

SOCIAL AND CULTURAL DYNAMICS IN HADITH WRITING IN MINANGKABAU: STUDY OF THE BOOK OF HIDAYATU AL-THALIBIN

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ABSTRACT

This article examines the ideological struggle that influenced the creation of the hadith book *Hidayatu al-Thalibin* by Buya Manshur, within the intellectual tradition of Minangkabau. This manuscript is crucial for understanding the transmission of hadith in the social, cultural, and political context of early 20th century Minangkabau. The era's colonialism and Islamic renewal movements impacted not only economic and political spheres but also intellectual dynamics, including hadith discourse. A qualitative approach, incorporating both textual and non-textual analysis, was employed to understand the socio-historical context influencing the book's writing process. Data were gathered through documentation and analysis of relevant texts and historical records. The study found that the religious struggle between traditionalists (kaum tuo) and modernists (kaum mudo) in the early 20th century significantly shaped the intellectual narrative of *Hidayatu al-Thalibin*. The book served as a medium for reinforcing the ideological identity of the traditionalists while also reflecting social criticism and cultural strategies in response to changes in Minangkabau. These findings highlight the importance of studying hadith regionalism to understand the social, cultural, and political dynamics influencing the development of local Islamic traditions, particularly in the Nusantara context. The implications underscore the need for further research into how regional socio-historical contexts shape religious

texts and discourses.

Keywords: *Geo-politics, Hadith Transmission, Ideological Struggle, Minangkabau Islamic Tradition.*

ABSTRAK

Artikel ini bertujuan untuk mengkaji pergulatan ideologi yang mempengaruhi lahirnya kitab hadis Hidayatu al-Thalibin karya Buya Manshur, sebagai bagian dari tradisi intelektual di Minangkabau. Kajian tentang karya ini menarik dilakukan karena menjadi naskah penting untuk menelusuri bagaimana proses transmisi hadis dalam ruang sosial, budaya dan politik di Minangkabau pada awal abad ke 20 M. Kolonialisme dan gerakan pembaharuan di dunia Islam di era itu tidak hanya berdampak pada masalah-masalah ekonomi dan kekuasaan, namun turut mempengaruhi dinamika intelektual termasuk wacana hadis dalam bentuk tulisan atau karya yang ditulis ulama Minangkabau. Metode penelitian ini menggunakan pendekatan kualitatif berbasis teks dan non teks untuk memahami pengaruh konteks sosio-historis terhadap proses penulisan kitab tersebut. Penelitian ini menemukan bahwa pergolakan paham keagamaan antara kaum tradisionalis (kaum tuo) dan modernis (kaum mudo) pada awal abad ke-20 memainkan peranan penting dalam membentuk narasi intelektual kitab ini. Hidayatu al-Thalibin tidak hanya menjadi medium peneguhan identitas ideologis kaum tuo, tetapi juga mencerminkan kritik sosial dan strategi budaya dalam merespons perubahan di Minangkabau. Implikasi dari temuan ini menegaskan pentingnya studi regionalisme hadis untuk memahami dinamika sosial, budaya, dan politik yang mempengaruhi perkembangan tradisi Islam lokal, khususnya dalam konteks Nusantara.

Kata kunci: *geo-politik, transmisi hadis, pergulatan ideologi, dan Tradisi Islam Minangkabau.*

INTRODUCTION

No idea or discourse emerges in isolation, and the creation of a hadith text or book is no exception. Various factors influence the emergence of hadith texts with distinctive genres.¹ For

¹ Kasan Bisri, Moh Erfan Soebahar, and A Hassan Asy'ari Ulama'i, 'Unsur Lokal Nusantara dalam Syarah Hadis: Studi Kitab Tarjamah Bulughul Maram Karya Ahmad Hassan', *Mutawatir: Jurnal Keilmuan Tafsir Hadith* 11, no. 2 (2021): 253–82, <https://doi.org/10.15642/mutawatir.2021.11.2.253-282>; M Dede Rodliyana and Muhamad Ridwan Nurrohman, 'Melacak Pola Sebaran Riwayat Wafatnya Rasulullah SAW: Implementasi Studi Hadis

instance, Muhammad Ishaq's study, "India's Contribution to the Study of Hadith Literature," concludes that the growth and development of hadith literature in Pakistan and India were influenced by the socio-historical context of Islam's spread to the region since the era of Umar bin Khattab.² Similarly, the emergence of hadith books by Nusantara scholars is rooted in this causality principle.

Research on this theme has been conducted by several scholars. For example, Federspiel's study, "The Usage of Traditions of The Prophet in Contemporary Indonesia,"³ highlights the serious engagement of early researchers with regional hadith studies in Indonesia. In theoretical studies, Novizal Wendry has formulated a conceptual structure for regional hadith studies as a trend in contemporary hadith discourse.⁴ Although many previous researchers have explored this genre, Azyumardi Azra's study is notable for revealing the connection and transmission of Middle Eastern scholars' knowledge to the Nusantara archipelago in the 16th and 17th centuries through the sanad of prominent 15th and 16th-century muhadiths like Ibn Hajar al-'Asqalani and Jalaluddin al-Suyuti.⁵ However, Azra's study does not detail the transmission process.

Luthfi Maulana expanded on this research by examining the influence of power relations on the shifting centers of hadith study.⁶ His findings support Azra's data, showing that in the 17th

Kawasan Di Masa Periwayanan', *Diroyah: Jurnal Studi Ilmu Hadis* 6, no. 1 (2021): 1–12, <https://doi.org/10.15575/diroyah.v6i1.13752>; Novizal Wendry, 'Epistemologi Studi Hadis Kawasan: Konsep, Awal Kemunculan, dan Dinamika', *AL QUDS: Jurnal Studi Alquran dan Hadis* 6, no. 3 (31 December 2022), <https://doi.org/10.29240/alquds.v6i3.5681>.

² 'India's Contribution to the Study of Hadith Literature' (© University of Dhaka, 2023).

³ Howard M Federspiel, *The Usage of Traditions of the Prophet in Contemporary Indonesia* (Asu Center for Asian Research, 1993).

⁴ Wendry, 'Epistemologi Studi Hadis Kawasan', 1201.

⁵ Azyumardi Azra, *Jaringan Ulama Timur Tengah* (Prenada Media, 2013), 129.

⁶ Luthfi Maulana, 'Periodisasi Perkembangan Studi Hadits (Dari Tradisi Lisan/Tulisan Hingga berbasis Digital)', *ESENSIA: Jurnal Ilmu-Ilmu*

century, Nusantara scholars began making pilgrimages to Mecca and Medina to study hadith. One notable scholar is Mahfuz al-Tirmasi,⁷ who studied directly in Haramayn and became known as a hadith scholar in the Middle East. Alimron Muhtador and colleagues conducted significant research on the contributions of Palembang scholars to hadith studies in Nusantara. Their study of the book *Siraj Ma'rifat* by Muhammad Najib and Kiagus Muhammad Sholeh, written in 1868, demonstrates the development of hadith transmission in Nusantara.⁸

M. Dede Rodliyana and M. Ridwan Nurrohman conducted a special study on the conceptual application of regional hadith studies by tracing the distribution patterns of narrations about the death of the Prophet Muhammad.⁹ They found that the distribution of hadith varies by region, influenced by political interests and ideological schools of thought. Novizal Wendry also conducted a regional hadith study focused on Minangkabau, examining the authenticity of hadith in the treatise of 73 groups¹⁰ and analyzing hadith manuscripts found in Surau Calau, Sijunjung. Additionally, research on the book *Jawahir al-Hadis* by Buya Mawardi Muhammad¹¹ discusses hadith books written by Minangkabau scholars in the 20th century.

