



Living Hadith Studies: Acculturation of Religion and Minang Culture in the Sadakah *Basorakan* Tradition

Edriagus Saputra, Nana Gustianda, Arwansyah Kirin, Azamel Fata, Inda Marlina, Zakiyah.
UIN Imam Bonjol Padang; saputraedriagus@gmail.com *
Sekolah Tinggi Agama Islam Negeri Mandailing Natal; nanagustianda7@gmail.com
University Tun Hussein Onn Malaysia; arwansyah@uthm.edu.my
Institut Agama Islam Sumbar; azamelfata@iaisumbar.ac.id
UIN Imam Bonjol Padang; ndamine10@gmail.com
Institut Agama Islam Negeri Curup; zakiyah@iaincurup.ac.id

* Corresponding Author

Received date: 22 Mei 2025;
Accepted date: 30 Mei 2025;
published date: 30 Juni 2025;

Abstract

The tradition of sadaqah basorakan is a tradition of charity carried out in mosques, mushala and surau for generations by mentioning the name and amount of money given by the donor, so it is considered as an act of riya. This research aims to reveal the implementation of the basorakan sadaqah tradition carried out by the local community. This research used a qualitative method with an anthropological acculturation approach. The results of the study can be concluded that the tradition of sadaqah basorakan carried out by the people of Jorong Lubuk Alung is based on a hadith about the alms race of the Companions during the Tabuk war. The procession of carrying out sadaqah basorakan on Islamic holidays, such as Friday prayers, commemoration of Isra' and Mi'raj and Eid al-Fitr. The procession of basorakan alms has a very big impact and the amount obtained is very large, when compared to alms through the infaq box displayed in the mosque. For the local community, basorakan sadaqah is not part of riya, because it is not the person who gives alms who mentions the results of his alms, but someone else who has been entrusted to convey the amount of alms and the donor. The basorakan sadaqah tradition is a form of religious and cultural acculturation that is still maintained by the local community by using the basorakan method in motivating others to give alms.

Keywords: *Acculturation; Minang Culture; Sadakah Basorakan; Jorong Lubuk Alung*

Introduction

Tradition can be defined as a continuous cultural practice upheld by a local community, which, when not performed, leaves a sense of incompleteness in communal life. In Minangkabau society, various traditions reflect an acculturation between Islamic teachings and local culture. These include the commemoration of the Prophet Muhammad's birthday (Maulid Nabi), the Isra' Mi'raj, the tradition of decorating sacrificial animals during Idul Adha, and others. All of these practices are examples of how religious values are harmonized with local customs through communal engagement. One region where such acculturation is still strongly maintained is Jorong Lubuk Alung, located in the Ampek Nagari District, Agam Regency, West Sumatra Province. This area is notable for preserving traditions that reflect the fusion of Islam and Minangkabau culture. One such tradition that remains actively practiced by the local community is known as *Sadakah Basorakan*.

Sadakah Basorakan is a form of habit of the Lubuk Alung community in spending their wealth in the way of Allah SWT. Because alms are a form of Muslim concern for the less fortunate, so that they can share with each other. (Rafi, 2019) According to Ibn Abbas, Allah commands His servants to give away the best, finest and most valuable of their wealth and on the contrary, He strictly forbids His servants to give in charity what is trivial and lowly (ugly), because Allah is good and does not accept what is good. (Tim Ahli Tafsir, 2018b) As found in the Qur'an letter Al-Baqarah: 261 which explains the reward for those who give their property in the way of Allah SWT, namely Translation: The example of those who spend their wealth in the cause of Allah is like a seed that grows seven stalks, on each stalk a hundred seeds. Allah multiplies it for whom He wills, and Allah is All-Wise, All-Knowing.

However, the alms procession carried out by the Lubuk Alung community is an activity that is different from other places or regions. Because the implementation of *sadakah basorakan* is carried out at certain moments that many people gather in one place and carried out at religious activities, such as the activities of the Maulid of the Prophet Muhammad SAW, Isra 'Mi'raj, Friday, Eid al-Fitr and Eid al-Adha.

Based on the results of the author's observations related to this tradition, that alms are carried out by the local community by mentioning the amount donated and the person giving alms using a microphone. This is considered by some people as an act of *riya* in charity and can eliminate the reward for the person giving alms, because it is the same as showing off the alms given to others. Therefore, this research aims to reveal the implementation of the *sadakah basorakan* tradition carried out by the Lubuk Alung Jorong Community, so as to be able to prove the analysis of the growing understanding of the community, that the implementation of *sadakah basorakan* is a futile act and part of the *riya* act in alms. Then, this research is qualitative research using an anthropological acculturation approach related to the tradition of *basorakan sadaqah* in the Jorong Lubuk Alung community (Syah, 2016). To collect data for this research, researchers used observation, interviews and documentation, so that the data could be analysed and made into narratives, graphs and tables to make it easier to understand the results. (Saputra, Taraki, et al., 2022) The research time in obtaining data related to this *basorakan sadaqah* tradition, namely

during the commemoration of isra' mi'raj, Friday prayers and Eid al-Fitr in 2022. The main informants in this research are Niniak mamak, tuangku/ulama, community leaders and residents of Jorong Lubuk Alung who carry out the *basorakan* sadaqah tradition. While secondary sources in supporting this research data are books, scientific articles, and books related to the discussion.(Saputra, Gusnanda, et al., 2022) After the research data is obtained and analysed, the researcher then tests the validity of the data, namely by conducting re-interviews with previous informants and with different informants. If the results of the research validity test are different from before, it means that the researcher gets additional data in the study, but if the results are the same as the previous ones, then this research data is saturated and the research implementation ends.

