

Articulation of Hadith in Minangkabau Socio-Religious Contexts: A Study on the Collection of Speeches by Sheikh Abdul Lathif Syakur (1882-1963)

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Abstract

The collection of speeches (CoS) written by Sheikh Abdul Lathif Syakur (SALS), a scholar who experienced both the colonial and old-order eras, serves as a thematic compilation of hadith reflecting the mid-20th century Minangkabau writing tradition. Through this collection, SALS demonstrated his expertise as a hadith scholar by analyzing the context of his era and interpreting social realities based on hadiths pertinent to society. This article aims to delve into the socio-religious vision that SALS constructs through the themes articulated in his speeches. Using a descriptive-historical method and thematic analysis, this article reveals that SALS founded his socio-religious vision on four main pillars: renewal, community integrity, moderation, and the roles of women in public life. SALS's ability to adapt hadith to his time, combined with his inclusive and human-centered approach, portrays him as a progressive scholar, challenging the rigid stereotype of hadith scholars.

Keywords: Collection of Speeches; Hadith Articulation; Islamic Renewal; Minangkabau; Sheikh Abdul Lathif Syakur



INTRODUCTION

The notion that hadith scholars tend to rigidly apply hadith in practical societal contexts is not always accurate (al-Gazālī, 1989). Some hadith scholars have been able to integrate local traditions and adapt to modernity, demonstrating that the values in hadith can be relevant in everyday life. This is exemplified by Sheikh Abdul Lathif Syakur (SALS), a Minangkabau religious leader (ulama) who experienced the Dutch and Japanese colonial periods and post-independence Indonesia under Soekarno's leadership (old order/*orde lama*). His adaptability is evident in his various writings, including a collection of speeches. This approach fosters the acceptance of hadith values in society, thereby creating a distinct and unique cultural environment.

Research on hadith texts related to manuscripts from the Indonesian archipelago (*Nusantara*) has revealed four main trends. First, authors often use hadith to validate societal practices of their time, particularly in medicine and marriage (*munākahāt*). Researchers typically present this through descriptive accounts without much critical analysis (Hamid & Mohammad, 2008; Ibrahim & Shah, 2020; Fadzil et al., 2022). Second, some researchers delve deeper into hadith texts and manuscripts, tracing their origins and evaluating their authenticity (Yusof et al., 2016; Akbar, 2023; Hamzah & Sapar, 2018; Khalim & Hasaniyah, 2018; Syukriadi et al., 2021; Satria, 2022; Dadah et al., 2023). Third, several studies have conducted research mapping, both on manuscripts containing hadiths and religious manuscripts that contain hadith texts (Yahya & Farkhan, 2019; Majid & Anshori, 2022; Suparwany, 2020; Taufiqurrahman et al., 2021). Fourth, they investigated the social contexts of hadith manuscripts, including historical, economic, and political perspectives (Alimron, 2018; Fathurahman, 2012; Satria, 2020). These trends can be seen in the work of Minangkabau hadith scholars, such as Sheikh Ahmad Khatib al-

Minangkabawi, Haji Abdul Karim Amrullah, Sheikh Yasin al-Fadani, and Buya Mawardi, but they are not connected to the writings of Sheikh Abdul Lathif Syakur (SALS) (Husna, 2011; Nuar, 2016; Aji et al., 2020; Imawan & Faiz, 2021; Dalil et al., 2022).

Existing research shows that studies specifically examining the articulation of hadith in post-independence Minangkabau manuscripts are relatively rare, distinguishing this study from previous studies. Within Malay manuscripts, Fathurrahman identified 11 areas of study, including hadith (Fathurrahman, 2003). This was demonstrated by Taufiqurrahman et al., who found two hadith manuscripts in Minangkabau: *Kitāb Bayān 'an-Nāsikh wa al-Mansūkh* at Surau Pondoh Ulakan and *Kitāb Riyād aṣ-Ṣāliḥīn* at the Adityawarman Museum (Taufiqurrahman et al., 2021). However, most research still focuses on critical literature in hadith and commentary (*sharah*) books rather than the material objects that this study emphasizes.

