

Representation of Living Hadith in National Integration and Indonesian Identity

Nur Hamidah Pulungan

Sekolah Tinggi Agama Islam Negeri Mandailing Natal

nurhamidahpulungan@stain-madina.ac.id

ABSTRACT

Misinterpretations in translating religious texts due to group exclusivity often trigger attitudes of radicalism and vandalism in religious and national life, such as rejecting traditional customs and even classifying perpetrators as heretical. Therefore, this research aims to position Living Hadith as the intellectual work of Hadith science academics from Indonesia as a medium for synergizing nationalist integration and national identity summarized in the theological ideology of Pancasila with qualitative research methods in the type of literature study. The result is the discovery of similarities between Pancasila and the structure of the Living Hadith methodology in contouring religion with culture as a unifier of the nation and supporter of the Religious Moderation program in Indonesia. Through phenomenological research methods in the type of literature study approach, narrative studies, ethnography, sociology of knowledge, and social history within the Living Hadith methodology, it can articulate a comprehensive configuration of understanding religious texts so that Hadith as a source of Islamic law will not be considered a factor in destructive conflicts within a multicultural society.

Keywords: Indonesian Identity, Living Hadith, National Integration

1. INTRODUCTION

Religious and ethnic clashes in a country as a result of group exclusivity will destroy national integration. Countries that are able to manage diversity well will have a positive impact on establishing relations with other countries, strengthening their position in the global community. In facing this challenge, the role of leaders and state institutions is very crucial. They need to create inclusive policies that promote the participation of every community group (Bose, 1991). This inclusive policy can be termed national integration, which means the process of unifying aspects of social life which includes political, social, economic and cultural aspects to become a complex unity to build a national identity to reconcile the sustainability of community rights regionally (Faisal, 2022). National integration is not an instant process, but rather a long journey that requires active involvement from all levels of society. Thus, understanding and seriously handling this issue is the key to building a solid foundation for stability, progress and peace in a country. Education is an

important instrument for building awareness of the values of unity and respect for diversity in realizing national integration.

In facing the complexity of the globalization era, national integration is a challenge that requires serious attention. Demographic, cultural, and political diversity in society creates not only wealth, but also the potential for tension and conflict. Therefore, the concept of national integration emerged as a way to achieve unity and oneness amidst diversity. By reducing differences that might cause friction between groups, national integration seeks to create a foundation of equality among its citizens with several theories such as national interest theory, modernization, social structuralism and consensus (Santoso et al., 2023). This is not just an effort to unify, but also a strategy to maintain social stability which is the foundation for sustainable political and economic development because the implications of national integration are not only limited to the internal aspects of a country, but also include international dimensions.

Political changes in 1998 showed an approach taken by local elites to protect politics and the economy through activating primordial sentiments based on ethnicity or religion. Communal violence between religious or ethnic groups continues with persecution of religious minority groups. Since then, many conflicts have slowly been sparked in the name of religious intolerance and radicalism (Pamungkas, 2023). The consensus of Islamic scholars has determined that the editing of the Koran and Hadith as sources of law has reached perfection. The development of studies on both will remain relevant as long as there is no mistake in interpreting the 122nd verse of Surah at-Taubah in religious and social life. In religion, there are five characters, such as pluralism, universalism, eclecticism, inclusivism and exclusivism, which are reflected in its adherents which open up opportunities for a handful of individuals who are carried away by blind fanaticism and religious egocentrism due to the knowledge of the religion they adhere to which causes intolerant attitudes.

Violence in the name of religion is actually just a paradox, considering that the essence of all religions is to teach nobility and goodness. In Indonesia, in particular, there is a state philosophy which is legalized as a worldview or life as well as guidelines and guidelines for the life of the Indonesian people, namely Pancasila. If we look at the historical facts, Pancasila certainly does not conflict with any religion recognized in Indonesia. This actually strengthens the view of Indonesia's existence as a nation that is devout and humane. The paradigm in Pancasila formulates an absolute requirement for the state to be unity which is

realized by its people in a humanistic and populist philosophical manner. The spirit of Tantularism and the motto *Bhinneka Tunggal Ika Tan Hana Dharma Mangrwa* (Tan et al., 2021) must remain alive, even though we are faced with axiomatic religious plurality.

