Prophetic Ethics and Local Habitus: A Living Hadith Study on Farewell Rituals in Madurese Muslim Society

Moh. Amiril Mukminin, Raharjo, Siti Mujibatun

[1.] UIN Walisongo Semarang, Indonesia; amrilsafair@gmail.com

[2.] UIN Walisongo Semarang, Indonesia; raharjo@walisongo.ac.id

[3.] UIN Walisongo Semarang, Indonesia; mujibatun@walisongo.ac.id

Abstract: This study examines the process of contextualizing *al-Sunnah al-Nabawiyah* within the Nater Hajjiyân tradition among the people of Bangkalan, Madura. The tradition is not merely understood as a religious ritual but also as a social mechanism that embodies prophetic values in daily life, grounded in an authentic Prophetic narration on farewell and trust (*amānah*) reported in Sunan al-Tirmidhī, which has been transmitted through multiple chains and widely acknowledged in classical ḥadīth scholarship. Employing a descriptive qualitative approach through the methods of living hadith and religious ethnography, this research explores how the values of the Prophet's Sunnah such as kinship, generosity, trustworthiness, and prayers for safety are internalized within the community's social practices. The findings reveal that Nater Hajjiyân serves as both a social and religious space that strengthens social cohesion, constructs participatory religious authority, and provides a concrete medium for the actualization of prophetic teachings within local culture. The figures of *kyai* (religious leaders) and blather (social influencers) play pivotal roles in maintaining the balance between spiritual and social authority, affirming that religious legitimacy is formed through social practice rather than normative texts alone. The tradition has also undergone transformation in the digital era, where its rituals and spiritual values are documented and disseminated through social media as expressions of collective religious identity. This study concludes that the Nater Hajjiyân tradition represents a dynamic form of living Sunnah, demonstrating that the Prophet's teachings continuously adapt to the socio-cultural context of society. Hence, the contextualization of Sunnah is not merely an act of interpretation but also a process of actualizing prophetic values in modern social life.

Keywords: Contextualization; *al-Sunnah al-Nabawiyah*; Tradition; *Nater Hajjiyân*

Abstrak: *Penelitian ini mengkaji proses kontekstualisasi al-Sunnah al-Nabawiyah dalam tradisi Nater Hajjiyân di kalangan masyarakat Bangkalan, Madura. Tradisi ini tidak semata dipahami sebagai ritual keagamaan, melainkan juga sebagai mekanisme sosial yang mewujudkan nilai-nilai profetik dalam kehidupan sehari-hari, yang berlandaskan pada riwayat hadis Nabi tentang perpisahan dan amanah (amānah) sebagaimana tercantum dalam Sunan al-Tirmidzī, yang diriwayatkan melalui sejumlah jalur dan diakui secara luas dalam khazanah keilmuan hadis klasik. Dengan menggunakan pendekatan kualitatif deskriptif melalui metode living hadith dan etnografi keagamaan, penelitian ini menelusuri bagaimana nilai-nilai Sunnah Nabi seperti kekerabatan, kedermawanan, amanah, serta doa keselamatan diinternalisasikan dalam praktik sosial masyarakat. Temuan penelitian menunjukkan bahwa Nater Hajjiyân*

berfungsi sebagai ruang sosial dan religius yang memperkuat kohesi sosial, membangun bentuk-bentuk otoritas keagamaan yang partisipatif, serta menyediakan medium konkret bagi aktualisasi ajaran profetik dalam budaya lokal. Figur kyai sebagai pemimpin keagamaan dan blater sebagai aktor sosial-budaya memegang peran sentral dalam menjaga keseimbangan antara otoritas spiritual dan otoritas sosial, sekaligus menegaskan bahwa legitimasi keagamaan terbentuk melalui praktik sosial, bukan semata-mata dari teks normatif. Tradisi ini juga mengalami transformasi pada era digital, ketika ritual dan nilai-nilai spiritualnya didokumentasikan serta disebarluaskan melalui media sosial sebagai ekspresi identitas keagamaan kolektif. Penelitian ini menyimpulkan bahwa tradisi Nater Hajjiyân merepresentasikan bentuk Sunnah yang hidup dan dinamis, yang menunjukkan bahwa ajaran Nabi senantiasa beradaptasi dengan konteks sosial-budaya masyarakat. Dengan demikian, kontekstualisasi Sunnah bukan sekadar tindakan interpretatif, melainkan juga merupakan proses aktualisasi nilai-nilai profetik dalam kehidupan sosial modern.

