

SAREKAT RAKYAT PADANG PANJANG 1923-1926

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ABSTRACT

This study examines the Sarekat Rakyat Padang Panjang 1923-1926. In conducting this research, the researchers try to analyze how the communist-leaning Sarekat Rakyat entered Padang Panjang, one of the most famous cities in Minangkabau to go to Islam and was the site of the first Islamic Modernization in West Sumatra. This research goes into historical research by following the method of historical research with steps 1 (1) Heuristics that is finding and gathering information obtained as a source of data, the source of data in the form of written data in the form of documents, archives, newspapers obtained from PDIKM Padang Panjang, Museum Aditiyawarman, and Padang State University Library. (2) Source criticism is carried out by testing the authenticity and validity of the data. (3) conduct analysis and interpretation of the data that has been obtained. The selected data is selected with studies that can be trusted truthfully. (4) Histiography is the presentation of the results of research. The results of the study indicate that in the 20th century, Padang Panjang had once developed communists with Marxist Islam. The entry of communists or the Sarekat Rakyat into Padang Panjang was spearheaded by the Sumatra Thawalib teacher namely Datuk Batuah and assisted by Djamaludin Tamin, Arif Fadillah and Nata Zainuddin. The social condition of the Padang Panjang community which was under pressure from the Dutch colonial government caused the communists to be easily accepted by the Padang Panjang community. In addition to disseminating communist ideas, the leaders of communist often linked Islamic teachings against the kafir government. Interestingly communist leaders in Padang Panjang making Sumatra Thawalib the first Islamic modernist school in Minangkabau as the basis of their movement in spreading communist ideas.

Keywords: Capitalist, Modernist, Colonial

INTRODUCTION

Padang Panjang is the main crossing area that connects the coast of Sumatra to the interior of Minangkabau, better known as Padang Sche Bovenlanden is the main

crossing area for merchants who is carry merchandise between highland and coastal areas which results in the exchange of ideas and thoughts about politics, religion and education both from within and coming from outside the Minangkabau. The influences that came from outside, especially the modernization movement of Islam, the process of modernization took place in various fields, this was motivated by the notion of modernization of Islam in the Middle East which was pioneered by Syeh Muhammad Abduh, Sayyid Rashid, and Jamaluddin Al Afghani. The modernization that took place in the east was changing the thinking of Minang youths studying in Mecca. Haji Abdul Karim Amrullah (Haji Rasul), Haji Abdullah Ahmad, was a transmission agent who brought Syech Ahmad Khatib's thoughts to Padang Panjang. The modernization of Islam in Padang Panjang began with Islamic education, an update in the field of Islamic education first was Sumatra Thawalib. This school is the successor to the traditional Islamic college namely surau Djereng Besi which was founded by Syech Daut Rasyidi in 1911 and replaced by Haji Rasul after the return of the mekah, the school then uses a curriculum that contains non-religious lessons.

He development of modernist education reforms is not only the only major event that occurred in Padang Panjang, radical ideas emerged in this region, in the 20th century there was a strong clash between Modernist Islam and Marxist Islam. With the name Sarekat Rakyat, communist figures in Padang Panjang voiced opposition to the Dutch colonial government which they considered to have greatly afflicted the people, especially with the introduction of Balesting, the communist figure of Padang Panjang voiced propaganda against capitalism and colonialism.

The Marxist growth in Padang Panjang brought by the students of Haji Rasul, Haji Ahmad Khatib who is more familiarly known as Datuk Batuah. The Marxist movement developed by Datuk Batuah is communism modified with Minangkabau customs and culture and Islamic teachings which he calls the science of Kuminih. They believe that communists are in accordance with Islamic teachings. Sarekat people in Padang Panjang are very hard at opposing the Dutch colonial system. The description of the emergence of Marxist activities at that time can be seen from the memories expressed by Djamaludin Tamim, a Sumatra Thawalib teacher who later led Sarikat Rakyat in Padang Panjang: "In Padang Panjang, a small town in Central Sumatra, a

gathering place and a center for Islamic religious/student Islamic boarding schools from all over Sumatra, has been mentioned since the early 20s about the Red Sarekat Red Socialism. Although at the beginning Padang Panjang became the center of the red people, it became a red city in Sumatra, only established RED BOFET as the branch of the red people there, namely five six months before the birth of the PKI in Semarang".

