
Reinterpretation Of Asbāb Wurūd Al-adīth (Analysis of Socio-Cultural Approach and Its Implementation in the Cultural Context of Indonesia)

Alwi Shobri^{1*}, Fahrur Razi¹, Ananda Prayogi¹

¹Universitas Islam Negeri Sunan Ampel Surabaya, Indonesia
alwy98junior@gmail.com

Received: June 9, 2024

Revised: October 07, 2024

Accepted: October 15, 2024

Abstract

This article examines the understanding of Asbāb Wurūd al-adīth through a socio-cultural approach and its application within the Indonesian cultural context. The reinterpretation of hadiths with asbāb al-wurūd must always consider historical, social, and cultural factors to reveal the underlying contexts, whether they involve questions posed to the Prophet Muhammad or other circumstances. This study emphasizes the importance of investigating hadiths through a socio-cultural lens for a more comprehensive and contextual analysis. The research aims to uncover various implicit meanings embedded within the social, cultural, and traditional dimensions of the hadith, providing broader insights into their relevance and applicability in different cultural settings, particularly within Indonesia. Conceptually, this research is a literature review employing qualitative methods. The analysis utilizes descriptive techniques alongside a contextual approach developed by John Dewey, which focuses on situational and environmental factors influencing hadith transmission. The key findings of the study include the identification of several hadiths analyzed through socio-cultural dimensions that can be applied within the Indonesian cultural framework. These examples include: (1) the hadith about wearing sandals during prayer (social aspect), (2) the hadith about wearing a turban (cultural aspect), (3) the hadith about women's leadership (political aspect), and (4) the hadith regarding the command to bathe on Fridays (economic aspect). In conclusion, the socio-cultural approach offers a significant contribution to contextualizing hadiths and adapting them to the unique cultural conditions in Indonesia, enhancing their relevance and applicability in modern society.

Keywords: Socio-Cultural Approach, Asbāb Wurūd al-Hadis, Indonesia, Cultural Context.

1. Introduction

In Indonesia, with a significant Muslim population, there is a notable presence of diverse religious traditions and practices that reflect the cultural richness and influence of Islam. This suggests that in Indonesia, Islamic identity grows alongside the cultural diversity that shapes the daily lives of society (Azra, 2020). In this context, it is important to acknowledge that hadith, as a source of Islamic teachings, plays a key role in guiding religious practices. Therefore, the interpretation and methods of understanding hadith need to be adapted to the cultural diversity framework in Indonesia.

Numerous efforts and methods can undoubtedly be applied to understanding hadith, such as exploring its essence, origins, objectives, narrators, quality, and the various factors and reasons behind its revelation. Similar to the field of Quranic exegesis, which examines the reasons for the revelation of the Quran known as *asbāb al-nuzul*, there are also reasons for the occurrence of a hadith, referred to as *asbāb al-wurūd* (al-Salih, 1977).

Asbāb al-wurūd serves as an introduction for individuals seeking to delve into and comprehend the sayings of the Prophet Muhammad, peace be upon him (PBUH), from various backgrounds, including the socio-cultural dimension (Ash-Shiddieqy, 2007). The understanding of hadith can be revealed by examining aspects that were prevalent within society at the time the Prophet articulated a particular saying. This indirectly indicates that the Prophet Muhammad, PBUH, did not negate the existence of the surrounding environmental conditions as factors influencing the emergence of a hadith. In essence, the words of the Prophet Muhammad, PBUH, cannot be separated from the contextual situations he encountered. These contexts may involve social, political, economic, cultural, and other dimensions (Soetari, 2007).

An illustrative example of a social phenomenon is the reevaluation of the prohibition on visiting graves, as articulated in a hadith:

حَدَّثَنَا مُحَمَّدُ بْنُ بَشَّارٍ، وَمَحْمُودُ بْنُ غَيْلَانَ، وَالْحَسَنُ بْنُ عَلِيِّ الْخَلَّالِ، قَالُوا: حَدَّثَنَا أَبُو عَاصِمٍ
التَّمِيمِيُّ، حَدَّثَنَا سُفْيَانُ، عَنْ عَلْقَمَةَ بْنِ مَرْثَدٍ، عَنْ سُلَيْمَانَ بْنِ بُرَيْدَةَ، عَنْ أَبِيهِ، قَالَ: قَالَ رَسُولُ
اللَّهِ: أَقَدَ كُنْتُ نَهَيْتُكُمْ عَنْ زِيَارَةِ الْقُبُورِ، فَقَدْ أُذِنَ لِحَمْدِي فِي زِيَارَةِ قَبْرِ أُمِّهِ، فَزُورُوهَا فَإِنَّهَا
تُذَكِّرُ الْآخِرَةَ

”Muhammad ibn Basshār narrated to us, along with Mahmūd ibn Ghaylān and al-Hasan ibn ‘Ali al-Khallal, stating: Abū ‘Ashim al-Nabil reported to us, and Sufyan narrated to us, from ‘Aqlamah ibn Martsad, from Sulaiman ibn Buraidah, and his father said: The Messenger of Allah PBUH said: ‘I used to prohibit you from visiting graves, but now I permit Muhammad to visit his mother’s grave. Therefore, visit graves, as it serves as a reminder of the Hereafter.”

