

VOLUME 13  
NOMOR 2 / MEI 2026

P-ISSN: 2339-2630  
E-ISSN: 2477-8001

# *Al-Majaalis*

*Jurnal Dirasat Islamiyah*



Published by:  
Sekolah Tinggi Dirasat Islamiyah  
Imam Syafi'i Jember

# *Al-Majaalis*

*Jurnal Dirasat Islamiyah*

Volume 13 Number 2, May 2026

Sekolah Tinggi Dirasat Islamiyah Imam Syafi'i Jember

East Java - Indonesia

## **EDITOR IN CHIEF**

Dr. Irfan Yuhadi, M.S.I

## **REVIEWERS**

Dr. Abdullah Alsaadi

Dr. Imran Haider

Dr. Muhamad Arifin, M.A

Dr. Anas Burhanuddin, M.A

Triadi Wicaksono, Lc., M.Pd

Nisa Fitriani, Lc., M.Pd

Hastowohadi, S.Pd., M.Pd

Sudarmadi, S.Si., M.Si.

Amrin Musthafa, S.Ud., M.H

Muhammad Adib Alfarisi, S.H., M.H

Dr. Adi Haioni, M.Pd.I

Dr. Syafiq Riza Hasan, M.A

Dr. Muhammad Nur Ihsan, M.A

Dr. Muhsan, Lc., M.H.I

Dr. Irsan, S.H., M.H

Nur Kholis, Lc., M.Th.I

Eko Ngabdul Shodikin, M.Pd

Agung Pranoto Kadiatmadja, S.S., M.Pd

## **EDITORIAL BOARD**

Prof. Iman Harymawan, Ph.D

Dr. Ahmed Al-Hadi

Dr. Khairul Anuar Kamarudin

Dr. Baban Ibraheem Eulaiwi

Dr. Rohami Shafie

Dr. Muh. Ibn Sholeh, M.Pd.I

Fajri Matahati Muhammadin, S.H., LL.M., Ph.D

Moch. Danu Kurniadi, M.Pd

Teguh Dwi Cahyadi, S.S., M.A

Nurul Budi Murtini, S.Si., M.S.I

Ruston Kumaini, S.Pd., M.A

Ardian Dananjaya, S.Kep., Ners

Yahya Riyan, S.S

## **EDITORIAL ADDRESS**

Sekolah Tinggi Dirasat Islamiyah Imam Syafi'i Jember

JL. MH Thamrin Gang Kepodang No 5 Jember, East Java - Indonesia

Tel/Fax 0331-326831. Email: [almajalis.ejournal@gmail.com](mailto:almajalis.ejournal@gmail.com)

## PREFACE

*Alhamdulillah*, all praise be to Allah the Most Merciful who has facilitated the publication process of Jurnal Al-Majaalis: Jurnal Dirasat Islamiyah volume 13 number 2 in May 2026. The Al-Majaalis Journal – *God willing*– is published by the editorial team twice a year, namely in November and May.

In this edition, the editorial team raised 8 titles of scientific research related to scientific disciplines; fiqh, hadith, aqidah and the Qur'an. On behalf of the editorial team of Jurnal Al-Majaalis, we would like to thank all parties who have participated in the publication process of this journal. Hopefully, the presence of Al-Majaalis Journal can add to the treasures of useful Islamic knowledge. *Amen*.

Jember, 23 May 2026

Editor in Chief of Al-Majaalis:

Dirasat Islamiyah Journal

Dr. Irfan Yuhadi, M.S.I

# GUIDELINES FOR WRITING JOURNALS

1. Writing can be in the form of conception and preferably in the form of research results within the scope of Islamic science, both field research and literature research.
2. The manuscript is typed with *Microsoft Word* on A.4:: size paper, *Times New Arabic* font, size 12, 1.5 spaces with a length between 15 - 25 pages. If the article is written in Arabic, then use *the Sakkal Majalla* font, size 14 and 1.5 spaces with a length of between 6,000 - 8,000 words.
3. The systematics of the writing are as follows:
  - Heading** : concise, clear, and reflects the substance of the research.
  - Author**: name, program of study, origin of institution and email of the author.
  - Abstracts** in English and Indonesian languages, between 150 - 200 words each.
  - Keywords**: 3 - 5 words.
  - A. INTRODUCTION**: contains information that makes the emergence of research problems and the reasons why the problem is important to be researched supported by theoretical foundations and empirical data. The descriptions in the introduction are convergent, that is, from the general to the specific.
  - B. RESEARCH METHOD**: explain the method used in conducting research. The research method contains a description of; research approaches and types of research.
  - C. RESULTS AND DISCUSSION**: the presentation of results and discussions in the form of narrative and systematic whose content leads directly to the analysis and findings of research based on the theoretical perspective used by the author.
  - D. CONCLUSION**: contains conclusions in answering the research problems that have been formulated.
  - E. BIBLIOGRAPHY**: contains the references used.
4. Any foreign words or local terms are written in *italics*, and for Arabic words they must be transliterated according to the guidelines.
5. Reference writing using *footnotes* follows the format in the *reference manager* (such as: Mendeley and Zotero), with *Times New Arabic font*, size 10 and space 1. If the article is

written in Arabic, then the footnote with *the font Sakkal Majalla*, size 14 and space 1. The following is an example of writing for reference books, journals, sources from the internet and interview results;

<sup>1</sup> Muhammad al-Zarqani, *Syarh al-Zarqani 'ala Muwaththa' al-Imam Malik* (Beirut: Dar al-Fikr, 1445H) vol. 3. p. 41.

<sup>2</sup> Al-Zarqani, *Syarh al-Zarqani*, vol. 3. p. 35.

<sup>3</sup> Bisri Tujang, "The Influence of Ibn Taymiyyah's Thought on Ibn Abdulwahab's Thought on Shirk (Comparative Study)," *Al-Majaalis: Journal of Dirasat Islamiyah*, Vol. 3, No. 2 (2025).

<sup>4</sup> <http://www.sunnah.net>. Retrieved 20 May 2024.

<sup>5</sup> Iskandar, *Interview* (Jember, August 24, 2024).

6. Writing a bibliography by mentioning the author's last name, book title, city, publisher and year, does not need to include pages. Then sort them alphabetically, like the following example:

Al-Bukhari, Muhammad bin Isma'il. *Sahih al-Bukhari*. Cet. I; Cairo: Maktabah al-Imam Muslim, 1436 H.

Parwanto, Wendi. "Disaster Theology From a Hadith Perspective: Discussing the Blasphemous and the Moderate." *Al-Bukhari: Journal of Hadith Science*. Vol. 2, No. 1, 2025.

<http://www.sunnah.net>.

7. The article was written based on the transliteration guidelines that had been agreed upon by the Ministry of Religion and the Ministry of Education and Culture no. 158 of 1987.

# TRANSLITERATION GUIDELINES

Joint Decree of the Minister of Religion and the Minister of Education and Culture Number

158 of 1987 - Number: 0543 b/u/1987.

alif	=	a - i - u	on	=	‘
in	=	b	G	=	g
t	=	t	P	=	f
W	=	ś	S	=	q
C	=	J	as	=	k
Going to	=	ḥ	for	=	l
X	=	kh	M	=	m
of	=	d	nun	=	n
L	=	ž	And	=	in
t	=	r	H	=	h
G	=	with	A	=	‘
Going to	=	s	Y	=	and
U	=	and			
AM	=	ş	MAD		
Z	=	ḍ	aa	=	ā
l	=	ṭ	uu	=	ū
Z	=	ż	ii	=	ĩ

# TABLE OF CONTENTS

TABLE OF CONTENTS .....	vii
<b>THE CONCEPT OF RELIGIOSITY OF MUSLIM MARRIED COUPLES IN MAINTAINING HOUSEHOLD HARMONY IN THE PERSPECTIVE OF THE QURAN: A THEMATIC INTERPRETATION STUDY</b> Winning Son Ashari, Sudirman, Miftahul Huda, Cindy Eka Ananda Pangestu.....	149
<b>RECONSTRUCTING THE CONCEPT OF ISTITĀ’AH AL-NIKĀH: A MAQĀSID AL-SHARĪ’AH RESPONSE TO FEMALE WAITHOOD</b> Saini, Moh. Jeweherul Kalamiah, Mutia Tsamratus Sabrina, Imam Bonjol Juhari, & M. Syafiqil Umam .....	181
<b>THE SAKINAH FAMILY AS THE FOUNDATION OF HOUSEHOLD FINANCIAL STABILITY: THE PERSPECTIVE OF ḤADĪTH AND MAQĀSID AL-SHARĪ’AH</b> Maryam Ibnata Imran, Rati Rahmayanti, Arisman, Muhammad Ashim.....	209
<b>DIVORCE DUE TO ABANDONING PRAYER IN THE PERSPECTIVE OF THE SHAFI’I SCHOOL: AN ANALYSIS OF IMPLICATIONS FOR THE VALIDITY OF MARRIAGE</b> Syafiq Riza Hasan, Fathan Jihadul Islam, Farchan Mu’aziz, Ni’mazzad Al Bahiy, Lutfi Setiawan.....	238
<b>CLASSICAL AND MODERN HADITH TAKHRIJ METHODS</b> Panji Anugrah, Imam Nugraha .....	257
<b>PREVENTING NOISE POLLUTION AND ITS ROLE IN MAINTAINING SOCIAL STABILITY: A THEMATIC STUDY OF PROPHETIC HADITHS IN THE AL-KUTUB AL-SITTAH</b> Roy Grafika Penataran, Yahia Ghochi .....	284
<b>THE URGENCY OF DRUG ABUSE PREVENTION IN MAINTAINING SOCIAL SECURITY STABILITY FROM THE PERSPECTIVE OF THE PROPHETIC HADITH</b> Ariangga Ramadhansyah, Budi Ichwayudi, Fairuz Zakirah.....	310
<b>REASSESSING THE “AXIS OF RESISTANCE”: A SUNNI THEOLOGICAL ANALYSIS OF THE IRAN–ISRAEL–U.S. CONFLICT</b> Deni Irawan, M Khusna Amal, Abdul Kholiq Syafa’at, Ahmad Fadhil Alfajri .....	343





**AL-MAJAALIS : Jurnal Dirasat Islamiyah**

Volume 13 Number 2 May 2026

Email Jurnal : [almajalis.ejournal@gmail.com](mailto:almajalis.ejournal@gmail.com)

Website Jurnal : [ejournal.stdiis.ac.id](http://ejournal.stdiis.ac.id)



**THE CONCEPT OF RELIGIOSITY OF MUSLIM MARRIED COUPLES IN  
MAINTAINING HOUSEHOLD HARMONY IN THE PERSPECTIVE OF THE QURAN:  
A THEMATIC INTERPRETATION STUDY**

**Winning Son Ashari, Sudirman, Miftahul Huda, Cindy Eka Ananda Pangestu**

Maulana Malik Ibrahim State Islamic University Malang, Maulana Malik Ibrahim State  
Islamic University Malang, Maulana Malik Ibrahim State Islamic University Malang,  
Maulana Malik Ibrahim State Islamic University Malang, International Open University of  
Gambia

[win8son@gmail.com](mailto:win8son@gmail.com), [sudirman@syariah.uin-malang.ac.id](mailto:sudirman@syariah.uin-malang.ac.id), [miftah2910@uin-malang.ac.id](mailto:miftah2910@uin-malang.ac.id),  
[cindypangestu331@gmail.com](mailto:cindypangestu331@gmail.com)

**ARTICLE HISTORY**

**Received** : 15-April-2026

**Revised** : 7-May-2026

**Accepted** : 19-May-2026

**KEYWORDS:**

Religiosity; Household  
Harmony; Muslim Couples;  
Thematic Interpretation;  
Qur'an.

**ABSTRACT**

Marriage in Islam is not merely a social institution but also a spiritual bond aimed at achieving *sakinah*, *mawaddah*, and *rahmah*. Amid increasing household conflicts and shifting moral values in modern society, the role of religiosity becomes essential in maintaining family harmony. This study examines the concept of religiosity among Muslim married couples from the Qur'anic perspective using a thematic interpretation approach. Employing qualitative library research, the study analyses relevant Qur'anic verses alongside classical and contemporary tafsir literature. The findings reveal that the Qur'an presents marital religiosity as a multidimensional concept grounded in *Islām*, *Īmān*, and *Ihsān*, and strengthened by the awareness of divine supervision (*muwāqabah*). A religious husband is characterised by devotion to Allah, responsible leadership, patient religious guidance, kind treatment based on *Sharī'ah* and sound social custom (*'urf*), and financial responsibility according to his ability. Meanwhile, a religious wife is characterised by obedience to Allah and to her husband within the limits of *Sharī'ah*, as well as by safeguarding her husband's rights and honour. The study concludes that such religiosity leads to household harmony through divine guidance, righteous family life, moral improvement, and ease in facing life's difficulties. This research offers a holistic Qur'anic framework for building harmonious Muslim families.

---

## A. INTRODUCTION

Marriage in Islam is not only seen as a social bond between two individuals, but also as a form of worship that has a deep spiritual dimension. In the Qur'an, marriage is positioned as a path to serenity (*sakinah*), love (*mawaddah*), and mercy (*rahmah*).<sup>1</sup> Religiosity in marriage is one of the important pillars that determine the quality of spouse's relationships and overall household welfare. Research shows that high religiosity is positively correlated with marital satisfaction, where couples who are active in religious practices tend to have more harmonious and stable relationships. A study by Rahman and Nasution found that religiosity plays a significant role in improving the quality of husband-wife relationships, which has an impact on household stability.<sup>2</sup>

However, this positive correlation does not imply that religiosity automatically guarantees marital harmony. Its actual effects are mediated by several factors, including the level of congruence between spouses in interpreting religious values, the flexibility with which religious principles are applied in daily interactions, and the socio-cultural context in which the marriage is situated. Empirical studies confirm that spousal congruence in religious commitment significantly predicts higher marital satisfaction<sup>34</sup> while rigid or neurotic expressions of religiosity can reduce marital quality<sup>5</sup> (Sullivan, 2001). Moreover, intrinsic religious orientation is associated with healthier marital functioning, whereas extrinsic orientation correlates with maladjustment<sup>6</sup> (Isić, 2010).

When religious ideals are understood and practised in a rigid or coercive manner, they may instead lead to tension, role dissatisfaction, or psychological distress. Recognising these

---

<sup>1</sup> M. N. Fahmi, A. Burhanuddin, and A. R. Ramadhan, "Eksplorasi Konsep Nabawi dalam Menumbuhkan Keharmonisan Rumah Tangga Poligami," *Al-Majaalis: Jurnal Dirasat Islamiyah* 12, no. 1 (2024): 53–74.

<sup>2</sup> Rahman, A., & Nasution, M. A. "Religiusitas dan Kualitas Hubungan Suami Istri: Studi Kasus di Kota Medan." *Jurnal Ilmiah Psikologi*, 17, no. 2 (2021): 123-135.

<sup>3</sup> Jamie L. Haseley, "Marital Satisfaction among Newly Married Couples: Associations with Religiosity and Romantic Attachment Style" (PhD diss., University of North Texas, 2006).

<sup>4</sup> Winston Seegobin, "The Effect of Congruent Religious Orientations and Problem Solving Styles on Marital Satisfaction in Religious Couples" (PsyD diss., George Fox University, 1996), [https://digitalcommons.georgefox.edu/gscp\\_fac/112](https://digitalcommons.georgefox.edu/gscp_fac/112).

<sup>5</sup> Kieran T. Sullivan, "Understanding the Relationship between Religiosity and Marriage: An Investigation of the Immediate and Longitudinal Effects of Religiosity on Newlywed Couples," *Journal of Family Psychology* 15, no. 4 (2001): 610–626, <https://doi.org/10.1037/0893-3200.15.4.610>.

<sup>6</sup> Almira Isić. "Canonical Relation between Religiosity and Marital Quality." *Zbornik radova Islamskog pedagoškog fakulteta u Zenici*, no. 8 (2010): 135–152. <https://zripf.unze.ba/article/507>.

---

complexities is essential to avoid an overly idealised depiction of religiosity and to direct attention towards the interpretive process by which Qur'anic teachings are translated into spousal conduct. Therefore, a multidimensional understanding of religiosity is needed so that its specific effects on marital harmony can be properly examined.

To provide such a multidimensional understanding, this study draws upon the multidimensional framework of religiosity originally developed by Glock and Stark (1965) in their seminal work *Religion and Society in Tension*. Glock and Stark conceptualised religiosity not as a unidimensional phenomenon but as comprising five distinct yet interrelated dimensions: the ideological dimension (religious beliefs), the ritualistic dimension (religious practices), the experiential dimension (religious feelings and experiences), the intellectual dimension (religious knowledge), and the consequential dimension (the secular effects of religious belief and practice).<sup>7</sup> This multidimensional model has been widely recognised as one of the most influential frameworks for the empirical investigation of religiosity across diverse religious traditions.<sup>8</sup>

Within the Islamic context, the Glock and Stark framework has been critically adapted and reformulated by Djamaludin Ancok and Fuat Nashori Suroso in their authoritative work *Psikologi Islami: Solusi Islam atas Problem-Problem Psikologi*. Ancok and Suroso recontextualised the five dimensions of religiosity to correspond with the specific tenets and practices of Islam as follows: (1) the ideological dimension, manifested in the belief in the six articles of faith (*arkān al-īmān*); (2) the ritualistic dimension, expressed through the observance of the five pillars of Islam (*arkān al-islām*) and other prescribed acts of worship; (3) the experiential dimension, encompassing spiritual feelings such as closeness to Allah, *khushū'* (mindful concentration in worship), and gratitude for divine blessings; (4) the intellectual dimension, referring to the depth of religious knowledge and understanding of Islamic teachings; and (5) the consequential dimension, reflected in ethical conduct, prosocial

---

<sup>7</sup> Charles Y. Glock and Rodney Stark, *Religion and Society in Tension* (Chicago: Rand McNally, 1965).

<sup>8</sup> Faulkner, Joseph E., and Gordon F. De Jong. "Religiosity in 5-D: An Empirical Analysis." *Social Forces* 45, no. 2 (December 1, 1966): 246–254.

---

behaviour, and the application of Islamic values in daily life, including within the family sphere.<sup>9</sup>

This multidimensional Islamic framework is particularly relevant to the study of marital harmony because it broadens the understanding of religiosity beyond mere ritual observance (*ibādah maḥḍah*) to encompass the ethical and behavioural dimensions that directly shape spousal relationships. Empirical studies have demonstrated that higher levels of religiosity, particularly in the experiential and consequential dimensions, are positively associated with marital satisfaction, effective communication between spouses, and constructive conflict resolution.<sup>10</sup> Specifically, Qisti (2010), employing the Ancok and Suroso multidimensional scale, found a significant positive correlation between religiosity and marital satisfaction among Muslim married couples, with religiosity contributing 39.2% to the variance in marital satisfaction scores.<sup>11</sup>

In this modern era, various challenges in married life, such as increasing divorce rates, household conflicts, and shifting moral values, demand more attention to the role of religiosity in maintaining the stability of Muslim families.<sup>12</sup> The role of religiosity of each partner is expected to be the cause of the realisation of household integrity and harmony. Therefore, it is important for every couple to study and know the studies related to the religiosity of married couples.

The study of the religiosity of Muslim married couples in the perspective of the Qur'an is significant because it can provide comprehensive guidance for Muslim couples in living a harmonious household life according to Islamic teachings. Religiosity is not only limited to ritual worship, but also includes moral values, ethics, and spirituality that shape husband and

---

<sup>9</sup> Djamaludin Ancok and Fuat Nashori Suroso, *Psikologi Islami: Solusi Islam Atas Problem-Problem Psikologi*, vol. VII (Yogyakarta: Pustaka Pelajar, 2011), 80-82

<sup>10</sup> Khodabakhsh Ahmadi, Esfandiar Azad-Marzabadi, and Seyed Mahdi Nabipoor Ashrafi, "The Influence of Religiosity on Marital Satisfaction," *Journal of Social Sciences* 4, no. 2 (June 30, 2008): 103–110, <https://www.thescipub.com/abstract/10.3844/jssp.2008.103.110>.

<sup>11</sup> Dewi Anisa Qisti, "Hubungan antara Religiusitas dengan Kepuasan Pernikahan pada Suami Istri yang Beragama Islam" (skripsi S1, Universitas Pendidikan Indonesia, 2010).

<sup>12</sup> M. Syarafuddin, W. S. Ashari, and S. N. Raihana, "Eskalasi Konflik Keluarga dalam Dinamika Globalisasi dan Pendekatan Resolusi Berbasis Fikih," *Al-Majaalis: Jurnal Dirasat Islamiyah* 12, no. 1 (2024): 30–52.

---

wife relationships in everyday life.<sup>13</sup> This study is therefore anchored in the Ancok and Suroso multidimensional framework, which allows the analysis to capture the full spectrum of religiosity as both a theological construct and a behavioural reality within Muslim households. According to research by Sari and Hidayati, religiosity serves as a determinant of marital satisfaction and can help couples cope with conflict more effectively.<sup>14</sup> This concept needs to be understood more deeply to strengthen the foundation of Muslim households and provide solutions to various household problems that often occur.

Previous research has discussed aspects of religiosity in the context of marriage, but most of it remains general and has not specifically explored this theme through the thematic interpretation approach of the Qur'an. A critical review of existing studies reveals several limitations that justify the present research.

First, studies such as those by Sari and Hidayati (2020)<sup>15</sup>, Fahmi (2019)<sup>16</sup>, and Rizky (2021)<sup>17</sup> treat religiosity primarily as a psychological variable without engaging with the scriptural texts that define and shape Muslim religiosity. While these studies yield valuable empirical correlations, they do not interrogate what the Qur'an itself prescribes as the constitutive elements of a religious husband or wife. Consequently, the content of "religiosity" remains under-theorised from an Islamic theological perspective. Second, research by Nurhayati (2018)<sup>18</sup> and Lestari and Prabowo (2021)<sup>19</sup> examines the behavioural outcomes of religiosity, such as conflict management and communication quality. Although these contributions illuminate the practical effects of religious commitment, they do not undertake a systematic exegesis of Qur'anic verses that specifically address marital roles and ethics. As a result, the link between the sacred text and the observed behaviours remains implicit rather

---

<sup>13</sup> A. Hidayat, "Pesan Pendidikan Pernikahan dalam QS Al-Baqarah Ayat 187 (Analisis Kesetaraan Hak dan Kewajiban Suami Istri)," *Al-Majaalis: Jurnal Dirasat Islamiyah* 12, no. 1 (2024): 200–226.

<sup>14</sup> Sari, R., & Hidayati, N. "Pengaruh Religiusitas Terhadap Kepuasan Pernikahan Pasangan Muslim." *Jurnal Pendidikan Agama Islam*, vol 9, no. 1 (2020): 45–60.

<sup>15</sup> Sari, R., & Hidayati, N. "Pengaruh Religiusitas Terhadap Kepuasan Pernikahan Pasangan Muslim."

<sup>16</sup> Fahmi, U. "Pengaruh Nilai-Nilai Religius Terhadap Kohesi dalam Pasangan Suami Istri." *Jurnal Ilmu Keislaman*, vol. 14, no. 1 (2019): 15–30.

<sup>17</sup> Rizky, A. "Religiusitas dan Resiliensi Pasangan Muslim dalam Menghadapi Tantangan Kehidupan Berumah Tangga." *Journal of Islamic Family Studies*, vol. 22, no. 3 (2021): 101–115.

<sup>18</sup> Nurhayati, Y. "Perilaku Religius Pasangan Suami Istri dalam Menghadapi Konflik Domestik." *Jurnal Psikologi Islam*, vol. 10, no. 2 (2018): 123–135.

<sup>19</sup> Lestari, A., & Prabowo, S. "Religiusitas dan Kualitas Komunikasi dalam Pernikahan Pasangan Muslim." *Jurnal Ilmu Keluarga* 10, no. 2 (2021): 78-89.

than demonstrated through a rigorous interpretive method. Third, all five studies adopt theoretical frameworks primarily developed within Western psychology and sociology. None incorporates the classical Islamic tafsir tradition as an analytical lens, leaving an epistemic gap between contemporary social-scientific inquiry and fourteen centuries of Quranic scholarship that has elaborated the very concept of religiosity under investigation.

Thematic interpretation (*tafsīr mawḍūʿī*) addresses these limitations directly. By collecting and analysing all Qur'anic verses relevant to a specific theme (in this case, the religiosity of husbands and wives) it provides a textual grounding that psychological scales alone cannot offer. This method enables the researcher to identify the Qur'an's own criteria for a religious spouse, to trace how classical exegetes understood these criteria, and to synthesise them into a coherent, holistic framework. Unlike previous studies that measure religiosity as an external variable, the present study excavates religiosity from within the Islamic scriptural tradition itself.

This research is therefore distinct in two key respects. Substantively, it shifts the analysis from religiosity-as-measured to religiosity-as-revealed, anchoring the concept directly in the Qur'anic text as interpreted by both classical and contemporary mufasssīrūn. Methodologically, it employs thematic interpretation to offer a holistic picture of how Qur'anic verses related to married life can provide practical guidance for Muslim couples in maintaining household harmony. By doing so, it fills the gap between empirical studies of Muslim marital religiosity and the normative textual sources that inform Muslim self-understanding.

This research was conducted with the aim of examining the concept of religiosity of Muslim married couples in maintaining household harmony based on the Qur'anic perspective through a thematic interpretation approach. It is significant because it is expected to make a scientific contribution in enriching the literature on the concept of religiosity in Islam and to serve as a practical guide for Muslim couples in building a family that is *sakinah*, *mawaddah*, and *rahmah*. Thus, a deep understanding of religiosity will not only strengthen the bond between couples but also improve the overall quality of life of Muslim families.

## B. METHOD

This study employs a qualitative approach based on library research (*dirāsah maktabiyyah*). The primary data consist of Qur'anic verses relevant to the concept of marital religiosity and household harmony, while secondary data include classical tafsīr works, contemporary scholarly literature, and academic articles on religiosity and family studies. Data collection involves identifying and gathering discourses from these written sources through systematic documentary analysis.

The data analysis follows the thematic interpretation method (*tafsīr mawḍū'ī*), operationalised through six procedural steps. First, the central theme was specified and its conceptual boundaries defined by consulting the Hadith of Jibrīl and its classical commentaries, which establish *al-Islām*, *al-Īmān*, and *al-Iḥsān* as the foundational dimensions of religiosity in Islam, along with related Qur'anic terms such as *al-taqwā*, *al-birr*, and *al-hudā*. Second, all Qur'anic verses containing these key terms or addressing marital roles and spousal conduct were systematically collected using concordance tools and thematic indices from classical tafsīr works. Third, the collected verses were grouped into sub-themes corresponding to the main research questions.

Fourth, each verse was interpreted by consulting primary tafsīr sources from both classical scholars (al-Ṭabarī, al-Qurṭubī, Ibn Kathīr, al-Baghawī) and contemporary exegetes (al-Sa'dī, al-'Uthaymīn, al-Zuḥaylī), with the hermeneutical principle of prioritising the understanding of the early generations (*salaf*) and noting areas of scholarly consensus and divergence. Fifth, the findings from individual verses were synthesised to construct a coherent framework of marital religiosity. Sixth, the synthesised framework was contextualised in light of contemporary empirical studies to assess its relevance for present-day Muslim couples. Thus, this research is expected to provide a more in-depth description of the concept of religiosity in maintaining household harmony based on the Qur'anic perspective.

## C. RESULT AND DISCUSSION

### The Concept of Religiosity in Islam

The term religiosity comes as a contemporary term that emerged later with various meanings as discussed earlier. If the word religiosity and its derivatives are traced in the Big

---

Indonesian Dictionary, it is found that Religion means belief in God, Religious means religious, while religiosity means devotion to religion and piety. The concept of religiosity has also been explained by experts as previously described and when concluded all of them lead to concepts related to the extent to which a person internalises and expresses religious beliefs in his life.

The term religiosity in contemporary terms today has existed and been explained in the last 14 centuries ago. That is when Allah Almighty sent a Messenger named Prophet Muhammad *sallallahu alaihi wasallam* to explain and invite mankind to the religion of Islam. It is for this purpose that he was sent and because of this a person is said to be religious. So, from this it can be concluded that the discussion of religiosity is very important to know and learn.

Allah and His Messenger have explained this concept of religiosity in many proofs from both the Quran and the traditions of the Messenger of Allah (peace and blessings of Allah be upon him). Among the proofs that can be used as a parent to become a proof in this matter is the long and famous hadith of Jibril which has been quoted by Imam Nawawi in the book of *Al-Arba'una fii Mabaani Al-Islam wa Qawaaid Al-Ahkam* that the Messenger of Allah (peace and blessings of Allah be upon him) was asked about many things by the angel Jibril including Islam, Iman and Ihsan. Then he concluded by explaining to the Companions and saying that the person who asked the question was Jibril who came to him and his Companions to teach them the religion.

The scholars explain that this hadith is a very great hadith because it explains the concept of religion in its entirety. Among them is Imam Nawawi in *Al Minhaj*<sup>20</sup> The Hadīth says that Islam, Iman and Ihsan are referred to as religions and this Hadīth covers a wide range of knowledge, know-how and manners as well as explaining the foundation of one's religion. Imam Ibn Rajab in *Jaami' al Uluum wal Hikam* explains that after the Prophet *shallallahu alaihi wasallam* explained the levels of Islam, Iman and Ihsan, he referred to them as "religion."<sup>21</sup> Abdul Aziz Ar Rojihiy also explained that religion is referred to in various arguments with several terms, namely al Islam, al Iman, al Birr, at Taqwa, al Huda. And when

---

<sup>20</sup> Yahya bin Syaraf an Nawawi, *Al-Minhaj Syarah Shohih Muslim Ibnul Hajjaj*, 2nd ed. (Beirut: Dar Ihya' at-Turots al-Arabiy, 1392 H), 1:160.

<sup>21</sup> Ibnu Rajab, *Jaami' al-Uluum wal-Hikam*, 11th ed. (Dammam: Dar Ibnul Jauzi, 1435 H), 53.

---

one of these words is mentioned, it includes the meaning of religion as a whole in terms of beliefs and practices, and when they are mentioned together or together, each has a different meaning.<sup>22</sup>

The concept of religiosity in this Hadīth has been interpreted by scholars as both external and internal practices, and includes both beliefs and practices of the limbs, and in fact all religious teachings refer back to this Hadīth.<sup>23</sup> This is as said by al Qodhi 'Iyadh who was quoted by imam Nawawi in his book<sup>24</sup> And he added that everything that should be done by humans both from mandatory and sunnah things and what should be abandoned by humans from the haram and makruh all cannot be separated from these three things (Islam, Iman, and Ihsan).<sup>25</sup> In line with what Imam Nawawi said, Shaykh Uthaymeen also explained that Islam is interpreted by external practices of words and deeds, while faith is interpreted by inner practices in the form of beliefs in the heart and its practices (Ikhlas, Ridho, Tawakkal, and so on).<sup>26</sup>

Ihsan is the third part of the concept of religiosity in Islam. Ihsan is the highest level of religion and servitude of a servant of Allah to his Rabb.<sup>27</sup> Ihsan has two dimensions, namely the dimension to Rabb and the dimension to creatures. As for Ihsan to Rabb is being serious in exercising the rights of Allah in the best form and always trying to perfect it<sup>28</sup> And this is the definition of Ihsan that the Prophet (peace and blessings of Allah be upon him) gave in the hadith of Jibril. As for Ihsan towards creatures, it means spreading all kinds of benefits and kindness to anyone and any creature.<sup>29</sup> Ihsan in the Quran is mentioned in many verses and is sometimes paired with Iman, sometimes paired with Islam, and sometimes paired with Taqwa or sometimes with righteous deeds. This shows that Ihsan is related to all of them and it

---

<sup>22</sup> Abdul Aziz bin Abdillah ar Rojihiy, *Taufiq ar Rabb al Mun'im bis Syarhi Shohih al Imam al Muslim* (t.t.: Markaz Abdul Aziz bin Abdillah ar Rojihiy, 2018), 1:58.

<sup>23</sup> Ahmad ibn Umar ibn Ibrahim al-Qurtubi, *Al-Mufhim lima Ashkala min Talkhis Kitab Muslim*, vol. 1 (Beirut: Dar Ibn Kathir, 1996), 152.

<sup>24</sup> Nawawi, *Al-Minhaj Syarah Shohih Muslim Ibnul Hajjaj*, 1:158.

<sup>25</sup> Nawawi, *Al-Minhaj Syarah Shohih Muslim Ibnul Hajjaj*, 1:158.

<sup>26</sup> Muhammad bin Salih al-'Uthaymin, *Sharh al-Arba'in al-Nawawiyah*, 3rd ed. (Unayzah: Dar al-Thurayya, 2004), 73.

<sup>27</sup> Musa Shahin Lashin, *Fath al-Mun'im Sharh Sahih Muslim* (n.p.: Dar al-Shuruq, 2002), 1:31.

<sup>28</sup> Abdurrozzaq bin Abdul Muhsin al Badr, *Bahjatu Qulubil Abror wa Qurroti 'Uyuunil Akhyaar Fii Syarhi Jawaami'il Akhbaar*, 4th ed. (KSA: Wizarotus Syu'unil Islamiyyah wal Auqof wad Da'wah wal Irsyad, 1423 H), 127.

<sup>29</sup> Alawi bin Abdil Qodir As Saqqaf et al., *Mukhtashor Mausuh al Akhlak* (Dhahran, KSA: Muassasah ad Duror As Saniyyah, 2019), 19.

---

reinforces the previous understanding that the concept of "Religion" in Islam is referred to by many things which when mentioned together or separately have different meanings.

So from the explanation above, it can be concluded that the concept of religiosity in Islam has been explained by Allah through the mouth of His Messenger by dividing religion into three levels and each level has its own dimensions. The first level is Islam which relates to the external practices of a good Muslim. The second level is Iman which relates to the inner practices of a Muslim. And the highest level is Ihsan, which is the level of perfection of the previous two levels. And the concept of religiosity in Islam is explained by various terms which, when mentioned separately, contain the same meaning, namely the meaning of religion which includes all worship and inner and outer practices, and when mentioned together, each has a detailed definition of the general definition of religion itself. So, from this it can be understood that every time Allah *azza wa jalla* mentions in the Quran the words al Iman, al Islam, al Ihsan, Al Birr, at Taqwa, al Huda, and their derivatives, it all explains the religiosity of a Muslim.

#### A. The nature of religiosity of a Muslim in the Quran

The concept of Muslim religiosity in Islam is mentioned by Allah *azza wa jalla* in the Quran in various terms which are understood by the scholars' that all of these terms indicate the nature of the religiosity of a Muslim. Some of the terms understood by the scholars' that the isitlah means religion or religious for a Muslim are al Islam, al Iman, al Ihsan, at Taqwa, al Birr. And the verses of the Quran that explain about this very much include:

##### 1. A religious person is one who is devoted

Among the traits of a religious Muslim is devotion to Allah. As Allah, the Almighty, says:

ذَٰلِكَ الْكِتَابُ لَا رَيْبَ فِيهِ هُدًى لِّلْمُتَّقِينَ الَّذِينَ يُؤْمِنُونَ بِالْغَيْبِ وَيُقِيمُونَ الصَّلَاةَ وَمِمَّا رَزَقْنَاهُمْ يُنْفِقُونَ  
وَالَّذِينَ يُؤْمِنُونَ بِمَا أُنزِلَ إِلَيْكَ وَمَا أُنزِلَ مِن قَبْلِكَ وَبِالْآخِرَةِ هُمْ يُوقِنُونَ

In this verse, Allah, the Almighty, mentions the characteristics of the pious that fall into two dimensions at once: Islam (external practice) and faith (belief). This is in accordance with the definition of religion either from the point of view of language, or terms in Islamic religion and psychological science.

---

Many scholars of tafsir define the meaning of piety which can be an indicator of the religiosity of a Muslim. Among the definitions of piety is as mentioned by al 'izz bin abdissalam that the pious person is the one who does the obligatory things and leaves the forbidden things.<sup>30</sup> This is similar to what Ibn Rajab said, with the addition of doing Sunnah practices and avoiding things that are makrooh and doubtful, and he explained that this is the highest degree of piety<sup>31</sup>. In his tafseer, he also mentions many sayings of the salaf about the definition of piety such as the words of ibnu abbas, muadz bin jabal, abu darda', and so on. The most famous definition of piety is that of Tolq bin Habib, who defines piety as obeying Allah with the knowledge of Allah for the sake of Allah's reward, and refraining from disobeying Allah with the knowledge of Allah for the sake of fearing Allah's punishment.<sup>32</sup>

In another dimension, piety is not only defined in terms of actions towards oneself, but also in terms of actions related to others, as stated by Ibn Rajab when interpreting in another verse the meaning of piety also includes acts of ihsan to creatures.<sup>33</sup> az Zuhaili also adds to the definition of piety by fulfilling the rights of others.<sup>34</sup> And not only that, piety is also defined in the dimension of belief as mentioned by al Uthaymeen with the definition of making a barrier that prevents himself from hell by carrying out Allah's commands, avoiding His prohibitions and believing in the truth of His news.<sup>35</sup>

So from this it can be concluded that piety is one of the characteristics of a religious person who is also concluded by al Jazaairi that piety includes all religious teachings both in the form of what is carried out and what is left behind and also includes what is believed as well.<sup>36</sup> What unites these definitions is a dual vertical-horizontal structure: taqwā simultaneously binds the servant to his Lord and regulates his conduct toward fellow human beings. For married couples, this duality

---

<sup>30</sup> Abdul Aziz bin Abdissalam Al-'Izz, *Tafsirul Quran*, vol. 1 (Beirut: Dar Ibnu Hazm, 1996), 99.

<sup>31</sup> Abdurrahman bin Ahmad Ibnu Rajab, *Rawai'ut Tafsir*, vol. 1 (KSA: Daarul 'Ashimah, 2001), 361.

<sup>32</sup> Ibn Rajab, *Rawai' al-Tafsir*, vol. 1 (KSA: Dar al-'Asimah, 2001), 362.

<sup>33</sup> Ibn Rajab, *Rawai' al-Tafsir*, vol. 1 (KSA: Dar al-'Asimah, 2001), 332.

<sup>34</sup> Wahbah ibn Mustafa al-Zuhayli, *Al-Tafsir al-Wasit*, vol. 2 (Damascus: Dar al-Fikr, 1422 AH), 1320.

<sup>35</sup> Muhammad ibn Salih al-'Uthaymin, *Tafsir al-Qur'an al-Karim: Surah al-Fatihah wa al-Baqarah*, vol. 1 (KSA: Dar Ibn al-Jawzi, 1423 AH), 146.

<sup>36</sup> Jabir ibn Musa al-Jazairi, *Aysar al-Tafasir li-Kalam al-'Aliy al-Kabir*, 5th ed., vol. 1 (Medina al-Munawwarah: Maktabat al-'Ulum wa al-Hikam, 2003), 588.

---

means that a husband's or wife's God-consciousness cannot be assessed solely by ritual observance but is necessarily reflected in how each treats the other.

2. A religious person is one who believes and does good deeds (combining belief and practice)

Among the characteristics of a religious person is one who not only believes but is also accompanied by good deeds as a consequence of his faith. This is confirmed by the many verses in the Quran where Allah combines faith and good deeds 60 times in the Quran. Among them are the following verses

وَبَشِّرِ الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ أَنَّ لَهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ

At-Tobari interprets this verse to mean that Allah commanded the prophet Muhammad *shallallahu alaihi wasallam* to give good news to anyone who believes in what comes from him and justifies his belief with good deeds. Ali ash Shobuni also clearly says that those who believe, fear and do good deeds are those who combine faith and good deeds.<sup>37</sup> Ibn Kathir adds that these people are among the happy ones.<sup>38</sup> That is because good deeds are said to be pious because they improve the condition and affairs of a servant, both in this life and in the Hereafter.<sup>39</sup>

It can be concluded from the explanation above that the happy people to whom Allah gives good news are religious people, who combine faith and good deeds. And the good deeds they do are proof of their faith. The Qur'anic insistence on pairing faith with righteous deeds (repeated over sixty times) establishes belief without corresponding action as incomplete. For marital life, this principle implies that professing religious commitment is insufficient; it must be demonstrated through tangible good conduct within the household.

---

<sup>37</sup> Muhammad Ali al-Sabuni, *Safwat al-Tafasir*, vol. 1 (Cairo: Dar al-Sabuni, 1997), 36.

<sup>38</sup> Ismail ibn Umar Ibn Kathir, *Tafsir al-Qur'an al-'Azim*, vol. 1 (Beirut: Dar al-Kutub al-'Ilmiyyah, 1998), 112.

<sup>39</sup> Abdurrahman bin Nasir al-Sa'di, *Tafsir al-Karim al-Rahman fi Tafsir Kalam al-Mannan* (n.p.: Mu'assasat al-Risalah, 2000), 46.

3. A religious person is one who always does ihsan

Among the characteristics of a religious person is one who does ihsan. As Allah, may He be glorified and exalted, says in the following verse that juxtaposes piety and virtue:

إِنَّ اللَّهَ مَعَ الَّذِينَ اتَّقَوْا وَالَّذِينَ هُمْ مُحْسِنُونَ

In this verse, Allah, the Almighty, tells us that He will always give His help to His servants who have piety and do good deeds.

The scholars of tafsir define the term ihsan with mutually reinforcing definitions, namely doing ihsan in worshiping Allah and doing ihsan to creatures. among them is al Uthaymeen who says that the person who does ihsan is general, whether it is ihsan in worshiping Allah or ihsan to humans. Ihsan in worshipping Allah, as interpreted by the Prophet Muhammad *shallallahu alaihi wasallam*, means that a person worships as if he sees Allah, and if he cannot see Allah, then Allah sees him. A servant can reach this level if he worships out of a sense of hope and fear of Allah.<sup>40</sup> And this situation shows that the servant is serious in worshipping Allah and performing worship in accordance with what Allah has prescribed and what the Prophet exemplified to him.

As for Ihsan to humans is by spreading kindness to humans whether it is with their bodies, their property, or their position. So here it can be understood that Ihsan includes the relationship of a servant to Allah and to creatures.<sup>41</sup> Al-Uthaymeen also added in the interpretation of another verse that ihsan to creatures is to spread kindness and refrain from harming or oppressing others.<sup>42</sup>

From this it can be concluded that a religious person is one who is always serious in worshipping Allah and who always spreads kindness to creatures and refrains from disturbing and harming them. And that is the person doing ihsan which is described by Allah in the Quran. Notably, the Qur'anic concept of *ihsān* cuts across

<sup>40</sup> Muhammad bin Sholih Al-'Utsaimin, *Tafsiirul Quraanil Kariim Suuratul Maaidah*, vol. 2 (KSA: Dar Ibnul Jauzi, 1435 H), 271.

<sup>41</sup> Muhammad bin Sholih Al-'Utsaimin, *Tafsiirul Quraanil Kariim Suuratul Maaidah*, vol. 2 (KSA: Dar Ibnul Jauzi, 1435 H), 271–272.

<sup>42</sup> Muhammad bin Sholih Al-'Utsaimin, *Tafsiirul Quraanil Kariim Suuratul Qashash* (KSA: Muassasah Risalatus Syaikh, 1436 H), 67.

---

the vertical (worship) and horizontal (social) domains, making it the most integrative dimension of religiosity. A spouse who perfects worship but neglects kindness toward their partner has not attained true *ihsān*; conversely, one who excels in marital kindness but neglects God has missed its foundation.

#### B. The virtues of a religious Muslim in the Quran

The discussion of what will be obtained by people who have a religious nature is important so that every Muslim is motivated to try to have this religiosity in himself. The following will present some of the virtues of a Muslim who has a religious nature that Allah has explained in the Quran, including:

##### 1. Allah will give him guidance and good fortune in this world and in the Hereafter.

Among its virtues is receiving guidance and good fortune from Allah in this life and the Hereafter. This is as Allah, may He be glorified and exalted, says (interpretation of the meaning):

أُولَئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ وَأُولَئِكَ هُمُ الْمُفْلِحُونَ

After Allah mentions the characteristics of the pious, which is one of the characteristics of a religious Muslim, Allah explains in the next verse that they are the ones who are guided and the lucky ones.

Some scholars of tafsir interpret *al falaah*, which means good fortune, to mean victory, happiness and salvation.<sup>43</sup> As Sa'di added that the good fortune is to get what a servant wants and avoid what he fears in life in this world and in the hereafter.<sup>44</sup> Similarly, al 'Uthaymeen says that *al falaah* is the good fortune of getting what one wants and the salvation from what one fears. And this word *al falaah* is a word that includes all kinds of good that a servant can get and all kinds of bad things that a servant avoids.<sup>45</sup>

---

<sup>43</sup> al-Sa'di, *Tafsir al-Karim al-Rahman fi Tafsir Kalam al-Mannan* (n.p.: Mu'assasat al-Risalah, 2000), 162.

<sup>44</sup> al-Sa'di, *Tafsir al-Karim al-Rahman fi Tafsir Kalam al-Mannan* (n.p.: Mu'assasat al-Risalah, 2000), 163.

<sup>45</sup> Muhammad bin Sholih Al-'Utsaimin, *Tafsiirul Quraanil Kariim Suuratul Faatihah wal Baqarah*, vol. 1 (KSA: Dar Ibnul Jauzi, 1423 H), 32.

---

From the explanation above, it can be concluded that a religious Muslim will get guidance and luck by getting what he wants and surviving what he fears in his worldly life and the afterlife. The coupling of *hudā* (guidance) and *falāḥ* (success) in a single verse suggests that, in the Qur'anic worldview, genuine success is inseparable from divine guidance. In the context of marriage, this success is not measured solely by material prosperity or emotional satisfaction, but manifests concretely in the gift of a righteous spouse and pious children blessings that the Qur'an itself frames as the ultimate reward of a God-conscious household and the truest form of worldly-otherworldly fortune.

2. Allah will give him a happy life in this world and in the hereafter

In another verse Allah explains the reward for His servants who believe and always do good deeds by giving them happiness and a good life. That is the word of Allah:

مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ أَوْ أُنْثَىٰ وَهُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً

In this verse, Allah promises religious Muslims with faith and good deeds, both men and women, a good life. Where the scholars interpret it with various interpretations but contain the same meaning. Abdullah bin Abbas (may Allah be pleased with him) interpreted the good life as happiness.<sup>46</sup> Among other generations of salaf such as sa'id bin Jubair, Hasan al Bashri, Muqotil bin hayyan interpreted with halal sustenance, qanaah, and living in obedience.<sup>47</sup>

Az Zuhaili said that the happiness that will be obtained by a religious Muslim is realised in life in this world and in the hereafter.<sup>48</sup> Ibnul Jauzi in his tafsir details the words of the scholars of tafsir about this good life in three ways, namely when in the world, in the grave, and in the hereafter, which in essence all things that are

---

<sup>46</sup> Muhammad bin Jarir Ath-Thabari, *Jami' al-Bayan 'an Ta'wil Ayat al-Qur'an*, vol. 17 (Mecca: Dar al-Tarbiyah wa al-Turath, n.d.), 291

<sup>47</sup> Al-Husayn ibn Mas'ud al-Baghawi, *Ma'alim al-Tanzil fi Tafsir al-Qur'an*, vol. 3 (Beirut: Dar Ihya' al-Turath al-'Arabi, 1420 AH), 95.

<sup>48</sup> Wahbah ibn Mustafa al-Zuhayli, *Al-Tafsir al-Wasit*, vol. 2 (Damascus: Dar al-Fikr, 1422 AH), 1302.

included in the meaning of a good life will be obtained by a religious Muslim in the three phases of his life.<sup>49</sup>

From this explanation, it can be concluded that a religious Muslim will have a happy life in this world and the hereafter. The exegetes' broad interpretation of ḥayāh ṭayyibah (encompassing halal sustenance, contentment (qanā'ah), and a life of obedience) implies that marital happiness is not merely emotional satisfaction but a holistic state of well-being rooted in faith and divine provision.

3. Allah will give him the guidance to do good deeds.

Included among the virtues of a religious Muslim is that Allah will correct all his deeds and actions by giving him the taufik to do good deeds. This is as Allah, the Almighty, says:

يُصْلِحْ لَكُمْ أَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوبَكُمْ وَمَنْ يُطِيعِ اللَّهَ ۖ يَا أَيُّهَا الَّذِينَ ءَامَنُوا اتَّقُوا اللَّهَ وَقُولُوا قَوْلًا سَدِيدًا  
وَرَسُولَهُ فَقَدْ فَازَ فَوْزًا عَظِيمًا

In this verse, Allah, the Almighty, commands His believing servants to be religious Muslims who are pious. Then Allah, may He be glorified and exalted, explains the virtue that His pious servant will get, which is that Allah will guide him to do good deeds and accept the good deeds in His sight. This is explained by many scholars of tafsir from various references, including At Thobari<sup>50</sup>, An Nasafi<sup>51</sup>, Ar Razy<sup>52</sup>, and other scholars of tafsir.

It can be concluded that a religious Muslim will be guided to do good deeds and other good deeds in every situation. The promise that Allah will "rectify" (*yuslih*) the deeds of the pious implies that God-consciousness does not merely prompt isolated acts of worship but actively guides a person toward the most excellent conduct in every sphere of life. In marriage, this divine *islah* translates into

<sup>49</sup> Abdurrahman ibn Ali Ibn al-Jawzi, *Zad al-Masir fi 'Ilm al-Tafsir*, vol. 2 (Beirut: Dar al-Kitab al-'Arabi, 1422 AH), 582.

<sup>50</sup> Ath-Thabari, *Jami' al-Bayan 'an Ta'wil Ayat al-Qur'an*, vol. 20 (Mecca: Dar al-Tarbiyah wa al-Turath, n.d.), 336.

<sup>51</sup> Umar bin Muhammad al-Hanafi An-Nasafi, *At-Taisir fit Tafsir*, vol. 12 (Istanbul: Darul Lubab, 2019), 213.

<sup>52</sup> Muhammad bin Umar Ar-Razi, *Mafaatihul Ghaib*, 3rd ed., vol. 25 (Beirut: Dar Ihya' at-Turats al-Arabiyy, 1420 H), 186.

the ability to speak to one's spouse with gentleness, to listen with patience, to forgive shortcomings, and to consistently choose kindness over harshness even in moments of tension. Thus, good *mu'āmalah* (mutual conduct) in the household is not solely a human effort; it is a fruit of piety that Allah Himself nurtures and purifies, making it both the means and the evidence of a divinely guided marriage.

4. Allah will give him a way out in every problem of his life

A religious Muslim will also get a way out and a solution from Allah from every difficulty he experiences. This is as Allah Almighty says:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مَخْرَجًا

The scholars of tafseer interpret the word *makhroja* here to mean salvation and a way out of every difficulty in life in this world and in the Hereafter. This is explained by Ath Thabari<sup>53</sup>, Al Qurthubi<sup>54</sup>, Ibnul Jauzi<sup>55</sup>, Ibnu Katsir<sup>56</sup>, and so on.

So from this it can be concluded that a religious Muslim can get through all his life problems and difficulties both in the life of the world and in the hereafter with *taufik* from Allah in the form of solutions and solutions given to him. The universality of the term *makhraj* (covering both worldly and eschatological difficulties) makes this virtue especially pertinent to marital crises. It provides a theological basis for hope and problem-solving that transcends secular therapeutic frameworks: for the believing couple, every marital impasse carries within it the potential for divine relief.

5. Allah will facilitate all his affairs both in this world and in the hereafter.

Among other virtues that reinforce the previous virtue is that Allah will facilitate all the affairs of a religious Muslim. As Allah, the Almighty, says:

وَمَنْ يَتَّقِ اللَّهَ يَجْعَلْ لَهُ مِنْ أَمْرِهِ يُسْرًا

<sup>53</sup> Ath-Thabari, *Jami' al-Bayan 'an Ta'wil Ayat al-Qur'an*, vol. 23 (Mecca: Dar al-Tarbiyah wa al-Turath, n.d.), 446.

<sup>54</sup> Ahma ibn Umar al-Qurtubi, *Al-Jami' li-Ahkam al-Qur'an*, 2nd ed., vol. 18 (Cairo: Dar al-Kutub al-Misriyyah, 1964), 159.

<sup>55</sup> Ibn al-Jawzi, *Zad al-Masir fi 'Ilm al-Tafsir*, vol. 4 (Beirut: Dar al-Kitab al-'Arabi, 1422 AH), 298.

<sup>56</sup> Ibn Kathir, *Tafsir al-Qur'an al-'Azim*, vol. 8 (Beirut: Dar al-Kutub al-'Ilmiyyah, 1998), 169.

Abdullah ibn Abbas interpreted the verse as saying "to make his affairs easy for him".<sup>57</sup> And As Sa'di added that Allah will also make easy everything that is difficult for him. As Suyuthi interprets this as ease in this world and in the Hereafter.<sup>58</sup>

From this, it can be concluded that a religious Muslim will always get ease from Allah and the difficulties he experiences will become easy. The pairing of *makhraj* with *yusr* constructs a complete divine support system for households in crisis. For the believing couple, this means that every marital conflict (whether financial, emotional, or relational) carries within it a divinely facilitated resolution: first, the provision of a concrete way out (the wisdom to seek counsel, the humility to reconcile, or the insight to address the root issue), and second, the easing of the path toward restored harmony, as hearts are softened and communication is renewed. Together, these two promises ensure that a marriage founded on taqwā is never without recourse, however severe the difficulty may appear.

### The concept of religiosity of Muslim married couples in the Quran

Understanding the concept of religiosity of married couples in the Quran can be done by understanding the nature of the religiosity of each couple that has been explained by Allah in the Quran both from the husband and wife's side in line with the concept of religiosity in general that has been described previously.

#### A. The concept of religiosity of a Muslim husband in the Quran

1. A husband who is devoted to Allah and remembers the last day.

The religious character of a husband that has been described by Allah in the Quran is a husband who has piety and always remembers the last day, as Allah has said in the verse

يَا أَيُّهَا النَّاسُ اتَّقُوا رَبَّكُمُ الَّذِي خَلَقَكُمْ مِنْ نَفْسٍ وَاحِدَةٍ وَخَلَقَ مِنْهَا زَوْجَهَا وَبَثَّ مِنْهُمَا رِجَالًا كَثِيرًا وَنِسَاءً  
وَاتَّقُوا اللَّهَ الَّذِي تَسَاءَلُونَ بِهِ وَالْأَرْحَامَ إِنَّ اللَّهَ كَانَ عَلَيْكُمْ رَقِيبًا

<sup>57</sup> Muhammad bin Ya'qub Al-Fairuz Aabadiy, *Tanwirul Miqbaas min Tafsir Ibni Abbas* (Libanon: Darul Kutub al-Ilmiyyah, t.t.), 476.

<sup>58</sup> Muhammad bin Ahmad Al-Mahalli dan Abdurrahman bin Abi Bakr As-Suyuthi, *Tafsir al-Jalaalain* (Cairo: Darul Hadis, n.d.), 749.

In this verse, after Allah, may He be exalted, has explained to mankind the nature of the creation of man and his spouse and offspring, He concludes the verse with the command to fear Allah. This implies that a husband is commanded by Allah to be a religious husband who is pious in his dealings with his wife where women are created from a twisted rib.<sup>59</sup> as the Prophet *shallallahu alaihi wasallam* said in the Hadith of Abu Hurayrah.

The Qur'anic placement of the command to fear Allah immediately after the description of human creation from a single soul (*nafs wāḥidah*) subtly links taqwā to the recognition of the spouse's shared humanity and dignity. More significantly, Allah closes this verse with His attribute *al-Raqīb* (the Ever-Watchful), reminding the husband that his conduct toward his wife is never hidden from divine sight. A righteous husband, therefore, is not merely one who performs public acts of devotion, but one whose taqwā operates most powerfully in the private sphere of the household: he restrains his anger because he knows Allah sees, he speaks gently because he is certain Allah hears, and he treats his wife with justice and kindness (even when no one else is watching) because his consciousness is anchored in the reality that Allah is ever-watchful over him. This *muwāqabah* (awareness of divine supervision) transforms every marital interaction into an act of worship, and it is precisely this quality that sustains harmony in a household led by a God-fearing husband.

2. A husband who is a good leader for his wife

Included among the characteristics of a religious husband is a husband who can be a leader in the family, especially towards his wife. This is as Allah azza jalla says:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ وَبِمَا أَنْفَقُوا مِنْ أَمْوَالِهِمْ

In this verse, Allah, may He be glorified and exalted, is describing a man who beat his wife to discipline her, which is the reason for the revelation of this verse. Then Allah describes the characteristics that a husband should have and says with this verse.

---

<sup>59</sup> Abu Bakr bin Muhammad Fauzi, *Al-Hikam minal Mu'amalat wal Mawarits wan Nikah wal Ath'imah Fii Ayatil Quranil Karim* (Master's Thesis, Islamic University of Madinah, Department of Tafsir, n.d.), 85.

The majority of scholars of tafsir interpret the verse to mean the husband's leadership over his wife. Among them is ath Thabari who says that the man is the leader of his wives, in terms of educating them and guiding them in the things that are obligatory for them for Allah and themselves. Ath Thabari quotes in his book the words of Abdullah ibn Abbas and adh Dhohak who interpreted the phrase *الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ* to mean *umaara'*, the leaders of the women, and it is obligatory for them to obey their husbands in what Allah has commanded.<sup>60</sup>

The salaf understood *qawwāmūn* as *umarā'* (leaders). According to Ibn 'Abbās and al-Ḍaḥḥāk, the husband is the one in charge of his wife—obliged to direct, protect, and maintain her and the entire household in accordance with Allah's commands. This leadership is not conditional; it is a binding trust (*amānah*) from Allah. The husband stands as a shepherd over his family, and as the Prophet ﷺ warned, he will be held accountable for his flock. A truly religious husband, therefore, does not merely educate and guide; he assumes full responsibility for the spiritual and worldly affairs of his wife and children, exercising his God-given authority with fear of the Day he will be questioned about them.

3. The patient husband educates himself and his family to obey and be devoted to Allah

Among the characteristics of a religious husband is a husband who patiently educates himself and his family to become obedient and devoted servants of Allah. This is as Allah, the Almighty, says:

يَا أَيُّهَا الَّذِينَ ءَامَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

In this verse, Allah, the Almighty, commands believing men to protect themselves and their families from Hellfire. The meaning of this verse has been explained by some of the salaf and the mufassirs. Among them are the words of Ali ibn Abi Talib: "Educate them and teach them religious knowledge and manners."<sup>61</sup>,

---

<sup>60</sup> Ath-Thabari, *Jami' al-Bayan 'an Ta'wil Ayat al-Qur'an*, vol. 8 (Mecca: Dar al-Tarbiyah wa al-Turath, n.d.), 290

<sup>61</sup> Ath-Thabari, *Jami' al-Bayan 'an Ta'wil Ayat al-Qur'an*, vol. 23 (Mecca: Dar al-Tarbiyah wa al-Turath, n.d.), 491

---

Mujahid said "fear Allah and advise your families to fear Allah"<sup>62</sup>, Qatadah said "by commanding his family to obey Allah, forbidding him from disobeying Allah, leading them by the ordinances of Allah, commanding with what Allah commands him, helping them in obedience, and if he sees them disobeying Allah then warning them."<sup>63</sup>

The command to educate wives and children to obey is the husband's responsibility that Allah imposes on him and this is the sunnah of the previous prophets and Allah commands His servants to emulate it, as in the story of prophet Ishmael who told his family to pray and be patient in Surah Maryam verses 54-55.<sup>64</sup>

As for the command to be patient in educating, Allah has said in the verse:

وَأْمُرْ أَهْلَكَ بِالصَّلَاةِ وَاصْطَبِرْ عَلَيْهَا لَا نَسْأَلُكَ رِزْقًا نَحْنُ نَرْزُقُكَ وَالْعَاقِبَةُ لِلتَّقْوَى

In this verse, Allah, the Almighty, commands husbands to instruct their families in prayer and the things that will make prayer possible. And this will not happen except by teaching and educating them well. So, educating the family in this regard also becomes obligatory following the initial command of Allah.<sup>65</sup>

These interpretations of the salaf clearly indicate that a husband's foremost duty is to act as a religious educator (*mu'allim al-dīn*) within his family. However, this responsibility presupposes that the husband himself possesses sound religious knowledge, actively practices it, and continually develops both his understanding and his religious conduct. One cannot give what one does not possess. Therefore, a truly religious husband is, in essence, a lifelong learner one who consistently cultivates his own knowledge and piety before assuming the role of educator for his wife and children.

The sequence of the command in the verse, which prioritises "protecting yourselves" before "your families," indicates that the nurturing of a family begins

---

<sup>62</sup> Ath-Thabari, *Jami' al-Bayan 'an Ta'wil Ayat al-Qur'an*, vol. 23 (Mecca: Dar al-Tarbiyah wa al-Turath, n.d.), 492

<sup>63</sup> Ath-Thabari, *Jami' al-Bayan 'an Ta'wil Ayat al-Qur'an*, vol. 23 (Mecca: Dar al-Tarbiyah wa al-Turath, n.d.), 491

<sup>64</sup> Fauzi, *Al-Hikam minal Mu'amalat wal Mawarits wan Nikah wal Ath'imah Fii Ayatil Quranil Karim* (Master's Thesis, Islamic University of Madinah, Department of Tafsir, n.d.), 284

<sup>65</sup> al-Sa'di, *Tafsir al-Karim al-Rahman fi Tafsir Kalam al-Mannan* (n.p.: Mu'assasat al-Risalah, 2000), 517

with self-discipline and self-cultivation. Only a husband who is firmly grounded in knowledge, steadfast in obedience, and patient in religious practice can bear the significant responsibility of guiding his family toward the path of salvation. This is exemplified in the model of Prophet Ismā'īl, who “used to enjoin upon his family prayer and zakāh and was pleasing to his Lord” (Q.S. Maryam [19]:55).

4. A husband who treats his wife with good neighbourliness despite his dislike for her

Among the characteristics of a religious husband is a husband who always treats his wife in a good way. As Allah, the Almighty, says:

وَعَاشِرُوهُنَّ بِالْمَعْرُوفِ ۚ فَإِنْ كَرِهْتُمُوهُنَّ فَعَسَىٰ أَنْ تَكْرَهُوا شَيْئًا وَيَجْعَلَ اللَّهُ فِيهِ خَيْرًا كَثِيرًا

In this verse, Allah clearly commands husbands to treat their wives in a good way. And vice versa, this command also applies to wives to treat their husbands well. This is as said by the mufassirs including Ath Thabari<sup>66</sup> and al Qurthubi who also added that this command is obligatory for both the husband and the woman's guardian, each of whom of course also plays a role in dealing with women, but the meaning of husband is more widely used in this verse.<sup>67</sup> Al-Uthaymeen explained the meaning of the word mu'asyarah from the wazn mufa'alah which means mutual kindness, so it is interpreted that mutual kindness here is from the husband and from the wife.<sup>68</sup>

In other commentaries, scholars have elaborated on this form of good neighbourliness, including al Baghowi<sup>69</sup> and Ibnu Katsir<sup>70</sup> The one who said that it is by improving speech, maintenance, sharing the night shift (if polygamous), and also by treating the wife in a way that the husband also likes to be treated in that way by his wife. Ath Thabari also added that this good relationship is by fulfilling

---

<sup>66</sup> Ath-Thabari, *Jami' al-Bayan 'an Ta'wil Ayat al-Qur'an*, vol. 8 (Mecca: Dar al-Tarbiyah wa al-Turath, n.d.), 121

<sup>67</sup> al-Qurtubi, *Al-Jami' li-Ahkam al-Qur'an*, 2nd ed., vol. 5 (Cairo: Dar al-Kutub al-Misriyyah, 1964), 97.

<sup>68</sup> Muhammad ibn Salih al-'Uthaymin, *Tafsir al-Qur'an al-Karim: Surah al-Nisa'*, vol. 1 (KSA: Dar Ibn al-Jawzi, 2009), 153.

<sup>69</sup> al-Baghawi, *Ma'alim al-Tanzil fi Tafsir al-Qur'an*, vol. 1 (Beirut: Dar Ihya' al-Turath al-'Arabi, 1420 AH), 588.

<sup>70</sup> Ibn Kathir, *Tafsir al-Qur'an al-'Azim*, vol. 2 (Beirut: Dar al-Kutub al-'Ilmiyyah, 1998), 212.

the rights of wives that Allah has set for them over their husbands.<sup>71</sup> As Sa'di elaborated that this good behaviour from the husband to his wife is in the form of words and deeds, by refraining from harming and humiliating her, and doing all forms of good deeds and good manners.<sup>72</sup> Al-Uthaymeen's interpretation is similar, adding that the best form of socialisation is through good words, while deeds are through service and the like, and gifts such as maintenance, clothing, food, shelter and so on.<sup>73</sup> And many more specify this as in the book of thematic interpretation *al hikam minal mu'amalat wal mawarits wan nikah wal ath'imah fii ayaatil quran al karim* which mentions at the end of its conclusion that good association can bring peace of mind and happiness to life.<sup>74</sup>

The interpretations of the mufassirūn regarding this verse show that one of the essential characteristics of a religious husband is treating his wife with *mu'āsharah bi al-ma'rūf* (good and honourable conduct). Such treatment is not based merely on personal preference, but is guided by the Shari'ah and supported by sound social customs (*'urf*).<sup>75</sup> The mufassirūn explain that this includes fulfilling the wife's rights, speaking gently, showing compassion, and avoiding all forms of harm or humiliation. Furthermore, the word *'āshirūhunna*, which follows the *mu'ālah* pattern, indicates reciprocity, meaning that kindness and good treatment should exist mutually between husband and wife. Thus, the religiosity of a husband is reflected not only in his worship, but also in his consistent good treatment of his wife in accordance with the teachings of Islam and the wholesome norms of society.

##### 5. Husbands who provide maintenance according to the level of ability

A religious husband is one who obeys Allah's command to provide for his family according to his ability. As Allah *azza wa jalla* says

---

<sup>71</sup> Ath-Thabari, *Jami' al-Bayan 'an Ta'wil Ayat al-Qur'an*, vol. 18 (Mecca: Dar al-Tarbiyah wa al-Turath, n.d.), 121

<sup>72</sup> al-Sa'di, *Tafsir al-Karim al-Rahman fi Tafsir Kalam al-Mannan* (n.p.: Mu'assasat al-Risalah, 2000), 172

<sup>73</sup> al-'Uthaymin, *Tafsir al-Qur'an al-Karim: Surah al-Nisa'*, vol. 1 (KSA: Dar Ibn al-Jawzi, 2009), 154.

<sup>74</sup> Fauzi, *Al-Hikam minal Mu'amalat wal Mawarits wan Nikah wal Ath'imah Fii Ayatil Quranil Karim* (Master's Thesis, Islamic University of Madinah, Department of Tafsir, n.d.), 258

<sup>75</sup> Lajnah min al-'Ulamā' bi-Isḥrāf Majma' al-Buḥūth al-Islāmiyyah bi-al-Azhar, *al-Tafsīr al-Wasīṭ li al-Qur'ān al-Karīm*, ed. Muṣṭafā Muḥammad al-Ḥadīdī al-Ṭayr (Cairo: al-Hay'ah al-'Āmmah li-Shu'ūn al-Maṭābi' al-Amīriyyah, 1973–1993). 1/373

لِيُنْفِقُ ذُو سَعَةٍ مِّن سَعَتِهِ ۖ وَمَن قُدِرَ عَلَيْهِ رِزْقُهُ فَلْيُنْفِقْ مِمَّا آتَاهُ اللَّهُ لَا يُكَلِّفُ اللَّهُ نَفْسًا إِلَّا مَا آتَاهَا  
سَيَجْعَلُ اللَّهُ بَعْدَ عُسْرٍ يُسْرًا

Al Ash Shobuny in interpreting the verse said that a husband should provide for his wife and young children according to the level of his ability and this is a command from Allah and Allah does not burden a servant with something he is unable to do.<sup>76</sup> The same thing is also said by az Zuhaili in his tafsir.<sup>77</sup>

This verse and its interpretations indicate that a religious husband is one who fulfils the financial rights of his wife and children according to the sustenance Allah has granted him, without being miserly or neglectful. Religiousness in this context is reflected in responsibility, fairness, and sincerity in providing for the family within the limits of one's ability as determined by Allah.

## B. The concept of religiosity of a Muslim wife in the Quran

### 1. A wife who is obedient to Allah

A religious wife is certainly the most important wife who obeys Allah *azza wa jalla*. This is in line with the meaning of religion in general where the nature of taqwa is identical to the obedience of a servant to his Creator. This is as Allah characterises the pious woman in His word:

قَالصُّلِحُتٌ قُنُتَتْ حَفِظَتْ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ

Ath Thabari interprets the word Sholihat to mean those women who are devout and consistent in religion and who do a lot of good deeds.<sup>78</sup> This interpretation comes from the words of the salaf, Qatadah, who said women who obey Allah.<sup>79</sup> The same interpretation is also said by al Baidhowi in his tafsir.<sup>80</sup>

<sup>76</sup> al-Sabuni, *Safwat al-Tafasir*, vol. 3 (Cairo: Dar al-Sabuni, 1997), 378.

