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Living Qur'an and Hadith Of King Kubu VIII's Perspective in The Kitab Nasihat Zaman (1356 H)

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Abstract

Syarif Shaleh Aidrus al-Idrus was the last king to be killed in a mass murder by Japanese soldiers in 1943. Signs of a tragic death were visible when he wrote a book of testaments entitled Nasihat Zaman. As a wise king and leader of the people, He was aware of the potential for moral and mental degradation, both in the palace and in society, after his sacrifice. He wrote his messages so his family and people would always adhere to the Al-Qur'an and Sunnah in their future lives. These pieces of advice are interesting to study further, significantly in terms of how a king fortifies his family and people with morality and devotion to Allah SWT. Advice like this is scarce to come from the writings of a king still in power; maybe it has never even existed in the world. Generally, a king will pass on his throne to his descendants. The study of the contents of this book aims to look further into the concepts of the Living Qur'an and Sunnah, which serve as the basis for every message given by the author. Then, this study wants to show the form of the living Qur'an and Sunnah the author desires. The research method applied in this research is qualitative, with a philosophical approach to the contents of the Buku Nasihat Zaman manuscript. The study reveals that the manuscript integrates specific Qur'anic verses and prophetic traditions to guide moral conduct, emphasizing themes of family unity, devotion to Allah SWT, and resistance to moral degradation. The results of this study contribute to academic discussions on the concept of the living Qur'an and Sunnah, and their application in a modern context. At a glance, it can be seen that the contents of this book are advice based on the Qur'an and Sunnah so that its form is in line with the spirit of the living Qur'an and Sunnah, which is currently being widely discussed in the academic world, and is trying to be applied in society in the digital era.

Keyword: *Living Qur'an; Raja Kubu VIII, Nasihat Zaman, Family and Society*

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INTRODUCTION

In a hadith transmitted by Imam Malik in Al-Muwatta, Prophet Muhammad PBUH left two fundamental principles to guide the Muslim ummah: The Book of Allah (Al-Qur'an) and his Sunnah (Hadith). The Prophet declared that those who steadfastly adhere to these twin sources would never deviate from the right path. Consequently, Muslims bear the responsibility to uphold both the Qur'an and the Prophet's Sunnah (Anas, 2013: 688).

The Qur'an and Hadith offer comprehensive guidance for attaining felicity in both worldly life and the hereafter (Sugiarto et al., 2023: 18). However, this guidance becomes meaningful only when manifested in Muslims' daily discourse, conduct, disposition, and cognition. For these sacred texts to exert genuine impact, they require contextual interpretation and practical implementation. This embodiment of Qur'anic and Prophetic guidance in daily life is termed the Living Qur'an and Living Hadith (Hasbillah, 2019: 137).

Understanding the functional dimensions of the Living Qur'an and Living Hadith is paramount to their study. These sacred texts serve as guidance and mercy for humanity in its entirety, transcending religious boundaries. Thus, examining their relevance and application across various domains of human existence becomes crucial. The Living Qur'an and Hadith are intrinsically connected to societal dynamics (Ali, 2015: 152). Throughout history, the Qur'an has profoundly influenced Islamic culture and civilization, shaping literature, ethics, and social norms while providing guidance across multifaceted aspects of life (Davood & Seyed, 2015).

In this context, Syarif Sholeh bin Aidrus al-Idrus, both ruler of the Islamic Kingdom of Kubu—situated in present-day West Kalimantan, Indonesia—and distinguished scholar, composed the treatise *Nasihah Zaman*, which literally means “advice of the times”. By his own account, he authored the manuscript during a period of mental lucidity and spiritual serenity, intending it as didactic material for his progeny, as evidenced in his statement:

“I, Syarif Sholeh bin Idrus al-Idrus, have composed this treatise (*Nasihah Zaman*) at a convenient time and with pure contemplation for my descendants' benefit. May Allah Subhanahu wa ta'ala all glory to Him, the Exalted bestow His grace upon their humanity so that they may attain His mercy with pure hearts, eliminating all evil, and perpetually striving to do good. May they remain steadfast in their religious path, serving as guides for themselves, their children, and their families in adherence to the teachings of Ahl al-Sunnah wa al-Jama'ah” (Al-Aidrus, 1356: 2).

The manuscript is inscribed in Arabic script utilizing the Malay language, exemplifying the common literary practice of *Jawi* writing prevalent in the Malay-Indonesian archipelago

during this period. A distinctive feature of this treatise lies in its methodological approach, whereby the author consistently substantiates his arguments with citations from the Qur'an and Hadith, demonstrating a rigorous engagement with primary Islamic texts. However, the manuscript exhibits certain scholarly limitations in its citation methodology. The Qur'anic references lack specific surah names and verse numbers, presenting considerable challenges for non-specialist readers attempting to verify these scriptural sources. Similarly, the Hadith citations omit essential elements of traditional Islamic scholarly documentation, including the chains of transmission (*isnad*) and the names of primary narrators (*rawi*). In some instances, the author presents interpretative renderings of Hadith without distinguishing between the original Prophetic text and his exegetical elaboration, a practice that, while potentially valuable for didactic purposes, deviates from conventional scholarly protocols of Hadith documentation.

The manuscript emphasizes practical implementation of its cited Qur'anic and Hadith texts. For instance, when Syarif Sholeh references the Qur'anic verse: **إِحْسَانًا بِوَالِدَيْهِ الْإِنْسَانَ وَوَصِيئًا** “**And We have enjoined upon man [care] for his parents with goodness...**” (Surah al-Ahqaf: 15), he expounds: “**Be earnest in listening to your parents’ advice, obey their commands, honor and bring them joy throughout their lives, avoid incurring their displeasure, and never speak harshly to them.**” (Al-Aidruss, 1356: 13).