Kata Kunci: Kontekstualisasi; *al-Sunnah al-Nabawiyah; Tradisi;* <u>N</u>*ater Hajjiyân*

1. Introduction

This study identifies the Nater Hajjiyân tradition not merely as a ritual, but as a social fact that contextualizes *al-Sunnah al-Nabawiyah* within the society of Bangkalan, Madura, beginning from a fundamental theological problem: the tension between the concise normative Prophetic instruction on farewell (*waddaa*) and its large-scale, collective enactment involving hundreds of participants in the Nater Hajjiyân procession. While the Prophetic ḥadīth prescribes a simple act of parting grounded in prayer and trust, the Madurese community has expanded this textual guidance into a massive socio-religious practice that exerts normative force over communal life. The concept of social fact, as articulated by Émile Durkheim, refers to any mode of acting, thinking, or feeling that exists outside the individual and exerts coercive power over them (Durkheim, 1982; Giddens, 1984; Ritzer, 2011). In this context, Nater Hajjiyân shapes and even compels individuals to behave according to communal norms of generosity, solidarity, and obedience to the central figure of the *blater* the local leadership orientation in Madurese society that provides protection, security, and social harmony (Kosim, 2007; Rozaki, 2009; Syamsuddin, 2015). Consequently, participation in this tradition is no longer perceived as a personal choice but as a social obligation. Collectively, the tradition reproduces and reinforces existing social hierarchies, wherein individual and group roles are defined by their participation in the ritual, thereby creating strong social cohesion and a shared communal identity (Durkheim, 1982; Giddens, 1984; Turner, 2003).

The Nater Hajjiyân tradition has significant implications for understanding how religious teachings can be embodied at the grassroots level. Rather than being

perceived as abstract or static textual prescriptions, Sunnah teachings on leadership, generosity, and trust are transformed into lived social realities through the practice of Nater Hajjiyân, illustrating what contemporary *Living Hadith* scholarship conceptualizes as the dynamic circulation of Prophetic meaning within everyday life (Asad, 1993; Geertz, 1968; Hefner, 2011). Recent developments in ḥadīth studies increasingly emphasize that the Sunnah operates not only as a textual corpus but also as a practical tradition shaped by historical experience, social structure, and cultural mediation. Within this framework, Nater Hajjiyân functions as a cultural mechanism of contextualization, allowing the community to interpret and internalize universal Islamic teachings in ways relevant to their sociocultural conditions. The study shows that religious authority in Bangkalan does not solely derive from sacred texts or religious scholars but is substantially shaped and reinforced through repeated social practices, thereby challenging the dichotomy between normative doctrine and local tradition (Marsden, 2005; Van Bruinessen, 2013; Geertz, 1968).

Theoretical debates on the relationship between textual traditions and local religious practices are therefore inevitable. Classical sociology of religion often assumes an inherent tension between orthodoxy and popular practice, in which religious authority is centered upon sacred texts and the interpretations of religious elites, while local practices are regarded as secondary or syncretic (Asad, 1993; Geertz, 1968; Weber, 1963). However, contemporary scholarship in Islamic studies and anthropology of religion has increasingly problematized this assumption by demonstrating that religious practices do not merely reflect doctrine but actively participate in producing and interpreting it. Within the *Living Hadith* paradigm, the Sunnah is understood as a living, performative tradition whose authority emerges through continuous engagement between text, actors, and social context. Studies on the contextualization of Islamic teachings—particularly the Sunnah within local traditions such as Nater Hajjiyân are thus crucial for addressing this theoretical gap and for showing how normative texts gain vitality through practice.

Specifically, this research contributes to three major clusters of literature: (1) studies on the autonomy of local traditions amid the globalization of Islam (Hefner, 2011; Marsden, 2005; Van Bruinessen, 2013); (2) works on the production and negotiation of religious authority beyond formal institutions (Asad, 1993; Hefner, 2011); and (3) studies concerning the contextualization of *al-Sunnah al-Nabawiyah* within local traditions, as articulated by progressive Muslim thinkers who emphasize the ethical and dynamic dimensions of the Sunnah (Soroush, 2000; Arkoun, 1994; Nasr,

1992). While these studies provide important insights, they often stop short of explaining how a brief and normatively simple Prophetic instruction can be transformed into a socially binding, large-scale communal practice. By analyzing Nater Hajjiyân as a mechanism for contextualizing al-Sunnah, this study demonstrates that the understanding and implementation of the Sunnah are not monolithic but continuously negotiated and expanded through sociocultural processes. As a textual reference, this study draws upon the narration reported by Imām al-Tirmidhī (1996), which states:

عَنْ ابْنِ عُمَرَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا وَدَّعَ رَجُلًا أَخَذَ بِيَدِهِ فَلَا يَدَعُهَا حَتَّى يَكُونَ الرَّجُلُ هُوَ يَدَعُ يَدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيَقُولُ اسْتَوْدِعْ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَآخِرَ عَمَلِكَ

Ibn 'Umar narrated: "Whenever the Messenger of Allah bid farewell to someone, he would take his hand and would not release it until the other person released the Prophet's hand. Then he would say: 'I entrust your religion, your trustworthiness, and the last of your deeds to Allah." (al-Tirmidhī, 1996).