<sup>77</sup> Wahbah al-Zuhayli, *Al-Tafsir al-Munir fi al-'Aqidah wa al-Shari'ah wa al-Manhaj*, vol. 28 (Damascus: Dar al-Fikr, 1991), 291.

<sup>78</sup> Ath-Thabari, *Jami' al-Bayan 'an Ta'wil Ayat al-Qur'an*, vol. 8 (Mecca: Dar al-Tarbiyah wa al-Turath, n.d.), 293.

<sup>79</sup> Ath-Thabari, *Jami' al-Bayan 'an Ta'wil Ayat al-Qur'an*, vol. 8 (Mecca: Dar al-Tarbiyah wa al-Turath, n.d.), 294.

<sup>80</sup> Abdullah ibn Umar al-Baydawi, *Anwar al-Tanzil wa Asrar al-Ta'wil*, vol. 2 (Beirut: Dar Ihya' al-Turath al-'Arabi, 1418 AH), 73.

The verse and its interpretations indicate that a religious wife is one who demonstrates obedience to Allah by adhering to His commands and avoiding His prohibitions in both worship and social conduct (*mu'āmalah*), particularly in matters related to her rights and responsibilities within marriage. Her religiosity is reflected in her commitment to fulfilling her duties as a wife with sincerity, respect, and obedience in accordance with the guidance of the Shari'ah.

## 2. A wife who obeys her husband

Apart from being obedient to Allah, a religious wife is a wife who is obedient to her husband. As Allah says in the same verse:

فَالصَّالِحَاتُ قَانِتَاتٌ حَفِظْنَ لِمَا حَفِظَ اللَّهُ

The mufassirs interpret the obedience in the verse as not only directed to Allah, but many of them also interpret the obedience as directed to their husbands. Among the mufassirs of the salaf generation was Qatadah who said that the qonitaat in the verse refers to women who obey Allah and their husbands.<sup>81</sup> This interpretation is mentioned among others by Ath Thabari<sup>82</sup>, Al Baidhowi<sup>83</sup>, and al Utsaimin<sup>84</sup> for his contemporary mufassirs.

These interpretations indicate that a religious wife is one who obeys her husband in matters that do not contradict the Shari'ah, by fulfilling his lawful commands and avoiding what he rightfully prohibits. The obedience described in the interpretations reflects a form of devotion that holds a highly significant position in Islam, coming after a wife's obedience to Allah and His Messenger. Thus, a wife's obedience to her husband is not merely a social expectation, but a religious obligation rooted in her obedience to Allah and manifested through her commitment to maintaining harmony, respect, and order within the household.

<sup>81</sup> Ath-Thabari, *Jami' al-Bayan 'an Ta'wil Ayat al-Qur'an*, vol. 8 (Mecca: Dar al-Tarbiyah wa al-Turath, n.d.), 294.

<sup>82</sup> Ath-Thabari, *Jami' al-Bayan 'an Ta'wil Ayat al-Qur'an*, vol. 8 (Mecca: Dar al-Tarbiyah wa al-Turath, n.d.), 296.

<sup>83</sup> al-Baydawi, *Anwar al-Tanzil wa Asrar al-Ta'wil*, vol. 2 (Beirut: Dar Ihya' al-Turath al-'Arabi, 1418 AH), 73

<sup>84</sup> al-'Uthaymin, *Tafsir al-Qur'an al-Karim: Surah al-Nisa'*, vol. 1 (KSA: Dar Ibn al-Jawzi, 2009), 290

3. A wife who fulfils her obligations and safeguards her husband's rights

Including a religious wife is also a wife who keeps the rights of her husband that Allah entrusts to her. This is still based on the same verse as before because indeed in this verse Allah Azza wa Jalla is explaining about the characteristics of a pious woman. That is the word of Allah:

فَالصُّلِحَاتُ قَانِتَاتٌ حَفِظَتْ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ

From these words حَفِظَتْ لِّلْغَيْبِ بِمَا حَفِظَ اللَّهُ the scholars interpret that what is meant is guarding the rights of the husband that Allah has entrusted to the women and also guarding them in the absence of the husband. This is what Qatadah, a mufassir among the salaf, said.<sup>85</sup> Ath Thabari then elaborates on this by "keeping her chastity, her husband's wealth, and what is due to her from Allah and others"<sup>86</sup>. Ali Ash Shobuni also elaborated that there are two kinds of women: righteous women who obey and disobedient women who disobey. The pious woman is a woman who is obedient to Allah, to her husband, fulfils her obligations to her husband, keeps herself pure from immoral acts, protects her husband's wealth by not spending (tabdzir), and keeps family secrets and disgrace.<sup>87</sup> The same thing was also said by Az Zuhaili with the addition of taking care of his children<sup>88</sup> and al Utsaimin<sup>89</sup> in his tafsir book. The phrase *bi mā ḥafīza Allāh* shows that a wife's responsibility to protect her husband's property, honour, and secrets is not merely a social duty, but also an act of worship commanded by Allah. At the same time, it emphasises that the true protector of these rights is ultimately Allah Himself.

A woman who has these qualities: a woman who obeys Allah, obeys her husband, fulfils her obligations, preserves her husband's rights, and a woman who treats her husband with good manners and good company is the best of women as

<sup>85</sup> Musa'id ibn Sulayman al-Tayyar et al., *Mawsu'at al-Tafsir al-Ma'thur*, vol. 6 (Beirut: Dar Ibn Hazm, 2017), 338.

<sup>86</sup> Ath-Thabari, *Jami' al-Bayan 'an Ta'wil Ayat al-Qur'an*, vol. 8 (Mecca: Dar al-Tarbiyah wa al-Turath, n.d.), 295.

<sup>87</sup> al-Sabuni, *Safwat al-Tafasir*, vol. 1 (Cairo: Dar al-Sabuni, 1997), 251.

<sup>88</sup> al-Zuhayli, *Al-Tafsir al-Munir fi al-'Aqidah wa al-Shari'ah wa al-Manhaj*, vol. 5 (Damascus: Dar al-Fikr, 1991), 55.

<sup>89</sup> al-'Uthaymin, *Tafsir al-Qur'an al-Karim: Surah al-Nisa'*, vol. 1 (KSA: Dar Ibn al-Jawzi, 2009), 290

---

also mentioned by the Prophet in the hadith of Abu Hurairah about the three qualities of the best of women.<sup>90</sup>

## Discussion

The results of this study demonstrate that the Qur'an presents a multidimensional concept of marital religiosity built upon the three foundational dimensions of Islām, Īmān, and Iḥsān. When mapped onto the framework developed by Ancok and Suroso, these dimensions correspond to the ritualistic-consequential, ideological-intellectual, and experiential dimensions of Muslim religiosity. The Qur'anic analysis further reveals that this multidimensional religiosity is sustained by a profound awareness of divine watchfulness (*murāqabah*). For the husband, the closing of Q.S. al-Nisā' [4]:1 with the divine attribute al-Raqīb emphasises that his treatment of his wife can never be separated from the awareness of God's constant supervision, thereby transforming every marital interaction into an act of worship.

When the characteristics of the religious husband and wife are synthesised, a complementary relational structure emerges. A religious husband is characterised by taqwā, leadership (*qiwāmah*) understood as a trust (*amānah*), patience in providing religious education to the family, kind treatment toward his wife (*mu'āsharah bi al-ma'rūf*) based upon both the Sharī'ah and sound social custom ('urf), and responsibility in providing financial support. The emphasis of the classical exegetes that the command "protect yourselves" precedes "and your families" highlights an essential prerequisite: the husband must first possess religious knowledge and practise it himself before educating his household. Meanwhile, the religiosity of the wife is characterised by obedience to Allah and to her husband within the boundaries of the Sharī'ah, as well as by safeguarding her husband's rights, property, and honour. The phrase *bi mā ḥafīza Allāh* elevates this safeguarding from a mere social convention into an act of worship grounded in divine ordinance.

The Qur'anic promises to the religious, such as divine guidance and true success (*hudā and falāh*), a good and tranquil life (*ḥayāh ṭayyibah*), rectification of deeds (*iṣlāh*), a way out

---

<sup>90</sup> Fauzi, *Al-Hikam minal Mu'amalat wal Mawarits wan Nikah wal Ath'imah Fii Ayatil Quranil Karim* (Master's Thesis, Islamic University of Madinah, Department of Tafsir, n.d.), 277

of every hardship (*makhraj*), and ease in all affairs (*yusr*), form a coherent causal framework in which the religiosity of each spouse produces marital harmony as its outcome. True success is concretely manifested in the blessing of a righteous spouse and pious children; rectification of deeds is reflected in the ability to speak gently, forgive shortcomings, and maintain kindness even during moments of tension; while the promises of *makhraj* and *yusr* assure believing couples that no marital crisis is permanent, for Allah provides both a way out of hardship and ease toward the restoration of harmony.

This study is limited to a textual-normative analysis of Qur'anic verses and does not empirically examine how contemporary Muslim couples actualise these values in everyday life. Cultural, educational, and personality factors may influence the relationship between textual prescriptions and lived realities, which remains an important area for further research.

#### D. CONCLUSION

This study examined the concept of religiosity among Muslim married couples in maintaining household harmony from the Qur'anic perspective through a thematic interpretation approach. The findings reveal that the Qur'an presents a comprehensive and multidimensional framework of marital religiosity in which the religiosity of both husband and wife is individually cultivated and relationally expressed. A religious husband is characterised by *taqwā*, responsible leadership (*qiwāmah*), patient religious guidance, kind treatment based on Sharī'ah and sound social custom (*'urf*), and financial responsibility according to his means. A religious wife is characterised by obedience to Allah and to her husband within the limits of Sharī'ah, as well as by safeguarding her husband's rights, property, and honour as an act of worship. When both spouses embody these values, they attain the blessings promised by Allah, such as guidance, a good life, ease in hardship, and household harmony.

This study contributes theologically by demonstrating that marital religiosity in the Qur'an is an integrated system, academically by bridging modern psychological studies of religiosity with the classical tafsīr tradition, and practically by offering an applicable framework for building harmonious Muslim families. It is hoped that the internalisation of

---

this multidimensional Qur'anic religiosity will contribute to reducing divorce rates and improving the quality of Muslim family life.

## E. REFERENCE

- Ahmadi, Khodabakhsh, Esfandiar Azad-Marzabadi, and Seyed Mahdi Nabipoor Ashrafi. "The Influence of Religiosity on Marital Satisfaction." *Journal of Social Sciences* 4, no. 2 (2008).
- Ancok, Djamaludin, dan Fuat Nashori Suroso. *Psikologi Islami: Solusi Islam Atas Problem-Problem Psikologi*. Vol. 7. Yogyakarta: Pustaka Pelajar, 2011.
- Badr, Abdurrozzaq bin Abdul Muhsin al-. *Bahjatu Qulubil Abror wa Qurroti 'Uyuunil Akhyaar Fii Syarhi Jawaami'il Akhbaar*. 4th ed. KSA: Wizarotus Syu'unil Islamiyyah wal Auqof wad Da'wah wal Irsyad, 1423 H.
- Baghawi, al-Husayn ibn Mas'ud al-. *Ma'alim al-Tanzil fi Tafsir al-Qur'an*. Beirut: Dar Ihya' al-Turath al-'Arabi, 1420 AH.
- Baydawi, Abdullah ibn Umar al-. *Anwar al-Tanzil wa Asrar al-Ta'wil*. Vol. 2. Beirut: Dar Ihya' al-Turath al-'Arabi, 1418 AH.
- Fahmi, M. N., A. Burhanuddin, and A. R. Ramadhan. "Eksplorasi Konsep Nabawi dalam Menumbuhkan Keharmonisan Rumah Tangga Poligami." *Al-Majaalis: Jurnal Dirasat Islamiyah* 12, no. 1 (2024).
- Fahmi, U. "Pengaruh Nilai-Nilai Religius Terhadap Kohesi dalam Pasangan Suami Istri." *Jurnal Ilmu Keislaman* 14, no. 1 (2019).
- Fairuzabadi, Muhammad bin Ya'qub al-. *Tanwir al-Miqbas min Tafsir Ibn Abbas*. Lebanon: Dar al-Kutub al-'Ilmiyyah, n.d.
- Faulkner, Joseph E., and Gordon F. De Jong. "Religiosity in 5-D: An Empirical Analysis." *Social Forces* 45, no. 2 (1966).
- Fauzi, Abu Bakr bin Muhammad. "Al-Hikam minal Mu'amalat wal Mawarits wan Nikah wal Ath'imah Fii Ayatil Quranil Karim." Master's thesis, Islamic University of Madinah, n.d.
- Glock, Charles Y., and Rodney Stark. *Religion and Society in Tension*. Chicago: Rand McNally, 1965.
- Haseley, Jamie L. "Marital Satisfaction among Newly Married Couples: Associations with Religiosity and Romantic Attachment Style." PhD diss., University of North Texas, 2006.

- 
- Hidayat, A. "Pesan Pendidikan Pernikahan dalam QS Al-Baqarah Ayat 187 (Analisis Kesetaraan Hak dan Kewajiban Suami Istri)." *Al-Majaalis: Jurnal Dirasat Islamiyah* 12, no. 1 (2024).
- Ibn al-Jawzi, Abdurrahman ibn Ali. *Zad al-Masir fi 'Ilm al-Tafsir*. Beirut: Dar al-Kitab al-'Arabi, 1422 AH.
- Ibn Kathir, Isma'il ibn 'Umar. *Tafsir al-Qur'an al-'Azim*. Beirut: Dar al-Kutub al-'Ilmiyyah, 1998.
- Ibn Rajab, Abdurrahman ibn Ahmad. *Jaami' al-'Ulum wa al-Hikam*. 11th ed. Dammam: Dar Ibn al-Jawzi, 1435 H.
- . *Rawai' al-Tafsir*. Vol. 1. KSA: Dar al-'Asimah, 2001.
- Isić, Almira. "Canonical Relation between Religiosity and Marital Quality." *Zbornik radova Islamskog pedagoškog fakulteta u Zenici*, no. 8 (2010).
- 'Izz, Abdul Aziz bin Abdissalam al-. *Tafsirul Quran*. Vol. 1. Beirut: Dar Ibn Hazm, 1996.
- Jazairi, Jabir ibn Musa al-. *Aysar al-Tafasir li-Kalam al-'Aliy al-Kabir*. 5th ed. Vol. 1. Medina al-Munawwarah: Maktabat al-'Ulum wa al-Hikam, 2003.
- Lajnah min al-'Ulamā' bi-Isḥrāf Majma' al-Buḥūth al-Islāmiyyah bi-al-Azhar. *Al-Tafsīr al-Wasīṭ li al-Qur'ān al-Kaīm*. Edited by Muṣṭafā Muḥammad al-Ḥadīdī al-Ṭayr. Cairo: al-Hay'ah al-'Āmmah li-Shu'ūn al-Maṭābi' al-Amīriyyah, 1973–1993.
- Lashin, Musa Shahin. *Fath al-Mun'im Sharh Sahih Muslim*. N.p.: Dar al-Shuruq, 2002.
- Lestari, A., and S. Prabowo. "Religiusitas dan Kualitas Komunikasi dalam Pernikahan Pasangan Muslim." *Jurnal Ilmu Keluarga* 10, no. 2 (2021).
- Mahalli, Muhammad bin Ahmad al-, and Abdurrahman bin Abi Bakr al-Suyuti. *Tafsir al-Jalalayn*. Cairo: Dar al-Hadith, n.d.
- Nawawi, Yahya ibn Sharaf al-. *Al-Minhaj Syarah Shohih Muslim Ibnul Hajjaj*. 2nd ed. Beirut: Dar Ihya' at-Turots al-Arabiy, 1392 H.
- Nurhayati, Y. "Perilaku Religius Pasangan Suami Istri dalam Menghadapi Konflik Domestik." *Jurnal Psikologi Islam* 10, no. 2 (2018).
- Qisti, Dewi Anisa. "Hubungan antara Religiusitas dengan Kepuasan Pernikahan pada Suami Istri yang Beragama Islam." Skripsi S1, Universitas Pendidikan Indonesia, 2010.
- Qurtubi, Ahmad ibn Umar ibn Ibrahim al-. *Al-Mufhim lima Ashkala min Talkhis Kitab Muslim*. Vol. 1. Beirut: Dar Ibn Kathir, 1996.

- 
- Qurtubi, Muhammad ibn Ahmad al-. *Al-Jami' li-Ahkam al-Qur'an*. 2nd ed. Cairo: Dar al-Kutub al-Misriyyah, 1964.
- Rahman, A., and M. A. Nasution. "Religiusitas dan Kualitas Hubungan Suami Istri: Studi Kasus di Kota Medan." *Jurnal Ilmiah Psikologi* 17, no. 2 (2021).
- Rizky, A. "Religiusitas dan Resiliensi Pasangan Muslim dalam Menghadapi Tantangan Kehidupan Berumah Tangga." *Journal of Islamic Family Studies* 22, no. 3 (2021).
- Rojihiy, Abdul Aziz bin Abdillah al-. *Taufiq ar Rabb al Mun'im bis Syarhi Shohih al Imam al Muslim*. N.p.: Markaz Abdul Aziz bin Abdillah ar Rojihiy, 2018.
- Sabuni, Muhammad Ali al-. *Safwat al-Tafasir*. Cairo: Dar al-Sabuni, 1997.
- Sa'di, Abdurrahman bin Nasir al-. *Tafsir al-Karim al-Rahman fi Tafsir Kalam al-Mannan*. N.p.: Mu'assasat al-Risalah, 2000.
- Saqqaf, Alawi bin Abdil Qodir As, dkk. *Mukhtashor Mawsu'ah al Akhlak*. Dhahran, KSA: Muassasah ad Duror As Saniyyah, 2019.
- Sari, R., and N. Hidayati. "Pengaruh Religiusitas Terhadap Kepuasan Pernikahan Pasangan Muslim." *Jurnal Pendidikan Agama Islam* 9, no. 1 (2020).
- Seegobin, Winston. "The Effect of Congruent Religious Orientations and Problem Solving Styles on Marital Satisfaction in Religious Couples." PsyD diss., George Fox University, 1996.
- Sullivan, Kieran T. "Understanding the Relationship between Religiosity and Marriage: An Investigation of the Immediate and Longitudinal Effects of Religiosity on Newlywed Couples." *Journal of Family Psychology* 15, no. 4 (2001).
- Syarafuddin, M., W. S. Ashari, and S. N. Raihana. "Eskalasi Konflik Keluarga dalam Dinamika Globalisasi dan Pendekatan Resolusi Berbasis Fikih." *Al-Majaalis: Jurnal Dirasat Islamiyah* 12, no. 1 (2024).
- Tabari, Muhammad ibn Jarir al-. *Jami' al-Bayan 'an Ta'wil Ay al-Qur'an*. Mecca: Dar al-Tarbiyah wa al-Turath, n.d.
- Tayyar, Musa'id ibn Sulayman al-, dkk. *Mawsu'at al-Tafsir al-Ma'thur*. Vol. 6. Beirut: Dar Ibn Hazm, 2017.
- 'Uthaymin, Muhammad ibn Salih al-. *Sharh al-Arba'in al-Nawawiyah*. 3rd ed. Unayzah: Dar al-Thurayya, 2004.
- . *Tafsir al-Qur'an al-Karim: Surah al-Fatihah wa al-Baqarah*. Vol. 1. KSA: Dar Ibn al-Jawzi, 1423 AH.

———. *Tafsir al-Qur'an al-Karim: Surah al-Ma'idah*. Vol. 2. KSA: Dar Ibn al-Jawzi, 1435 AH.

———. *Tafsir al-Qur'an al-Karim: Surah al-Nisa'*. Vol. 1. KSA: Dar Ibn al-Jawzi, 2009.

———. *Tafsir al-Qur'an al-Karim: Surah al-Qasas*. KSA: Mu'assasah Risalatus Syaikh, 1436 AH.

Zuhayli, Wahbah ibn Mustafa al-. *Al-Tafsir al-Munir fi al-'Aqidah wa al-Shari'ah wa al-Manhaj*. Damascus: Dar al-Fikr, 1991.

———. *Al-Tafsir al-Wasit*. Vol. 2. Damascus: Dar al-Fikr, 1422 AH.



RECONSTRUCTING THE CONCEPT OF ISTITĀ'AH AL-NIKĀH: A MAQĀSID AL-SHARĪ'AH RESPONSE TO FEMALE WAITHOOD

Saini<sup>1</sup>, Moh. Jeweherul Kalamiah<sup>2</sup>, Mutia Tsamratus Sabrina<sup>3</sup>, Imam Bonjol Juhari<sup>4</sup>,  
& M. Syafiqil Umam<sup>5</sup>

<sup>1-3</sup> KH Yazid Karimullah Institute, Jember, Indonesia, <sup>4</sup> Kiai Haji Achmad Siddiq University, Jember, Indonesia, <sup>5</sup> Internasional Islamic University of Islamabad Pakistan, Pakistan  
e-mail: zainishaleh@gmail.com <sup>1</sup>, mutia.sabrina@student.stisnq.ac.id<sup>2</sup>,  
jawaher.shofia92@gmail.com <sup>3</sup>, imambonjoljuhari@uinkhas.ac.id <sup>4</sup>,  
msyafiqilumam27@gmail.com<sup>5</sup>.

ARTICLE HISTORY

Received : 20-April-2026

Revised : 7-May-2026

Accepted : 19-May-2026

KEYWORDS:

Istitā'ah al-nikāh, waitthood, Muslim women, Maqāsid al-Sharī'ah, Pandalungan society.

ABSTRACT

Marriage postponement (*waitthood*) among educated Muslim women in Indonesia has increasingly challenged conventional understandings of marital readiness rooted in biological maturity and domestic competence. This study aims to examine how Muslim undergraduate women in Jember reconstruct the concept of *Istitā'ah al-nikāh* within the socio-religious pressures of Pandalungan culture and pesantren traditions. Existing studies largely interpret *Istitā'ah* through material and legal dimensions, while limited attention has been given to women's reflective experiences in redefining marital readiness through intellectual and psychological capacities. This research employed a qualitative phenomenological approach using *Interpretative Phenomenological Analysis* (IPA). Data were collected through in-depth interviews and participant observation involving ten Muslim female undergraduate students aged 20–25 in Jember, and analysed using a contemporary *Maqāsid al-sharī'ah* framework. The findings revealed a process of deconstruction toward traditional standards of marriage based on chronological age and domestic readiness, followed by the reconstruction of *Istitā'ah* as holistic preparedness grounded in intellectual sovereignty, emotional maturity, and reflective responsibility. *Waitthood* was interpreted as an ethical and preventive strategy (*sadd al-dharī'ah*) to safeguard the intellect (*ḥifẓ al-'aql*) and self (*ḥifẓ al-nafs*) before entering the *mīthāqan ghalīzā*. This study demonstrates that modernity within the Pandalungan-pesantren context generates a reflective negotiation between religious commitment, women's autonomy, and substantive marital readiness.

AI DISCLOSURE STATEMENT (if applicable)

The authors employed the Gemini generative AI model (Google) and Chat GPT to refine the linguistic precision and stylistic clarity of this manuscript. Notwithstanding this technical assistance, the authors conducted a rigorous review of the final output, assuming full accountability for the intellectual integrity, factual accuracy, and originality of the research presented herein.

A. INTRODUCTION

---

The shifting pattern of marriage timing among Indonesian youth reflects a strategic adaptation to structural uncertainty, particularly in reconstructing the meaning of *Istiṭā'ah al-nikāḥ*, which has traditionally been understood in predominantly biological and material terms.<sup>91</sup> National data indicate a significant surge in the unmarried population from 59.17% in 2019 to 69.75% in 2024, with regional patterns in Jember confirming that marital transitions now dominantly occur in the 25–29 age bracket.<sup>92</sup> Although marriage in Indonesian Muslim society continues to be positioned as a moral, social, and religious obligation, younger generations, especially Muslim women, have increasingly redefined *Istiṭā'ah al-nikāḥ* through the framework of intellectual readiness, psychological stability, and self-capacity development.<sup>93</sup> This transformation generates tension between inherited expectations embedded within Pandalungan-pesantren culture and modern orientations that place higher education and personal autonomy as the primary basis of marital legitimacy.<sup>94</sup> Nevertheless, a significant academic gap persists within contemporary Islamic family law scholarship, particularly regarding how young Muslim women construct religious reasoning to postpone marriage in pursuit of a more holistic and substantive form of *Istiṭā'ah al-nikāḥ*.<sup>95</sup>

Contemporary academic discourse conceptualizes *waitthood* as a protracted and negotiation-laden transition toward adulthood.<sup>96</sup> Globally, this phenomenon is driven by

---

<sup>91</sup> Premchand Dommaraju and JooEan Tan, “Going against Global Marriage Trends: The Declining Age at First Marriage in Indonesia,” *Asian Population Studies* 20, no. 2 (May 2024): 144–64, <https://doi.org/10.1080/17441730.2023.2193488>.

<sup>92</sup> BPS, “Persentase Penduduk Perempuan Usia 10 Tahun Ke Atas di Jawa Timur yang Pernah Kawin Dirinci Menurut Kabupaten/Kota, Umur Kawin Pertama, 2023 - Tabel Statistik,” 2023, <https://jatim.bps.go.id/id/statistics-table/1/MzEwNSMx/>.

<sup>93</sup> Lisa Cameron, Diana Contreras Suarez, and Susan Wieczkiewicz, “Child Marriage: Using the Indonesian Family Life Survey to Examine the Lives of Women and Men Who Married at an Early Age,” *Review of Economics of the Household* 21, no. 3 (September 2023): 725–56, <https://doi.org/10.1007/s11150-022-09616-8>.

<sup>94</sup> Chensi Zhong and Jennifer Wilkinson, “The Paradox of Women’s Marital Freedom: Nonlinear Individualization in Post-Reform China,” *Theory and Society* 54, no. 1 (February 2025): 119–38, <https://doi.org/10.1007/s11186-025-09591-w>.

<sup>95</sup> Matthew T. Saxey et al., “Do Financial Barrier Beliefs About Marriage Predict Building Wealth? Latent Growth Curves of Emerging Adults’ Financial Barrier Beliefs, Assets, and Debt,” *Journal of Family and Economic Issues* 46, no. 2 (June 2025): 331–43, <https://doi.org/10.1007/s10834-024-09955-x>.

<sup>96</sup> N. Smith-Hefner and Marcia C. Inhorn, “Introduction: Waitthood, Gender, Education and Global Delays in Marriage and Childbearing,” *Waitthood: Gender, Education, and Global Delays in Marriage and Childbearing*, 2020, 1–28.

---

various adaptive factors, ranging from agency-driven dynamics in Africa<sup>97</sup> and labor market uncertainties in Japan,<sup>98</sup> to familial dependencies in Qatar and Pakistan.<sup>99</sup> Within the Indonesian context, this trend is propelled by demographic shifts and intense marital pressures.<sup>100</sup> While urban-centered research has predominantly emphasized economic strategies,<sup>101</sup> studies in rural-urban fringe regions such as Jember highlight 'quiet negotiations' facilitated by access to higher education. Although multidisciplinary perspectives have affirmed the multidimensionality of *waithood*, a systematic theoretical gap persists in integrating gender-based agency with the framework of *maqāṣid al-Sharī'ah*.

This research addresses this void by examining how Educated young Muslim women in Jember navigate marriage postponement at the intersection of gender power dynamics and the ethical horizons of Sharia. Far from being a mere deviation from tradition or an act of secularization, this phenomenon represents a strategic reconciliation between modern autonomy and religious identity. Through this lens, *waithood* is positioned as a conscious effort to reconstruct the concept of *Istiṭā'ah al-nikāḥ*, ensuring that marital bonds are not predicated solely upon chronological age, but are instead constructed upon a foundation of comprehensive readiness that is dignified and consistent with the Islamic principles of human dignity.

The selection of Jember Regency as the research site is predicated on sociological and anthropological considerations that underscore the region's relevance in examining the transformative meaning of *istiṭā'ah al-nikāḥ* among contemporary Muslim women. Anthropologically, Jember is a *Pandalungan* region characterized by an agrarian-

---

<sup>97</sup> Nothando Ngwenya and Eleanor Ross, *Living in 'Waithood': Perceived Impact of Socio-Economic Conditions on Quality of Life of Youth in Zandspruit Informal Settlement, South Africa*, *Journal of Poverty and Social Justice*, February 1, 2024, <https://doi.org/10.1332/17598273Y2023D000000007>.

<sup>98</sup> Shigeki Matsuda and Takayuki Sasaki, "Deteriorating Employment and Marriage Decline in Japan," *Comparative Population Studies* 45 (November 2020), <https://doi.org/10.12765/CPoS-2020-22>.

<sup>99</sup> Rahat Shah, Imran Sabir, and Adeela Zaka, "Interdependence and Waithood: Exploration of Family Dynamics and Young Adults' Life Course Trajectories in Pakistan," *Advances in Life Course Research* 63 (March 2025): 100660, <https://doi.org/10.1016/j.alcr.2025.100660>.

<sup>100</sup> Premchand Dommaraju and JooEan Tan, "Going against Global Marriage Trends: The Declining Age at First Marriage in Indonesia," *Asian Population Studies* 20, no. 2 (May 2024): 144–64, <https://doi.org/10.1080/17441730.2023.2193488>.

<sup>101</sup> Jacobo Núñez-Martínez, Laura Rodríguez-Fernández, and Luisa Fernanda Rodríguez, "The Proximity of Hybrid Universities as a Key Factor for Rural Development," *Social Sciences* 14, no. 8 (July 2025): 467, <https://doi.org/10.3390/socsci14080467>.

---

patriarchal structure and a pervasive *pesantren* (Islamic boarding school) culture that steadfastly maintains norms of early marriage based on biological maturity. Conversely, from a sociological perspective, preliminary observations indicate a rising trend among educated young women to postpone marriage in favor of academic completion, psychological readiness, and personal autonomy. Academic discourse within the region further reflects a shift in the conceptualization of marital readiness, moving from a domestic orientation toward intellectual and emotional preparedness. This condition fosters a dialectic between local tradition and modernity, positioning Jember as a vital empirical space for understanding how Muslim women reconstruct *Istiṭā'ah al-nikāḥ* within the contemporary *Pandalungan-pesantren* cultural context.

This study posits that the phenomenon of *waithood* demands a deconstruction of Islamic family law frameworks, which have historically remained formalistic and centered solely on age.<sup>102</sup> The urgency of this research lies in dissecting how young women execute symbolic resistance against the stigma of being “*Tak Pajuh*” (unsold/unmarried)<sup>103</sup> by reinterpreting the responsibility of marriage through a Maqāsid lens.<sup>104</sup> Without this discursive redefinition, the postponement of marriage is frequently misinterpreted as moral decline, whereas empirically, it represents a mature ethical deliberation to protect the quality of the family unit.<sup>105</sup> Consequently, this study reconstructs *Istiṭā'ah al-nikāḥ* into a substantive paradigm encompassing mental sovereignty and intellectual capacity that is responsive to human dignity and gender justice.

This study advances the central argument that marriage postponement among young women in Jember represents a form of reflective agency, conceptualized in this

---

<sup>102</sup> Dörthe Engelcke, Dominik Krell, and Nadjma Yassari, “Underage Marriage: Legal and Social Practice in Muslim Jurisdictions,” *Arab Law Quarterly*, March 26, 2025, 1–49, <https://doi.org/10.1163/15730255-bja10184>.

<sup>103</sup> Swayamshree Mishra and Ravinder Kaur, “‘If I Cannot Give Birth to a Child, Why Would Anyone Accept Me?’: Menstrual Anxieties, Late Marriage, and Reproductive Aging,” *Asian Journal of Women’s Studies* 27, no. 4 (October 2021): 535–54, <https://doi.org/10.1080/12259276.2021.1995154>.

<sup>104</sup> Jasser Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*, Revised Edition (International Institute of Islamic Thought, 2022), <https://iiit.org/en/book/maqasid-al-shariah-as-philosophy-of-islamic-law/>.

<sup>105</sup> Narxoz University et al., “Analysis of Socio-Economic Factors of Delayed Marriage in the Context of Globalization,” *BULLETIN OF L.N. GUMILYOV EURASIAN NATIONAL UNIVERSITY. PEDAGOGY. PSYCHOLOGY. SOCIOLOGY SERIES* 148, no. 3 (2024): 340–57, <https://doi.org/10.32523/2616-6895-2024-148-3-340-357>.

---

study as “*Life Ijtihad*,” through which women consciously negotiate religious values, intellectual maturity, and personal readiness in responding to the responsibilities of marriage. In this regional context, the findings suggest that *waitthood* functions as a deliberate religio-ethical strategy to reconcile the gravity of *mīthāqan ghalīzā* with the need for comprehensive maturity, particularly through safeguarding the intellect (*ḥifẓ al-‘aql*) and the self (*ḥifẓ al-nafs*) as integral dimensions of marital readiness.<sup>106</sup> By integrating *waitthood* theory into the framework of *Maqāṣid al-sharī’ah*, this study seeks to provide a more contextual understanding of how contemporary Muslim women negotiate marital readiness within the intersection of religious values, gendered social expectations, and personal autonomy.<sup>107</sup> The use of *waitthood* theory enables the analysis of marriage postponement as a socio-cultural and gendered experience, while *Maqāṣid al-Sharī’ah* offers a normative framework to examine how such decisions may reflect the protection of intellect (*ḥifẓ al-‘aql*) and self (*ḥifẓ al-nafs*) within contemporary Muslim life. Therefore, this study becomes important for re-examining *Istiṭā’ah al-nikāḥ* within contemporary Islamic family law by understanding *waitthood* not merely as marriage delay, but as a reflective religio-ethical process through which Muslim women negotiate intellectual maturity, personal autonomy, and the protection of intellect (*ḥifẓ al-‘aql*) and self (*ḥifẓ al-nafs*) as integral dimensions of marital readiness.

## B. METHOD

This study employs a qualitative phenomenological approach using *Interpretative Phenomenological Analysis* (IPA) developed by Jonathan A. Smith to critically examine the lived experiences of Educated young Muslim women in Jember in negotiating marriage postponement (*waitthood*).<sup>108</sup> IPA was selected because it enables an in-depth exploration of how individuals interpret and give meaning to their personal, social, and religious

---

<sup>106</sup> Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*.

<sup>107</sup> Arifah Millati Agustina, “Contestation between Fiqh and Culture in Indonesia: The Maqāṣid al-Sharī’ah Paradigm in Dangers of Forced Marriage against Women,” *Sawwa: Jurnal Studi Gender* 18, no. 2 (October 2023): 147–68, <https://doi.org/10.21580/sa.v18i2.17280>.

<sup>108</sup> Lucy Tindall, “J.A. Smith, P. Flower and M. Larkin (2009), *Interpretative Phenomenological Analysis: Theory, Method and Research* .: London: Sage,” *Qualitative Research in Psychology* 6, no. 4 (November 2009): 346–47, <https://doi.org/10.1080/14780880903340091>.

experiences, particularly within contexts shaped by cultural pressure and gender expectations.<sup>109</sup> Through purposive sampling and criterion-based selection, this study involved Muslim women aged 20–25 who consciously postponed marriage while actively pursuing higher education and intellectual self-development. Data were collected through in-depth interviews, participant observation, and document analysis. In the observational phase, the researcher directly examined gender negotiation dynamics within academic and social spaces, particularly how women articulated resistance, autonomy, and marital responsibility amid Pandalungan-pesantren cultural expectations.

Data analysis was conducted systematically through several IPA stages, including repeated reading of interview transcripts, initial noting, development of emergent themes, thematic categorization, identification of experiential patterns across participants, and interpretative integration within the framework of contemporary *Maqāṣid al-Sharī'ah*.<sup>110</sup> The thematic categories focused on intellectual sovereignty, reinterpretation of *Istiṭā'ah al-nikāḥ*, ethical dimensions of *waithood*, emotional maturity, and negotiations of religious and cultural authority. This analytical process not only interpreted participants' narratives phenomenologically but also contextualized them within theological discussions concerning the protection of intellect (*ḥifẓ al-'aql*) and self (*ḥifẓ al-nafs*).<sup>111</sup> Through this integrative approach, the study reconstructs *Istiṭā'ah al-nikāḥ* from a predominantly biological-domestic framework into a holistic paradigm grounded in intellectual, emotional, and ethical readiness.

To ensure research credibility, this study employed source triangulation, methodological triangulation, and prolonged engagement with participants, while maintaining ethical principles through the use of pseudonyms and confidentiality

---

<sup>109</sup> Jose Luis Tapia, "Interpretative Phenomenological Analysis," in *Issues of Equity*, 1st ed., by Johanna Creswell Báez (London: Routledge, 2025), 17–21, <https://doi.org/10.4324/9781003560128-5>.

<sup>110</sup> Samiaji Sarosa, *Analisis Data Penelitian Kualitatif* (Pt Kanisius, 2021), [https://books.google.com/books?hl=id&lr=&id=YY9LEAAQBAJ&oi=fnd&pg=PR5&dq=analisis+data+kualitatif&ots=gAzb9SV4Mi&sig=VbU9\\_J3ZFx0\\_-dfyzkI6AK6WpCo](https://books.google.com/books?hl=id&lr=&id=YY9LEAAQBAJ&oi=fnd&pg=PR5&dq=analisis+data+kualitatif&ots=gAzb9SV4Mi&sig=VbU9_J3ZFx0_-dfyzkI6AK6WpCo).

<sup>111</sup> Jonathan A. Smith and Mike Osborn, "Interpretative Phenomenological Analysis," in *Qualitative Psychology: A Practical Guide to Research Methods*, by Jonathan A. Smith (1 Oliver's Yard, 55 City Road London EC1Y 1SP United States: SAGE Publications Ltd, 2024), <https://doi.org/10.4135/9781036232764.n3>.

---

procedures.<sup>112</sup> This methodological design enables the study to balance interpretative depth with analytical rigor, positioning the research not merely as a descriptive account of social change, but as a critical contribution to the development of contemporary Islamic family law discourse in dynamic Pandalungan Muslim society.

## C. RESULTS AND DISCUSSION

### **Beyond Biological Maturity: The Shift from Domestic Readiness to Intellectual Sovereignty**

Empirical findings in the field indicate a conceptual transformation in the understanding of readiness for marriage, integrating the deconstruction of *Istiṭā'ah* and the reinterpretation of the ideal age within a single holistic framework. The data indicates that *Istiṭā'ah* is no longer understood within domestic-biological boundaries such as the ability to manage a household or reaching puberty but is redefined as the capacity for intellectual autonomy, independent thinking, and mental resilience, which enables women to be equal partners in marital relationships. At the same time, the ideal age is no longer interpreted as a rigid chronological number as defined by tradition or formal regulations, but rather as a process of self-maturation encompassing emotional stability, completion of education, and mental readiness. In this context, the attainment of *al-ba'ah* is understood holistically as the primary prerequisite for readiness, so that marriage is no longer positioned as a race against time, but as the result of fulfilling the substantial capacity to carry out household responsibilities consciously and rationally.

IF (24 years old) stated:

“In my family, if a girl has graduated from high school and can help out in the kitchen, she’s already considered ‘capable’ or *Istiṭā'ah* to be proposed to. But in my opinion, that’s a very narrow view. For me, *Istiṭā'ah* is when I have a strong set of life principles through education, so that later I won’t just blindly follow my husband’s words without reason.”

---

<sup>112</sup> Wiyanda Vera Nurfajriani et al., “Triangulasi Data Dalam Analisis Data Kualitatif,” *Jurnal Ilmiah Wahana Pendidikan* 10, no. 17 (September 2024): 17, <https://doi.org/10.5281/zenodo.13929272>.

AR (23 years old) emphasized:

“Readiness isn’t about being 19 years old as the law states, but about intellectual readiness. I feel I’ll never be *Istiṭā’ah* if I haven’t finished my studies. Because for me, the main asset in an Islamic marriage isn’t just money, but the intelligence to manage responsibilities.”

LZ (23 years old) also shares:

“People in Jember often say that 19–20 is the golden age for marriage so you don’t get left behind. But for me, that number guarantees nothing. I feel the ideal age is when I’ve ‘finished’ my education and my emotions are stable. It’s better to marry at 27 but have complete *al-ba’ah* than to marry at 19 but still have a childish mindset.”

KM (24 years old) added:

“The term *al-ba’ah* in religion is often misunderstood as merely a man’s material capability. In reality, for women, *al-ba’ah* refers to the readiness to bear the emotional burden. The ideal age for marriage is when we are able to stand on our own two feet. Marrying young without emotional maturity actually risks undermining the sanctity of marriage itself.”

The interview data reveal a recurring pattern in how informants reconstruct the meaning of marital readiness, although such reconstruction emerges through diverse personal experiences and socio-cultural negotiations. Informants consistently reject external indicators such as age and domestic competence, yet the ways in which they articulate readiness vary according to their educational background, emotional experiences, and interactions with local cultural expectations. This indicates that *Istiṭā’ah* and *al-ba’ah* are no longer understood as fixed and isolated concepts, but are dynamically reinterpreted as holistic constructs integrating intellectual, emotional, and psychological dimensions. In this context, the ideal age of marriage is no longer positioned as a rigid numerical threshold, but as a fluid process of self-maturation shaped by individual trajectories and social realities. These findings suggest an ongoing epistemological shift from a normative framework toward a more reflective understanding of marital readiness, in which women increasingly position themselves as active moral agents in negotiating the meaning, quality, and timing of marriage within contemporary Muslim society.

The researcher’s observations within female student discussion forums in Jember demonstrate a recurring yet dynamic pattern in the reinterpretation of marital readiness and the ideal age of marriage. Although participants share a consistent tendency to reject chronological age and domestic competence as primary indicators of readiness, their perspectives are shaped by diverse educational trajectories, emotional experiences, and socio-cultural negotiations. In academic and community discussions, women increasingly prioritize thesis completion, intellectual development, emotional stability, and personal independence before entering marriage. This shift indicates that readiness is no longer defined through external social expectations, but through reflective self-maturation and holistic *al-ba’ah*. Consequently, delaying marriage is understood not as social deviance, but as a conscious strategy for achieving intellectual and psychological preparedness. The findings further suggest that academic spaces in Jember function as sites for the production of new meanings, where *Istiṭā’ah* and the ideal age are reconstructed through the framework of women’s intellectual autonomy.

**Table 1. Reconstruction of the Meaning of *Istiṭā’ah al-Nikāh* and the Ideal Age**

Dimensions of Comparison	Traditional Construction / Formal Regulations	Informant Reconstruction (Holistic Readiness)	Implications
The Meaning of <i>Istiṭā’ah</i>	Domestic and biological readiness, and physical readiness for marriage	Intellectual autonomy, self-control, and intellectual maturity	<i>Istiṭā’ah</i> shifts to a rational, reflective capacity
Indicators of Readiness	Age of puberty, household skills	Education, emotional stability, mental readiness	Readiness for marriage is based on personal qualities, not physical indicators
The Concept of the Ideal Age	Age 19–20 as the normative and legal standard	Age as a process of self-maturation (not based on numbers)	Age becomes a flexible variable dependent on readiness
The Meaning of <i>Al-ba’ah</i>	Material capacity, especially for men	Holistic readiness (intellectual, emotional, mental)	<i>Al-ba’ah</i> is expanded into a multidimensional capacity
Sources of Legitimacy	Social norms, family, and state regulations	Internal authority and individual reflective awareness	Women have the autonomy to determine when to marry
Responses to <i>Waithood</i>	Viewed as a delay or social deviation	Understood as a strategy for self-maturation	<i>Waithood</i> becomes a rational and valuable practice

Marriage Orientation	Fulfillment of social and reproductive obligations	Equal relationships based on readiness and responsibility	Marriage is positioned as a conscious and meaningful commitment
The Position of Women	Subject to social norms and pressure	Active subjects who determine standards of readiness	There is a transformation of women's agency in social relations

The concepts of deconstruction and reconstruction in these findings constitute an interconnected epistemological process. Deconstruction refers to the critical process through which informants dismantle the conventional meanings of *Istiṭā'ah*, the ideal age of marriage, and *al-ba'ah*, which have long been legitimized by social norms, Pandalungan-pesantren culture, and formalistic interpretations of Islamic family law. At this stage, informants question the dominance of biological indicators, domestic competence, and chronological age as the sole standards of marital readiness. However, this process does not end with the rejection of traditional constructions. The data presented in the table demonstrate that, after dismantling these normative frameworks, informants simultaneously reconstruct new and more substantive meanings of readiness based on intellectual sovereignty, emotional maturity, and personal reflexivity. Thus, reconstruction in this study represents a continuation of the deconstructive process, namely the effort to formulate an alternative paradigm of *Istiṭā'ah al-nikāḥ* that is more holistic and contextually grounded. Consequently, deconstruction functions as a critique of inherited meanings, while reconstruction operates as the production of new meanings that position women as active moral subjects in determining the readiness and timing of marriage.

#### *The Ethics of Delay: Marriage Postponement as an Expression of Marital Responsibility*

Empirical findings indicate that marriage postponement (*waithood*) among young women in Jember cannot be understood as a form of fear toward the institution of marriage, but rather as an expression of ethical awareness regarding marital responsibilities. *Waithood* is interpreted as a reflective process aimed at achieving full readiness before entering into the *mīthāqan ghalīzā* bond. In this context, postponement is not positioned

as a deviation from social norms, but as a conscious strategy to ensure that the individual has achieved intellectual maturity, emotional stability, and mental readiness. Thus, the decision to postpone marriage represents an effort to preserve the quality and sanctity of the marital relationship as a long-term commitment that cannot be undertaken prematurely.

AN, 23, stated:

“I’m not putting off marriage out of fear, but because I realize that marriage is a huge responsibility. I don’t want to enter into marriage before I’m mentally ready.”

RM, 24, emphasized:

“For me, marriage is a *mīthāqan ghalīzā*, a very strong covenant. So it can’t be taken lightly. I want to be truly ready before entering into it.”

Meanwhile, DF, a 25-year-old graduate student, stated:

“I want to get myself together first, both in terms of education and mindset. If I’m not settled with myself, I’m worried I’ll bring problems into the marriage.”

The interview data show that the informants consistently cited normative and reflective reasons behind their decisions. One informant stated that they were not delaying marriage out of fear of marriage itself, but because they were worried they would not be able to fulfill the responsibilities inherent in marriage. Another informant emphasized that marriage is a “sacred promise” that cannot be entered into on a trial basis, thus requiring thorough preparation. Other statements indicate an orientation toward “getting one’s life in order first” before marrying, so as not to bring personal unpreparedness into the relationship.

In fact, there is an assertion that marrying without emotional maturity risks shifting the purpose of marriage from a sacred act to a burden. As expressed by SN, 25 years old, as follows:

“Marrying without emotional maturity is risky. It might not be a form of worship, but rather a burden. That’s why I’ve chosen to postpone it until I’m truly ready.”

---

A similar sentiment was echoed by KM, 24, who stated:

“I’ve seen many troubled marriages because they were rushed. So I’d rather postpone it than risk not being able to uphold the marriage commitment properly later on.”

The interview results indicate that informants view postponing marriage as a rational decision stemming from an awareness of the risks of emotional unpreparedness in married life. SN’s statement emphasizes that emotional maturity is a fundamental prerequisite for maintaining the orientation of marriage as a form of worship, thus, unpreparedness has the potential to shift this sacred function into a psychological burden. Meanwhile, KM’s statement reinforces the empirical dimension of this awareness through observations of social reality, where marriages entered into hastily tend to be prone to conflict and failure in maintaining commitment. These two pieces of data indicate that the informants act not only based on personal preferences but also on critical reflection regarding the social experiences around them. Thus, postponing marriage can be understood as a preventive strategy aimed at preserving the quality of the marital relationship, as well as a form of moral responsibility in ensuring that marriage is entered into with adequate emotional readiness.

This data indicates a shift in the religious understanding of marriage. The informants do not reject the normative values of marriage in Islam rather, they internalize the concept of *mīthāqan ghalīzā* as an ethical foundation for decision-making. Marriage is understood as a sacred commitment that demands multidimensional readiness, so that postponement becomes part of the effort to preserve that sacredness. In this case, *waitthood* is not a form of resistance to religious teachings, but rather a form of actualizing religious values within a more substantive and reflective framework.

The meaning of being “rushed” into marriage emerged consistently throughout the informants’ narratives. For them, the term does not merely refer to marrying at an early age, but rather to entering marriage without reflective readiness and personal maturity. This perspective is reflected in the following statements from several informants RM, 24 years old:

“For me, being ‘rushed’ into marriage is not merely about marrying at a young age, but about entering marriage when one is not genuinely prepared. Many

---

women marry simply because they fear being labeled as ‘late’ or because of family pressure, even though they are still emotionally and personally uncertain about themselves. I do not want to enter marriage merely to comply with age expectations.”

SN, 25 years old:

“I see many people getting married because they feel that it is already the ‘right time’ to marry, not because they are truly prepared. That, in my view, is what it means to be rushed into marriage. As a result, after marriage they become overwhelmed by domestic responsibilities, their emotions remain unstable, and they have not even resolved their own personal issues.”

Within a phenomenological framework, the term “rushed” cannot be understood merely as the acceleration of time toward marriage, but rather as a subjective experience in which the decision to marry is made without sufficient reflective consideration of the emotional, intellectual, and social consequences of married life. Interview data indicate that informants interpret being “rushed” as a condition in which women enter marriage primarily due to age-related pressure, family demands, or the pursuit of social legitimacy, while their mental readiness and personal capacities remain insufficiently developed. Through this process of mental negotiation, informants deconstruct the meaning of being “rushed” from a purely temporal issue into a symbol of reflective unpreparedness that may potentially produce unequal relationships, emotional conflict, and the loss of personal autonomy within marriage.

At the same time, informants reconstruct the meaning of postponement not as delay, but as an ethical and rational space for self-maturation. Consequently, the opposition between “early marriage” and “late marriage” is no longer understood in terms of temporal quantity, but rather in relation to the quality of readiness. In this context, being “rushed” is redefined as entering the *mīthāqan ghalīzā* without holistic preparedness, while *waitthood* is understood as a reflective process aimed at attaining a more substantive form of *Istiṭā’ah al-nikāḥ*. This phenomenon demonstrates that women are not merely postponing marriage, but are engaging in an existential negotiation concerning the meaning of responsibility, autonomy, and the sacredness of marriage within their lives.

Findings from observations within academic circles and young women's communities in Jember reinforce these results. The emerging discourse indicates that delaying marriage is viewed as an indicator of intellectual maturity and responsibility, rather than as a social failure. Women who delay marriage tend to gain social legitimacy as individuals who are seriously preparing themselves whether in terms of education, career, or personal maturity. This shift indicates a change in the structure of social values, where the quality of readiness is prioritized over the speed of entering marriage.

That *waithood* among women in Jember is an ethical practice oriented toward the quality and responsibility of marriage. Delaying marriage is no longer interpreted as a delay, but as a reflective strategy to ensure comprehensive readiness before entering a sacred and long-term relationship. Thus, women are not merely objects of social norms, but also active subjects who consciously determine the quality and timing of marriage.

These findings indicate a tendency toward the ethicalization of delayed marriage among undergraduate Educated young Muslim women in Jember, in which postponing marriage is increasingly understood as a reflective and responsible practice rather than merely a social delay. Within the context of the participants involved in this study, women who are actively engaged in higher education and intellectual development tend to interpret marital readiness through emotional maturity, psychological preparedness, and self-capacity development. This tendency suggests that educational experiences and academic environments may contribute to shaping more reflective perspectives on marriage and personal responsibility. Although these findings are limited to undergraduate women aged 20–25 and therefore cannot be generalized to all women in Jember, they nevertheless demonstrate an emerging shift from a predominantly normative understanding of marriage toward a more substantive orientation among educated young Muslim women in contemporary Pandalungan society.

**Table 2. Delay of Gratification and Emotional Maturity**

<b>Key Findings</b>	<b>Indicators</b>	<b>Implications</b>
Emotional Maturity as a Prerequisite	Emphasis on emotional readiness before marriage	Marriage is viewed as a form of worship, not a burden

The Risks of Early Marriage	Awareness of the negative consequences of marrying without being ready	A preventive approach to domestic conflict emerges
Delaying Marriage as a Rational Strategy	Decision to postpone marriage until optimal readiness is achieved	Remaining single becomes a conscious choice, not a result of fear
Social Reflection as the Basis for Decision-Making	Learning from the marriage experiences of others	The decision to marry is based on empirical evaluation, not social pressure
Commitment to the Sacredness of Marriage	Maintaining the quality of the <i>mīthāqan ghalīzā</i>	Marriage is seen as a long-term moral responsibility

This table shows that the empirical findings center on one main pattern: the positioning of emotional maturity as the foundation of readiness for marriage. The indicators that emerge confirm that the informants are aware of the risks associated with marriage entered into without readiness, leading them to choose postponement as a rational strategy. Consequently, *waithood* is no longer understood as a form of passive unpreparedness, but as an active choice grounded in reflection and responsibility. This decision is also influenced by observed social experiences, thereby reinforcing a preventive orientation in safeguarding the quality and sustainability of marital relationships.

*Reconstructing Istīṭā’ah al-Nikāḥ: Integrating Hifẓ al-‘Aql and Hifẓ al-Nafs into Marital Readiness*

Muslim women in the Pandalungan community<sup>113</sup> in Jember occupy a unique position, situated at the intersection of a religious pesantren culture, agrarian-patriarchal traditions, and increasing access to higher education. On the one hand, women still face family and social pressures that encourage marriage as a form of moral and social legitimacy, particularly once they reach their early twenties. These pressures generally manifest through expectations regarding readiness based on technical-domestic concerns, such as the ability to manage a household, adherence to family norms, and reaching an age considered ‘ideal’ for marriage. However, on the other hand, data from research participants Muslim female students aged 20–25 indicate a shift in perspectives regarding

<sup>113</sup> Ramadhina Qurrota Ayun et al., “Islam Dan Budaya Lokal: Analisis Metodologis Terhadap Tradisi Keagamaan Masyarakat Jawa,” *Jurnal Ilmiah Multidisiplin Ilmu* 2, no. 6 (December 2025): 49–55, <https://doi.org/10.69714/qrqc6d06>.

---

readiness for marriage. Academic experiences and social interactions within the university environment foster a reflective awareness that readiness for marriage is not solely determined by biological maturity or domestic competence, but also requires intellectual, emotional, and psychological readiness. In this context, the identity of Pandalungan women no longer fully reproduces traditional norms, but rather begins to renegotiate the meaning of *Istiṭā'ah al-nikāḥ* through educational experiences and personal awareness.

The coherence of these findings is reflected in the recurring pattern through which informants reinterpret marital readiness despite the diversity of their lived experiences and negotiation processes. This coherence is maintained through a shared orientation among informants in rejecting chronological age and domestic competence as the sole indicators of *Istiṭā'ah al-nikāḥ*. Nevertheless, dynamism emerges through the different ways each informant constructs her understanding based on personal experiences, family pressures, social expectations, and academic encounters. Within this process, being “rushed into marriage” is no longer understood merely as marrying quickly, but as entering marriage without sufficient intellectual, emotional, and reflective preparedness. Consequently, deconstruction occurs when informants critically dismantle inherited norms that prioritise age and domestic readiness, while reconstruction takes place through the formulation of a more holistic understanding of *Istiṭā'ah* grounded in intellectual sovereignty, emotional maturity, psychological preparedness, and reflective responsibility towards the *mīthāqan ghalīzā*.

Accordingly, the reconstruction of the meaning of *Istiṭā'ah* in the findings of this study reveals a significant shift from the classical fiqh understanding, which has traditionally been dominated by financial (*al-ba'ah*) and biological dimensions, towards the integration of the protection of the intellect (*ḥifẓ al-'aql*) and the self (*ḥifẓ al-nafs*) as central pillars of marital readiness. While conventional literature, such as *Ibanatul Ahkam bi Syarh Bulughil Maram*,<sup>114</sup> often emphasises *Istiṭah* in terms of the capacity to provide financial maintenance and dowry, field findings among the Pandalungan-pesantren community in Jember, without negating these aspects, demonstrate that educational

---

<sup>114</sup> Hasan Sulaiman al-Nuri and Alawi Abbas al-Maliki, *Ibanat Al-Ahkam Syarh Bulugh al-Maram*, vol. 2 (Bairut, Libanon: Dar al-Fikr, 2006).

attainment and mental maturity constitute concrete manifestations of safeguarding the intellect in order to shoulder the responsibilities of the *mīthāqan ghalīzā*. This finding resonates with the contemporary thought of Jasser Auda, who argues that *maqāṣid* should move beyond mere protection towards capacity development. The fundamental distinction lies in how informants perceive marriage postponement (*wait hood*) not as a neglect of the Sunnah, but rather as a preventive measure intended to avoid harm to the intellect and self that may result from marriage undertaken without sufficient intellectual and emotional preparedness.

From the qualitative perspective of the minimum marriage age standard, the informants' perceptions further reveal that marriage postponement in Jember represents a tangible deconstruction of patriarchal hegemony, which has historically exercised authority over women's bodies through the standardisation of marriageable age. While classical sociological perspectives often position women in agrarian societies as passive subjects within collective family structures, these findings correspond with the agency theory of Saba Mahmood, in which Muslim women utilise religious structures and ethical reasoning as instruments for negotiating autonomy and self-determination within contemporary social life.<sup>115</sup> The theological foundation of Muslim women's agency in this study is rooted in the principle of individual sovereignty affirmed by Allah SWT in QS. al-Nisā' [4]: 32:

لِّلرِّجَالِ نَصِيبٌ مِّمَّا كَسَبُواْ وَلِلنِّسَاءِ نَصِيبٌ مِّمَّا كَسَبْنَ

*"For men is a share of what they have earned, and for women is a share of what they have earned."*<sup>116</sup>

This verse affirms that women possess authority over their intellectual achievements and existential selfhood. Within the context of Pandalungan educated young Muslim women in Jember, this principle is manifested through the decision to prioritise the completion of higher education, the strengthening of intellectual capacity, and mental preparedness before entering married life. The field findings indicate

<sup>115</sup> Saba Mahmood, "Feminist Theory, Agency, and the Liberatory Subject: Some Reflections on the Islamic Revival in Egypt," *Temenos - Nordic Journal of Comparative Religion* 42, no. 1 (January 2006), <https://doi.org/10.33356/temenos.4633>.

<sup>116</sup> Departeman Agama RI, *Al-Quran Dan Terjemahannya* (Semarang: PT. Intan Sari, 1997). hal.112

that the informants no longer interpret *Istiṭā'ah al-nikāh* merely as biological or material capability, but rather as a holistic readiness encompassing intellectual maturity, emotional stability, and reflective capacity in bearing the responsibilities of the *mīthāqan ghalīzā*. This reconstruction constitutes a progressive reinterpretation of the Prophetic tradition:<sup>117</sup>

يَا مَعْشَرَ الشَّبَابِ مَنِ اسْتَطَاعَ مِنْكُمُ الْبَاءَةَ فَلْيَتَزَوَّجْ

“O young men, whoever among you has *al-bā'ah* (ability/readiness), then let him get married” (HR. Bukhari no. 5066 & Muslim no. 1400),

In classical interpretations, *al-bā'ah* is generally understood as biological and financial capability. However, based on the lived experiences of Muslim women informants in Jember, the concept is reconstructed into intellectual and psychological preparedness as substantive prerequisites for marriage. Consequently, *Istiṭā'ah* is no longer positioned reductively as sexual or economic capacity, but rather as the ability to maintain the quality and sustainability of marital relationships consciously and responsibly. These findings demonstrate that marriage postponement (*waithood*) is not perceived by informants as a neglect of the Sunnah, but as a preventive measure (*sadd al-dharā'ah*) aimed at avoiding psychological harm, relational conflict, and domestic inequality resulting from marriage undertaken without sufficient intellectual and emotional preparedness.<sup>118</sup>

The urgency of intellectual preparedness in these findings is closely related to the principles of safeguarding the intellect (*ḥifẓ al-'aql*) and the self (*ḥifẓ al-nafs*) within the framework of *Maqāṣid al-sharī'ah*. Allah SWT states in QS. al-Isrā' [17]: 36:

وَلَا تَقْفُ مَا لَيْسَ لَكَ بِهِ عِلْمٌ

“And do not pursue that of which you have no knowledge.”

This verse emphasises that every major decision in life, including marriage, must be grounded in intellectual awareness and reflective consideration rather than mere social

<sup>117</sup> Imam Abi Abdillah Muhammad bin Ismail Ibnu Ibrahim bin Maghirah bin Bardazibah Al-Ja'fi Al-Bukhari, *Shahih Al-Bukhari*, Juz I (Beirut-Lebanon: Darul Kitab al-'Ilmiyah, 1992).

<sup>118</sup> Wahbah al-Zuhaili, *Ushul al-Fiqh al-Islāmiy* (Beirut: Dar al-Fikr, 2005).hal. 175

pressure or age expectations. Accordingly, the informants perceive being “rushed into marriage” as a form of reflective unpreparedness that may generate unequal relationships, emotional violence, and even the loss of women’s autonomy within domestic life. This perspective is further reinforced by QS. al-Tahrīm [66]: 6:

يَا أَيُّهَا الَّذِينَ آمَنُوا قُوا أَنْفُسَكُمْ وَأَهْلِيكُمْ نَارًا

“O you who believe, protect yourselves and your families from the Fire.”

Within the context of this study, this verse is interpreted not merely as a spiritual obligation to protect one’s family, but also as an imperative to cultivate mental preparedness and intellectual capacity before assuming marital responsibilities.<sup>119</sup> This interpretation resonates with the contemporary thought of Jasser Auda, who argues that *maqāṣid* should not be confined to passive protection, but must also encompass human capacity development.<sup>120</sup> Thus, higher education pursued by educated young Muslim women in Jember is not understood as a manifestation of secularisation or rejection of marriage, but rather as an ethical strategy to strengthen *ḥifẓ al-‘aql* in order to fulfil marital responsibilities maturely and responsibly. The findings also demonstrate that marriage postponement is positioned as a form of safeguarding the self (*ḥifẓ al-nafs*) against psychological pressure and destructive relationships. This principle is strongly grounded in the Prophetic tradition:

The Prophet said:<sup>121</sup>

لَا ضَرَرَ وَلَا ضِرَارَ

“There must be no harm (to oneself) and there must be no harm to others” (HR. Ibn Majah no. 2341).

This hadith serves as a normative basis for women to engage in reflective deliberation before entering marriage, particularly when emotional and psychological readiness has not yet been fully established. Informants perceive entering marriage in a psychologically fragile condition as potentially creating *ḍarar* not only for themselves, but

<sup>119</sup> Quraish Shihab, *Tafsir Al-Misbah* (Jakarta: Lentera Hati, 2012).

<sup>120</sup> Auda, *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*.

<sup>121</sup> Abu Abdullah bin Yazid al Qazwaini Ibnu Majah, *Sunan Ibnu Majah* (Dar al-Risalah al Ilmiah, 2009).  
hal.784

also for their partners and the continuity of the family.<sup>122</sup> Consequently, *waitthood* is reconstructed as an ethical and rational space for self-maturation aimed at attaining the condition of *nafs al-muṭma'innah* prior to entering the *mīthāqan ghalīzā*.<sup>123</sup> In this context, safeguarding the self is no longer interpreted merely as preserving physical survival, but also as protecting mental health, personal dignity, and women's autonomy within domestic life. This perspective simultaneously reflects a paradigmatic shift among educated young Muslim women in Jember, from marriage orientations driven by social pressure towards readiness grounded in self-quality and moral responsibility.<sup>124</sup>

From the perspective of contemporary Islamic family law, the reconstruction of Istiṭā'ah undertaken by the informants demonstrates that marital readiness constitutes a dynamic concept that must respond to social transformation. Therefore, the standardisation of the minimum marriage age cannot be understood solely as a rigid numerical threshold, but must also consider indicators of emotional maturity, psychological preparedness, and intellectual capacity. This is consistent with the jurisprudential maxim articulated by Jalaluddin al-Suyuti in *al-Ashbāh wa al-Nazā'ir*.<sup>125</sup>

تَصَرُّفُ الْإِمَامِ عَلَى الرَّعِيَّةِ مَنْوُطٌ بِالصَّلَاحَةِ

*The authorities' policies towards the people must always be based on public welfare.*

Accordingly, the orientation of Islamic family law should not remain limited to the legality of marital age, but should move towards safeguarding family quality through the strengthening of intellectual and emotional preparedness among prospective spouses. Within a gender perspective, the phenomenon of *Life Ijtihad* undertaken by educated young Muslim women in Jember represents a negotiation against

<sup>122</sup> Abdul Aziz Muhammad 'Azzam, *Al Qawaid al Fiqhiyah* (Kairo: Dar al-Hadis, 2005).

<sup>123</sup> Muhsan Syarafuddin, Winning Son Ashari, and Siti Nazla Raihana, "Eskalasi Konflik Keluarga Dalam Dinamika Globalisasi Dan Pendekatan Resolusi Berbasis Fikih," *Al-Majaalis : Jurnal Dirasat Islamiyah* 12, no. 1 (November 2024): 30–52, <https://doi.org/10.37397/al-majaalis.v12i1.707>.

<sup>124</sup> Arif Hidayat, Darodjat, and Sriyanto, "Pesan Pendidikan Pernikahan dalam Q.S Al-Baqarah Ayat 187: (Analisis Kesetaraan Hak dan Kewajiban Suami Istri)," *Al-Majaalis : Jurnal Dirasat Islamiyah* 12, no. 1 (November 2024): 200–226, <https://doi.org/10.37397/al-majaalis.v12i1.725>.

<sup>125</sup> Jalaluddin Abdurrahman al-Suyuti, *al-Asybah wa al-Nazha'ir li al-Suyutiy* (Kairo: Mustafa al-Babi al-Halabi, 1959).

patriarchal stigmas such as *tak pajuh*, which have historically positioned women as objects of social legitimacy based on marital status. Through higher education and self-capacity development, women reclaim authority over their futures as moral subjects possessing the right to determine the timing and quality of their marriages.<sup>126</sup>

Nevertheless, this study also emphasises that *waitthood* among educated young Muslim women in Jember is not synonymous with rejecting marriage or practising *tabattul* (permanent celibacy). Marriage postponement is understood as a measured transitional phase aimed at achieving more holistic preparedness before marriage. The Prophet Muhammad stated:

طَلَبُ الْعِلْمِ فَرِيضَةٌ عَلَى كُلِّ مُسْلِمٍ

“Seeking knowledge is obligatory for every Muslim” (HR. Ibn Majah no. 224).<sup>127</sup>

A knowledgeable wife is the primary guarantor of quality *Hifdz al-Nasl* (protection of offspring), because without an educated mind, the education of future generations will be threatened. This pattern indicates that Jember women no longer view their bodies as reproductive commodities, but rather as sovereign intellectual subjects. The alignment between field data and this basis of evidence confirms that Islamic law is dynamic, in accordance with the principle:

لَا يُنكَرُ تَغْيِيرُ الْأَحْكَامِ بِتَغْيِيرِ الْأَزْمَانِ

“It cannot be denied that legal changes can occur in line with changing times.”<sup>128</sup>

The dynamics in Jember demonstrate that *waitthood* is not a defiance of tradition, but rather an ethical evolution to achieve a truly quality family (*sakinah*). Furthermore, *waitthood* is not a sign of moral decadence, but rather a manifestation of deeper religious devotion in preparation for the sacred promise. The intellectual sovereignty acquired

<sup>126</sup> Misbahuzzulam, Arif Husnul Khuluq, and Muhammad Wahid Abdullah, “Prinsip ‘Mapan Dahulu Baru Menikah’ dalam Perspektif Islam,” *Al-Majaalis : Jurnal Dirasat Islamiyah* 11, no. 1 (November 2023): 1–15, <https://doi.org/10.37397/amj.v11i1.462>.

<sup>127</sup> Ibnu Majah, *Sunan Ibnu Majah*. Juz 1, hal.81

<sup>128</sup> Abu Abdirrahman Al-Jazairi, *Al-Qawaid al-Fiqhiyyah* (Mekkah: Dar Ibn al-Jauzi, tt.). hal.134

through higher education is the primary asset for women to become equal partners, so that the goals of marriage to achieve tranquility (*sakinah*), love (*mawaddah*), and compassion (*rahmah*) can be optimally achieved. This reconstruction ultimately positions women no longer as objects to be “waited” or “marketed”, but as sovereign, intelligent legal subjects who are fully responsible for their commitments in this world and the hereafter. Thus, *waithood* is no longer seen as a threat to social norms, but rather as a strategy for realizing a family that is *sakinah*, *mawaddah*, and *rahmah*, grounded in the sovereign dignity of women as equal partners in a strong sacred bond.

