؤتمر الدولي الذي أعدته وحدة تطوير اللغة بالجامعة الإسلامية الحكومية قدس. على الرغم من أن هذا هو المؤتمر الدولي الأول ولكن بفضل الله وعونه أن الاهتمام والاستجابة من الأكاديميين والباحثين لهذا النشاط جيد للغاية اعتماداً على العديد من الأوراق المقدمة لعملية الاختيار والتصنيف.

الموضوع الأساسي لهذا المؤتمر هو الحياة السلمية في الإسلام: التحديات المحلية والعالمية. فإنه موضوع مثير للاهتمام والمناقشة حيث أن هناك عديد من المزاغم والاتهامات المقدمة إلى الإسلام إثر تصرفات الفوضيين والأطراف باسم هذا الدين الإسلامي. إن الإسلام عقيدة و شريعة لن يسمح أي نوع من عملية العنف لأن هذا الدين الحنيف لا يريد للإنسان إلا الخير والشرف. بل سمي هذا الدين إسلاماً لأنه لا يعلم الإنسان إلا ما فيه سلاماً وسلامة و سلم للناس أجمعين. فلا ريب أن تلك الاتهامات و الادعاءات بأن الإسلام دين الإرهاب كلام فارغ لا دليل فيه

من المعلوم أن الجامعة لها دور مهم في نشر التعاليم والمعلومات الصحيحة للمجتمع، ومن ضمنها التعاليم والمعلومات عن هذا الدين الحنيف. استجابة على هذا الدور النبيل فالجامعة الإسلامية الحكومية قدس تدعو الأكاديميين والباحثين من خلال هذا المؤتمر الدولي للحوار العلمي الذي يبني على الأدلة والدراسات التجريبية رجاء أن تكون نتيجة هذا الحوار العلمي لا تتحدد و تتوقف في يد الأكاديميين والباحثين فحسب بل لابد من توصلها إلى المجتمع محاولة لتوعية الناس وتوجيههم نحو الفهم الصحيح لتعاليم الإسلام

ليس من المبالغة أن نقول أن مدينة "قدس" هي المدينة المناسبة لتكون مركزاً للدراسات الإسلامية الإندونيسية أي لما لها من التاريخ الأصيل المحفوظ حتى الآن من تعاليم الإسلام الذي تطبق بأدب **Islam Nusantara** مع الحفاظ على احترام الاختلافات الخلقية والخلقية من قبل مولانا جعفر الصادق أو المعروف بسونان قدس وسونان موربا. فقد أثبت التاريخ وسجل محاسن الدعوة لسونان قدس وسونان موربا التي تعزز التسامح والاحترام بين بني الإنسان مع مختلف الأديان والطبقات الاجتماعية. لقد أصبح الموقع الحالي لجامع القدس كمركز الدعوة لسونان قدس المجاور للمعبد البوذي دليلاً كافياً لتعاليم السلام التي أصبحت جزءاً لا يتجزأ من روح الإسلام. وبالإضافة إلى ذلك، فاللغة المهذبة التي أصبحت الدعاية الإعلامية في ذلك الوقت لا تزال تحتفظ حتى يومنا هذا في شكل المؤسسات التي هي مركز دعامة القيم الأخلاقية لهذه الأمة، (**pesantren**) التعليمية والمدارس الإسلامية

من المتوقع أن يصبح هذا المؤتمر الدولي وسيلة فعالة لمتدى العلم والحوار في تعزيز تعاليم الإسلام التي من شعارها أن تكون رحمة للعالمين. نيابة عن المسؤولين في هذه الجامعة أود أن أشكر الجميع الذين قد أبدلوا جهدهم لأجل نجاح هذا المؤتمر راجياً أن لا يكون هذا المؤتمر هو الأول والآخر بل لابد من الحفاظ عليه والإكثار بعقد المؤتمرات المماثلة في المستقبل لإحياء الجو الأكاديمي المنتج في بيئتنا الجامعية

رئيس جامعة

المفيد الماجستير الدكتوراه فتح

Preface

All praises due to Allah for His kindness and mercy thus we can carry out this first International Conferences and Call for papers (ICCP) on Peaceful Life in Islam: Local and Global Challenges successfully. This success happens because of the great efforts and cooperative hands of all teams involved in this event. In addition, all supports of the leaders in STAIN Kudus also play an important role in this first International Conference and Call for papers success.