This study addresses these gaps by focusing on the collection of speech (CoS), work of SALS, and articulation of hadith in four areas: renewal, community integrity, moderation, and women's role in the public sphere. It argues that SALS interpreted hadith to reflect societal realities, bringing it to life in society. Unlike other scholars, SALS started with social realities and articulated them through hadith, demonstrating its expertise and commitment to human values.

LITERATURE REVIEW

Hadith Articulation

In Islamic studies, articulation refers to the expression of ideas about historical Islamic sources. Lucas (2004) explores how Sunni Islam's articulation originated in the eighth century through the biographical literature of narrators such as Ibn Sa' d (d. 230), Ibn Ma' in (d. 233), and Ibn Hanbal (d. 241), shaping core beliefs and the

science of hadiths. Similarly, Amir analysed Muhammad Asad's work *Ṣaḥīḥ al-Bukhārī: The Early Years of Islam* as an example of articulating hadiths in *Ṣaḥīḥ al-Bukhārī*.

In Indonesia, Woodward researched the Javanese Muslim community and interpreted the *slametan* tradition—a ritual meal involving Arabic prayers and offerings to Prophet Muhammad, saints, and ancestors—as a means of expressing ideas from textual hadiths found in *Riyāḍ aṣ-Ṣāliḥīn* (Woodward, 1988, pp. 54, 57). The hadith compilation in *Riyāḍ aṣ-Ṣāliḥīn* was assembled in the thirteenth century by Imam an-Nawawi from Syria. Woodward also examined how Indonesian scholars like Hamidy and Manan articulate the hadith texts from *Riyāḍ aṣ-Ṣāliḥīn*, providing translations and commentary that reflect the social and political context of their era (Woodward, 1993, p. 568).

Bisri et al. (2021) studied the articulation of sharia-based hadiths in Javanese within Bisri Mustafa's book *al-Azḡād al-Muṣṭafawiyyah*, illustrating efforts to localize these texts through Javanese language and culture. This research intersects ongoing inquiries into the indigenization of religious texts, highlighting the role of local scholars in interpreting Islamic teachings within their communities.

Another study concerning the articulation of hadith focuses on Amir's analysis of Muhammad Asad's approach to *Ṣaḥīḥ al-Bukhārī*. In his work *Saḥīḥ al-Bukhari: The Early Years of Islam*, Amir explores the rational and contextual principles used in critiquing Islamic hadith. According to Amir, Asad attempts to objectively elucidate meaning through critical examination. Furthermore, Asad sought to uphold the integrity of al-Bukhari's methodology and the authoritative status of hadith based on his idealistic interpretation (Amir, 2023). In another context, Federspiel genealogically examines the articulation of hadith within the framework of hadith literature that emerged in 20th-century Indonesia (Federspiel, 2002, p. 116). He observed that the

development of hadith literature coincided with the vernacularization of its content, coinciding with the rise of Indonesian nationalism.

Minangkabau Socio-Religious Context

Various studies have highlighted how socio-religious issues spark a dynamic discourse. Lathief and Rais's research examined traditional ulama's (*kaum tuo*) response to the modernist renewal movement (*kaum mudo*) in Minangkabau (Lathief, 1988; Rais, 1994). The current study intersects with robust efforts among modernist ulama to establish educational institutions like SALS, reshaping traditional educational practices such as *Surau* management. Similarly, Noer notes Minangkabau's pivotal role in Indonesia's early 20th-century reform movement, spurred by the return of Mecca-educated youths influenced by scholars such as Sheikh Ahmad Khatib, whose ideas fostered nationalist and social-religious renewal.

In Minangkabau, figures like Haji Abdul Karim Amrullah (Haji Rasul), Sheikh Jamil Jambek, Sheikh Sulaiman Arrasuli, and Sheikh Abdul Latif Syakur were all disciples of Ahmad Khatib. They fostered divergent ideological currents that gave rise to a rich body of religious literature, particularly hadith studies, either as complete volumes or excerpts. These sources were closely related to the emergence of reformist ideas in Minangkabau.