Ushuluddin 17, no. 1 (1 April 2016): 111, <https://doi.org/10.14421/esensia.v17i1.1282>.

⁷ Maulana, 117.

⁸ Alimron Muhtasor, Said Agil Husin Al-Munawar, and Farid Mat Zain, 'Teks dan Konteks Kitab Hadis Melayu Palembang', *Jurnal Lektur Keagamaan* 21, no. 2 (2023): 353–82, <https://doi.org/10.31291/jlka.v21i2.1049>.

⁹ Rodliyana and Nurrohman, 'Melacak Pola Sebaran Riwayat Wafatnya Rasulullah SAW: Implementasi Studi Hadis Kawasan Di Masa Periwayanan', 4.

¹⁰ Novizal Wendry, 'Autentisitas Hadis Dalam Manuskrip Risalah 73 Golongan Pada Koleksi Surau Tarekat Syatariyah Calau Kabupaten Sijunjung', *FOKUS: Jurnal Kajian Keislaman dan Kemasyarakatan* 6, no. 1 (2021), <https://doi.org/DOI:http://doi.org/10.29240/jf.v6i1.2567>.

¹¹ Muhammad Alan Juhri, 'Studi Kitab Hadis Nusantara: Kitab *Jawahir Al-Ahadis Karya Buya Mawardi Muhammad*', *Jurnal Living Hadis* 4, no. 2 (25 October 2019): 253, <https://doi.org/10.14421/livinghadis.2019.1636>.

Further studies include Mahmud Yunus¹² contributions to hadith science,¹³ particularly his book *Ilmu Mushtalah Hadith* and its influence on hadith studies in the archipelago. In the modern era, hadith studies in Indonesia have become increasingly diverse and developed, with figures like Edi Safri,¹⁴ Daniel Djunaid,¹⁵ Syuhudi Ismail,¹⁶ and Ali Mushtafa Ya'qub¹⁷ playing significant roles. These scholars have contributed to the discourse on hadith and the locality of the archipelago, although regional hadith or hadith regionalism has not been their primary focus. This term gained prominence as the discourse on the living Qur'an and living hadith began to be widely studied by contemporary Muslim scholars in Indonesia.

Regional hadith is a compelling topic in contemporary hadith studies because the emergence of hadith books is closely tied to their socio-historical context and specific goals and

¹² Muhammed Haron, 'Southeast Asia's Muslim Intellectuals as Educational Reformers', ed. Rosnani Hashim, *Islamic Studies* 52, no. 2 (2013): 209–16.

¹³ M Zia Al-Ayyubi, 'Pemikiran Mahmud Yunus Tentang Hadis Etika Dan Kontribusinya Terhadap Perkembangan Kajian Hadis Di Indonesia', *Jurnal Studi Hadis Nusantara* 4, no. 2 (2022): 149–59, <http://dx.doi.org/10.24235/jshn.v4i2>; Andi Sahputra Harahap, 'Mahmud Yunus dan Kontribusinya Dalam Perkembangan Studi Hadis Dan Ilmu Hadis Di Indonesia', *HUKUMAH: Jurnal Hukum Islam* 2, no. 2 (2019): 18–32, <http://dx.doi.org/10.55403/hukumah.v2i2.149>; Ummi Kalsum Hasibuan, 'Mahmud Yunus Dan Kontribusi Pemikirannya Terhadap Hadis', *Istinarah: Riset Keagamaan, Sosial dan Budaya* 2, no. 1 (2020): 1–15, <http://dx.doi.org/10.31958/istinarah.v2i1>; Munirah Munirah, 'Mahmud Yunus Dan Kontribusinya Dalam Perkembangan Studi Hadis Dan Ilmu Hadis Di Indonesia Munirah', *Millati: Journal of Islamic Studies and Humanities* 2, no. 2 (2017): 275–94, https://doi.org/10.31943/jurnal_risalah.v10i2.826.

¹⁴ Edi Safri, *Al-Imam al-Syafi'iy: Metode Penyelesaian Hadis-Hadis Mukhtalif* (Padang: IAIN Press, 1999).

¹⁵ Ahmad Fadly Rahman Akbar, 'Sumbangan Daniel Djuned (1954-2010) Dalam Pengajaran Dan Pemikiran Hadith', 2014.

¹⁶ Siti Nur'aini, 'Pemikiran Syuhudi Ismail Tentang Hadis Tekstual Dan Kontekstual', *Cendekia Inovatif Dan Berbudaya* 1, no. 1 (2023): 1–6, <https://doi.org/10.59996/cendib.v1i1.145>.

¹⁷ Nasrullah Nurdin, 'Prof. Dr. KH. Ali Mustafa Yaqub, MA.: Muhaddis Nusantara Bertaraf Internasional', *Jurnal Lektur Keagamaan* 14, no. 1 (2016): 197–228, <https://doi.org/10.31291/jlk.v14i1.481>.

interests. The process of Islamization in the archipelago has significantly influenced the creation of these works. In Minangkabau, the ideological struggle between the older generation (Tuo) and the younger generation (Mudo) has been a dominant factor. To date, there has been no specific research examining how these religious struggles have influenced the emergence of hadith books among the traditional scholars of Tarbiyah Islamiyah in Minangkabau, particularly from a regional hadith perspective. This article aims to explore how the religious conflicts between the Tuo and Mudo in the early 20th century AD influenced the creation of the hadith book *Hidayatu al-Thalibin*, written by the second-generation traditional scholar Buya H. Manshur Dt. Nagari Basa. This research highlights how the socio-political history of that era shaped the production of hadith texts by scholars with specific objectives and interests.

The emergence of *Hidayatu al-Thalibin* cannot be separated from the ideological conflict between the Tuo and Mudo in early 20th century Minangkabau. The Tuo, who are more conservative and adhere to tradition, often clashed with the Mudo, who introduced new ideas from the Middle East. This conflict extended beyond intellectual debates, impacting the social order and religious life of the community. *Hidayatu al-Thalibin* represents an intellectual response from the Tuo to preserve their Islamic traditions and serves as an educational medium for the younger generation of Tuo adherents.

METHOD

This study examined the influence of the socio-historical context on the compilation of the hadith book *Hidayatu al-Thalibin* by Buya H. Manshur Dt. Nagari Basa. This qualitative research utilized both text and non-text data sources. Text data were derived from the manuscript of *Hidayatu al-Thalibin*, while non-text data were gathered from oral information related to Buya H. Manshur and his book.

Non-text-based data were collected through interviews, directly with Buya Manshur's family and the caretaker of the YATI Islamic Boarding School. Interviews were conducted using a structured method, with data collection carried out

through audio recordings and written notes. The validation of interview data was performed using source triangulation, comparing interview data with documentation and other literature. Key informants for the non-text data included Ramza Husmen, Head of the YATI Islamic Boarding School Foundation, interviewed on September 23, 2023, and Nurza Mahmud, Buya Manshur's nephew, interviewed on August 5, 2023. Information from these informants was validated using source triangulation with related documentation data.

This research falls into the category of regional hadith studies or hadith regionalism, emphasizing the relationship between the spread of hadith or the emergence of hadith books and the political, cultural, and customary issues of a particular region.¹⁸ These aspects give rise to the unique characteristics, typologies, and genres of hadith books in different regions.¹⁹ To analyze this, the study employed Karl Mannheim's sociology of knowledge and Pierre Bourdieu's habitus theory as analytical frameworks. These theories were used to examine the relationship between the author's existence, the socio-political space surrounding him, the muhkatab (reader/interlocutor), and the social issues addressed in *Hidayatu al-Thalibin*.

