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Living Hadith and Legal Traditions in Preserving Ancestry: A Case Study of the Contemporary Arab Sayyid Community in Lampung

Abstract: The validity of the Arab Sayyid (Ba'alawi) lineage has been heavily debated. However, this controversy will not persist if the ulama verifies *nassabah* (lineage). Regardless of all that, it is certain that the Arab Sayyid community has a long history of lineage preservation. In addition to cultural factors, lineage preservation is a religious teaching with implications for family law, including marriage, guardianship, and inheritance. This article explores the practice of lineage preservation in the Arab Sayyid community in the contemporary era, revealing the normative dimensions of this practice, as expressed in a hadith, that underlie it. This research is a descriptive qualitative field research. Primary data were sourced from the Rabithah Alawiyah Management, elders, lineage observers, and members of Arab Sayyid families in Lampung. Data collection was conducted through observation, interviews, and documentation, and the data were analyzed descriptively qualitatively using the living hadith approach. The research results show that the tradition of maintaining lineage in the Arab Sayyid community in Lampung Province is maintained through introducing lineage to the family, assigning a surname, clarifying doubtful lineages, establishing *sekufu'* (a type of marriage), and recording lineages. This tradition embodies Sunnah values because it is based on the hadith texts of the Prophet Muhammad (peace be upon him), such as the command to recognize family lineages to maintain kinship ties. This tradition represents both a cultural heritage and a living hadith that remains relevant for building the identity of the Arab Sayyid community in the contemporary era. The academic contribution of this study lies in its effort to broaden the discourse on living hadith by connecting it to the context of Islamic family law and the preservation of social identity within the Arab-descendant community. This research provides a new perspective on how hadith texts function not only as normative sources but also as living social practices that shape the legal and cultural structures of society. Moreover, this study enriches the existing literature on the integration of religious tradition and identity construction within contemporary Islamic legal studies.

Keywords: Ancestry, Legal, Lineage, Living Hadith, Tradition.

INTRODUCTION

The process of assimilation between religion and culture has shaped a positive, value-laden tradition. This tradition is a positive representation of the scholars' contextual understanding of religious texts, particularly the Quran and Hadith. Hadith was initially an oral practice within various traditions.¹ Hadith and related disciplines occupy a central position in the oral and written traditions of Islam, even into the contemporary era.² Hadith plays a crucial role in developing Islamic thought and practice, serving as an explanation of the Quran and later giving rise to Islamic jurisprudence (*fiqh*).³ A contextual understanding of hadith is achieved by clearly outlining the reasons for *the wurud al-hadith*, so that its meaning can be relevant in contemporary times.⁴ This makes hadith a living *sunnah* that frames the traditions of an ethnic group or community.

Traditions have been passed down through generations, practiced by the community for hundreds of years, and have not been eroded by time, including *salawatan*, *khataman*, *maulidan*, reciting *manaqib*, *nyekar* before fasting and holidays, *halal bihalal*, and others. Islam will accommodate tradition, unless it conflicts with the religion's basic teachings. In Islamic law itself, several teachings were initially derived from the traditions of pre-Islamic Arab society, then adopted and legitimized by eliminating elements of polytheism and deviations from nature, such as the Hajj ritual, glorifying *the Kaaba* and the holy city of Mecca, the sacralization of the month of Ramadan and the sacred months, rituals of incantations, *aqiqah*, circumcision, polygamy, attention to lineage, and others.⁵ Traditions that are part of society are worth studying when linked to the hadith. This is where the

¹ Hany Rashwan, 'Hadith as Oral Literature through Early Islamic Literary Criticism', *Studia Islamica* (Leiden, The Netherlands) 119, no. 1 (2024): 34-69, <https://doi.org/10.1163/19585705-12341481>.

² et al Bednarkiewicz, Maroussia, "Studying Hadith Commentaries in the Digital (Edinburgh University Press, 2023).

³ Maizuddin Maizuddin et al., 'The Typology of Hadith as the Bayan of the Qur'an and Its Implications for the Reform of Islamic Inheritance Law', *Samarah* 7, no. 2 (2023): 760-80, <https://doi.org/10.22373/sjhk.v7i2.17467>.

⁴ M. Ramle, M. R., & Huda, 'Between Text and Context: Understanding Ḥadīth through Asbab al Wurud.', *Religions* 13, no. 2 (2022): 92, <https://doi.org/10.3390/rel13020092>.

⁵ Khalil Abdul Karim, *Syariah: Sejarah Perkelahian Pemaknaan*, Terj. Kamran As'ad, Judul Asli, *al-Judzur al-Tarikhiyyah Li al-Syaria'at al-Islamiyyah* (Yogyakarta: LKiS, 2003).

hadith based on the Prophet Muhammad serves as a discipline that focuses on living traditions in society.

Previous research has shown that many traditions have developed in society, originating in the Prophet's hadith and supported by contextual interpretations. Dewi Fathonah, in her article on the colossal pilgrimage tradition (*ziarah kubra*), entitled "Hadith Practices in Ziarah Kubra Tradition in Palembang Arabian Village," focuses on the pilgrimage procession to the graves of sultans, saints, and prominent scholars in Palembang. Overall, the article argues that this tradition is prophetic hadith on pilgrimage, widely known in hadith collections.⁶

In another article, titled "Mawlid Arbain Tradition in Kampung Arab *al-Munawar*, Palembang," Fathonah explores a unique tradition practiced by the Arab community in Palembang: the celebration of the Prophet's birthday for 40 consecutive days. This tradition is carried out in mosques, prayer rooms, and homes. Such a tradition is to demonstrate love and obedience to the Prophet, as commanded in numerous hadith.⁷ A similar study, entitled "A Study of the Living Hadith Tradition of Completing the Quran on Graves in North Padang Lawas" by Ilham Ramadhan, concluded that the tradition of completing the Quran right before a grave indirectly represents the belief that this practice can reach the deceased, and that its implementation procedures are adapted to the guidance of local scholars.⁸

The above studies use the living hadith approach because they examine the internalization of Sunnah values as guidelines for Muslim life, which are then practiced in daily life with unique meaning-making processes. There are also quite a few interesting traditions to study. Among them is the tradition of maintaining lineage within the Arab

⁶ Dewi Fatonah, 'Tradisi Maulid Arba'in Di Kampung Arab al Munawwar, Palembang', *Jurnal Living Hadis* 5, no. 1 (2020): 1, <https://doi.org/10.14421/livinghadis.2020.2167>.

⁷ Fatonah.

⁸ Ilham Ramadhan, 'Study of Living Hadith on the Khataman Al-Qur'an Tradition over Graves in North Padang Lawas', *Jurnal Living Hadis* 7, no. 2 (2023): 269-284, <https://doi.org/10.14421/livinghadis.2022.4277>.

Sayyid community in Lampung Province. The Arab Sayyid community is very fanatical about maintaining lineage, and this trend has now become a unique tradition.⁹

This tradition has been passed down from generation to generation, stemming from the belief that noble lineage must be preserved. This study aims to strengthen previous research showing that traditional practices, such as the Kubra pilgrimage and the *Maulid Arba'in* celebrations within the Arab community in Palembang, can accommodate local culture in line with the hadith of the Prophet Muhammad (peace be upon him). From a hadith perspective, this research also expands on Arik Sadan's research, confirming that hadith must be understood comprehensively, both in text and context. The study of hadith texts can take a linguistic approach, while the context of hadith becomes a social study.¹⁰ Sadan's opinion can serve as a basis for researching living hadith studies on lineage. Lineage in this context can also be discussed within the *maqasid al-syari'ah* framework, as Agustin Hanapi et al. state that lineage can be determined using the *al-qāfah* method.¹¹

This study explores what traditions the Arab Sayyid community in Lampung Province practices to maintain lineage. This study also seeks to determine whether these practices are grounded in values derived from the hadith and whether there have been changes in the practices between the past and the contemporary era.

