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THE SOCIAL CONSTRUCTION OF ALI MUSTAFA YA'QUB'S HADITH THOUGHT: Internalisation, Externalisation, and Objectification in Contemporary Indonesia

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Abstract

This study examines the influence and recognition of the hadith thought of Ali Mustafa Ya'qub in Indonesia through the social construction theory of Peter L. Berger and Thomas Luckmann. Previous studies identify him as a leading contemporary Indonesian hadith scholar and a key figure in revitalising hadith studies, with *Al-Thuruqu al-Shahihah fi Fahmi al-Sunnah al-Nabawiyah* regarded as one of his most influential works. This

paper explores how his ideas developed from personal reflection into an accepted scholarly methodology. The study argues that Ali Mustafa Ya'qub's thought reflects the three dialectical stages of social construction. First, internalisation occurred as he absorbed historical sources, the views of earlier Muslim scholars, and insights gained from his academic experiences in Riyadh and travels to 33 countries, leading him to emphasise the social and geographical context of hadith interpretation. Second, externalisation took place through the publication of *Al-Thuruqu al-Shahihah*, which articulated and disseminated his interpretive approach. Third, objectification was achieved when his ideas gained institutional legitimacy through their adoption as required reading in the Darus-Sunnah Islamic boarding school and Islamic higher education institutions (PTKIN). The findings demonstrate that social construction theory provides a useful framework for explaining how individual scholarly ideas develop into an institutionalised and widely recognised methodology within contemporary Indonesian hadith studies.

Keywords: Ali Mustafa Ya'qub, Hadith Thought, Social Construction Theory.

Abstrak

Penelitian ini mengkaji pengaruh dan pengakuan terhadap pemikiran hadis Ali Mustafa Ya'qub di Indonesia dengan menggunakan teori konstruksi sosial Peter L. Berger dan Thomas Luckmann. Sejumlah penelitian terdahulu menempatkannya sebagai salah satu ulama hadis Indonesia kontemporer yang berperan penting dalam revitalisasi kajian hadis, dengan *Al-Thuruqu al-Shahihah fi Fahmi al-Sunnah al-Nabawiyah* sebagai salah satu karya paling berpengaruh. Artikel ini menjelaskan bagaimana gagasannya berkembang dari refleksi individual menjadi sebuah metodologi yang diterima secara luas. Penelitian ini berargumen bahwa pemikiran Ali Mustafa Ya'qub mencerminkan tiga tahap dialektika dalam teori konstruksi sosial. Pertama, internalisasi terjadi ketika ia menyerap sumber-sumber historis, pandangan para ulama terdahulu, serta pengalaman akademiknya di Riyadh dan perjalanan ke 33 negara, yang membentuk pandangannya bahwa pemahaman hadis harus mempertimbangkan konteks sosial dan geografis. Kedua, eksternalisasi berlangsung melalui penerbitan *Al-Thuruqu al-Shahihah fi Fahmi al-*

Sunnah al-Nabawiyah, yang menjadi media penyebaran pendekatan interpretasinya. Ketiga, objektivasi tercapai ketika gagasannya memperoleh legitimasi kelembagaan melalui pengadopsian karyanya sebagai bahan ajar wajib di Pondok Pesantren Darus-Sunnah dan Perguruan Tinggi Keagamaan Islam Negeri (PTKIN). Temuan penelitian menunjukkan bahwa teori konstruksi sosial merupakan kerangka analitis yang efektif untuk menjelaskan bagaimana gagasan seorang sarjana berkembang menjadi metodologi yang terlembagakan dan diakui secara luas dalam kajian hadis kontemporer di Indonesia.

Kata kunci: Ali Mustafa Ya'qub, Pemikiran Hadis, Teori Konstruksi Sosial.

Introduction

Ali Mustafa Ya'qub is widely recognized in numerous studies as one of the most influential figures in hadith scholarship in Indonesia. His most notable contribution lies in his ability to contextualize hadith in accordance with contemporary social realities (Basri, 2022, pp. 265-268). One of his most prominent works is *Al-Thuruq al-Shahihah fi Fahm al-Sunnah al-Nabawiyah*. In this book, he develops a method of hadith interpretation known as the social condition approach (*al-halah al-ijtima'iyah*). In practice, this approach has long been applied by the majority of Indonesian Muslims. An example can be observed in the issue of dress codes within society. Ali Mustafa Ya'qub explains that the robe (*jubbah*) and turban (*'imamah*) worn by the Prophet Muhammad were essentially adaptations to the customs and cultural traditions of Arab society at that time. However, when introduced into the Indonesian cultural context, these garments underwent a shift in meaning and function, becoming symbols more closely associated with religious scholars and learned individuals rather than ordinary attire (Mujtahid, Sadiyah, & Hasan Assidiqi, 2024, pp. 2723-2726).

Understanding hadith through its social context is essential to ensure that the Prophet's teachings are interpreted contextually and do not become confined to rigid literalism detached from the realities of Muslim life. Hadith serves a dual role: as a theological guide that directs faith and as a source of inspiration for social transformation that promotes human needs, justice, and dignity across all segments of society (Ramadhan, 2020, p. 23).

Studies on contextual approaches to hadith interpretation have produced various methodological frameworks across different generations of Muslim scholars, ranging from classical figures such as al-Ghazali to contemporary scholars including Yusuf al-Qaradawi and M. Syuhudi Ismail. Al-Ghazali laid the foundation of this approach by establishing four rational-textual parameters: consistency with the Qur'an, coherence among hadith traditions, and conformity with historical and scientific realities (Idris, 2016: 28). This framework was later expanded by Ibn Qayyim al-Jawziyyah through the use of *ta'wīl* and contextual interpretation as solutions to apparently contradictory hadiths (*ta'arudh al-hadiths*). In the contemporary period, Yusuf al-Qaradawi developed a more comprehensive formulation through eight fundamental principles. These principles evaluate hadith not only internally, through comparison with Qur'anic verses and thematic integration of hadith, but also externally by distinguishing between temporal means and universal objectives (*ghayah*), as well as between literal and metaphorical meanings.

