

## The Prophetic Work Ethos in Oemar Bakry's *al-Aḥādīth al-Ṣaḥīḥah* (1938): Re-evaluating Hadith Commentary for Contemporary Professionalism

**Jannatul Husna\***

*Department of Ḥadīth Studies, Universitas Ahmad Dahlan, Indonesia*  
[jannatul@ilha.uad.ac.id](mailto:jannatul@ilha.uad.ac.id)

**Nelli Yendena**

*Department of Midwifery, Universitas Alma Ata, Indonesia*  
[nellyyendena@almaata.ac.id](mailto:nellyyendena@almaata.ac.id)

**Nik Mohd Zaim bin Ab Rahim**

*Faculty of Social Sciences and Humanities, Universiti Teknologi Malaysia, Malaysia*  
[nmzaim.kl@utm.my](mailto:nmzaim.kl@utm.my)

**Siti Nora'aeshah binti Zakaria**

*Academy of Qur'ānic and Sunnah Studies, Universiti Islam Pabang Sultan Ahmad Shah, Malaysia*  
[aeshab@unipsas.edu.my](mailto:aeshab@unipsas.edu.my)

### Abstract

Amid the ethical ambiguities often encountered in modern workspaces, there is a critical need to rediscover indigenous moral frameworks. This article examines the construction of the prophetic work ethos in the thought of Oemar Bakry (1916–1985), a prominent Minangkabau scholar-merchant whose work bridged classical tradition and modern life. Centering on his 1938 work, *al-Aḥādīth al-Ṣaḥīḥah*, this study employs a qualitative approach using content analysis to re-evaluate Bakry's interpretation of ḥadīth considering contemporary professional challenges. The research identifies that Bakry formulated a multidimensional prophetic work ethos comprising sincerity, persistence, transcendental professionalism, and pioneering benevolence. This study argues that while these ideas emerged in the early twentieth century, they provide a robust ethical anchor for navigating the disruptions of Industry 4.0 and Society 5.0. By synthesizing material productivity with an eschatological orientation, Bakry's framework offers a transformative model for enhancing Muslims' bargaining position in the global arena. The findings conclude that reintegrating this prophetic work ethos is not merely a nostalgic endeavor but a strategic necessity for fostering ethical resilience and professional integrity in the contemporary digital age.

**Keywords:** *Prophetic work ethos, Oemar Bakry, ḥadīth commentary, contemporary professionalism.*

### Abstrak

Di tengah ambiguitas etika yang kerap dijumpai dalam ruang kerja modern, terdapat kebutuhan krusial untuk menemukan kembali kerangka moral berbasis kearifan lokal. Artikel ini mengkaji konstruksi etos kerja profetik dalam pemikiran Oemar Bakry (1916–1985), seorang ulama-saudagar asal Minangkabau yang pemikirannya menjembatani tradisi klasik dengan dinamika modern. Berfokus pada karyanya tahun 1938, *al-Aḥādīth al-Ṣaḥīḥah*, penelitian ini menggunakan pendekatan kualitatif dengan analisis isi untuk meninjau ulang penjelasan hadis Bakry dalam menjawab tantangan profesional kontemporer. Temuan penelitian menunjukkan bahwa Bakry merumuskan etos kerja profetik yang multidimensi, mencakup keikhlasan, persistensi, profesionalisme transendental, dan semangat kepeloporan dalam kebajikan. Studi ini berargumen

bahwa meskipun gagasan tersebut lahir pada awal abad ke-20, nilai-nilai tersebut tetap mampu menjadi jangkar etika yang kokoh dalam menavigasi disrupsi Industri 4.0 dan Society 5.0. Dengan mensintesis produktivitas material dan orientasi eskatologis, kerangka pemikiran Bakry menawarkan model transformatif untuk meningkatkan posisi tawar umat Muslim di kancah global. Kajian ini menyimpulkan bahwa mengintegrasikan kembali etos kerja profetik bukan sekadar upaya nostalgia, melainkan kebutuhan strategis untuk membangun resiliensi etis dan integritas profesional di era digital saat ini.

**Kata kunci:** *Etos kerja profetik, Oemar Bakry, syarah hadis, profesionalisme kontemporer.*

## INTRODUCTION

Within Islamic theological discourse, the Qur'ān and Sunnah constitute the primary epistemological foundations, providing a holistic paradigm for all dimensions of human existence. Adherence to these two authorities carries profound implications that extend beyond eschatological concerns; it is a pivotal factor in achieving practical success in both the temporal and eternal realms.<sup>1</sup> This adherence encompasses both personal and communal morality. From a normative perspective, the Prophet emphasized that steadfast commitment to this dual legacy is an absolute prerequisite for safeguarding the *Ummah* against existential disorientation.<sup>2</sup> In the face of contemporary complexities, the internalization of prophetic values becomes imperative, particularly in reconstructing a work ethos that serves as a fundamental determinant of civilizational progress.

The prophetic work ethos, encompassing the core values of sincerity, integrity, persistence, and professionalism, ideally constitutes the distinctive identity of the Muslim community.<sup>3</sup> However, contemporary realities reveal a significant discrepancy between doctrine and praxis. Arselan argues that the stagnation and relative underdevelopment of the Islamic world are rooted in critical internal factors, including the moral degradation of leadership, intellectual stagnation, and a pervasive apathetic mentality, which collectively undermine economic and political leverage.<sup>4</sup> This phenomenon necessitates a critical retrieval of local scholarly heritage capable of synthesizing religious imperatives with empirical realities. In this regard, the intellectual contributions of Oemar Bakry (1916-1985) offer a compelling perspective, embodying a unique synthesis of scholar, educator, and successful entrepreneur.

Oemar Bakry was far more than a mere theorist; he embodied the very work ethos he advocated. His intellectual footprint is deeply embedded across a wide array of Islamic disciplines,

---

<sup>1</sup> Muhammad 'Abd al-Baqi Al-Zarqani, *Syarh Al-Zarqani Ala Al-Muwaththa'*, ed. Thaha 'Abd al-Ra'uf Sa'ad (Kairo: Maktabah al-Tsaqafah al-Diniyah, 2003), 387.

<sup>2</sup> Malik bin Anas, *Al-Muwaththa'*, ed. Muhammad Mushthafa Al-A'zhami (Abu Dhabi: Mu'assasah Zayid bin Sulthan Ali Nahyan li al-A'mal al-Khairiyyah wa al-Insaniyyah, 2004), 1323.

<sup>3</sup> Toto Tasmara, *Membudayakan Etos Kerja Islami* (Jakarta: Gema Insani Press, 2002), 73–139.

<sup>4</sup> Al-Amir Syakib Arselan, *Limadza Ta'akhhara Al-Muslimun Wa Limadza Taqaddama Ghairhum*, ed. Hasan Tamim (Beirut: Mansyurat Dar Maktabah al-Hayah, n.d.), 75–94.

establishing him as a versatile scholar whose works range from his magnum opus in Qur'ānic exegesis, *Tafsīr Rahmat*, to foundational studies in Ḥadīth and Islamic ethics (*akhlak*). His scholarly reach also extends to linguistics through his widely used Arabic-Indonesian dictionary, as well as to the fields of history and general Islamic studies, often reflected in his autobiographical accounts. Through his seminal work, *Uraian 50 Hadis* (developed initially from the manuscript *al-Aḥādīth al-Ṣaḥīḥah* (1938)), Bakry transformed prophetic traditions into a transformative entrepreneurial paradigm rooted in prophetic spirituality. While the discourse on the Islamic work ethos has been extensively examined through the lenses of psychology,<sup>5</sup> Islamic education,<sup>6</sup> and Ḥadīth studies,<sup>7</sup> scholarly inquiries specifically exploring Bakry's thought within his own literature remain markedly scarce. To date, the prevailing scholarship on Bakry has predominantly focused on his contributions to Qur'ānic exegesis and tafsīr studies,<sup>8</sup> leaving a critical void in understanding his socio-economic and ethical framework.

Extant scholarship on Oemar Bakry has predominantly focused on the methodological underpinnings and distinctive characteristics of *Tafsīr Rahmat*,<sup>9</sup> as well as on critical analyses of *al-*

---

<sup>5</sup> Ahmad Djanan Asifudin, "Etos Kerja Islami (Telaah Psikologi)" (IAIN Sunan Kalijaga, 2003); Muhammad Ali, "Wawasan Hadis Tentang Etos Kerja," *Tahdis* 9, no. 1 (2018): 28–53.

<sup>6</sup> Rifah Munawaroh, "Konsep Etos Kerja Islami Dalam Perspektif Pendidikan Islam," *Fakultas Tarbiyah Dan Ilmu Keguruan* (IAIN Salatiga, 2016); Saifullah, "Etos Kerja Dalam Perspektif Islam," *Jurnal Sosial Humaniora* 3, no. 1 (2010): 54–69; Mohammad Irham, "Etos Kerja Dalam Perspektif Islam," *Jurnal Substantia* 14, no. 1 (2012): 11–24.

<sup>7</sup> Abdul Rasyid, "Konsep Etos Kerja Menurut Hadis (Studi Analisis Sanad)" (UIN Syarif Hidayatullah, 2011); Ali, "Wawasan Hadis Tentang Etos Kerja"; Novi Indriyani Sitepu, "Etos Kerja Ditinjau Dari Perspektif Al-Qur'an Dan Hadis (Suatu Kajian Ekonomi Dengan Pendekatan Tafsīr Tematik)," *Jurnal Perspektif Ekonomi Darussalam* 1, no. 2 (2015): 137–153.

<sup>8</sup> Howard M. Federspiel, *Kajian Al-Qur'an Di Indonesia Dari Mahmud Yunus Hingga Quraish Shibab*, ed. Tajul Arifin (Bandung: Mizan, 1979); Nashruddin Baidan, *Perkembangan Tafsīr Al-Qur'an Di Indonesia* (Solo: Tiga Serangkai, 2003); Islah Gusmian, "Tafsīr Al-Qur'an Di Indonesia: Sejarah Dan Dinamika," *Nun: Jurnal Studi AlQur'an dan Tafsīr di Nusantara* 1, no. 1 (2015): 1–32.

<sup>9</sup> Sri Adekayanti, "Metodologi Penafsiran Oemar Bakry (Studi Kitab Tafsīr Rahmat)" (UIN Sunan Kalijaga, 2007); Ahmad Daiyan, "Lokalitas Tafsīr Rahmat Karya H. Oemar Bakry," *At-Tahfīz: Jurnal Ilmu al-Qur'an dan Tafsīr* 3, no. 1 (2021): 70–87, <https://ejournal.iaiqi.ac.id/index.php/attahfidz/article/view/406>; Mahbub Ghazali, "Dialektika Sains, Tradisi Dan Al-Qur'an: Representasi Modernitas Dalam Tafsīr Rahmat Karya Oemar Bakry," *Al Quds: Jurnal Studi Al Qur'an dan Hadis* 5, no. 2 (2021): 843–859, <http://journal.iaincurup.ac.id/index.php/alquds/article/view/3394>; Khoirul Anwar and Fakhry Fakhurrozy Hasanudin, "Analisis Pemikiran Oemar Bakry Tentang Politik Pergerakan Dalam Tafsīr Rahmat," *Maqosid: Jurnal Studi Keislaman dan Hukum Ekonomi Syari'ah* 10, no. 1 (2022): 12–20, <https://jurnal.iaihnwpancor.ac.id/index.php/maqosid/article/view/600>; Nur Afra Afifah Amani Amatullah, "Variasi Stile Sebagai Aspek Pendukung Dalam Penyampaian Hasil Resepsi Eksegesis: Tinjauan Stilistika Atas Tafsīr Rahmat Karya Oemar Bakry" (UIN Sunan Kalijaga, 2023), <https://digilib.uin-suka.ac.id/id/eprint/60697/>; Muhammad Wildan Rifa'i, "Epistemologi Penafsiran Oemar Bakry Dalam Kitab Tafsīr Rahmat" (IAIN Kudus, 2023), <http://repository.iainkudus.ac.id/10739/>; Fitri Rahayu and Ela Sartika, "Konsep Poligami Menurut Oemar Bakry: Studi Kajian Penafsiran Tafsīr Rahmat," *Al Muhafidz: Jurnal Ilmu Al-Qur'an Dan Tafsīr* 4, no. 1 (2024): 84–101, <https://jurnal.stiq-almultazam.ac.id/index.php/muhafidz/article/view/92>.