METHOD

This research is a descriptive field study. The primary data was sourced from the Arab Sayyid community, facilitated by Rabithah Alawiyah of Lampung Province. Secondary data were collected from books, scientific articles, and other written materials. This research model uses an analytical approach, relying on data obtained from informants¹² selected using a purposive sampling technique. Six informants participated in this study, including

⁹ Jajang A Rohmana, 'Pendekatan Antropologi Dalam Studi Living Hadits Di Indonesia', *Holistic Al-Hadis* 1, no. 2 (2015): 247-88.

¹⁰ Arik Sadan, *Sībawayhi's and Later Grammarians' Usage of Ḥadīṡ as a Grammatical Tool on The Foundations of Arabic Linguistics II*, Studies in (Leiden: Brill, 2015).

¹¹ Agustin Hanapi, Imanuddin, and Khairuddin Hasballah, 'Kedudukan Metode Al-Qāfah Dalam Penetapan Nasab Anak Menurut Ulama Perspektif Maqashid al-Syariah', *De Jure: Jurnal Hukum Dan Syar'iah* 14, no. 1 (2022): 21-37, <https://doi.org/10.18860/j-fsh.v14i1.15875>.

¹² J. David Creswell John W. Creswell, *Research Design*, 6th edn (California: Sage Publication, 2022).

the General Chairperson of Rabithah Alawiyah of Lampung Province, the Secretary for Lineage Registration, an elder and advisor to the organization, a lineage observer, and two heads of families. These six informants were selected because they were sufficiently representative and possessed in-depth knowledge of the research topic.

Data were collected through observation, interviews, and documentation. The data included practices, implementation processes, and goals or motivations. The author conducted semi-structured interviews, assisted by a question guide, but remained flexible and adaptable to obtain deeper, richer information. The data were analyzed descriptively and qualitatively, by understanding all data, followed by data reduction and classification. The data were then presented in narrative form, comprehensively describing the phenomenon studied. The author then interpreted and analyzed the data and completed the process by concluding the analysis results. A living hadith was used as an analytical tool to examine the internalization of Sunnah values within the lineage-preserving tradition of the Arab Sayyid community in Lampung Province.

RESULTS AND DISCUSSION

Brief Profile of the Arab Sayyid Community and Rabithah Alawiyah in Lampung Province

No written data has been found regarding the arrival of the Arab Sayyid community in Lampung Province. However, according to Erizal Baraqbah, a lineage observer, the first to arrive in Lampung was a family from the Baraqbah clan, Sayyid Ahmad bin Qasim Baraqbah, who came from Palembang. Their first settlement was Teluk Betung. This occurred approximately in the mid-19th century, before the eruption of Mount Krakatoa (1883). Sayyid Ahmad bin Qasim married a native woman named Inci Amah binti Tumenggung Daeng Muhammad Ali, a regent of the Teluk Betung region. According to Erizal, *one of Sayyid Ahmad's brothers grandson, Sayyid Nuh bin Qasim bin Abu Bakar*, migrated to Kalianda and married a native woman named Khadijah, daughter of Paengeran

Kesugihan. Others also came from Jambi, Jakarta, and Java around the early 20th century. In general, they came to trade and preach.¹³

Fadhil, the secretary of the kinship registry, stated that based on 2024 data, the Arab Sayyid community in Lampung consisted of approximately 200 families, spreading across Bandar Lampung (the majority), South Lampung, East Lampung, Pringsewu, Tanggamus, Pesisir Barat, North Lampung, Central Lampung, Way Kanan, and Metro City. They generally came from various regions, including Palembang, Jambi, Jakarta, and several areas in Java. Their professions also varied, with most working as traders. Others work as private employees, entrepreneurs, laborers, teachers, lecturers, preachers, and civil servants. In general, most have completed high school. Some are alumni of Islamic boarding schools, and some have earned undergraduate and postgraduate degrees, but these are not numerous.¹⁴

According to Ahmad Ghazali Assegaf, Chairman of Rabithah Alawiyah Lampung, the Arab Sayyid community in Lampung adheres to the Shafi'i school of thought in understanding and practicing religious teachings. However, in some particular matters, they have their own opinions or *ijtihad*. From a religious organizational perspective, they are affiliated with Nahdlatul Ulama (NU), and some have even served as regional NU administrators, such as KH. Abu Abdillah bin Alwi Assegaf. He founded an Islamic boarding school, Darul Ma'arif Natar, in South Lampung on August 25, 1965. In social life, the Arab Sayyid community easily blends into the local population. This is because most of the locals are also immigrants from Banten, Java, Sulawesi, and Sumatra. In terms of marriage, the Arab Sayyid community adheres to an endogamous marriage system. Since they adhere to the principle of *kafa'ah*, they will marry their daughters to men from their own group or tribe.¹⁵

Before the formation of Rabithah Alawiyah in Lampung, the Azzahra Student Association (IMA), founded in 1983, served as the forerunner to Rabithah Alawiyah

¹³ 'Erizal Baraqbah,"Wawancara Dengan Pemerhati Nasab, 25 Juni', 2025.

¹⁴ Fadhil Muhammad Alaydrus, 'Wawancara Dengan Sekretaris Bidang Pencatatan Nasab Rabithah Alawiyah Lampung, 22 Juni', preprint, 2025.

¹⁵ Ahmad Ghazali Assegaf, 'Wawancara Dengan Ketua Rabithah Alawiyah Lampung, 24 Juni', 2025.

Lampung. The Azzahra Student Association (IMA) is an association of Alawiyin students studying at various universities, such as the University of Lampung, the State Islamic Institute (IAIN) Raden Intan, and others. The establishment of the Azzahra Student Association (IMA) was intended to strengthen the brotherhood among Alawiyin students. Among the youth leaders who took the initiative to gather Alawiyin students in one organization were Erwan Munawar Baraqbah and Abdillah ZA al-Muhdhar, among others. They united Alawiyin students through regular religious studies. This activity received a positive response from families, parents, and other Alawiyin elders. In addition to religious studies, other activities include providing assistance and scholarships, as well as facilitating visits to Jakarta and Palembang.¹⁶ In 1986, the Lampung branch of Rabithah Alawiyah was established, authorized by the Jakarta branch, with Abdullah Dhiya' Baraqbah as its chairman.¹⁷

The vision of Rabithah Alawiyah Lampung is to serve as an instrument mobilizing and uniting Alawiyin to improve the welfare of the wider community, both physically and spiritually, in adherence to Islamic teachings based on the Qur'an and the Sunnah of the Prophet Muhammad, within the principle of Islam Ahlussunah wal Jamaah. Its mission is to uphold the message of the Prophet Muhammad, foster Islamic brotherhood, and create cadres and leaders with noble morals, through *da'wah* (preaching), social, and educational activities. Among the main work programs of Rabithah Alawiyah Lampung is to provide academic scholarships and social assistance to Alawiyin families, and a limited number of non-Alawiyin.¹⁸

Overview of Lineage

Lineage is the bond that binds family members through blood ties.¹⁹ Lineage also means family or consanguinity.²⁰ In the Encyclopedia of Islamic Law, lineage is defined as descent or consanguinity, namely, family ties through a valid marriage contract. Lineage, in

¹⁶ The Fourth *Musyawarah Cabang Rabithah Alawiyah Lampung Ke-4* (Bandar Lampung: Rabithah Alawiyah Lampung, 2013).