Methods

This research used a qualitative description method with an anthropological acculturation approach about the tradition of sadaqah *basorakan* in the Jorong Lubuk Alung community from the perspective of living hadith.(Syah, 2016) To collect data for this research, researchers used observation, interviews and documentation, so that the data could be analyzed and made into narratives, graphs and tables to make it easier to understand the results.(Saputra, Taraki, et al., 2022) The research time in obtaining data related to this *basorakan* sadaqah tradition, namely during the commemoration of isra' mi'raj, Friday prayers and Eid al-Fitr in 2022. The main informants in this study are Niniak mamak, tuangku/ulama, community leaders and residents of Jorong Lubuk Alung who carry out the *basorakan* sadaqah tradition. While secondary sources in supporting research data, the authors take references through books, scientific articles, and books related to the discussion.(Saputra, Gusnanda, et al., 2022) After the research data is obtained and analyzed, the researcher then tests the validity of the data, namely by conducting re-interviews with previous informants and with different informants. If the results of the research validity test are different from before, it means that the researcher gets additional data in the study, but if the results are the same as the previous ones, then this research data is saturated and the research implementation ends.

Result and Discussion

Literature Review

In terms of previous research, the author traced using several websites, such as Dimensions and Google Scholar, the themes related to research on the *basorakan* alms tradition have not been studied. However, if using the keyword alms tradition, the author found 3,185 themes with the following graph:

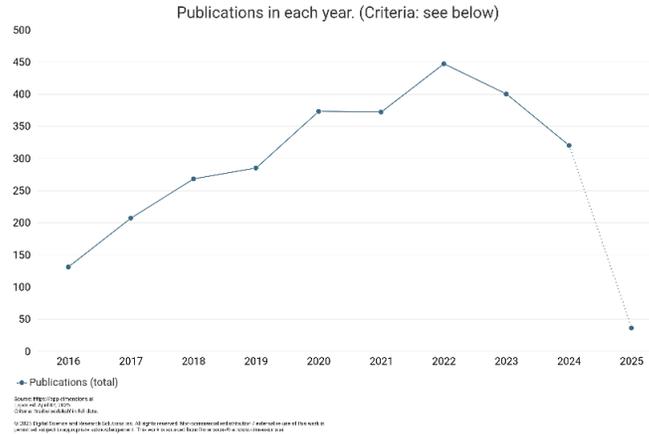


Figure 1: Graph of Previous Research with Dimensions Website

The graph above shows the trend of research publications related to the alms tradition from 2016 to 2025. In general, there is an increase in the number of publications from 2016 until it peaks in 2022, before experiencing a significant decline in 2023 onwards. This increase in the number of publications reflects the increasing interest of academics in the study of the alms tradition, both in social, economic and religious contexts. Previous studies have revealed that the sadaqah tradition has an important role in strengthening social solidarity, reducing economic inequality, and as part of the implementation of Islamic values in community life. However, the downward trend in publications after 2022 may be due to factors such as saturation of research in this field, a shift in focus to other topics, or reduced research resources supporting the study of the alms tradition. The sharp decline projected for 2025 may also be an indication of the need for a new approach in studying this tradition in order to remain relevant in academic studies and applications in society.

As an illustration in relevant studies, the author describes previous research related to this research, namely first, research conducted by Muhammad Rafi entitled 'Living Hadiths: The Friday Wrapped Rice Alms Tradition by the Sijum Amunai Community' focuses on understanding the importance and implementation of the alms tradition in the Sijum Amunai community. The theoretical framework used in this study is based on phenomenology and functional theory, which allows for an in-depth exploration of the lived experiences and practices of the community regarding almsgiving. This research utilises qualitative methods, specifically through interviews and literature studies, to gather comprehensive insights into the community's understanding of almsgiving and its cultural implications. The results show that the tradition of giving wrapped rice on Fridays serves two main functions: an internal function related to the community's spiritual relationship with God, and an external function that fosters social relations among community members. The findings reveal that this practice is not only a reflection of religious teachings but also a dynamic expression of local culture, showing how the community creatively interprets and applies the hadith principles of living in their daily lives. (Rafi, 2019)

Second, the research study from Qurrotul Ainiyah, et al. entitled 'Acculturation of Islam and Local Culture' focuses on the integration of Islamic values in the local tradition of Sedekah Bumi

in Karang Ploso, Plandaan, Jombang. The theoretical framework is based on the understanding that Islam, as a universal religion, interacts with local culture through a process of mutual influence, allowing the preservation of cultural identity while following Islamic principles. This research used a qualitative approach, utilising field research methods such as interviews, observations, and documentation to effectively collect data. The findings reveal that Sedekah Bumi serves as a traditional ritual symbolising gratitude to the Creator for the blessings of land and sustenance, showing how local customs can coexist with Islamic teachings. This acculturation process is characterised by persuasive and adaptive methods, allowing Islam to be more easily accepted by the community while filtering out cultural practices that align with Islamic values. Overall, this study highlights the dynamic relationship between religion and culture, illustrating how Islamic teachings can enrich local traditions without compromising their essence. (Ainiyah & Mardani, 2019)