*Tafsīr al-Madrasi*.<sup>10</sup> Furthermore, other scholarly inquiries have addressed his political engagements<sup>11</sup> or his intellectual polemics with literary figures such as H.B. Jassin.<sup>12</sup> While Jannatul has initiated the presentation of his Ḥadīth literature through various forums,<sup>13</sup> a comprehensive elaboration of the prophetic work ethos within his corpus remains an unexplored frontier. Specifically, the potential of his thought to serve as a strategic response to contemporary paradigms, such as the Industrial Revolution 4.0 and Society 5.0, has yet to be rigorously investigated.

This article seeks to address the scholarly lacuna by examining Oemar Bakry's conception of the prophetic work ethos as articulated in his seminal work *al-Aḥādīth al-Ṣaḥīḥah* (1938) and its subsequent translation, *Uraian 50 Hadis* (1981). Diverging from previous studies that are predominantly textual-normative in nature, this research bridges Bakry's intellectual foundations and his socio-religious milieu with his innovative entrepreneurial ideas. Consequently, this study contributes to the burgeoning field of Islamic management ethics by offering a localized, historical perspective that challenges the Eurocentric hegemony of professional ethics. By excavating the prophetic work ethos within Oemar Bakry's scholarship, this paper provides a robust alternative for practitioners and scholars seeking to harmonize secular professional standards with spiritual-moral imperatives.

## METHODS

This study adopts a qualitative, library-based approach,<sup>14</sup> utilizing documentary analysis to explore the intellectual discourse of Oemar Bakry. The material objects consist of Bakry's primary texts: the original *al-Aḥādīth al-Ṣaḥīḥah* (1938) and its translated version, *Uraian 50 Hadis* (1981).

---

<sup>10</sup> M. Riyan Hidayat, "Manhaj At-Tafsīr Al-Madrasi Li Oemar Bakry," *Al-Fanar: Jurnal Ilmu Al-Qur'an dan Tafsīr* 3, no. 2 (2020): 149–166, <https://ejournal.iiq.ac.id/index.php/alfanar/article/view/221>; M. Riyan Hidayat, "Urgensi At-Tafsīr Al-Madrasi Karya H. Oemar Bakry Sebagai Modifikasi Atas Karya Tafsīr Al-Manar" (UIN Sunan Kalijaga, 2022), [https://digilib.uin-suka.ac.id/id/eprint/53401/1/20205031013\\_BAB-I\\_IV-atau-V\\_DAF-TAR-PUSTAKA.pdf](https://digilib.uin-suka.ac.id/id/eprint/53401/1/20205031013_BAB-I_IV-atau-V_DAF-TAR-PUSTAKA.pdf); Dadan Rusmana, Nida Amalia Kamal, and Maulana Yusuf Alamsyah, "Karakteristik Tafsīr Madrasi Karya H. Oemar Bakry Dan Penggunaannya Pada Kurikulum KMI Darussalam Gontor Putri," *Al-Bayan: Jurnal Studi Al-Qur'an dan Tafsīr* 6, no. 1 (2021), <https://journal.uinsgd.ac.id/index.php/Al-Bayan/article/view/13999/0>.

<sup>11</sup> Anwar and Hasanudin, "Analisis Pemikiran Oemar Bakry Tentang Politik Pergerakan Dalam Tafsīr Rahmat"; Fakhry Fakhurrozy Hasanudin, "Politik Kemasyarakatan Dalam Al-Qur'an (Studi Ayat-Ayat Politik Perspektif Tafsīr Rahmat Karya Oemar Bakry)" (Universitas PTIQ Jakarta, 2024).

<sup>12</sup> Salehudin Pole, "Al-Qur'an Karim Bacaan Mulia (Kritik H. Oemar Bakry Terhadap Kontroversi Puitisasi Terjemahan H.B. Jassin)" (UIN Sunan Kalijaga, 2018), <https://digilib.uin-suka.ac.id/id/eprint/34500/>; Muhammad Saifullah, "Kritik Oemar Bakry Terhadap Terjemahan H.B. Jassin: Studi Atas Polemik Terjemahan Al-Qur'an Di Indonesia," *Suhuf: Jurnal Pengkajian Al-Qur'an dan Budaya* 12, no. 2 (2019): 347–371, <https://jurnalsuhuf.kemenag.go.id/suhuf/article/view/480>.

<sup>13</sup> Jannatul Husna, *Karya Tafsīr Dan Hadis Ustaz Oemar Bakry: Gagasan Membangun Ummah* (Bandar Seri Begawan, 2016); Jannatul Husna, "Minangkabau Clergies and the Writing of Ḥadīth," *Jurnal Ushuluddin* 24, no. 1 (2016): 1–19, <https://ejournal.uin-suska.ac.id/index.php/ushuludin/article/view/1357>; Jannatul Husna, *Oemar Bakry Dan Uraian 50 Hadis: Telaah Biografis Dan Anotasi Teks* (Yogyakarta: Getar Hati dan Trussmedia Grafika, 2018), 45–162.

<sup>14</sup> Manju Vasant Ahir (Sharma) and Nakul A. Desmukhh, *Research Methodology* (Mumbai-India: Geh Press, 2025); Hamidi, *Metode Penelitian Kualitatif*, 2nd ed. (Malang: UMM Press, 2010).

The formal object is the conceptual framework of the prophetic work ethos. The data are analyzed using a dual-analytical framework: a historical approach and content analysis. A historical approach is used to reconstruct Bakry's intellectual trajectory within his socio-academic milieu.<sup>15</sup> This historical approach provides a contextualized understanding of Bakry's thought, ensuring that his ideas are not interpreted in a vacuum but as a strategic intellectual response to the specific socio-economic conditions and Islamic discourse prevalent during his era.

Furthermore, the study employs *content analysis*, systematically grounded in the theoretical framework of Klaus Krippendorff,<sup>16</sup> as a descriptive-analytical scrutiny of the texts to evaluate the contemporary relevance of Bakry's ideas in addressing modern socio-economic and religious challenges.<sup>17</sup> By utilizing Krippendorff's method of making replicable and valid inferences from data to their context, this research ensures rigorous thematic categorization of Bakry's work. Data rigor is validated through triangulation. This research integrates these approaches to mainstream Bakry's values such as sincerity, resilience, and professionalism as a strategic response to social pathologies such as indolence and economic dependency. Ultimately, the study seeks to revitalize the prophetic work ethos to enhance the global positioning and character of the Muslim community.

## DISCUSSION

### *The Intellectual Trajectory of Oemar Bakry*

Oemar Bakry, conferred with the customary title Datuk Tan Besar, was a prominent Minangkabau scholar-entrepreneur who seamlessly integrated the domains of education, religious propagation (*da'wah*), and commerce throughout his lifetime. Born on June 26, 1916,<sup>18</sup> in the village of Kacang on the shores of Lake Singkarak, Solok, West Sumatra, he was the son of Abu Bakar and Borong. Bakry's life trajectory epitomized the synthesis of traditional scholarly values and a modern

---

<sup>15</sup> Syahrin Harahap, *Metodologi Studi Tokoh & Penulisan Biografi*, 2nd ed. (Jakarta: Prenada, 2014); Abdul Mustaqim, "Model Penelitian Tokoh (Dalam Teori Dan Aplikasi)," *Jurnal Studi Ilmu-Ilmu al-Qur'an dan Hadis* 15, no. 2 (2014): 201–218; Arief Furchan, *Studi Tokoh: Metode Penelitian Mengenai Tokoh* (Yogyakarta: Pustaka Pelajar, 2005); Gumilar Rusliwa Somantri, "Memahami Metode Kualitatif," *Makara, Sosial Humaniora* 9, no. 2 (2005): 57–65.

<sup>16</sup> Klaus Krippendorff, *Content Analysis: An Introduction to Its Methodology*, 4th ed. (California: Sage Publications, Inc., 2019), <https://methods.sagepub.com/book/mono/preview/content-analysis-4e.pdf>.

<sup>17</sup> Hamidi, *Metode Penelitian Kualitatif*, 2nd ed. (Malang: UMM Press, 2010); Sugiyono, *Metode Penelitian Kuantitatif, Kualitatif Dan R&D* (Bandung: Alfabeta, 2009); Idris Awang, *Penyelidikan Ilmiah: Amalan Dalam Pengajian Islam* (Shah Alam: Kamil dan Shakir, 2009).

<sup>18</sup> Oemar Bakry, *Tafsir Rahmat* (Jakarta: Mutiara, 1983), 1331; Oemar Bakry, *Dari Thawalib Ke Dunia Modern* (Jakarta: Mutiara, 1984), 5; Gusmian, "Tafsir Al-Qur'an Di Indonesia: Sejarah Dan Dinamika"; Siti Fahimah, "Al-Qur'an Dalam Sejarah Penafsiran Indonesia: Analisis Deskriptif Beberapa Tafsir Di Indonesia," *El-Furqania: Jurnal Ushuluddin dan Ilmu-Ilmu Keislaman* 04, no. 02 (2018): 165–182; Husna, "Minangkabau Clergies and the Writing of Ḥadīth"; Husna, *Oemar Bakry Dan Uraian 50 Hadis: Telaah Biografis Dan Anotasi Teks*.

entrepreneurial spirit. He passed away in Bandung on April 19, 1985, at the age of 68, and was interred at the Tanah Kusir Cemetery in Jakarta.<sup>19</sup>

Bakry's educational journey began in his hometown before he transitioned to the renowned Sumatera Thawalib and Diniyah School in Padang Panjang. During this formative period, he studied under the tutelage of eminent scholars, including Abdul Karim Amrullah, Abdul Hamid Hakim, Zainal Abidin Ahmad, and Mawardi Muhammad. He completed his studies at the Diniyah School in 1931 and Sumatera Thawalib in 1932.<sup>20</sup> His religious scholarship was further advanced at the Kulliyatul Muallimin Islamiyah (KMI) within the Normal Islamic School in Padang. He graduated in 1936 with distinction and was mentored by influential figures such as Mahmud Yunus and Ibrahim Musa Parabek.<sup>21</sup> Later, in 1954, Bakry enrolled in the Faculty of Letters at the University of Indonesia, Jakarta, although he did not complete the degree program.<sup>22</sup>

A seamless blend of academic leadership and entrepreneurial foresight characterized Oemar Bakry's career. After serving in various educational capacities at Thawalib Ganting and directing the Muhammadiyah Teachers' Training School (1937), Bakry addressed the practical needs of his era by founding the Public Typewriting School in 1938. This institution, which was relocated and rebranded as Kursus Taman Kemajuan in Jakarta by 1954,<sup>23</sup> highlighting its role as a progressive reformer. His emphasis on ten-finger typing—a premium soft skill in the mid-twentieth century—reflects his commitment to equipping the community with the technical competencies necessary for modern advancement.

