



Comparison of Hadith Thoughts of Sheikh Nuruddin Marbu Al-Makki and Ustadz Yazid bin Abdul Qadir Jawas

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Article History:

Received:

14-06-2026

Revised:

31-07-2026

Accepted:

18-08-2026

Keywords:

Hadith Thought, Sheikh Nuruddin Marbu, Yazid Jawas, Comparison of Indonesian Scholars

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Abstract:

This study aims to analyze and compare the hadith thought of Syekh Nuruddin Marbu Al-Makki Al-Banjari and Ustadz Yazid bin Abdul Qadir Jawas from methodological, epistemological, and practical perspectives. Both scholars represent contemporary Indonesian hadith scholars with different intellectual backgrounds and scientific orientations, yet both are highly influential in Indonesian hadith discourse. Sheikh Nuruddin Marbu represents the Haramain scholarly tradition rooted in the classical Nusantara scholarly chain of transmission (sanad), while Ustadz Yazid Jawas represents the Salafi orientation based on the methodology of contemporary Saudi Arabian scholars. This study employs a comparative-descriptive method, with critical discourse analysis applied to the primary works of both scholars. The results show fundamental differences in: (1) the epistemology of hadith acceptance, where Sheikh Nuruddin emphasizes sanad transmission and scholarly ijazah, while Ustadz Yazid focuses on matn authenticity based on Wahabi-Salafi jarh wa ta'dil criteria; (2) hadith criticism methodology, where Sheikh Nuruddin adopts an eclectic approach integrating classical and contemporary scholarly perspectives, while Ustadz Yazid tends to selectively follow scholars aligned with the Salafi orientation; (3) the application of hadith in Indonesian socio-religious contexts, where Sheikh Nuruddin is more accommodative toward local traditions, while Ustadz Yazid is more textualist-purificatory. This research contributes by filling the gap in comparative hadith research between traditionalist and Salafi Indonesian scholars, a topic that has not been previously studied with these specific figures.

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Introduction (مقدمة)

The study of hadith in Indonesia experienced a very dynamic development throughout the 20th to 21st centuries (R. A. Wahid & Masri, 2019). The wave of Islamic modernization, the entry of the influence of the Wahhabi Salafi movement from the Middle East, and the survival of the classical Islamic scientific tradition of the archipelago have created a plurality of methodologies and epistemologies in the understanding and application of the hadith of the Prophet Muhammad (PBUH) (Wine, 2019). In the midst of this plurality, various hadith scholars emerged, each of whom brought their own color to the scientific discourse of Indonesian Islam.

Two of the most influential and relevant figures to compare are Sheikh Nuruddin Marbu Al-Makki Al-Banjari and Ustadz Yazid bin Abdul Qadir Jawas. Sheikh Nuruddin Marbu is a scholar from South Kalimantan who studied hadith at the Grand Mosque of Makkah and has a scientific sanad that is connected to prominent scholars of the archipelago, such as Sheikh Yasin Al-Fadani Al-Makki (Okim & Misbakhuddi, 2019). Meanwhile, Ustadz Yazid bin Abdul Qadir Jawas is a prolific dai and writer from Bogor who is known as the main representative of the Salafi-Wahhabi movement in Indonesia, with scholarly references centered on contemporary Saudi Arabian scholars such as Sheikh Ibn Baz, Sheikh Al-Albani, and Sheikh Ibn Uthaymeen (D. Wahid, 2012).

The differences in the intellectual backgrounds of these two figures naturally result in different approaches across various aspects of hadith science, ranging from the ways of receiving and transmitting hadith to the methods of criticizing sanad and matan, to the application of hadith in the context of the religious and social life of Indonesian society. These differences often cause tension and debate among Indonesian Muslims, especially in issues related to local religious practices such as tahlilan, the Prophet's birthday, grave pilgrimage, and various other Islamic traditions of the archipelago.

Academically, the comparison of the thoughts of these two figures is very important for several reasons. First, both are figures who are still active and have a significant influence on the formation of religious opinions among the Indonesian Muslim community, through writings, lectures, and social media. Second, this comparison can provide a clear map of the spectrum of hadith thought in Indonesia, from traditionalist-contextualist to purifiator-textualist. Third, this kind of comparative research has the potential to contribute to dialogue and reconciliation efforts between Islamic groups in Indonesia, which have often been fragmented.