Third, Research conducted by Hartono & Firdaningsih, this research focuses on the psychological acculturation associated with the sea alms ceremony at Pedalen Beach, which aims to reveal how this ritual reflects the interaction between Javanese culture and religious belief. The theoretical framework is based on understanding cultural behaviour and religious practices, emphasising the importance of gratitude and respect towards the divine and the guardians of the sea, which are common themes in Javanese tradition. The research used qualitative methods, primarily involving interviews with community members, especially ceremony caregivers, to gather insights into their beliefs and practices. The results show that the sedekah laut ceremony serves as a vital expression of gratitude to Allah and a means to seek permission from the spiritual guardians of the sea, strengthening the community's faith and cultural identity. The findings reveal that the acculturation process is characterised by an assimilative approach, where the community integrates their cultural beliefs with Islamic values, thus creating a unique blend that strengthens their spiritual connection and cultural heritage. This is in line with research conducted by Marzuki Darusman with the title: Religion and Culture: The White Porridge Almsgiving Tradition in Ulu Rawas, North Musi Rawas Regency, South Sumatra (Living Qur'an Study). The results of this study explain the habits of the community that have been carried out for generations in spending their wealth in the way of Allah and which is the main foundation for the local community, namely surat Al-Nisa': 114. And the main purpose in the alms of white porridge is a form of gratitude to Allah SWT and all that is owned by getting blessings from the Khaliq and hoping for safety from all forms of disasters that will occur. (Darusman, 2020)

This research offers significant novelty in the study of living hadith and cultural acculturation, especially in the context of Minangkabau tradition. Unlike previous studies that highlighted alms in the form of wrapped rice (Sijum Amunai), Earth Alms (Karang Ploso), Sea Alms (Pedalen Beach), or White Porridge Alms (Ulu Rawas), this research reveals the unique dimensions of the Sadakah *Basorakan* tradition as a local manifestation that combines the values of the Prophet Muhammad's hadith with Minangkabau customs that are rich in social and spiritual symbols.

The main novelty lies in the merging of Islamic values (especially from the hadith perspective) with Minang cultural expressions through a living hadith approach, where hadith is not only used as a textual reference but also becomes the basis of social praxis in community life. The Sadakah *Basorakan* tradition shows a distinctive acculturation process: not only as an expression of gratitude or a plea for salvation as in previous studies, but also as a space for identity negotiation between the traditional values of ‘ABS-SBK’ (Adat Basandi Syarak, Syarak Basandi Kitabullah) with the actualisation of hadith in the practice of collective almsgiving that strengthens social cohesion. Thus, this research enriches the living hadith discourse by offering a new perspective on how Minangkabau people interpret and live the hadith in a cultural space that is communal, symbolic and full of local spiritual values.

History of the Implementation of the *Basorakan* Sadaqah Tradition

Jorong Lubuk Alung is one of the Jorongs in Nagari Bawan, Ampek Nagari District which is inhabited by 3,654 people. (Arief Eka Putra, personal communication, Pukul .35 WIB pada Tanggal 23 Desember 2022) Jorong Lubuk was formed in 2005 as the establishment of Nagari Bawan which has regional borders, namely the North bordering Jorong Puduang, the South bordering Jorong Sungai Aur Lubuk Basung, the East bordering Jorong Malabur and the West bordering Rimbo Kumayan Kajai Pisik Siti Manggopoh. And at this time the leader (Head of Jorong) Lubuk Alung, namely Mr Ali Azwar. The population in Jorong Lubuk Alung is the largest area within the scope of Nagari Bawan. (Arif Eka Putra, personal communication, Desember 2022)

Sadakah *Basorakan* is a charity whose implementation procedure is mentioned by name and the amount donated. This sadakah *basorakan* activity has existed since ancient times when Islam spread in the province of West Sumatra and especially Padang Pariaman. According to my father Rusli, who is also a religious instructor at the KUA of Ampek Nagari District, Agam Regency, according to his opinion, is

Sadakah *basorakan* is a tradition of the Padang Pariaman community that has been carried out for generations and until it was brought to this Lubuk Alung Jorong, because the majority of Lubuk Alung people are descendants and births from Padang Pariaman Regency. In the past, Padang Pariaman people migrated to Agam Regency and have settled and have families here. Because of the origin of Padang Pariaman Regency, the traditions and habits of the community are also carried out in Lubuk Alung Jorong, so that it has also become a tradition for the Lubuk Alung community today. (Tuangku Rusli, personal communication, Desember 2022)

This sadakah *basorakan* activity, there is no history of its emergence, but because the Islamic community in Padang Pariaman Regency adheres to the Tarekat sect, namely Naqsabandiyah and Syatariyah, which is led by buya, sheikh and tuangku as accompanying religious scholars. At that time the community was very minimal in spending their wealth in carrying out sadakah, so that it also had an impact on the system of building houses of worship, such as mosques, mushalla and surau as well as in helping people in distress. In addition, it also has an impact on the lack of sharing with the surrounding community, so the ulama agreed to carry out this sadakah *basorakan* activity with the aim of motivating the community to give alms. Alms that are carried out by the

basorakan method (called by name) can provide self-motivation to those who hear the call, so that other people feel embarrassed not to give alms, this is explained by Tuangku Rahmat, is

With the sadakah *basorakan* in the past, those who listen will feel embarrassed and especially the person giving alms has a small income from him, so they are also motivated to carry out alms. (Tuangku Rahmat, personal communication, Desember 2022) Although at the first time this sadakah *basorakan* activity was carried out, the opinions of the scholars differed, but after being reviewed again about the benefits and goodness, this sadakah *basorakan* activity can be carried out and even people outside Padang Pariaman or not of Padang Pariaman descent also have it. This is seen from the benefits of implementing the sadakah *basorakan* tradition.

