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Contextualizing Living Hadith through al-Bu'dain al-Zamāni wa al-Makāni: Evidence from *Pesantren* Ar-Raudlatul Hasanah Medan

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Abstract

Contemporary hadith studies increasingly examine how prophetic traditions are practiced within Muslim communities, however most remain descriptive and lack a methodological framework linking the original context of hadith with its contemporary manifestations. This study addresses that gap by examining *al-Bu'dain al-Zamāni wa al-Makāni* (the dimensions of time and place) as an analytical framework for understanding Living Hadith at Ar-Raudlatul Hasanah *Pesantren* in Medan. It investigates how this approach can map and critically assess the implementation of hadith values in the *pesantren* tradition, particularly in muhadharah, hadith learning, and congregational dhikr. Using qualitative field research, data were collected through participant observation, in-depth interviews with twelve informants (*pesantren* leaders, teachers, and students), and documentation of religious activities, then analyzed using qualitative content analysis based on *al-Bu'dain al-Zamāni wa al-Makāni*. The findings indicate that these practices constitute an actualization of prophetic teachings contextualized by the educational and cultural needs of the *pesantren*. The framework distinguishes universal religious principles (*śawābit*) from context-dependent applications (*mutaghayyirāt*), while providing a methodological basis for evaluating their relevance through maqāṣid al-sharī'ah. The study concludes that *al-Bu'dain al-Zamāni wa al-Makāni* contributes significantly to Living Hadith studies by bridging textual tradition, *pesantren* practice, and contemporary social reality, and by offering a critical instrument that moves beyond description toward normative evaluation of religious practice.

Keywords: Living Hadith; *al-Bu'dain al-Zamāni wa al-Makāni*; *pesantren*; contextualization of hadith; Islamic education; Ar-Raudlatul Hasanah Medan

Abstrak

Kajian hadis kontemporer semakin banyak memberikan perhatian pada bagaimana hadis Nabi dipraktikkan dalam kehidupan masyarakat Muslim. Namun, sebagian besar penelitian yang ada masih bersifat deskriptif dan belum menawarkan kerangka metodologis yang mampu menghubungkan konteks historis kemunculan hadis dengan manifestasinya dalam praktik keagamaan kontemporer. Penelitian ini bertujuan mengisi kesenjangan tersebut dengan mengkaji al-Bu'dain al-Zamāni wa al-Makāni (dimensi waktu dan tempat) sebagai kerangka analitis untuk memahami fenomena Living Hadith *di Pesantren Ar-Raudlatul Hasanah Medan. Penelitian ini mengkaji bagaimana pendekatan tersebut dapat digunakan untuk memetakan sekaligus mengevaluasi secara kritis implementasi nilai-nilai hadis dalam tradisi pesantren, khususnya pada kegiatan* muhadharah*, pembelajaran hadis, dan zikir berjamaah. Penelitian ini menggunakan pendekatan kualitatif dengan jenis penelitian lapangan. Data dikumpulkan melalui observasi partisipatif, wawancara mendalam terhadap dua belas informan yang terdiri atas pimpinan pesantren, guru, dan santri, serta dokumentasi berbagai aktivitas*

keagamaan, kemudian dianalisis menggunakan teknik analisis isi kualitatif berdasarkan kerangka al-Bu'dain al-Zamāni wa al-Makāni. *Hasil penelitian menunjukkan bahwa praktik-praktik tersebut merupakan bentuk aktualisasi ajaran Nabi yang telah dikontekstualisasikan sesuai dengan kebutuhan pendidikan dan budaya pesantren. Kerangka* al-Bu'dain al-Zamāni wa al-Makāni *mampu membedakan prinsip-prinsip ajaran yang bersifat universal (*ṡawābit*) dari bentuk implementasi yang kontekstual (*mutaghayyirāt*), sekaligus menyediakan landasan metodologis untuk mengevaluasi relevansinya berdasarkan perspektif* maqāṣid al-syarī'ah. *Penelitian ini menyimpulkan bahwa al-Bu'dain al-Zamāni wa al-Makāni memberikan kontribusi penting bagi pengembangan studi* Living Hadith *dengan menjembatani tradisi tekstual hadis, praktik keagamaan di pesantren, dan realitas sosial kontemporer, serta menawarkan instrumen analitis yang tidak hanya bersifat deskriptif, tetapi juga memungkinkan evaluasi normatif terhadap praktik keagamaan.*

***Kata kunci**:* Living Hadith; *al-Bu'dain al-Zamāni wa al-Makāni*; *pesantren*; contextualization of hadith; Islamic education; Ar-Raudlatul Hasanah Medan

A. Introduction

Hadith studies have undergone significant developments over the past few decades, particularly through the emergence of the Living Hadith approach, which views hadith not only as normative texts but also as social realities manifested in various religious practices of Muslim communities. This approach seeks to understand how hadith are received, interpreted, transmitted, and embodied in behavior, traditions, rituals, and religious culture that develop within specific temporal and spatial contexts.[1] This development indicates a shift in the orientation of hadith studies from a predominantly textual approach centered on *isnād* (chain of transmission) and *matn* (textual content) to a more contextual and empirical perspective that pays more attention to the dynamic relationship between religious texts and social realities. Within this framework, *pesantren* (*Pesantren*s) constitute an important site of investigation, as they function not only as institutions for the transmission of Islamic knowledge but also as spaces where religious practices rooted in the prophetic tradition are reproduced and maintained.

As Islamic educational institutions with a long-standing intellectual tradition, *Pesantren*s (*pesantren*) not only teach hadith as an academic discipline; they also use hadith as a foundation for educational activities, character building, and the development of students' religious culture.[2] Activities such as *muhadharah* (public speaking training), hadith text study, collective *dhikr* (remembrance of God), the instilling of daily ethical behavior, and other religious traditions demonstrate how hadith is internalized and practiced within the *pesantren* environment. This phenomenon demonstrates that the role of hadith in society transcends textual authority and involves processes a process of interpretation, internalization, and actualization shaped by social, cultural, and educational contexts.[3] Therefore, the study of Living Hadith should not be limited to describing

[1] Ach Syafiq Fahmi, Intan Dwi Permatasari, and Faridatul Jannah, 'Metodologi Penelitian Hadis Dalam Perspektif Pemikiran Syuhudi Ismail', *Al-Bunyan: Interdisciplinary Journal of Qur'an and Hadith Studies*, 2.2 (2024), pp. 127–36.

[2] S Al Farisi, 'Model Integrasi Studi Islam: Sains Dan Budaya Nusantara Di Pesantren Kholaf', *Jurnal Penelitian Agama* 2018, 2018.

[3] Abd. Wahid and others, 'UTILIZING ZUHD HADITHS FOR UPPER-CLASS CRIME PREVENTION', *Jurnal Ilmiah Islam Futura*, 23.2 (2023), p. 263, doi:10.22373/jiif.v23i2.17353.

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religious practices but should also explain the epistemological mechanisms underlying their formation and sustainability.

