

Reconstruction of Puritanism: KH. Ali Mustafa Yaqub in Understanding the Hadith of Hisbah

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Abstract. This study analyzes the reconstruction of puritanism in the understanding of the hisbah hadith in the thought of Ali Mustafa Yaqub and its implications for the practice of amar ma'ruf nahi munkar in the socio-religious context of contemporary Indonesia. This study departs from the phenomenon of *the practice of hisbah* that is literally and coercively mobilized in the public space, as seen in various actions of religious groups such as the Islamic Defenders Front, including the rejection of Lady Gaga's concert in Jakarta in 2012 which led to the threat of violence and the cancellation of the event, as well as a series of acts of destruction against places that were constructed as "nests of disobedience." Using a qualitative approach through critical literature studies, this study examines Yaqub's main works, classical hadith literature, and contemporary studies to explore the epistemological and methodological framework of his understanding of the hadith amar ma'ruf nahi munkar. The analysis focuses on the principles of sanad authenticity, matan criticism, and the limitation of moral intervention authority in accordance with the capacities of individuals, society, and the state. The findings of the study show that Yaqub moderately reconstructs the puritanism of hadith by positioning hisbah as an ethical-educational practice oriented towards benefit rather than as an instrument of social judgment. This reconstruction provides a more adaptive and contextual interpretive framework while addressing the rigidity of interpretation and the potential legitimacy of violence in religious practice. Theoretically, this research enriches the study of Islamic hadith and puritanism in Indonesia, and, practically, contributes to the formation of a more inclusive socio-religious ethics amid the complexities of modern Muslim society.

Keywords: *Hadith puritanism; Ali Mustafa Yaqub; Hisbah; Amar Ma'ruf Nahi Munkar*

Introduction

KH. Ali Mustafa Yaqub (1952-2016) was born in Batang, Central Java, on March 2, 1952, and grew up in a religious family, where his father, Yaqub, was a prominent dai and mosque imam. His early education at Islamic boarding schools such as Seblak and Tebuireng Jombang laid the foundation for his scientific studies, which were followed by further studies in Saudi Arabia and India. His passing on 28 April 2016 left a rich intellectual legacy, including criticism of religious practices not grounded in authentic hadith. He offers a reconstruction of Puritanism through a rational textual-contextual approach. This approach, influenced by thinkers such as Yusuf al-Qaradawi and Muhammad al-Ghazali, integrates the authenticity of sanad with contextual considerations, as seen in his fatwa stating that turbans are not a universally mandatory sunnah but

rather a less relevant Arabic tradition, applied in Indonesia as *syuhrah* (arrogance).¹ The reconstruction of Yaqub was crucial to bridging strict Wahhabi puritanism, as in the Surakarta Tafsir Al-Qur'an (MTA) movement, with rational modernism in the style of Jamal al-Din al-Afghani and Muhammad Abduh, thus avoiding extremism while strengthening the archipelago's inclusive Islamic identity.²

The puritanical approach to the interpretation of hadith, especially regarding *amar ma'ruf nahi mungkar*, presents several fundamental problems when it is removed from the framework of social ethics and the context of societal plurality. The first problem lies in reducing hadith to the legitimacy of coercive actions, in which the moral authority of religion is transferred from the realm of ethical guidance to the practice of social judgment, often accompanied by violence. This phenomenon is seen in the actions of various groups, such as the Islamic Defenders Front, which interprets the moral orders of religion literally and executes them through mass intimidation and symbolic and physical destruction. An emblematic example is the rejection of Lady Gaga's concert in Jakarta in 2012, which led to threats of violence, mass mobilization, and cancellation of events, as well as a series of acts of destruction against places constructed as hotbeds of disobedience, such as bars and gambling houses, which are often accompanied by mob violence. The second problem is the absence of a critical interpretive mechanism capable of distinguishing between the normative value of the hadith and the socio-political context in which it is mobilized, so that religious texts function as a tool for justifying actions rather than as a transformative source of public ethics. The third problem concerns the stagnation of hadith studies in Indonesia, characterized by a lack of contextually oriented muhaddith scholars and a limited local hadith literature that can bridge classical texts and contemporary social realities. This condition encourages the dominance of text-rigid interpretations that are prone to being uncritically reproduced in public spaces, including digital media. Therefore, the main problem that arises is not only in the text of the hadith itself, but in the way in which the hadith is produced, circulated, and used as a tool of moral legitimacy that has direct implications for the formation of power relations, the normalization of symbolic violence, and the polarization in a pluralistic society.

Based on this background, this article aims to analyze how the puritanist discourse on *amar ma'ruf nahi mungkar*, which Ali Mustafa Yaqub refers to as *hisbah*, is reconstructed in contemporary religious discourse through the reading of hadith that tends to be textual. This research examines the struggle between literal puritanism and contextual flexibility in the practice of *hisbah*, using the thought of Imam al-Ghazali and Ibn Taymiyah as a dialogical framework to re-read the relationship among hadith texts, social ethics, and the context of societal plurality. This focus is relevant, given that the practice of literally mobilizing *hisbah* often intersects with coercive actions and social resistance, as reflected in public expressions of rejection and religious conflict.

More specifically, this study proposes three main problem formulations: (1) how the tension between textual puritanism and contextual flexibility is manifested in the hadith's understanding of *amar ma'ruf nahi mungkar*; (2) how the struggle of interpretation contributes to the legitimacy and resistance to the practice of *hisbah* at the social level, including in the form of religious resistance and conflict; and (3) how the implications of the interpretation of the hadith of *amar ma'ruf nahi*

¹ Miski M. M., "Understanding Hadith Ali Mustafa Yaqub: Study on the Fatwa on the Prohibition of Turban in the Indonesian Context, *Riwayah: Journal of Hadith Studies* 2, no. 1 (2017): 15, <https://doi.org/10.21043/riwayah.v2i1.1625>.