If we look at the journey of the tradition of sadakah *basorakan* activities, this was brought by scholars who studied at the Padang Pariaman Islamic Boarding School, both those who came from the Padang Pariaman area and got wives from Jorong Lubuk Alung and the sons and daughters of the community who settled in Jorong Lubuk Alung. This is as described by my elder Rusli, who is a native son of Laban Lubuk Alung village. He said:

“that, this tradition has been taught at the Islamic Boarding School where I studied in the Padang Pariaman area, where every Friday prayer activity, the Prophet's maulid, Isra' Mi'raj, Eid al-Fitr, Eid al-Adha and other religious activities, this sadakah *basorakan* tradition is always carried out, so that as students of this knowledge it is also carried out wherever we are, especially in Jorong Lubuk Alung.” (Tuangku Rusli, personal communication, Desember 2022)

In addition, what is a guide for the local community in carrying out traditional activities by means of *basorakan*, based on a hadith of the Prophet Muhammad, is:

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ وَعُمَرَانُ بْنُ أَبِي شَيْبَةَ وَهَذَا حَدِيثُهُ قَالَ حَدَّثَنَا الْفَضْلُ بْنُ ذَكْوَانَ حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ أَمَرَنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا أَنْ نَتَصَدَّقَ فَوَافَقَ ذَلِكَ مَالًا عِنْدِي فَقُلْتُ الْيَوْمَ أَسْبِقُ أَبَا بَكْرٍ إِنْ سَبَقْتُهُ يَوْمًا فَجِئْتُ بِنِصْفِ مَالِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَبْقَيْتَ لِأَهْلِكَ قُلْتُ مِثْلَهُ قَالَ وَأَتَى أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ بِكُلِّ مَا عِنْدَهُ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَبْقَيْتَ لِأَهْلِكَ قَالَ أَبْقَيْتُ لَهُمُ اللَّهُ وَرَسُولَهُ قُلْتُ لَا أَسَابِقُكَ إِلَى شَيْءٍ أَبَدًا (Imam Abi Daud Sulaiman bin Asy'ast Al-Azhdayi Al-Sijistaniy, 1998b)

Based on an exploration of the asbab al-Wurud of the hadith about the hadith that is used as evidence by scholars and the community against the *basorakan* alms in Lubuk Alung jorong, Agam Regency. The story of Abu Bakr Ash Shiddiq and Umar bin Khattab who competed in goodness was the Prophet's order at the time of the battle of Tabuk. (Syaikh Maulana Muhammad Zakariya Al-Khandahlawi, n.d.) At that time, the Prophet Muhammad SAW encouraged all his companions to give charity in particular. Listening to the call, the companions spent their wealth according to their abilities with enthusiasm and passion and even beyond their abilities.

When the Prophet called on his companions to give alms, Umar bin Khattab took out his wealth and handed it over to the Prophet. In his heart Umar said, if one day I can exceed Abu Bakar Ash Shidiq, then I will go home very happy. Then the Messenger of Allah SAW, O Umar, is there anything you leave for your family?, then Umar replied, there is a Messenger of Allah. Then the Prophet asked again, what do you leave?, then Umar answered: I leave for them half of the property I have. Then came Abu Bakar Ash Shidiq who also brought all his wealth to the

Messenger of Allah, then the apostle asked, O Abu Bakar: what do you leave for your family?, then Abu Bakar replied: I leave for them Allah and his Messenger. Seeing this, Umar said: I will never beat Abu Bakr in charity. (Imam Abi Daud Sulaiman bin Asy'ast Al-Azhdayi Al-Sijistaniy, 1998b)

According to Shaykh Shafiyyurrahman Al-Mubarakfuri, he explained in his book entitled *Ar-Rahiqul Makhtum, Bahtsun fi As-Sirah An-Nabawiyah ala Shahibina Aidhalish Salati wa Sallam*, that the Prophet called and ordered every Muslim to prepare for war to fight the Roman army, so every Muslim at that time competed to participate in preparing to go to war. In addition, they were also competing to spend their wealth and give alms. So at that time, many companions who issued their property, such as Ustman bin Affan 300 camels complete with transport goods and 300 uqiyah and 1000 dinars given directly to the Prophet Muhammad. Even Ustaman added more, so he donated 900 camels and added 100 horses. In addition, Abdurrahman bin Auf also came to the Prophet with 200 uqiyah of silver. Then also came Abu Bakar Ash Shiddiq by bringing all his property and not torturing for the family, so he was asked directly by the Prophet: yaa Abu Bakar, what do you leave?. Abu Bakr replied: I left Allah and His Messenger. The wealth donated by Abu Bakr was worth 4000 dirhams and Abu Bakr was the first person to meet the Prophet and give his property. Umar bin Khattab also gave half of his wealth, Ashim bin Adi gave 70 wasaq of dates and added what he had. In addition, there were also those who gave one or two mud dates, because that was what was available to them and even many Muslim women who donated their jewellery to the Prophet Muhammad. (Syaikh Shafiyyurrahman Al-Mubarakfuri, 2020)

The Procession of Sadaqah *Basorakan* Implementation

The sadakah *basorakan* tradition is an activity carried out by the Lubuk Alung jorong community in order to increase community motivation in giving alms. This can be seen from the implementation of sadakah *basorakan* which is carried out during religious activities, both before and after the activity. For the people of Jorong Lubuk Alung, this sadakah *basorakan* activity has been an activity carried out from generation to generation since it was brought by scholars / my parents who came from Padang Pariaman Regency. The implementation of sadakah *basorakan* activities is carried out by the community usually during the momentum of celebrating Islamic religious days, such as Isra' Mi'raj, Maulid Prophet Muhammad SAW, Friday Prayers, Eid al-Fitr Prayers and Eid al-Adha Prayers. However, in the research that the author carried out only took three momentum of the implementation of sadakah *basorakan*, because it was hindered by the research time limit determined by the Litapdimas Ministry of Religious Affairs of the Republic of Indonesia. Therefore, the three moments, namely:

Firstly, the Friday Prayer Activity. *Friday prayer is a weekly prayer activity carried out by male Muslims in a mosque guided by a khatib and imam.* (Saputra et al., 2020) Friday prayer is an obligation for every Muslim, as Allah has explained in the Qur'an, namely translation: O you who believe! When the call to prayer is given on Friday, remember Allah immediately and give up buying and selling. That is better for you if you know.