This exposition transforms the abstract concept of filial piety into concrete actions: attentive listening, dutiful obedience, respectful behavior, ensuring parental contentment, avoiding their displeasure, and maintaining courteous speech. Such practical guidance exemplifies Syarif Sholeh's contextualization of Qur'anic teachings within familial relationships.

The manuscript *Nasihat Zaman* was composed in 1356 AH/1937 CE, approximately six to seven years before its author's demise. The treatise is structured around five principal articles of counsel: 1) Human Perfection; 2) The Virtuous Individual; 3) Filial Piety; 4) Divine Consciousness; and 5) The Nature of True Courage. This concise work spans approximately twenty-five pages in its entirety. The manuscript's completion is precisely dated to 18 Jumadil Ula 1356 AH (27 July 1937 CE), and it was subsequently printed in Batavia, Keramat 28—present-day Jakarta.

Analysis of the thematic content reveals Syarif Sholeh's fundamental objective: the promotion of a life paradigm firmly grounded in the Qur'an and Sunnah. His pedagogical

intent appears directed toward guiding readers toward sustained engagement with these foundational Islamic texts. This approach represents a distinctive manifestation of the Living Qur'an and Sunnah as conceptualized by the king. The manuscript merits scholarly attention for its novel methodological approach, particularly in its direct demonstration of practical applications of Qur'anic verses and Prophetic traditions—a relatively uncommon feature in contemporary treatises of its genre.

This research employs a qualitative methodology, specifically utilizing library research methods. The primary source material is the manuscript *Nasihah Zaman*, which undergoes philological analysis, supplemented by relevant secondary scholarly literature. Both primary and secondary sources are examined through textual analysis employing a philosophical framework, aimed at excavating the deeper hermeneutical dimensions of the counsel presented.

The research methodology encompasses three interconnected phases of investigation: first, a critical examination of Syarif Sholeh Aidrus al-Idrus' biographical narrative and sociopolitical context, elucidating the historical circumstances and intellectual foundations that precipitated the manuscript's composition; second, a systematic analysis of the text's integration of Qur'anic verses and Hadith traditions as fundamental elements of its didactic discourse; and third, a detailed investigation of the author's hermeneutical approach and contextual application of these sacred texts within the specific temporal, cultural, and political matrix of early twentieth-century Malay-Indonesian Islamic scholarship.

DISCUSSION

1. Short Biography of King Kubu VIII

Raja Kubu VIII (The King Kubu VII) is the last legitimate king of Kubu Kingdom now located in Kubu Raya Regency of Kalimantan Barat (West Borneo) Province. His name is Syarif Shalih bin Syarif Idrus al-Idrus. He was born in Kubu in 1881 and reigned Kubu Kingdom from 1921 to 1943. He belonged to one out of a number of Kingdom officials in Kalimantan Barat killed massively by Japan in 1944 (Elmansyah, 2018 : 13).

Syarif Shalih (1921 – 1943) ibn al-Marhum Idrus al-Idrus, the *Tuan Besar Kubu* (Great Master of Kubu), was selected by Dutch, along with Sultanate Council, called Senior Member of the Council of Regent 1919, the Assistant of Regent on June 16, 1921. He was the Ad-Interim Executive of Sultanate in September 1921 inaugurated on February 7, 1922. He has

ever received Knt. of the Order of Orange-Nassau (17.8.1940), a title of Knight-Noble from the Kingdom of Netherlands (August 17, 1940) and Lesser Golden Star for Loyalty and Merit (Title for Extraordinary Devotion and Service from the Kingdom of Netherlands (Elmansyah, 2018: 13).

Viewed from the year of writing completion, this book was written completely in 1356 H or 1937 AD. Therefore, basically at that time *Kalimantan Barat* (West Borneo) was indeed in glory time in the term of science development. Several other contemporary figures each left scientific works. They are, among others: Muhammad Basyuni Imran di Sambas (1885-1953 M) and Guru Ismail Mundu in Kubu, in addition to other figures not leaving writing such as Ismail Kelantan, Ismail Jabal and so on (Haris, 2016 : 1).

Thus, it is reasonable that Syarif Shalih wrote a book so that he came into Islamic intellectual network circle of Kalimantan Barat in 20th Century. The spirit of scientific journey and writing was indeed promoted at that time. The ulamas' writings found at that time leaned to *sufism* themes. Another manuscript found is that by Haji Abdul Malik bin Haji Abu Bakkar Krui in Jongkong, with *tarekat Qadiriyyah wa Naqsyabandiyah* nuance. Meanwhile, this book by Syarif Shalih indeed does not mention the name of *tarekat*, but it only mentions that Islam he wants to send down to his offspring is Islam *Ahl al-Sunnah wa al-Jama'ah*. As stated by Syeikh Ismail Mundu around his death, his offspring should hold his message tightly, essentially: "His offspring should follow Islam just like what he has taught and abandon the one different from it" (Jabbar, et.all, 2013).

The influence of the great ulamas, perhaps contributed to writing this book. In addition, the spirit to give the best for the next generation was another factor encouraging Syarif Shalih to write a treatise. Although later, he had to be killed in the tragic event of the massacre of kings in Kalimantan Barat by Japan in 1943, this book became his last legacy which was very valuable as a legacy of a scholar and umara' in his time, for the times after.

2. Qur'an and Hadith in *Kitab Nasihat Zaman*

Kitab Nasihat Zaman (the Book of Time Advice) is a concise work authored by Syarif Sholeh bin Aidrus al-Idrus, published at the Keramat 28 Printing Office in Batavia Sentarum. In the introduction, Syarif Sholeh expresses that the book aims to offer guidance to his children and grandchildren. The intention is to instill a sense of humanity and the grace of Allah SWT in them, preparing them to become future leaders with pure hearts, free from evil, and committed to fulfilling God's commands. (Al-Aidrus, 1356: 2).