² Nasrullah Nurdin, Prof. Dr. KH. Ali Mustafa Yaqub, MA. International Standard Nusantara Muhaddis," *Journal of Religious Literature* 14, no. 1 (2016): 197, <https://doi.org/10.31291/jlk.v14i1.481>.

mungkar are produced, circulated, and understood by the general public in the context of contemporary Islam. Through this approach, this study not only seeks to map the epistemological problems in the study of puritanical hadith but also offers an alternative interpretive framework that is more adaptive, ethical, and contextual. Academically, this study is expected to enrich hadith studies, contemporary Islamic thought, and the study of religious conflicts, and to open a methodological space for reading hadith that is more responsive to the challenges of plurality and global social dynamics.

The novelty of this research lies in the effort to reconstruct the concept of puritanism through the perspective of hadith science developed by KH. Ali Mustafa Yaqub. In contrast to previous research, which examined his thoughts in the fields of hadith criticism, sunnah, or Islamic moderation in general, this study specifically examines his understanding of the hadith of *hisbah* as an instrument for *amar ma'ruf and nahi munkar*. In addition, this study connects the concept of puritanism with the methodology of *sanad* and *matan* criticism and its application in the contemporary Indonesian social context. Thus, this research makes a new contribution to the development of hadith studies, especially regarding how hadith can be the basis for a religious purification movement that remains moderate, contextual, and oriented towards the benefit of society.

The contribution of this research is epistemological, by presenting a model of hadith understanding that integrates puritanism in a way that is more appropriate and adaptive to the local context; practical, as a guide for *muhaddis* to prevent social conflict; and methodological, through a holistic, reconstructive qualitative approach.³ Although numerous studies have examined puritanism and hadith thought in Indonesia, important gaps remain. First, studies on hadith puritanism are generally descriptive-historical and focus on the normative aspects of the text, with limited attention to epistemological reconstruction of the concept of *hisbah* in contemporary social contexts. Research such as Miski (2016) emphasizes the rationality of reason in responding to symbolic religious practices, such as the use of turbans or *imamah*, without directly linking them to the dynamics of broader social conflicts. Second, the study of Ali Mustafa Yaqub's hadith thoughts—as done by Nurdin (2016)—⁴highlights more of Yaqub's scientific background and contribution to reforming the interpretation of socio-political hadith to support pluralism, but has not explicitly linked the idea of *hisbah* to contemporary puritanist practices that have the potential to give birth to social tension and radicalization.⁵ Third, although the issue of radicalization and religious conflict has been widely discussed in socio-religious studies, little research has directly linked it to the problem of the methodological understanding of the hadith *amar ma'ruf nahi mungkar* and its implications for ordinary people, including in the context of the emergence of puritan movements such as the Islamic Defenders Front.

Departing from these gaps, this research offers an epistemological contribution through the reconstruction of the understanding of hadith that integrates normative puritanism with contextual sensitivity; practical contributions by providing an ethical framework for *muhaddis* and religious actors to reduce the potential for social conflict; and methodological contributions through a

³ Abdul Matin Bin Salman, "Reconstructing H̄toith Discourse in the Digital Age: From Text to Discourse," *Journal of Ecobumanism* 4, no. 1 (2024): 1–11, <https://doi.org/10.62754/joe.v4i1.4084>.

⁴ Nurdin, Prof. Dr. KH. Ali Mustafa Yaqub, MA.

⁵ Moch. Khafidz Fuad Raya, Digital Islam: New Space for Authority and Religious Commodification among Islamic Preachers in Contemporary Indonesia, *Contemporary Islam* 19, no. 1 (2025): 16194, <https://doi.org/10.1007/s11562-024-00570-z>.

qualitative-reconstructive approach that links *the thought of hisbah* Yaqub with contemporary socio-religious challenges, thus enriching the literature on the adaptation of puritanism of hadith in Indonesia.

This study uses a qualitative approach with an intrinsic case study design to analyze the reconstruction of the understanding of the hadith amar ma'ruf nahi mungkar in Ali Mustafa Yaqub's thought. This approach was chosen because it allows for an in-depth exploration of the epistemological and methodological dynamics of understanding hisbah in Indonesia's socio-religious context. The research data consisted of primary data, in the form of Yaqub's works relevant to the study of hadith and socio-religious fatwas, as well as secondary data, including academic literature on puritanism, hisbah, and contemporary religious conflicts. Data collection techniques include document studies, observation of the social context of religious discourse, and thematic hadith analysis (*mawḍū'i*) to identify patterns in the interpretation of amar ma'ruf nahi mungkar. The validity of the data is maintained through triangulation of sources by comparing primary texts, academic interpretations, and the surrounding social context. The data were analyzed using descriptive-analytical techniques that focus on mapping patterns of textual puritanism and on contextualizing hadith to produce a holistic understanding of the reconstruction of adaptive puritanism. This approach is expected to explain the relevance of Yaqub's thought in responding to the challenges of the digital era, in which the authority of hadith is often reduced and abused in the production of popular religious discourse.

