

INSTAGRAM AS A STAGE FOR PREACHING: Exploring the Values of Hadith in Buya Syakur's Sufi Advice

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Abstract

Buya Syakur, a cleric with a critical and often controversial preaching style, has become a widely discussed figure on social media, especially Instagram. His popularity on this platform has triggered various responses, both support and criticism from multiple groups. This study aims to examine the role of Instagram as a modern da'wah medium by exploring the values of hadith in Buya Syakur's Sufi advice spread through various accounts on Instagram. The research method used is qualitative with a content analysis approach. Data were collected by searching for relevant uploads using the hashtag #buyasyakur. The results of the study show that the advice conveyed by Buya Syakur via Instagram is in line with the core values of authentic hadith. In addition to enriching modern society's understanding of Islamic teachings, the advice also emphasizes morality and ethics from a Sufi perspective. The findings of this study confirm that Instagram has great potential as a contemporary da'wah medium that can reach a wide audience. Through a simple yet meaningful presentation, this digital da'wah not only deepens people's understanding of Islamic teachings but also maintains the authentic values of hadith as a fundamental foundation in da'wah in the digital era.

Keywords: Instagram; Digital Da'wah; Hadith Values; Sufi Advice; Buya Syakur



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Abstrak

Buya Syakur, seorang ulama dengan gaya ceramah yang kritis dan sering kali kontroversial, menjadi figur yang banyak diperbincangkan di media sosial, khususnya Instagram. Popularitasnya di platform ini memicu berbagai respons, baik dukungan maupun kritik dari berbagai kalangan. Penelitian ini bertujuan untuk mengkaji peran Instagram sebagai media dakwah modern dengan mengeksplorasi nilai-nilai hadis dalam nasihat sufistik Buya Syakur yang tersebar melalui berbagai akun di Instagram. Metode penelitian yang digunakan adalah kualitatif dengan pendekatan analisis konten. Data dikumpulkan melalui penelusuran unggahan yang relevan menggunakan tagar #buyasyakur. Hasil penelitian menunjukkan bahwa nasihat yang disampaikan Buya Syakur melalui Instagram memiliki keselarasan dengan nilai-nilai inti dalam hadis *ṣaḥīḥ*. Selain memperkaya pemahaman masyarakat modern tentang ajaran Islam, nasihat-nasihat tersebut juga menekankan moralitas dan akhlak dalam perspektif sufistik. Temuan penelitian ini menegaskan bahwa Instagram memiliki potensi besar sebagai media dakwah kontemporer yang dapat menjangkau khalayak luas. Melalui penyajian yang sederhana namun bermakna mendalam, dakwah digital ini tidak hanya memperdalam pemahaman masyarakat terhadap ajaran Islam, tetapi juga mempertahankan nilai-nilai otentik hadis sebagai landasan fundamental dalam dakwah di era digital.

Kata Kunci: Instagram; Dakwah Digital; Nilai-nilai Hadis; Nasihat Sufistik; Buya Syakur

Introduction

In today's digital age, social media has rapidly evolved and become an integral part of modern society.¹ One of the most popular platforms among the global community, including in Indonesia, is Instagram. This platform serves not only as a source of entertainment but also as a valuable medium for sharing information, education, and promoting religious values.² For

¹ Marianna Harahap, Firman Firman, and Riska Ahmad, "Penggunaan Social Media Dan Perubahan Sosial Budaya Masyarakat," *Edukatif: Jurnal Ilmu Pendidikan* 3, no. 1 (2021): 135–43, <https://doi.org/10.31004/edukatif.v3i1.252>.

² Tri Lathif Mardi Suryanto, Hidayatul Aini Puteri, and Arista Pratama, "Eksplorasi Teori Gratifikasi Untuk Layanan Jejaring Sosial: Studi Kasus Sikap Pengguna Terhadap Instagram Di Indonesia," *Indonesian Journal of Information Systems* 1, no. 2 (February 2019): 108–18, <https://doi.org/10.24002/ijis.v1i2.1922>.

Muslims in Indonesia, the use of social media as a tool for preaching has emerged as a significant phenomenon, providing broader access to invite people to understand and practice Islamic teachings.³ A prominent figure in this realm is Buya Syakur, a cleric known for his Sufi approach to preaching. Through his various pieces of advice and lectures, Buya Syakur conveys Islamic messages that emphasize a Sufi perspective, focusing on peace of mind, love, and a spiritual approach to daily life.

In the study of hadith, Sufism is closely related to the teachings of the Prophet Muhammad, which emphasize piety, noble morals, and the purification of the soul. Many hadiths highlight the importance of *Ihsan* (excellence), patience, humility, and love for Allah, all of which form the core teachings of Sufism.⁴ However, delivering da'wah (Islamic outreach) in a digital context presents several challenges, particularly regarding interpretation, understanding, and the varied responses of diverse audiences.⁵ The rapid and instantaneous nature of social media can lead to a superficial understanding of Islamic teachings if it is not coupled with a comprehensive grasp of the concepts.⁶ Additionally, the Sufi approach to da'wah often elicits mixed reactions. Some individuals view Sufism as a calming and peaceful spiritual path, while others

³ Maulana Hasan Hasibuan, Alwi Padly Harahap, and Aurora Hanifah, "The Role of The Prophet in Educating Children and Its Implementation in Preventing Gadget Addiction in Children," *SANGKEP: Jurnal Kajian Sosial Keagamaan* 7, no. 2 (2024): 309–30, <https://doi.org/10.20414/sangkep.v7i2.11159>.

⁴ Ahmad Agus Salim et al., "The Scientific-Cum-Sufistic Interpretation Of Said Nursi In Kulliyat Rasail Al-Nur," *TAJDID: Jurnal Ilmu Ushuluddin* 23, no. 2 (2024): 558–84, <https://doi.org/10.30631/tjd.v23i2.472>.