The hadith narrated by al-Tirmidhī above explicates the permissibility of resuming visits to graves. The context of grave visitation is a social phenomenon addressed by the

Prophet Muhammad, peace be upon him (PBUH), in a nuanced manner. In the initial incident, a prohibition was issued to the community against visiting graves due to fragile societal conditions and the prevalent adherence to jahiliyyah patterns in grave visitation. The Muslim community continued to mourn their deceased at gravesites. Subsequently, with the improvement of the Islamic state and the Prophet's perception of the strengthened faith of the Muslim community, the second incident unfolded, leading to the allowance of grave visitation (Nurhadi, 2019).

Based on the elucidation above, a functional understanding of the context through a socio-cultural approach to *asbāb al-wurūd* plays a significant role in discovering the genuine meaning encapsulated within the sayings of the Prophet, PBUH (Suryadi, 2016). Hadiths do not emerge spontaneously; rather, they manifest within specific situations and conditions, interact with particular individuals, or respond to particular social phenomena. Hence, it is crucial to avoid a literal approach and to consider the socio-cultural aspects inherent in the sayings of the Prophet Muhammad, PBUH (M. Syuhudi Ismail, 2011).

The significance of this approach lies in achieving a profound understanding of the historical, social, and cultural contexts that shape the hadith. This understanding is not merely for elucidating its textual meaning but also for delving into the socio-cultural values applicable within the framework of cultural diversity, including in Indonesia. In its implementation in Indonesia, the socio-cultural approach to *asbāb al-wurūd* can assist in formulating the relevance and application of hadith in the everyday lives of the community. By comprehending the social and cultural contexts of the past, the sayings of the Prophet can be actualized more accurately and meaningfully, in accordance with local values and cultural wisdom present in Indonesia.

In the context of Indonesia, where various cultures, traditions, and social values interact, it is essential to understand how *Asbāb Wurūd al-adīth* can serve as a tool to bridge the community's understanding of Islamic teachings. By examining *Asbāb Wurūd al-adīth* through a socio-cultural approach, this research aims to explore the meaning and relevance of hadith in the daily lives of Indonesian society, as well as to identify the social and cultural factors that influence the interpretation and application of these hadiths.

Prior to this, a review of previous studies reveals several research endeavors related to this topic. Firstly, a study conducted by Subehan Khalik titled "Socio-Cultural Aspects in *Asbāb Wurūd al-Hadīth al-Nabawī*" (Khalik, 2018) presents four examples of hadith with socio-cultural aspects in *asbāb al-wurūd* comprehensively. However, the research leans more towards the phenomena and socio-cultural settings of the Muslim communities in Mecca and Medina. Consequently, the case study is monotonous in its focus on social aspects, thereby neglecting its cultural approach.

Abd. Halim also presents an analogous study in an article titled "Dialectics of the Prophet's Hadīth with Arab Local Culture" (Halim, 2019). Through this research, he primarily provides a representative description of Arab culture. He then furnishes three examples of hadith, albeit without classifying them based on a socio-cultural approach. Consequently, these examples remain narrative in nature, grounded in sociological, psychological, and anthropological approaches, thus expanding their scope to various aspects.

Furthermore, another relevant study titled "*Asbāb al-Wurūd and Its Urgency in Education*," authored by Widia Putri (2020), emphasizes the importance of studying *asbāb al-wurūd* in education. The research underscores that *asbāb al-wurūd* can serve as an

effective tool to captivate the interest of learners in the educational process. Hence, research on *asbāb al-wurūd* with a socio-cultural approach is affiliated with strengthening the understanding of hadith and rendering it more relevant in education through existing contexts. The distinctive aspect of this proposed study lies in its emphasis on the socio-cultural dimension, in contrast to the more education-centric focus of the aforementioned research, which leans towards the socio-cultural aspects.

Table 1. Mapping of Previous Research

Researcher	Title of Research	Research Focus	Limitations of the Research	Comparison with This Research
Subehan Khalik	Socio-Cultural in <i>Asbāb Wurūd al-Hadīth al-Nabawī</i>	Discusses 4 Hadiths within the socio-cultural context of the Muslim communities in Makkah and Madinah. .	Overly focused on social aspects, neglecting a comprehensive cultural approach.	This research expands the scope by incorporating the socio-cultural context of Indonesia's diverse society.
Abd. Halim	Dialectics of the Prophet's Hadith with Local Arab Culture	Provides a representative description of Arab culture, offering 3 Hadith examples through a sociological, psychological, and anthropological lens.	Does not classify Hadith examples based on a socio-cultural approach, resulting in a broad scope without clear focus.	This research maintains a clear focus on the classified socio-cultural approach, specifically within the context of Indonesian culture.
Widia Putri	<i>Asbāb al-Wurūd and Its Urgency in Education</i>	Emphasizes the importance of studying <i>Asbāb al-Wurūd</i> in the educational context, highlighting its effectiveness in engaging students.	The study's orientation is primarily educational, thus not emphasizing the socio-cultural approach as a focus.	This research emphasizes socio-cultural aspects in a broader context, not limited to educational aspects alone.

Upon examining the outcomes of several literature reviews, the author recognizes the absence of a focused and in-depth discussion on the socio-cultural approach as an instrument for interpreting *asbāb al-wurūd*, especially when contextualized for its application within the cultural sphere of Indonesia, accompanied by pertinent and descriptive examples. Consequently, this research adopts this theme as its main topic, considering to bring novelty to scientific study. The study is anticipated to fill gaps in existing approaches while introducing fresh perspectives and ideas for understanding the sayings of the Prophet in Indonesia. This study aims to bridge the existing literature by emphasizing how *asbāb al-wurūd al-ḥadīth* can be interpreted and applied in Indonesia's unique cultural landscape, thus making the understanding of Hadith more relevant and applicable to contemporary society.