The idea of this first ICCP rises from a sense of responsibility of Language Development Unit (UPB) within STAIN Kudus as a center for foreign language development to bridge the academic community in the development of foreign language skills. Since the University cannot be separated from scientific activities in the form of dialogues, seminars or conferences, UPB initiates to organize an International Conference as an effective way in strengthening and improving foreign language skills for both researchers and academicians of Islam and education in STAIN Kudus.

Theme Selection in this first ICCP; "Peaceful Life in Islam: Local and Global Challenges" based on the hot issue discussed among the global sphere. This grand theme is carrying at least three important points embodied in sub-themes: Islam Nusantara, media and Islam phobia as well as Language and peace. All those topics are interrelated and interesting themes to discuss. The enthusiasm and response of academic community are proven by the number of incoming paper in selection process. It proves that the themes above are still very relevant and deserved to be discussed, particularly in such kind of scientific forums.

Last but not least there are always some mistakes and shortcomings in this event organizing, in the name of UPB I hope your warm hand and big smiles to forgive and pass over these mistakes. Hopefully we can arrange the better event to meet and discuss in the next occasion.

Head of Language Development Unit

STAIN Kudus

ZAIMATUS SA'DIYAH, Lc., M.A

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LIVING HADITH IN A FAMILY: Toward an Ethnographic Study of Hadith

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Abstract

This paper aims to examine the Islamic life that emerges in a small family living in the district of Banguntapan, Bantul, Yogyakarta. I want to show how one family's life is strongly influenced by an understanding of Islam that is acquired from a variety of things; could be a book or study groups. I also describe how Muhammad as a person and his teaching shared has been highly influential in the whole life of a Muslim through various forms of selection on his traditions, and how well the selection of a hadith text are also practiced and used by a Muslim through command lines of organizations and teachings group. The framework of this paper is started from a study case that the author is going to explain and analyze in the next section of the paper using ethnographical approach.

Keyword: Living Hadits, Ethnographic, family

Two Days with Rakhmad's Family¹

Rakhmad's family, as people call it, consists of Rakhmad, his wife, and a close-to 3 years old son. Living in a small rented house filled up with an average size of bedroom, a 2x2,5 m living room, and a small kitchen. His house is located in East Ringroad of Yogyakarta. Rakhmad is a member of *Majelis Mujahidin Indonesia* (MMI) community organizations; an organization established by Abu Bakar Baasyir,² before joining to this organization, in which he fell to find his comfort zone in religion, he was a member of Nahdlatul Ulama (NU) in Gunung Kidul.

On a bright Saturday morning, Rakhmad — a father with a son, round-faced, having **beard under his chin** (the sign is emphasized in bold), regularly uses a **trouser above the ankle**— washes his beloved 125cc Kawasaki motorcycle. His son, Nabil, was playing on the bare ground just near to him, "Abi³ Pee," said Nabil. Rakhmad washed his hands immediately and went over to his son. He then opened Nabil's pants and led him to the bathroom. "Nabil, if you want to get in the bathroom, pray at first, and use **left foot to step first** every time you come into the **bathroom**." Said Rakhmad, Nabil nodded his head to agree. Then he half-shouted "*Allahumma*

¹ To keep the confidentiality of the family the author observed, names mentioned in this story are anonym.

² Many newspapers are recently highlighted that he joins to Islamic State of Iraq and Syuriah (ISIS), and he also command his *Jama'ah* (follower) to join to ISIS as well.

³ An adapted calling-word from Arab language means "Father"

inni audzubika minal hubutsi wal khabaits.” Rakhmad smiled at his innocent little son, he then cleaned the pie area of Nabil’s body using water drawn from the faucet. He then went back to the bike to continue what he had been doing before. Nisa, Rakhmad’s wife, walked out of the house by using a very big size of **burqa clothing, wearing socks with sandals**. She was carrying out some wet laundry to sun-dry. She hanged her clothes on the clotheslines using clothe-hanger; she was doing it gently until she saw a **dung of rat in the bucket floating on the water**. “*Innalillah,*” she said half-spoken, “this might fall from the attic of kitchen.”