This book consists of 5 chapters: The First Article talks about a perfect human being. A human being, according to Syarif Sholeh, can be said to be perfect when he knows the meaning of good and bad, *halal* and *haram*, reward and sin, God and servant. In the second article, Syarif Sholeh explains about a good human being. In his opinion, a good human being is a human being who always remembers and fears of Allah. With a sense of fear and remembrance of Allah, he will always try not to commit crimes or heinous acts, always be diligent in working to earn a living, and be serious in carrying out religious orders. Specifically in the *third* Article, Syarif Sholeh tries to explain (refine his explanation) about the contents of the previous book, namely, *Hidayatul Arsyad fii Nashibatil Aulad*. He again gives emphasis on treating both parents well. Furthermore, in the *fourth* article, Syarif Sholeh refines his explanation regarding the meaning of fearing Allah. He thinks that fearing Allah is not like being afraid of something terrible, but rather being afraid in the sense of being reluctant. The *fifth* Article, about the meaning of being brave. Courage, according to Syarif Sholeh, means being ready to get what you want, ready to tell the truth, ready to be patient, and ready not to lie (Al-Aidrus, 1356).

In explaining each of his arguments, Syarif Sholeh always quoted the Qur'an or Hadith as a support. It seems that he really wanted to see his children and grandchildren in the future capable of living by always making Qur'an and Sunnah the foundation in their daily lives. Unfortunately, every time he quoted a verse of Qur'an or Hadith, Syarif Sholeh never showed the name of surrah, the number of surrah, the number of verse. He did similarly in writing hadith so that the identity of the verses and hadiths must be searched carefully.

The following verses of Qur'an, he called the "Word of Allah" and al-Hadith ("Hadith of the Prophet") are used as arguments in this book:

| NO. | SUBJECT | QUOTES FROM THE QUR'AN/HADITH | PAGE |
|-----------|---------------------------------------------------------------------------------------------------|---------------------------------------------------------------|------|
| A. | First Article | | |
| 1. | The need for knowledge about: good and bad, halal and haram, reward and sin, and God and servants | ... فَسْأَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ | 4 |

| | | | |
|--------------------------|-------------------------------------------------------------------------------------|----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|-----|
| 2. | Human Perfection | لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ . ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ | 4 |
| 3. | Human Perfection | إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ ... | 4 |
| 4. | The option for humans: good deeds or bad deeds, each of which has its consequences. | مَنْ عَمِلْ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۚ وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ | 4-5 |
| B. Second Article | | | |
| 1. | Fear of committing sins for the sake of Allah. | عن أبي ذر رضي الله عنه أنه قال: قال رسول الله صلى الله عليه وسلم، قال لي جبريل عليه السلام : من مات من أمتك لا يشرك بالله شيئا دخل الجنة ولم يدخل النار. | 9 |
| 2. | Wirid practices that must be carried out to avoid committing immoral acts. | اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَوَاتِ وَمَا فِي الْأَرْضِ ۗ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۗ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۗ وَلَا يُحِيطُونَ بِشَيْءٍ مِنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۗ وَسِعَ كُرْسِيُّهُ السَّمَوَاتِ وَالْأَرْضَ ۗ وَلَا يَئُودُهُ حِفْظُهُمَا | 12 |
| 3. | Treat the women well | وَهُوَ الْعَلِيُّ الْعَظِيمُ | 13 |
| C. Third Article | | | |
| 1. | Children's obligations to parents. | وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ... | 13 |
| 2. | Prohibition for children to parents. | ... فَلَا تَقُلْ لَهُمَا أَفٍّ وَلَا تَنْهَرُهُمَا وَقُلْ لَهُمَا قَوْلًا كَرِيمًا | 13 |
| 3. | Recommendation for children to parents. | وَأَخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَقُلْ رَبِّ ارْحَمْهُمَا كَمَا رَبَّيَانِي صَغِيرًا | 13 |
| 4. | Warning to children. | رصد الله في رسد الوالدين وسخط الله في سخط الوالدين | 14 |
| D. Fourth Article | | | |

| | | | |
|-------------------------|--------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|----|
| 1. | Controlling lust patiently | أُولَئِكَ عَلَيْهِمْ صَلَوَاتٌ مِنْ رَبِّهِمْ وَرَحْمَةٌ وَأُولَئِكَ هُمُ الْمُهْتَدُونَ | |
| 2. | The reward for those controlling their lust patiently. | وَلَنَجْزِيَنَّهُ الَّذِينَ صَبَرُوا أَجْرَهُمْ بِأَحْسَنِ مَا كَانُوا يَعْمَلُونَ | |
| 3. | Warning for people who follow their lust. | “Hadapnya semata-mata yang tiada lepas wangi dan perempuan ingatlah di sini pintu penjara mereka manusia yang banyak menyusahi dunia akhirat”. | 19 |
| E. Fifth Article | | | |
| 1. | Rewards for people who do good deeds. | وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ ۖ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا | 20 |
| 2. | Warning for people who do not do good deeds. | يَوْمَ لَا يَنْفَعُ مَالٌ وَلَا بَنُونَ ۚ إِلَّا مَنْ أَتَى اللَّهَ بِقَلْبٍ سَلِيمٍ | 20 |

From the table, it can be concluded that there are 12 fragments of Qur'an verses and 4 fragments of hadith. As previously stated, Syarif Sholeh in this book never mentions the name of the Surah, the number of the Surah and the number of the Verse, when quoting a verse. He only mentions the sentence, “The Words of Allah Ta'ala”. The author's difficulty lies in finding the source of the hadith quote, because he only mentions that the quote is a hadith of the Prophet SAW. There is no indication of whose hadith it is, and in which hadith book (except for one hadith which is mentioned as coming from the Book of Zawahir, the narration of Imam Bukhari). There is even one hadith not mentioning the sentence (matan), but only its interpretation.