Haji Abdul Karim Amrullah, renowned for his leadership among the youth, wrote significant works such as *Izhār Asāṭir Muḍillīn fī Tasyabbuhihim bi al-Muhtadīn* (also known as *Izhār Zagl al-kāzibīn Fī Tasyabbuhihim bi al-Muhtadīn*), *Sendi Aman Tiang Selamat*, *al-Fawā'id al-Āliyah fī Ikhtilāf al-'Ulamā' fī Ḥukm at-Talaffuz bi an-Niyyah*, and many others. These works were housed in his librar Kutub Khanah Maninjau. Traditional ulama, like Sheikh Sulaiman Arrasuli, contributed works such *Aqwāl al-Āliyah fī Ṭarīqah an-Naqsabandiyah*, *Tablīgh al-Amānah*, *Qawl al-Bayān*, and many others, which are currently preserved at Madrasah Tarbiyah Islamiyah (MTI)

Canduang. Some of these texts remain handwritten, underscoring their enduring impact and ongoing relevance.

As mentioned earlier, the return of Minangkabau youths from Mecca sparked significant polarization between traditionalists (*kaum tuo*) and the younger generation (*kaum mudo*). The traditionalists uphold long-standing Minangkabau traditions such as tahlilan, visiting graves, celebrating birthdays, and observing mourning periods, such as the third and seventh days after death. In contrast, the younger generation views these practices as innovations (*bid'ah*) lacking strong legitimacy based on the Quran and Hadith. They criticized traditional clerics for endorsing these practices as heretical. Amidst this conflict, a third moderate group exists, accepted by both sides as a reference point in debates and attracting followers. This moderate faction, exemplified by figures such as Sheikh Abdul Latif Syakur, maintains a socio-religious vision supported by fatwas and recorded opinions. Notably, Sheikh Abdul Latif Syakur avoids engaging in contentious issues, focusing instead on the broader religious discourse in his writings.

Sheikh Abdul Lathif Syakur (SALS)

SALS was born in Nagari Air Mancur, Agam Regency, West Sumatra, on August 15, 1882, to Muhammad Amin and Fatimah. His mother passed away when he was 6 years old. At the age of seven, he accompanied his father to Mecca in 1889 to perform Hajj, where he was entrusted to Sheikh Ahmad Khatib al-Minangkabawi for religious studies. Following his father's death, SALS remained under the care of Sheikh Ahmad Khatib al-Minangkabawi (Riza, 2020, p. 297). Recognized for his intelligence, SALS began assisting in teaching Arabic and foundational sciences at the age of 10, alongside students such as Sheikh Jamil Djambek. After spending approximately 13 years studying and living in Mecca, SALS returned to his father's village of Balai Gurah in 1902 at the age of 19 (Fadilla, 2020, p. 54).

Upon his return, SALS demonstrated adaptability, needing to relearn his native language as he had become less fluent. He actively engaged with the local community, frequented marketplaces, and interacted with young people while taking note of the prevailing religious conditions (Yunus, 2001, p. 122). His adaptable nature ended him to people from all walks of life. Observing laxity in religious practices and instances of prohibited behavior among the populace, SALS felt compelled to address these issues.

Apart from his adaptability, SALS was known for his tendency to avoid confrontation. During both the colonial era and the old order, he refrained from engaging in disputes with the authorities (Hidayat & Riza, 2014). According to Nazaruddin, SALS never faced summons or detention by colonial officials during his lectures; instead, Dutch officers simply observed his teachings (Nazaruddin, personal communication, April 2018). He also remained uninvolved in the Revolutionary Government of the Republic of Indonesia (*Pemerintahan Revolusioner Republik Indonesia/PRRI*), a separatist movement led by Minangkabau fighters protesting the Sukarno government in the late 1950s (Khuzaimah, personal communication, July 3, 2023). Additionally, he steered clear of controversies surrounding theological differences, such as those between the younger generation and traditionalists in early 20th-century Minangkabau (Nofa, 2022, p. 2), aiming to maintain acceptance from both factions by understanding their perspectives.

SALS has held a strong concern for women's roles in society, particularly in education. He demonstrated this commitment by establishing an art studio and educational institution named *Tarbiyah Hasanah*, where he provided education to women from Balai Gurah and its vicinity. His own daughters were among the institution's first students, eventually becoming teachers. SALS pioneered the establishment of a women's press called *Madjalah Djauharah Oentoe*

Bangsa Perempoean (Riza & Sandora, 2019), advocating women's rights through written works, such as *Mu'asyarah* and his speeches.