It is important to emphasize that while postponing marriage to achieve intellectual maturity and self-sovereignty (*waithood*) is a noble life *ijtihad*, this step must remain within the corridor of *wasathiyah* (middle ground). Intellectual sovereignty does not legitimize excessively postponing marriage beyond productive ages, such as 30 years and above, let alone choosing to remain single for life in the name of religious devotion or career. Islam strongly condemns the act of *tabattul* (celibacy/abandoning marriage) because marriage is a *sunnah* that perfects religion and protects human honor. This was strongly emphasized by the Prophet Muhammad (peace be upon him) when responding to a group of companions who wanted to leave marriage to focus on worship:

أَمَّا وَاللَّهِ إِنِّي لَأَخْشَاكُمْ لِلَّهِ وَأَتْقَاكُمْ لَهُ، لِكَيْتِي أَصُومُ وَأُفْطِرُ، وَأُصَلِّي وَأَرْقُدُ، وَأَتَزَوَّجُ النِّسَاءَ، فَمَنْ رَغِبَ عَنِّي  
فَلَيْسَ مِنِّي

*“By Allah, indeed I am the person who fears Allah the most and is most devoted to Him among you. However, I fast and break the fast, I pray and sleep, and I marry women. So whoever hates my sunnah, he is not among my group.”* (HR. Bukhari No. 5063).<sup>129</sup>

This hadith demonstrates that marriage remains the ideal orientation within Islam. However, within the context of this study, the informants perceive preparedness for marriage as an integral part of religious responsibility. Consequently, *waithood* is not interpreted as a form of moral decadence, but rather as a process of “ethical self-development” aimed at ensuring that, once the marriage contract is solemnised, women

<sup>129</sup> Al-Bukhari, *Shahih Al-Bukhari*, Juz 7.hal.2

possess sufficient intellectual, emotional, and psychological preparedness to establish a *sakinah, mawaddah, wa raḥmah* family. Ultimately, the reconstruction of *Istiṭā'ah al-nikāḥ* in this study positions women no longer as passive objects to be “waited for” or “marketed”, but rather as sovereign, reflective, and responsible legal subjects who determine the quality of marriage and the future of their families.

Waithood among educated young Muslim women in Jember is understood as a reflective transitional phase aimed at attaining intellectual, emotional, and psychological preparedness before entering marriage. The findings indicate that postponement is not perceived as a rejection of marriage, but rather as an ethical effort to ensure readiness for the responsibilities of the *mīthāqan ghalīzā*.<sup>130</sup> In this context, marriage remains an important life orientation, pursued after achieving sufficient self-capacity and reflective maturity. Therefore, the findings do not support the practice of *tabattul* as prohibited in the Prophetic tradition, but instead demonstrate how contemporary Muslim women reinterpret *al-bā'ah* as holistic readiness grounded in responsibility, self-maturity, and relational stability.

The Prophetic tradition narrated by Anas ibn Malik concerning the prohibition of *tabattul* and the command to possess *al-bā'ah* before marriage should be understood within the broader framework of ethical preparedness rather than merely as a normative injunction to marry immediately. The hadith states:<sup>131</sup>

عَنْ أَنَسٍ قَالَ: كَانَ رَسُولُ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - يَأْمُرُ بِالْبَاءَةِ، وَيَنْهَى عَنِ التَّبْتُلِ نَهْيًا شَدِيدًا، وَيَقُولُ:  
تَزَوَّجُوا الْوَدُودَ الْوَدُودَ، إِنِّي مَكَايِرُ بِكُمْ الْأَنْبِيَاءَ يَوْمَ الْقِيَامَةِ (رَوَاهُ أَحْمَدُ، وَصَحَّحَهُ ابْنُ حِبَّانَ)

*“The Messenger of Allah (peace be upon him) commanded (his followers) to have the ability to marry (al-ba’ah) and forbade the practice of tabattul (celibacy for the purpose of focusing on worship) with a very strict prohibition. He said: ‘Marry women who are loving (al-wadūd) and fertile (al-walūd), for I will be proud of your numbers before the prophets on the Day of Resurrection.’”* [HR. Ahmad]

Within the context of this study, the hadith is not interpreted by informants as an obligation to hasten marriage irrespective of readiness, but rather as an emphasis on the importance of entering marriage with adequate capacity and responsibility. The findings

<sup>130</sup> Saxey et al., “Do Financial Barrier Beliefs About Marriage Predict Building Wealth?”

<sup>131</sup> al-Nuri and al-Maliki, *Ibanat Al-Ahkam Syarh Bulugh al-Maram*, vol. 2.hal.248

---

indicate that educated young Muslim women in Jember do not reject marriage as a religious institution; instead, they reinterpret *al-bā'ah* as holistic preparedness encompassing intellectual maturity, emotional stability, and psychological readiness. Consequently, *waitthood* is understood not as a form of *tabattul* or rejection of the Sunnah,<sup>132</sup> but as a reflective transitional phase intended to ensure that marriage is entered consciously and responsibly.

From a *maqāṣid al-shaī'ah* perspective, this reinterpretation reflects a preventive orientation (*sadd al-dhāī'ah*) aimed at avoiding relational instability, psychological vulnerability, and unequal marital relations resulting from unprepared marriage. Thus, the meaning of *al-bā'ah* within the contemporary experiences of Educated young Muslim women in Jember extends beyond financial capability alone and increasingly incorporates the capacity to sustain emotional resilience, intellectual partnership, and family stability within the framework of *mīthāqan ghalīzā*. In this sense, the findings demonstrate that marriage postponement among the participants is not directed towards permanent celibacy, but towards the pursuit of a more reflective, ethical, and substantively prepared marital life.

#### D. CONCLUSION

This study demonstrates that educated Muslim women in Jember reconstruct the concept of *Istiṭā'ah al-nikāḥ* from a framework previously centred on biological readiness, chronological age, and domestic competence towards a more holistic understanding grounded in intellectual maturity, emotional stability, and psychological preparedness. Within the socio-religious context of the Pandalungan-pesantren community, *waitthood* is not perceived as a rejection of marriage or a neglect of religious values, but rather as a reflective and preventive strategy aimed at ensuring readiness before entering the *mīthāqan ghalīzā*. The findings reveal a process of deconstruction towards traditional standards of marital readiness that have long been legitimised through social pressure and

---

<sup>132</sup> Abu al-Husain Muslim bin al-Hujaj al-Qusyairiy Al-Nisaburiy, *Shahih Muslim* (Bairut: Daru al-Kutub al-'Ilmiyyah, 1995).

---

patriarchal cultural norms, while simultaneously reconstructing *Istiṭā'ah* as a form of intellectual sovereignty and women's moral responsibility in determining the quality of their marital lives. Accordingly, this study confirms that modernity within the Pandalungan Muslim context does not necessarily lead to secularisation, but instead generates new forms of negotiation between religiosity, education, and women's autonomy within the framework of *Maqāṣid al-shaī'ah*, particularly the protection of the intellect (*ḥifẓ al-'aql*) and the self (*ḥifẓ al-nafs*).

Theoretically, this study contributes to the development of contemporary Islamic family law by expanding the meaning of *Istiṭā'ah al-nikāḥ* from a predominantly material dimension towards a multidimensional paradigm of marital readiness that is more contextual to the lived experiences of modern Muslim women. Practically, the findings highlight the importance of reformulating premarital education and family law policies so that they address not only legal age requirements, but also the intellectual, emotional, and psychological preparedness of prospective spouses. Nevertheless, this study is limited by its focus on ten Muslim undergraduate women aged 20–25 within academic settings in Jember; therefore, the findings cannot be generalised to all Muslim women within the broader Pandalungan community. Future research is recommended to include non-academic women, traditional pesantren communities, and Muslim men in order to develop a more comprehensive understanding of the reconstruction of *Istiṭā'ah* across diverse social contexts.

## E. REFERENCES

- Agama RI, Departemen. *Al-Quran Dan Terjemahannya*. Semarang: PT. Intan Sari, 1997.
- Agustina, Arifah Millati. "Contestation between Fiqh and Culture in Indonesia: The Maqāṣid al-Sharī'ah Paradigm in Dangers of Forced Marriage against Women." *Sawwa: Jurnal Studi Gender* 18, no. 2 (October 2023): 147–68. <https://doi.org/10.21580/sa.v18i2.17280>.
- Al-Bukhari, Imam Abi Abdillah Muhammad bin Ismail Ibnu Ibrahim bin Maghirah bin Bardazibah Al-Ja'fi. *Shahih Al-Bukhari*. Juz I. Beirut-Lebanon: Darul Kitab al-'Ilmiyah, 1992.
- Al-Jazairi, Abu Abdirrahman. *Al-Qawaid al-Fiqhiyyah*. Mekkah: Dar Ibn al-Jauzi, tt.

- 
- Al-Nisaburiy, Abu al-Husain Muslim bin al-Hujaj al-Qusyairiy. *Shahih Muslim*. Bairut: Daru al-Kutub al-'Ilmiyyah, 1995.
- Auda, Jasser. *Maqasid Al-Shariah as Philosophy of Islamic Law: A Systems Approach*. Revised Edition. International Institute of Islamic Thought, 2022. <https://iiit.org/en/book/maqasid-al-shariah-as-philosophy-of-islamic-law/>.
- 'Azzam, Abdul Aziz Muhammad. *Al Qawaid al Fiqhiyah*. Kairo: Dar al-Hadis, 2005.
- BPS. "Persentase Penduduk Perempuan Usia 10 Tahun Ke Atas di Jawa Timur yang Pernah Kawin Dirinci Menurut Kabupaten/Kota, Umur Kawin Pertama , 2023 - Tabel Statistik." 2023. <https://jatim.bps.go.id/id/statistics-table/1/MzEwNSMx/>.
- Cameron, Lisa, Diana Contreras Suarez, and Susan Wieczkiewicz. "Child Marriage: Using the Indonesian Family Life Survey to Examine the Lives of Women and Men Who Married at an Early Age." *Review of Economics of the Household* 21, no. 3 (September 2023): 725–56. <https://doi.org/10.1007/s11150-022-09616-8>.
- Dommaraju, Premchand, and JooEan Tan. "Going against Global Marriage Trends: The Declining Age at First Marriage in Indonesia." *Asian Population Studies* 20, no. 2 (May 2024): 144–64. <https://doi.org/10.1080/17441730.2023.2193488>.
- . "Going against Global Marriage Trends: The Declining Age at First Marriage in Indonesia." *Asian Population Studies* 20, no. 2 (May 2024): 144–64. <https://doi.org/10.1080/17441730.2023.2193488>.
- Engelke, Dörthe, Dominik Krell, and Nadjma Yassari. "Underage Marriage: Legal and Social Practice in Muslim Jurisdictions." *Arab Law Quarterly*, March 26, 2025, 1–49. <https://doi.org/10.1163/15730255-bja10184>.
- Hidayat, Arif, Darodjat, and Sriyanto. "Pesan Pendidikan Pernikahan dalam Q.S Al-Baqarah Ayat 187: (Analisis Kesetaraan Hak dan Kewajiban Suami Istri)." *Al-Majaalis : Jurnal Dirasat Islamiyah* 12, no. 1 (November 2024): 200–226. <https://doi.org/10.37397/al-majaalis.v12i1.725>.
- Ibnu Majah, Abu Abdullah bin Yazid al Qazwaini. *Sunan Ibnu Majah*. Dar al-Risalah al Ilmiah, 2009.
- Mahmood, Saba. "Feminist Theory, Agency, and the Liberatory Subject: Some Reflections on the Islamic Revival in Egypt." *Temenos - Nordic Journal of Comparative Religion* 42, no. 1 (January 2006). <https://doi.org/10.33356/temenos.4633>.
- Matsuda, Shigeki, and Takayuki Sasaki. "Deteriorating Employment and Marriage Decline in Japan." *Comparative Population Studies* 45 (November 2020). <https://doi.org/10.12765/CPoS-2020-22>.

- 
- Misbahuzzulam, Arif Husnul Khuluq, and Muhammad Wahid Abdullah. “Prinsip ‘Mapan Dahulu Baru Menikah’ dalam Perspektif Islam.” *Al-Majaalis : Jurnal Dirasat Islamiyah* 11, no. 1 (November 2023): 1–15. <https://doi.org/10.37397/amj.v11i1.462>.
- Mishra, Swayamshree, and Ravinder Kaur. “‘If I Cannot Give Birth to a Child, Why Would Anyone Accept Me?’: Menstrual Anxieties, Late Marriage, and Reproductive Aging.” *Asian Journal of Women’s Studies* 27, no. 4 (October 2021): 535–54. <https://doi.org/10.1080/12259276.2021.1995154>.
- Muhsan Syarafuddin, Winning Son Ashari, and Siti Nazla Raihana. “Eskalasi Konflik Keluarga Dalam Dinamika Globalisasi Dan Pendekatan Resolusi Berbasis Fikih.” *Al-Majaalis : Jurnal Dirasat Islamiyah* 12, no. 1 (November 2024): 30–52. <https://doi.org/10.37397/al-majaalis.v12i1.707>.
- Narxoz University, M. Maulsharif, A. Yerzhankyzy, and Satbayev University. “Analysis of Socio-Economic Factors of Delayed Marriage in the Context of Globalization.” *BULLETIN OF L.N. GUMILYOV EURASIAN NATIONAL UNIVERSITY. PEDAGOGY. PSYCHOLOGY. SOCIOLOGY SERIES* 148, no. 3 (2024): 340–57. <https://doi.org/10.32523/2616-6895-2024-148-3-340-357>.
- Ngwenya, Nothando, and Eleanor Ross. *Living in ‘Waithood’: Perceived Impact of Socio-Economic Conditions on Quality of Life of Youth in Zandspruit Informal Settlement, South Africa*. Journal of Poverty and Social Justice. February 1, 2024. <https://doi.org/10.1332/17598273Y2023D000000007>.
- Núñez-Martínez, Jacobo, Laura Rodríguez-Fernández, and Luisa Fernanda Rodríguez. “The Proximity of Hybrid Universities as a Key Factor for Rural Development.” *Social Sciences* 14, no. 8 (July 2025): 467. <https://doi.org/10.3390/socsci14080467>.
- Nurfajriani, Wiyanda Vera, Muhammad Wahyu Ilhami, Arivan Mahendra, Muhammad Win Afgani, and Rusdy Abdullah Sirodj. “Triangulasi Data Dalam Analisis Data Kualitatif.” *Jurnal Ilmiah Wahana Pendidikan* 10, no. 17 (September 2024): 17. <https://doi.org/10.5281/zenodo.13929272>.
- Nuri, Hasan Sulaiman al-, and Alawi Abbas al-Maliki. *Ibanat Al-Ahkam Syarh Bulugh al-Maram*. Vol. 2. Bairut, Libanon: Dar al-Fikr, 2006.
- Ramadhina Qurrota Ayun, Shiva Amiliya Aidah, Nurul Ilma Aulia, Nabila Hasna Utama, and Nanang Hasan Susanto. “Islam Dan Budaya Lokal: Analisis Metodologis Terhadap Tradisi Keagamaan Masyarakat Jawa.” *Jurnal Ilmiah Multidisiplin Ilmu* 2, no. 6 (December 2025): 49–55. <https://doi.org/10.69714/qrqe6d06>.
- Sarosa, Samiaji. *Analisis Data Penelitian Kualitatif*. Pt Kanisius, 2021.
- Saxey, Matthew T., Ashley B. LeBaron-Black, Brian J. Willoughby, and Jeremy B. Yorgason. “Do Financial Barrier Beliefs About Marriage Predict Building Wealth? Latent Growth Curves of Emerging Adults’ Financial Barrier Beliefs, Assets, and Debt.”

---

*Journal of Family and Economic Issues* 46, no. 2 (June 2025): 331–43.  
<https://doi.org/10.1007/s10834-024-09955-x>.

Shah, Rahat, Imran Sabir, and Adeela Zaka. “Interdependence and Waithood: Exploration of Family Dynamics and Young Adults’ Life Course Trajectories in Pakistan.” *Advances in Life Course Research* 63 (March 2025): 100660.  
<https://doi.org/10.1016/j.alcr.2025.100660>.

Shihab, Quraish. *Tafsir Al-Misbah*. Jakarta: Lentera Hati, 2012.

Smith, Jonathan A., and Mike Osborn. “Interpretative Phenomenological Analysis.” In *Qualitative Psychology: A Practical Guide to Research Methods*, by Jonathan A. Smith. 1 Oliver’s Yard, 55 City Road London EC1Y 1SP United States: SAGE Publications Ltd, 2024. <https://doi.org/10.4135/9781036232764.n3>.

Smith-Hefner, N., and Marcia C. Inhorn. “Introduction: Waithood, Gender, Education and Global Delays in Marriage and Childbearing.” *Waithood: Gender, Education, and Global Delays in Marriage and Childbearing*, 2020, 1–28.

Suyuti, Jalaluddin Abdurrahman al-. *al-Asybah wa al-Nazha’ir li al-Suyutiy*. Kairo: Mustafa al-Babi al-Halabi, 1959.

Tapia, Jose Luis. “Interpretative Phenomenological Analysis.” In *Issues of Equity*, 1st ed., by Johanna Creswell Báez, 17–21. London: Routledge, 2025.  
<https://doi.org/10.4324/9781003560128-5>.

Tindall, Lucy. “J.A. Smith, P. Flower and M. Larkin (2009), *Interpretative Phenomenological Analysis: Theory, Method and Research* .: London: Sage.” *Qualitative Research in Psychology* 6, no. 4 (November 2009): 346–47.  
<https://doi.org/10.1080/14780880903340091>.

Zhong, Chensi, and Jennifer Wilkinson. “The Paradox of Women’s Marital Freedom: Nonlinear Individualization in Post-Reform China.” *Theory and Society* 54, no. 1 (February 2025): 119–38. <https://doi.org/10.1007/s11186-025-09591-w>.

Zuhaili, Wahbah al-. *Ushul al-Fiqh al-Islāmiy*. Beirut: Dar al-Fikr, 2005.



**AL-MAJAALIS : Jurnal Dirasat Islamiyah**

Volume 13 Number 2 May 2026

Email Jurnal : [almajalis.ejurnal@gmail.com](mailto:almajalis.ejurnal@gmail.com)

Website Jurnal : [ejournal.stdiis.ac.id](http://ejournal.stdiis.ac.id)



**THE SAKINAH FAMILY AS THE FOUNDATION OF HOUSEHOLD FINANCIAL STABILITY: THE PERSPECTIVE OF ḤADĪTH AND MAQĀṢID AL-SHAṬĪ'AH**

**Maryam Ibnata Imran, Rati Rahmayanti, Arisman, Muhammad Ashim**

Universitas Islam Negeri Sultan Syarif Kasim Riau, Universitas Islam Negeri Sultan Syarif Kasim Riau, Universitas Islam Negeri Sultan Syarif Kasim Riau, Islamic University of Madinah

[ibnatamarry@gmail.com](mailto:ibnatamarry@gmail.com), [ratirahmayanti122@gmail.com](mailto:ratirahmayanti122@gmail.com), [arisman@uin-suska.ac.id](mailto:arisman@uin-suska.ac.id)

**ARTICLE HISTORY**

**Received** : 11-March-2026

**Revised** : 14-April-2026

**Accepted** : 12-May-2026

**KEYWORDS:**

*Sakinah Family; Household Financial Stability;*

*Ḥadīth; Maqāṣid al-ShaṬĪ'ah.*

**ABSTRACT**

Household financial instability has been empirically demonstrated to be one of the leading causes of divorce in Indonesia (BPS, 2023); however, academic scholarship on the *sakinah* family has yet to adequately integrate the concepts of the *sakinah* family, household financial stability, the ḥadīth corpus, and *maqāṣid al-shaṬĪ'ah* simultaneously and applicatively. This study employs a qualitative method through library research, relying upon secondary sources analyzed through a descriptive analytical approach. The theoretical framework of this research rests upon the Family Resource Management Theory of Deacon and Firebaugh and the Theory of *Maqāṣid al-ShaṬĪ'ah*. The findings demonstrate that within the perspective of *maqāṣid al-shaṬĪ'ah*, the *sakinah* family and household financial stability share a circular and mutually reinforcing relationship through the simultaneous preservation of the five elements of *ḍarūriyyāt* — *ḥifẓ al-nasl*, *ḥifẓ al-māl*, *ḥifẓ al-nafs*, *ḥifẓ al-'aql*, and *ḥifẓ al-dīn* — such that *sakinah* is not merely a spiritual aspiration, but rather a reality that is actualized when household finances are managed with full *maqāṣidī* consciousness. This is further reinforced by four normative ḥadīth layers analyzed through the theory of Deacon & Firebaugh: the obligation of nafaqah in accordance with *ma'rūf* (ḥadīth of Jābir ibn 'Abdullāh), the prioritization of family nafaqah as *farḍ 'ayn* (ḥadīth of Abū Hurairah), the motivational transformation of *ih̥tisāb* in financial expenditure (ḥadīth of Abū Mas'ūd al-Badrī), and the dual management system structure grounded in *mas'ūliyyah* (ḥadīth of Ibn

	'Umar)—which, when operationalized synergistically, produce a household financial management ecosystem that is structured, meaningful, and sustainable.
<b>AI DISCLOSURE STATEMENT</b>	<i>The authors used Claude to improve the language and readability of this article. All content was reviewed and verified by the authors, who take full responsibility for the integrity and originality of the work.</i>

## A. INTRODUCTION

The family constitutes the smallest social unit as well as the most fundamental foundation in the edifice of human civilization.<sup>133</sup> In the Islamic perspective, the family is not merely understood as a biological bond or a social contract, but rather as a sacred institution built upon the principles of *mawāddah* (affection), *rahmah* (mercy), and *sakīnah* (tranquility), as affirmed in the Qur'ān, *Sūrah al-Rūm*, verse 21.<sup>134</sup> The concept of *sakīnah* — which literally denotes serenity and tranquility of the soul — represents the highest aspiration of every Muslim couple in building a household.<sup>135</sup> It is not merely an individual psychological

<sup>133</sup> Syailendra Sabdo Djati Ps, Ghifary Dhuyufurrahman, and Adi Aprianto, “WAKAF UANG DAN PERANNYA DALAM PENGUATAN KETAHANAN KELUARGA MUSLIM,” *Al-Majaalis : Jurnal Dirasat Islamiyah* 11, no. 2 (May 2024): 317–36, <https://doi.org/10.37397/amj.v11i2.570>; Muhsan Syarafuddin, Winning Son Ashari, and Siti Nazla Raihana, “ESKALASI KONFLIK KELUARGA DALAM DINAMIKA GLOBALISASI DAN PENDEKATAN RESOLUSI BERBASIS FIKIH,” *Al-Majaalis : Jurnal Dirasat Islamiyah* 12, no. 1 (November 2024): 30–52, <https://doi.org/10.37397/al-majaalis.v12i1.707>; Sofyan Alhadar et al., “Strategi Pengembangan UMKM Huyula Berbasis Collaborative Governace Dalam Mewujudkan Ekonomi Berkelanjutan di Desa Lembah Hijau Di Kecamatan Bonepantai Kabupaten Bone Bolango,” *Solo International Collaboration and Publication of Social Sciences and Humanities* 3, no. 03 (November 2025): 637–48, <https://doi.org/10.61455/sicopus.v3i03.427>; Muhammad Rizki Febrian and Syafiq Riza Hasan, “KONSEP KELUARGA MUSLIM DALAM MENJAGA FITRAH SEKSUAL ANAK,” *Al-Majaalis : Jurnal Dirasat Islamiyah* 12, no. 1 (November 2024): 1–29, <https://doi.org/10.37397/al-majaalis.v12i1.620>.

<sup>134</sup> Marwan Mas'ud et al., “بولتيرأبند في منظور فقه النكاح الإسلامي,” *An-Nikah: Jurnal Pernikahan Islam* 1, no. 2 (2026): 146–60; Marwan Mas'ud and Nur Anisa Rizqi, “الموكويوشي والهوية النسبئية: دراسة فقهية في الأحوال الشخصية حول “ظاهرة التبني الرشيدي للرجال البالغين في اليابان”,” *Al-Mawaddah: Jurnal Hukum Dan Ekonomi Keluarga Islam* 1, no. 2 (2025): 131–48; Muhammad Yusup Rustam, Ruston Kumaini, and Ghufuran Jauhar, “STRATEGI KETAHANAN KELUARGA SAKINAH PADA MAHASISWA YANG TELAH MENIKAH: Studi Fenomenologi Pada Mahasiswa Berkeluarga STDI Imam Syafi'i Jember,” *Al-Usariyah: Jurnal Hukum Keluarga Islam* 2, no. 1 (March 2024): 153–68, <https://doi.org/10.37397/al-usariyah.v2i1.578>; Unzila Munawaroh et al., “Analisis Life Style Istri Dalam Membentuk Keluarga Sakinah Mawaddah Warohmah: Studi Kasus Di Desa Setia Marga Lubuklinggau,” *Al-Usariyah: Jurnal Hukum Keluarga Islam* 3, no. 3 (2025): 448–70, <https://doi.org/10.37397/al-usariyah.v3i3.858>.

<sup>135</sup> Arif R. Tanjung, Akhmad Husaini, and Dia Huda Pranoto, “Pilar Hubungan Harmonis Perspektif Yasir Al-Hazimi: Analisis Dan Penerapannya Dalam Hukum Keluarga Islam,” *Al-Usariyah: Jurnal Hukum Keluarga Islam* 3, no. 2 (July 2025): 131–54, <https://doi.org/10.37397/al-usariyah.v3i2.898>; An Nisa Angriyanti et al., “Efektivitas Pendidikan Pranikah Dalam Menciptakan Rumah Tangga Harmonis: Studi Kasus Kua Kecamatan Sambirejo Kabupaten Sragen,” *Al-Usariyah: Jurnal Hukum Keluarga Islam* 3, no. 2 (July 2025): 237–56,

---

condition, but rather a manifestation of the harmonious integration of the spiritual, emotional, and material dimensions of married life.

Among the material dimensions that are frequently overlooked in Islamic academic scholarship is the aspect of household financial management.<sup>136</sup> In reality, however, empirical evidence consistently demonstrates that financial instability constitutes one of the primary triggers of family conflict, and indeed serves as a dominant factor precipitating divorce.<sup>137</sup> Data from the Central Bureau of Statistics (Badan Pusat Statistik/BPS) in 2023 indicate that economic factors consistently rank among the three leading causes of divorce in Indonesia, alongside marital disputes and domestic violence. This condition reflects a broader failure in the protection of *Maqāṣid al-Sharīʿah*, particularly *ḥifẓ al-māl* (the preservation of wealth) and *ḥifẓ al-nasl* (the preservation of family lineage), as financial instability not only disrupts economic order but also undermines family continuity. Thus, the empirical reality of divorce can be understood as a manifestation of the weakened implementation of these Maqāṣid principles within Indonesian society.<sup>138</sup> This fact raises a fundamental question: has Islam, through its normative sources, provided comprehensive guidance on financial management as an inseparable component of building the sakīnah family?

A study of the ḥadīth literature demonstrates that the Prophet Muḥammad *ṣallallāhu 'alayhi wa sallam* laid an extraordinarily solid foundation in regulating the economic life of

---

<https://doi.org/10.37397/al-usariyah.v3i2.952>; Ulfatmi et al., “Building Sakinah Family Based on Islamic Values of Education,” *Indonesian Journal of Islam and Muslim Societies* 15, no. 1 (June 2025): 85–107, <https://doi.org/10.18326/ijims.v15i1.85-107>.

<sup>136</sup> Haya Aqilah Aziza and M. Hafid Mahmudi, “MANAJEMEN KEUANGAN KELUARGA DALAM MENJAGA KETAHANAN RUMAH TANGGA PERSPEKTIF MUHAMMAD ABDUH TUASIKAL,” *Al-Usariyah: Jurnal Hukum Keluarga Islam* 2, no. 3 (November 2024): 400–425, <https://doi.org/10.37397/al-usariyah.v2i3.748>; Dinda Intan Azzahra GW and Taqna'in, “Kohesi Sosial Dalam Perspektif Hadis Nabawi Dan Pengaruhnya Terhadap Stabilitas Negera,” *AL-ATSAR: Jurnal Ilmu Hadits* 1, no. 2 (2023): 196–210, <https://doi.org/10.37397/al-atsarjurnalilmuhadits.v1i2.501>.

<sup>137</sup> Saudah Sidiqoh and Winning Son Ashari, “Analisis Fenomena Pasangan Suami Istri Yang Tinggal Bersama Mertua: Studi Kasus Pada Masyarakat Di Dusun Jati Gabahan Kecamatan Bendosari Kabupaten Sukoharjo,” *Al-Usariyah: Jurnal Hukum Keluarga Islam* 1, no. 3 (November 2023): 45–64, <https://doi.org/10.37397/al-usariyah.v1i3.422>; Luthfiyyah Adani and Syafiq Riza Hasan Basalamah, “Implikasi Edukasi Pranikah Terhadap Kesehatan Mental Dan Spiritual: Studi Kasus Pada Peserta Nasecha Project,” *Al-Usariyah: Jurnal Hukum Keluarga Islam* 3, no. 1 (March 2025): 43–68, <https://doi.org/10.37397/al-usariyah.v3i1.854>; Jabbar Ul-Haq et al., “Does Economic Stress Matter for the Rising Divorce Rate in China? A Provincial Perspective,” *Nurture* 17, no. 1 (January 2023): 18–28, <https://doi.org/10.55951/nurture.v17i1.142>.

<sup>138</sup> Khairul Amri, Muhammad Adnan, and Cut Dian Fitri, “Does Poverty Affect Divorce Rates? The Role of Women’s Income as Moderating Variable,” *Cogent Social Sciences* 8, no. 1 (December 2022): 2069908, <https://doi.org/10.1080/23311886.2022.2069908>.

the household.<sup>139</sup> Various ḥadīths pertaining to financial support (*nafaqah*), contentment (*qanā'ah*), the prohibition of extravagance (*tabdhīr*) and wastefulness (*isrāf*), as well as the husband's obligation to fulfill the needs of his family, collectively constitute a comprehensive set of guidelines toward household financial stability.<sup>140</sup> These ḥadīths do not stand in isolation; rather, they are organically connected to maqāsid al-sharī'ah — particularly in the context of *ḥifẓ al-nasl* (the protection of progeny) and *ḥifẓ al-māl* (the protection of wealth) — which together form the universal framework of the objectives of Islamic law.<sup>141</sup>

*Maqāsid al-sharī'ah* as a theoretical framework has undergone remarkably significant development since it was first systematically articulated by al-Juwaynī, al-Ghazālī, and al-Shāṭibī within the classical tradition of *uṣūl al-fiqh*.<sup>142</sup> Contemporary scholars such as Ibn 'Āshūr, Yūsuf al-Qaradāwī, and Jasser Auda have substantially expanded its scope, rendering it capable of addressing the challenges of modernity, including the increasingly complex economic problems confronting the family in the era of globalization.<sup>143</sup> Through the lens of *maqāsid al-sharī'ah*, household financial stability is not merely a pragmatic worldly concern, but rather an integral dimension of worship (*ibādah*) and a *shar'ī* responsibility that carries a profound transcendental dimension.

---

<sup>139</sup> Aufi Izzadine and Nur Kholis Bin Kurdian, “Korelasi Antara Hadis Larangan Risywah Dan Hadiyat Al-'Ummal Dengan Undang-Undang Negara Republik Indonesia Terkait Pelarangan Suap Menyuap Dan Gratifikasi Dalam Menjaga Stabilitas Ekonomi Negara,” *AL-ATSAR: Jurnal Ilmu Hadits* 1, no. 2 (May 2025): 72–92, <https://doi.org/10.37397/al-atsarjurnalilmuhadits.v1i2.450>; Yose Andika Putra and Ruston Kumaini, “URGENSI STABILITAS KEAMANAN TERITORIAL DALAM PERSPEKTIF HADIS,” *AL-ATSAR: Jurnal Ilmu Hadits* 2, no. 1 (May 2025): 152–73, <https://doi.org/10.37397/al-atsarjurnalilmuhadits.v2i1.584>; Hasyiyati Nurhabibah and Hendri Waluyo Lensa, “Hadis-Hadis Bahaya Utang Dan Pengaruh Utang Terhadap Stabilitas Perekonomian Negara,” *AL-ATSAR: Jurnal Ilmu Hadits* 1, no. 2 (May 2025): 93–108, <https://doi.org/10.37397/al-atsarjurnalilmuhadits.v1i2.458>.

<sup>140</sup> Putri Apria Ningish, Murniati Mukhlisin, and Jumni Nelli, “Family Financial Management in Realizing Sakinah Family,” in *Wealth Management and Investment in Islamic Settings* (Springer Nature Singapore, 2022), 151–64, [https://doi.org/10.1007/978-981-19-3686-9\\_10](https://doi.org/10.1007/978-981-19-3686-9_10).

<sup>141</sup> Beni Setyawan and Asmuni, “WAKAF TUNAI DALAM PERSPEKTIF FIKIH DAN TEORI MAQASID SYARIAH,” *Al-Majaalis : Jurnal Dirasat Islamiyah* 11, no. 2 (May 2024): 292–316, <https://doi.org/10.37397/amj.v11i2.550>; Muhammad Nurul Fahmi, Muhammad Yassir, and Abdi Zulfantri, “PROSEDUR DAN SYARAT POLIGAMI DI INDONESIA PERSPEKTIF MAQASHID SYARIAH,” *Al-Majaalis : Jurnal Dirasat Islamiyah* 11, no. 2 (May 2024): 271–91, <https://doi.org/10.37397/amj.v11i2.572>.

<sup>142</sup> Arman Mergaliyev et al., “Higher Ethical Objective (Maqasid al-Shari'ah) Augmented Framework for Islamic Banks: Assessing Ethical Performance and Exploring Its Determinants,” *Journal of Business Ethics* 170, no. 4 (May 2021): 797–834, <https://doi.org/10.1007/s10551-019-04331-4>.

<sup>143</sup> Tawffeeq A. S. Mohammed, “A Scientometric Study of Maqasid Al-Shariah Research: Trending Issues, Hotspot Research, and Co-Citation Analysis,” *Frontiers in Research Metrics and Analytics* 9 (November 2024), <https://doi.org/10.3389/frma.2024.1439407>.

---

A number of prior studies have engaged with the theme of the *sakīnah* family from various perspectives. Some have examined the concept of *sakīnah* through the lens of *tafsīr al-Qur'ān*,<sup>144</sup> others have addressed it within the framework of *fiqh al-munākahāt*,<sup>145</sup> and several contemporary studies have attempted to integrate it with approaches drawn from family psychology.<sup>146</sup> Some studies examine the application of the concept of the *sakīnah* family in times of crisis through the approach of *maqāṣid al-sharī'ah*.<sup>147</sup> Other studies emphasize the importance of financial literacy in realizing a *sakīnah* family.<sup>148</sup>

A number of previous studies demonstrate that the theme of the *sakīnah* family has been examined from diverse perspectives, although not yet in a fully integrated manner. The study entitled *Family Financial Management in Contemporary Premarital Guidance from the Perspective of Maqāṣid al-Sharī'ah* emphasizes the importance of financial management in premarital guidance as a preventive instrument for realizing a *sakīnah* family, employing an empirical field-based approach within the framework of *maqāṣid al-sharī'ah*. Meanwhile, the study *Tinjauan Maqāṣid al-Sharī'ah terhadap Penerapan Konsep Keluarga Sakinah pada Keluarga Terdampak Covid-19* focuses more on family resilience in times of crisis by strengthening religious, psychological, and social dimensions, without specifically addressing the economic aspect. The study *The Concept of Sakinah Family in the Contemporary Muslim Generation* explores the concept of the *sakīnah* family normatively through a modern *tafsīr* approach, emphasizing harmony and the moral-spiritual preparedness of couples. The research *Konsep Penataan Keluarga Sakinah dalam Perspektif Fiqh Munākahāt* concentrates on legal aspects and the principles of spousal relations such as *mu'āsharah bi al-ma'rūf* and *mawaddah wa rahmah*, thus reflecting a juridical-normative orientation. In contrast, the study *Building Sakinah Family Based on Islamic Values of Education* highlights the role of Islamic education

---

<sup>144</sup> Ahmad Fauzan and Hadi Amroni, "The Concept of Sakinah Family in The Contemporary Muslim Generation," *AL-'ADALAH* 17, no. 1 (November 2020): 51–70, <https://doi.org/10.24042/adalah.v17i1.6458>.

<sup>145</sup> Supardi Mursalin, "KONSEP PENATAAN KELUARGA SAKINAH DALAM PERSPEKTIF FIQH MUNAKAHAT," *Tafaqquh: Jurnal Penelitian Dan Kajian Keislaman* 10, no. 2 (December 2022): 217–38, <https://doi.org/10.52431/tafaqquh.v10i2.1076>.

<sup>146</sup> Ulfatmi et al., "Building Sakinah Family Based on Islamic Values of Education."

<sup>147</sup> Dewi Rianti, "Tinjauan Maqasid Al-Syari'ah Terhadap Penerapan Konsep Keluarga Sakinah Pada Keluarga Terdampak Covid-19," *Istidal: Jurnal Studi Hukum Islam* 9, no. 1 (June 2022): 15–37, <https://doi.org/10.34001/ijshi.v9i1.3224>.

<sup>148</sup> M. Ridha Rahmat Putra, Ezi Zul Hayati, and M. Khairul Arwani, "Family Financial Management in Contemporary Premarital Guidance from the Perspective of Maqashid Al-Shari'ah," *USRATY: Journal of Islamic Family Law* 3, no. 2 (September 2025): 176–87, <https://doi.org/10.30983/usraty.v3i2.10417>.

---

and premarital guidance in forming harmonious families, adopting a socio-empirical approach. Taken together, these five studies indicate a predominantly partial tendency in examining the *sakīnah* family—whether from economic, legal, educational, or social resilience perspectives—yet none of them simultaneously integrates household financial stability with the perspectives of ḥadīth and *maqāṣid al-sharī'ah*, thereby leaving a significant gap for a more comprehensive and integrative study.

However, scholarly works that specifically and simultaneously establish a systematic connection between the concept of the *sakīnah* family, household financial stability, the ḥadīth corpus, and the framework of *maqāṣid al-sharī'ah* remain considerably limited. It is precisely this academic gap that has motivated the writing of this article as a contributive endeavor toward the advancement of contemporary Islamic scholarly discourse. This article aims to explore and analyze the relationship between the *sakīnah* family and household financial stability through two primary approaches: first, a thematic ḥadīth study that systematically compiles and analyzes ḥadīths relevant to household economic management; and second, an analysis of *maqāṣid al-sharī'ah* that employs the objectives of Islamic law as an analytical framework for understanding the imperative of financial stability within the context of an Islamic way of life. Through this approach, it is hoped that the article will present a conceptual model that is not only theoretically valuable, but also practically applicable for Muslim couples striving to build a *sakīnah* family amidst the complexities of modern life.

This research introduces novelty on three interconnected levels. Theoretically, it constructs an integrative conceptual framework that positions financial stability as a structural element embedded within the aspiration of the *sakīnah* family, a perspective not explicitly articulated in prior literature. Methodologically, it integrates the ḥadīth *mawḍū'ī* method with Family Resource Management Theory, demonstrating the normative relevance of Prophetic ḥadīth for modern family management while employing contemporary theory as a means of empirical validation. Applicatively, it develops an operational conceptual model that bridges the ideal teachings of Islam on the *sakīnah* family with the practical financial challenges faced by contemporary Muslim families.

---

## B. METHOD

This study adopts a qualitative approach to analyze the ḥadīth texts within the context of family resource management. This approach is chosen because it enables an in-depth interpretation of normative meanings embedded in the Prophetic traditions, particularly in relation to financial responsibility, allocation, and ethical considerations within the household. Through library research, the study examines authoritative ḥadīth sources along with relevant scholarly works to identify patterns, concepts, and values that can be contextualized within contemporary family financial management. By relying on secondary data, this method allows for a systematic and text-centered analysis that connects classical Islamic teachings with modern theoretical frameworks.<sup>149</sup> The main method used for data collection in this research is library research, a technique that focuses on utilizing existing documented sources rather than obtaining new information through direct field investigation. This method involves examining a range of written materials—including books, academic journals, research reports, and other recorded documents—so that the researcher can review and interpret information that has previously been compiled and preserved. Consequently, this approach is not limited by particular temporal or geographical boundaries and primarily depends on secondary data rather than data gathered firsthand.<sup>150</sup>

The data used in this study are derived from secondary sources, indicating that the information was initially collected and documented by previous scholars or institutions for purposes unrelated to the present research. Rather than producing original data through direct investigation, this study utilizes materials that already exist, such as earlier studies, reports, official documents, and published works. These previously compiled resources are then reexamined and analyzed to address the objectives of the current research.<sup>151</sup> The sources examined in this study consist of peer-reviewed journal articles, contemporary academic books, and classical compilations of ḥadīth. In analyzing the prophetic traditions, this research

---

<sup>149</sup> Haradhan Kumar Mohajan, “Qualitative Research Methodology in Social Sciences and Related Subjects,” *Journal of Economic Development, Environment and People* 7, no. 1 (2018): 23–48.

<sup>150</sup> Oranus Tajedini et al., “How to Increase the Loyalty of Public Library Users? A Qualitative Study,” *Journal of Librarianship and Information Science* 52, no. 2 (July 2019): 317–30, <https://doi.org/10.1177/0961000619856081>.

<sup>151</sup> He-in Cheong et al., “Secondary Qualitative Research Methodology Using Online Data within the Context of Social Sciences,” *International Journal of Qualitative Methods* 22 (May 2023), <https://doi.org/10.1177/16094069231180160>.

---

employs a thematic (*mawḍūʿī*) method, a well-established approach in ḥadīth scholarship that focuses on identifying and systematically assembling narrations related to a particular subject before evaluating them critically.<sup>152</sup> In addition to employing the thematic (*mawḍūʿī*) approach, this study establishes explicit criteria for the selection and authentication of the ḥadīths analyzed. The selection of narrations is deliberately limited to ḥadīths related to *nafaqah* (household financial responsibility), as this theme is directly relevant to the study's focus on the relationship between the *sakīnah* family and household financial stability. By prioritizing *nafaqah*-related traditions, the study aims to construct a focused and coherent analytical framework that reflects both normative Islamic teachings and their practical implications for family economic management.

The process of ḥadīth authentication is conducted through *takhrij*, by tracing each narration to its original sources in the major canonical collections of ḥadīth. All four selected narrations are found in highly authoritative compilations, namely Ṣaḥīḥ Muslim and al-Ṣaḥīḥayn (*Ṣaḥīḥ al-Bukhārī* and *Ṣaḥīḥ Muslim*), which are widely recognized in ḥadīth scholarship as meeting the highest standards of authenticity. Consequently, these narrations are classified as *ṣaḥīḥ* based on their inclusion in these canonical sources. Furthermore, the study relies on the established scholarly consensus regarding the reliability of these collections, which presupposes the soundness of their *isnād* (chains of transmission) and the integrity of their narrators. While a detailed independent *isnād* analysis is not conducted in this study, the authentication is grounded in the classical criteria of ḥadīth criticism, including continuity of transmission (*ittiṣāl al-sanad*), reliability of narrators (*ʿadālah* and *ḍabt*), and the absence of irregularities (*shudhūdh*) and hidden defects (*ʿillah*), as recognized by leading ḥadīth scholars. Based on these considerations, the four selected ḥadīths are deemed methodologically appropriate and sufficiently authentic to serve as the primary textual foundation for the analytical framework of this research. This ensures that the interpretive process is not only thematically coherent but also grounded in rigorously authenticated prophetic traditions.

---

<sup>152</sup> Rusdin Tahir et al., *Metodologi Penelitian Bidang Hukum : Suatu Pendekatan Teori dan Praktik* (PT. Sonpedia Publishing Indonesia, 2023).

---

This research utilizes two principal analytical frameworks: Family Resource Management Theory by Deacon dan Firebaugh (1988) and the theory of *Maqāṣid al-Sharī'ah*. Family Resource Management Theory, developed by Ruth E. Deacon and Francille M. Firebaugh in 1988, explains how families manage available resources to meet their needs and achieve their goals. The theory views the family as a dynamic social system that interacts continuously with its surrounding environment while facing various demands such as economic needs, education, health, and social well-being. To address these demands, families utilize both human resources—such as knowledge, skills, health, and time—and non-human resources, including financial assets, material goods, facilities, and social support. According to this framework, family resource management operates through a systemic process consisting of inputs, throughputs, and outputs. Inputs include the demands faced by the family and the resources they possess. Throughputs refer to the management processes, such as planning, prioritizing needs, organizing resources, and distributing roles among family members. Outputs represent the results of these processes, including the achievement of family goals and improvements in family well-being. The theory also highlights the influence of the broader social environment, emphasizing that effective resource management depends on the family's ability to adapt its strategies to changing economic, cultural, and social conditions.<sup>153</sup>

In comparison, the theory of *Maqāṣid al-Sharī'ah* in the discipline of *uṣūl al-fiqh* refers to the fundamental aims and underlying purposes of Islamic law, which are intended to promote human welfare (*maṣlahah*) and prevent harm (*mafsadah*). Classical Muslim jurists, particularly Abū Ishāq al-Shāṭibī, developed this framework by organizing the objectives of Sharī'ah into a hierarchical structure of human needs: *darūriyyāt*, *ḥājjiyyāt*, and *taḥsīniyyāt*. In this study, the Maqāṣid framework is applied deductively to derive conclusions from the categorized ḥadīth findings. First, the collected ḥadīth are thematically classified based on their substantive content, such as financial obligations, spending ethics, and family responsibility. Second, each category is mapped onto the Maqāṣid hierarchy (*darūriyyāt*,

---

<sup>153</sup> Tyler B. Jamison, Lawrence Ganong, and Christine M. Proulx, "Unmarried Coparenting in the Context of Poverty: Understanding the Relationship Between Stress, Family Resource Management, and Resilience," *Journal of Family and Economic Issues* 38, no. 3 (September 2017): 439–52, <https://doi.org/10.1007/s10834-016-9518-z>.

---

*ḥājīyyāt*, *taḥsīniyyāt*) to determine the level of necessity and priority reflected in the Prophetic guidance. Third, these classifications are analyzed to identify how the ḥadīth contribute to the protection of key Maqāṣid dimensions, particularly *ḥifẓ al-māl* (preservation of wealth) and *ḥifẓ al-nasl* (preservation of family continuity). Finally, based on this structured mapping, general conclusions are drawn regarding the role of ḥadīth in shaping a normative framework for household financial management that aligns with the objectives of Sharīʿah. Through this deductive process, the Maqāṣid theory functions not merely as a conceptual reference, but as an analytical tool that systematically guides the interpretation and generalization of the ḥadīth findings.<sup>154</sup>

This study synthesizes these two frameworks by positioning *Maqāṣid al-Sharīʿah* as the normative lens through which the family management process is evaluated. In this integration, the *input* dimension (family needs and resources) is classified according to the hierarchy of *darūriyyāt*, *ḥājīyyāt*, and *taḥsīniyyāt*, allowing families to prioritize essential over complementary needs. The *throughput* dimension (decision-making, planning, and resource allocation) is guided by the ethical principles of *Maqāṣid*, ensuring that resource management aligns with the protection of fundamental values such as wealth (*ḥifẓ al-māl*) and family continuity (*ḥifẓ al-nasl*). Finally, the *output* dimension (family well-being and goal attainment) is assessed based on the extent to which these *Maqāṣid* objectives are fulfilled. Through this synthesis, Family Resource Management Theory functions as an analytical structure, while *Maqāṣid al-Sharīʿah* serves as a normative compass, enabling a comprehensive framework that integrates empirical management processes with Islamic ethical objectives.

This study employs a descriptive–analytical approach to analyze the data, focusing on systematically outlining the characteristics and specific features of the information rather than emphasizing hypothesis testing or predictive analysis. The descriptive stage aims to present a clear and organized account of the data and the phenomenon under investigation. In research methodology, descriptive analysis is commonly used to portray the characteristics of a phenomenon or situation as it currently exists. Following this stage, the findings are interpreted through deductive reasoning, in which conclusions are logically derived from

---

<sup>154</sup> Zaprul Khan Zaprul Khan, “TEORI HERMENEUTIKA AL-QUR’AN FAZLUR RAHMAN,” *NOURA: Jurnal Kajian Gender Dan Anak* 1, no. 1 (2017): 22–47.

---

established theories and previously developed scholarly concepts. This reasoning process moves from general theoretical principles toward more specific interpretations supported by the collected evidence. Through this procedure, the analysis begins with identifying broader patterns and general observations within the data before gradually narrowing them into well-supported and specific conclusions that align with the theoretical framework guiding the study.<sup>155</sup>

### C. RESULTS AND DISCUSSION

#### Analysis of the *Sakīnah* Family as the Foundation of Household Financial Stability in the Perspective of *Maqāṣid al-Sharī'ah*

The *sakīnah* family and household financial stability share a profoundly intimate relationship within the framework of *maqāṣid al-sharī'ah*.<sup>156</sup> As affirmed by al-Shāṭibī in *al-Muwāfaqāt*, the entire edifice of Islamic law is oriented toward realizing human welfare (*maṣlahah*) through the preservation of five fundamental elements: religion (*dīn*), life (*nafs*), intellect (*ʿaql*), progeny (*nasl*), and wealth (*māl*). These five elements do not stand in isolation; rather, they constitute a mutually sustaining ecosystem.<sup>157</sup> The *sakīnah* family is, in its most essential sense, a family that succeeds in simultaneously and harmoniously preserving all five of these elements.<sup>158</sup> Consequently, when any one of them — most particularly *ḥifẓ al-māl* (the protection of wealth) — is destabilized, the resulting disruption will inevitably reverberate throughout the entire system.

*Ḥifẓ al-nasl* constitutes the first element that most directly intersects with this theme. Ibn ʿAshūr expands its meaning far beyond the mere legality of lineage, encompassing the

---

<sup>155</sup> Theophilus Azungah, “Qualitative Research: Deductive and Inductive Approaches to Data Analysis,” *Qualitative Research Journal* 18, no. 4 (November 2018): 383–400, <https://doi.org/10.1108/QRJ-D-18-00035>.

<sup>156</sup> Ilmiani Nurul Hikmah and Zaenul Mahmudi Zaenul Mahmudi, “Sakinah Family Concept of Career Spouses at Pesantren Darul Ulum Rejoso Peterongan Jombang,” *Sakina: Journal of Family Studies* 6, no. 2 (2022), <https://doi.org/10.18860/jfs.v6i2.1387>.

<sup>157</sup> Ismail Siti Zubaidah and Awang Mat Muhamad Zahiri, “The Concepts of Sakinah, Mawaddah and Rahmah as Foundation for Marital Happiness According to the Holy Qur’an: An Analysis Based on Ayat 21, Surah al-Rum (Konsep Sakinah, Mawaddah Dan Rahmah Sebagai Asas Kebahagiaan Rumahtangga Menurut al-Qur’an: Suatu Analisis Berdasarkan Ayat 21, Surah al-Rum),” *Al-Bayān – Journal of Qur’ān and Ḥadīth Studies* 14, no. 2 (December 2016): 206–22, <https://doi.org/10.1163/22321969-12340039>.

<sup>158</sup> Muhammad Naufal Rizqi et al., “The Maqasidi Interpretation Approach to Realising Work-Life Balance for Family Welfare,” *ZAD Al-Mufassirin* 7, no. 2 (December 2025): 260–80, <https://doi.org/10.55759/zam.v7i2.260>.

---

preservation of the quality and resilience of the family institution in its entirety.<sup>159</sup> Within this logic, financial stability is a structural prerequisite for the continuity of the family: a husband's permanent inability to fulfill financial obligations may constitute valid grounds for the annulment of marriage, while extreme poverty has been empirically demonstrated to impede the quality of child-rearing and serves as a strong predictor of divorce.<sup>160</sup> Preventing the collapse of the family due to financial instability is, therefore, an integral component of *ḥifẓ al-nasl* itself.

*Ḥifẓ al-māl* constitutes the most directly relevant element in this context. Al-Shāṭibī divides its dimensions into two: the positive dimension, which encourages the productive pursuit and management of wealth, and the negative dimension, which prohibits extravagance and the irresponsible use of financial resources.<sup>161</sup> Within the context of the family, both dimensions demand financial management that is planned, transparent, and determined through mutual consultation.<sup>162</sup> Beyond this, *ḥifẓ al-māl* at the level of *ḥājjiyyāt* and *taḥsīniyyāt* encompasses the ethical principles of Islamic finance — frugality, integrity in financial transactions, avoidance of usury, and the cultivation of a mindset of gratitude — all of which function as structural mechanisms that guarantee the sustainability and blessedness of the family's wealth.

*Ḥifẓ al-nafs* operates at a profoundly decisive psychological level. The concept of *sakīnah* itself is, in its most essential sense, the optimal condition of *ḥifẓ al-nafs*: a tranquility of the soul that emerges when basic needs are fulfilled and the relationships among family members proceed harmoniously.<sup>163</sup> The relationship between *ḥifẓ al-nafs* and financial

---

<sup>159</sup> Ahmad Syukran Baharuddin ASB et al., *An Appraisal of Maqāsid Al-Shari'ah Classic and Recent Literature: Systematic Analysis*, 2019.

<sup>160</sup> Chunlan Guo et al., “When the Economy Breaks Down, Do Marriages Follow? Crisis Type and Family Dissolution across 83 Countries (1990–2019),” *Applied Research in Quality of Life*, ahead of print, January 29, 2026, <https://doi.org/10.1007/s11482-025-10540-z>.

<sup>161</sup> Mudeer Ahmed Khattak, “Protection and Distribution of Wealth, Islamic Commercial and Financial Transactions: A Maqasid Al-Shariah Perspective,” *European Journal of Islamic Finance* No 10 (July 2018): 2018, <https://doi.org/10.13135/2421-2172/2570>.

<sup>162</sup> Fadilla Fadilla, Ahmad Farhan, and Choiriyah Choiriyah, “Family Financial Management through Islamic Family Wealth Management,” *Islamic Banking : Jurnal Pemikiran Dan Pengembangan Perbankan Syariah* 8, no. 2 (February 2023): 359–74, <https://doi.org/10.36908/isbank.v8i2.639>; Khoirul Ahsan, Muhammad Abu Riva'i, and Abdul Rahman Ramadhan, “THE INFLUENCE OF UNDERSTANDING FAMILY FIQH ON MUSLIM FAMILY HARMONY IN THE AL-MUDATSIR STUDY GROUP,” *Al-Majaalis : Jurnal Dirasat Islamiyah* 13, no. 1 (October 2025): 77–90, <https://doi.org/10.37397/al-majaalis.v13i1.896>.

<sup>163</sup> Diego Armando Giral-Ramírez, Cesar Augusto Hernández-Suarez, and Luis Fernando Pedraza-Martínez, “Evaluation of the Performance of a Collaborative Proposal of Multiple Access in Cognitive Radio Networks,”

---

stability is dialectical in nature — chronic economic pressure erodes psychological well-being, while a psychologically unhealthy soul invariably produces poor financial decisions.<sup>164</sup> It is precisely here that the concept of *qanā'ah* becomes pivotal: *qanā'ah* is the liberation of the soul from the enslavement of carnal desires, enabling a person to remain grateful while continuing to strive — a mentality that liberates the family from two destructive extremes: poverty resulting from indolence on the one hand, and stress arising from a consumerist lifestyle that exceeds one's means on the other.

*Hifẓ al-'aql* demands that family financial decisions be made on the basis of knowledge and careful planning, rather than impulse or ignorance.<sup>165</sup> In this sense, financial literacy constitutes an obligation rooted in Islamic values — a married couple who lack the knowledge to manage household finances is akin to a captain sailing without a navigational chart.<sup>166</sup> *Hifẓ al-dīn*, as the apex of the maqāṣid hierarchy, ensures that all economic activities of the family remain within the boundaries of the permissible, are motivated by worship, and bring forth the dimension of *barakah*.<sup>167</sup> — a qualitative increase in value that transcends mathematical calculation and can only be attained through consistency in fulfilling *zakāh*, giving charitable donations, and abstaining from usury.

From the analysis of the five elements above, a single conceptual conclusion may be formulated as the central thesis of this study: the relationship between the *sakīnah* family and household financial stability is circular and mutually reinforcing in nature. *Sakīnah* is the most conducive condition for the realization of sustainable financial stability, while financial stability constitutes the material foundation that enables *sakīnah* to emerge and endure in the

---

*Heliyon* 7, no. 8 (August 2021): e07763, <https://doi.org/10.1016/j.heliyon.2021.e07763>; Irsan, Khairunnas Jamal, and Muhammad Nurul Fahmi, “ANALISIS NILAI-NILAI PSIKOLOGIS HUKUM ISLAM DALAM SEDEKAH,” *Al-Majaalis* 10, no. 2 (May 2023): 173–87, <https://doi.org/10.37397/amj.v10i2.302>.

<sup>164</sup> Giral-Ramírez, Hernández-Suarez, and Pedraza-Martínez, “Evaluation of the Performance of a Collaborative Proposal of Multiple Access in Cognitive Radio Networks.”

<sup>165</sup> Zainal Habib, “Ethics of Artificial Intelligence in Maqāṣid Al-Sharīa’s Perspective,” *KARSA Journal of Social and Islamic Culture* 33, no. 1 (2025): 105–34.

<sup>166</sup> M. Zaky Mubarak Lubis and Hidayatul Husna, “Bibliometric Analysis of Islamic Financial Literacy Research,” in *Exploring Trends, Innovations, and Digitalization of Entrepreneurship*, ed. Sallam Khairy et al., Sustainable Economy and Ecotechnology (Cham: Springer Nature Switzerland, 2025), 1007–24, [https://doi.org/10.1007/978-3-031-92942-7\\_65](https://doi.org/10.1007/978-3-031-92942-7_65).

<sup>167</sup> Supriya Pulparambil et al., “Exploring IoT and Deep Learning for Electronic Waste Management,” in *Exploring Trends, Innovations, and Digitalization of Entrepreneurship*, ed. Sallam Khairy et al., Sustainable Economy and Ecotechnology (Cham: Springer Nature Switzerland, 2025), 74–85, [https://doi.org/10.1007/978-3-031-92942-7\\_6](https://doi.org/10.1007/978-3-031-92942-7_6).

life of the household. The two do not share a linear cause-and-effect relationship; rather, they constitute a mutualistic symbiosis that can only be comprehensively understood within the framework of *maqāṣid al-sharī'ah* as a holistic analytical lens.

Maqāṣid Element	Functional Role in Family System	Relation to Financial Stability	Impact on Sakīnah
Ḥifẓ al-Dīn	Ethical and spiritual regulator	Ensures lawful income, zakāh, avoidance of ribā	Produces barakah and inner peace
Ḥifẓ al-Nafs	Psychological stability	Reduces stress from economic pressure	Core manifestation of sakīnah
Ḥifẓ al-‘Aql	Rational decision-making	Enables financial literacy and planning	Prevents impulsive conflict
Ḥifẓ al-Nasl	Family continuity	Requires financial capacity for sustainability	Ensures harmony and stability
Ḥifẓ al-Māl	Economic foundation	Direct management of income, spending, saving	Supports material conditions of sakīnah

Stage	Family Financial Process	Relevant Maqāṣid
Input	Income, values, knowledge, religious commitment	Ḥifẓ al-dīn, ḥifẓ al-‘aql
Throughput	Financial planning, budgeting, decision-making (shūrā)	Ḥifẓ al-māl, ḥifẓ al-‘aql
Output	Financial stability, family welfare, sakīnah	Ḥifẓ al-nafs, ḥifẓ al-nasl
Feedback	Evaluation, gratitude (qanā‘ah), behavioral adjustment	All five maqāṣid

---

## Analysis of the *Sakinah* Family as the Foundation of Household Financial Stability in the Perspective of Ḥadīth

The study of the *sakinah* family within the Islamic intellectual tradition cannot be divorced from its material dimension, particularly the aspect of household financial stability, which constitutes one of the most fundamental prerequisites for the realization of tranquility and harmony in family life. The Prophetic ḥadīths have comprehensively recorded the various guidelines of the Messenger of Allah ﷺ that directly pertain to household economic management — ranging from the obligation of financial support, the hierarchical prioritization of financial resource allocation, the motivational transformation in spending, to the structure of leadership and managerial accountability within the household. These guidelines do not present themselves as isolated norms; rather, they constitute a coherent value system in which financial stability is positioned as an indispensable means toward the realization of *sakinah* in its most complete dimension. On this basis, an analysis of ḥadīths pertaining to household economics through the thematic ḥadīth approach, elaborated in conjunction with the Family Resource Management Theory, will yield a comprehensive understanding of how this Prophetic intellectual heritage is capable of providing relevant and applicable answers to the financial challenges confronting Muslim families in the modern era. The exposition follows herewith:

الأول: عن جابر بن عبد الله في صفة حجة النبي -ﷺ- قال في حجة الوداع: "فاتقوا الله في النساء، فإنكم أخذتموهن بأمان الله، واستحللتم فروجهن بكلمة الله، ولكم عليهن أن لا يوطئن فرشكم أحدا تكرهونه، فإن فعلن ذلك فاضربوهن ضربا غير مبرح، ولهن عليكم رزقهن وكسوتهن بالمعروف." (رواه مسلم).<sup>168</sup>

On the authority of Jābir ibn 'Abdillāh, in his description of the Prophet's Farewell Pilgrimage (*Ḥajjat al-Wadā'*), he reported: "Fear Allah regarding women, for verily you have taken them by the trust of Allah and made their intimate relations lawful through the word of Allah. You have the right over them that they not allow anyone you dislike to tread upon your bedding; and if they do so, then discipline them in a manner that is not severe. And their right over you is their provision and clothing in accordance with what is customary and proper." (Narrated by Muslim) Al-Nawawī stated regarding the Prophet's saying ﷺ: "This ḥadīth firmly

---

<sup>168</sup> Muḥammad 'Abd Allāh al-Ḍiyā', *al-Jāmi' al-Kāmil fī al-Ḥadīth al-Ṣaḥīḥ al-Shāmil al-Murattab 'alā Abwāb al-Fiqh*, 1st ed., al-Muṣannafāt al-Ḥadīthiyah al-Mu'āṣirah (Riyadh, Kingdom of Saudi Arabia: Dār al-Salām lil-Nashr wa-al-Tawzī', 2016) Vol. 10, p. 211.

---

establishes the obligatory nature of providing financial support and clothing for one's wife, and this legal ruling is firmly established and indisputable."<sup>169</sup>

The ḥadīth narrated by Jābir ibn ‘Abdillāh encapsulates a fundamental principle of family resource management. Within the framework of Family Resource Management Theory as developed by Deacon and Firebaugh (1988), the family is understood as a system that manages both material and non-material resources to achieve shared goals. This Prophetic teaching establishes that *rizq* and clothing constitute essential material resources that must be allocated in accordance with *ma‘rūf*—that is, in a manner that is appropriate, proportional, and dignified.<sup>170</sup> This obligation reflects not merely a moral directive but a structured system of resource allocation, positioning financial management as a central normative foundation in the realization of the *sakīnah* family.

In contemporary economic contexts, the principle of *ma‘rūf* demonstrates significant flexibility and relevance. It does not impose a rigid or fixed model of provision; rather, it allows adaptive interpretation based on changing socio-economic realities. For instance, in situations where the wife assumes the role of primary breadwinner—whether due to economic necessity or professional capacity—the principle of *ma‘rūf* can be understood as emphasizing proportional responsibility, mutual agreement, and fairness in financial contribution and expenditure. Similarly, in the context of digital investment practices within modern households, *ma‘rūf* requires that financial decisions be guided by prudence, transparency, and risk-awareness, ensuring that resource allocation remains aligned with the family’s overall well-being and stability.

This interpretation aligns with the principle of demand–resource fit in Family Resource Management Theory, where balance between needs and available resources is essential for achieving family well-being. The contextual nature of *ma‘rūf* enables families to dynamically adjust financial strategies in response to evolving economic environments, including the complexities of the digital economy. Consequently, this ḥadīth not only establishes a

---

<sup>169</sup> Yaḥyā ibn Sharaf Al-Nawawī, *Al-Minhāj Sharḥ Ṣaḥīḥ Muslim Ibn al-Ḥajjāj*, 2nd ed. (Beirut: Dār Iḥyā’ al-Turāth al-‘Arabī, 1972) Vol. 8, p. 184.

<sup>170</sup> Marwan Mas’ud, Imam Ghazali Said, and Mohammed Alghiffar Alwalid, “ḌA’ĪF JIDDAN VS. MAWDŪ’: A COMPARATIVE ASSESSMENT OF ḤADĪTH BY IBN AL-JAWZĪ IN AL-MAWDŪ’ĀT AND AL-‘IRĀQĪ IN AL-MUGHNĪ ‘AN ḤAML AL-ASFĀR FĪ AL-ASFĀR,” *Al-Majaalis : Jurnal Dirasat Islamiyah* 13, no. 1 (October 2025): 107–29, <https://doi.org/10.37397/al-majaalis.v13i1.1130>.

normative obligation but also provides a flexible ethical framework capable of addressing contemporary financial challenges, thereby reinforcing household stability and sustaining the realization of *sakīnah* in modern family life.

الثاني: عن أبي هريرة قال: قال رسول الله - ﷺ -: "دينار أنفقته في سبيل الله، ودينار أنفقته في رغبة، ودينار تصدقت به على مسكين، ودينار أنفقته على أهلك، أعظمها أجرا الذي أنفقته على أهلك" (رواه مسلم).<sup>171</sup>

On the authority of Abū Hurairah *raḍiyallāhu 'anhu*, he said: The Messenger of Allah ﷺ said: "A dinar that you spend in the cause of Allah, a dinar that you spend to free a slave, a dinar that you give in charity to a poor person, and a dinar that you spend on your family — the greatest of them in reward is the one you spend on your family." (Narrated by Muslim). Ibn 'Uthaymīn stated: "This ḥadīth demonstrates the superiority of spending on one's family, and that it is more virtuous than spending in the cause of Allah, more virtuous than spending to free a slave, and more virtuous than spending on the poor. This is because the family constitutes those whom Allah has obligated you to support and upon whom He has made the provision of nafaqah your personal responsibility. Consequently, spending on them is a *farḍu 'ayn*, whereas spending on others is a *farḍu kifāyah*, and *farḍu 'ayn* is more meritorious than *farḍu kifāyah*."<sup>172</sup>

The ḥadīth narrated by Abū Hurairah *raḍiyallāhu 'anhu* in *Ṣaḥīḥ Muslim* establishes a clear hierarchical priority of financial resource allocation, in which providing for one's family is positioned as the most meritorious form of expenditure. Within the framework of Family Resource Management Theory (Deacon & Firebaugh, 1988), this ḥadīth can be systematically understood through the structure of *input–throughput–output*. At the *input* level, the ḥadīth introduces a set of normative values and priorities—such as responsibility, obligation, and the centrality of family welfare—which function as human resources shaping financial decision-making.<sup>173</sup> These values are further aligned with the *Maqāṣid al-Sharī'ah*, particularly *ḥifẓ al-nasl* and *ḥifẓ al-māl*, thereby ensuring that the foundational orientation of resource management reflects both ethical and legal objectives.

At the *throughput* level, the ḥadīth informs the process of financial management itself, particularly in terms of prioritization, planning, and allocation of resources. The directive to

<sup>171</sup> al-Ḍiyā', *al-Jāmi' al-Kāmil fī al-Ḥadīth al-Ṣaḥīḥ al-Shāmil al-Murattab 'alā Abwāb al-Fiqh* Vol. 10, p. 211.

<sup>172</sup> Muhammad ibn Salih Al-Uthaymin, *Sharh Riyad Al-Salihin*, 1st ed. (Riyadh: Dar al-Watan lil-Nashr, 2006) Vol. 3, p. 158.

<sup>173</sup> Muhammad Arifin Badri, "STUDI ANALISIS EKSISTENSI KEMEWAHAN DALAM KELUARGA NABI MUHAMMAD," *Al-Majaalis : Jurnal Dirasat Islamiyah* 4, no. 2 (May 2017): 91–133, <https://doi.org/10.37397/almajaalis.v4i2.67>.

prioritize family nafaqah represents a concrete managerial principle: financial resources must first be directed toward essential family needs before being allocated to other forms of expenditure, including charitable and social spending. This is reinforced by Ibn 'Uthaymīn's application of the principle that *farḍ 'ayn* takes precedence over *farḍ kifāyah*, which further operationalizes the decision-making process within household budgeting and resource distribution.

Finally, at the *output* level, the implementation of these values and processes leads to tangible and intangible outcomes, including financial stability, fulfillment of basic needs, and the realization of *sakīnah* within the household. Moreover, the spiritual dimension of nafaqah—as an obligation mandated by Allah—strengthens commitment and consistency in resource management, thereby producing not only material well-being but also psychological security and relational harmony. Through this integrated analysis, the ḥadīth is not only interpreted normatively but also mapped onto a structured management framework, demonstrating that the concepts of *input–throughput–output* operate in harmony with the objectives of *Maqāṣid al-Sharī'ah*, rather than as separate analytical tracks.

