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Hadith in the Media: Reinterpreting Socio-Religious Values in *Pewarta Islam* during Early 20th-Century Minangkabau

Yassinta Ananda^{1*}, Rivaldi Amir,² Martin Kustati³, Annisa Fitri Azzahra,⁴ Habib Prananda Andy⁵

¹²³⁴⁵ Universitas Islam Negeri Imam Bonjol Padang, Indonesia

email: ¹yassinta.ananda@uinib.ac.id, ²rivaldiamir32@gmail.com, ³martinkustati@uinib.ac.id,

⁴2320070010@uinib.ac.id, ⁵habibpranandaandy@gmail.com

***Corresponding Author**

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Abstract : The moral and ethical worldview of Minangkabau society in the early 20th century was deeply influenced by the teachings of earlier Islamic scholars, disseminated through various channels, one of the most notable being Majalah *Pewarta Islam* (Islamic Reporter Magazine) founded by Shaykh Abdul Latif Syakur. This publication served as a platform for religious guidance and ethical instruction, offering intellectual responses to the moral dilemmas of the era. This article examines the use of hadith in *Pewarta Islam*, analyzing its role in religious discourse and identifying key challenges in its application. Additionally, it highlights how the magazine's incorporation of hadith enhanced readers' comprehension of Islamic principles. Using a qualitative, library-based research approach, the study conducts an exploratory and descriptive analysis of multiple issues of *Pewarta Islam*. The findings reveal that hadiths were employed as a da'wah tool, providing practical advice, spiritual motivation, and ethical direction, particularly in matters of faith, morality, and daily activities. However, the study also emphasizes the necessity of accurate, contextually grounded hadith usage to prevent misinterpretation and uphold the integrity of the source of Islamic teachings. In light of these findings, the article recommends greater caution in presenting hadith within print-based da'wah media. The insights from this research can serve as a valuable reference for Islamic publishers and writers, guiding them in optimizing hadith as both an educational resource and a means of societal moral transformation.

Keywords: Abdul Latif Syukur; Hadith and Media; Hadith Manuscripts; *Pewarta Islamic Magazine*; Minangkabau Scholars

Abstrak : Pandangan hidup tentang kebajikan di Minangkabau pada awal abad XX merupakan hasil pemikiran dan nasihat para ulama terdahulu yang disampaikan melalui berbagai media, salah satunya Majalah *Pewarta Islam* yang digagas oleh Syaikh Abdul Latif Syakur. Majalah ini menghadirkan berbagai arahan dan panduan hidup sebagai respons intelektual terhadap tantangan moral masyarakat pada masa itu. Artikel ini bertujuan untuk menganalisis penggunaan hadis dalam konteks Majalah *Pewarta Islam* serta mengidentifikasi isu-isu yang terkait dengannya. Penelitian ini juga menyoroti bagaimana penggunaan hadis dalam majalah tersebut memberikan kontribusi positif terhadap pemahaman pembaca mengenai ajaran Islam. Metode yang digunakan adalah penelitian kualitatif dengan pendekatan kepustakaan (library research), yang dilakukan dengan menelaah secara eksploratif dan deskriptif terhadap sejumlah edisi dari Majalah *Pewarta Islam*. Hasil kajian menunjukkan bahwa hadis digunakan sebagai sarana dakwah yang memberikan panduan praktis dan motivasi religius dalam kehidupan sehari-hari, seperti dalam hal etika, akhlak, dan penguatan iman. Namun demikian, temuan ini juga menggarisbawahi pentingnya penggunaan hadis secara akurat dan kontekstual agar tidak menimbulkan kekeliruan dalam penafsiran serta menjaga kredibilitas sumber ajaran Islam tersebut. Oleh karena itu, artikel ini merekomendasikan pentingnya kehati-hatian dalam penyajian hadis dalam media dakwah cetak. Temuan

ini dapat menjadi acuan bagi penerbit majalah dan penulis konten keislaman dalam mengoptimalkan pemanfaatan hadis sebagai instrumen edukatif dan transformasi nilai dalam masyarakat.

Kata Kunci: Abdul Latif Syukur; Hadis dan Media; Naskah hadis; Majalah *Pewarta Islam*; Ulama Minangkabau

INTRODUCTION

The existence of life guidance within society is a crucial concern and receives significant attention across various sectors, including the religious domain. This guidance typically encompasses principles of morality, ethics, and behavioural norms, functioning to direct individuals in navigating life's complexities. In Islam, one primary source of such guidance is the *hadith* (Prophetic traditions), which holds a central role in directing the faithful across diverse aspects of life, from worship and ethics to law and everyday social matters (Bawaqi, 2019). Furthermore, mass media plays a strategic role in disseminating Islamic teachings, leveraging its capacity to shape public opinion and broaden religious understanding among communities (Pinto et al., 2022).

A prominent mass media outlet in the early 20th century was the *Majalah Pewarta Islam* (Islamic Reporter Magazine), published between 1923 and 1925 CE. This periodical served as a significant conduit for religious information during its era, reaching diverse segments of the Muslim populace seeking inspiration and principles for living according to Islamic values. A critical element within the *Pewarta Islam's* content was its use of *hadith* as a foundation for religious argumentation. The cited *hadith* functioned to reinforce the moral and spiritual messages being conveyed. When employed accurately and appropriately, *hadith* can deepen public comprehension of Islamic teachings. Conversely, the inaccurate use of *hadith* risks fostering misinterpretations and negatively impacting religious understanding (Rafiq, 2016; Tasbih, 2010). Consequently, the citation of *hadith* within print media such as *Majalah Pewarta Islam* necessitates meticulous care and adequate scholarly knowledge.

Print media, exemplified by *Majalah Pewarta Islam* (Islamic Reporter Magazine), plays a pivotal role in shaping public perceptions of religion, yet it also encounters challenges in preserving the validity of the religious texts it references. Consequently, meticulous attention is needed when using Qur'anic verses (*ayat*) or *hadith* to ensure the credibility and validity of the textual evidence (*dalil*) presented, thereby preventing potential misinterpretations of Islamic teachings (Yasti et al., 2024).

This article aims to analyze the use of *hadith* within *Majalah Pewarta Islam*, specifically focusing on the types of *hadith* employed, the themes or topics addressed using *hadith*, and the quality and authority of the cited *hadith*. Through this analysis, the study seeks to deepen understanding of print media's role in responsibly conveying Islamic teachings. Additionally, it is hoped that this research will offer practical guidance for writers and publishers of Islamic content, enabling the effective and authentic utilization of *hadith* in communicating religious messages to the public.

