

# Living Qur'an and Hadith in Contemporary Muslim Scholarship: A Systematic Literature Review of Takhrij Practices and Ahkam Hadith Analysis

Khalilullah Amin Ahmad<sup>1\*</sup>, Ali Abdul Jalil<sup>2\*</sup>, Mohammad Hafiz Darpen<sup>2</sup>, Faisal Husen Ismail<sup>1</sup>, Mohd Nor Adli Osman<sup>1</sup>

<sup>1</sup>Section of Islamic Studies, School of Humanities, 11700 Universiti Sains Malaysia, Penang, Malaysia

<sup>2</sup>Faculty of Al-Quran And Sunnah, Universiti Islam Antarabangsa Tuanku Syed Sirajuddin, 02600 Pauh Putra Campus, Perlis, Malaysia

**\*Corresponding Authors:**

Ali Abdul Jalil - Email: alijalil@unisiraj.edu.my, Contact: +60193666065

Khalilullah Amin Ahmad - Email: amin@usm.my, Contact: +60134749745

## ABSTRACT

**Background:** The concepts of the Living Qur'an and Living Hadith have emerged as significant approaches in contemporary Islamic scholarship, emphasizing how sacred texts are authenticated, interpreted, and embodied in the everyday religious practices of Muslim communities. Alongside this development, *takhrij* practices and the study of *ahkām* (legal) hadith play a crucial role in ensuring the reliability, authority, and practical application of prophetic traditions.

**Objective:** Despite the growing body of research on living textual traditions and hadith verification, systematic syntheses integrating these perspectives remain limited. This gap has resulted in a fragmented understanding of how *takhrij* methodologies and *ahkām* hadith analysis contribute to the lived authority of the Qur'an and Hadith in contemporary Muslim scholarship.

**Methods:** This study addresses the gap through a systematic literature review guided by the PRISMA framework. Comprehensive searches were conducted in the Scopus and Web of Science databases using keywords related to "Living Qur'an," "Living Hadith," *takhrij*, and *ahkām hadith*. From 47 initial records, 27 studies met the predefined inclusion criteria and were selected for qualitative synthesis. An integrative analytical approach was employed to compare methodologies, themes, and scholarly trends.

**Results:** The review identifies three major themes: (1) lived manifestations of scriptural engagement through rituals, devotional practices, and socio-cultural expressions; (2) methodological emphases on hadith authentication, *takhrij*, and legal interpretation to establish textual authority; and (3) contemporary developments, including contextual application, educational transmission, and digital mediation of Islamic knowledge. These findings demonstrate the close relationship between scholarly verification processes and the practical embodiment of religious teachings.

**Conclusion:** The synthesis highlights the dynamic interaction between textual criticism and lived practice, illustrating how *takhrij* and *ahkām* hadith analysis sustain the credibility and relevance of the Qur'an and Hadith in modern Muslim life. The study offers a consolidated framework for future research on the integration of hadith methodology and lived religious experience within contemporary Islamic studies.

**Keywords:** Living Qur'an, Living Hadith, Takhrij al-Ḥadith, Ahkam Hadith, Systematic Literature Review

**How to cite this article:** Ahmad KA, Jalil AA, Darpen MH, Ismail FH, Osman MNA. Living Qur'an and Hadith in Contemporary Muslim Scholarship: A Systematic Literature Review of Takhrij Practices and Ahkam Hadith Analysis. Int J Drug Deliv Technol. 2026;16(9s): 68-84; DOI: 10.25258/ijddt.16.9s.8

## 1. INTRODUCTION

Recent developments in contemporary Islamic scholarship have increasingly emphasized the Qur'an and Hadith not only as textual authorities but

## Living Qur'an And Hadith In Contemporary Muslim Scholarship: A Systematic Literature Review Of Takhrij Practices And Ahkam Hadith Analysis

also as living sources of guidance embodied in the daily practices of Muslim communities. The concepts of the Living Qur'an and Living Hadith highlight how scriptural teachings are interpreted, internalized, and practiced within diverse socio-cultural contexts. At the same time, the authenticity and authority of these teachings depend on rigorous scholarly methods, particularly *takhrij* and the analysis of *ahkam* (legal) hadith, which ensure the reliability, traceability, and legal applicability of prophetic traditions (1). These processes demonstrate that lived religious expressions are inseparable from systematic textual verification.

Despite growing research on lived-religion approaches and hadith authentication studies, both strands often remain analytically disconnected, resulting in a fragmented understanding of how methodological verification shapes contemporary Muslim practice. To address this gap, this study conducts a systematic literature review to synthesize scholarship on the Living Qur'an and Hadith alongside *takhrij* practices and *ahkam* hadith analysis (2). By mapping key themes, methodological trends, and conceptual linkages, the study aims to clarify the interaction between textual criticism and lived religious experience and to propose an integrated framework for future research in Islamic and hadith studies (3).

Provide background of the study, literature review, research gap, and objective of the research. Clearly state the purpose and significance of the study related to drug delivery technology (4). The concepts of the Living Qur'an and Living Hadith describe the dynamic, continuous embodiment of the Qur'anic message and the Prophetic tradition (*Sunnah*) in the daily lives of Muslims (5–7). These are not merely sacred texts to be read or memorized, but living sources of moral guidance, legal reasoning, and spiritual inspiration that actively shape personal conduct, communal norms, and societal structures. The idea of “living” in this context denotes an ongoing process of interpretation, contextualization, and application that bridges the temporal gap between revelation and contemporary realities. In Islamic scholarship, the Qur'an is understood as the divine word of Allah, while hadith serves as its interpretative counterpart, providing concrete

demonstrations of the Prophet Muhammad's (peace be upon him) application of divine guidance (8,9). Together, they form the primary sources of Islamic law (*shari'ah*), ethics, and worldview. The importance of exploring the implications of the “Living Qur'an and Hadith” lies in its potential to ensure that these foundational sources remain vibrant, adaptable, and relevant in addressing the moral, social, and intellectual challenges of the modern world ranging from questions of bioethics and environmental stewardship to digital governance and intercultural engagement (10).

Research on the Living Qur'an and Living Hadith has grown across disciplines, including Qur'anic studies, hadith sciences, Islamic jurisprudence, anthropology, and sociology of religion. Early studies, such as those by Fazlur Rahman (2020), emphasized the importance of contextual interpretation (*tafsir maudu'i, fiqh al-waqi'*) to ensure the Qur'an and Sunnah remain practically applicable in diverse contexts (11). More recent scholarship, including works by Abdullah Saeed (2006), has examined the hermeneutical frameworks and socio-political dynamics that influence how Muslims engage with scripture in different cultural and historical settings (12–14). Field-based research in Southeast Asia, Africa, and the Middle East by scholars such as Asma Afsaruddin (2019) has documented how Qur'anic and hadith teachings are operationalized in areas such as social justice movements, environmental activism, and public health policy (15). In the digital era, emerging studies explore how online platforms have amplified both access to and contestation of textual authority, with Qur'anic and hadith content being mobilized for purposes ranging from grassroots education to political rhetoric (16). These findings demonstrate the resilience of scripture as a living source, yet also highlight tensions between textual literalism and principled adaptation, and between scholarly authority and democratized interpretation.