The above verse explains that when the call to prayer has been announced on Friday, every Muslim is ordered to leave all forms of activities that are being carried out and immediately rush to the mosque in order to perform Friday prayers (Tim Ahli Tafsir, 2018a, p. 108). At the time before the implementation of Friday prayer activities, the people of Jorong Lubuk Alung District Ampek Nagari Agam Regency always carry out the tradition of sadakah *basorakan* guided by a person who has the capacity and expertise in cheering (mentioning) alms for those who give. According to my old man Abdul Munaf, he is a scholar in Padang Pariaman Regency, he said:

“The person who chants the alms is someone who has expertise in their field and has been appointed and entrusted by the community. In some areas, the speaker is a labai, ulama/tuangku, mosque administrator and kapalo mudo (a person who is exalted in the community to lead before activities are carried out, such as leading deliberations in mosques/surau).” (Tuangku Munaf, personal communication, Oktober 2022)

Sadakah *basorakan* activities in the implementation of Friday prayers are carried out by the community and mosque administrators before the Khatib takes the pulpit. After the first adhan and two rak'ahs of Sunnah prayer, the person entrusted with the sadakah *basorakan* starts by delivering a cultum and Islamic advice, then proceeds with the sadakah *basorakan*. The person in charge of calling or mentioning the name of the person and the amount of alms given stands at the front. Each community member goes to the front to the person in charge of giving their alms money and mentions who it is from and the amount, then the person in charge of cheering will mention the name of the person and the amount given for alms. This was described by my elder brother Kamel, who said: “That the alms given by the community will be cheered by the assigned person by mentioning the amount of money donated as well as his name.” (Kamel, personal communication, April 25, 2021) After the *basorakan* alms are carried out, the second adhan is announced by the Muadzin and continued with the implementation of Friday worship activities. Then, after the implementation of Jum'atan activities, the money will be counted by the mosque management and will be included in the mosque's finances which are obtained every week on Friday.

Second, Isra' Mi'raj activities. Isra' Mi'raj is an activity that has become a tradition for the people of Jorong Lubuk Alung. Before this activity is carried out, the mosque management conducts deliberations with community leaders and the surrounding community, so that later it will produce a meeting in the provisions of the implementation of activities commemorating Isra' Mi'raj and the implementation committee. In this Isra' Mi'raj activity, the community always invites and brings ulama/tuangku/buya from Padang Pariaman Regency, this is because the community of Jorong Lubuk Alung adheres to the Syatariyah tarekat and only brings teachers who are in accordance with the flow of the tarekat. This is based on an interview with Mr Syahrial, he said:

“In improving our knowledge and religious insights, we always invite our teachers who come from Padang Pariaman, this is because we agree with the religious knowledge obtained, because the community in Lubuk Alung jorong has a Syatariyah religion developed by scholars in Padang Pariaman.”

This was also corroborated by my elder Munaf, who said:

“That *basorakan* alms are currently not only carried out by the congregation of Tarekat Syatariyah and Naqsabandiyah, but Muhammadiyah has also carried out alms activities

carried out in this *basorakan*, because seen from the benefits it is very profitable and provides motivation for the congregation in giving alms.”(Tuangku Munaf, personal communication, 2022)

Sadaqah *basorakan* activities are carried out after religious lecture activities which will be delivered by the ulama/tuangku invited by the mosque / *mushalla* / *surau* management. This is as described by the secretary of the mosque, is:

Usually we invite a cleric / *tuangku* from Padang Pariaman, but before the speaker takes the pulpit, we as administrators ask the *tuangku* to motivate the community regarding the importance of alms and the virtues of giving alms. After the religious and motivational lecture is completed, we ask the person who has been entrusted to carry out the charity by means of the *basorakan*.(Egi Andrian, SM, personal communication, November 17, 2022)

This is also confirmed by the treasurer of the Nurul Jadid mosque, is that in the implementation of the *basorakan* alms that we carry out after the lecture, we also provide motivation in increasing public interest in giving alms, so that each community is ready to spend money from their pockets of at least 50,000, even up to millions. We always get the results of alms from the community every activity up to the amount of 15,000,000 (fifteen million) and even up to 20,000,000 (twenty million). And we from the mosque management also conveyed through the mosque microphone how much money was obtained through the *basorakan* alms, so that our community around knew the amount of money obtained.(Khairul Razikin, S.Pd, personal communication, Oktober 2022)

However, according to *tuangku* munaf, also explained, he said:

“That the implementation of *basorakan* alms depends on each region or village that has been agreed upon, I often participate in *basorakan* alms activities, there are three places carried out by the community, namely before the teacher goes up to *cemarah*, with the aim that later after the lecture the community does not go home much, so the assumption is a little get alms. Secondly, during the teacher's break, in one village there is a pause in the lecture, so that the time of the pause is used by the management or those who are mandated to sing alms from the congregation. Third, at the end of the lecture, after the lecture is usually the administrator asks the teacher who lectures to provide motivation for almsgiving or the benefits and virtues of almsgiving, after which it is only continued by the orderly to do alms *basorakan*.”