The effect of plurality is further visible in the existence of local wisdom culture as a national identity that every country must have because it is born from the construction of human relationships with the environment for the sustainability of life. Local wisdom functions as an essential support in strengthening cultural and national identity, as well as providing valuable assets for future generations (Febrianty et al., 2023). There are at least eight forms of local wisdom that have been developed, namely local norms which contain obligations and taboos; rituals and traditions; myths, legends and songs and folk tales; traditional advice of a spiritual nature; believed scriptures or manuscripts; how social activities or activities fulfill daily life; facilities and infrastructure used; and the natural or environmental conditions used.

Responding to the facts of events that make religion the biggest reason for conflict over plurality in society, the presence of Living Hadith is a new term in the study of Hadith Science which was popularized by UIN lecturer Sunan Kalijaga through his book entitled "Research Methodology of the Qur'an and Hadith" (Zuhri & Dewi, 2018). Although the word Living Hadith was introduced by Barbara Mercalf in her article "Living Hadith in Tablighi Jamaah". However, it was agreed that Living Hadis, a product of Hadith science academics in Indonesia, could be a solution for representing religious studies to maintain the integration of national identity which is reflected in the many customs of Indonesian society. Why is that? Living Hadith, started from terminology which is defined as a study of the development of normative understanding of hadith texts with the realities of life throughout the ages. In the past, the study of hadith was limited to texts and sanad and had not yet reached the context of practice, so living hadith emerged by combining text studies with community practice. The concept of living hadith with a phenomenological approach, for example, aims to identify surrounding cultural phenomena related to one of the materials related to the Religious Moderation program.

Someone who studies living hadith will be sensitive to cultural-religious traditions with narrative research and ethnographic methods. Through the study of Living Hadith, the public is made aware that many traditions of the people which have been considered taboo and even taught to be shirk by some

individuals, actually have a legal basis originating from the Hadith of the Prophet. So far, the majority of ordinary people who carry out religious practices, especially Islam, only read fiqh books or muamalah which does not mention that the basis of these practices comes from Hadith. It is hoped that Living Hadith can change perceptions of traditions that are considered taboo, showing the legal basis of the Prophet's Hadith.

2. METHODS

This research method is descriptive qualitative analysis then will introducing the Living Hadith representation with a multi, inter and transdisciplinary approach to other sciences will synergize the correlation of religion and culture by providing values, rules, norms and views that break the paradigm that Islam is a monolithic group. Living Hadith research in this paper will express a comprehensive configuration of understanding of religious texts based on Hadith editorials which are used as legal sources so that religion does not become a reason for destructive conflict in multicultural society so that the role of Living Hadith as a medium for integrating national identity can be achieved as fully as possible.

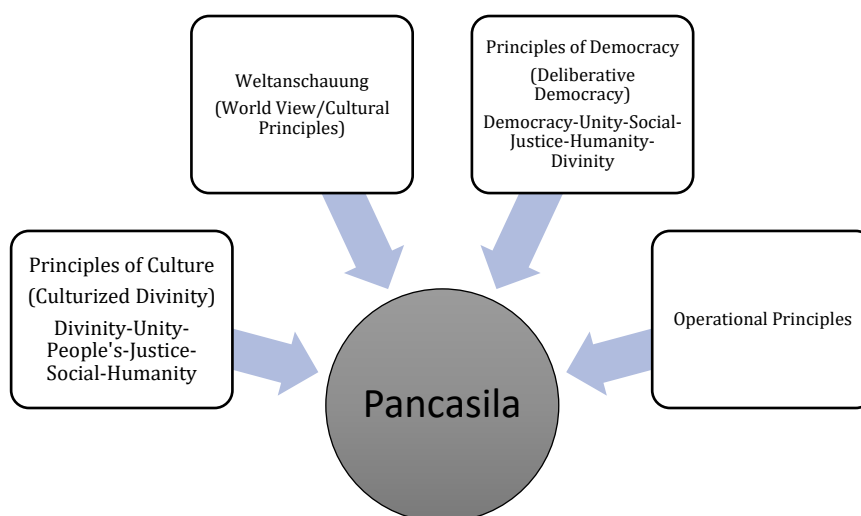
This research, as library research with a text analysis approach, is expected to contribute to understanding Living Hadith as a medium for integrating national identity, especially in the context of religious plurality in Indonesia.