However, until now, there has been no academic research that has specifically and comprehensively compared the hadith thought of the two figures. Some existing studies focus on only one figure (Anam, 2022; Asaad, 2019; Fitriani & Saifulloh, 2025; Juice & Ke, 2000; Norhadi, 2015; Yahsin, 2018). Then compare thoughts in the realm of fiqh and faith, not specifically in the realm of hadith methodology and epistemology. This research gap is the basis and main motivation for this research.

This research has several interrelated and comprehensive objectives. The objectives are as follows: First, to identify and describe in depth the intellectual background, scientific sanad, and intellectual biography of Sheikh Nuruddin Marbu Al-Makki Al-Banjari and Ustadz Yazid bin Abdul Qadir Jawas in the context of the development of hadith science in Indonesia. Second, analyze the epistemology of hadith thought of the two figures, including: (a) the concept of authority and scientific legitimacy in the hadith; (b) views on the criteria for the validity of the hadith; and (c) attitudes towards ikhtilaf (differences of opinion) of hadith scholars. Third, comparing the methodology of hadith criticism used by the two figures, including: (a) the method of sanad criticism; (b) the method of eye criticism; and (c) the application of the rules of jarh wa ta'dil. Fourth, analyze the practical implications of the differences in hadith thinking of the two

figures on the application of hadith in the socio-religious context of Indonesian society, especially related to the local traditions of Islam in the archipelago. Fifth, identifying the points of similarity and fundamental differences between the hadith thoughts of the two figures as the basis for constructive dialogue between Islamic groups in Indonesia.

This research has a number of novelties (*novelty*) which distinguish it from previous studies in the field of hadith studies in Indonesia. First, in terms of the object of research, this study is the first to specifically compare the hadith thoughts of Sheikh Nuruddin Marbu Al-Makki Al-Banjari with Ustadz Yazid bin Abdul Qadir Jawas comprehensively and systematically. Previous studies on Sheikh Nuruddin Marbu have generally focused on his role as the successor of the Haramain scientific tradition and his contribution to the Islamic scientific sanad of the archipelago (Pramudya et al., 2023; Saifuddin et al., 2013). Meanwhile, research on Ustadz Yazid Jawas focuses more on Salafi da'wah and the controversy surrounding his views on fiqh and creed, rather than on his hadith methodology (Fitriani & Saifulloh, 2025; Jus & Ke, 2000).

Second, in terms of theoretical contributions, this study proposes a new typology in classifying the thoughts of contemporary Indonesian hadith scholars based on their epistemological orientation, namely: (1) sanad-centric epistemology (represented by Sheikh Nuruddin Marbu), in which the authority of scientific transmission through the sanad of the students is the main component in the legitimacy of the acceptance of hadith; and (2) matan-critical-purifiatory epistemology (represented by Ustadz Yazid Jawas), where the authenticity of the hadith content based on the rules of *al-jarḥ wa al-ta'dīl* Salafi-Wahhabi is the main benchmark.

Third, in terms of practical implications, this study explicitly connects the methodological differences of the two figures with their implications for fatwas and their religious views on local traditions of Indonesian Islam, providing a more concrete and applicative analysis that has not been found in the previous literature.

Identification of research gaps is an important component in affirming the urgency and contribution of academic research. The following research gaps were identified in the comparative study of hadith thought in Indonesia.

A comprehensive study of the hadith thought of modern Indonesian scholars is still very limited. Most of the existing research focuses on classical scholars of the archipelago, such as Sheikh Nawawi Al-Bantani, Sheikh Mahfudh Al-Tarmasi, or reformist figures of the early 20th century, such as Ahmad Dahlan and Ahmad Hassan (Hamsah et al., 2021; Hidayat, 2019; Hidayat & Fasa, 2019; Mustakim & Ali, 2019; Ratnasari, 2019; Rosadi, 2024). Meanwhile, studies of contemporary hadith scholars who are still active, such as Sheikh Nuruddin Marbu and Ustadz Yazid Jawas, are very minimal and scattered.

Existing studies on Sheikh Nuruddin Marbu, such as Mukhlis Mukhtar's work on the scientific sanad of Banjar scholars, are more biographical-genealogical than methodological analysis. Similarly, research on Yazid Jawas, such as Noorhaidi Hasan's study of Salafis in Indonesia, focuses more on the sociological and political dimensions than on the analysis of his hadith methodology in depth (Hasan, 2007; Hasan & Jihad, 2008).