Based on the identification of robust Islamic scholarly capacity in *Majalah Pewarta Islam's* content curation as evidenced through the systematic selection and application of *hadith* across its editions, this study consequently aims to evaluate the extent to which this religious scholarly competence manifested in the utilization of *hadith* as the primary source for life values within early 20th-century Islamic media.

Existing scholarship on print media and *hadith*, as demonstrated by Illahiati (2024), Safri et al. (2024), Pinto et al. (2022), Syukriadi et al. (2021), Suparwany (2020), Fadilla (2020), and Riza (2020), has primarily examined *hadith* usage within manuscript

traditions. Conversely, studies by Najiyah and Putriani (2024) and Baharudin et al. (2023) addressed the transformation of hadith studies into the digital era. Regarding regional hadith studies, Wendry (2022) investigated transmitter authenticity in Kufa, while Rodliyana and Nurrohman (2021) focused on Southeast Asia, Zuadah (2021) examined Yemen and neighboring regions, and Majid and Anshori (2022) analyzed the development of hadith literature in the Malay Archipelago.

Scholarship on Sheikh Abdul Latif Syakur includes Wendry et al. (2024), which explores his socio-religious vision through hadith in public addresses; Nofa (2021), discussing his profile and intellectual contributions; and Denas (2022), detailing his scholarly pursuits. Notably, however, these studies primarily address the general role of print media in disseminating hadith and public comprehension of published traditions. Furthermore, they neither examine the specific publication central to this study, *Majalah Pewarta Islam* (Islamic Reporter Magazine) published from 1923 to 1925 nor undertake a systematic investigation of the hadith quality featured therein.

This article uniquely addresses these gaps by presenting a historical and contextual analysis of *Majalah Pewarta Islam*. It examines the magazine's foundational history and editorial profile, analyzes prevalent religious issues alongside the hadith employed in their discussion, and critically assesses the authenticity and authority of the cited traditions. By illuminating the intersection of print media, religious discourse, and textual criticism under pioneering editor Abdul Latif Syakur, this research provides novel insights into the mediation of Islamic teachings through early 20th-century print media. Consequently, it offers new perspectives on evolving religious discourses during 1923–1925 CE.

METHOD

This study employs a descriptive qualitative approach, utilizing content analysis of print media, specifically *Majalah Pewarta Islam* which was published between 1923 and 1925. The research focuses systematically on patterns of hadith utilization within the magazine's articles, encompassing: (1) identification of hadith types cited, (2) analysis of their contextual presentation, and (3) examination of associated Islamic themes. Primary data was collected through documentary research of physical archives preserved in Indonesian Islamic historical repositories and libraries. To verify hadith authenticity, researchers conducted source verification by cross-referencing canonical ḥadīth collections containing full *isnād* (chain of transmission), *matn* (text), and *rijāl* (transmitter biographies). *Takhrij al-ḥadīth* (source-tracing) procedures were executed using classical references such as *al-Mu'jam al-Mufahras li Alfāz al-Ḥadīth al-Nabawī* and digital tools including *HadisSoft* software. The analytical process comprised three sequential phases: First, identification of all hadith citations within magazine content. Second, validation of textual authenticity and classification of reliability grades (*ṣaḥīḥ*, *ḥasan*, *ḍa'īf*) through authoritative sources including *Ṣaḥīḥ al-Bukhārī*, *Ṣaḥīḥ Muslim*, *Sunan Abī Dāwūd*, and other classical ḥadīth works. Finally, thematic categorization of hadith based on moral, social, and religious issues addressed. Content analysis methodology was applied to evaluate the rhetorical construction of hadith within print media discourse and assess their function as epistemic instruments for conveying life values to early 20th-century Muslim readerships.

RESULTS AND DISCUSSION

Author Profile and A Brief History of *Majalah Pewarta Islam*

Majalah Pewarta Islam (Islamic Reporter Magazine) was a pioneering monthly Islamic periodical employing Latin-script Minangkabau and early Indonesian orthography. Published between 1923 and 1925 in Soengai Boeloeh Fort de Kock (present-day Bukittinggi) (Redaksi, 2020), the magazine comprised three volumes: Volume I (1923), Volume II (1924), and Volume III (1925). Founded through the collaboration of Haji Abdul Latif Syakur and Sjakoeer Djamain El Moeradi (Syakur, 1923), it was subsequently managed by Tsamarato Senrentarai as a monthly publication printed at Drukkerij Tsamaratoelechawan.

Each issue featured an introductory section outlining the magazine's objectives alongside editorial prayers for community acceptance. Content was organized into thematic segments including *Langkah Pertama* (First Step), *Agama* (Religion), *Hikmah Allah* (Allah's Wisdom), *Islam dan Moeslimin* (Islam and Muslims), *Pandang Djaoeh Dilajangkan Pandang Hamper Ditoekikkan* (See Far with Foresight, See Near with Precision), and *Satoe Peringatan Dari Toehan Allah* (A Solemn Reminder from Allah). The cover prominently displayed the title *Majalah Pewarta Islam: Oentoek Keperloean Oemoem* (Islamic Reporter Magazine for Public Interest) accompanied by editorial staff listings and publication location.

Recognized as the first periodical using latinized Minangkabau and archaic Indonesian, each volume consisting of 191 pages which is now preserved at PDIKM (*Pusat Dokumentasi dan Informasi Kebudayaan Minangkabau*/Minangkabau Cultural Documentation Center) in Padang Panjang. To know more on the magazine's historical significance is inextricably linked to its founder, Abdul Latif Syakur (Muhammad Amin), a 20th-century Minangkabau scholar bearing the honorific title Paduko Intan Simabur Sawah Gadang bin Muhammad Saman Datuak Mangiang Sikumbang Sawah Gadang bin Abdullah Datuak Marajo Kapalo Koto bin Datuak Tan Bandaro Piliang Sitapung Labuh Lanyah (Nofa, 2021). Born in Air Mancur in August 15th, 1885 in Padang Panjang (West Sumatra), Syakur was brought to Mecca by his father following his mother's death in 1892. He resided there until 1902 CE, studying Qur'an, Hadith, Arabic grammar (*naḥw*), and Islamic jurisprudence (*fiqh*) under scholars including Sheikh Aḥmad Khaṭīb al-Minangkabawī, Sheikh Khaṭīb 'Ālim Kumango, and Sheikh Rukn al-Dīn Rāwī (Fadilla, 2020).