⁵ Alwi Padly Harahap, Rahmi Syahriza, and Asrar Maburur Faza, "The Transformation of Understanding Hadith in the Post-Multimedia Era: Balancing Technological Advancements with Tradition Preservation," *Jurnal Living Hadis* 9, no. 2 (2024): 1–21, <https://doi.org/10.14421/livinghadis.2024.5798>.

⁶ Siddik Firmansyah and Marisa Rizki, "Hadis Dan Media Sosial Sebagai Alat Da'wah Di Instagram: Study Ilmu Hadis," *Istinarah: Riset Keagamaan, Sosial Dan Budaya* 5, no. 2 (October 2023): 86, <https://doi.org/10.31958/istinarah.v5i2.8279>.

criticize it for not rigorously adhering to the principles of Sharia (Islamic law).⁷

Furthermore, preaching through Instagram has limitations in terms of space and time, which can affect the depth of conveying Islamic teachings. Hadith, one of the main sources of Islamic guidance, has a broad meaning and often requires contextual understanding to avoid misinterpretation.⁸ In traditional preaching, a preacher can explain a hadith thoroughly by referencing various commentaries and the works of previous scholars. However, on Instagram, preaching content is typically presented in short videos or posts that have character limits. As a result, the understanding of hadith may become superficial or even distorted.

Several previous studies provide in-depth insights into various aspects of Buya Syakur's thoughts and da'wah activities. For example, a survey by Darmawan et al (2023) highlights how Buya Syakur's pluralist views contributed to the development of Islamic education in Indramayu.⁹ This study emphasizes the aspects of harmony and religious tolerance as core values in Buya Syakur's da'wah approach. On the other hand, a survey by Uswatussolihah et al (2024) underlines the transformation of Sufi da'wah in the digital era.¹⁰ This study highlights the moderation of Buya Syakur's thoughts in response to the challenges of the times

⁷ Fokky Fuad Wasitaatmadja and Wasis Susetio, "Philosophical Sufism and Legal Culture in Nusantara: An Epistemological Review," *Al-Risalah: Forum Kajian Hukum Dan Sosial Kemasyarakatan* 20, no. 1 (2020): 75–86, <https://doi.org/10.30631/alrisalah.v20i1.558>.

⁸ Idris Siregar and Alwi Padly Harahap, "Contextualization of the Hadith on the Lack of Women's Intelligence and Religion," *Tajdid: Jurnal Ilmu Ushuluddin* 23, no. 1 (2024): 218–57, <https://doi.org/10.30631/tjd.v23i1.442>.

⁹ Asep Darmawan et al., "Syakur Yasin's Perspective on Religious Pluralism in Developing Islamic Education in Indramayu, Indonesia," *International Journal Of Social Science And Education Research Studies* 3, no. 6 (2023): 1039–46, <https://doi.org/10.55677/ijssers/V03I6Y2023-09>.

¹⁰ Uus Uswatussolihah, Siti Zaenab, and Desy Syafriani, "The Contestation of Religious Moderation in Digital Da'wah: Study on Buya Syakur and Buya Yahya YouTube Channels," *Jurnal Dakwah Risalah* 35, no. 2 (2024): 138, <https://doi.org/10.24014/jdr.v35i2.32713>.

and his role in shaping a more inclusive religious narrative on digital platforms.

Another study by Sukarno (2022) outlines the idea of Sufism education offered by Buya Syakur.¹¹ This study explores the biographical and philosophical aspects that underlie his contribution to spirituality and Sufism-based education. Meanwhile, research by Sobirin & Kholis AR (2022) provides a specific analysis of Buya Syakur's da'wah message delivered through digital media, namely YouTube.¹² Finally, research by Musrifah & Ah. Fawaid (2024) explores Buya Syakur's thoughts, each through hermeneutical criticism of the translation of the Qur'an and his ideas in dealing with religious radicalism.¹³

Previous studies have provided valuable insights into Buya Syakur's thoughts and preaching in various aspects. However, there has been no study that specifically explores the hadith values reflected in Buya Syakur's Sufi advice as spread through various Instagram accounts that contain his content, both official accounts and public accounts that use the hashtag #Buyasyakur. This gap shows that although Buya Syakur's Sufi approach and the digitalization of preaching have been widely discussed, the examination of hadith values in his Sufi advice on the Instagram platform is still under-explored. Therefore, this study aims to fill this gap by analyzing how Buya Syakur's Sufi advice spread through various Instagram accounts that upload excerpts of his sermons, contain and reflect hadith values, and assessing the

¹¹ Sukarno Sukarno, "Pemikiran Pendidikan Tasawuf Perspektif Buya Syakur Yasin (Studi Pendekatan Biografi)," *Oasis : Jurnal Ilmiah Kajian Islam* 6, no. 2 (2022): 49, <https://doi.org/10.24235/oasis.v6i2.10020>.

¹² Ali Sobirin and Muhammad Nur Kholis AR, "Analisis Pesan Dakwah Video 'Jangan Ada Dendam Dan Kebencian Kepada Siapapun' Pada Akun Youtube Kh. Buya Syakur Yasin, M.A.," *JISMA: Jurnal Ilmu Sosial, Manajemen, Dan Akuntansi* 1, no. 5 (2022): 765–74, <https://doi.org/10.59004/jisma.v1i5.258>.

¹³ Muhimmatus Sa'adah Musrifah and Ah. Fawaid, "Kritik Terjemah YouTubi Buya Syakur Yasin Atas Terjemahan Al-Qur'an Kemenag RI Menurut Hermeneutika," *MAGHZA: Jurnal Ilmu Al-Qur'an Dan Tafsir* 9, no. 2 (2024): 212–36, <https://doi.org/10.24090/maghza.v9i2.11085>.

relevance of this approach in facing the challenges of contemporary digital preaching.