Recent scholarship on the Living Hadith has examined various forms of hadith reception in Muslim societies, including the dhikr tradition, hadith study circles, ritual practices, *pesantren* culture, and other local religious expressions.[4] A comparable approach is evident in studies of the Living Quran, such as the analysis of *ruqyah shar'iyah* practice in Aceh, which similarly traces how a sacred text is received and embodied within a specific local community.[5] These studies have successfully demonstrated the enduring influence of the hadith in shaping Muslim religious life. However, much of the existing research remains descriptive in nature and has not sufficiently addressed the methodological framework necessary to explain the relationship between the original context of the hadith and its contemporary application. Consequently, the distinction between universal religious principles and context-dependent forms of implementation is often underexplored, leaving the study of the Living Hadith at risk of becoming merely a phenomenological description of religious practices.[6]

However, classical hadith scholars developed methodological tools to understand the context in which hadith emerged. One such tool is *al-Bu'dain al-Zamāni wa al-Makāni* (dimensions of time and place), which examines the temporal and geographical circumstances surrounding particular hadith. This discipline emphasizes the importance of understanding the historical and spatial context in which a hadith was conveyed so that its normative intent can be interpreted more comprehensively.[7]Attention to the temporal and spatial dimensions allows scholars to distinguish between unchanging religious principles (ṡawābit) and context-dependent applications (*mutaghayyirāt*) that may vary according to social and cultural circumstances.[8] From this perspective, *al-Bu'dain al-Zamāni wa al-Makāni* offers considerable potential to enrich the study of Living Hadith by providing an analytical framework capable of bridging the relationship between the hadith text, its historical context, and its contemporary social manifestations.

Despite its potential significance, studies explicitly integrating al-Bu'dain al-Zamāni's use of al-Bu'dain al-Zamāni in the analysis of Living Hadith are still limited.[9] Existing studies have discussed the contextualization of hadith through approaches such as *asbāb al-wurūd, maqāṣid al-sharī'ah*, and hadith hermeneutics, but only a few studies place the temporal and spatial dimensions as the main analytical instruments to map and

[4] Saifuddin Zuhri Qudsy, 'Living Hadis: Genealogi, Teori, Dan Aplikasi', *Jurnal Living Hadis*, 1.1 (2016), p. 177, doi:10.14421/livinghadis.2016.1073; Tajul Arifin, *Menelusuri Jejak Nabi: Kajian Living Hadis Dalam Mozaik Kehidupan Muslim Indonesia* (Lekkas, 2020).

[5] Abd Wahid Abd Wahid, Khadher Ahmad, Fathaya Tinur, and Zainuddin Amin, 'Analisis Living Quran Dalam Amalan Ruqyah Shar'iyah di Madat Aceh Timur Provinsi Aceh', *Online Journal of Research in Islamic Studies*, 10.2 (2023), 17–38.

[6] Muhammad Faqih Ihsan and Muhammad Naufal Ashshiddieqi, 'Historiografi Kajian Living Hadis Di Indonesia'', *Journal of Hadith Studies*, 7.1 (2024), pp. 63–85, doi:10.32506/johs.v7i1-04.

[7] Nuruddin 'Itr, *Manhaj Al-Naqd Fī 'Ulūm Al-Ḥadīṡ* (Damascus: Dār al-Fikr, 2019), 327–334; Jabir Sani Maihula and Muhammad Mujtaba Abdulkadir, 'In-Depth Analysis on the Methodology of Sanad and MatanCriticisms: The Perspective of Hadith Scholars', *IAR Journal of Humanities and Social Science*, 3.01 (2022), pp. 55–60, doi:10.47310/iarjhss.2022.v03i01.008.

[8] Wildana Wargadinata, *Arabic Literature of the Jahiliyah and Islamic Periods*, *UIN MALIKI PRESS Malang*, 2018 <website://press.uin-malang.ac.id>; Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach* (International Institute of Islamic Thought, 2008), doi:https://doi.org/10.2307/j.ctvkc67tg.

[9] Abd Wahid, Maizuddin Maizuddin, and Tarmizi M Jakfar, 'Studi Terhadap Makna Hadis-Hadis Moderasi Beragama', *Jurnal Ilmiah Al-Mu Ashirah*, 19.2 (2022), p. 210, doi:10.22373/jim.v19i2.17710.

critically evaluate the practice of Living Hadith in the *pesantren* environment.[10] This limitation indicates an important research gap, particularly in modern *pesantren* that combine classical Islamic studies with contemporary educational and social demands. Therefore, this study offers a new contribution by using al-Bu'dain al-Zamāni. wa al-Makāni as an analytical framework to understand the phenomenon of Living Hadith, not only to describe the existing practice but also to assess its relevance, transformation, and sustainability in contemporary Islamic education.

To clarify the novelty of this research, Table 1 maps the differences between al-Zamāni wa al-Makāni's al-Bu'dain and a number of more established approaches to hadith contextualization. This mapping shows that, rather than replacing existing approaches, al-Bu'dain complements their limitations by providing criteria for distinguishing universal and contextual dimensions while critically evaluating the practice of Living Hadith.

Table 1. Position of *al-Bu'dain al-Zamāni wa al-Makāni* among the Hadith Contextualization Approaches

Approach	Main Focus	Limitations	Contribution of al-Bu'dain
Asbab al-wurud	The specific reasons behind the emergence of a hadith	Limited to micro events; less reach into socio-geographical structures	Reconstructing broader dimensions of time and space, not just a single cause
Maqāṣid al-ḥadīth	The purpose and wisdom behind the teachings of the hadith	Tends to be abstract; difficult to trace concrete historical-spatial markers	Provides an empirical basis for testing whether objectives remain met.
Hermeneutics of hadith	Interpretation of the meaning of the text for today's readers	Subjective risk; original context may be overlooked	Anchoring interpretation on the reconstruction of the original context as a controller
Living Sunnah	Living prophetic practices in community traditions	Descriptive; few tools for assessing the normative validity of practices	Providing thawābit–mutaghayyirāt criteria for critical evaluation
Al-Bu'dain al-Zamāni wa al-Makāni	The time and place dimensions of origin of the hadith as an analytical instrument	Requires careful historical reconstruction	Integrating the original context and critical evaluation of the practice of Living Hadith

Source: processed by researchers, 2026.

Based on the discussion above, this study aims to analyze how *al-Bu'dain al-Zamāni wa al-Makāni* can be utilized to map and critically evaluate the phenomenon of Living Hadith in *Pesantren*. *Pesantren* Ar-Raudlatul Hasanah Medan. Specifically, this study seeks to explain the relationship between the historical context of hadith and religious practices observed within the *pesantren*, as well as to identify the extent to which these practices represent the universal values of hadith in the context of contemporary Islamic education. Thus, this study is expected to provide theoretical contributions to the development of the Living Hadith methodology and enrich contemporary hadith studies by providing a more comprehensive framework that connects texts, contexts, and socio-religious practices.

[10] Abdullah Saeed, *Interpreting the Qur'an and Hadith in the Contemporary World* (Routledge, 2020); Sri Wahyuni and Zainal Arifin, 'Hadis-Hadis Tentang Larangan Pemborosan Dan Relevansinya Dengan Prinsip Ekonomi Sirkular'', *Jurnal Living Hadis*, 8.2 (2023), pp. 178–96, doi:10.14421/livinghadis.2023.82-04; Idris Siregar, 'Studi Living Hadis: Dilihat Dari Perkembangan Dan Metodologi'', *SHAHIH: Jurnal Kewahyuan Islam*, 5.1 (2022), doi:10.51900/shh.v5i1.15154.

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Specifically, this study addresses the following research questions: (1) How can *al-Bu'dain al-Zamāni wa al-Makāni* be operationalized as an analytical framework for studying Living Hadith in the *pesantren* context? (2) To what extent do the religious practices at Ar-Raudlatul Hasanah represent *ṡawābit* (fixed principles) versus *mutaghayyirāt* (changing applications)? (3) What methodological contribution does this framework offer to the study of Living Hadith?