During his Meccan tenure, Syakur served as a teaching assistant to Sheikh Aḥmad Khaṭīb an appointment signaling scholarly recognition and instructed foundational Arabic texts to students including Sheikh Muḥammad Jamīl Jambek (Wendry et al., 2024). Upon returning to his village, his initial preaching efforts encountered linguistic barriers due to his youth (Fadilla, 2020). Nevertheless, these obstacles were mitigated by his frequent interactions with the community, which facilitated his linguistic adaptation. He keenly observed the social dynamics of Balai Gurah residents and broader Minangkabau society, both of which were experiencing a moral crisis (Fitri & Suriani, 2022).

Abdul Latif Syakur's return from Mecca in 1902 introduced a distinctive perspective within the Minangkabau scholarly milieu, coinciding with the intensification of ideological divisions between traditionalist (*kaum tuo*) and reformist (*kaum mudo*) factions. At the time, *khilāfiyyah* (jurisprudential) debates particularly concerning posthumous commemorative rituals (*kenduri anumerta*) and the rejection of *rābiṭah* (spiritual bonds) in ascetic practices (*sulūk*), served as prominent arenas where scholarly reputations were

contested publicly. Syakur deliberately avoided direct engagement in these polemics. Instead, he was prioritizing communal harmony rather than fuelling sectarian conflict. His strategic neutrality, as recorded in historical documents, contributed to his relative marginalization within mainstream ulama circles during this period of intense ideological confrontation. Moving away from the dominant debates of his time, he pioneered an alternative reformist methodology centered on moral pedagogy through writing and mentoring select students (*santri*). This distinctive approach secured his legacy as a notably productive scholar (Riza & Ma'mun, 2019).

Syakur's personal life reflects complex social navigation. Syakur contracted his first marriage circa 1903, approximately two years after returning from Mecca. His union with Hafiah of the Sikumbang Sawah Gadang, which resulted in the birth of twins. Unfortunately, Hafiah passed away due to complications during childbirth. Following this tragedy, Syakur remarried, but this marriage proved short-lived due to fundamental incompatibilities. He later married Kama, a woman from Koto Tuo; however, the marriage remained childless. In 1908, he ultimately married Maryam, also from Koto Tuo, with whom he had four children: Sa'diah, Sa'duddin, Sa'dullah, and Latifah.

Following his third marriage, Abdul Latif Syakur entered into several additional matrimonial unions. His fourth marriage was with Raqiyah from Bonjol Alam, while his fifth, to Kamaliyah of Balai Gurah, resulted in the birth of a son, Muhammad Sa'id Syakur. He later married Aisyah of Kamang as his sixth wife, and subsequently Ka'isah of Balai Gurah, his seventh spouse, with whom he had five children: Su'ada, Syafiuddin, Mahdiah, Nafisah, and Syafruddin. Additional marriages followed, including unions with Rafi'ah of Panampung (Denas, 2022) and Zahra of Sungai Puar, marking the completion of his recorded marital history. The practice of multiple marriages was normative among prominent ulama of the period, and historical sources note that Syakur married a total of ten times (Nofa, 2021).

In parallel with his personal life, Syakur took significant steps to institutionalize religious education. In 1918, he founded the *Attarabiyatul Hasanah Madrasah*, regarded as the first classical-style Islamic school in West Sumatra. The curriculum emphasized advanced training in Qur'anic recitation (*qir'āh*) and Arabic language instruction (Riza & Sandora, 2019). Syakur introduced innovative pedagogical methods in Qur'anic studies, enabling students to master recitation within a year a milestone celebrated through public khatam al-Qur'an ceremonies. Arabic instruction focused on developing conversational fluency (*takallum*) and writing skills, while additional coursework in Malay composition culminated in the publication of student work in *al-Jauharah untuk Bangsa Perempuan* magazine, a pioneering women oriented periodical published between 1923 and 1927 (Putra, 2017).

Abdul Latif Syakur's works comprise both published texts and handwritten manuscripts. Among his notable contributions are *Laṭā'if al-Aḥādith al-Nabawiyah*, *Mabādi al-'Arabiyah wa Lughatuha*, *Tambo Islam*, *Akhlaqunā al-Adabiyah*, *al-Tarbiyah wa al-Ta'līm Qism al-Tauhīd*, *al-Akhlaq wa al-'Adāb*, *Mulakhas al-Tārikh al-Islāmi*, *al-Fiqh al-Akbar*, *al-Dakwah wa al-Irshād*, *Mabādi' al-Qāri and Ta'līm al-Qirāah al-'Arabiyah*. The majority of these works are currently preserved at the residence of Chuzaemah, his niece and primary heir, located in Nagari Balai Gurah, Ampek Angkek, Agam Regency. The house now functions as a preschool learning center under Chuzaemah's management. The collection is stored in a sealed archival cabinet within a restricted access room, while selected items have

been curated and displayed in a glass cabinet situated in the main reception area to support scholarly access (Riza & Sandora, 2019).

Syakur passed away at 7:30 PM on Saturday, 15 June 1963 (corresponding to 23 Muḥarram 1383 AH), following complications related to abdominal inflammation. Hospitalized at M. Djamil Hospital (Padang) for intestinal obstruction that prevented defecation, urination, or flatulence, he underwent recommended surgery. Although initially recovering post-operation, he succumbed days later. His funeral was attended by leading religious figures of the time, including Buya Hamka and Ibrāhīm Mūsā Parabek, who led the burial rites. He was laid to rest in Balai Banyak hamlet, Balai Gurah village, Candung district, IV Angkat-Bukittinggi of West Sumatera (Nofa, 2021).

Issues of Hadith Used in *Majalah Pewarta Islam*

Boengkanlah Persangkaan Jang Salah Itoe (Discard Those False Assumptions)

One of the topics featured in *Majalah Pewarta Islam* No. 3 (March 1, 1923) was an article titled *Boengkanlah Persangkaan Jang Salah Itoe* (Discard Those False Assumptions), which addressed the prevailing prejudices regarding Islamic theology circulating among non-Muslim communities in the Dutch East Indies at the time. The article specifically responded to the erroneous view that Muslims denied the prophethood of pre-Islamic figures such as Moses and Jesus and rejected preceding revelatory scriptures (Torah and Gospels). The article unequivocally affirmed that Islamic doctrine invalidates the faith of any Muslim who repudiates pre-Muhammadan prophets and revealed texts.