Although this discourse offers a rich array of theoretical methodologies, a crucial distinction exists among these scholars, particularly regarding the role of social conditions. Within the Indonesian intellectual context, M. Syuhudi Ismail shares significant common ground with Ali Mustafa Ya'qub concerning the necessity of social contextualization in order to maintain the relevance of hadith in changing times. Nevertheless, a major criticism of Syuhudi Ismail's approach is its strong emphasis on reconstructing the historical background (*asbab al-wurud*) and focusing on the substantive-structural dimensions of the text (Khotimah, 2023, p. 96). As a result, this model is vulnerable to becoming confined within localized micro-historical analyses of the past and may lack flexibility when confronted with multicultural and global social dynamics.

This is where the distinctiveness and scholarly contribution of Ali Mustafa Ya'qub's thought become evident through his work *Al-Thuruq al-Shahihah fi Fahm al-Sunnah al-Nabawiyyah*. Unlike al-Ghazali and Ibn Qayyim, whose approaches remain largely within the realm of classical theoretical discourse, al-Qaradawi, whose framework is grounded in Middle Eastern sociological realities, and M. Syuhudi Ismail, whose methodology is predominantly text-historical, Ali Mustafa Ya'qub offers a contextualization method rooted in transnational empirical experiences. His exposure to

diverse global cultures enabled him to construct a methodological framework that is not only flexible in responding to social change but also adaptive to the plural realities of contemporary human societies. Consequently, this study positions Ali Mustafa Ya'qub's thought not merely as a continuation of classical contextual approaches to hadith interpretation, but rather as a contemporary methodological formula that is practical, inclusive, and capable of bridging local and global realities (glocal).

In *Al-Thuruq al-Shahihah fi Fahm al-Sunnah al-Nabawiyyah*, Ali Mustafa Ya'qub elaborates on a method of understanding hadith through the lens of social conditions. In the author's view, this approach deserves further examination through the perspective of Social Construction Theory. The significance of this method lies in Ali Mustafa Ya'qub's ability to formulate a balanced and moderate framework for hadith interpretation based on his extensive social experiences and interactions within diverse communities. Therefore, this study seeks to propose a conceptual analysis of the social-condition approach through the theoretical framework of social construction in order to gain a deeper understanding of Ali Mustafa Ya'qub's intellectual paradigm and its contribution to contemporary hadith studies.

Previous scholarship has consistently recognized KH. Ali Mustafa Ya'qub as one of Indonesia's leading contemporary hadith scholars. Arafah and Rasyid (2026) argue that his revitalization of the Sunnah is founded upon four major pillars of hadith scholarship: hadith terminology, hadith verification, hadith interpretation, and the defense of hadith. Their study demonstrates that he integrated *sanad* and *matn* criticism into a coherent methodological framework, which he disseminated through preaching, academic publications, pesantren education, and modern media.

Similarly, Yuliandini (Yuliandini, 2024) shows that Ali Mustafa Ya'qub's evaluation of hadith authenticity was firmly rooted in the classical tradition. He emphasized the continuity of the chain of transmission, the reliability of narrators, and textual criticism through the examination of hidden defects and irregularities. Meanwhile, Rian (Rian, 2025, p. 117) identifies Ali Mustafa Ya'qub, alongside Muhammad Syuhudi Ismail, as a key figure in the development of systematic hadith scholarship in Indonesia and as an important contributor to critiques of Orientalist approaches.

Despite these valuable contributions, existing studies primarily examine Ali Mustafa Ya'qub's methodological principles and scholarly role within hadith studies. They have paid little attention to the social processes underlying the formation of his interpretive thought or to the ways in which his ideas were disseminated, institutionalized, and ultimately recognized within Indonesian intellectual and educational contexts. Consequently, the transformation of his individual intellectual ideas into a socially legitimized methodology remains insufficiently explored.

This study addresses that gap by analyzing Ali Mustafa Ya'qub's *Al-Thuruqu al-Shahihah fi Fahmi al-Sunnah al-Nabawiyah* through the perspective of Peter L. Berger and Thomas Luckmann's Social Construction Theory. Unlike previous studies, this research investigates not only the conceptual foundations of his contextual approach to hadith interpretation but also the dialectical process through which his thought was internalized, externalized, and objectified, thereby offering a sociological explanation for the emergence and institutional recognition of his methodology in contemporary Indonesia.

Discussion

Ali Mustafa Ya'qub's Contextual Method of Hadith Interpretation

Prof. Dr. KH. Ali Mustafa Ya'qub, M.A., was a contemporary Indonesian hadith scholar born on March 2, 1952, in Subah District, Batang Regency, Central Java. He was the son of Ya'qub and Zulaikha. His father founded Darus Salam Islamic Boarding School in Kediri, while his mother actively participated in pesantren activities as a religious teacher (*ustadzah*) (Ya'qub, 2003, p. 42). Ali Mustafa Ya'qub began his formal education in his hometown of Batang, Central Java. In 1966, he continued his studies at Seblak Islamic Boarding School in Jombang and completed the Tsanawiyah level in 1969. His strong desire to deepen his understanding of Islamic sciences motivated him to pursue further education at Tebuireng Islamic Boarding School in Jombang. There, he not only received formal education but also studied classical Islamic texts through non-formal learning under the guidance of several prominent scholars and religious leaders.