However, there are also other mosque administrators who use strategies in this *basorakan* alms, as described by my brother Andrianto, is:

“Usually I also participate in cheering for alms during the *isra' mi'raj* activities held at the *surau* kaum. The strategy I use is to divide the items of each alms that the community gives out. First, alms for the deceased, such as father, mother, mother-in-law, husband, wife and so on, after collecting the alms. Then proceed with the second alms, namely alms that are intended for plants that are planted so that they will get even more results, such as planting rice, oil palm plantations, rubber plantations and so on. Then the third, alms that are intended for ourselves, so that we are always healthy, have a lot of sustenance and so on, are also collected. Therefore, with this, people will easily spend their money on alms and I, in addition to conveying the name and amount donated, I also convey prayers for people who give alms, such as increasing their fortune, always being healthy and avoiding all evil.

Alhamdulillah, every alms collected with this strategy, even up to the amount of 10,000,000 alms with only 30-50 people in the surau.”(Dr. Andrianto, S.Pd.I.MA, Tuanku Ibrahim, personal communication, November 8, 2022)

Third, Eid al-Fitr activities. Eid al-Fitr is the best moment in carrying out basorakan alms, because the majority of Minang people who migrate to other areas, at the time of Eid al-Fitr many of the people return home, so that the village which is usually quiet (not too crowded) will be more crowded with worshipers who will perform Eid al-Fitr prayers. Based on research in the Jorong Lubuk Alung area of Agam Regency, the author can describe the implementation of sadakah basorakan in the Nurul Jadid Mosque, Padang Sibalungkiang Hamlet, Jorong Lubuk Alung. The implementation of sadakah basorakan is carried out before the Eid prayer service. The mosque management has always appointed and mandated people who have the expertise in delivering alms basorakan, in the implementation of sadakah basorakan the mosque management takes 30 minutes before the Eid prayer is held. This is as explained by the head of the mosque, namely Eid al-Fitr is the most common time to give alms, because many of our community members return from overseas, giving them a great opportunity to give alms in their hometowns. In addition, it has become a habit in the community of Jorong Lubuk Alung, when Eid al-Fitr people spend a lot of alms, both those who stay in the village and those who return from overseas.(Sudirman, personal communication, November 7, 2022)

Mr. Sati, who is a khatib at the Nurul Jadid Padang Sibalungkiang mosque in Lubuk Alung Jorong, also explained:

“It is customary for our community to receive a lot of alms every Eid al-Fitr, and this is not only for people who live in the village or those who return from overseas. In fact, people who are still overseas (not returning home), also still send alms through the intermediary of his family. With this habit, the alms that are always collected after the Eid prayer reaches tens of millions.” (Khatib Marah Sati Nasution, personal communication, November 7, 2022)

Based on the results of research through interviews conducted, that the implementation of the sadakah *basorakan* tradition in Jorong Lubuk Alung Agam Regency is a habit that is always carried out during the momentum of Islamic days, such as Isra' Mi'raj, Maulid Prophet Muhammad SAW, Eid al-Fitr and Eid al-Adha and on Friday activities which are held every week. The implementation of the *basorakan* alms activity can benefit the mosque management in order to increase the construction of the mosque and can increase the mosque's operational costs incurred. In addition, in the form of implementation, there are those who carry out at the beginning before the teacher goes up to do the lecture, there are during the pause of the religious lecture by the teacher and there are after the completion of the religious lecture from the teacher.

Community Understanding of the Sadaqah *basorakan* Tradition

Almsgiving is something that is recommended for Muslims, in addition to providing benefits for their property and also having benefits for themselves in the world and in the hereafter. Charity by spending its assets in the way of Allah SWT, does not reduce the assets owned, even by giving alms to those in need can increase the assets it has, this has been explained by the Prophet Muhammad in his hadith, is:

ما نقصت صدقة من مال....

In addition, Allah SWT has also described in the Qur'an Al-Karim the parable of those who give alms, is translation: the example of those who spend their wealth in the cause of Allah is like a seed that grows seven stalks, on each stalk a hundred seeds. Allah multiplies it for whom He wills, and Allah is All-Wise, All-Knowing.

In the verse above in Surah Al-Baqarah: 261 explains clearly to his servants, that people who donate their property in the way of Allah SWT, will be multiplied by Allah SWT both the rewards received in the world and in the hereafter. This is believed by everyone who believes in Allah SWT, because in his words Allah also said: "Whoever does a good deed weighing as much as a zarah, he will see its reward."

Even the Prophet said in his hadith, is:(Abdul Qadir Syaibah Al-Hamd, 2005a)

ظل المؤمن يوم القيامة صدقة

However, in terms of carrying out worship to Allah SWT, the things that must be considered for every follower of the Prophet Muhammad SAW, namely sincere intentions and in accordance with the provisions contained in the guidance of Allah and the Prophet and so on related to the implementation of alms. The implementation of spending property in the way of Allah SWT has been explained in the Qur'an against the prohibitions that must be avoided by every follower of the Prophet Muhammad in doing alms, so that alms can be accepted as an act of worship and worth the reward on the side of Allah SWT, as Allah SWT says as follows: Translation: Those who spend their wealth in the cause of Allah, then do not accompany what they spend with mentioning it or hurting the recipients, they will have a reward with their Lord. There is no fear in them and they will not grieve.