Despite these scholarly advances, notable gaps and challenges remain. Interdisciplinary integration between classical textual criticism (*ulum al-Qur'an* and *ulum al-hadith*) and contemporary lived realities is still limited, leaving an incomplete understanding of how authenticity, authority, and applicability are

negotiated in everyday contexts (17). The proliferation of unverified or decontextualized Qur'anic and hadith citations in social media environments raises concerns about misinterpretation, selective usage, and politicization. Furthermore, there is insufficient exploration of how globalization, secularism, and pluralistic interaction shape the reception of these sources among diverse Muslim communities (18–20). To address these issues, future research should employ a multi-layered methodology that combines historical-philological analysis with ethnographic, digital, and socio-legal approaches. There is also a need for scholarly and community-based initiatives that enhance scriptural literacy, promote critical engagement, and encourage application of the Qur'an and Sunnah in ways that remain faithful to their core objectives (*maqasid al-shari'ah*) while responding to the ethical demands of contemporary life (21). In my view, the "Living Qur'an and Hadith" should not be treated merely as preserved texts in academic or devotional spaces, but as evolving ethical discourses anchored in divine revelation yet open to thoughtful reinterpretation capable of guiding humanity through the complexities of the present and the uncertainties of the future.

## **2. LITERATURE REVIEW**

### ***2.1 Historical and Theological Context***

The Qur'an and Hadith are foundational texts in Islam, shaping the religion's theological, legal, and cultural frameworks. The Qur'an, regarded as the verbatim word of God, has been central to Islamic thought, influencing various fields such as jurisprudence, theology, and philosophy (22)(23). Islamic philosophers like Avicenna and Mulla Sadra adapted Greek philosophical doctrines to align with Qur'anic teachings, demonstrating the text's profound impact on intellectual traditions (22). The Hadith, comprising the sayings and actions of the Prophet Muhammad, serves as a secondary source of Islamic law and guidance, complementing the Qur'an by providing context and elaboration on its teachings (24)(25)(26). The Hadith literature, collected during the early centuries of Islam, has been crucial in shaping Islamic law, theology, and daily practices (24,25).

### ***2.2 Modern Interpretations and Challenges***

In contemporary times, the interpretation and application of the Qur'an and Hadith have evolved, influenced by modernity, globalization, and technological advancements (27). The Qur'an-only movement, which emerged in the 19th century, advocates for exclusive reliance on the Qur'an, challenging the traditional authority of the Hadith (28,29). This movement argues that the Qur'an is a sufficient guide for Muslim practice, while critics emphasize the importance of the Hadith in understanding the Prophet's life and deriving Islamic beliefs (28,29). Modern scholarship has also seen a reevaluation of Hadith, with new methodologies and interdisciplinary approaches providing deeper insights into its authenticity and relevance (24,30)(31). Digital media and technology have further transformed the dissemination and interpretation of Hadith, making it a living discourse that adapts to contemporary issues and challenges (32,33).

### ***2.3 Socio-Cultural Implications***

The socio-cultural implications of the Qur'an and Hadith are significant, influencing various aspects of Muslim life, including gender roles, legal practices, and community dynamics. The Hadith has been instrumental in shaping social norms and practices, but its interpretation has also been subject to cultural and social contexts (31,34). For instance, the role of women in Islamic societies has been a contentious issue, with some scholars advocating for a re-examination of Hadith to address gender inequalities and promote women's rights (35,36). The concept of "living Hadith" highlights how these texts are interpreted and practiced in daily life, reflecting local traditions and cultural contexts (37)(38,39). This dynamic interaction between text and context underscores the need for a nuanced understanding of the Qur'an and Hadith, balancing traditional interpretations with contemporary realities (31,34).

In conclusion, the Qur'an and Hadith continue to play pivotal roles in shaping Islamic thought and practice. While traditional interpretations remain influential, modern challenges and technological advancements necessitate a re-examination of these texts to ensure their relevance in contemporary Muslim societies. The dynamic interplay between

**Living Qur'an And Hadith In Contemporary Muslim Scholarship: A Systematic Literature Review Of Takhrij Practices And Ahkam Hadith Analysis**

historical context, modern interpretations, and socio-cultural implications highlights the complexity and enduring significance of the Qur'an and Hadith in Islam.

**3. MATERIALS AND METHODS**

**3.1 Identification**

Following the PRISMA framework, the identification stage serves as the foundational step in conducting a systematic literature review (SLR) by mapping the scope of existing scholarship relevant to the research topic. In this study, two of the most reputable and comprehensive bibliographic databases Scopus and Web of Science (WoS) were employed to ensure the breadth and quality of retrieved literature on the theme “Implications for Living Qur’an and Hadith.” The choice of these databases is methodologically significant. Scopus offers expansive coverage of peer-reviewed journals across diverse disciplines, including Islamic studies, religious anthropology, and sociocultural research, while WoS is renowned for its rigorous indexing criteria and citation tracking, which enhances the retrieval of highly influential works. The database searches, using carefully selected keywords and Boolean operators, yielded 36 records from Scopus and 11 records from WoS, giving an aggregated total of 39 unique records after the removal of duplicates. This initial pool of literature provides a strong preliminary dataset, representing both disciplinary diversity and scholarly depth, which is essential for a comprehensive understanding of how the concepts of a “Living Qur’an” and a “Living Hadith” are examined across different academic domains.

Beyond these numerical outputs, the identification results reveal several underlying insights and implications that justify both the methodological choices and the analytical direction of this review. First, the relatively modest number of retrieved records despite using two of the most extensive global databases suggests that scholarship explicitly engaging with the thematic framing of “Implications for Living Qur’an and Hadith” remains underdeveloped as a formal research category. While there is an abundance of literature on Qur’anic hermeneutics, hadith sciences, and their sociocultural applications, few works employ this specific “living” paradigm, indicating both a niche

and an opportunity for scholarly contribution. Second, the higher yield from Scopus compared to WoS reflects the former’s broader inclusion of journals from Muslim-majority regions and interdisciplinary outlets, which are often the primary venues for Islamic studies research; this distribution reinforces the importance of database selection in ensuring cultural and linguistic inclusivity. Third, the combined dataset offers a balanced foundation for subsequent screening and eligibility assessment, where the integration of high-impact, globally indexed research (via WoS) with contextually rich, regionally engaged studies (via Scopus) can enhance the comprehensiveness and relevance of the SLR. In light of these findings, this review not only documents existing scholarship but also positions itself to address a significant research gap one that bridges classical Islamic textual studies with contemporary lived realities thereby advancing both theoretical discourse and practical engagement with the Qur’an and Sunnah in the modern era.

**Table 1. The search string**

Databases	Search string
Scopus	TITLE-ABS-KEY ( ( “living hadith” OR “living hadis” OR “living sunnah” OR “living qur'an” ) )
Web of Science	( “living hadith” OR “living hadis” OR “living sunnah” OR “living qur'an” ) (Topic) and Preprint Citation Index (Exclude – Database)

**3.2 Screening**

Following the identification stage, the screening process was undertaken to refine the initial dataset and ensure that only studies meeting the predefined inclusion criteria were retained for further review. The screening criteria were established in alignment with PRISMA guidelines, prioritizing both linguistic accessibility and disciplinary relevance. Specifically, records were excluded if they were published in non-English languages, produced prior to 2014, classified as books, review articles, or “in press” publications, or if they fell outside the targeted subject categories of Social Sciences, Arts

## Living Qur'an And Hadith In Contemporary Muslim Scholarship: A Systematic Literature Review Of Takhrij Practices And Ahkam Hadith Analysis

and Humanities, Environmental Science, and Decision Sciences. These parameters were set to ensure that the resulting corpus reflected current, peer-reviewed, and thematically aligned scholarship that could directly inform an analysis of the "Implications for Living Qur'an and Hadith." Applying these criteria to the initial 39 records yielded a refined dataset consisting of 28 records from Scopus and 11 records from WoS, maintaining the same total of 39 due to the absence of duplicate records between the two databases. The absence of duplication is significant, as it indicates complementary rather than overlapping coverage between Scopus and WoS, reinforcing the methodological decision to use both databases in tandem for comprehensive literature retrieval.