This study employs a qualitative field research design with a case study approach. This approach was chosen because it to gain an understanding the Living Hadith phenomenon in depth in its natural context, namely religious practices enacted place in *Pesantren* The research was conducted at the Ar-Raudlatul Hasanah *Pesantren* in Medan, North Sumatra, for a five-month period, from January to May 2026. This location was chosen purposively because it represents a modern *Pesantren* that combines a classical Islamic curriculum with a contemporary educational system, this integration provides a rich setting for observing the transformation of hadith values in educational practices.

Informants were selected through purposive sampling with the criterion of direct involvement in the religious activities studied. A total of twelve informants were recruited, consisting of *Pesantren* leaders, hadith teachers, muhadharah (religious study) instructors, and students from intermediate and advanced levels. A summary of the informants is presented in Table 1. Data were collected through three complementary techniques. First, participant observation of muhadharah activities, hadith learning sessions, and congregational dhikr (remembrance of God), conducted periodically throughout the study period. Second, semi-structured in-depth interviews with the twelve informants to explore their understanding, motivation, and the meaning they attach to these religious practices. Third, documentation in the form of activity schedules, hadith textbooks published by the *Pesantren*, curricula, and archives of student activities.[11]

Table 2. Composition of Research Informants

Code	Position/Role	Amount	Information Focus
P-1	Leader/Director of *Pesantren*	1	*Pesantren* education policy and religious vision
U-1 to U-4	Ustadz who teaches hadith and is an activity supervisor	4	Hadith material, teaching methods, implementation of muhadharah and dhikr
S-1 to S-7	Middle and final year students	7	Experience, meaning, and internalization of religious practices

The data were analyzed using qualitative content analysis, which was carried out in four stages. The first stage is data reduction, namely sorting observation notes, interview transcripts, and documents according to the research focus. The second stage is coding, in which the data are classified into analytical categories derived from the *al-Bu'dain al-Zamāni wa al-Makāni* framework, especially the categories of *thawābit* (fixed elements) and mutaghayyirāt (changing elements). The third stage is categorization and interpretation, namely reading the meaning of each practice in relation to the original temporal and spatial context of the hadith.[12] The fourth stage is drawing conclusions. To ensure the validity of the data, the researcher applied source and methodological triangulation, namely comparing the results of interviews with observational data and

[11] John W. Creswell and Cheryl N. Poth, *Qualitative Inquiry and Research Design: Choosing among Five Approaches* (Sage Publications, 2024).

[12] Jafar Assagaf and Abd Wahid, 'Towards a Comprehensive Understanding of Hadith Sciences: Al-Gumari's Reconstruction of Riwayah and Dirayah', *Mashdar: Jurnal Studi Al-Qur'an Dan Hadis*, 6.2 (2023).

documentation, and conducting member-checking with selected informants to the appropriateness of the interpretations.[13]

All interview excerpts in this article are presented anonymously with informant codes and data collection dates to maintain participant confidentiality, in accordance with research ethics principles.

B. Results and Discussion

This section discusses *al-Zamāni's concept of al-Bu'dain wa al-Makāni* as a methodological framework in the study of Living Hadith. The analysis focuses on *al-Bu'dain's theoretical construction,* the scope of temporal and spatial influences on hadith, the distinction between *thawābit* (unchanging elements) and *mutaghayyirāt* (changing elements), and its relevance to the development of contemporary Living Hadith methodology.[14] The discussion extends beyond mere description the concept by critically examining its contribution to understanding the dynamic relationship between hadith texts and evolving socio-religious practices.

Al-Bu'dain al- Zamāni wa al- Makāni as an Instrument for Understanding Hadith

The findings of this study indicate that the science of *al-Bu'dain al-Zamāni Wa al-Makāni* is based on the assumption that the Prophet's hadiths did not emerge in a historical vacuum. Each hadith is articulated in a specific temporal and spatial context that influences its wording, purpose, and intended audience.[15] The temporal dimension (*al-bu'd al-zamānī)* refers to the conditions of Arab society during the twenty-three years of the Prophet's mission, while the spatial dimension (*al-bu'd al-makānī)* encompasses the geographic environment, culture, traditions, climate, economy, and social structure of the Arabian Peninsula where the Prophet Muhammad lived and interacted.

These findings suggest that the historical context of the hadith cannot be separated from its interpretation. This perspective is consistent with the view of Yusuf al-Qaradawi, who argued that a proper understanding of the Sunnah requires knowledge of the circumstances surrounding the emergence of the hadith, its purpose, and the social conditions that shaped it.[16] However, *al-Bu'dain's concept* goes beyond the classical approach *of asbāb al-wurūd* by examining not only the specific events behind a hadith but also the broader social and geographical structures from which the hadith originated.

From a methodological perspective, *al-Bu'dain* can be understood as an attempt to reconstruct the social world of hadith before using it as a basis for interpreting contemporary reality.[17] Consequently, hadith interpretation is not limited to linguistic analysis but also encompasses historical, anthropological, and sociological dimensions.[18]

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[13] Aaron Rock-Singer, 'Practices of Piety: An Alternative Approach to the Study of Islamic Movements'', *Religions*, 11.10 (2020), p. 520, doi:10.3390/rel11100520.

[14] Abd Wahid and others, 'ANALYSIS OF THE SCOPE OF HUMAN RIGHTS BASED ON THE HADITHS', *PETITA: JURNAL KAJIAN ILMU HUKUM DAN SYARIAH*, 9.1 (2024), pp. 164–83, doi:10.22373/petita.v9i1.282.

[15] Maula Sari and Abd Wahid, 'Fenomena Penolakan Jenazah Covid-19 Perspektif Hadis Di Indonesia', *Mashdar: Jurnal Studi Al-Qur'an Dan Hadis*, 2.1 (2020), pp. 61–76, doi:10.15548/mashdar.v2i1.1352.

[16] T Tajuddin and N M Awwaliyyah, 'Hermenutika Yusuf Al-Qordawi Dalam Kitab Kaifa Nata'amal Al-Sunnah Al-Nabawiyyah Ma'alim Wa Dawabit', *Al-Mutsla*, 3.1 (2021), pp. 29–43.

[17] Riri Fitria and Erizal Ilyas, 'Menelisik Kualitas Dan Pemahaman Hadis Tentang Faktor Yang Mendorong Rasulullah SAW Menikahi Aisyah', *Jurnal Ilmiah Al-Mu Ashirah*, 19.2 (2022), p. 221, doi:10.22373/jim.v19i2.17816.

[18] Muhammad Fikri Lubis, 'Pendekatan Antropologi Agama Dan Kegunaannya Terhadap Kajian Living Hadis'', *Jurnal Transformatif (Islamic Studies*, 9.1 (2025), pp. 68–77, doi:10.23971/tf.v9i1.9641.

 DOI: 10.22373/jim.v23i1.35710



Figure 1. *Al-Bu'dain al-Zamāni wa al-Makāni* as a Methodological Framework for the Study of Living Hadith

Furthermore, the analytical significance of *al-Bu'dain al-Zamāni Wa al-Makāni* lies in its capacity to distinguish between the universal and contextual dimensions of hadith. By reconstructing the temporal and spatial circumstances in which a hadith emerged, scholars are can more precisely determine whether a prophetic teaching is a permanent normative principle (*śawābit)* or a contextual application shaped by specific social, cultural, political, or environmental conditions (*mutaghayyirāt)*. This distinction is crucial to prevent excessive literalism and unlimited contextualization. Rather than treating all hadith as either completely fixed or completely adaptable, *al-Bu'dain's framework* provides methodological criteria for preserving the universal purpose of the Sunnah while allowing its practical manifestation to respond to changing social realities.