As a prolific scholar, SALS authored approximately 45 works covering topics ranging from the Quran, exegesis, hadith, jurisprudence, and principles of jurisprudence (Bustamam, 2017; Riza, 2020). His expertise in Quranic exegesis is evident in works like *Tafsīr Yā Ayyuha an-Nās*, *Tafsīr Yā ayyuhallazīna āmanū*, and *Tafsīr Surah Al-Mu'minūn*, while his proficiency in hadith is showcased through thematic selections, citation techniques, reference sources, and explanations found in his writings passed down through his family in Balai Gurah (Wahidi et al., 2018, pp. 67–68).

METHOD

This research employs a qualitative methodology, focusing on manuscripts, specifically CoS written by SALS. From a philological perspective, it is categorized as textology, which relates the text to its historical context. The study does not apply a comprehensive philological analysis but instead selects relevant texts for thematic interpretation.

The selection of the SALS speech collection manuscript is based on two main aspects. First, SALS is viewed as a visionary Minangkabau Muslim intellectual reformer who studied in Mecca for 14 years, and upon returning, successfully mediated disputes arising from differing legal opinions (*khilāfiah*) in his hometown. He emphasized unity, togetherness, and enlightenment, principles rooted in the hadith of the prophet.

From a manuscript perspective, speech collection is SALS's genuine work, demonstrating his expertise in hadith. It contains 325 hadiths that are skillfully integrated with the actual issues of the time. Based on historical research and interviews with SALS's heirs in Balai Gurah Agam, West Sumatra, researchers identified and classified

these hadiths according to their relevance to colonialism and the era of independence. Irrelevant hadiths were excluded and redundant hadith texts were streamlined to retain only one version. Next, the author classifies the issue of Islamic renewal based on the orientation of SALS preaching. The data obtained were analyzed using Dhiltey's historical hermeneutics, which was contextualized with the context in which SALS lived.

RESULTS AND DISCUSSION

SALS's perspective on reform, guided by Prophet's teachings, focuses on four key pillars: the perpetual presence of reformers across eras, societal unity, the importance of moderation for harmony, and the roles of women in family and public life.

The Inevitability of Reformist Figures

SALS employs seven hadiths to advocate for social and religious principles, as shown in Table 1.

Table 1

The Use of Hadith Regarding the Necessity of Reformist Figures

No	Hadiths	Sources	Themes
1	Abū Hurairah reported, "Once the Prophet (ﷺ) was speaking to us when, a bedouin came and asked him: "When will the Last Day be?" He replied, "When the practice of honouring a trust is lost, expect the Last Day." (Narrated by al-Bukhārī)	CoS/IMG_0545	Phenomenon; The trust is not implemented
2	'Amr bin 'Auf reported God's messenger as saying, "The religion will shrink back to the Hijaz as a snake shrinks back to its hole, and the religion will seek refuge in the Hijaz as the mountain goat seeks refuge in the mountain top. The religion began few in number and will return to the	CoS/IMG_0549	Phenomenon; Back to origin

	state in which it began. Blessed are the few, for they will set right the corruptions caused in my sunna by people after my death." (Narrated by at-Tirmizi)		
3	Abdullah bin `Amru bin al-`Āṣ reported, Rasulullah (ﷺ) said, "Fortunate are the strangers." So, it was said to him: "Who are these foreigners, O Messenger of Allah?" He answered: "The righteous people who are among the many evil people, those who deny them are greater in number than those who obey them. " (Ahmad)	CoS/IMG_0537	Actor; a pious-foreigner
4	Abū Hurairah reported, "At the beginning of every century God will send one who will renew its religion for this people." (Narrated by Abu Dawud, al-Hakim, and al-Baihaqi)	CoS/IMG_0537	Actor; leader
5	Abū Hurairah reported God's messenger as saying, "Islam began as a small religion and will return to the state in which it began. Then blessed will be the few [who hold to it]" (Narrated by Muslim)	CoS/IMG_0546	Actor; foreigner
6	Ali bin Abi Talib said, "The earth is not devoid of someone who defends God with arguments/proofs, visible, famous, or hidden, so that the evidence of God's greatness is not lost."	CoS/IMG_0547	Actor; Defender of God
7	Rasulullah (ﷺ) said, " you either enjoin good and forbid evil, or Allah will certainly burden you and the best of you will make supplication and it will not be accepted (Narrated by al-Bazzār, at-Ṭabrānī from Abu Hurairah)	CoS/IMG_0581	Action: Amar Ma'ruf Nahi Munkar

Source: Authors' analysis.