الثالث: عن أبي مسعود البدری، عن النَّبِيِّ ﷺ قال: «إِنَّ الْمُسْلِمَ إِذَا أَنْفَقَ عَلَى أَهْلِهِ نَفَقَةً وَهُوَ يَحْتَسِبُهَا كَانَتْ لَهُ صَدَقَةً» (متفق عليه).<sup>174</sup>

On the authority of Abū Mas'ūd al-Badrī *radīyallāhu 'anhu*, the Prophet ﷺ said: "Verily, when a Muslim spends on his family with the sincere hope of divine reward, that expenditure is counted as an act of charity for him." (*Muttafaq 'alayh*).

Al-Muhallāb stated: "Providing financial support to one's family is obligatory by scholarly consensus. The reason the Islamic law designates it as charity is out of concern that people might assume that fulfilling an obligation carries no reward for them. Therefore, once they have come to know the magnitude of the reward attached to charity, the law informs them that their nafaqah is counted as charity for them — so that they would not redirect their wealth to parties other than their family until the family's needs have first been adequately

<sup>174</sup> al-Ḍiyā', *al-Jāmi' al-Kāmil fi al-Ḥadīth al-Ṣaḥīḥ al-Shāmil al-Murattab 'alā Abwāb al-Fiqh* Vol. 4, p. 520.

---

fulfilled. This serves as an incentive for them to prioritize obligatory charity over supererogatory charity.<sup>175</sup>

The ḥadīth narrated by Abū Mas'ūd al-Badrī *raḍiyallāhu 'anhu* in *al-Ṣaḥīḥayn* encapsulates a profoundly fundamental principle of motivational transformation in Islamic household financial management. The concept of *iḥtisāb* — that is, providing for one's family with full consciousness that such an activity constitutes an act of worship whose reward is reckoned before Allah — fundamentally transforms a Muslim's perspective toward household expenditure. Within the framework of Family Resource Management Theory, the motivation and value orientation of resource managers constitute a decisive determinant of the quality of managerial decisions made. When family *nafaqah* is impelled by a transcendental motivation of *iḥtisāb*, its management will not be oriented merely toward worldly profit-and-loss calculations, but rather toward the fulfillment of meaningful and sustainable responsibility. It is precisely this strong and meaningful motivation that serves as the driving force for the realization of household financial stability that is not easily shaken by external pressures and temptations.

Al-Muhallāb provides an exceptionally illuminating explanation as to why the Islamic law specifically designates family *nafaqah* as *ṣadaqah*, despite it being an obligation unanimously agreed upon by the scholars through *ijmā'*. According to al-Muhallāb, this designation constitutes a pedagogical strategy aimed at cultivating the awareness that the fulfillment of an obligation also carries great reward — so that there is no grounds for a Muslim to redirect his resources to parties other than his family before the family's needs have been completely fulfilled. This pedagogical principle is profoundly consonant with the concept of resource allocation decision-making in Family Resource Management Theory, which affirms that sound resource allocation decisions must be preceded by a correct understanding of the hierarchy of responsibilities. When a husband understands that prioritizing *ṣadaqah wājibah* to his family over *ṣadaqah al-taṭawwu'* is both a divine command and a source of immense reward, he will construct a budgeting system that places the family's needs at the

---

<sup>175</sup> Aḥmad ibn 'Alī Ibn Ḥajar al-'Asqalānī, *Fath Al-Bārī Bi-Sharḥ Ṣaḥīḥ al-Bukhārī*, al-Salafiyyah al-Ūlā, ed. Muḥammad Fu'ād 'Abd al-Bāqī and Muḥibb al-Dīn al-Khaṭīb (Miṣr [Cairo]: al-Maktabah al-Salafiyyah, 1960) Vol. 9, p. 620.

foremost priority — a managerial foundation of extraordinary robustness for the realization of household financial stability.

Furthermore, al-Muhallāb's affirmation that *ṣadaqah wājibah* takes precedence over *ṣadaqah al-taṭawwu'* carries profoundly significant implications for the concept of equilibrium between the family's internal and external responsibilities. In Family Resource Management Theory, one of the greatest challenges confronting the family is how to balance between the internal needs of the family system and the pressures and expectations of the external social environment. Not infrequently, social pressure compels an individual to project an image of generosity in public — through charitable donations, social contributions, and representational expenditures — while the fundamental needs of his own family remain neglected. This ḥadīth and al-Muhallāb's commentary serve as a firm normative corrective against such a tendency: Islam does not sanction a person being "generous outwardly while neglectful inwardly." When this principle is internalized and operationalized in household life, it will produce a household financial management system that is sound, equitable, and oriented toward the fulfillment of genuine needs — a system that constitutes the most fundamental prerequisite for the presence of sakīnah as the fruit of financial stability managed with full divine consciousness.

الرابع: عن عبد الله بن عمر أن رسول الله ﷺ قال: «ألا كلكم راعٍ، وكلكم مسؤول عن رعيته، فالإمام الذي على الناس راعٍ، وهو مسؤول عن رعيته، والرجل راعٍ على أهل بيته، وهو مسؤول عن رعيته، والمرأة راعية على أهل بيت زوجها وولده، وهي مسؤولة عنهم، وعبد الرجل راعٍ على مال سيده وهو مسؤول عنه، ألا فكلكم راعٍ، وكلكم مسؤول عن رعيته.» (متفق عليه).<sup>176</sup>

On the authority of 'Abd Allāh ibn 'Umar *radhiyallahu'anhu*, the Messenger of Allah ﷺ said: "Indeed, each of you is a leader, and each of you will be held accountable for his flock. The leader who is in authority over the people is a shepherd and will be held accountable for his subjects. A man is a shepherd over the members of his household and is responsible for them. A woman is a shepherd over her husband's household and children, and she is accountable for them. A servant is a shepherd over his master's property and is responsible for it. Verily, each of you is a shepherd, and each of you will be held accountable for his flock." (*Muttafaq 'alayh*).

The ḥadīth narrated by 'Abdullāh ibn 'Umar *radhiyallāhu 'anhumā* in *al-Ṣaḥīḥayn* lays an extraordinarily solid conceptual foundation regarding leadership and accountability within

<sup>176</sup> al-Diyā', *al-Jāmi' al-Kāmil fi al-Ḥadīth al-Ṣaḥīḥ al-Shāmil al-Murattab 'alā Abwāb al-Fiqh* Vol. 6, p. 430.

---

the family institution. The metaphor of *rā'ī* (leader) employed by the Prophet ﷺ carries a profoundly managerial significance: a shepherd is not merely responsible for the existence of his flock, but also for their health, safety, and overall well-being in its entirety. Within the framework of Family Resource Management Theory, this concept directly corresponds to the principle of managerial responsibility, which affirms that the effectiveness of family resource management is substantially determined by the clarity of the division of managerial roles and the strength of each family member's commitment to their respective responsibilities. This ḥadīth brilliantly establishes a tiered yet mutually complementary managerial structure within the family: the husband as *rā'ī* over all members of the household, and the wife as *rā'iyah* over the internal management of the household and the upbringing of children — a division of roles that, when executed with full awareness and conscientiousness, will yield a family resource management system that is structured, efficient, and accountable.

The dimension of accountability that is repeatedly emphasized in this ḥadīth — no fewer than five times within a single matn — carries profoundly significant implications for household financial stability. In Family Resource Management Theory, accountability constitutes an internal control mechanism that ensures resources are managed in accordance with established objectives and are not misappropriated. The Prophet's ﷺ affirmation that every leader will be held accountable encompasses two dimensions of accountability simultaneously: vertical accountability to Allah in the Hereafter, and horizontal accountability to family members in this world. The combination of these two dimensions of accountability creates a control system far more powerful than a mere social mechanism — it is internal, intrinsic, and permanent in nature, rooted in the consciousness that Allah perpetually observes all conduct. A family in which every member internalizes the principle of *mas'ūliyyah* will naturally cultivate a culture of transparency, integrity, and prudence in every financial decision made, thereby establishing a household financial foundation that is robust and trustworthy.

Furthermore, the explicit mention of the wife's role as *rā'iyah 'alā ahli bayt zawjihā wa waladīh* in this ḥadīth reveals a managerial dimension that is frequently overlooked in the discourse of Islamic family economics, namely the strategic role of the wife as the operational manager of the household. In Family Resource Management Theory, effective family resource

---

management demands the existence of a dual management system: the management of external resources as well as the management of internal resources. This ḥadīth distributes both managerial functions with remarkable elegance and proportionality: the husband bears responsibility for *ra'āyah* in a general sense, encompassing the provision of resources, while the wife bears responsibility for operational *ra'āyah*, encompassing the management and allocation of those resources within the household. When both managerial roles are executed synergistically — with a husband who is trustworthy in earning provision and a wife who is judicious in managing it — a household financial management system that is balanced, productive, and sustainable is thereby established, which in turn constitutes the most solid material foundation for the realization of the *sakīnah* family as envisioned by Islam.

#### D. CONCLUSION

The *sakīnah* family and household financial stability share a circular and mutually reinforcing relationship within the framework of *maqāṣid al-sharī'ah*. Financial stability serves as a structural prerequisite for the continuity of the family (*ḥifẓ al-nasl*), while, at the same time, a *sakīnah* family creates the ethical and emotional environment necessary for sustainable financial management.

This relationship is further strengthened through the integrated preservation of the five fundamental objectives of Islamic law. *Ḥifẓ al-māl* requires the productive and ethical management of wealth, *ḥifẓ al-nafs* cultivates inner tranquility through the value of *qanā'ah*, and *ḥifẓ al-'aql* emphasizes the importance of financial literacy in rational decision-making. Meanwhile, *ḥifẓ al-dīn* ensures that all economic activities remain within permissible boundaries and are infused with the dimension of *barakah*. Through this comprehensive framework, Islam constructs a normative ecosystem in which *sakīnah* is not merely an abstract spiritual ideal, but a lived reality that is realized through responsible and *maqāṣid*-oriented financial management.

The ḥadīth perspective on the *sakīnah* family as the foundation of household financial stability may be understood through four mutually sustaining normative layers: first, the ḥadīth of Jābir ibn 'Abdillāh, which establishes *rizq* and *kiswah* as a *shar'ī* obligation that is *thābit*, such that household financial management must be fulfilled in accordance with *ma'rūf*

---

— appropriately, proportionally, and contextually; second, the ḥadīth of Abū Hurairah, which through Ibn 'Uthaymīn's commentary affirms that family *nafaqah* as farḍu 'ayn must occupy the foremost priority in every household budget plan; third, the ḥadīth of Abū Mas'ūd al-Badrī, which through al-Muhallāb's commentary introduces motivational transformation through the concept of *iḥtisāb* as well as a normative corrective that Islam does not sanction a person projecting outward generosity while neglecting the needs of his own family; and fourth, the ḥadīth of Ibn 'Umar, which constructs a dual management system structure through the metaphor of *nā'ī* and *mas'ūliyyah* with dual accountability — vertical to Allah and horizontal to the family — such that when these four layers are operationalized synergistically, they produce a household financial management ecosystem that is structured, meaningful, and sustainable as a fundamental prerequisite for the presence of *sakīnah*.

To bridge the analytical findings with practical application, this study proposes several actionable recommendations. First, the ethical framework of household financial management derived from ḥadīth should be systematically integrated into pre-marital counseling (*bimbingan pranikah*) programs and Islamic family financial education. Such integration would enable prospective Muslim couples to internalize key principles such as prioritization of *nafaqah*, financial responsibility (*mas'ūliyyah*), balance (*ma'rūf*), and spiritual intentionality (*iḥtisāb*) from the outset of marriage. In addition, Islamic educational institutions and community-based programs may adopt this *maqāṣid*-oriented model as a structured guideline for promoting sustainable family financial practices. Second, future research is encouraged to move beyond conceptual analysis toward empirical validation. Field-based studies involving Muslim families, particularly in Indonesia, are necessary to test the applicability of the proposed circular model, examine its effectiveness in enhancing both financial stability and family well-being, and explore contextual variables such as socio-economic status, educational background, and cultural practices. Through such empirical inquiry, the model developed in this study may be refined into a more robust and practically applicable framework for strengthening *sakīnah* families in contemporary society.

---

## E. REFERENCES

- Adani, Luthfiyyah, and Syafiq Riza Hasan Basalamah. "Implikasi Edukasi Pranikah Terhadap Kesehatan Mental Dan Spiritual: Studi Kasus Pada Peserta Naseeha Project." *Al-Usariyah: Jurnal Hukum Keluarga Islam* 3, no. 1 (March 2025): 43–68. <https://doi.org/10.37397/al-usariyah.v3i1.854>.
- Ahsan, Khoirul, Muhammad Abu Riva'i, and Abdul Rahman Ramadhan. "THE INFLUENCE OF UNDERSTANDING FAMILY FIQH ON MUSLIM FAMILY HARMONY IN THE AL-MUDATSIR STUDY GROUP." *Al-Majaalis : Jurnal Dirasat Islamiyah* 13, no. 1 (October 2025): 77–90. <https://doi.org/10.37397/al-majaalis.v13i1.896>.
- Alhadar, Sofyan, Ria Anggita Zen M, Aling S. Pawawo, Abdul Rahmad Mohammad Yunus, and Shikdar Mohammad Riazul. "Stretagi Pengembangan UMKM Huyula Berbasis Collaborative Governance Dalam Mewujudkan Ekonomi Berkelanjutan di Desa Lembah Hijau Di Kecamatan Bonopantai Kabupaten Bone Bolango." *Solo International Collaboration and Publication of Social Sciences and Humanities* 3, no. 03 (November 2025): 637–48. <https://doi.org/10.61455/sicopus.v3i03.427>.
- Al-Nawawī, Yahyā ibn Sharaf. *Al-Minhāj Sharḥ Ṣaḥīḥ Muslim Ibn al-Ḥajjāj*. 2nd ed. Beirut: Dār Iḥyā' al-Turāth al-‘Arabī, 1972.
- Al-Uthaymin, Muhammad ibn Salih. *Sharḥ Riyad Al-Salihin*. 1st ed. Riyadh: Dar al-Watan lil-Nashr, 2006.
- Amri, Khairul, Muhammad Adnan, and Cut Dian Fitri. "Does Poverty Affect Divorce Rates? The Role of Women's Income as Moderating Variable." *Cogent Social Sciences* 8, no. 1 (December 2022): 2069908. <https://doi.org/10.1080/23311886.2022.2069908>.
- Andika Putra, Yose, and Ruston Kumaini. "URGENSI STABILITAS KEAMANAN TERITORIAL DALAM PERSPEKTIF HADIS." *AL-ATSAR: Jurnal Ilmu Hadits* 2, no. 1 (May 2025): 152–73. <https://doi.org/10.37397/al-atsarjurnalilmuhadits.v2i1.584>.
- Angriyanti, An Nisa, Ruston Kumaini, Saiful Anwar, and Nayla Husna Al Qoryna. "Efektivitas Pendidikan Pranikah Dalam Menciptakan Rumah Tangga Harmonis: Studi Kasus Kua Kecamatan Sambirejo Kabupaten Sragen." *Al-Usariyah: Jurnal Hukum Keluarga Islam* 3, no. 2 (July 2025): 237–56. <https://doi.org/10.37397/al-usariyah.v3i2.952>.
- Aziza, Haya Aqilah, and M. Hafid Mahmudi. "MANAJEMEN KEUANGAN KELUARGA DALAM MENJAGA KETAHANAN RUMAH TANGGA PERSPEKTIF MUHAMMAD ABDUH TUASIKAL." *Al-Usariyah: Jurnal Hukum Keluarga Islam* 2, no. 3 (November 2024): 400–425. <https://doi.org/10.37397/al-usariyah.v2i3.748>.

- 
- Azungah, Theophilus. "Qualitative Research: Deductive and Inductive Approaches to Data Analysis." *Qualitative Research Journal* 18, no. 4 (November 2018): 383–400. <https://doi.org/10.1108/QRJ-D-18-00035>.
- Badri, Muhammad Arifin. "STUDI ANALISIS EKSISTENSI KEMEWAHAN DALAM KELUARGA NABI MUHAMMAD." *Al-Majaalis : Jurnal Dirasat Islamiyah* 4, no. 2 (May 2017): 91–133. <https://doi.org/10.37397/almajaalis.v4i2.67>.
- Baharuddin ASB, Ahmad Syukran, Wan Abdul Fattah Wan Ismail WAFWI, Lukman Abdul Mutalib LAM, Muhammad Hazim Ahmad MHA, Ruqayyah Razak RR, Nurul Syahirah Saharudin NSS, and Muhammad Aiman Abdull Rahim MAAR. *An Appraisal of Maqāsid Al-Shari‘ah Classic and Recent Literature: Systematic Analysis*. 2019.
- Cheong, He-in, Agnieszka Lyons, Robert Houghton, and Arnab Majumdar. "Secondary Qualitative Research Methodology Using Online Data within the Context of Social Sciences." *International Journal of Qualitative Methods* 22 (May 2023). <https://doi.org/10.1177/16094069231180160>.
- Ḍiyā’, Muḥammad ‘Abd Allāh al-. *al-Jāmi‘ al-Kāmil fi al-Ḥadīth al-Ṣaḥīḥ al-Shāmil al-Murattab ‘alā Abwāb al-Fiqh*. 1st ed. al-Muṣannafāt al-Ḥadīthiyyah al-Mu‘āṣirah. Riyadh, Kingdom of Saudi Arabia: Dār al-Salām lil-Nashr wa-al-Tawzī’, 2016.
- Djati Ps, Syailendra Sabdo, Ghifary Dhuyufurrahman, and Adi Aprianto. "WAKAF UANG DAN PERANNYA DALAM PENGUATAN KETAHANAN KELUARGA MUSLIM." *Al-Majaalis : Jurnal Dirasat Islamiyah* 11, no. 2 (May 2024): 317–36. <https://doi.org/10.37397/amj.v11i2.570>.
- Fadilla, Fadilla, Ahmad Farhan, and Choiriyah Choiriyah. "Family Financial Management through Islamic Family Wealth Management." *Islamic Banking : Jurnal Pemikiran Dan Pengembangan Perbankan Syariah* 8, no. 2 (February 2023): 359–74. <https://doi.org/10.36908/isbank.v8i2.639>.
- Fahmi, Muhammad Nurul, Muhammad Yassir, and Abdi Zulfantri. "PROSEDUR DAN SYARAT POLIGAMI DI INDONESIA PERSPEKTIF MAQASHID SYARIAH." *Al-Majaalis : Jurnal Dirasat Islamiyah* 11, no. 2 (May 2024): 271–91. <https://doi.org/10.37397/amj.v11i2.572>.
- Fauzan, Ahmad, and Hadi Amroni. "The Concept of Sakinah Family in The Contemporary Muslim Generation." *AL-'ADALAH* 17, no. 1 (November 2020): 51–70. <https://doi.org/10.24042/adalah.v17i1.6458>.
- Giral-Ramírez, Diego Armando, Cesar Augusto Hernández-Suarez, and Luis Fernando Pedraza-Martínez. "Evaluation of the Performance of a Collaborative Proposal of Multiple Access in Cognitive Radio Networks." *Heliyon* 7, no. 8 (August 2021): e07763. <https://doi.org/10.1016/j.heliyon.2021.e07763>.

- 
- Guo, Chunlan, Jeremy Ko, Xiaoxian Chen, and Chun Kai Leung. "When the Economy Breaks Down, Do Marriages Follow? Crisis Type and Family Dissolution across 83 Countries (1990–2019)." *Applied Research in Quality of Life*, ahead of print, January 29, 2026. <https://doi.org/10.1007/s11482-025-10540-z>.
- GW, Dinda Intan Azzahra and Taqna'in. "Kohesi Sosial Dalam Perspektif Hadis Nabawi Dan Pengaruhnya Terhadap Stabilitas Negara." *AL-ATSAR: Jurnal Ilmu Hadits* 1, no. 2 (2023): 196–210. <https://doi.org/10.37397/al-atsarjurnalilmuhadits.v1i2.501>.
- Habib, Zainal. "Ethics of Artificial Intelligence in Maqāṣid Al-Sharīa's Perspective." *KARSA Journal of Social and Islamic Culture* 33, no. 1 (2025): 105–34.
- Hikmah, Ilmiani Nurul, and Zaenul Mahmudi Zaenul Mahmudi. "Sakinah Family Concept of Career Spouses at Pesantren Darul Ulum Rejoso Peterongan Jombang." *Sakina: Journal of Family Studies* 6, no. 2 (2022). <https://doi.org/10.18860/jfs.v6i2.1387>.
- Ibn Hajar al-ʿAsqalānī, Aḥmad ibn ʿAlī. *Fath Al-Bān Bi-Sharḥ Ṣaḥīḥ al-Bukhārī*. Al-Salafiyyah al-ʿUlā. Edited by Muḥammad Fuʿād ʿAbd al-Bāqī and Muḥibb al-Dīn al-Khaṭīb. Miṣr [Cairo]: Al-Maktabah al-Salafiyyah, 1960.
- Irsan, Khairunnas Jamal, and Muhammad Nurul Fahmi. "ANALISIS NILAI-NILAI PSIKOLOGIS HUKUM ISLAM DALAM SEDEKAH." *Al-Majaalis* 10, no. 2 (May 2023): 173–87. <https://doi.org/10.37397/amj.v10i2.302>.
- Izzadine, Aufi, and Nur Kholis Bin Kurdian. "Korelasi Antara Hadis Larangan Risywah Dan Hadiyat Al-ʿUmmal Dengan Undang-Undang Negara Republik Indonesia Terkait Pelarangan Suap Menyupai Dan Gratifikasi Dalam Menjaga Stabilitas Ekonomi Negara." *AL-ATSAR: Jurnal Ilmu Hadits* 1, no. 2 (May 2025): 72–92. <https://doi.org/10.37397/al-atsarjurnalilmuhadits.v1i2.450>.
- Jamison, Tyler B., Lawrence Ganong, and Christine M. Proulx. "Unmarried Coparenting in the Context of Poverty: Understanding the Relationship Between Stress, Family Resource Management, and Resilience." *Journal of Family and Economic Issues* 38, no. 3 (September 2017): 439–52. <https://doi.org/10.1007/s10834-016-9518-z>.
- Khattak, Mudeer Ahmed. "Protection and Distribution of Wealth, Islamic Commercial and Financial Transactions: A Maqasid Al-Shariah Perspective." *European Journal of Islamic Finance* No 10 (July 2018): 2018. <https://doi.org/10.13135/2421-2172/2570>.
- Lubis, M. Zaky Mubarak, and Hidayatul Husna. "Bibliometric Analysis of Islamic Financial Literacy Re-Search." In *Exploring Trends, Innovations, and Digitalization of Entrepreneurship*, edited by Sallam Khairy, Gasim Hayder, Abdullah Al Shukaili, Salem Al Abri, Arockiasamy Soosaimanickam, and Raja Suzana Raja Kasim, 1007–24. Sustainable Economy and Ecotechnology. Cham: Springer Nature Switzerland, 2025. [https://doi.org/10.1007/978-3-031-92942-7\\_65](https://doi.org/10.1007/978-3-031-92942-7_65).

- 
- Mas'ud, Marwan, Emha Hasan Nashrulloh Asy'ari, Isnain La Harisi, and Muhammad Arceri. "بولتير أبند في منظور فقه النكاح الإسلامي." *An-Nikah: Jurnal Pernikahan Islam* 1, no. 2 (2026): 146–60.
- Mas'ud, Marwan, and Nur Anisa Rizqi. "الموكويوشي والهوية النسبية: (دراسة فقهية في الأحوال الشخصية)." *Al-Mawaddah: Jurnal Hukum Dan Ekonomi Keluarga Islam* 1, no. 2 (2025): 131–48.
- Mas'ud, Marwan, Imam Ghazali Said, and Mohammed Alghiffar Alwalid. "ḌA'ĪF JIDDAN VS. MAWḌŪ': A COMPARATIVE ASSESSMENT OF ḤADĪTH BY IBN AL-JAWZĪ IN AL-MAWḌŪ'ĀT AND AL-'IRĀQĪ IN AL-MUGHNĪ 'AN ḤAML AL-ASFĀR FĪ AL-ASFĀR." *Al-Majaalis : Jurnal Dirasat Islamiyah* 13, no. 1 (October 2025): 107–29. <https://doi.org/10.37397/al-majaalis.v13i1.1130>.
- Mergaliyev, Arman, Mehmet Asutay, Alija Avdukic, and Yusuf Karbhari. "Higher Ethical Objective (Maqasid al-Shari'ah) Augmented Framework for Islamic Banks: Assessing Ethical Performance and Exploring Its Determinants." *Journal of Business Ethics* 170, no. 4 (May 2021): 797–834. <https://doi.org/10.1007/s10551-019-04331-4>.
- Mohajan, Haradhan Kumar. "Qualitative Research Methodology in Social Sciences and Related Subjects." *Journal of Economic Development, Environment and People* 7, no. 1 (2018): 23–48.
- Mohammed, Tawffeek A. S. "A Scientometric Study of Maqasid Al-Shariah Research: Trending Issues, Hotspot Research, and Co-Citation Analysis." *Frontiers in Research Metrics and Analytics* 9 (November 2024). <https://doi.org/10.3389/frma.2024.1439407>.
- Muhammad Rizki Febrian and Syafiq Riza Hasan. "KONSEP KELUARGA MUSLIM DALAM MENJAGA FITRAH SEKSUAL ANAK." *Al-Majaalis : Jurnal Dirasat Islamiyah* 12, no. 1 (November 2024): 1–29. <https://doi.org/10.37397/al-majaalis.v12i1.620>.
- Muhammad Yusup Rustam, Ruston Kumaini, and Ghufran Jauhar. "STRATEGI KETAHANAN KELUARGA SAKINAH PADA MAHASISWA YANG TELAH MENIKAH: Studi Fenomenologi Pada Mahasiswa Berkeluarga STDI Imam Syafi'i Jember." *Al-Usariyah: Jurnal Hukum Keluarga Islam* 2, no. 1 (March 2024): 153–68. <https://doi.org/10.37397/al-usariyah.v2i1.578>.
- Muhsan Syarafuddin, Winning Son Ashari, and Siti Nazla Raihana. "ESKALASI KONFLIK KELUARGA DALAM DINAMIKA GLOBALISASI DAN PENDEKATAN RESOLUSI BERBASIS FIKIH." *Al-Majaalis : Jurnal Dirasat Islamiyah* 12, no. 1 (November 2024): 30–52. <https://doi.org/10.37397/al-majaalis.v12i1.707>.
- Mursalina, Supardi. "KONSEP PENATAAN KELUARGA SAKINAH DALAM PERSPEKTIF FIQH MUNAKAHAT." *Tafaqquh: Jurnal Penelitian Dan Kajian Keislaman* 10, no. 2 (December 2022): 217–38. <https://doi.org/10.52431/tafaqquh.v10i2.1076>.
-

- 
- Ningish, Putri Apria, Murniati Mukhlisin, and Jumni Nelli. "Family Financial Management in Realizing Sakinah Family." In *Wealth Management and Investment in Islamic Settings*, 151–64. Springer Nature Singapore, 2022. [https://doi.org/10.1007/978-981-19-3686-9\\_10](https://doi.org/10.1007/978-981-19-3686-9_10).
- Nurhabibah, Hasyiyati, and Hendri Waluyo Lensa. "Hadis-Hadis Bahaya Utang Dan Pengaruh Utang Terhadap Stabilitas Perekonomian Negara." *AL-ATSAR: Jurnal Ilmu Hadits* 1, no. 2 (May 2025): 93–108. <https://doi.org/10.37397/al-atsarjurnalilmuhadits.v1i2.458>.
- Pulparambil, Supriya, Basel Bani-Ismail, Hazem Migdady, Mohamed Sarrab, and Youcef Baghdadi. "Exploring IoT and Deep Learning for Electronic Waste Management." In *Exploring Trends, Innovations, and Digitalization of Entrepreneurship*, edited by Sallam Khairy, Gasim Hayder, Abdullah Al Shukaili, Salem Al Abri, Arockiasamy Soosaimanickam, and Raja Suzana Raja Kasim, 74–85. Sustainable Economy and Ecotechnology. Cham: Springer Nature Switzerland, 2025. [https://doi.org/10.1007/978-3-031-92942-7\\_6](https://doi.org/10.1007/978-3-031-92942-7_6).
- Putra, M. Ridha Rahmat, Ezi Zul Hayati, and M. Khairul Arwani. "Family Financial Management in Contemporary Premarital Guidance from the Perspective of Maqashid Al-Shari'ah." *USRATY: Journal of Islamic Family Law* 3, no. 2 (September 2025): 176–87. <https://doi.org/10.30983/usraty.v3i2.10417>.
- Rianti, Dewi. "Tinjauan Maqasid Al-Syari'ah Terhadap Penerapan Konsep Keluarga Sakinah Pada Keluarga Terdampak Covid-19." *Istidal: Jurnal Studi Hukum Islam* 9, no. 1 (June 2022): 15–37. <https://doi.org/10.34001/ijshi.v9i1.3224>.
- Rizqi, Muhammad Naufal, Rahmatullah Ramdani, Harun Harun, Ardian Bagus Armadi, Muhammad Ubaid Lutfi Muktaf, and Iyas Rounaqy Ahmad. "The Maqasidi Interpretation Approach to Realising Work-Life Balance for Family Welfare." *ZAD AL-Mufassirin* 7, no. 2 (December 2025): 260–80. <https://doi.org/10.55759/zam.v7i2.260>.
- Setyawan, Beni and Asmuni. "WAKAF TUNAI DALAM PERSPEKTIF FIQIH DAN TEORI MAQASID SYARIAH." *Al-Majaalis : Jurnal Dirasat Islamiyah* 11, no. 2 (May 2024): 292–316. <https://doi.org/10.37397/amj.v11i2.550>.
- Sidiqoh, Saudah, and Winning Son Ashari. "Analisis Fenomena Pasangan Suami Istri Yang Tinggal Bersama Mertua: Studi Kasus Pada Masyarakat Di Dusun Jati Gabahan Kecamatan Bendosari Kabupaten Sukoharjo." *Al-Usariyah: Jurnal Hukum Keluarga Islam* 1, no. 3 (November 2023): 45–64. <https://doi.org/10.37397/al-usariyah.v1i3.422>.
- Siti Zubaidah, Ismail, and Awang Mat Muhamad Zahiri. "The Concepts of Sakinah, Mawaddah and Rahmah as Foundation for Marital Happiness According to the Holy Qur'an: An Analysis Based on Ayat 21, Surah al-Rum (Konsep Sakinah, Mawaddah Dan Rahmah Sebagai Asas Kebahagiaan Rumahtangga Menurut al-Qur'an: Suatu Analisis Berdasarkan Ayat 21, Surah al-Rum)." *Al-Bayān – Journal of Qur'ān and Ḥadīth Studies* 14, no. 2 (December 2016): 206–22. <https://doi.org/10.1163/22321969-12340039>.
-

- 
- Tahir, Rusdin, I. Gde Pantja Astawa, Agus Widjajanto, Mompang L. Panggabean, Moh Mujibur Rohman, Ni Putu Paramita Dewi, Nandang Alamsah Deliarnoor, et al. *Metodologi Penelitian Bidang Hukum: Suatu Pendekatan Teori dan Praktik*. PT. Sonpedia Publishing Indonesia, 2023.
- Tajedini, Oranus, Ali Akbar Khasseh, Mahin Afzali, and Ali Sadatmoosavi. "How to Increase the Loyalty of Public Library Users? A Qualitative Study." *Journal of Librarianship and Information Science* 52, no. 2 (July 2019): 317–30. <https://doi.org/10.1177/0961000619856081>.
- Tanjung, Arif R., Akhmad Husaini, and Dia Huda Pranoto. "Pilar Hubungan Harmonis Perspektif Yasir Al-Hazimi: Analisis Dan Penerapannya Dalam Hukum Keluarga Islam." *Al-Usariyah: Jurnal Hukum Keluarga Islam* 3, no. 2 (July 2025): 131–54. <https://doi.org/10.37397/al-usariyah.v3i2.898>.
- Ulfatmi, Mifedwil Jandra, Ta'rif, M. Mujad, and Zulpadrianto. "Building Sakinah Family Based on Islamic Values of Education." *Indonesian Journal of Islam and Muslim Societies* 15, no. 1 (June 2025): 85–107. <https://doi.org/10.18326/ijims.v15i1.85-107>.
- Ul-Haq, Jabbar, Shahzad Mushtaq, Hubert Visas, and Qazi Muhammad Adnan Hye. "Does Economic Stress Matter for the Rising Divorce Rate in China? A Provincial Perspective." *Nurture* 17, no. 1 (January 2023): 18–28. <https://doi.org/10.55951/nurture.v17i1.142>.
- Unzila Munawaroh, Irsan Irsan, Khairunnas Jamal, and Adipa Firyal. "Analisis Life Style Istri Dalam Membentuk Keluarga Sakinah Mawaddah Warohmah: Studi Kasus Di Desa Setia Marga Lubuklinggau." *Al-Usariyah: Jurnal Hukum Keluarga Islam* 3, no. 3 (2025): 448–70. <https://doi.org/10.37397/al-usariyah.v3i3.858>.
- Zaprul Khan, Zaprul Khan. "TEORI HERMENEUTIKA AL-QUR'AN FAZLUR RAHMAN." *NOURA: Jurnal Kajian Gender Dan Anak* 1, no. 1 (2017): 22–47.



**AL-MAJAALIS : Jurnal Dirasat Islamiyah**

Volume 13 Number 2 May 2026

Email Jurnal : [almajalis.ejurnal@gmail.com](mailto:almajalis.ejurnal@gmail.com)

Website Jurnal : [ejournal.stdiis.ac.id](http://ejournal.stdiis.ac.id)



**DIVORCE DUE TO ABANDONING PRAYER IN THE PERSPECTIVE OF THE SHAFI'I SCHOOL:**

**AN ANALYSIS OF IMPLICATIONS FOR THE VALIDITY OF MARRIAGE**

**Syafiq Riza Hasan, Fathan Jihadul Islam, Farchan Mu'aziz, Ni'mazzad Al Bahiy, Lutfi Setiawan,**

Sekolah Tinggi Dirasat Islamiyah Imam Syafi'i Jember, Sekolah Tinggi Dirasat Islamiyah Imam Syafi'i Jember, Sekolah Tinggi Dirasat Islamiyah Imam Syafi'i Jember, Islamic University of Madinah  
[seghoqu@gmail.com](mailto:seghoqu@gmail.com), [fathanwork@gmail.com](mailto:fathanwork@gmail.com), [mfarchan99@gmail.com](mailto:mfarchan99@gmail.com), [albahiynimazzad@gmail.com](mailto:albahiynimazzad@gmail.com), [elsirawy@gmail.com](mailto:elsirawy@gmail.com)

**ARTICLE HISTORY**

**Received** : 15-April-2026

**Revised** : 05-May-2026

**Accepted** : 12-May-2026

**KEYWORDS:**

*Divorce; neglect of salat, islamic family law; shafi'i school.*

**ABSTRACT**

While prayer (*salat*) is a fundamental obligation in Islam, its abandonment triggers complex legal ramifications within the Shafi'i School, particularly concerning the continuity of marriage. However, a critical legal ambiguity persists regarding how specific motives for abandoning *salat*—whether through denial (*juhud*) or negligence (*kasal*)—distinctly impact the marital bond. This study addresses this gap by examining the research question: How does the Shafi'i School differentiate the legal status of marriage for individuals who abandon *salat* based on these distinct motivations? Employing a qualitative method with a literature review of classical Shafi'i jurisprudence (*fiqh*), the findings reveal that denial-based abandonment leads to apostasy (*murtad*), resulting in the immediate nullification (*faskh*) of the marriage. In contrast, negligence-based abandonment maintains the marital validity but subjects the individual to a mandatory three-day repentance period, the failure of which leads to legal termination. This study contributes to contemporary Islamic family law, particularly in the Indonesian context, by operationalizing classical jurisprudence to resolve modern marital disputes arising from religious non-compliance.

**AI DISCLOSURE STATEMENT (if applicable)**

*The authors used Gemini to improve the language and readability of this article. All content was reviewed and verified by the authors, who take full responsibility for the integrity and originality of the work.*

## A. INTRODUCTION

The five daily prayers are a fundamental obligation in Islam, whose existence has been affirmed in the Qur'an and Sunnah as a primary pillar of a Muslim's faith. The Messenger of Allah shallallahu alaihi wasallam said:

بُيِّئَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمِ  
رمضان

*Islam is built upon five pillars: the testimony that there is no god worthy of worship except Allah and that Muhammad is the Messenger of Allah, establishing prayer, giving zakat, performing Hajj, and fasting in Ramadan.*<sup>177</sup>

Prayer is not only a personal act of worship but also has a social dimension that influences communal life, including family relationships. From an Islamic perspective, particularly in the Shafi'i School, prayer must not be neglected by a Muslim. This obligation is absolute, and its violation carries consequences both in the vertical relationship between a servant and God and in horizontal relationships, such as within the institution of marriage.

The Shafi'i School is one of the most influential schools of Islamic jurisprudence in the Muslim world, including in Indonesia.<sup>178</sup> It holds a firm stance on the neglect of prayer. Islam places the institution of marriage in a highly esteemed position. In Shariah, marriage is not merely a legal contract but also an act of worship that demands moral and spiritual responsibility from both parties. A husband's duty to establish prayer and lead his family in practicing religious teachings is one of the fundamental pillars of a valid and blessed marriage. Allah ta'ala describes one of the characteristics of a man as *qawwam*. Allah ta'ala says:

الرِّجَالُ قَوَّامُونَ عَلَى النِّسَاءِ بِمَا فَضَّلَ اللَّهُ بَعْضَهُمْ عَلَى بَعْضٍ

*Men are the protectors and maintainers of women because Allah has made some of them excel over others.*<sup>179</sup>

The phenomenon of divorce due to neglect of prayer has significant implications in the context of Islamic family law. This issue is not limited to formal legal aspects but also encompasses ethical and spiritual dimensions that bind both spouses. This study aims to

<sup>177</sup> Muhammad bin Ismail Al-Bukhari, *Sahih Al-Bukhari*, 1st ed. (Damaskus: Dar Ibn Katsir, 1993).

<sup>178</sup> Anny Nailatur Rohmah and Ashif Az Zafi, "Jejak Eksistensi Mazhab Syafii Di Indonesia," *Jurnal Tamaddun : Jurnal Sejarah dan Kebudayaan Islam* 8, no. 1 (2020).

<sup>179</sup> QS. an-Nisa: 34, n.d.

---

further explore the views of Shafi'i scholars regarding the relationship between neglecting prayer and divorce, as well as to examine the legal arguments used to justify *fasakh* decisions in such cases.

In the contemporary context, divorce stemming from religious non-compliance—specifically the neglect of *salat*—remains a pressing issue within Muslim societies, particularly in Indonesia. Existing scholarship has explored various dimensions of marital dissolution, such as the annulment of marriage due to deception, gender equality in *khul'*<sup>180</sup>, and judicial rulings regarding apostasy-based divorce.<sup>181</sup>

However, a distinct scholarly gap remains regarding the precise correlation between the Shafi'i categories of abandoning prayer (*juhud vs. kasal*) and the specific legal causality of marital validity. This study addresses this gap by bridging classical Shafi'i jurisprudence with modern judicial dilemmas, thereby strengthening the legal foundation for addressing religious negligence in contemporary family law. By examining the intersection of individual ritual morality and the validity of the marital bond, this research provides a robust, Sharia-compliant framework for interpreting divorce cases in the modern era.

The following are several literature studies related to this research:

1. “Pembatalan Pernikahan Karena Homoseksual: Studi Analisis Putusan Pengadilan Agama Jember No. 44/Pdt.G/2023/Pa.Jr”<sup>182</sup> written by Rustam et al. (2025) analyzed the annulment of marriage (*fasakh*) due to deception regarding sexual orientation, specifically examining the Jember Religious Court Decision No. 44/Pdt.G/2023/PA.Jr. The study highlights that concealing homosexuality before marriage constitutes a fundamental misrepresentation or deception under Article 27 of the Marriage Law and Article 72 of the Compilation of Islamic Law (KHI). It concludes that the marriage can be declared legally invalid to protect the

---

<sup>180</sup> Muhamad Ismail et al., “Marriage and Divorce in Islamic Law : Sociological Implications for Modern Muslim Societies” 4 (2024): 25–37, <https://journal.marwah-madani-riau.id/index.php/JILE/article/view/142/126>.

<sup>181</sup> Riadatul Muhimmah, Abdul Rozak, and Izzul Mutho, “AL-AFKAR : Journal for Islamic Studies Muratad Sebagai Faktor Yang Menyebabkan Putusnya Perkawinan Dalam Kompilasi Hukum Islam : Analisis Perspektif Kitab-Kitab Klasik Dan Modern” 9, no. 1 (2026): 1399–1414. <https://doi.org/10.31943/afkarjournal.v9i1.2883>

<sup>182</sup> Muhammad Yusup Rustam, Ruston Kumaini, and Abdul Rahman Ramadhan, “PEMBATALAN PERNIKAHAN KARENA HOMOSEKSUAL: Studi Analisis Putusan Pengadilan Agama Jember No. 44/Pdt.G/2023/PA.Jr,” *Al-Majaalis : Jurnal Dirasat Islamiyah* 12, no. 2 SE- (May 12, 2025): 298–318, <https://ejournal.stdiis.ac.id/index.php/Al-Majalis/article/view/806>.

---

victim's rights when a defect is found that violates the essential conditions of the union.

2. “Meninggalkan Salat Berjemaah Tanpa Uzur Menurut Perspektif Mazhab Syafii dan Mazhab Hambali” written by Irman, Muhammad Shiddiq Abdillah, and Awal Rifai (2023). The results of this study show that congregational prayer holds an important status and role in Islam. It not only strengthens the bonds of brotherhood among Muslims but also offers many virtues and wisdoms. According to the Shafi’i School, congregational prayer is classified as *fardu kifayah*, while in the Hanbali Madhhab, it is considered *fardu ain*.
3. Misbahuzzulam et al. (2024)<sup>183</sup> explored the concept of gender equality within the context of divorce, focusing on the Islamic view of *khul'* (sue for divorce) initiated by women who fear they cannot fulfill religious duties. Complementary to this, Chilyatun Nafis (2024) examined the judicial considerations of divorce cases resulting from a husband’s apostasy from a Shafi’i perspective. While these studies contribute to understanding how religious factors influence court decisions, they fail to map the specific intersection of *tarku al-salat* (abandoning prayer) and marital dissolution within Shafi'i jurisprudence. Specifically, existing literature lacks a systematic analysis of how the Shafi'i categories of abandoning prayer—whether through *juhud* (denial) or *kasal* (negligence)—distinctly impact the legal validity of the marital bond. This study addresses this gap by establishing a clear jurisprudential framework to resolve modern marital disputes arising from specific types of religious non-compliance.
4. “Mengqadha Shalat dalam Perspektif Fiqh Islam”<sup>184</sup> written by Saifulloh (2020) presented a comprehensive jurisprudential analysis of *qadha* (replacing missed prayers), reinforcing that prayer is a fundamental pillar that supports a Muslim's faith. The study argues that missed prayers, whether due to valid excuses or intentional neglect, are considered a debt to Allah that must be fulfilled. While

---

<sup>183</sup> Misbahuzzulam Misbahuzzulam, Umi Sumbulah, and Fauzan Zenrif, “Kesetaraan Gender Dalam Perceraian,” *Al-MAJAALIS* 11, no. 2 (2024): 354–367, <https://doi.org/10.37397/amj.v11i2.583>.

<sup>184</sup> Kholid Saifulloh, “Mengqadha Shalat Dalam Perspektif Fiqh Islam,” *Al-MAJAALIS* 7, no. 2 (2020): 45–68.

this research establishes the absolute nature of the religious burden regarding *salat*, it does not extend its analysis to the social and legal ramifications within the domestic sphere. Specifically, there is no discussion on how this "religious debt" or its persistent neglect serves as a catalyst for marital dissolution. This study fills the identified gap by bridging the individual ritual obligation discussed by Saifulloh with the specific legal consequences for marriage validity in Shafi'i jurisprudence, particularly when differentiating between *juhud* (denial) and *kasal* (negligence).

## **B. METHOD**

This research utilizes a qualitative library research method with a normative-doctrinal legal approach. Data were gathered from primary sources, including the Qur'an and Hadith literature, and secondary sources consisting of authoritative classical Shafi'i jurisprudence (*fiqh*) texts. The selection criteria for classical texts focused on foundational and "mu'tamad" (relied upon) references within the Shafi'i school, such as Imam al-Shafi'i's *Al-Umm* and Imam al-Nawawi's *Raudhah al-Talibin*, to ensure the authenticity of the jurisprudential perspectives.

The Arabic classical texts were examined through qualitative content analysis to identify and categorize legal rulings regarding the abandonment of prayer and its specific impact on marital validity. This methodological framework aligns with qualitative-juridical studies previously published in the *Al-Majaalis* journal, such as the work by Misbahuzzulam et al. (2024), which employed normative analysis to investigate legal dimensions of divorce. Conclusions were drawn using a deductive reasoning process, synthesizing classical legal arguments to address contemporary marital disputes arising from religious non-compliance.

## C. RESULTS AND DISCUSSION

### 1. Divorce (Talak) in Islam

#### a) Definition of Talak

The linguistic meaning of talak originates from the word: Talak in language means التخلية (release) and الإرسال (setting free)<sup>185</sup>. Another meaning is ناقة حل القيد والإطلاق (untying the bond and leaving it). For instance, in the phrase ناقة طالق, it refers to a camel that is set free without any restraint. It is also mentioned that talak is linguistically associated with separation. However, in customary usage (ʿurf), the term talak is specifically used to refer to the release of a marital bond in a figurative sense, which applies to a woman.<sup>186</sup>

As for the technical definition of talak, it refers to the dissolution of a marriage contract through the utterance of talak or its equivalents:<sup>187</sup>

حَلُّ عَقْدِ النِّكَاحِ بِأَفْظِ الطَّلَاقِ وَنَحْوِهِ

#### b) Legal Rulings on Talak

The ruling on talak varies depending on the circumstances. It falls under five main legal categories: mubah (permissible), sunnah (recommended), wajib (obligatory), makruh (discouraged), and haram (forbidden).

##### 1) Mubah (Permissible)

Talak becomes permissible when the husband needs it due to the wife's bad character, which causes harm and prevents the achievement of marriage's objectives if they remain together.<sup>188</sup>

##### 2) Makruh (Discouraged)

<sup>185</sup> Ibnu Manzur, *Lisan Al-Arab*, 3rd ed. (Beirut: Dar al-Shadir, 1993).

<sup>186</sup> Wahbah Zuhaili, *Al Fiqhu Al Islami Wa Adillatuhu*, 4th ed. (Damaskus: Dar al Fikr, n.d.).

<sup>187</sup> Zakariya bin Muhammad Al-Anshari, *Asna Al Mathalib Fi Syarhi Raudh at Thalib* (Beirut: Dar al Kitab, n.d.).

<sup>188</sup> Abdullah bin Ahmad Al-Maqdisi, *Syarh Dalil at Thalib*, 1st ed. (Riyadh: Dar Athlas al Khadra, n.d.).

Talak is discouraged when there is no valid reason for it, such as when the husband and wife have a harmonious relationship.<sup>189</sup> This is derived from the hadith of the Prophet shallallahu alaihi wasallam:<sup>190</sup>

أَبْغَضُ الْحَلَالِ إِلَى اللَّهِ الطَّلَاقُ

“The most detested permissible act in the sight of Allah is divorce”<sup>191</sup>

In this hadith, the Prophet *shallallahu alaihi wasallam* mentioned that talak is lawful but is disliked and detested by Allah.<sup>192</sup> This indicates its discouraged status, as it leads to the dissolution of a marriage that holds numerous benefits.

### 3) Sunnah (Recommended)

Talak is recommended when there is a necessity, particularly when remaining in the marriage would cause harm to the wife. Likewise, if conflicts arise between the spouses to the extent that continuing the marriage results in harm to the wife, then talak is recommended.<sup>193</sup> The Prophet *shallallahu alaihi wasallam* said:

لَا ضَرَرَ وَلَا ضِرَارَ

“There should be no harm and no reciprocation of harm.”<sup>194</sup>

### 4) Wajib (Obligatory)

Talak becomes obligatory when the wife fails to uphold her religious duties, such as abandoning prayer or deliberately delaying it, and the husband is unable to reform her.<sup>195</sup>

The classification of divorce as *wajib* (obligatory) when a spouse neglects religious duties underscores that in Islamic jurisprudence, the

<sup>189</sup> Yahya bin Syaraf Al-Nawawi, *Al Minhaj Syarh Shahih Muslim Bin Al Hajjaj, Oman : Bait Al Afkar Al Dauliyyah*, 2nd ed. (Beirut: Dar Ihya at-Turats Al-Arabiyy, 2000).

<sup>190</sup> Ibnu Al-Athar, *Al-Uddah Fi Syarhi Al-Umdah Fi Ahadis Al-Ahkam*, 1st ed. (Beirut: Dar Al-Basyair Al-Islamiyah, n.d.).

<sup>191</sup> Abu Dawud Sulaiman bin Asy'ats, *Sunan Abi Dawud, Tahqiq Syaikh Al-Arnauth*, 1st ed. (Kairo: Dar Ar-Risalah Al-Alamiyah, 2009).

<sup>192</sup> Salih bin Fauzan Al-Fauzan, *Al-Mulakhas Al-Fiqhi*, 1st ed. (Riyadh: Dar al Ashimah, 2002).

<sup>193</sup> Al-Fauzan, *Al-Mulakhas Al-Fiqhi*.

<sup>194</sup> Ibnu Majah, *Sunan Ibnu Majah*, 1st ed. (Kairo: Dar Ar-Risalah Al-Alamiyah, 2009).

<sup>195</sup> Al-Fauzan, *Al-Mulakhas Al-Fiqhi*.

marital contract is not merely a social arrangement but a spiritual covenant<sup>196</sup>. From the perspective of *Maqasid al-Shariah*, specifically *Hifdz ad-Din* (Protection of Religion), a husband's failure to reform a wife who abandons prayer threatens the religious integrity of the household<sup>197</sup>. This ruling implies that the preservation of the family's spiritual foundation takes precedence over the continuation of the marital bond itself. In the contemporary Indonesian context, while the Compilation of Islamic Law (KHI) does not explicitly list "neglecting prayer" as a standalone ground for divorce, such cases are often channeled through Article 116 (f) concerning "constant disputes and quarrels" (*syiqoq*), where religious non-compliance serves as the underlying cause of domestic disharmony.

## 2. The Position Of Salat In Islam

### a) Definition of Salat

Linguistically, salat means ad-du'a' (supplication), as mentioned in the words of Allah Ta'ala:

وَصَلِّ عَلَيْهِمْ

“And pray for them.”<sup>198</sup>

Also, the Prophet shallallahu alaihi wasallam said:

إِذَا دُعِيَ أَحَدُكُمْ إِلَى طَعَامٍ فَلْيُجِبْ: فَإِنْ كَانَ مُفْطِرًا فَلْيُطْعِمْ، وَإِنْ كَانَ صَائِمًا فَلْيُصَلِّ

“If one of you is invited (to a meal), he should accept it. If he is not fasting, he should eat, and if he is fasting, he should supplicate (for the one who invited him).”<sup>199</sup>

<sup>196</sup> Hassan Audu, “Divorce in Islam : Legal , Social , and Ethical Perspectives” 10, no. 3 (2025): 145–159.

<sup>197</sup> Nur Hana Maruan et al., “Addressing Unregistered Marriages in Malaysia: A Maqasid Al-Shariah Approach to Legal Challenges and Women’s Protection,” *International Journal of Research and Innovation in Social Science (IJRISS)* 9, no. 6 (2025): 6104–6113, <https://rsisinternational.org/journals/ijriss/articles/addressing-unregistered-marriages-in-malaysia-a-maqasid-al-shariah-approach-to-legal-challenges-and-womens-protection/>.

<sup>198</sup> *Qs. at-Taubah: 103*, n.d.

<sup>199</sup> Ahmad bin Hanbal, “Musnad Imam Ahmad,” in *Musnad Imam Ahmad* (Kairo: Muassasah Ar-Risalah, 2001), 173.

As for the technical definition, salat is an act of worship consisting of specific actions and utterances, beginning with takbir and ending with salam, performed under certain conditions.

b) The Status of Salat

1) A Pillar of Islam

بُيِّئَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ، وَإِقَامِ الصَّلَاةِ، وَإِيتَاءِ الزَّكَاةِ، وَالْحَجِّ، وَصَوْمِ رَمَضَانَ

Islam is built upon five pillars: the testimony (shahada) that none has the right to be worshiped except Allah and that Muhammad is the Messenger of Allah, establishing salat, giving zakat, performing Hajj (to the House of Allah), and fasting in the month of Ramadan.<sup>200</sup>

Shaykh Abdul Muhsin Al-Abbad explains that the command to establish salat is divided into two states. The first state is obligatory (wajib), which means performing salat by fulfilling only its obligatory aspects, thereby fulfilling one's religious duty. The second state is recommended (mustahabb), which means perfecting salat by also performing its Sunnah aspects and not merely limiting oneself to the obligatory elements.<sup>201</sup>

2) The Pillar of Religion

رَأْسُ الْأَمْرِ الْإِسْلَامُ، وَعَمُودُهُ الصَّلَاةُ، وَدُرُوزُهُ سَنَامِهِ الْجِهَادُ

“The foundation of the matter is Islam, its pillar is salat, and its peak is jihad.”<sup>202</sup>

Imam Ath-Thibiy explains that the foundation of the matter in religion is Islam, meaning the two testimonies (shahadatayn). If a person does not profess these two testimonies, they have no religion at all. However, after affirming the shahada, a person has obtained the foundation of Islam. But this foundation is not yet strong and complete, similar to a

<sup>200</sup> Muhammad bin Ismail Al-Bukhari, *Sahih Al-Bukhari*, 1st ed. (Beirut: Dar Thuq An-Najah, 2001).

<sup>201</sup> Abdul Muhsin Al-Abbad, *Fathu Al-Qawiy Al-Matin Fi Syarh Al-Arbain Al-Nawawiyah*, 1st ed. (Dammam: Dar Ibnu Al-Qayyim, 2003).

<sup>202</sup> Muhammad bin Isa At-Tirmizi, *Sunan Al-Tirmidzi, Sunan Al-Tirmidzi* (Beirut: Dar Al-Gharb Al-Islamiy, 1996).

house without supporting pillars. When a person performs and maintains salat, their religion becomes strong.<sup>203</sup>

3) The First Deed to Be Judged on the Day of Judgment

إِنَّ أَوَّلَ مَا يُحَاسَبُ بِهِ الْعَبْدُ يَوْمَ الْقِيَامَةِ مِنْ عَمَلِهِ صَلَاتُهُ، فَإِنْ صَلَحَتْ فَقَدْ أَفْلَحَ وَأَنْجَحَ،  
وَإِنْ فَسَدَتْ فَقَدْ خَابَ وَخَسِرَ

“On the Day of Judgment, the first deed a servant will be held accountable for is his salat. If it is sound, he will be successful and saved, but if it is corrupted, he will have failed and lost”.<sup>204</sup>

This hadith explains that the first act of worship to be examined is salat. If a person’s salat is good—meaning they perform and maintain it properly—then they will be saved. However, whoever does not perform salat or performs it incorrectly, contrary to the prescribed method in Islamic teachings, will be at a loss and deprived of salvation from divine punishment.<sup>205</sup>

c) Abandoning Salat

As previously explained, salat holds a very fundamental position in Islamic law. Therefore, abandoning salat also carries significant legal implications from the perspective of Islamic jurisprudence. Among the evidences that indicate this is the statement of the Prophet *shallallahu alaihi wasallam*:

الْعَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ، فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ

“The covenant between us and them (the disbelievers) is salat; whoever abandons it has committed disbelief.”<sup>206</sup>

Another statement of the Prophet *shallallahu alaihi wasallam* is:

إِنَّ بَيْنَ الرَّجُلِ وَبَيْنَ الشِّرْكِ وَالْكُفْرِ تَرْكُ الصَّلَاةِ

<sup>203</sup> Husain bin Abdullah At-Thibiy, *Al-Kasyif an Haqiq As-Sunan*, 1st ed. (Riyadh: Maktabah Nizar Mustafa Al-Baz, 1996).

<sup>204</sup> Muhammad bin Isa At-Tirmizi, *Sunan At-Tirmizi*, 2nd ed. (Kairo: Maktabah Mustafa Al-Babiy Al-Halbiy, 1975).

<sup>205</sup> Husain bin Mahmud Al-Mudzhiri, *Al-Mafatih Fi Syarh Al-Mashabih*, 1st ed. (Suriah: Dar An-Nawadir, 1925).

<sup>206</sup> At-Tirmizi, *Sunan Al-Tirmidzi*.

---

“Indeed, between a person and shirk (polytheism) and kufr (disbelief) is abandoning salat.”<sup>207</sup>

Imam An-Nawawi mentions that abandoning salat falls into two categories:

i. Denying the obligation of salat

A person who abandons salat by denying its obligation is considered an . (murtad), and all the rulings concerning apostates apply to them. However, this does not apply if the person is a new Muslim (muallaf) who has recently entered Islam and has not yet learned the rulings of Islam, including the obligation of salat.

ii. Not denying the obligation of salat

For those who abandon salat but do not deny its obligation, their case is examined based on the reason for their abandonment. The reasons fall into two categories:

1. Excusable reasons in Islamic law

- a. Among the acceptable reasons in Islamic law is missing salat due to sleep or forgetfulness.
- b. Since these instances occur without intention, the person must immediately perform the missed salat as soon as they wake up or remember it.

2. Non-excusable reasons in Islamic law

If salat is abandoned deliberately without a valid excuse, such as out of laziness, then this is not acceptable in Islamic law.

Imam Ash-Shafi’i stated in Al-Umm:

أخبرنا الربيع قال قال الشافعي - رحمه الله تعالى - : من ترك الصلاة المكتوبة ممن دخل في الإسلام قيل له لم لا تصلي؟ فإن ذكر نسيانا قلنا فصل إذا ذكرت، وإن ذكر مرضا قلنا فصل كيف أطقمت قائما أو قاعدا أو مضطجعا أو موميا فإن قال أنا أطيع الصلاة،

---

<sup>207</sup> Muslim bin Al-Hajjaj, “Sahih Muslim,” in *Sahih Muslim* (Turki: Dar at-Thiba’ah al-’Amirah, 1915), 61.

وأحسنها، ولكن لا أصلي وإن كانت علي فرضا قيل له الصلاة عليك شيء لا يعمله عنك  
غيرك، ولا تكون إلا بعملك فإن صليت، وإلا استتبتناك فإن تبت، وإلا قتلناك فإن الصلاة  
أعظم من الزكاة

Whoever abandons an obligatory salat after entering Islam is asked: ‘Why do you not pray?’ If they claim forgetfulness, they are told to pray as soon as they remember. If they claim illness, they are instructed to pray as they are able—standing, sitting, lying down, or with gestures. But if they say: ‘I am capable of praying properly, but I refuse to do so even though I acknowledge it as an obligation,’ they are told: ‘Salat is a duty that no one can perform on your behalf; it can only be done by you. If you perform it, that is good. If you refuse, you will be ordered to repent. If you repent, you are saved. Otherwise, you will be executed, for salat is greater than zakat.’<sup>208</sup>

Imam An-Nawawi stated that abandoning salat falls into two categories:

a) Abandoning Salat Due to Denial of Its Obligation

- (a) A person who abandons salat while denying its obligation is considered an apostate (*murtad*), and all the rulings applicable to apostates apply to them.
- (b) This does not apply if the person is a new Muslim (*muallaf*) who has recently embraced Islam and may not yet be aware of their religious obligations.
- (c) This ruling also applies to anyone who denies a well-established Islamic ruling (*hukm shar‘i*) that has been agreed upon by scholarly consensus (*ijma’*).

The Shafi‘i School’s differentiation between *juhud* (denial) and *kasal* (negligence) represents a nuanced middle ground compared to other major schools of *fiqh*. Unlike the Hanbali School, which generally adopts a more stringent view—where abandoning prayer out of laziness can be classified as *kufir akbar* (major disbelief) that immediately nullifies faith—the Shafi‘i *qawl asahh* (stronger opinion) maintains the individual’s status as a Muslim despite their grave sin. This distinction has profound legal implications: in the Shafi‘i view, the person remains subject to inheritance laws and maintains their marital bond initially,

<sup>208</sup> Muhammad bin Idris Al-Syafii, “Al-Umm,” in *Al-Umm*, 1st ed. (Beirut: Dar al Fikr, 1983), 292.

---

whereas in the Hanbali view, the marriage would be dissolved instantly. Conversely, the Hanafi School offers a more rehabilitative approach, prioritizing imprisonment and physical admonition over the death penalty, suggesting that the goal of the law is reform (*islah*) rather than terminal punishment.

b) Abandoning Salat Without Denying Its Obligation

This is divided into two categories:

(a) Abandoning Salat Due to a Valid Excuse

Such as missing salat due to sleep or forgetfulness. In this case, the person is only required to make up (*qadha'*) the missed salat, and the time for doing so is extended.

(b) Abandoning Salat Without a Valid Excuse Due to Laziness

According to the stronger opinion (*qawl asahh*) in the Shafi'i School, the person is not considered a disbeliever (*kafir*).

If someone says, "I left salat because I forgot, it was cold, I had no water, or there was impurity (*najasa*) on my body," or any other excuse, whether valid or invalid, then according to Shahib at-Tatimmah, they are still instructed to perform salat.

If they refuse, then according to the Madhhab, they are not executed, because their reason is a delay in performing salat, which in this case is not definitively established as an outright rejection. However, according to one opinion, they are still executed due to their stubborn refusal to perform a fundamental obligation (*rukun Islam*).

If someone explicitly says, "I deliberately abandoned salat and I do not want to perform it," then they are executed.

If someone says, "I deliberately abandoned salat without an excuse, but I did not say that I refuse to perform it," they are still executed according to the Shafi'i School.<sup>209</sup>

Thus, the Shafi'i School views abandoning salat as a grave offense in religious matters if it is done intentionally. This is evident from the way the Madhhab prescribes the death penalty as the punishment for those who deliberately abandon salat.

---

<sup>209</sup> Yahya bin Syaraf Al-Nawawi, "Raudhah Al-Thalibin Wa Umdatul Muftin," in *Raudhah Al-Thalibin Wa Umdatul Muftin* (Beirut: Al-Maktab Al-Islami, 1991), 146.

### 3. Divorce Due to Abandoning Salat According to the Shafi'i School

In the Shafi'i School, abandoning salat has significant legal consequences, including in marital relations. Salat is the pillar of religion, and neglecting it carries serious implications, as stated in the hadith of the Prophet shallallahu alaihi wasallam:

العَهْدُ الَّذِي بَيْنَنَا وَبَيْنَهُمُ الصَّلَاةُ، فَمَنْ تَرَكَهَا فَقَدْ كَفَرَ

“The covenant between us and them (the disbelievers) is salat; whoever abandons it has committed disbelief.”<sup>210</sup>

Imam An-Nawawi, in Raudhah Al-Talibin, explains that abandoning salat falls into two categories. The first is abandoning salat due to denying its obligation (juhūd), which results in the person being deemed an apostate (murtad), except if they are a new Muslim who has not yet understood Islamic rulings. In this case, the apostasy rulings apply, including the annulment of marriage if the person does not promptly return to Islam.

تَارِكُ الصَّلَاةِ وَهُوَ ضَرْبَانِ. أَحَدُهُمَا: تَرَكَهَا جَحْدًا لِوُجُوبِهَا، فَهُوَ مُرْتَدٌّ تَجْرِي عَلَيْهِ أَحْكَامُ الْمُرْتَدِّينَ، إِلَّا أَنْ يَكُونَ قَرِيبَ عَهْدٍ بِالْإِسْلَامِ، يَجُوزُ أَنْ يَخْفَى عَلَيْهِ وَجُوبُهَا.

A person who abandons salat falls into two categories: the first is one who abandons it while denying its obligation. Such a person is deemed an apostate, and the rulings of apostates apply to them, except if they are new to Islam and may not yet know of its obligation.<sup>211</sup>

As for a person who abandons salat but still acknowledges its obligation, their marriage remains valid. However, they are ordered to repent within three days. If they refuse to perform salat, they may be sentenced to death according to the Shafi'i School. Imam Ash-Shafi'i states in Al-Umm:

وَقَدْ قِيلَ يُسْتَتَابُ تَارِكُ الصَّلَاةِ ثَلَاثًا، وَذَلِكَ إِنْ شَاءَ اللَّهُ تَعَالَى حَسَنٌ. فَإِنْ صَلَّى فِي الثَّلَاثِ، وَإِلَّا قُتِلَ.

<sup>210</sup> At-Tirmizi, *Sunan Al-Tirmidzi*.

<sup>211</sup> Al-Nawawi, “Raudhah Al-Thalibin Wa Umdatul Muftin.”

“It has been said that the one who abandons salat is given three days to repent. This, if Allah wills, is a good approach. If they pray within these three days, they are safe. Otherwise, they are executed.”<sup>212</sup>

Although execution is the prescribed punishment for one who persistently refuses to perform salat after being ordered to do so, their marriage does not automatically dissolve as long as they are still considered a Muslim. However, if the person is eventually executed, the marriage ends automatically. This differs from the case of a person who is ruled as an apostate due to denying the obligation of salat, where their marriage is immediately annulled without waiting for execution. In this context, Mukhtashar al-Muzani states:

وَإِذَا ارْتَدَّ أَوْ أَحَدُهُمَا مُنْعَا الْوَطْءَ فَإِنْ انْقَضَتْ الْعِدَّةُ قَبْلَ اجْتِمَاعِ إِسْلَامِهِمَا انْفَسَخَ النِّكَاحُ.

“If both spouses or one of them apostatizes, they are prohibited from marital relations. If the waiting period (iddah) ends before both return to Islam together, the marriage is automatically annulled.”<sup>213</sup>

From this discussion, it can be concluded that in the Shafi’i School, abandoning salat has serious consequences for marriage.

- a. If someone abandons salat while denying its obligation, their marriage is immediately annulled, as they are deemed an apostate<sup>214</sup>.
- b. If someone abandons salat but still believes in its obligation, their marriage remains valid, but they are ordered to repent.
- c. If they refuse to perform salat after three days, they are executed, which consequently terminates the marriage.

Socio-Legal Implications and Contemporary Application: The Shafi’i perspective that marriage remains valid during the three-day repentance period for *kasal*

<sup>212</sup> Muhammad bin Idris Al-Syafii, “Al-Umm,” in *Al-Umm* (Beirut: Dar Al-Marifah, 1990), 292.

<sup>213</sup> Ismai bin Yahya Al-Muzanni, “Mukhtashar Al-Muzani,” in *Mukhtashar Al-Muzani* (Beirut: Dar Al-Marifah, 1990), 274.

<sup>214</sup> Muhammad Syihab Nokman and Mohd Harifadilah Rosidi, “The Validity of Fasakh Due to Non-Cohabitation: An Analysis of Marital Intimacy and Its Implications within the Framework of Maqasid Al-Shariah” IX, no. 2454 (2025): 2213–2222.

---

reflects a judicial caution against the hasty dissolution of the family unit. This "grace period" aligns with the principle of *Istislah* (public interest), allowing room for reconciliation. However, the eventual termination of marriage upon execution (or persistent refusal) highlights that a functional Islamic marriage requires a minimum threshold of shared religious practice.

In modern judicial practice, particularly within the Indonesian Religious Courts<sup>215</sup>, the application of these classical rulings faces a "normative-empirical gap." Since the Indonesian state does not apply capital punishment for religious neglect, the "termination of marriage" mentioned in classical texts is reinterpreted through judicial discretion. Judges often use the "neglect of prayer" as evidence of a "broken marriage" (*broken marriage principle*), where the spiritual void leads to a loss of *Sakinah, Mawaddah, and Warahmah*. Thus, while the classical Shafi'i text provides the moral-legal justification, the contemporary court operationalizes it through the lens of domestic irreconcilability.<sup>216</sup>

Thus, maintaining salat is not only an individual obligation but also has broad implications in Islamic family law, particularly regarding the validity of marriage.

#### D. CONCLUSION

This study concludes that in Shafi'i jurisprudence, the legal status of a marriage is inextricably linked to the religious compliance of the spouses, specifically regarding the performance of *salat*. The research finds a critical legal distinction: abandonment based on *juhud* (denial) triggers immediate *faskh* (annulment) due to apostasy, whereas abandonment due to *kasal* (negligence) allows for a three-day restorative period before any terminal legal action is taken. This "grace period" serves as a unique jurisprudential mechanism for spiritual and marital reconciliation, emphasizing that the Shafi'i School prioritizes the preservation of faith as the foundation of the family unit.