In the context of the study of Living Hadith, this analytical framework becomes crucial because religious practices found in Muslim communities are often the result of ongoing negotiations between prophetic teachings and local socio-cultural realities.[19] Consequently, the application of *al-Bu'dain al-Zamāni Wa al-Makāni* allows researchers not only to document how hadith is practiced, but also to critically assess the extent to which contemporary practices preserve the normative substance of the Sunnah. This perspective provides a theoretical foundation for examining various religious traditions at *Pesantren Pesantren* Ar-Raudlatul Hasanah Medan as a manifestation of Living Hadith in a modern educational environment.

Classification of *Thawābit* and *Mutaghayyirāt* in Hadith

Another important finding is that *al-Bu'dain's primary contribution* lies in his ability to distinguish between the unchanging (*thawābit)* and the dynamic (*mutaghayyirāt)*

[19] Julaiha and Abd.Wahid, 'Otoritas Teks Dan Realitas Sosial: Rekonstruksi Metodologi Pemahaman Hadis', *Al-Widad: Journal of Multidisciplinary Islamic Studies*, 2.2 (2023), pp. 65–83.

aspects of hadith. The *thawābit category* encompasses elements that remain unaffected by changes in time and place. This study identifies six main domains within this category: matters of faith (*'aqīdah)*, basic acts of worship, general principles of Islamic transactions and law, ethical values, divine laws governing human existence and the universe (*sunnatullāh)*, and laws exclusively applicable to the Prophet Muhammad. This classification demonstrates that the core teachings of Islam have a universal and transhistorical character. Obligations such as prayer, fasting, zakat, the prohibition of usury, the principle of justice, and values such as honesty and trustworthiness remain valid across time and place, regardless of social change. [20]Within the framework of the Living Hadith, these elements cannot undergo substantial transformation because they constitute the normative foundation of Islamic law.

In contrast, the category of *mutaghayyirāt* encompasses hadiths related to political policy, government administration, military strategy, customs and traditions, social customs, human experimentation, and the Prophet's personal practices. It is within this context that temporal and spatial changes exert significant influence. These findings suggest that not all hadith should be taken literally. Certain hadiths should instead be interpreted based on their underlying purpose and social circumstances. Thus, the flexibility of Islamic law should not be viewed as a deviation from the text, but rather as an attempt to understand its normative purpose within a changing social context.[21]

The Relevance of Al-Bu'dain to the Development of Living Hadith Studies

One of the most significant findings of this study is that *al-Bu'dain* provides a methodological foundation that has received relatively little attention in the study of Living Hadith. Most studies of Living Hadith focus on how hadith are received and practiced in society, including traditions such as the celebration of the Prophet's birthday (*mawlid)*, pilgrimages to graves, recitation of *Barzanji*, the use of hadith in social media, and various Islamic revival movements.[22] However, these studies are often descriptive in nature and lack adequate analytical tools to assess the relationship between these practices and the original context of the hadith.

In this regard, *al-Bu'dain* serves as an epistemological instrument of critique. It allows researchers to evaluate whether a particular practice truly represents the actualization of hadith values or merely reflects cultural acculturation that subsequently acquired religious legitimacy.[23] For example, the tradition of honoring guests is found in various Muslim societies. Although its form varies according to local customs, its essence

[20] Dedi Prayoga, 'Rekonstruksi Hermeneutika Sunnah : Distingsi Sunnah Rasūliyyah Dan Sunnah Nabawiyyah Muhammad Syahrur', *El Nubuwwah Jurnal Studi Hadis*, 3.2 (2025), pp. 282–307.

[21] Jasser Auda, *Maqasid Al-Shariah as a Philosophy of Islamic Law* (London: IIIT, 2008), 45-69; Ahmad Syafi'i Sulaiman Jamrozi and others, 'MAQĀSID AL-SHARĪA IN THE STUDY OF HADITH AND ITS IMPLICATION FOR THE RENEWAL OF ISLAMIC LAW: STUDY ON JASSER AUDA'S THOUGHT', *Justicia Islamica: Jurnal Kajian Hukum Dan Sosial*, 19.1 (2022), pp. 75–93, doi:10.21154/justicia.v19i1.3269.

[22] Subkhani Kusuma Dewi, 'Fungsi Performatif Dan Informatif Living Hadis Dalam Perspektif Sosiologi Reflektif', *Jurnal Living Hadis*, 2.2 (2017), pp. 179–207, doi:10.14421/livinghadis.2017.1328; Mukhlis Rahmanto Romansyah, Mahli Zainuddin, and Anidah Robani, 'Living Hadith of the Lazismu Movement and Its Influence on Indonesian Society'', *Religia*, 26.1 (2023), pp. 1–20, doi:10.28918/religia.v26i1.908.

[23] Edriagus Saputra and others, 'Acculturation of Religion and Local Culture in the Ashura Mandoa Tradition among the Jorong Lubuk Alung Community: A Study of Living Hadith'', *Jurnal Ilmiah Al-Mu'ashirah*, 21.2 (2024), pp. 205–13, doi:10.22373/jim.v21i2.24606.

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remains consistent with prophetic teachings on hospitality.[24] Through *al-Bu'dain's lens*, such variations are acceptable because what is maintained is the normative purpose of the hadith, not its historical form. This finding demonstrates that the Living Hadith is not simply a literal reproduction of hadith texts, but rather a continuous process of negotiation between universal prophetic values and changing social realities.[25]

Theoretical Contributions to the Ongoing Study of Hadith

This study finds that the relationship between *al-Bu'dain* and the Living Hadith is fundamentally dialectical. On the one hand, *al-Bu'dain* serves as a tool for understanding the original context of the hadith. On the other hand, the Living Hadith demonstrates how the meaning of the hadith continues to negotiated and recontextualized in new social environments. These findings expand the Living Hadith theory, which has traditionally been influenced by anthropological and sociological approaches to religion[26] The study highlights the need for a historical-contextual framework capable of explaining why certain practices emerged and how they gained religious legitimacy.

The uniqueness of this study lies in its integration with *al-Bu'dain al-Zamāni and al-Makāni* as a methodological instrument in the study of Living Hadith. While previous studies of Living Hadith tended to focus primarily on the social reception of hadith, this study proposes an approach that allows for a critical evaluation of these practices through an analysis of the original contexts in which hadith emerged.[27]

The discussion above demonstrates that *al-Bu'dain al-Zamāni Wa al-Makāni* add functions is not only a theoretical construct for understanding the historical context of hadith, but also a methodological instrument for analyzing the continuity and transformation of prophetic teachings in contemporary Muslim society. Its analytical value becomes particularly evident when applied to the concrete manifestation of Living Hadith, where the interaction between normative texts and local socio-cultural realities can be critically examined. Therefore, the next section applies the *al-Bu'dain framework* to the religious tradition of *Pesantren Pesantren* Ar-Raudlatul Hasanah Medan aims to investigate how hadith values are preserved, adapted, and reproduced in the context of contemporary *Pesantren* education.

Application of the Concept of *Al-Bu'dain al-Zamāni wa al-Makāni* to Religious Traditions at the Ar-Raudlatul Hasanah *Pesantren* in Medan

To examine the practical relevance of the concept of *al-Bu'dain al-Zamāni* in the study of Living Hadith, this study uses the *Pesantren wa al-Makāni approach.* Ar-Raudlatul Hasanah *Pesantren*, Medan, is used as a case study. As one of the leading modern *Pesantren*s in North Sumatra, this boarding school integrates religious education and general education while placing a strong emphasis on character building, discipline, da'wah, and the habituation of religious practices. This educational environment provides a

[24] Erlina Erlina and Nasrulloh Nasrulloh, 'TRADISI MAKAN BAJAMBA DI MINANGKABAU: STUDI LIVING HADIS', *PERADA*, 6.2 (2024), doi:10.35961/perada.v6i2.1225.