Bakry's entrepreneurial drive was most prominently manifested in his significant contributions to the printing and publishing industries. He successfully established Penerbit Mutiara in 1951 in Bukittinggi, which subsequently expanded its operations to Jakarta and later founded Penerbit Angkasa in Bandung in 1966. His professional standing was further solidified through his extensive involvement in the Indonesian Publishers Association (IKAPI), where he served as a member from 1954 and was eventually elected Chairman of the IKAPI Jakarta branch for several terms. His multifaceted engagements as an educator, entrepreneur, and social activist

---

<sup>19</sup> Husna, *Oemar Bakry Dan Uraian 50 Hadis: Telaah Biografis Dan Anotasi Teks*, 12; Fahmi Oemar, *Interview with Oemar Bakry's Son, 31 October* (Jakarta, 2012); Husna, "Minangkabau Clergies and the Writing of Ḥadīth."

<sup>20</sup> M. Fuad Nasar, *H.S.M. Nasaruddin Latif Biografi Dan Pemikiran* (Jakarta: Gema Insani Press, 1996); Husna, *Oemar Bakry Dan Uraian 50 Hadis: Telaah Biografis Dan Anotasi Teks*, 4.

<sup>21</sup> Bakry, *Dari Thawalib Ke Dunia Modern*, 33 & 101.

<sup>22</sup> Bakry, *Tafsir Rahmat*, 1331; Gusmian, "Tafsir Al-Qur'an Di Indonesia: Sejarah Dan Dinamika."

<sup>23</sup> Bakry, *Dari Thawalib Ke Dunia Modern*, 48, 53, 56 & 135.

facilitated his entry into the international arena, where he represented Indonesian interests in global publishing congresses, business ventures, and Islamic missionary (*da'wah*) missions.<sup>24</sup>

In addition to his entrepreneurial ventures, Bakry was a significant political actor, serving as a leader of Masyumi in Central Sumatra and an active member of the Persatuan Muslimin Indonesia.<sup>25</sup> His intellectual rigor was evidenced by his bold critique of H.B. Jassin's literary approach to the Qur'ān, a landmark polemic in Indonesian religious history.<sup>26</sup> Bakry's stature as a scholar of international repute was solidified when he lectured at Al-Azhar University in 1983 at the behest of Sheikh Jad al-Haq.<sup>27</sup> This global recognition was mirrored domestically by his extensive circuit of guest lectures across major Islamic State Institutes and universities in the early 1980s, underscoring his role as a bridge between traditional and modern academic discourse.<sup>28</sup>

In his later years, Bakry continued his commitment to institutional development by pioneering Sekolah Thawalib Jakarta in the 1980s. This vision culminated in the establishment of the Sekolah Tinggi Dakwah dan Publisistik Thawalib Jakarta in 1984, where he served as its inaugural Director.<sup>29</sup> His extraordinary productivity further underscores his intellectual legacy; having authored over 30 works since the age of 21, his bibliography spans diverse fields including Islamic studies, autobiography, ethics, lexicographical contributions, and the history of activism. His seminal contributions to Qur'ānic exegesis and Ḥadīth studies are particularly noteworthy, featuring prominent titles such as *al-Tafsīr al-Madrasī*, *al-Aḥādīth al-Ṣaḥīḥah*, *Kitab Abadi*, *Uraian 50 Hadis*, and the widely acclaimed *Tafsīr Rahmat*, including its subsequent Sundanese translation.<sup>30</sup>

### ***An Overview of al-Aḥādīth al-Ṣaḥīḥah***

*Al-Aḥādīth al-Ṣaḥīḥah* represents one of Bakry's seminal contributions to the field of Ḥadīth studies. The work emerged from a profound concern about the scarcity of pedagogical textbooks in Indonesian *pesantren* (Islamic boarding schools) and madrasahs during the 1930s, well before the nation attained independence. Furthermore, the compilation was conceived as a strategic response to the moral decadence faced by the youth and the broader Muslim community. The manuscript was completed in Padang Panjang on 27 Zulkaedah 1356 H (January 28, 1938). Formally

---

<sup>24</sup> Husna, *Oemar Bakry Dan Uraian 50 Hadis: Telaah Biografis Dan Anotasi Teks*, 10–12.

<sup>25</sup> (Gusman, 2015; Adekayanti, 2007)

<sup>26</sup> Pole, "Al-Qur'ān Karim Bacaan Mulia (Kritik H. Oemar Bakry Terhadap Kontroversi Puitisasi Terjemahan H.B. Jassin)"; Saifullah, "Kritik Oemar Bakry Terhadap Terjemahan H.B. Jassin: Studi Atas Polemik Terjemahan Al-Qur'an Di Indonesia."

<sup>27</sup> Bakry, *Dari Thawalib Ke Dunia Modern*, 533 & 576.

<sup>28</sup> Bakry, *Tafsīr Rahmat*, 1331; Husna, *Oemar Bakry Dan Uraian 50 Hadis: Telaah Biografis Dan Anotasi Teks*, 9.

<sup>29</sup> Husna, *Oemar Bakry Dan Uraian 50 Hadis: Telaah Biografis Dan Anotasi Teks*, 11.

<sup>30</sup> *Ibid.*, 17–4; Bakry, *Dari Thawalib Ke Dunia Modern*, 476; Bakry, *Tafsīr Rahmat*, 1332.

categorized as a treatise (*kutāib*), this 70-page Arabic work features a foreword by the renowned scholar Mahmud Yunus and was initially published by al-Maktabah al-Sa'adiyah in Bukittinggi. In his preface, Bakry elucidated his primary motivation:

ولما كانت حاجة طلاب المدارس الإسلامية، في وطننا إندونيسيا العزيزة، لا تزال شديدة إلى كتاب شرح الأحاديث النبوية، على الطريقة العصرية، وضعت هذا الكتاب واخترت فيه الأحاديث الصحيحة، وشرحتها بالطريقة الملائمة لعقولهم والمناسبة لمداركهم، والموافقة لأحوالهم

*Driven by the acute need among students of Islamic schools in our beloved homeland, Indonesia, for a commentary on the Prophet's traditions using a modern methodology, I have compiled this book. I have selected authentic (sahih) traditions and explained them using an approach aligned with their cognitive capacities, levels of understanding, and socio-cultural conditions.*<sup>31</sup>

Recognizing the enduring urgency of the work, Bakry translated it into Indonesian during the 1980s under the title *Uraian 50 Hadis* (An Exposition of 50 Ḥadīths). The translation process was remarkable, undertaken while he was recovering from surgery at Cikini Hospital in Jakarta in late June 1981. Using a tape recorder to capture his thoughts, he subsequently had his verbal notes transcribed by his wife, Nurjannah.<sup>32</sup> While the title underwent a slight modification from its original Arabic heading, the substance remained intact, focusing on 50 authentic traditions as the primary evidentiary basis (*hujjah*). The translated manuscript was finalized on November 10, 1981, and published by Penerbit Mutiara, Jakarta.<sup>33</sup> Through this edition, Bakry envisioned the younger generation adorning themselves with the noble character exemplified by the Prophet, as he said:

*This small volume is a translation of the Arabic "Abadis Sahibah," which I compiled in 1938 during the colonial era. Re-reading its contents in the context of independent Indonesia, I am convinced of its continued relevance for our youth—the hope of our nation. As the successors of the struggle toward a just, prosperous, and God-conscious society, this generation must be equipped with noble character, refined ethics, and high moral standards.*<sup>34</sup>

In general, the book functions as a call to virtue (*al-amr bi al-ma'rūf*) and a deterrent against vice (*al-nahy 'an al-munkar*), framed within a traditional pedagogical framework of *al-tarhīb wa al-tarhīb* (encouragement and deterrence). Additionally, the author incorporates traditions related to monotheism (*tauḥīd*) and ritual worship (*'ibādah*). The thematic structure commences with traditions on mutual counsel and concludes with practical insights on dental hygiene. Theological topics include faith (*imān*), steadfastness (*istiqāmah*), modesty as a facet of faith, and devotion to the Messenger. Ritual themes address sincerity in action, moderation in worship, and the orderly

<sup>31</sup> Oemar Bakry, *Al-Aḥādīth Al-Sahibah* (Bukittinggi: al-Maktabah al-Sa'adiyah, 1938).

<sup>32</sup> Oemar Bakry, *Uraian 50 Hadis* (Jakarta: Penerbit Mutiara, 1981); Bakry, *Dari Thawalib Ke Dunia Modern*, 490–492; Husna, *Oemar Bakry Dan Uraian 50 Hadis: Telaah Biografis Dan Anotasi Teks*, 17.

<sup>33</sup> Husna, *Oemar Bakry Dan Uraian 50 Hadis: Telaah Biografis Dan Anotasi Teks*, 28.

<sup>34</sup> Bakry, *Uraian 50 Hadis*; Husna, *Oemar Bakry Dan Uraian 50 Hadis: Telaah Biografis Dan Anotasi Teks*.

performance of Friday prayers. Conversely, social virtues—such as companionship with the righteous, filial piety, and patience in adversity—are juxtaposed with prohibitions against hypocrisy, animal cruelty, and the habit of mendicancy (begging).

Beyond the primary 50 traditions, Bakry enriches his exposition with Qur'ānic verses, supplementary Ḥadīths, aphorisms from the Companions, poetry, and scholarly maxims to bolster his arguments. These citations are presented explicitly, though the specific sources often refer to secondary literature, including Sufi texts. In certain instances, specific references are challenging to trace, as observed in the commentary on the 30th and 42nd traditions.<sup>35</sup> This opacity of sources invites further inquiry to ascertain the intellectual influences shaped by the author.

In constructing this work, Bakry employed a simplistic and general methodology tailored for adolescents and the public. Four key elements characterize this approach: first, *Narration Style*: Traditions are cited through a high chain of narration (*sanad' āli*) or directly attributed to the Prophet, including the text (*matn*) and the chronicler (*mukhabbarij*). Bakry occasionally supplements his work with vocabulary explanations and translations, followed by a concise exposition relevant to the Ḥadīth context. Second, *Systematic Categorization*: Issues are grouped systematically. When a tradition addresses multiple themes, the author utilizes numbered points (1, 2, 3, etc.) to facilitate the reader's comprehension of the core message. Third, *Absence of Technical Ḥadīth Scrutiny*: The work avoids complex discussions on *muṣṭalah al-ḥadīth*, such as the biography of narrators (*rijāl al-ḥadīth*) or the critical assessment of their integrity (*jarb wa ta'dil*). Fourth, *Dominance of Moral Exhortation*: Due to the prevalence of traditions centered on moral guidance and motivation (*targhīb* and *tarhīb*), formal legal derivations (*istinbāt al-aḥkām*) are seldom featured.<sup>36</sup>

Bakry's writing style typically concludes each exposition with a moral call to action: first, *Let us believe in Allah by worshipping Him and refraining from associating partners with Him*. Second, *Let us truly understand that a sincere intention is the foundation of success*. Third, *Let us work, act, and strive in accordance with our experience*. Fourth, *Let us always remember that caring for our parents' needs is a primary responsibility*, etc.<sup>37</sup>

Characterized by its conciseness, each topical discussion typically spans one to three pages, with a maximum length of 37 lines. Notably, the author's commentary is often adorned with wisdom from poets and popular Minangkabau proverbs prevalent among the Muslims of the

---

<sup>35</sup> Bakry, *Uraian 50 Hadis*; Husna, *Oemar Bakry Dan Uraian 50 Hadis: Telaah Biografis Dan Anotasi Teks*.