The inevitability of a reformer's presence manifests through natural phenomena, individuals' presence, and their actions. Hadith 1

signals potential destruction when unqualified individuals have mishandled responsibilities. This underscores the importance of adhering to teachings rooted in Medina and Hijaz (Hadith 2). In response, reformers emerge, characterized by their piety (Hadith 3), yet are perceived as outsiders due to their steadfast adherence. Despite their small numbers compared to those who reject truth, Allah sends reformers every century (Hadith 4) to enhance societal diversity by promoting virtue and preventing evil (Hadith 7). Because of their small numbers, they are considered strangers, reminiscent of how Islam was initially viewed, and will be perceived again at the end of time (Hadith 5 and 6).

Through his seven hadiths, SALS demonstrates that reformist scholars independently comprehend traditional Islamic orthodoxy. His progressive perspective is evident in his writings and actions addressing modern issues, such as *ijtihād*, *khilāfiah*, education, Sufism, nationalist-Islamic humanitarianism, women's empowerment in Islam, the da'wah movement, and modern educational institutions (Nofa, 2022, pp. 245-248). He conveyed these ideas through speeches delivered at mosques such as those in Sicamin, Biaro, Ampang Gadang, Labuah Ampek Suku, Parit Putus, and Djamil Djambek Tengah Sawah Bukittinggi, as well as through newspapers and books from 1904 until his death.

The compilation of hadiths in SALS's speeches attests to his adherence to Islamic orthodoxy, using them to validate his ideas—a response to the social and political transformations in early 20th century Indonesia, particularly under Dutch colonial rule, which placed considerable societal pressure on regions such as Minangkabau. Concerns over colonial oppression spurred a spirit of reform in Minangkabau, fueled further by external influences like foreign Islamic scholars such as Muhammad Abduh and Jamaluddin

al-Afgani, whose works inspired SALS's discourse on reform. This influence is evident in his references to the manuscript in his speech.

Societal Integrity

Regarding social integration, SALS employs 14 hadiths, as shown in Table 2.

Table 2

The Fourteen Hadiths to Advocate for the Pillar of Social Integration Used by SALS

No	Hadiths	Sources	Themes
1	PbuH said, "Be kind to your children and perfect their manners." (Narrated by Ibn Majah)	CoS/IMG_5 ^v €	Attitude/Personality
2	"That a man should discipline his son is better for him than to have given a Sa' in charity." Al-Bukhāri	CoS/IMG_574	Attitude/Personality
3	It was narrated that a man committed adultery, stole and drank alcohol, then he reported it to the Prophet and explained his difficulty in repenting. Prophet Rasulullah Ibn Abbas RA said, "Rasulullah (ﷺ) said, zakat fitrah is to purify those who fast from joking and saying cruel things and giving food to the poor." (Narrated by Abu Dawud and Ibn Majah)	CoS/IMG_0548	Morality-Honesty
4	"The truthful and trusty merchant is associated with the prophets, the upright, and the martyrs." (at-Tirmizī transmitted it from Abī Sa'īd)	CoS/IMG_0574	Morality/Honesty
5	"There was a man from Bani Isra'il who asked some of	CoS/IMG_0589	Morality/Trustworthy/Honesty