She stood for a while, but then she took back all the clothes she hang and brought it back inside the house, she seemed to be unhappy to see that, she rinsed the clothes once more. She then re-did what she was doing before. Minutes after it, she invited her husband to take her to market nearby, “*Abi, please deliver umi⁴ to the market!*”, “Yes, just a moment *umi*, let *abi* finish cleaning the motorbike,” said Rakhmad calmly.

At about 08.00 AM he left for work. Rakhmad worked as a sales marketing of herbal products which send him to offer them from one store to another. In the afternoon, he was already in the house. At noon of that day, the sound of *adzan* (a praying call) was reverberating. The sound brought over Rakhmad, reminded him that *dluhur* (a noon prayer) time has come. Hearing to this, Rakhmad quickly rushed his son who was playing in front of the house to soon get in the house. Immediately, he took blusen (wudhu) in front of the bathrooms. Wearing *kopyah haji* (a rimless cap commonly worn by Muslim men in Indonesia), a *taqwa* black dress, and a black long pant, Rakhmad then rushed to the mosque to do the praying. When he passed in front of my house he says. “*Assalamulaikum Pak Udin, you have greeting from imam of the mosque*”, a regular sentence I have many times heard from his mouth uttered to me who happened to be rarely praying together in the mosque. “Yes, please pass on my greeting to Mr imam.” He smiled to hear my respond. Rakhmad always prays in the mosque five times a day and leaves anything he does immediately everything he hears a pray colling sounded from the mosque.

In the afternoon, Rakhmad and his family usually go to their friend’s houses. Rakhmad practices *silaturrahim* by visiting friends and relatives staying in around Yogyakarta. Sometimes, his friends or relatives give him a visit by coming to his small house. He has practiced this kind of activity for a year, Rakhmad usually comes back home from *silaturrahim* when *maghrib* (an evening praying) comes.

When a call praying for *maghrib* echoed, Rakhmad gets ready to the mosque with his favorite black clothes. Incidentally I was at that time also taking part in the mosque. After *iqamah* we set the *shaf* straight, fortunately I pray next to him. **We snuggled up our rows and shoulders**. There was one thing that I found to be odd to me, because not only was the shoulder touched by Rakhmad, but his foot was also touching the one next to him. I was trying to avoid his foot, since the other jamaah on the left side, his foot is not touched to me. I tried to avoid stumbling that foot due to a worry I felt about disturbing the engrossed in praying, but Rakhmad was still trying to stick his foot to mine, though later he gave up because he might felt discomfort to see me refusing every move he made.

After the prayer, I chose not talk about what had happened during the prayer for I thought it was something common to have differences in practicing praying. We then went back to our respective homes, thinking to spend the time with family. A few moments later when I was on the top floor of the house, I heard Rakhmad was reciting the Qur’an in *tartil* (chanting way of reciting) and seemed to also understand its meaning as he paused for a while each time he finished reading one *ayat* (verses), he seemed to read and ponder to the meaning of al-Qur’an in depth. He read it for a quite long enough and it was his daily routine after praying *maghrib*.

The rented house where Rakhmad and his little family stay had no plasterboard, so we could

4 An adapted calling-word from Arab language means “mother”.

always heard any sounds coming from his house, including a small talk he had with his wife or son, and Qur'an verses recited by him. Even when we were at the second floor of our house,

One day, all the residents of our hamlet were doing a *kerja bakti* (a form of work done together by residents of certain hamlet to clean up the surrounding area). The *kerja bakti* has always been interested to me, because it is a moment to meet and talk to other people living in the neighborhood in a non-formal way. We usually talk about issues happen recently using calm and informal language fully with smile and laugh. Until about half an hour after the work, we took rest. I was incidentally together with Rakhmad taking some snacks and drink placed on a table not far from me. I did not notice that Rakhmad was together with me at the time, I took a glass of tea straightly drank it while I was standing still. To see what I was doing, Rakhmad interrupted me, and said "Pak Udin, if you drink, please take a sit at first, if our children see the way you drink while standing, they will do the same."