<sup>36</sup> Husna, *Oemar Bakry Dan Uraian 50 Hadis: Telaah Biografis Dan Anotasi Teks*; Bakry, *Uraian 50 Hadis*.

<sup>37</sup> Husna, *Oemar Bakry Dan Uraian 50 Hadis: Telaah Biografis Dan Anotasi Teks*; Bakry, *Uraian 50 Hadis*; Bakry, *Al-Aḥādīth Al-Ṣaḥīḥah*.

Archipelago, alongside Qur'ānic citations.<sup>38</sup> While the author does not explicitly provide a bibliography, closer examination reveals references to classical scholars such as al-Ghazzālī and al-Nawawī.<sup>39</sup> Sources of traditions are presented broadly (e.g., Narrated by al-Bukhārī). Despite its brevity, this work successfully encapsulates essential religious concerns, particularly the internalization of prophetic values within the work ethos. His thought remains increasingly relevant in the digital era, where information distortion and the subversion of truth frequently occur.

### ***Prophetic Work Ethos: The Intellectual Discourse of Oemar Bakry***

Sociologically, work culture is inextricably linked to an individual's religious orientation. However, the current reality in Indonesia reveals a significant discrepancy between religious identity and professional conduct. Despite its status as a Muslim-majority nation,<sup>40</sup> Indonesia continues to face sharp criticism regarding a weak work ethos and high rates of corruption.<sup>41</sup> This phenomenon constitutes a profound anomaly, given that Islam fundamentally advocates for a prophetic work ethos—a set of values rooted in Divine revelation that serves as a guide for the attitudes and behaviors of Muslims in their professional lives.

The imperative to internalize these values is increasingly evident in the persistent corruption and infringement of rights by various stakeholders, even amid global crises.<sup>42</sup> From an eschatological perspective, this condition reflects the Prophet's warning concerning an era where the boundaries of ethics and propriety become blurred, as articulated in the following tradition:

يَأْتِي عَلَى النَّاسِ زَمَانٌ، لَا يُبَالِي الْمَرْءُ مَا أَخَذَ مِنْهُ، أَمِنَ الْحَلَالِ أَمْ مِنَ الْحَرَامِ

*“A time will come upon the people when one does not care how one gains one's wealth, whether from a lawful (halal) or an unlawful (haram) source.”*

In the effort to reinforce this work ethos, Bakry's thought offers both historical and practical significance. Through his endeavors in the publishing industry, he asserted that labor is not merely a pursuit of livelihood for economic autonomy; rather, it is a manifestation of social responsibility aimed at intellectual enlightenment of the nation.<sup>43</sup> His early 20th-century insights remain vital because they address the immutable moral psychology of the worker, providing an ethical stabilizer that transcends the technological shifts toward Industry 4.0.

---

<sup>38</sup> Husna, *Oemar Bakry Dan Uraian 50 Hadis: Telaah Biografis Dan Anotasi Teks*.

<sup>39</sup> Ibid., 38–39.

<sup>40</sup> Rini Hairani, “Pakistan Geser Indonesia Jadi Negara Muslim Terbesar Dunia,” *Rri.Co.Id*, accessed April 16, 2024, <https://rri.co.id/internasional/619196/pakistan-geser-indonesia-jadi-negara-muslim-terbesar-dunia>.

<sup>41</sup> Ali, “Wawasan Hadis Tentang Etos Kerja”; Nur Ilahin, “Kejahatan Korupsi Dalam Perspektif Hukum Islam,” in *Kejahatan Korupsi Dalam Beberapa Perspektif*, ed. Anshori (Purbalingga: Eureka Media Aksara, 2023), 117–132.

<sup>42</sup> Garudea Prabawati, “Daftar 4 Menteri Jokowi Yang Ditetapkan Tersangka Korupsi, Ada Yang Diduga Terima Suap Rp 26 Miliar,” *Tribun News*.

<sup>43</sup> Bakry, *Dari Thawalib Ke Dunia Modern*, 121.

As we navigate Industrial Revolution 4.0, the employment landscape is undergoing a massive digital transformation, requiring rapid adaptation to a diverse array of emerging professions.<sup>44</sup> Nevertheless, the entrepreneurial values Bakry synthesized from the prophetic traditions remain profoundly relevant amid contemporary challenges. Universal principles such as sincerity of intention (*ikhlās*), a strict adherence to lawful practices (*ḥalāl*), resilience, professional management, and a pioneering spirit in virtue serve as a crucial moral foundation. These values are essential for navigating a digital world characterized by uncertainty and information distortion in the post-truth era.

**First, Sincerity as the Axiological Foundation**

In constructing his prophetic work ethos, Bakry positions sincerity of intention (seeking the pleasure of Allah) as the fundamental bedrock. This premise is grounded in a canonical tradition that serves as the epistemological pivot of Islamic law and morality:

إِنَّمَا الْأَعْمَالُ بِالنِّيَّاتِ وَإِنَّمَا لِكُلِّ امْرِئٍ مَا نَوَى، فَمَنْ كَانَتْ هِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ فَهِجْرَتُهُ إِلَى اللَّهِ وَرَسُولِهِ، وَمَنْ كَانَتْ هِجْرَتُهُ لِدُنْيَا يُصِيبُهَا أَوْ امْرَأَةٍ يَنْكِحُهَا فَهِجْرَتُهُ إِلَى مَا هَاجَرَ إِلَيْهِ

“Actions are but by intentions, and every man shall have only that which he intended. Thus, he whose migration was for Allah and His Messenger, his migration was for Allah and His Messenger; and he whose migration was for the sake of some worldly benefit he might gain, or for a woman he might marry, his migration was for that which he migrated.”

Although Bakry's primary texts provide only brief attributions to al-Bukhārī and Muslim without exhaustive bibliographic details,<sup>45</sup> subsequent scholarly verification confirms the authoritative status of this Ḥadīth as *muttafaq ‘ala siḥḥatih* (unanimously agreed upon).<sup>46</sup> From a textual perspective, this tradition—narrated by ‘Umar—is rigorously documented across the seven primary canonical collections (*al-ḥadīth al-ṣaḥīḥ*), including *Ṣaḥīḥ al-Bukhārī* [No. 1], *Ṣaḥīḥ Muslim* [No. 1907], and the *Sunan* of Abū Dāwūd, al-Tirmidhī, al-Nasā’ī, and Ibn Mājah, as well as the *Musnad Ahmad*.<sup>47</sup>

Conceptually, Bakry emphasizes the primacy of intention as the ultimate determinant of an action's significance. He asserts that all labor constitutes a form of devotion (*‘ubūdiyyah*) to Allah,

<sup>44</sup> Su Ing Tay et al., “An Overview of Industry 4.0: Definition, Components, and Government Initiatives,” *Journal of Advanced Research in Dynamical and Control Systems* 10, no. 14 (2018): 1379–1387; Andreja Rojko, “Industry 4.0 Concept: Background and Overview,” *International Journal of Interactive Mobile Technologies* 11, no. 5 (2017): 77–90; Griessbauer Reinhard, Vedso Jesper, and Schrauf Stefan, *Industry 4.0: Building the Digital Enterprise*, *Www.Pwc.Com/Industry40* (Germany, 2016).

<sup>45</sup> Bakry, *Uraian 50 Hadis*; Bakry, *Al-Aḥādīth Al-Ṣaḥībah*.

<sup>46</sup> Isma‘il bin Katsir Al-Qurasyi, *Tuhfab Al-Thalib Bi Ma‘rifah Abadits Mukhtashar Ibn Al-Hajib*, 2nd ed. (Beirut: Dar Ibn Hazm, 1996).

<sup>47</sup> Husna, *Oemar Bakry Dan Uraian 50 Hadis: Telaah Biografis Dan Anotasi Teks*, 52.

where the validity and quality of work are entirely contingent upon the integrity of the underlying motive. In Bakry's terminology, a sound intention (*ṣalūḥat al-niyyah*) elevates the work, whereas a distorted or corrupted motive (*fasadat*) leads to the axiological decadence of the deed.<sup>48</sup> This paradigm aligns with the thesis of 'Abdullāh bin al-Mubārak—as cited by Ibn Rajab al-Ḥanbalī—which posits that intention possesses a transformative capacity: a seemingly trivial task may attain eschatological greatness through noble intent, while a grand undertaking may be reduced to insignificance by a meager or self-serving motive.<sup>49</sup>

The historical relevance of this principle is rooted in the *sabab al-wurūd* (context of revelation) regarding the Muhājir Umm Qais—an individual who migrated from Mecca to Medina not for theological reasons (*hijrah*), but for personal reasons: to marry a specific woman.<sup>50</sup> Bakry contextualizes this archetypal event within the sociological reality of Indonesia. He illustrates the example of a farmer cultivating land: if the effort is oriented toward worship and providing for the family, it becomes a manifestation of obedience with spiritual merit. Conversely, if the orientation shifts toward mere materialistic accumulation (*al-ḥuṣūl 'ala al-ammāl al-kathīrah*) or social vanity, the prophetic value of the labor is instantly annihilated.<sup>51</sup>

A similar analogy is applied to the educational sector through the concept of *hijrah al-ṭālib* (the student's migration). An academic journey oriented toward the pursuit of knowledge and Divine pleasure is regarded as a righteous deed. However, Bakry offers an implicit critique of “alternative motives” in education—interpreted in a modern context as the hollow pursuit of diplomas, academic titles, or high salaries—viewing them as motives that degrade the transcendental essence of seeking knowledge.<sup>52</sup>

In conclusion, Bakry positions sincere intention as the *asās al-najāh* (foundation of success) and the *rukn al-sa'ādah* (primary pillar of happiness).<sup>53</sup> He employs an architectural metaphor: intention is the foundation of the structure of deeds. Work built upon a solid base of *ikhlaṣ* produces a structure that is both magnificent and resilient. However, labor resting upon “shaky

---

<sup>48</sup> Bakry, *Uraian 50 Hadis*; Bakry, *Al-Aḥādīth Al-Sabībah*.

<sup>49</sup> 'Abd al-Rahman bin Ahmad Al-Hanbali, *Jami' Al-'Ulum Wa Al-Hikam Fi Syarh Khamsin Haditsan Min Jawami' Al-Kalim*, ed. Syu'aib Al-Arna'uth and Ibrahim Bajis, 7th ed. (Beirut: Mu'assasah al-Risalah, 2001), 71.

<sup>50</sup> Ibn Baththal, *Syarh Ṣaḥīḥ Al-Bukhārī Li Ibn Baththal*, ed. Yasir bin Ibrahim, 2nd ed. (Riyadh: Maktabah al-Rusyd, 2003); Umar bin Mulqin Al-Anshari, *Al-Badr Al-Munir Fi Takbrij Al-Abadits Wa Al-Atsar Al-Waqi'ab Fi Al-Syarh Al-Kabir*, ed. Mushthafa Abu Al-Ghaith, 'Abdullah bin Sulaiman, and Yasir bin Kamal (Riyadh: Dar al-Hijrah li al-Nasyr wa al-Tauzi', 2004); Bakry, *Al-Aḥādīth Al-Sabībah*; Bakry, *Uraian 50 Hadis*.