	the other people from Bani Isra'il to lend him a thousand dinars, this thousand dinars is yours in peace."		
6	He who believes in Allah and the Last Day should do good to his neighbour (Narrated by Muslim)	CoS/IMG_0589	Social Interaction
7	"He who believes in Allah and the Last Day, let him show hospitality to his guest" (Narrated by Muslim)	CoS/IMG_0589	Social Interaction/guest
8	"None of you believes until he loves for his brother what he loves for himself." (Narrated by Ahmad, asy-Syaikhāni and others from Anas)	CoS/IMG_0599	Social Interaction/love each other
9	"Whoever believes in Allah and the Last Day, let him say something good, or else remain silent." (Narrated by Ahmad, an-Nasai, and Ibn Majah from Abu Syuraih from Abu Hurairah)	CoS/IMG_0589	Social Interaction/conversation
10	All creation is God's imagination, so what is most loved by God is the one that is most beneficial for his children (al-Bazzār reported from Anas and at-Ṭabrānī from Ibn Ma'ud)	CoS/IMG_0589	Social Interaction/responsibility
11	Abu Hurairah (May Allah be pleased with him) reported: The Messenger of Allah (ﷺ) said, "When any one of you is observing Saum (fasting) on a day, he should neither indulge in obscene language nor should he raise the	CoS/IMG_0560	Social Interaction

	voice; and if anyone reviles him or tries to quarrel with him he should say: 'I am observing fast.'" Muttafaq 'Alaihi			
12	Ibn Abbas (May Allah be pleased with him) reported: The Prophet (ﷺ) said, "The upper hand is better than the lower one, start with the upper one (Narrated by Ahmad and at-Ṭabrānī)	CoS/IMG_0568	Social Interaction/generous	
13	Ibn 'Abbas (May Allah be pleased with him) narrated, 'The Messenger of Allah (ﷺ) enjoined Zakat al-fiṭr on the one who fasts to purify him from any indecent act or speech and for the purpose of providing food for the needy. It is accepted as Zakah for the person who pays it before the Eid prayer and it is Sadaqah for the person who pays it after the Eid prayer.' (Narrated by Abū Dāwud and Ibn Mājah)	CoS/IMG_0569	Social generous	Interaction/
14	The Messenger of Allah said, "Save them (i.e. the poor) wondering around (in the markets and the streets asking for food) on that day." (Narrated by Ibn `Adī and Ad-Dāruqutnī)	CoS/IMG_0569	Social generous	Relation/

Source: Authors' analysis.

SALS's preaching emphasizes societal integrity by focusing on three main aspects: ethics, morality (including honesty and trustworthiness), and maintaining positive interactions (respecting guests, helping others, and speaking politely). In Table 2, Hadith 1 emphasizes the importance of instilling ethics in children, equating it

to a higher value than giving alms. SALS stressed the Prophet's encouragement to build morality, particularly honesty. He explained that an adulterer, thief, or drunkard could not truly repent unless they were honest. Honest individuals are in the presence of prophets, martyrs, and pious people on the day of Judgement. SALS demonstrated honesty by telling the story of a young Bani Israelite who borrowed 1,000 dinars and promised to repay them with Allah as his witness. Separated by time and place, the debtor later sent the repayment on a piece of wood across the sea, praying for safe delivery. One day before using the wood to cook fish, the merchant's wife split it open and discovered money and a letter explaining its purpose. Subsequently, the borrower met the merchant again and offered additional money to repay his debt, assuming that the money sent across the sea had not been received. The merchant assured him that the debt had already been paid to the piece of wood he had received.

The Prophet emphasized that morality is fostered through positive social interactions, such as performing virtuous activities, respecting guests, loving others, and speaking kindly. He also encouraged him to be exemplary of children and practice charity. Additionally, SALS highlights that worship practices such as fasting teach us to avoid conflict.

In the context of Minangkabau's Islamic renewal, SALS's referenced hadiths align with social attitudes, prioritizing social over individual piety. He believed that Muslims should lead social interactions with high moral standards, such as honesty and generosity. According to the SALS, positive social attitudes emerge from the integration of religious practices into daily life.

Reflecting on his idealism, SALS argued that the impact of worship on society is contingent on understanding and applying its social messages. His selection of hadith shows that SALS viewed religious teachings as adaptable to various customs as long as they did

not violate core principles. He believed that inclusive Muslim behavior could enhance the spread of Islam across different groups and religions.

Moderation as a Pathway to Unity

SALS uses six hadiths, as shown in Table 3, to promote moderation for unity.