I honestly felt irritated and unhappy to have him interrupted me and made me felt guilty somehow, especially since he said it in a hard and loud voice so that other people could somehow hear it. I did realize that there were indeed some good points on this matter, but I did not think that he should say it in that manner. I would almost say "Pak Rakhmad, do you want me to show you a *Hadith* saying to allow drinking while standing?". But I did not do it, I did not think that the situation was right. Thus I gently replied, "Okay pak." Nevertheless, the feeling of uncomfortable and irritated continues and stuck in my mind, moreover to have a fact that I have never talked and discussed about this point with him.

Describing some foundations of the Rakhmad's family pattern of life

From that anthropological description, I want to unravel one by one family living patterns and ways of Rakhmad's. Especially with regard to the teachings of Islam that come mostly from *Hadiths* of the Prophet. As known in general, Muhammad has been a living model for every Muslim. Thus anything related to ways of life will always be seen, observed and imitated from the life of the prophet. I notice that what Rakhmad and his family practiced in their daily life is closely related to efforts of imitating the life of the prophet through *hadiths* been taken for granted in a textual way. This appeared in the explanation and description of the performance and the behavior of this family. At least to some points that I want to show here:

1. Beard, chin (Muslim, no. 381.)

Muhammad says:

وَحَدَّثَنَا فَتْنِيَّةُ بْنُ سَعِيدٍ عَنْ مَالِكِ بْنِ أَنَسٍ عَنْ أَبِي بَكْرٍ بْنِ نَافِعٍ عَنْ أَبِيهِ عَنْ ابْنِ عُمَرَ
عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَنَّهُ أَمَرَ بِإِخْفَاءِ الشَّوَارِبِ وَإِعْفَاءِ اللِّحْيَةِ

2. A trouser above the ankle (Celana Cingkrang di atas Dua Mata Kaki) (Muslim, no. 3887)

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى قَالَ قَرَأْتُ عَلَى مَالِكٍ عَنْ نَافِعٍ وَعَبْدِ اللَّهِ بْنِ دِينَارٍ وَزَيْدِ بْنِ أَسْلَمَ كُلُّهُمْ يُخْبِرُهُ عَنْ ابْنِ
عُمَرَ أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ لَا يَنْظُرُ اللَّهُ إِلَى مَنْ جَرَّ ثَوْبَهُ خِيَلَاءَ
حَدَّثَنَا أَبُو بَكْرِ بْنُ أَبِي شَيْبَةَ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ نُمَيْرٍ وَأَبُو أُسَامَةَ ح وَحَدَّثَنَا ابْنُ نُمَيْرٍ حَدَّثَنَا أَبِي ح وَحَدَّثَنَا
مُحَمَّدُ بْنُ الْمُثَنَّى وَعَبِيدُ اللَّهِ بْنُ سَعِيدٍ قَالَا حَدَّثَنَا يَحْيَى وَهُوَ الْقَطَانُ كُلُّهُمْ عَنْ عَبْدِ اللَّهِ ح وَحَدَّثَنَا أَبُو الرَّبِيعِ
وَأَبُو كَامِلٍ قَالَا حَدَّثَنَا حَمَّادٌ ح وَحَدَّثَنِي زُهَيْرُ بْنُ حَرْبٍ حَدَّثَنَا إِسْمَاعِيلُ كِلَاهُمَا عَنْ أَيُّوبَ ح وَحَدَّثَنَا فَتْنِيَّةُ

وَأَبْنُ رُمَجٍ عَنِ اللَّيْثِ بْنِ سَعْدِ ح وَ حَدَّثَنَا هَارُونُ الْأَيْلِيُّ حَدَّثَنَا ابْنُ وَهْبٍ حَدَّثَنِي أَسَامَةُ كُلُّ هُوَ لَاءٍ عَنِ نَافِعٍ عَنِ ابْنِ عُمَرَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِ حَدِيثِ مَالِكٍ وَزَادُوا فِيهِ يَوْمَ الْقِيَامَةِ