This narration provides a moral and spiritual foundation that resonates with the essence of the Nater Hajjiyân tradition, wherein a simple Prophetic gesture of farewell is transformed into a collective ritual of entrustment, prayer, and social bonding. It illustrates how prophetic values such as trust, blessing, and communal solidarity are internalized within social practice, thereby bridging the textual dimension of the Sunnah with the lived realities of Madurese society.

This perspective reinforces the notion that religious authority is fluid and continuously negotiated between the universalism of sacred texts and the particularism of local culture. Building upon this understanding, the present study aims to analyze the process of contextualizing *al-Sunnah al-Nabawiyah* as manifested in the Nater Hajjiyân tradition among the people of Bangkalan, Madura. Specifically, it seeks to uncover how local traditions function not as passive vessels but as active mechanisms through which communities interpret, expand, and embody Islamic teachings in ways relevant to their social and cultural realities (Asad, 1993; Geertz, 1968; Marsden, 2005).

Accordingly, this research contributes to a broader understanding of the dynamic relationship between textual traditions and social practices, particularly in explaining how religious authority is negotiated at the grassroots level (Hefner, 2011; Van Bruinessen, 2013). In line with these objectives, the study addresses three central

research questions: How are the values of *al-Sunnah al-Nabawiyah* contextualized and manifested through the Nater Hajjiyân tradition within the Bangkalan community? What roles and functions do the Nater Hajjiyân tradition play in constructing socio-religious authority within the Bangkalan community? And what symbolic meanings embedded in the Nater Hajjiyân tradition reflect the collective understanding of religious identity and adherence to the Sunnah?

2.   Results and Discussion

Nater Hajjiyân as a Socio-Religious Mechanism

The findings indicate that the Nater Hajjiyân tradition among the Bangkalan community is not merely understood as a form of religious expression, but also as a social mechanism that reinforces communal cohesion and legitimizes religious authority. The tradition involves collective participation in accompanying prospective pilgrims (*calon jamaah haji*) as an act of respect, prayer, and social pride. Beneath this ritual lies a symbolic process that strengthens Islamic identity and a sense of communal solidarity. In this context, the concept of *amānah* as articulated in the Prophetic farewell ḥadīth is not interpreted solely as a personal moral trust entrusted to God, but also as a form of social legitimacy conferred upon the prospective pilgrim through public recognition. Thus, Nater Hajjiyân serves as a social sphere where spiritual values intersect with social solidarity, transforming religion from a purely personal belief into a binding social force that sustains communal relationships.

Furthermore, the tradition represents a dimension of living Sunnah a tangible manifestation of the effort to enliven the teachings of the Prophet Muhammad ﷺ within the realities of daily life. Prophetic values such as kinship (*silaturahmi*), generosity, hospitality, and trust (*amānah*) are not only understood doctrinally but are embodied through concrete social practices. The procession of sending off pilgrims becomes a medium through which *amānah* is publicly enacted, signifying that the pilgrim is socially acknowledged as a morally entrusted individual who carries not only personal religious duties but also communal hopes and expectations. In this sense, Nater Hajjiyân functions as a medium for transmitting religious values that bridges local tradition and the universal ethics of Islam.

Consequently, the Nater Hajjiyân tradition reveals a transformation of textual values into functional cultural praxis. The Madurese people, particularly in Bangkalan, do not merely interpret religious teachings conceptually but embody them through repeated and meaningful social actions. The meaning of *amānah* thus shifts from an

abstract theological concept into a lived social reality, embedded in ritual participation and communal endorsement. This tradition exemplifies the dynamic nature of Madurese religiosity, capable of balancing spiritual devotion and social life, normative texts and cultural realities. From an anthropological and cultural-philosophical perspective, Nater Hajjiyân can be understood as a form of religious praxis that affirms the continuity of Islamic values through a living, participatory local culture.

The Reproduction of Religious Authority and Identity

The data analysis reveals that the figures of the *kyai* and the *blater* play central roles in maintaining the continuity of the religious meaning embedded within the Nater Hajjiyân tradition in Bangkalan society. Both figures function not only as respected leaders but also as custodians of harmony between religious values and the social order. The *kyai* represents spiritual authority grounded in religious knowledge, particularly in interpreting the Sunnah and its ethical dimensions, including the concept of *amānah* as moral responsibility before God. Meanwhile, the *blater* embodies social authority derived from kinship structures and local solidarity, translating *amānah* into social legitimacy and public trust within the community. Through their dynamic interaction, the Nater Hajjiyân tradition acquires a balanced meaning that integrates sacredness with social cohesion.

Furthermore, Nater Hajjiyân functions as a medium for the participatory reproduction of religious authority. Within this tradition, authority is not monopolized by formal institutions such as *pesantren* or religious organizations; instead, it is negotiated through communal participation in ritual practice. Everyone's presence and symbolic involvement contribute to the collective affirmation of *amānah*, both as a religious virtue and as a social status attributed to the departing pilgrim. This pattern reflects a form of authority that is dialogical rather than hierarchical, wherein religious meanings are continuously produced and renewed through social interaction. Hence, Nater Hajjiyân serves as a social arena for the community to celebrate faith while simultaneously negotiating their social positions within a living framework of religiosity.