<sup>51</sup> Bakry, *Al-Aḥādīth Al-Sabībah*; Bakry, *Uraian 50 Hadis*.

<sup>52</sup> Bakry, *Uraian 50 Hadis*; Bakry, *Al-Aḥādīth Al-Sabībah*.

<sup>53</sup> Bakry, *Al-Aḥādīth Al-Sabībah*.

ground”—driven by corrupt motives—will inevitably face an existential collapse, both in the presence of the Divine and in the objective assessment of society.<sup>54</sup>

In contemporary professionalism, this principle serves as an internal audit against the “clout-culture” and superficial metrics of the digital workplace. By prioritizing intrinsic purpose over external validation, it ensures that a professional's labor remains a vehicle for genuine social contribution and long-term integrity.

**Second, Consistency in Virtue**

The second pillar of Bakry's prophetic work ethos is the commitment to performing and appreciating virtuous acts, regardless of their perceived scale. Bakry posits that a worker's integrity is measured not only by monumental achievements but also by the respect shown toward every collective effort and the refinement of interpersonal conduct. This principle is anchored in the prophetic tradition:

لَا تَحْقِرَنَّ مِنَ الْمَعْرُوفِ شَيْئًا وَلَوْ أَنْ تَلْفَى أَخَاكَ بِوَجْهِ طَلْقٍ

“Do not underestimate any good deed, even if it is merely meeting your brother with a cheerful countenance.”

Methodologically, there is a discrepancy in Bakry's citation of this Ḥadīth. While Bakry attributes the narration to al-Bukhārī,<sup>55</sup> a critical review of authoritative primary sources indicates that the specific wording is found in *Ṣaḥīḥ Muslim* [No. 2626], *Sunan al-Tirmidhī* [No. 1970], and *Musnad Aḥmad* [No. 21519], transmitted through the companion Abū Dhar al-Ghifārī.<sup>56</sup> Nevertheless, al-Bukhārī documented a similar substance in *al-Āḍab al-Mufrad*, emphasizing that every virtuous act (*ma'rūf*) constitutes a form of charity (*ṣadaqah*), including maintaining a cheerful disposition or providing simple assistance to others.<sup>57</sup>

In the axiological dimension, Bakry explains that Islam motivates its adherents to disseminate goodness without being constrained by a quantitative dichotomy. A deed regarded as “minor” (*Ṣaghīran qalīlan*) by the actor often carries profound emotional significance and massive utility for the recipient.<sup>58</sup> This principle is highly relevant in modern organizational culture, which prioritizes service excellence through the “*smile, greet, and welcome*” protocol. Terminologically, scholars define *ma'rūf* as a universal term encompassing all actions that enhance devotion to God

---

<sup>54</sup> Bakry, *Uraian 50 Hadis*.

<sup>55</sup> Ibid.; Bakry, *Al-Aḥādīth Al-Sabībah*.

<sup>56</sup> Husna, *Oemar Bakry Dan Uraian 50 Hadis: Telaah Biografis Dan Anotasi Teks*, 117–118.

<sup>57</sup> Muhammad bin Ismā'īl Al-Bukhārī, *Al-Āḍab Al-Mufrad*, ed. Muhammad Fu'ād 'Abd Al-Bāqī, 3rd ed. (Beirut: Dār al-Bashā'ir al-Islāmiyah, 1989).

<sup>58</sup> Bakry, *Uraian 50 Hadis*; Bakry, *Al-Aḥādīth Al-Sabībah*.

and foster human harmony.<sup>59</sup> Consequently, Bakry issues a stern warning against the trivialization of goodness (*al-iḥtiqār bi al-ma'rūf*), viewing it as equally hazardous as the trivialization of vice.

As corroborative evidence (*syawāhid*), Bakry correlates this principle with other traditions that command humanity to shield itself from the Hellfire, even if only by donating half a date or by means of kind speech. This theological foundation is rooted in the eschatological promise of Surah al-Zalzalah: 7, *so whoever does an atom's weight of good will see it*.<sup>60</sup>

In a contemporary sociological context, this ethos serves as an antithesis to materialistic culture. Bakry critiques the societal tendency to venerate symbols of physical luxury while ignoring the integrity of their acquisition, such as corruption that infringes on public rights. Conversely, the prophetic work ethos emphasizes the nobility of lawful (*ḥalāl*) labor, however modest. For an individual of integrity, honor is not derived from “luxurious attire” obtained through theft, but from the sincerity of the heart and the “cleanliness” of one’s hands in the workplace.<sup>61</sup> This framework remains relevant in the digital era because it shifts the focus from purely technical output to the “moral psychology” of the worker. By prioritizing these micro-interactions—such as service excellence and interpersonal warmth—Bakry provides a timeless ethical stabilizer for modern industries where the “human touch” has become a rare and premium professional asset.

### **Third, Autonomy, Diligence, and Resilience**

The third pillar emphasized by Bakry in this discourse is the significance of self-reliance (*al-i'timād 'ala al-naḥs*) and resilience. He asserts that Muslims must possess robust self-confidence and reject all forms of parasitic dependency or passive fatalism. This principle is articulated through an analysis of a prophetic tradition that positions rigorous physical labor as a manifestation of nobility, far superior to the act of begging:

لَأَنْ يَأْخُذَ أَحَدُكُمْ حَبْلَهُ فَيَخْتَطِبَ عَلَى ظَهْرِهِ خَيْرٌ مِنْ أَنْ يَأْتِيَ رَجُلًا أَعْطَاهُ اللَّهُ مِنْ فَضْلِهِ فَيَسْأَلُهُ أَوْ مَنَعَهُ

*“It is better for one of you to take his rope and gather firewood on his back than to go to a man whom Allah has given from His bounty and ask him, whether he gives or withholds.”*

Bibliographically, this Ḥadīth, transmitted through Abū Hurairah and Zubair bin al-‘Awwām, possesses the highest degree of validity (*muttafaq ‘alaih*), recorded in *Ṣaḥīḥ al-Bukhārī* [No. 1470] and *Ṣaḥīḥ Muslim* [No. 1042], among other canonical collections.<sup>62</sup> The emphasis on the

---

<sup>59</sup> ‘Abd al-Ra’uf Al-Munawi, *Al-Taisir Bi Syarh Al-Jami’ Al-Shaghir*, 3rd ed. (Riyadh: Maktabah al-Imam al-Syafi’i, 1988), 249; ‘Abd al-Rahman Al-Mubarakfuri, *Tuhfab Al-Aḥmadzi Bi Syarh Jami’ Al-Tirmidzi* (Beirut: Dar al-Kutub al-‘Ilmiyah, 1995), 458.

<sup>60</sup> Bakry, *Uraian 50 Hadis*; Bakry, *Al-Aḥadīth Al-Sahībah*.

<sup>61</sup> Bakry, *Uraian 50 Hadis*; Bakry, *Al-Aḥadīth Al-Sahībah*.

<sup>62</sup> Husna, *Oemar Bakry Dan Uraian 50 Hadis: Telaah Biografis Dan Anotasi Teks*, 64.

diction *khairun min* (better than) and *khairun lahu* (better for him) in various narrations indicates that there is no religious legitimacy for begging as long as an individual possesses the physical capacity to work—*la khaira fi al-su'āl ma'a al-qudrah 'ala al-iktisāb*.<sup>63</sup>

In his analysis, Bakry dissects the psychological and sociological impacts of economic dependence. He argues that begging is not merely a financial issue but an act that erodes one's humanity (*yadhbabu al-murū'ah*), diminishes authority (*yuz'ulu al-mahābah*), and degrades human dignity (*yusqitu al-karāmah*). Conversely, engaging in lawful labor in any sector, regardless of scale, is viewed as the *asās al-naḡāb* (foundation of success) and the *rukn al-sa'ādah* (pillar of happiness).<sup>64</sup>

To reinforce this argument, Bakry cites the wisdom of Luqmān al-Hakim regarding the dangers of poverty unaccompanied by effort (*ikhṭiār*). According to Luqmān, poverty resulting from a lack of endeavor can lead to three forms of systemic degradation: religious fragility (*riqqah fi dīnīhī*), cognitive weakness (*da'f fi 'aqlīhī*), and the loss of self-honor (*dhībāb murū'atīhī*), ultimately resulting in social stigmatization.<sup>65</sup> Bakry aligns with the warning of Caliph 'Umar bin al-Khaṭṭāb, who forbade the community from falling into “pseudo-fatalism” by praying without working, famously stating that “*the sky does not rain gold or silver*”.<sup>66</sup>

The contextualization of this ethos within Islam is imperative. Seeking lawful sustenance is viewed as a theological obligation equivalent to the duty of performing deeds for the hereafter (QS. al-Qaṣaṣ: 77). Although some narrations regarding the specific “*obligation to seek halal sustenance*” are categorized as having weak chains of narration (*sanad*), the substance remains consistent with universal Islamic principles regarding the nobility of hard work.<sup>67</sup> The Prophet is further supported by the sentiment that *the best of deeds is the drop of sweat from the effort of seeking what is lawful*.<sup>68</sup>

At the conclusion of his review, Bakry calls for the internalization of a “great soul” (*jīwa besar*) mentality. This mindset takes pride in the fruits of one's own labor and avoids parasitic tendencies. He emphasizes a linear relationship between effort and the results obtained. The premise that “effort does not betray the result” finds its parallel in the Malay-Minangkabau life

<sup>63</sup> Ibn Ḥajar Al-‘Asqalānī, *Fath Al-Bārī Bi Sharḥ Ṣaḥīḥ Al-Bukḥārī*, ed. Muhammad Fu'ad 'Abd Al-Baqī (Beirut: Dār al-Ma'rīfah, 1960); Al-Zarqanī, *Syarḥ Al-Zarqanī Ala Al-Muwatḥtha*.

<sup>64</sup> Bakry, *Uraian 50 Hadis*; Bakry, *Al-Aḥādīth Al-Saḥībah*.

<sup>65</sup> Bakry, *Uraian 50 Hadis*; Abū Ḥāmid Al-Ghazālī, *Iḥyā' 'Ulūm Al-Dīn* (Beirut: Dār al-Ma'rīfah, n.d.), 62 [j. 2]; Bakry, *Al-Aḥādīth Al-Saḥībah*.

<sup>66</sup> Al-Ghazālī, *Iḥyā' 'Ulūm Al-Dīn*; Bakry, *Uraian 50 Hadis*; Bakry, *Al-Aḥādīth Al-Saḥībah*.

<sup>67</sup> Sulaimān bin Aḥmad Al-Ṭabārānī, *Al-Mu'jam Al-Ansaṭ* (Kairo: Dār al-Ḥaramain, 1994), v. 8610 [8/272]; 'Abd al-‘Azīm Al-Mundhirī, *Al-Tarḡīb Wa Al-Tarḥīb Min Al-Ḥādīth Al-Sharīf*, ed. Ibrāhīm Shams Al-Dīn (Beirut: Dār al-Kutub al-‘Ilmiyah, 1996); Jalāl al-Dīn Al-Suyūṭī, *Al-Jāmi' Al-Ṣaḡīr Fi Al-Ḥādīth Al-Baṣīr AL-Nadhīr* (Beirut: Dār al-Fikr, 1981); Husna, *Oemar Bakry Dan Uraian 50 Hadis: Telaah Biografis Dan Anotasi Tekes*.