3. *Doa (prayer) to enter to toilet*

حَدَّثَنَا آدَمُ قَالَ حَدَّثَنَا شُعْبَةُ عَنْ عَبْدِ الْعَزِيزِ بْنِ صُهَيْبٍ قَالَ سَمِعْتُ أَنَسًا يَقُولُ كَانَ النَّبِيُّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا دَخَلَ الْخَلَاءَ قَالَ اللَّهُمَّ إِنِّي أَعُوذُ بِكَ مِنَ الْخُبْثِ وَالْخَبَائِثِ تَابِعَهُ ابْنُ عَزْرَةَ عَنْ شُعْبَةَ وَقَالَ عُذْرٌ عَنْ شُعْبَةَ إِذَا أَتَى الْخَلَاءَ وَقَالَ مُوسَى عَنْ حَمَادٍ إِذَا دَخَلَ وَقَالَ سَعِيدُ بْنُ زَيْدٍ حَدَّثَنَا عَبْدُ الْعَزِيزِ إِذَا أَرَادَ أَنْ يَدْخُلَ

4. *left foot first when come in to toilet*

The order to step using left foot at first when entering a toilet has actually no ground or narrative toward *Rasulullah*. Yet a scholar named Nasruddin Al-Albani in his *Irwaul Ghalil* 1/132 argues that such practice is possibly taken from *qiyas* (analogy) to the order to step using right foot first when entering a mosque and using left foot first when come out from mosque.

5. *A dung of rat in the bucket floating in the water (Abu Daud, no. 3345)*

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ وَالْحَسَنُ بْنُ عَلِيٍّ وَاللَّفْظُ لِلْحَسَنِ قَالَ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا مَعْمَرٌ عَنِ الرَّهْرِيِّ عَنْ سَعِيدِ بْنِ الْمُسَيْبِ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا وَقَعَتِ الْفَأْرَةُ فِي السَّمَنِ فَإِنْ كَانَ جَامِدًا فَأَلْقُوهَا وَمَا حَوْلَهَا وَإِنْ كَانَ مَائِعًا فَلَا تَقْرُبُوهُ قَالَ الْحَسَنُ قَالَ عَبْدُ الرَّزَّاقِ وَرَبَّمَا حَدَّثَ بِهِ مَعْمَرٌ عَنِ الرَّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ عَنْ مَيْمُونَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ أَخْبَرَنَا عَبْدُ الرَّحْمَنِ بْنُ بُدْوَيْهِ عَنْ مَعْمَرٍ عَنِ الرَّهْرِيِّ عَنْ عُبَيْدِ اللَّهِ بْنِ عَبْدِ اللَّهِ عَنْ ابْنِ عَبَّاسٍ عَنْ مَيْمُونَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمِثْلِ حَدِيثِ الرَّهْرِيِّ عَنْ ابْنِ الْمُسَيْبِ

6. *Five times Adzan and “you get greeting from imam of the mosque.” (Bukhori, no. 1976)*

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا جَرِيرٌ عَنِ الْأَعْمَشِ عَنْ أَبِي صَالِحٍ عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاةُ أَحَدِكُمْ فِي جَمَاعَةٍ تَرِيدُ عَلَى صَلَاتِهِ فِي سَوْقِهِ وَبَيْتِهِ بَضْعًا وَعِشْرِينَ دَرَجَةً وَذَلِكَ بَأْتُهُ إِذَا تَوَضَّأَ فَأَحْسَنَ الْوُضُوءِ ثُمَّ أَتَى الْمَسْجِدَ لَا يُرِيدُ إِلَّا الصَّلَاةَ لَا يَنْهَرُهُ إِلَّا الصَّلَاةُ لَمْ يَخْطِ خَطْوَةً إِلَّا رَفَعَ بِهَا دَرَجَةً أَوْ حَطَّتْ عَنْهُ بِهَا خَطِيئَةٌ وَالْمَلَائِكَةُ تُصَلِّي عَلَى أَحَدِكُمْ مَا دَامَ فِي مُصَلَّاهُ الَّذِي يُصَلِّي فِيهِ اللَّهُمَّ صَلِّ عَلَيْهِ اللَّهُمَّ ارْحَمْهُ مَا لَمْ يُحَدِّثْ فِيهِ مَا لَمْ يُؤْذِ فِيهِ وَقَالَ أَحَدُكُمْ فِي صَلَاةٍ مَا كَانَتْ الصَّلَاةُ تُخْبِسُهُ