FINDINGS AND DISCUSSION

History and Intellectual Trace of Buya Manshur

According to Nurza Mahmud (interview, August 23, 2023) Buya Manshur was born on December 15, 1908 in Kamang, Koto Samiak Village, which is now called Kamang Mudiak. His mother's name was Siti Saleha while his father was Siddiq Bin Haji Abdul Manan Bin Haji Ibrahim Tuanku Nan Kayo. From his father's side, Buya Manshur was related to the leader of the Kamang War, Haji Abdul Manan (d.1908) and the commander

¹⁸ Aceng Abdul Kodir, 'WAKTU DAN TEMPAT KEMUNCULAN HADIS: Suatu Diskursus Kesarjanaan', *Diya Al-Afkar: Jurnal Studi al-Quran dan al-Hadis* 9, no. 01 (24 July 2021): 25, <https://doi.org/10.24235/diyaafkar.v9i01.8384>.

¹⁹ Wendry, 'Epistemologi Studi Hadis Kawasan', 1199–1200.

of the Paderi War, Tuanku Kayo alias Tuanku Nan Renceh. He was born and raised in his hometown, Kampung Baru Pakan Sinayan, Koto Samiak Village. An area that is rich with traditional and religious nuances.

At a relatively young age, Buya had already held the title of Penghulu from the Simabur people, namely Dt Nagari Basa, so the name given by his parents was not well known because since childhood he had been called *datuak*.²⁰ Buya Manshur Dt. Nagari Basa died on March 25, 1997 at 03.00 at Dr. Hospital. Ahmad Muchtar Bukittinggi. He was buried in the YATI Islamic Boarding School complex, Kampung Baru Jorong Pakan Sinayan, Kamang Mudiak Village. Until now, his grave is often visited by the *Naqsabandiyah Thariqah congregation* around Kamang Mudiak Village and students from various MTI in West Sumatra. Buya Manshur has been close to the world of education since childhood.

His education level began with elementary education at the People's School (SR) in Durian Kamang Mudiak. Then he continued his education at Surau Syekh Sulaiman El-Gani in Koto Kaciak Magek. After that, in 1922 AD, he continued his education at MTI Jaho Padang Panjang with Syekh Muhammad Jamil Jaho (Inyiah Jaho d.1945). He was one of the first students to study with Inyiah Jaho (d.1945). After completing his education (*finishing his studies*) at MTI Jaho, he was then sent to teach at MTI Sumani because the Islamic boarding school lacked teachers.²¹

After serving for a year in Sumani, Buya Manshur Dt. Nagari Basa experienced various obstacles. He was accused and rumored to be carrying out propaganda to oppose the Dutch. To avoid being arrested, he fled to his hometown in Kamang Mudiak. This choice was taken because here he would get protection from the Head of Surau Koto Samiak Village, namely H. Mahmud Dt. Sati who was also his own *sumando*. At that

²⁰Mirza Mahmud, Buya Mansur's Nephew/ Former Head of YATI Islamic Boarding School, Interview, August 5, 2023.

²¹Hamidi, 'BUYA HAJI MANSUR: Catatan Dari Salah Seorang Putra Beliau', 2016.

time, the position of H. Mahmud Dt. Sati was very influential in the Kamang area.²²

After setting foot back in his hometown, Buya Manshur Dt. Nagari Basa began his struggle with the surau movement. He began to actively conduct religious studies and preaching in the surau built on his people's land. From the surau, educational activities with the halaqah system began. From other information, it is said that Buya Manshur Dt. Nagari Basa realized that there was no religious education institution in his own hometown. This aspect then further strengthened his desire to establish an Islamic boarding school. So, at the age of 22 (a relatively young age) he pioneered the establishment of an educational institution in Nagari Surau Koto Samiak. This is what became the embryology or forerunner of the establishment of the YATI Kamang Mudiak Islamic Boarding School.²³

The existence of H. Manshur DT. Nagari Basa, in the bureaucratic environment can be seen from his charismatic and perseverance in leading several institutions, both in the educational environment and government agencies. Among his achievements in the world of education and bureaucracy are: establishing the Madrasah Tarbiyah Islamiyah in 1929, becoming a staff member of the Military Regent of Agam Regency in 1945, a member of the Regional Government Council of Agam Regency in 1946, as the leader of the Kuliyyah Syar'iyah in 1950, as the Chairman of the Islamic Court of Central Sumatra, once became the Supervisor of the Religious Court of West Sumatra, served as Dean of the Faculty of Sharia at IAIN Imam Bonjol, and finally as the Chairman of the Presidium of IAIN Imam Bonjol. Apart from being a politician and bureaucrat, Buya Manshur is also known as a productive ulama. His knowledge is recognized by many people, especially in the fields of fiqh and Sufism. He is also known as a murshid of the Naqsbandi order. As proof of his knowledge, it can be seen from the works he has written, including the book *Hidayatu al-Thalibin* in the field of hadith studies,

²² Hamidi.

²³ Ramza Husmen, Head of YATI Islamic Boarding School Foundation, Live Interview, Interview, September 23, 2023.

the book *Bidayah al-Ushul* in the field of ushul fiqh, the book *Faraid* in the field of inheritance, the book *Mantiq Science* in the field of logic, the books of *Science of Tauhid* and *Tanbihul Qulub* in the field of monotheism and morals.²⁴

The conflict between the old and young people in Minangkabau arose due to differences in understanding and practicing Islam. The old people, who are identical with the surau tradition and the tarekat approach, emphasize traditional and local values in religious practice. In contrast, the young people who were influenced by reforms from the Middle East such as Muhammad Abduh and Rasyid Ridha, emphasized rationality and purification of religion. In this context, the book *Hidayatu al-Thalibin* emerged as an effort by the old people to maintain their authority and protect the established socio-religious order.

Book Hadith *Hidayatu al-Thalibin* in the Socio-Historical Basis of Minangkabau Islam

The *Hidayatu al-Thalibin* book presents 72 hadiths arranged based on the themes of fiqh and morals. Through the selection of these hadiths, Buya Manshur provides religious legitimacy to traditional practices maintained by the old people. This ideological strategy is seen in Buya Manshur's comments which not only explain the context of the hadiths, but also emphasize the importance of maintaining tradition in facing the challenges of renewal. A concrete example can be found in the discussion of ablution and the qibla, where Buya Manshur uses the al-jam'u wa al-taufiq approach to accommodate differences, but still uphold the Shafi'iyah school of thought.

Karl Mannheim, a sociologist who initiated the theory of the sociology of knowledge, said that no knowledge is born from a vacuum, but is built by the situation that surrounds it. Therefore, the emergence of a text certainly cannot be separated from the dimensions of space and time, where and when the text was written. Among Muslim scholars, this theory was also conveyed in a frontal manner by Nasr Hamid Abu Zayd by stating that

²⁴ Hamidi, 'BUYA HAJI MANSUR: Catatan Dari Salah Seorang Putra Beliau'.

even a text at the level of the Qur'an cannot be separated from its ties to cultural dynamics (*muntaj al-tsaqafiy*).²⁵ Thus, a non-sacred text such as the book of hadith *Hidayatu al-Thalibin* which is the material object of this research Of course also not free from attachment to the conditions and situations that occurred at that time and that surrounded the author.