Discussion

Puritans and Their Aspects in Islam

In religious studies, puritanism is understood as an intellectual and spiritual movement or tendency that seeks to purify religious teachings of elements considered deviant or lacking an authentic basis in the source of revelation. The term was initially widely used in the context of Protestant history, which sought to refine the teachings of the Church of England in the 16th and 17th centuries, to describe the moral and religious reform movement. Still, it was later adopted in Islamic studies with a distinctive meaning.⁶ In the context of Islam, puritanism refers to the attempt to restore religious practices to the form considered the most original, as done by the early generations of Muslims. This purification not only focuses on the ritual aspect but also encompasses faith, ethics, and social systems, which are considered to be grounded in the principles of the Qur'an and Sunnah.⁷ Therefore, Islamic puritanism is often understood as a response to historical processes that have led to a shift in Islamic values, influenced by foreign cultures, philosophies, or local customs that develop over time.

In addition, puritanism in Islam serves as a critical paradigm against religious practices that are considered beyond the bounds of the text of revelation. Puritan leaders emphasized the importance of understanding the sources of religious teachings as interpreted by the early generations. They rejected forms of religious innovation (*bid'ah*) that lacked a solid basis in *nash*. This approach gives rise to a strict textual methodology and encourages the verification of the

⁶ Arrazy Hasyim, *Muslim Theology Puritan_Genealogi & Salafi Teachings 2017* (2017), 24–26.

⁷ Khaled Abou El Fadl, *Save Islam from puritanical Muslims* (Serambi Publishers, 2006), 117–122.

authenticity of hadiths, traditions, and the community's religious practices.⁸ Conceptually, Islamic puritanism is reflected in the thought of Ibn Taymiyyah, who affirms that the truth brought by the Prophet cannot be disputed by anyone who believes correctly. In his view, everyone who opposes the teachings of the Prophet actually does not have knowledge and justice, but only follows ignorance, tyranny, and lust. This is because what the Prophet conveyed is the absolute truth, both inwardly and mentally.

Therefore, whoever believes that is contrary to the truth of revelation, then his belief is null and void and cannot be called valid knowledge. Thus, according to Ibn Taymiyyah, what the Prophet commanded was a form of true justice, and rejecting it was tantamount to rejecting justice itself. Ibn Taymiyyah views that every law that is contrary to the Shari'ah of Allah and His Messenger is divided into two forms: first, a law that has been shari'a but has been abolished (*mansukh*); and second, a law that has never been shari'a at all, but is the result of man's invention without Allah's permission. In the context of puritanism, Ibn Taymiyyah's thought reflects the purification of Islamic teachings from all forms of heresy, *tahrif* (deviation), and customs lacking a basis in *nash*. He considered that, as time went by, many people lost clarity about the teachings that had once been apparent to the early generations. Therefore, the further away from the time of the Prophet and the Companions, the more likely it is that practices that deviate from the Qur'an and the Sunnah will appear.⁹

In Islam, the puritan tradition can be understood as a moral and spiritual ethos that emphasizes purity of teachings, ethical discipline, and social responsibility in daily life. This puritan ethic encourages people to live, avoid extravagant behavior, and reject all forms of deviation from legitimate laws and procedures, including corrupt practices. In this context, puritanism is oriented not only to the purity of ritual worship but also to the management of a productive and integrity-based social life. Values such as generosity, honesty, openness, and trust are tangible manifestations of Puritan spirituality, grounded in monotheistic teachings, in which every action must be accounted for before Allah and society.

It also shows a close relationship with Sufistic values such as *zuhud* (living simply) and *fakir* (humbling oneself before God), without losing rationality in the face of social reality. These ethics became an internal force within modern Islamic movements such as Muhammadiyah, which made personal piety the basis for social service and the ummah's independence.¹⁰ Thus, Islamic puritanism is not only a movement that rejects *heresy* and superstition but also an ethical system that builds a productive civilization, uniting spiritual piety with social responsibility and fostering a spirit of economic and moral independence in Muslim society.

This attitude reflects the principle of puritanism: a return to true teachings while upholding public awareness of authentic worship practices. Overall, Islamic puritanism emphasizes a return to true teachings by imitating the Qur'an, Sunnah, and practice.¹¹ This attitude rejects innovations or deviations that lack an authentic basis in the source of revelation and focuses on purifying the faith and the practice of worship. Puritanism is not simply a criticism of local practices or sectarian differences, but an epistemological and moral attempt to consistently uphold the truth of Islamic

⁸ Joas Wagemakers, *Salafism* (2016), *Oxford Research Encyclopedia of Religion*, ahead of print, 1 August 2016, <https://doi.org/10.1093/ACREFORE/9780199340378.013.255>.

⁹ Ahmad Ibn Taimiyyah, *Majmu' Fatawa*, ed. 13, (Madinah: Majma al-Malik Fahd li Tiba at al-Mushaf al-Sharif, 2004), 64-66.

¹⁰ Dr Sri Yunanto, *Moderate Islam vs. Radical Islam* (Media Pressindo, 2018), 49.

¹¹ Ibn Taimiyyah, *Majmu' Fatawa*, ed. 13, 125.

teachings. By placing nash and example as the primary benchmarks, Islamic puritanism provides an intellectual foundation for efforts to purify teachings, preserve religious purity from distortion, and ensure that religious practices remain authentic and in accordance with the revelations revealed by Allah and delivered by His Messenger.

From the perspective of hadith methodology, puritanism is not just a moral or social movement, but also reflects a strict epistemological approach to the teachings of Islam. The proponents of puritanism seek to ensure the authenticity of the teachings by upholding scientific discipline in judging hadith through criticism of sanad and matan. Sanad criticism is used to assess the validity of the chain of narration and the integrity of the narrators. In contrast, matan criticism is used to assess the conformity of the hadith's content with the basic principles of the Qur'an and the authentic Sunnah. Thus, puritanism plays an important role in preventing the authority of the hadith from being conflated with traditions rooted in local customs, blind taklid, or rational interpretations that exceed the limits of the text. This approach gave rise to the intellectual spirit of maintaining the authenticity of Islam through the inherited scientific method. The puritanical approach to hadith also marked an orientation to restore Islam to the principle of the purity of the nash as the source of law and the guideline of life.