This research is important because it introduces a socio-cultural approach to studying *asbāb al-wurūd al-ḥadīth*, a method that has not been widely explored in the context of Indonesia, where cultural diversity greatly influences how society understands and applies hadith. By examining how local traditions and cultural norms shape the interpretation of prophetic narrations, this study aims to provide new insights into how Islamic teachings are contextualized in diverse environments. Additionally, the findings may contribute to a deeper understanding of how socio-cultural dynamics interact with religious texts,

particularly in pluralistic societies like Indonesia.

Ultimately, through the lens of the socio-cultural approach, it is hoped that this research can provide a substantial contribution and enrichment to the understanding of hadith in the cultural context of Indonesia, offering a more comprehensive, appreciative, and accommodating perspective by considering diverse examples. The socio-cultural approach is also crucial in assessing the relevance and validity of hadith in the contemporary context of Indonesia; by understanding the social and cultural context of the past, it can be determined whether a hadith remains pertinent and applicable in the daily lives of Muslims across different cultural and social contexts.

2. Methods

Essentially, this research falls under the category of literature review with a qualitative methodology. Moreover, it employs a contextual approach developed by John Dewey, which involves examining and scrutinizing the situations and conditions surrounding the delivery of the sayings of the Prophet Muhammad, ensuring that the data remain relevant to contemporary contexts (Komalasari, 2015). The technical analysis in this research utilizes descriptive analysis, involving an in-depth examination and description of texts by referring to valid and authentic hadith sources. Additionally, this study draws on several recent scholarly works, including journal articles and books (Moleong, 2017).

The following is a simple flowchart illustrating the process of data collection and analysis in the research:

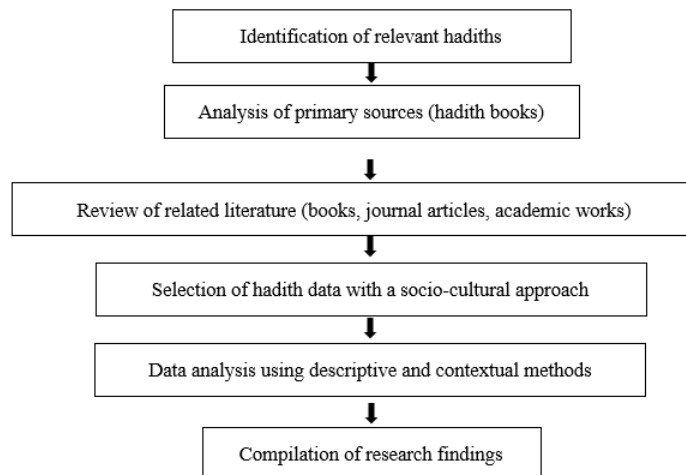


Figure 1. flowchart illustrating the process of data

After illustrating the general flow of the data collection process through a diagram, the next section will detail the data sources used more specifically in the form of a table. The following table provides an overview of the stages and types of data sources that form the basis of this research.

Table 2. Research Data Sources

Type of Data	Source Data	Method of Collection	Remarks
Primary Data	al-Jāmi' al-Sahīh, Sahīh Muslim, Sunan Abī Dāwud, etc.	In-depth text study of authentic hadith books mentioning the background of Asbāb Wurūd	Main source for analyzing hadith contextually within the topic of Asbāb Wurūd al-adīth
Secondary Data	Asbāb Wurūd al-Hadīth, Cara Benar Memahami Hadis, Memahami Hadis Nabi: Metode dan Pendekatan, etc.	Literature review and reference analysis from relevant scholarly literature	Additional literature supports the analysis of social and cultural contexts as well as the development of contextual approaches.

3. Results and Discussion

3.1. Results

The presentation of data findings from this research refers to three aspects of discussion, namely asbāb al-wurūd, socio-cultural aspects, and the application of hadith in Indonesia based on the discussed theory. Firstly, this study yields a definition of asbāb al-wurūd synthesized from the opinions of various experts, including M. Syuhudi Ismail, Jalal al-Din al-Suyuti, Nuruddin 'Itr, and Ibn Hamzah. This section also outlines the scope of asbāb al-wurūd. Secondly, the research provides explanations about the socio-cultural aspects related to asbāb al-wurūd, forming one of its approaches. Thirdly, the study delves into four selected hadiths chosen for analysis using the socio-cultural approach in Indonesia within the context of the discussion on asbāb al-wurūd. These major points, as outcomes of this research, will be presented and comprehensively discussed in the discussion section.