To find out the influence and connection of the book with the dimensions of space and time, it is necessary to re-examine the history of the development of Islam in Minangkabau and the socio-political experiences of its authors. Historical facts prove that the process of Islamization in Minangkabau, West Sumatra is different from other regions such as Java. In this region, Islam grapples with local traditions so that the face of Islam that is displayed is thick with local regional characteristics. Even in some cases, Islam in this region is seen as more progressive with its Sufism color.²⁶

There are at least two conditions and situations that encouraged the birth of the hadith book *Hidayatu al-Thalibin* by Buya Manshur. *First*, the book cannot be separated from the position of its author who is affiliated with the Tarbiyah-Perti organization which represents traditionalists. *Second*, it also cannot be separated from the influence of intellectual dynamics and the struggle of thought between traditionalists (the old people) and modernists (the young people).

In Bourdieu's view, the pattern of thinking, acting, and feeling is very much determined by a person's social experience and the community around him. He formulated three main aspects in this concept, namely *habitus*, *capital* and *arena*. *Habitus* is a pattern of thinking, acting, and feeling that is formed by social experience. In the context of Buya Manshur, this *habitus* is formed through traditional education in the Tarbiyah Islamiyah environment and teachings from scholars such as Sheikh Jamil

²⁵ Nasr Hamid Abu Zayd, *Hermeneutika Inklusif: Mengatasi Problematika Bacaan dan Cara-cara Pentakwilan atas Diskursus Keagamaan*, trans. M Mansur and Khairon Nahdhiyin (Jakarta: ICIP, 2004), 61.

²⁶ Islah Gusmian, 'Tafsir Al-Quran Bahasa Jawa Peneguhan Identitas, Ideologi, Dan Politik Perlawanan', *Suhuf* 9, no. 1 (2016): 144, <https://doi.org/10.22548/shf.v9i1.116>.

Jaho. This habitus can be seen from Buya Manshur's moderate approach to the ideological conflict between the old and young people. For example, the book *Hidayatu al-Thalibin* shows how Buya Manshur maintains the traditional values of the old while showing an accommodating attitude towards certain reforms. This can be seen in the selection of hadith compiled in the book, which reflects the Shafi'i fiqh tradition but remains relevant to answer the socio-religious challenges of his time. Buya Manshur's habitus, which was formed by the Islamic Tarbiyah tradition and the teachings of Sheikh Jamil Jaho, is reflected in his work which not only maintains the traditional values of the tuo, but also shows an accommodating attitude towards renewal.

Then, cultural capital includes intellectual and symbolic resources utilized by Buya Manshur to strengthen his authority as a scholar. The book *Hidayatu al-Thalibin* is one form of cultural capital used to strengthen the influence of the Islamic Tarbiyah ideology. In addition, Buya Manshur's symbolic capital as a scholar who has the legitimacy of knowledge from his teacher also plays an important role in writing this book. The book *Hidayatu al-Thalibin* utilizes Buya Manshur's symbolic capital as a scholar who has the legitimacy of knowledge from his teacher, as well as a way to strengthen the influence of the Islamic Tarbiyah ideology in the Minangkabau community.

Meanwhile, the arena (field) is a social space where various actors compete to gain dominance. In this context, the religious arena in Minangkabau at the beginning of the 20th century became a field of struggle for influence between the tuo and the mudo. Buya Manshur's writing of the book *Hidayatu al-Thalibin* was an ideological strategy to maintain the tuo's position amidst this competition. The religious arena in Minangkabau at the beginning of the 20th century, which was marked by competition between the tuo and the young, became a field where *Hidayatu al-Thalibin's* book served as an ideological strategy to maintain traditional values. Mannhein and Bourdieu's views above will be explained in detail in the next sub-chapter.

Socio-Political Basis of The Traditionalists (The Old People)

Referring to Ismail Ya'koeb's theory, it is said that the wave of Islam spread to Minangkabau through two routes. First, through the Malacca Strait via the Siak and Kampar Rivers and continued into the interior of Minangkabau. Second, through the sea route, from Aceh entering along the west coast of Sumatra to Ulakan, Pariaman. These two routes formed different Islamic patterns, namely Darek Islam and Coastal Islam.²⁷ In practice, it can be seen that the character of Darek Islam is more dominated by cultural elements and customs. While Coastal Islam is more dominated by religious elements. Kamang Mudiak, which is the birthplace of Buya Manshur, is an area with a Darek Islamic religious pattern. This area was formerly the area that became the base of the Tuangku Nan Renceh movement during the Paderi War. However, in the Buya Manshur era in this area there were two typologies of society, traditionalists (the old people) and modernists (the young people). The movement of the old people in this area was initiated by Buya Manshur and Buya Arifin Jamil Tuangku Solok. Both of them founded Islamic boarding schools with the Tarbiyah-Perti ideology. The movement of the Mudo people was initiated by Ahmad Kasim Dt. Gunuang Hijau, who then founded a modernist Islamic boarding school called Muallimin.²⁸ In the midst of the Minangkabau cultural conditions typical of the "darek" community and the social life of the community which was divided into traditionalists and modernists, the book *Hidayatu al-Thalibin* was written by Buya Manshur.

Buya Manshur's knowledge and scholarship on the "production" of hadiths in the book *Hidayatu al-Thalibin* has a strong relationship with the intellectual journey he went through. He

²⁷ Witrianto, 'Agama Islam Di Minangkabau' (Fakultas Sastra Unand, 2010), 4.

²⁸ Gusnanda Gusnanda, Novizal Wendry, and Luqmanul Hakim, 'Mambadakan Paja: Pergumulan Islam dan Tradisi Lokal di Nagari Kamang Mudiak Kabupaten Agam Sumatera Barat', *Jurnal SMART (Studi Masyarakat, Religi, dan Tradisi)* 6, no. 2 (2020): 261–75, <https://doi.org/10.18784/smart.v6i2.1089>.

was the first student of Syekh Jamil Jaho in Padang Panjang.²⁹ Buya Manshur's religious attitudes and views seem somewhat different from other Islamic Tarbiyah scholars, such as the students of Inyik Canduang, Syekh Sulaiman Ar-Rasuli who are more identified with traditionalist-conservatives. This can be read in several of his writings which prioritize unity rather than debating with groups of young people.³⁰ Buya Manshur can be considered a moderate Islamic Tarbiyah scholar. Perhaps this is due to the influence of his teacher, Syekh Jamil Jaho. In the historical facts found, Buya Manshur's teacher is referred to as the first chairman of the Muhammadiyah Branch in Padang Panjang.³¹ This data shows that Sheikh Jamil Jaho was not against the renewal of the young people, although in the following year, 1927, he left Muhammadiyah because he did not agree with the decision to form a tarjih assembly. The reason was because the issues brought up in this assembly were the core of the problems causing the division of the old and young people in Minangkabau.³² This attitude of avoiding debate and division was also manifested in Buya Manshur's thoughts and attitudes regarding the issue of *khilafiyah* being debated in Minangkabau.

Meanwhile, socio-politically, Buya Manshur was a ninik mamak or penghulu from the Simabur tribe with the title Dt. Nagari asa. In the political realm, he was a politician who was born from the Perti Party and was once a member of the constituent assembly. After the Perti Party disbanded, his political career continued in the Golkar Party until he died. His organizational journey is also interesting to follow, that he was the first cleric to bring Nahdhatul Ulama to West Sumatra in 1950. Thus, the formation of Buya Manshur's intellectuality was influenced by village culture, the doctrines of his teachers, and the socio-

²⁹ Hamidi, 'BUYA HAJI MANSUR: Catatan dari Salah Seorang Putra Beliau'.

³⁰ Saeful Bahri, 'Intelektualitas sebagai Akar Persatuan Muslim: Studi terhadap Mishbah Al-Zhalam Karya Syaikh Haji Mansur Datuak Nagari Basa (1908-1997)', *Tawazun: Jurnal Pendidikan Islam* 12, no. 2 (2019): 250–77.