These findings reinforce Talal Asad's (1993) thesis that religious authority is constructed through discursive practice rather than derived solely from the legitimacy of sacred texts. In the context of Nater Hajjiyân, *amānah* operates as a discursive bridge between text and practice: while rooted in Prophetic instruction, its meaning is expanded through communal enactment and symbolic repetition. The *kyai*, *blater*, and the people collectively produce religious meaning sourced from the Sunnah, yet

expressed through contextualized cultural practices. Accordingly, Nater Hajjiyân can be understood as a discursive social space where formal authority (religion), local tradition (culture), and communal spirituality (faith experience) converge.

The Internalization of al-Sunnah Values within the Madurese Social Structure

This study finds that the values of *al-Sunnah al-Nabawiyah* have been deeply internalized within the social structure of the Bangkalan community through long-term processes of cultural transmission and habituation. These values are not merely conveyed through formal religious instruction or doctrinal teaching, but are embedded in everyday social practices that are repeatedly enacted and collectively affirmed. In the context of Nater Hajjiyân, expressions such as greetings, prayers for safe departure, communal gatherings, and the giving of gifts to prospective pilgrim's function as ritualized acts through which prophetic ethics are made socially visible. Among these values, *amānah* occupies a central position, as it encapsulates both moral responsibility before God and ethical accountability within the community. Thus, the tradition affirms that the religious dimension of Madurese society is not confined to ritual performance alone but is inseparable from ethical conduct and social relations.

Moreover, the internalization of *amānah* within the Nater Hajjiyân tradition reveals a strong continuity between prophetic ethics and local moral systems. The Sunnah-derived concept of *amānah* does not remain an abstract theological ideal, but evolves into a shared moral framework that structures patterns of trust, respect, and social recognition within the community. During the Nater Hajjiyân procession, the prospective pilgrim is publicly positioned as a bearer of *amānah*, entrusted not only with fulfilling personal religious obligations but also with carrying the collective hopes, prayers, and moral expectations of the community. This public attribution of trust transforms *amānah* into a form of social legitimacy, whereby the pilgrim's religious journey is simultaneously framed as an individual act of devotion and a communal moral investment. In this sense, the Sunnah is lived not only through belief, but through socially sanctioned roles and responsibilities.

From a sociological perspective, this process of internalization reinforces Émile Durkheim's (1912) notion of mechanical solidarity, wherein shared values and collective rituals serve to strengthen social cohesion and moral unity. The Nater Hajjiyân ritual functions as a moment of moral intensification, renewing communal commitment to prophetic values such as trust, solidarity, and mutual responsibility. At the same time, when viewed through the frameworks of religious contextualization proposed by Hasan Hanafi (1980) and Fazlur Rahman (1982), this internalization

represents a dynamic reinterpretation of the Sunnah within a specific socio-cultural setting. The tradition does not merely preserve prophetic teachings in a static form, but revitalizes their meanings so that they remain socially relevant and ethically operative in contemporary life. Hence, *al-Sunnah al-Nabawiyah* appears here as a living and dynamic moral resource, continuously engaging in dialogue with the cultural and social realities of Madurese society.

The Transformation of Meaning in the Era of Modernity

Although the *Nater Hajjiyân* tradition is rooted in the classical values of Islam and the local culture of Madura, the findings of this study indicate a transformation of meaning in response to the processes of modernization and digitalization within socio-religious life. What was once a modest, community-based practice has expanded its spatial reach through digital technology. Today, people not only participate physically in accompanying prospective pilgrims but also document and share these moments through social media. This practice reflects a new form of religious pride and collective identity expressed within the digital public sphere. In this sense, social media serves as a symbolic extension of the traditional social space, where the values of togetherness and spirituality continue to be reproduced and reinterpreted.

This transformation does not signal a weakening of religious meaning but rather demonstrates the adaptive capacity of tradition in facing social change. Within the *Nater* Hajjiyân context, modernization does not erase spiritual values such as *silaturahmi* (kinship), solidarity, and respect for the *calon haji* (pilgrims-to-be); instead, it broadens the ways in which these values are expressed. Digital documentation, online greetings, and the sharing of procession photos have become new forms of social participation that affirm communal religious solidarity. This phenomenon reveals that the Madurese people do not reject modernity but instead engage with it in ways that align with their religious and cultural identities. The old tradition is not abandoned but renewed through forms relevant to the modern social context.

Thus, *Nater Hajjiyân* illustrates the flexibility of the *Sunnah* in navigating the dynamics of the modern age. The tradition underscores that contextualization is not a deviation from religious teachings but rather the actualization of prophetic values within an ever-changing social reality. Within this framework, the *Sunnah* is not understood statically as a historical practice, but as a moral and spiritual principle capable of adapting to the evolution of society. The adaptation of tradition into the digital realm represents the continuation of the prophetic spirit spreading goodness,

maintaining relationships, and affirming faithin a form that corresponds to contemporary challenges. Therefore, *Nater Hajjiyân* stands as concrete evidence that *Islam Nusantara*, particularly within the Madurese context, possesses the capacity to preserve the continuity of its values while remaining open to social transformation.