Thus, the data resulting from the exploration of the Nasihat Zaman book related to the Living Qur'an and Hadith. It is clear that this book always bases its arguments on Qur'an and the Hadith of the Prophet SAW. The essence of this book is trying to explain about a good human life, always referring to Qur'an and Al-Hadith. That kind of life is what Syarif Sholeh bin Aidrus al-Aidrus wanted to be created for his children and grandchildren in the

future. A life that has a fear of Allah, treats others and parents well, is far from sin, and dares to say the truth and leave evil.

This book then ends with prayers of blessings as follows:

بسم الله الرحمن الرحيم

اللهم صل على سيدنا محمد الفاتح لما أغلق والخاتم لما سبق ناصر الحق بالحق والهادي إلى صراطك المستقيم وعلى صحبه حق قدره ومقداره العظيم اللهم صل وسلم على سيدنا محمد وعلى آله وصحبه كلما ذكرك وذكره الذاكرون وغفل عن ذكرك وذكره الغافلون ولا حول ولا قوة إلا بالله العلي العظيم ربنا أتنا في الدنيا حسنة وفي الآخرة حسنة وقنا عذاب النار، ربنا هب لنا من أزواجنا وذرياتنا قرّة أعين واجعلنا للمتقين إماما، ربنا تقبل منا إنك أنت السميع العليم وتب علينا إنك أنت التواب الرحيم سبحان ربك رب العزة عما يصفون وسلام على المرسلين والحمد لله رب العالمين دعواهم فيها سبحانك اللهم وتحيتهم فيها سلام وأخر دعواهم ان الحمد لله رب العالمين أمين.. أمين يا رب العالمين.

بسم الله الرحمن الرحيم

اللهم إني أسألك بسم الله الرحمن الرحيم وبحق بسم الله الرحمن الرحيم وبهية بسم الله الرحمن الرحيم وبمنزلة بسم الله الرحمن الرحيم، ارفع قدري ويسر لي أمري واشرح صدري يا من هن كهيعص حمعسق المرص الأمر حم الله لا إله إلا هو الحي القيوم بسر الهيبة والقدرة وبسر الجبروت والعظمة اجعلني في عبادتك المتقين ولأهل طاعتك المحبين وافعل لي كذا يا رب العالمين وصلى الله على سيدنا محمد وعلى آله وصحبه وسلم والحمد لله رب العالمين
الحمد لله بنعمته تتم الصالحات والصلاة والسلام على أشرف البريات وعلى آله وصحبه السادات القادات.

These two forms of prayer are also not translated into Malay, as in the verses and hadiths quoted. Viewed from the meaning of the sentences above, it can be seen clearly that the two prayer quotes hope for the realization of the best generation from the children and grandchildren of Syarif Sholeh bin Aidrus al-Aidrus. To realize the best generation, Syarif Sholeh wrote a book in the form of guidance for his children and grandchildren in the form of a book entitled *Nasihah Zaman*.

3. Living Qur'an and Hadith in the Perspective of King Kubu VIII

Put simply, Living Qur'an is interpreted as the embodiment of the text of the Qur'an in everyday life, in the form of attitudes, behaviors and thoughts referring to the spirit of the verses of the Qur'an. Meanwhile, Living Hadith is understood as a symptom appearing in society, in the form of behavioral patterns originating from the Hadith of the Prophet

Muhammad SAW (Faiqah, 2017: 92). Speaking of Living Qur'an and Living Hadith is inseparable from the events that occurred in a seminar held by the Indonesian Hadith Interpretation Student Communication Forum (FKMTHI) in 2005. Previously, this term had been popularized by the lecturers of Interpretation at UIN Sunan Kalijaga Yogyakarta, as an effort to "ground" the hadith in everyday life (Muhtador, 2014 : 95).

Didi Junaedi sees the Living Qur'an as a new approach to the study of Qur'an. In relation to the study of Qur'an, the Living Qur'an has two major areas of study: *Firstly*, as a scientific study examining the dialectic between Qur'an itself and the conditions of social reality in society. *Secondly*, the Living Qur'an can also be interpreted as the activities of practicing the teachings of the Qur'an in society in everyday life (Junaedi, 2015). The scientific methodology of the Qur'an has been adjusted over time to be in line with the development of civilization. This approach includes divine, social, and natural sciences, contributing to a deeper understanding of the Qur'an (Amir, et.all, 2023: 189).

Meanwhile, Living Hadith is an endeavor to interpret the Sunnah of the Prophet SAW in accordance with the situation and conditions faced within society (Sahiron, 2007) . Thus, everything appearing within society as a result of the interpretation of the hadith, can be said as Living Hadith (Qudsy, 2016: 196) . Scientifically, Living Hadith is a form of study of all phenomena that appear in society, whether in the form of practices, traditions, rituals, or behaviors based on the Hadith (Fazlurrahman, 2001).

Based on the description above, to see how the Living Qur'an is in the Perspective of King Kubu VIII (Syarif Sholeh bin Aidrus al-Idrus), it can be seen from his interpretation of the verses of the Qur'an and al-Hadith. This interpretation can describe how the verses and texts of the hadith are applied to everyday life. The description of the Living Qur'an and al-Hadith in the perspective of King Kubu VIII, among others, can be seen through the contents of the Nasihat Zaman Book.