The leaders of the Padang Panjang Sarekat Rakyat used of mass media communication channels such as newspapers to propagate their influence in Padang Panjang, the mass media was utilized by the leaders of the Sarekat Rakyat to convey communist ideas in both the Minangkabau and those outside the Minangkabau. Ahmad Wahab who is lived and established an Islamic boarding school in Siam (Thailand) after school in Mecca, one time he met in Bangkok with Djamaluddin Tamin, a loyal follower of Tan Malaka, and said that Al Munir was published by Padang Panjang and had been read and accepted. It was from Al Munir that Sheikh Wahab knew the actions of Djamaluddin Tamin.

This study attempts to analyze the Padang Panjang Sarekat Rakyat which seeks to integrate Islam and communism and form radical Islam, regarding communism in Padang Panjang, which was also discussed by Audrey Kahim in an Indonesian journal entitled "The Communist Uprisings in Sumatra: A Reappraisal. In his journal Kahim explained that religious schools since 1920, especially in Padang Panjang, have become places where radical religion and politics overlap and strengthen each other against the opposition Haji Rasul. The researcher try to analyze how the process of entering communist-leaning Sarekat Rakyat could synergize with Minangkabau adat in Padang Panjang, a very well-known region with its Islamization.

METHOD

The type of research used is historical research methods. Historical research methods in the general sense is an investigation of a problem by applying the solution path from a historical perspective. Louis Gottschalk interpreted the historical method is to test and analyze historical testimonies in order to find authentic and reliable data, as

well as efforts to synthesize data so that it becomes a reliable historical story. Gilbert J. Gerraghan said that, the method of historical research is a set of rules and systematic principles to collect historical sources effectively, critically evaluate them and propose syntheses from sources achieved in written form. Using the historical method the researcher tried to reconstruct the past about Communist ideology that had developed in Padang Panjang ahead of Indonesian independence. Heuristics are activities to search for and collect historical resources or data. In the historical method, all the historical evidence, both in the form of data sources, documents and oral sources, is called a historical source. Classification of historical sources can be divided into two, including primary sources and secondary sources. Primary sources are all materials or data created that originate from historical events or historical events studied. Besides primary sources, there are also secondary sources. Secondary sources are data sources that have been done by second hand. It's means that it does not originate from historical actors during the period of the event. In this case the author using the secondary sources as the main data. After the data source has been obtained, the next step is to do the processing of resources, namely to do the targeting through the authenticity or authenticity of the material to the "outside" aspects of historical sources. While internal criticism is testing the completeness of the content of historical information contained in it, which emphasizes the "inside" aspect, namely the content of the "testimony" source. Source criticism in this case is needed precision because researchers must know the source credibility accumulated. Criticism of the sources is very necessary, especially criticism of the PKI which is a party that has attracted much controversy. After passing through the stages of source criticism, the next step is to analyze the synthesis and interpretation. The stage of analysis in this case is the researcher sorts of the research, dissects the source so that the actual items of information found or have been tested through the source criticism filter. The filter results will produce loose facts. While synthesis is the process of assembling data that has been processed into units of analysis that are in accordance with the subject matter of the researcher. After the researcher has carried out the analysis phase, the next step is to assemble the facts or reconstruct history that involves interpretation based on certain perspectives and frameworks. The final step in the historical method is historiography. Historiography is the way of

writing, presentation or reporting the results of historical research that has been done. The implementation of a study without writing does not have the opposite meaning that a writing without research is nothing more than reconstruction without proof. The research findings that have been obtained are then made a report of research results in the form of written texts in the form of reports.

RESULTS AND DISCUSSION

In Padang Panjang around the 20th century there was already a branch of the Sarekat Rakyat which was led by a combination of the power of religious groups (ulama), traditional kaum, employees and scholars in this very cool city, under the foot of Mount Merapi. The Sarekat Rakyat teaches Communist patterns to Islam developed by Datuk Batuah, Natar Zainuddin, and Djamaluddin Tamim. Datuk Batuah is a student of Haji Rasul, a modernist figure of Islam from a young leader of Sumatra Thawalib.