Beyond the numerical outcomes, the screening stage reveals critical patterns with methodological and thematic implications. The decision to exclude pre-2014 literature aligns with the review's emphasis on capturing contemporary scholarly discourse, particularly given the dynamic sociocultural shifts and technological advancements that have influenced the interpretation and application of Qur'anic and Hadith teachings in the past decade. Similarly, the exclusion of non-English works, while a necessary limitation for analytical consistency, highlights a gap in accessibility to potentially valuable regional scholarship particularly from Muslim-majority contexts where Arabic, Malay, Turkish, or Persian dominate academic publishing. This suggests that the current dataset, while globally representative within English-language scholarship, may underrepresent certain localised perspectives, an issue that can be addressed in future multilingual reviews. Moreover, the subject category restrictions were deliberately broad enough to capture both textual-theological analyses and applied, interdisciplinary studies (e.g., environmental ethics, decision-making models), yet narrow enough to exclude technical fields with no direct bearing on the thematic scope. The lack of duplication between Scopus and WoS also implies that each database offers unique access points to different scholarly communities Scopus leaning towards regionally diverse and interdisciplinary outputs, and WoS skewing towards high-impact, globally indexed journals. Collectively, this screening process has

preserved a dataset that is both diverse in scope and methodologically rigorous, laying a solid foundation for the eligibility stage, where content-specific criteria will further refine the focus on empirical, conceptual, and theoretical contributions to the understanding of the Living Qur'an and Hadith in contemporary contexts.

**Table 2. The selection criterion is searching**

Criterion	Inclusion	Exclusion
Language	English	Non-English
Time line	2014-2025	< 2014
Literature type	Journal (Article) and Conference	Book, Review
Publication stage	Final	In Press
Subject	Social Sciences, Arts and Humanities, Environmental Science, Decision Sciences	Besides Social Sciences, Arts and Humanities, Environmental Science, Decision Sciences

### 3.3 Eligibility

In the eligibility phase of the PRISMA framework, the 39 articles that passed the screening stage underwent a more detailed appraisal to determine their direct relevance to the objectives of this systematic review. This stage involved full-text assessment to ensure that retained studies provided substantive contributions to the exploration of the Implications for Living Qur'an and Hadith. Articles were excluded for several specific reasons: (i) they were deemed out of field, meaning their central focus was unrelated to the intersection of Qur'anic or Hadith studies with contemporary lived realities; (ii) their titles did not indicate significant alignment with the research objectives, suggesting a low probability of thematic fit; (iii) their abstracts revealed a lack of connection to the review's guiding questions; and (iv) the full text could not be accessed despite reasonable retrieval attempts (40). This rigorous filtering process resulted in the exclusion of

## Living Qur'an And Hadith In Contemporary Muslim Scholarship: A Systematic Literature Review Of Takhrij Practices And Ahkam Hadith Analysis

12 articles, leaving 27 studies that were fully aligned with the scope, conceptual framing, and thematic objectives of the review. The application of such detailed eligibility criteria is essential for ensuring that the final dataset reflects both the conceptual precision and methodological integrity necessary for high-impact scholarly synthesis.

Beyond the immediate numerical refinement, the eligibility stage underscores the importance of conceptual clarity and methodological discipline in the SLR process. Excluding studies due to thematic misalignment whether detected at the title, abstract, or full-text level helps safeguard the coherence of the final synthesis, particularly in a field such as Qur'anic and Hadith studies where tangentially related works (e.g., general Islamic ethics, Arabic linguistics, or theological polemics) might otherwise dilute the analytical focus (41). The inability to access full texts, while a relatively small proportion of the exclusions, points to an ongoing challenge in academic research: the accessibility gap between indexed records and open, usable content, especially when high-impact journals are behind paywalls. This limitation, though methodologically unavoidable, signals a potential bias toward literature that is institutionally accessible, which future reviews could mitigate through partnerships, interlibrary loans, or targeted requests to authors. Importantly, the 27 included studies represent a carefully curated body of literature that not only meets the formal inclusion parameters but also offers diverse methodological approaches ranging from textual-historical analysis to ethnographic fieldwork thereby enabling a richer, multi-layered understanding of how the Qur'an and Hadith function as "living" sources in contemporary Muslim societies. This balanced dataset ensures that the subsequent qualitative analysis will be both thematically robust and methodologically rigorous, contributing original insights to an underexplored yet highly significant area of Islamic studies scholarship (Figure 2).

### 3.4 Data Abstraction and Analysis

An integrative analysis approach was adopted as a key assessment strategy in this study to examine and synthesise diverse research designs, particularly those employing qualitative methodologies. The

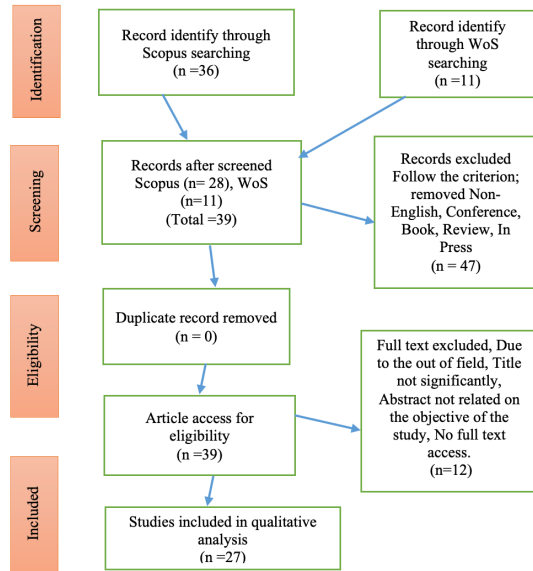
primary objective was to identify and refine relevant themes and subthemes that aligned with the study's scope. The process began with systematic data collection, forming the initial foundation for theme development. As illustrated in Figure 2, the authors conducted a meticulous review of 27 selected publications, extracting statements and content pertinent to the Implications for Living Qur'an and Hadith. Each study was assessed not only for its thematic relevance but also for its methodological rigour and key research findings.

Following this, the lead author collaborated closely with co-authors to construct themes grounded in the evidence emerging from the dataset. Throughout the analysis, a detailed research log was maintained to document analytical observations, interpretative insights, emerging questions, and reflections relevant to data interpretation. This audit trail ensured transparency and traceability in the analytical process. Finally, the authors cross-compared their thematic interpretations to identify potential inconsistencies or divergences in theme formulation. Any differences in conceptual understanding were resolved through critical discussion and consensus-building among the research team, thereby enhancing the credibility and coherence of the thematic framework. Figure 1 shows the flow diagram of the proposed search study. The questions are as follows below:

1. How are the Qur'an and Hadith embodied in rituals, practices, and cultural expressions across different Muslim communities?
2. In what ways do interpretations of the Qur'an and Hadith influence social identity formation, legal frameworks, and ethical norms in contemporary Muslim societies?
3. How are contemporary transformations, including digitalisation and globalisation, shaping interpretative approaches to the Living Qur'an and

# Living Qur'an And Hadith In Contemporary Muslim Scholarship: A Systematic Literature Review Of Takhrij Practices And Ahkam Hadith Analysis

Hadith?



**Figure 1. Flow diagram of the proposed search study.**

## 4. RESULTS AND FINDING

### 4.1 Rituals, Practices, and Cultural Expressions of Living Qur'an and Hadith

Religious practice in contemporary Indonesian settings presents a layered picture where scriptural references are actively interpreted to govern identity, authority, and public comportment. In Yogyakarta, the study by Marhumah, Muyassaroh I.K. and Sciortino (2025) documents conservative readings of Hadith among Salafi Muslimah while also recording moments of negotiation in public spaces, indicating a managed balance between textual literalism and situational demands. Pandemic-era constraints created another arena of adaptation: Dewi and Akmaluddin (2023) show how mutawwif vloggers amplified the acceptability and logistics of badal Umrah through social media, yet without replacing embodied pilgrimage; ethical guardrails and pedagogic narration emerged as practical requirements. Identity-making likewise appears through onomastic customs: Yahya (2024) interprets laqab and kunyah within Makassar families as a living Sunnah that honors persons, reduces misrecognition, and deepens intra-familial respect, linking household practice to classical hadith-based etiquettes. Read as a set, these studies suggest that scriptural reception is not static; rather, it is curated across public piety, digital mediation, and kinship norms (42–44).