This study uses a qualitative method with a content analysis approach. Data were collected from 10 posts published between January and December 2024 using the hashtag #buyasyakur as the search keyword. Content was taken from accounts that consistently share Buya Syakur's lectures, such as @dawuhgurujabar, @harka_society, @fiqihwomen, @lenterafilisuf, @santristore.id22, @singpentingngaji123, and @ulamanasionalis. Inclusion criteria include posts that contain direct quotes from Buya Syakur's lectures in the form of image posts, and contain Sufism teachings that refer to the values of the hadith, while content with political or commercial promotional content was excluded from the analysis.

The data were analyzed using thematic analysis techniques, and the results were validated by triangulating sources through comparison with hadith texts and interpretations of classical scholars. The focus of the research was on the exploration of hadith values in Buya Syakur's Sufi preaching, with Instagram only as a medium for distributing preaching, not as the main variable. This is intended to strengthen the relevance of hadith-based Sufism teachings in the context of authentic and contextual digital preaching.

Result and Discussion

Buya Syakur and His Preaching on Social Media

Buya Syakur, whose full name is Abdul Syakur Yasin, was born on February 2, 1948, in Indramayu, West Java Province, Indonesia. He is widely recognized as Buya Syakur and has an educational background that includes both traditional religious institutions and renowned international universities. He received his foundational religious education at the Babakan Ciwaringin

Islamic Boarding School, one of the leading Islamic boarding schools in West Java.¹⁴

Throughout his childhood and early adulthood, Buya Syakur spent most of his time in this Islamic boarding school environment and which also enabled him to become proficient in Arabic. His mastery of the Arabic language allows him to actively read and translate classical Arabic texts into Indonesian. This skill has been instrumental in his intellectual development, ultimately paving the way for him to pursue higher education in the Middle East and Europe.¹⁵

In 1977, Buya Syakur completed his undergraduate education in Qur'anic Studies in Libya. In 1979, he obtained a bachelor's degree in Arabic Literature from Al-Azhar University in Egypt. After completing his undergraduate education, he continued his master's studies in Linguistic Literature in Tunisia and obtained his degree in 1981. At the doctoral level, Buya Syakur continued his education at a university in London, concentrating on theater dialogue, which he completed in 1985.¹⁶

After completing his education in London, Buya Syakur returned to Indonesia in 1991 and became a prominent figure in using social media for preaching. His presence on various platforms garnered attention because he conveyed religious messages and emphasized Sufi values relevant to modern life. Excerpts from his lectures were widely shared as content on social media, particularly Instagram, which became an innovative space for preaching. The content typically consists of graphic designs featuring quotes from Buya Syakur's Sufi teachings. With a simple

¹⁴ Muhammad Ihza Fazrian, "Teologi Kerukunan: Buya Syakur Dan Gagasan Penanggulangan Radikalisme Beragama," *Academic Journal of Islamic Principles and Philosophy* 5, no. 1 (2024): 63–90, <https://doi.org/10.22515/ajipp.v5i1.8933>.

¹⁵ Sukarno, "Pemikiran Pendidikan Tasawuf Perspektif Buya Syakur Yasin (Studi Pendekatan Biografi)."

¹⁶ Sukma Hadi, "Strategi Pendidikan Akhlak Perspektif Pemikiran Dari Buya Syakur," *Khulasah: Islamic Studies Journal* 5, no. 1 (2023): 10–19, <https://doi.org/10.55656/kisj.v5i1.79>.

yet aesthetically pleasing visual style, this content not only captures the attention of social media users but also facilitates their understanding and sharing of the conveyed messages.¹⁷

In addition, his involvement in social media is not just as a passive preacher, but also as a public figure who builds an open dialogue with the digital community. The comments column on his uploads is often filled with healthy discussions, constructive criticism, and expressions of gratitude from his followers. This shows that Buya Syakur's preaching on social media is not only one-way, but also forms a dynamic spiritual community. By making social media an interactive space, Buya Syakur has succeeded in reviving the tradition of inclusive, educational, and inspiring preaching in the digital era.

Sufi Advice Content of Buya Syakur on Instagram Social Media

In this section, the author will examine in depth how Buya Syakur Yasin's Sufi advice is disseminated through social media platforms, especially Instagram. The search was conducted by utilizing popular hashtags such as #buyasyakur, which users widely use to group content related to his lectures, advice, or thoughts. This hashtag is a kind of digital aggregator that makes it easy for users to find and access various quotes or video clips of Buya Syakur's lectures, both long and short.

Based on the search results, several Instagram accounts consistently and intensively share content containing Buya Syakur's advice. Some of them are the accounts @dawuhgurujabar, @harka_society, @fiqihwomen, @lenterafilisuf, @santristore.id22, @singpentingngaji123, and @ulamanasionalis. These accounts not only present excerpts of lectures in visual or audio-visual form, but

¹⁷ Suhendrik Suhendrik, "Peran Youtube Dalam Pengembangan Da'wah Islam Dan Penyebaran Paham Keagamaan (Studi Channel Kh Syakur Yasin Ma/ Wamimma Tv)," *Risalah, Jurnal Pendidikan Dan Studi Islam* 7, no. 1 (2021): 14–27, https://doi.org/10.31943/jurnal_risalah.v7i1.169.

also often complete them with concise narratives that explain the context or interpret the message conveyed.

Figure 1

Post from the Instagram account @dawuhgurujabar



The upload from the Instagram account @dawuhgurujabar displays Sufi advice from Buya Syakur, which is packaged attractively through graphic design and soothing musical accompaniment. This content contains a deep spiritual message about the reality of human life, which is never free from tests and trials. In the Sufi view, the trials that come one after another are an integral part of worldly life, which in Sufism is known as *dār al-Balā'* (a land full of trials). Through a contemplative approach, this upload not only conveys a message aesthetically but also invites the audience to reflect on the meaning of human existence and its position about God.