Datuk Batuah is an intelligent and open minded student of Haji Rasul because the intelligence he possessed Haji Rasul made Datuk Batuah as his assistant in Sumatra Thawalib. Datuk Batuah is classified as a scholar who understands the science of religion because he had studied in the Middle East and studied with Ahmad Khatib in Minangkabau from 1909-1915. His father was a developer of the Syattariyah Order teachings in Nagari Gunung Rajo.

The rapid development of Sumatra Thawalib attracted the attention of many people both in Minangkabau and those outside Minangkabau, and they competed to enter their children to study in Sumatra Thawalib, in the time Sumatra Thawalib was the most interested school in Minangkabau. Not surprisingly, his students also came from Jambi, Riau, the Land of Batak went to learn to explore the science of religion in Sumatra Thawalib. Datuk Batuah is the teacher who is most liked by his students because of his good learning ability and good mastery of the material.

His good teaching method and the ability of Datuk Batuah to manage classes in Sumatra Thawalib caused him to get an assignment from AR Sutan Mansur to the Aceh Sigli in 1922 to monitor the development of Sumatra Thawalib piloted by AR Sutan Mansur. His journey to Aceh Datuk Batuah met with Natar Zainuddin, who has

long held the leftist notion, in his conversation with Datuk Batuah about the leftist movement that Datuk Batuah was interested in your "left" struggle which was clearly blatantly opposed the Imprealists and Capitalist practices.

To maintain the confidence of Datuk Batuah, who was a fierce cleric of Islam, Natar Zainuddin brought together Haji Datuk Batua with a Sarekat Rakyat figure from Java, namely Haji Miscbah who was more familiarly called Red Hajj, he was a very influential Sarekat Rakyat figure in Surakarta. The Hajj Miscbah conversation with Datuk Batuah gave confidence to Datuk Batuah that he would not continue to dwell to see the Imprealists and Balasting practices that were being applied in his courtyard.

Haji Miscbah stated that Communists did not contradict Islamic teachings between Communists and Islamic teachings with the same purpose. Haji Miscbah was convinced that by choosing Communists he would still be a true Muslim. The brilliant Communist ideas of Hajj Miscbah accepted by Datuk Batuah but were not swallowed up raw by Communist ideas he adapted to the local wisdom of the Minangkabau who were very fanatical about Islam. Upon returning to Padang Panjang Datuk Batuah found the Sarekat Rakyat.

Datuk Batuah is believed to be the chairman of the Padang Panjang Sarekat Rakyat because it has criteria such as the first, its position in the Padang Panjang environment has a great influence, Datuk Batuah with its customary title is highly respected among the Padang Panjang community. Secondly, Haji Datuk Batuah was a very respected and influential teacher in Sumatra Thawalib, of course with his influence and charismatic he could easily convince Sumatra Thawalib students to accept the new ideas he was carrying. Third, Batuk Batuah has experience in mass media publishing because it has served as a permanent aide to Al-Manar and Al Munir. While the members are Djamaluddin Tamim as secretary, Natar Zainuddin and Datuk Mangkudum Sati as permanent members.

Haji Datuk Batuah plans to spread Communist ideas mixed with concepts to Islam and integrate them with Minangkabau locality. The high-level theories taught by Karl Marx are combined with the theology of Islam and the radicalism of Marxism, the results of which they call "kuminih" science. Simply put, the Communists really hated the Dutch government who disbelieved and tormented the people. By using the Qur'an

and Hadist arguments, Muslims are obliged to resist the oppression of the infidels, and the occupation of the Imperialists and Capitalists is contrary to the teachings of Islam. The verses in al-Anfal and At-Taubah which contain the struggle are often related to the ideas of the Communist struggle. According to Datuk Batuah the verses are in accordance with Marxist teachings which call on the struggle against kafir government including: "O ye who believe, fill the call of Allah and the call of the Apostle to call you to a life giving to you, know that verily Allah limits between man and his heart and indeed to Him you will be gathered" (QS Al-Anfal: 8). "And fight them, so that there is no slander and that religion is solely for Allah. If they stop (from disbelief), then Allah sees what they do" (Q.S Al-Anfal: 39).