¹⁷ 'Erizal Baraqbah,' Wawancara Dengan Pemerhati Nasab, 25 Juni'.

¹⁸ Ahmad Ghazali Assegaf, 'Wawancara Dengan Ketua Rabithah Alawiyah Lampung, 24 Juni'.

¹⁹ Wahbah al-Zuhaili, *Al-Fiqh al-Islami Wa Adillatuh, Juz' 7*, (Damaskus: Dar al-Fikr, 1985).

²⁰ Ibn Manzur, *Lisān Al-Arab 3rd Edition* (Bairut: Dar Bairut, 1955).

terminology, refers to kinship based on blood ties, whether ascending, descending, or lateral, all of which are consequences of a valid marriage²¹ and questionable sexual relations.²²

Lineage is a crucial issue in Islamic law. It has implications for the legal rights and obligations between parents and children.²³ Clarity of lineage is essential in matters of marriage, guardianship, inheritance, wills, and even in matters of leadership or imamate.²⁴ Therefore, preserving lineage is vital because it aligns with the principles of *maqasid al-shari'ah*.²⁵ Therefore, various issues related to lineage are necessary, including knowledge of lineage, as an effort to preserve and maintain it.

Maintaining and recognizing lineage is highly relevant in the contemporary era, given the limited understanding of one's origins in society. Lineage/genealogy for a person is an identity that explains their origins and the origins of their ancestors. If they are of noble descent (*sayyid/syarif*), lineage can provide direction and guidance for living a good life, similar to the lives of their ancestors. Through lineage, a community or group can maintain unity and a sense of brotherhood.

The dynamics of lineage in Indonesia have been frequently discussed, particularly regarding Arab descent.²⁶ Arab communities in Indonesia place special emphasis on lineage as part of a cultural practice common among Arab tribes. It is not surprising that Arab communities maintain meticulously documented lineages extending back for generations, including the Sayyid community in Lampung Province. Sayyids are descendants of Husayn

²¹ Tim Penyusun, *Ensiklopedia Hukum Islam Jilid VII* (Jakarta: Ikhtiar Baru Van Houve, 1997).

²² M.Nurul Irfan, *Nasab Dan Satus Anak Dalam Hukum Islam* (Jakarta: Amzah, 2012).

²³ Ilma Silmi Nufus Ahmad Fauzan, 'The Problems of Neuroparenting Based on Contemporary Islamic Family Law', *MILRev: Metro Islamic Law Review* 3, no. 2 (2024): 198-216, <https://doi.org/10.32332/milrev.v3i2.9791>.

²⁴ Supriyadi and Nik Abdul Rahim Nik Abdul Ghani, 'Negotiating Tradition and Modernity: The Practice of Prohibiting Marriage in the Month of Suro among Javanese Muslims in South Lampung', *NUSANTARA: Journal Of Law Studies* 4, no. 2 (October 2025): 114-128, <https://doi.org/10.5281/zenodo.17340470>.

²⁵ Abdul Halim Ibrahim et al., 'Tri-Parent Baby Technology and Preservation of Lineage: An Analysis from the Perspective of Maqasid al-Shari'ah Based Islamic Bioethics', *Science and Engineering Ethics* 25, no. 1 (2019): 129-142, <https://doi.org/10.1007/s11948-017-9980-5>.

²⁶ Arsyad Sobby Kesuma, Abdul Halim, and Nur Syam, 'The Religious Politics of Habaib in Surabaya and Bangil East Java: A Socio-Religio-Political Approach', *Qudus International Journal of Islamic Studies* 10, no. 2 (2022): 285-318, <https://doi.org/10.21043/qijis.v10i2.12090>.

ibn Ali ibn Abi Talib, the grandson of Muhammad. They also have the title of *habib* (plural: *habaib*), and *hababah* for women. The *syarif* (plural: *asyraf*) are descendants of al-Hasan ibn Ali ibn Abi Thalib, another grandson of Muhammad.²⁷ The Arab community adheres to classifications of a person's lineage status, including *sahih al-nasab*, *masyhur al-nasab*, *maqbul al-nasab*, *majhul al-nasab*, *maskut al-nasab*, *mardud al-nasab*, *terawat al-bahts*, and *math'un al-nasab*.²⁸ In terms of lineage validity, the Arab Sayyid Community is classified as *sahih al-nasab*.

Previous generations were highly conscious of maintaining lineage, thus fostering strong kinship ties. This contrasts with the current generation, which pays less attention to kinship and social life in general. They are preoccupied with work and other life demands. However, this is not the case in the Arab Sayyid community, where maintaining lineage is crucial. This community has an official institution for registering lineages, called the *Maktab Addaimi*, an autonomous institution under the Central *Rabithah Alawiyah* Jakarta and recognized by international lineage institutions.

Maintaining lineage is beyond tradition among Arab communities; it is part of religious teachings and one of the objectives of *Sharia* (*maqasid al-Shariah*): preserving descendants.²⁹ Islamic teachings related to maintaining lineage include the order to marry, choosing a suitable partner (*sekufu*), the *iddah* period, the prohibition on tying a child to someone other than their father, the prohibition on marrying an adulterer, the encouragement of maintaining close ties to recognize relatives, and so forth. Furthermore, clear lineage status has implications for family law matters, including marriage, guardianship, inheritance, child support, adoption, and more.

²⁷ Van Den Berg, *Hadramaut Dan Koloni Arab Di Nusantara*, Terj. Rahayu Hidayat, Judul Asli "Le Hadramout Et Les Colonies Arabes Dans L'Archipel Indien" (Jakarta: INIS, 1989).

²⁸ Ali Zainal Abidin bin Hasan Al Ali bin Abdullah Asseggaft, *Seminar Singkat Nasab Keluarga Rasulullah Muhammad Saw. Dan Pentingnya Penjagaan Nasab Di Era Globalisasi* (2013).

²⁹ Chamim Tohari, Hudzaifah Fawwaz, and Isma Swadjaja, 'The Ijtihad Construction Of Islamic Law Based On The Maqâshid Al-Syari'Ah Approach In The Indonesian Context', *Prophetic Law Review* 4, no. 2 (2022): 195-221, <https://doi.org/10.20885/plr.vol4.iss2.art4>.