[25] Rahmat Rafli and others, 'Living Hadis Dalam Pembentukan Islam: Teori, Praktik Dan Tantangan', *Media Hukum Indonesia*, 3.4 (2025), pp. 371–80.

[26] Kim Knibbe and Helena Kupari, 'Theorizing Lived Religion: Introduction'', *Journal of Contemporary Religion*, 35.2 (2020), pp. 157–76, doi:10.1080/13537903.2020.1759897.

[27] Abdullah Saeed, *Islamic Thought: An Introduction* (Routledge, 2006); Viki Junianto, 'The Interdisciplinary Approach and Its Contribution to the Study of Living Hadith'', *Jurnal Living Hadis*, 8.2 (2023).

rich setting to observe how hadith is not only taught as a textual source but also internalized and embodied in the daily lives of students (*santri).*

One observable form of actualization of hadith is the practice of *muhadharah* (public speaking and preaching exercises), which is conducted regularly as a means to train students in public communication and preaching. Normatively, this activity is rooted in various hadith that encourage the spread of Islamic knowledge and teachings. The Prophet Muhammad (peace be upon him) said:

بَلِّغُوا عَنِّي وَلَوْ آيَةً[28]

"Convey from me, even if it is only one verse."

Historically, there is no evidence to suggest that *muhadharah* existed during the time of the Prophet in a structured form such as that implemented at the *Pesantren Pesantren* Ar-Raudlatul Hasanah Medan, where students attend scheduled speech training sessions three times a week and are grouped according to Arabic, Indonesian, and English language programs. This system is a product of modern educational developments designed to improve students' communication skills, leadership abilities, and da'wah competence in contemporary society. However, when examined through the perspective *of al-Bu'dain al-Zamāni wa al-Makāni,* such modifications do not pose methodological problems as long as the essential values contained in the hadith are maintained.

During the prophetic period, Arab society primarily functioned as an oral society where direct communication was the main medium for conveying knowledge and religious teachings. [29]The Prophet actively encouraged his Companions to convey what they had learned to others. Therefore, the fundamental purpose of hadith is the transmission of knowledge, the spread of Islam, and the spread of Islamic values.

Therefore, the *muhadharah* program at the Ar-Raudlatul Hasanah *Pesantren* in Medan can be understood as an actualization of hadith values that have undergone adaptation in response to changes in the context of space and time. The obligation to convey knowledge and engage in da'wah is a *thawābit* (fixed and universal principle), while its implementation through structured speaking training sessions conducted three times a week in Arabic, Indonesian, and English is part of *the mutaghayyirāt* (changeable elements) shaped by educational needs, developments in global communication, and the demands of contemporary da'wah. Consequently, the *muhadharah tradition* should not be seen as a literal reproduction of the Prophet's da'wah practice, but rather as a transformation of its form that preserves the normative goals of the hadith, namely the dissemination of knowledge, the development of communication skills, and the strengthening of da'wah responsibility among students.[30]

"The essence of *Muhadharah* is to train students to convey knowledge publicly. We organize it three times a week in three languages, but the spirit remains the same, as the commandment of *ballīghū 'annī*—convey even one verse. What changes is only the method, not the goal."[31]

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[28] Muhammad bin Ismail Al-Bukhari, 'Al-Jami' Al-Sohih, Juz 2' (Egypt: Al-Mathba'ah As-Salafiyyah, 1400), no. 3461.

[29] William A. Graham, *Beyond the Written Word: Oral Aspects of Scripture in the History of Religion* (Cambridge: Cambridge University Press, 1987), 79-103.

[30] Hilman Farihin and Fakhruddin Khasani, 'Etika Profetik Santri: Resepsi Hadis Pada Tradisi Pendidikan Pesantren'', *J-PAI: Jurnal Pendidikan Agama Islam*, 9.2 (2023), pp. 3–28.

[31] (Interview with informant U-2, March 4, 2026)

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A*l-Bu'dain's* reading: the instructor consciously distinguishes between the normative objectives of imparting knowledge (*thawābit*) and the format of its implementation (*mutaghayyirāt*). Observations of the implementation of *muhadharah* during the research period also show a consistent pattern, namely regular scheduling, division of language groups, and evaluation by the instructor, all of which are pedagogical adaptations without changing the underlying orientation of da'wah.

Methodologically, this analysis demonstrates that *al-Bu'dain al-Zamāni wa al-Makāni* enables Living Hadith scholars to distinguish between the historical form of a practice and the universal values embedded within it. Through this perspective, *muhadharah* at Ar-Raudlatul Hasanah is understood not as a practice that must imitate the da'wah tradition of the prophetic era, but rather as a contextualization of hadith values that remain relevant to contemporary Islamic education.[32]

Another manifestation of Living Hadith is found in the ta'līm (teaching) of hadith texts, which *is* an integral component of the educational system at *Pesantren* Ar-Raudlatul Hasanah Medan. In addition to utilizing classical hadith texts that have long been standard references in the Indonesian *pesantren* tradition, such as *Bulūgh al-Marām,* the institution also uses hadith textbooks specifically compiled and published by the *pesantren* to accommodate the educational needs of students at various academic levels. This practice demonstrates that hadith is not only treated as an object of textual study but also as a source of character formation, ethical development, and the instillation of a scientific culture within the *pesantren* environment.[33]

Furthermore, observations indicate that the hadith learning process at the Ar-Raudlatul Hasanah *Pesantren* in Medan is accompanied by the practice of reciting prayers before and after study sessions. Before study begins, students collectively recite a prayer asking God to grant wisdom, understanding, and the preservation of knowledge, while after study they recite a prayer asking for protection and remembrance of the knowledge they have acquired. Although this specific formulation was not recorded as standard practice during the Prophet's time, it reflects the Prophet's broader teachings regarding the pursuit of knowledge, the importance of prayer, and dependence on God in educational activities. Thus, these prayers serve as a practical manifestation of the Living Hadith within the *pesantren* environment, where the values of the hadith are internalized not only through textual teaching but also through daily educational rituals.

Prayer before studying:

اللَّهُمَّ افْتَحْ لَنَا أَبْوَابَ حِكْمَتِكَ وَانْشُرْ عَلَيْنَا مِنْ رَحْمَتِكَ وَامْنُنْ عَلَيْنَا بِالْحِفْظِ وَالْفَهْمِ، سُبْحَانَكَ لَا عِلْمَ لَنَا إِلَّا مَا عَلَّمْتَنَا إِنَّكَ أَنْتَ الْعَلِيمُ الْحَكِيمُ

[32] A Sahidah, 'Menemukan Islam Otentik: Menggugat Tradisi Dan Modernitas', *Kontekstualita: Jurnal Penelitian Sosial Keagamaan* 2010, 2010.

[33] Sitti Nadirah, 'Kurikulum Pendidikan Islam Integratif : Menghubungkan Ilmu Agama Dan Ilmu Modern', *JURNAL PILAR: Jurnal Kajian Islam Kontemporer*, 16.1 (2025), pp. 78–91; Riri Fitria Husna and Taufiqurrahman, 'Living Hadis Larangan Tidur Setelah Sholat Ashar Pada Santri Pondok Pesantren Madinatul Munawwarah Bukittinggi'', *Jurnal Budi Pekerti Agama Islam*, 2.2 (2024), pp. 1–18, doi:10.61132/jbpai.v2i2.102.

