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## Living Hadith Studies: A VOSviewer Perspective

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**Abstract :** This study employs bibliometric analysis via VOSviewer to systematically map scholarly contributions on Living Hadith, elucidating current research trends, collaborative networks, and emerging trajectories within the field. Such mapping is critical for synthesising the intellectual landscape, identifying gaps, and guiding future interdisciplinary enquiries into the dynamic relationship between hadith traditions and contemporary sociocultural contexts. Data were extracted from the dimensions.ai database on December 12, 2024, using the keyword "Living Hadith." The study identified 335 relevant publications, predominantly categorised under Philosophy and Religious Studies. Jurnal Living Hadis emerged as the most prolific publication, publishing 36 articles, highlighting its significance as a platform for disseminating research on this subject. The study further reveals a collaborative network of 252 scholars affiliated with both domestic and international institutions. Notably, Muhammad Fatih Suryadilaga distinguishes himself as the most prolific contributor, with six publications, exemplifying individual scholarly dedication to advancing the field. Finally, the analysis identifies transformative future directions for Living Hadith research. While prior scholarship has predominantly examined localised traditions inspired by hadith, this study advocates broadening the scope to address global interdisciplinary themes, such as the integration of hadith values with scientific innovation, economic systems, and environmental sustainability. This growth makes the study deeper and more relevant to today's world, allowing Living Hadith to help solve modern challenges through Islamic understanding.

**Keywords:** *living hadith, bibliometric, vosviewer, ai*

**Abstrak :** Artikel ini bertujuan untuk memetakan kajian living hadis dengan menggunakan analisis bibliometrik vosviewer. Hal ini penting dilakukan karena dapat memberikan informasi tentang tren kajian living hadis, kolaborasi antar penulis serta dapat memetakan arah potensial dalam kajian living hadis kedepannya. Pengumpulan data berbasis dimensions.ai yang diakses pada tanggal 12 Desember 2024 memakai kata kunci living hadis. Temuan penelitian diantaranya, pertama, terdapat 335 publikasi living hadis, yang didominasi oleh kategori riset Philosophy and Religious Studies. Kedua, Tempat publikasi kajian living hadis terbanyak adalah Jurnal Living Hadis yang telah menerbitkan 36 artikel. Ketiga, Peneliti kajian living hadis berjumlah 252 orang dari berbagai universitas baik di dalam maupun luar negeri. Muhammad Fatih Suryadilaga tercatat sebagai penulis terproduktif dalam kajian living hadis yang telah mempublikasikan 6 artikel. Keempat, arah penelitian living hadis kedepannya tidak saja terbatas pada kajian tradisi lokal yang diilhami oleh hadis, namun terbuka peluang untuk menjangkau aspek-aspek lain yang tidak terbatas, seperti living hadis dalam ruang lingkup sains, ekonomi dan lingkungan hidup.

**Kata Kunci:** Peta Kajian, living hadis, bibliometrik, vosviewer, ai

## INTRODUCTION

The study of Living Hadith represents an emerging approach in hadith studies, shifting the analytical focus from traditional sanad and matn criticism to the contextual application of hadith within societal frameworks (Jajang A Rohmana, 2015). This perspective explores how social practices are shaped by hadith texts (Qudsy et al., 2023) and examines the interaction between hadith interpretation and the socio-cultural contexts in which it is enacted (Dewi, 2018). A case in point is the Payung Sekaki marriage tradition in Muara Madras Village, Jangkat District, Jambi, which originates from an interpretation of hadith emphasising mutual assistance and manifests in the form of a specific marriage practice (Syahidil Mubarik, 2023).

The significance of Living Hadith studies lies in their ability to analyse sociocultural traditions that persist while being rooted in historical hadith narratives (Fajaruddin Akhmad, 2014). Given the interdisciplinary nature of this research, it necessitates engagement with other relevant fields of study (Wahyudin Darmalaksana, 2019). But it's important to keep a strong textual base in hadith so that the study doesn't turn into a purely sociological or anthropological look at religious practices (Saifuddin Zuhri Qudsy, 2016).

In general, scholarly discourse on Living Hadith studies has bifurcated into two principal research trajectories. The first trajectory encompasses theoretical and methodological investigations into the conceptual underpinnings of Living Hadith as a field. Seminal works in this domain include (Qudsy et al., 2023), *The Making of Living Hadith: A New Direction of Hadith Studies in Indonesia, which interrogates the epistemological frameworks shaping the discipline*. Additionally, (Salleh et al., 2019) in *Living Hadith as a Social Cultural Phenomenon of Indonesia: A Systematic Review of Literature brings together previous research to put Living Hadith in its proper place in Indonesia's social and cultural setting*. (Saifuddin Zuhri Qudsy, 2016) important foundational work, *Living Hadith, Genealogy, Theory, and Application*, further delineates the field's genealogical evolution while proposing theoretical and applied models. Concurrently, (Anwar, 2015) introduces new theoretical perspectives on oral traditions in Living Hadith, while (Wahyudin Darmalaksana, 2019), traces the methodological progression of living Al-Quran and hadith research paradigms. (Hudaeri et al., 2016) underscore methodological pluralism by evaluating the efficacy of quantitative, qualitative, and critical analytical frameworks in Living Hadith scholarship. Collectively, these works establish a robust theoretical scaffold for the discipline.