From the verse quote above Datuk Batuah calling for a struggle against the infidel Dutch government because it has been arbitrary towards the Minangkabau people, the call to fight with the sentence of Allah is often delivered by Datuk Haji Batuah and asserts that the enemy faced by Minang people is a pagan Dutch Government. To smother the rice of the Minang people, they will respond faster than historical historical methods. Awareness of the class can permeate the Minang people who were under the oppression and tyranny of the Dutch who imposed Balasting. The oppression received by indigenous groups believed that the presence of the Communists was able to expel them from all forms of misery and oppression by pagan Dutch colonials.

Communist leaders do not care about what they understand and what teaching they are developing to the people of Padang Panjang. Whether they are part of the Communists or the Sarekat Rakyat for them is Communism is a medicine that can give them healing, as an antidote to the pain suffered by the Minangkabau people due to the oppression of the pagan Dutch Imperialists who must get out of all forms of Imperialism practices in Minangkabau. Marxist teaching are not discussed in depth but the idea of class conflict is often equated with the practice of the Imperialism who colonized arbitrarily the sons of the earth and deprived them of natural wealth in an unnatural way. This is certainly an interesting study for Thawalib Sumatran students who are still young and have high enthusiasm to oppose colonialism. The inclusion of Islamic elements in Communist teaching made the struggle for the movement of the Datuk

Batuah different from the struggle of other Communist movements in West Sumatra. Because it is more aligned with the Communist struggle for Islam and this has become easily accepted in the Padang Panjang community, which is predominantly Muslim. Moreover, with the condition of Padang Panjang being under the pressure of colonialism the infidel Dutch Imperialists added to the spirit of the struggle of the people of Padang Panjang to escape the occupation which tormented the people.

Various methods were carried out by Communist propagandist leaders in Padang Panjang in presenting anti-capitalist and balasting. Whether it's through the Red Sideboard and the International Debating Club (IDC). In the Red Sideboard it is used by propagandist figures as a venue for discussion and debate about the new understanding of science. The way of Datuk Batuah in conveying the Knowledge of Kuminih is quite simple, Datuk Batuah Incorporates the Qur'anic and Hadith propositions, with the discussion that Muslims are obliged to resist the oppression of the infidels and the Capitalists-Imperialism are against the teachings of Islam. The teachings of Communism mixed with Islamic Theology and Radicalism resulted in "Revolutionary Islam" here communist leaders did not care whether they were Communists or Sarekat Rakyat, for them communists were the antidote to the pain created by the Kolonial Government and they were struggling to recover from the pain was by way of opposing colonialism through the Communists or what they called the Sarekat Rakyat.

They used IDC to train cadres who would continue the struggle of the Sarekat Rakyat so that they would not stop if something happened to them or for representatives to convey their ideas to other regions. In IDC Natar often talks about Capitalism, the proletariat, the tyranny of the Imperialists and the heroics of the Russian Revolution. From the way the strategy was conveyed above both Nata Zainuddin and Datuk Batuah deliberately conveyed Kuminih and Communist Sciences slowly to the community and murud-murud in Sumatra Thawalib but they could not be separated from their main purpose of inviting the community of Padang Panjang out of some form of pressure and occupation created by the Dutch Colonial government.

The teachings of Communism understood by their Communist Leaders in Padang Panjang are aligned with the spirit of the Islamic struggle. It is not surprising that the Communists were accepted as an alternative movement because the

Communists were not separated from the teachings of Islam which the majority were adhered to by the Minangkabau people, which they called the term "Revolutionary Islam". They did not discuss Marxism's theory of realism and class struggle in depth, only the idea of class consciousness about the earth of men who were arbitrarily colonized by pagan governments must be stopped immediately.

So to further strengthen their influence they publish the Djago! Djago newspaper. Djago. Djago newspaper is led by Nata Zainuddin and his editor Arif Fadillah, the talk often raised is about the teachings of Islam and the social protests that took place within the Padang Panjang community. This newspaper was established several months after the Sarekat Rakyat was officially established in Padang Panjang. Djago. Djago newspaper using the slogan "Free Voice of the Poor" this slogan is for the poor, peasants, hunters, and others. Djago newspaper is an Islamic press media outlet from Padang Panjang, a Communist group that was very famous in its time. Djago! Djago newspaper! premiered on October 8, 1923. In West Sumatra alone besides Padang Panjang there were still many other cities in West Sumatra that published Communist newspapers and tables of Communist publications in West Sumatra.