Traditions of Preserving the Birth of the Arab Nation before Islam

Before Islam came, the Arabs had a strong tradition of maintaining their lineage. In pre-Islamic Arab culture, *nasab* could determine social status, honor, and family rights. According to Khalil Abdul Karim, pre-Islamic Arabia was very proud of its *nasab*. For them, one of the identities of an honorable man is being noble, meaning he has an honorable and well-maintained line. Humiliation is the consequence when their lineage is not from their father or is unknown. For them, *nasab* has similarities to citizenship in modern society. Obtaining citizenship status grants a person rights as a citizen, including rights to education, employment, protection, public office, political rights, and to interact with organizations or other social groups.³⁰

In history, the Arab nation was the strictest and thorough in guarding its heritage. Ahmad ibn Faris al-Qazwini said, "Among Arab culture is protecting the lineage. There is no nation other than the Arabs that pays more attention to guarding the lineage." Abu Bakr ibn Muhammad said something similar, "Allah has distinguished this nation with three qualities that no other nation possesses: the knowledge of *isnad*, *ansab*, and *i'rab*."³¹ Nearly every Arab tribe or clan has its own genealogist or lineage (*nassabah*). They hold a respected position within their tribe.

Islam came and legitimized the urgency of maintaining lineage, even positioning it on a par with the Arabs. Therefore, it deems denial or negation of one's lineage without evidence and witnesses a criminal act that falls within the realm of *qadzaf* (religious rites).³² Among the indications that Islam legitimizes the tradition of maintaining lineage are the prescription of marriage, the *iddah* period for divorced wives, the prohibition on marrying adulterous women or men, and the prohibition on betrothing children to other than their fathers. To maintain lineage, the Prophet (peace be upon him) also commanded the study and understanding of family lineage. Historians have described the Prophet (peace be upon

³⁰ Khalil Abdul Karim, *Syariah: Sejarah Perkelahian Pemaknaan*, Terj. Kamran As'ad, Judul Asli, *al-Judzur al-Tarikhiyyah Li al-Syaria'at al-Islamiyyah*.

³¹ Abu Hasyim Ibrahim ibn Manshur, *Al-Ifadhah Fi Adillati Tsubuti al-Nasab Wa Nafyihi Bi al-Syuhriati Wa al-Istifadhah*, (Amman: al-Maktab al-Islami, 2019).

³² Khalil Abdul Karim, *Syariah: Sejarah Perkelahian Pemaknaan*, Terj. Kamran As'ad, Judul Asli, *al-Judzur al-Tarikhiyyah Li al-Syaria'at al-Islamiyyah*.

him) as an expert in lineage, able to trace his lineage back to his ancestor, the Prophet Ishmael (peace be upon him).³³

Although it legitimizes the protection of lineage, Islam also revises Arab cultures related to lineage that are not in line with sharia, such as the attitude of being proud of lineage, criticizing or belittling the lineage of others, because glory in the sight of Allah is piety, not lineage status (al-Hujurat: [49] verse 13). Likewise, Islam prohibits giving an adopted child the lineage of his adoptive father, as written in Surah al-Ahzab (33), verses 4-5,

".....and He did not make your adopted children your (own) biological children. That is only what you say in your mouth. And Allah speaks the truth, and He shows the (right) path. Call them (the adopted children) by (using) the names of their fathers, that is more just in the sight of Allah, and if you do not know their fathers, then (call them as) your brothers in your religion and your *maula-maula*. And there is no sin against you against what you do wrong, but (the sin is) what your heart intends. And Allah is most forgiving and most merciful."

The above verses were addressed to the Prophet Muhammad (peace be upon him) to revise the traditions of Arab society at that time, particularly when he adopted a son named Zaid ibn Harithah.³⁴ At that time, people called him Zaid ibn Muhammad. After the verses were revealed, Zaid was called by his father's name, Zaid ibn Harithah. This ended the tradition of equating adopted children with biological children in terms of lineage and inheritance.

Implementation of Sunnah Values in the Practice of Maintaining Lineage in the Arab Community of Lampung Province

The Arab *Sayyid* community maintains and preserves its lineage, following standards and methodologies for lineage maintenance, including distinctive name configurations/orderings, mapping methods, family histories, titles/nicknames, marital relationships, local testimonies, attitudes/lifestyles, individual family records,

³³ Abu Hasyim Ibrahim ibn Manshur, *Al-Ifadhah Fi Adillati Tsubuti al-Nasab Wa Nafyihi Bi al-Syuhraati Wa al-Istifadhah*,.

³⁴ Ali ibn Ahmad Al-Wahidi, *Asbab Al-Nuzul* (Bairut: Maktabah al-Tasqafiyah, n.d.).

and ownership of family groups.³⁵ Observing the daily lives of this community reveals several traditions they practice to maintain lineage, including:

1. Introducing Lineage to the Family

The Arab Sayyid community in Lampung Province has a tradition of introducing lineage, especially within the extended family. From a young age, they are taught to recognize their own lineage and the lineage of close and distant relatives. This aims to maintain strong ties of friendship. One way to acknowledge lineage is through regular Islamic study meetings, namely the Sunday morning assembly held at the residence of one of the Sayyid elders in Lampung, Husin Al-Munawwar. He explained that these regular study sessions cover the Alawiyah Thariqah (Islamic law), Islamic jurisprudence (fiqh), and morals. Initially, they were limited to Sayyid circles, but later became open to the public, albeit on a limited basis. The study session begins with a recitation of the *maulid* (the holy book of *Simthuddurar*). Other assemblies also serve as a forum for fostering friendship, such as the recitation of the *Kasidah Burdah* (Wednesday evening) and the *Hadhrah Basaudan* (Tuesday afternoon).³⁶

In the homes of the Arab Sayyid community in Lampung, a family tree chart is commonly hung on the wall. This is also part of introducing the family tree to children and families. This family tree is based on a lineage book published by the official lineage recording institution, Maktab Addaimi in Jakarta. However, these are rarely seen today, as most families rely solely on lineage books.

Lineage observer Erizal Baraqbah stated that Maktab Daimi Jakarta also regularly holds short courses on lineage science, specifically for those interested in learning about lineage. There is also Naqabatul Asyraf, a lineage recording institution outside the Rabithah Alawiyah, which travels to various regions in Indonesia to provide insight into lineage to Arab Sayyid families.³⁷

³⁵ Asseggaff, *Seminar Singkat Nasab Keluarga Rasulullah Muhammad Saw. Dan Pentingnya Penjagaan Nasab Di Era Globalisasi*.

³⁶ Husin Al-Munawwar, *Wawancara Dengan Seseupuh Dan Penasihat Rabithah Alawiyah Lampung, 22 Juni 2025 (n.d.)*.

³⁷ *Wawancara Dengan Erizal Baraqbah, 25 Juni 2025 (2025)*.

This tradition is based on a hadith narrated by al-Tirmidhi from the companion Abu Hurairah, stating,

عن أبي هريرة رضي الله عنه، قال رسول الله ﷺ : "تَعَلَّمُوا مِنْ أَنْسَابِكُمْ مَا تَصِلُونَ بِهِ أَرْحَامَكُمْ فَإِنْ صَلَاةَ الرَّحْمَةِ فِي الْإِهْلِ مَثْرَاءٌ فِي الْمَالِ مَنْسَأَةٌ فِي الْآثَرِ (رواه الترمذي)

"Learn your lineage (lineage) by which you can maintain ties of kinship, for indeed, kinship fosters love for the family, increases wealth, and prolongs life." (HR. al-Tirmidhi)³⁸

Al-Mubarakfuri explains that studying the family tree means learning or recognizing the names of one's parents, grandfathers, paternal uncles, maternal uncles, and all other relatives (dzawil arham). This will strengthen ties of kinship by drawing closer to relatives, showing compassion, and being kind to them.³⁹ Therefore, learning about family lineage strengthens ties of kinship and increases social solidarity.