The Relevance of the Hadith on Farewell and Trust (Amanah) as the Theological Foundation of the Nater Hajjiyân Tradition

The theological foundation of the *Nater Hajjiyân* tradition is grounded in the Prophetic hadith concerning *safar* (travel), which reflects the practices of the Prophet ﷺ and his companions. As narrated by Ibn 'Umar:

حَدَّثَنَا أَحْمَدُ بْنُ عُبَيْدِ اللَّهِ السُّلَيْمِيُّ الْبَصْرِيُّ حَدَّثَنَا أَبُو قُتَيْبَةَ حَدَّثَنَا سَلْمُ بْنُ قُتَيْبَةَ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ أُمَيَّةَ عَنْ نَافِعٍ عَنِ ابْنِ عُمَرَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا وَدَّعَ رَجُلًا أَخَذَ بِيَدِهِ فَلَا يَدَعُهَا حَتَّى يَكُونَ الرَّجُلُ هُوَ يَدَعُ يَدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيَقُولُ اسْتَوْدِعْ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَآخِرَ عَمَلِكَ قَالَ أَبُو عِيسَى هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ وَقَدْ رُوِيَ هَذَا الْحَدِيثُ مِنْ غَيْرِ وَجْهٍ عَنِ ابْنِ عُمَرَ. (رواه الترمذي)

Ibn 'Umar narrated: "Whenever the Messenger of Allah bid farewell to someone, he would take his hand and would not release it until the other person released the Prophet's hand. Then he would say, 'I entrust your religion, your trustworthiness, and the last of your deeds to Allah.'" *Abū ʿĪsā (al-Tirmidhī) said:* "This hadith is gharib through this chain, though it has also been transmitted through other chains from Ibn 'Umar." *(Narrated by al-Tirmidhī).*

This hadith serves as the spiritual and ethical foundation of the *Nater Hajjiyân* tradition, as it encapsulates the values of *silaturahmi* (social bonding), prayer for safety, and surrender to Allah before embarking on a journey. For the people of Bangkalan, accompanying prospective pilgrims is not merely a social gesture of respect but a form of *cultural ijtihad* a creative endeavor to embody the meaning of the *Sunnah* in lived practice.

In the framework of *practical hermeneutics*, as developed by Syamsuddin (2007), hadith texts are not static normative documents but sources of values that are internalized and realized through repetitive social acts. The *Nater Hajjiyân* tradition thus represents a manifestation of the *living Sunnah*, wherein the Prophet's values of trust (*amanah*), brotherhood (*ukhuwah*), and farewell prayers are reinterpreted and expressed through local forms. This illustrates the success of the Madurese community in concretizing *al-Sunnah* through what Fazlur Rahman (1982) termed the *double*

movement: understanding the universal moral message of the text and applying it contextually within contemporary social and cultural settings.

The next stage of this study involved the *takhrīj al-ḥadīth* process verifying and tracing the sources of the Prophet's sayings using *al-Mucjam al-Mufahras li Alfāẓ al-Ḥadīth al-Nabawī* compiled by A. J. Wensinck (1943). Through a keyword search using the Arabic term "*waddaa*" (to bid farewell), several related ḥadīths were identified that share thematic and textual relevance with the practice of *Nater Hajjiyân*. The findings are summarized as follows:

No.	Primary Source	Book Title	Chapter	Hadith Number
1	Sunan al-Tirmidhī	Supplications from the Guidance of the Prophet ﷺ	Supplication When Bidding Farewell to a Traveler	3364
2	Sunan al-Tirmidhī	Supplications from the Guidance of the Prophet ﷺ	Supplication When Bidding Farewell to a Traveler	3365
3	Sunan Abī Dāwūd	Kitāb al-Jihād	Giving Farewell Words When Parting	2233
4	Sunan Ibn Mājah	Kitāb al-Jihād	Preparing the Army's Battle Equipment	2816

The consistency across these narrations reinforces the authenticity and thematic coherence of the hadith regarding farewell, trust, and supplication during travel. This textual evidence strengthens the argument that the *Nater Hajjiyân* tradition in Bangkalan represents a localized manifestation of a Prophetic practice deeply rooted in the ethos of *al-Sunnah al-Nabawiyah*.