The core message conveyed by Buya Syakur in the upload emphasizes that life in the world is an inevitable test field, because that is God's will in determining the journey of man. The full narrative is as follows:

"The teacher says, that as long as you live in the world, humans will always be tested by God. Because that is how the world is, a land of trials. Buya Syakur"

Figure 2

Post from the Instagram account @dawuhgurujabar



Figure 2 shows a post from the Instagram account @dawuhgurujabar containing Sufi advice from Buya Syakur. The post is presented in the form of graphic design with a musical background, thus giving a deeper impression to the audience. The content of the advice conveyed emphasizes that true happiness can be achieved through an attitude of accepting everything as it is. This teaching, although simple, contains a deep meaning, namely that acceptance of the heart is the main key to achieving true happiness. The complete narrative is as follows:

"The teacher said, to be a happy person you don't have to have everything, but just have a heart that is ready to accept what is. Buya Syakur"

Figure 3

Post from Instagram account @harka_society



Figure 3 shows a post from the Instagram account @harka_society containing Sufi advice from Buya Syakur in the form of graphic design. The post conveys Sufi teachings that emphasize that the journey of human life does not always run smoothly. Sometimes, life is filled with happiness, but at other times, one must also face sadness. The full narrative is as follows:

“The pain in your heart should not be kept, because no matter what our life is, it is not always smooth, sometimes happy and sometimes sad. Buya Syakur Yasin”

Figure 4

Post from Instagram account @harka_society



Figure 4 shows a post from the Instagram account @harka_society containing Sufi advice from Buya Syakur in the form of graphic design. The post conveys a message about the importance of balance between ritual practices and humanitarian values in religious life. In the narrative presented, it is stated that worship is essentially a spiritual practice, while humanitarian attitudes are the main goal of religiosity. This message emphasizes that the essence of religion lies not only in the implementation of rituals but also in the manifestation of humanitarian values in everyday life. The complete narrative is as follows:

“All the worship that you do is essentially just practice. How you behave towards human values, is the purpose of religion. Buya Syakur Yasin”

Figure 5

Post from Instagram account @harka_society



The post in image 5, which comes from the Instagram account @harka_society, presents Sufi advice from Buya Syakur in graphic design format. The advice highlights Sufi values regarding love and sincerity in relationships between individuals. The main focus of this message is the importance of maintaining intimacy, harmony, and loyalty in a relationship with a partner. The narrative contained in the graphic design emphasizes the importance of efforts to strengthen emotional bonds through sincerity and commitment to a partner. The complete narrative is as follows:

“Maintain intimacy, and harmony, be faithful to one partner, do not play around, and be patient in sailing the ship of the household. Buya Syakur Yasin”

Figure 6

Post from Instagram account @fiqihwomen



The upload of the Instagram account @fiqihwomen via Figure 6 displays spiritual advice from Buya Syakur packaged in aesthetic graphic design and accompanied by soothing music. In the upload, Sufi messages are conveyed that emphasize the essence of the transience of human life. Buya Syakur reminds us that worldly life is only a temporary stopover on a long journey towards a definite final destination, namely death. With a reflective and contemplative language style, the narrative encourages readers not to get caught up in the world's glitter but to prepare themselves spiritually to face the inevitable end of life.

This message illustrates the Sufi view that sees death not as something to be feared, but as a gateway to a true encounter with the Creator. From the perspective of Sufism, awareness of the transience of life is a motivation to improve oneself, increase good deeds, and cleanse the heart of worldly traits. The full narrative is as follows:

“All of us in this journey of life are heading towards the final destination, which is death, as a certainty that does not need to be feared but must be prepared for. KH. Buya Syakur”

Figure 7

Post from the Instagram account @lenterafilisuf



The upload of the Instagram account @lenterafilisuf, shown in figure 7, presents Sufi advice from Buya Syakur in a graphic design format complemented by music, creating a deep contemplative nuance. The content contains a spiritual message rooted in the teachings of Sufism, namely the emphasis on the

importance of *tawakal* (surrendering to Allah) and gratitude as two main responses in facing the dynamics of life. In the Sufi tradition, life is seen as a spiritual journey filled with tests, both in the form of difficulties and ease. In this context, every event must be used as a momentum to get closer to Allah. When someone is tested with suffering, he should complain about his heart only to Allah as a form of sincere dependence, while when receiving blessings, he is encouraged to be grateful with full awareness for His gifts.

The above narrative implies a subtle critique of transactional relationships in religion. He reminds humans to approach God when they need help and move away when all worldly affairs have been fulfilled. Instead, spiritual longing for God should be present consistently in difficult and happy circumstances. The full narrative is as follows:

“When you’re hungry you come. When you are full you go. Don’t treat your God like that. When you’re having a hard time, complain. When you are happy, be grateful. Present the longing in your heart at all times to your God. Buya Syakur Yasin”

Figure 8

Instagram account post @santristore.id22



The narrative in the upload of the Instagram account @santristore.id22, which quotes Sufi advice from Buya Syakur, conveys a deep spiritual message about the importance of inner

peace and surrender to God in facing the dynamics of life. In this context, the advice reflects the core teachings of Sufism, which emphasize submission to the will of God as a path to true peace. Anxiety, which often arises from worry about things that have not happened, is faced by surrendering oneself completely to God through maximum effort and belief in His grace and help.