2. Using Clan Titles

Using clan names after their given names is a characteristic of the Arab Sayyid community in the province. This contrasts with the Arab Sayyid communities in Malaysia and Singapore, where the title "sayyid" (syed) is used at the beginning of their names and clan names are rarely used. Among these clan names are Al-Saqqaf, Ba 'Agil, Al-Aydrus, Al-Attas, Al-Jufri, Al-Haddad, Bin Syihab, Bin Syaikh Abu Bakar, Bin Yahya, Al-Haddar, Al-Hamid, Al-Habsyi, Al-Qadri, Al-Musawa, Al-Munawwar, Al-Junaid, Baraqbah, and others.⁴⁰

When they meet someone they do not know, they will mention their first name, then their father's name, and then their family title. For example, Ahmad bin Abdurrahman Al-Attas, Hasan bin Abdullah al-Habsyi, or Abdullah bin Alawi bin Muhammad al-Haddad. Usually, when they are mentioned like this, they will immediately recognize that so-and-so is the son of so-and-so, and that so-and-so is from so-and-so's family. Those with insight into the science of lineage will quickly recognize someone's family tree if their name is mentioned along with their father's name and

³⁸ Muhammad bin Isa al-Tirmidzi, *Sunan Al-Tirmidzi* (Cairo: ar Ibn al-Jauz, 2011).

³⁹ Al-Mubarakfuri, *Tuhfatul Ahwadzi*, (Bairut: Dar al-Fikr, 1988).

⁴⁰ Van Den Berg, *Hadramaut Dan Koloni Arab Di Nusantara*, Terj. Rahayu Hidayat, Judul Asli "Le Hadramout Et Les Colonies Aeabes Dans L'Archipel Indien).

surname. According to Erizal Baraqbah, if the father's name is not enough, the grandfather's name is mentioned. In this way, a sayyid's family identity is easily identified.⁴¹ This tradition continues to this day. This tradition is an internalization of the Prophet's hadith, narrated by al-Tirmidhi from his companion Abbas ibn Abdul Muttalib, in which the Prophet, on several occasions, mentioned his own name, his parents' names, and his grandfather's. As stated in the following hadith:

*"I am the son of Abdullah bin Abdul Muttalib. Indeed, it was Allah who created creatures, then He made me into the best of them. Then Allah made them into two groups, then Allah made me into the best group. Then Allah made them into nations, then Allah made me into the best nation. Then Allah made them into tribes, then Allah made them into the best tribes. I am the best among them in terms of tribe and soul."*⁴²

The tradition of using family names still persists today, particularly in everyday interactions. However, official documents such as diplomas, ID cards, driver's licenses, ATM cards, passports, and others do not use them.

3. Clarifying Questionable Lineage

In the Arab Sayyid community, a person is not permitted to claim lineage to someone other than their father. They will quickly seek clarification if someone claims to be a Sayyid when they are not. The lineage registration agency in Jakarta, Maktab Addaimi, will issue a statement that such and such is not a Sayyid if there is no strong, convincing evidence.⁴³ This lineage registration agency has been recognized by official international lineage registration bodies, particularly in the Middle East, such as the Naqabah Ashraf in Morocco, Algeria, Libya, Tunisia, Egypt, Yemen, Hijaz, Jordan, Iraq, Iran, Turkey, Pakistan, and others.⁴⁴ This institution has qualified lineage experts and a well-organized lineage recording system that utilizes a computerized system, making Sayyid lineages difficult to falsify or manipulate.

⁴¹ 'Erizal Baraqbah,' Wawancara Dengan Pemerhati Nasab, 25 Juni'.

⁴² Muhammad bin Isa al-Tirmidzi, *Sunan Al-Tirmidzi*.

⁴³ 'Erizal Baraqbah,' Wawancara Dengan Pemerhati Nasab, 25 Juni'.

⁴⁴ Tim Pengawal Persatuan Umat, *Keabsahan Nasab Ba'alawi: Membongkar Penyimpa Ngan Pembatalnya*, (Bangil, Pasuruan: Hilyah, 2024).

This approach is also part of an effort to maintain lineage and a form of practicing the Prophet's hadith, narrated by Musiim from Ali ibn Abi Talib (may Allah be pleased with him):⁴⁵

مَنْ ادَّعَى إِلَى غَيْرِ أَبِيهِ أَوْ انْتَمَى إِلَى غَيْرِ مَوَالِيهِ فَعَلَيْهِ لَعْنَةُ اللَّهِ وَالْمَلَائِكَةِ وَالنَّاسِ أَجْمَعِينَ لَا يَقْبَلُ اللَّهُ مِنْهُ يَوْمَ الْقِيَامَةِ صَرْفًا وَلَا عَدْلًا

"Whoever claims to be a father to someone other than his father or relies on someone who is not his guardian, then the curse of Allah, the Angels, and all humans will befall him, and on the Day of Resurrection, Allah will not accept any deeds from him, either those that are fardhu or those that are Sunnah. (H.R. Muslim)

The above hadith contains a legal conclusion, a major sin for anyone who claims lineage from someone other than his father. According to al-Nawawi's explanation, the above hadith provides a legal conclusion that it is haram for someone to acknowledge a father other than his father, or for a freed slave to acknowledge a guardian other than the one who freed him, because such a conduct is considered blasphemy against blessings, and is considered an attitude of belittling the rights of inheritance, guardianship and reason, as well as other matters related to the severance of kinship and disobedience.⁴⁶ The same applies to someone who denounces their own lineage or denies the lineage of others.

4. Marrying a Competent Partner

From a historical perspective, marriage is seen as the formation of relationships and as a form of social interaction.⁴⁷ Islam has regulated marriage in the Quran and Hadith.⁴⁸ Islam views marriage as a human right that must be protected, primarily through Islamic law, while taking into account customary law and other applicable legal provisions.⁴⁹ This

⁴⁵ Muslim bin al-Hajjaj al-Qusyari al-Nasaburi, *Shahih Muslim Juz II* (Maktabah Dahlan, n.d.).

⁴⁶ Yahya bin Syaraf al-Nawawi, *Syarah Shahih Muslim Juz IX* (Cairo: Dar al-Tafiqiyah, 2010).

⁴⁷ Zikri Darussamin, Armansyah, and Ahmad Zikri, 'The Urgency of Maturity to Get Married and Its Relevance to Family Life Goals', *Al-Istinbath: Jurnal Hukum Islam* 8, no. 1 (2023): 215-236, <https://doi.org/10.29240/jhi.v8i1.5324>.

⁴⁸ Asy'ari and Triansyah Fisa, 'Interfaith Marriage in Perspectives of Classical and Modern Scholars', *Al-Manahij: Jurnal Kajian Hukum Islam* 16, no. 2 (2022): 287-300, <https://doi.org/10.24090/mnh.v16i2.6772>.