The application of the verses of Qur'an and al-Hadith to daily life (Living Qur'an and Hadith) is clearly seen in the contents of the Nasihat Zaman Book, the work of Raja Kubu VIII. The following will explain the verses of Qur'an and al-Hadith quoted by Syarif Sholeh bin Aidrus al-Aidrus followed with its real application in daily life:

a. Understanding Human Perfection

Starting his discussion on human perfection, King Kubu VIII emphasized the importance of knowing good and bad, *halal* and *haram*, reward and sin, and God and

servant. To that end, he quoted a fragment of verse he called the Words of Allah SWT as follows:

“Ask people who are experts in knowledge if you don’t know” (Al-Aidrus, 1356: 4)

Based on the results of the researcher's search for the verse fragment, it was discovered that this sentence is a fragment of a sentence in the Al-Qur’an Surah Al-Nahl [16] verse 43, entirely reading:

وَمَا أَرْسَلْنَا مِنْ قَبْلِكَ إِلَّا رِجَالًا نُوحِي إِلَيْهِمْ فَاسْتَلُوا أَهْلَ الذِّكْرِ إِنْ كُنْتُمْ لَا تَعْلَمُونَ ﴿٤٣﴾

“And We did not send before you, except men to whom We gave revelations ... So ask those who have knowledge (those who have knowledge of the prophets and books) if you do not know” (Q.S. Al-Nahl [16]: 43).

In this case, Syarif Sholeh quotes the verses thematically, according to his needs, explaining the importance of knowing something, and if one does not know it, then one must ask someone who knows the matter. The quote from the verse is used to confirm his argument when he states, “So it is obligatory to know one by one the meaning of good and evil – meaning of halal and haram - meaning of reward and sin - meaning of God and servant” (Al-Aidrus, 1356).

If we look at the *tafsir* books, Al-Maraghi for example, it is explained that this verse is a response to the polytheists’ denial against the prophethood of Muhammad SAW, which according to them is unreasonable, because there are no special features that are beyond human habits in Muhammad. SAW. Therefore, Allah SWT ordered them to ask the experts of the previous scriptures about the presence of a Prophet (Al-Maraghi, 1992). M. Quraish Shihab in his *Tafsir Al-Misbah* added that people who deny it should ask *ahla dzikir*, the knowledgeable people (Shihab, 2009).

Syarif Sholeh took a fragment of the verse, without looking at the complete sentence as an argument. This was carried out to expand the meaning of the verse in certain situations and conditions, which in terms of interpretation is called thematic interpretation. Furthermore, its implementation is described in compulsory education for scholars who know the issue. In addition, Syarif Sholeh also wanted to say that he would explain the issue in question, so that readers of this book must continue reading it, in order to know more deeply the issue being discussed.

To say that a person is obliged to know many things about human perfection, Syarif Sholeh quotes the Words of Allah SWT as part of God's satire to humans. The quote reads:

لَقَدْ خَلَقْنَا الْإِنْسَانَ فِي أَحْسَنِ تَقْوِيمٍ. ثُمَّ رَدَدْنَاهُ أَسْفَلَ سَافِلِينَ

With the translation: "This means that We have made man to be the best justice for his appearance. Then he is returned to being old and dho'if, then his deeds are reduced compared to when he was young (and in one sense) We make him the contents of hell below (Al-Aidrus, 1356)".

The word of Allah SWT in question is found in the Qur'an Surah Al-Tiin [95] verses 4-5. *Indeed, we have created humans in the best form. Then We returned him to the lowest possible place (hell) (Q.S. Al-Tiin [95]: 4-5).* In Tafsir Al-Mishbah, Quraish Shihab gives the reason that because of the perfect creation (physical and mental), the existence of humans functions as caliphs and servants on earth. Other creatures are also perfect, according to their respective functions (M. Quraish Shihab, 2002).

Human perfection becomes useless if it is not functioned properly, it will actually become a threat and disaster. Humans will be placed at the lowest level on earth, even in the afterlife. Therefore, humans can be said to be perfect when humans carry out their functions as caliphs and servants all at once.

One interesting thing about Syarif Sholeh's interpretation is when he added that the physical appearance of a human being is perfect when young, and will be returned to being old and weak. When old and weak, then his good deeds will also decrease. He wanted to say that please do good when young, because when old all of that will be difficult to do. This is a warning that someone must immediately do good. In addition, they must also learn a lot when young.

Syarif Sholeh then added his argument with the following Words of Allah SWT:

إِلَّا الَّذِينَ ءَامَنُوا وَعَمِلُوا الصَّالِحَاتِ... □□ فَلَهُمْ أَجْرٌ غَيْرُ مَمْنُونٍ.

"But all those who believe in and do good deeds. So there is for them all endless rewards".

This is a continuation of the previous verse, the Qur'an Surah Al-Tiin [95] verse 6, meaning: "Except for those who do righteous deeds. For them is a reward that never ends" (Q.S. Al-Tiin [95]: 6).

By quoting this verse, Syarif Sholeh wants to emphasize the importance of good deeds. Good deeds that have been done by someone will not stop being rewarded by Allah SWT until the afterlife. He wants his children and grandchildren to do more good deeds, as provisions for the afterlife.

However, it all depends on the person, what is clear is that Allah has shown the good path. To confirm this argument, Syarif Sholeh quoted the following verse:

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهِ ۖ وَمَنْ أَسَاءَ فَعَلَيْهَا ۚ وَمَا رَبُّكَ بِظَلَّامٍ لِلْعَبِيدِ

“This means that whoever does good deeds will have the reward for his deeds as well. And whoever does evil deeds will be harmed by his evil deeds and your Lord will not wrong all His servants with any punishment” (Al-Aidrus, 1356).

This verse is contained in Qur’an Surah Fushilat [41] verse 46:

عن أبي ذر رضي الله عنه أنه قال: قال رسول الله صلى الله عليه وسلم، قال لي جبريل عليه السلام : من مات من أمتك لا يشرك بالله شيئاً دخل الجنة ولم يدخل النار.

Whoever does righteous deeds, the (reward) is for himself and whoever does evil deeds, the (sin) is for himself; and your Rabb will never mistreat His servants (Q.S. Fushilat [41]: 46).

The verse wants to confirm God's justice, that what He has commanded must be good and beneficial to His servants themselves, and conversely something that is forbidden will definitely harm the servants themselves. Allah SWT emphasizes that Allah will never oppress His servants.