Even the Prophet SAW also gave indications to his people, so that they could avoid spending their wealth in the way of Allah SWT, namely:

ورجل تصدق بصدقة فأخفاها حتى لا تعلم شماله ما تنفق يمينه

But it is different from the implementation of alms carried out by the companions of the prophet Muhammad SAW. Once upon a time was doing warfare which was also followed by Umar bin Khattab and Abu Bakar Ash Shiddiq. The Prophet called on all his people and his companions to take part in the war in the Tabuk region, at that time besides the Prophet calling for the preparation of energy and body, the Rasulullah also ordered to donate their property. This is as explained in the hadith of the Prophet Muhammad, is:

حَدَّثَنَا أَحْمَدُ بْنُ صَالِحٍ وَعُثْمَانُ بْنُ أَبِي شَيْبَةَ وَهَذَا حَدِيثُهُ قَالَ حَدَّثَنَا الْفَضْلُ بْنُ دُكَيْنٍ حَدَّثَنَا هِشَامُ بْنُ سَعْدٍ عَنْ زَيْدِ بْنِ أَسْلَمَ عَنْ أَبِيهِ قَالَ سَمِعْتُ عُمَرَ بْنَ الْخَطَّابِ رَضِيَ اللَّهُ عَنْهُ يَقُولُ أَمَرْنَا رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ يَوْمًا أَنْ نَتَصَدَّقَ فَوَافَقَ ذَلِكَ مَالًا عِنْدِي فَقُلْتُ الْيَوْمَ أَسْبِقُ أَبَا بَكْرٍ إِنْ سَبَقْتُهُ يَوْمًا فَجِئْتُ بِنِصْفِ مَالِي فَقَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَبْقَيْتَ لِأَهْلِكَ قُلْتُ مِثْلَهُ قَالَ وَأَتَى أَبُو بَكْرٍ رَضِيَ اللَّهُ عَنْهُ بِكُلِّ مَا عِنْدَهُ فَقَالَ لَهُ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ مَا أَبْقَيْتَ لِأَهْلِكَ قَالَ أَبْقَيْتُ لَهُمُ اللَّهُ وَرَسُولَهُ قُلْتُ لَا أَسَابِقُكَ

إِلَى شَيْءٍ أَبَدًا (Imam Abi Daud Sulaiman bin Asy'ast Al-Azhdayi Al-Sijistaniy, 1998a, p. 379)

The above hadith indicates that Umar ibn Khattab showed his charity with the intention of competing and rivalling Abu Bakr Ash-Shiddiq, but this does not appear to be prohibited, but it is more of a race in goodness, as the Qur'anic verse explains, is translation: And every nation has a Qibla to which it faces. So compete in goodness. Wherever you are, Allah will gather you together. Indeed, Allah is omnipotent over all things.

In addition, if it is understood that Umar ibn Khattab gave alms to show others, so that outwardly Umar ibn Khattab committed an act of *riya*, then the scholars have different understandings in understanding the Hadith, including: according to Abdul Qadir Syaibah Al-Hamd in his work entitled *Fiqhul Islam (Syarah Bulughul Maram)*, that charity is better hidden than done openly, but it is permissible as long as it can keep itself from doing *riya* if it gives charity openly. (Abdul Qadir Syaibah Al-Hamd, 2005b, p. 185) It is as described in the Qur'an, is translation: If you show your charity, it is very good. And if you conceal it and give it to the poor, then concealing it is better for you.

Meanwhile, according to Abdullah bin Abdurrahman Al-Bassam in his book entitled *Taudhih Al-Ahkam min Bulugh Al-Maram*, he explained with regard to giving charity, concealing it is preferable to announcing it, unless there is a superior benefit in announcing it, such as being a role model for others in virtue and being certain that one is not being imitated. (Abdullah bin Abdurrahman Al-Bassam, 2006) In addition, according to Abu Ja'far Muhammad bin Jarir Ath-Thabari in his book of Tafsir entitled *Tafsir Ath-Thabari*, he said:

“If you broadcast charity and give it to those who receive it, that is very good, and if you cover it and do not broadcast it, if it is given to the poor, that is better for you. Bisyr narrated to us that he said: Yazid narrated to us, and Sa'id narrated to us from Qatadah, that showing charity and concealing it are both good and acceptable, so long as they have the right intention.” (Abu Ja'far Muhammad bin Jarir ibn Yazid ibn Kasir ibn Galib al-Amili al-Tabari, 2000)

Then according to Hasan, he explained that showing the obligatory charity (*zakat*) is better, and hiding the voluntary charity is better for you, because not showing the voluntary charity shows that a person only expects the pleasure of Allah SWT. Ibn 'Abbas also said that Allah multiplies the reward of hidden voluntary charity by seventy times, and multiplies the reward of compulsory charity (*zakat*) that is shown by twenty times. (Imam Qurthubi, 2008) Meanwhile, according to Imam Al-Qurthubi in his tafsir entitled: *Tafsir Al-Qurthubi*, he said: that the matter related to this does not need space to express an opinion, because there are many traditions that narrate the benefits of hiding worship. In the *Sahih Muslim*, it is narrated that the Prophet (SAW) said: the best prayer to perform is at home, except for the obligatory prayers. This can be understood, that the obligatory prayer does not cause *riya* in the person who performs it, in contrast to the sunnah prayer which may cause *riya*. (Imam Qurthubi, 2008) According to Imam Nasa'i, based on the Prophet's hadith narrated by Uqbah bin Amir, the one who recites the Qur'an loudly is like the one who gives alms openly and the one who recites the Qur'an secretly is like the one who gives alms secretly. (Muhammad Nashiruddin Al-Albani, 2006) According to Ibn Athiyah, it is preferable to give the obligatory charity in secret these days, because there are enough people who do not give it, so that giving charity becomes a phenomenon of imitation.