This discourse emerged during the early 20th-century colonial period, characterized by heightened tensions between Muslim communities and both colonial authorities and Christian missionaries. Dutch missionaries propagated reductive and distorted representations of Islam through print media and mission schools, advancing narratives that Muslims disrespected Judeo-Christian prophetic traditions. Recent academic work by L.W.C. van den Berg and Snouck Hurgronje documents such deliberate reframing of Islam within colonial discourse a strategy employed for social control and missionary justification in Muslim territories (Hurgronje, 1960).

In this context, the article functioned as both theological clarification and a form of discursive resistance against biased representations. It demonstrates how Islamic publications such as *Pewarta Islam* went beyond mere proselytization to actively safeguard religious integrity and Muslim identity amid colonial hegemony. Notably, the author identified these misconceptions as originating not only externally but also from intra-communal religious illiteracy. As a result, the article advocates for a comprehensive religious education, particularly concerning the *arkān al-īmān* (pillars of faith), emphasizing the doctrinal obligation to acknowledge all prophets and revealed scriptures (Syakur, 1923, hlm. 43).

This theological position aligns with a Prophetic tradition (ḥadīth) cited in the magazine, documented as follows (Syakur, 1923, hlm. 42).

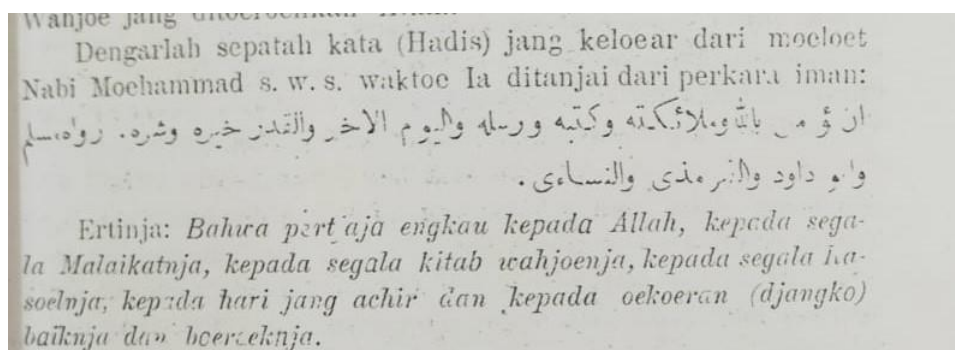


Figure 1. Boengkanlah Persangkaan Jang Salah Itoe

Source: Minangkabau Cultural Documentation and Information Center, Padang Panjang

The verification process of the aforementioned ḥadīth's authenticity was conducted through systematic keyword tracing (كتب) across authoritative ḥadīth compilations. The search yielded 19 instances containing similar wordings to the hadith quoted in *Majalah Pewarta Islam*. However, detailed textual analysis revealed that only a select few exhibit substantial congruence in both structure and content. These include narrations found in *Ṣaḥīḥ Muslim* (Book of Faith, Chapter on the Explanation of Faith, Islam, and Iḥsān, Ḥadīth 9); *Sunan al-Tirmidhī* (Book of Faith, Chapter on Jibrīl's Description of Faith, Ḥadīth 2535); *Sunan al-Nasā'ī* (Book of Faith and Legal Rulings, Chapter on the Signs of Islam, Ḥadīth 4904); and *Musnad Aḥmad* (Musnad of the Ten Companions Promised Paradise, Beginning of the Musnad of 'Umar ibn al-Khaṭṭāb, Ḥadīth 186), with all references verified through digital ḥadīth authentication tools (Hadits Soft, 2023).

The narration recorded in *Ṣaḥīḥ Muslim* (Book of Faith, Chapter: Explanation of Faith, Islam, and Iḥsān, Ḥadīth 9) is also found in *Sunan al-Tirmidhī* (Book of Faith, Chapter: Gabriel's Description of Faith, Ḥadīth 2535). Additionally, a parallel account appears in *Sunan al-Nasā'ī* (Book of Faith and its Legal Foundations, Chapter: Indicator of Islam, Ḥadīth 4904). The hadith text can be seen below.

أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ الْآخِرِ وَتُؤْمِنَ بِالْقَدَرِ خَيْرِهِ وَشَرِّهِ

"You believe in Allah, His angels, His books, His messengers, the Last Day, and you believe in the good and the bad of divine destiny."

This ḥadīth which was transmitted through the narration of 'Umar ibn al-Khaṭṭāb is classified as authentic (*ṣaḥīḥ*) by scholarly consensus (*ijmā'*) in accordance with conventional ḥadīth verification standards *ṣaḥīḥ* (Hadits Soft, 2023). In *Musnad Aḥmad* (Kitāb Musnad al-'Asharah al-Mubashsharīn bi al-Jannah, Bāb Awwal Musnad 'Umar ibn al-Khaṭṭāb, Ḥadīth 186), the narration ascribed to 'Abdullāh ibn 'Umar contains the following textual formulation (*matn*):

حَدَّثَنَا وَكِيعٌ حَدَّثَنَا كُثَيْبٌ عَنْ ابْنِ بُرَيْدَةَ عَنْ يَحْيَى بْنِ يَعْمَرَ عَنْ ابْنِ عُمَرَ
أَنَّ جَبْرِيلَ عَلَيْهِ السَّلَامُ قَالَ لِلنَّبِيِّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا الْإِيمَانُ قَالَ أَنْ تُؤْمِنَ بِاللَّهِ وَمَلَائِكَتِهِ وَكُتُبِهِ وَرُسُلِهِ وَالْيَوْمِ
الْآخِرِ وَبِالْقَدَرِ خَيْرِهِ وَشَرِّهِ

This hadith, transmitted through Ibn 'Umar's account, is validated by *Shu'ayb al-Arnā'ūṭ* as having a reliable chain of transmission (*isnād ṣaḥīḥ*) that meets the dual-*ṣaḥīḥ* criterion (*sharṭ al-shaykhayn*) (Hadits Soft, 2023).

Abdul Latif Syakur thoroughly addressed this issue within the wider framework of Islamic proselytization in Padang Panjang and Bukittinggi, regions historically acknowledged as centre for the development of Islamic educational institutions such as surau and madrasah (Wendry & Hidayat, 2023). Additionally, the magazine features editorial content that underscores the religious and ethical values anticipated within the local community, particularly focusing on the principle of *tawḥīd* (Rahmah, 2021). This, as stated by Abdul Latif Syakur, embodies the intended significance of the referenced ḥadīth. Despite the ḥadīth not being fully cited, it was presented in a way that enabled readers to easily understand its essential message. This approach exemplifies an effective strategy of religious communication, specifically to bridging the authoritative weight of textual sources with the practical need for comprehensible understanding among common people.