⁴⁹ Mifahus Sholehudin et al., 'Cancellation of Marriage Due to Apostasy in Islamic Law and Human Rights: A Comparative Analysis of Indonesia and Malaysia', *De Jure: Jurnal Hukum Dan Syar'iah* 17, no. 1 (2025): 33-51, <https://doi.org/10.18860/j-fsh.v17i1.31465>.

is because, after the marriage contract is entered into, rights and obligations arise.⁵⁰

Marriage practices in specific communities represent the implementation of Islamic law within society. They contain specific traditions and symbols to strengthen the community's existence.⁵¹ The provisions implemented by certain communities will create new legal realities to be addressed.⁵² All of this is to create a resilient marriage⁵³ that guarantees a happy family grounded in physical and spiritual competence and a commitment to raising a family according to religious teachings and social norms.⁵⁴ The social conditions of Indonesian Muslims in the contemporary era have influenced the legal reality, which has become more flexible.⁵⁵

Various policies are necessary to support every young Muslim generation who wishes to marry.⁵⁶ The Arab Sayyid community adheres to an endogamous marriage system. When choosing a partner, Arab Sayyid families are very selective. They still firmly adhere to *kafa'ah* (compatibility), especially in terms of lineage. Even tribes outside the Arab Sayyid community still pay attention to lineage when choosing a partner. The Javanese community, for example, is known for the terms *bibit* (family line), *bebet* (family line), and *bobot* (family line). This means that a prospective partner must have clear origins, be of good quality, and come from a good family.

⁵⁰ Syarif Husien, 'Legal Uncertainty Regarding the Status of Children Born Out of Wedlock in the Perspective of Hifdzu Al-Nasl', *Jurnal Hukum Unissula* 40, no. 2 (2024): 63–74, <https://doi.org/10.26532/jh.v40i2.41290>.

⁵¹ Inna Fauzatal Ngazizah et al., 'Localizing Islamic Law: Marriage Practices and the Pak Ponjen Tradition in Kudus', *El-Mashlahah* 15, no. 1 (2025): 59–78, <https://doi.org/10.23971/el-mashlahah.v15i1.8906>.

⁵² Fatimah Zuhrah, Ahsanul Khalikin Wakhid Sugiyarto, Marpuah, and Titi Isnaini Fauzah, 'Tradition Beyond Formal Fiqh: Ethnic Perspectives on Negotiating Kafā'ah in Marriage within the Aceh Singkil Community', *Journal of Islamic Law* 6, no. 2 (2025): 155–176.

⁵³ Fahrul Fauzi, Amatullah Asma Ashilah, and Maisaroh Maisaroh, 'The Polemic of the Controversial Articles on the Family Resilience Bill from the Perspective of Islamic Law, Psychology, and Social Communication', *Ijtihad : Jurnal Wacana Hukum Islam Dan Kemanusiaan* 20, no. 1 (2020): 115–146, <https://doi.org/10.18326/ijtihad.v20i1.115-146>.

⁵⁴ Ahmad Fauzan and Hadi Amroni, 'The Concept Of Sakīnah Family In The Contemporary Muslim Generation', *Al- 'Adalah* 17, no. 1 (2020): 51–70, <https://doi.org/10.24042/adalah.v17i1.6458>.

⁵⁵ Wahyu Abdul Jafar et al., 'Gender Justice in the Concept of Iddah: A Contextual Reading of Al-Kasani's Thought for Working Women in Indonesia', *Jurnal Ilmiah Mizani* 12, no. 2 (2025): 15–28, <https://doi.org/10.29300/mzn.v12i2.7683>.

⁵⁶ Nasrulloh Nasrulloh et al., 'Understanding of the Hadith, Marriage Age and the Islamic Law: Study of Regent's Regulations in Bojonegoro, East Java', *Samarah* 8, no. 2 (2024): 998–1022, <https://doi.org/10.22373/sjkh.v8i2.19567>.

Islam views equality in family life. Choosing a mate by considering one's lineage is not prohibited; it is even recommended if the aim is to maintain one's lineage.⁵⁷ The verse of the Qur'an, Surah al-Nur, verse 3, teaches: "A female adulterer does not marry except a male adulterer and vice versa." This verse clearly emphasizes the concept of *kafa'ah*, that a good woman must be married to a good man. One of the hadiths used as a basis for *kafa'ah* is a hadith narrated by Muslim from Abu Hurairah:

تُنْكَحُ الْمَرْأَةُ لِأَرْبَعٍ لِمَالِهَا، وَلِحَسَبِهَا، وَجَمَاهُهَا، وَلِدِينِهَا، فَاطْفَرْ بِذَاتِ الدِّينِ تَرِبْتُ يَدَاكَ⁵⁸

"A woman may be married for four reasons: her wealth, her lineage, her beauty, and her religion. So prioritize those who have her religion, and you will be successful."

Regarding the hadith above, al-Nawawi explained that he mentioned four criteria because, according to social custom, choosing a spouse is inseparable from all four. Religious factors are mentioned last in the hadith because they are usually the last consideration. Therefore, in this hadith, the Prophet (peace be upon him) advised prioritizing religious factors.⁵⁹ Ibn al-Qayyim, interpreting the hadith above, stated that someone seeking a spouse should choose a partner with noble lineage, unless this noble lineage factor conflicts with religious factors, in which case religion should take precedence.⁶⁰

Scholars explain that by descent, what is meant is originating from a noble lineage. Ibn Hajar al-Asqalani explains that the word "hasab" in the hadith refers to the nobility of one's father and relatives, because in ancient Arab tradition, when boasting about themselves, they would mention the names of their fathers and their clan or extended family. The Arab Sayyid community believes that, in addition to religious matters, lineage or descent is also a standard for *kafa'ah* (comparative value). It seems that the hadiths regarding *kafa'ah* of lineage serve as a reference for them. One hadith that is often used as a reference in this case is the history of Ibn Majah from Aisyah ra:

⁵⁷ Yusida Fitriyati et al., 'Reconsidering Inheritance Equality: Gender Justice in Religious Court Decisions through the Lens of Maqashid Al-Shariah', *Nurani* 25, no. 1 (2025).

⁵⁸ Muslim bin al-Hajjaj al-Qusyari al-Nasaburi, *Shahih Muslim Juz II*.

⁵⁹ Yahya bin Syaraf al-Nawawi, *Syarah Shahih Muslim Juz IX*.

⁶⁰ Ibn al-Qayyim al-Jauziyah, *Aun al-Ma'bud Syarh Sunan Abi Dawud, Jilid VI*, 3rd edn (Bairut: Dar al-Fikr, 1979).

"Choose a good place for your seed, marry people who are equal to you, and marry them (your daughters) to people who are equal to you."⁶¹

The above hadith emphasizes the importance of men choosing a good wife in terms of religion, morals, and lineage, because a good male seed (*nuthfah*), if placed in the womb of a good woman, will give birth to a good generation. This hadith also orders the guardian to marry his daughter or anyone under his guardianship to a man who is equal (*sekufu*) in terms of lineage, religion, morals, social status, and others.⁶²

The Arab Sayyid community in Lampung is strongly guided by *kafa'ah* matters within this lineage. They forbid their women (*syarifah/hubabah*) from marrying men who are not sayyid to maintain their Sayyid *nasab*. This is very natural because the Arab Sayyid community adheres to the Shafi'i school of thought, which includes elements of *nasab* in the *kafa'ah*. This differs from the Maliki school of thought, which does not include *nasab* elements in *kafa'ah*, but instead considers *kafa'ah* a religious matter.⁶³

According to Ahmad Ghazali Assegaf, the General Chair of Rabithah Lampung, women in the Arab Sayyid community under Rabithah Alawiyah are not permitted to marry men other than those of Arab Sayyid descent, or it will break the woman's lineage. In fact, in some families that fanatically adhere to the concept of *kafa'ah*, they are ostracized. To prevent this, every young man and woman in the Arab community of Lampung Province will receive pre-marital courses or marriage counseling that explain lineage and *kafa'ah* through the hadith of the Prophet. *Kafa'ah* is key to selecting a partner, which culminates in maintaining the family lineage of the Arab community in Lampung.⁶⁴

Young men and women in the Arab Sayyid community in Lampung Province are not permitted to date. Their tradition is to find a life partner through an arranged marriage. However, in the contemporary era, many of them seek their own partners, then proceed

⁶¹ Muhammad bin Yazid al-Qazwini, *Sunan Ibnu Majah, Juz II*, (Bairut: Dar al-Fikr, 2004).