Jurisprudentially oriented rituals expose another line of implications, where conformity to canonical guidance coexists with vernacular problem-solving. In a village case study, Akram, Nasution, and Damanik (2024) report generally compliant qurban procedures but identify suboptimal elements installment purchases, dedicating on behalf of the deceased, pooled meat handling, and wage practices thereby calling for renewed hadith literacy to elevate both spiritual and social value. Communal solidarity receives a distinct articulation in Central Sulawesi: Puyu, Umar, Hanis, Arifin, and Abili (2023) analyze mansai as pre-marital mutual aid consistent with validated hadiths and functioning as social glue under the frame of living Sunnah. End-of-life recitational customs in Sumenep, reviewed by Muttaqin, Afifullah, and Nurhayati (2022), show flexible pairings of surahs (e.g., Yāsīn with al-Ra'd or al-Qiyāmah) grounded in Prophetic reports and classical commentaries; phenomenological description clarifies that perceived efficacy can diverge from literal thematic content while remaining devotionally meaningful (45–47).

Rural receptions further demonstrate how Qur'anic presence moves beyond text toward objects, performances, and protective technologies. Research in Gentasari by Supriyanto and Zaman (2023) records the Qur'an being hosted as curative and apotropaic medium, linked to hopes for childbirth and dignified death, and validated through immersive fieldwork. In East Java, Abidin, Noorhidayati, and Ahmadi (2023) map the production and circulation of amulets containing verses, with mystical, social, and economic functions that integrate belief and livelihood. Meanwhile, Supriadi, Faridatunnisa, Akbar, and Mualimin (2022) describe batamat among Dayak Bakumpai, where completion rituals have shifted from guidance-centered instruction to markers of social status and egalitarian participation, reflecting a performative turn in Qur'anic reception (48–50).

Aesthetic and material cultures operate as additional channels for living texts. Wazna and Arif (2022) show Gayo poetry embedding Prophetic ethics yet also note dilution in lyric depth and performance decorum, implying a need for value re-anchoring

within popular expression. In Magelang, Mustofa (2025) analyzes Muslim sculptors who reconcile hadith-based aniconism with local industry, reasoning via QS Saba':13 that non-idolatrous statuary can be licit; this argument reframes prohibition in relation to use rather than mere depiction. Ritualized Qur'an recitation within Javanese tingkeban at Pesantren Darussalam, described by Hanif, Ubaidillah, and Marpuah (2024), connects selected surahs to psychosocial hopes for mother and child and builds periodic khotmil networks that stabilize community memory and gendered participation in devotional cycles (51–53).

Across these domains, institutional ethics and communal reform appear as recurrent outcomes. Hidayat and Khaq (2024) trace Surat al-'Aşr as a moral engine within Muhammadiyah Pekajangan, where routine recitation and interpretive instruction correlate with civic discipline and the growth of social enterprises. This trajectory resonates with calls for practice-proximate hermeneutics in other settings: strengthening hadith competence to refine sacrificial protocols (Akram; Nasution; Damanik, 2024), designing ethical communication norms for digital mutawwif facilitation (Dewi; Akmaluddin, 2023), and clarifying boundaries between protective objects and commodification (Abidin; Noorhidayati; Ahmadi, 2023). Tensions persist, however, around the line between cultural accommodation and doctrinal dilution, particularly in performative arts and ritual economies; sustained collaboration between textual scholars, anthropologists, and community leaders appears necessary to preserve normative anchors while recognizing lived complexity (43,45,49,54).

#### ***4.2 Living Qur'an and Hadith in Social Identity, Law, and Ethics***

The concept of religious tolerance in the context of the Living Qur'an emerges strongly in various studies, particularly in regions where interfaith interactions are frequent. In Pamekasan, Madura, interpretations of Qur'anic verses on coexistence translate into tangible acts such as social service, shared celebration of religious days, and the preservation of interfaith harmony through cultural traditions and the proximity of diverse places of worship (55). Similarly, in Javanese pesantrens,

hadiths on inter-religious relations are understood as endorsing justice, balance, and tolerance, reinforcing the right of other communities to practice their faith without prejudice (56). Both cases highlight that local customs and institutional guidance from religious scholars play pivotal roles in embedding moderation and mutual respect into daily life.

The role of women in Islamic leadership, law, and culture also features prominently in the examined literature. In the women's pesantren context, Nyai Munjidah Wahab's leadership exemplifies how Qur'anic principles, specifically those in QS. An-Nisa: 34, can be interpreted to promote gender equality and leadership participation beyond domestic confines (57). Similarly, in the Mandar community, the sibaliparriq tradition rooted in Qur'anic values of mutual assistance positions women in dignified and equitable roles alongside men (58). These studies show that cultural adaptation of Qur'anic values can sustain both religious fidelity and evolving gender norms within Islamic communities.

Inheritance practices in Makassar society reveal the dynamic interplay between Islamic law and customary traditions. While the Qur'anic 2:1 inheritance ratio remains a legal reference, many communities resolve inheritance issues through consensus (musyawarah) to preserve family integrity, reflecting a synthesis of Islamic and local legal systems (59). This flexible application, grounded in the Living Qur'an approach, illustrates how legal rulings can coexist with cultural mechanisms to maintain social harmony, particularly regarding women's rights.

The practice and perception of the niqab in academic and pesantren environments further illustrate the varied interpretations of Islamic law and tradition. At the Islamic State University in Lampung, niqab-wearing students encounter minimal discrimination despite their minority status, reflecting an environment of formal equality and personal religious expression (60). In contrast, at Mambaush Sholihin Islamic Boarding School, Gresik, the niqab is institutionalized as part of a code of conduct to regulate gender interaction, leading to mixed student responses ranging from compliance to subtle resistance, while external perceptions oscillate

between views of radicalization and preservation of moderation (61). Both cases show that the living application of Qur'anic and Sunnah teachings can vary significantly depending on institutional policies and societal interpretations.

Hadith reception in remote Muslim communities also demonstrates the integration of religious principles into cultural life, even when linguistic comprehension is limited. In Lilinta, Raja Ampat, the essence of hadith teachings is preserved through cultural practice rather than textual understanding, resulting in enduring traditions that shape community behavior and moral norms (39). This negotiated reception aligns with broader patterns observed in other contexts, where lived religious practices may diverge from literal scriptural interpretation while maintaining doctrinal essence.

#### ***4.3 Contemporary Transformations and Interpretative Approaches***

The study of the *living ḥadīth* and *living Qur'an* in Indonesia demonstrates a significant transformation in interpretative approaches, particularly in their adaptation to cultural, social, and institutional contexts. Qudsy, Abdullah, Jubba, Prasojo, and Taufik (2023) identify the *living ḥadīth* as a distinct subdiscipline within ḥadīth studies, emphasizing how Muslims integrate prophetic traditions into everyday practices while negotiating with local customs (37). This integration involves dynamic processes of practice, reception, text interaction, transmission, and transformation. Similar contextual engagement is evident in Taufiq and Hassan's (2016) examination of *tafsīr adabī ijtimā'i* (social exegesis), which simplifies Qur'anic interpretation for community use, prioritizing accessibility and practical application. The approach incorporates local language, cultural preservation, and social problem-solving, ensuring religious texts remain relevant to contemporary Indonesian society (62). Muiz, Danial, Gaffar, and Syamsuddin (2018) further illustrate the challenges in applying Qur'anic principles to modern social activism, revealing that students' demonstrations often diverge from the ethical communication outlined in Surah al-Nahl (125) (63). Collectively, these studies highlight a broader interpretive trend: scriptural teachings are recontextualized to fit communal realities, but this

process also exposes gaps between normative guidance and lived practice.