Toenangan Hidoep (The Course of Life)

The *Pewarta Islam* magazine (No.3, 1 March 1923) had a primary discussion on the theme *Toenangan Hidoep* (The Course of Life). The article conveyed the undeniable truth that all living beings are inevitably subject to death, a reality that cannot be evaded or accurately predicted. Considering this inevitability, the article asserted that the quest for the Hereafter holds significantly greater worth than clinging to earthly existence. Readers were encouraged to have a constant awareness of mortality instead than becoming engrossed in the fleeting pleasures of the earthly realm. This ethical admonition was substantiated by the reference to a Prophetic narrative (ḥadīth) of the Prophet Muhammad (peace be upon him), which compares human beings' worldly attachment to a dog's affinity for carrion, an analogy mirrored precisely in the magazine (Syakur, 1923, hlm. 38).

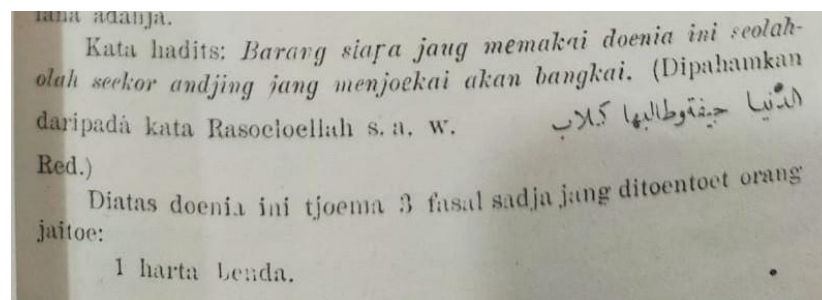


Figure 2. *Toenangan Hidoep*

Source: Minangkabau Cultural Documentation and Information Center, Padang Panjang

The magazine further elaborated on three objectives of human endeavour in this life: wealth, kinship, and knowledge accompanied by virtuous actions. It emphasised that, upon death, accumulated wealth offers no advantage, and familial connections inevitably disintegrate in the presence of mortality. Only knowledge and virtuous deeds will accompany an individual after death. In this context, the magazine emphasised its appeal to realign life's priorities by referencing another Prophetic saying: "When seeking wealth and honour, behave as though you will live eternally; however, when participating in acts of

worship, conduct yourself as if you will perish tomorrow." A further account detailed the Prophet's advice to his daughter Fāṭimah: "Pursue the knowledge of the Hereafter, for I will be unable to aid you at that time." (Syakur, 1923, hlm. 39–40).

From the viewpoint of the subtheme *Toenangan Hidoep*, the message is unequivocal: the magazine served as both a cautionary text and a vehicle for moral education, aimed at fostering in its audience a continual consciousness of mortality, a heightened dedication to virtuous conduct, and an emphasis on knowledge directed towards the Hereafter. This advice aimed to divert readers from an undue fixation on the fleeting allure of the material world, directing them instead towards a life oriented by spiritual readiness for the eternal realm. The ḥadīth referenced within this subtheme is presented as follows:

الدنيا جيفة وطلابها كلاب

"The world is but a carcass, and those who seek it are as dogs."

In tracing the text of the ḥadīth cited in this subtheme, this study employs the keyword *دني*. However, no identical text was found in either the *Mu'jam* collections or in ḥadīth database applications that matched the version published in *Pewarta Islam*. According to *Kashf al-Khifā' wa Muzīl al-Ilbās*, al-Ṣaghānī classified this narration as *marwū'ū* (fabricated). Similarly, al-'Ajlūnī asserted that the phrasing in question is not an authentic ḥadīth.

Although the phrasing of this narration aligns with the intended message and thematic objective of the subtheme in *Pewarta Islam*, it is essential to remain vigilant about the authenticity and accuracy of any narration ascribed to the Prophet Muhammad (peace be upon him). Even when a narration is referenced in such a context, it should be subject to verification to prevent possible inaccuracies. Abdul Latif Syakur may not have meticulously paid to the precise language of this tale when quoting it, instead concentrating exclusively on its superficial message. Therefore, it can be inferred that not every account referenced in *Pewarta Islam* qualifies as a valid ḥadīth of the Prophet Muhammad (peace be upon him).

As widely known that for common people, textual evidence drawn from the Qur'an or ḥadīth is often accepted as wholly genuine without examination. However, for scholars and researchers of the Qur'an and ḥadīth, meticulous examination is crucial when citing such sources, as inaccuracies in quote or interpretation may result in significant errors in understanding Islamic teachings.

Regarding this issue, Abdul Latif Syakur emphasised the concept of *faḍā'il al-a'māl*, the merits of righteous deeds, encouraging readers to prioritise the Hereafter while managing their earthly affairs optimally. The magazine's editorial style mirrors the socio-historical context of the time, specifically addressing colonial-era materialism that had precipitated otherworldly neglect. In this circumstances, Abdul Latif Syakur's role as a religious scholar and educator becomes evident, acting as a moral reminder to his audience.

Barang Jang Masih Ditangan Djangan Disia-Siakan (Do Not Neglect What Remains in Your Hands)

The thematic and moral emphasis continued in *Pewarta Islam* magazine, as shown in issue No. 6, dated 1 June 1923, in an article titled *Barang Jang Masih Ditangan Djangan Disia-Siakan* (Do Not Neglect What Remains in Your Hands). The discussion centred on the theme "Five Precedents Before Five Consequences". At the outset of the article, a

ḥadīth of the Prophet Muhammad (peace be upon him) was presented, as shown in the original publication.

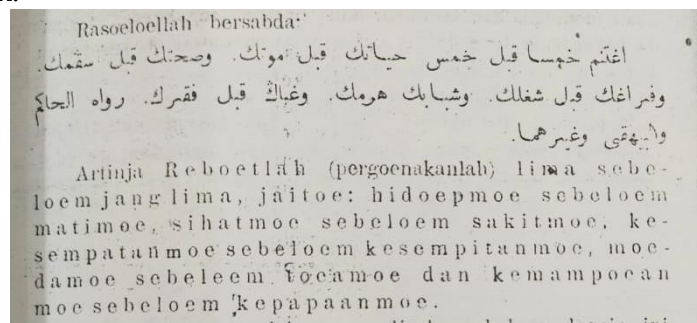


Figure 3. *Barang Jang Masih Ditangan Djangan Disia-Siakan*

Source: Minangkabau Cultural Documentation and Information Center, Padang Panjang