Through the excerpt of verse above, Syarif Sholeh wants to emphasize that he has shown various kinds of good deeds, as recommended by the Islamic religion to his children and grandchildren. It all depends on the readers of the book whether they will carry out the recommendations or not, of course all of this has consequences. He still hopes that readers or their children and grandchildren will always do good and avoid evil.

In this article, no quotation of the Prophet's hadith is found. Syarif Sholeh only confirms his argument with relevant verses of the Qur'an. However, he emphasizes that doing good must still be based on the Qur'an and the Sunnah (p. 7) (Al-Aidrus, 1356).

b. Applying the Fear

In the second article, when he wanted to explain the meaning of goodness as fear of Allah, Syarif Sholeh quoted a hadith narrated by Imam Bukhari, which he said came from the Book of Zawahir:

اللَّهُ لَا إِلَهَ إِلَّا هُوَ الْحَيُّ الْقَيُّومُ ۚ لَا تَأْخُذُهُ سِنَّةٌ وَلَا نَوْمٌ ۚ لَهُ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۚ مَنْ ذَا الَّذِي يَشْفَعُ عِنْدَهُ إِلَّا بِإِذْنِهِ ۚ يَعْلَمُ مَا بَيْنَ أَيْدِيهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا يُحِيطُونَ بِشَيْءٍ مِّنْ عِلْمِهِ إِلَّا بِمَا شَاءَ ۚ وَسِعَ كُرْسِيُّهُ السَّمَاوَاتِ وَالْأَرْضَ ۚ وَلَا يَئُودُهُ حِفْظُهُمَا ۚ وَهُوَ الْعَلِيُّ الْعَظِيمُ

Abi Dzar Radhiyallahu Anhu has said, the Messenger of Allah sallallaahu 'alaihi wasallam has said to him - he said Jibril said to me: Whoever dies from your Ummah - who has not committed immorality and has not committed shirk in Allah Ta'ala about something - will surely be included into heaven and he will not be put in hellfire.

Syarif Sholeh said that a person should be afraid of committing immoral acts. Therefore, a person must always seek for refuge in Allah from immoral acts. In order to be protected from committing immoral acts, he recommends practicing the “Verse of Kursi” (Q.S. Al-Baqarah [2]: 255) after every five daily prayers: dalil 8

مَنْ قَرَأَ فِي دُبُرِ كُلِّ صَلَاةٍ مَكْتُوبَةٍ آيَةَ الْكُرْسِيِّ حَفِظَ إِلَى الصَّلَاةِ الْآخِرَى وَلَا يَحَاطُ عَلَيْهَا إِلَّا نَبِيٌّ أَوْ صِدِّيقٌ أَوْ شَهِيدٌ

Allah, there is no God (who is entitled to be worshipped) but He who lives eternally and continuously takes care of (His creatures); not sleepy and not sleeping. To Him belongs everything in the heavens and the earth. No one can intercede with Allah without His permission? Allah knows what is before them and behind them, and they know nothing from Allah's knowledge except what He wills. Allah's seat covers the heavens and the earth, and Allah does not find it difficult to look after both of them, and Allah is the most High, The Most Great (Q.S. Al-Baqarah [2]: 255).

Qur'an Surah Al-Baqarah [2] verse 255 is indeed known as the *Ayat Kursi*. The naming of this verse as the *Ayat Kursi* is thought to be due to the presence of the word “*Kursiyy*” in it. The *Ayat Kursi* is the most popular verse read by Muslims, especially in Indonesia, because this verse is often read in *dhiker jabr* after the five daily prayers by the imam, as part of a series of *tablil*, and various other rituals. This verse, by Al-Ghazali, is called the mother of the verses of the Qur'an, because this verse only reveals the Essence of Allah, His Attributes and His works (Al-Ghazali, 1987).

Regarding the reading of the *Ayat Kursi* as a *wirid* after the obligatory prayer, it was found that there is indeed a hadith narrated from Abu Abdillah Al-Hafidz, stating that the virtue of reciting this verse is to be protected from various disturbances. In the hadith it is stated that whoever reads it after the obligatory prayer, will be protected from disturbances until the next prayer. Rasulullah SAW said:

مَنْ قَرَأَ آيَةَ الْكُرْسِيِّ فِي دُبُرِ الصَّلَاةِ الْمَكْتُوبَةِ كَانَ فِي دِفْعَةِ اللَّهِ عَزَّ وَجَلَّ إِلَى حَوْصِ الصَّلَاةِ الْآخِرَى

“Whoever recites the Ayatul Kursi after completing the prescribed obligatory prayer, then he will be guarded until the next prayer. And none guard it except the Prophets, the Shiddiq People, or the Martyrs.”

Ibrahim bin Hasim al-Baghawi and Muhammad bin Hayan al-Mazani have told us, both said, told Katsir bin Yahya, a man from Bashrah, told Hafsha bin Umar Arraqasy. It was narrated that **من قرأ آية الكرسي في كل صلاة فكأنه لم يمتعه من دخول الجنة إلا أن يموت** grandfather ra, said, Rasulullah SAW said:

“Whoever reads the Ayat Kursi after every obligatory prayer, he will be protected until the next prayer” (Al-Tabraniy, 1987).

It is also found in the hadith of the Prophet Muhammad, which was narrated by Imam Nasai in *Sunan al-Kubra* written by Abu Umamah al-Bahiliy. In this hadith, the Prophet SAW said:

قيل لها ادخلي من أي باب شئت

“Whoever reads the Verse of the Throne after every obligatory prayer, nothing will prevent him from entering heaven except death.” (HR. An-Nasa'i).