This advice also instills a strong hope that Allah will not abandon His servants in any difficult situation. This belief is a significant source of inner comfort, especially when someone is under pressure in life or difficult times. From the perspective of Sufism, inner peace is not the result of the absence of problems, but of the presence of complete faith in God's wisdom and love in every destiny that He determines. The full narrative is as follows:

“Calm your restless heart, because of things that are not certain to happen, surrender yourself to Allah with your best efforts, and be sure that Allah will not abandon you”

Figure 9

Post from the Instagram account @singpentingngaji123



The upload in Figure 9 from the Instagram account @singpentingngaji123 displays a profound spiritual message from Buya Syakur. Through an aesthetically presented graphic design, this upload reflects on the essence of a servant's longing for his

Lord. In the tradition of Sufism, longing (*shauq*) is an expression of a servant's deepest love for Allah, which goes beyond the dimensions of worldly requests or needs. This longing becomes a spiritual energy that moves the heart to continue to draw closer to Allah in all circumstances, both in abundance and hardship. In this context, longing is not just an emotion, but an existential awareness that the ultimate goal of human life is to meet the Creator.

The narrative in the upload illustrates that a true servant is not trapped in worldly orientation in every situation, whether in difficulty or the midst of happiness. This narrative shows that true longing for Allah is rooted in sincere love and devotion, not driven by material hopes or momentary needs. The full narrative is as follows:

“When a servant is in trouble they complain and when they are happy they are grateful. This is a longing to see the face of God, not to ask Him for something”

Figure 10

Post from the Instagram account @ulamanasionalis



In Figure 10, there is a post from the Instagram account @ulamanasionalis that presents Sufi advice from Buya Syakur in the form of graphic design. This post contains a message that invites people to always maintain good assumptions about Allah in

living their lives. This advice encourages servants to believe that every event that occurs, be it happiness or hardship, is part of a greater divine destiny and plan. Thus, belief in the goodness of Allah in all conditions of life becomes the main foundation for forming inner peace and patience. The complete narrative is as follows:

“Our misery and our happiness depend on our prejudice towards Allah SWT. Buya KH. Syakur Yasin MA”

The content that has been presented above is the result of the author’s search through the Instagram platform using the hashtag #buyasyakur. The author can ensure that all of Buya Syakur’s Sufi advice content that has been mentioned includes all of the material contained in the relevant Instagram accounts, namely @dawuhgurujabar, @harka_society, @fiqihwomen, @lenterafilisuf, @santristore.id22, @singpentingngaji123, and @ulamanasionalis.

The Values of Hadith in Sufi Advice from Buya Syakur on Instagram

In a search of several Instagram accounts, namely @dawuhgurujabar, @harka_society, @fiqihwomen, @lenterafilisuf, @santristore.id22, @singpentingngaji123, and @ulamanasionalis, it was found that the Sufi advice delivered by Buya Syakur has significant conformity with the teachings contained in the hadiths of the Prophet. This conformity can be further analyzed through the following table which illustrates the relationship between the advice and the relevant hadith’s.

Tabel 1

No.	Text of Hadith	Narrator	Theme	Quality
1	مَنْ يُرِدِ اللَّهُ بِهِ خَيْرًا يُصَبِّحْ مِنْهُ	Al-Bukhārī (5645)	Humans are always tested by God	Valid
2	قَدْ أَفْلَحَ مَنْ أَسْلَمَ وَزُقِيَ كَفَافًا وَقَنَّعَهُ اللَّهُ بِمَا آتَاهُ	Muslim (1746)	The essence of a happy person is a	Valid

			heart that accepts things as they are	
3	عَجَبًا لِأَمْرِ الْمُؤْمِنِ إِنَّ أَمْرَهُ كُلَّهُ خَيْرٌ وَلَيْسَ ذَاكَ لِأَحَدٍ إِلَّا لِلْمُؤْمِنِ إِنْ أَصَابَتْهُ سَرَاءٌ شَكَرَ فَكَانَ خَيْرًا لَهُ وَإِنْ أَصَابَتْهُ صَرَاءٌ صَبَرَ فَكَانَ خَيْرًا لَهُ	Muslim (5318)	Human life is sometimes filled with happiness and sadness	Valid
4	أَكْمَلُ الْمُؤْمِنِينَ إِيمَانًا أَحْسَنُهُمْ خُلُقًا وَحَيَاةُكُمْ خَيْرًا لَكُمْ لِنِسَائِهِمْ خُلُقًا	Al-Tirmizī (1162)	Human morality is the main goal of religion	Valid
5	خَيْرُكُمْ خَيْرُكُمْ لِأَهْلِهِ وَأَنَا خَيْرُكُمْ لِأَهْلِي	Al-Tirmizī (3895)	The importance of maintaining harmony in the family	Valid
6	أَكْثَرُوا ذِكْرَ هَادِمِ الدَّاتِ يَعْنِي : الْمَوْتَ	Al-Tirmizī (2303)	The journey of life will end in death	Valid
7	تَعَرَّفْ إِلَى اللَّهِ فِي الرَّحَاءِ يَعْرِفُكَ فِي الشَّدَةِ	Al-Tirmizī (2516)	When experiencing happiness or difficulties, we should always remember Allah	Valid
8	لَوْ أَنَّكُمْ تَوَكَّلْتُمْ عَلَى اللَّهِ حَقَّ تَوَكُّلِهِ لَرَزَقَكُمْ كَمَا يَرْزُقُ الطَّيْرَ تَعْدُو جُمَاصًا وَتَرْوُحُ بَطَانًا	Ibnu Mājah (4264)	Allah will not abandon His servants	Valid
9	الْإِحْسَانُ أَنْ تَعْبُدَ اللَّهَ كَأَنَّكَ تَرَاهُ فَإِنْ لَمْ تَكُنْ تَرَاهُ فَإِنَّهُ يَرَاكَ	Al-Bukhārī (50)	A servant's longing for Allah as the essence of a spiritual relationship	Valid
10	إِنَّ اللَّهَ يَقُولُ أَنَا عِنْدَ ظَنِّ عَبْدِي بِي وَأَنَا مَعَهُ إِذَا دَعَانِي	Al-Bukhārī (7405) & Muslim	The importance of having	Valid