The second trajectory investigates empirical manifestations of Living Hadith within communal practices, emphasising its socio-religious applications. Ethnographic studies exemplify this focus: (Aini, 2014) examines the ritualised integration of Living Hadith in Majelis Shalawat Diba' Bil-Mustofa, while (Angelia & Hasan, 2017) analyse its influence on a tradition of wandering to seek knowledge (*tradisi merantau untuk menuntut ilmu*) in the Minangkabau society. Similarly, (Iballa, 2016) positions the Balimau pre-Ramadan purification ritual as a historical testament to Living Hadith in the Kuntu community. (Rafi, 2019) study of the Sijum Amuntai community further illustrates how charitable practices, such as communal Friday meals, are hermeneutically linked to hadith traditions. These case studies collectively demonstrate the dynamic interplay between religious texts and localised cultural praxis.

A comprehensive bibliometric analysis specifically addressing Living Hadith studies remains absent from existing scholarly literature. This gap underscores the critical need for a systematic evaluation of the current state of research in this domain to identify emerging trends and delineate potential trajectories for future scholarly enquiry. The

present study aims to address this lacuna by providing a rigorous and systematic examination of the evolution, thematic focus, and intellectual structure of Living Hadith research. By employing an integrated approach that combines bibliometric methodologies with substantive content analysis, this article not only synthesises existing scholarship but also pinpoints emerging research domains and provides strategic insights to guide subsequent investigations. The main goals of the study are threefold: (1) to systematically map current thematic trends within Living Hadith studies, (2) to identify the emergence of new academic disciplines, and (3) to establish a framework for prospective research trajectories.

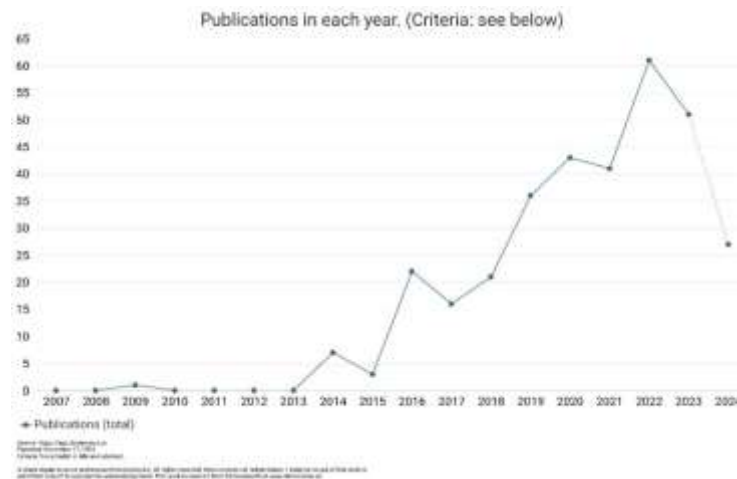
## METHOD

This study adopts a quantitative approach, employing bibliometric analysis with the VOSviewer software. The term "bibliometric" is derived from the combination of "biblio," meaning book, and "metric," meaning measurement. Accordingly, bibliometric analysis refers to the systematic process of measuring and analysing books or scholarly documents through mathematical and statistical methods (Ghina Mutmainnah, 2023; Fadhilah, 2023). Bibliographic mapping serves as a valuable tool for researchers, facilitating the identification of relevant literature, structuring available information, and providing a comprehensive overview of research developments within a specific academic field (Setyowati, 2020). As an essential research management tool that has been widely utilised in global science policy for several decades, bibliometric analysis primarily relies on publication and citation statistics, alongside advanced analytical techniques (Glänzel, 2003).

The research process was conducted in several stages. First, data collection was undertaken on December 12, 2024, by retrieving publications from the Dimensions database using the keywords "Living Hadith" and "Living Sunnah." Second, metadata selection was carried out by refining search results to include only titles and abstracts, yielding a total of 335 relevant publications published between 2001 and 2024. Finally, the collected data was analysed and validated using the VOSviewer software to ensure accuracy and reliability.

## RESULTS AND DISCUSSION

The scholarly investigation of Living Hadith has experienced considerable expansion in recent years, paralleling the increasing academic focus on living Qur'an studies. As observed by (Saifuddin Zuhri Qudsy, 2016), research in this field has not only increased in volume but has also diversified thematically and methodologically, reflecting a broadening scope of enquiry. Empirical evidence from the Dimension AI database highlights this trend, with 335 indexed publications dedicated explicitly to Living Hadith research, indicating its increasing prominence within academic discourse. The increasing trend of academic output in this field is illustrated in the accompanying graph, which depicts the progression of publications over time.



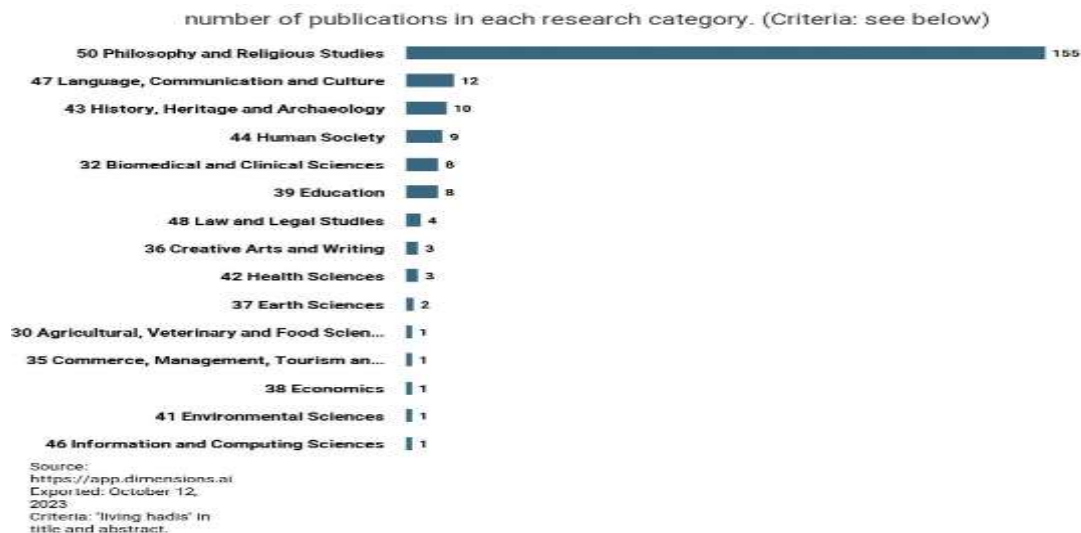
Graph 1. Publication of Living Hadith studies in the Dimension database