Comparative studies between traditionalist and Salafi scholars in Indonesia are indeed well developed, but almost all focus on the realm of faith and fiqh rather than on the methodology of hadith science. Studies such as those conducted by Moch. Nur Ichwan's study on the reception of hadith in Indonesia, or Ahmad Khoirul Fata's study on Salafi Islam in Indonesia, does not specifically compare the methodology of the hadith of the two figures that are the focus of this research (Dewi et al., 2024; Dewi & Fata, 2023; Fata & Ichwan, 2017).

Furthermore, there is no research that systematically compares: (1) how the two figures

define and operationalize key concepts in hadith, such as *ṣaḥīḥ*, *daʿīf*, *jarḥ*, *taʿdīl*, and so on; (2) how these epistemological differences produce different outputs in terms of assessment of certain hadiths; and (3) what are the socio-religious implications of these methodological differences.

From a methodological perspective, existing studies tend to use a single-framework approach, which is to use only one approach (for example, sociological, theological, or linguistic) in analyzing the thoughts of figures (Fitriani & Saifulloh, 2025; Norhadi, 2015). This research fills this gap by integrating epistemological, methodological, and practical approaches simultaneously, resulting in a more comprehensive and multi-dimensional analysis.



Method (منهج)

This research uses a qualitative approach with the type of library research, considering that the object of study analyzed is in the form of thoughts, concepts, and hadith methodologies from two contemporary Indonesian scholars, namely Sheikh Nuruddin Marbu Al-Makki Al-Banjari and Ustadz Yazid bin Abdul Qadir Jawas, which are manifested in their writings, lectures, and religious views. The qualitative approach was chosen because this study seeks to understand, interpret, and compare the two figures' thoughts in depth, rather than statistically testing the relationship between variables.

The data sources in this study are divided into two categories: primary and secondary data. Primary data was obtained from written works, lecture transcripts, and documentation of religious views directly conveyed by Sheikh Nuruddin Marbu Al-Makki Al-Banjari and Ustadz Yazid bin Abdul Qadir Jawas, both in the form of books, articles, and lecture recordings that have been documented and published. Secondary data were obtained from supporting academic literature, including scientific journals, previous research results, biographies of the two figures, as well as studies relevant to the context of the development of hadith in Indonesia, the Salafi-Wahhabi movement, and the Islamic scientific tradition of the archipelago, as described in the background of this study.

Data collection was carried out through documentation studies, namely by tracing, collecting, and analyzing all written works and lecture recordings by the two figures relevant to the theme of the methodology and epistemology of hadith. This search also includes supporting documents related to the intellectual background, scientific sanad, and biographies of the two figures to provide adequate context before entering the more in-depth methodological analysis stage.

To maintain the validity and objectivity of the data, this study uses the source triangulation technique, which involves comparing and confirming the data obtained from the primary works of the two figures with various relevant secondary sources, to ensure that the resulting interpretation truly reflects the original thoughts of the two figures and is not biased towards one of the specific religious perspectives.



Result (نتائج)

Intellectual Biography of the Two Figures

1. Sheikh Nuruddin Marbu Al-Makki Al-Banjari

Sheikh Nuruddin Marbu Al-Makki Al-Banjari was a hadith scholar from South Kalimantan (Banjar) who later settled in Makkah Al-Mukarramah, so he got the ratio of "Al-Makki" (which means Makkah) in addition to the ratio of his origin "Al-Banjari". His birth into a family with a strong Islamic scientific tradition laid the foundation for his intellectual journey. From a young age, he has shown a strong inclination towards religious knowledge, especially in the field of

hadith and the sanad of knowledge (Saifuddin et al., 2013).

Sheikh Nuruddin Marbu's scientific journey took him to the heart of the Islamic world, namely Makkah Al-Mukarramah, where he gained knowledge directly from the great scholars who lived in the holy city. Among his most influential teachers was Sheikh Yasin bin Isa Al-Fadani Al-Makki (1335-1410 H/1917-1990 AD), a Minangkabau scholar known as "Musnid al-'Alam" (the holder of the most scientific sanads in the world) in the 20th century. From this Sheikh Yasin Al-Fadani, Shaykh Nuruddin Marbu inherited the hadith sanads that were connected to the great huffazh (hadith memorizers) of the past, including the sanad to the compiler of the pole al-sittah (the six main hadith books) (Saifuddin et al., 2013).