Table 1 shows that the ten hadiths traced in this study have significant relevance to the Sufi advice delivered by Buya Syakur through social media accounts such as @dawuhgurujabar, @harka_society, @fiqihwomen, @lenterafilisuf, @santristore.id22, @singpentingngaji123, and @ulamanasionalis. The author reviewed the hadiths and concluded that the hadiths used as references have the quality of *ṣaḥīḥ* and *ḥasan*, which indicates a high level of validity.¹⁸ The categories of *ṣaḥīḥ* and *ḥasan* strengthen the status of the hadith as a valid authoritative argument, providing a strong foundation for Buya Syakur’s Sufi advice. Therefore, the Sufi advice delivered is not only a personal interpretation but refers to an authoritative source, namely the hadiths of the Prophet.

Analysis of the Relevance of Buya Syakur’s Sufi Advice to the Values of the Hadith

Based on the author’s search results on several relevant Instagram accounts, in Figure 1, a piece of advice was found that contains a profound message regarding the perspective of human life in the world as an arena of testing. This view is in line with Islamic teachings which emphasize that worldly life is part of the spiritual journey of mankind, where every individual will be faced with tests, both in the form of pleasure and difficulty. This test, as understood in the context of Islam, functions as a means to develop faith and character, as well as build self-resilience,

¹⁸ Idris Siregar and Alwi Padly Harahap, “The Relevance of Hadith and Reason in Demonstrating The Status of Hadith,” *Al-Bukhari: Jurnal Ilmu Hadis* 7, no. 1 (2024): 16–33, <https://doi.org/10.32505/al-bukhari.v7i1.8237>.

sincerity, and closeness to Allah.¹⁹ This message can be connected to an authentic hadith narrated by Al-Bukhari: “Whoever Allah wants good for, Allah will afflict him with a calamity.”²⁰ This hadith shows that the tests and trials received by a servant are part of Allah’s will which aims to improve his spiritual status.²¹

The Sufi values reflected in Buya Syakur’s advice embody Islamic teachings that emphasize the importance of facing life’s challenges with piety, trust, and strong patience, as highlighted in many of the Prophet’s hadiths. Buya Syakur’s guidance also offers spiritual solutions that are particularly relevant in today’s context, where material demands often lead to psychological stress. Through a Sufi perspective, he underscores the significance of accepting circumstances with gratitude and an open heart. This viewpoint teaches that true happiness arises from profound inner fulfillment and a willingness to embrace all experiences with gratitude. This, in turn, brings individuals closer to Allah and enhances their overall quality of life.

In Figure 2, a piece of advice is reflected that illustrates the essence of happiness in Islam, which does not depend on material abundance or worldly achievements, but rather on an attitude of heart that accepts Allah’s provisions. This view teaches the importance of gratitude for what has been given and encourages self-control over excessive desires for worldly things. This approach is in line with the hadith of the Prophet, which reads, “Truly fortunate is the one who enters Islam, is given sufficient

¹⁹ Indah Wahyu Ningsih, “Konsep Hidup Seimbang Dunia Akhirat Dan Implikasinya Dalam Perspektif Pendidikan Islam,” *Jurnal Tabshinia* 1, no. 2 (2020): 128–37, <https://doi.org/10.57171/jt.v1i2.188>.

²⁰ Abū ‘Abdillāh Muḥammad bin Ismā‘īl Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*, ed. Muṣṭafā Dīb Al-Bugā (Damaskus: Dār Ibnu Kaṣīr, 1993), no. 5645.

²¹ Aḥmad bin ‘Alī bin Ḥajar Al-‘Asqalānī, *Faṭḥ Al-Bārī*, vol. 9 (Mesir: al-Maktabah al-Salafiyyah, 1970), 170.

sustenance, and is made by Allah to feel sufficient with what is given to him.”²²

This hadith emphasizes the importance of *qanā’ah*, namely, an attitude of life that accepts sincerely what Allah has determined, without continuously pursuing temporary material pleasures. This attitude not only brings peace of mind in accepting everything that is owned but also helps maintain emotional balance in facing various life situations.²³ The relevance of this advice to the values taught in the hadith shows how Buya Syakur’s Sufi approach provides profound wisdom for the people to reflect on the nature of true happiness. In facing life’s trials, this advice invites people to strengthen their faith and foster peace of mind by relying on Allah, through the *qanā’ah* values taught in the hadith.

In Figure 3, Sufi’s advice from Buya Syakur conveys a significant message about managing emotions while navigating life’s dynamics. This advice reminds us that human existence is not always smooth sailing; it is marked by various phases of happiness and sadness. Buya Syakur encourages us not to dwell in prolonged sadness but rather to recognize that both joy and sorrow are integral parts of life’s journey. This perspective aligns with the words of the Prophet, who said: “How amazing are the affairs of a believer; indeed, all his affairs are good. If he experiences pleasure, he is grateful, and that is good for him. If he faces hardship, he is patient, and that is also good for him.”²⁴

This hadith teaches that a true believer can approach different life situations with calmness and patience, maintaining a stable mindset because they trust that every provision from Allah

²² Abū al-Ḥusain Muslim bin al-Ḥajjāj al-Qusyairi Al-Naisābūrī, *Ṣaḥīḥ Muslim*, ed. Muḥammad Fuād ‘Abd Al-Bāqī (Kairo: Muṣṭafā al-Bābī al-Ḥalabī, 1955), no. 1746.

²³ Abū Zakariyyā Muḥyiddīn Yaḥya bin Syaraf Al-Nawawī, *Al-Minhāj Syarah Ṣaḥīḥ Muslim Bin Al-Ḥajjāj*, vol. 11 (Beirūt: Dār Iḥyā’ al-Turāṣ al-‘Arābī, 1976), 216.