Based on several hadiths above, it can be seen clearly that repeated reading of the Ayat Kursi contains extraordinary benefits, where the reader will receive the protection of Allah SWT from time to time, until death comes. In fact, after death, the reader will be guaranteed to enter into heaven. If so, it is reasonable that Syarif Sholeh places the Ayat Kursi as one verse that must be practiced daily to obtain Allah SWT's protection from various sins.

“Look at the long explanations in the Koran texts that are written in it. Take refuge in Allah, the Most Pure, for what is mentioned above and practice the verse of the chair after every five daily prayers, freeing yourself from danger and remain eternal for the mercy of Allah Ta'ala” (Al-Aidrus, 1356).

Furthermore, Syarif Sholeh explained about the good deeds of women. In relation to this good deed, he quoted the hadith of the Prophet SAW, despite no explanation about which hadith book this hadith was quoted from, and who have narrated this. The quoted hadith is as follows:

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسَانًا ...

“Allah Ta'ala said, tell the woman to choose the door to heaven whichever she likes put the woman in.”

The hadith is the conclusion of his explanation regarding a good woman that according to him, a good woman has 3 conditions: 1) obedient to her husband, patient, and always improving her character; 2) Not leaving the five daily prayers; and, 3) Not touching forbidden men, and not leaving the house without her husband's permission

(Al-Aidrus, 1356: 13). The quote from the hadith above seems to say that if there is a woman who meets these criteria, that woman will enter heaven from any door she likes.

Thus, Syarif Sholeh wanted to make his children and grandchildren always live in the guidance of Qur'an and Al-Hadith. He understood and believed in the explanation of the al-Hadith related to the practice of *Ayat Kursi*. He wanted his children and grandchildren to practice the *dhikr* of *Ayat Kursi* as a *wirid* that must be done every day, in order to be protected from sinful deeds and obtain the reward of Heaven by Allah SWT's side in the afterlife.

c. Showing Devotion to Both Parents

In the third article, when explaining the obligations of children towards their parents, Syarif Sholeh quotes the verse of Qur'an:

أَنصِتُوا لِقَوْلِ آبَائِكُمْ وَأُمَّهَاتِكُمْ أَطِيعُوا

We have commanded all humans with a good message to be filial to their parents. (Q.S. Al-Ahqaf [46]: 15).

Syarif Sholeh then emphasized his statement with the phrase:

“And seriously listen to the words of your mother and father, obey all her commands and respect and please her throughout your life and avoid her anger or distress and never speak harsh words to her” (Al-Aidrus, 1356: 14).

Through this verse quote, Syarif Sholeh tries to emphasize that every child must do good to both parents. Good deeds include obeying their orders, pleasing their hearts, and distancing oneself from anything that makes them angry. In addition, this verse quote shows a testament to his children and grandchildren to always live in the guidance of Qur'an, because Qur'an has ordered all children to be devoted to both parents.

Next, Syarif Sholeh quoted verse 23 of Surah Al-Israa' emphasizing the prohibition of disobedience to parents:

كَرِيمًا قَوْلًا لَّهُمَا وَقُلْ تَنْهَرُهُمَا وَلَا أَتٍ لَّهُمَا تَقُلْ فَلَا كِلُهُمَا أَوْ أَحَدُهُمَا

Don't say disrespectful words to your parents even if you say off, and don't shout at either of them unless you say something respectful and noble to both of them (Q.S. Al-Israa': 17)

This verse is indeed a prohibition from speaking harshly, as well as a command from Allah SWT to all children to speak gently to their parents. Syarif Sholeh did not comment on this verse, because the contents of this verse were already very clear to the reader. He only concluded it with the next additional verse, Qur'an Surah Al-Israa' [17] verse 24.

Before concluding his discussion with the Prophet's hadith emphasizing the consent of both parents, Syarif Sholeh quotes the following verse in the same surah:

رَبِّينِي كَمَا ارْحَمَهُمَا رَبِّ وَقُلِ الرَّحْمَةَ مِنَ الدُّلِّ جَنَاحَ لَّهُمَا وَاخْفِضْ
صَغِيرًا

And be gentle with you by humbling yourself so that you love both of them and say to you, O God, I have mercy on you on both of them, just as he had mercy on me when he looked after them, both of them and me when I was little (Q.S. Al-Israa' [17]: 24).

This verse is clearly a continuation of good deeds towards both parents. This good deed is reflected on the acts of loving them when they are old, and praying for them so that they will be given love by Allah as they love their children. Up to this point, Syarif Sholeh continues to show how to be kind to parents based on the Qur'an.

The explanation in this article is concluded with the hadith of the Prophet SAW:

رضا الله في رضا الوالدين وسخط الله في سخط الوالدين

The pleasure (keridhoan) of Allah Ta'ala is the pleasure of your mother and father, the wrath of Allah Ta'ala is the wrath of your mother and father.

In addition, Syarif Sholeh also showed important prayers to make pious children, as written in the results of this study. Through these prayers, Syarif Sholeh seemed to want to the parent an example, to always pray for their children and grandchildren. These prayers must be practiced every day, in order to create a pious generation.

d. Proving Human Perfection

In the fourth article, Syarif Sholeh quotes the verse:

نَزُدَّتْهُمَا مِنْهُ لِكِبْلُواوُ تَمَحَّرَوُ مَهْبَرَّ نَمُّتُوا لَصْدُ مَهْبِيَاءُ لِكِبْلُوا

They are the ones who receive perfect blessings and mercy from their Lord and they are the ones who receive guidance (Q.S. Al-Baqarah [2]: 157).

This verse is quoted by Syarif Sholeh in order to confirm his argument about fear. He assumed that fear consists of 2 things: *Firstly*, fear for everyone, the fear of not obtaining property; *Secondly*, the fear of the followers of Ahlus Sunnah wal Jama'ah, the fear of committing crimes. Therefore, a person must try to listen to the advice of parents, read books related to state laws and God's regulations, leave evil desires that come from Satan, and be patient (Al-Aidrus, 1356: 18).