Apart from Sheikh Yasin Al-Fadani, Sheikh Nuruddin Marbu also took sanad from a number of other great scholars of Haramain, who made him one of the most powerful successors of the scholarly sanad tradition among contemporary Indonesian scholars (Okim & Misbakhuddi, 2019). This tradition is highly emphasized in classical Islamic science as proof of the authenticity and continuity of the transmission of knowledge from generation to generation.

Sheikh Nuruddin Marbu's scientific orientation is very thick with the classical Islamic scientific tradition, which places sanad (the chain of scientific transmission from teacher to student) as the main component in the legitimacy and authority of science (Bizawie, 2015). In his view, a person who learns hadith without a sanad that is connected to the Prophet PBUH through trusted scholars is like someone who builds a palace on sand without a foundation. This view is a direct legacy of the Haramain scientific tradition, which has for centuries maintained the purity of the transmission of Islamic knowledge (Norhadi, 2015).

Sheikh Nuruddin Marbu's works cover various fields of hadith science, including works on musalsal (hadiths that have special features in their sanad), works on scientific diplomas, and various studies on the sanad of Nusantara scholars (Muhammad & Imawan, 2023). These works show the depth of his attention to the dimensions of transmission and sanad in hadith, hallmarks of his scientific epistemology.

What distinguishes Sheikh Nuruddin Marbu from many other hadith scholars is his ability to integrate the Haramain scientific tradition with the local context of the archipelago. He not only became the "recipient" of the sanad from Arab scholars, but also actively "restored" and strengthened the scientific network of the Nusantara scholars with the international Islamic world through diplomas and sanad that he distributed to his students in Indonesia (Ghozali, 2024; Imawan, 2024).

2. Ustadz Yazid bin Abdul Qadir Jawas

Ustadz Yazid bin Abdul Qadir Jawas was born in 1962 in Karanganyar District, Kebumen Regency. He was a prominent missionary in Indonesia, widely known for his steadfastness and meticulousness in conveying the teachings of the Sunnah. Despite growing up in Bogor, West Java, his da'wah and thoughts have reached and been known by people in various regions of Indonesia (*Biography of Ustadz Yazid bin Abdul Qadir Jawas: The Leading Salafiyah Da'i in Indonesia*, 2024). In contrast to Sheikh Nuruddin Marbu, who took a formal scientific path in Haramain with an emphasis on sanad, Ustadz Yazid Jawas took more self-taught paths and learned from various sources of writings of Salafi scholars in Saudi Arabia, in addition to several meetings and recitations with Salafi scholars who visited Indonesia (Meliani et al., 2023).

Ustadz Yazid Jawas' introduction to Salafi thought occurred in the early 1990s, when the Salafi movement began to experience massive expansion in Indonesia (Hasan et al., 2018). His scholarly references were greatly influenced by Saudi scholars, especially: Sheikh Muhammad Nasiruddin Al-Albani, a self-taught hadith scholar of Albanian descent who lived in Syria and

later Jordan, who was famous for his methodology of *tashīh* and *taḍ'īf* of strict and controversial hadiths; Sheikh Abdul Aziz bin Baz, Grand Mufti of Saudi Arabia; and Shaykh Muhammad bin Shalih Al-Utsaimin, the great scholar of Qassim (Duncan, 2020).

Ustadz Yazid Jawas is a very prolific writer. Among his most famous works are "The Basic Principles of Islam According to the Qur'an and As-Sunnah the Sahih" (which has been printed many times and is widely distributed), "Syarah Aqidah Ahlus Sunnah wal Jama'ah", "*Al-Wala wal Bara'* in Islam", "Do'a dan Wirid", as well as various books on manners, morals, and worship practices based on hadiths that he considered saheeh according to Salafi methodology (*Biography of Ustadz Yazid bin Abdul Qadir Jawas: The Leading Salafiyah Da'i in Indonesia*, 2024).

Ustadz Yazid Jawas' scientific orientation is very thick with the spirit of Islamic purification from what he sees as bid'ah (innovations that have no basis in the Qur'an and the authentic Sunnah) (Kau & Suleman, 2023). In his perspective, hadiths that do not meet the standards of validity according to the Salafi-Albanian methodology should not be used as the basis of amaliyah, even though they have been practiced by the majority of Muslims for centuries with the support of classical hadith scholars (Ghani et al., 2019).