Interpretations of the Qur'an also extend into societal resilience and ethical conduct within specific socio-cultural frameworks. Danarta (2022) documents Muhammadiyah's integration of Qur'anic principles into disaster mitigation strategies, combining theological understanding with scientific approaches to foster disaster-resilient communities. This perspective reframes disasters not solely as divine retribution but as natural phenomena requiring proactive prevention and community preparedness, drawing from verses related to causality and stewardship (64). Similarly, Zenrif, Nuqul, Mustofa, and Barizi (2024) explore *social Sufism* as an interpretive model rooted in Surah al-Ma'idah:2, promoting values of cooperation, moral refinement, and collective identity. The Madurese-Santri community in Malang demonstrates how spiritual ideals are translated into social ethics, shaping communal cohesion and shared responsibility. In both cases, religious interpretation functions not only as a moral compass but also as a framework for structured social response, aligning scriptural exegesis with practical governance of societal wellbeing (65).

Technological transformation represents another significant axis of contemporary interpretative engagement. Ali and Isnaini (2024) analyze the digitization of *Tafsir al-Mishbah*, illustrating how digital platforms extend accessibility to Qur'anic interpretation while preserving scholarly authority. Through features such as online video content and interactive interfaces, digital tafsir bridges the gap between traditional exegesis and modern media consumption. The study notes that this transformation aligns with the *living Qur'an* discourse by embedding scriptural engagement within contemporary communication technologies, thus reshaping both the mode of delivery and public reception (66). When considered alongside the localized models of *social exegesis* (Taufiq & Hassan, 2016) and cultural assimilation of prophetic traditions (Qudsy et al., 2023), digitization emerges as a complementary force that facilitates both preservation and innovation in Islamic scholarship (37,62).

## **5. DISCUSSION**

This systematic literature review examined the implications of the Living Qur'an and Living Hadith by synthesizing how these traditions are embodied, interpreted and adapted within contemporary Muslim contexts. Drawing on studies published between 2014 and 2025 from Scopus and Web of Science, the review employed rigorous inclusion criteria to ensure linguistic clarity, thematic relevance, and methodological soundness. The analysis addressed key questions on the manifestation of the Qur'an and Hadith in rituals, practices, and cultural expressions; their role in shaping social identity, legal discourse, and ethical norms; and the influence of contemporary transformations, including globalization and digitalization on interpretative approaches.

The review identified three overarching thematic patterns. First, rituals, practices, and cultural expressions illustrate the dynamic negotiation between textual authority and local adaptation, spanning devotional acts, artistic traditions, and material culture. Second, the role of the Living Qur'an and Hadith in shaping social identity, law, and ethics reflects both continuity with classical norms and flexibility in addressing gender roles, interfaith relations, and legal pluralism. Third, contemporary interpretative transformations demonstrate how scriptural engagement is reframed through social activism, disaster resilience, ethical governance, and digital platforms, revealing an ongoing balance between preservation of tradition and adaptation to modern realities. Methodologically, the included studies employed diverse approaches ranging from ethnographic observation to thematic textual analysis, contributing to a multi-layered understanding of the phenomenon.

This synthesis advances the field by consolidating fragmented research into a coherent thematic framework that bridges classical Islamic textual studies with contemporary lived realities. It introduces a categorization that integrates ritual-cultural embodiment, socio-legal influence, and transformative interpretative strategies, offering a foundation for both theoretical refinement and applied research. The review also highlights the

interplay between doctrinal fidelity and contextual responsiveness as a defining characteristic of the Living Qur'an and Hadith discourse.

The findings carry practical implications for religious education, policy formation, community leadership, and cultural preservation. They suggest that strengthening scriptural literacy, fostering dialogue between scholars and local communities, and leveraging digital platforms for ethical dissemination can enhance the relevance and integrity of Qur'anic and Hadith engagement. The identified themes may guide curriculum design in Islamic studies, inform legal interpretations in pluralistic societies, and support cultural initiatives that integrate faith-based values into public life.

Notwithstanding its contributions, the review is constrained by its focus on English-language publications and two academic databases, potentially overlooking significant scholarship in Arabic, Malay, Turkish, and other languages. The exclusion of pre-2014 works, while ensuring contemporary relevance, also omits longitudinal insights into the evolution of the Living Qur'an and Hadith discourse. Future research could address these gaps through multilingual, cross-regional studies, expanded database coverage, and longitudinal analyses that trace shifts in interpretative and practical engagement over time.

In summary, this study underscores the enduring vitality of the Qur'an and Hadith as living sources of moral, legal, and cultural guidance anchored in core principles yet adaptable across diverse contexts. Systematic reviews in this domain are crucial for producing evidence-based syntheses that not only enrich scholarly discourse but also inform community practice. By mapping the thematic breadth and practical implications of the Living Qur'an and Hadith, this review affirms their relevance as dynamic ethical frameworks capable of guiding Muslim communities through contemporary challenges and future uncertainties.

## **6. CONCLUSION**

This study underscores the importance of examining the Qur'an and Hadith through both lived and methodological lenses, demonstrating that the authority of Islamic texts is sustained not only through devotional practice and socio-cultural

## Living Qur'an And Hadith In Contemporary Muslim Scholarship: A Systematic Literature Review Of Takhrij Practices And Ahkam Hadith Analysis

embodiment but also through rigorous processes of authentication such as *takhrij* and the analysis of *ahkam* hadith. By systematically synthesizing dispersed scholarship, this review clarifies key themes, methodological trends, and conceptual linkages between textual verification and lived religious experience.

The findings contribute to strengthening theoretical coherence and methodological integration within contemporary Islamic studies, highlighting how hadith criticism and legal interpretation remain central to preserving the reliability and practical relevance of prophetic traditions. Moreover, the dynamic interaction between scholarship and everyday practice illustrates the adaptive nature of scriptural engagement in responding to changing social realities. Future research should expand empirical and comparative investigations across diverse Muslim contexts, further refine *takhrij*-based analytical frameworks, and explore the influence of digital technologies and emerging knowledge platforms on the transmission and application of the Living Qur'an and Living Hadith. Such efforts will deepen understanding of their enduring significance and enhance their contribution to addressing contemporary religious and societal challenges.

### 7. ACKNOWLEDGEMENTS

This research was funded by a grant from the Universiti Islam Antarabangsa Tuanku Syed Sirajuddin in Short-term Research Grant STG-095/2024.

### 8. CONFLICT OF INTEREST

The authors declare that they have no conflicts of interest to report regarding the present study.