³¹ Taufik Abdullah, *School And Politics: Movement People Youth in West Sumatra, 1927-1933* (Yogyakarta: Suara Muhammadiyah, 2018), 107.

³² Abdullah, 114.

political conditions at that time.³³ These three factors indirectly influenced Buya Manshur's knowledge in *Hidayatu al-Thalibin*.

The formation of Buya Manhsur's thoughts and ideology can also be seen from the scientific knowledge he received. The following are teachers who influenced Buya Manshur's thinking and knowledge:

Table 1.1 Buya Manshur's Scientific Lineage

Field of Science	Sanad
Basics of Islam	Sheikh Sulaiman Gani from Sheikh Yahya Al-Khalidi (The main figure behind the Tarbiyah Islamiyah organization, d. 1940)... ³⁴
Jurisprudence and Linguistics	Shaikh Jamil Jaho from Shaikh Ahmad Khatib Al-Minangkabauwiy. ³⁵
Politics, Jurisprudence, and Da'wah.	Sheikh Sulaiman Ar-Rasuliy... ³⁶
Sufism-Tarekat	Sheikh Arifin Batu Hampar from Sheikh M. Sa'ad Al-Khalidi from (1) Sheikh Saleh Sheikh Ibarhim Kumpulan, and (2) Sheikh Abu Bakar from Sheikh Jamil Tungkar from Sheikh Tahir Barulak from Sheikh Ismail Al-Khalidi Simabur from Sheikh Abdullah Affandi (Jabal Aby Qubaisy Mecca)... ³⁷

³³ Bahri, 'Intelektualitas sebagai Akar Persatuan Muslim: Studi terhadap Mishbah Al-Zhalam Karya Syaikh Haji Mansur Datuak Nagari Basa (1908-1997)', 264.

³⁴ Hamidi, 'Buya Haji Mansur: Catatan dari Salah Seorang Putra Beliau'; Bahri, 'Intelektualitas sebagai Akar Persatuan Muslim: Studi terhadap Mishbah Al-Zhalam Karya Syaikh Haji Mansur Datuak Nagari Basa (1908-1997)', 262–64.

³⁵ Bahri, 'Intelektualitas sebagai Akar Persatuan Muslim: Studi terhadap Mishbah Al-Zhalam Karya Syaikh Haji Mansur Datuak Nagari Basa (1908-1997)', 263; Hamidi, 'Buya Haji Mansur: Catatan dari Salah Seorang Putra Beliau'; Nurza Mahmud, Buya Mansur's Nephew/ Former Head of YATI Islamic Boarding School, Interview, August 5, 2023..

³⁶ Bahri, 263; Hamidi; Nurza Mahmud, Buya Mansur's Nephew/ Former Head of YATI Islamic Boarding School, Interview, August 5, 2023.

³⁷ Bahri, 263; Hamidi, Interview, August 5, 2023.

Hadith	Sayyid Muhammad bin Alwi Al-Maliki from Sayyid Alawi bin Abbas al-Maliki al-Hasani (d.1391 H) (d.1410 H) ³⁸ Sheikh Sa'id Amin Sheikh Hasan Al-Yamani
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Source: *Processed from interviews and documentation with Buya Manshur's family.*

The table above shows that Buya Manshur obtained basic knowledge about Islam from Syaikh Sulaiman, a student of Syaikh Yahya Al-Khalidi Magek, the figure behind the Kaum Tuo movement in Minangkabau. As for knowledge in the field of fiqh and linguistics, he obtained it from Syaikh Jamil Jaho at MTI Jaho Padang Panjang. Meanwhile, he never received formal knowledge from Syaikh Sulaiman Ar-Rasuliy in class. From the data and information found, his relationship with the initiator of the Tarbiyah Islamiyah organization tends to be as a "political teacher."

In the field of *Sufism* and *Tarekat*, Buya Manshur received a diploma in the Naqsabandiyah order from Shaykh Arifin Batu Hampar. This chain of knowledge reaches the leading Sufi scholar in the 19th century, Shaykh Abdurrahman al-Khalidiy (1777-1899).³⁹ However, what is rarely revealed is his chain of knowledge in the field of hadith. This is important to reveal in order to find the common thread about the chain of Buya Manshur's hadith knowledge. When performing the Hajj with his congregation in 1937 (other information states 1935), Buya Manshur took the time to attend *the halaqah* of several imams, namely Sayyid Muhammad Alwi Al-Malikiy, a great imam of the Malikiyah school, Shaykh Sa'id Amin and Shaykh Hasan Al-Yamani. He is even said to have bought several books to increase

³⁸ Muhammad Muhammad, Agusman Damanik, and Risna Azahari Pohan, 'Kontribusi Sayyid Alawi Al Maliki Dalam Perkembangan Ulumul Hadis (Studi Analisis Kitab Qowaidu Asasiyah Fi Ilmi Musthalah Hadis)', *SHAHIH (Jurnal Ilmu Kewahyuan)* 4, no. 2 (2022): 112, <http://dx.doi.org/10.51900/shh.v4i2.11003>.

³⁹ Bahri, 'Intelektualitas Sebagai Akar Persatuan Muslim: Studi Terhadap Mishbah Al-Zhalam Karya Syaikh Haji Mansur Datuak Nagari Basa (1908-1997)', 260.

his religious knowledge.⁴⁰ Buya Manshur's meeting with the Malikiyah scholars made him an inclusive and moderate scholar, open to differences in schools of thought without blaming each other.

The scientific *sanad* of *hadith* owned by Buya Manshur can be traced from the Islamic Tarbiyah scholars. This data has not been collected by the old generation in the past. In the modern era, several young scholars from Islamic Tarbiyah circles have begun to study hadith. They try to trace the scientific sanad of hadith of Islamic Tarbiyah scholars. The following is the sanad of hadith owned by its scholars:

Table 2. Sanad of Hadith of Islamic Education Scholars

Book of Hadith	Sanad Line
<i>Arba'in al-Nawawiy</i>	
<i>Bulughul Maram Lee Ibn Black Stone</i>	

Source: *Minutes Sanad Science Scholar Education Islamic written Buya Arrziy Hasyim, Caretaker Ribath Naoraniyah* .

⁴⁰ Hamidi, 'BUYA HAJI MANSUR: Catatan Dari Salah Seorang Putra Beliau'.

Based on the scientific chain of knowledge stated above, there are several interesting conclusions. Among them are that in the science of faith, monotheism, fiqh and tasawuf he was greatly influenced by the first generation of old scholars. Then in the field of hadith, the scientific chain of Buya Manshur and the Islamic Tarbiyah scholars are *muttashil* up to Ibn Hajar Al-'Asqalaniy and Imam Al-Suyuthi. This supports Azra's statement at the beginning of this research which stated that the two scholars colored the spread of hadith knowledge in the archipelago. In addition, the scientific chain of Buya Manshur's hadith was not obtained from Sulaiman Ar-Rasuliy but directly from Sayyid Alwi Al-Maliki. In this context, their positions are equal, both students of Sayyid Muhammad bin Alwi Al-Malikiy. He is a scholar who is outspoken against the spread of Wahhabiyah ideology in Saudi Arabia through his writings. One of the books of hadith that he wrote for this purpose is *Mafahim Yajibu An Tusahhaha* and *Ziyarah Baina Al-Bida'i Wa Al-Syariyyah*.⁴¹