One of the most prominent characteristics of Ustadz Yazid Jawas's hadith thought is his near-total adoption of Sheikh Al-Albani's methodology for assessing hadith. Al-Albani is known to have conducted a major re-evaluation of the status of hadiths in the classical books and often disagreed with classical hadith imams such as Imam Al-Bukhari, Muslims, and others. Ustadz Yazid's acceptance of this methodology automatically placed him in a position that was often at odds with the views of mainstream hadith scholars (Hanifa et al., 2022).



Discussion (مناقشة)

Comparison of Hadith Thought

1. Epistemology of Hadith Acceptance

The most fundamental difference between the hadith thought of Sheikh Nuruddin Marbu and Ustadz Yazid Jawas lies in the concept of authority and scientific legitimacy in hadith. For Sheikh Nuruddin Marbu, the authority in hadith rests on two main pillars that complement each other: first, the connection of scientific sanad from teacher to student, which is connected to the Prophet Saw; and second, a deep mastery of classical hadith literature and the methodology of previous hadith imams (Addin & Ali, 2025).

The concept of sanad in Sheikh Nuruddin's thought is not just a formality of documentation, but a manifestation of the concept of *tawatur* (chain transmission that guarantees authenticity) in Islamic science (Faridah, 2009). Sanad serves as a "golden chain" that connects a hadith scholar in the present with authentic sources in the past, thus providing an epistemological guarantee of the validity of the knowledge he has learned (Maihula & Abdulkadir, 2022). In the scholarly tradition that he inherited from Shaykh Yasin Al-Fadani, a scholar who does not have a continuous sanad is considered not to have sufficient authority to issue fatwas or decide the status of hadith, even if he has high intelligence and intellectual capacity (Okim & Misbakhuddi, 2019).

On the other hand, in the scientific epistemology of Ustadz Yazid Jawas, authority in the science of hadith is more determined by one's analytical capacity in evaluating sanad and matan hadith based on established rules, especially as understood by Salafi scholars (Duncan, 2020). In this view, a person who does not have a formal scientific sanad can have valid authority in assessing hadith, as long as he has adequate mastery of the science of rijal (biography of the narrator of hadith) and the rules of hadith science. This perspective is in line with the approach of Al-Albani, who, although lacking the formal scholarly sanad of the Haramain teachers, is

widely accepted among Salafis as one of the greatest hadith authorities of the 20th century (Imtyas et al., 2022).

This epistemological difference has far-reaching implications. In the view of Shaykh Nuruddin and the Haramain tradition that he represents, Al-Albani's attitude of often correcting or disagreeing with the classical hadith imams, even including Imam Al-Bukhari and Imam Muslim in some cases, is considered intellectual courage that goes beyond the limits of scholarly decency and has the potential to cause chaos in the hierarchy of hadith authority that has been established for centuries. Meanwhile, in the view of Ustadz Yazid and the Salafis, this attitude is considered consistent with the scientific method of evaluating hadith, free from sectarian fanaticism or excessive deference to certain scholars.

In terms of the criteria for the validity of the hadith, formally the two figures do not differ in adopting the criteria that have been formulated by the classical hadith imams, namely: (1) continuous sanad; (2) a fair narrator; (3) a dhabit narrator; (4) free from syadz; and (5) free from 'illat. However, fundamental differences arise in the way these criteria are operationalized.

Sheikh Nuruddin Marbu, following the methodology of the classical hadith imams and the Haramain tradition, tends to adopt a more accommodating approach in applying these criteria. For example, in assessing the narration of the hadith, he follows the principle that negative judgments (*Jarh*) that are not specific and detailed cannot trump positive judgments (*ta'dil*) which have been given by the majority of scholars (Faridah, 2009). This is in contrast to the approach of Al-Albani, which often prioritizes one or two scholarly opinions that are in line with their orientation above the consensus (*ijma'*) of the hadith imams (Rahim & Syafri, 2022).