### 9. REFERENCES

1. Kamal MSBM, Ahmad KA. Sukatan Pelajaran Syariah STPM Penggal Ketiga: Takhrij Dan Analisis Hadis: Third-Term STPM Syariah Syllabus: Takhrij and Hadith Analysis. *Jamalullail J.* 2025;4(1):142–62.
2. ABD JALIL ALI, DZULRAIDI D, AHMAD KA, YAAKOB MA. Konsep Taqwyah al-hadith Menurut Aliran Ihyā' Manhaj Al-Mutaqaddimīn: Kajian Karya Al-Irsyādāt Oleh Tāriq 'Iwadullah. *HADIS.* 2025;15(29):1–8.
3. Ahmad KA, Asni F, Hasbulah MH, Hashom H, Mustafa WA, Noor AM, et al. Mobile Learning of Islamic Studies: A Comprehensive Review. *J Adv Res Appl Sci Eng Technol [Internet].* 2025;48(2):211–24. Available from: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85200713420&doi=10.37934%2Faraset.48.2.211224&partnerID=40&md5=bec3adb9d670c519009a9a50b46e96f>
4. Habidin NF, Ong SYY, Muhamad UA, Chik TWT, Malim T. CURRENT ISSUES, EMERGING DESIGN AND SYSTEM IN MANAGEMENT, TECHNOLOGY AND EDUCATION. 2020;
5. Amalia ST, Mahariah M. Living Qur'an and Hadith in an Integrated Islamic School. *Scaffolding J Pendidik Islam dan Multikulturalisme.* 2023;
6. Ramadan I. Study of Living Hadith on the Khataman al-Qur'an Tradition over Graves in North Padang Lawas. *J Living Hadis.* 2023;
7. Ananda Prayogi. Study of Living Hadith on Reciting Surah Al-Waqi'ah Tradition at Pesantren Tebuireng. *J Living Hadis.* 2023;
8. Ghoni A, Saloom G. Idealisasi Metode Living Qur'an. *Himmah J Kaji Islam Kontemporer.* 2021;
9. Ahimsa-Putra HS. THE LIVING AL-QUR'AN: BEBERAPA PERSPEKTIF ANTROPOLOGI. *Walisongo J Penelit Sos Keagamaan.* 2012;
10. Tambak S, Sukenti D, Razak AZA, Ahmad KA, Syarif M. Continuous professional development for madrasa teacher professionalism: engaging motivation for engagement. *Int J Eval Res Educ [Internet].* 2025;14(4):3171–82. Available from: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-105011834748&doi=10.11591%2Fijere.v14i4.33501&partnerID=40&md5=7fc9eb5fcb67963f99bbe5e74d708178>
11. Salleh N, Usman A. Living Sunnah Menurut Fazlur Rahman: Satu Sorotan Literatur

**Living Qur'an And Hadith In Contemporary Muslim Scholarship: A Systematic Literature Review Of Takhrij Practices And Ahkam Hadith Analysis**

- Secara Sistematis: Living Sunnah According to Fazlur Rahman: A Systematic Literature Review. Al-Burhan. 2020;
12. Saeed A. Islamic thought: An introduction. Islamic Thought: An Introduction. 2006.
  13. Scharbrodt O. Abdullah Saeed: Islamic Thought: An Introduction. x, 204 pp. London and New York: Routledge, 2006. £14.99. ISBN 0 415 36409 4. Bull Sch Orient African Stud. 2007;
  14. Robinson N. ABDULLAH SAEED: Interpreting the Qur'an: Towards a Contemporary Approach . 192 pp. London and New York: Routledge, 2006. £16.99. 0415 36538 4. . Bull Sch Orient African Stud. 2007;
  15. Afsaruddin A. Islam, Authoritarianism, and Underdevelopment: A Global and Historical Comparison. Ahmet Kuru (New York: Cambridge University Press, 2019). Pp. 316. \$34.99 paper. ISBN: 9781108409476. Int J Middle East Stud. 2021;
  16. Ahmad KA, Shohibuddin WAJ, Eldeib AAM. Artificial Intelligence (Ai) In Quranic Education: A Systematic Review Of Pedagogical Applications And Challenges. Int J Quranic Res. 2025;
  17. Wahyuddin W, Saifulloh S. ULUM AL-QURAN, SEJARAH DAN PERKEMBANGANNYA. J Sos Hum. 2013;
  18. Narulita S, Hyangsewu P, Diens A. Moderate Muslim Characters in The Quran and Its Implementation in Islamic Religious Education Learning in Public Universities. J online Stud Al-Qur'an. 2022;
  19. M. Nur M. UNDERSTANDING THE PROBLEM OF HADITH NARRATION: TOWARDS A COMPREHENSIVE READING OF HADITH. Ar-Raniry, Int J Islam Stud. 2016;
  20. Aziz MA, Azni IF, Abbas WF, Hafez MI, Shariff NNM. Quranic verse finder: A tool for speech preparation using quranic verses. Indones J Electr Eng Comput Sci. 2020;
  21. Tubarad CPT, Mohamad M, Mohammed NF. A Decade of Maqasid Shariah Research: A Bibliometric Analysis. Manag Account Rev. 2022;
  22. Mohammadyani D, Majid S. The influence of qur'anic teaching on famous muslim philosophers. Relig Stud Theol [Internet]. 2015;34(1):5–18. Available from: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-84930064538&doi=10.1558%2Fsth.v34i1.24545&partnerID=40&md5=026a7c5c6e19029a990d81d826fbb098>
  23. Mainiyo AS. The Qur'an and other divine books. Islam Q [Internet]. 2015;59(4):363–84. Available from: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-84975089391&partnerID=40&md5=9ca6465f3754c367d6146705c4503c00>
  24. Brown DW. The Wiley Blackwell Concise Companion to the Hadith [Internet]. Wiley Blackwell Companion to the Hadith. Institute for the Study of Religion, United States: Taylor and Francis; 2019. 1–422 p. Available from: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85137526629&doi=10.1002%2F9781118638477&partnerID=40&md5=fc0e1ed416b4c47fac77fa5eeec957b>
  25. Asadullin FA. Prophetic sunnah and hadiths on the historical roots of intra-islamic disunity: Sunnis, shiites, emirs and vezirs. Vost [Internet]. 2020;2020(3):154–67. Available from: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85092497971&doi=10.31857%2F5086919080009914-2&partnerID=40&md5=0dacbb542981635c0cadd62d2e0ffad5>
  26. Zainol Z, Nohuddin PNE, Jaymes MTH, Marzukhi S. Discovering “interesting” keyword patterns in Hadith chapter documents. In: ICICTM 2016 - Proceedings of the 1st International Conference on Information and Communication Technology [Internet]. Department of Computer Science, National Defence University of Malaysia, Sungai Besi Camp, Kuala Lumpur, 57000, Malaysia: Institute of Electrical and Electronics Engineers Inc.;

**Living Qur'an And Hadith In Contemporary Muslim Scholarship: A Systematic Literature Review Of Takhrij Practices And Ahkam Hadith Analysis**