3. FINDINGS AND DISCUSSION

A. Pancasila as National Identity maintains Harmonization of Religion and Culture

Within the framework of national integration, Pancasila as national identity is used as an effective means to unite and overcome differences that exist in Indonesia. National identity is a solid foundation for forming collective awareness, solidarity and a sense of belonging to the Indonesian nation. Through understanding and respect for national identity, it is hoped that Indonesian people can live in harmony, respect each other, and unite to support each other in achieving common goals.

The Indonesian nation binds the relationship between the three elements between God, humans and nature in the form of national identity, namely Pancasila. The following is a chart that illustrates the unity of culture and democracy in Pancasila (Arif, 2016):



Illustrates the unity of culture and democracy in Pancasila

The chart above explains that Pancasila was legalized as the worldview of the Indonesian people which embodies the principles of culture and democracy based on a Cultural God as the practice of the first principle in order to glorify Just and Civilized Humanity as the second principle through respect for the plurality/multiculturalism of the Indonesian nation. in the bonds of Unity, namely the third principle as a sign that Indonesian human civilization creates social justice as the fifth principle above popular sovereignty in the light of deliberative democracy as the fourth principle. This means that from the start, Pancasila was a common platform or mutual agreement in a social contract which was used as a weltanschauung or way of life of fellow countrymen which guaranteed the preservation of culture based on the fact of multiculturalism that exists in Indonesia.

In maintaining national integration and national identity, Living Hadith is present as one of the reinforcements for government programs in maintaining the integrity of the Republic of Indonesia by moderating ways of thinking in religious practices, especially for followers of the Islamic religion. Living Hadith is the work of Indonesian children from among Hadith study activists who are present to synergize understanding of religion with local Indonesian culture because religion has the potential to shape character and traditions, as well as educational institutions, it will definitely influence the paradigm of local society so that the result of the existence of Islamic boarding schools is dominant, will influence the frame of mind and application of religion for the population, so no

doubt, the government will face two paradigms that infiltrate the mindset of its people, such as exclusive-radical and secular.

The Indonesian government, through the Ministry of Religion, is programming efforts to prevent the spread of two extreme religious paradigms by socializing the understanding of Religious Moderation (Effendi, 2022). The concept and principles of Religious Moderation are not new to religion in Indonesia. In Islam it is known as *wasathiyah*, Christianity has the concept of the golden mean, Buddhism introduced *Majjhima Patipada*, Hinduism with *Madyhamika*, and Confucianism in S. All of these terms refer to the ideal attitude of religion or moderation because it is in a proportional middle ground between two extreme sides (RI, 2019).

The Religious Moderation Program launched by the Government must pay attention to four indicators which include national commitment, tolerance, non-violence and accommodating local culture. The transmission and transformation of local culture does not always trigger ethnocentric or primordial attitudes in society. On the other hand, in the context of modern nation-state politics, respect for ethnicity, cultural identity, and pride in one's own cultural heritage can become important elements for shared life. This process reflects dynamic cultural adaptation and contributes to diversity within the framework of the modern state. Through this understanding, society can form an inclusive collective identity and value cultural differences as assets that enrich, not as dividers (Tilaar, 2007).