Ustadz Yazid Jawas, following the Al-Albani methodology, tends to be stricter and more selective in applying these criteria. In many cases, he followed the opinion of Al-Albani, who weakened the hadiths that the majority of classical hadith scholars consider as *hasan* or even *sahih* (Ghani et al., 2019). The implications are quite significant: a number of hadiths that form the basis of widespread religious practices in Indonesia, such as the recitation of qunut in dawn prayers, grave pilgrimage, and tawassul, were declared weak or even false by Ustadz Yazid by following the Salafi-Albani methodology, while these hadiths were accepted as valid by Sheikh Nuruddin based on the methodology of classical scholars (As'ad, 2020).

2. Methodology of Hadith Criticism

In the methodology of sanad criticism, the differences between the two figures are closely related to their attitudes towards the *ikhtilaf* (differences of opinion) of hadith scholars. Sheikh Nuruddin Marbu adopts an approach that can be called "eclectic-consensual", which considers various opinions of hadith scholars from various schools and periods, and prioritizes the opinions that are the consensus or majority of scholars. In this case, he inherited the Haramain tradition, which is famous for its open and inclusive attitude towards various schools and schools in the science of hadith (Faridah, 2009).

The Haramain tradition where Sheikh Nuruddin gained knowledge is known as "*Al-Madā'in Al-'Ilmiyyah*" (cities of knowledge) because they gather scholars from various parts of the Islamic world with various backgrounds of schools and methodologies. This intensive interaction with various scientific traditions results in a more eclectic scientific attitude and is able to appreciate methodological diversity in hadith science (Faridah, 2009).

Ustadz Yazid Jawas, on the other hand, adopted an approach that can be called "selective-purifying". In his sanad criticism, he tends to follow the opinions of Al-Albani and other Saudi Salafi scholars, even if they are contrary to the consensus or majority of classical hadith scholars. In his works, Ustadz Yazid often includes the statement "saheeh by Al-Albani" or "weakened by

Al-Albani" as final and authoritative arguments, without discussing in depth the differences of opinion among the hadith scholars (Kirin et al., 2022).

A sharper and more relevant difference in the Indonesian context is evident in the approach to criticizing *matan* hadith. Sheikh Nuruddin Marbu follows the view of the majority of classical hadith scholars who state that *matan* criticism has strict limits and cannot be done freely based on reason alone. *Matan*'s criticism can only be done if there is a real contradiction between a hadith and the Qur'an, a *mutawatir* hadith, or a definite historical fact. In addition, it requires very deep expertise and specialization in hadith to be able to make valid *matan* criticism (Job, 2018).

Ustadz Yazid Jawas, following the methodological tendencies of Al-Albani and some Salafi scholars, has a more active and aggressive approach to criticism of *matan* (Hanifa et al., 2022). In a number of his works and lectures, Ustadz Yazid rejected or weakened the hadiths not only on the basis of weak *sanad* but also on the grounds that their content was contrary to the correct principles of Islam as understood from the Salafi perspective. This, of course, paved the way for a broader and often controversial critique of the hadiths that have long been accepted in the archipelago's Islamic tradition (Anam, 2022). This tendency is rooted in different perspectives on applying science, *Al-jarḥ wa al-ta'dīl*, a method of assessing hadith narrators, which is one of the important instruments in hadith criticism.

Science *Al-jarḥ wa al-ta'dīl*. It is a science that studies the methods for assessing hadith narrators, both positive (*ta'dīl*: stating that a narrator is reliable) and negative (*jarḥ*: stating that a narrator has weaknesses). The difference in the application of this knowledge between the two figures is very significant (Ismail, 2024).

Sheikh Nuruddin Marbu followed the principles of the classical hadith imams, who stated that *ta'dīl* *mursal* (general without details) is acceptable, while *Jarḥ* must be *mufassar* (detailed and accompanied by clear reasons) (Yahsin, 2018). This means that a positive assessment of a narrator, even without an explanation of why he is considered trustworthy, is acceptable and serves as the basis for accepting his history. On the other hand, negative judgments must be accompanied by a concrete explanation of what the narrator's weaknesses are in order to overcome the positive judgments.

Ustadz Yazid Jawas, in following the Al-Albani methodology, often applied different standards in *jarḥ wa ta'dīl*, where negative evaluations of scholars who are in line with Salafi orientation take precedence over positive evaluations of scholars who are not in line with (Rahim & Syafri, 2022). A frequent criticism of this approach is that it contains elements of *Circulus Vitiosus* (satanic circle) because the authority of the recognized scholars depends on their conformity with the Salafi orientation, and the Salafi orientation itself is confirmed by the authority of the scholars (Meijer, 2022).