"O Allah, open for us the doors of Your wisdom, bestow upon us Your mercy, and give us the ability to memorize and understand knowledge. Glory be to You, we have no knowledge other than what You have taught us. Indeed, You are All-Knowing, All-Wise."[34]

Prayer After Studying:

اللَّهُمَّ إِنَّا اسْتَوْدَعْنَاكَ مَا تَعَلَّمْنَاهُ وَفَهِمْنَاهُ وَحَفِظْنَاهُ، فَرُدَّهُ إِلَيْنَا سَاعَةَ حَاجَتِنَا إِلَيْهِ وَلَا تُنْسِنَاهُ، وَافْتَحْ عَلَيْنَا فَتْحًا مُبِينًا يَا نُورَ السَّمَاوَاتِ وَالْأَرْضِ، وَالْحَمْدُ لِلَّهِ رَبِّ الْعَالَمِينَ

"O Allah, we submit to You what we have learned, understood and memorized. Give it back to us when we need it and do not let us forget it. Open up for us the real victory, O Light of the heavens and the earth. Praise be to Allah, Lord of the worlds."[35]

From the perspective of *al-Bu'dain al-Zamāni Wa al-Makāni,* such a teaching model did not exist in an identical form during the Prophet Muhammad's lifetime. During the prophetic period, the transmission of hadith occurred directly through study groups held in mosques, the homes of the Companions, and various gatherings where the Prophet interacted with his followers. Formal curricula, tiered educational levels, and systematically organized textbooks did not exist. The Companions received hadith directly from the Prophet, memorized them, understood their meaning, and transmitted them on orally and through daily practice to subsequent generations.[36]

Nevertheless, the essential goals of disseminating knowledge remain intact within the context of *Pesantren*s. The values of preserving and disseminating knowledge, respecting teachers, maintaining the chain of scientific transmission (*sanad)*, and striving to understand and practice hadith constitute *thawābit* that transcends changes in time and place.[37] Meanwhile, the use of *Bulūgh al-Marām,* hadith textbooks published by *Pesantren*s, the class system, structured curriculum, evaluation methods, and educational levels fall within the realm of *mutaghayyirāt,* which evolves in accordance with the needs of contemporary Islamic education.

Therefore, the teaching of hadith at the Ar-Raudlatul Hasanah *Pesantren* in Medan demonstrates that the Living Hadith is not always expressed through a literal reproduction of historical teaching methods used during the time of the Prophet. Rather, it is manifested through the preservation of the fundamental values of hadith in forms of education that remain relevant to social realities and contemporary educational demands. [38]This analysis illustrates how *al-Bu'dain al-Zamāni wa al-Makāni* explains the continuity between the original context of hadith and its transformation in modern *Pesantren* education, thus ensuring that hadith remains alive both as an intellectual tradition and a socio-religious practice. *"Before studying hadith, we always pray for enlightenment, and afterward, pray that the*

[34] Ahmad Faisal, *Living Hadis Versus Dead Hadis* (Merdeka Kreasi, 2022).

[35] Faisal, *Living Hadis Versus Dead Hadis*.

[36] Muhammad Mustafa Azami, *A Study of the Methodology and Literature of Hadith*, Revised Edition (Kuala Lumpur: Islamic Book Trust, 2002), 56-60; Jonathan A.C. Brown, *Hadith: Muhammad's Legacy in the Medieval and Modern World* (London: Oneworld Publications, 2014), 24-45.

[37] Abdul Wahid Arsyad, 'STUDI TERHADAP ASPEK KEUNGGULAN KITAB SAHIH MUSLIM TERHADAP SHAHIH BUKHARI', *Jurnal Ilmiah Islam Futura*, 17.2 (2019), p. 312, doi:10.22373/jiif.v17i2.2454.

[38] Ngatiman Ngatiman and Rustam Ibrahim, 'Pendidikan Karakter Dalam Perspektif Pendidikan Islam', *Manarul Qur'an: Jurnal Ilmiah Studi Islam*, 18.2 (2018), pp. 213–28, doi:10.32699/mq.v18i2.949.

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knowledge will not be lost. The cleric explained that this practice did not exactly exist during the Prophet's time, but its purpose is to foster manners and a sense of need for God in the pursuit of knowledge."[39]

This statement by the students is in line with *al-Bu'dain's categorization*: the etiquette of seeking knowledge, glorifying teachers, and dependence on Allah are thawābit, while the formulation of prayers, scheduling, and class-based learning formats are mutaghayyirāt which adapt to the needs of contemporary education.

Furthermore, the practice of *congregational dhikr* (remembrance of God) is constitutes part of the spiritual development of students at the Ar-Raudlatul Hasanah *Pesantren* in Medan, and can also be understood as a manifestation of the Living Hadith.[40] Numerous hadith address the virtue of gatherings dedicated to remembering God and the presence of angels surrounding those participants. Within the *Pesantren* environment, congregational *dhikr* is carried out as part of the students' spiritual formation and as a means of strengthening the religious atmosphere in daily life.[41]

When analyzed through the framework of *al-Bu'dain al-Zamāni Wa al-Makāni,* organized and scheduled collective dhikr as practiced in contemporary *Pesantren*s did not exist in exactly the same institutional form during the time of the Prophet. During the prophetic period, remembrance of God was carried out individually and collectively in various contexts, including mosques, educational gatherings, and social interactions among the Companions, without the structured organizational framework that characterizes modern Islamic educational institutions [42]. Furthermore, the social environment of seventh-century Arabia was very different from the 24-hour educational and residential system of contemporary *Pesantren*s.

Despite these differences, the core teachings underlying the practice remain part of *thawābit,* namely the encouragement to constantly remember God, increase dhikr, and cultivate an environment conducive to spiritual growth among Muslims. *Institutionalized forms of collective dhikr*, conducted on a schedule, led by teachers or student leaders, and incorporated into the educational program of *Pesantren*s, fall within the realm of *mutaghayyirāt* shaped by educational goals, social conditions, and local religious culture.

Therefore, the practice of *congregational dhikr* at the Ar-Raudlatul Hasanah *Pesantren* in Medan illustrates how the values of hadith remain alive through the process of adaptation to different temporal and spatial contexts. Within the framework of *al-Bu'dain al-Zamāni Wa al-Makāni,* what is preserved is not the literal historical form of *dhikr*, but rather its normative purpose: strengthening one's relationship with Allah, deepening spiritual awareness, and fostering religious solidarity among students. Therefore, *collective dhikr* can be understood as an actualization of hadith that represents

[39] Interview with doctoral informant, March 18, 2026.

[40] Abd Wahid and Mahyaruddin, 'Urgensitas Pembelajaran Ilmu Hadis Di Era Digital', *El-Sunan: Journal of Hadith and Religious Studies*, 1.1 (2023).

[41] Nurul Harifah and Ainur Rofiq Sofa, 'Penguatan Tradisi Keislaman Di Ma'had Putri Nurul Hasan MAN 2 Probolinggo : Implementasi Pengajian Kitab, Amalan Harian, Dan Ritual Kolektif Dalam Pembentukan Karakter Santri', *Akhlak : Jurnal Pendidikan Agama Islam Dan Filsafat*, 2.1 (2024), pp. 218–39, doi:10.61132/akhlak.v2i1.336; Muhlil Musolin and Naqiyah Mukhtar, 'Living Hadis Berjama'ah Shalat Empat Puluh Hari Pada Masyarakat Desa Salam Kecamatan Gebang Kabupaten Purworejo'', *Al-Bayan: Jurnal Ilmu Al-Qur'an Dan Hadist*, 6.1 (2023), pp. 1–20.

