INTERNATIONAL CONFERENCE and CALL for PAPERS
PEACEFUL LIFE IN ISLAM: LOCAL AND GLOBAL CHALLENGES
August 8-9, 2016
Auditorium STAIN Kudus
Central Java - Indonesia
PROCEEDING

INTERNATIONAL CONFERENCE and CALL for PAPERS “
"Peaceful Life in Islam: Local and Global Challenges"
August 8th – 9th, 2016, STAIN Kudus - Indonesia

ISBN Number : 978-602-60070-1-8

Chief : Zaimatus Sa'diyah

Team : Nur Said
      Setyoningsih
      Abdul Mutholib
      Suhadi
      Murtadho Ridwan
      Efa Ida Amaliyah
      Muhammad Misbah
      Nuskhan abid
      Arini Chasanah
      M. Nailash Shofa

Editor : Muhammad Misbah & Nuskhan Abid

Setting & Layout : Sigit Muttaqin

Administration : Triana Ratnasari

LANGUAGE DEVELOPMENT UNIT (UPB)
ISLAMIC STATE COLLEGE KUDUS
2016
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 واحول ولاقوة إلا بالله وعبد حمد وشكا لله على انعقاد المؤتمر الدولي الذي أعدته وحدهة تطوير اللغة بالجامعة الإسلامية العالمية. دعوة من أن هذا المؤتمر الدولي الأول ولكن يفضل الله وعونه أن الانتماء والاستجابة من الآباء الدينيين والباحثين لهذا النشاط جيد للغاية اعتمادا على العديد من الأوراق المقدمة لعملية الأختيار والتصنيف.

الموضوع الأساسي لهذا المؤتمر هو الحياة السلمية في الإسلام: التحديات المحلية والعالمية. فإنه موضوع مثير للإعجاب والمناقشة حيث أن هناك عدد من المزاعم والاتهامات المقدمة إلى الإسلام إثر تصرفات الفوضويين والأطراف باسم هذا الدين الإسلامي. إن الإسلام عقيدة وشريعة لن يسمح أي نوع من عملية العنف أو هذا الدين الحنيف لا يردع الإنسان إلا الخير والشرف. بل سيؤدي هذا الدين إسلاما لأنه لا يلزم الإنسان إلا ما في الإسلام وسلام وسلام لنسنا أجمعين. فلا يجب أن تكون الاتهامات واتهامات العبد بالإسلام من 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 العالمية تدعو الآباء الدينيين والباحثين من خلال هذا المؤتمر الدولي للحوار العلمي الذي يبني على الأدلة والدراسات التجريبية رجاء أن تكون نتيجة هذا الحوار العلمي لا تحدد وحيد مجموع في يد الآباء الدينيين والباحثين بحث بل لابد من توصيلها إلى المجتمع محاولة لتنوع الناس وتوجيههم نحو الفهم الصحيح لعالم الإسلام.

ليس من المعقول أن نقول أن مدينة "قدس" هي المدينة المناسية تلتزم مركزاً لدراسات الإسلام الأندونيسيا أي Islam Nusantra لما لها من التاريخ الأصيل المحترم حتى الآن من تعاليم الإسلام الذي تطبق بأسلوب مع الحفاظ على احترام الاعتقادات السامية والخليفة عن قب الولاة جدير الصادق أو المعروف بسوان قدس وسوان موريا. فقد أثبت التاريخ وسجل حضور الدعوة لسوان قدس وسوان موريا التي تزعج التماسك والاحترام بين بين الإنسان مع مختلف الأديان والثقافات الاجتماعية. لقد أصبح الموقع الحقيقي لجامعة كحفل دعوة لسوان قدس المزار للسعودي دبلي كنافا تعليم السلام التي أصبحت جزء لا يتجزأ من روح الإسلام، بالإضافة إلى ذلك، فاللغة المنهجية التي صبحة الدعوة الإعلامية في ذلك الوقت لا تزال تحتفظ حتى يومنا هذا في شكل المؤسسات التعليمية والتدريب الإسلامية (pemantren)، هي مركز يقوم في الاتصال هذه الأثر.