3. Socio-Religious Implications

One of the arenas where the difference in hadith thought between the two figures is most clearly visible is in their attitudes towards various religious traditions long rooted in the Islamic society of the archipelago. These traditions include: *tahlilan* (ritual recitation of prayers and the Qur'an for the deceased), commemoration of the Prophet's birthday, pilgrimage to the grave, *tawassul* (praying to Allah through the intercession of the Prophet or the righteous), and various other traditions.

Sheikh Nuruddin Marbu took an accommodating position towards these traditions. In his view, the Islamic traditions of the archipelago have a valid basis in the hadiths accepted by the majority of scholars. For example, in the matter of grave pilgrimage, he follows the views of the imams of the *madhhab* and a number of scholars who state the ability, even the priority, of grave

pilgrimage as found in the saheeh hadiths. Similarly, in the matter of tawassul, he follows the views of the majority of scholars who state the ability of tawassul with the Prophet and pious people based on a number of hadiths that have a valid sanad according to the methodology of classical scholars (Azra, 2013).

Ustadz Yazid Jawas, on the other hand, took a more critical and purifying position towards these traditions. Following the methodology of Al-Albani and Saudi Salafi scholars, he weakened many of the hadiths on which these traditions were based and classified them as heresies that should be abandoned (Hamdeh, 2017). In his works, Ustadz Yazid often quotes the statements of Al-Albani or other Salafi scholars in support of this position, while ignoring or discrediting the opinions of different scholars (Duncan, 2020).

The difference in the hadith thinking of these two figures has a real and significant impact on the Indonesian Muslim community. The followers and disciples of Sheikh Nuruddin Marbu, who are found in many traditional Islamic boarding schools (salaf), especially in South Kalimantan, Java, and various other regions, tend to maintain and practice the Islamic traditions of the archipelago as an integral part of their legitimate and postulated Islamic expression (Sukarni, 2015).

Ustadz Yazid Jawas' followers and sympathizers, who are mostly from urban backgrounds and belong to a network of Salafi communities in Indonesia, tend to abandon these traditional practices and seek to "purify" their Islam from what they see as heresy (Hasan, 2018). This often causes social friction in society, especially when members of the Salafi community actively criticize or even refuse to participate in religious traditions that are still very strong in society.

Notably, these two groups coexist in a pluralistic Indonesian society, and their interactions are not always confrontational. In many places, there is dialogue and even cooperation among followers of both schools in the face of common challenges, such as extreme radicalism, moral degradation, and various other social problems. However, theological-methodological tensions stemming from differences in approaches to hadith remain a potential source of conflict that requires careful management.

4. Comparative Analysis: Points of Similarity and Differences

Behind the significant differences, there are some fundamental similarities between the hadith thoughts of Sheikh Nuruddin Marbu and Ustadz Yazid Jawas. First, both agree that the hadith of the Prophet (saw) is an authoritative source of Islamic law and must be followed, ranking second only to the Qur'an. Second, both recognize the validity and authority of hadith as a discipline with strict rules for evaluating and verifying history. Third, both reject total relativism in understanding the hadith and affirm the importance of a consistent and academically accountable methodology.

These similarities, while seemingly fundamental, do not eliminate the methodological differences discussed above. This indicates that the dispute between the two is not at the level of the basic principles of hadith science, but at the level of operationalization and interpretation of these principles.

The fundamental difference between the two figures' hadith thought can be summarized in several key points. In matters of authority, Shaykh Nuruddin placed the consensus of the scholars and the sanad connection as the supreme authority, while Ustadz Yazid placed the individual judgment of the Salafi scholars (especially Al-Albani) as the authority that could override the consensus. In terms of attitudes towards tradition, Sheikh Nuruddin took an accommodative-contextualist position, while Ustadz Yazid took a purifiator-textualist position (Razak, Nazri, & Majid, 2025).

In the matter of the scope of hadith criticism, Sheikh Nuruddin limited matan criticism within strict limits as outlined by classical scholars, while Ustadz Yazid opened up a wider space for matan criticism based on the Salafi perspective (Razak, Nazri, Majid, et al., 2025). Finally, in terms of local relevance, Sheikh Nuruddin actively linked international scientific traditions with the local context of the archipelago, while Ustadz Yazid tended to adopt Saudi Arabian scientific standards without significant adaptation to the local context of Indonesia (Al-Aharish, 2017).