⁶² Ahmad Syalabi, *Mausu'ah at-Tarikh al-Islami Wa al-Hadarat al-Islamiyyah Vol 7* (Cairo: An-Nahdah al-Misriyyah, 1977).

⁶³ Muhammad Muhyiddin Abdul Hamid, *Al-Ahwal al-Syakshiyyah Fi Syari'at al-Islamiyyah* (Bairut: al-Maktabah al-Ilmiyyah, n.d.).

⁶⁴ Ahmad Ghazali Assegaf, 'Wawancara Dengan Ketua Rabithah Alawiyah Lampung, 24 Juni'.

with *ta'aruf* (marriage preparation). If they are suitable, they propose after obtaining their parents' blessing. According to Ahmad Syafik bin Syeh Abu Bakar, although this *kafa'ah* tradition is quite strong, some families have experienced changes, albeit small ones, where the *kafa'ah* prioritizes religion over lineage. Some women marry non-Sayyids, provided they are devout Muslims and have the consent of their guardian.⁶⁵

5. Recording Lineage

One of the most concrete ways to maintain lineage is to register it. The Arab Sayyid community has an institution called Maktab Addami, an autonomous institution under the Central Rabithah Alawiyah Jakarta. This institution is authorized to record lineage. A person's lineage will be validated following rigorous data verification according to *itsbat nasab* (the applicable lineage determination method). If a person's lineage is confirmed, a lineage book, similar to a green passport, will be issued. The Lampung branch of Rabithah Alawiyah has carefully collected data on Sayyid's family. Rabithah also assists its members in obtaining lineage books that meet the established requirements. Most heads of families have lineage books. Demand for lineage records and lineage books increases almost every year,⁶⁶ as shown in the table below:

Table I. Number of Customer Registrations

Year	2022	2023	2024
Amount	26	30	33

Source: Lineage Registration Division of Rabithah Alawiyah Lampung 2025

Demand for lineage records and lineage books has been increasing over the past three years. This is due to the growing awareness among families of the importance of lineage documents. Lineage books are sometimes required by male sayyids who wish to apply for a *syarifah* (sister) or social assistance, both at Rabithah branches and at the central office.⁶⁷ Ahmad al-Attas, one of the heads of families we interviewed, said that his

⁶⁵ Ahmad Syafik Bin Syeh Abu Bakar, "Wawancara Dengan Kepala Keluarga, 4 September 2025." (n.d.).

⁶⁶ Alaydrus, 'Wawancara Dengan Sekretaris Bidang Pencatatan Nasab Rabithah Alawiyah Lampung, 22 Juni'.

⁶⁷ Alaydrus.

motivation for creating a lineage book was to apply for a scholarship for his child's education to Rabithah Alawiyah.⁶⁸

The lineage registration process at Rabithah Alawiyah Lampung Province begins with registration. Applicants complete a lineage form, attach photocopies of their ID card (KTP), Family Card (Kartu Keluarga), and Birth Certificate/Diploma, pay the registration fee, and undergo an interview. After the initial verification process is complete, the data is sent to Rabithah Alawiyah headquarters for rechecking before the lineage book is issued.⁶⁹ Lineage registration is now computerized. No explicit hadith explicitly commands the recording of lineage. However, the existence of hadiths that instruct the preservation of lineage is sufficient proof that recording lineage is also commanded because it is one of the means (*wasilah*) of preservation.

Figure I

The Sayyid Family Lineage Book in Lampung Province



The Sayyid Family Lineage Book in Lampung Province serves as an essential document for recording and preserving the genealogical continuity of the Arab Sayyid (Ba'alawi) community. It functions not only as a historical archive but also as a legal and religious reference affirming family ties and noble ancestry. Managed under the supervision of Rabithah Alawiyah, the book contains detailed records of family trees, marriages, births, and other lineage-related data that trace back to the descendants of the Prophet

⁶⁸ 'Ahmad Al-Attas, Wawancara Dengan Kepala Keluarga Komunitas Sayyid, 5 September 2025', n.d.

⁶⁹ Alaydrus, 'Wawancara Dengan Sekretaris Bidang Pencatatan Nasab Rabithah Alawiyah Lampung, 22 Juni'.

Muhammad, Beyond its administrative value, the lineage book embodies a living tradition of safeguarding identity and maintaining *silaturahmi* among Sayyid families. It reflects the community's enduring commitment to upholding the integrity of their lineage as part of their religious and cultural heritage, ensuring that this legacy continues to guide social and legal norms in the contemporary era.

Sunnah Values in the Tradition of Lineage Preservation in the Arab Sayyid Community: A Living Hadith Perspective

Living hadith refers to observable social phenomena, expressed as behavioral patterns, derived from the interpretation of the Prophet's hadith.⁷⁰ Living hadith can be defined as the scientific study of various social phenomena related to the presence of hadith in a particular Muslim community.⁷¹ It is the study of practices, traditions, rituals, or behaviors of a living society that are based on the Prophet's hadith.⁷² Therefore, this study does not focus on testing the authenticity of hadith, but rather on the appreciation and application of these hadith in society.⁷³ Living Hadith maps its study into three models: oral tradition, written tradition, and practical tradition.⁷⁴ These traditions indicate that all these models are present in the tradition of maintaining lineage within the Arab Sayyid community in Lampung. The oral tradition is evident in the custom of using clan names to identify themselves, while the written tradition is evident in the tradition of recording lineage. The more dominant practical traditions are the traditions of *sekufu'* marriage, recognizing lineage, and clarifying doubtful lineages.

⁷⁰ Mugiroh, 'Tradisi Buka Pintu Dalam Pernikahan Masyarakat Banten: Studi Living Hadis Terhadap Tradisi Ya Lail Di Desa Pedaleman Kecamatan Tanara Kabupaten Serang', *Jurnal Penelitian Multidisiplin Bangsa* 1, no. 8 (2025): 88.

⁷¹ Saifuddin Zuhri Qudsy and Subkhani Kusuma Dewi, *Living Hadith: Praktik, Resepsi, Teks, Dan Transmisi* (Yogyakarta: Q-Media, 2018).

⁷² Norsaleha Mohd Salleh et al., 'Living Hadith as a Social Cultural Phenomenon of Indonesia: A Systematic Review of the Literature', *Humanities and Social Sciences Reviews* 7, no. 6 (2019): 1125-1133, <https://doi.org/10.18510/HSSR.2019.76161>.

⁷³ Zikri Nirwana Hanafi, 'An Examination Of Banjar Ethnic Marriage Customs From A Living Hadith Perspektif', *Jurnal Living Hadis* IX (2024): 88.