---

<sup>215</sup> Balawyn Jones and Amira Aftab, "Inside Indonesia 's Religious Courts : An Argument for Domestic and Family Violence Screening and Exemption from Compulsory Mediation" 2, no. 23 (2023): 217–231.

<sup>216</sup> Antoni Joseph and Hidayatullah Ismail, "Divorce Law in the Perspective of the Quran : Solutions to the Phenomenon of Digital Divorce and Social Media Normative Study of the Principles of Ihsan and Taqwa in the Contemporary Talak Process" 6, no. 2 (2026)..

---

The scientific contribution of this research lies in its potential to serve as a jurisprudential framework for modern Islamic legal systems. In the Indonesian context, where the Compilation of Islamic Law (KHI) does not explicitly categorize prayer abandonment as a standalone ground for divorce, these findings provide a robust evidentiary threshold for judges. The categories of *juhud* and *kasal* can be operationalized to determine the severity of religious non-compliance in *syiqaq* (marital dispute) cases, offering a clearer standard for "irreconcilable differences" rooted in spiritual neglect .

Moving forward, it is recommended that legal practitioners and policymakers in Indonesia consider a more explicit integration of religious compliance standards within judicial guidelines to protect the rights of spouses affected by religious negligence. Future research should complement this doctrinal study with empirical legal analysis, specifically examining how Religious Court judges in Indonesia currently interpret and apply these Shafi'i principles in their rulings. Such studies would further bridge the gap between classical jurisprudence and contemporary judicial practice.

## E. REFERENCES

*Al-Quran Al-Karim*

Al-Abbad, Abdul Muhsin. *Fathu Al-Qawiy Al-Matin Fi Syarh Al-Arbain Al-Nawawiyah*. 1st ed. Dammam: Dar Ibnu Al-Qayyim, 2003.

Al-Anshari, Zakariya bin Muhammad. *Asna Al Mathalib Fi Syarhi Raudh at Thalib*. Beirut: Dar al Kitab, n.d.

Al-Athar, Ibnu. *Al-Uddah Fi Syarhi Al-Umdah Fi Ahadis Al-Ahkam*. 1st ed. Beirut: Dar Al-Basyair Al-Islamiyah, n.d.

Al-Bukhari, Muhammad bin Ismail. *Sahih Al-Bukhari*. 1st ed. Damaskus: Dar Ibn Katsir, 1993.

———. *Sahih Al Bukhari*. 1st ed. Beirut: Dar Thuq An-Najah, 2001.

Al-Fauzan, Salih bin Fauzan. *Al-Mulakhas Al-Fiqhi*. 1st ed. Riyadh: Dar al Ashimah, 2002.

Al-Hajjaj, Muslim bin. "Sahih Muslim." In *Sahih Muslim*, 61. Turki: Dar at-Thiba'ah al-

---

'Amirah, 1915.

Al-Maqdisi, Abdullah bin Ahmad. *Syarh Dalil at Thalib*. 1st ed. Riyadh: Dar Athlas al Khadra, n.d.

Al-Mudzhiri, Husain bin Mahmud. *Al-Mafatih Fi Syarh Al-Mashabih*. 1st ed. Suriah: Dar An-Nawadir, 1925.

Al-Muzanni, Ismai bin Yahya. "Mukhtashar Al-Muzani." In *Mukhtashar Al-Muzani*, 274. Beirut: Dar Al-Marifah, 1990.

Al-Nawawi, Yahya bin Syaraf. *Al Minhaj Syarh Shahih Muslim Bin Al Hajjaj. Oman : Bait Al Afkar Al Dauliyyah*. 2nd ed. Beirut: Dar Ihya at-Turats Al-Arabiyy, 2000.

———. "Raudhah Al-Thalibin Wa Umdatu Al-Muftin." In *Raudhah Al-Thalibin Wa Umdatu Al-Muftin*, 146. Beirut: Al-Maktab Al-Islami, 1991.

Al-Syafii, Muhammad bin Idris. "Al-Umm." In *Al-Umm*, 292. 1st ed. Beirut: Dar al Fikr, 1983.

———. "Al-Umm." In *Al-Umm*, 292. Beirut: Dar Al-Marifah, 1990.

Asy'ats, Abu Dawud Sulaiman bin. *Sunan Abi Dawud, Tahqiq Syaikh Al-Arnauth*. 1st ed. Kairo: Dar Ar-Risalah Al-Alamiyah, 2009.

At-Thibiy, Husain bin Abdullah. *Al-Kasyif an Haqaiq As-Sunan*. 1st ed. Riyadh: Maktabah Nizar Mustafa Al-Baz, 1996.

At-Tirmizi, Muhammad bin Isa. *Sunan Al-Tirmidzi. Sunan Al-Tirmidzi*. Beirut: Dar Al-Gharb Al-Islamiy, 1996.

———. *Sunan At-Tirmizi*. 2nd ed. Kairo: Maktabah Mustafa Al-Babiy Al-Halbiy, 1975.

Audu, Hassan. "Divorce in Islam : Legal , Social , and Ethical Perspectives" 10, no. 3 (2025): 145–159.

Hanbal, Ahmad bin. "Musnad Imam Ahmad." In *Musnad Imam Ahmad*, 173. Kairo: Muassasah Ar-Risalah, 2001.

Ismail, Muhamad, Robitho Alam, Hadi Faisal, and Zainur Zainur. "Marriage and Divorce in Islamic Law : Sociological Implications for Modern Muslim Societies" 4 (2024): 25–37. <https://journal.marwah-madani-riau.id/index.php/JILE/article/view/142/126>.

Jones, Balawyn, and Amira Aftab. "Inside Indonesia ' s Religious Courts : An Argument for Domestic and Family Violence Screening and Exemption from Compulsory Mediation" 2, no. 23 (2023): 217–231.

Joseph, Antoni, and Hidayatullah Ismail. "Divorce Law in the Perspective of the Quran : Solutions to the Phenomenon of Digital Divorce and Social Media Normative Study of

- 
- the Principles of Ihsan and Taqwa in the Contemporary Talak Process” 6, no. 2 (2026).
- Majah, Ibnu. *Sunan Ibnu Majah*. 1st ed. Kairo: Dar Ar-Risalah Al-Alamiyah, 2009.
- Manzur, Ibnu. *Lisan Al-Arab*. 3rd ed. Beirut: Dar al-Shadir, 1993.
- Maruan, Nur Hana, Faezah Mohd Fauzi, Nur Farah Erina Mohd Yusof, Afiqah Syuhadah Salihuddin, and Mohd Harifadilah Rosidi. “Addressing Unregistered Marriages in Malaysia: A Maqasid Al-Shariah Approach to Legal Challenges and Women’s Protection.” *International Journal of Research and Innovation in Social Science (IJRISS)* 9, no. 6 (2025): 6104–6113. <https://rsisinternational.org/journals/ijriss/articles/addressing-unregistered-marriages-in-malaysia-a-maqasid-al-shariah-approach-to-legal-challenges-and-womens-protection/>.
- Misbahuzzulam, Misbahuzzulam, Umi Sumbulah, and Fauzan Zenrif. “Kesetaraan Gender Dalam Perceraian.” *Al-MAJAALIS* 11, no. 2 (2024): 354–367. <https://doi.org/10.37397/amj.v11i2.583>.
- Muhimmah, Riadatul, Abdul Rozak, and Izzul Mutho. “AL-AFKAR : Journal for Islamic Studies Murtad Sebagai Faktor Yang Menyebabkan Putusnya Perkawinan Dalam Kompilasi Hukum Islam : Analisis Perspektif Kitab-Kitab Klasik Dan Modern” 9, no. 1 (2026): 1399–1414.
- Nokman, Muhammad Syihab, and Mohd Harifadilah Rosidi. “The Validity of Fasakh Due to Non-Cohabitation: An Analysis of Marital Intimacy and Its Implications within the Framework of Maqasid Al-Shariah” IX, no. 2454 (2025): 2213–2222.
- Rohmah, Anny Nailatur, and Ashif Az Zafi. “Jejak Eksistensi Mazhab Syafii Di Indonesia.” *Jurnal Tamaddun : Jurnal Sejarah dan Kebudayaan Islam* 8, no. 1 (2020).
- Rustam, Muhammad Yusup, Ruston Kumaini, and Abdul Rahman Ramadhan. “PEMBATALAN PERNIKAHAN KARENA HOMOSEKSUAL: Studi Analisis Putusan Pengadilan Agama Jember No. 44/Pdt.G/2023/PA.Jr.” *Al-Majaalis : Jurnal Dirasat Islamiyah* 12, no. 2 SE- (May 12, 2025): 298–318. <https://ejournal.stdiis.ac.id/index.php/Al-Majalis/article/view/806>.
- Saifulloh, Kholid. “Mengqadha Shalat Dalam Perspektif Fiqh Islam.” *Al-MAJAALIS* 7, no. 2 (2020): 45–68.
- Zuhaili, Wahbah. *Al Fiqhu Al Islami Wa Adillatuhu*. 4th ed. Damaskus: Dar al Fikr, n.d.



CLASSICAL AND MODERN HADITH TAKHRIJ METHODS  
(A Comparative Study of Procedures and Methodological Characteristics)

Panji Anugrah, Imam Nugraha

UIN Alauddin Makassar Indonesia, Islamic University of Madinah Saudi Arabia

panjarhamnew@gmail.com, imamnoegraha.94@gmail.com

ARTICLE HISTORY

Received : 26-March-2026

Revised : 17-April-2026

Accepted : 12-Mei-2026

KEYWORDS:

hadith *takhrij*, classical methods, modern methods, comparative study, hadith studies

ABSTRACT

Hadith *takhrij* is a fundamental methodological process in hadith studies aimed at tracing the sources of transmission and assessing the reliability of both sanad and matan. The evolution of digital technology in recent decades has significantly influenced the practice of hadith *takhrij* and raised methodological questions concerning the continuity and transformation of classical approaches. This article addresses the main question of how classical and modern methods of hadith *takhrij* compare in terms of their procedures and methodological characteristics. Within the framework of the study of hadith scientific methodology, this research employs a qualitative library-based approach by examining classical hadith literature and contemporary academic works on digital *takhrij*. The discussion is conducted through a comparative analysis focusing on procedural similarities, methodological differences, and patterns of continuity and evolution between classical and modern approaches. The results imply that both methods share the same epistemological foundation in the verification of sanad and matan, while differing in operational tools and efficiency. The study argues that modern hadith *takhrij* does not replace classical methodology but serves as a complementary technical development. The integration of classical analytical rigor with digital efficiency provides significant added value by minimizing technical-instrumental errors in contemporary hadith verification while preserving scholarly accuracy and methodological reliability.

AI DISCLOSURE  
STATEMENT (if applicable)

*The authors used ChatGPT to improve the language and readability of this article. All content was reviewed and verified by the authors, who take full responsibility for the integrity and originality of the work.*

A. INTRODUCTION

The evolution of hadith studies in the era of digital globalization reveals an increasingly complex dynamic, particularly in the practice of *takhrij* hadith, which serves as a primary instrument for preserving the authority and authenticity of hadith from distortion,

---

fabrication, and errors in transmission attribution.<sup>217</sup> At the global level, advances in information technology have stimulated the emergence of various digital tools, online databases, and hadith applications that provide easier access and faster tracing of *sanad* and *matan*. At the national level, especially within Islamic higher education institutions in Indonesia, this phenomenon is evident in the growing use of hadith software and websites in academic activities, both in teaching and research. Nevertheless, such convenience is often not accompanied by adequate methodological understanding of the classical principles of *takhrij*, thereby potentially generating a technical-instrumental approach to hadith tracing without the analytical depth emphasized by classical scholars.<sup>218</sup>

In practical settings, several qualitative findings from research reports and classroom observations indicate a competency gap among students and novice researchers in applying the method of *takhrij* hadith comprehensively. Studies conducted in Islamic higher education institutions reveal that many students encounter difficulties in understanding manual *takhrij* procedures derived from the primary hadith compilations, leading them to rely heavily on digital applications without conducting cross-verification with primary sources.<sup>219</sup> This condition is further reinforced by empirical findings showing that the process of *takhrij* is often perceived merely as locating a hadith reference rather than as a critical process involving analysis of *sanad*, narrators, and the context of transmission.<sup>220</sup>

This methodological issue warrants careful examination because *takhrij* hadith carries broad social, educational, and scholarly implications. From an educational perspective, a superficial understanding of the *takhrij* method may affect the quality of learning in *ulum al-hadis* and weaken the tradition of critical thinking within Islamic studies. Culturally, the shift from classical methods to modern approaches without an integrative framework risks

---

<sup>217</sup> Rani Zaindina and Isnaini Lu'lu'Atim Muthoharoh, "Upaya Menjaga Hadis Dari Pemalsuan: Perspektif Abi Al-Hasan Ibn 'Ali Ibn Muhammad Ibn 'Irāq Al-Kināni," *Al-Majaalis: Jurnal Dirasat Islamiyah* 12, no. 2 (2025): 409–434.

<sup>218</sup> Mohd Sobri et al., "The Critical Thinking In Takhrij Al- Hadith : A Methodological Approach," *Journal of Hadiths Studies* 10, no. 1 (2025): 16–32, <https://journalofhadith.usim.edu.my/index.php/johs/article/view/344>.

<sup>219</sup> Othman F.M. et al., "Methods of Takhrij Al-Hadith Teaching and Learning in Public Higher Education Institution," *International Journal of Academic Research in Progressive Wducarion & Development* 13, no. 1 (2024): 2124–2134.

<sup>220</sup> Khaerul Umam, "Jami Al-Kutub Al-Tis'ah Application: Solution to Resolving Takhrij Al-Hadith and Implications for Hadith Students," in *Proccdding International CONference on Religion, Science and Education*, vol. 4, 2025, 207–14, <https://sunankalijaga.org/prosiding/index.php/icrse/article/view/1466>.

---

disrupting the epistemological continuity between the scholarly heritage of earlier scholars and contemporary academic practice.<sup>221</sup> Therefore, an in-depth study that examines the methodological characteristics of both approaches is essential to preserve the scholarly authority of hadith studies amid the currents of digitalization.

A number of previous studies have examined the method of *takhrij* hadith, both from pedagogical and technological perspectives. For instance, recent studies on digital *takhrij* hadith have highlighted the role of digital humanities in reconstructing the epistemic authenticity of hadith in the digital age, particularly through software applications, metadata systems, and search-based verification tools. However, these studies predominantly focus on the technical and infrastructural dimensions of digital access, such as efficiency, usability, and data retrieval, without sufficiently examining whether such tools preserve the epistemological rigor of classical *takhrij* principles, especially in the verification of *sanad*, narrator criticism, and *'ilal* analysis.<sup>222</sup>

Similarly, studies emphasizing critical thinking in *takhrij* hadith have primarily concentrated on the pedagogical development of analytical reasoning and methodological awareness among students and researchers. While these works successfully position critical thinking as an important bridge between classical and contemporary approaches, they generally do not offer a comparative integrative framework that systematically maps how classical manual procedures and modern digital instruments interact at the methodological level.<sup>223</sup>

The principal gap in the existing literature, therefore, lies not merely in the lack of studies on digital tools or critical reasoning, but in the absence of a single comprehensive analytical framework that integrates classical epistemological rigor with modern technical efficiency. Previous studies tend to treat the two approaches separately: digital humanities

---

<sup>221</sup> Mohd Yusuf Ismail, "The Writing of Takhrij Al-Hadits Studies: An Integrative Methodological Survey for the Usul Al-Takhrij Genre.," *Journal of Hadith Studies* 10, no. 2 (2025): 209–22, <https://doi.org/10.33102/johs.v10i2.403>.

<sup>222</sup> Mohamad Khalid Bahrudin et al., "Systematic Literature Review on Hadith Authentication Between Year 2000 to 2021 [Tinjauan Literatur Sistematis Berkaitan Pengautentikasian Hadith Dari Tahun 2000 Hingga 2021]," *HADIS* 13, no. 25 (2023): 55–69, <https://doi.org/10.53840/hadis.v13i25.218>.

<sup>223</sup> Mohd.Sobri Elias et al., "The Critical Thinking in Takhrij Al-Hadits: A Methodological Approach," *Journal of Hadith Studies* 10, no. 1 (2025): 16–32, <https://journalofhadith.usim.edu.my/index.php/johs/article/view/344>.

---

studies emphasize access and speed, while classical-oriented studies focus on textual authenticity and sanad criticism. As a result, the dialectical relationship between these two methodological paradigms remains insufficiently explored.

This study seeks to fill that gap by proposing an integrative comparative framework that examines the procedural continuity, methodological differences, and epistemological complementarity between classical and modern *takhrij* hadis. The novelty of this framework lies in its effort to demonstrate how the analytical rigor of classical hadith criticism can be systematically combined with the efficiency of digital tools to reduce technical-instrumental errors, strengthen cross-verification practices, and preserve the continuity of hadith scholarly authority in contemporary academic contexts.

Based on this background, this study aims to conduct a comparative analysis of classical and modern *takhrij* hadith methods, focusing on their procedures and methodological characteristics. The study is expected to contribute theoretically by strengthening an integrative methodological model in the study of *takhrij* hadith, particularly as a response to the methodological fragmentation found in previous studies. Practically, it contributes to the development of hadith teaching and research in Islamic higher education institutions by providing a more balanced framework that combines classical verification standards with contemporary digital efficiency.<sup>224</sup>

## B. METHOD

This study employs a qualitative library research design, focusing on the examination of texts and scholarly literature relevant to the study of *takhrij hadis*. A qualitative approach is selected because it enables an in-depth understanding of the processes, rationales, and methodological characteristics underlying the practice of *takhrij hadis*, both within the classical tradition and in modern contexts.<sup>225</sup> Library research is considered appropriate for

---

<sup>224</sup> Inna A'thoina, Farah Hasballah, and Nur Aisyah Fadillah, "Bridging Revelation and Algorithm," *Digital Muslim Review* 3, no. 1 (2025): 40–57, <https://doi.org/10.32678/dmr.v3i1.38>; uthfi Hidayah Nur'aini, "The Use of Digital Technology in Hadith Studies," *At Tuots: Jurnal Pendidikan Islam* 7, no. 1 (2025): 12–23, <https://doi.org/10.51468/jpi.v7i1.864>

<sup>225</sup> Abdurrahman, "Metode Penelitian Kepustakaan Dalam Pendidikan Islam. Adabuna: Jurnal Pendidikan Dan Pemikiran," *Adabuna: Jurnal Pendidikan Dan Pemikiran* 3, no. 2 (2024): 102–13, <https://doi.org/10.38073/adabuna.v3i2.1563>.

---

investigating the methodological dynamics of hadith scholarship, which historically developed through the written works of scholars and contemporary academic studies.<sup>226</sup>

This research adopts a comparative-methodological approach, namely a comparison between the classical and modern frameworks of *takhrij hadis* based on their procedural steps and methodological features.<sup>227</sup> The comparative perspective is not intended to position the two methods in a dichotomous opposition, rather; it aims to identify their similarities, differences, and relational patterns within academic practice. Such an analytical model is commonly applied in contemporary hadith studies to examine the continuity and transformation of scholarly methodologies.

The data sources in this study are divided into primary and secondary materials. Primary data include classical works of *ulum al-hadith* and traditional *takhrij hadis* literature, particularly texts discussing the principles of *sanad*, *jarh wa ta'dil*, and procedures for hadith evaluation. In addition, primary sources encompass contemporary *takhrij hadis* literature, especially peer-reviewed journal articles and academic works published between 2020 and 2025, addressing the use of digital technology, hadith databases, and modern *takhrij* applications.<sup>228</sup> These contemporary sources were retrieved from Google Scholar, Scopus-indexed journals, Crossref-linked journal portals, and accredited national journal databases, including journals specializing in hadith studies and Islamic scholarship.<sup>229</sup>

To ensure research replicability and methodological transparency, the study applied explicit inclusion and exclusion criteria. The inclusion criteria comprised: (1) peer-reviewed journal articles, (2) publications issued within the 2020–2025 timeframe, (3) studies specifically discussing classical and/or modern methods of *takhrij hadis*, digital hadith applications, or hadith methodological frameworks, and (4) works published in English, Arabic, or Indonesian. Excluded materials included duplicate records, non-academic websites,

---

<sup>226</sup> Tahmid Miftachurrozaq, Jannatul Husna, and Waharjani, "Ilmu Hadis Perspektif Mohammad Hashim Kamali Dalam A Textbook of Hadith Studies," *Jurnal Ilmiah Ilmu Ushuluddin* 21, no. 2 (2022): 175–89, <https://doi.org/10.18592/jiiu.v21i2.7160>.

<sup>227</sup> Annisa Mawaddah, "Research Methodology of Takhrij Hadith," *Taqriri: Journal of Al-Hadith Science Studies* 1, no. 2 (2025): 85–103, <https://doi.org/10.61166/taqriri.v1i2.10>.

<sup>228</sup> Annisa Mawaddah, "Research Methodology of Takhrij Hadith," *Taqriri: Journal of Al-Hadith Science Studies* 1, no. 2 (2025): 85–103, <https://doi.org/10.61166/taqriri.v1i2.10>.

<sup>229</sup> Ismail, "The Writing of Takhrij Al-Hadits Sudies: An Integrative Methodological Survey for the Usul Al-Takhrij Genre."

---

opinion essays, unpublished manuscripts without scholarly review, and studies that discussed hadith in general without direct relevance to *takhrij* methodology. Secondary data consist of books on qualitative research methodology and supporting studies relevant to the comparative analysis of hadith methodology.

Data analysis is conducted through several interrelated stages. The first stage involves data reduction, namely the process of selecting and simplifying data by concentrating on information directly related to the procedures and methodological characteristics of *takhrij hadis*. The second stage is method classification, in which the findings are organized into categories of classical and modern *takhrij hadis* methods based on their sources, procedural steps, and instruments employed. The third stage entails comparative analysis, comparing the two categories to reveal patterns of similarity, difference, as well as the respective strengths and limitations of each approach. This analytical model aligns with qualitative analysis practices in hadith studies that emphasize interpretative depth and methodological coherence.

Through these methodological stages, this research seeks to produce a systematic and comprehensive mapping of classical and modern *takhrij hadis* methods. Accordingly, the methodology functions not merely as an analytical tool, but also as a reflective framework for assessing the relevance and sustainability of the hadith scholarly tradition amid technological developments and contemporary academic practices.

## C. RESULTS AND DISCUSSION

### Definition of *Takhrij Hadis*

*Takhrij* (التخريج) in its linguistic sense is derived from the word *kharaja* (خرج), which means “to come out.” From this root, it may also convey the meaning of bringing forth or making something visible. For example, the expression *خرجت السماء بعد الغم* refers to the sky appearing after being overcast, indicating that it has become visible following a period of cloudiness.<sup>230</sup>

In terminological usage, *takhrij al-hadith* has been defined by scholars in several ways. First, it refers to presenting a hadith to others by citing both its *sanad* (chain of transmitters) and its *matan* (text). For instance, when a hadith is narrated by Imam al-Bukhari along with its

---

<sup>230</sup> Burhanuddin Darwis, *Metodologi Takhrij Hadits* (Makassar: Alauddin University Press, 2013), 1-2.

---

complete chain of transmission, it is said: هذا الحديث أخرجه البخاري, meaning “this hadith was transmitted by al-Bukhari.”<sup>231</sup>

A second definition proposed by scholars describes *takhrij hadis* as the act of extracting a hadith from a particular book that does not include its chain of transmission, and then mentioning the authority (*mukharrij*) who provides it with his own *sanad*. An example of this can be found in the book *al-Adzkar* by Imam Nawawi, in which the chains of transmission from the author to the Prophet are not included. Subsequently, al-Hafidz Ibn Hajar al-‘Asqalani collected the hadith contained in *al-Adzkar* and reissued them with his own chains of transmission reaching the Prophet. He compiled this work under the title نتائج الأفكار في تخريج أحاديث الأذكار للنووي, which may be translated as “The Outcomes of Reflections in the *Takhrij* of the Hadith in Imam Nawawi’s *al-Adzkar*.”<sup>232</sup>

The third definition attributed to later scholars (*mutaakhkhirin*) understands *takhrij* hadith in terminological terms as the act of presenting a hadith taken from its original source, in which it is transmitted with its chain of narration, while also clarifying its degree of authenticity when necessary.<sup>233</sup> Accordingly, *takhrij hadis* may be understood as the process of identifying the original location of a hadith within its primary sources, explaining its lines of transmission, and disclosing scholarly evaluations concerning the narrators and the quality of the hadith. This definition underscores that *takhrij* is not limited to the mere retrieval of hadith texts; rather, it encompasses a scholarly process that is analytical and evaluative in nature, as emphasized in the classical tradition of *ulum al-hadis* and in contemporary methodological studies.<sup>234</sup>

### Classical Methods of *Takhrij Hadits*

The method of *takhrij hadits* in the classical period constitutes the primary foundation of hadith scholarship, transmitted by scholars since the earliest generations of Islam. During this era, the practice of *takhrij* was carried out prior to the emergence of digital technology;

---

<sup>231</sup> Jalaluddin Al-Suyuthy, *Al-Bahru Alladzi Zakhara Fi Syarh Alfiyah Al-Atsar* (Madinah: t.t., 1431), 897.

<sup>232</sup> Darwis, *Metodologi Takhrij Hadits*, 3-4.

<sup>233</sup> Mahmud Al-Thahan, *Ushul Al-Takhrij Wa Dirasah Al-Asanid* (Riyadh: Maktab al-Ma’arif Nats wa al-Tauzi’, 1416 H), 10.

<sup>234</sup> Ellias et al., “The Critical Thinking in Takhrij Al-Hadits: A Methodological Approach.”

consequently, the entire process of tracing hadith was undertaken manually through the major hadith compilations, mastery of memorized *sanad*, and the application of supporting disciplines such as *Ilm Muṣṭalaḥ al-Hadith*, *Ilm al-Jarh wa al-Ta'dil*, and *Ilm 'Ilal al-Hadith*. This classical method placed textual precision and scholarly authority at the center of assessing hadith validity, reflecting the normative and cumulative epistemological character of hadith studies.<sup>235</sup> The classical approach to hadith *takhrij* regards *sanad* criticism, narrator assessment, and the analysis of *'ilal* as the principal foundations for determining the validity of a hadith. Accordingly, the verification process extends beyond merely tracing the original source and continues with a rigorous scholarly evaluation of the reliability and quality of its transmission.<sup>236</sup> Contemporary research further affirms that the manual approach in classical *takhrij* offers significant strengths in the depth of *sanad* and *matan* analysis, although it demands a high level of scholarly competence and considerable time.<sup>237</sup> This evaluative dimension is further reflected in the diversity of methodological standards among hadith scholars, as demonstrated in the authentication approach of Ibn Hibban, which at times differs from the broader consensus of hadith critics, thereby emphasizing the necessity of critical scrutiny in *sanad* evaluation<sup>238</sup>

The practice of *takhrij hadis* may be undertaken through several approaches. A researcher may trace a hadith by identifying specific words or phrases within its *matan*, by examining the theme or subject matter it addresses, by referring to its opening wording, by identifying the Companion who first transmitted it, or by considering its distinctive characteristics and contextual features. Each of these approaches assists the researcher in locating the hadith source in a more systematic and directed manner. Classical *takhrij hadis* developed into several methodological forms. Mahmud al-Thahhan, in his work *Ushul al-*

---

<sup>235</sup> Ismail, "The Writing of Takhrij Al-Hadits Studies: An Integrative Methodological Survey for the Usul Al-Takhrij Genre." *Journal of Hadith Studies* 10, no. 2 (2025): 209-222.

<sup>236</sup> Rozika Khoirurrizal, "Hadis Tentang Menjamak Salat Tanpa Uzur: Studi 'Ilal Dan Mukhtalif Al-Hadis," *Al-Majaalis: Jurnal Dirasat Islamiyah* 12, no. 2 (2025): 342-68, <https://doi.org/10.37397/al-majaalis.v12i2.843>.

<sup>237</sup> Annisa Rahma Aulia et al., "Menilai Ulang Objektivitas Takhrij Al-Hadith: Antara Klaim Metode Ilmiah Dan Bias Ideologis," *Nizamiyah: Jurnal Sains, Sosial, Dan Multidisiplin* 1, no. 4 (2025): 357-68, <https://garuda.kemdikisaintek.go.id/documents/detail/5910290>.

<sup>238</sup> Noor Ikhsan Silviantoro, "Noor Ikhsan Silviantoro, "Telaah Metodologi Penyahihahan Ibnu Hibban Terhadap Hadis ((أَفْرُؤُوا عَلَى مَوْتَاكُمْ يَس)),," *Al-Majaalis: Jurnal Dirasat Islamiyah* 6, no. 2 (2019): 81-112, <https://doi.org/10.37397/almajaalis.v6i2.115>.

*Takhrij wa Dirasatu al-Asanid*, classifies the methods of *takhrij hadis* into five principal categories, namely:

1. The Method of *Takhrij Hadith* Based on Words Contained in the Hadith

This method of *takhrij*, or tracing a hadith, is employed by researchers through identifying specific words found within the hadith text. It commonly utilizes the work entitled *al-Mu'jam al-Mufahras li Alfadz al-Hadith al-Nabawi* (المعجم المفهرس لألفاظ الحديث النبوي) authored by Arnold John Wensink, and published with the assistance of Muhammad Fuad Abd al-Baqi. This *Mu'jam al-Mufahras* compiles an index (*fihris*) containing key words from hadith drawn from nine principal collections, namely the *Kutub al-Tis'ah*: Sahih al-Bukhari, Sahih Muslim, Sunan Abi Dawud, Sunan al-Tirmidhi, Sunan al-Nasa'i, and Sunan Ibn Majah. In addition, it incorporates Musnad Ahmad, Sunan al-Darimi, and Muwatta Malik.

This book work employs a system of abbreviations and codes to facilitate its use and assist readers in locating hadith sources efficiently.

Table 1. Codes in *al-Mu'jam al-Mufahras*

Code	Mean	Code	Mean
خ	<i>Shahih al-Bukhari</i>	جه	<i>Sunan Ibnu Majah</i>
م	<i>Shahih al-Muslim</i>	ط	<i>Muwattha' Imam Malik</i>
ت	<i>Sunan Abu Dawud</i>	حم	<i>Musnad Imam Ahmad</i>
د	<i>Sunan al-Tirmidzy</i>	دي	<i>Musnad al-Darimy</i>
ن	<i>Sunan al-Nasa'I</i>		

Source: *al-Mu'jam al-Mufahras*

The method of tracing a hadith through *al-Mu'jam al-Mufahras li Alfadz al-Hadith al-Nabawi* involves identifying one of the key words contained in the hadith. For example, when searching for the hadith:

لا يؤمن أحدكم حتى يحب لأخيه ما يحب لنفسه

The first step is to select a significant word from the text, such as *يحب*. The researcher then returns the word to its root form, namely *حَبَّ*. After locating the entry under this root in

the *mu'jam*, a code will appear indicating the original source of the hadith. For instance, the notation “(خ)80أدب” signifies that the hadith is found in Sahih al-Bukhari, specifically in the Book of *Adab*, chapter eighty. Likewise, if the code reads “(ت)18صوم”, it indicates that the hadith is narrated by Imam al-Tirmidhi in Sunan al-Tirmidhi, within the Book of Fasting, chapter eighteen. This method of *takhrij* proves particularly beneficial when the researcher does not know the Companion who narrated the hadith or is unfamiliar with its opening words, as it allows systematic tracing through key lexical elements within the text.<sup>239</sup>

## 2. The Method of *Takhrij Hadith* Based on Thematic Classification

Tracing hadith through thematic classification is commonly referred to as the *maudhu'i* method, namely a form of *takhrij hadis* conducted on the basis of the principal theme understood from the content of the hadith. The primary reference employed for this method is *Miftah Kunuz al-Sunnah*, authored by Arnold John Wensink and published with the assistance of Muhammad Fuad Abd al-Baqi. In addition to the major hadith compilations included in the previous reference work, this book also incorporates several historical (*tarikh*) sources concerning the life of the Prophet. In total, it encompasses fourteen works: the nine canonical collections mentioned earlier, supplemented by Musnad Abi Dawud al-Tayalisi, Musnad Zayd ibn Ali, Sirah Ibn Hisham, Maghazi al-Waqidi, and Tabaqat Ibn Sa'd.

Within *Miftah Kunuz al-Sunnah*, a system of abbreviations and codes is provided to guide users in locating hadith references efficiently according to their thematic categories.

Table 2. Codes in Kitab Miftah Kunuz al-Sunnah

Code	Mean	Code	Mode
بخ	<i>Shahih al-Bukhari</i>	ط	<i>Musnad al-Thayalisiy</i>
مس	<i>Shahih al-Muslim</i>	عش	<i>Sirah Ibnu Hisyam</i>
بد	<i>Sunan Abu Dawud</i>	قد	<i>Maghazy al-Waqidi</i>
د	<i>Sunan al-Tirmidzy</i>	ك	Kitab
نس	Sunan al-Nasa'I	ب	Chapter

<sup>239</sup> Abu Amr Nuruddin Al-Suda'i, Al-Bahtsu Al-Syamil Fi Al-Lum Al-Syar'iyah Al-Gayah Wa Al-Wasail Qismal-Hadits Wa Al-Riwayah Wa Al-'Atsar (Yaman, 2022), 32-34.

مج	<i>Sunan Ibnu Majah</i>	ح	Hadith
مي	Musnad al-Darimy	ص	Page
ما	<i>Muwattha' Imam Malik</i>	ج	Volume
ز	<i>Musnad Zaid bin 'Aly</i>	ق	Section
عد	<i>Thabaqat Ibn Sa'd</i>	قا	Compare what comes before it with what follows it
حم	<i>Musnad Imam Ahmad</i>	م م م	A smaller number written above the numeral on the left signifies that the hadith is repeated as needed on that page or within that chapter

Source: Kitab al-Miftah

The method of conducting *takhrij hadis* through this approach involves identifying the theme contained in the hadith. For example, when a hadith researcher intends to locate the Prophet's saying, "three supplications that are accepted...", the hadith can be found in *Miftah* under the theme of الدعاء (*al-du'a*). After locating the hadith, the book provides a code such as 25-ترك 7 و 50, which indicates that the hadith is found in Sunan al-Tirmidhi, Book 25, Chapter 7, and number 50. Subsequently, the researcher returns to the original source as directed by the reference provided in *Miftah*.<sup>240</sup>

In addition to using *Miftah*, a hadith researcher seeking a hadith based on its theme may directly consult the chapter headings of the primary hadith collections, such as the *Kutub Tis'ah*. This method is particularly useful when the researcher does not know the Companion who narrated the hadith or is unaware of the specific wording contained in the hadith.<sup>241</sup>

<sup>240</sup> Darsul S. Puyu, *Metode Takhrij Hadits Menurut Kosa Kata, Tematik Dan CD Hadits* (Makassar: Alauddin University Press, 2012), 58-65.

<sup>241</sup> Al-Suda'i, *Al-Bahtsu Al-Syamil Fi Al-Lum Al-Syar'iyah Al-Gayah Wa Al-Wasail Qismal-Hadits Wa Al-Riwayah Wa Al-'Atsar*, 36.

### 3. The Method of *Takhrij Hadith* Based on the First Word of the Hadith

This method of *takhrij hadis* is carried out by identifying the first word of the hadith to be traced, and it is considered one of the simplest approaches compared to other methods. Scholars who adopted this method arranged hadith according to their opening words in alphabetical order based on the *huruf hijaiyah*. Numerous works employ this system, including *Mausu'ah 'Atraf al-Hadit al-Nabawi* by Muhammad al-Sa'id Zaghlul. Another example is *al-Maqasid al-Hasanah fi Bayani Kathir min al-Hadith al-Mushtahirah 'ala al-Alsinah* by Al-Sakhawi, a work that is limited to widely known hadith circulating among Muslims. Likewise, many contemporary hadith publications include an index of hadith at the end of the book, arranged alphabetically according to the *huruf hijaiyah*.<sup>242</sup>

Among the scholars who composed hadith works following this method is Jalal al-Din al-Suyuti in his book *al-Jami' al-Saghir min Ahadith al-Bashir al-Nadhir*. This work represents a summary of his larger compilation, *al-Jami' al-Kabir*. In *al-Jami' al-Saghir*, al-Suyuti reorganized the material, excluding hadith he considered fabricated, avoiding repetition, and arranging the hadith alphabetically according to their initial words.

In this work, al-Suyuti divided each letter of the *huruf hijaiyah* into two categories: those beginning with the definite article *alif lam* (ال) and those without it. For example, under the letter *alif*, he first listed hadith that do not begin with *alif lam*, such as *إنما الأعمال بالنيات*. After completing this section, he proceeded to hadith beginning with *alif lam*, such as “الإيمان” *الإيمان والحكمة يمانية*.” Once all hadith beginning with *alif* were completed, he continued with those beginning with the letter *ba'*, and so on, until the end of the book.<sup>243</sup>

### 4. The Method of *Takhrij Hadis* Based on the First Narrator

This method involves tracing a hadith by identifying its first narrator, namely the Companion who originally transmitted it. The primary sources used in this approach are the works known as *al-Masanid*. These are hadith compilations in which the author gathers

---

<sup>242</sup> Al-Suda'i, *Al-Bahtsu Al-Syamil Fi Al-Lum Al-Syar'iyyah Al-Gayah Wa Al-Wasail Qismal-Hadits Wa Al-Riwayah Wa Al-'Atsar*, 36.

<sup>243</sup> Burhanuddin Darwis, *Metodologi Takhrij Hadits*, 173-179

---

narrations attributed to each Companion in a single section, regardless of whether the hadith is classified as *sahih*, *hasan*, or *da'if*. Among the most well-known works employing this method are Musnad Ahmad ibn Hanbal, Musnad Abi Dawud al-Tayalisi, and Musnad Asad ibn Musa.<sup>244</sup> In addition to *al-Masanid*, another category of works utilizing this method is known as *al-Mu'jam*. A *mu'jam* is a collection in which hadith are arranged according to the names of Companions, teachers, or even regions, and they are generally organized alphabetically based on the *huruf hijaiyah*.<sup>245</sup>

One of the most renowned works of this type is *al-Mu'jam al-Kabir* by Al-Tabarani. In this compilation, al-Tabarani arranged the hadith according to the names of the Companions, beginning with the ten Companions who were promised Paradise, and then proceeding with the remaining Companions in alphabetical order. Al-Tabarani authored three *mu'jam* works: *al-Mu'jam al-Kabir*, *al-Mu'jam al-Awsat*, and *al-Mu'jam al-Saghir*. The distinction among them lies in their organizational structure: *al-Mu'jam al-Kabir* is arranged according to the names of the Companions, whereas *al-Mu'jam al-Awsat* and *al-Mu'jam al-Saghir* are organized according to the names of his teachers.<sup>246</sup>

##### 5. The Method of *Takhrij Hadis* Based on the Status of the Hadith

At times, a hadith researcher encounters a situation in which the exact wording of the hadith under investigation is unknown, and even the name of the narrator cannot be identified. The only available information may relate to the classification of the hadith, such as whether it is considered *sahih*, *da'if*, *hadith qudsi*, or another category. In such circumstances, this final method becomes necessary. The procedure involves consulting works that correspond to the known classification. For example, when searching for a hadith recognized as *sahih*, the researcher refers to collections dedicated to authentic narrations, such as Sahih al-Bukhari or Sahih Muslim.

If the objective is to locate a *hadith qudsi*, the researcher consults works specifically devoted to such narrations, including *al-Maqasid al-Saniyyah fi al-Ahadith al-Ilahiyyah* by Ibn

---

<sup>244</sup> Abdul Aziz Al-Syayi', *Takhrij Al-Hadits* (Dar al-Malikiyyah Linnasyr, 2019), 147.

<sup>245</sup> Al-Kitany, *Al-Risalah Al-Mustathrifah Li Bayani Masyhur Kutub Al-Sunnah Al-Musyrifah*, 134.

<sup>246</sup> M. Ridwan Nasir, *Metode Takhrij Al-Hadits Dan Penelitian Sanad Hadits* (Surabaya: IMTIYAZ, 2015), 38-39.

---

Balban al-Farasi, *Jami‘ al-Ahadith al-Qudsiyyah* by Asamuddin al-Shababiti, or *al-Sahih al-Musnad min al-Ahadith al-Qudsiyyah* by Mustafa al-Adawi.<sup>247</sup>

### The Method of *Takhrij Hadits* in the Modern Period

*Takhrij hadis* constitutes an essential step for anyone seeking to understand hadith in a responsible and academically sound manner. Through this process, a researcher can determine whether a hadith is suitable to be relied upon or whether it should be set aside. *Takhrij* enables the tracing of a hadith’s origin, identification of its transmitters, and evaluation of the reliability of those narrators. By examining its chain of transmission, a researcher is able to assess the degree of continuity and overall integrity of the hadith.

In earlier times, this task was extremely demanding. Researchers were required to consult voluminous, multi-volume works, compare one source with another, and devote substantial time merely to locate a single narration. However, with the advancement of knowledge and technology, this process has become significantly more manageable. Today, various hadith applications enable access to classical sources within seconds.<sup>248</sup>

By simply entering specific keywords, a researcher can immediately retrieve the wording of a hadith, its chain of transmission, biographical information about its narrators, and scholarly evaluations regarding its classification whether *sahih*, *hasan*, or *da‘if*. These conveniences greatly assist anyone seeking to understand hadith with greater precision, while also ensuring that religious practice is grounded in reliable foundations. By simply entering specific keywords, a researcher can immediately retrieve the wording of a hadith, its chain of transmission, biographical information about its narrators, and scholarly evaluations regarding its classification—whether *sahih*, *hasan*, or *da‘if*. These conveniences greatly assist anyone seeking to understand hadith with greater precision, while also ensuring that religious practice is grounded in reliable foundations.<sup>249</sup>

---

<sup>247</sup> Al-Suda’i, Al-Bahtsu Al-Syamil Fi Al-Lum Al-Syar’iyyah Al-Gayah Wa Al-Wasail Qismal-Hadits Wa Al-Riwayah Wa Al-‘Atsar, 61-62.

<sup>248</sup> F.M. et al., “Methods of Takhrij Al-Hadith Teaching and Learning in Public Higher Education Institution.”

<sup>249</sup> Muhammad Ghifari, “The Validity Of Hadith Data In The Practice Of Takhrij Al-Hadith Using ChatGPT,” *Islamic Texts: Journal of Tafsir and Hadith Studies* 1, no. 1 (2025): 53–61, <https://doi.org/10.51875/islamictexts.v1i1.841>.

---

Various applications and websites are now available to support hadith research. A more detailed explanation is provided as follows:

### 1. Hadith Cassette

In the early phase of the modern period, *takhrij hadis* was conducted using hadith cassette collections. At that time, these cassettes were widely circulated among hadith researchers. However, their scope was limited to the hadith books included in the cassette compilation, which contained only nine major collections, now commonly known as the *Kutub al-Tis‘ah*<sup>250</sup>

Methodologically, the use of hadith cassettes marked a transitional stage from manual to technologically assisted *takhrij*.<sup>251</sup> While this medium improved efficiency in locating hadith texts, its function remained limited to retrieval and did not support comprehensive verification processes such as *sanad* comparison and ‘ilal analysis. Consequently, the epistemological validity of hadith verification continued to depend on the researcher’s mastery of classical methodologies, positioning the cassette as a technical aid rather than a source of scholarly authority.<sup>252</sup>

### 2. The Application al-Maktabah al-Syamilah

*Al-Maktabah al-Shamilah* is one of the most popular applications among researchers, particularly those requiring rapid access to a wide range of Arabic texts, including works on *aqidah*, *fiqh*, Arabic linguistics, and other disciplines within the Islamic sciences. This application can be downloaded and operated on a computer. One of its primary advantages lies in its ability to trace hadith directly from their original sources. Moreover, it provides comprehensive bibliographical information, such as the author’s name, book title, publisher,

---

<sup>250</sup> Puyu, Metode Takhrij Hadits Menurut Kosa Kata, Tematik Dan CD Hadits, 66.

<sup>251</sup> Budi Nurhamidin et al., “Transformasi Otoritas Keagamaan Di Era Digital, Analisis Sosiologis Terhadap Pergeseran Pola Otoritas Ulama Di Media Sosial,” *Journal of Educational and Religious Perspectives* 1, no. 1 (2025): 39–48.

<sup>252</sup> Firman Solihin and Yusuf Rahman, “The Discourse of E-Research in Hadith: Practices And Critiques of Hadith Sanad Research Using Al-Maktabah Al-Syāmilah And Jawāmi’ Al-Kalim Software,” *Journal Of Hadith Studies* 10, no. 1 (2025): 23–41, <https://journalofhadith.usim.edu.my/index.php/johs/article/view/356>.

---

year of publication, as well as detailed page and volume references. These features greatly assist researchers in obtaining accurate and verifiable citations.<sup>253</sup>

Methodologically, this application enhances efficiency and accuracy of source retrieval, yet it does not replace the need for classical verification processes. The epistemological validity of *takhrij* remains dependent on the researcher's ability to critically evaluate *sanad*, narrators, and textual variations. Thus, Al-Maktabah al-Shamilah functions as a technical support tool rather than an independent source of scholarly authority.

### 3. The Application Jawami' al-Kalim

*Jawami' al-Kalim* is a computer-based application that can be easily downloaded via Google. It significantly facilitates the search and process of *takhrij hadis*, as it is equipped with features for verifying the authenticity of the *sanad*, accessible directly through detailed narrator information.<sup>254</sup> The application contains approximately 1,400 books, and searches are conducted using the method of *takhrij bil-lafzi*, namely by entering words found within the *matan* of the hadith.<sup>255</sup>

The software also provides *jarh wa ta'dil* data, narrator classifications, and relational mapping within *sanad* chains. While this enhances procedural efficiency, it does not fully capture deeper analytical processes such as *'ilal* detection and contextual interpretation. Therefore, its use may risk over-reliance on automated data if not accompanied by critical scholarly judgment, reinforcing that authority in hadith verification remains human-centered.<sup>256</sup>

---

<sup>253</sup> Dzulfikar Akbar and Puspita Handayani, "Tracing the Quality of the Sanad in Hadith Learning Using Al-Maktabah Al-Shāmilah Application," *Procedia of Social Sciences and Humanities* 5 (2024): 42–51, <https://doi.org/10.21070/pssh.v5i.490>.

<sup>254</sup> Solihin and Rahman, "The Discourse of E-Research in Hadith: Practices And Critiques of Hadith Sanad Research Using Al-Maktabah Al-Syāmilah And Jawāmi' Al-Kalim Software."

<sup>255</sup> Nurlaili Nabilah Nazahah Najiyah and Ahmad Hadi, "Digitalisasi Kajian Sanad Hadis : Takhrij Dan I' Tibar Sanad Dengan Software Gawāmi' Al-Kalim," *Al-Bayan: Journal of Hadits Studies* 2, no. 1 (2023): 51–75, [https://www.researchgate.net/publication/382799473\\_DIGITALISASI\\_KAJIAN\\_SANAD\\_HADIS\\_TAKHRIJ\\_DAN\\_I'TIBAR\\_SANAD\\_DENGAN\\_SOFTWARE\\_GAWAMI'\\_AL-KALIM](https://www.researchgate.net/publication/382799473_DIGITALISASI_KAJIAN_SANAD_HADIS_TAKHRIJ_DAN_I'TIBAR_SANAD_DENGAN_SOFTWARE_GAWAMI'_AL-KALIM).

<sup>256</sup> Zidny Iranal Haqq, Subehan Khalik, and La Ode Ismail Ahmad, "Transformasi Metode Takhrij Al-Hadis Di Era Digital (Studi Analisis Kritis Terhadap Integrasi Teknologi Dalam Studi Hadis)," *Madani: Jurnal Ilmiah Multidisiplin* 3, no. 6 (2025): 387–401, <https://doi.org/10.5281/zenodo.15874070>.

---

#### 4. The Application *Mausu'ah al-Hadis al-Syarif*

While *Jawami' al-Kalim* is limited to computer use, the government of Qatar developed *Mausu'ah al-Hadith al-Sharif*, an application accessible on Android-based mobile devices. One of its advantages is its availability on smartphones, with access possible both online and offline. In addition, its interface is simpler compared to the previous application. However, its limitation lies in the scope of its collections, which are not as extensive as those in *Jawami' al-Kalim*, being restricted primarily to the *Kutub al-Tis'ah*.<sup>257</sup>

From a methodological standpoint, this application reflects the shift toward mobile accessibility in hadith studies, enabling broader engagement beyond academic settings. However, its limited corpus and simplified interface may constrain deeper comparative analysis, thereby requiring users to complement it with more comprehensive sources. This indicates that digital convenience must still be balanced with methodological rigor to maintain epistemological reliability.<sup>258</sup>

#### 5. The Application *Jami' Khadim al-Haramain al-Syarifain li al-Sunnah al-Nabawiyah*

Among the applications frequently utilized by contemporary hadith researchers is *Jami' Khadim al-Haramayn al-Sharifayn li al-Sunnah al-Nabawiyyah*. Similar to *Jawami' al-Kalim*, this application contains numerous hadith collections and enables users to access biographical information about narrators, including whether a narrator has been subject to *jarh* or *ta'dil* by other scholars, as well as detailed chains of transmission. A notable strength of this application is its ability to display the *sanad* in diagrammatic form, allowing researchers to visualize the chain structure more easily. Beyond presenting chains of transmission, the application also includes works of *sharh* (commentary), thereby assisting researchers in gaining a deeper understanding of the hadith.

This application encompasses 33 primary hadith texts, 14 works of hadith commentary (*sharh*), 18 works on narrator biographies, 6 works on *takhrij*, and 19 works on *Mustalah al-Hadith* and *Ilal al-Hadith*. In total, it includes 260,981 Prophetic hadiths, among them 1,636

---

<sup>257</sup> Althaf Husein Muzakky and Muhammad Mundzir, "Ragam Metode Takhrij Hadis : Dari Era Tradisional Hingga Digital," *Jurnal Studi Hadis Nusantara* 4, no. 1 (2022): 74–87, <https://syekhnurjati.ac.id/jurnal/index.php/jshn/article/download/11146/4609>.

<sup>258</sup> Haqq, Khalik, and Ahmad, "Transformasi Metode Takhrij Al-Hadis Di Era Digital (Studi Analisis Kritis Terhadap Integrasi Teknologi Dalam Studi Hadis)," 2025.

---

*hadith qudsi*, 184,641 *marfu'* narrations, 37,405 *mauquf* narrations, 34,683 *maqtu'* narrations, and 5,160 narrations classified as legally equivalent to *marfu'*.<sup>259</sup>

The application integrates a wide range of hadith materials, including primary texts, commentaries, narrator biographies, and works on *mustalah al-hadith* and *'ilal al-hadith*. This comprehensiveness enhances both data integration and analytical support in the *takhrij* process. However, despite these advantages, the visualization and systematization of *sanad* do not substitute the researcher's critical role in identifying hidden defects (*'ilal*) and contextual inconsistencies. Therefore, its use strengthens procedural clarity but does not shift the locus of scholarly authority, which remains grounded in human analytical judgment<sup>260</sup>

## 6. The Application Ensiklopedia Hadis

Another application facilitating the search and process of *takhrij* is the application Ensiklopedia Hadis developed by PT Saltanera Teknologi. This application is accessible on both Android and iOS mobile devices and contains the *Kutub al-Tis'ah*. One of its main advantages is its availability in the Indonesian language and its accessibility via smartphones, allowing users to consult hadith sources conveniently from any location.<sup>261</sup>

From a methodological perspective, this application reflects the expansion of hadith studies into mobile-based learning environments, increasing accessibility for students and general users. However, its simplified interface and limited corpus may encourage a surface-level engagement with hadith, where *takhrij* is reduced to locating references rather than conducting critical *sanad* and *matan* analysis. This indicates that while mobile applications enhance accessibility, they require careful integration with classical methodologies to maintain epistemological validity in hadith verification.<sup>262</sup>

---

<sup>259</sup> Al-Syayi', *Takhrij Al-Hadits*, 281.

<sup>260</sup> Solihin and Rahman, "The Discourse of E-Research in Hadith: Practices And Critiques of Hadith Sanad Research Using Al-Maktabah Al-Syāmilah And Jawāmi' Al-Kalim Software."

<sup>261</sup> Saltanera Teknologi, "Ensiklopedia Hadis-Apps on Google Play," n.d., <https://play.google.com/store/apps/details?id=com.saltanera.hadits>.

<sup>262</sup> Umam, "Jami Al-Kutub Al-Tis'ah Application: Solution to Resolving Takhrij Al-Hadith and Implications for Hadith Students."

---

## Comparative Methodological Analysis

### 1. Similarities in *Takhrij* Procedures

Classical and modern methods of *takhrij hadis* share the same fundamental objective and guiding principles: to trace a hadith back to its original sources and to assess its authenticity. Both approaches prioritize examination of the *sanad* and the *matan*, as well as critical evaluation of narrators in accordance with scholarly standards established within the tradition of hadith studies. Contemporary research indicates that modern *takhrij* continues to operate within the epistemological framework of classical *takhrij*, despite differences in the tools employed. This demonstrates that source tracing and textual verification remain the methodological foundation of both approaches. In this sense, modern *takhrij* does not replace classical principles; rather, it preserves the core procedures while utilizing supportive instruments to enhance efficiency.<sup>263</sup>

Both methods also underscore the necessity of mastering traditional disciplines such as *mustalah al-hadith* and *jarh wa ta'dil* in order to critically evaluate chains of transmission, even though access to information differs between the two contexts. In the modern setting, although digital tools can rapidly display hadith texts, the final judgment regarding authenticity still depends on the same level of scholarly competence required in the classical approach. Therefore, the similarity in procedural foundations reflects a clear methodological continuity between past and present in the study of *takhrij hadis*.<sup>264</sup>

Moreover, both classical and modern methods employ textual categorization techniques to trace hadith wording. Thematic and textual-based *takhrij* continues to be applied in contemporary instruction, illustrating that categorization by textual features serves as a bridge between the two approaches. This technique originates from the classical tradition, which carefully examined the wording of transmitted reports to establish their connection to the chain of transmission. Consequently, while digital tools have transformed the instruments

---

<sup>263</sup> Nur Alisa Alisa et al., "Menilik Metode Takhrij Hadis Manual Dan Digital," *El-Maqra': Tafsir, Hadis Dan Teologi* 3, no. 2 (2023): 35–45, <https://doi.org/10.31332/elmaqra.v3i2.6460>.

<sup>264</sup> Muh Farid Wadjedy and Muhammad Ali, "Takhrij Al Hadis," *MAHAD ALY JOURNAL OF ISLAMIC STUDIES* 4, no. 1 (2025): 149–70, <https://doi.org/10.63398/4x7kyv50>.

---

used in hadith research, the epistemic structure underlying *takhrij* procedures remains consistent.<sup>265</sup>

## 2. Differences in Methodological Characteristics

The most significant distinction between classical and modern *takhrij* lies in the mode of accessing sources and the tools employed. In the classical period, hadith tracing was conducted entirely through manual means. Researchers consulted reference works individually, recorded chains of transmission, and compared various *sanad* while applying the principles of *jarh wa ta'dil* to evaluate the reliability of narrators. This process demanded considerable time and advanced scholarly expertise, as it required direct engagement with primary sources without technological assistance.<sup>266</sup>

In contrast, the modern method relies on digital databases and *takhrij* software that enable hadith tracing through keywords or digital indexing within seconds. Such digital platforms are widely utilized to identify variant wordings and transmission chains rapidly, significantly accelerating processes that previously required days or even weeks. This method is effective in expanding the scope of searches and saving researchers' time in identifying sources. Nevertheless, its use still requires scholarly competence to interpret and critically assess the results generated by technological systems.<sup>267</sup>

Another methodological difference concerns the evaluation of the quality of *takhrij* outcomes. The classical method places strong emphasis on the scholarly judgment of experts in analyzing both *sanad* and *matan*, including detailed assessment of narrators' biographies and their relationships within the transmission chain. By contrast, digital methods may provide broad preliminary results but often lack comprehensive evaluation of narrator reliability according to traditional standards. Studies on the validity of digital *takhrij* further indicate that modern tools such as ChatGPT are capable only of offering an initial overview

---

<sup>265</sup> Sudarmin Sudarmin, Muhammad Ali, and M Asyraf Mubarak Sudarmin, "Metodologi Takhrij Berdasarkan Tema Hadis Serta Contoh Aplikatifnya," *JAWAMI'UL KALIM: Jurnal Kajian Hadis* 2, no. 2 (2024): 79–93, <https://doi.org/10.36701/jawamiulkalim.v2i2.1413>.

<sup>266</sup> Alisa et al., "Menilik Metode Takhrij Hadis Manual Dan Digital."

<sup>267</sup> Z I Haqq, S Khalik, and L I Ahmad, "Transformasi Metode Takhrij Al-Hadis Di Era Digital (Studi Analisis Kritis Terhadap Integrasi Teknologi Dalam Studi Hadis)," *Madani: Jurnal Ilmiah Multidisiplin* 3, no. 6 (2025): 387–401, <https://doi.org/10.5281/zenodo.15874070>.

---

and cannot substitute for verification conducted by qualified hadith scholars grounded in the classical tradition.<sup>268</sup>

### 3. Patterns of Continuity and Methodological Development

Comparative analysis indicates that the development of modern *takhrij* methods does not constitute a complete replacement of classical approaches; rather, it represents a technological adaptation aimed at enhancing efficiency in hadith research. Although digital tools provide rapid means of locating hadith sources, the fundamental principles of *takhrij* remain unchanged—namely, tracing the *sanad* and evaluating the textual quality through scholarly standards. This epistemological continuity demonstrates that classical methodology continues to serve as an indispensable foundation within the discipline of *takhrij hadis*. The transformation lies primarily in the instruments employed and the speed of data access, not in the underlying structure of scholarly reasoning.<sup>269</sup>

In the digital era, the integration of classical and digital *takhrij* has become increasingly essential in addressing contemporary challenges, such as the vast volume of data and the widespread dissemination of hadith information online. Contemporary studies emphasize the importance of digital literacy and academic competence to ensure that technological tools are used responsibly without diminishing the rigor of classical *takhrij*. This developmental pattern suggests that modern *takhrij* is a logical historical extension of the classical tradition, maintaining its foundational principles while expanding the means of achieving the same objectives.

---

<sup>268</sup> Ghifari, “The Validity Of Hadith Data In The Practice Of Takhrij Al-Hadith Using ChatGPT,” *Islamic Texts: Journal of Tafsir and Hadith Studies* 1, no. 1 (2025): 53–61.]

<sup>269</sup> Susi Widyasari, Rismalia Sari, and Aahmad Hadi Wiyono, “Historisitas Metode Tahrij Hadist Digital,” *SAMAWAT: Journal Of Hadith and Qur’anic Studies* 4, no. 1 (2020), <https://www.ejournal.badrussholeh.ac.id/index.php/samawat/article/view/206>.

Furthermore, the evolution of modern *takhrij* methods has generated the need for ethical and procedural guidelines to prevent technological reliance from compromising the quality of hadith research. Collaboration between traditional hadith scholars and information technology specialists represents an important step toward maintaining a balance between rapid access and academic precision. This reflects both continuity and methodological dynamism within the discipline of hadith studies, which continues to evolve while remaining rooted in its classical heritage.

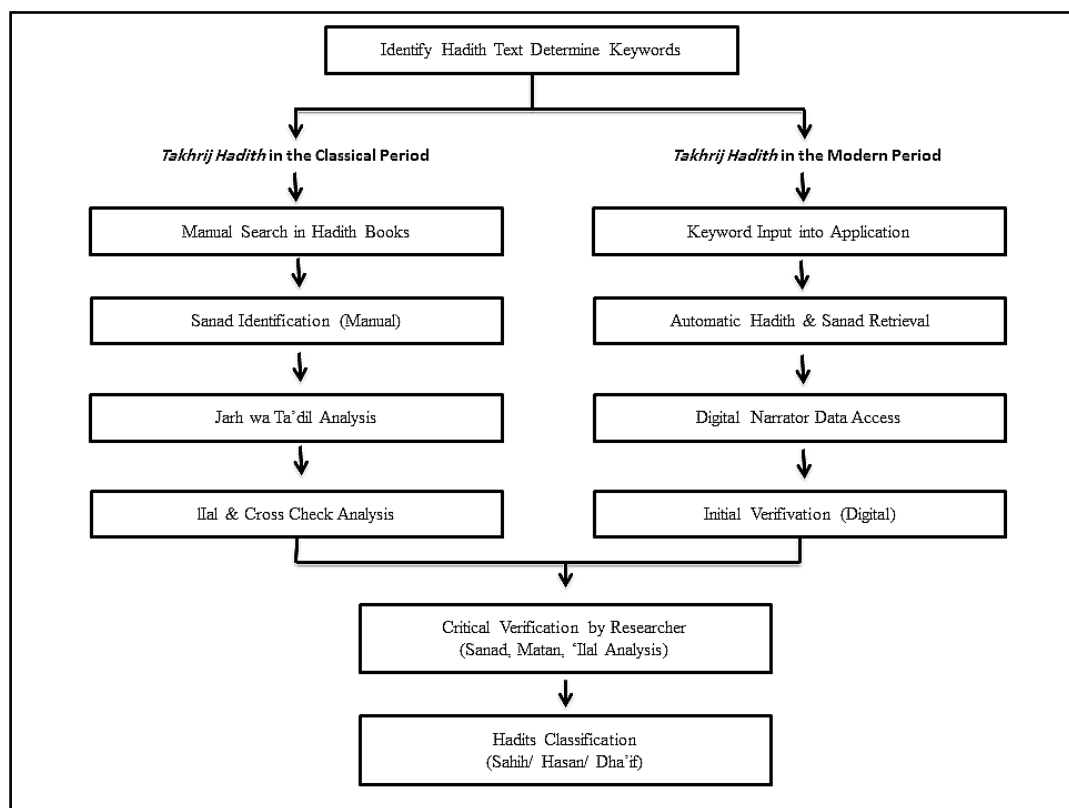


Diagram: Manual and Digital *Takhrij* Workflows

#### D. CONCLUSION

Based on the comparative analysis of classical and modern *takhrij hadis* methods, it can be concluded that both approaches share fundamental similarities in their objectives and epistemological principles, namely tracing the original sources of hadith, verifying the *sanad* and *matan*, and ensuring the validity of transmission in accordance with the established principles of hadith scholarship. Both classical and modern methods remain grounded in the same scientific framework, particularly through the application of standards derived from

---

*mustalah al-hadith, jarh wa ta'dil*, and critical evaluation of the chain of transmission as the core of the *takhrij* process.

The principal difference between the two lies in their methodological characteristics and operational instruments. The classical method of *takhrij* is manual in nature and relies heavily on mastery of hadith literature and individual scholarly competence, requiring substantial time and meticulous attention. In contrast, the modern method utilizes digital technology and hadith databases that enable faster and more systematic tracing. Nevertheless, this convenience does not eliminate the need for critical analysis, as digital search results must still be verified according to classical principles to avoid methodological inaccuracies.

Furthermore, this study demonstrates both methodological continuity and historical development in the practice of *takhrij hadis*. The modern approach does not stand as a separate methodology but rather represents a technical advancement of the classical tradition, aimed at improving efficiency without compromising scholarly rigor. Therefore, the integration of classical and modern methods emerges as the most relevant approach in contemporary hadith studies, while maintaining the foundational principles of classical hadith scholarship to safeguard the authority and validity of *takhrij* outcomes.

In addition, this study has important pedagogical implications for Islamic higher education institutions. It highlights the need to design an integrative curriculum that combines classical *takhrij* training with digital literacy in hadith applications. Students should be trained not only to utilize digital tools efficiently but also to apply critical verification based on classical methodologies, including *sanad* analysis and evaluation of narrators. Practical training programs, workshops, and guided exercises in both manual and digital *takhrij* are necessary to prevent a purely technical-instrumental approach. Through this integrative model, Islamic higher education institutions can strengthen methodological competence while preserving the epistemological integrity of hadith scholarship in the digital era.

## E. REFERENCES

- A'thoina, Inna, Farah Hasballah, and Nur Aisyah Fadillah. "Bridging Revelation and Algorithm." *Digital Muslim Review* 3, no. 1 (2025): 40–57. <https://doi.org/10.32678/dmr.v3i1.38>.