This pattern of denial of the spread of the Wahhabi ideology is also reflected in the work of Buya Manshur Dt. Nagari Basa in the book *Hidayatu al-Thalibin*. The difference is, if Sayyid Alwi Al-Maliki faced the Wahhabi group in Saudi Arabia, then Buya Manshur faced the Mudo people in Minangkabau. However, the way they responded to the influence of their ideological opponents was the same, namely writing hadiths as arguments to ward off attacks from the ideologies of their ideological opponents. The existence of this influence is concluded from the many first-generation old scholars who became teachers of Buya Manshur, none of whom had a scientific distinction in the field of hadith, such as Sheikh Sulaiman Ar-Rasuli who was an expert in the field of fiqh, while Sheikh Jamil Jaho was an expert in the field of Nahu-Sharaf. Therefore, it is

⁴¹ Muhid Muhid, Muhammad Khoirur Roziqin, and Andris Nurita, 'Pengaruh dan Metode Pensyarah Hadis Sayyid Muhammad Ibn Alawi Al-Maliki', *Medina-Te: Jurnal Studi Islam* 19, no. 1 (2023): 37, <https://doi.org/10.19109/medinate.v19i1.18578>.

strongly suspected that the influence of knowledge in the field of hadith came from the chain of knowledge that Buya Manshur received from Sayyid Alwi Al-Maliki, Shaykh Sa'id Amin and Shaykh Hasan Al-Yamani.

Response to the Mudo People

This book not only functions as a religious text, but also as a socio-political tool. In the context of the debate between the old and young, this book strengthens the position of the old by providing a scientific basis and ideological legitimacy for traditional scholars. Another impact is social stability, where Buya Manshur with his moderate approach succeeded in creating an alternative conflict resolution that did not involve direct confrontation, but through education and writing.

The atmosphere of the ideological debate between the old and young people heated up in the early 20th century.⁴² One of the figures was Haji Rasul. He was known as the pioneer of the young people who frontally attacked many religious beliefs held by the old people. The struggle of ideas between these two factions even entered the realm of education. So the young people established educational institutions, one of which was named Thawalib.⁴³ As a resistance to this educational movement, the old people's scholars established an educational institution which was initially named Tarbiyatu Thulab. After many suggestions because the name was similar to the young people's educational institution, it was agreed to name it Tarbiyah Islamiyah. This institution was a transformation of surau education into a semi-modern education system. In this context, the ideology of the old people who were members of the Tarbiyah Islamiyah organization tried to reconcile the discourse of renewal carried out by the young people with the traditional education pattern of the old people. So, the term for their educational institution was

⁴² 'Jaringan Ulama'minangkabau Abad 19-20: Sebuah Analisis Historis Kritis', *Proceeding of The 4th International Seminar On Adab And Humanities (ISAH)* Vol. 1 No. 4 (2022).

⁴³ 'Jaringan Ulama'minangkabau Abad 19-20: Sebuah Analisis Historis Kritis'.

"madrasah" not surau or pesantren but still based on "surau." The change of name from madrasah to pesantren only occurred in the 80s, which was motivated by the policies of the New Order government.

Furthermore, the ideological struggle also involved mass media such as magazines. The young people founded a magazine called *Al-Munir*.⁴⁴ This magazine was the first Islamic magazine published in Minangkabau and was even said to be for the archipelago. Through this media, the young people increasingly massively conveyed their attacks on the ideology of the Old People.⁴⁵ However, the magazine received resistance from a traditional puritan cleric, by publishing the magazine *Soeluah Melayu*. The debate of ideas through the mass media continued until several magazines appeared published by both factions in the following periods.⁴⁶

The debate of the two factions' ideas was unavoidable. Both were involved in the debate directly or in indirect forms such as writings in the form of books/works.⁴⁷ The young scholars poured out their ideas of renewal not only in open lectures and mass media but also in the form of scientific works. On the other hand, in response to the ideas of the young, the scholars among the old also poured out their rebuttals in the form of writings.⁴⁸ Buya Manshur was one of the old who did this. Among the first generation of old scholars, the response to the young was not much in the form of books but fatwas delivered from pulpit to pulpit. This pattern of resistance changed in the

⁴⁴ Novita Siswayanti, 'Haji Abdul Karim Amrullah Ulama Pembaharu Islam Di Minangkabau', *Dialog* 39, no. 1 (2016): 40–41, <https://doi.org/10.47655/dialog.v39i1.12>.

⁴⁵ Faras Puji Azizah et al., 'Pembaharuan Islam di Minangkabau pada Awal Abad XX', *RUSYDIAH: Jurnal Pemikiran Islam* 3, no. 2 (2022): 222, <https://doi.org/10.35961/rsd.v3i2.756>.

⁴⁶ Mardinal Tarigan et al., 'Peradaban Islam: Masa Kebangkitan Kembali', *Journal on Education* 5, no. 4 (2023): 12183, <https://doi.org/10.31004/joe.v5i2.944>.

⁴⁷ Bahri, 'Intelektualitas sebagai Akar Persatuan Muslim: Studi terhadap Mishbah Al-Zhalam Karya Syaikh Haji Mansur Datuak Nagari Basa (1908-1997)', 254.

⁴⁸ Bahri, 255.

era of the second generation of old scholars. Their resistance to the young was mostly through writings. Among the scholars and intellectuals, this condition had a good impact on the development of religious knowledge, but at the lower levels of society there was a split. For the old, the thoughts and fatwas of the young were considered to be damaging to the established socio-religious order in Minang society.⁴⁹

It was in this condition that the book *Hidayatu al-Thalibin* was born as a response to the social context of society at that time. One of the literatures that is considered worthy as a reference to see *the landscape of* social history at the time the book was written is a study conducted by Bertram Johannes Otto Schrieke on *Pergol for Religion in West Sumatra*. The author of this book is a philologist who was once a moderator by the Colonial government in a debate they facilitated between the old and young people. The book reports on the debate and differences between Minangkabau scholars, such as Sykeh Sulaiman Ar-Rasuli, Sykeh Thahir Jalaluddin, and Haji Rasul. The name Buya Manshur is never mentioned. Temporary analysis, there are two factors that caused this, namely because Buya Manshur was not the first generation among the old people to directly confront Haji Rasul as a young scholar. Second, Buya Manshur preferred to produce writings to refute his ideological opponents and avoid direct debate with the old people.⁵⁰ He took this method so that the divisions in society would not become wider.

Using Bourdieu's theory, the analysis above shows how habitus, capital, and arena interact in the production of religious texts. Buya Manshur's moderate habitus allows him to utilize cultural and symbolic capital to respond to the dynamics of the religious arena in Minangkabau. The book *Hidayatu al-Thalibin* is not only a reflection of the habitus of Islamic Education, but also a strategic instrument to maintain the dominance of the old people in the socio-historical arena. By using cultural capital in the form of written works, Buya Manshur utilizes a strategic position in the socio-historical arena to strengthen the habitus of

⁴⁹ Bahri , 254.

⁵⁰ Bahri , 272.