Table 3. Research Data Sources

Hadiths	Topics	Aspects
إِذَا جَاءَ أَحَدُكُمْ إِلَى الْمَسْجِدِ فَلْيَنْظُرْ فَإِنْ رَأَى فِي نَعْلَيْهِ قَدْرًا أَوْ أَدَى وَثِيصًا فِيهِمَا	Praying while wearing sandals	Social
أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - دَخَلَ مَكَّةَ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ بغيرِ إِحْرَامٍ	Wearing a turban	Culture
لَنْ يَفْلِحَ قَوْمٌ وَلَوْ أَمْرَهُمْ امْرَأَةٌ	Women's leadership	Politics
إِذَا جَاءَ أَحَدُكُمْ الْجُمُعَةَ فَلْيَغْتَسِلْ	Bathing on Fridays	Economy

Based on the data visualized in Table 1, this research focuses on four hadiths with distinct topics. The first hadith discusses the act of praying while wearing sandals. The researcher discovered that this can be analyzed through the lens of its social context. The

second hadith revolves around wearing a turban and can be analyzed from a cultural perspective. Moving forward, the hadith addressing women's leadership, which is inherently intertwined with political aspects at that time, is subject to analysis by considering its socio-political context. Meanwhile, the fourth hadith pertains to the ritual of ablution on Fridays and can be associated with economic aspects. The subsequent section will elucidate the analytical approach employed for each of these hadiths.

3.2. Discussion

3.2.1. Occasion and Scope of Asbāb Wurūd

Grammatically, Asbāb Wurūd al-Hadīth consists of three Arabic components: *asbāb*, *al-wurūd*, and *al-hadīth*. The term *asbāb* is the plural form of *sabab* (سبب), signifying *al-habl*, which translates to a rope or conduit (Manūr, 1996). Meanwhile, the word *wurūd* (ورود) carries the meaning of arrival or emergence (Bisri, 1999). Finally, the term *hadīth* (حديث) conveys the sense of news or something novel (M. S. Ismail, 2015).

In terminology, Asbāb Wurūd al-Hadīth is the discipline elucidating the reasons behind the emergence of a hadith and its contextual appropriateness (background) (al-Suyūṭī, 1984). In other words, Asbāb Wurūd al-Hadīth is the study explaining the circumstances under which Prophet Muhammad (PBUH) delivered his sayings. A similar definition is also put forth by Nūr al-Dīn 'Itr, asserting that Asbāb al-Wurūd is something accompanying a hadith at the time of its occurrence ('Itr, 1999). Based on this definition, it can be concluded that Asbāb al-Wurūd is a method for understanding a hadith within its historical, social, and cultural context, involving questions posed to the Prophet, events that triggered the emergence of the hadith, or other relevant factors (amzah, 1992).

Concerning its sources, Asbāb al-Wurūd is divided into two types: micro and macro (specific and general). Furthermore, when viewed from its form, Asbāb al-Wurūd is categorized into three groups: those originating from the Qur'an, hadiths, or information from the Prophet, as well as matters specifically related to the Prophet's companions (al-Suyūṭī, 1984). Consequently, al-Bulqūni argues that not all hadiths are based on a particular cause, as sometimes the Prophet clearly explains a reason, emphasizing that the Prophet's initial statement is the cause. Additionally, there are instances where a previously mentioned cause becomes the reason for the Prophet's later utterances.

Based on existing principles, Asbāb al-Wurūd employs two methods as approaches or tools for analyzing the meaning of hadith, serving as a step to facilitate the understanding of Asbāb al-Wurūd. The first principle is *al-'ibrah bi 'umūm al-lafdhi*, utilized when the meaning of the hadith is relevant to the contemporary context. The second principle is *al-'ibrah bi khuṣūs al-sabab*, employed when the meaning of the hadith is not universally applicable or is irrelevant to the present time (Abū Shuhbah, 1996).

Furthermore, the significance of Asbāb al-Wurūd, as elucidated by hadith scholars, underscores its utility (*al-fā'idah*) in comprehending hadith. According to al-Suyūṭī, there are at least six categories of Asbāb al-Wurūd based on their utility, namely: a) *takhsīs al-'ām* (specifying the general); b) *taqyīd al-mutlaq* (restricting the absolute); c) *tafṣīl al-mujmal* (detailing the concise); d) *tahdīd amr al-naskh wa bayān al-nāsikh mina al-mansūkh* (clarifying the abrogating and abrogated); e) *bayān 'illah al-hukm* (explaining the rationale behind a ruling); and f) *tawdīh al-musykil* (resolving the problematic) (al-Suyūṭī, 1984).

Each of the aforementioned functions aims to clarify the essence and substance of the conveyed hadith, thereby yielding a valid and comprehensive understanding in accordance with the content of the hadith (Amzah, 1992). Therefore, *Asbāb al-Wurūd* plays a highly central role, as understanding the reasons for the emergence of a hadith can help avoid misconceptions in capturing the moral values contained within the sayings of Prophet Muhammad (PBUH).

3.2.2. Socio-Cultural Aspect as An Approach

The term socio-cultural comprises two words: socio and cultural. The term socio stems from the definition of sociology, which is a science that describes the condition of society, along with its structure, layers, and various interconnected social phenomena (Soekanto, 2005). On the other hand, the term cultural, linguistically, is based on culture (Partanto, 2007). In terms of terminology, it can be described as something related to the culture of a specific group and their practices, including beliefs, traditions, and the like. Furthermore, in simple terms, socio-cultural carries the meaning of both social and cultural dimensions (Ranjabar, 2006).

Definitively, socio-cultural is also defined as the ideas, culture, habits, skills, arts, and tools adopted or acquired at a given time, emphasizing characteristics that are more focused on the cultural values of a nation. It represents a cultural identity or the essence of a nation that has existed since ancient times and remains unaffected by the cultural elements of other nations. Moreover, the values within the socio-cultural aspect can serve as norms that govern an individual's behavior within a group, providing insights into the extent of societal habits and other related aspects within a specific community (Nata, 2010).