The complete texts of the related ḥadīths identified through the *takhrīj* process are as follows:

a) *Sunan al-Tirmidhī*

حَدَّثَنَا أَحْمَدُ بْنُ عُبَيْدِ اللَّهِ السُّلَيْمِيُّ الْبَصْرِيُّ حَدَّثَنَا أَبُو قُتَيْبَةَ سَلْمُ بْنُ قُتَيْبَةَ عَنْ إِبْرَاهِيمَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ يَزِيدَ بْنِ أُمَيَّةَ عَنْ نَافِعٍ عَنْ ابْنِ عُمَرَ قَالَ كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا وَدَّعَ رَجُلًا أَخَذَ بِيَدِهِ فَلَا يَدَعُهَا حَتَّى يَكُونَ الرَّجُلُ هُوَ يَدَعُ يَدَ النَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ وَيَقُولُ:اسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَآخِرَ عَمَلِكَ قَالَ أَبُو عِيسَى: هَذَا حَدِيثٌ غَرِيبٌ مِنْ هَذَا الْوَجْهِ، وَقَدْ رُوِيَ مِنْ غَيْرِ وَجْهٍ عَنْ ابْنِ عُمَرَ.

حَدَّثَنَا إِسْمَاعِيلُ بْنُ مُوسَى الْفَزَارِيُّ حَدَّثَنَا سَعِيدُ بْنُ خُثَيْمٍ عَنْ حَنْظَلَةَ عَنْ سَالِمٍ أَنَّ ابْنَ عُمَرَ كَانَ يَقُولُ لِلرَّجُلِ إِذَا أَرَادَ سَفَرًا ادْنُ مِنِّي أُوَدِّعْكَ كَمَا كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُوَدِّعُنَا فَيَقُولُ: أَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ

b) *Sunan Abī Dāwūd*

حَدَّثَنَا مُسَدَّدٌ حَدَّثَنَا عَبْدُ اللَّهِ بْنُ دَاوُدَ عَنْ عَبْدِ الْعَزِيزِ بْنِ عُمَرَ عَنْ إِسْمَاعِيلَ بْنِ جَرِيرٍ عَنْ

قَزَعَةَ قَالَ: قَالَ لِي ابْنُ عُمَرَ هَلُمَّ أُوَدِّعْكَ كَمَا وَدَّعَنِي رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ،

.أَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ

c) *Sunan Ibn Mājah*

حَدَّثَنَا عَبَّادُ بْنُ الْوَلِيدِ حَدَّثَنَا حَبَّانُ بْنُ هِلَالٍ حَدَّثَنَا أَبُو مِحْصَنٍ عَنِ ابْنِ أَبِي لَيْلَى عَنْ نَافِعٍ عَنْ

:ابْنِ عُمَرَ قَالَ: كَانَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِذَا أَشْخَصَ السَّرَايَا يَقُولُ لِلشَّاخِصِ

.أَسْتَوْدِعُ اللَّهَ دِينَكَ وَأَمَانَتَكَ وَخَوَاتِيمَ عَمَلِكَ

The above narrations represent parallel *matn* (textual) traditions transmitted through multiple *mukharrijūn* (hadith compilers) including Imām al-Tirmidhī, Imām Abū Dāwūd, and Imām Ibn Mājah. Their convergence on a similar textual formula "Astawdiᶜu Allāha dīnak wa amānatak wa khawātīma ᶜamalik" demonstrates the thematic consistency of this prophetic expression regarding trust, farewell, and divine protection before travel.

From a *hadith methodology* perspective, the multiplicity of isnāds (chains of transmission) across these canonical collections strengthens the overall reliability (*taᶜaddud al-ṭuruq*) of the narration, as it is supported by multiple transmitters from Ibn ᶜUmar (ra). Consequently, this hadith corpus serves as a strong theological foundation for the *Nater Hajjiyân* tradition, linking the ritual of farewell among the Bangkalan community to an authentic prophetic precedent (*al-sunnah al-fiᶜliyyah*).

Thus, the alignment of textual evidence from three *kutub al-sittah* collections not only confirms the authenticity of the prophetic act but also illustrates how its ethical and emotional essence has been embodied within the living tradition (*al-sunnah al-ḥayyah*) of the Madurese Muslim community.

The Dialectic Between Text and Tradition: From Normativity to Social Praxis

From a sociological perspective, *Nater Hajjiyân* can be understood as a form of adaptation of prophetic values into the social realm of Madurese society. This tradition demonstrates how Islamic teachings are not merely internalized individually but are institutionalized through repetitive and meaningful social practices. Drawing on Émile Durkheim's theoretical framework (*The Elementary Forms of Religious Life*, 1912), every religious ritual functions to strengthen *mechanical solidarity* a moral unity that

binds members of traditional communities through shared values and collective beliefs. Within this context, the procession of escorting prospective pilgrims marked by parades, collective prayers, and communal reverence serves as a symbolic expression of social cohesion that maintains the continuity of the community's religious identity. Through this ritual, the people of Madura reaffirm their moral commitment to Islamic teachings while simultaneously reinforcing the sense of togetherness that constitutes the foundation of communal life.