- 
- Abdurrahman. “Metode Penelitian Kepustakaan Dalam Pendidikan Islam. Adabuna: Jurnal Pendidikan Dan Pemikiran.” *Adabuna: Jurnal Pendidikan Dan Pemikiran* 3, no. 2 (2024): 102–13. <https://doi.org/10.38073/adabuna.v3i2.1563>.
- Akbar, Dzulfikar, and Puspita Handayani. “Tracing the Quality of the Sanad in Hadith Learning Using Al-Maktabah Al-Shāmilah Application.” *Procedia of Social Sciences and Humanities* 5 (2024): 42–51. <https://doi.org/10.21070/pssh.v5i.490>.
- Al-Kitany, Muhammad bin Abi al-Faidh. *Al-Risalah Al-Mustathrifah Li Bayani Masyhur Kutub Al-Sunnah Al-Musyrifah*. Dar al-Basyair al-Islamiyyah, 2000.
- Al-Suda’i, Abu Amr Nuruddin. *Al-Bahtsu Al-Syamil Fi Al-Lum Al-Syar’iyyah Al-Gayah Wa Al-Wasail Qismal-Hadits Wa Al-Riwayah Wa Al-‘Atsar*. Yaman, 2022.
- Al-Suyuthy, Jalaluddin. *Al-Bahru Alladzi Zakhara Fi Syarh Alfiyah Al-Atsar*. Madinah: t.t., 1431.
- Al-Syayi’, Abdul Aziz. *Takhrij Al-Hadits*. Dar al-Malikiyyah Linnasyr, 2019.
- Al-Thahan, Mahmud. *Ushul Al-Takhrij Wa Dirasah Al-Asanid*. Riyadh: Maktab al-Ma’arif Nats wa al-Tauzi’, 1416.
- Alisa, Nur Alisa, Prades Ariato Silondae, Muhammad Amin Sahib, Abdul Rahman Sakka, and Nur Asiah Asiah. “Menilik Metode Takhrij Hadis Manual Dan Digital.” *El-Maqra’ : Tafsir, Hadis Dan Teologi* 3, no. 2 (2023): 35–45. <https://doi.org/10.31332/elmaqra.v3i2.6460>.
- Aulia, Annisa Rahma, Nurul Amelia Harahap, Idris Siregar, Liwardha Simangungsong, and Salman. “Menilai Ulang Objektivitas Takhrij Al-Ḥadīṣ : Antara Klaim Metode Ilmiah Dan Bias Ideologis.” *Nizamiyah: Jurnal Sains., Sosial, Dan Multidisiplin* 1, no. 4 (2025): 357–68. <https://garuda.kemdiktisaintek.go.id/documents/detail/5910290>.
- Darwis, Burhanuddin. *Metodologi Takhrij Hadits*. Makassar: Alauddin University Press, 2013.
- Ellias, Mohd.Sobri, Mohammad Naim Fikri, Mohd Asyran, and Mohd Haidhar. “The Critical Thinking in Takhrij Al-Hadits: A Methodological Approach.” *Journal of Hadith Studies* 10, no. 1 (2025): 16–32. <https://journalofhadith.usim.edu.my/index.php/johs/article/view/344>.
- F.M., Othman, Jamani, Amran, Ariffin, and Yabe. “Methods of Takhrij Al-Hadith Teaching and Learning in Public Higher Education Institution.” *International Journal of*

- 
- Academic Research in Progressive Wducarion & Development* 13, no. 1 (2024): 2124–34. <https://doi.org/10.6007/IJARPED/v13-i1/20617>.
- Ghifari, Muhammad. “The Validity Of Hadith Data In The Practice Of Takhrij Al-Hadith Using ChatGPT.” *Islamic Texts: Journal of Tafsir and Hadith Studies* 1, no. 1 (2025): 53–61. <https://doi.org/10.51875/islamictexts.v1i1.841>.
- Haqq, Z I, S Khalik, and L I Ahmad. “Transformasi Metode Takhrij Al-Hadis Di Era Digital (Studi Analisis Kritis Terhadap Integrasi Teknologi Dalam Studi Hadis).” *Madani: Jurnal Ilmiah Multidisiplin* 3, no. 6 (2025): 387–401. <https://doi.org/10.5281/zenodo.15874070>.
- Haqq, Zidny Iranal, SUbehan Khalik, and La Ode Ismail Ahmad. “Transformasi Metode Takhrij Al-Hadis Di Era Digital (Studi Analisis Kritis Terhadap Integrasi Teknologi Dalam Studi Hadis).” *Madani: Jurnal Ilmiah Multidisiplin* 3, no. 6 (2025): 387–401. <https://doi.org/10.5281/zenodo.15874070>.
- Ismail, Mohd Yusuf. “The Writing of Takhrij Al-Hadits Sudies: An Integrative Methodological Survey for the Usul Al-Takhrij Genre.” *Journal of Hadits Studies* 10, no. 2 (2025): 209–22. <https://doi.org/10.33102/johs.v10i2.403>.
- Khalid Bahrudin, Mohamad, Ishak Suliaman, Mohamad Azrien, and Mohamed Adnan. “Systematic Literature Review on Hadith Authentication Between Year 2000 to 2021 [Tinjauan Literatur Sistemik Berkaitan Pengautentikasian Hadith Dari Tahun 2000 Hingga 2021].” *HADIS* 13, no. 25 (2023): 55–69. <https://doi.org/10.53840/hadis.v13i25.218>.
- Khoirurrizal, Rozika. “Hadis Tentang Menjamak Salat Tanpa Uzur: Studi ‘Ilal Dan Mukhtalif Al-Hadis.” *Al-Majaalis: Jurnal Dirasat Islamiyah* 12, no. 2 (2025): 342–68. <https://doi.org/10.37397/al-majaalis.v12i2.843>.
- Mawaddah, Annisa. “Research Methodology of Takhrij Hadith.” *Taqiriri: Journal of Al-Hadith Science Studies* 1, no. 2 (2025): 85–103. <https://doi.org/10.61166/taqiriri.v1i2.10>.
- Miftachurrozaq, Tahmid, Jannatul Husna, and Waharjani. “Ilmu Hadis Perspektif Mohammad Hashim Kamali Dalam A Textbook of Hadith Studies.” *Jurnal Ilmiah Ilmu Ushuluddin* 21, no. 2 (2022): 175–89. <https://doi.org/10.18592/jiiu.v21i2.7160>.
- Muzakkky, Althaf Husein, and Muhammad Mundzir. “Ragam Metode Takhrij Hadis : Dari

- 
- Era Tradisional Hingga Digital.” *Jurnal Studi Hadis Nusantra* 4, no. 1 (2022): 74–87.  
<https://syekhnurjati.ac.id/jurnal/index.php/jshn/article/download/11146/4609>.
- Najiyah, Nurlaili Nabilah Nazahah, and Ahmad Hadi. “Digitalisasi Kajian Sanad Hadis : Takhrij Dan I’ Tibar Sanad Dengan Software Gawāmi’ Al-Kalim.” *Al-Bayan: Journal of Hadits Studies* 2, no. 1 (2023): 51–75.  
[https://www.researchgate.net/publication/382799473\\_DIGITALISASI\\_KAJIAN\\_SANAD\\_HADIS\\_TAKHRIJ\\_DAN\\_I'TIBAR\\_SANAD\\_DENGAN\\_SOFTWARE\\_GAWAMI'\\_AL-KALIM](https://www.researchgate.net/publication/382799473_DIGITALISASI_KAJIAN_SANAD_HADIS_TAKHRIJ_DAN_I'TIBAR_SANAD_DENGAN_SOFTWARE_GAWAMI'_AL-KALIM).
- Nasir, M. Ridwan. *Metode Takhrij Al-Hadits Dan Penelitian Sanad Hadits*. Surabaya: IMTIYAZ, 2015.
- Nur’aini, Luthfi Hidayah. “The Use of Digital Technology in Hadith Studies.” *At Tuots: Jurnal Pendidikan Islam* 7, no. 1 (2025): 12–23. <https://doi.org/10.51468/jpi.v7i1.864>.
- Nurhamidin, Budi, Sabil Mokodenseho, Haslinda Mokodompit, Amaludin Bahansubu, and Prasetio Rumondor. “Transformasi Otoritas Keagamaan Di Era Digital, Analisis Sosiologis Terhadap Pergeseran Pola Otoritas Ulama Di Media Sosial.” *Journal of Educational and Religious Perspectives* 1, no. 1 (2025): 39–48.
- Puyu, Darsul S. *Metode Takhrij Hadits Menurut Kosa Kata, Tematik Dan CD Hadits*. Makassar: Alauddin University Press, 2012.
- Silviantoro, Noor Ikhsan. “Noor Ikhsan Silviantoro, “Telaah Metodologi Penyahihahan Ibnu Hibban Terhadap Hadis ((أَفْرُؤُوا عَلَى مَوْتَاكُمْ يَسْ)).” *Al-Majaalis: Jurnal Dirasat Islamiyah* 6, no. 2 (2019): 81–112. <https://doi.org/10.37397/almajaalis.v6i2.115>.
- Sobri, Mohd, Mohamad Naim, Mohd Asyran, Pengajian Quran, Universiti Sains, Akademi Pengajian, and Islam Kontemporari. “The Critical Thinking In Takhrij Al- Hadith : A Methodological Approach.” *Journal of Hadits Studies* 10, no. 1 (2025): 16–32.  
<https://journalofhadith.usim.edu.my/index.php/johs/article/view/344>.
- Solihin, Firman, and Yusuf Rahman. “The Discourse of E-Research in Hadith: Practices And Critiques of Hadith Sanad Research Using Al-Maktabah Al-Syāmilah And Jawāmi’ Al-Kalim Software.” *Journal Of Hadith Studies* 10, no. 1 (2025): 23–41.  
<https://journalofhadith.usim.edu.my/index.php/johs/article/view/356>.
- Sudarmin, Sudarmin, Muhammad Ali, and M Asyraf Mubarak Sudarmin. “Metodologi Takhrij

- 
- Berdasarkan Tema Hadis Serta Contoh Aplikatifnya.” *JAWAMI'UL KALIM: Jurnal Kajian Hadis* 2, no. 2 (2024): 79–93. <https://doi.org/10.36701/jawamiulkalim.v2i2.1413>.
- Teknologi, Saltanera. “Ensiklopedia Hadis-Apps on Google Play,” n.d. <https://play.google.com/store/apps/details?id=com.saltanera.hadits>.
- Umam, Khaerul. “Jami Al-Kutub Al-Tis’ah Application: Solution to Resolving Takhrij Al-Hadith and Implications for Hadith Students.” In *Procedding International Conference on Religion, Science and Education*, 4:207–14, 2025. <https://sunankalijaga.org/prosiding/index.php/icrse/article/view/1466>.
- Wadjedy, Muh Farid, and Muhammad Ali. “Takhrij Al Hadis.” *MAHAD ALY JOURNAL OF ISLAMIC STUDIES* 4, no. 1 (2025): 149–70. <https://doi.org/10.63398/4x7kyv50>.
- Widyasari, Susi, Rismalia Sari, and Aahmad Hadi Wiyono. “Historisitas Metode Tahrij Hadist Digital.” *SAMAWAT: Journal Of Hadith and Qur’anic Studies* 4, no. 1 (2020). <https://www.ejournal.badrussholeh.ac.id/index.php/samawat/article/view/206>.
- Zaindina, Rani, and Isnaini Lu’lu’ Atim Muthoharoh. “Upaya Menjaga Hadis Dari Pemalsuan: Perspektif Abi Al-Hasan Ibn ‘Ali Ibn Muhammad Ibn ‘Irāq Al-Kinānī.” *Al-Majaalis: Jurnal Dirasat Islamiyah* 12, no. 2 (2025): 409–34. <https://doi.org/10.37397/al-majaalis.v12i2.792>.



**AL-MAJAALIS : Jurnal Dirasat Islamiyah**

Volume 13 Number 2 May 2026

Email Jurnal : [almajalis.ejurnal@gmail.com](mailto:almajalis.ejurnal@gmail.com)

Website Jurnal : [ejournal.stdiis.ac.id](http://ejournal.stdiis.ac.id)



**PREVENTING NOISE POLLUTION AND ITS ROLE IN MAINTAINING SOCIAL STABILITY: A THEMATIC STUDY OF PROPHETIC HADITHS IN THE AL-KUTUB AL-SITTAH**

**Roy Grafika Penataran, Yahia Ghochi**

Sekolah Tinggi Ilmu Tarbiyah Riyadhussholihiiin, Indonesia & University of Ghardaia,  
Algeria

[roymadinah@yahoo.co.id](mailto:roymadinah@yahoo.co.id), [ghochi.yahia@univ-ghardaia.edu.dz](mailto:ghochi.yahia@univ-ghardaia.edu.dz)

**ARTICLE HISTORY**

**Received** : 16-March-2026

**Revised** : 16-April-2026

**Accepted** : 12-May-2026

**KEYWORDS:**

*Noise Pollution; Social stability; Ḥadīth; al-Kutub al-Sittah.*

**ABSTRACT**

This study examines the urgency of preventing noise pollution in maintaining Social stability from the perspective of the Prophet's ḥadīth. Employing a qualitative library-based approach, this research utilizes thematic (mawḍū'ī) ḥadīth analysis combined with Critical Discourse Analysis to interpret normative texts within contemporary social contexts. The deductive method is applied to relate textual findings to broader theoretical frameworks. Unlike existing studies on Islam and the environment that predominantly focus on ecological preservation in general terms, this research specifically addresses noise pollution as a distinct socio-environmental issue and positions it within the discourse of ḥadīth and social stability. The study offers a theoretical contribution by constructing an integrative framework that connects Prophetic teachings with the concept of social security through the lens of *Maqāṣid al-Shar'ah*. The findings demonstrate that noise control in the ḥadīth tradition is not merely an ethical recommendation but a structured normative principle aimed at preserving social order. In the *Maqāṣid* framework, preventing noise pollution directly correlates with *ḥifẓ al-nafs*, as excessive noise contributes to stress and physiological harm, and *ḥifẓ al-'aql*, as it disrupts concentration, cognition, and emotional stability. Furthermore, it supports *ḥifẓ al-dīn* by ensuring the proper observance of worship without disturbance. Thus, this study argues that tranquility, as emphasized in the ḥadīth, constitutes a foundational element of social security. By framing noise regulation within a maqāṣid-oriented perspective, this research demonstrates that Prophetic teachings provide not only moral guidance but also an analytical and applicable framework for addressing contemporary challenges of environmental and social stability.

**AI DISCLOSURE STATEMENT**

*The authors used chatGPT and Deepseek to improve the language and readability of this article. All content was reviewed and verified by the authors, who take full responsibility for the integrity and originality of the work.*

## A. INTRODUCTION

Social stability is one of the primary prerequisites for the establishment of a peaceful, orderly, and civilized society.<sup>270</sup> In today's increasingly complex modern context, threats to social stability do not solely originate from physical or economic conflicts, but also from non-physical disturbances such as noise pollution.<sup>271</sup> Noise pollution has become an escalating phenomenon alongside the growth of technology, urbanization, and the dynamics of modern life.<sup>272</sup> The noise generated by motor vehicles, excessive loudspeakers, public celebrations, and unregulated industrial activities has evolved into a serious social and environmental issue that directly affects collective comfort and well-being.

Psychologically, excessive exposure to noise can cause stress, fatigue, sleep disturbances, and even deteriorate the quality of social interactions.<sup>273</sup> In the long term, such conditions erode inner peace and social solidarity—the very foundation of communal life.<sup>274</sup> When public spaces lose their tranquility, interpersonal relations become strained, and emotional balance within society declines, social security itself becomes endangered.<sup>275</sup> Therefore, maintaining auditory tranquility in social environments is not merely a technical matter but a moral and spiritual responsibility toward others.

---

<sup>270</sup> Bisri Tujang, Hendri Waluyo Lensa, and Abd Muthalib, "STUDI KOMPARATIF ANTARA HADIS LARANGAN BERJUDI DAN HUKUM POSITIF DI INDONESIA," *Al-Majaalis: Jurnal Dirasat Islamiyah* 12, no. 2 (2025): 319–41, <https://doi.org/10.37397/al-majaalis.v12i2.781>; Marwan Mas' ud, Akhmad Husaini, and Bayu Kasa Pranata, "أهمية الوعي بالأخوة في تحقيق استقرار الأمن الاجتماعي من ضوء الحديث النبوي: (دراسة موضوعية من خلال أحاديث," *AL-ATSAR: Jurnal Ilmu Hadits* 3, no. 2 (2025): 20–44; Akhmad Husaini, Muhammad Yassir, and Muchammad Chanif Setiawan, "DAMPAK IMPOTENSI TERHADAP STABILITAS RUMAH TANGGA DALAM PERSPEKTIF HUKUM ISLAM: STUDI KASUS NO. 18/PDT.G/2022/PA.KP," *Al-Majaalis: Jurnal Dirasat Islamiyah* 12, no. 2 (May 2025): 273–97, <https://doi.org/10.37397/al-majaalis.v12i2.882>.

<sup>271</sup> Dialechti Tsimpida and Anastasia Tsakiridi, "The Relationship between Noise Pollution and Depression and Implications for Healthy Aging: A Spatial Analysis Using Routinely Collected Primary Care Data," *J. Urban Health* 102, no. 1 (February 2025): 101–12, <https://doi.org/10.1007/s11524-024-00945-w>.

<sup>272</sup> Xia Chen et al., "Environmental Noise Exposure and Health Outcomes: An Umbrella Review of Systematic Reviews and Meta-Analysis," *Eur. J. Public Health* 33, no. 4 (August 2023): 725–31, <https://doi.org/10.1093/eurpub/ckad044>.

<sup>273</sup> Demian Halperin, "Environmental Noise and Sleep Disturbances: A Threat to Health?," *Sleep Sci.* 7, no. 4 (December 2014): 209–12, <https://doi.org/10.1016/j.slsci.2014.11.003>.

<sup>274</sup> Siting Chen et al., "The Challenge of Noise Pollution in High-Density Urban Areas: Relationship between 2D/3D Urban Morphology and Noise Perception," *Build. Environ.* 253, no. 111313 (April 2024): 111313, <https://doi.org/10.1016/j.buildenv.2024.111313>.

<sup>275</sup> Tracy K. Swinburn, Monica S. Hammer, and Richard L. Neitzel, "Valuing Quiet," *Am. J. Prev. Med.* 49, no. 3 (September 2015): 345–53, <https://doi.org/10.1016/j.amepre.2015.02.016>.

---

From the Islamic perspective, the concepts of tranquility and security are fundamental values that must be preserved to achieve social harmony.<sup>276</sup> These values urge individuals to refrain from any behavior that disturbs public serenity, including disproportionate use of sound and speech.<sup>277</sup> Within this framework, preventing noise pollution represents the practical embodiment of Islamic civility, which emphasizes balance, modesty, and respect for others' right to peace and quiet.

The study of the urgency of preventing noise pollution in Islamic teaching has become increasingly relevant as global awareness grows regarding environmental issues and the quality of urban life.<sup>278</sup> Islam's approach to sound regulation is not merely ethical but also spiritual—it guides human beings toward creating peaceful, orderly, and respectful public spaces.<sup>279</sup> Therefore, this research aims to analyze the phenomenon of noise pollution and the importance of its prevention in maintaining social stability by exploring the moral principles and humanistic values embedded in Islamic teachings.

Another study entitled “*Noise Pollution and Human Cognition: An Updated Systematic Review and Meta-Analysis of Recent Evidence*” by Rhiannon Thompson, Rachel B. Smith, et al.,<sup>280</sup> examined recent evidence on the impact of environmental noise on human cognitive abilities. Out of 48 analyzed studies (including 16 newly reviewed), the findings revealed that noise negatively affects cognitive performance. Specifically, children studying in quiet classrooms had higher reading comprehension scores than those in noisy environments. Furthermore, a 1 dB increase in environmental noise correlated with a decline in reading and language skills. Among adults aged 45 and older, high residential noise exposure increased the risk of cognitive impairment by 40%. The study concluded that there is strong

---

<sup>276</sup> Abdul Wahid Alfaizin, Taqiyah Dinda Insani, and Sri Herianingrum, “Zakat: Concept and Implications to Social and Economic (Economic Tafsir of Al-Tawbah:103),” *J. Islam. Monet. Econ. Finance* 4, no. 1 (August 2018): 117–32, <https://doi.org/10.21098/jimf.v4i1.780>.

<sup>277</sup> Omar Farahat, “Norms and Values in Islamic Legal Reasoning: The Case of Listening to Music (Samā’),” *Religions (Basel)* 14, no. 6 (June 2023): 780, <https://doi.org/10.3390/rel14060780>.

<sup>278</sup> Erik de Lima Andrade et al., “Environmental Noise in Hospitals: A Systematic Review,” *Environ. Sci. Pollut. Res. Int.* 28, no. 16 (April 2021): 19629–42, <https://doi.org/10.1007/s11356-021-13211-2>.

<sup>279</sup> Alessandra De Cesaris and Ali Sadeghi Habibabad, “The Role of Sound on Spirituality in Religious Environments and Islamic Architecture by Using EEG,” *J. Psycholinguist. Res.* 52, no. 5 (October 2023): 1755–84, <https://doi.org/10.1007/s10936-023-09967-y>.

<sup>280</sup> Rhiannon Thompson et al., “Noise Pollution and Human Cognition: An Updated Systematic Review and Meta-Analysis of Recent Evidence,” *Environ. Int.* 158, no. 106905 (January 2022): 106905, <https://doi.org/10.1016/j.envint.2021.106905>.

---

evidence linking environmental noise to cognitive decline in middle-aged and older adults, as well as moderate evidence that aircraft noise adversely affects children's reading ability, though evidence for other cognitive domains remains limited.

Both studies by Rhiannon Thompson & Rachel B. Smith—share a fundamental similarity in their focus and orientation, namely, examining the detrimental impacts of environmental noise on human well-being. However, each study addresses different aspects of the issue and differs significantly from the present research titled “*Preventing Noise Pollution and Its Role in Maintaining Social Stability: A Thematic Study of Prophetic Hadiths in the Al-Kutub Al-Sittah*”.

All three studies arise from a shared concern about the dangers of noise pollution to human life—physically, psychologically, and socially. They all emphasize the urgency of preventive efforts against excessive noise exposure, albeit from differing perspectives. Nevertheless, substantial differences exist in their approaches, objectives, and theoretical foundations. The two aforementioned studies adopt empirical scientific methods—systematic review and meta-analysis—focusing on quantitative data and causal relationships between environmental noise and various health indicators. Chen and Liu emphasize the physical health consequences, including hearing impairment, cardiovascular diseases, hypertension, diabetes, and psychological disorders such as anxiety and depression. In contrast, Thompson and Smith focus on cognitive effects, particularly reduced reading, linguistic, and intellectual performance in children, as well as cognitive impairment among adults.

Conversely, the present study entitled “*Preventing Noise Pollution and Its Role in Maintaining Social Stability: A Thematic Study of Prophetic Hadiths in the Al-Kutub al-Sittah*” approaches the issue from a religious and socio-ethical perspective rather than a purely medical or psychological standpoint. To clarify the focus of this study, the problem is formulated into the following research questions: (1) How do Prophetic ḥadīths in al-Kutub al-Sittah conceptualize the notion of noise and auditory disturbance within social life? (2) How does Critical Discourse Analysis (CDA) interpret these ḥadīths in defining the boundaries between individual rights and the tranquility of public space? (3) What normative values and ethical principles can be derived from these ḥadīths in regulating sound and

---

preventing social harm? and (4) How can these Prophetic teachings be contextualized to address the contemporary phenomenon of noise pollution and its impact on social stability?

## B. METHOD

This study employs a qualitative approach, namely research that focuses on understanding and explaining social phenomena from the perspective of individuals or groups. Qualitative research originates from scholars of Anthropology and Sociology, for whom the world and its environment can be studied scientifically.<sup>281</sup> A library study serves as the data collection technique in this research. The library study is characterized by four features: direct engagement with texts, the availability of ready-to-use data, freedom from spatial and temporal limitations, and its secondary nature.<sup>282</sup> This study employs secondary data as a method of data management. Secondary data refers to data obtained from a second or third party.<sup>283</sup> The secondary data utilized in this research consists of journals, contemporary studies, and hadith books.

This study employs theory of critical discourse analysis. Critical Discourse Analysis is an approach in linguistic studies that aims to uncover the relationship between language, power, and ideology underlying a text or discourse. This approach does not merely focus on what is being said, but also examines how and why something is expressed in a particular way, as well as the social or political interests embedded within it.<sup>284</sup> The analytical technique employed in this research is descriptive analysis, namely a method of data analysis aimed at portraying the conditions or characteristics of the data sample.<sup>285</sup> Subsequently, the data are

---

<sup>281</sup> Loraine Busetto, Wolfgang Wick, and Christoph Gumbinger, "How to Use and Assess Qualitative Research Methods," *Neurological Research and Practice* 2, no. 1 (May 2020): 14, <https://doi.org/10.1186/s42466-020-00059-z>.

<sup>282</sup> Sung Jae Park, "Measuring Public Library Accessibility: A Case Study Using GIS," *Libr. Inf. Sci. Res.* 34, no. 1 (January 2012): 13–21, <https://doi.org/10.1016/j.lisr.2011.07.007>.

<sup>283</sup> Michelle M. Kelly, Tasha Martin-Peters, and Jessica Strohm Farber, "Secondary Data Analysis: Using Existing Data to Answer New Questions," *J. Pediatr. Health Care* 38, no. 4 (July 2024): 615–18, <https://doi.org/10.1016/j.pedhc.2024.03.005>.

<sup>284</sup> Annabelle Lukin, "Halliday, Critical Discourse Analysis and Ideology," *LangCT* 6, no. 2 (December 2024): 227–61, <https://doi.org/10.1075/langct.00072.luk>.

<sup>285</sup> Jennifer L. Green et al., "Descriptive Statistics," in *International Encyclopedia of Education (Fourth Edition)* (Elsevier, 2023), 723–33.

---

concluded through a deductive approach, in which the collected information is first analyzed in general terms and then synthesized into specific conclusions.<sup>286</sup>

## C. RESULTS AND DISCUSSION

### The Phenomenon of Noise Pollution

In the increasingly dense and dynamic landscape of modern life, noise pollution has emerged as one of the most overlooked forms of environmental contamination, despite its far-reaching impact on health and social tranquility.<sup>287</sup> Unlike air or water pollution, which are visible to the eye, noise pollution is intangible but deeply felt through discomfort, stress, sleep disturbances, and even various serious diseases.<sup>288</sup> This phenomenon reflects a paradox of human progress: the more advanced technology and urban activities become, the greater the noise they generate.

Noise pollution arises from numerous sources embedded in daily life.<sup>289</sup> In urban areas, motor vehicles, public transportation, honking, and construction activities are the primary and nearly continuous sources of noise.<sup>290</sup> Around airports, the sounds of airplanes taking off and landing create repetitive and intense noise exposure.<sup>291</sup> In industrial contexts, heavy machinery, factories, and production equipment produce constant, high-level noise.<sup>292</sup> Even in

---

<sup>286</sup> Theophilus Azungah, "Qualitative Research: Deductive and Inductive Approaches to Data Analysis," *Qualitative Research Journal* 18, no. 4 (November 2018): 383–400, <https://doi.org/10.1108/QRJ-D-18-00035>.

<sup>287</sup> Xinling Hu, "Systematic Review and Meta-Analysis of the Association between Environmental Noise Exposure and Depression and Anxiety Symptoms in Community-Dwelling Adults," *Noise Health* 27, no. 127 (September 2025): 320–32, [https://doi.org/10.4103/nah.nah\\_82\\_25](https://doi.org/10.4103/nah.nah_82_25).

<sup>288</sup> Michael G. Smith, Makayla Cordoza, and Mathias Basner, "Environmental Noise and Effects on Sleep: An Update to the WHO Systematic Review and Meta-Analysis," *Environ. Health Perspect.* 130, no. 7 (July 2022): 76001, <https://doi.org/10.1289/EHP10197>.

<sup>289</sup> Karina Mary de Paiva Vianna, Maria Regina Alves Cardoso, and Rui Manuel Calejo Rodrigues, "Noise Pollution and Annoyance: An Urban Soundscapes Study," *Noise Health* 17, no. 76 (May 2015): 125–33, <https://doi.org/10.4103/1463-1741.155833>.

<sup>290</sup> Wisdom K. Adza et al., "Exploring Links between Road Traffic Noise, Air Quality and Public Health Using DPSEAA Conceptual Framework: A Review and Perspective for a UK Environmental Health Tracking System (EHTS)," *Environ. Dev. Sustain.* 26, no. 3 (February 2023): 5579–605, <https://doi.org/10.1007/s10668-023-02996-6>.

<sup>291</sup> Verena Maria Weihofen et al., "Aircraft Noise and the Risk of Stroke," *Dtsch. Arztebl. Int.* 116, no. 14 (April 2019): 237–44, <https://doi.org/10.3238/arztebl.2019.0237>.

<sup>292</sup> Timur Vasile Chis et al., "Integrated Noise Management Strategies in Industrial Environments: A Framework for Occupational Safety, Health, and Productivity," *Sustainability* 17, no. 3 (February 2025): 1181, <https://doi.org/10.3390/su17031181>.

---

domestic settings, televisions, loudspeakers, community events, and household appliances contribute to the cacophony that disturbs public serenity.

Noise pollution is not merely a matter of comfort; it constitutes a serious issue in public health.<sup>293</sup> Various studies have shown that excessive noise exposure can lead to broad physiological and psychological impacts. In the long term, persistent noise can cause hearing impairment, increased blood pressure, heart disease, and diabetes due to chronic stress.<sup>294</sup> It also disrupts sleep quality, reduces concentration, and exacerbates emotional conditions such as anxiety and depression.

Beyond health implications, noise pollution affects the quality of human social interaction.<sup>295</sup> Constant noise can reduce one's ability to communicate effectively, interfere with interpersonal relationships, and trigger social conflicts within communities.<sup>296</sup> For instance, loud music, noisy vehicles, or amplified public sound systems often become sources of disputes among residents.<sup>297</sup> Over time, uncontrolled environmental noise erodes the sense of peace within communities, undermines social harmony, and diminishes the overall quality of life.

This phenomenon also has a dimension of social justice. Low-income groups often live in densely populated areas near noise sources such as highways, markets, or industrial zones.<sup>298</sup> As a result, they experience higher noise exposure while having limited access to

---

<sup>293</sup> Calvin Jephcote et al., "Spatial Assessment of the Attributable Burden of Disease Due to Transportation Noise in England," *Environ. Int.* 178, no. 107966 (August 2023): 107966, <https://doi.org/10.1016/j.envint.2023.107966>; Ali Musri Semjan Putra, "PERDUKUNAN MODERN DALAM PERSPEKTIF ULAMA SYAFI'YAH DAN SOLUSI MENANGKALNYA," *Al-Majaalis: Jurnal Dirasat Islamiyah* 5, no. 1 (2017): 157–99.

<sup>294</sup> Jin Wang et al., "Association of Occupational Noise Exposure with Hypertension: A Cross-Sectional Study," *J. Clin. Hypertens. (Greenwich)* 25, no. 2 (February 2023): 158–64, <https://doi.org/doi:%252010.1111/jch.14619>.

<sup>295</sup> Nicola Mucci et al., "Urban Noise and Psychological Distress: A Systematic Review," *Int. J. Environ. Res. Public Health* 17, no. 18 (September 2020): 6621, <https://doi.org/10.3390/ijerph17186621>.

<sup>296</sup> Anupam Mehrotra et al., "A Comprehensive Review of Auditory and Non-Auditory Effects of Noise on Human Health," *Noise Health* 26, no. 121 (June 2024): 59–69, [https://doi.org/10.4103/nah.nah\\_124\\_23](https://doi.org/10.4103/nah.nah_124_23).

<sup>297</sup> Jian Kang, "Soundscape in City and Built Environment: Current Developments and Design Potentials," *City Built Environ* 1, no. 1 (January 2023), <https://doi.org/10.1007/s44213-022-00005-6>.

<sup>298</sup> Abas Shkemi et al., "Racial and Ethnic Inequities to Noise Pollution from Transportation- and Work-Related Sources in the United States," *J. Expo. Sci. Environ. Epidemiol.*, ahead of print, July 2025, <https://doi.org/10.1038/s41370-025-00795-x>.

---

mitigation facilities such as soundproof housing or green spaces.<sup>299</sup> Thus, noise pollution not only affects health but also reflects structural inequality within modern society. From the perspective of the Prophet's ḥadīth, this condition can be critically understood as a form of imbalance in social relations, where the vulnerable are disproportionately affected by the actions of more powerful actors. The Prophetic tradition consistently emphasizes the prohibition of *adhā* (harm) and the obligation to avoid disturbing others, which implicitly functions as a protective mechanism for weaker groups. In this sense, the regulation of noise is not merely an ethical recommendation but also a form of social justice that restrains the dominance of the powerful over the vulnerable. This interpretation strengthens the Critical Discourse Analysis framework by demonstrating how the Prophetic discourse challenges unequal social practices and promotes a more just and balanced communal order.

From a psychological standpoint, noise creates an unrecognized mental burden.<sup>300</sup> Continuous loud sounds trigger stress and mental fatigue as the human brain naturally attempts to resist excessive stimuli.<sup>301</sup> This leads to impaired focus, reduced work productivity, irritability, and emotional tension.<sup>302</sup> For children, environmental noise has been proven to hinder cognitive development, particularly in reading, language comprehension, and learning abilities.<sup>303</sup> Among adults and the elderly, noise exposure is closely associated with an increased risk of cognitive disorders, such as memory decline and impaired reasoning.

From social and environmental perspectives, noise pollution poses long-term consequences for societal stability.<sup>304</sup> Excessive and uncontrolled sound disrupts social

---

<sup>299</sup> Stefanie Dreger et al., "Social Inequalities in Environmental Noise Exposure: A Review of Evidence in the WHO European Region," *Int. J. Environ. Res. Public Health* 16, no. 6 (March 2019): 1011, <https://doi.org/10.3390/ijerph16061011>.

<sup>300</sup> Omar Hahad et al., "Noise and Mental Health: Evidence, Mechanisms, and Consequences," *J. Expo. Sci. Environ. Epidemiol.* 35, no. 1 (January 2025): 16–23, <https://doi.org/10.1038/s41370-024-00642-5>.

<sup>301</sup> Mohammad Javad Jafari et al., "The Effect of Noise Exposure on Cognitive Performance and Brain Activity Patterns," *Open Access Maced. J. Med. Sci.* 7, no. 17 (September 2019): 2924–31, <https://doi.org/10.3889/oamjms.2019.742>.

<sup>302</sup> Dan Chong et al., "Investing the Impairment of Worker's Risk Cognitive Ability Caused by Environmental Noises during Building Construction," *Build. Environ.* 279, no. 113061 (July 2025): 113061, <https://doi.org/10.1016/j.buildenv.2025.113061>.

<sup>303</sup> Katrina R. Simon et al., "Environmental Noise, Brain Structure, and Language Development in Children," *Brain Lang.* 229, no. 105112 (June 2022): 105112.

<sup>304</sup> The Lancet Regional Health-Europe, "Noise Pollution: More Attention Is Needed," *Lancet Reg. Health Eur.* 24 (January 2023): 100577, <https://doi.org/10.1016/j.lanpe.2022.100577>.

---

activities, reduces productivity, and erodes values of tranquility and public ethics.<sup>305</sup> Over time, it can foster a society prone to stress, irritability, and diminished empathy toward others.<sup>306</sup> Hence, noise pollution threatens not only physical health but also social morality and psychological balance.

Efforts to address noise pollution require a comprehensive approach.<sup>307</sup> Governments must establish clear noise limits, enforce zoning regulations, and raise public awareness about the importance of maintaining environmental tranquility.<sup>308</sup> Noise control should also be reinforced through acoustically friendly urban design, soundproofing technologies, and public education on the ethics of sound use in shared spaces.

Ultimately, noise pollution reflects the imbalance between material advancement and the human spiritual need for serenity.<sup>309</sup> A noisy environment does not merely disturb the ear—it burdens the heart and mind, disrupts social harmony, and weakens the quality of religious life.<sup>310</sup> Therefore, preventing and controlling noise pollution is an integral part of maintaining the balance between physical development and inner peace, serving as a prerequisite for achieving sustainable social security.

### **Analysis of the Urgency of Preventing Noise Pollution to Maintain Social stability from the Perspective of the Prophet’s Hadith**

In this discussion, several hadiths are identified as analytical references in addressing this issue through the application of Critical Discourse Analysis (CDA) theory. The following section presents a detailed explanation and interpretation based on this framework:

---

<sup>305</sup> Farahnaz Khajenasiri, Alireza Zamanian, and Zahra Zamanian, “The Effect of Exposure to High Noise Levels on the Performance and Rate of Error in Manual Activities,” *Electron. Physician* 8, no. 3 (March 2016): 2088–93, <https://doi.org/10.19082/2088>.

<sup>306</sup> Kaya Grocott et al., “Mental Health Effects of Exposure to Environmental Noise at Home: A Systematic Review of Potential Mediating Pathways,” *Noise Health* 27, no. 126 (June 2025): 255–67, [https://doi.org/10.4103/nah.nah\\_171\\_24](https://doi.org/10.4103/nah.nah_171_24).

<sup>307</sup> Grocott et al., “Mental Health Effects of Exposure to Environmental Noise at Home: A Systematic Review of Potential Mediating Pathways.”

<sup>308</sup> Augustine Anane Oppong et al., “Compliance with Standard Precaution Protocols among Healthcare Workers at the Cape Coast Metropolitan Hospital, Ghana,” *Environ. Dis.* 10, no. 3 (July 2025): 78–88, [https://doi.org/10.4103/ed.ed\\_6\\_25](https://doi.org/10.4103/ed.ed_6_25).

<sup>309</sup> Rocío de Diego-Cordero et al., “Ecospirituality and Health: A Systematic Review,” *J. Relig. Health* 63, no. 2 (April 2024): 1285–306, <https://doi.org/10.1007/s10943-023-01994-2>.

<sup>310</sup> Muzafar Zaman, Mohammad Muslim, and Arshid Jehangir, “Environmental Noise-Induced Cardiovascular, Metabolic and Mental Health Disorders: A Brief Review,” *Environ. Sci. Pollut. Res. Int.* 29, no. 51 (November 2022): 76485–500, <https://doi.org/10.1007/s11356-022-22351-y>.

---

1. Narrated by Ibn Abī Mulaykah, he said: “The two best men (almost) perished—Abū Bakr and ‘Umar (may Allah be pleased with them). They raised their voices in the presence of the Prophet when a delegation from Banū Tamīm came to him. One of them suggested al-Aqra‘ ibn Ḥābis, the brother of Banū Mujāshi‘, while the other proposed another man (Nāfi‘ said: I do not remember his name). Then Abū Bakr said to ‘Umar, ‘You only intend to oppose me!’ ‘Umar replied, ‘I did not intend to oppose you!’ Thus, their voices became loud in that matter, and Allah revealed: ‘O you who have believed, do not raise your voices above the voice of the Prophet...’ (al-Ḥujurāt: 2). Ibn al-Zubayr said: “After this verse was revealed, ‘Umar would not speak audibly to the Messenger of Allah unless he sought his permission to understand (what was said).” He did not mention that this was the case with his father, meaning Abū Bakr.”<sup>311</sup>

The hadith narrated from Ibn Abī Mulaykah illustrates a significant event involving two of the Prophet’s foremost Companions—Abū Bakr al-Ṣiddīq and ‘Umar ibn al-Khaṭṭāb. When the delegation of Banū Tamīm came to meet the Messenger of Allah, the two Companions differed in opinion regarding who should be appointed as the leader of the delegation. Their disagreement led to raised voices in the presence of the Prophet, upon which Allah revealed the verse: “O you who believe! Do not raise your voices above the voice of the Prophet” (Qur’an, al-Ḥujurāt [49]: 2).

From the perspective of Critical Discourse Analysis (CDA), this hadith represents not merely an ethical correction of individual behavior but a transformative intervention in the prevailing discourse of authority and communication. In the pre-Islamic Arabian context, raising one’s voice in public deliberation was often associated with dominance, tribal prestige, and the assertion of power. Loud speech functioned as a symbolic instrument to establish authority and influence within social hierarchies.

The Prophetic discourse, however, reconfigures this paradigm by delegitimizing loudness as a marker of authority and replacing it with a model grounded in restraint, humility, and ethical accountability. The Qur’anic prohibition of raising voices above that of the Prophet serves as a discursive shift that challenges the existing power structures, redirecting

---

<sup>311</sup> Muḥammad ‘Abd Allāh al-Ḍiyā’, *al-Jāmi‘ al-Kāmil fī al-Ḥadīth al-Ṣaḥīḥ al-Shāmil al-Murattab ‘alā Abwāb al-Fiqh*, 1st ed., al-Muṣannafāt al-Ḥadīthiyyah al-Mu‘āṣirah (Riyadh, Kingdom of Saudi Arabia: Dār al-Salām lil-Nashr wa-al-Tawzī‘, 2016). Vol. 11, p. 111.

---

authority from performative dominance to moral discipline. In this sense, the regulation of voice becomes a mechanism for restructuring social relations and limiting the potential for symbolic domination.

Within this framework, noise is not simply an acoustic phenomenon but a socially constructed discourse that reflects underlying power relations. The act of raising one's voice can be interpreted as an attempt to impose meaning, assert control, or dominate interactional space. By condemning such behavior—even among the most esteemed Companions—the Prophetic teaching establishes an egalitarian communicative ethic that protects individuals from domination and ensures a balanced social order.

Furthermore, this hadith demonstrates how revelation operates as a form of counter-discourse that actively intervenes in and reshapes existing social norms. The transformation of 'Umar's behavior after the revelation—where he spoke with extreme softness—illustrates the internalization of a new discourse in which authority is expressed through self-restraint rather than vocal dominance. This shift reflects a broader ideological reorientation from hierarchical assertiveness to ethical egalitarianism.

Thus, through the lens of Critical Discourse Analysis, the Prophetic discourse on vocal restraint can be understood as a strategic effort to dismantle pre-existing patterns of symbolic power and to construct a more just and disciplined communicative order. In this context, preventing noise pollution is not merely a moral injunction but a socio-discursive practice aimed at preserving social equilibrium, protecting individuals from domination, and fostering a community grounded in mutual respect and ethical awareness.

2. From Abū Sa'īd, he said: The Messenger of Allah performed i'tikāf in the mosque and heard some people reciting the Qur'an aloud. Then he lifted the curtain and said, "Indeed, each of you is conversing privately with his Lord, so let none of you harm another, and let none of you raise his voice over the others in recitation." Or he said, "in prayer." (Narrated by Abū Dāwūd and authenticated by al-Ḍiyā').<sup>312</sup>

---

<sup>312</sup> al-Ḍiyā', *al-Jāmi' al-Kāmil fī al-Ḥadīth al-Ṣaḥīḥ al-Shāmil al-Murattab 'alā Abwāb al-Fiqh*. Vol. 3, p. 275.

The ḥadīth narrated from Abū Sa‘īd portrays an event in which the Prophet, while in a state of *i’tikāf*, intervened in the auditory practices of his Companions who were reciting the Qur’an aloud. At a surface level, the statement appears as a normative guideline regulating etiquette in worship. However, when examined through the lens of Critical Discourse Analysis (CDA), the ḥadīth reflects a deeper transformation of the socio-discursive norms governing sound, space, and authority.

In the pre-Islamic Arabian context, vocal expression—especially in collective settings—often functioned as a marker of presence, influence, and symbolic authority. Loudness was not merely a neutral act but a performative strategy through which individuals asserted visibility and dominance within shared spaces. This logic could persist even within religious settings, where heightened vocalization might be perceived as a sign of devotion or superiority.

The Prophetic intervention in this ḥadīth challenges this underlying discourse by redefining the meaning and function of voice. By stating, “let none of you harm another” and prohibiting raising voices over others—even in acts of worship—the Prophet disrupts the association between loudness and legitimacy. Instead, he introduces a counter-discourse in which restraint, consideration, and awareness of others become the primary markers of piety. In this sense, the regulation of sound becomes an instrument for redistributing symbolic power within the community, preventing individuals from dominating shared spaces through auditory means.

From a CDA perspective, noise here can be understood as a form of discursive power that shapes social relations within a given environment. The act of reciting loudly in a communal space such as the mosque may unintentionally marginalize others by appropriating the shared acoustic environment. Thus, what appears as an individual devotional act may, in fact, reproduce subtle forms of inequality by privileging certain voices over others. The Prophet’s prohibition functions to neutralize this imbalance, ensuring that no individual imposes their presence at the expense of others’ spiritual experience.

Analyzed through Norman Fairclough’s three-dimensional model, this ḥadīth operates as follows: at the textual level, the Prophet employs concise yet authoritative language that combines ethical instruction with social regulation; at the level of discursive practice, the

---

statement reshapes communal norms by redefining acceptable modes of worship within shared spaces; and at the level of social practice, it contributes to the formation of a disciplined and egalitarian public culture in which access to tranquility is collectively protected.

Furthermore, this ḥadīth illustrates how revelation and Prophetic guidance function as a form of counter-hegemonic discourse that intervenes in existing social practices. By restricting excessive vocalization, the Prophet not only promotes spiritual concentration but also challenges implicit hierarchies embedded in auditory behavior. This reflects an ideological shift from performative religiosity—where visibility and audibility may imply superiority—toward an ethic of inwardness and mutual respect.

In the contemporary context, this discursive transformation is highly relevant to the phenomenon of noise pollution, particularly in densely populated societies where control over sound often reflects unequal power relations. Those with greater access to technological amplification or public platforms may dominate the acoustic environment, while others are compelled to endure its consequences. The Prophetic discourse, therefore, provides a normative and analytical framework for critiquing such imbalances and advocating for a more just distribution of auditory space.

Thus, through the lens of Critical Discourse Analysis, this ḥadīth can be understood as a strategic reorientation of social norms governing sound and interaction. Preventing noise pollution is not merely an ethical injunction but a socio-discursive practice aimed at dismantling symbolic domination, protecting vulnerable participants in shared spaces, and fostering a community grounded in equality, mutual respect, and collective tranquility.

3. From ‘Abd Allāh ibn ‘Amr, from the Prophet , who said: “The (true) Muslim is the one from whose tongue and hand other Muslims are safe.” (Agreed upon – *Muttafaqun ‘alayh*).<sup>313</sup>

The ḥadīth of ‘Abd Allāh ibn ‘Amr, narrated by al-Bukhārī and Muslim, represents a foundational ethical principle in Islam. At a surface level, it emphasizes the obligation to refrain from harming others through speech and action. However, when examined through the framework of Critical Discourse Analysis (CDA), this ḥadīth can be understood as a

---

<sup>313</sup> al-Ḍiyā’, *al-Jāmi‘ al-Kāmil fi al-Ḥadīth al-Ṣaḥīḥ al-Shāmil al-Murattab ‘alā Abwāb al-Fiqh*. Vol. 11, p. 417.

transformative discourse that redefines the social function of language, sound, and interpersonal power.

In the pre-Islamic Arabian context, verbal expression often operated within a competitive and hierarchical communicative culture, where eloquence, loudness, and verbal assertiveness were tools for asserting dominance, tribal honor, and social superiority. Speech was not merely communicative but performative—serving as an instrument of power capable of elevating one’s status or marginalizing others. This cultural backdrop also normalized forms of verbal aggression and public expression that could infringe upon the dignity and psychological well-being of others.

The Prophetic statement, “the Muslim is the one from whose tongue and hand others are safe,” directly challenges this prevailing discourse by redefining strength and legitimacy. Rather than associating authority with expressive dominance, the ḥadīth introduces a counter-discourse in which true religious identity is measured by one’s capacity to restrain harm and ensure the safety of others. In this sense, control over the tongue is not merely an individual virtue but a mechanism for dismantling socially accepted forms of symbolic violence embedded in communicative practices.

Within the perspective of CDA, the “tongue” in this ḥadīth can be interpreted as a broader symbol of discursive power, encompassing not only spoken words but also all forms of auditory expression, including those that manifest in contemporary contexts as noise pollution. Excessive or uncontrolled sound—whether through loud speech, amplified devices, or environmental noise—can function as a form of domination over shared spaces, privileging certain actors while silencing or disturbing others. Thus, noise becomes a site of ideological struggle, where the right to tranquility is contested by unequal access to expressive power.

This ḥadīth, therefore, operates as a discourse of resistance against such imbalances. It establishes an ethical framework in which the legitimacy of expression is conditioned upon its impact on others, thereby protecting vulnerable individuals from both physical and non-physical harm. In doing so, it implicitly critiques social practices that allow the powerful—those with louder voices, greater access to amplification, or higher social status—to dominate communal environments.

---

Analyzed through Fairclough's three-dimensional model, the ḥadīth functions at multiple levels: at the textual level, it articulates a concise yet comprehensive ethical criterion; at the level of discursive practice, it reshapes communal understandings of acceptable behavior by linking faith with non-harm; and at the level of social practice, it contributes to the construction of a more egalitarian society in which mutual safety and respect govern social interaction.

In the modern context, this discursive framework is highly relevant to the phenomenon of noise pollution, particularly in urban environments characterized by unequal control over sound production. The ethical imperative embedded in this ḥadīth challenges contemporary norms that tolerate excessive noise as a byproduct of technological advancement or individual freedom. Instead, it promotes a model of social responsibility in which auditory behavior is regulated to protect collective well-being.

Thus, through the lens of Critical Discourse Analysis, this ḥadīth can be understood as a strategic reorientation of communicative norms—shifting society from a paradigm of expressive dominance to one of ethical restraint. Preventing noise pollution, in this framework, is not merely an environmental concern but a socio-discursive effort to resist symbolic domination, uphold justice in shared spaces, and foster a community grounded in safety, balance, and mutual respect.

4. From Abū Sa'īd al-Khudrī, from the Prophet, who said: "Beware of sitting in the streets." They said, "O Messenger of Allah, we have no choice, for these are our gathering places where we converse." He said, "If you insist on sitting, then give the road its due right." They asked, "What is the right of the road?" He said, "Lowering the gaze, refraining from causing harm, returning the greeting of peace, enjoining what is right, and forbidding what is wrong." (Agreed upon – *Muttafaqun 'alayh*).<sup>314</sup>

The ḥadīth narrated by Abū Sa'īd al-Khudrī reflects a significant intervention by the Prophet in regulating public behavior within shared social spaces. While at a surface level it appears as a normative instruction concerning etiquette in public areas, a Critical Discourse

---

<sup>314</sup> al-Ḍiyā', *al-Jāmi' al-Kāmil fi al-Ḥadīth al-Ṣaḥīḥ al-Shāmil al-Murattab 'alā Abwāb al-Fiqh*. Vol. 10, p. 591.

Analysis (CDA) approach reveals that it represents a transformative discourse aimed at restructuring the social order of public space.

In the pre-Islamic Arabian context, streets and public pathways functioned not only as transit routes but also as informal arenas of social interaction, where tribal presence, visibility, and dominance were asserted. Occupying public space—through gathering, conversation, or even obstruction—could signify social power and control over communal environments. Such practices often lacked ethical regulation, allowing stronger or more dominant groups to appropriate shared spaces without regard for the rights of others.

The Prophetic statement, “Beware of sitting in the streets,” directly challenges this existing discourse by problematizing the unregulated occupation of public space. Rather than accepting such practices as neutral or customary, the Prophet redefines public space as a shared domain governed by ethical responsibility. His conditional allowance—“if you insist, then give the road its due right”—functions as a discursive strategy that transforms a habitual social practice into a morally regulated one.

Within the framework of CDA, this ḥadīth can be interpreted as a counter-discourse that redistributes power within public space. The obligation to “refrain from causing harm” (kuff al-adhā) is particularly significant, as it restricts the ability of individuals or groups to dominate the public sphere through disruptive behavior—whether physical obstruction, verbal aggression, or auditory disturbance. In this sense, noise pollution becomes one manifestation of such domination, where excessive sound is used, intentionally or not, to assert presence and control over others.

From this perspective, noise is not merely an environmental issue but a form of discursive power that can produce social inequality. Those with greater access to space, social influence, or technological means (such as amplification devices) may impose their presence upon others, while more vulnerable individuals are compelled to endure the disturbance. The Prophetic discourse intervenes in this imbalance by establishing ethical constraints that protect the rights of all members of society, particularly those who might otherwise be marginalized in shared environments.

Analyzed through Fairclough’s three-dimensional model, this ḥadīth operates across multiple levels: at the textual level, it articulates clear normative guidelines governing public

---

conduct; at the level of discursive practice, it reshapes communal understanding of how public space should be used; and at the level of social practice, it contributes to the formation of an egalitarian social order in which access to safety, comfort, and tranquility is collectively safeguarded.

Moreover, this ḥadīth illustrates how Prophetic guidance functions as a form of counter-hegemonic discourse that challenges entrenched social norms. By imposing ethical limits on the use of public space, the Prophet disrupts patterns of informal domination and reorients society toward a model based on mutual rights and responsibilities. This reflects a broader ideological shift from a culture of unregulated presence and dominance to one of disciplined coexistence and social accountability.

In the contemporary context, this discourse holds strong relevance to the phenomenon of noise pollution in urban environments, where public spaces are often contested and unequally controlled. The ethical framework articulated in this ḥadīth provides a basis for critiquing modern practices that allow excessive noise to proliferate without regard for its social impact. It emphasizes that the right to public space includes the right to tranquility, and that any violation of this right constitutes a form of social harm.

Thus, through the lens of Critical Discourse Analysis, this ḥadīth can be understood as a strategic reconfiguration of public ethics—transforming public space from an arena of potential domination into a regulated environment grounded in justice, restraint, and mutual respect. Preventing noise pollution, therefore, is not merely an ecological concern but a socio-discursive imperative aimed at preserving social balance, protecting vulnerable groups, and fostering a harmonious and equitable society.

5. From Abū Mūsā al-Ash‘arī, who said: “We were with the Prophet on a journey, and the people began to raise their voices in takbīr (saying ‘Allāhu Akbar’). The Prophet then said: ‘Be gentle with yourselves! You are not calling upon one who is deaf or absent. Indeed, you are calling upon One who is All-Hearing, Ever-Near, and He is with you.’” (...the ḥadīth continues) (Agreed upon – Muttafaquun ‘alayh).<sup>315</sup>

---

<sup>315</sup> al-Ḍiyā’, *al-Jāmi‘ al-Kāmil fi al-Ḥadīth al-Ṣaḥīḥ al-Shāmil al-Murattab ‘alā Abwāb al-Fiqh*. Vol. 10, p. 118.

The ḥadīth narrated by Abū Mūsā al-Ash‘arī reflects a moment in which the Prophet intervened in the auditory behavior of his Companions during a collective act of worship. While the Companions raised their voices in takbīr—possibly as an expression of enthusiasm and collective devotion—the Prophet redirected this practice by emphasizing calmness and restraint. At a surface level, this appears as guidance on etiquette in dhikr; however, from the perspective of Critical Discourse Analysis (CDA), it represents a deeper transformation of the discourse surrounding sound, religiosity, and authority.

In the pre-Islamic Arabian context, vocal intensity often functioned as a marker of presence, emotional expression, and even symbolic power. Loud collective expressions—whether in poetry, tribal chants, or public declarations—served to reinforce group identity and assert dominance within shared environments. Such practices could easily translate into religious settings, where louder expressions might be perceived as stronger manifestations of piety or communal solidarity.

The Prophetic response in this ḥadīth directly challenges this underlying discourse. By stating, “You are not calling upon one who is deaf or absent,” the Prophet deconstructs the assumption that loudness enhances the efficacy or sincerity of worship. Instead, he introduces a counter-discourse in which spiritual authenticity is detached from performative loudness and reoriented toward inner awareness and composure. In doing so, the Prophet undermines the implicit ideology that equates volume with legitimacy or religious intensity.

From a CDA perspective, this shift can be understood as a reconfiguration of discursive power. Loud collective dhikr, while seemingly devotional, may function as a means of occupying and dominating the acoustic space, potentially marginalizing others within the same environment. In this sense, sound becomes a medium through which social presence and influence are asserted. The Prophet’s instruction acts to neutralize this potential imbalance by establishing restraint as the normative standard, thereby ensuring that no individual or group imposes their auditory presence upon others.

Furthermore, this ḥadīth illustrates how Prophetic discourse operates as a form of counter-hegemonic intervention. Rather than prohibiting dhikr itself, the Prophet redefines its acceptable form, shifting it from an outward, performative act to an inward, reflective one. This represents an ideological transformation from a culture of expressive dominance to one

of spiritual interiority and social sensitivity. The regulation of voice thus becomes not merely a matter of etiquette, but a mechanism for restructuring social relations within shared spaces.

Analyzed through Fairclough's three-dimensional model, the ḥadīth functions at multiple levels: at the textual level, it employs concise and persuasive language that combines theological reasoning with behavioral instruction; at the level of discursive practice, it reshapes communal understanding of how worship should be expressed; and at the level of social practice, it contributes to the formation of a disciplined and egalitarian social environment in which tranquility is preserved as a collective right.

In the contemporary context, this discursive framework is highly relevant to the phenomenon of noise pollution, particularly in situations where religious or social expressions are amplified without consideration for their broader impact. The ethical principle articulated in this ḥadīth challenges modern tendencies toward excessive and performative expression—whether through loudspeakers, public chanting, or other forms of amplified sound—that may disrupt communal balance.

Thus, through the lens of Critical Discourse Analysis, this ḥadīth can be understood as a strategic reorientation of the discourse of sound: from a medium of expressive dominance to a practice governed by ethical restraint and social awareness. Preventing noise pollution, in this framework, is not merely a matter of environmental regulation but a socio-discursive effort to resist symbolic domination, protect the rights of others within shared spaces, and cultivate a community grounded in tranquility, humility, and mutual respect.

To translate the analytical findings of these ḥadīths into practical solutions for contemporary noise pollution, several implications may be formulated at the level of public policy and social practice. First, the Prophetic principles of vocal restraint, non-harm (*kuff al-adhā*), and respect for shared spaces can serve as an ethical foundation for modern noise regulation policies. Governments and local authorities may incorporate these values into legal frameworks by establishing clearer noise thresholds, regulating the use of loudspeakers in public and residential areas, and ensuring that sound-producing activities—whether commercial, social, or religious—do not infringe upon the rights of others. In this regard, the Prophetic discourse provides not only moral guidance but also a normative justification for limiting excessive sound as a form of preventing social harm.

Second, at the societal level, these ḥadīths highlight the importance of cultivating public awareness regarding the ethics of sound. Educational programs, religious sermons, and community initiatives can integrate these teachings to promote a culture of auditory responsibility, where individuals consciously regulate their volume, avoid unnecessary noise, and prioritize collective tranquility over individual expression. This is particularly relevant in the context of increasing use of amplification technologies, where the potential for symbolic domination through sound is significantly amplified.

Third, within religious institutions, these findings call for a re-evaluation of current practices involving amplified recitation, sermons, and public announcements. While such practices may be intended to facilitate worship, the Prophetic guidance emphasizes that devotion must not come at the expense of others' comfort or concentration. Therefore, mosques and religious organizations may adopt sound management guidelines that balance accessibility with moderation, ensuring that religious expression remains aligned with the ethical principle of non-disturbance.

Finally, these ḥadīths also provide a framework for addressing structural inequalities in exposure to noise pollution. By emphasizing the prohibition of harm and the protection of shared rights, the Prophetic discourse supports policies that prioritize vulnerable communities—such as those living in densely populated or high-noise areas—through urban planning, zoning regulations, and access to quieter living environments.

#### D. CONCLUSION

Based on a thematic and Critical Discourse Analysis (CDA) of the Prophet Muḥammad's ḥadīths in *al-Kutub al-Sittah*, this study demonstrates that preventing noise pollution is not merely an ethical recommendation, but a transformative socio-discursive project embedded within Islamic teachings. The Prophetic discourse on sound consistently redefines the meaning of voice, shifting it from a medium of expressive dominance—commonly rooted in pre-Islamic communicative practices—into a disciplined instrument governed by ethical restraint and social responsibility.

In the pre-Islamic Arabian context, vocal intensity often functioned as a marker of power, presence, and social superiority, whether in tribal assemblies, public spaces, or

---

collective expressions. The ḥadīths analyzed in this study reveal that the Prophet systematically challenged this underlying discourse by delegitimizing loudness as a source of authority and reorienting it toward humility, awareness, and respect for others. Through this discursive transformation, sound is no longer a tool of symbolic domination but becomes regulated as part of a moral order that safeguards communal balance.

Within the framework of CDA, noise can thus be understood as a form of discursive power that has the potential to reproduce social inequality, particularly when certain individuals or groups dominate shared acoustic spaces. The Prophetic teachings intervene in this dynamic by establishing ethical constraints—such as refraining from harm (*kuff al-adhā*), lowering the voice, and respecting the presence of others—which function to redistribute power and protect vulnerable members of society. In this sense, the regulation of sound emerges as a mechanism for constructing a more egalitarian and just social environment.

Furthermore, the study reveals that the Prophetic discourse operates as a counter-hegemonic force that reshapes existing social norms. By regulating even acts of worship—such as recitation and dhikr—the Prophet emphasizes that spiritual expression must not come at the expense of social harmony. This reflects a broader ideological shift from performative religiosity to inward consciousness and collective responsibility, where tranquility (*sukūn ijtīmāʿī*) is recognized as a shared social right.

From the perspective of maqāṣid al-sharīʿah, this discursive framework contributes to the preservation of life (*ḥifẓ al-nafs*) by protecting mental health from auditory disturbance, the preservation of intellect (*ḥifẓ al-ʿaql*) by maintaining cognitive clarity and psychological stability, and the preservation of social order by ensuring harmonious interaction within communal spaces. Thus, tranquility is not merely a passive condition but an actively constructed social outcome grounded in ethical regulation of sound.

In conclusion, this study offers a theoretical contribution by positioning the prevention of noise pollution as a form of socio-discursive regulation within Islamic thought. Through the lens of CDA, the Prophetic ḥadīths are shown to challenge entrenched patterns of symbolic power, reconstruct communicative norms, and establish a moral ecology of sound that underpins social stability. Therefore, controlling noise is not only an environmental or ethical

---

concern, but a critical component in the construction of a just, balanced, and harmonious society.

## E. REFERENCES

- Adza, Wisdom K., Andrew S. Hursthouse, Jan Miller, and Daniel Boakye. "Exploring Links between Road Traffic Noise, Air Quality and Public Health Using DPSEAA Conceptual Framework: A Review and Perspective for a UK Environmental Health Tracking System (EHTS)." *Environ. Dev. Sustain.* 26, no. 3 (February 2023): 5579–605. <https://doi.org/10.1007/s10668-023-02996-6>.
- Alfaizin, Abdul Wahid, Taqiyah Dinda Insani, and Sri Herianingrum. "Zakat: Concept and Implications to Social and Economic (Economic Tafsir of Al-Tawbah:103)." *J. Islam. Monet. Econ. Finance* 4, no. 1 (August 2018): 117–32. <https://doi.org/10.21098/jimf.v4i1.780>.
- Azungah, Theophilus. "Qualitative Research: Deductive and Inductive Approaches to Data Analysis." *Qualitative Research Journal* 18, no. 4 (November 2018): 383–400. <https://doi.org/10.1108/QRJ-D-18-00035>.
- Busetto, Loraine, Wolfgang Wick, and Christoph Gumbinger. "How to Use and Assess Qualitative Research Methods." *Neurological Research and Practice* 2, no. 1 (May 2020): 14. <https://doi.org/10.1186/s42466-020-00059-z>.
- Chen, Siting, Pingge He, Bingjie Yu, Dong Wei, and Yang Chen. "The Challenge of Noise Pollution in High-Density Urban Areas: Relationship between 2D/3D Urban Morphology and Noise Perception." *Build. Environ.* 253, no. 111313 (April 2024): 111313. <https://doi.org/10.1016/j.buildenv.2024.111313>.
- Chen, Xia, Mingliang Liu, Lei Zuo, Xiaoyi Wu, Mengshi Chen, Xingli Li, Ting An, et al. "Environmental Noise Exposure and Health Outcomes: An Umbrella Review of Systematic Reviews and Meta-Analysis." *Eur. J. Public Health* 33, no. 4 (August 2023): 725–31. <https://doi.org/10.1093/eurpub/ckad044>.
- Chis, Timur Vasile, Lucian-Ionel Cioca, Daniel Onut Badea, Iuliana Cristea, Doru Costin Darabont, Raluca Maria Iordache, Silviu Nicolae Platon, Alina Trifu, and Vlad-Andrei Barsan. "Integrated Noise Management Strategies in Industrial Environments: A Framework for Occupational Safety, Health, and Productivity." *Sustainability* 17, no. 3 (February 2025): 1181. <https://doi.org/10.3390/su17031181>.
- Chong, Dan, Mingjie Xu, Jiayu Chen, and Tianchi Liu. "Investing the Impairment of Worker's Risk Cognitive Ability Caused by Environmental Noises during Building Construction." *Build. Environ.* 279, no. 113061 (July 2025): 113061. <https://doi.org/10.1016/j.buildenv.2025.113061>.

- 
- De Cesaris, Alessandra, and Ali Sadeghi Habibabad. "The Role of Sound on Spirituality in Religious Environments and Islamic Architecture by Using EEG." *J. Psycholinguist. Res.* 52, no. 5 (October 2023): 1755–84. <https://doi.org/10.1007/s10936-023-09967-y>.
- Diego-Cordero, Rocío de, Alicia Martínez-Herrera, Manuel Coheña-Jiménez, Giancarlo Lucchetti, and José Miguel Pérez-Jiménez. "Ecospirituality and Health: A Systematic Review." *J. Relig. Health* 63, no. 2 (April 2024): 1285–306. <https://doi.org/10.1007/s10943-023-01994-2>.
- Ḍiyā', Muḥammad 'Abd Allāh al-. *al-Jāmi' al-Kāmil fī al-Ḥadīth al-Ṣaḥīḥ al-Shāmil al-Murattab 'alā Abwāb al-Fiqh*. 1st ed. al-Muṣannafāt al-Ḥadīthiyyah al-Mu'āṣirah. Riyadh, Kingdom of Saudi Arabia: Dār al-Salām lil-Nashr wa-al-Tawzī', 2016.
- Dreger, Stefanie, Steffen Andreas Schüle, Lisa Karla Hilz, and Gabriele Bolte. "Social Inequalities in Environmental Noise Exposure: A Review of Evidence in the WHO European Region." *Int. J. Environ. Res. Public Health* 16, no. 6 (March 2019): 1011. <https://doi.org/10.3390/ijerph16061011>.
- Fairclough, Norman. *Language and Power*. 2nd ed. London, England: Routledge, 2013.
- Farahat, Omar. "Norms and Values in Islamic Legal Reasoning: The Case of Listening to Music (Samā')." *Religions (Basel)* 14, no. 6 (June 2023): 780. <https://doi.org/10.3390/rel14060780>.
- Green, Jennifer L., Sarah E. Manski, Timothy A. Hansen, and Jennifer E. Broatch. "Descriptive Statistics." In *International Encyclopedia of Education (Fourth Edition)*, 723–33. Elsevier, 2023.
- Grocott, Kaya, Adelle Mansour, Eleanor Shiels, Rebecca Bentley, and Kate Mason. "Mental Health Effects of Exposure to Environmental Noise at Home: A Systematic Review of Potential Mediating Pathways." *Noise Health* 27, no. 126 (June 2025): 255–67. [https://doi.org/10.4103/nah.nah\\_171\\_24](https://doi.org/10.4103/nah.nah_171_24).
- Hahad, Omar, Marin Kuntic, Sadeer Al-Kindi, Ivana Kuntic, Donya Gilan, Katja Petrowski, Andreas Daiber, and Thomas Münzel. "Noise and Mental Health: Evidence, Mechanisms, and Consequences." *J. Expo. Sci. Environ. Epidemiol.* 35, no. 1 (January 2025): 16–23. <https://doi.org/10.1038/s41370-024-00642-5>.
- Halperin, Demian. "Environmental Noise and Sleep Disturbances: A Threat to Health?" *Sleep Sci.* 7, no. 4 (December 2014): 209–12. <https://doi.org/10.1016/j.slsci.2014.11.003>.
- Hu, Xinling. "Systematic Review and Meta-Analysis of the Association between Environmental Noise Exposure and Depression and Anxiety Symptoms in Community-Dwelling Adults." *Noise Health* 27, no. 127 (September 2025): 320–32. [https://doi.org/10.4103/nah.nah\\_82\\_25](https://doi.org/10.4103/nah.nah_82_25).

- 
- Husaini, Akhmad, Muhammad Yassir, and Muchammad Chanif Setiawan. "DAMPAK IMPOTENSI TERHADAP STABILITAS RUMAH TANGGA DALAM PERSPEKTIF HUKUM ISLAM: STUDI KASUS NO. 18/PDT.G/2022/PA.KP." *Al-Majaalis : Jurnal Dirasat Islamiyah* 12, no. 2 (May 2025): 273–97. <https://doi.org/10.37397/al-majaalis.v12i2.882>.
- Jafari, Mohammad Javad, Reza Khosrowabadi, Soheila Khodakarim, and Farough Mohammadian. "The Effect of Noise Exposure on Cognitive Performance and Brain Activity Patterns." *Open Access Maced. J. Med. Sci.* 7, no. 17 (September 2019): 2924–31. <https://doi.org/10.3889/oamjms.2019.742>.
- Jephcote, Calvin, Sierra N. Clark, Anna L. Hansell, Nigel Jones, Yingxin Chen, Claire Blackmore, Katie Eminson, et al. "Spatial Assessment of the Attributable Burden of Disease Due to Transportation Noise in England." *Environ. Int.* 178, no. 107966 (August 2023): 107966. <https://doi.org/10.1016/j.envint.2023.107966>.
- Kang, Jian. "Soundscape in City and Built Environment: Current Developments and Design Potentials." *City Built Enviro* 1, no. 1 (January 2023). <https://doi.org/10.1007/s44213-022-00005-6>.
- Kelly, Michelle M., Tasha Martin-Peters, and Jessica Strohm Farber. "Secondary Data Analysis: Using Existing Data to Answer New Questions." *J. Pediatr. Health Care* 38, no. 4 (July 2024): 615–18. <https://doi.org/10.1016/j.pedhc.2024.03.005>.
- Khajenasiri, Farahnaz, Alireza Zamanian, and Zahra Zamanian. "The Effect of Exposure to High Noise Levels on the Performance and Rate of Error in Manual Activities." *Electron. Physician* 8, no. 3 (March 2016): 2088–93. <https://doi.org/10.19082/2088>.
- Lima Andrade, Erik de, Darllan Collins da Cunha E Silva, Eligelcy Augusta de Lima, Renan Angrizani de Oliveira, Paulo Henrique Trombetta Zannin, and Antônio Cesar Germano Martins. "Environmental Noise in Hospitals: A Systematic Review." *Environ. Sci. Pollut. Res. Int.* 28, no. 16 (April 2021): 19629–42. <https://doi.org/10.1007/s11356-021-13211-2>.
- Lukin, Annabelle. "Halliday, Critical Discourse Analysis and Ideology." *LangCT* 6, no. 2 (December 2024): 227–61. <https://doi.org/10.1075/langct.00072.luk>.
- Mas' ud, Marwan, Akhmad Husaini, and Bayu Kasa Pranata. "أهمية الوعي بالأخوة في تحقيق استقرار (دراسة موضوعية من خلال أحاديث الكتب الستة)." *AL-ATSAR: Jurnal Ilmu Hadits* 3, no. 2 (2025): 20–44.
- Mehrotra, Anupam, Sheo Prasad Shukla, A. K. Shukla, Manish K. Manar, S. K. Singh, and Monica Mehrotra. "A Comprehensive Review of Auditory and Non-Auditory Effects of Noise on Human Health." *Noise Health* 26, no. 121 (June 2024): 59–69. [https://doi.org/10.4103/nah.nah\\_124\\_23](https://doi.org/10.4103/nah.nah_124_23).