After completing his pesantren education, Ali Mustafa Ya'qub continued his studies at King Saud University in Riyadh, Saudi Arabia. In 1980, he earned a bachelor's degree (Licentiate/Lc.) (Istianah, 2017, p. 86). His passion for Islamic studies, particularly in the fields of Qur'anic exegesis and hadith, encouraged him to pursue a master's degree at the same institution. He completed his postgraduate studies in 1985 with a specialization in Qur'anic exegesis and hadith. Subsequently, he pursued doctoral studies at Nizamia University in Hyderabad, India, where he obtained a doctoral degree in Islamic Law. His educational background, which combined the pesantren tradition with higher education experiences in the Middle East and India, provided a strong intellectual foundation for the development of his scholarship, particularly in the field of hadith, which later became the central focus of his academic and religious contributions (Rafiq & Sa'adah, 2024, p. 151)

Ali Mustafa Ya'qub is recognized as one of Indonesia's leading Muslim scholars who produced numerous scholarly works across various fields of Islamic studies, including Islamic law, da'wah, Qur'anic studies, and particularly hadith. Although his intellectual contributions span multiple disciplines, his most significant and widely recognized achievements lie in the field of hadith studies. His expertise in this discipline led him to become the first professor in Indonesia whose academic specialization focused specifically on hadith sciences.

Throughout his scholarly career, Ali Mustafa Ya'qub authored more than forty academic works covering diverse areas of Islamic scholarship, including Islamic law, da'wah, history, Qur'anic exegesis, and hadith studies. Among these disciplines, hadith remained his primary intellectual concern and continues to be one of the most extensively studied aspects of his thought. As a reflection of his remarkable intellectual productivity, he authored no fewer than fifty books. Some of his notable works include *Imam al-Bukhari dan Metodologi Kritik dalam Ilmu Hadis* (*Imam al-Bukhari and the Methodology of Hadith Criticism*), *Hadis Nabawi dan Sejarah Kodifikasinya* (*Prophetic Hadith and the History of Its Codification*), *Kritik Hadis* (*Hadith Criticism*), *Peran Ilmu Hadis dalam Pembinaan Hukum Islam* (*The Role of Hadith Studies in the Development of Islamic Law*), *M.M. Azami: Pembela Eksistensi Hadis* (*M.M. Azami: Defender of the Authenticity of Hadith*), *Hadis-Hadis Bermasalah* (*Problematic Hadiths*), *Hadis-Hadis Palsu Seputar Ramadan* (*Fabricated Hadiths Concerning Ramadan*), *Al-Thuruq al-*

Shahihah fi Fahm al-Sunnah al-Nabawiyah, and Cara Benar Memahami Hadis (The Correct Way to Understand Hadith) (M. R. S. Ramadhan, 2020, pp. 121-146).

In the fields of Islamic law and theology, he authored works such as *Memahami Hakikat Hukum Islam (Understanding the Essence of Islamic Law)*, *Fatwa-Fatwa Kontemporer (Contemporary Fatwas)*, *Fatwa Imam Besar Masjid Istiqlal (Fatwas of the Grand Imam of Istiqlal Mosque)*, *Kemusyrikan Menurut Mazhab Syafi'i (Polytheism According to the Shafi'i School)*, *Aqidah Imam Empat: Abu Hanifah, Malik, Syafi'i, dan Ahmad (The Creed of the Four Imams)*, *Imam Perempuan (Female Imams)*, and *Panduan Amar Ma'ruf Nahi Munkar (A Guide to Enjoining Good and Forbidding Evil)*.

In the field of da'wah and social life, he produced works such as *Bimbingan Islam untuk Pribadi dan Masyarakat (Islamic Guidance for Individuals and Society)*, *Sejarah dan Metode Dakwah Nabi (The History and Methodology of the Prophet's Da'wah)*, *Kerukunan Umat dalam Perspektif al-Qur'an dan Hadis (Religious Harmony from the Perspective of the Qur'an and Hadith)*, *Toleransi Antar Umat Beragama (Interreligious Tolerance)*, *Islam Masa Kini (Contemporary Islam)*, *Ijtihad, Terorisme, dan Liberalisme (Ijtihad, Terrorism, and Liberalism)*, *Titik Temu Wahabi-NU (The Common Ground between Wahhabism and Nahdlatul Ulama)*, and *Islam Is Not Only for Muslims*.

Additionally, Ali Mustafa Ya'qub authored numerous other works, including *Nikah Beda Agama dalam Perspektif al-Qur'an dan Hadis (Interfaith Marriage in the Perspective of the Qur'an and Hadith)*, *Kriteria Halal-Haram untuk Pangan, Obat, dan Kosmetika dalam Perspektif al-Qur'an dan Hadis (Halal and Haram Criteria for Food, Medicine, and Cosmetics)*, *Islam di Amerika (Islam in America)*, *Islam Between War and Peace*, *Setan Berkalung Surban (The Devil Wearing a Turban)*, *Teror di Tanah Suci (Terror in the Holy Land)*, and *Kiblat Menurut al-Qur'an dan Hadis: Kritik atas Fatwa MUI Nomor 5 Tahun 2010 (The Qibla According to the Qur'an and Hadith: A Critique of MUI Fatwa No. 5 of 2010)*, among many others. These works reflect the breadth of his intellectual interests and his substantial contributions to various dimensions of Muslim life.

Among the many works authored by Ali Mustafa Ya'qub, *Al-Thuruq al-Shahihah fi Fahm al-Sunnah al-Nabawiyah* serves as the primary focus of this study because it systematically presents various methodologies for understanding hadith. The book was

written in response to his concern over the widespread misinterpretation of hadith within society. Furthermore, he observed that although classical and contemporary scholars had made significant contributions to hadith studies, their works generally addressed only specific aspects of hadith interpretation and had not yet provided a comprehensive methodological framework. Consequently, this book was compiled as an effort to offer a more systematic and comprehensive guide for understanding hadith while simultaneously facilitating the learning process for students and scholars engaged in hadith studies (Su'aidi, n.d.).