و حَدَّثَنَا مُحَمَّدُ بْنُ رَافِعٍ حَدَّثَنَا عَبْدُ الرَّزَّاقِ حَدَّثَنَا مَعْمَرٌ عَنْ هَمَّامِ بْنِ مُنَبِّهٍ قَالَ هَذَا مَا حَدَّثَنَا أَبُو هُرَيْرَةَ عَنْ رَسُولِ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ فَذَكَرَ أَحَادِيثَ مِنْهَا وَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ لَقَدْ هَمَمْتُ أَنْ أَمُرَ فِتْيَانِي أَنْ يَسْتَعِدُّوا لِي بِحُزْمٍ مِنْ حَطَبٍ ثُمَّ أَمُرَ رَجُلًا يُصَلِّي بِالنَّاسِ ثُمَّ يُحَرِّقُ بُيُوتَ عَلِيٍّ مِنْ فِيهَا وَ حَدَّثَنَا زُهَيْرُ بْنُ حَرْبٍ وَأَبُو كُرَيْبٍ وَإِسْحَاقُ بْنُ إِبْرَاهِيمَ عَنْ وَكِيعٍ عَنْ جَعْفَرِ بْنِ بُرْقَانَ عَنْ يَزِيدَ بْنِ الْأَصَمِّ عَنْ أَبِي هُرَيْرَةَ عَنِ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِنَحْوِهِ

7. Drinking while standing (Muslim, no. 3771-3775)

حَدَّثَنَا هَدَّابُ بْنُ خَالِدٍ حَدَّثَنَا هَمَّامٌ حَدَّثَنَا قَتَادَةُ عَنْ أَنَسِ أَنَّ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجَرَ عَنِ الشَّرْبِ فَاثِمًا

8. Stumbling of rows and shoulders (Abu Daud, no. 575)

حَدَّثَنَا ابْنُ بَشَّارٍ حَدَّثَنَا أَبُو عَاصِمٍ حَدَّثَنَا جَعْفَرُ بْنُ يَحْيَى بْنِ ثَوْبَانَ قَالَ أَخْبَرَنِي عَمِّي عُمَارَةُ بْنُ ثَوْبَانَ عَنْ عَطَاءٍ عَنْ ابْنِ عَبَّاسٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ خِيَارُكُمْ أَلْيُكُم مَنَاكِبَ فِي الصَّلَاةِ قَالَ أَبُو دَاوُدَ جَعْفَرُ بْنُ يَحْيَى مِنْ أَهْلِ مَكَّةَ

For the reason of meeting the leg pinkie to other's pinkie when practicing *shalat jamaah* seems to be based on Nu'man bin Bisyr's statement (a prophet Companion) saying, "I see one of us stick his ankle to someone else pinkie that prays next to him." Or from Anas bin Malik's statement saying "one of us stick his shoulder on another that prays next to him, and stick his foot to another (al-Haddad, 2007: 49).

A Family lives in the shadow of texts

In the description of Hadith above, the author sees that Rakhmad's family lives in the shadow of Hadith texts. This puts the family traditions as a part of the practice of everyday life. This is then called with the living traditions or Hadith in every day life. These two sentences referring to how a person trying to live by the Hadith (live by) in such a manner until they aspire to internalize the Hadith texts until finally they become as to what is contained in the Hadith (Metcalf, 1993: 585). During the observations, I am deliberately not trying to ask the reasons of everyday practices of informant and where it came from, but I allow my self to search in my own literature of Hadith and found that hadith have particular stages; Hadith *Sahih* (authentic), although some are based upon *qiyas*, *mauquf* and Hadith *hasan*.⁵

What I found after doing the investigation on the Hadith literatures was that all of the behavior and actions practiced in Rakhmad's family were revealed and decomposed. Such ways of living that Rakhmad's family choose to live is seemingly coming from a routine *majlis ta'lim* (a discussion and sermon forum) conducted on every Sunday morning in every houses of its *Jemaah* (member) rotated per week and from the readings read by the family.

5 Here I don't pretend to examine the authenticity of the chains of hadith because in the study of living hadith, actually the emphasize is base on how the practice of hadith become live, and how it influence the way of thinking of a society. So living hadith actually base on the reality that assumed influenced by texts such hadith and Quran.