From this view, every religious practice must be grounded in the strong legitimacy of a valid and scientifically accepted hadith. Therefore, puritanism encouraged the emergence of disciplined scientific traditions, such as the compilation of authentic hadith books, the development of the science of rijal al-hadith, and the classification of hadith by degree of validity.¹² These steps show that puritanism is not only an ideological effort, but also a methodological effort in ensuring the authenticity of Islamic teachings. By rejecting a compromising reinterpretation of the hadith text, puritanism brings a spirit back to the source of Islam as a form of scientific and spiritual responsibility in maintaining religious purity. This tendency aligns with the meaning of sunnah in the early Islamic tradition, where the teachings and example of the Prophet served as the primary basis for determining the validity of religious practices. Through this understanding, puritanism affirms that the purity of Islamic teachings can only be maintained by adhering to the *authentic and scientifically verified sunnah* of the Prophet, as sought through the discipline of hadith and the methodology of sanad and matan criticism.

In Islamic puritanism, the concept of sunnah holds a very important position because it is the main benchmark in efforts to restore the purity of religious teachings to their source, namely the Qur'an and the practices of the Prophet Muhammad (PBUH). They see that any innovation or practice that has no basis in *the Sunnah* is a form of deviation that must be avoided. Therefore, in the puritan spirit, *the sunnah is used as a normative standard to assess whether a religious practice is true*. The increasingly specific use of *the term sunnah* to refer to the behavior of the Prophet, PBUH, also strengthens the puritan orientation in Islam, which is to restore all dimensions of life to the example of the Prophet as the main model of religious life.

In addition, puritanical views on *the sunnah* also foster scientific discipline in maintaining the authenticity of Islamic sources through the development of hadith science. The realization that there is a possibility of errors and even falsifications in the narration of the hadith encourages the birth of a strict methodology in selecting every narration that is claimed to have come from the Prophet

¹² 'Abd al-Ḥaqq ibn Sayf al-Dīn Dihlavī, *Muqaddimah Fi Usool Al-Hadith: A Primer to Usool al-Hadith*, with Muhammad Nabeel Musharraf (Australian Islamic Library, 2019), 42–44.

PBUH.¹³ Islam views that a true and meaningful life can only be achieved through full obedience to the will of Allah as stated in the Qur'an. For Puritans, the relationship between the individual and God is not just an abstract belief, but a total way of life, in which every action should reflect godliness and devotion to God. This creates a strong religious awareness that salvation is not only spiritual, but also socially determined by the extent to which a person internalizes the values of faith and behaves in accordance with the norms of the *ummah*. Thus, puritanism not only regulates the vertical relationship between man and God but also the horizontal relationships among members of the community, thereby confirming the importance of moral unity in a believing society.

Furthermore, this puritanical pattern of thought in Islam presents the image of a humble human being before the power of Allah. Every form of success is seen not as the result of personal effort, but as a manifestation of God's mercy. Within this framework, puritanism rejects secular notions of self-reliance and self-pride, as both are considered to violate the *principle of tanhid*, which affirms the oneness and absolute authority of God. This view made puritan Muslims possess a strict spiritual orientation: prioritizing obedience over freedom, moderation over luxury, as well as surrender over the pursuit of individual autonomy.¹⁴

Methodology of Understanding Hadith KH. Ali Mustafa Yaqub: Integration with the Hadith of *Amar ma'ruf nahi munkar*

The study of hadith has a very wide scope, including criticism of sanad (*naqd al-sanad*), kritik matan (*naqd al-matn*), and the understanding of the meaning of the hadith (*fahm al-hadis*, *Fiqh al-Hadith*, or *maani al-hadis*). In the context of this research, the focus is directed to the last aspect, namely, understanding Hadith. That is, how the text of the hadith is interpreted, understood, and implemented in social life. The central figures under study are KH. Ali Mustafa Yaqub, a contemporary Indonesian scholar who has made significant contributions to developing a methodology for understanding hadith that integrates textual and contextual dimensions.

The Guidance of Amr Ma'ruf Nabi Munkar

KH. Several scholars in Indonesia once asked Ali Mustafa Yaqub to write a concise guide explaining the procedures for implementing *amar ma'ruf nahi munkar* in accordance with sharia guidance. This request arises because the phenomenon in society shows that there are groups that carry out *amar ma'ruf nahi munkar* in harsh, even anarchic ways, thus causing public misunderstanding of the teachings of Islam.

Acts of violence committed in the name of religion have given rise to the stigma that Islam is a radical and chaotic religion. In fact, according to KH. Ali Mustafa Yaqub, the root of the problem does not lie in the teachings of hisbah itself, but in the ignorance of some people regarding the harmony, conditions, and ethics of implementing *amar ma'ruf nahi munkar*. Therefore, he compiled a methodological guide to help Muslims uphold these teachings correctly, in a civilized manner, and in accordance with the principle of *rahmatan lil-alamin*.¹⁵

¹³ Muhammad Mustafa Al-Azami, *Studies in Hadith Methodology and Literature* (Riyadh: np., 1977), 35.

¹⁴ Barry A. Vann, *Puritan Islam: The Geoeconomic Expansion of the Muslim World* (New York: Prometheus Books, 2011), 42-44.