In *Al-Thuruq al-Shahihah fi Fahm al-Sunnah al-Nabawiyyah*, this study systematically examines Ali Mustafa Ya'qub's methodology of contextual hadith interpretation, particularly the concept of *al-halah al-ijtimā'iyah fī al-hadis* (social conditions in hadith interpretation). Before presenting the application of this methodology, Ali Mustafa Ya'qub first explains its objectives, underlying principles, and scope. He then provides a number of illustrative hadith examples for each method discussed, thereby facilitating readers' understanding of how the methodology can be applied in practice. To further explore this approach, this study will analyze one of the hadith examples categorized under *al-halah al-ijtimā'iyah fī al-hadis* as presented in the book (Tirmidzi, 2000, p. 231).

روى الإمام أبو داود في سننه، عن أبي سعيد الخدري رضي الله عنه، قال: بينما رسول الله صلى الله عليه و سلم يصلي بأصحابه إذا خلع نعليه فوضعهما عن يساره فلما رأى القوم القوا نعالهمز فلما قضى رسول الله صلاته. قال ما حملكم على غلقاء نعالكم؟ قالوا رأيناك ألقيت نعليك فألقينا نعالنا. فقال رسول الله صلى الله عليه وسلم إن جبريل صلى الله عليه و سلم أتاني فأخبراني أن فيهما قدرا (أو قال أذى) و قال إذا جاء أحدكم إلى المسجد فليُنظر فإن رأى في نعليه قدرا أو أذى فليمسحه و وليصل فيهما) و جاء في رواية الأخرى أن هذه الصلاة كانت صلاة الصبح يوم الفتح في مكة المكرمة و سئل أنس بن مالك رضي الله عنه: أكان رسول الله صلى الله عليه و سلم يصلي في نعليه؟ قال نعم.

Imam Abu Dawud narrated in his Sunan from Abu Sa'id al-Khudri (may Allah be pleased with him), who said: While the Messenger of Allah (peace and blessings be upon him) was leading his Companions in prayer, he removed his sandals and

placed them to his left. When the people saw this, they also removed their sandals. After the Messenger of Allah (peace and blessings be upon him) had finished the prayer, he said, "What prompted you to remove your sandals?" They replied, "We saw you remove your sandals, so we removed ours." The Messenger of Allah (peace and blessings be upon him) then said, "Indeed, Gabriel came to me and informed me that there was filth (or he said: something harmful) on them. Therefore, when any one of you comes to the mosque, let him inspect his sandals. If he finds any filth or impurity on them, let him wipe it off and then pray while wearing them." In another narration, it is mentioned that this prayer was the dawn (Fajr) prayer on the day of the Conquest of Mecca. Anas ibn Malik (may Allah be pleased with him) was asked, "Did the Messenger of Allah (peace and blessings be upon him) pray while wearing his sandals?" He replied, "Yes."

The first step consistently employed by Ali Mustafa Ya'qub is to analyze a hadith through the quality of its chain of transmission (*sanad*) while simultaneously identifying and presenting other relevant traditions that function as explanatory and supporting evidence for the primary hadith. From a textual perspective, the hadith under discussion indicates the permissibility of wearing sandals during prayer. However, when interpreted within the context of contemporary social conditions, such a practice appears no longer suitable for literal application. This is because sandals are highly susceptible to contamination by dirt and impurities, making it difficult to ensure their ritual purity. Furthermore, contemporary mosques are generally furnished with carpets and clean, well-maintained flooring, rendering the use of potentially unclean footwear inconsistent with the principles of purity and cleanliness that govern places of worship.

Subsequently, Ali Mustafa Ya'qub frequently refers to the opinions of earlier scholars as a comparative framework for interpretation. As mentioned in his work, Imam al-Syafi'i's *qawl qadim* (earlier opinion) interpreted this hadith textually, thereby permitting the use of sandals during prayer as long as they were free from impurity. In contrast, Imam al-Syafi'i's *qawl jadid* (later opinion) reflects a different stance, re-evaluating the hadith in light of broader contextual considerations and changing circumstances.

Moreover, the methodological framework proposed by Ali Mustafa Ya'qub is deeply informed by his personal experiences. This is evident from his extensive travels and observations of mosques in various countries. Based on these observations, he did

not encounter the practice of wearing sandals while performing prayer inside mosques. In essence, this phenomenon reflects the existence of a contemporary *ijtimā'* (collective agreement of the Muslim community) not to wear sandals within mosque premises. Therefore, the hadith should not be understood as obsolete or inapplicable in the modern era. Rather, its implementation must take into account the surrounding social and environmental circumstances. If the conditions of contemporary mosques were comparable to those of the Prophet's mosque during his lifetime, the practice described in the hadith could still be considered applicable (Ya'qub, 2003, p. 61).

Based on the foregoing discussion, it can be concluded that Ali Mustafa Ya'qub formulated a three-step systematic approach to understanding hadith through the lens of social conditions. First, he conducts *sanad* criticism and *takhrij al-hadis* to verify authenticity and identify supporting narrations. Second, he considers prevailing customs, social realities, and the socio-cultural context of the community. Third, he compares the opinions of previous scholars while incorporating reflections derived from his own empirical experiences. These three components collectively form the foundation of his contextual methodology, enabling hadith to remain relevant and applicable across diverse social settings and historical periods.

The Social Construction of Ali Mustafa Ya'qub's Hadith Thought

This study examines the social construction of its main figure, Ali Mustofa Ya'qub, the author of *Al-Thuruq al-Shahihah fi Fahm al-Sunnah al-Nabawiyah*. In social construction, there are three simultaneous dialectical processes: internalization, externalization, and objectification. After undergoing these three stages, a social construction is formed.

1. Internalisation

In Peter L. Berger and Thomas Luckmann's sociology of knowledge, the process of internalization is understood as the absorption of the objective reality of the social world into the subjective consciousness of individuals through the process of socialization. This absorption enables individuals to comprehend the world based on their everyday experiences, which unfold through two important stages: primary socialization within the family environment and secondary socialization within broader social

institutions such as educational establishments and global communities (Al’Ghani, Budijanto, Sumarmi, & Susilo, 2024, pp. 121-129).