In the discussion entitled “*Barang Jang Masih Ditangan Djangan Disia-siakan*” (“Do Not Waste What is Still in Your Possession”), it is explained that everything in this world is impermanent and will eventually perish in vain. Therefore, humankind is obliged to obey all of God’s commands so that life is not lived in futility. The article further states that the Hereafter is the place where humankind will receive the recompense for all deeds performed in this world. Abdul Latif Syakur cited the Prophet’s ḥadīth concerning “five matters before five matters,” as follows:

اَعْتَمِدْ خَمْسًا قَبْلَ خَمْسٍ: شَبَابَكَ قَبْلَ هَرَمِكَ وَصِحَّتَكَ قَبْلَ سَقَمِكَ وَغِنَاكَ قَبْلَ فَقْرِكَ وَفَرَاغَكَ قَبْلَ شُغْلِكَ وَحَيَاتَكَ قَبْلَ مَوْتِكَ

“Make the most of five things before five others: your youth before old age, your health before illness, your wealth before poverty, your free time before busyness, and your life before death.” (Hadits Soft, 2023).

This study, while examining the text of this ḥadīth in Mu’jam and the Hadith Soft programme with the keywords , شَبَاب , هَرَم , حَيَات and فَقْر , did not find the precise phrasing as presented in *Pewarta Islam*. Nevertheless, other analogous phrasings are located in *al-Mustadrak* by al-Ḥākim. In his work *al-Talkhīṣ*, al-Dhahabī asserts that this ḥadīth is authentic (*ṣaḥīḥ*) according to the criteria of Imām al-Bukhārī and Imām Muslim. Similarly, Shaykh al-Albānī classified the text in his *al-Jāmi‘ al-Ṣaḥīḥ* as authentic (*ṣaḥīḥ*).

Alongside the ḥadīth concerning five matters prior to five, the discourse under the sub-theme *Barang Jang Masih Ditangan Djangan Disia-siakan* also includes many other prophetic traditions. The main point of the discourse posits that neglecting to perform virtuous actions throughout one's life will ultimately result in profound regrets at death. This assertion is corroborated by the words of the Prophet Muhammad (peace be upon him) as cited in the magazine, which states:

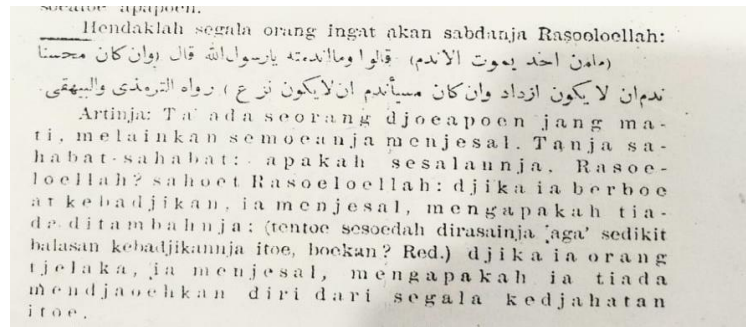


Figure 4. *Barang Jang Masih Ditangan Djangan Disia-Siakan*

Source: Minangkabau Cultural Documentation and Information Center, Padang Panjang

Upon tracing the text of the ḥadīth via the Hadis Soft application, this study locates its narration in *Sunan al-Tirmidhī*, within the Book of *Zuhd*, Chapter “Blindness,” ḥadīth no. 2327, which states:

حَدَّثَنَا سُؤَيْدُ بْنُ نَصْرٍ أَخْبَرَنَا ابْنُ الْمُبَارَكِ أَخْبَرَنَا يَحْيَى بْنُ عَبْدِ اللَّهِ قَالَ سَمِعْتُ أَبِي يَقُولُ سَمِعْتُ أَبَا هُرَيْرَةَ يَقُولُ قَالَ
 رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا مِنْ أَحَدٍ يَمُوتُ إِلَّا نَدِمَ قَالُوا وَمَا نَدَامَتُهُ يَا رَسُولَ اللَّهِ قَالَ إِنْ كَانَ مُحْسِنًا نَدِمَ أَنْ لَا
 يَكُونَ أَزْدَادَ وَإِنْ كَانَ مُسِيئًا نَدِمَ أَنْ لَا يَكُونَ نَزْعُ

The ḥadīth is transmitted from Abū Hurayrah. M. Nazaruddin al-Albānī categorises it as *da'īf jiddan* (very weak), although Abū Ṭāhir Zubayr 'Alī Za'ī designates it as *da'īf* (weak). The deficiency of this narration is ascribed to the presence of a transmitter within the chain who is considered unreliable (*da'īf*) (Hadits Soft, 2023).

The article further underscores that all those who waste their designated time during their lifetime will ultimately encounter suffering and dishonour. This assertion is corroborated by an additional utterance of the Prophet referenced in *Majalah Pewarta Islam*, as follows.

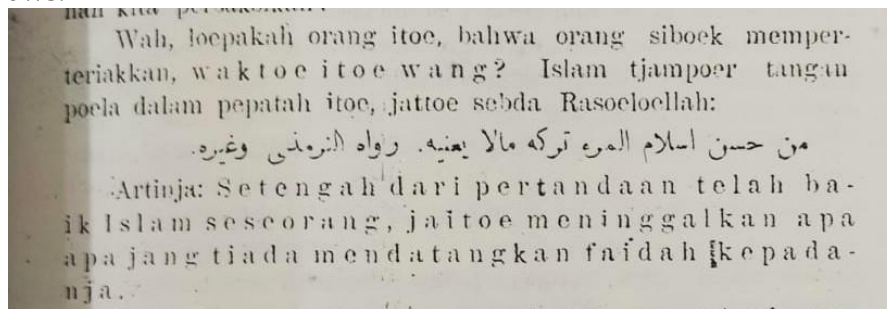


Figure 5. *Barang Jang Masih Ditangan Djangan Disia-Siakan*

Source: Minangkabau Cultural Documentation and Information Center, Padang Panjang

The explanation presented in the magazine emphasizes that individuals who squander their time during their lifetime and neglect moral actions are fundamentally miserable. In this world, according to Syakur, Individuals are encouraged to employ their riches, life, intelligence, and health optimally, ensuring that they are recognised and esteemed for their virtuous contributions after death (Syakur, 1923, hlm. 90–96).

In the discussion of *Barang Jang Masih Ditangan Djangan Disia-Siakan* within *Majalah Pewarta Islam*, Abdul Latif Syakur, alongside the magazine's editorial team, aimed to impart a distinct moral admonition, to consistently capitalise on five assets prior to five eventualities: your youth before your retirement, your health before your affliction, your wealth before your poverty, your leisure before your preoccupation, and your life before your demise. This reminder aimed to encourage readers to pursue a meaningful life, to attain the reward of good deeds in the hereafter, and to prevent their existence from being declared meaningless upon death.