⁷⁴ Idris Siregar, 'Studi Living Hadis: Dilihat Dari Perkembangan Dan Metodologi', *Shahih: Jurnal Ilmu Kewahyuan* 5, no. 1 (2022): 166.

Table II. Map of Living Hadith

Tradition Category	Implementation	Text of Hadith
Oral Tradition	Attaching the surname to the name	أنا محمد بن عبد الله بن عبد المطلب أن الله ...
Witten Tradition	Recording lineages in documents or family trees	قاعدة: للوسائل حكم المقاصد
Tradition of Practice	1. Marrying an equally compatible partner 2. Introducing lineages in the family 3. Clarifying doubtful lines	تخيروا لنطفكم وانكحوا الأكفاء ... تعلموا من أنسابكم ما تصلوا به أرحامكم ... من ادعى ألى غير أبيه أو انتمى إلى غير مواليه ...

Source: Author's interpretation

In the oral tradition, they mention their names along with their clan names. For greater clarity, they will also mention their father's name and, when necessary, their grandfather's name. This tradition reflects the Prophet's habit of saying the names of his father (Abdullah) and grandfather (Abdul Muttalib), as well as those of his noble ancestors, such as Hashim, Abdu Manaf, Quraysh, and others. This was not shown with the intention of being arrogant, but rather to position his ancestors according to their status.⁷⁵ In this tradition, the process of living hadith occurs naturally because it is established in Arab culture, which glorifies ancestors, and is adopted by Islam, which prioritizes Islamic values that are not based on pride and arrogance.

Regarding the tradition of writing—namely, recording lineage—although no hadith explicitly commands its recording, this tradition is an implementation of the basic objectives of *maqashid al-syari'ah* (religious teachings), as well as other hadiths that generally command the preservation of *nasab* (lineage). One way to preserve lineage is to record it. In this case, the principle of *lil wasail hukmul maqashid* applies, meaning *wasilah* (the law of means) follows *maqashid* (the law of ends). Therefore, the command to preserve lineage is obligatory. One means of maintaining lineage is recording it, which is also obligatory, or at least encouraged. The Prophet himself did not directly order the recording of lineage

⁷⁵ Al-Suyuthi, *Al-Hawi Li al-Fatawi* (Bairut: Dar al-Kutub al-'Ilmiyyah, n.d.).

because, at his time, not all Muslims had the skills to record or write. Similarly, there is no official command from the Prophet to record hadith, although a small number of companions did. The benefits of recording lineages include preserving family tree documentation from generation to generation, strengthening family ties, and preventing falsification and fabrication of lineages. In this regard, living hadith is flexible, as it considers not only the explicit but also the implicit message of a hadith.

Sekufu' marriage is not merely a traditional requirement, but rather part of implementing the message of the hadith to marry someone of equal standing (*sekufu'*), as mentioned in the hadith narrated by Ibn Majah from Aisha r.a. In addition to being religiously equal, the Arab Sayyid community adheres strongly to *kafa'ah* (constituting kinship). They marry their *syarifah* (daughters) to Sayyid men. This tradition aims to maintain their noble lineage, as they also follow a patrilineal kinship system, tracing lineage through the father's line. This tradition also aims to reconnect distant clans, thus strengthening their kinship and ties. In addition to the hadith, they also reinforce this tradition with the opinions of the majority of scholars from the Shafi'i, Hanbali, and Hanafi schools, who included kinship as an element of *kafa'ah*.⁷⁶

This is what makes the *kafa'ah* tradition so strong in Arab Sayyid families, as it is based on the Sunnah and supported by the opinions of scholars. Among Sayyid scholars, there is a unique *ijtihad* (idiomatic idiosyncrasy) in interpreting the legal hadiths related to *kafa'ah* in marriage. Sayyid Usman bin Yahya wrote a special book on *kafa'ah*, "*al-Qawanin al-Syar'iyyah*," which remains an internal legal edict for the Arab Sayyid community in the archipelago to this day. Another form of tradition practiced is introducing lineages to children and families. Among their activities are regular meetings at the assembly on Sunday mornings, Tuesday afternoons, and Wednesday evenings. The study material involves fiqh, morals, *Tariqah Alawiyah*, reading the birthday book, *Kasidah Burdah*, and *Hadhras Basaudan*. Apart from that, there is a short course on *nasab* science held by the Central Rabithah, specifically Maktab al-Daimi. All of this is an implementation of the

⁷⁶ Alwi bin Hamid Syihabuddin, *Al-Kafa'ah Fi al-Nikah, Shan'a' Yaman, Dar al-Kutub*, 2011 (Shan'a, Yaman: Dar al-Kutub, 2011).

Sunnah, which teaches recognizing and studying one's lineage to strengthen ties of friendship and social solidarity, as stated in the history of al-Tirmidhi from Abu Hurairah.

Maintaining lineage is also clearly evident in the practice of clarifying questionable lineages. If someone is found to have falsified lineages, the Arab Sayyid community, represented by *the Rabithah Alawiyah* (Alawiyah Family), in this case, the lineage registration department, will conduct a clarification. This is to protect their reputation and prevent lineage fraud and falsification. They will seek assistance from the Maktab al-Daimi Lineage Institution to examine and verify any questionable lineages. This is also part of maintaining lineages and practicing the Prophet's hadith, which prohibits kinship with someone other than one's father, as stated in the Muslim narration from Ali ibn Abi Talib (May Allah be pleased with Him).

The oral, written, and practical traditions above reflect the Arab Sayyid community's interpretation of *ahkam* hadiths on family law, particularly those related to maintaining lineages. From the perspective of living hadith, the tradition of preserving lineages in the Arab Sayyid community in Lampung Province is not only cultural preservation but also the transformation of Sunnah values from one generation to the next into a living Sunnah that will last for all time.

CONCLUSION

This study concludes that the tradition of maintaining lineage in the Arab Sayyid community in Lampung Province involves recognizing lineages, using *qabilah* (clan names), following the same marriage rules, clarifying doubtful lineages, and recording lineages. This tradition is not only a cultural preservation, but also a form of transformation of Sunnah values from one generation to the next, becoming a living Sunnah throughout time. Therefore, the study of living hadith on the tradition of maintaining lineage in the Arab Sayyid community is not only essential in the academic world through research, but it can also inspire other Muslim communities to maintain lineages to maintain family identity, particularly in the contemporary era. Furthermore, academically, this study is expected to make an important contribution to the study of living hadith, particularly by examining how the Prophet's Sunnah can be lived within the social and cultural order. Through this

study of living hadith, Islamic values can be explored in a local context through a contextual understanding and practice of the Sunnah. This research has revealed the contextual dimensions of living hadith in the practice of maintaining the lineage of the Arab Sayyid community in the contemporary era.

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AUTHOR CONTRIBUTIONS STATEMENT

In this study, Muhammad Zaki acted as the initiator and corresponding author regarding the practice of maintaining lineage based on living hadith. He then developed the writing framework, collected primary data, analyzed data, and concluded the analysis results. Ahmad Ikhwani collected data in the form of hadith texts and their explanations. Alwi lent literature on lineage from classical reference books. Ahmad Ikhwani assisted in searching for hadith explanations.

CONFLICT OF INTEREST

This article was written with high ethical standards. This means that the researcher guarantees the integrity of the article's content, which is written objectively regarding the authenticity of the data and prioritizes independence in writing, without any vested interests other than the purpose of developing science, particularly in the study of hadith.

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