In the context of KH. Ali Mustafa Ya'qub's intellectual development, this moment of internalization did not occur passively. Rather, it emerged through a dynamic dialectic between the absorption of the textual tradition of hadith scholarship and empirical observations of the socio-geographical realities surrounding it. His subjective internalization was carefully shaped by the interaction of three major factors: scholarly tradition, formal education, and global experience.

Scholarly tradition and formal education constituted the primary pillars of secondary socialization that underpinned his textual and methodological internalization. From his early education in various Islamic boarding schools (*pesantren*) to his advanced studies at higher educational institutions, he intensively absorbed the traditions of *takhrīj al-hadith* and *sanad* criticism as methodological tools for examining the authenticity of prophetic traditions. However, what distinguished Ali Mustafa Ya'qub from many literalist hadith scholars was his extensive personal experience and direct engagement with diverse social realities (Ya'qub, 2009, p. 28).

This mature methodological internalization is explicitly reflected in the way he constructed his understanding of the issue of performing prayer while wearing sandals. Drawing upon the narration of Abu Said al-Khudzri recorded in Sunan Abu Dawud, Ali Mustafa Ya'qub did not merely focus on the textual meaning of the hadith. Instead, he examined it through the lens of the social conditions and environmental circumstances in which the prophetic instruction was originally practiced. Such an approach demonstrates that his understanding of hadith was shaped not only by textual mastery but also by a deep awareness of the dynamic relationship between religious texts and the changing realities of Muslim society (Al-Sijistani, 2010).

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ، حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ، عَنْ أَبِي نَعَامَةَ السَّعْدِيِّ، عَنْ أَبِي نَضْرَةَ، عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ، قَالَ: بَيْنَمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يُصَلِّي بِأَصْحَابِهِ إِذْ خَلَعَ نَعْلَيْهِ فَوَضَعَهُمَا عَنْ يَسَارِهِ، فَلَمَّا رَأَى ذَلِكَ الْقَوْمُ أَلْقَوْا نِعَالَهُمْ، فَلَمَّا قَضَى رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ صَلَاتَهُ، قَالَ: مَا حَمَلَكُمْ عَلَى إلقاءِ نِعَالِكُمْ، قَالُوا: رَأَيْنَاكَ أَلْقَيْتَ نَعْلَكَ فَآلَقَيْنَا نِعَالَنَا،

فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: إِنَّ جِبْرِيلَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَانِي فَأَخْبَرَنِي أَنَّ فِيهِمَا قَذْرًا - أَوْ قَالَ: أَذَى - وَقَالَ: إِذَا جَاءَ أَحَدُكُمْ إِلَى الْمَسْجِدِ فَلْيَنْظُرْ: فَإِنْ رَأَى فِي نَعْلَيْهِ قَذْرًا أَوْ أَذَى فَلْيَمْسَحْهُ وَلْيُصَلِّ فِيهِمَا.

When the Prophet (peace be upon him) was about to pray with his companions, he took off his sandals and placed them to his left. As soon as the congregation saw this, they immediately took off their sandals. After the prayer, the Prophet (peace be upon him) asked, 'Why did you take off your sandals?' They replied, 'We saw you take off your sandals, so we took ours off as well.' The Prophet (peace be upon him) then said, 'In truth, the angel Jibril (peace be upon him) came to me and informed me that there was dirt on my sandals.' And he said: "If any of you is going to the mosque, pay attention; if you see dirt, clean it off and pray while wearing those sandals.

A second example can be found in the issue of determining the *qiblah* direction in prayer. The hadith stating, "Between the east and the west lies the *qiblah*," was internalized by Ali Mustafa Ya'qub not as an absolute mathematical formula applicable to all geographical regions, but rather as a geographical guideline specifically intended for the inhabitants of Madinah.

In Peter L. Berger and Thomas Luckmann's sociology of knowledge, the process of internalization is understood as the absorption of the objective reality of the social world into the subjective consciousness of individuals through socialization. This process enables individuals to comprehend the world based on everyday experiences, which occur through two significant stages: primary socialization within the family environment and secondary socialization within broader social institutions such as educational establishments and global communities (Mahmudi, Fauzan Zenrif, Haris, Mustafa, & Yasin, 2024, p. 67). In the context of KH. Ali Mustafa Ya'qub's intellectual development, this moment of internalization did not occur passively. Rather, it emerged through a dynamic dialectic between the absorption of the textual tradition of hadith scholarship and empirical observations of the socio-geographical realities that surrounded it. His subjective internalization was shaped by the interaction of three principal factors: scholarly tradition, formal education, and global experience.

Scholarly tradition and formal education served as the pillars of secondary socialization that underpinned his textual and methodological internalization. From his studies in various Islamic boarding schools (*pesantren*) to his formal education in higher institutions, he intensively absorbed the traditions of *takhrīj al-ḥadīth* and *sanad* criticism as tools for verifying the authenticity of prophetic traditions. However, what distinguished Ali Mustafa Ya'qub from many literalist hadith scholars was his ability to internalize hadith texts not as rigid dogmas, but as prophetic messages possessing a specific contextual scope. He absorbed formal religious knowledge through educational institutions while critically engaging it with empirical realities beyond the text itself.

This mature methodological internalization is clearly reflected in the way he constructed his understanding of the issue of praying while wearing sandals. Drawing upon the narration of Abu Sa'īd al-Khudzrī recorded in Sunan Abu Dawud, which recounts that the Prophet Muhammad removed his sandals during prayer after being informed by the Angel Jibrīl that impurity was attached to them, Ali Mustafa Ya'qub did not merely absorb the formal legal ruling that praying with sandals is permissible. Rather, his subjective consciousness identified the underlying legal rationale (*'illah*) of the hadith as the preservation of cleanliness and purity within the place of worship, rather than the establishment of a normative obligation or recommendation to wear sandals during prayer.