Table 3

The Application of Hadiths Advocating Moderation for Unity

No	Hadiths	Sources	Themes
1	Ibn 'Abbas narrated that the Messenger of Allah PBUH said: "Allah's Hand is with the Jama'ah." (Narrated by at-Tirmizi)	CoS/IMG_066	Unity
2	People may wear clothing in accordance with their traditions even if the person holding the traditions has a different religion from Islam. For example, according to an authentic hadith, the Prophet is wearing Rum, Persian clothes, etc. moreover, the Prophet also imitated the Persian tactics of digging <i>khandaq</i> in war. Next, Umar forbade his friends from wearing Persian clothes in a different context, the reason is so that they would not focus on stealing their expensive clothes.	CoS/IMG_17	Receive the global flow
3	Rafi` bin Khadij May Allah be pleased with him reported Rasulullah PBUH, said, "You have better knowledge (of a technical skill) in the affairs of the world."	CoS/IMG_0574	Moderate
4	Rasulullah PBUH once decided (<i>rukhsah</i>) to move the body and dig the grave because of benefits (<i>maslahat</i>). Ibn `Abbās reported that The Prophet came to the grave	CoS/IMG_606	Moderate/dig a grave

	of 'Abdullah bin Ubayy when he had been placed in his grave and stood over it. He commanded that he be brought out to him and placed on his knees, and he dressed him in his shirt and blew on him (for blessing). (Narrated by an-Nasā'ī)		
5	Ibn Abbas reported, a woman came to the Messenger of Allah (ﷺ) and said: Messenger of Allah, my mother has died and there is due from her a fast of vow; should I fast on her behalf? Thereupon he said: You see that if your mother had died in debt, would it not have been paid on her behalf? She said: Yes. He (the Holy Prophet) said: Then observe fast on behalf of your mother (Narrated by Al-Bukhārī, at-Tirmizī, Abū Dāwud, and an-Nasā'ī)	CoS/IMG_0586	Moderate/reward delivery
6	'A'isha narrated that The Messenger of Allah (ﷺ) said: "Whoever dies while he still has some fasts to make up (of the days of Ramadan), then his heir (any of them) should fast on his behalf." (Muttafaq 'alaih)	CoS/IMG_0586	Moderate/reward delivery

Source: Authors' analysis.

In his speeches, SALS emphasized moderation as crucial to fostering unity. He referenced Allah's recognition of human diversity in tribes, nations, and skin color. SALS highlighted Indonesia's coherence through the shared Indonesian (Bahasa) language, unifying the country, despite its diverse ethnicities and languages. He cited a hadith emphasizing that Allah's power and assistance are evident in the unity of diversity.

SALS illustrated the acceptance of globalization through hadiths, noting Prophet Muhammad's adoption of Persian clothing customs

while maintaining Islamic principles. He acknowledges Persia's cultural advancements in clothing and military tactics during the Khandaq War. SALS explained that Umar bin Khattab's restriction on luxurious Persian clothing aimed to prevent distractions from materialism during the spread of Islam.

SALS also exemplified moderation by allowing graves to be relocated, based on the teachings of Prophet Muhammad. He quoted hadiths affirming the reward of alms for the deceased, fasting on behalf of parents, and offering prayers to them as permissible practices.

Similarly, regarding the diversity of opinions in religion, as highlighted by the SALS through a hadith quote, differing opinions are permissible. The strengths of arguments and propositions serve to affirm opinions, rather than impose them. It is clear that the reformist scholars at that time asserted their influence on other scholars' traditional ideologies and practices. Despite aligning with reformist scholars during his lifetime, SALS presented robust arguments that occasionally diverged from other reformist perspectives. He emphasized the importance of deep knowledge in understanding differing opinions (*khilāfiyah*) rather than rigid adherence to particular schools of thought.

Women in the public sphere

SALS cites three hadiths, as shown in Table 4, as evidence supporting women's engagement in the public sphere.