- 
- Mucci, Nicola, Veronica Traversini, Chiara Lorini, Simone De Sio, Raymond P. Galea, Guglielmo Bonaccorsi, and Giulio Arcangeli. "Urban Noise and Psychological Distress: A Systematic Review." *Int. J. Environ. Res. Public Health* 17, no. 18 (September 2020): 6621. <https://doi.org/10.3390/ijerph17186621>.
- Oppong, Augustine Anane, Gordon Kyei, Isaiah Kofi Arhin, Abdala Mumuni Ussif, Francis Tanam Djankpa, and Daniel Lawer Egbenya. "Compliance with Standard Precaution Protocols among Healthcare Workers at the Cape Coast Metropolitan Hospital, Ghana." *Environ. Dis.* 10, no. 3 (July 2025): 78–88. [https://doi.org/10.4103/ed.ed\\_6\\_25](https://doi.org/10.4103/ed.ed_6_25).
- Paiva Vianna, Karina Mary de, Maria Regina Alves Cardoso, and Rui Manuel Calejo Rodrigues. "Noise Pollution and Annoyance: An Urban Soundscapes Study." *Noise Health* 17, no. 76 (May 2015): 125–33. <https://doi.org/10.4103/1463-1741.155833>.
- Park, Sung Jae. "Measuring Public Library Accessibility: A Case Study Using GIS." *Libr. Inf. Sci. Res.* 34, no. 1 (January 2012): 13–21. <https://doi.org/10.1016/j.lisr.2011.07.007>.
- Putra, Ali Musri Semjan. "PERDUKUNAN MODERN DALAM PERSPEKTIF ULAMA SYAFI'YAH DAN SOLUSI MENANGKALNYA." *Al-Majaalis: Jurnal Dirasat Islamiyah* 5, no. 1 (2017): 157–99.
- Shkembi, Abas, Keshav Patel, Lauren M. Smith, Helen C. S. Meier, and Richard L. Neitzel. "Racial and Ethnic Inequities to Noise Pollution from Transportation- and Work-Related Sources in the United States." *J. Expo. Sci. Environ. Epidemiol.*, ahead of print, July 2025. <https://doi.org/10.1038/s41370-025-00795-x>.
- Simon, Katrina R., Emily C. Merz, Xiaofu He, and Kimberly G. Noble. "Environmental Noise, Brain Structure, and Language Development in Children." *Brain Lang.* 229, no. 105112 (June 2022): 105112.
- Smith, Michael G., Makayla Cordoza, and Mathias Basner. "Environmental Noise and Effects on Sleep: An Update to the WHO Systematic Review and Meta-Analysis." *Environ. Health Perspect.* 130, no. 7 (July 2022): 76001. <https://doi.org/10.1289/EHP10197>.
- Swinburn, Tracy K., Monica S. Hammer, and Richard L. Neitzel. "Valuing Quiet." *Am. J. Prev. Med.* 49, no. 3 (September 2015): 345–53. <https://doi.org/10.1016/j.amepre.2015.02.016>.
- The Lancet Regional Health-Europe. "Noise Pollution: More Attention Is Needed." *Lancet Reg. Health Eur.* 24 (January 2023): 100577. <https://doi.org/10.1016/j.lanepe.2022.100577>.
- Thompson, Rhiannon, Rachel B. Smith, Yasmin Bou Karim, Chen Shen, Kayleigh Drummond, Chloe Teng, and Mireille B. Toledano. "Noise Pollution and Human Cognition: An Updated Systematic Review and Meta-Analysis of Recent Evidence." *Environ. Int.*

---

158, no. 106905 (January 2022): 106905.  
<https://doi.org/10.1016/j.envint.2021.106905>.

Tsimpida, Dialehti, and Anastasia Tsakiridi. "The Relationship between Noise Pollution and Depression and Implications for Healthy Aging: A Spatial Analysis Using Routinely Collected Primary Care Data." *J. Urban Health* 102, no. 1 (February 2025): 101–12. <https://doi.org/10.1007/s11524-024-00945-w>.

Tujang, Bisri, Hendri Waluyo Lensa, and Abd Muthalib. "STUDI KOMPARATIF ANTARA HADIS LARANGAN BERJUDI DAN HUKUM POSITIF DI INDONESIA." *Al-Majaalis: Jurnal Dirasat Islamiyah* 12, no. 2 (2025): 319–41. <https://doi.org/10.37397/al-majaalis.v12i2.781>.

Wang, Jin, Panpan Zhang, Yaning Wang, Hui Wang, Yuan Gao, and Yurong Zhang. "Association of Occupational Noise Exposure with Hypertension: A Cross-Sectional Study." *J. Clin. Hypertens. (Greenwich)* 25, no. 2 (February 2023): 158–64. <https://doi.org/doi:%252010.1111/jch.14619>.

Weihofen, Verena Maria, Janice Hegewald, Ulrike Euler, Peter Schlattmann, Hajo Zeeb, and Andreas Seidler. "Aircraft Noise and the Risk of Stroke." *Dtsch. Arztebl. Int.* 116, no. 14 (April 2019): 237–44. <https://doi.org/10.3238/arztebl.2019.0237>.

Zaman, Muzafar, Mohammad Muslim, and Arshid Jehangir. "Environmental Noise-Induced Cardiovascular, Metabolic and Mental Health Disorders: A Brief Review." *Environ. Sci. Pollut. Res. Int.* 29, no. 51 (November 2022): 76485–500. <https://doi.org/10.1007/s11356-022-22351-y>.



**AL-MAJAALIS : Jurnal Dirasat Islamiyah**

Volume 13 Number 2 May 2026

Email Jurnal : [almajalis.ejurnal@gmail.com](mailto:almajalis.ejurnal@gmail.com)

Website Jurnal : [ejournal.stdiis.ac.id](http://ejournal.stdiis.ac.id)



**THE URGENCY OF DRUG ABUSE PREVENTION IN MAINTAINING SOCIAL SECURITY STABILITY FROM THE PERSPECTIVE OF THE PROPHETIC HADITH  
(A Thematic Study of Selected Hadiths from *al-Kutub al-Sittah* Using a Contextual Commentary Approach)**

**Ariangga Ramadhansyah, Budi Ichwayudi, Fairuz Zakirah**

Universitas Islam Negeri Sunan Ampel Surabaya; Universitas Islam Negeri Sunan Ampel Surabaya; International Open University Gambia

[aramadhansyah@gmail.com](mailto:aramadhansyah@gmail.com); [b.ichwayudi@uinsby.ac.id](mailto:b.ichwayudi@uinsby.ac.id); [fairuzakirah02@gmail.com](mailto:fairuzakirah02@gmail.com)

**ARTICLE HISTORY**

**Received** : 14-April-2026

**Revised** : 23-April-2026

**Accepted** : 12-May-2026

**KEYWORDS:**

*Drug Abuse Prevention; Contextual Hadith Commentary; Social Security; al-Kutub al-Sittah*

**ABSTRACT**

This study analyzes the urgency of drug abuse prevention in maintaining social security stability from the perspective of the Prophet's Hadith. Conventional legalistic and biomedical approaches, while necessary, have proven insufficient to address the moral and social dimensions of the phenomenon, leaving a significant gap in normative-religious analyses grounded directly in the prophetic tradition. To fill this gap, the present study employs a qualitative library-research design with descriptive analysis of secondary data, applying *Syarah al-Hadith al-Siyāqī* (Contextual Hadith Commentary) as articulated by Yūsuf al-Qaraḍāwī integrating textual, historical, and contemporary dimensions to five selected hadiths from *al-Kutub al-Sittah*. The findings demonstrate that these five hadiths jointly articulate a comprehensive prevention paradigm in which drug abuse constitutes a tangible manifestation of *ḍarar* threatening the foundations of social life. The prohibition of *muskir wa mufattir* grounds the protection of intellect; *lā ḍarar wa lā ḍirār* establishes a universal ethical prohibition against self- and social destruction; the hadith on *yu'manu sharrah* articulates social security as relational morality; the prohibition of self-destruction frames drug abuse as *intihār baṭī'* (slow suicide); and *kullukum rā'in* distributes preventive accountability across every social stratum. Together, these hadiths operationalize the *maqāṣid* of *ḥifẓ al-nafs*, *al-'aql*, and *al-nasl*. Practically, the study proposes a prophetic-centered prevention model integrating value-based education,

---

	community-based rehabilitation, and multi-sectoral collaboration, complementing empirical prevention frameworks such as those of BNN (the Indonesian National Narcotics Board) and UNODC.
<b>AI DISCLOSURE STATEMENT</b>	<i>The authors used Claude to improve the language and readability of this article. All content was reviewed and verified by the authors, who take full responsibility for the integrity and originality of the work.</i>

---

## A. INTRODUCTION

The phenomenon of drug abuse constitutes one of the most serious issues threatening social security stability in various countries, including Indonesia. The scale of the crisis is empirically substantial: the 2023 national prevalence survey conducted jointly by BNN, BRIN, and BPS documents approximately 3.3 million drug users aged 15–64 in Indonesia (1.73% prevalence), a figure the Head of BNN reported to Commission III of the DPR in May 2025 in the context of an estimated IDR 500 trillion in annual narcotics-related economic turnover.<sup>316</sup> At the global scale, the UNODC World Drug Report 2025 estimates that 316 million people used drugs in 2023, representing 6% of the population aged 15–64 a rise from 5.2% a decade earlier.<sup>317</sup> These figures are not merely statistical: their impacts devastate the physical and mental health of individuals, precipitate social disintegration, escalate criminality, and erode moral and spiritual values within society. Within a socio-religious context, drug abuse is therefore not merely a medical or legal matter; it is also a moral and spiritual crisis that contravenes Islamic principles concerning the protection of life (*ḥifẓ al-nafs*) and the protection of intellect (*ḥifẓ al-‘aql*) as integral components of the five essential objectives (*al-ḍarūriyyāt al-khams*) within *maqāṣid al-sharī‘ah*. Against this backdrop, the present study aims to reconstruct through a contextual thematic reading of selected hadiths from *al-Kutub*

---

<sup>316</sup> Badan Narkotika Nasional, Badan Riset dan Inovasi Nasional, and Badan Pusat Statistik, *Hasil Survei Nasional Penyalahgunaan Narkotika 2023* (Puslitdatin BNN, 2024), <https://puslitdatin.bnn.go.id/konten/unggah/2024/03/Hasil-Surnas-Lahgun-Narkotika-2023.pdf>; Marthinus Hukum, “Prevalensi Penyalahgunaan Narkotika Di Indonesia Capai 3,33 Juta Jiwa Dengan Perputaran Uang Rp500 Triliun per Tahun,” May 2025, <https://tribatanews.polri.go.id/blog/nasional-3/bnn-jumlah-pecandu-narkotika-di-indonesia-capai-33-juta-89869>.

<sup>317</sup> United Nations Office on Drugs and Crime, *World Drug Report 2025* (Vienna: UNODC, 2025), <https://www.unodc.org/unodc/en/data-and-analysis/world-drug-report-2025.html>.

---

*al-Sittah* the prophetic-ethical paradigm that grounds drug-abuse prevention within the framework of *maqāṣid al-sharī'ah*.

If *maqāṣid al-sharī'ah* defines the ends that Islamic law seeks to secure, including the protection of life and intellect, the Prophetic tradition furnishes the primary normative instrument through which those ends are concretized into binding moral and social practice. Islam, as a comprehensive religion, contains universal principles for maintaining the security, order, and welfare of humanity.<sup>318</sup> One of the most robust moral instruments within Islamic teachings is the Hadith of the Prophet ﷺ.<sup>319</sup> These hadiths not only provide ethical and legal guidance but also embody preventive values that function to obstruct all forms of evil and destruction, including the consumption of intoxicating and mind-altering substances. Understanding the urgency of drug abuse prevention through the prophetic tradition is crucial for fostering religious and social awareness amidst the complexities of modern society.<sup>320</sup>

To address this urgency, the present study employs a thematic (*mawḍū'ī*) reading, a method that has been underutilized in examining contemporary issues such as drug abuse, which is not explicitly mentioned in the hadith texts. Through this method, the research identifies broader moral and legal principles (*al-qawā'id al-kulliyyah*) derived from hadiths concerning the prohibition of *khamr*, substances that impair the intellect, and actions that threaten social well-being.

Against this methodological backdrop, a review of existing scholarship reveals that drug abuse prevention has been examined from a range of perspectives, spanning empirical social domains and Islamic scholarship. Within the empirical social realm, Arena Ventura et al. (2021) examined drug users' perceptions of prevention initiatives using a convergent parallel mixed-methods design, involving 111 quantitative respondents and 11 qualitative

---

<sup>318</sup> Helen McLaren et al., "Respect for Religiosity: Review of Faith Integration in Health and Wellbeing Interventions with Muslim Minorities," *Religions* 12, no. 9 (2021): 692, <https://doi.org/10.3390/rel12090692>.

<sup>319</sup> Sarah Mallik et al., "An Undercover Problem in the Muslim Community: A Qualitative Study of Imams' Perspectives on Substance Use," *Journal of Substance Abuse Treatment* 123 (2021): 108224, <https://doi.org/10.1016/j.jsat.2020.108224>.

<sup>320</sup> Benaouda Bensaid, Salah Ben Tahar Machouche, and Mustafa Tekke, "An Islamic Spiritual Alternative to Addiction Treatment and Recovery," *Al-Jāmi'ah: Journal of Islamic Studies* 59, no. 1 (2021): 127–62, <https://doi.org/10.14421/ajis.2021.591.127-162>; Alexandre de Rezende-Pinto and Alexander Moreira-Almeida, "Guidelines for Integrating Spirituality into the Prevention and Treatment of Alcohol and Other Substance Use Disorders," *Revista Brasileira de Psiquiatria* 45, no. 3 (2023): 274–79, <https://doi.org/10.47626/1516-4446-2022-2984>.

---

participants from Psychosocial Care Centers (CAPS-AD) in Brazil. The study underscored the importance of a cross-sectoral approach involving government, community, and family.<sup>321</sup> Aleer et al. (2024) complemented this with a systematic literature review of substance-use prevention programs for refugee youth, revealing low participation rates due to negative attitudes toward prevention institutions.<sup>322</sup> Both studies provide a global empirical context highlighting the problem's urgency but have yet to address the normative-religious dimension central to this research.

Within the sphere of Islamic studies, several researchers have investigated the issue of drugs from varied angles. The first approach is thematic exegesis (*tafsīr mawḍūʿī*), as conducted by Suhartawan et al. (2023) in “*Pencegahan Penyalahgunaan Narkoba Perspektif Al-Qur’an (Kajian Tafsir Maudhu’i)*.” This research traced Qur’anic verses relevant to drug prevention and concluded with eight Qur’anic solutions, including strengthening religious foundations, forming a Qur’anic generation, cultivating noble character, and providing courteous counsel.<sup>323</sup> Although a thematic approach was employed, the study’s focus remained on Qur’anic verses rather than the Hadith, thus not exploring the wealth of the Prophetic moral instrument, which possesses distinctive discursive characteristics.

The second approach is *maqāṣid al-shaīʿah* with a legal-normative orientation, as demonstrated by Andriyani and Dewi (2020) in their study on rehabilitation sanctions for drug users from the perspective of *maqāṣid shaīʿah*. This study evaluated the conformity of rehabilitation with the principles of protecting life and intellect, advocating for rehabilitation as a form of *maṣlahah* (public interest) superior to punitive measures.<sup>324</sup> Similarly, Mahadir (2024) in “*Penyalahgunaan Narkoba Dalam Perspektif Maqashid Syariah*” generally examined

---

<sup>321</sup> Carla Aparecida Arena Ventura et al., “Prevention of Illicit Drug Use from the Users’ Perspective,” *Revista Colombiana de Psiquiatría (English Edition)* 52, no. 2 (2021): 93–100, <https://doi.org/10.1016/j.rcp.2021.02.009>.

<sup>322</sup> Elijah Aleer, Khorshed Alam, and Afzalur Rashid, “A Systematic Literature Review of Substance-Use Prevention Programs amongst Refugee Youth,” *Community Mental Health Journal* 60, no. 6 (2024): 1151–70, <https://doi.org/10.1007/s10597-024-01267-6>.

<sup>323</sup> Budi Suhartawan et al., “Pencegahan Penyalahgunaan Narkoba Perspektif Al-Qur’an (Kajian Tafsir Maudhu’i),” *Al-Fahmu: Jurnal Ilmu Al-Qur’an Dan Tafsir* 2, no. 2 (2023): 202–20, <https://doi.org/10.58363/alfahmu.v2i2.29>.

<sup>324</sup> Andriyani and Rusmala Dewi, “Rehabilitation Sanctions Against the Narcotics User According to the Perspective of Maqashid Shariah,” *Nurani: Jurnal Kajian Syari’ah Dan Masyarakat* 20, no. 2 (2020): 233–46, <https://doi.org/10.19109/nurani.v20i2.6926>.

---

the relevance of *maqāshid* principles in formulating responses to drug abuse.<sup>325</sup> Both studies explicitly utilize the *maqāshid* framework, but their analysis is more oriented toward legal policy (*siyāṣah shar‘iyyah*) and sanction determination rather than dissecting the prophetic *ma‘nā* (meaning) embedded within the hadith texts themselves.

The third approach is contemporary *fiqh*, which discusses drugs through the principle of *sadd al-dharā‘i*‘ (blocking the means to evil), as examined by Saifulloh (2019) in a study on the legal status of *wasīlah al-ma‘ṣiyah* (means to disobedience).<sup>326</sup> A similar approach was applied by Tujang et al. (2025) in a comparative study between the hadith prohibiting gambling and Indonesian positive law, providing a methodological model for linking prophetic prohibitions with contemporary regulations against socially destructive behavior.<sup>327</sup>

A careful comparison of these three approaches reveals that each operates at a distinct epistemological locus, and thus produces a distinct kind of answer to the question of drug prevention. *Tafsir mawḍū‘ī*, as demonstrated by Suhartawan et al., operates at the locus of the Qur’anic text generating thematic solutions rooted in divine scripture but, by its very nature, treating the Prophetic tradition as a secondary reservoir rather than the analytical anchor. The *maqāshid* approach, as deployed by Andriyani and Dewi and by Mahadir, operates at the locus of legal teleology deriving policy recommendations (particularly rehabilitation versus punishment) from the higher objectives of *Sharī‘ah*, but without engaging in the micro-exegesis of individual hadith texts through which those objectives were historically articulated. *Sadd al-dharā‘i*‘, as examined by Saifulloh and operationalized in the comparative framework of Tujang et al., operates at the locus of preventive legal reasoning – identifying pathways to harm and blocking them at the juridical level, but typically without reconstructing the socio-historical situatedness of the prophetic pronouncements it invokes.<sup>328</sup>

---

<sup>325</sup> Mahadir, “Penyalahgunaan Narkoba Dalam Perspektif Maqashid Syariah,” *Brilliant: Journal of Islamic Economics and Finance* 2, no. 1 (2024): 30–48, <https://journal.yibri.id/index.php/brijief/article/view/50>.

<sup>326</sup> Kholid Saifulloh, “Studi Kritis Hukum Wasilah Maksiat,” *Al-Majaalis: Jurnal Dirasat Islamiyah* 7, no. 1 (2019): 43–71, <https://doi.org/10.37397/almajaalis.v7i1.121>.

<sup>327</sup> Bisri Tujang, Hendri Waluyo Lensa, and Abd. Muthalib, “Studi Komparatif Antara Hadis Larangan Berjudi Dan Hukum Positif Di Indonesia,” *Al-Majaalis: Jurnal Dirasat Islamiyah* 12, no. 2 (2025): 319–41, <https://doi.org/10.37397/al-majaalis.v12i2.781>.

<sup>328</sup> Suhartawan et al., “Pencegahan Penyalahgunaan Narkoba Perspektif Al-Qur’an (Kajian Tafsir Maudhu’i)”; Andriyani and Dewi, “Rehabilitation Sanctions Against the Narcotics User According to the Perspective of Maqashid Shariah”; Mahadir, “Penyalahgunaan Narkoba Dalam Perspektif Maqashid Syariah”;

---

*Syarḥ al-ḥadīth al-siyāqī* (Contextual Hadith Commentary), by contrast, operates at the locus of the hadith text itself in its triadic relationship with meaning, history, and contemporary reality. Its distinctive contribution is neither competitive with nor derivative of the three approaches above; rather, it addresses a question they do not pose: how does the Prophetic word, read through its classical *syarḥ* tradition and situated in its *asbāb al-wurūd*, generate a moral-social paradigm that remains normatively binding while being interpretively responsive to novel realities such as synthetic narcotics? Where *tafsir mawḍūʿī* produces Qurʾanic themes, where *maqāṣid* produces legal teleology, and where *sadd al-dharāʾiʿ* produces preventive juridical rulings, Contextual Commentary produces something different: a prophetic-ethical framework that integrates textual *dalālah*, historical *siyāq*, and contemporary *taṭbīq* into a single interpretive act. This framework is particularly suited to drug prevention because the phenomenon is simultaneously textual (requiring scriptural grounding), historical (emerging from the prophetic prohibition of *khamr* and its contextual extension), and contemporary (demanding response to substances the classical tradition did not explicitly name). The three prior approaches remain valuable – indeed, the present study draws upon their insights – but none of them, individually, performs this integrative interpretive task.<sup>329</sup>

From this literature mapping, a significant research gap is evident at precisely the locus identified above. Existing studies have not specifically examined selected hadiths from *al-Kutub al-Sittah* relevant to drug prevention through the integrative framework of *syarḥ al-ḥadīth al-siyāqī* an approach that simultaneously performs *takhīj*, classical *syarḥ*, *asbāb al-wurūd* reconstruction, and contemporary *taṭbīq* within a single interpretive movement. The *tafsir mawḍūʿī* approach focuses on the Qurʾan and engages hadith only as supporting evidence; the *maqāṣid* approach is oriented toward legal sanctions and policy calibration; and

---

Saifulloh, “Studi Kritis Hukum Wasilah Maksiat”; Tujang, Lensa, and Muthalib, “Studi Komparatif Antara Hadis Larangan Berjudi Dan Hukum Positif Di Indonesia.”

<sup>329</sup> Yūsuf al-Qaraḍāwī, *Kayfā Nataʾamal Maʾa al-Sunnah al-Nabawīyyah: Maʾālim Wa Ḍawābīḥ* (Herndon: Al-Maʾhad al-ʾĀlamī li al-Fikr al-Islāmī, 2008); Bisri Tujang, “Hermeneutika Hadis Yusuf Qardawi (Studi Analisa Terhadap Metodologi Interpretasi Qardawi),” *Al-Majaalis: Jurnal Dirasat Islamiyah* 2, no. 1 (2014): 33–68, <https://doi.org/10.37397/almajaalis.v2i1.21>; Tabrani Tajuddin and Neny Muthiatul Awwaliyyah, “Hermeneutika Yusuf Al-Qordawi Dalam Kitab Kaifa Nataʾamal al-Sunnah al-Nabawīyyah Maʾālim Wa Ḍawābīḥ,” *AL-MUTSLA: Jurnal Ilmu-Ilmu Keislaman Dan Kemasyarakatan* 3, no. 1 (2021): 29–43, <https://doi.org/10.46870/jstain.v3i1.47>.

---

the *sadd al-dharā'ī* approach produces juridical preventive rulings. None of these, by design, reconstructs how the Prophet's ﷺ specific utterances read in their linguistic, historical, and contemporary dimensions shape a moral-social paradigm for drug prevention.

The novelty of this research is twofold. First, it is, to the authors' knowledge, the first study to apply Yūsuf al-Qaraḍāwī's three-dimensional contextual-commentary framework integrating *fahm al-naṣṣ*, *al-siyāq al-tānīkhī*, and *al-taṭbīq al-mu'āṣir* specifically to hadiths drawn from *al-Kutub al-Sittah* in the context of narcotics prevention. Second, this application produces a prophetic moral-social paradigm that is directly operable at the policy level, aligning coherently with Indonesia's Law No. 35 of 2009 on Narcotics, the BNN P4GN strategic architecture, and the UNODC/WHO International Standards on Drug Use Prevention. The study thereby complements, rather than displaces the valuable contributions of the three established approaches (thematic exegesis, *maqāṣid*, and *sadd al-dharā'ī*).

## B. METHOD

This research employs a qualitative approach, focusing on understanding and explaining social phenomena from a normative-religious perspective.<sup>330</sup> Library research is utilized as the data collection technique, characterized by four features: direct engagement with texts, availability of ready-to-use data, freedom from spatial and temporal limitations, and its secondary nature.<sup>331</sup> The data used are secondary data comprising canonical hadith collections (*al-Kutub al-Sittah*), classical and contemporary hadith commentaries (*syarḥ*), scientific journals, and contemporary studies on drugs.<sup>332</sup>

The hadith selection method employs *al-istiqrā' al-nāqīṣ* (selective investigation), an approach deemed valid within the tradition of thematic hadith studies provided the selection criteria are explicitly stated. The selected hadiths were determined based on four criteria: (1) direct relevance to the themes of mind-altering substances, harm prevention principles, social

---

<sup>330</sup> Haradhan Kumar Mohajan, "Qualitative Research Methodology in Social Sciences and Related Subjects," *Journal of Economic Development, Environment and People* 7, no. 1 (2018): 23–48, <https://mpra.ub.uni-muenchen.de/85654/>.

<sup>331</sup> Miza Nina Adlini et al., "Metode Penelitian Kualitatif Studi Pustaka," *Jurnal Edumaspul* 6, no. 1 (2022): 974–80, <https://doi.org/10.33487/edumaspul.v6i1.3394>.

<sup>332</sup> Ahmad Tohardi, *Pengantar Metodologi Penelitian Sosial + Plus* (Tanjungpura University Press, 2019).

---

responsibility, and the sanctity of life; (2) clarity of *dalālah* (meaning) in supporting the *maqāṣid al-shaī‘ah* framework; (3) representation from various canonical books; and (4) potential for contextualization to modern drug problems. Based on these criteria, five primary hadiths were identified for analysis.

A methodological clarification is warranted concerning the epistemological status of the hadiths selected for this study. Of the five primary hadiths analyzed, three are classified as *ṣaḥīḥ* or *ḥasan ṣaḥīḥ* (Tirmidhī No. 2263; Bukhārī No. 5778 / Muslim No. 109; Bukhārī No. 7138 / Muslim No. 1829), while two require further scrutiny: the hadith of Umm Salamah concerning *muskir* and *mufattir* (Abū Dāwūd No. 3686), graded *ḍa‘īf* due to Shahr ibn Ḥawshab in its chain – with the term *mufattir* constituting a *ziyādah* (addition) unique to this transmission path; and the hadith of Ibn ‘Abbās on *lā ḍarar wa lā ḍirār* (Ibn Mājah No. 2341), individually *ḍa‘īf* but elevated to *ḥasan li-ghayrihī* through multiple corroborating chains (*ṭuruq muta‘addidah*), most notably from Abū Sa‘īd al-Khudrī, and authenticated by al-Albānī in *al-Silsilah al-Ṣaḥīḥah* No. 250.<sup>333</sup>

The use of hadiths with *ḍa‘īf* isolated chains is methodologically justified within this study based on the principle affirmed by the majority (*jumhūr*) of hadith scholars, which permits the practice of weak hadiths in the domains of *faḍā’il al-a‘māl* (virtues of deeds), *targhīb wa tarhīb* (encouragement and warning), and *akhlāq* (ethics). This principle is articulated by al-Nawawī in *al-Adhkār*, Ibn Ḥajar al-‘Asqalānī in *Nuzhat al-Nazar*, and al-Suyūṭī in *Tadīb al-Rāwī*, contingent upon three conditions: (1) the weakness is not severe (*lam yashtaddi ḍa‘fuhu*) – excluding *ḍa‘īf jiddan* and *mawḍū‘*; (2) the hadith falls under a general principle established by authentic (*ṣaḥīḥ*) texts; and (3) it is not believed with certainty to originate from the Prophet ﷺ, but rather invoked for exhortation and moral reinforcement.

Both *ḍa‘īf*-classified hadiths in this study fulfill these three conditions. The prohibition of *muskir wa mufattir* stands on the *qaṭ‘ī* foundation of the Qur’ānic prohibition of *khamr* (QS. al-Mā’idah [5]: 90–91) and scholarly consensus (*ijmā‘*), while *lā ḍarar wa lā ḍirār* has become

---

<sup>333</sup> Yaḥyā ibn Sharaf al-Nawawī, *Al-Adhkār al-Muntakhabah Min Kalām Sayyid al-Abrār* (Beirut: Dār al-Fikr, 1994); Jalāl al-Dīn al-Suyūṭī, *Tadīb Al-Rāwī Fī Shaḥṭ Taqīb al-Nawāwī* (Beirut: Dār al-Kutub al-‘Ilmiyyah, 1996); Muḥammad Nāṣir al-Dīn al-Albānī, *Silsilat Al-Aḥādīth al-Ṣaḥīḥah*, vol. 1 (Riyadh: Maktabat al-Ma’ārif, 1995).

---

a universal legal maxim (*qā'idah kulliyah*) accepted across all *madhāhib*. Within this framework, both hadiths are employed as reinforcement of established Sharī'ah principles and as instruments of *tarhīb* against the dangers of addictive substances – not as independent bases for legal rulings. This methodological stance preserves both fidelity to classical hadith science and analytical integrity in contemporary application.

The analytical framework employed is *Contextual Hadith Commentary (al-Syarḥ al-Siyāqī li al-Ḥadīth)*, a methodological approach developed by Yūsuf al-Qaraḍāwī (2008) in *Kayfa Nata'ūmal ma'a al-Sunnah al-Nabawiyyah* and reinforced by Muḥammad al-Ghazālī in *al-Sunnah al-Nabawiyyah bayna Ahl al-Fiqh wa Ahl al-Ḥadīth*.<sup>334</sup> Within Indonesian scholarly discourse on hadith hermeneutics, al-Qaraḍāwī's methodology has been systematically analyzed by Tujang, whose study traces how al-Qaraḍāwī's framework distinguishes between the fixed prophetic message (*tsawābit*) and its culturally-conditioned application (*mutaghayyirāt*), thereby enabling contemporary interpretation without compromising textual fidelity.<sup>335</sup> This principle of separating the permanent from the contingent is foundational to the present study's contextual application of hadith to the modern phenomenon of drug abuse. This approach was chosen for three reasons: first, it is rooted in the classical Islamic scholarly tradition, rendering it more authentic from an Islamic epistemological standpoint; second, it bridges the text (*naṣṣ*) and context (*siyāq*); third, it enables the contextualization of hadith to modern problems without sacrificing fidelity to the original meaning.

Contextual Hadith Commentary in this study is applied through three integrated dimensions: (1) *Textual Comprehension (fahm al-naṣṣ)* – the examination of the literal meaning of the hadith through analysis of *mufradāt* (key vocabulary), sentence structure, and the *dalālah* (indications) contained therein, referencing classical commentaries such as those by al-Nawawī, Ibn Ḥajar, and al-Khaṭṭābī. (2) *Historical Contextualization (al-siyāq al-tārikhī)* – the tracing of the socio-historical context when the hadith was delivered, including *asbāb al-wurūd* (occasions of the hadith) if available, and the condition of the society receiving the prophetic message. (3) *Contemporary Application (al-taṭbīq al-mu'āṣir)* – the projection of

---

<sup>334</sup> al-Qaraḍāwī, *Kayfa Nata'ūmal Ma'a al-Sunnah al-Nabawiyyah: Ma'ūlim Wa Ḍawābiṭ*.

<sup>335</sup> Tujang, "Hermeneutika Hadis Yusuf Qardawi (Studi Analisa Terhadap Metodologi Interpretasi Qardawi)."

---

the hadith's meaning into the modern social context, specifically the problem of drug abuse, while maintaining the principles of *tsawābit* (fixed aspects) and *mutaghayyirāt* (aspects subject to change) as emphasized by al-Qaraḍāwī.<sup>336</sup>

This approach differs from pure linguistic analysis or traditional textual commentary in that it explicitly bridges prophetic meaning with contemporary reality without reduction of the original meaning. The analyzed data are then concluded through a deductive approach, wherein general information is synthesized into specific conclusions relevant to the context of drug prevention.<sup>337</sup>

## C. RESULTS AND DISCUSSION

### The Phenomenon of the Drug Threat to Social Security Stability

The past two decades have transformed narcotics from a discrete public-health concern into a multidimensional threat that simultaneously implicates individual neurology, family cohesion, communal trust, economic productivity, and national sovereignty.<sup>338</sup> The threat is both systemic and pervasive: each domain of harm (neurological, familial, communal, economic, sovereign) amplifies the damage inflicted on the others, producing a cascade that no single-sector intervention can fully contain.

At the family level, drugs destroy the most fundamental social structure.<sup>339</sup> A father or mother suffering from addiction gradually loses the ability to fulfill their role as a protector and emotional anchor for their children. Children raised in such environments not only lose their ideal parental figures but, more tragically, often become victims of domestic violence or are forced to work to finance their parents' addiction.

---

<sup>336</sup> al-Qaraḍāwī, *Kayfa Nata'āmal Ma'a al-Sunnah al-Nabawiyyah: Ma'ālim Wa Dawābiṭ*.

<sup>337</sup> Theophilus Azungah, "Qualitative Research: Deductive and Inductive Approaches to Data Analysis," *Qualitative Research Journal* 18, no. 4 (2018): 383–400, <https://doi.org/10.1108/QRJ-D-18-00035>.

<sup>338</sup> Aliza Cohen et al., "How the War on Drugs Impacts Social Determinants of Health beyond the Criminal Legal System," *Annals of Medicine* 54, no. 1 (2022): 2024–38, <https://doi.org/10.1080/07853890.2022.2100926>.

<sup>339</sup> Valeria Saladino et al., "The Vicious Cycle: Problematic Family Relations, Substance Abuse, and Crime in Adolescence: A Narrative Review," *Frontiers in Psychology* 12 (2021): 673954, <https://doi.org/10.3389/fpsyg.2021.673954>.

---

At the community level, drugs slowly but surely erode the social capital that serves as the adhesive for human relationships.<sup>340</sup> Once-harmonious communities begin to succumb to suspicion, especially when drug trafficking infiltrates their neighborhoods.<sup>341</sup> Fertile social solidarity is replaced by extreme individualism, where everyone prioritizes personal gratification over collective well-being.<sup>342</sup>

From an economic perspective, the damage unfolds cumulatively across scales. At the macro level, BNN has documented a narcotics-related economic footprint in Indonesia reaching the order of hundreds of trillions of rupiah annually when illicit transactional turnover is aggregated with prevention, enforcement, and rehabilitation costs, a substantial share of which is repatriated abroad through illicit financial flows sustaining transnational trafficking networks.<sup>343</sup> This pattern is independently corroborated by the UNODC World Drug Report 2025, which identifies Southeast Asia as a major corridor in the global illicit drug economy.<sup>344</sup> At the micro level, affected households slide into structural poverty as a substantial share of income is absorbed by continued substance consumption, a pattern consistently reported in Indonesian household-level addiction research.<sup>345</sup>

The threat of drugs to national sovereignty is perhaps the most alarming aspect.<sup>346</sup> In some cases, international drug syndicates have managed to establish a form of shadow government with networks that sometimes surpass state authority in certain regions.<sup>347</sup> More

---

<sup>340</sup> Najmeh Pourramazani, Hamid Sharifi, and Abedin Iranpour, "Social Capital and Its Relationship with Drug Use among Southeast Iranian Adolescents," *Addiction & Health* 11, no. 1 (2019): 58–65, <https://doi.org/10.22122/ahj.v11i1.230>.

<sup>341</sup> Kleio Koutra, "Social Capital in the Recovery of Current and Former Substance Users: A Qualitative Study in Greece," *Community Medicine and Public Health Care* 11, no. 3 (2024): 1–12, <https://doi.org/10.24966/CMPH-1978/1000159>.

<sup>342</sup> Masoud Mohammadnezhad, Anjali Thomas, and Russell Kabir, "Determinants and Prevention Strategies of Substance Abuse in Pacific Countries: A Systematic Review," *Oman Medical Journal* 35, no. 5 (2020): e187, <https://doi.org/10.5001/omj.2020.128>.

<sup>343</sup> Hukom, "Prevalensi Penyalahgunaan Narkotika Di Indonesia Capai 3,33 Juta Jiwa Dengan Perputaran Uang Rp500 Triliun per Tahun."

<sup>344</sup> United Nations Office on Drugs and Crime, *World Drug Report 2025*.

<sup>345</sup> Mostafa Mardani et al., "Challenges in Addiction-Affected Families: A Systematic Review of Qualitative Studies," *BMC Psychiatry* 23, no. 1 (2023): 439, <https://doi.org/10.1186/s12888-023-04927-1>.

<sup>346</sup> Xiaobo Su, "Fragmented Sovereignty and the Geopolitics of Illicit Drugs in Northern Burma," *Political Geography* 63 (2018): 20–30, <https://doi.org/10.1016/j.polgeo.2017.12.005>.

<sup>347</sup> Petter Grahl Johnstad, "The International Regime of Drug Control May Violate the Human Right to Life and Security," *International Journal of Drug Policy* 113 (2023): 103960, <https://doi.org/10.1016/j.drugpo.2023.103960>.

---

dangerously, drug trafficking often serves as a source of funding for groups seeking to destabilize the nation.<sup>348</sup>

The younger generation, as the heirs to the nation's future, is the group most vulnerable to this threat.<sup>349</sup> Cognitive development disorders in adolescents who use drugs not only destroy their personal futures but also jeopardize the overall quality of the nation's human resources.<sup>350</sup> Addressing the complexity of this threat requires a holistic and integrative approach,<sup>351</sup> encompassing community-based rehabilitation and the internalization of anti-drug values through education.

### **Analysis of Selected Hadiths through Contextual Commentary**

This section presents a discussion of five selected hadiths from *al-Kutub al-Sittah* relevant to the theme of drug prevention. Each hadith is analyzed through the three dimensions of Contextual Hadith Commentary: textual comprehension (*fahm al-naṣṣ*), historical contextualization (*al-siyāq al-tārikhī*), and contemporary application (*al-taṭbīq al-mu'āṣir*). To facilitate readability and provide a conceptual map of the subsequent analysis, the five selected hadiths, their core moral messages, and their corresponding *maqāṣid al-sharī'ah* dimensions are summarized in Table 1 below.

---

<sup>348</sup> Cecilia Farfán-Méndez, "The Structure of Drug Trafficking Organizations and Money Laundering Practices: A Risk Appetite Hypothesis," *Journal of Illicit Economics and Development* 1, no. 3 (2019): 294–311, <https://doi.org/10.31389/jied.1>.

<sup>349</sup> Azmawati Mohammed Nawi et al., "Risk and Protective Factors of Drug Abuse among Adolescents: A Systematic Review," *BMC Public Health* 21, no. 1 (2021): 2088, <https://doi.org/10.1186/s12889-021-11906-2>.

<sup>350</sup> Patricia J. Conrod and Kyriaki Nikolaou, "Annual Research Review: On the Developmental Neuropsychology of Substance Use Disorders," *Journal of Child Psychology and Psychiatry* 57, no. 3 (2016): 371–94, <https://doi.org/10.1111/jcpp.12516>.

<sup>351</sup> Yannis Theodorakis, Mary Hassandra, and Fotis Panagiotounis, "Enhancing Substance Use Disorder Recovery through Integrated Physical Activity and Behavioral Interventions: A Comprehensive Approach to Treatment and Prevention," *Brain Sciences* 14, no. 6 (2024): 534, <https://doi.org/10.3390/brainsci14060534>.

Table 1. Mapping of Selected Hadiths, Core Moral Messages, and Maqāṣid al-Sharī‘ah Dimensions

No.	Hadith (Source)	Core Moral Message	Primary Maqāṣid Dimension(s)
1	Prohibition of every <i>muskir</i> and <i>mufattir</i> – Umm Salamah (Abū Dāwūd No. 3686)	Total prohibition of all substances that intoxicate or weaken intellect and body; <i>tsawābit</i> principle of intellect protection extends to modern narcotics, psychotropics, and addictive substances.	<i>Ḥifẓ al-‘aql</i> (primary); <i>ḥifẓ al-nafs</i> (secondary)
2	<i>Lā ḍarar wa lā ḍirār</i> – Ibn ‘Abbās (Ibn Mājah No. 2341; <i>ḥasan li-ghayrihī</i> )	Universal ethical maxim prohibiting all forms of harm – unilateral or reciprocal, individual or social; drug abuse is a concrete manifestation of <i>ḍarar al-nafs</i> and <i>ḍarar al-ghayr</i> .	<i>Ḥifẓ al-nafs</i> + <i>ḥifẓ al-‘aql</i> + <i>ḥifẓ al-nasl</i> (universal, cross-cutting)
3	“The best among you are those from whom goodness is hoped and from whose evil people feel safe” – Abū Hurayrah (Tirmidhī No. 2263; <i>ḥasan ṣaḥīḥ</i> )	Social virtue is measured by the safety one guarantees to others; drug users and traffickers fall under <i>man lā yu‘manu sharruh</i> , while active drug prevention embodies <i>yu‘manu sharruh</i> as collective moral responsibility.	<i>Ḥifẓ al-nafs</i> (societal dimension); also supports <i>dar’ al-mafāsīd muqaddam ‘alā jalb al-maṣāliḥ</i>
4	Prohibition of self-destruction ( <i>taraddī</i> , <i>tahassī al-samm</i> , <i>qatl bi al-ḥadīdah</i> ) – Abū	Absolute prohibition of suicide in any form; drug abuse constitutes slow suicide ( <i>intihār baṭī</i> ) semantically paralleling <i>tahassī al-samm</i> .	<i>Ḥifẓ al-nafs</i> (primary, at individual and collective levels)

	Hurayrah (Bukhārī No. 5778; Muslim No. 109)		
5	<i>Kullukum rā'in wa kullukum mas'ūlun 'an ra'iyatih</i> – ‘Abd Allāh ibn ‘Umar (Bukhārī No. 7138; Muslim No. 1829)	Layered and distributed moral accountability from individuals, families, communities, to the state; drug prevention is shared responsibility at every level, rejecting the <i>lā dakhla lī</i> mentality.	<i>Ḥifẓ al-nafs + ḥifẓ al-'aql + ḥifẓ al-nasl</i> (through structural social responsibility)

First Hadith: Prohibition of *Muskir* and *Mufattir*

عَنْ أُمِّ سَلَمَةَ رَضِيَ اللَّهُ عَنْهَا قَالَتْ: نَهَى رَسُولُ اللَّهِ ﷺ عَنْ كُلِّ مُسْكِرٍ وَمُفْتِرٍ (رواه أبو داود، رقم ٣٦٨٦)

From Umm Salamah *raḍiyallāhu ‘anhā*, she said: The Messenger of Allah ﷺ prohibited everything that intoxicates and that weakens (*mufattir*). (Sunan Abī Dāwūd, No. 3686).

From the dimension of *fahm al-naṣṣ* (textual comprehension), the phrase “*‘an kulli muskirin wa mufattir*” contains two key words requiring scrutiny. The word *kull* is a *ṣīghah al-‘umūm* (form indicating generality) in *uṣūl al-fiqh*, signifying that this prohibition encompasses all types of substances without specific limitation. The word *muskir* refers to substances that cause loss of consciousness or intellect, while *mufattir* an addition in this specific hadith refers to substances that weaken the body and mind, even if they do not cause intoxication in the classical sense. Al-Khaṭṭābī, in *Ma‘ālim al-Sunan*, explains that *mufattir* is a substance causing *futūr* or weakness, lethargy, and cognitive dysfunction in the body and intellect.<sup>352</sup> The combination of these two terms indicates that the prophetic prohibition covers a broader spectrum than just *khamr* it encompasses any substance that disrupts the normal function of the human body and mind, as affirmed in the *ijtihād* of Ibn Taymiyyah that

<sup>352</sup> Abū Sulaymān Ḥamd ibn Muḥammad al-Khaṭṭābī, *Ma‘ālim al-Sunan: Shaḥḥ Sunan Abī Dāwūd*, 2nd ed., ed. Sa’d ibn Najdat ‘Umar (Beirut: Mu’assasah al-Risālah Nāshirūn, 2016).

---

any substance eliminating the intellect is prohibited, even if not intoxicating in the classical sense.<sup>353</sup>

From the dimension of *al-siyāq al-tārikhī* (historical contextualization), this hadith emerged within the context of an Arab society transitioning from the habit of drinking *khamr* toward adherence to the prohibition of Sharī‘ah. At that time, the term *mufattir* likely referred to traditional concoctions such as *banj* (a type of sedative plant / primitive opiate) and other herbal substances used as sleep aids or pain relievers, later categorized by jurists (*fuqahā*) as *mukhaddirāt* (anesthetics / narcotics).

From the dimension of *al-taṭbīq al-mu‘āṣir* (contemporary application), the terms *muskir* and *mufattir* can be semantically expanded to encompass modern addictive substances such as narcotics, psychotropics, amphetamines, cannabis, cocaine, and other illicit drugs that impair consciousness, weaken the body, and destroy the moral fabric of society.<sup>354</sup> This semantic expansion is legitimate because the principle contained within the hadith is *tsawābit* (fixed / unchangeable) the protection of the human intellect from anything that damages it – while the specific forms of substances and modes of consumption constitute *mutaghayyirāt* (aspects subject to change) according to the times.<sup>355</sup> Thus, this hadith serves as a potent moral foundation for modern drug abuse prevention efforts within the framework of *ḥifẓ al-‘aql* as part of *maqāṣid al-sharī‘ah*.<sup>356</sup>

The magnitude of this contemporary threat is empirically documented at both national and international levels. At the national level, the joint BNN–BRIN–BPS national prevalence survey reveals that the number of drug users in Indonesia has risen from 3.3 million (prevalence

---

<sup>353</sup> Andriyani and Dewi, “Rehabilitation Sanctions Against the Narcotics User According to the Perspective of Maqashid Shariah”; Mahadir, “Penyalahgunaan Narkoba Dalam Perspektif Maqashid Syariah.”

<sup>354</sup> Suhartawan et al., “Pencegahan Penyalahgunaan Narkoba Perspektif Al-Qur’an (Kajian Tafsir Maudhu’i).”

<sup>355</sup> Tujang, “Hermeneutika Hadis Yusuf Qardawi (Studi Analisa Terhadap Metodologi Interpretasi Qardawi)”; Johari, “Moderasi Agama Dalam Perspektif Fiqih: Analisis Konsep Al-Tsawabit Dan Al-Mutaghayyirat Dalam Fiqih Serta Penerapannya Pada Masa Pandemi Covid-19,” *An-Nida’: Jurnal Pemikiran Islam* 44, no. 2 (2020), <https://doi.org/10.24014/an-nida.v44i2.12927>; Muhid, Z. Shofa, and K. Suryani, “Hadis Tentang Mengeraskan Suara: Kajian Ma’anil Hadis Dengan Pendekatan al-Wāsilah al-Mutaghayyirah Wa al-Hadif al-Thābit Perspektif Yusuf al-Qardhawi,” *Quhas: Journal of Qur’an and Hadith Studies* 13, no. 2 (2024), <https://doi.org/10.15408/quhas.v13i2.36315>.

<sup>356</sup> Andriyani and Dewi, “Rehabilitation Sanctions Against the Narcotics User According to the Perspective of Maqashid Shariah”; Sulaiman Jamrozi et al., “Maqashid Al-Sharia in the Study of Hadith and Its Implication for the Renewal of Islamic Law: Study on Jasser Auda’s Thought,” *Justicia Islamica* 19, no. 1 (2022), <https://doi.org/10.21154/justicia.v19i1.3269>.

rate 1.73%) in 2023 to approximately 4.15 million (prevalence rate 2.11%) by the 2023–2025 measurement period a substantial increase that motivated the designation of Indonesia as being in a state of “*Darurat Narkotika*” (drug emergency) and its integration into the seventh *Asta Cita* of the current administration.<sup>357</sup> At the global level, the UNODC *World Drug Report 2025* estimates that 316 million people used drugs in 2023, representing 6% of the population aged 15–64 a marked increase from 5.2% in 2013.<sup>358</sup> These figures empirically substantiate what the Prophet’s ﷺ prohibition of *kull muskir wa mufattir* anticipated as a *tsawābit* principle: that any substance compromising human cognition and physical integrity constitutes a civilizational threat that transcends temporal and geographical boundaries. The hadith’s semantic extension to modern addictive substances is thus not an interpretive stretch, but a recognition of the prophetic foresight in establishing a *qā’idah kulliyah* for the protection of human consciousness.

In the Indonesian legal architecture, this prophetic prohibition finds concrete juridical operationalization in Law No. 35 of 2009 on Narcotics (UU No. 35 Tahun 2009), which establishes a tiered classification of controlled substances (Groups I, II, and III) and criminalizes their non-medical circulation, possession, and use.<sup>359</sup> The *shari’* prohibition of *muskir wa mufattir* and the state’s positive-law prohibition function here as complementary rather than redundant: the former closes the moral and theological channel, while the latter closes the juridical and enforcement channel, jointly constituting what *fiqh al-siyāsah* terms the convergence of *sharī’ah* and legitimate state authority (*al-sulṭah al-sharīyyah*) in the protection of *al-ḍarūriyyāt al-khams*. Within this convergence, the hadith does not merely anticipate the legal norm it provides the moral-theological ‘illah (operative cause) that renders the norm intelligible as a protection of human cognition rather than as arbitrary state coercion.

Second Hadith: The Principle of *Lā Ḍarar wa Lā Ḍirār*

عَنْ ابْنِ عَبَّاسٍ رَضِيَ اللَّهُ عَنْهُمَا قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «لَا ضَرَرَ وَلَا ضِرَارَ» (رواه ابن ماجه، رقم ٢٣٤١)

<sup>357</sup> Badan Narkotika Nasional, Badan Riset dan Inovasi Nasional, and Badan Pusat Statistik, *Hasil Survei Nasional Penyalahgunaan Narkotika 2023*; Badan Narkotika Nasional, “Dari Data Ke Aksi: BNN Perkuat Strategi Penanggulangan Narkotika Berbasis Riset Komprehensif,” December 2025, <https://bnn.go.id/dari-data-ke-aksi-bnn-perkuat-strategi-penanggulangan-narkotika-berbasis-riset-komprehensif/>.

<sup>358</sup> United Nations Office on Drugs and Crime, *World Drug Report 2025*.

<sup>359</sup> Republik Indonesia, “Undang-Undang Republik Indonesia Nomor 35 Tahun 2009 Tentang Narkotika,” 2009, <https://peraturan.go.id/id/uu-no-35-tahun-2009>.

---

From Ibn ‘Abbās *raḍiyallāhu ‘anhu*, he said: The Messenger of Allah ﷺ said, “There shall be no [infliction of] harm, nor [reciprocation of] harm.” (Sunan Ibn Mājah, No. 2341).

Note on authenticity: this hadith, individually from the chain of Ibn ‘Abbās, is considered *ḍa‘īf*. However, it is classified as *ḥasan li-ghayrihī* (sound due to supporting chains) through corroborating paths from Abū Sa‘īd al-Khudrī, famously known as Hadith 32 in *al-Arba‘īn al-Nawawiyyah*, and was authenticated (*ṣaḥīḥ*) by al-Albānī in *al-Silsilah al-Ṣaḥīḥah* No. 250.<sup>360</sup> Furthermore, the principle contained within it has become a universal *qā‘idah fiqhiyyah* (legal maxim) widely accepted by all schools of thought (*madhāhib*).

From the dimension of *fahm al-naṣṣ*, the expression “*lā ḍarar wa lā ḍirār*” possesses distinctive rhetorical force. The repetition of the negation *lā* (no / not) creates a *naḍy mu’akkad* (emphatic negation), while the distinction between *ḍarar* and *ḍirār* is not merely stylistic repetition. Scholars differentiate the two: *ḍarar* refers to initial or unilateral harm, while *ḍirār* refers to harm inflicted as retaliation or reciprocation. Ibn Rajab al-Ḥanbalī, in *Jāmi‘ al-‘Ulūm wa al-Ḥikam*, interprets this hadith as closing all doors to harm, whether intentional or unintentional, inflicted upon oneself or others, in the form of initial action or retaliation. Consequently, this principle forms a *qā‘idah kulliyah* (universal maxim) encompassing all dimensions of harm and serves as the foundation for derivative maxims such as *al-ḍarar yuzāl* (harm must be removed).

From the dimension of *al-siyāq al-tānīkhī*, this hadith emerged within the context of the Madinan community establishing a new social order based on justice and mutual benefit. The *asbāb al-wurūd* as narrated in another version concerning the story of Samurah ibn Jundub and an Anṣārī companion – relates to a dispute over a palm tree growing in the garden of that Anṣārī companion, where Samurah would frequently enter the garden without permission, disturbing the tranquility of the owner’s family. This case illustrates that the principle initially functioned as a mechanism for social conflict resolution to protect collective welfare. This context is crucial as it shows the hadith speaks not only of individual ethics but of a social architecture grounded in *daf‘ al-ḍarar* (harm prevention) as a primary regulatory principle in building a just and harmonious society.

---

<sup>360</sup> al-Albānī, *Silsilat Al-Aḥādīth al-Ṣaḥīḥah*, vol. 1.

From the dimension of *al-taṭbīq al-mu‘āṣir*, drug abuse constitutes a concrete form of *ḍarar* that is simultaneously *ḍarar al-nafs* (harm to oneself) and *ḍarar al-ghayr* (harm to others). It damages the body, weakens the intellect, corrupts morals, and triggers social crimes such as violence, theft, and even murder. In the modern context, this principle provides a moral and normative foundation for comprehensive drug prevention not merely as public-health policy but as a Sharī‘ah obligation embedded within *maqāṣid al-sharī‘ah*.<sup>361</sup>

The empirical reality of *ḍarar* inflicted by drugs is no longer an abstraction. The UNODC World Drug Report 2024 identifies the emergence of new synthetic opioids and record supply-demand dynamics as major drivers of rising drug-related disorders, environmental harm, and social destabilization worldwide, with its leadership emphasizing the urgency of investing more in prevention.<sup>362</sup> Within this frame, drug abuse manifests simultaneously as *ḍarar al-nafs* (through neurological damage, organ failure, and overdose mortality) and *ḍarar al-ghayr* (through violence, financial exploitation of families, and erosion of social capital documented in Indonesian prevalence studies). The global theme of the 2024 International Day Against Drug Abuse and Illicit Trafficking “The Evidence is Clear: Invest in Prevention” operationally parallels the prophetic logic of *daf‘ al-ḍarar qabla wuqū‘ihi* (preventing harm before its occurrence). The maxim *lā ḍarar wa lā ḍirār* thus emerges not as an archaic ethical formula but as a foundational principle that contemporary evidence-based prevention science independently affirms: the prevention of harm constitutes both a moral imperative and an economically rational policy.

Third Hadith: Goodness and Safety from One’s Evil

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ قَالَ: قَالَ رَسُولُ اللَّهِ ﷺ: «خَيْرُكُمْ مَنْ يُرْجَى خَيْرُهُ وَيُؤْمَنُ شَرُّهُ، وَشَرُّكُمْ مَنْ لَا يُرْجَى خَيْرُهُ وَلَا يُؤْمَنُ

شَرُّهُ» (رواه الترمذي، رقم ٢٢٦٣)

<sup>361</sup> Muhammad Rizki Febrian and others, “Konsep Maqashid Al-Syariah Dalam Menjaga Fitrah Anak,” *Al-Majaalis: Jurnal Dirasat Islamiyah* 7, no. 1 (2019): 73–116, <https://doi.org/10.37397/almajaalis.v7i1.123>; Muhammad Nurul Fahmi, Muhammad Yassir, and Abdi Zulfantri, “Prosedur Dan Syarat Poligami Di Indonesia Perspektif Maqashid Syariah,” *Al-Majaalis: Jurnal Dirasat Islamiyah* 11, no. 2 (2024): 271–91, <https://doi.org/10.37397/amj.v11i2.572>.

<sup>362</sup> United Nations Office on Drugs and Crime and World Health Organization, *International Standards on Drug Use Prevention*, 2nd updated (United Nations, 2018), [https://www.unodc.org/documents/prevention/UNODC-WHO\\_2018\\_prevention\\_standards\\_E.pdf](https://www.unodc.org/documents/prevention/UNODC-WHO_2018_prevention_standards_E.pdf); United Nations Office on Drugs and Crime, *World Drug Report 2024* (Vienna: UNODC, 2024), <https://www.unodc.org/unodc/en/data-and-analysis/world-drug-report-2024.html>.

---

Narrated from Abū Hurayrah, the Messenger of Allah ﷺ said: “The best among you are those from whom goodness is hoped and from whose evil people feel safe; and the worst among you are those from whom goodness is not hoped and from whose evil people do not feel safe.” (Jāmi‘ al-Tirmidhī, No. 2263; rated *ḥasan ṣaḥīḥ* by al-Tirmidhī, *ṣaḥīḥ* by al-Albānī).

From the dimension of *fahm al-naṣṣ*, this hadith contains a highly distinctive parallel structure (*muqābalah*): *khayrukum* (the best of you) versus *sharrukum* (the worst of you). The quality of *khayr* (goodness) in a person is measured by two cumulative indicators: *yurjā khayruhu* (goodness is hoped from him) and *yu’manu sharruhu* (safety from his evil is assured).<sup>363</sup> Al-Munāwī, in *Fayḍ al-Qaḍīr*, explains that the second indicator *amn min al-sharr* (safety from evil) is more fundamental as it is a prerequisite for a healthy social life.<sup>364</sup> A person might not contribute much goodness, but if they cause no evil, they still have a place in society. Conversely, if they cause evil, their minor good deeds are overshadowed by the harm they spread an ethical-social principle aligned with the maxim *dar’ al-mafāsīd muqaddam ‘alā jalb al-maṣāliḥ* (preventing harm takes precedence over securing benefits).<sup>365</sup>

From the dimension of *al-siyāq al-tānīkhī*, this hadith was delivered within the context of the early Muslim community shaping its collective identity based on moral criteria rather than tribalism or lineage. The Prophet ﷺ provided simple yet revolutionary criteria for the pre-Islamic Arab social structure: a person’s value is measured by their contribution to the safety and welfare of others. This represented a radical transformation from the *Jāhiliyyah* value system that measured worth by ancestry, wealth, or physical strength,<sup>366</sup> where the concept of *ummah* replaced tribal fanaticism as the basis for a new collective identity.

---

<sup>363</sup> Kholishuddin, “Penggunaan Pendekatan Maqasid Shari’ah Sebagai Instrumen Kontekstualisasi Makna Hadis: Studi Komparatif Yusuf al-Qaradawi Dan al-Munāwī,” *Nabawi: Journal of Hadith Studies* 1, no. 1 (2020): 1–18, <https://doi.org/10.55987/njhs.v1i1.4>; N. Khairunnisa, S. M. Maimonah, and M. A. Kholiq Hasan, “Analisis Komparatif Metodologi Pemahaman Hadits Dalam Pemikiran Yusuf Al Qaradawi Dan K.H. Ali Mustafa Ya’qub,” *Al-Bayan: Jurnal Ilmu al-Qur’an Dan Hadist* 8, no. 2 (2025): 308–27, <https://doi.org/10.35132/albayan.v8i2.1558>.

<sup>364</sup> Muḥammad ‘Abd al-Ra’ūf al-Munāwī, *Fayḍ Al-Qaḍīr Sharḥ al-Jāmi’ al-Ṣaḥīḥ*, 2nd ed., ed. Aḥmad ‘Abd al-Salām (Beirut: Dār al-Kutub al-‘Ilmiyyah, 2015).

<sup>365</sup> Tajuddin and Awwaliyyah, “Hermeneutika Yusuf Al-Qordawi Dalam Kitab Kaifa Nata’amal al-Sunnah al-Nabawiyyah Ma’alim Wa Dawabit.”

<sup>366</sup> ‘Ādil ‘Abd Allāh Ṣabrah al-Hindī, “Al-Ta’āyush al-Silmī Wa-Maqāṣiduh: Mujtama’ al-Madīnah al-Munawwarah Namūdhajan,” *Ḥawliyyat Kulliyat Al-Da’wah al-Islāmiyyah Bi-l-Qāhirah* 19, no. 36 (2022): 61–144, <https://doi.org/10.21608/bfdc.2022.277667>.

---

From the dimension of *al-taṭbīq al-mu‘āṣir*, this hadith is highly relevant to the context of drug prevention. Drug users and traffickers fall into the category of “*man lā yu‘manu sharruhu*” those from whose evil safety is not assured. Their presence in a community generates physical, psychological, and spiritual insecurity.<sup>367</sup> However, this hadith also contains a very constructive *dalālah iltizāmiyyah* (implicit implication): every Muslim is called to be an agent of social security, not only by refraining from evil but also by actively preventing the evil of others, including drug abuse.<sup>368</sup> Thus, the principle of *yu‘manu sharruhu* functions as a theological foundation for the active participation of Muslims in anti-drug movements as part of collective social responsibility.

This principle of relational morality that one’s social value is measured by the safety others derive from one’s presence finds concrete application in the community-based prevention frameworks advocated by contemporary drug-policy institutions. The UNODC / WHO International Standards on Drug Use Prevention explicitly identifies the community as a primary locus of effective intervention, alongside family and school, and emphasizes a person-centred, multisectoral approach grounded in protective factors rather than purely punitive responses.<sup>369</sup> National-level implementation mirrors this orientation: Indonesia’s BNN currently operates the *Kampung Bersinar* (drug-free village) programme and the *ANANDA Bersinar* initiative, both premised on the conviction that sustainable prevention emerges from communities in which individuals collectively embody the ethos of *yu‘manu sharruh* – communities where each member constitutes an active safeguard for others. The empirical finding that social vulnerability factors (weakened solidarity, marginalization, fractured social capital) predict elevated drug-use risk validates the prophetic intuition that the *khayr* and *sharr* of individuals are not private matters but structural determinants of communal security.

---

<sup>367</sup> Andriyani and Dewi, “Rehabilitation Sanctions Against the Narcotics User According to the Perspective of Maqashid Shariah”; Mahadir, “Penyalahgunaan Narkoba Dalam Perspektif Maqashid Syariah.”

<sup>368</sup> Kholishuddin, “Penggunaan Pendekatan Maqasid Shari’ah Sebagai Instrumen Kontekstualisasi Makna Hadis: Studi Komparatif Yusuf al-Qaradawi Dan al-Munāwī.”

<sup>369</sup> United Nations Office on Drugs and Crime and World Health Organization, *International Standards on Drug Use Prevention*; Badan Narkotika Nasional, “Dari Data Ke Aksi: BNN Perkuat Strategi Penanggulangan Narkoba Berbasis Riset Komprehensif.”

---

#### Fourth Hadith: Prohibition of Self-Destruction

عَنْ أَبِي هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ عَنِ النَّبِيِّ ﷺ قَالَ: «مَنْ تَرَدَّى مِنْ جَبَلٍ فَقَتَلَ نَفْسَهُ فَهُوَ فِي نَارِ جَهَنَّمَ يَتَرَدَّى فِيهِ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ تَحَسَّى سَمًّا فَقَتَلَ نَفْسَهُ فَسَمُّهُ فِي يَدِهِ يَتَحَسَّاهُ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا، وَمَنْ قَتَلَ نَفْسَهُ بِحَدِيدَةٍ فَحَدِيدَتُهُ فِي يَدِهِ يَجَأُ بِهَا فِي بَطْنِهِ فِي نَارِ جَهَنَّمَ خَالِدًا مُخَلَّدًا فِيهَا أَبَدًا» (متفق عليه؛ البخاري رقم ٥٧٧٨، مسلم رقم ١٠٩)

From Abū Hurayrah (may Allah be pleased with him), from the Prophet ﷺ, who said: “Whoever throws himself down from a mountain and kills himself will be in the Fire of Hell, falling down therein, dwelling eternally forever. And whoever sips poison and kills himself, his poison will be in his hand, sipping it in the Fire of Hell, dwelling eternally forever. And whoever kills himself with an iron weapon, his weapon will be in his hand, stabbing it into his abdomen in the Fire of Hell, dwelling eternally forever.” (*Muttafaq ‘alayh: Ṣaḥīḥ al-Bukhārī*, No. 5778; Ṣaḥīḥ Muslim, No. 109).

From the dimension of *fahm al-naṣṣ*, this hadith employs a rhetorical structure through parallel repetition (*tikrār mutawāzin*), mentioning three modes of suicide throwing oneself from a height (*taraddī*), sipping poison (*taḥassī al-samm*), and stabbing oneself with a sharp object (*qatl bi al-ḥadīdah*) each followed by the threat of eternal damnation in Hellfire experiencing the same mode of death. The repetition of the phrase *khālidan mukhalladan fihā abadan* in all three clauses serves as rhetorical emphasis (*ta’kīd*), indicating the absolute prohibition and the *kabīrah* (major sin) status of this act, while simultaneously affirming the principle of *ḥiḏf al-nafs* as one of the *ḍarūriyyāt al-khams* in *maqāṣid al-sharī‘ah*. Ibn Ḥajar, in *Fath al-Bārī*, explains that *khulūd* (eternity) here does not denote literal eternal abode like that of disbelievers but is a metaphor for the severity of the punishment, consistent with the principle of *al-jazā’ min jins al-‘amal* (recompense is of the same nature as the deed).<sup>370</sup>

From the dimension of *al-siyāq al-tānīkhī*, this hadith was conveyed in the context of post-*Jāhiliyyah* Arab society, still influenced by the view that human life was property that could be unilaterally terminated, as reflected in traditions like *wa’d al-banāt* (female infanticide), clan vengeance, and violent conflict resolution. The Messenger of Allah ﷺ introduced a new paradigm: the human soul is a divine trust (*amānah*) that cannot be claimed even by its owner – an epistemic revolution against the concept of absolute bodily autonomy

---

<sup>370</sup> Irma Dwi Hartiwi, “Kontekstualisasi Makna Hadis Tentang Larangan Bunuh Diri (Upaya Counter Atas Fenomena Bunuh Diri)” (Tesis Magister, UIN Sayyid Ali Rahmatullah Tulungagung, 2024), <http://repo.uinsatu.ac.id/52123/>.

---

(*milkiyyah muṭlaqah ‘alā al-jasad*) prevalent in *Jāhiliyyah* culture.<sup>371</sup> Thus, the prohibition of suicide is not merely an individual ethical rule but a theological foundation for forming a community that respects the sanctity of life as a prerequisite for civilization.

From the dimension of *al-taṭbīq al-mu‘āṣir*, this hadith has direct relevance to the phenomenon of drug abuse, which substantially constitutes a form of slow suicide (*intihār baṭī*). Drug consumption intentionally causes damage to the brain, vital organs, and nerve functions, and increases the risk of death from overdose – which semantically parallels *taḥassī al-samm* (sipping poison) in the hadith text.<sup>372</sup> Ibn ‘Āshūr, in *al-Taḥnīr wa al-Tanwīr*, expanded the scope of the verse *wa lā tulqū bi-aydikum ilā al-tahlukah* (QS. al-Baqarah: 195, “Do not throw [yourselves] with your [own] hands into destruction”) to include any action rationally known to endanger life, including drug abuse and other destructive behaviors. Consequently, this hadith serves as a normative foundation for drug prevention and rehabilitation efforts integrating Shar‘ī, psychological, and medical approaches as manifestations of *ḥifẓ al-nafs* at the individual level and *ḥifẓ al-mujtama‘* at the collective level.

The reframing of drug abuse as *intihār baṭī* is not a rhetorical intensification but a biomedical and epidemiological fact. The UNODC World Drug Report 2025 documents that opioid-related overdose remains among the leading causes of drug-related mortality globally, while the expansion of synthetic opioids has dramatically lowered the lethal-dose threshold, transforming recreational consumption into a fatal gamble.<sup>373</sup> In Indonesia, BNN data identifies a particularly alarming rise in drug use among the 15–24 age cohort, precisely the demographic whose neurological development is most vulnerable to irreversible damage from psychoactive substances. The semantic parallel the hadith draws between *taḥassī al-samm* (sipping poison) and self-destruction is therefore not metaphorical elasticity but descriptive precision when applied to the gradual self-administration of substances whose cumulative toxicity is medically documented. The hadith’s rhetorical force – its threefold repetition of eternal consequence – functions not merely as theological warning but as a moral-cognitive

---

<sup>371</sup> Hartiwi, “Kontekstualisasi Makna Hadis Tentang Larangan Bunuh Diri (Upaya Counter Atas Fenomena Bunuh Diri).”

<sup>372</sup> Mahadir, “Penyalahgunaan Narkoba Dalam Perspektif Maqashid Syariah.”

<sup>373</sup> Conrod and Nikolaou, “Annual Research Review: On the Developmental Neuropsychology of Substance Use Disorders”; United Nations Office on Drugs and Crime, *World Drug Report 2025*.

intervention designed to interrupt the normalization process by which slow self-destruction becomes socially invisible.

#### Fifth Hadith: Layered Leadership Responsibility

عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا أَنَّ رَسُولَ اللَّهِ ﷺ قَالَ: «أَلَا كَلُّكُمْ رَاعٍ، وَكَلُّكُمْ مَسْئُولٌ عَنْ رَعِيَّتِهِ...» (متفق عليه؛ البخاري رقم ٧١٣٨، مسلم رقم ١٨٢٩)

From ‘Abdullāh ibn ‘Umar, the Messenger of Allah ﷺ said: “Indeed, every one of you is a shepherd (*rā‘in*), and every one of you will be questioned about his flock (*ra‘iyyah*)...” (*Muttafaq ‘alayh*: Ṣaḥīḥ al-Bukhārī, No. 7138; Ṣaḥīḥ Muslim, No. 1829).