¹⁵ Ali Mustafa Yaqub, *al-Durr al-Matlub min Rasail al-Kiyabi Ali Mustafa Yaqub*, 1 ed. (Maktabah Darus-Sunnah, 2022), 191.

The social context of KH's thought. Ali Mustafa Yaqub cannot be separated from the dynamics of religion in Indonesia, especially related to the debate around the existence of Islamic mass organizations that take a violent approach, such as the Islamic Defenders Front (FPI). Some people consider the presence of FPI necessary to bring order to social evils such as immoral practices, gambling, or liquor due to the weak firmness of law enforcement officials. However, on the other hand, not a few consider that FPI's violent actions have damaged the image of Islam and caused social disharmony.¹⁶

In the view of KH. Ali Mustafa Yaqub, the *approach of amar ma'ruf nabi munkar* that uses violence is not in line with Islamic principles that emphasize *wisdom (wisdom)*, *mauizhab hasanah (good advice)*, and *mujadalah billati hiya absan (dialogue in the best way)*. He emphasized that da'wah and *hisbah* should be done with gentleness, not with coercion, because violence will only cause slander and worsen the image of Muslims. This view is also a form of reconstruction of Puritanism, namely, an effort to straighten out the spirit of religious purity that has been misinterpreted to an extreme.

Understanding the Hadith of Amar maruf nabi munkar

The hadith on which this study is based is a Muslim narration from Abu Sa'id al-Khudri r.a.:

عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ رَضِيَ اللَّهُ عَنْهُ قَالَ: سَمِعْتُ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: (مَنْ رَأَى مِنْكُمْ مِنْكَرًا فَلْيُغَيِّرْهُ بِيَدِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِلِسَانِهِ، فَإِنْ لَمْ يَسْتَطِعْ فَبِقَلْبِهِ وَذَلِكَ أَضْعَفُ الْإِيمَانِ) رَوَاهُ مُسْلِمٌ¹⁷

From Abu Sa'id Al Khudri r.a. said: I heard the Messenger of Allah (peace and blessings of Allaah be upon him) saying: “Whoever among you sees evil, let him change it with his hand (his power). If he is not able to do so, he should change it with his words, and if he is not able to do so, he should deny it with his heart, and this is the weakest of faith. (H.R Muslim)

The scholars differ in their understanding of this hadith. Habib Rizieq, for example, interprets *al-Amru* as the demand to procure something, so its meaning includes orders, commands, calls, invitations, appeals, and other expressions that require action. At the same time, *al-Ma'ruf* refers to something well known (virtue), namely all good deeds in accordance with Islamic Sharia that bring the perpetrator closer to Allah SWT. So *al-Amru bil Ma'ruf* means to demand the performance of all virtues.

“*al-Nahyu* means to prevent the procurement of something, so its meaning includes: prohibiting, distancing, avoiding, opposing, threatening, resisting, warning, reprimanding, terminating, and others that prevent something from being done. While *al-Munkar* means something

¹⁶ Primary Yoga, “Should FPI Be Dissolved?,” *Coordinating Ministry for Polkam R.I.*, 18 February 2016, <https://polkam.go.id/pantaskah-fpi-dibubarkan/>.

¹⁷ Muslim bin al-Hajjaj bin Muslim al-Qushayri al-Naysaburi, *al-Musnad as-Sahih al-Mukhtasar Binaqli al-'Adl 'An al-'Adl Ila Rasulillah Salallahu 'Alayhi Wa Sallam* (Daru Ihyai at-Turath al-'Arabiyy, t.t.), 1:69.

that is denied (wickedness), that is, all unclean acts according to Islamic Shari'a, and keeping the perpetrator away from Allah SWT. So *al-Nabiyu' anil Munkar* means to prevent all evil.¹⁸

According to Habib Rizieq, the establishment of FPI is an effort to realize *amar maruf nabi munkar* (commanding good and preventing evil). FPI was established as a response to the socio-political situation in Indonesia, which is considered not to accommodate the interests of Muslims. Rizieq stated that many Islamic activists are united against the practice of gambling, prostitution, and alcohol consumption. Still, they are unable to do much because the potential of Muslims has not been fully utilized. As a result, disobedience continues to spread.

This framework of thought from Habib Rizieq is the guideline for the thinking of FPI mass organizations. The central figure is Habib Rizieq, who has raised FPI to this day. Based on the basics of his thinking about the repurification of Islamic teachings to what was practiced by the Prophet and his companions, it seems greatly influenced by Salafi ideology. Therefore, in the context of understanding FPI as a mass organization, in the context of the author's thought, it is categorized as a group of fundamentalists in Islam.¹⁹

KH. Ali Mustafa Yaqub gives a more rational and contextual meaning: *amar maruf nabi munkar* means to demand all deeds known to both reason and religion, and to prevent everything considered bad by both. Thus, his understanding combines the two sources of moral authority of revelation (sharia) and common sense so that the implementation of *hisbah* is not rigid and more adaptive to the modern social context.²⁰

In the context of other scholars' understanding of the archipelago, such as KH. Bahauddin Nursalim (Gus Baha) provides an understanding of the hadith *amar ma'ruf nahi munkar* by emphasizing its benefits and the need to consider social impact. According to him, the obligation to prevent evil as stated in the hadith of the Prophet cannot be understood textually alone. Still, it must consider the consequences that may arise from such actions. This understanding is in line with the rules of *fiqh dar' al-mafasid muqaddam 'ala jalb al-masalib* (rejecting damage takes precedence over attracting benefits).²¹

Gus Baha explained that efforts to prevent evil should not be undertaken in ways that give rise to greater evil or harm. As an illustration, when someone encounters a drunk on the street, the act of reprimanding directly when the person is in an unconscious state has the potential to cause conflict, fights, and even murder. Under such conditions, an offense that was originally only drunkenness can develop into a criminal act with a much wider impact on the perpetrator, the perpetrator's family, and the party responsible for prevention.