The graph depicting publication trends in Living Hadith studies reveals a distinct developmental trajectory. During the initial phase of scholarly enquiry (2007–2013), research output remained minimal, with only one publication addressing the subject: Muhammad Al-Fatih Suryadilaga’s 2009 article, “Model Model Living Hadis Pondok Pesantren Krapyak Yogyakarta,” which stands as an early foundational contribution. A marked escalation in scholarly activity emerged post-2013, beginning with seven publications in 2014 and three in 2015. This upward trend intensified dramatically in 2016, with 22 articles, followed by 16 in 2017, 21 in 2018, and 36 in 2019. The field reached its zenith in productivity between 2020 and 2022, with 44, 41, and 61 publications, respectively, reflecting heightened academic engagement. However, a discernible contraction occurred in subsequent years, with outputs declining to 51 articles in 2023 and 27 by 2024.

The data reveals that research on Living Hadith has experienced substantial transformations, demonstrating an increasing interest and necessity to understand hadith in the context of everyday life. With the increasing number of publications, this field contributes substantially to the development of religious thought and practices based on hadith principles that are in line with contemporary sociocultural contexts. This also demonstrates that researchers are increasingly aware of the importance of studying and applying hadith in daily life, ensuring that Islamic values remain relevant and dynamic among the fluctuations of contemporary society.

### Research Categories of Living Hadith Studies

According to data from Dimension, the study of Living Hadith is classified into 15 different research categories as illustrated in the diagram below:



Graph 2. Research Categories from the Dimensions Database

The graph above shows a multifaceted distribution of research themes within Living Hadith studies, with Philosophy and Religious Studies constituting the predominant category, accounting for 155 publications. This body of work encompasses foundational epistemological enquiries, such as (Munadliroh et al., 2022) article *Living Hadis: Sebuah Kajian Epistemologis*, which delineates the scope of the field through oral, written, and practical traditions. Methodological rigour is exemplified in (Salleh et al., 2020) analysis of hadith authenticity across ten Living Hadith texts (*Kajian Terhadap Taraf Hadis dalam Penulisan Living Hadith/A Study on the Status of Hadiths in Living Hadith Writings*), while (Sadiyah, 2020) ethnographic study *Tradisi Qunut Dalam Shalat Maghrib di Pondok Pesantren Wahid Hasyim Yogyakarta* (The Tradition of Qunut Recitation in Maghrib Prayer at Wahid Hasyim Islamic Boarding School, Yogyakarta) examines localised ritual practices within Islamic boarding schools, underscoring the interplay between normative texts and communal observance.

Research on Living Hadith is also present in the Language, Communication, and Culture category, comprising 12 publications. Here, interdisciplinary approaches dominate, as seen in (MZ et al., 2023) exploration of Neuro-Linguistic Programming as a discursive framework for cupping therapy (*Neuro-Linguistic Programming (NLP) As A Cupping Media: A Living Hadith Discourse*), which bridges traditional healing practices with contemporary communicative strategies. Similarly, (Sadiyah, 2020) work, *Living Hadis as A Lifestyle*, interrogates the sociocultural assimilation of hadith principles in Indonesia, framing religious praxis as both a cultural object and a symbol of Muslim identity.

The next research category is History, Heritage, and Archaeology, which comprises 10 articles, including *Living Hadith in the Tradition of Visiting and Cleaning the Graves in Majapura Village, Purbalingga* (Living Hadis Dalam Tradisi Ziarah dan Bersih Kubur di Desa Majapura, Purbalingga). This article investigates the pilgrimage tradition in Majapura Village, practiced at the conclusion of the month of Sya'ban, with the purpose of cleansing the soul and commemorating death (*dzikrul maut*). The transcendent nature of this practice serves to demonstrate care, compassion, empathy, and sincerity in worship (Mustaghfiroh, 2020).

Human Society constitutes the next category, comprising 9 articles. An important work in this area is Barzanji Bugis dalam Peringatan Maulid: Studi Living Hadis di Masyarakat Bugis, Soppeng, Sulawesi Selatan (Bugis Barzanji in the Commemoration of Maulid: A Study of Living Hadith in Bugis Society, Soppeng, South Sulawesi) (Muttaqin, 2016) ), which examines the Bugis community's interpretation of Maulid celebrations and the role of Barzanji-Bugis recitations. This study underscores the dynamic interplay between indigenous Bugis traditions and Islamic beliefs, illustrating how religious practices are adaptively integrated into socio-cultural frameworks. Further categories include Biomedical and Clinical Sciences and Education, each containing 8 articles. The Law and Legal Studies category encompasses 4 articles, while Creative Arts and Writing and Health Sciences each feature 3 studies. Earth Sciences is represented by 2 articles. Finally, the remaining classifications—Agricultural, Veterinary, and Food Science; Commerce, Management, and Tourism; Environmental Science; and Information and Computing Science—each comprise a single article.