When the aforementioned ḥadīth is traced using the *al-Jāmi' al-Kutub al-Tis'ah* application downloaded from Google Play by entering the keyword *من حسن اسلام*, a similar text can be found in *Sunan al-Tirmidhī*, Book of *Zuhd*, Chapter "Whoever Speaks a Word to Make People Laugh," ḥadīth no. 2240; in *Sunan Ibn Mājah*, Book of *Trials*, Chapter "Guarding the Tongue During Times of Tribulation," ḥadīth no. 3966; and in *Musnad Aḥmad*, Book of *Musnad Ahl al-Bayt*, Chapter "The Ḥadīth of al-Ḥusayn ibn 'Alī," ḥadīth no. 1642 (*Ensiklopedia Hadis*, 2022). The relevant ḥadīths are as follows:

Sunan al-Tirmidhī, Book of *Zuhd*, Chapter "Whoever Speaks a Word to Make People Laugh," ḥadīth no. 2240,

حَدَّثَنَا قُتَيْبَةُ حَدَّثَنَا مَالِكُ بْنُ أَنَسٍ عَنِ الزُّهْرِيِّ عَنْ عَلِيِّ بْنِ حُسَيْنٍ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَغْنِيهِ

"Indeed, part of a person's excellence in Islam is to leave that which does not concern him."

This ḥadīth is narrated through the transmission chain (*isnād*) of 'Alī ibn Ḥusayn. Muḥammad Nāṣir al-Dīn al-Albānī classifies it as *ṣaḥīḥ bimā qablahu*, denoting textual reliability established through supporting evidentiary ḥadīths (*Ensiklopedia Hadis*, 2022).

In *Sunan Ibn Mājah*, *Kitāb al-Fitan* (The Book of Tribulations), chapter titled *Guarding One's Tongue During Times of Tribulation*, ḥadīth number 3966, the narration is as follows:

حَدَّثَنَا هِشَامُ بْنُ عَمَّارٍ حَدَّثَنَا مُحَمَّدُ بْنُ شُعَيْبٍ عَنْ شَابُورٍ حَدَّثَنَا الْأَوْزَاعِيُّ عَنْ قُرَّةَ بْنِ عَبْدِ الرَّحْمَنِ بْنِ خُوَيْلٍ عَنْ الزُّهْرِيِّ عَنْ أَبِي سَلَمَةَ عَنْ أَبِي هُرَيْرَةَ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ تَرْكُهُ مَا لَا يَغْنِيهِ

This ḥadīth is transmitted from Abū Hurayrah. Muḥammad Nāṣir al-Dīn al-Albānī classifies it as *ṣaḥīḥ* (genuine) (*Ensiklopedia Hadis*, 2022). In *Musnad Aḥmad*, *Musnad Ahl al-Bayt*, chapter titled *The Ḥadīth of al-Ḥusayn ibn 'Alī*, ḥadīth number 1642, the narration states:

حَدَّثَنَا ابْنُ ثُمَيْرٍ وَيَعْلَى قَالََا حَدَّثَنَا حَبَّاحٌ يَعْنِي ابْنَ دِينَارٍ الْوَاسِطِيُّ عَنْ شُعَيْبِ بْنِ خَالِدٍ عَنْ حُسَيْنِ بْنِ عَلِيٍّ قَالَ قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ إِنَّ مِنْ حُسْنِ إِسْلَامِ الْمَرْءِ قِلَّةَ الْكَلَامِ فِي مَا لَا يَغْنِيهِ

Shu'ayb al-Arna'ūṭ classifies this ḥadīth as *ḥasan* (excellent) in its *matn* (text), however its *isnād* (chain of transmission) is considered *ḍa'if* (weak) (*Ensiklopedia Hadis*, 2022).

Sepoeloeh Matjam Perangai Jang Moelia (3 bentji akan doenia) (Ten Noble Traits and Three Things Detested in the World)

Majalah Pewarta Islam, issue no. 8 (August 1, 1923) has a discussion on ten noble deeds. In this edition, it is explained that the world is defined by grandeur, honor, pleasure, and

wealth. Concerns pertaining to worldly life frequently result in neglect and misjudgement, leading the community to grow estranged from their God. This notion is further supported by the saying of the Prophet Muhammad (peace be upon him), which states the following.

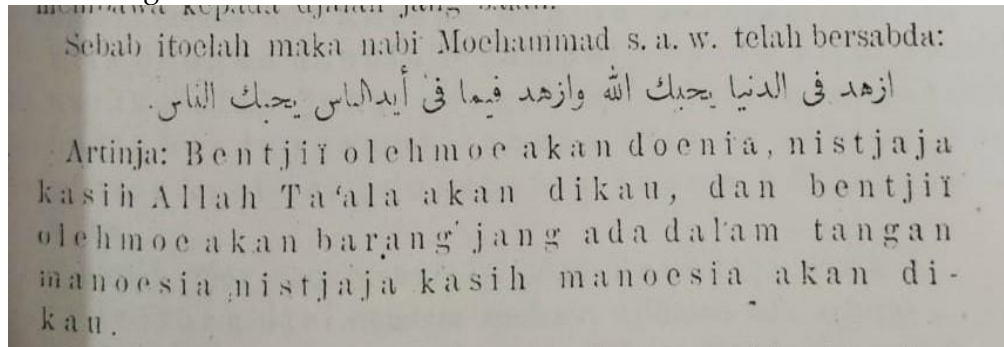


Figure 6. *Sepoeloeh Matjam Perangai Jang Moelia (3 bentji akan doenia).*

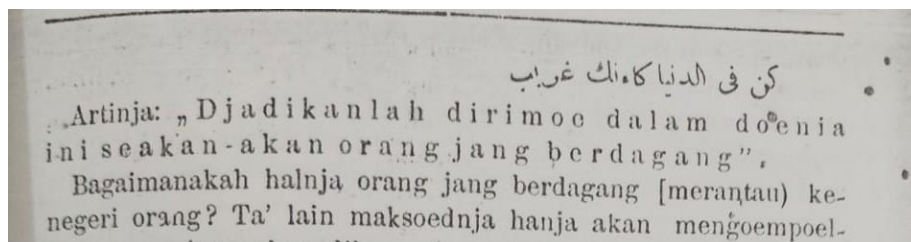
Source: Minangkabau Cultural Documentation and Information Center, Padang Panjang

This hadith serves to remind people not to prioritise earthly life significantly more than the Hereafter. The Prophet's remark emphasises that one should not excessively love the world; instead, worldly life should be treated as a means to accumulate virtuous actions that would serve as supplies for the Hereafter. This hadith explicitly advises everyone to "despise worldly life." The phrase "*despising worldly life*" signifies the act of not prioritising or assigning higher significance to worldly concerns as comparison to those of the Hereafter. This attribution is further verified by another statement of the Prophet, as published in a magazine, which articulates the following.