It is obviously seen of how a text from the past time (7th century AD) –that was ranged through different historical periods- are still preserved and practiced in today live. This not only happens to this little family, but also to all Muslims. It is just that sometimes the choices of practicing a text is designed or interpreted and negotiated with particular consideration, like; culture or tradition, especially practices related to issues of *muamalah* (teachings on practical issues). Some are tended to take and practice a text with no value is changed and put into practice just in accordance to the text of the Hadith itself. To this point I can see how Muhammad has a great influence in inspiring and guiding Muslim all around the world.

Imagining and introducing a new perspective in the study of Hadith

The description above is merely a short example in describing the concrete life of a family affected by sacred texts like al-Quran and Hadith. For me, this is an interesting research because in Indonesia, a religious practice of Islam, for example, is often times very different to one another. Ethnographical study can very likely work and is able to be implemented in the realm of study of Hadith.

Hadith, as practiced by the most Muslims, comes alive and becomes part of the society's way of thinking. This all can be seen from the everyday practice where we always overshadowed by words of the Prophet Muhammad or the Quran. The attempts to parse and analyze how the community is alive with the anthropological perspective, in this sense, ethnography, are very helpful.

Ethnography is a qualitative design in which researchers describe and interpret the same patterns of behavior, values, beliefs, and language of a cultural group. As a process as well as research results, ethnography is a way of studying a cultural group as end products of the research. As a process, it involves ethnographical observations on certain groups, often times this is done through participant observation, in which the researcher immerses himself in the daily life of the people, observing and interviewing the participants in the group. The ethnographer studies the meaning of behavior, language, and interaction among the members of the same cultural group (Creswell, 2007).

Ethnography is very helpful to parse descriptively a life of a particular community or family. The study of Ethnography is emphasized here because the nature of ethnographic studies in general is *emic*, where researchers need to only describe what is done and practiced by people they observed. Then, researchers could just keep doing the study using *emic* way to unravel the various text aspects influenced by the foundation of works or actions or interactions of persons or families that they observed. When the researchers become *emic* means that researchers ask them various forms of reason and explanation on why things go in particular ways, why doesn't it go in different way. Researchers using this method can also become *ethical*, where they have role of subjectivity, intervention and interpretation in analyzing the family or community they observed. In being ethics, researchers read and interpret various forms of possible texts from the Quran or Hadith that underlies daily attitudes and behavior of the persons. The descriptions above (the family that live in the texts) is one form of ethic way. Therefore, the use of ethnography in this study is to explore texts which influenced the birth of the actions of informants or family observed.

Ethnography has at least six steps of research. 1) Research planning, begun by making the boundaries of research and make inquiries, select the communities that will serve as object(s) of the research; 2) enter to the field research, i.e. do the participant observations. The research in this section should be merged with the community or communities being studied and lived with them for some time. As exemplified by Geertz in the *Religion of Java*, the research on the community must be a thick description (deep and dense). 3) Data collection. By joining to the community, the researchers can slowly understand and feel a nature community and feel what communities do and do not; 4) analyzing data; 5) ensuring ethical standards, 6) Research

representation by presenting the report. According to Sangasubana, there are three modes of data collection in ethnography: observation, interviewing and archival research⁶: first, observation: Participant observation is unique in that it combines the researcher's participation in the lives of the people under study while also maintaining a professional distance. According to Angrosino, as cited by Sangasubana, observation is the act of perceiving the activities and interrelationships of people in the field setting. Second, Interviewing: Interviewing is the process of directing a conversation to collect information. Third, Archival research: This is the analysis of existing materials stored for research, service or other purposes officially and unofficially.

One question that rises in here is; what is the difference of this research with the research of anthropology or sociology of religion? It seems if we use ethnography, the impression would appear to be more prominent to its anthropological side, but by trying to parse texts that are lay behind the thoughts and ideas, the behavior of a person would appear in its living hadith perspective. As known, the everyday practices of the Islamic community in one place is quite different to other places, it is allegedly due to differences in reference to verse or Hadith al-Qur'an used as evidence for *hujjah*. For example, the differences of eating and drinking while standing described above, there was a difference in the practice of the Prophet in the past. Here I think one point to emphasize the importance of the use of Ethnography in the study of the Hadith and Quran.

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