2017. p. 104–8. Available from: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85018332204&doi=10.1109%2FICICTM.2016.7890785&partnerID=40&md5=8c7606c5a2834f3f31718ddf46228ecc>
27. Ahmad KA, Hamid SA, Rahman MNA. Lecturers' And Students' Acceptance Of Using Technology-Based Teaching AIDS (TTAs) When Teaching Ulum Hadith During The Covid-19 Pandemic. *Educ Adm Theory Pract* [Internet]. 2022;28(2):29–38. Available from: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85136287001&partnerID=40&md5=3b75a03e6b40383da6fd6464d3046515>
28. Brown DW. Reappraisal. In: *Wiley Blackwell Companion to the Hadith* [Internet]. University of Chicago, United States: Taylor and Francis; 2019. p. 315–33. Available from: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85137428344&doi=10.1002%2F9781118638477.ch16&partnerID=40&md5=9d999be219d292895e67fd20f275a34c>
29. Hamdeh E. Prophetic Hadith and the Qur'an-Only Movement: The Response of Muslim Scholars. *J Islam Muslim Stud* [Internet]. 2022;7(2):107–19. Available from: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85178901639&doi=10.2979%2Fims.2022.a896982&partnerID=40&md5=bb219713a0ff752d52adfadb454c0aa>
30. Nurfikri FS, Adiwijaya, IOP. A comparison of Neural Network and SVM on the multi-label classification of Quran verses topic in English translation. Vol. 1192, 2ND INTERNATIONAL CONFERENCE ON DATA AND INFORMATION SCIENCE. 2019.
31. Abdulrahman MA. Cultural and Social Influences on Hadith Classification: An Analytical Study of Historical Transformations. *J Ecohumanism* [Internet]. 2024;3(8):2783–91. Available from: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85218866115&doi=10.62754%2Fjoe.v3i8.4926&partnerID=40&md5=5b3a4472b1e14d4f8525414df185c54e>
32. Salman AMB. Reconstructing Hadith Discourse in the Digital Age: From Text to Discourse. *J Ecohumanism* [Internet]. 2025;4(1):1–11. Available from: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85205227992&doi=10.62754%2Fjoe.v4i1.4084&partnerID=40&md5=df07726d2e1a8b09e22790ac64fb1ba1>
33. Salman AMB. Reconstructing Hadith Discourse in the Digital Age: From Text to Discourse. *J Ecohumanism* [Internet]. 2024;3(7):426–36. Available from: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85206921022&doi=10.62754%2Fjoe.v3i7.4084&partnerID=40&md5=716fe24a5503c19264424a5d3dea94b2>
34. Mhesen RJ. The Effect of Cultural Context on Understanding the Prophetic Hadith. *J Ecohumanism* [Internet]. 2025;4(1):2547–55. Available from: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85219736159&doi=10.62754%2Fjoe.v4i1.6078&partnerID=40&md5=e81bada568fb0839a150da04ebc82ce3>
35. Barazangi NH. Woman's identity and rethinking the hadith [Internet]. *Woman's Identity and Rethinking the Hadith*. Cornell University, United States: Taylor and Francis; 2016. 1–248 p. Available from: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85086962132&doi=10.4324%2F9781315546971&partnerID=40&md5=38706dd6ba4da233443ed1c880d0bda3>
36. Mubarak H. Women's Contemporary Readings of the Qur'an. In: *The Routledge Companion to the Qur'an* [Internet]. Queens University, Charlotte, United States: Taylor and Francis; 2021. p. 319–33. Available from: <https://www.scopus.com/inward/record.uri?>

**Living Qur'an And Hadith In Contemporary Muslim Scholarship: A Systematic Literature Review Of Takhrij Practices And Ahkam Hadith Analysis**

- eid=2-s2.0-85132469394&doi=10.4324%2F9781315885360-32&partnerID=40&md5=eff5eb4399daeab1c242274f247738eb
37. Qudsy SZ, Abdullah I, Jubba H, Prasojjo ZH, Tanadi Taufik E. The making of living hadith: a new direction of hadith studies in Indonesia. *Cult Relig* [Internet]. 2023;23(4):353–72. Available from: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85191196958&doi=10.1080%2F14755610.2024.2336461&partnerID=40&md5=0586ac1799949bd8932d07e73e3c0699>
38. Salleh NM, Usman AH, Wazir R, Abdullah FR, Ismail AZ. Living hadith as a social cultural phenomenon of Indonesia: A systematic review of the literature. *Humanit Soc Sci Rev* [Internet]. 2019;7(6):1125–33. Available from: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85083014639&doi=10.18510%2FHSSR.2019.76161&partnerID=40&md5=0be0c6b38337be57daf3330f0516535b>
39. Al Abza MT, Hasbillah AU, Syibromalisi A, Karimullah SS. THE DIALECTIC OF ISLAMIC LITERACY AND ADAT CONSERVATION: REMOTE COMMUNITY RECEPTION OF HADITHS IN THE KHUTBAH NAGA MANUSCRIPT OF WEST PAPUA. *J Lekt Keagamaan* [Internet]. 2024;22(1):253–86. Available from: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-105009875546&doi=10.31291%2Fjlk.v22i1.1200&partnerID=40&md5=348f20d5dfa3ef3d25c2d7592432997f>
40. Ahmad KA, Asni F, Abdul Hamid S, Abdul Rahman M. Hadith studies in Malaysia: A meta-analysis approach. *Int J Acad Res Bus Soc Sci*. 2021;11(10):108–20.
41. Ahmad KA, Asni F, Aziz AA, Hamid SA, Rahman MNA. Level of Understanding and Perception Among Students of KUIPs on the T&L Methodology of Hadith Studies. *NeuroQuantology*. 2022;20(8):7288–98.
42. Muyassaroh IK, Sciortino R. Negotiating Living Hadith in Public Spaces: The Case of Salafi Muslimah Religious Study Groups in Yogyakarta. *J Stud Ilmu-ilmu al-Qur'an dan Hadis* [Internet]. 2025;26(1):131–58. Available from: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-86000749186&doi=10.14421%2Fqh.v26i1.5715&partnerID=40&md5=0ebfe012db13ca170e9d1ee13d47b590>
43. Dewi SK, Akmaluddin M. Broadcasting Umrah through the Hadith of Hajj Badal in the COVID-19 Pandemic Era. *J Stud Ilmu-ilmu al-Qur'an dan Hadis* [Internet]. 2023;24(2):231–52. Available from: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85188797446&doi=10.14421%2Fqh.v24i2.4739&partnerID=40&md5=73c86ab5999f24657fb070f296561cc1>
44. Yahya M. Laqab and Kunyah from The Living Sunnah Theory: Study of Makassar Tribe Family in South Sulawesi. *Samarah* [Internet]. 2024;8(2):1077–97. Available from: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85202158784&doi=10.22373%2Fsjhk.v8i2.21418&partnerID=40&md5=5c195b26e235c1d430e65e080b74f830>
45. Akram U, Nasution MAA, Damanik N. The Implementation of Qurban Worship in the Perspective of Sahih Hadith of Al-Bukhari: A Case Study of the Muslim Community in Tembung Village. *J Ilm Mizani* [Internet]. 2024;11(1):256–79. Available from: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-105002349528&doi=10.29300%2Fmzn.v11i1.2944&partnerID=40&md5=3d4de607f95d2bd8d207ff95a8487dbe>
46. Puyu DS, Umar SK, Hanis H, Arifin B, Abili M. Mansai in the Marriage Tradition of the Banggai Ethnic in Central Sulawesi, Indonesia: A Living Sunnah Perspective. *Samarah* [Internet]. 2023;7(3):1352–72. Available from: <https://www.scopus.com/inward/record.uri?>

**Living Qur'an And Hadith In Contemporary Muslim Scholarship: A Systematic Literature Review Of Takhrij Practices And Ahkam Hadith Analysis**