This subjective understanding was further reinforced through his comparative analysis of other supporting narrations, such as the report of Anas ibn Malik describing the Prophet's performance of the dawn prayer while wearing sandals during the conquest of Makkah (*Fath Makkah*). Through this process, Ali Mustafa Ya'qub developed a comprehensive socio-geographical internalization. He absorbed the historical fact that both al-Masjid al-Haram and al-Masjid al-Nabawi during the Prophet's era were essentially open square areas surrounded by simple enclosures, with floors covered by sand and gravel. It was precisely these physical and environmental conditions that made the use of sandals or footwear during prayer reasonable and contextually appropriate.

Significantly, this socio-geographical awareness was empirically confirmed through his personal experience when he first performed prayer in Riyadh on March 20, 1976. While observing a mosque near the student dormitory of Imam Muhammad ibn

Saud Islamic University, whose floor was still covered with sand and gravel, his textual memory of the Prophet's mosque immediately connected with the sensory reality before him. This personal reflection deepened his internalization, leading him to recognize a clear sociological distinction between the mosques of the prophetic period and contemporary mosques furnished with ceramic tiles, marble flooring, and luxurious carpets. For Ali Mustafa Ya'qub, imposing the textual practice of praying with sandals upon the architecture of modern, clean, and well-maintained mosques constituted a serious interpretive error resulting from a failure to appreciate the socio-geographical realities surrounding the hadith.

Furthermore, Ali Mustafa Ya'qub's intellectual depth became evident when he engaged with classical theological debates concerning the hadith encouraging prayer with sandals as a means of distinguishing Muslims from Jews and Christians (*mukhālafat ahl al-kitāb*). In dealing with narrations reported by Abū Dāwūd and Ibn Hibban that instruct Muslims to differ from the People of the Book who did not pray wearing sandals, he conducted a thorough analytical examination of classical scholarly interpretations. He absorbed the analyses of al-Mināwī and al-ʿIrāqī, who argued that the recommendation to pray while wearing sandals was also influenced by practical considerations, such as safeguarding footwear from theft or protecting riding animals, as well as by the legal tradition associated with Prophet Moses, who was instructed to remove his sandals because they were allegedly made from the hide of a dead donkey.

Through this critical engagement, Ali Mustafa Ya'qub internalized the perspectives of al-Qushayrī and Ibn Hajar, who maintained that wearing sandals during prayer should be regarded merely as a legal concession (*rukhsah*) rather than a universally recommended practice (*mandub*), since it does not constitute an essential component of the prayer itself (Asqalani, 2014, p. 89).

The culmination of this process of internalization was further strengthened by Ali Mustafa Ya'qub's extensive global experiences, which included visits to thirty-three countries spanning from eastern Indonesia to the western Arab world and from Western Europe to the eastern regions of the Americas. His direct observations of mosques across different continents led him to a firm subjective conclusion: he did not encounter any contemporary Muslim community that performed prayer while wearing sandals. On the

contrary, bringing sandals into the main prayer area of mosques had become widely prohibited.

For Ali Mustafa Ya'qub, this global consensus regarding the exclusion of sandals from modern prayer spaces had effectively developed into a legitimate form of communal agreement (*ijma'*). The empirical realities encountered throughout his international travels crystallized his subjective perspective and reinforced the conviction that hadith interpretation cannot be separated from the dynamics of social, architectural, and cultural change within the contexts where religious teachings are applied. This comprehensive process of absorbing social reality constituted the primary foundation of Ali Mustafa Ya'qub's intellectual consciousness before it was subsequently externalized into a coherent and socially influential model of contextual hadith interpretation (Ya'qub, 2004, pp. 114-121).

2. Externalization

Ali Mustafa Ya'qub's analytical sophistication in interpreting hadith through a socio-geographical lens demonstrates how the process of externalization operates within Peter L. Berger and Thomas Luckmann's Social Construction Theory. Externalization refers to the moment of biographical outpouring, in which an individual's subjective ideas are projected into the empirical world. In this context, Ali Mustafa Ya'qub externalized his intellectual concerns regarding radical textualist groups that often neglected social and environmental realities when applying hadith teachings.

His analytical depth in examining hadith based on socio-geographical conditions is particularly evident in the way he brought natural realities in Indonesia into dialogue with prophetic texts. He argued that a failure to understand the geographical context underlying a hadith could lead to inappropriate religious practices. For instance, applying hadiths concerning prayers for rainfall in regions that already experience excessive precipitation may produce unintended negative consequences. He illustrated this point by suggesting that if such hadiths were implemented without geographical reasoning, Jakarta, which is already vulnerable to flooding due to water runoff from the Bogor region, could face even more severe disasters (Basri, 2022, p. 81). For Ali Mustafa Ya'qub, the Prophet Muhammad himself demonstrated the importance of considering a region's

environmental capacity and geographical conditions when responding to natural phenomena, as reflected in the following narration (Bukhari, 2009, p. 231):

حَدَّثَنَا مُسَدَّدٌ، قَالَ: حَدَّثَنَا أَبُو عَوَانَةَ، عَنْ قَتَادَةَ، عَنْ أَنَسٍ، قَالَ: بَيْنَمَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَخْطُبُ يَوْمَ الْجُمُعَةِ، إِذْ جَاءَهُ رَجُلٌ فَقَالَ: يَا رَسُولَ اللَّهِ، قَحَطَ الْمَطَرُ، فَادْعُ اللَّهَ أَنْ يَسْقِيَنَا. فَدَعَا فَمَطَرْنَا، فَمَا كِدْنَا أَنْ نَصِلَ إِلَى مَنَازِلِنَا، فَمَا زِلْنَا نُمَطِّرُ إِلَى الْجُمُعَةِ الْمُقْبِلَةِ، قَالَ: فَقَامَ ذَلِكَ الرَّجُلُ - أَوْ غَيْرُهُ - فَقَالَ: يَا رَسُولَ اللَّهِ، ادْعُ اللَّهَ أَنْ يَصْرِفَهُ عَنَّا، فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: اللَّهُمَّ حَوَالَيْنَا وَلَا عَلَيْنَا. قَالَ: فَلَقَدْ رَأَيْتُ السَّحَابَ يَتَقَطَّعُ يَمِينًا وَشِمَالًا، يُمَطِّرُونَ وَلَا يُمَطِّرُ أَهْلُ الْمَدِينَةِ.