[42] Muhammad AlFatih Suryadilaga, 'Zikir Memakai Biji Tasbih Dalam Perspektif Living Hadis', *Dialog*, 39.1 (2016), pp. 89–106, doi:10.47655/dialog.v39i1.24.

the continuity between the normative teachings of the Prophet's Sunnah and the spiritual needs of contemporary *Pesantren* education.[43]

"We schedule congregational dhikr (remembrance) and lead it in turns to maintain a religious atmosphere in the dormitory. This scheduled format is typical of Pesantrens, but the underlying principle remains the recommendation to increase dhikr and gather to remember Allah."[44]

Triangulation between this information, observational notes on the implementation of scheduled dhikr, and documentation of the dormitory program reveals consistent agreement: the institutionalization of dhikr constitutes *mutaghayyirāt*, while the encouragement of remembering Allah and cultivating a collective spiritual environment remains *thawābit*.

This analysis demonstrates that *al-Bu'dain al-Zamāni Wa al-Makāni* effectively explains the transformation of hadith from its original context in seventh-century Arabia to the context of modern Islamic education in Indonesia. Within this framework, Living Hadith is not understood as a literal reproduction of all practices from the prophetic era , but rather as an actualization of hadith values in light of social, cultural, educational, and societal changes.

These findings suggest that *Pesantren*s function as mediating spaces between hadith texts and social reality. Through the educational process, hadith are not only taught as normative sources but also brought to life through behaviour, traditions, and institutional culture. Consequently, Ar-Raudlatul Hasanah *Pesantren* in Medan can be considered an example of how the dialectical relationship between the text, the original context of the hadith (*al-Bu'dain)*, and its contemporary application (Living Hadith) operates dynamically in modern Islamic education.

Analysis of Thawābit and Mutaghayyirāt in the Practice of Living Hadith at the Ar-Raudlatul Hasanah Pesantren in Medan

One of the important contributions of *al-Bu'dain al-Zamāni's concept of excellence wa al-Makāni* in the study of Living Hadith is his ability to distinguish between the permanent aspects of hadith teachings (*thawābit)* and their dynamic aspects (*mutaghayyirāt)*. This distinction is important because not all religious practices that develop in society should be understood as literal representations of the actions of the Prophet Muhammad (peace be upon him). Instead, many practices are the result of adaptation to changing social, cultural, educational, and historical circumstances.

In the context of the Ar-Raudlatul Hasanah *Pesantren* in Medan, the dimension *of thawābit* can be identified in the fundamental values that underlie various educational activities and character building for students. The teaching of hadith (*ta'lim al-hadith)*, for example, aims to foster a love for the Prophet's Sunnah, strengthen religious awareness, and develop students' character based on the values of honesty, trustworthiness, responsibility, and good manners towards teachers. These values are universal Islamic principles that are unaffected by changes in time and place. Therefore, their substantial significance remains as valid as it was during the lifetime of the Prophet Muhammad.

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[43] Suryadilaga; Ahmad Yani Nasution, 'Analisis Zikir Dan Doa Bersama (Perspektif Empat Madzhab)', *Jurnal Madani : Ilmu Pengetahuan, Teknologi Dan Humaniora*, 1.1 (2018), pp. 33–54, doi:10.33753/madani.v1i1.3.

[44] Interview with informant U-4, March 26, 2026

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In contrast, teaching methods, curriculum structure, the use of educational technology, and the organization of student activities fall within the realm of *mutaghayyirāt.* During the prophetic era, the transmission of hadith occurred directly through informal study circles and educational meetings[45]. However, in the modern *pesantren* system, this process has evolved into a structured, formal curriculum that utilizes specialized textbooks, systematic schedules, and a variety of contemporary educational facilities. These developments do not alter the substance of the hadith teachings; rather, they demonstrate the Islamic tradition's ability to adapt to societal changes.[46]

A similar analysis can be applied to the practice *of muhadharah* (public speaking and da'wah training). The primary goals of da'wah and the dissemination of knowledge fall under the category *of thawābit,* while the implementation of tiered speaking training programs, the use of Indonesian, Arabic, and English as the languages of instruction, and the evaluation system adopted by *Pesantren*s constitute forms of *mutaghayyirāt.* Therefore, the legitimacy *of muhadharah* should not be judged based on whether the Prophet practiced it in exactly the same form. Rather, it should be assessed based on its alignment with the primary goals of da'wah as taught in the hadith tradition.

This approach demonstrates that Living Hadith is not always synonymous with reproducing historical forms of prophetic practice. More important is the extent to which the values and objectives of the hadith remain alive and functional through new forms that meet the needs of Muslim communities across time and place.

Pesantrens as Spaces for Hadith Transformation

Further analysis reveals that *Pesantren*s serve a strategic function as spaces for transforming hadith from text into culture. From a Living Hadith perspective, hadith are not only studied as sources of law and knowledge; they are also internalized as a set of collective practices that shape the identity of the *Pesantren* community.

At the Ar-Raudlatul Hasanah *Pesantren* in Medan, this transformation process can be observed through the practice of congregational worship, respect for teachers, a culture of discipline, the use of polite and ethical language, and the students' collective life within the boarding school environment. While these practices do not always have a specific and explicit basis in each form of hadith, they substantially reflect the values embodied in the Prophet's Sunnah.

This phenomenon demonstrates that the Living Hadith process operates through the internalization of values. Hadith are no longer merely texts studied in books; rather, they become behavioural guidelines that shape institutional culture. In this context, *Pesantren*s' function as agents of hadith cultural reproduction, bridging the gap between classical Islamic scholarly traditions and the social needs of modern society.[47]

From a sociological perspective, this process illustrates how the authority of the hadith is translated into educational structures and social life. The Prophet's authority as

[45] Rizqi Akbar Maulana, 'Otoritas Sahabat Dalam Penyebaran Hadis Wilayah Madinah', *Journal of Hadith Studies*, 4.1 (2021), pp. 51–63, doi:10.32506/johs.v4i1-05.

[46] Arif Aulia Rizki and Salmi Wati, 'Integrasi Ilmu Pengetahuan Umum Dan Agama Dalam Kurikulum Pendidikan Agama Islam', *Jurnal Budi Pekerti Agama Islam*, 3.1 (2025), pp. 254–59.

[47] Saiful Akhyar Lubis, Nurhafizah Simamora Syaukani, and Rahmadi Ali, 'Living Alquran Dan Hadis Di Pesantren Darul Arafah Raya'', *Edukasi Islami: Jurnal Pendidikan Islam*, 9.2 (2021), p. 599, doi:10.30868/ei.v9i02.947; Qudsy, 'Living Hadis: Genealogi, Teori, Dan Aplikasi'.

the primary source of religious guidance is transmitted through the authority of *the kiai* (Islamic scholars), *ustaz* (teachers), and the *pesantren* education system, all of which serve as intermediary institutions in transmitting the values of the Prophet's Sunnah.