According to Koentjaraningrat, socio-cultural is interpreted as a comprehensive complex that encompasses all aspects of approaches, beliefs, arts, and morals, viewed as a configuration created by society itself. This includes dimensions of social, cultural, customs, political, and economic aspects. Koentjaraningrat also explains that fundamentally, the socio-cultural dimension is an approach derived from the manifold aspects within society. These aspects are initiated in the context of community life, serving as the foundational basis for assessing the characteristics that exist within the socio-cultural realm (Koentjaraningrat, 2019).

Based on the above data, the socio-cultural approach within *Asbāb Wurūd al-Hadith* serves as a method to comprehend hadith by considering the socio-cultural conditions at the time when Prophet Muhammad conveyed them. In other words, this approach is a model that associates the ideas or concepts present in the hadith with the social determinants and cultural situations in their surrounding context (Munawwar, 2001).

According to its principles, the significant indicators in the socio-cultural aspect will focus on fundamental questions, such as why Prophet Muhammad stated certain things, what the socio-cultural conditions of the society were at that time, what phenomena existed, and how these events unfolded. Therefore, this approach will highlight the human perspective that leads to behavior, examining the patterns of societal interactions during that period and how the application process can be understood in the current context, along with other fundamental considerations (Ghifari, n.d.).

Building upon these key points, the understanding of the Prophet's hadiths through a socio-cultural approach should consistently be taken into account. The study of *Asbāb*

al-Wurūd using a socio-cultural approach is imperative in the endeavor to comprehend the Prophet's hadiths within their historical framework. This is because the content found in narratives regarding the background of the utterance of a hadith serves as fundamental information for a deeper understanding and appreciation of the circumstances when the hadith was conveyed by Prophet Muhammad PBUH (Laisa, 2021). As highlighted by Koentjaraningrat, socio-cultural aspects are complex configurations encompassing values that thrive within society.

3.2.3. Asbāb Wurūd al-Hadith: A Socio-Cultural Approach and Its Implementation in Indonesia

In the subsequent stages, the integration of the socio-cultural approach, utilizing the definition proposed by Koentjaraningrat, will be explored. This section will present examples of applying the understanding of hadith through the socio-cultural approach at the time the hadith was conveyed. It aims to assess the relevance and implementation of this understanding within the context of Indonesia's cultural heritage. The following examples illustrate this integration

Hadith: Wearing Sandals During Prayer (Social Aspect) In the first example, there is a narration about Prophet Muhammad instructing his followers to pray while wearing sandals, as indicated by the following excerpt from a hadith:

حَدَّثَنَا مُوسَى بْنُ إِسْمَاعِيلَ حَدَّثَنَا حَمَّادُ بْنُ سَلَمَةَ عَنْ أَبِي نَعَامَةَ السَّعْدِيِّ عَنْ أَبِي نَضْرَةَ عَنْ أَبِي سَعِيدٍ الْخُدْرِيِّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ جَبْرِيلَ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَتَانِي فَأَخْبَرَنِي أَنَّ فِيهِمَا قَدْرًا أَوْ قَالَ أَدَى وَقَالَ إِذَا جَاءَ أَحَدُكُمْ إِلَى الْمَسْجِدِ فَلْيَنْظُرْ فَإِنْ رَأَى فِي نَعْلَيْهِ قَدْرًا أَوْ أَدَى فَلْيُمْسِخْهُ وَلْيُصَلِّ فِيهِمَا

Narrated to us by Musa bin Isma'il, who narrated from Hammad bin Salamah, from Abu Na'amah al-Sa'di, from Abu Nadlrah, from Abu Sa'id al-Khudri. The Prophet Muhammad said: 'When any one of you comes to the mosque, observe, if he sees impurity or filth on his pair of sandals, let him clean them, and pray with that pair of sandals

'Abd al-Raūf al-Munāwī elucidates that some early scholars adopted a literal interpretation of the hadith. This perspective is also endorsed by Imam al-Shāfi'ī in his earlier stance. However, in his later opinion, he takes the opposite view, grounding it in the practice of Prophet Moses, who removed his sandals during prayer, as stated in the Qur'an, Surah Thaha (20:12) (al-Munāwī, 1988).

Examining the cause (sabab al-wurūd) of the hadith mentioned above, it is reported by Abu Sa'id al-Khudri: "On a certain occasion, the Prophet Muhammad PBUH had to remove both of his sandals during prayer, and the people followed suit by taking off their sandals. After the prayer, they inquired, 'O Messenger of Allah, we saw you removing both your sandals.' The Prophet replied, 'The angel Gabriel came to me, informing me that there was impurity on my sandals, so I removed them. When any one of you comes to the mosque, pay attention, and so forth.'" (al-Damsyiqi, 2017).

Considering the account above, it is permissible to pray while wearing sandals after ensuring they are clean. If there is impurity on them, it is preferable to remove both sandals to avoid the risk of impurity contaminating the mosque. Additionally, Imam al-Irāqī states that wearing sandals during prayer serves various purposes, including distinguishing oneself from the practices of the Jews, concerns about causing harm to others by removing sandals, or the fear of theft or contamination by animals. Ibn Battāl clarifies that this permissibility is understood under the condition that the sandals are not impure. Meanwhile, al-Qushayrī asserts that this is a dispensation, not a recommendation, as it does not fall into the category of actions that must be performed during prayer (al-Munāwī, 1988).