Based on the data above, it can be concluded that the study of Living Hadith constitutes a multifaceted scholarly domain that transcends purely theological considerations to encompass a wide spectrum of research domains, including legal, medical, economic, linguistic, and sociocultural dimensions. This interdisciplinary characteristic suggests that the field has significant potential for continued expansion, commensurate with the expanding range of interdisciplinary enquiries and emerging research orientations.

### Location of Publication for Living Hadith Research

The dissemination of Living Hadith studies spans 152 sources (source titles), including both national and international journals. The following are the ten journals with the highest number of publications on Living Hadith studies.

| No | Journal Title                               | Publication | Citation |
|----|---------------------------------------------|-------------|----------|
| 1  | Jurnal Living Hadis                         | 36          | 38       |
| 2  | Jurnal Studi Hadis Nusantara                | 10          | 0        |
| 3  | Riwayah Jurnal Studi Hadis                  | 9           | 1        |
| 4  | Mutawatir                                   | 7           | 1        |
| 5  | Living Islam Jurnal of Islamic Discourse    | 6           | 0        |
| 6  | Esensia Jurnal Ilmu ushuluddin              | 5           | 1        |
| 7  | Al Majalis                                  | 5           | 0        |
| 8  | Al Musawa Jurnal Studi Gender dan Islam     | 4           | 0        |
| 9  | Jurnal Riset Agama                          | 4           | 3        |
| 10 | El Sunnah Jurnal kajian Hadis dan Integrasi | 4           | 0        |

Table 1. Journals publishing Living Hadith research

The data presented in the table reveal that Jurnal Living Hadis (Journal of Living Hadith) occupies the leading position in the field of Living Hadith studies, with a total of 36 publications. This substantial output reflects the journal's dedicated focus and pivotal role in advancing research within this discipline. Furthermore, the journal has garnered the highest number of citations, totalling 38, indicating the recognition and relevance of its published work within the academic and research communities. In second place, Jurnal Studi Hadis Nusantara (Journal of Studying Hadith in Archipelago) has contributed 10

publications to the field of Living Hadith. However, the absence of citations for these works suggests that they have yet to gain significant traction or engagement within the academic community, highlighting a need for increased visibility and scholarly interaction.

Following in third place, Jurnal Riwayah (Journal Riwayah) has produced 9 publications in this area but has received only 1 citation. This indicates that, despite its active participation in the field, the journal's academic influence remains relatively modest, pointing to potential areas for improvement in terms of research impact and outreach. The remaining journals display varying levels of productivity and citation metrics, reflecting the diverse and evolving nature of scholarly engagement in Living Hadith studies. These findings provide valuable insights into the current state of research dissemination and its impact within the field, emphasising the necessity for enhanced collaboration, methodological innovation, and quality-driven research to foster greater academic recognition and influence.

The institutions or organizations publishing research on Living Hadith are predominantly institutes or universities based in Indonesia. This can be observed from the following VOSviewer data:

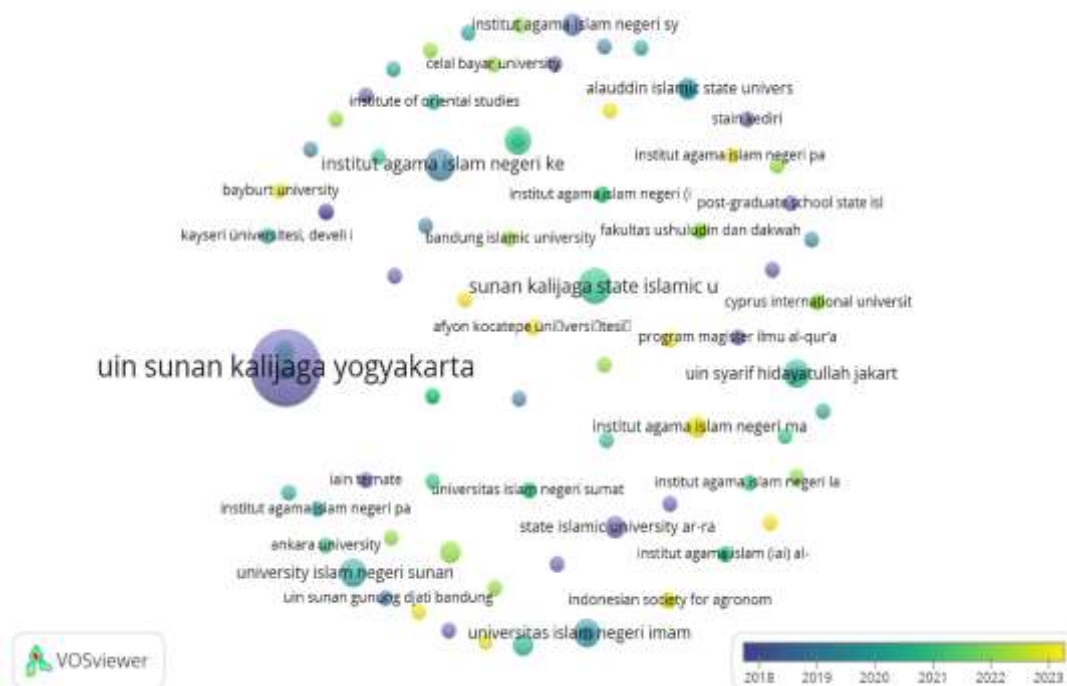


Figure 1. Organization Overlay

The above visualisation demonstrates a positive correlation between node size and institutional productivity, with Universitas Islam Negeri's (UIN) Sunan Kalijaga Yogyakarta emerging as the most prolific contributor to Living Hadith studies. This prominence can be attributed to several interrelated factors. The concept of Living Hadith was first introduced and formalised by scholars specialising in tafsir and hadith at UIN Sunan Kalijaga, as documented by (Saifuddin Zuhri Qudsy, 2016). Also, the institution publishes *Jurnal Living Hadis*, a specialised journal that leads the field in both publication output and citation metrics, providing a robust platform for scholarly dissemination and engagement. Additionally, UIN Sunan Kalijaga actively fosters academic discourse

through seminars, workshops, and conferences focused on Living Hadith, further solidifying its position as a hub for intellectual exchange.