B. The Role of Living Hadith is Maintaining National Integration and National Identity

Historically, the study of living hadith was popularized by the hadith interpretation lecturer forum at UIN Sunan Kalijaga Yogyakarta through a joint paper entitled Research Methodology for Living Hadith of the Qur'an and Hadith (Zuhri & Dewi, 2018). The book is divided into two parts, namely the first book which examines the living Qur'an by containing four sub-discussions regarding the cross-history of Qur'an studies, revealing Muslim experiences interacting with the Qur'an, sociological approaches in living Qur'an research and Living Qur'an research methods: Qualitative Research Model. The second part of the book is focused on the study of living hadith with several sub-studies starting with an introductory chapter, and then continuing with the theme of the

next study with the title "Definition of Living Hadith" followed by a paper that examines "Models of Living Hadith" and ending with one special chapter which provides a theoretical starting point for the study of living hadith with the title "Offering Methods in the Study of Living Sunnah". If in Indonesia, the term living hadith was popularized by lecturers of hadith interpretation at UIN Sunan Kalijaga Yogyakarta, then if we look further back in time, the term living hadith was used by Barbara Metcalf in her writing entitled "Living Hadith in the Tabligh Jamaat" . He interprets living hadith in terms of "trying to live with the hadith (live by hadith)" and "internalizing the text of the hadith to the point that they aspire to the ideal in the sense of becoming a living hadith (become living hadith)" (Mansyur, 2007).

According to epistemology, the word living Hadith is defined as a living Hadith or an attempt to bring the hadith to life because the word living is adopted from the English "live" which means to revive or live. In Arabic it means *hay* and *ihya'*, therefore living hadith can mean *al-hadis al-hayy* or *ihya' al-hadith*. As for the meaning of the term, it is stated that living Hadith is a study that makes community traditions the focus of the research object (Salam, 2019).

The difference with other hadith studies lies in that living Hadith tries to capture people's thought patterns which are actualized in the form of habits inspired by the hadith of the Prophet. In other words, living hadith examines Muslim phenomena that originate from people's understanding that arises from their efforts to emulate the traditions of the Prophet or phenomena that are based on editorials of hadiths with clear sources or even hadiths that are believed to exist. Living Hadith is the process of internalizing hadith towards making hadith a living guide that continues to live (Rohmana, 2015).

Efforts to revive hadith have been put into practice by the Companions of the Prophet, such as proposing policies that are not the same as those established by the Prophet. However, this does not include violating the Shari'a, considering that the number of Muslims continues to increase, resulting in cultural diversity and social conditions with various patterns (Asror & Musbikin, 2015).

Living Hadith is considered as an alternative study to track the extent to which society interprets the value of hadith but does not require the public to know the discipline of *musthalah* hadith. Therefore, the study of living hadith does not really deal with detailed standards of sanad validity in the study of Hadith science because it remembers that the existence of the hadith which is to be studied through living Hadith has become part of people's lives in living

traditional practices so that they are not preoccupied with the demands of tracing the authenticity of Hadith throughout the practices shown do not violate norms and have been generally recognized by society (Salleh et al., 2018).

Living Hadith will methodically integrate or combine study methods commonly used in hadith studies with social sciences, followed by systematic thinking steps such as choosing a study theme, collecting and analyzing data and drawing conclusions. This is done so that the study of living Hadith is considered a scientific study. Therefore, there are at least three types of stages or method steps that can be carried out when carrying out living Hadith, namely: (a) The stage begins with conducting a study of the authenticity of the hadith by carrying out Hadith takhrij on hadiths that have the same theme. Next, take a hermeneutic approach to Hadith which examines the linguistic side of Hadith editorials, historical context, and analyzes them based on social, political and other theories (Kothari, 2004); (b) Carrying out seven stages starting with preparation to ensure the existence of social phenomena inspired by the Prophet as an object of study. Then formulate the problem and design the research methodology, followed by the process of collecting and processing data to presenting and preparing research reports (Hasbillah, 2007); and (c) The practical step is to select the hadith as the theme of the study, then carry out a validity test and search for sanad and matan by referring to the nine main books of Hadith, then carry out textual and contextual interpretation or interpretation of the hadith which is the object of research. The stage continues with collecting informants as data sources and collecting data for analysis by reducing the data until conclusions can be found (Nasrulloh, 2015).