All the newspapers above have not been published for a long time. Some of them even appeared several times before being banned by government security. One of the most popular poems was written by Datuk Batuah "Look at the Heaven of Heaven in the World", an expression of struggle that was seen as radical and read by most of the students of Thawalib. Djago published by the International Debating Club (IDC) Padang Panjang. And printed by Padangsche Snelpersdrukkerij Pondok Padang. Djago is published every ten days every month, for readers who want to read every month it costs around 1 guilder for 3 months while the population outside the Dutch East Indies is 1.75 guilders for 3 months. Publishers sincerely hope that this newspaper will last long and reach the entire Indies community, such as the first quote in the first edition of the Djago newspaper. "ASSALSMOE'ALAIKUOEM! Having been available before us is a lot of money, above his name as a company, even Soeara Mardeka. This is dajoeng and the kemoedi goena that teach this little bidoek. Who will ride this little bidoek? Sikaja is riding a large ship where you can calm yourself, only the talisman is the poor King, because we call this little bidoek: DJAGO! DJAGO.

Djago in all matters, all of you are being taught by his class without thinking about Satan and Pajah. For we are harues, eand w guard together, so that it is true that he is Djago. As if we spread the seeds of haroes, the good and good practices of giving good results to us are even like our sons and daughters. They also eat their food, so that they become people who are self-reliant and manly. Likewise, we must take good care of our bidoek so that we learn the rigging and the tools are maintained neatly, so we wear toeam toeam, which is crossing with our little bidiek, a little duty fee of 10 every single sheet. Jang Haroes, we commemorate the language of all the people who work for this midwife as nachodas and Boea's children do not look forward to it because they feel that they are guarding their lives and working together on the basis of mutual freedom. It was after our hopes that there were no poetoos until more than that, there were many thanks. Surat kabar Djago!Djago!. Merupakan surat kabar pertama yang diterbitkan oleh sarekat rakyat Padang Panjang dalam menyuarakan ide-idenya yang membangkitkan semangt orang Minangkabau untuk bangkit menentang *Kapitalisme, Balasting* yang diterapkan pemerintahan Hindia Belanda.

Dalam surat kabar Djago-Djado isinya lebih cenderung kepada isu-isu serta propaganda. Kebanyakan isinya menunjukkan mengenai propaganda komunis yang anti terhadap penjajahan kolonial Belanda. Isu yang disampaikan terlihat pada sistem ekomoni kapitalis yang menyengsarakan rakyat dan balasting yang membunuh rakyat. Goresan tulisan yang mengarah kepada propaganda anti kapitalis dipertegas dalam edisi perdana Djago!Djago yakni: Dengan kekerasan hati soetji, oleh toean2 saudara anggota IDC Padang Panjang, maka diterbitkanlah satoe Soerat Kabar bernama” Djago!Djago”. Djago Djago ialah soerat kabar kaoem melarat jang selaloe dapat tindisan dari kaoem modal. Djago Djado akan bekerdja sedapat dapatnja membela kaoem melarat jang selaloe hari dapat tindisan dan lain2. Maka Djago Djago dikemoedikan oleh Toean Natar Zainuddin, betapa Toean itoe, serta bagaimana tjinta toean itoe pada kaoem melarat, tentu toean2 saudara telah mengetahoei djoega, lebih2 toean saudara di Padang, Semarang, Medan dan Atjeh. Bagaimana tjintanja toean N. Zainoeddin pada kaoem melarat tagoenanlah saja tjeritakan lagi, Toean2 tentoe akan dapat djoega mema'aloemi kelak. Demikian poen dengan soearanja beberapa kaoem melarat itoe saja dijadikan poela sebagai redactur dari Djago-Djago kita ini. Sekalipoen saja seorang jang pitjik

pengetahoean. Teroetama dalam hal karang mengarang, tetapi oleh kerena kekerasan hati sadja pangkoe djoega djabatan itoe, serta saja berreroe dengan soeara jang sajoep sajoep sampai: Haaai kaoem melarat dan tertindis, bersiaplah berkokohlah serta bekerdjalah engkau dengan sebisa bisanja, menghindarkan diri engkau dari bahaya jang menindis dan memeras engkau itoe. Itoe dahoeloe. Samboetlah salam saudaramoe jang melarat.