Alongside UIN Sunan Kalijaga, other Indonesian institutions—including UIN Syarif Hidayatullah Jakarta, UIN Sunan Gunung Djati Bandung, UIN Ar-Raniry Aceh, UIN Imam Bonjol Padang, and IAIN Ternate—have also made significant contributions to the field. Each institution employs distinct methodologies and perspectives, thereby enriching the theoretical and empirical dimensions of Living Hadith research. The scope of Living Hadith studies extends beyond Indonesia, with international institutions such as Ankara University (Turkey), Cyprus International University, Celal Bayar University, Bayburt University, and Maulana Azad National Urdu University (India) actively contributing to the field. This global engagement reflects the growing relevance of Living Hadith studies and its capacity to address both localised and transnational socio-religious phenomena.

The increasing involvement of diverse institutions underscores the potential for cross-border collaboration to advance the field. Such partnerships could facilitate comparative studies, methodological innovation, and the integration of varied cultural perspectives, thereby enhancing the depth and breadth of Living Hadith research. The present trajectory of the field, marked by expanding institutional and geographical engagement, underscores its dynamic evolution and potential for further growth. The following provides an overview of countries engaged in the publication of research on Living Hadith studies, as examined through VOSviewer analysis.

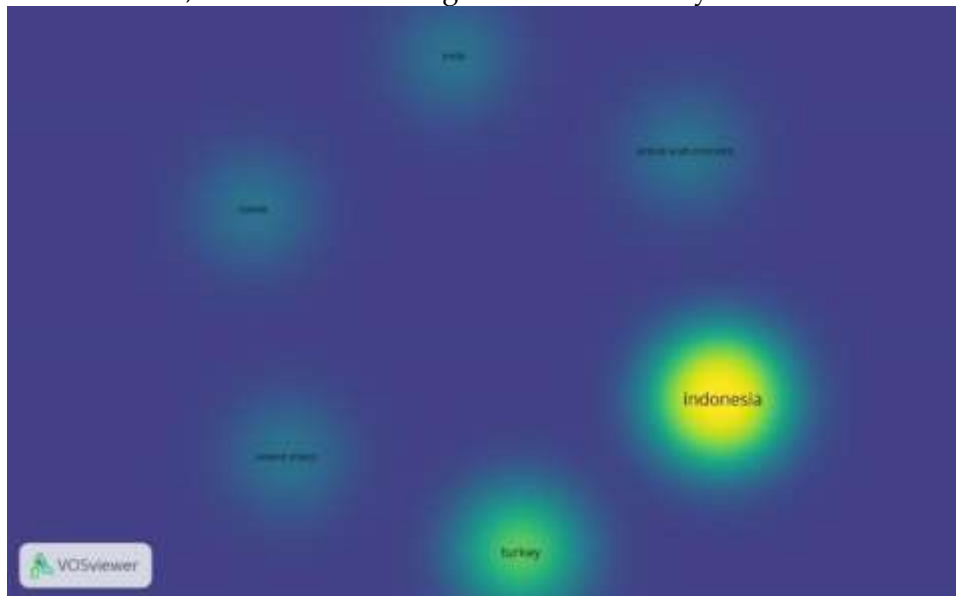


Figure 2. Country Density Visualization, source: VOSviewer

The data depicted in the image above reveals that the intensity of a country's colour corresponds to the volume of publications it has produced in the field of Living Hadith studies. Specifically, Indonesia displays the highest level of brightness, indicating its leading position in terms of scholarly output on this subject. Following Indonesia are Turkiye, Russia, the United States, and the United Arab Emirates, which also demonstrate significant contributions but to a lesser degree.

Indonesia's prominence in Living Hadith study is well-established, as the term has been extensively used by Indonesian scholars. (Salleh et al., 2020) highlight that Living Hadith has become a central component of Islamic studies in Indonesia. While some scholars trace the origin of the term to Barbara Metcalf's 1993 article, Living Hadith in

Tablighi Jamaah (Saifuddin Zuhri Qudsy, 2016) ), the conceptual evolution of Living Hadith in Indonesia has manifested distinct characteristics, reflecting the country's unique intellectual and cultural landscape.

Moreover, academic discourse suggests that the notion of Living Hadith represents a transformation of earlier concepts, such as Fazlur Rahman's living sunnah and Joseph Schacht's living tradition (Salleh et al., 2020) . The term also incorporates the practices of the Companions and the Tabi'in, especially within the Madinan tradition as articulated by Imam Malik (Saifuddin Zuhri Qudsy, 2016). This conceptual framework not only advances the study of hadith but also offers a dynamic perspective on the application of Islamic teachings in contemporary societal contexts. Consequently, Living Hadith studies hold significant relevance in Indonesia, reflecting the country's rich cultural diversity and its evolving religious and intellectual traditions.