Based on these considerations, Gus Baha does not view that the obligation of *nahi munkar* is lost. Still, its implementation must be adjusted to the circumstances that enable the achievement of

¹⁸ Shihabuddin Ahmad bin Muhammad bin Ali bin Hajar al-Haytami, al-Fath al-Mubin, 2 ed. (Dar al-Minhaj, 2009), 540; Al-Habib Muhammad Rizieq bin Husein Syihab, FPI Dialogue *amar ma'Ruf Nahi Munkar: Answering the Accusations Against the National Anti-MA Movementksiat in Indonesia* (Pustaka Ibnu Sidah, 2008), 14-15.

¹⁹ Mr. Prakoso Aji, "The Political Thinking of the Islamic Defenders Front (FPI) in Realizing *Amar Ma'Ruf Nahi Munkar* in Indonesia," *Action Research Literate* 8, no. 5 (2024): 5, <https://doi.org/10.46799/arl.v8i5.365>.

²⁰ Yaqub, *al-Durr al-Matlub min Rasail al-Kiyabi Ali Mustafa Yaqub*, 193.

²¹ The Right Way of *Nahi Munkar* According to Gus Baha - Islami[dot]co," accessed June 4, 2026, <https://islami.co/cara-nahi-munkar-yang-tepat-menurut-gus-baha/>.

the *maqāsid al-syari'ah*. Therefore, if a preventive measure is expected to cause greater *harm*, then the way it is implemented needs to be changed, for example, by advising the perpetrator when he has come to his senses, taking a persuasive approach to his family, or using da'wah methods that are more effective and do not cause conflicts.²²

This understanding shows that Gus Baha placed the hadith of amar maruf nahi munkar in the framework of priority fiqh (*fiqh al-amlawiyāt*) and fiqh of benefit (*fiqh al-maslahah*). The essence of nahi munkar is not just an act of resistance to evil, but the achievement of change towards goodness without causing greater damage. Thus, the success of amar ma'ruf nahi munkar is not only measured by the courage to take action, but also by the accuracy of the method, the effectiveness of the approach, and the positive impact produced on society.

When compared to Habib Rizieq's thought, which emphasizes the aspect of direct resistance to evil as a manifestation of amar maruf nahi munkar, as well as Ali Mustafa Yaqub's thought, which integrates reasoning and sharia considerations, Gus Baha emphasizes the pragmatic and contextual dimension in the implementation of the hadith. All three depart from the same hadith but place different emphases according to the methodological framework used. This shows that the hadith amar maruf nahi munkar has a broad scope of interpretation and can be understood in various ways depending on the social context, the purpose of sharia, and the scientific approach of each figure.

The stages of implementing *hisbah* according to KH. Ali Mustafa Yaqub and Imam al-Ghazali

In the terminology of the *fuqahā'*, *hisbah* is interpreted as an injunction to do good when there is negligence against it, as well as a prohibition against evil when it appears to be done. Thus, *hisbah* is an integral part of the practice of amar makruf nahi mungkar. In fact, the scholars of jurisprudence call the activity of amar makruf nahi mungkar a form of ihtisāb or *hisbah* as long as the perpetrator carries it out to hope for the pleasure of Allah and reward from Him.²³

The meaning of *hisbah*, according to scholars, refers to the act of supervising, promoting goodness, and preventing evil when both are clearly visible in the life of the community. These three terms, amar makruf nahi mungkar, hisbah, and ihtisab, have long been widely used by classical and contemporary scholars. Among the most influential figures in the discussion were Imam Abu Hamid al-Ghazali (d. 505 AH), through his monumental work *Ihyā' Ulūm al-Dīn*, and Ibn Taymiyyah (d. 728 AH), who wrote a book titled *al-Hisbah*.²⁴

In explaining the stages of hisbah implementation, KH. Ali Mustafa Yaqub adopted and reinterpreted the views of Imam al-Ghazali in *Ihya' Ulum ad-Din*. According to him, there are seven levels of hisbah implementation, starting from the lightest to the heaviest:

1. Recognition (*al-ta'arruf*) knows the existence of evil without spying on the perpetrator.
2. The notification (*al-ta'rif*) informs the perpetrator that his actions are wrong.

²² "Nahi Munkar, Gus Baha: Don't Cause New Damage," SINDOnews International, accessed June 4, 2026, <https://kalam.sindonews.com/read/393144/69/nahi-munkar-gus-baha-jangan-timbulkan-kerusakan-baru-1618059873>.

²³ Yaqub, *al-Durr al-Matlub min Rasail al-Kiyabi Ali Mustafa Yaqub*, 193.

²⁴ Yaqub, *al-Durr al-Matlub min Rasail al-Kiyabi Ali Mustafa Yaqub*, 194.

3. Counsel (*al-na'z wa an-naṣiḥah*) advises gently and lovingly.
4. A stern rebuke (*al-sab wa al-ta'nīf*) uses firm words when the advice does not work.
5. Changes by hand (*al-taghyīr bi al-yad*) stop the evil directly if it is authorized.
6. The threat (*al-tahdīd*) scares the perpetrator into stopping.
7. Coercion or physical action (*al-darb*) may only be carried out by an official ruler.