Through the message above Arif Fadhila, as the editor, conveyed a message to the people of Padang Panjang that the presence of Djago! Djago's newspaper was to defend the fate of the oppressed people of the Capitalists who were suffering the people. In the next issue, there was a lot about Balasting which killed the people. Unfortunately the Djago! Djago newspaper is not long-lived. This newspaper was only published for two years, this newspaper was banned by the Dutch Government, and subsequently carried out arrests of its administrators. This was done by the Dutch Government because of their radical attitude in opposing Dutch Colonial.

According to Abduracman Surjomihardjo, another thing that caused the death of the newspaper, the number of readers who read newspapers but did not pay. This causes a loss for the publisher. Besides that there is still a large level of illiteracy in the community. Another newspaper published in Padang Panjang is Islamic Sights, this newspaper is present a week after Djago! Djago!, which was sold f.0.10 per release published by Drukkerrij Badezst Padang Panjang and led by Haji Datuk Batuah and assisted by editor in chief Djamaluddin Tamim. Follow the Editorial Structure of Islamic Sights. The view of Islam in its structure places Haji Datuk Batuah as *veranwoordelijk Redacteur* in its daily activities the contents of published writings emphasize more on the suitability of communist opinion with Islamic teachings. The initial stage, the Islamic-Communist discourse was built Batuk Batuah Hajj, justification of Islamic teachings on Communists in the writings published by Haji Datuk Batuah said that Islam belonged to Allah and he who responded to those who worked on His commands. Batuk Batuah interprets, if every Muslim is united in the struggle and avoids division, be like a broom stick, like the Kuminih who orders to unite to drive out infidel capitalism. This statement he quoted from the letter Al Baqarah: 213.

"Humans are one people (after a dispute arises), then God sent the prophets, as a reminder, and Allah sent down with them the true Book, to make decisions among humans about the matters they are disputing". Haji Datuk Batuah in his writings emphasized the similarity of Communist teachings with Islam such as equality of rights, paying wages before the sweat dripped, it was also regulated in Islam. Communists according to Haji Batuah have the same goals as Islam. From some of his writings Datuk Batuah said that the purpose of the newspaper in the View of Islam was to convince the teachings of Kuminih not to conflict with Islam. In addition to Djago-Djago and the view of the Communist-era mass media published by Doenia Achirat, the author included Doenia Achirat in this study because the newspaper published by Fort de Kock contained many writings of Datuk Datuah. The editorial staff of Doenia Achirat are Sain Al-Maliki and H.S.S. Parpatih. The contents of Doenia Achirat are not much different from the Islamic landscape published by Padang Panjang, which contains more about Islam, society and national movements. Datuk Batuah, the writer, remains in Doenia Achirat, in his writing Datuk Batuah wants Kuminih Science to be known not only in Padang Panjang even to the point of coming out of West Sumatra. In his article Datuk Batuah criticized many governments who were subject to Dutch colonialism. The first article contained a call to remind Muslims that Islam is a straight religion. In order for his people to carry out religious orders according to the teachings of the Qur'an and Hadist.

CONCLUSION

The communist entry and development in Padang Panjang was spearheaded by a cleric who was also a teacher in Sumatra Thawalib. The Padang Panjang social conditions which were under pressure from the colonial government made communism easily accepted by the Padang Panjang community. Another thing that makes communism able to enter Padang Panjang is the ability of the communist leadership of Padang Panjang to unite communist ideas with simplified Islamic teachings into "kuminih". In spreading the influence of the Sarekat Rakyat which made communism as a Revolutionary Islam, it always linked the verses of the Qur'an which meant struggle

and movement against the infidel government. This was adjusted to the conditions of the Padang Panjang people who were under pressure from the capitalists. According to the people of Padang Panjang, the presence of communists was the antidote to the pain that they had gotten from the colonial side.

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