### Researchers of Living Hadith

With regard to researchers in Living Hadith studies, a total of 252 scholars have published articles on Living Hadith as of October 2023. The following visualization, generated using VOSviewer, illustrates a network of researchers in this field. Peneliti (Researcher) Kajian Living Hadis

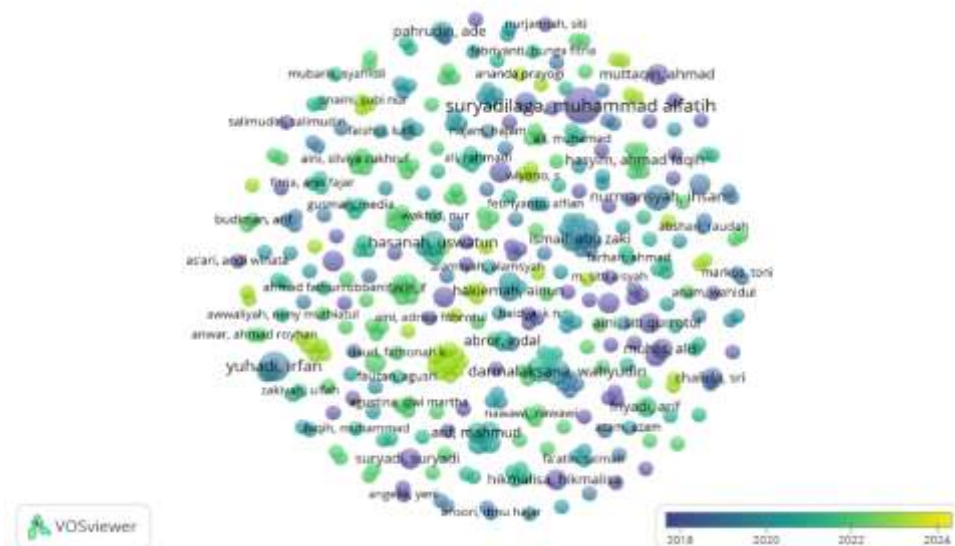


Figure 3. Author Visualization, source: VOSviewer

The image above illustrates the authors who have contributed to Living Hadith studies, with the size of each node indicating the number of articles published by the respective author. Larger nodes indicate a higher volume of publications. Additionally, the colour variations in the visualisation reflect the publication timeline; brighter yellow tones signify more recent publications. The analysis reveals that Muhammad al-Fatih Suryadilaga is the most prolific author in Living Hadith research, followed by Irfan Yuhadi, Ihsan Nurmansyah, and several other scholars.

The following table presents a list of the most prolific authors in Living Hadith studies based on the Dimension database.

| No | Author Name (Organization/Country)                           | Publication | Citation |
|----|--------------------------------------------------------------|-------------|----------|
| 1  | Muhammad al-Fatih Suryadilaga, UIN Sunan Kalijaga, Indonesia | 6           | 3        |

|    |                                                                 |   |   |
|----|-----------------------------------------------------------------|---|---|
| 2  | Irfan yuhadi                                                    | 4 | 0 |
| 3  | Ihsan Nurmansyah, IAIN Pontianak, Indonesia                     | 3 | 0 |
| 4  | Wahyudin Darmalaksana, UIN Sunan Gunung Djati, Indonesia        | 3 | 0 |
| 5  | Abu Zaki Ismail                                                 | 2 | 0 |
| 6  | Mahmud Arif, UIN Sunan Kalijaga, Indonesia                      | 2 | 2 |
| 7  | Marhumah                                                        | 2 | 2 |
| 8  | Subkhani Sukma Dewi                                             | 2 | 2 |
| 9  | Nurkholis                                                       | 2 | 6 |
| 10 | Halil Ibrahim Dogan, Ankara Yıldırım Beyazıt University, Turkey | 2 | 0 |

Table 2. The Most Prolific Authors

Muhammad al-Fatih Suryadilaga from UIN Sunan Kalijaga, Indonesia, is the most prolific author in the field of Living Hadith studies, with a total of six publications. One of his notable works, titled *Zikir Memakai Biji Tasbih dalam Perspektif Living Hadis (Dhikr Using Prayer Beads from the Perspective of Living Hadith)*, explores the practice of dhikr using prayer beads as a deeply rooted tradition within Indonesian society. Historically, the use of objects for dhikr can be traced back to the guidance of Prophet Muhammad (PBUH), who endorsed the use of items such as stones for this purpose, establishing a precedent for such practices (Muhammad al-Fatih Suryadilaga, 2016).

Irfan Yuhadi ranks as the second most productive author in Living Hadith research, with four publications to his name. Among his significant contributions is the article *Living Hadis: Fenomena Sarapan Bersama Pasca Pengajian Ahad Pagi Masyarakat Bangah Sidoarjo (Living Hadith: The Phenomenon of Communal Breakfasts After Sunday Morning Islamic Study Sessions in Bangah, Sidoarjo)*, which investigates the hadiths underpinning the tradition of communal breakfasts following religious study gatherings. This work provides valuable insights into the integration of hadith teachings into the social and cultural practices of the Sidoarjo community.