The sequence shows that *the hisbah* should proceed gradually from a moral and educational approach to a coercive approach, only to a certain extent and within the previous stages, because it is contrary to the principles of social benefit and benefit. To ensure that *hisbah* is not misused by irresponsible parties, KH. Ali Mustafa Yaqub formulated the following ethical principles:

1. Renunciation of the heart remains mandatory, even when physical action is impossible.
2. The prohibition causes greater damage, according to the rule *of dar' al-mafāsīd muqaddam 'alā jalb al-maṣāliḥ*.
3. The balance of benefits and harms, weighing actions based on the measure of sharia, not emotions.
4. Meekness as the main method, as Allah commanded Moses and Aaron when facing Pharaoh to preach with gentleness.
5. The main purpose of *hisbah* is to create benefits, not social chaos.

Thus, *hisbah* is not a space for justification for violence, but a means of da'wah that fosters moral awareness in a persuasive and civilized manner.²⁵

KH. Ali Mustafa Yaqub quoted the views of Imam al-Ghazali, Taimiyyah, and Abdul Karim Zaidan that implementing hisbah by physical force is the authority of the ruler (*wali al-amr*) or of the party given an official mandate. Ordinary citizens are not allowed to punish or use violence in the name of religion, as such actions have the potential to cause slander and social unrest. For him, the ideal hisbah in the modern era is institutionally regulated, with education, training, and a professional division of duties, as in the concept of *wilāyat al-ḥisbah* in the tradition of classical Islamic government.

The Impact and Contribution of Puritanical Reconstruction in Amar Makruf and Nahi Munkar

KH's thoughts. Ali Mustafa Yaqub's work on puritanism in Islam provides a new direction for understanding the concept of *Amar Maroof Nahi Munkar* (inviting goodness and preventing evil). He did not understand puritanism as a harsh or rigid attitude, but as an attempt to purify the teachings of Islam so that it remained pure and relevant, without abandoning the values of compassion, manners, and wisdom.

²⁵ Yaqub, *al-Durr al-Matlub min Rasail al-Kiyabi Ali Mustafa Yaqub*, 206.

According to KH. Ali Mustafa Yaqub: *Hisbah* (moral supervision in Islam) should be carried out in accordance with the conditions and objectives. If it is done to the general public, *Hisbah* should be in the form of polite advice and guidance. However, if it is done to the ruler, then it is necessary to pay attention to manners: to advise privately and not to embarrass the leader in public. He refers to the hadith of the Prophet PBUH:

حَدَّثَنَا أَبُو الْمُعَيْرَةِ، حَدَّثَنَا صَفْوَانُ، حَدَّثَنِي شُرَيْحُ بْنُ عُبَيْدِ الْحَضْرَمِيِّ، وَعَبِيدُ بْنُ عَمْرٍو، قَالَ: جَلَدَ عِيَاضُ بْنُ عَنَمٍ صَاحِبَ دَارَا حِينَ فُتِحَتْ، فَأَغْلَطَ لَهُ هِشَامُ بْنُ حَكِيمٍ الْقَوْلَ حَتَّى غَضِبَ عِيَاضٌ، ثُمَّ مَكَثَ لَيْالٍ، فَأَتَاهُ هِشَامُ بْنُ حَكِيمٍ فَاعْتَذَرَ إِلَيْهِ، ثُمَّ قَالَ هِشَامُ لِعِيَاضٍ: أَلَمْ تَسْمَعْ النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «إِنَّ مِنْ أَشَدِّ النَّاسِ عَذَابًا، أَشَدَّهُمْ عَذَابًا فِي الدُّنْيَا لِلنَّاسِ»؟ فَقَالَ عِيَاضُ بْنُ عَنَمٍ: يَا هِشَامُ بْنُ حَكِيمٍ، قَدْ سَمِعْنَا مَا سَمِعْتَ، وَرَأَيْنَا مَا رَأَيْتَ، أَوَلَمْ تَسْمَعْ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَقُولُ: «مَنْ أَرَادَ أَنْ يَنْصَحَ لِسُلْطَانٍ بِأَمْرٍ، فَلَا يُبْدِ لَهُ عَلَانِيَةً، وَلَكِنْ لِيَأْخُذَ بِيَدِهِ، فَيُخَلِّوْهُ بِهِ، فَإِنْ قَبِلَ مِنْهُ فَذَاكَ، وَإِلَّا كَانَ قَدْ أَدَّى الَّذِي عَلَيْهِ لَهُ

Abul Mughirah told us, he said: Shafwan told us, he said: Shuraih bin Ubaid Al Hadhrami and others told us, he said: Iyadh bin Ghanam whipped the Daraya people when the land was conquered. So Hisham bin Hakim criticized Iyadh bin Ghanam's actions, making Iyadh angry. Then Iyadh stayed in Daraya for a few nights. Then Hisham bin Hakim came to Iyadh and explained why he had criticized him. Hisham said to Iyadh: "Have you not heard the words of the Prophet (*peace and blessings of Allaah be upon him*): *Indeed, the most severe punishment of mankind is the harshest punishment of his fellow human beings in the world.*" So Iyadh bin Ghanam said to Hisham bin Hakim: "I have heard what you heard. And I have seen what you see. Have you not heard the Prophet (*peace and blessings of Allaah be upon him*): *Whoever wants to advise the ruler on something, then do not show it openly. But take her hand and talk to her one-on-one. If advice is accepted, that's what is expected. If it is not accepted, you have fulfilled what is required of you.*" (HR. al-Hakim).

Although this hadith is considered weak by some scholars, KH Ali Mustafa Yaqub emphasized that it can still be practiced because it addresses manners and ethics rather than law or creed.