من المتوقع أن يصبح هذا المؤتمر الدولي وسيلة فعالة لمنقذة العلم والحوار في تغيير تعاليم الإسلام التي من شعورها أن تكون رحمة للعالمين. نابع عن المسؤولين في هذه الجامعة أود أن أشكر الجميع الذين قد أبدولوا جهدهم لأجل نجاح هذا المؤتمر راجيا أن لا يكون هذا المؤتمر هو الأول ولا آخر بل لابد من الحفاظ عليه والإكثار بعقد المؤتمرات المماثلة.

في المستقبل لاحياً، الجو الآباء الدنياس المخلص في بيننا الجامعة.

رئيس جامعة
المفيدالماجستيرالدكتوراه 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
# TABLE OF CONTENT

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cover</td>
<td>i</td>
</tr>
<tr>
<td>Board</td>
<td>ii</td>
</tr>
<tr>
<td>Editor Preface</td>
<td>iii</td>
</tr>
<tr>
<td>iv</td>
<td></td>
</tr>
<tr>
<td>Preface</td>
<td>v</td>
</tr>
<tr>
<td>TABLE OF CONTENT</td>
<td>vi</td>
</tr>
<tr>
<td>PEACEFUL LIFE IN ISLAM: HOW MUCH SEPARATION OF RELIGION AND STATE DOES DEMOCRACY REQUIRE?</td>
<td>1</td>
</tr>
<tr>
<td>AN OVERSEAS ASSIGNMENT FOR MANAGERS</td>
<td>9</td>
</tr>
<tr>
<td>THE APPROACH OF THE CONTESTATION OF ISLAMIC AND NATIONAL LAW</td>
<td>18</td>
</tr>
<tr>
<td>DE-RADICALIZATION INQURANIC EXEGESIS: RE-INTERPRETATION OF “VIOLENCE VERSES” TOWARD PEACEFULL ISLAM</td>
<td>32</td>
</tr>
<tr>
<td>POLITICAL PROPAGANDA OF RELIGIOUS VIOLENCE: REVEALING AL-WAIE’S UNDERGROUND IDEOLOGY</td>
<td>44</td>
</tr>
<tr>
<td>THE RELATIONSHIP OF RELIGION AND LANGUAGE; A CATALYST INSTRUMENT COHESION SOCIAL HARMONY AND RELIGIOUS PEOPLE</td>
<td>63</td>
</tr>
<tr>
<td>ISLAM NUSANTARA: TO WHOM IT MAY CONCERN (?): YOUTH RESPONSES IN THE EMERGENCE OF ISLAM NUSANTARA</td>
<td>72</td>
</tr>
<tr>
<td>ISLAM IN FOREIGN POLICY: Promotion of Moderate Islam in Indonesia Foreign Policy 2004- 2014</td>
<td>83</td>
</tr>
<tr>
<td>THE ROLE OF ENGLISH AS A POTENTIAL SUPPLY FOR ENTREPRENEURS TO BE COMPETITIVE IN THE GLOBALIZATION ERA</td>
<td>97</td>
</tr>
<tr>
<td>SPIRIT OF JAVA AND SUFISM CENTER THE GLOBAL ETHICS</td>
<td>101</td>
</tr>
<tr>
<td>A SPECIAL GIFT FROM FIGURE OF WALISONGO FOR A PEACEFUL INDONESIA</td>
<td>114</td>
</tr>
</tbody>
</table>
A PORTRAIT OF PEACEFUL LIFE IN GLAGAH KULON PROGO INDONESIA

ISLAMIC HERITAGE NUSANTARA THROUGH WAYANG (PUPPETS) AS A POTENTIAL TOOL FOR RELIGIOUS HARMONY

MINORITY MUSLIMS' LIVES IN LIMBO: IN THE CASE OF MYANMAR (BURMA)

THE ROLE OF MEDIA IN CREATING OF SYMBOLIC ISLAM (STUDY OF MEANING OF NON-MUSLIM STUDENTS IN MALANG ON TERRORISM NEWS)