This explanation is a guide for the followers of Ahl sunnah wa al-jama'ah, so that they can obtain perfect blessings and be included into those who receive guidance. For all

of that, a person must listen to the advice of parents, study, and obey the various rules set by the government and by Allah SWT. Conversely, a person must not follow his lusts. Still within the framework of confirming the previous statement, Syarif Sholeh quoted the verse:

مَا بِأَحْسَنَ أَجْرَهُمْ صَبَرُوا الَّذِينَ وَلَنَجْزِيَنَّهُ بَاقِي اللَّهِ عِنْدَ وَمَا يَنْفَدُ عِنْدَكُمْ مَا
 يَعْمَلُونَ كَانُوا

What is with you will pass away, and what is with Allah is eternal, and indeed we will reward those who are patient with a better reward than what they have done (Q.S. Al-Nahl [16]: 96).

This verse emphasizes the importance of patience in facing everything, patience in the sense of avoiding sinful deeds and patience in carrying out good deeds. And the reward for those who are patient will be better than what they have done.

Additionally, he also quoted the Hadith of the Prophet SAW, which is in the form of an interpretation of several hadiths of the Prophet, as he said:

“The only life of those who are not without fragrance and women, remember here is the prison door for those humans who cause a lot of trouble in the world of the afterlife.”

Thus, to prove the perfection of man, a person must have fear of Allah SWT, fear in the sense of fear of committing sins. Furthermore, in terms of sinful acts, a person must be patient in doing good and resisting all forms of worldly temptations. The concrete implementation of the verses and hadiths above is realized by always avoiding sinful acts and being patient (enduring) every temptation.

e. Showing Courage

In the fifth chapter of this book, Syarif Sholeh explains the meaning of courage. According to him, courage consists of 2 things, namely courage according to ordinary people, and courage according to Ahl sunnah wa al-jama'ah. Courage for ordinary people is courage to obtain the goods of their dreams. While courage according to Ahl sunnah wal jama'ah, namely: courage to obtain something in a good way, courage to say the truth, courage to pray, and courage to give alms. All of that is done so that someone obtains good deeds (Al-Aidruss, 1356).

To explain the meaning of courage, Syarif Sholeh quotes Qur'an Surah Al-Nisa' [4] verse 57.

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ لَهُمْ فِيهَا زَوْجٌ
 مَطَهَّرَةٌ ۖ وَهُمْ فِيهَا ظِلِيلًا

And those who believe and do pious deeds, we will later admit them to paradise where rivers flow; they will abide therein; they have pure wives in them, and We put them in a shady and comfortable place (Q.S. Al-Nisa' [4]: 57).

The verse quoted above is contained Qur'an Surah Al- Asyu'araa [26]: 88-89. This verse talks about the conditions on the day of reckoning, where no one can help a person except his good deeds. Therefore, everyone must try to find provisions in the world to face the day of reckoning, in everything owned in this world has no meaning anymore, but good deeds. (i.e.), on the day when wealth and sons will be of no use, except for those who come to Allah with a pure heart (Q.S. Al-Asyu'araa [26]: 88-89). Regarding this verse, Syarif Sholeh explained that at that time, whoever comes to Allah SWT with a heart that is clean from *nifaaq*, will be beneficial on that day (Al-Aidrus, 1356: 21). Syarif Sholeh reminded everyone to prepare themselves to face the day of reckoning.

Up to here, to show courage, according to the King Kubu VIII, a person must be able to obtain something good in a good way. Then, in the last verse, it implies that a person must always be honest, and have a clean heart. In addition, a person must be ready at any time to lose what he has, because basically everything he has is only a trust from Allah SWT which He will take at any time. In the end, all of that will be useless when facing Allah SWT, but a clean heart.

CONCLUSION

In his manuscript *Nasihat Zaman*, Syarif Sholeh bin Aidrus al-Idrus, the eighth sovereign of the Islamic Kingdom of Kubu in the early twentieth century, demonstrates a methodological framework for implementing Qur'anic and Hadith teachings in quotidian contexts. While maintaining a normative foundation, his articulation of Living Qur'an and Hadith exhibits substantial logical coherence and practical applicability. The manuscript's primary objective appears to be facilitating the practical implementation of scriptural and prophetic guidance. Syarif Sholeh's approach exemplifies Living Qur'an and Hadith in their functional dimension, whereby sacred texts serve as foundational principles for Muslim thought, discourse, conduct, and ethical disposition. This interpretative framework offers valuable insights for contemporary efforts at cultivating successive generations of Islamic scholarship and leadership.

This research makes a substantive contribution to Living Qur'an and Hadith studies, particularly in its presentation of concrete methodologies for implementing sacred texts in

contemporary contexts. The findings hold particular relevance for political leaders, religious scholars, and communities invested in transmitting religious and ethical values to future generations. This significance is heightened by contemporary observations of leadership and scholarly succession challenges, where individual achievement often fails to translate into sustained institutional or generational impact. The manuscript's detailed exposition of parental guidance provides a valuable paradigm for intergenerational transmission of religious and ethical principles.

However, this study acknowledges certain methodological limitations. The research scope is confined to philological and philosophical analyses of *Nasihat Zaman*, without empirical investigation of its contemporary societal impact. Future research directions might productively explore the text's ongoing influence within modern Kubu society through field studies. Additionally, comparative analysis with contemporaneous works of religious counsel from other scholars could yield valuable insights into the diverse manifestations of Living Qur'an across varying cultural contexts.

This study thus contributes both to the scholarly discourse surrounding Living Qur'an and Hadith and to practical methodologies for implementing Islamic scriptural guidance in contemporary contexts. The findings illuminate the enduring relevance of traditional Islamic pedagogical approaches while suggesting frameworks for their modern application.

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