From the dimension of *fahm al-naṣṣ*, this hadith uses the metaphor of *rā‘in* (shepherd), rich in meaning within Arab culture: a shepherd is not merely an owner of power over the flock but holds active responsibility for protecting, guiding, and keeping the flock away from danger.<sup>374</sup> The phrase *kullukum* (all of you) is universally inclusive, erasing social hierarchical boundaries, while the particle ‘*an* in *mas’ūlun* ‘*an ra‘iyyatihi* indicates the comprehensive scope of accountability – not just for outcomes but also for processes and negligence. Mutakdir through a *tahlīlī* (analytical) study of this hadith, found its chain and text to be of *ṣaḥīḥ* quality, with ten lines of transmission in *al-kutub al-tis‘ah* (the nine major hadith collections), making it one of the hadiths with the highest degree of authority in the discourse of Islamic social responsibility.<sup>375</sup> Khidri adds that the structure of this hadith contains *takrār sharṭī* (layered repetition), categorizing responsibility by sphere: a leader over subjects, a husband over his family, a wife over her household, and a servant over his master’s property – a comprehensive ethical taxonomy.<sup>376</sup>

From the dimension of *al-siyāq al-tānkhī*, this hadith was delivered in the context of Madinan society building a new social structure post-Hijrah, wherein the Prophet ﷺ deconstructed the *Jāhiliyyah* model of leadership based on the dominance of tribal chiefs

<sup>374</sup> Mutakdir, “Tanggung Jawab Pemimpin Dalam Perspektif Hadis Nabi SAW: Analisis Tahlili Terhadap Hadis Kullukum Rā‘in Wa Kullukum Mas’ūlun” (Tesis Magister, UIN Alauddin Makassar, 2019), <http://repositori.uin-alauddin.ac.id/21646/>; Irka Mulianty, Hamdanah, and Noor Fahmi, “Dasar Al-Qur’an Dan Hadits Tentang Kepemimpinan,” *Journal on Education* 6, no. 4 (2024): 20928–35, <https://doi.org/10.31004/joe.v6i4.6226>.

<sup>375</sup> Mutakdir, “Tanggung Jawab Pemimpin Dalam Perspektif Hadis Nabi SAW: Analisis Tahlili Terhadap Hadis Kullukum Rā‘in Wa Kullukum Mas’ūlun.”

<sup>376</sup> Muhammad Khidri, “Kepemimpinan Dalam Perspektif Hadis,” *Rihlah: Jurnal Sejarah Dan Kebudayaan* 5, no. 2 (2017): 32–79, <https://doi.org/10.24252/rihlah.v5i2.4162>.

---

(*sayyid al-qabilah*) into a distributed and accountable leadership model.<sup>377</sup> In the *Jāhiliyyah* system, social responsibility was vertical upwards – the chief accounted for his clan to himself or the tribal council (*mala*) – whereas this hadith introduces vertical accountability to Allah and simultaneous horizontal accountability to fellow humans. This transformation marks the birth of the concept of ethical citizenship (*al-muwāṭʿanah al-akhlāqīyyah*) in early Islamic civilization, where every individual is a moral agent responsible for their sphere of influence, however small.

From the dimension of *al-taṭbīq al-muʿāṣir*, this hadith provides a theological framework for the collective participation of Muslims in drug prevention – robust not because it is rhetorically forceful, but because it distributes accountability across four concrete social positions (*imām, rajul, imraʿah, servant*), each with its own sphere of *riʿāyah*. Every Muslim as a parent, educator, community figure, religious leader, public official, law enforcement officer, and even peer holds the role of *rāʿin* within their respective sphere to protect their *raʿīyyah* from the dangers of drugs.<sup>378</sup> This principle aligns with the community-based prevention approach recommended by UNODC and BNN, where the effectiveness of anti-drug interventions depends on the involvement of all societal layers.<sup>379</sup> This hadith also rejects the “none of my business” mentality (*lā dakhla lī*) when confronting drug abuse in one’s environment – an attitude that, in hadith terminology, can be categorized as *tafīṭ fī al-riʿāyah* (negligence in guardianship) for which one will be held accountable before Allah.<sup>380</sup> Thus, *kullukum rāʿin* becomes a Sharʿī foundation for the drug-free society movement, integrated with the principle of *amr bi al-maʿrūf wa nahy ʿan al-munkar* and the *maqāṣid* of *ḥifẓ al-ʿaql wa al-nasl*.<sup>381</sup>

---

<sup>377</sup> Mulianty, Hamdanah, and Fahmi, “Dasar Al-Qur’an Dan Hadits Tentang Kepemimpinan”; Hasrat Efendi Samosir et al., “Recontextualizing the Medina Charter: Consensus-Based Political Communication for Contemporary Plural Societies,” *MILRev: Metro Islamic Law Review* 4, no. 1 (2025): 645–75, <https://doi.org/10.32332/milrev.v4i1.10523>.

<sup>378</sup> Mulianty, Hamdanah, and Fahmi, “Dasar Al-Qur’an Dan Hadits Tentang Kepemimpinan”; Mahadir, “Penyalahgunaan Narkoba Dalam Perspektif Maqashid Syariah.”

<sup>379</sup> Andriyani and Dewi, “Rehabilitation Sanctions Against the Narcotics User According to the Perspective of Maqashid Shariah”; Mahadir, “Penyalahgunaan Narkoba Dalam Perspektif Maqashid Syariah.”

<sup>380</sup> Mutakdir, “Tanggung Jawab Pemimpin Dalam Perspektif Hadis Nabi SAW: Analisis Tahlili Terhadap Hadis Kullukum Rāʿin Wa Kullukum Masʿūlun.”

<sup>381</sup> Mahadir, “Penyalahgunaan Narkoba Dalam Perspektif Maqashid Syariah.”

---

The distributed and layered accountability articulated in *kullukum rā'in* aligns precisely with what contemporary prevention science identifies as the multiple risk and protective factor perspective – the recognition that vulnerability to drug use is shaped at every level of the social ecology: individual, family, peer, school, community, and nation.<sup>382</sup> This congruence is not coincidental but structural: both frameworks reject the reductionist view that drug abuse is solely an individual moral failure. BNN's strategic architecture operationalizes this insight through its *Integrasi Kurikulum Anti Narkoba* (IKAN) programme in the education sector, the Family United adaptation at the household level, and the four-power approach (soft, smart, hard, cooperation) spanning community engagement through international coordination. Each of these levels corresponds to a specific *ra'iyah* identified by the hadith the *imām* exercising hard power through enforcement, the *rajul* and *imra'ah* exercising soft power within the household, and the broader Muslim community exercising cooperative power through civil society networks. The hadith thus provides not merely an ethical exhortation but a theologically grounded organizational template for an integrated prevention system, in which *tafiṭ fi al-ri'āyah* at any level becomes a measurable programmatic gap rather than a vague moral shortcoming.

The concept of *amānah* (trust) contained in this hadith forms the foundation of social security and stability. When responsibility is neglected whether by leaders, parents, or community members – the social structure becomes fragile and vulnerable to the threats of drug abuse, criminality, and moral decay. This paradigm is consistent with the findings of Andriyani and Dewi and of Mahadir regarding the importance of the *maqāṣid* approach in drug policy, yet surpasses them by placing the moral-prophetic foundation as the primary basis.

#### D. CONCLUSION

The five hadiths analyzed in this study none of which mentions narcotics explicitly nevertheless converge on a single proposition: that Islam furnishes, through its prophetic tradition, a paradigm of drug prevention at once textual, ethical, social, and political. This convergence is itself a finding. Through the Contextual Hadith Commentary approach, which

---

<sup>382</sup> United Nations Office on Drugs and Crime and World Health Organization, *International Standards on Drug Use Prevention*; Badan Narkotika Nasional, "Dari Data Ke Aksi: BNN Perkuat Strategi Penanggulangan Narkoba Berbasis Riset Komprehensif."

---

integrates textual, historical, and contemporary dimensions, this research reveals that drugs are not merely a health or criminal issue but a tangible manifestation of *ḍarar* that endangers the foundations of social life.

The five selected hadiths from *al-Kutub al-Sittah* analyzed herein cultivate a collective awareness that drug prevention constitutes an implementation of fundamental Sharia principles, particularly in safeguarding life (*ḥifẓ al-nafs*), intellect (*ḥifẓ al-‘aql*), and progeny (*ḥifẓ al-nasl*). The prohibition against *muskir* and *mufattir* establishes the totality of intellect protection; the principle *lā ḍarar wa lā ḍirār* establishes a universal ethical framework prohibiting all forms of destruction; the hadith on social safety from one’s evil affirms the relational dimension of morality; the prohibition of self-destruction links drug use to slow suicide (*intihār baṭī’*); and the concept of *kullukum rā’in* reinforces layered responsibility from the individual to the state.

From the foregoing analysis, the present study argues that drug prevention is most productively framed as *jihād akhlāqī wa ijtimā’ī* – a moral and social struggle whose realization requires the convergence of value-based education, community-based rehabilitation, and multi-sectoral collaboration. This framing emerged in the course of the analysis rather than being imposed on it: each of the five hadiths examined contributed a distinct element that, taken together, constitutes what the authors have called a prophetic-centered prevention paradigm. These findings enrich and complement previous studies on drugs from the perspectives of thematic exegesis and *maqāṣid shān’ah* by providing a more primary foundation – namely, canonical hadiths read through contextual commentary. Consequently, drug-prevention efforts aim not only to ensure social security but also to build a resilient and civilized society grounded in the prophetic values of Prophet Muhammad ﷺ.

Operationally, this paradigm translates into five programmatic linkages, one for each hadith analyzed. The prohibition of *muskir wa mufattir* supplies the moral-theological scaffold for the juridical-enforcement regime of Indonesia's Law No. 35 of 2009 on Narcotics, grounding the classification and criminalization of controlled substances in the protection of *ḥifẓ al-‘aql*. The maxim *lā ḍarar wa lā ḍirār* underpins the shift from punitive to prevention-first harm-reduction policy advocated by the UNODC/WHO International Standards on Drug Use Prevention. The principle of *yu‘manu sharrah* theologically anchors BNN's community-

---

based *Kampung Bersinar* and *ANANDA Bersinar* initiatives, positioning every Muslim as an active safeguard for neighbors. The reading of drug abuse as *intihār baṭī'* justifies integrated rehabilitation that combines medical, psychological, and spiritual dimensions rather than treating addiction as purely a clinical or criminal problem. And the distributed accountability of *kullukum rā'in* underwrites the BNN P4GN strategic architecture in particular the four-power approach (soft, smart, hard, cooperation) and the *Integrasi Kurikulum Anti Narkoba* (IKAN) programme while also motivating the integration of prophetic values into *pesantren* curricula as a long-term prevention vector in Indonesian Muslim society.

Two limitations of the present study should be acknowledged. First, the analysis is confined to five hadiths selected from *al-Kutub al-Sittah* on the basis of thematic relevance, and a broader *takhrij* covering *al-Kutub al-Tis'ah* and beyond may surface additional interpretive resources that the present selection did not capture. Second, the contextual-commentary method, as with any hermeneutic approach, necessarily involves interpretive choices in the selection of classical *syarḥ* consulted, in the reconstruction of *asbāb al-wurūd*, and in the contemporary projection of prophetic meaning that other qualified readers, working within the same methodological framework, might calibrate differently.

Two directions for future research follow from these limitations. First, the prophetic-centered prevention paradigm identified here could be extended comparatively to other pressing social threats of a similar structural character (gambling, pornography, online fraud) to test whether the three-dimensional contextual reading yields equally integrative moral-social paradigms beyond narcotics. Second, empirical field research is needed to evaluate how prevention programs that embed these prophetic values (for instance, *pesantren*-based drug-education curricula, BNN's *Kampung Bersinar* and *ANANDA Bersinar* initiatives, or integrated rehabilitation programs) actually perform in Indonesian Muslim communities a translation from prophetic ethics to community practice whose effectiveness remains an open empirical question.

What this study ultimately suggests is that the question is not whether hadith speaks to modern drug abuse, but whether the interpretive discipline is present to listen to what hadith has long been saying about the conditions under which human cognition, life, and communal trust can be preserved.

---

## E. REFERENCES

- Adlini, Miza Nina, Anisya Hanifa Dinda, Sarah Yulinda, Octavia Chotimah, and Sauda Julia Merliyana. "Metode Penelitian Kualitatif Studi Pustaka." *Jurnal Edumaspul* 6, no. 1 (2022): 974–80. <https://doi.org/10.33487/edumaspul.v6i1.3394>.
- Albānī, Muḥammad Nāṣir al-Dīn al-. *Silsilat Al-Aḥādīth al-Ṣaḥīḥah*. Vol. 1. Riyadh: Maktabat al-Ma'ārif, 1995.
- Aleer, Elijah, Khorshed Alam, and Afzalur Rashid. "A Systematic Literature Review of Substance-Use Prevention Programs amongst Refugee Youth." *Community Mental Health Journal* 60, no. 6 (2024): 1151–70. <https://doi.org/10.1007/s10597-024-01267-6>.
- Andriyani, and Rusmala Dewi. "Rehabilitation Sanctions Against the Narcotics User According to the Perspective of Maqashid Shariah." *Nurani: Jurnal Kajian Syari'ah Dan Masyarakat* 20, no. 2 (2020): 233–46. <https://doi.org/10.19109/nurani.v20i2.6926>.
- Arena Ventura, Carla Aparecida, Bruna Sordi Carrara, Iracema Da Silva Frazão, Samira Janis Eugênio, Stefany Guimarães de Ávila Domingos, and Paulo Sergio Ferreira. "Prevention of Illicit Drug Use from the Users' Perspective." *Revista Colombiana de Psiquiatría (English Edition)* 52, no. 2 (2021): 93–100. <https://doi.org/10.1016/j.rcp.2021.02.009>.
- Azungah, Theophilus. "Qualitative Research: Deductive and Inductive Approaches to Data Analysis." *Qualitative Research Journal* 18, no. 4 (2018): 383–400. <https://doi.org/10.1108/QRJ-D-18-00035>.
- Badan Narkotika Nasional. "Dari Data Ke Aksi: BNN Perkuat Strategi Penanggulangan Narkoba Berbasis Riset Komprehensif." December 2025. <https://bnn.go.id/dari-data-ke-aksi-bnn-perkuat-strategi-penanggulangan-narkoba-berbasis-riset-komprehensif/>.
- Badan Narkotika Nasional, Badan Riset dan Inovasi Nasional, and Badan Pusat Statistik. *Hasil Survei Nasional Penyalahgunaan Narkoba 2023*. Puslitdatin BNN, 2024. <https://puslitdatin.bnn.go.id/konten/unggah/2024/03/Hasil-Surnas-Lahgun-Narkoba-2023.pdf>.
- Bensaid, Benaouda, Salah Ben Tahar Machouche, and Mustafa Tekke. "An Islamic Spiritual Alternative to Addiction Treatment and Recovery." *Al-Jāmi'ah: Journal of Islamic Studies* 59, no. 1 (2021): 127–62. <https://doi.org/10.14421/ajis.2021.591.127-162>.
- Cohen, Aliza, Sheila P. Vakharia, Julie Netherland, and Kassandra Frederique. "How the War on Drugs Impacts Social Determinants of Health beyond the Criminal Legal System." *Annals of Medicine* 54, no. 1 (2022): 2024–38. <https://doi.org/10.1080/07853890.2022.2100926>.

- 
- Conrod, Patricia J., and Kyriaki Nikolaou. "Annual Research Review: On the Developmental Neuropsychology of Substance Use Disorders." *Journal of Child Psychology and Psychiatry* 57, no. 3 (2016): 371–94. <https://doi.org/10.1111/jcpp.12516>.
- Fahmi, Muhammad Nurul, Muhammad Yassir, and Abdi Zulfantri. "Prosedur Dan Syarat Poligami Di Indonesia Perspektif Maqashid Syariah." *Al-Majaalis: Jurnal Dirasat Islamiyah* 11, no. 2 (2024): 271–91. <https://doi.org/10.37397/amj.v11i2.572>.
- Farfán-Méndez, Cecilia. "The Structure of Drug Trafficking Organizations and Money Laundering Practices: A Risk Appetite Hypothesis." *Journal of Illicit Economies and Development* 1, no. 3 (2019): 294–311. <https://doi.org/10.31389/jied.1>.
- Febrian, Muhammad Rizki and others. "Konsep Maqashid Al-Syariah Dalam Menjaga Fitrah Anak." *Al-Majaalis: Jurnal Dirasat Islamiyah* 7, no. 1 (2019): 73–116. <https://doi.org/10.37397/almajaalis.v7i1.123>.
- Hartiwi, Irma Dwi. "Kontekstualisasi Makna Hadis Tentang Larangan Bunuh Diri (Upaya Counter Atas Fenomena Bunuh Diri)." Tesis Magister, UIN Sayyid Ali Rahmatullah Tulungagung, 2024. <http://repo.uinsatu.ac.id/52123/>.
- Hindī, 'Ādil 'Abd Allāh Ṣabrah al-. "Al-Ta'āyush al-Silmī Wa-Maqāsiduh: Mujtama' al-Madīnah al-Munawwarah Namūdhan." *Hawliyyat Kulliyat Al-Da'wah al-Islāmiyyah Bi-l-Qāhirah* 19, no. 36 (2022): 61–144. <https://doi.org/10.21608/bfdc.2022.277667>.
- Hukom, Marthinus. "Prevalensi Penyalahgunaan Narkotika Di Indonesia Capai 3,33 Juta Jiwa Dengan Perputaran Uang Rp500 Triliun per Tahun." May 2025. <https://tribrataneews.polri.go.id/blog/nasional-3/bnn-jumlah-pecandu-narkotika-di-indonesia-capai-33-juta-89869>.
- Jamrozi, Sulaiman, Ahmad Syafi'i, Suad Fikriawan, Syamsul Anwar, and Misnen Ardiansyah. "Maqashid Al-Sharia in the Study of Hadith and Its Implication for the Renewal of Islamic Law: Study on Jasser Auda's Thought." *Justicia Islamica* 19, no. 1 (2022). <https://doi.org/10.21154/justicia.v19i1.3269>.
- Johari. "Moderasi Agama Dalam Perspektif Fiqih: Analisis Konsep Al-Tsawabit Dan Al-Mutaghayyirat Dalam Fiqih Serta Penerapannya Pada Masa Pandemi Covid-19." *An-Nida': Jurnal Pemikiran Islam* 44, no. 2 (2020). <https://doi.org/10.24014/an-nida.v44i2.12927>.
- Johnstad, Petter Grahl. "The International Regime of Drug Control May Violate the Human Right to Life and Security." *International Journal of Drug Policy* 113 (2023): 103960. <https://doi.org/10.1016/j.drugpo.2023.103960>.
- Khairunnisa, N., S. M. Maimonah, and M. A. Kholiq Hasan. "Analisis Komparatif Metodologi Pemahaman Hadits Dalam Pemikiran Yusuf Al Qaradawi Dan K.H. Ali Mustafa

- 
- Ya'qub." *Al-Bayan: Jurnal Ilmu al-Qur'an Dan Hadist* 8, no. 2 (2025): 308–27. <https://doi.org/10.35132/albayan.v8i2.1558>.
- Khaṭṭābī, Abū Sulaymān Ḥamd ibn Muḥammad al-. *Ma'ālim al-Sunan: Shaṭḥ Sunan Abī Dāwūd*. 2nd ed. Edited by Sa'd ibn Najdat 'Umar. Beirut: Mu'assasah al-Risālah Nāshirūn, 2016.
- Khidri, Muhammad. "Kepemimpinan Dalam Perspektif Hadis." *Rihlah: Jurnal Sejarah Dan Kebudayaan* 5, no. 2 (2017): 32–79. <https://doi.org/10.24252/rihlah.v5i2.4162>.
- Kholishuddin. "Penggunaan Pendekatan Maqasid Shari'ah Sebagai Instrumen Kontekstualisasi Makna Hadis: Studi Komparatif Yusuf al-Qaradawi Dan al-Munāwī." *Nabawi: Journal of Hadith Studies* 1, no. 1 (2020): 1–18. <https://doi.org/10.55987/njhs.v1i1.4>.
- Koutra, Kleio. "Social Capital in the Recovery of Current and Former Substance Users: A Qualitative Study in Greece." *Community Medicine and Public Health Care* 11, no. 3 (2024): 1–12. <https://doi.org/10.24966/CMPH-1978/1000159>.
- Mahadir. "Penyalahgunaan Narkoba Dalam Perspektif Maqashid Syariah." *Brilliant: Journal of Islamic Economics and Finance* 2, no. 1 (2024): 30–48. <https://journal.yibri.id/index.php/brijief/article/view/50>.
- Mallik, Sarah, Joanna L. Starrels, Casey Shannon, Kea Edwards, and Shadi Nahvi. "An Undercover Problem in the Muslim Community': A Qualitative Study of Imams' Perspectives on Substance Use." *Journal of Substance Abuse Treatment* 123 (2021): 108224. <https://doi.org/10.1016/j.jsat.2020.108224>.
- Mardani, Mostafa, Fardin Alipour, Hassan Rafiey, Masoud Fallahi-Khoshknab, and Maliheh Arshi. "Challenges in Addiction-Affected Families: A Systematic Review of Qualitative Studies." *BMC Psychiatry* 23, no. 1 (2023): 439. <https://doi.org/10.1186/s12888-023-04927-1>.
- McLaren, Helen, Emi Patmisari, Mohammad Hamiduzzaman, Michelle Jones, and Renee Taylor. "Respect for Religiosity: Review of Faith Integration in Health and Wellbeing Interventions with Muslim Minorities." *Religions* 12, no. 9 (2021): 692. <https://doi.org/10.3390/rel12090692>.
- Mohajan, Haradhan Kumar. "Qualitative Research Methodology in Social Sciences and Related Subjects." *Journal of Economic Development, Environment and People* 7, no. 1 (2018): 23–48. <https://mpira.ub.uni-muenchen.de/85654/>.
- Mohammadnezhad, Masoud, Anjali Thomas, and Russell Kabir. "Determinants and Prevention Strategies of Substance Abuse in Pacific Countries: A Systematic Review." *Oman Medical Journal* 35, no. 5 (2020): e187. <https://doi.org/10.5001/omj.2020.128>.

- 
- Muhid, Z. Shofa, and K. Suryani. "Hadis Tentang Mengeraskan Suara: Kajian Ma'anil Hadis Dengan Pendekatan al-Wāsilah al-Mutaghayyirah Wa al-Hadf al-Thābit Perspektif Yusuf al-Qardhawi." *Quhas: Journal of Qur'an and Hadith Studies* 13, no. 2 (2024). <https://doi.org/10.15408/quhas.v13i2.36315>.
- Muliyanty, Irka, Hamdanah, and Noor Fahmi. "Dasar Al-Qur'an Dan Hadits Tentang Kepemimpinan." *Journal on Education* 6, no. 4 (2024): 20928–35. <https://doi.org/10.31004/joe.v6i4.6226>.
- Munāwī, Muḥammad 'Abd al-Ra'ūf al-. *Fayḍ Al-Qadīr Sharḥ al-Jāmi' al-Ṣaghīr*. 2nd ed. Edited by Aḥmad 'Abd al-Salām. Beirut: Dār al-Kutub al-'Ilmiyyah, 2015.
- Mutakdir. "Tanggung Jawab Pemimpin Dalam Perspektif Hadis Nabi SAW: Analisis Tahlili Terhadap Hadis Kullukum Rā'in Wa Kullukum Mas'ūlun." Tesis Magister, UIN Alauddin Makassar, 2019. <http://repositori.uin-alaudinn.ac.id/21646/>.
- Nawawī, Yaḥyā ibn Sharaf al-. *Al-Adhkār al-Muntakhabah Min Kalām Sayyid al-Abrār*. Beirut: Dār al-Fikr, 1994.
- Nawi, Azmawati Mohammed, Rozmi Ismail, Fauziah Ibrahim, Mohd Rohaizat Hassan, Mohd Rizal Abdul Manaf, Noh Amit, Norhayati Ibrahim, and Nurul Shafini Shafurdin. "Risk and Protective Factors of Drug Abuse among Adolescents: A Systematic Review." *BMC Public Health* 21, no. 1 (2021): 2088. <https://doi.org/10.1186/s12889-021-11906-2>.
- Pourramazani, Najmeh, Hamid Sharifi, and Abedin Iranpour. "Social Capital and Its Relationship with Drug Use among Southeast Iranian Adolescents." *Addiction & Health* 11, no. 1 (2019): 58–65. <https://doi.org/10.22122/ahj.v11i1.230>.
- Qaraḍāwī, Yūsuf al-. *Kayfa Nata'āmal Ma'a al-Sunnah al-Nabawiyyah: Ma'ālim Wa Ḍawābiṭ*. Herndon: Al-Ma'had al-'Ālamī li al-Fikr al-Islāmī, 2008.
- Republik Indonesia. "Undang-Undang Republik Indonesia Nomor 35 Tahun 2009 Tentang Narkotika." 2009. <https://peraturan.go.id/id/uu-no-35-tahun-2009>.
- Rezende-Pinto, Alexandre de, and Alexander Moreira-Almeida. "Guidelines for Integrating Spirituality into the Prevention and Treatment of Alcohol and Other Substance Use Disorders." *Revista Brasileira de Psiquiatria* 45, no. 3 (2023): 274–79. <https://doi.org/10.47626/1516-4446-2022-2984>.
- Saifulloh, Kholid. "Studi Kritis Hukum Wasilah Maksiat." *Al-Majaalis: Jurnal Dirasat Islamiyah* 7, no. 1 (2019): 43–71. <https://doi.org/10.37397/almajaalis.v7i1.121>.
- Saladino, Valeria, Oriana Mosca, Filippo Petruccelli, Lilli Hoelzlhammer, Marco Lauriola, Valeria Verrastro, and Cristina Cabras. "The Vicious Cycle: Problematic Family Relations, Substance Abuse, and Crime in Adolescence: A Narrative Review."

- 
- Frontiers in Psychology* 12 (2021): 673954.  
<https://doi.org/10.3389/fpsyg.2021.673954>.
- Samosir, Hasrat Efendi, Md Noor Bin Hussin, Sudianto, Marlina, and Azman. "Recontextualizing the Medina Charter: Consensus-Based Political Communication for Contemporary Plural Societies." *MILRev: Metro Islamic Law Review* 4, no. 1 (2025): 645–75. <https://doi.org/10.32332/milrev.v4i1.10523>.
- Su, Xiaobo. "Fragmented Sovereignty and the Geopolitics of Illicit Drugs in Northern Burma." *Political Geography* 63 (2018): 20–30.  
<https://doi.org/10.1016/j.polgeo.2017.12.005>.
- Suhartawan, Budi, Muizzatul Hasanah, Ahmad Yuda Saputra, Kardana Tri Pamungkas, and Yanuar Agung Nugroho. "Pencegahan Penyalahgunaan Narkoba Perspektif Al-Qur'an (Kajian Tafsir Maudhu'i)." *Al-Fahmu: Jurnal Ilmu Al-Qur'an Dan Tafsir* 2, no. 2 (2023): 202–20. <https://doi.org/10.58363/alfahmu.v2i2.29>.
- Suyūṭī, Jalāl al-Dīn al-. *Tadīb Al-Rāwī Fī Sharḥ Taqīb al-Nawāwī*. Beirut: Dār al-Kutub al-'Ilmiyyah, 1996.
- Tajuddin, Tabrani, and Neny Muthiatul Awwaliyyah. "Hermeneutika Yusuf Al-Qordawi Dalam Kitab Kaifa Nata'amal al-Sunnah al-Nabawiyah Ma'alim Wa Dawabit." *AL-MUTSLA: Jurnal Ilmu-Ilmu Keislaman Dan Kemasyarakatan* 3, no. 1 (2021): 29–43.  
<https://doi.org/10.46870/jstain.v3i1.47>.
- Theodorakis, Yannis, Mary Hassandra, and Fotis Panagiotounis. "Enhancing Substance Use Disorder Recovery through Integrated Physical Activity and Behavioral Interventions: A Comprehensive Approach to Treatment and Prevention." *Brain Sciences* 14, no. 6 (2024): 534. <https://doi.org/10.3390/brainsci14060534>.
- Tohardi, Ahmad. *Pengantar Metodologi Penelitian Sosial + Plus*. Tanjungpura University Press, 2019.
- Tujang, Bisri. "Hermeneutika Hadis Yusuf Qardawi (Studi Analisa Terhadap Metodologi Interpretasi Qardawi)." *Al-Majaalis: Jurnal Dirasat Islamiyah* 2, no. 1 (2014): 33–68.  
<https://doi.org/10.37397/almajaalis.v2i1.21>.
- Tujang, Bisri, Hendri Waluyo Lensa, and Abd. Muthalib. "Studi Komparatif Antara Hadis Larangan Berjudi Dan Hukum Positif Di Indonesia." *Al-Majaalis: Jurnal Dirasat Islamiyah* 12, no. 2 (2025): 319–41. <https://doi.org/10.37397/al-majaalis.v12i2.781>.
- United Nations Office on Drugs and Crime. *World Drug Report 2024*. Vienna: UNODC, 2024.  
<https://www.unodc.org/unodc/en/data-and-analysis/world-drug-report-2024.html>.
- . *World Drug Report 2025*. Vienna: UNODC, 2025.  
<https://www.unodc.org/unodc/en/data-and-analysis/world-drug-report-2025.html>.
-

United Nations Office on Drugs and Crime and World Health Organization. *International Standards on Drug Use Prevention*. 2nd updated. United Nations, 2018. [https://www.unodc.org/documents/prevention/UNODC-WHO\\_2018\\_prevention\\_standards\\_E.pdf](https://www.unodc.org/documents/prevention/UNODC-WHO_2018_prevention_standards_E.pdf).



**AL-MAJAALIS : Jurnal Dirasat Islamiyah**  
Volume 13 Number 2 May 2026  
Email Jurnal : [almajalis.ejurnal@gmail.com](mailto:almajalis.ejurnal@gmail.com)  
Website Jurnal : [ejournal.stdiis.ac.id](http://ejournal.stdiis.ac.id)



**REASSESSING THE “AXIS OF RESISTANCE”:  
A SUNNI THEOLOGICAL ANALYSIS OF THE IRAN–ISRAEL–U.S. CONFLICT**

**Deni Irawan, M Khusna Amal, Abdul Kholiq Syafa’at, Ahmad Fadhil Alfajri**

[deni.ok@gmail.com](mailto:deni.ok@gmail.com), [husna.amal@uinkhas.ac.id](mailto:husna.amal@uinkhas.ac.id), [abdulkholiq@uinkhas.ac.id](mailto:abdulkholiq@uinkhas.ac.id), [zayyanmodrik@yahoo.com](mailto:zayyanmodrik@yahoo.com)  
(UIN Kiai Haji Achmad Siddiq Jember Indonesia, Islamic University of Madinah Saudi Arabia)

**ARTICLE HISTORY**

**Received** : 15-April-2026

**Revised** : 06-May-2026

**Accepted** : 12-May-2026

**KEYWORDS:**

Iran–Israel conflict; Sunni theology; axis of resistance; Gulf security; Indonesia

**ABSTRACT**

This article discusses the escalation of the Iran–Israel–U.S. conflict through a normative–interpretive Sunni theological framework, particularly one informed by *Ahlussunnah* and Athari-oriented perspectives. The conflict is not viewed only as a geopolitical confrontation, but also as a struggle over religious narratives and claims of moral legitimacy. Through qualitative library research and theological discourse analysis, this study uses key Sunni concepts—*tatsabbut*, *wala’* and *bara’*, avoidance of *ghuluw*, and political *fitnah*—to examine how contemporary political narratives are constructed and circulated. The analysis shows that the “axis of resistance” discourse functions not merely as political rhetoric, but also as a way of shaping Muslim perceptions of legitimacy, loyalty, and enmity. The conflict also places strategic pressure on Gulf states through energy vulnerability and maritime insecurity, especially because of the Strait of Hormuz’s role as a major global chokepoint. For Muslims in Indonesia, the issue is relevant through dependence on Middle Eastern crude oil and LPG supplies, as well as through simplified religious narratives circulating in digital spaces. These findings underline the need for theological caution and geopolitical awareness when interpreting contemporary conflicts.

**AI DISCLOSURE STATEMENT**

The author used artificial intelligence (AI), specifically Perplexity, to assist in literature searching, language polishing, structuring the manuscript, drafting the initial version of the article, and translating the original manuscript into English. The entire content of the article has been reviewed, verified, and remains fully the responsibility of the author.

---

## A. INTRODUCTION

Conflicts in the Middle East are rarely shaped by military rivalry alone. Territorial disputes, shifting alliances, and security competition remain important, but contemporary conflicts in the region are also carried by narratives, religious symbols, and claims of moral legitimacy. These elements influence how Muslim audiences understand political actors, decide whom to trust, and interpret causes presented as Islamic or anti-imperial. The Iran–Israel–U.S. conflict illustrates this dynamic because it is not only fought through military and diplomatic confrontation, but also through religiously charged language that frames certain actors as defenders of Islam, Palestine, and resistance to Western domination.

The conflict also reaches beyond the main belligerents. For Gulf states, escalation creates pressure through maritime insecurity, energy vulnerability, and uncertainty around strategic shipping routes, especially the Strait of Hormuz. The U.S. Energy Information Administration reports that the Strait of Hormuz is the world’s largest oil-transit chokepoint, with around 23.2 million barrels per day passing through it in the first half of 2025, while about one-fifth of global LNG trade also moved through the strait in 2024.<sup>383</sup> Beyond the Gulf, the conflict also affects Muslim audiences in countries such as Indonesia, where global political narratives circulate widely through digital religious discourse and may influence theological and political judgment. Research by PPIM UIN Jakarta shows that conservative religious narratives have a strong presence in Indonesian social media and that accounts associated with Islamist and conservative tendencies have significant potential to shape online religious conversations.<sup>384</sup>

Existing studies on the Iran–Israel conflict and Gulf security have mostly approached the issue through geopolitics, regional security architecture, and the Iran–Saudi rivalry. Kamrava (2024), for example, explains continuity and change in Persian Gulf security by

---

<sup>383</sup> “World Oil Transit Chokepoints,” U.S. Energy Information Administration, March 3, 2026, at Retrieved May 5, 2026, [https://www.eia.gov/international/analysis/special-topics/World\\_Oil\\_Transit\\_Chokepoints](https://www.eia.gov/international/analysis/special-topics/World_Oil_Transit_Chokepoints).

<sup>384</sup> PPIM UIN Jakarta, “Conservative Narratives Dominates Social Media,” Syarif Hidayatullah State Islamic University Jakarta Official Website, November 16, 2020, at Retrieved May 5, 2026, <https://www.uinjkt.ac.id/en/ppim-uin-jakarta-conservative-narratives-dominates-social-media>.

---

looking at both structural factors and the agency of regional policymakers.<sup>385</sup> Other studies examine the Saudi–Iran rivalry by showing how power politics, sectarian identity, and religious or secular role conceptions are used strategically by regional actors.<sup>386</sup> These works are useful for understanding regional competition, yet they leave limited room for a specifically Sunni theological reading of how Muslim audiences interpret narratives of “resistance,” legitimacy, and loyalty.

This article responds to that gap by using a normative–interpretive Sunni theological framework informed by Ahlussunnah with Athari-oriented influences. Concepts such as *tatsabbut*, *wala’* and *bara’*, avoidance of *ghuluw*, and political *fitnah* are used as analytical tools to examine how religious legitimacy is built within conflict narratives. Theology is therefore not treated only as a set of prescriptive doctrines, but also as an interpretive lens for reading the relationship between political discourse and theological principle. This approach places the article closer to theological discourse analysis than to a purely geopolitical or strategic study.

The article is guided by four questions: how is the Iran–Israel–U.S. conflict framed through religious narratives; how can Sunni theological principles inform the reading of this conflict; how does escalation place strategic and economic pressure on Gulf states; and what implications does the conflict have for Muslims in Indonesia? Through these questions, the article offers two contributions. First, it brings Sunni theological interpretation into a field often dominated by geopolitical analysis. Second, it shows that the Iran–Israel–U.S. conflict is not only a regional security crisis, but also a transnational discursive and economic event whose effects are felt across Muslim societies beyond the immediate battlefield.

---

<sup>385</sup> Mehran Kamrava, “Structure, Agency, and Persian Gulf Security: Continuity amid Change,” *Comparative Strategy* 44, no. 1 (January 2025): 115–29, <https://doi.org/10.1080/01495933.2024.2445493>.

<sup>386</sup> Muhammad Nadeem Mirza, Hussain Abbas, and Irfan Hasnain Qaisrani, “Structural Sources of Saudi–Iran Rivalry and Competition for the Sphere of Influence,” *Sage Open* 11, no. 3 (July 2021): 21582440211032642, <https://doi.org/10.1177/21582440211032642>; Babak RezaeeDaryakenari, Özgür Özdamar, and Yasemin Akbaba, “Battle of Sects? Iran and Saudi Arabia’s Role Conflict,” *Politics and Religion* 18, no. 4 (December 2025): 535–60, <https://doi.org/10.1017/S1755048325100126>.

---

## B. METHOD

This research uses a qualitative design that combines library research with theological discourse analysis. The discussion is framed within a normative–interpretive Sunni theological perspective, especially one informed by *Ahlussunnah*-oriented and *Athari*-influenced readings in contemporary Sunni scholarship. Since the article does not rely on fieldwork, the main focus is placed on texts, discourses, and public narratives that construct religious meanings around the Iran–Israel–U.S. conflict. This approach allows the article to connect geopolitical developments with Sunni theological evaluation, while still recognizing that it does not represent the whole spectrum of Islamic thought on the issue.

As a library-based study, the research draws on written materials selected for their relevance, credibility, and closeness to the research problem. This approach is consistent with Islamic studies, where textual sources, scholarly traditions, and interpretive works often serve as central research materials.<sup>387</sup> The primary sources include Qur’anic verses, hadith, and classical as well as contemporary Sunni works that discuss key theological concepts, including *tatsabbut* (careful verification of information), *wala’* and *bara’* (loyalty and disavowal), *ghuluw* (religious or political excess), and *fitnah siyasiyyah* (political tribulation and its effect on moral judgment). The secondary sources consist of peer-reviewed journal articles, policy reports from credible research institutions, and reliable international news or analysis related to the Iran–Israel–U.S. conflict, the Iran–Saudi rivalry, Gulf security, and strategic energy routes such as the Strait of Hormuz.

These theological concepts are used not only as doctrinal references, but also as analytical tools for reading political narratives. *Tatsabbut* is used to examine how political and media narratives present claims about enmity, solidarity, or “resistance,” especially when such claims simplify historical relations or produce heroic self-representations. *Wala’* and *bara’* help analyze how loyalty and hostility are framed in religious terms, particularly in relation to Sunni–Shi’i identity, state actors, and non-state armed groups. *Ghuluw* is used to identify forms of discursive glorification or demonization that elevate political actors beyond

---

<sup>387</sup> Mary W. George, *The Elements of Library Research: What Every Student Needs to Know* (Princeton University Press, 2008).

---

proportionate theological judgment. Political *fitnah* is used to read situations where polarization and competing religious claims may blur moral and theological judgment.

The analysis was carried out in several stages. First, primary and secondary texts were collected and organized, including theological treatises, fatwas or scholarly statements, official speeches, media reports, and policy analyses related to the Iran–Israel–U.S. conflict and Gulf security. Second, key narratives were identified, such as the “axis of resistance,” portrayals of Gulf monarchies, and framings of Sunni–Shi‘i relations. These narratives were then grouped into thematic categories, including religious legitimation, construction of enemies, and representations of Gulf vulnerability. Third, the themes were examined through theological discourse analysis to see how religious symbols, scriptural references, and theological terms are used to build legitimacy, create alliances, or frame rivals. The analysis follows Fairclough’s (1992) understanding of discourse as an interaction between text, discursive practice, and social practice, while also drawing on Van Dijk’s (1998) discussion of ideological discourse, particularly the tendency toward positive self-presentation and negative other-presentation. Fourth, the discursive patterns were read alongside the selected Sunni theological benchmarks in order to assess the degree of alignment or tension between political narratives and theological principles. The final stage considered how these discursive and theological dynamics may shape Muslim understandings of the conflict in Indonesia, especially when global narratives are emotionally charged and easily circulated.<sup>388</sup>

## C. RESULTS AND DISCUSSION

### The Salaf Scholars’ View on Conflict and Political Fitnah

Within the Sunni theological tradition, classical scholars have discussed how divine wisdom may appear when oppressive actors confront one another. Early authorities are often read as suggesting that the weakening of oppressive power can be understood, within a theological horizon, as part of Allah’s justice against wrongdoing. Al-Awza‘i is reported to have stated that when two depraved men fight and Allah destroys one of them, this is a matter deserving gratitude; if both perish, even greater praise is warranted. Malik ibn Anas is likewise

---

<sup>388</sup> Norman Fairclough, *Discourse and Social Change* (Wiley, 1993); Teun A. van Dijk, *Ideology: A Multidisciplinary Approach*, 1st ed, Communication (London: SAGE Publications, 1998).

---

cited as saying that Allah may punish one wrongdoer by means of another and then punish both. Ibn Taymiyyah also notes that when oppressors quarrel among themselves and some prevail over others, this may bring relief to those who suffered under their injustice.<sup>389</sup>

These statements are used here not as direct political verdicts on contemporary actors, but as conceptual resources within a Sunni theological framework for thinking about conflict. When cautiously brought into dialogue with modern confrontations, including those involving the post-revolutionary Iranian state and Israel, this line of reasoning allows for a selective reading: the weakening of oppressive power may benefit vulnerable populations, but the protection of innocent life remains central. A Sunni theological reading therefore avoids treating either side as automatically deserving *wala'* when both are perceived, in different ways, as implicated in doctrinal controversy, internal repression, or violations of basic rights.

Classical Sunni writings also contain sharp critiques of some doctrinal and political tendencies historically associated with Rafidi groups. Ibn Taymiyyah, for example, describes certain Rafidi currents as harmful to Muslim communal integrity because of their stance toward the Companions, tendencies toward *ghuluw*, and patterns of political alignment with external powers.<sup>390</sup> In this article, such assessments are read as part of internal Sunni polemical and theological discourse, not as a direct mapping onto the contemporary Iranian state or onto Shi'i communities in general. Since these formulations emerged in premodern polemical and political contexts, they are used only to show how some Sunni theological traditions conceptualized internal threat, alliances, sectarian polarization, and communal destabilization.

On that basis, the Sunni theological perspective used in this article does not reduce the current confrontation between actors linked to Iranian revolutionary and transnational Shi'i political discourse and Israel into a simple struggle between a "purely Islamic" bloc and a

---

<sup>389</sup> Abu Abdillah Syamsuddin Muhammad bin Ahmad bin Utsman adz-Dzahabi, *Siyar A'lam an-Nubala'*, 12th ed., ed. Syu'aib al-Arnauth (Beirut: Mu'asasah ar-Risalah, 2011), <https://shamela.ws/book/10906>; Ibn Taymiyyah, *Minhaj Al-Sunnah al-Nabawiyyah*, 1st ed. (Riyad: Universitas Imam Muhammad bin Saud Islamiyah, 1986), <https://shamela.ws/book/927>; Ibn Taymiyyah, *Majmu' al-Fatawa* (Madinah al-Munawwarah: Majma' Raja Fahd untuk Percetakan Al-Quran, 2004), <https://shamela.ws/book/7289>.

<sup>390</sup> Ibn Taymiyyah, *Minhaj Al-Sunnah al-Nabawiyyah*.

“purely oppressive” bloc. A more careful reading recognizes that more than one party may carry elements of injustice, while the protection of Muslim and non-combatant lives, commitment to justice, and preservation of theological integrity remain necessary concerns. Three evaluative orientations follow from this reading: exercising *tatsabbut* toward claims of resistance and victory, avoiding *ghuluw* in praising or demonizing political actors, and grounding *wala'* and *bara'* in faith, ethics, and adherence to Islamic principles rather than fixed geopolitical or sectarian alignments.

These classical theological considerations help explain how contemporary Muslims may interpret, contest, or distance themselves from competing narratives surrounding the Iran–Israel–U.S. conflict. They are not used to reproduce medieval polemics literally, but to clarify how a Sunni theological horizon can shape perceptions of conflict, solidarity, and political legitimacy today.

### **The “Resistance” Narrative and the Problem of Religious Legitimacy**

Within contemporary Middle Eastern politics, the Iran–Israel confrontation is often represented through the language of “resistance,” “jihad,” and defiance against occupation and hegemony. In official discourse, media statements, and allied regional narratives, Iran and state or non-state actors aligned with it are commonly described as forming an “axis of resistance” against Israel and the United States. This label does more than describe a geopolitical position. It also creates a claim to religious and moral legitimacy by presenting the conflict as a struggle on behalf of the oppressed, especially Palestinians.

To make the discourse analysis clearer, the “axis of resistance” narrative is read here at three levels. At the textual level, attention is given to recurring keywords and evaluative expressions, such as “resistance,” “jihad,” “defense of the ummah,” “victory,” “oppression,” and “Western domination.” At the level of discursive practice, the analysis looks at how these terms are produced, repeated, and circulated through official Iranian rhetoric, state-aligned media, and allied regional narratives. At the level of social practice, it considers how this repetition may build a moral binary between a legitimate “resistance” camp and an illegitimate opposing camp. This follows Fairclough’s distinction between text, discursive practice, and

---

social practice, while also drawing on Van Dijk's discussion of ideological discourse, especially positive self-presentation and negative other-presentation.<sup>391</sup>

The strength of the "resistance" narrative lies in its use of religiously resonant language. Terms such as *muqawamah*, "front of resistance," and "defense of the ummah" frame Iran and its allies as defenders of Muslim dignity against Zionism and Western domination. Gulf states, by contrast, may be portrayed as passive, overly pragmatic, or insufficiently committed to Palestine. This oppositional framing can reorganize political loyalties and assign moral authority in ways that are not always transparent. Recent scholarship supports this reading by treating the Resistance Axis not only as a strategic alliance, but also as an ideational network sustained by a shared normative vision of regional order and by discursive uses of "resistance" across political space.<sup>392</sup>

Concrete examples of this discourse appear in official Iranian rhetoric. In March 2024, Ali Khamenei stated that the events in Gaza had shown the "legitimacy of creation of Resistance Front," directly linking the Gaza war to the validation of a broader regional resistance formation.<sup>393</sup> In September 2024, he declared that "The Palestinian Resistance is the victor, Hezbollah is the victor".<sup>394</sup> In December 2024, he further described resistance as "a faith, a thought, a firm and heartfelt decision".<sup>395</sup> These statements do not simply report battlefield developments. They help construct a durable claim to moral and religious legitimacy around a wider political project. Scholarship on Iranian propaganda and symbolic communication also shows how state-linked narratives often combine an elevated self-image

---

<sup>391</sup> Fairclough, *Discourse and Social Change*; Dijk, *Ideology*.

<sup>392</sup> Edward Wastnidge and Simon Mabon, "The Resistance Axis and Regional Order in the Middle East: Nomos, Space, and Normative Alternatives," *British Journal of Middle Eastern Studies* 51, no. 5 (October 2024): 954–71, <https://doi.org/10.1080/13530194.2023.2179975>.

<sup>393</sup> "Gaza Has Shown Legitimacy of Creation of Resistance Front," text, Khamenei.Ir, Khamenei.ir, March 20, 2024, at Retrieved May 4, 2026, <http://english.khamenei.ir/news/10664/Gaza-has-shown-legitimacy-of-creation-of-Resistance-Front>.

<sup>394</sup> "The Palestinian Resistance Is the Victor, Hezbollah Is the Victor.," text, Khamenei.Ir, Khamenei.ir, September 25, 2024, at Retrieved May 4, 2026, <http://english.khamenei.ir/news/11170/The-Palestinian-Resistance-is-the-victor-Hezbollah-is-the-victor>.

<sup>395</sup> "Secret of the Epic of Resistance: The People of Gaza," Khamenei.Ir, January 22, 2025, at Retrieved May 4, 2026, <https://english.khamenei.ir/news/11412/Secret-of-the-epic-of-Resistance-The-people-of-Gaza?utm>.

---

with denunciatory representations of opponents in order to naturalize political identities and moral hierarchies.<sup>396</sup>

A similar pattern appears in Iranian state-aligned media. Press TV repeatedly labels regional armed activity as “Axis of Resistance” operations against Israel and its Western backers. Its October 2024 reporting, for example, framed operations by Palestinian and regional armed groups under the recurring heading “Axis of Resistance operations against Israeli occupation,” while another report presented a timeline of coordinated “Axis of Resistance” operations since October 7, 2023.<sup>397</sup> This repeated framing helps position Iran and its allied actors as the center of an anti-Israel and anti-Western struggle in the eyes of wider Muslim audiences.

A Sunni theological reading of this narrative begins with *tatsabbut*, or careful verification. Claims about resistance, hostility, and historical enmity should not be accepted only because they are emotionally powerful or symbolically attractive. In this context, *tatsabbut* directs attention to the complexity of Iran–Israel relations over time, shifting regional alliances, and the difference between rhetorical hostility and political practice. The claim that one bloc is the sole or most authentic representative of resistance cannot be treated as self-evident; it needs to be assessed through evidence, historical context, and careful reading of political discourse.

The discussion above shows that the “axis of resistance” narrative operates not only as theological or moral language, but also as a framework that shapes perceptions of legitimacy, loyalty, and enmity. These discursive constructions do not remain in the realm of ideas. They intersect with concrete geopolitical realities, especially in regions where strategic, economic, and security interests are concentrated. The Persian Gulf and its surrounding

---

<sup>396</sup> Goulia Ghardashkhani, Olmo Gözl, and Kevin L. Schwartz, “Introduction: Propagandas, Cultural Production, and Negotiating Ideology in Iran,” *British Journal of Middle Eastern Studies* 51, no. 2 (March 2024): 241–48, <https://doi.org/10.1080/13530194.2024.2342186>.

<sup>397</sup> Presstv, “‘Axis of Resistance’ Operations against Israeli Occupation,” image, PressTV, PressTV, hJanuary 15, 2025, at Retrieved May 5, 2026, <https://www.presstv.ir/Detail/2025/01/15/740931/jan-14-axis-resistance-ops-against-israeli-occupation>; Presstv, “Timeline of Axis of Resistance Operations against Israel since Oct. 7,” image, PressTV, PressTV, October 7, 2024, at Retrieved May 5, 2026, <https://www.presstv.ir/Detail/2024/10/07/734766/one-year-alaqsa-timeline-axis-resistance-ops-against-israel>.

---

maritime routes therefore provide an important context in which narratives of resistance, rivalry, and alignment produce material consequences. Energy flows, maritime security, and regional power competition make the link between theological discourse and geopolitical pressure especially visible.

### **Escalation of the Conflict as Strategic Pressure on Gulf States**

The escalation of the Iran–Israel–U.S. conflict reaches beyond the main belligerents. For Gulf states, it becomes a source of strategic pressure through vulnerable energy infrastructure, maritime transit routes, market confidence, and regional security perceptions. This matters because several Gulf economies remain closely tied to hydrocarbon exports and to the uninterrupted functioning of critical shipping corridors, especially the Strait of Hormuz.

The Strait of Hormuz is central to global energy security. The U.S. Energy Information Administration reports that oil flows through Hormuz averaged 20.9 million barrels per day in 2023, equivalent to about 20% of global petroleum liquids consumption, while around one-fifth of global LNG trade also passed through the strait. The same report identifies the waterway as a major export route for Saudi Arabia, the United Arab Emirates, Iraq, Qatar, Kuwait, and Iran.<sup>398</sup> Under these conditions, escalation involving Iran, Israel, and the United States can quickly translate into shipping delays, insurance pressures, price volatility, and wider market uncertainty. Gulf states are directly exposed to these effects because their fiscal stability and economic planning remain closely tied to energy exports and secure maritime routes.

Strategic pressure on Gulf states is not limited to trade flows. Gulf governments also have to navigate deterrence, hedging, and de-escalation amid two overlapping uncertainties: the capacity of Iran and its regional networks to inflict damage, and the ambiguity of external security guarantees in a changing conflict environment. This has encouraged Gulf leaders to strengthen defensive capabilities, preserve communication channels with Tehran, and avoid

---

<sup>398</sup> U.S. Energy Information Administration, “World Oil Transit Chokepoints,” at Retrieved May 5, 2026.

---

becoming the public frontline of a war that could expose domestic infrastructure to retaliatory attacks.

The pressure becomes clearer when threats extend to energy facilities, export terminals, and maritime traffic across the Gulf and adjoining sea lanes. Such disruptions affect not only crude oil exports, but also LNG shipments, refinery operations, petrochemical logistics, and the supply chains behind Gulf development strategies. UN Trade and Development has warned that disruptions around Hormuz can spill into fertilizer markets, trade costs, and wider commodity chains, extending the consequences beyond energy into food and industrial inputs.<sup>399</sup> For Gulf states that have invested heavily in diversification and global positioning, these risks affect both material stability and the external perception of regional security.

Within the Sunni theological framework used here, these developments do not imply that any Gulf state is beyond criticism. The point is more specific: geopolitical escalation can make Gulf states vulnerable to spillover effects even when they are not direct belligerents. Moral evaluation and strategic analysis therefore need to be distinguished. Political alignments may still be criticized, while the destabilization of Gulf security can also be recognized as a factor that weakens economic resilience, humanitarian capacity, and regional mediation in the broader Muslim world.

The conflict should therefore not be reduced to a binary confrontation between Iran and Israel, or between an “axis of resistance” and a “Zionist–Western bloc.” Its consequences are also redistributed across neighboring states, especially the Gulf monarchies, which face the risks of shipping disruption, energy price shocks, investor caution, and rising security expenditures. The escalation works as a mechanism of pressure not only on the principal adversaries, but also on regional states whose economies and security systems are tied to the same maritime and energy networks.

---

<sup>399</sup> “Hormuz Disruption Deepens Global Economic Strain across Trade, Prices and Finance,” UN Trade and Development (UNCTAD), April 1, 2026, at Retrieved May 5, 2026, <https://unctad.org/news/hormuz-disruption-deepens-global-economic-strain-across-trade-prices-and-finance>.

---

Seen in this way, the Iran–Israel–U.S. conflict is not only a military confrontation. It also creates a strategic environment that places pressure on Gulf states through energy vulnerability, maritime insecurity, and reputational uncertainty. For Muslims reading the conflict through a Sunni theological lens, instability should not be treated as something limited to the most visible combatants. The costs of escalation can be redistributed across states that are economically exposed and geographically close to the conflict. Gulf states thus become part of the conflict’s wider strategic radius, even when they are not its formal initiators.

### **Implications of the Conflict for Muslims in Indonesia**

The implications of the Iran–Israel–U.S. conflict are not limited to the Middle East. For Muslims in Indonesia, two channels are especially important: energy vulnerability and the circulation of religious narratives in public discourse. Reuters reported that Indonesian officials said around 25% of the country’s crude oil imports and about 30% of its LPG imports came from the Middle East. This means that disruptions in the Gulf can quickly affect domestic prices, supply security, and fiscal planning.<sup>400</sup> A conflict geographically distant from Indonesia may therefore still influence household welfare, transportation costs, and the state’s energy budget.

Indonesia’s energy system remains exposed to external shocks. Reuters also reported that the government considered shifting part of its crude oil sourcing away from the Middle East in response to heightened conflict risk, while continuing broader efforts to diversify supply.<sup>401</sup> In addition, Indonesia has pursued a longer-term LNG strategy to reduce dependence on costlier imported diesel in power generation, showing that energy security

---

<sup>400</sup> Reuters, “Indonesia to Import More Crude Oil from US as Middle East Conflict Escalates, Minister Says,” *The Business Times*, Published Tue, March 3, 2026, at Retrieved May 5, 2026, <https://www.businesstimes.com.sg/international/asean/indonesia-import-more-crude-oil-us-middle-east-conflict-escalates-minister-says>.

<sup>401</sup> Reuters, “Indonesia to Propose \$10 Billion US Energy Imports Increase in Tariff Talks,” April 16, 2025, at Retrieved May 5, 2025, <https://www.reuters.com/business/energy/indonesia-propose-lifting-us-oil-lpg-imports-by-around-10-billion-2025-04-15/>.

---

remains a major policy concern.<sup>402</sup> Escalation in the Gulf is therefore not only a foreign-policy issue for Indonesia, but also an energy-security issue with domestic economic consequences.

The second channel is discursive. In Indonesia's digital religious sphere, Middle Eastern conflicts are often translated into simplified moral binaries that circulate through social media and online religious discussion. Research on Indonesian digital religion has noted the strong visibility of conservative religious narratives online, while recent work on misinformation around the Palestine–Israel issue shows how religious and political themes can blend in ways that intensify emotional identification and obscure doctrinal or geopolitical complexity.<sup>403</sup> In such an environment, the “resistance” narrative may be received not as a specific political discourse, but as a general moral invitation to align with whichever actor is portrayed as opposing Israel and the West.

Indonesian responses to Middle Eastern conflict also appear in the statements of major Islamic organizations and in digital Muslim activism. Muhammadiyah issued an official statement on the Israel–Palestine war in October 2023, emphasizing humanitarian concern, support for Palestinian independence, and international action to stop violence.<sup>404</sup> Nahdlatul Ulama also expressed concern over the escalation in Gaza and called for an immediate cessation of violence and a just resolution based on international law.<sup>405</sup> These organizational responses show that Indonesian Muslim solidarity with Palestine is often articulated through humanitarian and legal language rather than direct alignment with a particular regional bloc. At the same time, digital mobilization around Palestine has taken more activist forms, including boycott campaigns linked to MUI Fatwa No. 83/2023 and circulated through

---

<sup>402</sup> Emily Chow, Fransiska Nangoy, and Fransiska Nangoy, “Indonesia Embarks on Long-Stalled LNG Push to Displace Diesel in Power Plants,” *Energy*, *Reuters*, March 7, 2025, at Retrieved May 5, 2026, <https://www.reuters.com/business/energy/indonesia-embarks-long-stalled-lng-push-displace-diesel-power-plants-2025-03-07/>.

<sup>403</sup> PPIM UIN Jakarta, “PPIM UIN Jakarta,” at Retrieved May 5, 2026; Abiano Al Affan, “False Realities: Hoaxes on the Palestine–Israel Conflict in Indonesia’s Digital Media,” *Priviet Social Sciences Journal* 6, no. 4 (April 2026): 1–13, <https://doi.org/10.55942/pssj.v6i4.1431>.

<sup>404</sup> Pimpinan Pusat Muhammadiyah, “Perang Israel dan Palestina, Muhammadiyah Keluarkan Tujuh Poin Pernyataan Sikap,” Muhammadiyah, October 11, 2023, at Retrieved May 5, 2026, <https://muhammadiyah.or.id/2023/10/perang-israel-dan-palestina-muhammadiyah-keluarkan-tujuh-poin-pernyataan-sikap/>.

<sup>405</sup> Pengurus Besar Nahdlatul Ulama, *PBNU’s Statement of Position and Appeal Regarding the Current Situation of the Israel vs. Palesti...*, 2023, at Retrieved May 5, 2026, 09:00, <https://www.youtube.com/watch?v=Tjc7X1aUgfY>.

---

platforms such as Instagram.<sup>406</sup> Indonesian Muslim responses are therefore not monolithic; they include institutional humanitarian diplomacy, religious-legal mobilization, and emotionally charged digital activism.

A Sunni theological reading offers a useful caution in this setting. *Tatsabbut, wala’* and *bara’*, and the avoidance of *ghuluw* do not provide a simple verdict on every actor. Rather, they help distinguish sympathy for oppressed populations from uncritical endorsement of a political bloc. This distinction matters in Indonesia because the emotional force of Middle Eastern conflict can be translated into local polarization when digital circulation compresses historical nuance into slogans and short-form moral judgments. The challenge is not only to decide who is right in a conflict, but also to examine how external narratives shape domestic religious reasoning.

These dynamics point to the value of conflict literacy that combines theological caution with geopolitical awareness. Sunni theological literacy helps prevent the automatic treatment of every anti-Israeli or anti-Western actor as inherently legitimate. Geopolitical awareness, meanwhile, explains why energy prices, import structures, and shipping disruptions matter to Indonesian households and public policy. Together, these forms of literacy make it possible to support justice without collapsing complex conflicts into emotionally charged narratives that distort public reasoning or hide material consequences at home.

For Muslims in Indonesia, the conflict therefore has implications beyond sympathy for Palestine or positions toward Iran, Israel, and the United States. It also raises questions about public reasoning, doctrinal clarity, and awareness of how international conflict can affect domestic welfare through energy, logistics, and information flows. The Iran–Israel–U.S. conflict is better understood not only as a military confrontation, but also as a transnational discursive and economic event whose effects reach Muslim societies far beyond the immediate battlefield.

---

<sup>406</sup> Aji Mustofa and Fuad Alfikri, “MUI Fatwa Authority: Social Movement to Boycott Israeli Products Through Instagram Social Media,” *Jurnal Analisa Sosiologi* 14, no. 2 (April 2025), <https://doi.org/10.20961/jas.v14i2.99200>.

#### D. CONCLUSION

The escalation of the Iran–Israel–U.S. conflict cannot be understood simply as a military confrontation between three major actors. The conflict also operates as a wider strategic environment in which narratives of resistance, religious legitimacy, and geopolitical rivalry intersect and produce effects far beyond the battlefield itself. The discussion in this article shows that the “axis of resistance” discourse functions not only as political rhetoric, but also as a claim to moral and religious authority that invites closer examination through Sunni theological concepts such as *tatsabbut*, *wala’* and *bara’*, and the avoidance of *ghuluw*. At the same time, the conflict places real strategic pressure on Gulf states through energy vulnerability, maritime insecurity, and market uncertainty, particularly because the Strait of Hormuz remains a crucial route for global oil and LNG flows. The implications of the conflict also extend to Muslims in Indonesia through two closely connected issues: energy dependence and the circulation of religious narratives in digital public space. Indonesia’s reliance on imported energy supplies, including crude oil connected to Middle Eastern routes, means that escalation in the Gulf can affect fuel prices, import security, and broader fiscal planning. Meanwhile, online religious discourse can reduce a complex regional conflict into emotionally charged binaries that leave little room for doctrinal or geopolitical nuance. These conditions highlight the importance of combining Sunni theological caution with geopolitical awareness when responding to international conflicts. Such an approach makes it possible to support justice and oppressed populations without automatically aligning with particular political blocs, while also maintaining doctrinal clarity and healthy public reasoning amid increasing polarization. The Iran–Israel–U.S. conflict, therefore, is better understood not only as a regional security crisis, but also as a transnational discursive and economic event whose effects reach Muslim societies well beyond the immediate zone of war.

#### E. REFERENCES

- Al Affan, Abiano. “False Realities: Hoaxes on the Palestine–Israel Conflict in Indonesia’s Digital Media.” *Priviet Social Sciences Journal* 6, no. 4 (April 2026): 1–13. <https://doi.org/10.55942/pssj.v6i4.1431>.
- Chow, Emily, Fransiska Nangoy, and Fransiska Nangoy. “Indonesia Embarks on Long-Stalled LNG Push to Displace Diesel in Power Plants.” *Energy*. *Reuters*, March 7, 2025.

---

<https://www.reuters.com/business/energy/indonesia-embarks-long-stalled-lng-push-displace-diesel-power-plants-2025-03-07/>.

Dijk, Teun A. van. *Ideology: A Multidisciplinary Approach*. 1st ed. Communication. London: SAGE Publications, 1998.

Dzahabi, Abu Abdillah Syamsuddin Muhammad bin Ahmad bin Utsman adz-. *Siyar A'lam an-Nubala'*. 12th ed. Edited by Syu'aib al-Arnauth. Beirut: Mu'asasah ar-Risalah, 2011. <https://shamela.ws/book/10906>.

Fairclough, Norman. *Discourse and Social Change*. Wiley, 1993.

George, Mary W. *The Elements of Library Research: What Every Student Needs to Know*. Princeton University Press, 2008.

Ghardashkhani, Goulia, Olmo Gözl, and Kevin L. Schwartz. "Introduction: Propagandas, Cultural Production, and Negotiating Ideology in Iran." *British Journal of Middle Eastern Studies* 51, no. 2 (March 2024): 241–48. <https://doi.org/10.1080/13530194.2024.2342186>.

Ibn Taymiyyah. *Majmu' al-Fatawa*. Madinah al-Munawwarah: Majma' Raja Fahd untuk Percetakan Al-Quran, 2004. <https://shamela.ws/book/7289>.

———. *Minhaj Al-Sunnah al-Nabawiyah*. 1st ed. Riyad: Universitas Imam Muhammad bin Saud Islamiyah, 1986. <https://shamela.ws/book/927>.

Kamrava, Mehran. "Structure, Agency, and Persian Gulf Security: Continuity amid Change." *Comparative Strategy* 44, no. 1 (January 2025): 115–29. <https://doi.org/10.1080/01495933.2024.2445493>.

Khamenei.ir. "Gaza Has Shown Legitimacy of Creation of Resistance Front." Text. Khamenei.Ir, March 20, 2024. <http://english.khamenei.ir/news/10664/Gaza-has-shown-legitimacy-of-creation-of-Resistance-Front>.

———. "Secret of the Epic of Resistance: The People of Gaza." January 22, 2025. <https://english.khamenei.ir/news/11412/Secret-of-the-epic-of-Resistance-The-people-of-Gaza?utm>.

———. "The Palestinian Resistance Is the Victor, Hezbollah Is the Victor." Text. Khamenei.Ir, September 25, 2024. <http://english.khamenei.ir/news/11170/The-Palestinian-Resistance-is-the-victor-Hezbollah-is-the-victor>.

Mirza, Muhammad Nadeem, Hussain Abbas, and Irfan Hasnain Qaisrani. "Structural Sources of Saudi–Iran Rivalry and Competition for the Sphere of Influence." *Sage Open* 11, no. 3 (July 2021): 21582440211032642. <https://doi.org/10.1177/21582440211032642>.

- 
- Mustofa, Aji, and Fuad Alfikri. "MUI Fatwa Authority: Social Movement to Boycott Israeli Products Through Instagram Social Media." *Jurnal Analisa Sosiologi* 14, no. 2 (April 2025). <https://doi.org/10.20961/jas.v14i2.99200>.
- Pengurus Besar Nahdlatul Ulama. *PBNU's Statement of Position and Appeal Regarding the Current Situation of the Israel vs. Palesti...* 2023. 09:00. <https://www.youtube.com/watch?v=Tje7X1aUgfY>.
- Pimpinan Pusat Muhammadiyah. "Perang Israel dan Palestina, Muhammadiyah Keluarkan Tujuh Poin Pernyataan Sikap." Muhammadiyah, October 11, 2023. <https://muhammadiyah.or.id/2023/10/perang-israel-dan-palestina-muhammadiyah-keluarkan-tujuh-poin-pernyataan-sikap/>.
- PPIM UIN Jakarta. "Conservative Narratives Dominates Social Media." Syarif Hidayatullah State Islamic University Jakarta Official Website, November 16, 2020. <https://www.uinjkt.ac.id/en/ppim-uin-jakarta-conservative-narratives-dominates-social-media>.
- Presstv. "'Axis of Resistance' Operations against Israeli Occupation." Image. PressTV, PressTV, January 15, 2025. <https://www.presstv.ir/Detail/2025/01/15/740931/jan-14-axis-resistance-ops-against-israeli-occupation>.
- . "Timeline of Axis of Resistance Operations against Israel since Oct. 7." Image. PressTV, PressTV, October 7, 2024. <https://www.presstv.ir/Detail/2024/10/07/734766/one-year-alaqsa-timeline-axis-resistance-ops-against-israel>.
- Reuters. "Indonesia to Import More Crude Oil from US as Middle East Conflict Escalates, Minister Says." *The Business Times*, Published Tue, March 3, 2026. <https://www.businesstimes.com.sg/international/asean/indonesia-import-more-crude-oil-us-middle-east-conflict-escalates-minister-says>.
- . "Indonesia to Propose \$10 Billion US Energy Imports Increase in Tariff Talks." April 16, 2025. <https://www.reuters.com/business/energy/indonesia-propose-lifting-us-oil-lpg-imports-by-around-10-billion-2025-04-15/>.
- RezaeDaryakenari, Babak, Özgür Özdamar, and Yasemin Akbaba. "Battle of Sects? Iran and Saudi Arabia's Role Conflict." *Politics and Religion* 18, no. 4 (December 2025): 535–60. <https://doi.org/10.1017/S1755048325100126>.
- UN Trade and Development (UNCTAD). "Hormuz Disruption Deepens Global Economic Strain across Trade, Prices and Finance." April 1, 2026. <https://unctad.org/news/hormuz-disruption-deepens-global-economic-strain-across-trade-prices-and-finance>.

U.S. Energy Information Administration. "World Oil Transit Chokepoints." March 3, 2026.  
[https://www.eia.gov/international/analysis/special-topics/World\\_Oil\\_Transit\\_Chokepoints](https://www.eia.gov/international/analysis/special-topics/World_Oil_Transit_Chokepoints).

Wastnidge, Edward, and Simon Mabon. "The Resistance Axis and Regional Order in the Middle East: Nomos, Space, and Normative Alternatives." *British Journal of Middle Eastern Studies* 51, no. 5 (October 2024): 954–71.  
<https://doi.org/10.1080/13530194.2023.2179975>.