However, according to Ibn 'Arabi, there is no saheeh hadith to suggest that openly giving obligatory charity (zakat) is better than secretly giving voluntary charity, and hidden charity is not better than openly giving charity. (Imam Qurthubi, 2008) Ibn al-Manayyar said that if giving voluntary charity openly can serve as a role model and encourage others, without any intention of showing off (riya), then giving charity openly is better for him. (Ibnu Hajar Al-Asqalani, 2007, p. 87)

Based on the understanding of the scholars related to alms performed by the people of Jorong Lubuk Alung, Agam Regency, it can be concluded that the *basorakan* alms performed by the community does not violate the verses of the Qur'an, because the people who mention the amount of alms and the people who give alms are other people, so the riya act returns to the intention of the person giving alms. In addition, almsgiving using the *basorakan* method also has wisdom in motivating people to give alms.

The Value of Wisdom of the Implementation of the *Basorakan* Sadaqah Tradition

Based on the results of research that has been conducted in the Lubuk Alung jorong community, the researcher can draw conclusions about the value contained in the procession of implementing the *basorakan* sadaqah tradition, is:

1. Improving community worship. The sadakah *basorakan* tradition carried out by the Lubuk Alung Jorong community is one of the ways to increase worship for the community, so that they want to spend their assets in the way of Allah. Because through the alms *basorakan* carried out by the community, which is bathed by someone in the implementation of sadakah *basorakan*. When the community gives alms by spending their wealth, the person who guides them will pray for the person, so that it can increase the community's passion for worship.
2. Increase community motivation in charity. Almsgiving *basorakan* carried out for the people of Jorong Lubuk Alung is a habit carried out by the community with the aim of providing motivation for the community in spending their assets in the way of Allah SWT. Because the name of the person called and the amount given can increase the motivation for others to give alms, so that other people can also spend their assets to be donated. For the people of Jorong Lubuk Alung, this tradition is a form of agreement carried out by the community to motivate them to give alms and the community considers it not an act of riya, because it is someone else who does the mentioning of the donated property. According to local scholars, the act of riya in almsgiving is that the person who gives alms mentions the property he issued to others, but everything returns to the intention of the person who gives alms, as the Prophet Muhammad once explained, namely

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَّا نَوَى...

In the Qur'an Allah also explains the implementation of charity openly and secretly.

3. Increase the sense of empathy and sympathy between communities. Worship is an obligation carried out for Allah SWT from a servant who obeys and believes in the greatness of Allah SWT. But in worship it also has to do with the humans around it, such as the implementation of alms. A servant who carries out alms by spending his property in the way of Allah, so that

there is a good relationship between a servant and his god (Hablu minal Allah), but by implementing alms also provides benefits to people who need help, so that it also has a relationship between the person who gives alms and the person who is given alms (hablu minan Naas). One of the alms given also comes from a sense of empathy and sympathy for the person who will be given alms and to the house of worship that is being neglected, so that it requires a helping hand from people who have excess wealth and can be donated. Empathy and sympathy are feelings that Allah has bestowed on each of His servants, so that their hearts and feelings are moved to help others.

4. Set an example for the rest of the community. Almsgiving *basorakan* is a strategy implemented by the community and mosque administrators in providing motivation to the community, so that many spend their wealth in the way of Allah. Apart from the motivation given, the implementation of alms in this way also provides an example for the community in the form of almsgiving. This in fact also provides lessons for children, that as a servant is ordered to compete in goodness, as Allah also explains in his words, is : Translation: And every nation has a Qibla to which it faces. So compete in goodness. Wherever you are, Allah will gather you together. Indeed, Allah is omnipotent over all things.

In addition, it also provides lessons to rich people, that ordinary people and people who are lacking in terms of their wealth are able to spend their wealth, so that usually the community gives alms using infaq boxes, katidiang (baskets) and others, only spending 1000, 5000, 10,000 or only 20,000, but with the *basorakan* alms strategy the community is able to spend their alms at least 50,000, 100,000 and even able to spend up to millions.

5. Improving people's knowledge in giving alms. Almsgiving is a form of worship to Allah and increases for people who are able to help each other among humans, especially for brothers and sisters in faith and belief. The sustenance given by Allah to each of his servants, then there is the property of other brothers who need to be spent, this is as has been explained by Allah in his words, Translation: And in their possessions there are rights for the poor who ask and the poor who do not ask.

Based on the verse above, every servant of Allah should not forget about other people's things contained in his property, because everything given is a form of gratitude to the Khaliq who has given him sustenance. In addition, Allah also provides an addition to the treasures issued. Therefore, as a believer in Allah SWT, he will not feel deprived of the money he spends, but the existence of alms will increase his sustenance.

Conclusion

Based on the results of the research that the author has done, it can be concluded that the tradition of sadaqah basorakan carried out by the people of Jorong Lubuk Alung is based on a hadith about the alms race of the Companions at the time of the Tabuk war. Based on the results of the review of the asbab al-wurud of the hadith, that the alms carried out by the companions on the orders of the Prophet Muhammad to give alms in preparation for the Tabuk war, but it appears that Umar bin Khattab gave half of his property, while Abu Bakr Ash-Shiddiq came with all his

property, so there was a competition between the companions in giving alms. This research focuses on the procession of the implementation of sadaqah basorakan found on Islamic holidays, such as the implementation of Friday prayers, the commemoration of Isra' and Mi'raj and the momentum of Eid al-Fitr. Based on the results of this study, that basorakan alms will have a huge impact on the community in carrying out alms and the amount obtained is very large, when compared to alms through infaq boxes displayed in mosques. For the surrounding community, the alms performed by basorakan are not part of riya, because those who mention the alms are other people who are entrusted by the mosque management and it is also related to the intention of the person who donates his property. The wisdom in carrying out this tradition is to increase worship, motivation for alms, a sense of empathy and sympathy, role models and knowledge related to alms for the younger generation.

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