²⁴ Al-Naisābūrī, *Ṣaḥīḥ Muslim*, no. 5318.

is ultimately for their good.²⁵ In this context, Buya Syakur's advice educates people on how to accept and surrender to their pain, enabling them to continue living with optimism and courage. Thus, the relevance of Buya Syakur's advice to the values expressed in this hadith is clear: it encourages individuals to manage their emotions wisely, maintain inner balance, and view every life experience as an opportunity to draw closer to Allah.

In Figure 4, there is advice that emphasizes that the essence of worship extends beyond mere rituals; it focuses on how worship can internalize human values in everyday life. This Sufi insight delivered by Buya Syakur reminds us that worship is fundamentally a means to cultivate a noble character and heighten sensitivity towards humanity. Sincere and proper worship will manifest in positive social behavior and reflect the core human values held by a believer. This teaching aligns with the hadith of the Prophet, which indicates that the most fundamental aspect of faith is embodying noble moral values. The Messenger of Allah stated, "The believer with the most perfect faith is the one with the best morals."²⁶

This hadith illustrates that the primary objective of religion is not solely to fulfill ritual obligations but to develop individuals committed to ethical and humanitarian values.²⁷ From a Sufi perspective, Buya Syakur's guidance encourages us to view religion as a comprehensive system that emphasizes not only rituals but also aims to cultivate individuals who contribute positively to society.

In Figure 5, there is advice that illustrates a deep understanding of the importance of commitment, loyalty, and

²⁵ Al-Nawawī, *Al-Minhāj Syarah Ṣaḥīḥ Muslim Bin Al-Ḥajjāj*, 11:272.

²⁶ Muḥammad bin ʿĪsā bin Sūrah bin Mūsa bin al-Ḍaḥḥāk Abū ʿĪsa Al-Tirmizī, *Sunan Al-Tirmizī*, ed. Aḥmad Muḥammad Syākir and Muḥammad Fuād ʿAbd Al-Bāqī (Mesir: Muṣṭafā al-Bābī al-Ḥalabī, 1975), no. 1162.

²⁷ Abū al-ʿUlā Muḥammad ʿAbdurrahīm bin ʿAbdurrahīm Al-Mubārakfūrī, *Tuḥfat Al-Aḥwāḍī Bi Syarḥ Jāmiʿ Al-Tirmizī*, vol. 4 (Beirūt: Dār al-Kutb al-ʿIlmiyah, 1993), 289.

patience in a household relationship. This advice emphasizes that marriage is not just a formal bond, but also an emotional and spiritual relationship that requires active efforts to maintain love, mutual respect, and loyalty in facing various life challenges. The Sufi values taught by Buya Syakur remind us of the importance of patience in sailing the ship of the household, considering that long-term relationships are inseparable from the tests of life. These values are in line with the hadith of the Prophet: “The best of you are those who are best to their families, and I am the best to my family.”²⁸

This hadith teaches that a good relationship with a partner and family is a reflection of a person’s faith. Loyalty, intimacy, and patience in the household are part of the responsibilities commanded in Islam.²⁹ Therefore, the relevance of Buya Syakur’s advice to the values contained in the Prophet’s hadith can be seen, namely in the invitation to internalize the values of noble morals in family life, so that marriage is not only a formal bond but also a field for achieving peace and blessings in life.

In Figure 6, there is advice that raises the essential theme in Islamic teachings regarding the certainty of death and the importance of preparing oneself to face it. In a Sufi approach, Buya Syakur reminds us that worldly life is only a temporary journey towards the final destination namely eternal life in the afterlife. He emphasized that death is not just the end of worldly life, but the gateway to a more eternal life. This advice is in line with the hadith of the Prophet which states: “Increase remembrance of the destroyer of all pleasures, namely death.”³⁰

This hadith teaches that a believer must often remember death as a means to motivate oneself to improve one’s religious deeds and organize one’s life according to religious guidance. Remembering death is not intended to cause excessive fear, but

²⁸ Al-Tirmizī, *Sunan Al-Tirmizī*, no. 3895.

²⁹ Al-Mubārakfūrī, *Tuhfat Al-Ahwaʿi Bi Syarh Jāmi’ Al-Tirmizī*, 7:321.

³⁰ Al-Tirmizī, *Sunan Al-Tirmizī*, no. 2307.

rather to instill awareness of the nature of life and death, and to prepare oneself with good deeds.³¹ The relevance of Buya Syakur's Sufi advice to the values of the hadith is evident in the teaching to manage life with full awareness of the afterlife, making worldly life a means to increase good deeds and virtue.

In Figure 7, there is advice that emphasizes an essential aspect of Islamic spirituality, namely the importance of maintaining a consistent and sincere relationship between a servant and his Lord, both in times of joy and sorrow. This advice invites people not only to draw closer to Allah when facing difficulties but also to always be grateful and feel His presence when in a happy state. This is in line with the teachings of the hadith of the Prophet which reads: "Know Allah when you are happy, surely He will know you when you are in trouble."³²

This hadith emphasizes the importance of maintaining a continuous relationship with Allah, not only in difficult times but also in times of ease and happiness.³³ Through a Sufi approach, Buya Syakur reminds people not only to view Allah as a place to complain when facing difficulties but also as an object of love and gratitude when receiving blessings. The relevance of Buya Syakur's Sufi advice to the values of the hadith is seen in his invitation to maintain consistency in the relationship with Allah. The relationship should be built based on love and longing that is always present in the heart of every individual, both in times of joy and sorrow.