<sup>68</sup> Abū Shujā' Al-Dāilamī, *Al-Firdaus Bi Ma'thūr Al-Khīṭāb*, ed. al-Sa'īd bin Basyūnī Zaghlūl (Beirut: Dār al-Kutub al-‘Ilmiyah, 1986), v. 3918 [2/441].

philosophy: “*ado pabo ado batie, ado usabo ado rasaki*” (where there is a leg, there is a calf; where there is effort, there is sustenance). This local wisdom affirms that sustenance is always intertwined with the persistence of human endeavor. By framing labor as the foundation of human dignity, Bakry’s thought provides a spiritual mandate for resilience and self-starting innovation, combating the risks of passive fatalism in a volatile global market.

**Fourth, Resilience and the Principle of *Ta’affuf***

As previously alluded to, the fourth pillar of Bakry’s prophetic discourse centers on resilience, specifically manifested through the principle of *ta’affuf*. This term denotes the capacity to preserve one’s dignity and ethical integrity by refraining from begging, even under severe economic duress. Bakry offers an incisive critique of the phenomenon of mendicancy among individuals who possess the physical and mental agency to work but choose to rely on others’ charity. This stance is anchored in an authoritative tradition recorded by al-Bukhārī:

لَيْسَ الْمِسْكِينُ الَّذِي تَرُدُّهُ التَّمْرَةُ وَالتَّمْرَتَانِ، وَلَا اللَّقْمَةُ وَلَا اللَّقْمَتَانِ، إِنَّمَا الْمِسْكِينُ الَّذِي يَتَعَفَّفُ

“*The poor person is not the one who can be turned away with a date or two, or a morsel or two. Rather, the [truly] poor person is the one who practices self-restraint (ta’affuf).*”

In terms of its scholarly standing, the validity of this Ḥadīth is universally recognized and it appears in *Ṣaḥīḥ al-Bukhārī* [No. 4539], *Ṣaḥīḥ Muslim* [No. 1039], and several other primary *Sunan* collections.<sup>69</sup> Terminologically, Bakry defines the “true poor” not merely by a lack of resources, but by their commitment to self-refinement.<sup>70</sup> Within Qur’ānic discourse, this group is identified as the *mahrūm*, individuals who are objectively deprived yet choose to remain self-reliant without advertising their poverty in front of the community.<sup>71</sup>

Bakry provides a stark antithesis to the phenomenon of “professional mendicancy” (*ḥirfab*), in which begging becomes a primary livelihood through the manipulation of appearance (e.g., wearing tattered clothing). From Bakry’s perspective, such actions constitute a severe degradation of human essence. He argues that those truly deserving of social attention and *ṣakāt* are those who, despite being in a state of extreme destitution (*fī asyadd ḥalāt al-fāqqah*), maintain their conscience

<sup>69</sup> Husna, *Oemar Bakry Dan Uraian 50 Hadis: Telaah Biografis Dan Anotasi Teks*, 157.

<sup>70</sup> Bakry, *Al-Aḥādīth Al-Sabībah*; Bakry, *Uraian 50 Hadis*.

<sup>71</sup> Ibn Katsir Al-Dimasyqī, *Tafsīr Al-Qur’an Al-‘Aẓīm* (Beirut: Dar al-Kutub al-‘Ilmiyah, 1999); Shams al-Ḥaḳ al-‘Azīm Ābādī, *‘Aun Al-Mabūd ‘alā Syarḥ Sunan Abī Dāwūd* (Beirut: Dār Ibnu Ḥazm, 2005).

and sense of shame.<sup>72</sup> Conversely, while begging may result in material accumulation,<sup>73</sup> it ultimately collapses the practitioner's dignity to its lowest ebb.

The eschatological warnings cited by Bakry reinforce the urgency of this ethos. He references narrations stating that those who habitually beg without a legitimate excuse (*'uẓr ḡyar'i*) will be resurrected on the Day of Judgment with no flesh on their faces.<sup>74</sup> Furthermore, he points to the spiritual consequence that intentionally opening the “door of begging” leads to the opening of “seventy doors of poverty—*sab‘in bāban min al-faqr*”.<sup>75</sup>

Bakry advocates patience during times of hardship while maintaining self-sovereignty. He asserts that material success obtained through mendicancy never elevates one's status; instead, the individual remains trapped in a cycle of “mental poverty” and social ignominy. Through Bakry's lens, Islam demands that its adherents possess high ambition (*himmah al-‘āliyah*) as a primary variable for progress and authentic happiness, both in the temporal world and the hereafter. This principle also counters modern “digital mendicancy”, emphasizing that professional self-respect is a timeless requirement for dignity regardless of technological shifts.

#### **Fifth, Technocracy and Management**

The fifth pillar of Bakry's prophetic work ethos emphasizes the urgency of professionalism rooted in scientific knowledge, practical experience, and disciplined time management. He asserts that, within the technical-professional realm, Islam grants its adherents a degree of autonomy to innovate and develop specialized expertise. This principle is derived from the prophetic tradition:

أَنْتُمْ أَعْلَمُ بِأَمْرِ دُنْيَاكُمْ، إِذَا أَمَرْتُكُمْ بِشَيْءٍ مِنْ دِينِكُمْ فَخُذُوا بِهِ

*“You have better knowledge of your worldly affairs; if I command you regarding anything of your religion, then adhere to it.”*

Historically, this tradition, transmitted through the companions Rāfi' bin Khudaij and Anas bin Mālik, emerged from the Prophet's observation of date palm pollination (*ta'bir al-nakhl*) in Medina. Al-Nawawī's commentary reinforces the epistemological boundaries established in this

<sup>72</sup> Bakry, *Uraian 50 Hadis*; Bakry, *Al-Aḥādīth Al-Ṣaḥībah*.

<sup>73</sup> Devira Prastiwi, “8 Kisah Pengemis Jutawan Bahkan Miliarder Yang Sempat Bikin Heboh Dan Viral Di Indonesia,” <https://www.liputan6.com/>, last modified 2023, accessed March 30, 2024, <https://www.liputan6.com/news/read/5272070/8-kisah-pengemis-jutawan-bahkan-miliarder-yang-sempt-bikin-heboh-dan-viral-di-indonesia>.

<sup>74</sup> Muhammad bin Isma'īl Al-Bukhārī, *Sabīh Al-Bukhārī*, ed. Muhammad Fu'ad 'Abd Al-Baqi, 15th ed. (Beirut: Dar al-Salam, 2010), v. 1474 [2/123]; Muslim bin al-Ḥajjāj Al-Naisābūrī, *Ṣaḥīḥ Muslim* (Beirut: Dār Iḥyā' al-Turāts al-‘Arabī, 2010), v. 1040 [2/720]; Bakry, *Uraian 50 Hadis*; Bakry, *Al-Aḥādīth Al-Ṣaḥībah*.

<sup>75</sup> Al-Ghazālī, *Iḥyā' ‘Ulūm Al-Dīn*, 2/62; Muhammad Nāṣir al-Dīn Al-Albānī, *Silsilah Al-Aḥādīth Al-Ḍa‘īfah Wa Al-Mawḍū‘ah Wa Atharuhā Al-Sī' Fī Al-Ummah* (Riyadh: Maktabah al-Ma‘ārif li al-Nashr wa al-Tauzī', 2001), 3/568; Muḥammad bin ‘Īsā Al-Tirmidzī, *Sunan Al-Tirmidzī* (Beirut: Dār al-Gharb al-Islāmī, 1998), v. 2325.

text: while the Prophet's instructions on religious matters are absolute, in technical-empirical worldly affairs, he positioned himself as a human being, thereby opening space for human *ijtihad*, exploration, and innovation, as well as the application of specialized expertise.<sup>76</sup>

For Bakry, this text serves as a theological legitimacy for Muslims to engage with modern science and technology (*al-'ulum al-aṣriyyah wa al-ma'arif al-ḥadīthah*). He encourages mastery of diverse disciplines, such as the natural sciences, chemistry, agriculture, and mining, to advance the economy, ensure equitable welfare, and reduce social disparities. In his view, achieving worldly happiness through technological progress is an integral part of religious guidance, provided it remains anchored in Sharia values.<sup>77</sup>

Professionalism is further refined through rigorous time management. Bakry cites the tradition regarding the urgency of temporal efficiency:

كُنْ فِي الدُّنْيَا كَأَنَّكَ غَرِيبٌ أَوْ عَابِرٌ سَبِيلٍ....

“Be in this world as if you were a stranger or a traveler...”

The metaphor of the “stranger” or “traveler” conveys a vital message regarding temporal effectiveness. Just as a traveler does not have a permanent residence and must continue their journey, a professional must treat time as a fleeting resource to be utilized before moving forward.<sup>78</sup> Bakry contextualizes this within modern time management, where Muslims are strictly forbidden from engaging in procrastination. Ibn Umar's admonition to “not wait for the evening when you are in the morning” is interpreted as a command to seize every moment and life opportunity.<sup>79</sup>

Philosophically, Bakry likens worldly life to a *tanah rantau* (a land of transit or migration) where one gathers provisions (*ittikhādh al-'uddah*) for the eternal homeland, as the world is not a permanent residence (*laisa waṭanan bāqiyān*) but a place to seek a livelihood (*li ṭalab al-ma'isyah*). This eschatological consciousness does not lead to professional passivity; instead, it acts as a catalyst for proportional time allocation and the timely completion of tasks. For Bakry, “high ambition” (*himmah al-'āliyah*) in work is the starting point for progress. The professional management of enterprises, which harmonizes scientific sharpness with temporal discipline, is an absolute prerequisite for the Muslim *Ummah* to regain its glory.<sup>80</sup> This provides theological legitimacy for

---

<sup>76</sup> Al-Nawawī, *Al-Minhaj Sharḥ Ṣaḥīḥ Muslim Bin Al-Ḥajjaj*.

<sup>77</sup> Bakry, *Uraian 50 Hadis*; Bakry, *Al-Aḥadīth Al-Sahībah*.

<sup>78</sup> Al-'Asqalānī, *Fath Al-Bārī Bi Sharḥ Ṣaḥīḥ Al-Bukhārī*; Muhammad 'Abd al-Rahmān Al-Mubārakfūrī, *Tuhfab Al-Aḥwādīz Bi Syarḥ Jami' Al-Tirmidzī* (Beirut: Dār al-Fikr, 1995).

<sup>79</sup> Dwi Nugroho Hidayanto, *Manajemen Waktu: Filosofi-Teori-Implementasi* (Depok: Rajawali Press, 2019).

<sup>80</sup> Bakry, *Uraian 50 Hadis*; Bakry, *Al-Aḥadīth Al-Sahībah*.

mastering modern science and technology to reduce social disparities, treating time as a fleeting resource to be utilized through specialized expertise.

**Sixth, Pioneering Spirit in Virtue**

As an integral complement to personal dimensions such as sincerity and diligence, Bakry emphasizes the importance of a pioneering spirit within the professional environment. A Muslim is required not only to achieve individual excellence but also to serve as a catalyst for positive transformation within their surroundings. This principle is grounded in the tradition:

مَنْ دَلَّ عَلَىٰ خَيْرٍ فَلَهُ مِثْلُ أَجْرِ فَاعِلِهِ

“Whoever points to a good deed will have a reward similar to that of the one who performs it.”

Bibliographic tracing indicates that Abū Mas'ūd al-Anshārī received this tradition, which has a wide transmission, and it is recorded in *al-Ādab al-Mufrad* [No. 242], *Sahih Muslim* [No. 1893], and several other primary *Sunan* and *Musnad* collections.<sup>81</sup> According to Bakry, the term “pointing” (*dalla*) possesses an extensive axiological scope. It is not limited to verbal instructions (*bi al-lisān*). Still, it encompasses providing signals, education, warnings, and concrete actions, such as establishing organizations (*jam'iyyah*) oriented toward the public interest.