Living Hadith offers a sociological approach by studying social and cultural change. The aim is to understand how hadith can be alive and active in the Islamic community, not only as a popular source but also to see how authentic hadith can develop with textual and radical interpretations in society (Assagaf, 2015). Living Hadith will contour the narrative interpretation of Hadith texts with the cultural practices of Indonesian society so that cultural customs that were previously considered wrong by some groups in the name of Islam will receive support that the implementation of these traditions reflects the traditions carried out by the Prophet or his Companions as successors to the Sunnah (Salleh et al., 2018).

Living Hadith according to Fazlur Rahman was then developed in a contextual approach in responding to Hadith redactions based on consideration

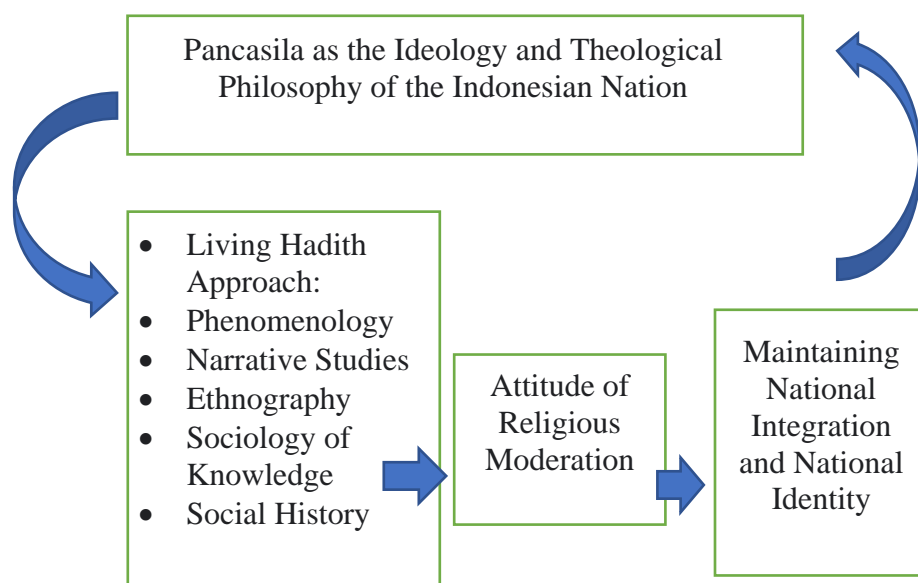
of situations and conditions so that it was legitimized as a local community tradition (Sumbulah, 2012). Living Hadith is the result of a revolution in the development of hadith science which developed its reception theory using linguistic, normative theological and theological/fiqh approaches because not all hadith texts can be understood explicitly so it is necessary to carry out takwil by paying attention to the form of pronunciation, sentences, phrases and clauses, language style, instructions and meaning of pronunciation that are essential or majazi. In this technique, it is necessary to pay attention to events related to the emergence of the hadith from the aspect of the conditions experienced and faced by the Prophet when he conveyed the hadith or when he carried out a practice which was witnessed by his friends. Interdisciplinary historical, sociological and philosophical approaches can be used when interpreting hadith through contextual techniques.

An attitude of moderation in responding to multiculturalism regarding religious traditions needs to be carried out to refute the opinions of religious fanatic groups who claim to idealize the purity and perfection of the practice of clean and pure religious teachings from local elements. This religious group believes that practicing elements of local traditions and culture is considered an act of shirk or an act of heresy which tarnishes the authenticity, holiness and purity of their religious doctrines and teachings. Their thinking is that various local customs, traditions and culture are considered irreligious and therefore must be shunned and rejected because they conflict with the Holy Scriptures, theology or *aqidah*, prophetic practices, as well as the normative doctrines and teachings of their religion. Not only that. Not infrequently, they will also attack various cultural assets with ancestral values and the scientific treasures of the archipelago's ancestors in the name of purifying religious teachings, accusing them of non-religious traditions with the label of being un-shar'i. This action was carried out while introducing and even tending to impose an exclusive-puritan religious ideology and various cultures from outside the archipelago on Indonesian society (Qurtuby & Lattu, 2002).