Based on the comparative analysis that has been carried out on the hadith thoughts of Sheikh Nuruddin Marbu Al-Makki Al-Banjari and Ustadz Yazid bin Abdul Qadir Jawas, this study produced several significant key findings.

The first finding is the existence of fundamental epistemological differences. Sheikh Nuruddin Marbu's hadith thought can be categorized as "sanad-transmissive epistemology", where the validity of hadith knowledge is determined by the connection of the chain of transmission from teacher to student that leads to an authentic source. Meanwhile, the hadith thought of Ustadz Yazid Jawas can be categorized as "analytical-purifiatory epistemology", where the validity of hadith knowledge is more determined by the analytical capacity to evaluate sanad and matan based on certain methodological rules aligned with the Salafi orientation.

The second finding is that these epistemological differences produce concrete differences in the assessment of certain hadiths, especially those related to the Islamic traditions of the archipelago. This study identifies at least four practical domains where the difference in the assessment of the hadith of the two figures is very real: (1) hadiths about pilgrimage to the grave and tawassul; (2) hadiths about the commemoration of Maulid; (3) hadiths about qunut nazilah and qunut dawn; and (4) hadiths about dhikr and congregational prayer after prayer.

The third finding is that these methodological differences are not random or purely personal, but rather reflect two major epistemological traditions in Islamic hadith: the inclusive-eclectic and sanad-centric Haramain tradition, and the selective-purifiatory and analytical-critical Salafi-Wahhabi tradition.

The fourth finding is that, despite the significant differences, there is no solid basis to state that one approach is absolutely more valid than the other from a hadith science perspective. Both approaches have a theoretical basis that can be accounted for within the tradition of hadith, albeit with different emphases and operationalizations.

The fifth finding is that the polarization between these two schools of thought has a real impact on the socio-religious dynamics of the Indonesian Muslim community and has the potential to cause counterproductive friction if not managed with a thoughtful and dialogical approach.



Conclusion (خاتمة)

This research has succeeded in identifying, describing, and analyzing the fundamental differences between the hadith thoughts of Sheikh Nuruddin Marbu Al-Makki Al-Banjari and Ustadz Yazid bin Abdul Qadir Jawas from various dimensions: epistemological, methodological, and practical. The main conclusions from this study are as follows.

First, the differences between the two figures are not just technical differences in the methodology of hadith, but reflect two different epistemological visions of the essence, sources, and methods of knowledge in the science of hadith. Sheikh Nuruddin Marbu represents an epistemological vision that prioritizes the continuity of transmission and consensus of scholars as a guarantee of the authenticity of hadith, while Ustadz Yazid Jawas represents a vision that

prioritizes the analytical capacity of individuals in evaluating hadith based on Salafi methodological principles.

Second, this epistemological difference has very real consequences in the context of Indonesian Islam, as it directly affects the legitimacy or delegitimization of various religious traditions firmly rooted in the Muslim society of the archipelago. Sheikh Nuruddin's sanad-centric and accommodating approach gives legitimacy to these traditions, while Ustadz Yazid's purifitoyist approach tends to be problematic and even delegitimizes many of them.

Third, both Sheikh Nuruddin Marbu and Ustadz Yazid Jawas are legitimate representations of the major currents in contemporary Islamic hadith thought: the former represents the centuries-old traditionalist-Haramain current, and the second represents the relatively new but highly influential Salafi-Wahhabi currents of recent decades. Both have contributed to enriching the hadith discourse in Indonesia, albeit in different ways and with different impacts.

Fourth, this study recommends the need for a more intensive and constructive academic dialogue between these two currents of thought, by prioritizing scientific methods that can be accounted for academically and avoiding unproductive polemics. This kind of dialogue, which focuses on methodology and epistemology rather than on the final output or conclusion, has the potential to yield a more comprehensive and nuanced understanding of the hadith of the Prophet Saw in the context of Indonesian Islam.

Fifth, this research paves the way for further research that can delve into specific aspects of the comparison of the hadith thoughts of the two figures, such as: comparative analysis of the assessment of certain hadiths, a study of the influence of their thinking on the next generation of scholars, or a study of the community's response to fatwas resulting from differences in their methodology.



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