If implemented in the cultural context of Indonesia, according to Ali Mustafa Yaqub, this hadith would be challenging to practice in the present time. This is because the conditions of mosques today are significantly different from those during the time of Prophet Muhammad. The state of mosques in the Prophet's era differed from contemporary mosque patterns in several aspects, particularly in terms of territoriality, architecture, technology, and function (Ali Mustafa Yaqub, 2003).

Based on the elaboration above, this hadith is tied to the social and cultural conditions of the society at that time, where the mosque resembled a piece of land surrounded by fences or walls on its sides (A. M. Yaqub, 2014). Certainly, even though Indonesian society cannot precisely replicate the physical form of mosques from the time of Prophet Muhammad, they can adapt the values and principles contained in the hadith in a manner suitable for the demands and needs of the current era. This process ensures that the meaning and essence found in the hadith remain relevant and applicable in the configuration of mosques today.

Therefore, in conclusion, while this hadith can be practiced in a mosque similar to those during the Prophet's time, it cannot be applied in the current era in the same physical form.

Hadith: Wearing the Turban (Cultural Aspect) The turban is a headwrap commonly worn by Arabs, pilgrims, and Islamic figures worldwide. For Arabs, the turban is akin to a king's crown. Based on available records, Prophet Muhammad himself wore a turban on his head, as narrated in the following tradition:

حَدَّثَنَا يَحْيَى بْنُ يَحْيَى التَّمِيمِيُّ وَقَتَيْبَةُ بْنُ سَعِيدٍ الثَّقَفِيُّ قَالَ يَحْيَى أَخْبَرَنَا وَقَالَ قَتَيْبَةُ حَدَّثَنَا مُعَاوِيَةُ بْنُ عَمَّارٍ الدَّهْنِيُّ عَنْ أَبِي الزُّبَيْرِ عَنْ جَابِرِ بْنِ عَبْدِ اللَّهِ الْأَنْصَارِيِّ أَنَّ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ دَخَلَ مَكَّةَ وَقَالَ قَتَيْبَةُ دَخَلَ يَوْمَ فَتَحَ مَكَّةَ وَعَلَيْهِ عِمَامَةٌ سَوْدَاءُ بغيرِ إِحْرَامٍ

Yahya bin Yahya al-Tamīmiy and Qutaybah bin Sa'īd al-Thāqafiy narrated to us. Yahya said to us, and Qutaybah added, Mu'āwiyah bin 'Ammār al-Dahniy narrated to us from his father Zubayr, from Jābir bin 'Abdillāh al-Ansārī. It was reported that when the Prophet Muhammad entered the city of Mecca, Qutaibah remarked that on the day of the conquest of Mecca, the Prophet wore a black turban without ihram

Based on recorded history within Arab tradition, various types of clothing are worn, ranging from undergarments to outerwear. However, what is often claimed as the

Sunnah of the Prophet is the turban, to the extent that some argue those who wear turbans are followers of the Prophet, while those who do not wear turbans are not part of his community. Additionally, Prophet Muhammad also wore other types of clothing besides the turban, such as lower garments like sarongs, long robes, and upper garments similar to shawls (Halim, 2019).

Ali Mustafa Yaqub, in explaining this hadith, asserts that no scholar claims that wearing a turban is obligatory; therefore, not wearing a turban is not considered disobedience or a sin against Allah. The turban is categorized as an Arab cultural garment worn by the Arab people during the Prophet's time. In reality, the turban is indeed an Arab cultural attire worn by Prophet Muhammad, and its adoption has introduced cultural elements into Indonesia. However, despite this, the wearing of the turban is not restricted by Islam, and its initial form remains subject to the cultural traditions of the Arab community (A. M. Yaqub, 2014).

The issue, according to Yaqub, lies in whether wearing a turban is considered a practice of the Prophet (Sunnah) that must be followed, especially given the differences in clothing culture between Indonesian society and the society during the time of Prophet Muhammad. Therefore, to determine this matter, Ali Mustafa Yaqub elucidates the understanding of the hadith that should be followed. Moreover, several points regarding the preference for wearing a turban are initiated from hadiths that are considered problematic (Ali Mustafa Yaqub, 2003).

The moral message conveyed through the turban worn by Prophet Muhammad serves as a symbol of honor. However, this criterion does not always apply to the specific form of the turban, as this garment tends to vary according to local customs and cultures. Thus, traditional headgear such as the peci or kopiah, commonly worn by Muslims in Indonesia, holds a special place in the cultural heritage and religious identity of the community. In essence, the peci functions not only as a head covering but also reflects the cherished values and etiquette of Islam within society. Therefore, the use of the peci is sufficient to represent the moral message of Prophet Muhammad, as wearing the peci and kopiah already symbolizes honor in specific contexts (ibid.).