History records that the pillar of moderation in religious traditions has been exemplified by the Songo saints by filling the traditions of ancient society with Islamic values in a positive view in order to bring goodness and avoid violence with the concept of *Wasathiyah* Islam which has twelve principles, namely prioritizing humility, balance, justice, tolerance, harmony, agreement, peace, virtue, development, modernity, progress and homeland. This pillar is

also given great attention in Living Hadith studies so that it can exist in maintaining Indonesia's national integration and maintaining national identity.

Living Hadith, by deeply understanding religious praxis, opens the way to an attitude of moderation. The sociology of religion highlights the structural and cultural roots of religion, which are now increasingly emphasized on a vision of openness and a broad outlook. This shows how understanding religion can be a basis for achieving inclusive and moderate attitudes in diverse social frames. The following is the flow of the Living Hadith study which makes it play an active role in maintaining national integration and national identity:



Role in maintaining national integration and national identity

The basis for the formation of multiculturalism in Indonesia is reflected geographically, racially and religiously, enriching society with significant diversity. The motto *Bhinneka Tunggal Ika* is tied to the aim of realizing unity, in line with Article 32 of the 1945 Constitution which emphasizes, "National culture is the pinnacle of culture in the region". Indonesia, with its diverse ethnicities, tribes, languages, religions and beliefs, is a multicultural nation. The group of islands from Sabang to Merauke creates a variety of cultures and customs with their own unique characteristics. Multiculturalism is defined as a state of society that is influenced by more than one culture, strengthening a diverse national identity (Hamdan & Salamuddin, 2022).

Indonesian society has a rich cultural diversity, characterized by superior Eastern values. This claim is not just about practicality or pragmatics, but reflects

a noble and transcendental source of value. Indonesian culture is based on belief in God, respect for others, and an orientation towards maintaining balance with the natural environment. This cultural structure is reflected in a three-triangle relationship, with God as the highest value, humans, and nature as the important elements. This shows that Indonesian people do not only focus on this life, but also encourage life in preparation for the afterlife. In this context, religious values or beliefs become the main guide that controls people's thought patterns, attitudes, behavior and life orientation.

Pancasila, as a smart choice, is a solid foundation for overcoming diversity in Indonesian society while maintaining tolerance for differences. In its empirical motto "Unity in Diversity," Pancasila not only eliminates indifferentism, but also summarizes all values in one entity that is uniquely Indonesian. The establishment of Pancasila as the basis of the state indicates the obligation to obey, maintain and implement all laws. This reflects the integrality of Pancasila as a solid foundation for the Indonesian state, which was built, maintained and developed with the aim of protecting and enhancing the dignity and human rights of every citizen. The protection and development of human dignity is the responsibility of the state, with the principle that every individual is a human being in accordance with his or her fundamental identity (Rahmayani et al., 2022).

In Indonesia, current efforts to enforce national integration have been reflected through initiatives such as multicultural education which encourages understanding and respect for diversity, equitable development programs to reduce social disparities, commemoration of national days which strengthen the sense of nationality, campaigns for tolerance and togetherness through media and activities. community, as well as cultural and arts festivals that celebrate cultural uniqueness. This is not only the responsibility of the government, but involves the active contribution of society. By working together and respecting differences, it is hoped that national integration can be achieved, advancing the Indonesian nation as a strong, civilized and competitive entity at the global level (De Gani & Sembiring, 2023).

Based on the history of religions in Indonesia, the religious cultural style of indigenous people, before the arrival of Islam, characterized politeness and nobility. The traditions of prayer, gamelan, wayang art, and others, are proof of the continuity of indigenous cultural life to this day. The character of the indigenous people is reflected in noble values such as harmony and politeness.