Bakry argues that this pioneering spirit must be consistently articulated through various media channels—whether through exemplary conduct (*uswah ḥasanah*), enlightening rhetoric (speeches), writings in mass media (newspapers and magazines), and educational platforms—all aimed at improving the social order.<sup>82</sup> Al-Nawawī's interpretation of this Ḥadīth reinforces this analysis as a mandate to provide guidance and assistance in virtue. Regarding the proportion of the reward, Al-Nawawī notes that the similarity in reward between the pioneer and the follower lies in the essence of the recompense for initiating a virtuous movement, even if the quantitative magnitude is not necessarily identical.<sup>83</sup>

Bakry subsequently expands the scope of “virtue” to encompass all aspects of life, both spiritual (*ukhrawi*) and worldly. He cites the tradition regarding the moral consequences of initiation: whoever establishes a noble tradition (*sunnah ḥasanah*) will receive a continuous flow of rewards. At the same time, the initiator of an evil practice will bear the burden of sin equivalent to that of their followers.<sup>84</sup> The framework highlights individual ethical agency in shaping norms and calls institutions to foster virtue and curb harm.

<sup>81</sup> Husna, *Oemar Bakry Dan Uraian 50 Hadis: Telaah Biografis Dan Anotasi Teks*, 152.

<sup>82</sup> Bakry, *Uraian 50 Hadis*; Bakry, *Al-Aḥādīth Al-Saḥībah*.

<sup>83</sup> Al-Nawawī, *Al-Minhāj Sharḥ Ṣaḥīḥ Muslim Bin Al-Ḥajjāj*.

<sup>84</sup> Al-Naisābūrī, *Ṣaḥīḥ Muslim*; Bakry, *Uraian 50 Hadis*; Bakry, *Al-Aḥādīth Al-Saḥībah*.

Ultimately, this Ḥadīth calls for every Muslim to become a noble role model (*qudwah ḥasanah*) in the arenas of work and righteous deeds. By synthesizing individual integrity with altruistic initiation, Bakry's model of the prophetic work ethos moves beyond mere self-improvement to become a framework for communal advancement. Professionalism, in this sense, is redefined as the ability to lead others toward excellence while ensuring that one's own contributions leave a lasting, positive impact on society. In the information age, this translates into using various media—from conduct to digital platforms—to initiate noble traditions (*sunnah* and *qudwah ḥasanah*) that improve the social order.

## CONCLUSION

Oemar Bakry stands as a distinguished twentieth-century Minangkabau scholar who successfully integrated the multifaceted roles of a religious scholar, traditional leader, educator, author, politician, and entrepreneur. His intellectual prowess is evident in 30 works spanning the fields of Qur'ānic exegesis and prophetic traditions. Among his monumental works, *Tafsīr Rahmat*, *al-Tafsīr al-Madrasī*, *al-Aḥādīth al-Ṣaḥīḥah*, and *Uraian 50 Hadis* continue to serve as significant references for Muslim communities. Far from being a mere theorist, Bakry's success in the practical sphere is evidenced by his establishment of numerous institutions, including the Public Typewriting School, Kursus Taman Kemajuan, Penerbit Mutiara, Mutiara Sumber Widya, Penerbit Angkasa, Sekolah Thawalib Jakarta, and Sekolah Tinggi Dakwah Publisistik Thawalib Jakarta. This professional trajectory solidifies his legacy as a figure who harmoniously merged religious scholarship with visionary entrepreneurial spirit.

His book, *al-Aḥādīth al-Ṣaḥīḥah* (and its translation, *Uraian 50 Hadis*), represents a unique intellectual contribution arising from Bakry's profound concern about the moral decadence of the younger generation, while simultaneously addressing the acute scarcity of textbooks for *madrasah* and *pesantren* in Indonesia. Through this work, he articulated a prophetic work ethos—a paradigm of professionalism rooted in prophetic teachings. This conceptual framework constitutes a worldview that positions labor as an instrument of both theological and social devotion, formulated to address increasingly complex contemporary challenges.

This study contributes to the field by demonstrating that Bakry's 1938 framework remains a vital moral compass in the digital and post-truth era. By shifting the focus from the technical mechanics of labor to the “moral psychology” of the worker, this research argues that Bakry's ethical stabilizers—such as *ta'affuf* as a safeguard against “digital mendicancy” and emotional intelligence as a professional asset—are resilient to technological obsolescence. Furthermore, this

research opens significant opportunities for future scholars to explore Bakry's thought through comparative analysis with contemporary Muslim entrepreneurial theorists. There remains a critical need for further empirical studies on how Bakry's implemented values can be integrated into modern Islamic management curricula to foster a dignified and self-reliant global workforce.

## REFERENCES

- Ābādī, Shams al-Ḥaḡ al-'Azīm. *'Ann Al-Mabūd 'alā Syarḥ Sunan Abī Dāwud*. Beirut: Dār Ibnu Ḥazm, 2005.
- Ahir (Sharma), Manju Vasant, and Nakul A. Desmukhh. *Research Methodology*. Mumbai-India: Geh Press, 2025.
- Al-'Asqalānī, Ibn Ḥajar. *Fath Al-Bārī Bi Sharḥ Ṣaḥīḥ Al-Bukhārī*. Edited by Muhammad Fu'ad 'Abd Al-Baqī. Beirut: Dār al-Ma'rifah, 1960.
- Al-Albānī, Muhammad Nāṣir al-Dīn. *Silsilah Al-Aḥādīth Al-Ḍa'īfah Wa Al-Mawḍū'ah Wa Atharuhā Al-Sī' Fī Al-Ummah*. Riyadh: Maktabah al-Ma'ārif li al-Nashr wa al-Tauzī', 2001.
- Al-Ansharī, 'Umar bin Muḡqin. *Al-Badr Al-Munir Fī Takbrīj Al-Aḥādīth Wa Al-Atsar Al-Waqī'ah Fī Al-Syarḥ Al-Kabīr*. Edited by Mushthafa Abu Al-Ghaith, 'Abdullah bin Sulāiman, and Yasir bin Kamal. Riyadh: Dar al-Hijrah li al-Nasyr wa al-Tauzī', 2004.
- Al-Bukhārī, Muhammad bin Ismā'il. *Al-Adab Al-Mufrad*. Edited by Muhammad Fu'ad 'Abd Al-Bāqī. 3rd ed. Beirut: Dār al-Bashā'ir al-Islāmiyah, 1989.
- Al-Bukhārī, Muhammad bin Ismā'il. *Ṣaḥīḥ Al-Bukhārī*. Edited by Muhammad Fu'ad 'Abd Al-Baqī. 15th ed. Beirut: Dar al-Salam, 2010.
- Al-Dailamī, Abū Shujā'. *Al-Firdaus Bi Ma'thūr Al-Khiṭāb*. Edited by al-Sa'īd bin Basyūnī Zaghlūl. Beirut: Dār al-Kutub al-'Ilmiyah, 1986.
- Al-Dimasyqī, Ibn Katsir. *Tafsīr Al-Qur'an Al-'Azhīm*. Beirut: Dar al-Kutub al-'Ilmiyah, 1999.
- Al-Ghazālī, Abū Ḥāmid. *Ihya' 'Ulūm Al-Dīn*. Beirut: Dār al-Ma'rifah, n.d.
- Al-Hanbalī, 'Abd al-Rahman bin Ahmad. *Jamī' Al-'Ulūm Wa Al-Hikam Fī Syarḥ Khamsin Hadīthān Min Jawami' Al-Kalim*. Edited by Syu'aib Al-Arna'uth and Ibrahim Bajis. 7th ed. Beirut: Mu'assasah al-Risalah, 2001.
- Al-Mubarakfuri, 'Abd al-Rahman. *Tuhfab Al-Ahwadzi Bi Syarḥ Jamī' Al-Tirmidzi*. Beirut: Dar al-Kutub al-'Ilmiyah, 1995.
- Al-Mubārakfūrī, Muhammad 'Abd al-Rahmān. *Tuhfab Al-Ahwadzi Bi Syarḥ Jamī' Al-Tirmidzi*. Beirut: Dār al-Fikr, 1995.
- Al-Munawī, 'Abd al-Ra'uf. *Al-Taisir Bi Syarḥ Al-Jamī' Al-Shagbir*. 3rd ed. Riyadh: Maktabah al-Imam al-Syafi'i, 1988.
- Al-Mundhirī, 'Abd al-'Azīm. *Al-Tarḡīb Wa Al-Tarḥīb Min Al-Ḥadīth Al-Sharīf*. Edited by Ibrāhīm Shams Al-Dīn. Beirut: Dār al-Kutub al-'Ilmiyah, 1996.
- Al-Naisābūrī, Muslim bin al-Ḥajjāj. *Ṣaḥīḥ Muslim*. Beirut: Dār Iḥyā' al-Turāth al-'Arabī, 2010.
- Al-Nawawī, Yahya Syaraf. *Al-Minhāj Sharḥ Ṣaḥīḥ Muslim Bin Al-Ḥajjāj*. 2nd ed. Beirut: Dār Iḥyā' al-Turāth al-'Arabī, 1972.