Musaddad narrated to us, saying: Abu 'Awanah narrated to us, from Qatadah, from Anas, who said: While the Messenger of Allah (peace be upon him) was delivering the Friday sermon, suddenly a man came to him and said, "O Messenger of Allah, it has not rained for a long time (there is a drought), so pray to Allah that He send rain down upon us." So he prayed, and rain fell upon us so heavily that we could barely make it back to our homes. The rain continued to fall until the following Friday. Anas said: Then that man—or someone else—stood up again and said, "O Messenger of Allah, pray to Allah to turn this rain away from us." So the Messenger of Allah, peace be upon him, prayed: "O Allah, send rain around us (in the outlying areas), and do not send it down as a calamity upon us." Anas said: "Indeed, I saw the clouds break up and scatter to the right and left; the people outside Medina received rain, while the residents of the city of Medina were no longer affected by the rain."

Furthermore, Ali Mustafa Ya'qub externalized his ideas through his prolific scholarly writings, ranging from academic and theoretical works such as *Al-Thuruq al-Shahihah fi Fahm al-Sunnah al-Nabawiyyah* to more popular publications such as *Hadis-Hadis Palsu Seputar Ramadan* (Fabricated Hadiths Concerning Ramadan) and *Fatwa-Fatwa Kontemporer* (Contemporary Fatwas). These intellectual endeavors were not merely acts of literacy production; rather, they represented a systematic effort to externalize his concerns regarding the prevailing "old social constructions" that had developed within Muslim society. Through these writings, he sought to reconstruct public understanding of hadith by promoting a more contextual, critical, and socially responsive approach.

As the Grand Imam of Istiqlal Mosque, Ali Mustafa Ya'qub also externalized his understanding of social-condition-based hadith interpretation through mosque management practices. He consistently emphasized the importance of cleanliness and comfort in modern mosque environments. This constitutes a tangible form of externalization: the conceptual distinction between the sand-floored mosques of the Prophet's era and contemporary mosques with ceramic, marble, or carpeted floors was translated into practical policies that prioritized removing footwear before entering the prayer area. In this way, the sanctity of Indonesian mosques was preserved not by literally replicating the practices of the past, but by maintaining the underlying objectives of purity and cleanliness embedded within the prophetic teachings.

Another significant example of Ali Mustafa Ya'qub's externalization as a professor of hadith can be seen in his efforts to dismantle the long-standing dichotomy between hadith scholars (*muhadditsun*) and jurists (*fuqaha'*). Through his writings, he expressed his intellectual dissatisfaction with the widespread assumption that hadith scholars are merely textualists, whereas jurists are viewed as more rational and contextual in their approach. According to Ali Mustafa Ya'qub, this distinction is historically inaccurate and intellectually misleading. He argued that hadith and *fiqh* are inseparable and mutually complementary disciplines: *fiqh* cannot exist without the foundational authority of hadith, while hadith cannot function effectively without juristic understanding. By positioning himself as a defender of hadith scholarship, he externalized the idea that a genuine hadith scholar is inherently a jurist as well, since mastery of hadith necessarily entails a profound understanding of the sources and objectives of Islamic law. (Prof. Dr. KH. Ali Mustafa Ya'qub, n.d.)

3. An Objective Analysis of Ali Mustofa Ya'qub's Thought

In the perspective of Peter L. Berger and Thomas Luckmann's sociology of knowledge, objectification represents the stage at which products of human activity that have been externalized transcend the subjectivity of their creator, crystallize, and transform into an objective reality that exists independently (reality *sui generis*) (Wiana, Alifah Rose; Puspita, 2025, p. 65). In this context, when Ali Mustafa Ya'qub's intellectual externalization materialized through the publication of his monumental work *Al-Thuruq al-Shahihah fi Fahm al-Sunnah al-Nabawiyyah*, the process of objectification occurred as

the ideas contained within the book became detached from their author and evolved into an institutionalized body of knowledge that shaped the socio-geographical reasoning of both academic communities and the broader Muslim public. The book ceased to function merely as a record of personal reflection and instead gained recognition as a legitimate methodological framework possessing scholarly authority in contemporary hadith studies.

The strongest empirical evidence of this objectification can be observed in the institutionalization of Ali Mustafa Ya'qub's ideas within formal educational curricula. At Pesantren Luhur Darus-Sunnah, *Al-Thuruq al-Shahihah fi Fahm al-Sunnah al-Nabawiyyah* is no longer treated as an optional reference but has been incorporated into the core curriculum, serving as a foundational text that shapes students' approaches to academic writing and hadith interpretation. This institutional influence underwent further theoretical sedimentation when it expanded into Indonesia's State Islamic Higher Education Institutions (Perguruan Tinggi Keagamaan Islam Negeri—PTKIN). His critical ideas were integrated into Contemporary Hadith Studies courses, leading researchers, lecturers, and postgraduate students to adopt concepts such as "Geographical Hadith" and the "Social Condition Method" as analytical frameworks in undergraduate theses, master's dissertations, and doctoral research. Once an academic community employs these conceptual tools as taken-for-granted analytical instruments without continuously questioning their legitimacy, Ali Mustafa Ya'qub's ideas can be said to have crystallized into an established and objective structure of knowledge within the tradition of contemporary Indonesian hadith studies (Ya'qub, 2009, p. 82).