However, from the perspective of Islamic anthropology as articulated by Talal Asad (1993) and Clifford Geertz (1968), the *Nater Hajjiyân* tradition cannot be reduced to a mere ceremonial or emotional religious expression. It represents a *social hermeneutic arena* in which sacred texts in this case, the Sunnah of the Prophet are continually negotiated, interpreted, and internalized within the local cultural *habitus*. Through this process, the Madurese engage in what may be termed *cultural ijtihād*: a collective interpretive effort to recontextualize the Prophet's teachings so that they remain relevant and meaningful within their socio-cultural setting. This dynamic illustrates that the understanding of the Sunnah is not rigidly fixed but continually shaped by historical experience and lived social realities.

In this regard, *Nater Hajjiyân* exemplifies the dialectic between text and context, as envisioned by Hasan Hanafi (1980) in his concept of *al-turāth wa al-tajdīd* the balance between inherited religious tradition (*turāth*) and the renewal of understanding (*tajdīd*). Rather than opposing the Prophetic tradition, this local practice serves as an epistemological medium through which prophetic values are grounded and embodied in the social reality of the Madurese community. Within this framework, *Nater Hajjiyân* functions not merely as a religious expression but also as a form of social knowledge that reveals how Islam lives within culture. In other words, the Madurese community demonstrates that *piety* is not confined to textual adherence but is also manifested through social actions that embody prophetic ethics within their local context.

The Reproduction of Religious Authority and Social Legitimacy

Within the context of the *Nater Hajjiyân* tradition, the figures of the *kyai* (religious scholar) and the *blater* (local cultural leader) play central roles in maintaining the equilibrium between spiritual and social authority in Madurese society. These two figures function as dual pillars supporting both the stability of meaning and the social structure of religious practice. The *kyai* represents moral and textual legitimacy the

guardian of Islamic orthodoxy grounded in knowledge of the Prophet's Sunnah and the sacred sciences while the *blater* embodies social authority rooted in local culture, ensuring security, solidarity, and social harmony within the community. Together, they form a symbiotic relationship: the *kyai* transmits ethical and spiritual values, while the *blater* ensures those values are embodied within tangible social order. This synergy illustrates that Madurese religiosity is not a monolithic entity but a dynamic interaction between spirituality and social wisdom.

The collaboration between the *kyai* and the *blater* gives rise to a participatory and dialogical form of authority rather than a hierarchical one. In line with Talal Asad's (1993) thesis, religious authority does not emerge from a singular claim over textual truth but through discursive practices continually negotiated within social contexts. In the *Nater Hajjiyân* procession, both figures act as interacting poles in the production of religious meaning. The *kyai's* recitations such as the Prophetic supplication, *"Allāhumma aysir lahum al-amr wa sallimhum fī safrihim"* ("O Allah, ease their affairs and grant them safety in their journey") are not merely verbal rituals but represent a *living exegesis* of the Sunnah, enacted within communal life. Meanwhile, the *blater's* role in escorting and safeguarding the pilgrimage procession provides a social and symbolic dimension that reinforces communal security, honor, and cohesion.

This phenomenon demonstrates that religion and culture in Madurese society do not exist in opposition but in mutual reinforcement. The *Nater Hajjiyân* tradition becomes a cultural locus where spirituality and social solidarity intertwine harmoniously. The *kyai* ensures that each action remains anchored in Prophetic ethics, while the *blater* ensures that those values are rooted in social reality. Together, they affirm the understanding that religion is not confined to the mosque or the *pesantren*, but also lives in the streets, within processions, and amidst the shared joy of accompanying the *guests of God (ḍuyūf Allāh)*. Thus, *Nater Hajjiyân* stands as a living embodiment of *grounded Islam* a faith that flourishes through social practice, maintaining a delicate balance between the "sky" of sacred text and the "earth" of human experience.

The Transformation of Sunnah Values in the Era of Digital Modernity

Field observations reveal that the *Nater Hajjiyân* tradition is undergoing a symbolic reformulation amid rapid social change and the advancement of communication technologies. In earlier times, community participation was limited to the physical

procession gathering, offering prayers, and accompanying the departing pilgrims to their point of departure. Today, the ritual extends into the digital sphere through documentation and dissemination on social media. Photographs, videos, and online blessings have become new modes through which the community expresses its religious pride and solidarity. This phenomenon represents a modern reinterpretation of the Prophetic values of *tablīgh* (conveying goodness) and *ta'āruf* (mutual acquaintance), as emphasized in Qur'an 49:13 (*Sūrat al-Ḥujurāt*). Through this digital tradition, the Madurese community not only continues the Sunnah through speech and action but also expands its presence into virtual spaces, ensuring that religion remains part of the contemporary public narrative.

This transformation can be understood through the lens of *maqāṣid al-sharī'ah*, as elaborated by Jasser Auda (2008), who argues that the ultimate purpose of Islamic law lies not merely in the preservation of textual rulings but in sustaining the essential values of the faith across all dimensions of human life. In the digitized practice of *Nater Hajjiyân*, one can observe the preservation of *ḥifẓ al-dīn* (protection of religion) alongside *ḥifẓ al-'urf* (protection of local wisdom). The Madurese have successfully integrated Islamic values with technological innovation while maintaining the social and spiritual essence that defines their cultural identity. This demonstrates that religion and local culture can coexist with modernity not as a compromise that dilutes faith, but as a creative synthesis that expands the horizons of religious experience in the digital era.