Indonesian cultural values and ethics are embedded in Pancasila, becoming the foundation for the formation of a cultured and advanced Indonesia. Pancasila reflects the culture, values, behavior, politics and religion system of Indonesian society. The history of Indonesian independence also has a theological basis, motivating the spirit of struggle for independence from colonialism. This national theology remains a driving force in fighting for sovereignty and nationalism. Pancasila, as a representation of the struggle of all tribes, religions and cultures, plays an important role in fueling the spirit of liberation until Indonesia becomes independent. Therefore, Pancasila theology is the principle basis for the life of religious communities in Indonesia, promoting harmony, tolerance and harmony.

Social and religious awareness must make Pancasila a critical benchmark in making all policies. Pancasila as the ideological basis of the State will be able to be firmly maintained if there is critical and continuous interaction between religions and Pancasila. In this kind of creative relationship, it is very likely that the life of religions in Indonesia can contribute a model for the relationship and implementation of religious functions in the midst of social interactions throughout the world (Saidurrahman & Arifinsyah, 2018). Social justice, as the ultimate goal of national life, is the culmination of all the previous principles. Religion has a key role in realizing social justice, both in political, economic, social and cultural aspects. Pancasila theology, as the principle of nationalism and nationalism, is the guardian of democracy and the builder of religious tolerance and harmony in Indonesia. With this concept, we understand that faith in Pancasila means carrying out the constitutional mandate, obeying the norms, laws and cultural ethics of the state. This also includes a prohibition against acts that undermine the state system and attitudes of religious radicalism. Pancasila as a way of life for religious communities builds collective awareness of the importance of togetherness in diversity, and becomes a dynamic vision for building unity and unity in Indonesian national culture.

4. CONCLUSION

Indonesia is not an absolute Islamic country for its citizens, but religious freedom is not restricted because it is protected by Pancasila as the goal of national integration and national identity. Therefore, there is no reason that justifies the exclusivity of certain groups who control Indonesia without paying attention to social justice on the basis of just and civilized humanity. To support the unity of the Republic of Indonesia, Islam comes with Living Hadith as a study

of religious moderation for its adherents which prioritizes the configuration of a comprehensive understanding of religious texts so as to make Hadith a source of law without producing destructive conflicts in a multicultural society.

At least the study of Living Hadith with a focus on examining the relationship between Indonesian culture and Hadith texts as an effort to make religious studies in line with the goals of Pancasila in maintaining the integrity of the country is starting to appear significant in the scientific literature.

Acknowledgments: The authors would like to thank Prof. Dr. H. Sumper Mulia Harahap, M.Ag for their discussions, through which this article's analysis has been greatly honed. To the Program of Hadith Science in STAIN MADINA, the authors would like to express their gratitude.

REFERENCES

- Arif, S. (2016). *Falsafah Kebudayaan Pancasila (Nilai dan Kontradiksi Sosialnya)*. PT. Gramedia Pustaka Utama.
- Asror, M., & Musbikin, I. (2015). *Membedah Hadis Nabi SAW (Kaidah dan Sarana Studi Hadis)*. Pustaka Pelajar.
- Assagaf, J. (2015). Studi Hadis Dengan Pendekatan Sosiologi: Paradigma Living-Hadis. *Holistic Al-Hadis*, 1(2), 289–316.
- Bose, N. (1991). National Integration. *The Indian Journal of Political Science*, 52(1), 1–14. <http://www.jstor.org/stable/41855531>
- De Gani, F. A., & Sembiring, M. Y. G. (2023). Mengenal Identitas dan Integrasi Nasional Indonesia. *Indigenous Knowledge*, 1(2), 166–178.
- Effendi, D. I. (2022). *Prasangka Sosial: Problematika Moderasi Beragama*.
- Faisal, E. El. (2022). *Buku Ajar Integrasi Nasional*.
- Febrianty, Y., Pitoyo, D., Masri, F. A., Anggreni, M. A., & Abidin, Z. (2023). Peran Kearifan Lokal dalam Membangun Identitas Budaya dan Kebangsaan. *El-Hekam: Jurnal Studi Keislaman*, 7(1), 168–181.
- Hamdan, A., & Salamuddin. (2022). *Moderasi Beragama ala Mazhab Musthafawiyah Jejak-jejak Syekh Musthafa Moderasi Beragama ala Mazhab Musthafawiyah Jejak-jejak Syekh Musthafa Husein* (Marlina (ed.); 2020th ed., Issue February).
- Hasbillah, A. 'Ubaydi. (2007). *Ilmu Living Qur'an-Hadis: Ontologi, Epistemologi dan Aksiologi*. Maktabah Darus Sunah.
- Kothari, C. R. (2004). *Research Methodology: Methods and Techniques*. New Age Internasional.
- Mansyur, M. (2007). *Metodologi Penelitian Living Quran dan Hadis*. Teras.
- Nasrulloh. (2015). *Hadis-Hadis Anti Perempuan: Kajian Living Sunnah Perspektif*