Hadith: Women's Leadership (Political Aspect) Examined within the context of Islamic teachings, the hadith regarding women's leadership is frequently cited and discussed as an issue perceived to hinder the status of women in society. One of the most commonly narrated hadiths is:

حَدَّثَنَا عُثْمَانُ بْنُ الْهَيْثَمِ حَدَّثَنَا عَوْفٌ عَنِ الْحُسَيْنِ عَنِ أَبِي بَكْرَةَ قَالَ لَقَدْ نَفَعَنِي اللَّهُ بِكَلِمَةٍ سَمِعْتُهَا مِنْ رَسُولِ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَيَّامَ الْجَمَلِ ، بَعْدَ مَا كِدْتُ أَنْ أَلْحَقَ بِأَصْحَابِ الْجَمَلِ فَأَقَاتِلَ مَعَهُمْ قَالَ لَمَّا بَلَغَ رَسُولَ اللَّهِ - صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ - أَنَّ أَهْلَ فَارِسَ قَدْ مَلَكَوا عَلَيْهِمْ بِنْتُ كِسْرَى قَالَ: أَلَنْ يَفْلِحَ قَوْمٌ وَلَوْ أَمَرَهُمْ امْرَأَةٌ

From 'Uthmān bin Haythm, from 'Awuf, from al-Hasan, from Abī Bakrah, who said: Allah benefited me with a statement that I heard from the Prophet Muhammad on the day before the Battle of Jamal, after I had nearly endorsed and fought alongside them

(the companions of Jamal). When the news reached Prophet Muhammad that the Persian people had appointed a daughter of Kisra as their leader, he said: “A nation will not succeed that entrusts its affairs to a woman”.

Textually, the above hadith suggests that women are not entitled to hold positions such as head of state, leaders of society, judges, or various equivalent positions. Some scholars support this opinion, arguing that the qualifications for a caliph include gender-specific criteria, indicating that women do not qualify for such top positions (Qibtiyah, n.d.). One scholar who rejected female leadership is al-Khattābī, who asserts that a woman is not valid to become a caliph (al-‘Asqalani, 1989). A similar view is presented by Imam al-Shawkānī, who argues that a woman is not considered competent in leadership roles and therefore should not be the head of state (al-Shawkānī, 1991).

To comprehensively understand this hadith, it is necessary to examine the socio-historical and socio-cultural conditions that existed at the time when Prophet Muhammad conveyed this saying. Looking at the context of its emergence (sabab al-wurūd), an authentic hadith narrates that long before this hadith surfaced, during the early days of Islamic preaching conducted by the Prophet to various regions and countries, the Prophet sent letters to the leaders of other regions with the intention of inviting them to embrace Islam. One of the leaders who received a letter from the Prophet was Kisra of Persia. The story of sending these letters began when the Prophet dispatched Abdullah Ibn Mudhafah al-Sahmi to deliver a letter to Kisra. The Prophet instructed him to deliver the letter to the leader of Bahrain. After the mission was carried out as per the instructions and the letter was received by the leader of Bahrain, he then handed the Prophet’s letter to Kisra. After reading the letter, Kisra tore it apart, and according to the narration of Ibn al-Musayyab, upon learning of this, the Prophet prayed for Kisra’s downfall (Muhibbin, 2009).

In fact, based on the social and political aspects prevailing in Persia at the time, the accepted norm for the head of state was male. However, in the year 9 H, there was a deviation from this tradition with the appointment of a woman as the head of state. Thus, the hadith regarding the Prophet’s response to the appointment of Kisra’s daughter as the leader of Persia does not discuss the qualifications for a head of state. Instead, it merely provides information about the Prophet’s opinion, which might have been a prayer for the Persian leadership to fail due to their insults and opposition to Islam. This aligns with the Prophet’s stance and actions upon receiving the news of Kisra of Persia tearing apart his letter (al-Mubārakfūrī, 2001).

According to Said Agil al-Munawar, considering the aspect of asbāb al-wurūd, the status of women in society at that time was perceived as inferior. Women were not trusted to participate in public affairs, especially in matters of state. This condition was not exclusive to Persia but was also prevalent in the Arabian Peninsula and elsewhere, due to the societal norms that confined women and limited their perspectives compared to men (Ghifari, n.d.).

If observed in the present time, especially in Indonesia, the socio-cultural conditions of society have undergone significant changes, becoming more complex and progressive. In the current Indonesian context, women have demonstrated strong leadership capabilities, and society has increasingly appreciated and accepted them as leaders, including in roles such as judges (yulianti2018). Notable female figures in Indonesian politics who have made significant contributions include Megawati Soekarnoputri, the fifth President of Indonesia and the first woman to hold the presidency in the country

(2001–2004). Another prominent figure is Sri Mulyani Indrawati, who served as the Minister of Finance of the Republic of Indonesia and held the position of Managing Director at the World Bank. Similarly, Risma Harini, also known as Risma, is the Mayor of Surabaya and has received various international awards for her effective leadership. In conclusion, the perspective that restricts women from leadership roles based solely on their gender, as seen in feminist discourse, clearly reflects a deeply patriarchal bias and represents a flawed approach to understanding the sayings of Prophet Muhammad PBUH.

Hadith: the Command of Bathing on Fridays (Economic Aspect) Bathing on Fridays is an integral Sunnah practice highly recommended before heading to perform the Friday congregational prayer, as expressed in the following hadith.

حَدَّثَنَا عَبْدُ اللَّهِ بْنُ يُوسُفَ قَالَ أَخْبَرَنَا مَالِكٌ عَنْ نَافِعٍ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا
عَنْهُمَا أَنَّ رَسُولَ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ قَالَ إِذَا جَاءَ أَحَدُكُمْ الْجُمُعَةَ فَلْيَغْتَسِلْ

Narrated to us by Abdullah bin Yusuf, who reported to us Malik from Nafi', from Abdullah bin 'Umar, that the Prophet Muhammad (peace be upon him) said: "When one of you intends to attend the Friday prayer, let him take a bath.