Table 4

The Use of Hadith Regarding Women Participation in Public Sphere

No	Hadiths	Sources	Themes
1	"Do not prevent your women from coming to the mosques, but their houses are better for them." (Narrated by Abu	CoS/IMG_061\	Worship/educational opportunities

	Dawud, Ibn Umar and al-Hakim, and validated by Ibn Khuzaimah)		
2	"If your women ask permission to go to the mosque at night, allow them." (Narrated by Ahmad and asy-Syaikhāni from Ibn `Umar)	CoS/IMG_0613	Worship/educational opportunities
3	Abu Hurayrah narrated that The Messenger of The God PbUH said, "Do not prevent the female servants of Allah from visiting the mosques of Allah, but they may go out (to the mosque) having no perfumed themselves. (Narrated by Ahmad and Abū Dāwud from Abū Hurairah)	CoS/IMG_0612	Worship/educational opportunities

Source: Authors' analysis.

SALS speeches depict the public space for women as inclusive, offering educational opportunities outside the home without discrimination. This stance is validated in a hadith from Sunan Abi Dawud, where the Prophet advises husbands to allow their wives to worship and seek education, even at night. The Prophet explicitly mentioned that wives should refrain from wearing perfumes when going to the mosque for these activities.

SALS's selection of hadiths that emphasize women's need for education, particularly in religious studies, appears to be a deliberate intellectual response to the societal conditions of his time. Women faced significant challenges in accessing education across various domains, including SALS's hometown. SALS demonstrated his commitment by ensuring that his daughters and granddaughters received education and training in diverse competencies, including religious knowledge and practical skills, such as crafts and arts. His efforts spanned from the early 20th century to the era of independence, as evidenced by his establishment of the first gender-

neutral school with a class system, reflecting his unwavering commitment to his ideals.

CONCLUSION

This study concludes that SALS actively engaged with the realities of the Minangkabau people, who were perceived as needing guidance in applying the Prophet's hadiths to their lives. SALS emphasized the importance of ethics and strong social relationships within communities to achieve unity. He maintained a moderate stance on societal issues in *khilāfiah*, consistently supporting his views on Prophet's hadiths. SALS also advocated for women's education, stressing their right to equal opportunities in worship and education as men. Through his understanding of hadiths, he not only responded to reality, but also interpreted the social context of his time. Unlike many other hadith scholars, who treated hadiths strictly as religious texts, SALS integrated these teachings into society and elaborated on them in his da'wah activities. His approach promoted a socio-religious vision that emphasized reform, community integrity, moderation for unity, and creating public spaces for women. This study acknowledges its limitations, especially in not thoroughly examining primary sources from traditionalists (*kaum tuo*) and modernists (*kaum mudo*) that may oppose SALS's views, indicating a need for further research to validate the findings.

Author Contributions

Conceptualization: N.W., A.T.H., Y.A., F.P.A., & M.A.H.; Data curation: N.W., A.T.H., Y.A., F.P.A., & M.A.H.; Formal analysis: N.W., A.T.H., Y.A., F.P.A., & M.A.H.; Funding acquisition: N.W., A.T.H., Y.A., F.P.A., & M.A.H.; Investigation: N.W., A.T.H., Y.A., F.P.A., & M.A.H.; Methodology: N.W., A.T.H., Y.A., F.P.A., & M.A.H.; Project administration: N.W., A.T.H., Y.A., F.P.A., & M.A.H.; Resources: N.W., A.T.H., Y.A., F.P.A., & M.A.H.; Software: N.W., A.T.H., Y.A., F.P.A., & M.A.H.; Supervision: N.W., A.T.H., Y.A., F.P.A., &

M.A.H.; Validation: N.W., A.T.H., Y.A., F.P.A., & M.A.H.; Visualization: N.W., A.T.H., Y.A., F.P.A., & M.A.H.; Writing - original draft: N.W., A.T.H., Y.A., F.P.A., & M.A.H.; Writing - review & editing: N.W., A.T.H., Y.A., F.P.A., & M.A.H. All authors have read and agreed to the published version of the manuscript.

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Institutional Review Board Statement

This study was approved by Program Studi Ilmu Hadis (S2), Universitas Islam Negeri Imam Bonjol Padang, Padang, Indonesia.

Informed Consent Statement

Informed consent was not required for this study.

Data Availability Statement

The data presented in this study are available upon request from the corresponding author.

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Conflicts of Interest

The authors declare that they have no conflict of interest.

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