- Muhammadiyah, NU dan HTI*. UIN Malik Press.
- Pamungkas, C. (2023). Coping with Intolerance and Separatism in Indonesia. *Beyond the Spirit of Bandung*, 2, 37–62. <https://doi.org/10.54195/flri3273>
- Qurtuby, S. Al, & Lattu, I. Y. M. (2002). *Tradisi & Kebudayaan Nusantara*.
- Rahmayani, D., Aifha, N., Nulfadli, I., & Santoso, G. (2022). Prinsip-Prinsip Filsafati Pancasila Sebagai Dasar Negara (Philosophische Grondslag , Weltanschauung) Republik Indonesia. *Jurnal Pendidikan Transformatif (Jupetra)*, 01(02), 51–67.
- RI, T. P. K. A. (2019). Moderasi Beragama. In *Badan Litbang dan Diklat Kementerian Agama RI Gedung Kementerian Agama RI Jl.MH. Thamrin No.6 Lt. 2 Jakarta Pusat*.
- Rohmana, J. A. (2015). Pendekatan Antropologi dalam Studi Living Hadis di Indonesia: Sebuah Kajian Awal. *Jurnal Holistic Al-Hadis*, 01(02), 256.
- Saidurrahman, & Arifinsyah. (2018). *NALAR KERUKUNAN (Merawat Keragaman Bangsa Mengawal NKRI) (I)*. PRENADAMEDIA GROUP.
- Salam, S. H. I. N. (2019). *Living Hadis Integrasi Metodologi Kajian 'Ulum al-Hadis & Ilmu-Ilmu Sosial*. CV Literasi Nusantara Abadi.
- Salleh, N. M., Shamsu, L. S., Osman, A. H., Wazir, R., Abdullah, R., Zaki, A., & Ain, N. (2018). Living Hadis Sebagai Fenomenan Sosial Budaya Indoensia: Satu Sorotan Secara Sistemik. *INTERNATIONAL RESEARCH MANAGEMENT & INNOVATION CONFERENCE (5th IRMIC 2018, August, 1–16*.
- Santoso, G., Karim, A. A., Maftuh, B., & Murod, M. (2023). Kajian Integrasi Nasional dalam NKRI Tidak Dapat Diubah dan Sumpah Pemuda Indonesia Abad 21 Jurnal. *Jurnal Pendidikan Transformatif (Jupetra)*, 02(01), 270–283.
- Sumbulah, U. (2012). *Islam dan Ahlul Kitab Perspektif Hadis*. UIN Maliki Press.
- Tan, K., Dharma, H., & Tunggal, N. (2021). Keindonesiaan: “Tan Hana Dharma Mangrwa.” *Jurnal Dekonstruksi Jurnal Filsafat*, 03(01), 1–7.
- Tilaar, H. A. R. (2007). *Mengindonesia Etnisitas dan Identitas Bangsa Indonesia: Tinjauan dari Perspektif Ilmu Pendidikan (Cetakan 1)*. Rineka Cipta.
- Zuhri, S., & Dewi, S. K. (2018). Living Hadis; Praktik, Resepsi, Teks, dan Transmisi. In *Yogyakarta*.