ISLAMOPHOBIA IN SOCIAL MEDIA: READERS' FEELING TOWARDS U.S. AIRSTRIKES TO ISIS

DOES RELIGION IMPROVE LIFE SATISFACTION? META-ANALYSIS

COUNTERPRODUCTIVE OF ISLAM NUSANTARA: THE CASE STUDY OF NAHDLATUL ULAMA'S RESPONSES TO EX-GAFATAR IN KUDUS

PESANTREN, TRADITION AND MODERNITY (THE CACHE OF PESANTREN FOR DERADICALIZATION ISLAMIC EDUCATION IN INDONESIA)

ISLAM NUSANTARA: SYMBOL OF SOVEREIGNTY AND PEACE

Humanity Islamic Perspective as a Language of Peace in the Global Challenges (Paradigm Ideology and Sociology and Thought of Ali bin Abi Talib)

SYEH JANGKUNG AND ISLAMIZATION PROCESS IN SOUTHERN PATI, CENTRAL JAVA (A SOCIO-HISTORICAL STUDY ON "SERAT SYEH JANGKUNG")

ISLAMIC DERADICALIZATION THROUGH PEACEFUL SPIRIT OF SUNAN KUDUS IN ISLAMIC EDUCATION

PROMOTING PEACEFUL LIFE: INTEGRATING PEACE EDUCATION THROUGH ENGLISH FOREIGN LANGUAGE CLASS

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

THE USE OF LANGUAGE OF PEACE IN SOCIAL MEDIA AS A WAY TO PROMOTE A PEACEFUL LIFE
TEXT, AUTHORITY, AND HETERODOX: A SACRED CANOPY FOR ISLAM NUSANTARA 294

POLITENESS ANALYSIS OF MALALA’S NOBEL SPEECH IN PEACE PRIZE 306

ISLAM NUSANTARA AND THE QUEST OF PEACEFUL ACCEPTABILITY ON AHMADIYYAH-AFFILIATED SCHOOL IN YOGYAKARTA 316

NEW INTERPRETATION ON PROHIBITION TO SLAUGHTER COW FOR KUDUS SOCIETY (Paul Ricoeur’s Social Hermeneutic Perspective) 332

رسالة السلام في قصيدة أليس شوشان التونسي: تحليل سosiولوجيا الأدب 353
LIVING HADITH IN A FAMILY: 
Toward an Ethnographic Study of Hadith

Saifuddin Zuhri Qudsy
Sunan Kalijaga State Islamic University (UIN), Yogyakarta, Indonesia
saifuddinzuhri@yahoo.com

Abstract

This paper aims to examine the Islamic life that emerges in a small family living in the district of Banguntapan, Bantal, 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 Family

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, before joining to this organization, in which he falls to find his comfort zone in religion, he was a member of Nahdatul 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, "Abi" .... 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 redid what she was doing before. Minutes after it, she invited her husband to take her to market nearby, "Abi, please deliver umi' 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 dhuhr (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 kopiah 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. "Assalamualaikum 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 magrib (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 ours 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 taritol (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 magrib.

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 interesting 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:

   [...]  

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

   [...]
3. Doa (prayer) to enter to toilet

Hamdulillah, ordinate, and then say:

فَأَنَّى رَجْعُوْنَ أَنَاً وَقَطْنَا هَارُونَ الآخَرِيَ حَتَّى نَاٰحِيَ وَهَبَ حَكَمْنَا آسَمَةً كَلِهَارُونَ عَن نَافع


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)

Hamdulillah, ordinate, and then say:

فَأَنَّى رَجْعُوْنَ أَنَاً وَقَطْنَا هَارُونَ الآخَرِيَ حَتَّى نَاٰحِيَ وَهَبَ حَكَمْنَا آسَمَةً كَلِهَارُونَ عَن نَافع


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

Hamdulillah, ordinate, and then say:

فَأَنَّى رَجْعُوْنَ أَنَاً وَقَطْنَا هَارُونَ الآخَرِيَ حَتَّى نَاٰحِيَ وَهَبَ حَكَمْنَا آسَمَةً كَلِهَارُونَ عَن نَافع


International Conference and Call for Papers | STAIN Kudus 2016

282
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, mauqif 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 research: 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 arises 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.

References

CD Ensiklopedi Hadis Kitab 9 Imam, versi. 1.2., Bandung: Lidwa Pustaka.
Clifford Geertz, The Religion of Java, University of Chicago Press. 1960