This thinking shows that KH. Ali Mustafa Yaqub wants to restore the spirit of *amar ma'ruf nahi munkar* to the principle of benefit and compassion, not violence. It rejects the view of certain groups that invoke the concept of *hisbah* to justify resistance or rebellion against rulers they consider wicked. As long as the ruler remains within Islamic law and does not order disobedience, the people are still obliged to obey him. This attitude is in line with the opinion of Imam al-Nawawi and Ibn Hajar al-'Asqalani, who affirm that rebellion against leaders often leads to greater social damage, such as division and bloodshed.²⁶

The reconstruction of KH's puritanism. Ali Mustafa Yaqub had a profound impact on the way Muslims understood social responsibility. He interpreted *hisbah* not only as an obligation to rebuke mistakes, but also as a way to maintain a just and peaceful social order. In the modern context, this understanding rejects the form of *amar maruf nahi munkar* that is carried out through anarchic demonstrations, hate speech, or acts that cause damage. He emphasized that such actions

²⁶ Yaqub, *al-Durr al-Matlub min Rasail al-Kiyabi Ali Mustafa Yaqub*, 229.

are contrary to the main purpose of Islamic sharia (*maqasid al-shariah*), which is to protect the soul, intellect, religion, and security of the community.

From this, it can be seen that KH. Ali Mustafa Yaqub succeeded in forming the concept of moderate puritanism. His version of puritanism is not a narrow thought that rejects modernity, but an attempt to maintain the purity of Islamic teachings to bring peace. This is in line with the model of moderate Islam (*wasathiyah*) carried by scholars such as KH. Ali Mustafa Yaqub played an important role in maintaining a balance between religious values and social life.

In addition, his thoughts also affect government ethics. Emphasizing the importance of advising rulers politely and personally, he introduced a new way of building mutually respectful relations between religion and the state. As mentioned by Iskandar in *Islamic Dynamics of Southeast Asia*,²⁷ Advice and criticism, when delivered with manners, actually help create more civilized governance (good governance) and are rooted in Islamic moral values.

In the field of hadith science, KH. Ali Mustafa Yaqub is known for using a rational and contextual approach. He not only assesses the hadith in terms of the sanad (chain of narrators), but also understands the social context and moral purpose behind it. According to Saadah's research, Yaqub's method of hadith criticism helps interpret hadith in ways more relevant to today's reality, without abandoning classical scientific principles.²⁸

His thoughts also greatly influenced the formation of Muslim social ethics. *Hisbah*, in his view, is not only the duty of the ruler but the responsibility of every Muslim to maintain moral values in society, as long as it is done in a good way. This idea aligns with Nur Apic's findings on the application of sharia principles in modern public and financial supervision systems, which show that Islamic values can serve as the basis for constructive social ethics.²⁹

Thus, the contribution of KH. Ali Mustafa Yaqub is active not only in the realm of hadith science but also in Islamic social and political ethics. He taught that *da'wah* and moral supervision must be delivered with good manners, patience, and compassion. The reconstruction of puritanism that he offers is not to harden religion, but to beautify the face of Islam as a religion of grace for all nature.

His thinking proves that *amar ma'ruf nahi munkar* can be a means to strengthen the unity of the ummah, maintain social stability, and uphold justice, without having to cause violence or division. This is KH's intellectual heritage. Ali Mustafa Yaqub, who remains relevant in facing the challenges of modern times, is a civilized, sensible, and peace-bringing puritan.

²⁷ Isman Iskandar, "Islamic Dynamics of Southeast Asia: Ideological Problems," *SIBATIK* 2 (2023): 3197, <https://doi.org/https://doi.org/10.54443/sibatik.v2i10.1409>.

²⁸ Drugs Drugs et al., "Ali Mustafa Yaqub's Criticism Method of Hadith in Determining Islamic Law: Analysis of Performing Hajj with Unlawfully Obtained Wealth," *Mashdar: Journal of Qur'anic Studies'An And Hadith* 5, no. 2 (2023): 183, <https://doi.org/10.15548/mashdar.v5i2.7475>.

²⁹ Apip Only, "Implementation of Sharia Principles in Sharia Banking Supervision by Financial Services Authorities," *ijd-demos* 4, no. 3 (2022): 3, <https://doi.org/10.37950/ijd.v4i3.329>.

Conclusion

This study confirms that the reconstruction of puritanism carried out by KH. Ali Mustafa Yaqub's understanding of hadith is rooted in a methodological commitment to the verification of sanad, matan criticism, and the affirmation of ethical boundaries in the practice of amar makruf and nahi munkar. Through a moderate, systematic, and maqāṣid al-sharī'ah-oriented approach, he succeeded in offering a model of puritanism that is not rigid, but adaptive to the contemporary Indonesian social context. The reconstruction not only strengthens the scientific authority in the study of hadith but also gives rise to a more proportionate, inclusive, and constructive socio-religious ethics.

The findings of this study have several important implications. First, the reformulated puritanism paradigm can be applied to the development of curricula for hadith studies and Islamic social ethics to make them more relevant to the problems of modernity. Second, this approach creates space for amar makruf and nahi munkar to be more educational and non-repressive, enabling their implementation in religious and educational institutions, as well as in public policies related to community moral development.

For further research, this study can be developed through a comparative analysis of other figures who reformulate puritanism or with an empirical approach that observes the implementation of KH's thought. Ali Mustafa Yaqub on the field. Further research can also explore how this reconstruction of puritanism affects the development of religious authority discourse in Indonesia and the dynamics of the relationship among texts, traditions, and constantly changing social realities.

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