In Figure 8, there is advice that provides important spiritual guidance for Muslims in facing the uncertainties of life. This advice emphasizes the importance of avoiding excessive anxiety about things that have not happened yet and prioritizing the attitude of tawakal, which is to submit the results of one's efforts to Allah with full confidence. This advice is based on the hadith of the

³¹ Al-Mubārakfūrī, *Tuhfat Al-Aḥwāzī Bi Syarḥ Jāmi' Al-Tirmizī*, 4:153.

³² Al-Tirmizī, *Sunan Al-Tirmizī*, no. 2516.

³³ Al-Mubārakfūrī, *Tuhfat Al-Aḥwāzī Bi Syarḥ Jāmi' Al-Tirmizī*, 5:27.

Prophet which states: “If you put your trust in Allah with true *tawakal*, surely Allah will provide you with sustenance as He provides sustenance to birds; birds go out in the morning hungry and return in the evening full.”³⁴

This hadith emphasizes that *tawakal* must be accompanied by maximum effort. Humans are asked to try their best, but the final results of these efforts must be submitted to Allah with full confidence that Allah will not abandon His servants. From a Sufi perspective, Buya Syakur’s advice invites people to reduce anxiety with full confidence in the will of Allah and encourages people to live their lives with peace of mind that comes from the belief that Allah always accompanies every effort made. The relevance of Buya Syakur’s advice to the values of the hadith is seen in his call not to make uncertainty a pressing burden, but rather an opportunity to rely completely on Allah, the Almighty Ruler of everything.

In Figure 9, there is advice that emphasizes the deepest essence of a servant’s worship of his Lord, namely a sincere relationship and not merely worldly requests. Buya Syakur said that when a believer complains to Allah in trouble and is grateful for happiness, this is not only a form of need for something from Allah, but also an expression of sincere longing to draw closer to Him. The concept of longing for Allah expressed by Buya Syakur is in line with the understanding of *Iḥsan*, which is the highest level of worship, as described in the hadith of the Prophet: “*Iḥsan* is that you worship Allah as if you see Him, and if you do not see Him, then truly He sees you.”³⁵

In the context of Sufism, Buya Syakur illustrates that a believer who is truly sincere in his relationship with Allah does not only expect something material but rather feels the presence of Allah and desires closeness to Him. This is what is meant by the

³⁴ Abū ‘Abdillāh Muḥammad bin Yazīd Ibnu Mājah, *Sunan Ibnu Mājah*, ed. Muḥammad Fuād ‘Abd Al-Bāqī (al-Su’ūd: Dār al-Ṣadiq, 2014), no. 4164.

³⁵ Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*, no. 50.

longing to “gaze upon the Face of God,” a spiritual metaphor that describes a deep love for God, where prayer, gratitude, and complaint are not merely means to ask for something, but rather expressions of closeness to the Creator.³⁶ The relevance of Buya Syakur’s advice to the values of this hadith is seen in the understanding that a believer who truly reaches the level of *ihsan* does not worship merely because of the need for something, but is driven by a sincere desire to always draw closer to God.

In Figure 10, there is advice in the context of Sufism that emphasizes the importance of a servant’s mental attitude and belief in facing all aspects of life. Buya Syakur invites people to understand that happiness and misery are not solely determined by external situations, but rather by how a person views and responds to Allah’s will in his life. If a person has a good opinion of Allah, happiness will be present even amid difficulties. Conversely, if a person has a bad opinion, misery will still be felt, even in a pleasant situation. This advice is in line with the words of the Prophet in the *Qudsī* hadith, narrated by Al-Bukhārī and Muslim: “I am according to the prejudice of My servant towards Me. If he thinks well of Me, then for him is good; and if he thinks badly of Me, then for him is evil.”³⁷

This hadith emphasizes that a person’s mental condition is greatly influenced by the prejudice he has towards Allah. A positive assumption of Allah will encourage a person to see everything with a positive view, accept trials with patience, and interpret happiness as a gift from Him. On the other hand, a negative assumption of Allah will make life full of anxiety, even when a person is in a condition that seems good.³⁸ The relevance of Buya Syakur’s advice lies in the invitation to place a positive assumption as a foundation in living life, which is in line with the

³⁶ Muḥammad Anwar Syāh bin Ma’ẓam Syāh Al-Kisymīrī, *Al-‘Urf Al-Syaḥī Syarah Sunan Al-Tirmizī*, vol. 2 (Beirut: Dār al-Turāṣ al-‘Arābī, 2004), 291.

³⁷ Al-Bukhārī, *Ṣaḥīḥ Al-Bukhārī*, no. 7405; Al-Naisābūrī, *Ṣaḥīḥ Muslim*, no. 2675.

³⁸ Al-Kisymīrī, *Al-‘Urf Al-Syaḥī Syarah Sunan Al-Tirmizī*, 9:187.

values contained in the hadith. Therefore, maintaining a positive assumption of Allah is very important as one way to achieve inner peace and true happiness.

Conclusion

Buya Syakur's preaching content on Instagram is full of hadith values that are transformed contextually and communicatively through a distinctive Sufi approach. The results of the study show that Buya Syakur not only conveys the contents of the hadith textually, but also explores its meaning deeply to respond to the spiritual and social problems of modern society, such as profound messages about the world as a testing ground, the nature of happiness in Islam, emotional management, the nature of worship, the importance of commitment, provisions for death, maintaining the relationship between servants and Allah, avoiding excessive anxiety, and the importance of mentality in facing all aspects of life. Buya Syakur's advice often highlights the spiritual and ethical aspects contained in the hadith, strengthening values such as *qanā'ah*, *tawakal*, *tawadu'* (humility), and *ihsan* as the core of Islamic teachings. The implications of this research confirm that social media, especially Instagram, can be an effective space for hadith-based preaching with a down-to-earth Sufi approach, and show that the packaging of reflective and aesthetic Islamic messages can reach a wide audience in the digital era.

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