Islamic Education, while at the same time legitimizing the position of the old people in the struggle of religious ideology. Therefore, to see the background of the writing of the hadith book *Hidayatu al-Thalibin*, it is necessary to trace the history of the upheaval of religious understanding in the Minangkabau region, which first became a controversial figure in this context, namely Haji Rasul. To see the flow comprehensively, it can be seen in the following table:

Table 4.2 Historical Scheme of the Birth of the Book of *Hidayatu al-Thalibin*

Year	Incident	Impact
Early 20th century	Many Minangkabau students studied in Egypt and met M. Abduh and Rasyid Ridha.	Massive distribution of Al-Manar Magazine in Minangkabau. Haji Rasul became the pioneer of this movement.
1911	Al-Moenir Magazine was published by the young generation. It contains articles about reform ideas adapted from media published in the Middle East.	The movement of the young people became more intense. The written media was responded to by the old people by publishing the magazines <i>Soeloah Melajoe</i> , <i>Al-Mizan</i> (1918), <i>Soearti</i> (1937), and <i>Insyaf Magazine</i> (1939), etc...
1914	Haji Rasul wrote the book <i>Qathi' riqab al-Mulhidin</i> which contains criticism of the tarekat's teachings regarding the study of Nur Muhammad. Then followed by other books as a medium to "contest" the religious practices of the Tuo people.	Causing social tension. The religious ideology order of society that was initially established was shaken. Society was divided, even depicted a husband and wife who divorced because of differences of opinion.
1919	There were open debates everywhere, often facilitated by the Dutch.	Religious differences are a factor causing social inequality
1919	The young people founded Thawalib	10 years later, Tarbiyah Islamiyah (originally named Tarbiyatu al-Thulab) was born among the elders.
1919	There are more and more writings by the young people	The first generation of old scholars wrote many rebuttals

that challenge the intellectual-religious traditions of the old people. Especially born from the hands of Haji Rasul.	in the form of books/ magazines without providing solutions to the existing differences. For example, the book <i>al-Mau'izhah wa al-tadkirah</i> . As for the second generation of old scholars, they not only refuted the attacks of the young but also provided other options so that the debate would not continue.
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Source: *Search of magazines published by Islamic Tarbiyah scholars and young people in the early 20th century AD.*

The table above describes the very tough intellectual history that occurred in the early 20th century AD, between the Tuo and Mudo people in Minangkabau. The historical series above, if related to the hadith book of *Hidayatu al-Thalibin*, is a social-intellectual historical event that triggered the birth of this book. In other words, this book of hadith was written as an attempt to refute the attack by the young people on the tuo people.

This conclusion is analyzed based on the language used by the author, namely Arabic. Among the works of Buya Manshur found, there are only two books written in Arabic, namely *Hidayatu al-Thalibin* and *Bidayatu al-Ushul*. If this book was written for the benefit of the general public, it would certainly use a local language such as Malay Arabic or Minang language so that it is easy to read and understand. Therefore, this book is basically intended as teaching material for students who are already at the level of *Islamic law lectures* at the Ma'had Aliy level at MTI Canduang. The book contains doctrines and arguments that need to be mastered by old scholars about their practices as well as to emphasize the identity of the religious understanding of Islamic Education.

Cultural Manifesto in the Hadith Book of *Hidayatu al-Thalibin*

As previously stated, the book of *Hidayatu al-Thalibin* was born from the reality of the turmoil of religious understanding in

Minangkabau in the early 20th century AD. In the mapping carried out by M. Riyan Hidayat on the network of Minangkabau scholars in the 19th-20th century AD who were influenced by the thoughts of Ahmad Khatib Al-Minangkabauwiy, three groups of scholars emerged, namely the old, the young and the moderate. Buya Manshur can be categorized as a moderate group.⁵¹ This assessment is in line with the analysis of this research. However, the typology of scholars that the author gives to Buya Manshur is traditionalist-moderate. The author tries to divide the Kaum Tuo scholars, especially in the *Tarbiyyin congregation*, into two groups, traditionalist-conservative and traditionalist-moderate. Buya Manshur is included in the second group. This can be seen from his two books. First, the book entitled *Mishbahul al-Zhalam fi Arkani al-Islam* which states that knowledge is condition realization unity people. Then he also emphasized that a person should be aware of his own qualities before giving views or judgments to others. With these two conclusions he firmly said that the division occurred because people were not aware of their position and because of the lack of knowledge they had. As for book second that is *Hidayat al-Thalibin* in field hadith. Based on exploration and mapping that is done to the contents, then book This is form attitude and statement intellectual Buya Manshur in a way written to the problems he faced face it when That.

This is what the author Meaning with a cultural manifesto in it reflect three matter. First, reflect tradition Islamic science in Minangkabau. Second, reflecting the intellectual dynamics that occurred between the Kaum Tuo and *Kaum Mudo*. Third, reflecting the conditions and social history of the Minangkabau people. Then based on the mapping carried out on the contents of the book of hadith *Hidayatu al-Thalibin*, it is concluded that this book consists of eight chapters and seventy-two hadiths. The discussion begins with a chapter on the virtues of hadith experts, followed by a chapter on the beginning of revelation that came to Muhammad SAW, an explanation of the meaning of faith and

⁵¹ M Riyan Hidayat, 'Jaringan Ulama'minangkabau Abad 19-20: Sebuah Analisis Historis Kritis', n.d., 193–95.

Islam, an explanation of knowledge, then followed by problems of fiqh starting from the problem of ablution to tayammum. The editorial of the hadith presented does not describe a long series of sanad. However, it only mentions the sanad at the level of the companions, then there are the maters, and the most recent hadith researcher. Based on this, systematically the arrangement of the chapters can be grouped as a hadith book with the *sunan genre* because it is arranged based on the chapter of fiqh. Meanwhile, if viewed from the method of presenting the hadith editorial, this book is more suitable to be called a type of hadith book in the *Athraf genre* because it does not contain a complete hadith editorial. In general, the contents of this hadith book can be seen in the following table:

Table 4.1
Systematics and Material of Hadith in
The Book of *Hidayatu al-Thalibin*

CHAPTER	Discussion	Number of Hadith
I	The Virtues of the Hadith Experts	4
II	Beginning Revelation come To The Messenger of Allah SAW	1
II	Explanation of Faith and Islam	5
IV	Explanation of Science	6
V	Explanation of Ablution'	11
VI	Explanation of Bathing	26
VII	Explanation of Menstruation	7
VIII	Explanation of Tayammum	1

Source: Book Hadith *Hidayat al- Thalibin*

Every written hadith in book *Hidayat al- Thalibin* given comment or explanation (read: *syarah*) by Buya Manshur . The hadith contained in it is divided into several categories in terms of quality. However, because this research does not rely on the research of the authenticity of the hadith, it will not be explained in detail. Furthermore, based on *the explanation* or explanation given, the researcher identified three cultural manifestos contained in it, including: Buya Manshur's comments tend to be said to be a confirmation of his identity as a scholar of the old people

and a reinforcement of the doctrine of Islamic Education. In addition, his explanation in general can also be said to be a teaching about the knowledge of Islamic teachings. Finally, some of his explanations can be understood as a response to the socio-religious problems of society that developed at that time. To understand it in detail, here is the description.

Affirmation Identity and Ideology

Buya Manshur had teachers or scientific partners across schools of thought. One of his scientific sanads was *muttashil* to Sayyid Alwi Al-Maliki, High Imam of the Malikiyah School in Mecca. Buya Manshur used the opportunity to go on a pilgrimage to Mecca to study at several halaqahs of famous scholars there. Interestingly, even though he had followed the halaqah of the Malikiyah school of thought, it did not make Buya Manshur change his religious beliefs to become an adherent of the Malikiyah school of thought. This can be known from the hadith material and comments on the hadith in the book *Hidayatu al-Thalibin*.⁵²

The hadiths written in this book, especially from the chapter on ablution to tayammum, are evidence that are used as evidence by the Shafi'i School of Law in practicing good deeds. For example, in the case of the number of ablution washings. When he explained this problem, Buya Manshur quoted three hadiths from Imam Bukhariy with the statement that there is a hadith that informs the number of ablution washings is only once, twice and three times. In terms of wording, this hadith certainly has contradictions and contradicts each other. So, with a moderate understanding, Buya Manshur commented that the three hadiths are evidence about the permissibility of washing ablution in one wash, twice, or three times. However, the most important thing is the number of washes that reaches 3 times.⁵³ Another exciting case is the hadith about the prohibition of facing the Qibla when defecating. In this case, Buya Manshur

⁵² Haji Manshur, *Hidayatu Al-Thalibin Fii Bayani Ahaditsi Syiid al-Mursalin* (Bukittinggi: Maktabah Al-Su'udiyah, 1359).