At a broader societal level, the objectification of his thought is reflected in the formulation of a systematic three-step methodology for understanding hadith through social conditions, which has gradually acquired the status of a widely accepted epistemological framework. These procedural steps include: first, conducting sanad criticism and *takhrij al-hadis* to identify and verify supporting narrations; second, considering local customs (*'urf*) and the socio-geographical conditions of society; and third, comparing the views of classical scholars while incorporating reflections derived from empirical experience. This systematic methodology has generated tangible effects on the collective consciousness of moderate Muslim communities in Indonesia. His contextual positions regarding *qiblah* orientation, critiques of Arab cultural dress, and the

rationalization of praying while wearing sandals are no longer perceived as merely the personal legal preferences of Ali Mustafa Ya'qub. Rather, they are widely accepted as representations of a *wasathiyyah* (moderate), rational, and context-sensitive model of hadith-based jurisprudence that is compatible with Indonesia's geo-cultural realities.

The culmination of this objectification process can be observed in the social consensus whereby Indonesian Muslims today routinely remove their footwear before entering mosque prayer halls in order to preserve the cleanliness and sanctity of carpeted worship spaces. This practice reflects not a literal adherence to the outward form of prophetic traditions, but rather an internalization of the underlying legal rationale (*'illah*) embedded within those traditions. Through such socially institutionalized practices, Ali Mustafa Ya'qub's ideas have successfully transcended their original author and become enduring social institutions that continue to influence successive generations of Muslims.

From Internalization to Institutionalization in Contemporary Indonesia

The social construction of Ali Mustafa Ya'qub's hadith thought demonstrates that the development of religious knowledge is not merely an individual intellectual achievement but also the result of continuous interaction between scholarly tradition, social reality, and institutional legitimization. Through the framework of Peter L. Berger and Thomas Luckmann, his intellectual journey can be understood as a dialectical process in which subjective experiences gradually become objective and socially accepted knowledge. Rather than interpreting hadith solely through textual analysis, Ali Mustafa Ya'qub integrated classical scholarship with empirical observation, enabling his methodology to respond to changing social and geographical contexts without abandoning the authority of the prophetic tradition.

The process of internalization illustrates that Ali Mustafa Ya'qub's contextual approach emerged from the convergence of three major factors: his mastery of classical hadith sciences, his formal education in Indonesia, Saudi Arabia, and India, and his extensive observations of Muslim societies across numerous countries. These experiences shaped his awareness that many prophetic traditions were closely related to the historical, environmental, and socio-cultural conditions in which they were revealed. Consequently, he understood hadith not as static legal formulations but as guidance whose

implementation requires careful consideration of the objectives and circumstances underlying the Prophet's actions. His interpretation of praying while wearing sandals and determining the qiblah direction exemplifies this contextual reasoning, in which the legal objective (maqṣad) takes precedence over literal textual application.

The stage of externalization is reflected in Ali Mustafa Ya'qub's systematic efforts to disseminate these ideas through scholarly publications, pesantren education, university teaching, public preaching, and his leadership as Grand Imam of Istiqlal Mosque. His writings, particularly *Al-Thuruq al-Shahihah fi Fahmi al-Sunnah al-Nabawiyah*, transformed personal reflections into a coherent methodological framework that could be examined, debated, and adopted by wider audiences. At this stage, contextual hadith interpretation became a public intellectual discourse rather than remaining a personal scholarly perspective. His critique of textual literalism and emphasis on socio-geographical analysis also contributed to the emergence of a more moderate and context-sensitive understanding of hadith within contemporary Indonesian Islamic scholarship.

The final stage, objectification, demonstrates how Ali Mustafa Ya'qub's methodology has transcended its author and become institutionalized within Indonesian Islamic education. The inclusion of *Al-Thuruq al-Shahihah fi Fahmi al-Sunnah al-Nabawiyah* in the curriculum of Pesantren Darus-Sunnah and its influence on teaching and research within State Islamic Higher Education Institutions (PTKIN) indicate that his ideas have acquired objective legitimacy within academic and religious communities. His methodological concepts, such as interpreting hadith through social and geographical conditions, are no longer perceived as personal opinions but as recognized analytical approaches employed by lecturers, researchers, and students in contemporary hadith studies.

The findings also demonstrate the usefulness of Berger and Luckmann's Social Construction Theory for explaining the evolution of Islamic intellectual thought. The theory reveals that the authority of a religious methodology is established not only through textual validity but also through processes of social acceptance, institutional reproduction, and collective recognition. In the case of Ali Mustafa Ya'qub, the interaction between individual scholarship, educational institutions, and the wider Muslim community transformed his contextual approach into an enduring intellectual

tradition. This study therefore contributes to contemporary hadith studies by showing that the development of hadith methodology should be understood not only as an epistemological process but also as a sociological phenomenon shaped by historical experience, social interaction, and institutional authority.

Conclusion

This study concludes that Ali Mustafa Ya'qub's social-condition method of hadith interpretation was constructed through the three dialectical processes of Social Construction Theory proposed by Peter L. Berger and Thomas Luckmann: internalization, externalization, and objectification. Internalization occurred through his absorption of classical hadith traditions, formal education, and extensive global experiences; externalization was reflected in his intellectual efforts to formulate and disseminate a contextual approach to hadith interpretation through his writings; while objectification was achieved when these ideas gained recognition and legitimacy within contemporary hadith scholarship. Consequently, the social-condition method can be understood as a socially constructed body of knowledge resulting from the dynamic interaction between religious texts, intellectual traditions, personal experiences, and changing social realities, enabling hadith to remain relevant and applicable across diverse socio-cultural contexts.

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