Al-Bu'dain al-Zamāni wa al-Makāni as a Critical Framework for Living Hadith

Another significant finding of this study is the concept of *al-Bu'dain al-Zamāni. Wa al-Makāni* not only serves as a framework to explain the phenomenon of Living Hadith, but also as a critical instrument to evaluate practices that claim legitimacy from hadith. Until now, some studies of Living Hadith tend to treat all forms of acceptance and appropriation of hadith by society as phenomena that require description, without critically assessing their normative foundations.[48] Through the perspective of *al-Bu'dain,* religious practices can be analyzed by tracing the relationship between the original context of the hadith and the context of its application in the present [49]. This approach allows researchers to determine whether a particular practice is an actualization of the values of the hadith, a cultural adaptation that remains consistent with the objectives of Islamic law (*maqāṣid al-sharī'ah),* or even a deviation from the normative message of the hadith itself.[50]

In the context of the Ar-Raudlatul Hasanah *Pesantren* in Medan, this framework helps explain that various educational traditions and student development programs do not need to be identical to practices practiced during the Prophet's lifetime to be considered manifestations of the Living Hadith. Provided that these traditions continue to embody the essential objectives of the hadith and do not conflict with the basic principles of Islamic law, they can be understood as methodologically valid forms of actualization of the hadith.

These findings further demonstrate that the concept of *al-Bu'dain al-Zamāni Wa al-Makāni* allows the study of Living Hadith to avoid two opposing extremes. The first is a literalistic tendency that requires all religious practices to rigidly replicate historical forms of prophetic practice. The second is a relativistic tendency that accepts all religious practices without considering their relationship to their normative sources. Through this approach, the relationship between hadith texts and social reality can be understood in a more balanced, critical, and methodologically grounded manner.

Revisiting the Research Questions

Returning to the research questions, these findings indicate that *al-Bu'dain al-Zamāni wa al-Makāni* can be operationalized effectively within the *pesantren* context. The practices of muhadharah, *ta'līm al-ḥadīth*, and congregational dhikr all display a consistent pattern: the preservation of *ṡawābit* (such as the obligation to convey knowledge, the importance of seeking understanding, and the encouragement of dhikr) through adapted *mutaghayyirāt* forms responsive to contemporary educational needs. This pattern confirms the analytical usefulness of the framework and directly answers the first two research questions concerning its operationalization and the distribution of fixed and changing dimensions.

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[48] Siregar, 'Studi Living Hadis: Dilihat Dari Perkembangan Dan Metodologi''.

[49] Subkhani Kusuma Dewi, 'Otoritas Teks Sebagai Pusat Dari Praktik Umat Islam', *Jurnal Living Hadis*, 1.1 (2016), p. 197, doi:10.14421/livinghadis.2016.1074.

[50] Rismah, Muhammadiyah Amin, and Muhammad Yahya, 'Metodologi Living Hadis, Pengertian, Tujuan Dan Implementasinya', *Media Hukum Indonesia*, 2.5 (2025), pp. 68–77; Zumrotus Sholikatun Nurjanah, Alfoun Fajar Mubarak, and Amrulloh, 'Dari Keramat Ke Sedekah: Living Hadith Dan Perubahan Makna Tradisi Manganan'', *Jurnal Riset Agama*, 5.1 (2025), pp. 100–110.

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Interpretively, the findings indicate that Living Hadith is not a static reproduction of prophetic practice but a dynamic process in which values are preserved through the transformation of form, this clarifies the framework's methodological contribution. This interpretation is consistent with Saeed's emphasis on contextual interpretation and with Brown's observation regarding the living character of the hadith tradition. At the same time, the present findings differ from earlier descriptive Living Hadith studies, such as those by Qudsy and Dewi, add by supplying a normative evaluative criterion—the *ṡawābit – mutaghayyirāt* distinction—rather than merely documenting religious practice, which represents this study's answer to the third research question.

Theoretical and Practical Implications

Theoretically, this study demonstrates that *al-Bu'dain al-Zamāni Wa al-Makāni* can serve as a new methodological framework in contemporary hadith studies. While hadith studies have traditionally relied on anthropological, ethnographic, and sociological approaches, this study highlights the importance of incorporating historical-contextual analysis of hadith as an integral component in the study of contemporary religious phenomena.

Practically, this framework can assist Islamic educational institutions, including the Ar-Raudlatul Hasanah *Pesantren* in Medan, in developing a model of hadith education that goes beyond text memorization to a deeper understanding of the purpose and context of hadith. Thus, students are equipped not only with normative knowledge of hadith but also with the ability to embody its values in ways that remain relevant to modern society.

More broadly, these findings contribute to the global discussion on the relationship between religious texts and social change. They demonstrate that the sustainability of Islamic tradition does not depend on the literal reproduction of historical forms, but rather on the ability to preserve fundamental religious values through adaptive expressions that respond to changing temporal and spatial circumstances. In this regard, the Ar-Raudlatul Hasanah *Pesantren* in Medan can be seen as an example of how contemporary Islamic educational institutions maintain the continuity of the Prophet's Sunnah through cultural transformation rooted in the noble objectives of Islamic law (*maqāṣid al-sharī'ah)*.[51]

C. Conclusion

This study set out to analyze how *al-Bu'dain al-Zamāni wa al-Makāni* can be used to map and critically evaluate Living Hadith at *Pesantren Pesantren* Ar-Raudlatul Hasanah Medan. In answer to the research questions, it has shown that the framework can be operationalized as an analytical instrument, that the *pesantren*'s practices combine fixed principles (ṡawābit) with changing applications (mutaghayyirāt), and that the framework offers a distinct evaluative contribution to Living Hadith studies. This study demonstrates that *al-Bu'dain al-Zamāni wa al-Makāni* makes a significant methodological contribution to the study of Living Hadith by offering a historical-contextual framework that allows for a critical examination of the relationship between hadith texts and contemporary religious practices. The findings suggest that hadith should not be understood solely through their textual formulations, but also through the temporal and spatial contexts in which they emerged. Through this perspective, the distinction between thawābit (unchanging

[51] Wajidi Sayadi, 'The Maqashid Al-Hadith Method: Building an Inclusive and Moderate Attitude in Religion' (Pontianak: IAIN Pontianak, 2022), pp. 1–35; Abdi Wijaya, 'Cara Memahami Maqashid Al-Syari'ah', *Al Daulah : Jurnal Hukum Pidana Dan Ketatanegaraan*, 4.2 (2015), pp. 344–53.

principles) and mutaghayyirāt (changing forms) becomes an important analytical tool for understanding how prophetic teachings maintain their normative authority while remaining adaptable to changing social realities. The application of this framework to the religious tradition of *Pesantren Pesantren* Ar-Raudlatul Hasanah Medan demonstrates that Living Hadith is not merely a literal reproduction of prophetic practices, but rather the preservation and actualization of prophetic values through forms that respond to contemporary educational, cultural, and social contexts.

Theoretically, this study broadens the scope of the study of Living Hadith beyond the dominant anthropological and sociological orientations by integrating historical-contextual analysis rooted in hadith studies. Its novelty lies in positioning *al-Bu'dain al-Zamāni wa al-Makāni* as a methodological instrument that not only explains how hadith is received and practiced in society but also evaluates the extent to which contemporary practices remain connected to the normative objectives of the Sunnah. In this regard, this study contributes to the ongoing scholarly discussion on the continuity of religious authority, the interpretation of sacred texts, and the interaction between tradition and social change.

On a practical level, observational and interview data indicate that Islamic educational institutions can benefit from a contextual understanding of hadith that emphasizes the preservation of its purpose rather than the replication of its historical form. Such an approach allows Muslim communities to maintain fidelity to the Sunnah while constructively responding to contemporary challenges. However, this study is limited to a single *pesantren* context with a relatively small number of informants, so its findings are not intended to be statistically generalizable but rather to provide in-depth, contextualized understanding. Future studies could expand this framework through comparative and ethnographic investigations across various Muslim communities and educational institutions to examine how *al-Bu'dain al-Zamāni wa al-Makāni* operate in diverse sociocultural environments and to further refine its methodological contribution to the study of Living Hadith.

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