Regarding to the text of this hadith, it can be located in the *Sunan Ibn Mājah*, within the Book of *Zuhd*, specifically in the chapter on Detachment from the World, under hadith number 4092 (*Ensiklopedia Hadis*, 2022). The Arabic version of the hadith is as follows:

أَبُو عُبَيْدَةَ بْنُ أَبِي السَّفَرِ حَدَّثَنَا شَهَابُ بْنُ عَبَّادٍ حَدَّثَنَا خَالِدُ بْنُ عَمْرٍو الْقُرَشِيُّ عَنْ سُفْيَانَ الثَّوْرِيِّ عَنْ أَبِي حَازِمٍ عَنْ سَهْلِ بْنِ سَعْدٍ السَّاعِدِيِّ قَالَ أَتَى النَّبِيَّ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ رَجُلٌ فَقَالَ يَا رَسُولَ اللَّهِ ذُلِّي عَلَى عَمَلٍ إِذَا أَنَا عَمِلْتُهُ أَحَبَّنِي اللَّهُ وَأَحَبَّنِي النَّاسُ فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ أَزْهَدْ فِي الدُّنْيَا يُحِبُّكَ اللَّهُ وَأَزْهَدْ فِي أَيْدِي النَّاسِ يُحِبُّوكَ

The hadith above is reported by Sa'id al-Sa'adiy and regarded as authentic (*ṣaḥīḥ*) by Muhammad Nāṣir al-Dīn al-Albānī (*Ensiklopedia Hadis*, 2022). The notion is further supported by another narration attributed to the Prophet (peace be upon him), which states:



Gambar 7. *Sepoeloeh Matjam Perangai Jang Moelia (3 bentji akan doenia).*

Source: Minangkabau Cultural Documentation and Information Center, Padang Panjang

The hadith compares life in this world to that of a trader involved in commerce. The inference is that an individual's principal objective is to accumulate wealth for eventual enjoyment in their homeland. In this analogy, "*wealth*" represents virtuous actions, but "*homeland*" denotes the Hereafter. If an individual becomes trapped by worldly pleasures and indulges excessively, their existence will ultimately be made meaningless. Consequently, it is appropriate to sever ties with worldly attachments and to dismiss anything that results in a life wasted in the temporal realm (Syakur, 1923, hlm. 118–120).

Hatred towards the world, as detailed in the writings, can be understood in three dimensions. *First*, although the heart may inherently gravitate towards temporal concerns, one must endeavour to curtail this tendency and orient the heart as much as possible towards the Hereafter. *Second*, the presence or lack of material belongings should be regarded with equal weight; so, even if one possesses such items, the heart should remain unattached, and their abrupt loss should elicit no distress. *Lastly*, one must intentionally forsake all worldly endeavours, allowing the heart to be exclusively devoted to God (Syakur, 1923, hlm. 121–122).

The main point conveyed in the article emphasises the greater value of the Hereafter compared to earthly existence. The Prophet (peace be upon him) further asserts that the earth is but a transient dwelling. Therefore, one should perceive the world as a realm for amassing virtuous actions to serve as sustenance for the everlasting abode of the Hereafter.

Regarding the text (matan) of this hadith, a search using the matan phrase in a hadith application revealed multiple narrations with minor linguistic variations but expressed the same core message. These include narrations found in *Ṣaḥīḥ al-Bukhārī* (*Kitāb al-Riqāq*, hadith no. 5937); in *Sunan al-Tirmidhī* (*Kitāb al-Zuhd*, chapter "What Has Been Reported Concerning Short Hopes," hadith no. 2255); in *Sunan Ibn Mājah*, (*Kitāb al-Zuhd*, chapter "The Parable of the World," hadith no. 4104); and in *Musnad Aḥmad*, (*Kitāb Musnad al-Makthūrīn min al-Ṣaḥābah*, hadith no. 4534). The text of the hadith is as follows:

حَدَّثَنَا عَلِيُّ بْنُ عَبْدِ اللَّهِ حَدَّثَنَا مُحَمَّدُ بْنُ عَبْدِ الرَّحْمَنِ أَبُو الْمُؤَذَّرِ الطُّفَاوِيُّ عَنْ سُلَيْمَانَ الْأَعْمَشِ قَالَ حَدَّثَنِي مُجَاهِدٌ عَنْ عَبْدِ اللَّهِ بْنِ عُمَرَ رَضِيَ اللَّهُ عَنْهُمَا قَالَ أَخَذَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ بِمَنْكِبِي فَقَالَ كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرُ سَبِيلٍ

This narration is traced back to ‘Abd Allāh ibn ‘Umar, and is classified as *ṣaḥīḥ* (Ensiklopedia Hadis, 2022).

CONCLUSION

This study points out that the incorporation of hadiths in *Majalah Pewarta Islam* significantly contributed to religious education, character development, and the dissemination of Islamic principles to the public. Hadiths functioned as a principal source for explaining Islamic doctrines, offering spiritual counsel about current issues, and fostering adherence and moral behaviour in everyday life. The necessity of evaluating hadiths was also underscored, as ensuring their validity was essential for supporting the integrity and authority of *Majalah Pewarta Islam* as a reliable source of religious

information. The magazine was expected to uphold its instructional purpose by consistently delivering authentic hadiths pertinent to its readership's circumstances. Furthermore, the article emphasises the significant role of *Majalah Pewarta Islam* in advocating the Sunnah of the Prophet Muhammad (peace be upon him) as a paradigm for the Muslim community. Utilising editorial quotes of hadiths, the magazine might reinforce the relation between Muslims and the teachings and practices of the Prophet, thus encouraging them to emulate the Sunnah in their daily lives. It is important to note that this article relies solely on the limited archival collection of *Majalah Pewarta Islam* available from 1923 to 1925. Consequently, it does not provide a comprehensive view of all the issues covered by the magazine. Therefore, it does not provide a comprehensive perspective on all the issues addressed by the magazine.

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