- eid=2-s2.0-85167776903&doi=10.22373%2Fsjhk.v7i3.16510&partnerID=40&md5=be8e02fbba5a72e269907edaa85d056c
47. Muttaqin K, Nurhayati S. Reciting QS. Al-Ra'd and QS. Yāsīn in Phenomena of Sakarāt al-Maut in Sumenep, Madura. *J Stud Ilmu-ilmu al-Qur'an dan Hadis* [Internet]. 2022;23(1):173–94. Available from: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85190374620&doi=10.14421%2Fqh.2022.2301-09&partnerID=40&md5=d7fa8f919192899575484dc43847b9aa>
48. Zaman ARB. Living Quran in the Context of Rural Communities: A Study on the Miracle of the Quran in Gentasari, Kroya, Cilacap. *AlBayan* [Internet]. 2023;21(2):199–216. Available from: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85169340970&doi=10.1163%2F22321969-20230132&partnerID=40&md5=90a06f619e94116ae5b350613257c616>
49. Abidin AZ, Noorhidayati S, Ahmadi I. Amulet of Quranic Verses in East Javanese Rural: Unraveling Mystical Theology and Living Quran. *Acad J Interdiscip Stud* [Internet]. 2023;12(6):392–400. Available from: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85177573935&doi=10.36941%2Fajis-2023-0177&partnerID=40&md5=1843e74b8605eaeffb0f8b62c37b117e>
50. Supriadi A, Faridatunnisa N, Akbar A. BATAMAT: THE RECEPTION OF QUR'AN IN DAYAK BAKUMPAI. *J Lekt Keagamaan* [Internet]. 2022;20(2):445–78. Available from: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-105009943325&doi=10.31291%2Fjlka.v20i2.1081&partnerID=40&md5=c22352365261c4c92ffef8ed5e379be4>
51. Wazna R, Arif M. Living Sunnah in Gayo Poetry Art: A Study of Abdurrahim Daudy's Poems. *KARSA* [Internet]. 2022;30(1):103–31. Available from: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-105010732309&doi=10.19105%2Fkarsa.v30i1.4667&partnerID=40&md5=f51ba023bb33f6d1bdd3962a84115e01>
52. Mustofa A. The Living QS. Saba` : 13 among Javanese Moslem Sculptors. *J Stud Ilmu-ilmu al-Qur'an dan Hadis* [Internet]. 2025;26(1):31–52. Available from: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-86000654273&doi=10.14421%2Fqh.v26i1.5723&partnerID=40&md5=bd0267199c2dc3cce5f4d3c15a4a3dc>
53. Hanif A, Marpuah S. Pengaosan Al Qur'an within Tingkeban Tradition in Trenggalek, Indonesia. *KARSA* [Internet]. 2024;32(2):146–69. Available from: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-105010709707&doi=10.19105%2Fkarsa.v32i2.12388&partnerID=40&md5=8e564c32c37c8dc96dc7e3d16d3ca4d3>
54. Hidayat S, Khaq I. LIVING QURAN SURAT AL-'ASR TO INSTILL MORAL VALUES AND DEVELOP A PROGRESSIVE MUHAMMADIYAH. *Rev Gest Soc e Ambient* [Internet]. 2024;18(6). Available from: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85193477703&doi=10.24857%2FRGSA.V18N6-010&partnerID=40&md5=98e8db89cbe75c5c1b7689969c2ed38e>
55. Takdir M, Sumbulah U. UNDERSTANDING AND PRACTICE OF RELIGIOUS TOLERANCE: A Study of the Living Qur'an in Madura, Indonesia. *Ulumuna* [Internet]. 2024;28(1):257–80. Available from: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85204994818&doi=10.20414%2Fujis.v28i1.759&partnerID=40&md5=234a9ecb46175f00ad611377f92c08b6>
56. Helmy MI, Kubro ADJ, Ali M. The

- Understanding of Islamic Moderation (wasatiyyah al-Islam) and the Hadiths on Inter-religious relations in the Javanese Pesantrens. *Indones J Islam Muslim Soc* [Internet]. 2021;11(2):377–401. Available from: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85122969411&doi=10.18326%2Fijims.v11i2.377-401&partnerID=40&md5=deb0afeae589a52ac0a56076edcdc159>
57. Labibah U, Taufiq I, Alimi Y. Living Qur'an of Pesantren Women: A Manifestation of Surat An-Nisa 34 in A Woman Leadership Role of Nyai Munjidah Wahab. *J Stud Ilmu-ilmu al-Qur'an dan Hadis* [Internet]. 2022;23(1):89–110. Available from: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85188799742&doi=10.14421%2Fqh.2022.2301-05&partnerID=40&md5=42f52f8a5196fd9122ed2fb11f22d6f>
58. Yakub BU, Husain H, Nurdin A, Nurhayati N, Hilmi Hidayatullah M. Living Qur'an, Gender, and Sibaliparriq, in Mandar, Indonesia: Cultural Construction in the Perspective of Islamic Law. *Samarah* [Internet]. 2023;7(2):1119–242. Available from: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85165126483&doi=10.22373%2Fsjhk.v7i2.17892&partnerID=40&md5=a4b22e5dde1d8caaf66fe9971b5c6ad6>
59. Basri H, Miswar A, Hasan H, Pabbajah M, Khalik S. Inheritance Rights of Women in Makassar Society: A Study of Living Qur'an and its Implications for Islamic Law. *Samarah* [Internet]. 2022;6(2):537–57. Available from: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85146986635&doi=10.22373%2Fsjhk.v6i2.13882&partnerID=40&md5=1389ededab30ee427df1559f1fdc6142>
60. Isnaeni A, Susanto I, Ghozali AM, Saputra E. THE MINORITY STIGMA OF NIQABI IN SOCIAL COMMUNITIES: A STUDY OF LIVING SUNNAH ON NIQAB-WEARING STUDENTS AT THE ISLAMIC STATE UNIVERSITY IN LAMPUNG. *Qudus Int J Islam Stud* [Internet]. 2024;12(1):1–38. Available from: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-105000541201&doi=10.21043%2Fqijis.v12i1.22587&partnerID=40&md5=a902d55f368eca782ccc93cc0040c9f6>
61. Toriquddin M, Faizin N, Hamidah T, Hamdan A. Living Qur'an, Niqab, and Islamic Law: A Study at Mambaush Sholihin Islamic Boarding School, Gresik, East Java. *Samarah* [Internet]. 2024;8(2):934–53. Available from: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85202484985&doi=10.22373%2Fsjhk.v8i2.19563&partnerID=40&md5=eb0f48cda806ead96efdbc48ac9ed2e0>
62. Taufiq I, Hassan Z. Development model of social exegesis in Indonesia: Exegesis teaching studies in central java. *Man India* [Internet]. 2016;96(6):1607–21. Available from: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-84973567177&partnerID=40&md5=397181fbcfab4e3dcacf18bfc2cf9b12f>
63. Muiz A, Gaffar A. Study Living Qur'an: The Analysis of Understanding Surah al-Nahl (125) against Demonstration-Based Communication Behavior. In: *IOP Conference Series: Earth and Environmental Science* [Internet]. Institut Agama Islam Negeri Kendari, Jl. Sultan Qaimuddin No 17, Baruga, Sulawesi Tenggara, Kendari, 93563, Indonesia: Institute of Physics Publishing; 2018. Available from: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85051379719&doi=10.1088%2F1755-1315%2F175%2F1%2F012180&partnerID=40&md5=7e2cd5743f677ccf829928402730107f>
64. Danarta A. The Implementation of Disaster Mitigation based on Qur'anic Interpretation:

**Living Qur'an And Hadith In Contemporary Muslim Scholarship: A Systematic Literature Review Of Takhrij Practices And Ahkam Hadith Analysis**

- Muhammadiyah Case Study. *J Stud Ilmu-ilmu al-Qur'an dan Hadis* [Internet]. 2022;23(1):125–44. Available from: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85139116856&doi=10.14421%2Fqh.2022.2301-07&partnerID=40&md5=798e617bcf8a38bc73d41f6c49cfc9a4>
65. Zenrif MF, Nuqul FL, Mustofa ML, Barizi A. RECONSTRUCTION OF SOCIAL SUFISM STUDIES: Quranic Sufism as the Basis of Internalizing Social Character and Identity. *Ulumuna* [Internet]. 2024;28(2):620–54. Available from: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85212282315&doi=10.20414%2Fujis.v28i2.1113&partnerID=40&md5=ebc28c44b1f5bf7edda50507316cfc7d>
66. Ali R, Isnaini SN. Digitising Interpretation: Transforming Tafsir Al-Mishbah in the Context of the Living Quran. *J Stud Ilmu-ilmu al-Qur'an dan Hadis* [Internet]. 2024;25(1):1–23. Available from: <https://www.scopus.com/inward/record.uri?eid=2-s2.0-85194246550&doi=10.14421%2Fqh.v25i1.5186&partnerID=40&md5=79d4703be2829f756b770b6a05d022bf>