In accordance with the command of Prophet Muhammad PBUH, Muslims are instructed to perform ablution before engaging in Friday prayer. This directive is rooted in socio-economic considerations, as some companions neglected their cleanliness before attending the Friday prayer. The societal context prompted the Prophet to advise his companions to take a bath before coming to the mosque (M. S. Ismail, 2015).

This hadith has a specific *sabab al-wurūd*, particularly associated with economic factors. From a financial perspective, during that period, many companions engaged in various occupations such as odd jobs and gardening, wearing thick clothing made of wool. They performed these jobs every day, and on Fridays, they usually worked until close to the time of the Jum'at prayer. Subsequently, they did not bathe again before performing the Jum'at prayer. As a result, when Prophet Muhammad PBUH delivered his sermon, an unpleasant odor mixed with sweat filled the mosque, disrupting the concentration of other congregants. It is indications like these that led the Prophet to convey this hadith, urging the companions to take a bath before participating in the Friday prayer (Ali, 2015).

Based on the information above, the practice of bathing before performing the Jum'at prayer is adjusted to the conditions and situations encountered, taking into account certain factors, as per the prevailing context. In Indonesia, the implementation of the ritual bath before the Jum'at prayer can be observed from various perspectives and aspects of the distinctive culture and environment in this country.

Firstly, the tropical climate in Indonesia, characterized by heat and humidity, becomes a crucial factor in the implementation of the ritual bath before the Friday prayer. On regular days, many Indonesians engage in various types of work, including outdoor physical activities. Therefore, bathing before the Jum'at prayer serves as a means to cleanse the body from sweat and dust after activities under the scorching sun (Rahayu, 2018). Secondly, within the diverse economic context of Indonesian society, this practice can serve as a reminder of the importance of personal cleanliness before attending

collective worship. Particularly in rural areas, where many are involved in agriculture or odd jobs, bathing before the Jum'at prayer becomes a habit that allows them to feel more comfortable and spiritually prepared (Aqidah, 2020). Thirdly, Indonesia's social and cultural values, which emphasize mutual cooperation and concern for collective comfort, also play a significant role (Mulyanto, 2022). The implementation of the ritual bath before the Jum'at prayer in Indonesia can be understood as an effort to create a clean and comfortable mosque environment for all congregants. This reflects a sense of concern for others and a desire to create a serene and devout worship atmosphere.

In essence, bathing before the Jum'at prayer is considered a recommendation rather than an absolute obligation. This provides flexibility for individuals who may face certain constraints, such as economic factors, limited access to clean water, or medical conditions. Therefore, the implementation of bathing before the Jum'at prayer also considers the broader situations and conditions of Indonesian society. This is reinforced by a saying of Prophet Muhammad stating that it is sufficient to perform ablution (al-wudu) to attend the mosque on Fridays. However, if one bathes, it is better for them. This emphasizes flexibility and understanding within the religious teachings, acknowledging the various challenges individuals may encounter in fulfilling certain rituals. The emphasis is on spiritual preparation and cleanliness, and individuals are encouraged to adhere to the practice within the constraints of their circumstances (H. A. 'A. M. I. Y. b. M. Q. H., 2019).

Based on the above explanations, the research findings are organized using a descriptive method that centers on the contextual analysis of hadith through a socio-cultural approach. The results reveal the intricate connection between the Indonesian cultural context and *Asbāb Wurūd al-adīth*, highlighting how cultural nuances and local traditions influence the interpretation and application of hadith. By examining the socio-cultural conditions surrounding the transmission of hadith, the study demonstrates that understanding hadith can be significantly deepened when specific socio-cultural factors are considered, offering a more nuanced perspective on how hadith is understood and practiced in diverse cultural settings, such as Indonesia.

Thus far, from the various illustrative explanations provided above, it is evident that many hadiths possess specific socio-cultural contexts that can be traced through socio-cultural approaches. Therefore, it is imperative that, in the pursuit of understanding hadiths, they are not immediately accepted at face value without intensive and comprehensive studies of both the text and context of the hadiths. This is because, fundamentally, there are factual instances where hadiths are applicable and intricately tied to the social context of Arabian society during the time when these sayings were conveyed by Prophet Muhammad.

4. Conclusions

Understanding the historical context behind a hadith, known as *asbāb al-wurūd*, is crucial for capturing the deeper meanings of the hadith. The socio-cultural approach plays a key role in interpreting hadiths in a way that is more contextual and relevant to the social, cultural, and political realities of Indonesia. This approach helps to avoid potential misunderstandings that may arise from a limited textual interpretation and offers richer insight into the intended messages of the hadith. Substantially, the focus of this paper

is confined to the study of understanding asbāb al-wurūd utilizing the socio-cultural approach, without encompassing research and scholarship on asbāb al-wurūd based on other approaches. Therefore, further exploration into scholarship and alternative approaches needs to be envisioned, specifically delving into knowledge and approaches from psychology, physiology, astronomy, and other fields, allowing for a more intensive and comprehensive exploration of this topic. This is especially pertinent when contextualized with the elements, education, and norms prevalent in Indonesia.

5. Acknowledgment

All the authors listed in this study have made their respective contributions. Alwi Shobri contributed to conceptualizing the research framework and conducting the research, while Ananda Prayogi contributed to correcting and translating the content.

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