Accordingly, *Nater Hajjiyân* functions as a medium for transforming prophetic values within the modern public sphere. Religious expression is no longer confined to conventional rituals but extends into digital narratives that affirm the collective identity of Madurese Muslims. This phenomenon reinforces the idea that the Sunnah is inherently dynamic and contextual, continuously finding new forms that correspond to the evolution of society. In a broader sense, *Nater Hajjiyân* exemplifies how Islamic values can adapt without losing their spiritual substance offering compelling evidence that local religious traditions can serve as laboratories for renewing Islamic praxis, where prophetic ethics and social wisdom converge in a living harmony.

Synthesis: Contextualization as the Social Epistemology of al-Sunnah

The overall findings of this study demonstrate that the *Nater Hajjiyân* tradition serves as a model for the contextualization of *al-Sunnah al-Nabawiyah* within the social life of the Madurese community. The tradition reveals that ḥadīth texts do not remain

confined within rigid normative domains but undergo an epistemological transformation into a living and meaningful social praxis. Prophetic values derived from the Sunnah such as prayer ($du^c\bar{a}^\jmath$), trust (*amānah*), and kinship (*ṣilaturraḥim*) are actualized as collective actions that are experienced and transmitted across generations. Within the social landscape of Bangkalan and its surroundings, the Sunnah is not merely read or taught; it is enlivened through participation, symbolism, and communal relationships. This represents the concrete embodiment of what may be called a *living Sunnah,* a prophetic tradition that does not fossilize within text but incarnates within culture.

Accordingly, the *Nater Hajjiyân* tradition embodies an epistemological synthesis encompassing three interrelated dimensions: *First,* the *normative-theological dimension,* in which the ḥadīth functions as a source of moral authority and spiritual legitimacy particularly concerning the prophetic practice of farewell prayers and trust before travel., *Second,* the *sociological-structural dimension,* wherein the ritual reinforces social cohesion, reproduces religious authority, and maintains the balance between the *kyai* and the *blater* as central figures in Madurese society.,*Third,* the *cultural-transformative dimension,* which reflects the community's capacity to reinterpret and adapt the values of the Sunnah amid social transformation, including through digital media. These three dimensions operate not in isolation but interweave to form a dynamic and adaptive system of religious praxis.

Thus, Nater Hajjiyân stands as empirical evidence that the living Sunnah is a dynamic reality one that continuously mediates between text and context, between prophetic teachings and local culture. The tradition illustrates how Muslims can preserve the continuity of the Prophet's message without rejecting social change, even transforming it into a medium for expanding the horizons of religiosity. Within the framework of contemporary ḥadīth epistemology, these findings reaffirm living ḥadīth not merely as a descriptive approach to community practices but as an epistemological paradigm that allows for a contextual, dynamic, and socially relevant reading of the Sunnah. In this light, Nater Hajjiyân can be viewed as a concrete manifestation of cultural ijtihad the creative effort of the Madurese people to enliven the prophetic tradition within the currents of modernity.

3. Conclusion

This study demonstrates that Nater Hajjiyân is not merely a ritual or ceremonial event, but a cultural mechanism and a form of social epistemology through which prophetic teachings are revitalized at the grassroots level. The tradition functions as a

dynamic space where religious teachings are re-evaluated, adapted, and actualized in accordance with the socio-cultural realities of the community. Prophetic values such as *silaturraḥim* (kinship), prayers for safety, generosity, trust (*amānah*), and hospitality are embodied in the collective practice of accompanying prospective pilgrims a manifestation rooted in the Prophet's ḥadīth concerning the etiquette of farewell and the entrustment of one's affairs (*amānataka*) to God before travel (*safar*). Within the Bangkalan community, *amānah* is not interpreted merely as a private religious deposit entrusted to divine protection, but as a publicly conferred moral and social legitimacy, through which the prospective pilgrim is symbolically recognized as a bearer of communal trust, honor, and ethical responsibility. This interpretation illustrates the Madurese community's success in concretizing *al-Sunnah al-Nabawiyah* in harmony with Fazlur Rahman's concept of the double movement, which emphasizes the dynamic motion between text and context, and from context back to text. Beyond its theological dimension, this tradition holds a profound social role in reinforcing cohesion and religious legitimacy through the participatory reproduction of authority between two pivotal figures: the *Kyai*, who represents textual legitimacy and ethical interpretation, and the *Blater*, who embodies cultural power and social endorsement. Together, they preserve the continuity of religious meaning by ensuring that prophetic values particularly *amānah* as both moral responsibility and social credibility remain alive in the spiritual as well as the social spheres, thereby affirming Talal Asad's argument that religious authority is constituted through social practice rather than secured solely by textual monopoly.

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