Nurkholis Sofwan emerges as the most cited researcher in this field, with a total of six citations. His thesis, *Living Hadis: Studi Atas Fenomena Tradisi Fidyah Salat dan Puasa bagi Orang Meninggal di Indramayu (Living Hadith: A Study on the Tradition of Fidya for Prayer and Fasting on Behalf of the Deceased in Indramayu)*, published in 2018, has garnered considerable academic attention, underscoring the significance and influence of his research within Living Hadith studies. On an international level, Halil Ibrahim Dogan from Ankara Yıldırım Beyazıt University has also made significant contributions to the field, with two publications on Living Hadith. This shows that research on Living Hadith has a global impact. It involves not only local scholars but also international researchers, which enhances the study of this discipline (Sofwan, 2018).

### Prospects of Living Hadith Studies

Based on data from VOSviewer regarding keyword trends in Living Hadith studies, 12 frequently appearing keywords have been identified. Overall, these keywords are categorised into two prominent clusters. The initial cluster, marked with a red line, is anchored by the keyword "hadith" and includes associated terms such as "Islam," "study," and "Indonesia." This cluster reflects a scholarly focus on textual and contextual analyses of hadith within Islamic frameworks, with a particular emphasis on Indonesia as a geographic and cultural locus for such research. The prominence of these keywords underscores efforts to examine hadith through doctrinal, interpretive, and geographical perspectives.

Meanwhile, the second cluster, marked with a green line, focuses on the keyword "tradition," with supporting terms including "community," "practice," and "interview." This grouping highlights the empirical and sociocultural dimensions of Living Hadith studies, emphasising how hadith traditions are enacted, interpreted, and sustained within communal settings. The inclusion of "interview" signals a methodological orientation towards qualitative approaches, particularly in exploring lived experiences and localised understandings of hadith-based practices. These clusters collectively demonstrate the field's methodological diversity and interdisciplinary scope, bridging textual scholarship with socioreligious enquiry. The interplay between textual analysis (Cluster 1) and community-centric practices (Cluster 2) reveals the dynamic, multifaceted nature of Living Hadith studies, offering nuanced insights into how hadith traditions are theorised, operationalized, and contextualised across academic and societal domains. Below is the visualised representation of these keyword trends in Living Hadith research.

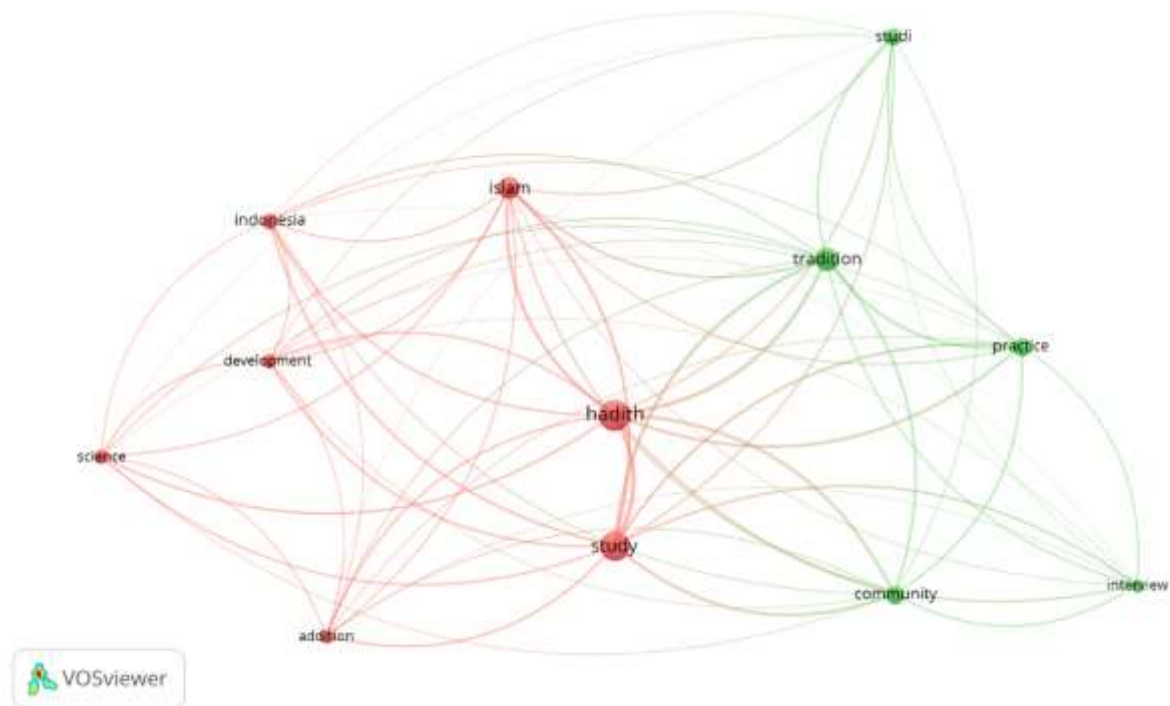


Figure 4. Keyword Trend "Living Hadis"

The keywords in the network above are intricately interconnected, illustrating the multifaceted nature of Living Hadith studies. A descriptive analysis of these keyword trends reveals that Living Hadith represents a relatively recent yet increasingly significant area within hadith scholarship, particularly in Indonesia. This discipline primarily investigates the practices, traditions, and beliefs of specific communities that are rooted in the hadiths of the Prophet Muhammad (PBUH). Within this framework, the keyword "interview" emerges as a critical methodological component, as Living Hadith research is predominantly field-based. Data collection often involves conducting interviews with communities that actively engage in these traditions, enabling researchers to capture firsthand accounts and lived experiences. This approach underscores the importance of understanding the social, cultural, and religious contexts that inform these practices, thereby offering a more nuanced and contextualised perspective. The keyword

"community" occupies a central role in Living Hadith studies, as the research frequently focuses on specific groups that interpret and enact the Prophet's teachings in distinctive ways. This focus highlights the intricate interplay between communities, traditions, and hadith, creating a dynamic and interconnected relationship that enriches religious practices and their interpretations.