- Al-Qurasyi, Isma'īl bin Katsir. *Tuhfab Al-Thalib Bi Ma'rifah Abadits Mukhtashar Ibn Al-Hajib*. 2nd ed. Beirut: Dar Ibn Hazm, 1996.
- Al-Suyūṭī, Jalāl al-Dīn. *Al-Jāmi' Al-Ṣaghir Fi Al-Hādīth Al-Bashir Al-Nadhīr*. Beirut: Dār al-Fikr, 1981.
- Al-Ṭabārānī, Sulaimān bin Aḥmad. *Al-Mu'jam Al-Ansaṭ*. Kairo: Dār al-Ḥaramain, 1994.
- Al-Tirmidzī, Muḥammad bin 'Īsā. *Sunan Al-Tirmidzī*. Beirut: Dār al-Gharb al-Islāmī, 1998.
- Al-Zarqani, Muhammad 'Abd al-Baqi. *Syarh Al-Zarqani Ala Al-Muwaththa'*. Edited by Thaha 'Abd al-Ra'uf Sa'ad. Kairo: Maktabah al-Tsaqafah al-Diniyah, 2003.
- Ali, Muhammad. "Wawasan Hadis Tentang Etos Kerja." *Tabdis* 9, no. 1 (2018): 28–53.
- Amatullah, Nur Afra Afifah Amani. "Variasi Stile Sebagai Aspek Pendukung Dalam Penyampaian Hasil Resepsi Eksegesis: Tinjauan Stilistika Atas Tafsir Rahmat Karya Oemar Bakry." UIN Sunan Kalijaga, 2023. <https://digilib.uin-suka.ac.id/id/eprint/60697/>.
- Anas, Malik bin. *Al-Muwaththa'*. Edited by Muhammad Mushthafa Al-A'zhami. Abu Dhabi: Mu'assasah Zayid bin Sulthan Ali Nahyan li al-A'mal al-Khairiyah wa al-Insaniyyah, 2004.
- Anwar, Khoirul, and Fakhry Fakhurrozy Hasanudin. "Analisis Pemikiran Oemar Bakry Tentang Politik Pergerakan Dalam Tafsir Rahmat." *Maqosid: Jurnal Studi Keislaman dan Hukum Ekonomi Syari'ah* 10, no. 1 (2022): 12–20. <https://jurnal.iaihnwpancor.ac.id/index.php/maqosid/article/view/600>.
- Arselan, Al-Amir Syakib. *Limadza Ta'akbkhara Al-Muslimun Wa Limadza Taqaddama Ghairubum*. Edited by Hasan Tamim. Beirut: Mansyurat Dar Maktabah al-Hayah, n.d.
- Asifudin, Ahmad Djanan. "Etos Kerja Islami (Telaah Psikologi)." IAIN Sunan Kalijaga, 2003.
- Awang, Idris. *Penyelidikan Ilmiah: Amalan Dalam Pengajian Islam*. Shah Alam: Kamil dan Shakir, 2009.
- Baidan, Nashruddin. *Perkembangan Tafsir Al-Qur'an Di Indonesia*. Solo: Tiga Serangkai, 2003.
- Bakry, Oemar. *Al-Aḥādīth Al-Sahībah*. Bukittinggi: al-Maktabah al-Sa'adiyah, 1938.
- . *Dari Thawalib Ke Dunia Modern*. Jakarta: Mutiara, 1984.
- . *Tafsir Rahmat*. Jakarta: Mutiara, 1983.
- . *Uraian 50 Hadis*. Jakarta: Penerbit Mutiara, 1981.
- Baththal, Ibn. *Syarh Ṣaḥīḥ Al-Bukhārī Li Ibn Baththal*. Edited by Yasir bin Ibrahim. 2nd ed. Riyadh: Maktabah al-Rusyd, 2003.
- Daiyan, Ahmad. "Lokalitas Tafsir Rahmat Karya H. Oemar Bakry." *At-Tabfīzḥ: Jurnal Ilmu al-Qur'an dan Tafsir* 3, no. 1 (2021): 70–87. <https://ejournal.iaiqi.ac.id/index.php/attahfidz/article/view/406>.
- Fahimah, Siti. "Al-Qur'an Dalam Sejarah Penafsiran Indonesia: Analisis Deskriptif Beberapa Tafsir Di Indonesia." *El-Furqania: Jurnal Ushuluddin dan Ilmu-Ilmu Keislaman* 04, no. 02 (2018): 165–182.
- Federspiel, Howard M. *Kajian Al-Qur'an Di Indonesia Dari Mahmud Yunus Hingga Quraish Shihab*. Edited by Tajul Arifin. Bandung: Mizan, 1979.
- Furchan, Arief. *Studi Tokoh: Metode Penelitian Mengenai Tokoh*. Yogyakarta: Pustaka Pelajar, 2005.
- Ghozali, Mahbub. "Dialektika Sains, Tradisi Dan Al-Qur'an: Representasi Modernitas Dalam Tafsir Rahmat Karya Oemar Bakry." *Al Quds: Jurnal Studi Al Qur'an dan Hadis* 5, no. 2 (2021):

- 843–859. <http://journal.iaincurup.ac.id/index.php/alquds/article/view/3394>.
- Gusmian, Islah. “Tafsīr Al-Qur’an Di Indonesia: Sejarah Dan Dinamika.” *Nun: Jurnal Studi Al-Qur’an dan Tafsīr di Nusantara* 1, no. 1 (2015): 1–32.
- Hairani, Rini. “Pakistan Geser Indonesia Jadi Negara Muslim Terbesar Dunia.” *Rri.Co.Id*. Accessed April 16, 2024. <https://rri.co.id/internasional/619196/pakistan-geser-indonesia-jadi-negara-muslim-terbesar-dunia>.
- Hamidi. *Metode Penelitian Kualitatif*. 2nd ed. Malang: UMM Press, 2010.
- Harahap, Syahrin. *Metodologi Studi Tokoh & Penulisan Biografi*. 2nd ed. Jakarta: Prenada, 2014.
- Hasanudin, Fakhry Fakhurrozy. “Politik Kemasyarakatan Dalam Al-Qur’an (Studi Ayat-Ayat Politik Perspektif Tafsīr Rahmat Karya Oemar Bakry).” Universitas PTIQ Jakarta, 2024.
- Hidayanto, Dwi Nugroho. *Manajemen Waktu: Filosofi-Teori-Implementasi*. Depok: Rajawali Press, 2019.
- Hidayat, M. Riyan. “Manhaj At-Tafsīr Al-Madrasī Li Oemar Bakry.” *Al-Fanar: Jurnal Ilmu Al-Qur’an dan Tafsīr* 3, no. 2 (2020): 149–166. <https://ejurnal.iiq.ac.id/index.php/alfanar/article/view/221>.
- . “Urgensi At-Tafsīr Al-Madrasī Karya H. Oemar Bakry Sebagai Modifikasi Atas Karya Tafsīr Al-Manar.” UIN Sunan Kalijaga, 2022. [https://digilib.uin-suka.ac.id/id/eprint/53401/1/20205031013\\_BAB-I\\_IV-atau-V\\_DAFTAR-PUSTAKA.pdf](https://digilib.uin-suka.ac.id/id/eprint/53401/1/20205031013_BAB-I_IV-atau-V_DAFTAR-PUSTAKA.pdf).
- Husna, Jannatul. *Karya Tafsīr Dan Hadis Ustaz Oemar Bakry: Gagasan Membangun Ummah*. Bandar Seri Begawan, 2016.
- . “Minangkabau Clergies and the Writing of Ḥadīth.” *Jurnal Ushuluddin* 24, no. 1 (2016): 1–19. <https://ejournal.uin-suka.ac.id/index.php/ushuludin/article/view/1357>.
- . *Oemar Bakry Dan Uraian 50 Hadis: Telaah Biografis Dan Anotasi Teks*. Yogyakarta: Getar Hati dan Trussmedia Grafika, 2018.
- Ilahin, Nur. “Kejahatan Korupsi Dalam Perspektif Hukum Islam.” In *Kejahatan Korupsi Dalam Beberapa Perspektif*, edited by Anshori, 117–132. Purbalingga: Eureka Media Aksara, 2023.
- Irham, Mohammad. “Etos Kerja Dalam Perspektif Islam.” *Jurnal Substantia* 14, no. 1 (2012): 11–24.
- Krippendorff, Klaus. *Content Analysis: An Introduction to Its Methodology*. 4th ed. California: Sage Publications, Inc., 2019. <https://methods.sagepub.com/book/mono/preview/content-analysis-4e.pdf>.
- Mustaqim, Abdul. “Model Penelitian Tokoh (Dalam Teori Dan Aplikasi).” *Jurnal Studi Ilmu-Ilmu al-Qur’an dan Hadis* 15, no. 2 (2014): 201–218.
- Nasar, M. Fuad. *H.S.M. Nasaruddin Latif Biografi Dan Pemikiran*. Jakarta: Gema Insani Press, 1996.
- Oemar, Fahmi. *Interview with Oemar Bakry’s Son, 31 October*. Jakarta, 2012.
- Pole, Salehudin. “Al-Qur’ān Karim Bacaan Mulia (Kritik H. Oemar Bakry Terhadap Kontroversi Puitisasi Terjemahan H.B. Jassin).” UIN Sunan Kalijaga, 2018. <https://digilib.uin-suka.ac.id/id/eprint/34500/>.
- Prabawati, Garudea. “Daftar 4 Menteri Jokowi Yang Ditetapkan Tersangka Korupsi, Ada Yang Diduga Terima Suap Rp 26 Miliar.” *Tribun News*.
- Prastiwi, Devira. “8 Kisah Pengemis Jutawan Bahkan Miliarder Yang Sempat Bikin Heboh Dan

- Viral Di Indonesia.” <https://www.liputan6.com/>. Last modified 2023. Accessed March 30, 2024. <https://www.liputan6.com/news/read/5272070/8-kisah-pengemis-jutawan-bahkan-miliarder-yang-sempat-bikin-heboh-dan-viral-di-indonesia>.
- Rahayu, Fitri, and Ela Sartika. “Konsep Poligami Menurut Oemar Bakry: Studi Kajian Penafsiran Tafsīr Rahmat.” *Al Muhafidz: Jurnal Ilmu Al-Qur’an Dan Tafsīr* 4, no. 1 (2024): 84–101. <https://jurnal.stiq-almultazam.ac.id/index.php/muhafidz/article/view/92>.
- Rasyid, Abdul. “Konsep Etos Kerja Menurut Hadis (Studi Analisis Sanad).” UIN Syarif Hidayatullah, 2011.
- Reinhard, Griessbauer, Vedso Jesper, and Schrauf Stefan. *Industry 4.0: Building the Digital Enterprise*. [www.Pwc.Com/Industry40](http://www.pwc.com/industry40). Germany, 2016.
- Rif’ah Munawaroh. “Konsep Etos Kerja Islami Dalam Perspektif Pendidikan Islam.” *Fakultas Tarbiyah Dan Ilmu Keguruan*. IAIN Salatiga, 2016.
- Rifa’i, Muhammad Wildan. “Epistemologi Penafsiran Oemar Bakry Dalam Kitab Tafsīr Rahmat.” IAIN Kudus, 2023. <http://repository.iainkudus.ac.id/10739/>.
- Rojko, Andreja. “Industry 4.0 Concept: Background and Overview.” *International Journal of Interactive Mobile Technologies* 11, no. 5 (2017): 77–90.
- Rusmana, Dadan, Nida Amalia Kamal, and Maulana Yusuf Alamsyah. “Karakteristik Tafsīr Madrasi Karya H. Oemar Bakry Dan Penggunaannya Pada Kurikulum KMI Darussalam Gontor Putri.” *Al-Bayan: Jurnal Studi Al-Qur’an dan Tafsīr* 6, no. 1 (2021). <https://journal.uinsgd.ac.id/index.php/Al-Bayan/article/view/13999/0>.
- Saifullah. “Etos Kerja Dalam Perspektif Islam.” *Jurnal Sosial Humaniora* 3, no. 1 (2010): 54–69.
- Saifullah, Muhammad. “Kritik Oemar Bakry Terhadap Terjemahan H.B. Jassin: Studi Atas Polemik Terjemahan Al-Qur’an Di Indonesia.” *Subuf: Jurnal Pengkajian Al-Qur’an dan Budaya* 12, no. 2 (2019): 347–371. <https://journalsuhuf.kemenag.go.id/suhuf/article/view/480>.
- Sitepu, Novi Indriyani. “Etos Kerja Ditinjau Dari Perspektif Al-Qur’ān Dan Hadis (Suatu Kajian Ekonomi Dengan Pendekatan Tafsīr Tematik).” *Jurnal Perspektif Ekonomi Darussalam* 1, no. 2 (2015): 137–153.
- Somantri, Gumilar Rusliwa. “Memahami Metode Kualitatif.” *Makara, Sosial Humaniora* 9, no. 2 (2005): 57–65.
- Sri Adekayanti. “Metodologi Penafsiran Oemar Bakry (Studi Kitab Tafsīr Rahmat).” UIN Sunan Kalijaga, 2007.
- Sugiyono. *Metode Penelitian Kuantitatif, Kualitatif Dan R&D*. Bandung: Alfabeta, 2009.
- Tasmara, Toto. *Membudayakan Etos Kerja Islami*. Jakarta: Gema Insani Press, 2002.
- Tay, Su Ing, Lee Te Chuan, Ahmad Nur Aizat Ahmad, and A. H. Nor Aziati. “An Overview of Industry 4.0: Definition, Components, and Government Initiatives.” *Journal of Advanced Research in Dynamical and Control Systems* 10, no. 14 (2018): 1379–1387.