Moreover, the keyword "tradition" underscores the transmission of cultural and religious heritage across generations, as well as the ways in which these traditions evolve in response to changing societal conditions and external influences. Interviews serve as a vital tool in this process, not only providing a platform for individuals to articulate their perspectives but also offering insights into how hadith is understood, contextualised, and applied in everyday life. As a result, studying hadith goes beyond just reading the texts. It also includes the voices and experiences of people, connecting academic knowledge with real-life situations.

The keywords presented above offer opportunities for new developments in Living Hadith research. This potential is visually represented in the following VOSviewer illustration.:

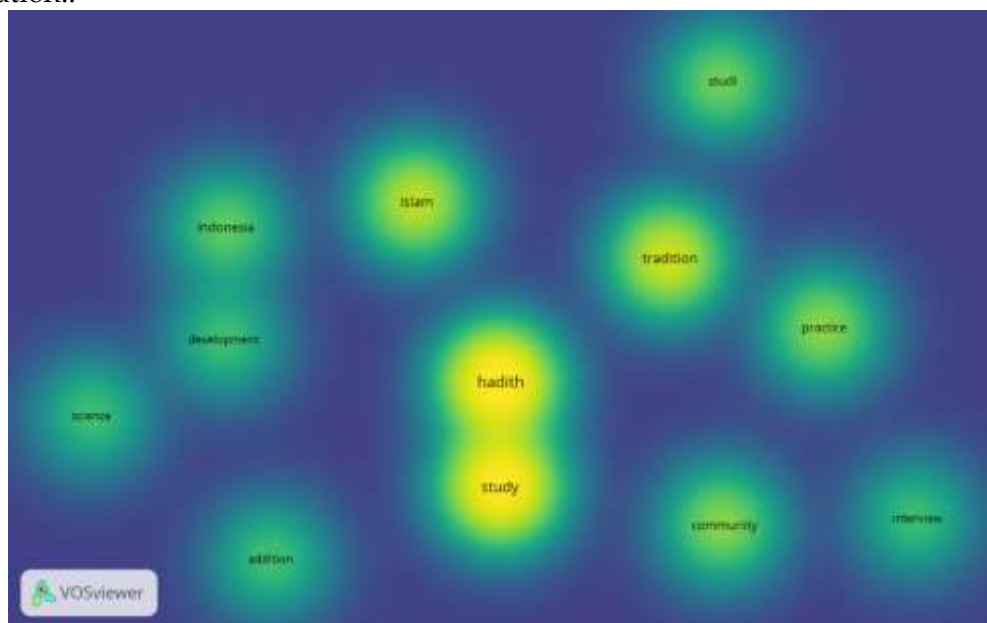


Figure 5. Novelty of Living Hadith Studies

The visual analysis above underscores the emergence of Living Hadith as a distinct subfield within contemporary hadith scholarship. This is evidenced by the prominent yellow colouring of the terms "hadith" and "study," which indicates a growing focus on this topic in recent academic research. Living Hadith studies focus on investigating Islamic practices and traditions within communities, elucidating how hadiths are dynamically interpreted, enacted, and embedded within diverse sociocultural frameworks.

In contrast, other dimensions of the Living Hadith, such as its intersections with science, development, and alternative perspectives, are represented by darker colours, suggesting that these areas remain underexplored. This disparity highlights a scholarly gap, presenting significant opportunities for further research. The novelty of Living Hadith studies thus lies in its capacity to explore the applicability and adaptability of hadiths within modern scientific, developmental, and sociopolitical contexts. By addressing these underexamined dimensions, this field not only enriches academic discourse but also opens

new pathways for exploring the dynamic interplay between hadith and its practical implementation in modern life. Such research has the potential to broaden scholarly understanding and foster innovative approaches to studying hadith in evolving societal contexts.

## CONCLUSION

The study of Living Hadith has witnessed significant growth, as evidenced by the increasing number of publications each year. A bibliometric analysis using VOSviewer found 335 publications in this field, spread across 15 different themes. Philosophy and Religious Studies dominate these classifications, yet the field transcends singular disciplinary boundaries, integrating diverse social and cultural frameworks. The diversity of research categories presents ample opportunities for further exploration, enabling comprehensive and innovative academic contributions.

The large distribution of Living Hadith studies over 152 different sources highlights the extensive engagement of various academic institutions. Among them, Sunan Kalijaga University emerges as the foremost contributor with 36 published articles on the subject. This prominence reflects the institution's dedicated investment in advancing contemporary hadith scholarship. A collaborative network of 252 researchers has driven this scholarly discourse, among whom Muhammad al-Fatih Suryadilaga is distinguished as the most prolific contributor, with six publications. The collective output of these scholars reflects escalating academic interest in Living Hadith, further enriched by methodological and perspectival diversity. The diverse perspectives and methodologies they bring enrich the discourse, fostering deeper engagement with hadith as a dynamic and contextually relevant tradition. The prospects for Living Hadith research remain promising, driven by increasing academic and societal demand. Existing thematic categories provide fertile ground for theoretical refinement and practical applications, positioning the field as both a subject of study and a conduit for broader intellectual discourse. By bridging classical hadith studies with contemporary societal needs, this discipline facilitates the integration of ethical and normative hadith values into modern frameworks. Consequently, ongoing research promises to yield transformative insights, enhancing the understanding and application of hadith in diverse contemporary settings.

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