⁵³ Manshur , 23.

quoted the famous hadith from the narration of Imam Bukhariy that the Prophet SAW forbade someone when defecating facing or turning away from the Qibla. He commented on this hadith by saying that the wording of the hadith has two views. First, the hadith is actually a specific order to Muslims to honor the direction of the Qibla. Second, on the other hand, the prohibition is general, in the sense that if in an open condition or there is no cover, then someone is not allowed to defecate facing or turning away from the Qibla. However, the law becomes permissible if the person is in a closed room.⁵⁴

The pattern of resolving hadiths with this method is a theory of hadith science formulated by Imam Syafii known as *al-Jam'u wa al-Taufiq* especially in the form of *tanawwu' al-Ibadah*. This shows the moderation of Buya Manshur's understanding of hadith. Then in these *khilafiyah (furu'iyah)* issues, Buya Manshur always accompanies his opinions with the views of other schools of thought, such as the Ahnaf, Malikiyah, and Hanbaliyah schools.⁵⁵ This of course emphasizes his position at the beginning of this article which is placed as a moderate traditionalist scholar, not a puritan.

Deepening of Islamic Knowledge

The many writings of ulama who were born in the 19th to 20th centuries AD in Minangkabau were basically their dedication to the spread and development of Islamic teachings. Hadith as a source of law and the second source of teachings that Muslims must believe in is important knowledge that cannot be left behind. However, in historical reality, the Islamic style that developed in Minangkabau in the early period was mostly pursued through the scholarship of Sufism and Fiqh. The presence of hadith books, especially those written by two scholars, is certainly an important issue to study in order to map the development of hadith studies on the basis of their movement. The hadith book *Hidayatu al-Thalibin* is one of the hadith books written by a few old scholars.

⁵⁴ Manshur, 20.

⁵⁵ Manshur, 20; Manshur, 23.

It is difficult to find old people who associate themselves as scholars who are experts in hadith. In fact, one of the attacks from the young people on them is through arguments originating from the sayings of the Prophet SAW. Meanwhile, the old people tend to refute it with *qaulun* or fatwas and the results of *ijtihad* of scholars, especially the Shafi'iyah school. If the hadith material written in the book *Hidayatu al-Thalibin is grouped* based on the themes discussed, it can be divided into two main discussions, namely the problem of *i'tikad*, *fiqh*, and morals. The problem of *i'tikad* is in the third chapter, namely the chapter on faith. The theme of *fiqh* is discussed in 4 chapters that discuss issues related to *ablution*, bathing, menstruation, and *tayammum*. Meanwhile, the theme of morals contains three main discussions, namely the virtue of being an expert in hadith, the virtue of knowledge, and the problem of *uzlah* in the era of *fitnah* which is associated with the hadith about the first revelation to the Prophet Saw.⁵⁶

The social rift that occurred as a result of the dynamics and struggles of understanding between the old and young people seemed to make Buya Manshur look for alternative options to resolve it. The book *Hidayatu al-Thalibin* became his written intellectual statement to invite the general public and the general public in particular to be able to act wisely in religion. This attitude is very visible from the first chapters of the book written by Buya Manshur. First, he emphasized returning to studying hadith because this knowledge is very important. Not only the science of hadith, he also quoted hadiths about the virtues of knowledge. This emphasizes that Buya Manshur is not a blind fanatic cleric. He invites people to do good deeds according to the knowledge and school of thought that each believes in.⁵⁷

Critique of Socio-political Reality

In the early 20th century, before the reform movement from Egypt and the Wahabi movement entered Minangkabau,

⁵⁶ Mansur, *Hidayatu al- Thalibin fii Bayani Ahadith Syiid al- Mursalin*, 1–52.

⁵⁷ Manshur, 1–3.

the religious order and understanding that developed were dominated by traditionalist Islam that displayed the face of Sufism and the influence of the Shafi'i school of thought that was so strong. The condition of the socio-religious order of the Minangkabau community at this time can be said to be well established. Even if there was upheaval in the previous period, it was not caused by factors of religious understanding but rather by rebellion against colonialism. The upheaval that the author means is the emergence of the padri movement in Minangkabau. However, at the end of the 19th century or the beginning of the 20th century, the wave of upheaval was not against colonialism but rather an attack on religious understanding that had been established in society. It was in the midst of conditions like this that Buya Manshur was born, raised and had a dialectic with social, cultural and political problems. In the sense that the writing of the book of hadith *Hidayatu al-Thalibin* not only reflects the development of Islamic tradition and the intellectual dynamics that occurred but also reflects the socio-political conditions that occurred at that time.

As the second generation of ulama from the old clan, Buya Manshur responded to social conditions unlike his predecessors who debated the young clan in the public arena. Buya Manshur preferred a quiet path that can be identified through three methods. *First*, the process of indoctrination and reinforcement of the old clan's understanding was carried out in the form of *tawajuh studies* every Sunday on Tuesday. Second, he founded an Islamic educational institution called MTI Kamang (now called Ponpes YATI Kamang Mudiak).⁵⁸ Third, he maintained his ideology and thoughts through academic works.

Hidayatu al-Thalibin's writing of the hadith book was one of the strategies against attacks from young people. As previously explained, among Buya Manshur's works, this book is written in Arabic. The target audience is definitely educated people who master Arabic. They are students and prospective ulama cadres for the Tuo class. By teaching this book to the

⁵⁸ Hamidi, 'Buya Haji Mansur: Catatan Dari Salah Seorang Putra Beliau'.

students, they can strengthen their ideological doctrine regarding the ideology of Tabiyah-Perti with the criteria, "*Beakidah Ahlu Sunah wal Jamaah, Berfatwa to the Syafiiyyah School, and bertarikah/ Sufism.*"

The writing of this book in a social context is also a strategy to maintain the stability of peace in the community. Buya Manshur does not want Muslims in Minangkabau to still "strain their necks" (argue to the point of fighting) about differences in religious beliefs. This signal is often mentioned by Buya Manshur so that the community can accept the differences in beliefs raised by the mudo people.

CONCLUSION

This research emphasizes Buya Manshur's position in responding to the renewal movement of the young ulama in Minangkabau. His book, *Hidayatu al-Thalibin*, reflects his moderate thinking, influenced by his teachers, Syaikh Jamil Jaho and Sayyid Muhammad Alwi Al-Malikiy. From Syaikh Jamil Jaho, he adopted a blend of traditionalism and modernism, maintaining a moderate stance in his thoughts. This foundation carried over into his hadith writings and explanations. His opposition to the intellectual narrative of the young ulama, through his hadith book, was inspired by Sayyid Muhammad Alwi Al-Malikiy. The emergence of this hadith book is also linked to the socio-political history of early 20th century Minangkabau. The societal conditions and intellectual traditions of the old ulama provided the socio-historical basis for writing *Hidayatu al-Thalibin*. This book reflects the knowledge traditions of Islamic boarding schools, intellectual dynamics, and responses to societal issues.

Hidayatu al-Thalibin symbolizes the intellectual and ideological struggle in Minangkabau during the early 20th century AD. Through this book, Buya Manshur not only preserved the traditions of the tuo but also offered a moderate perspective that bridged differences with the mudo. This book demonstrates intellectual courage in facing social change and serves as an important legacy in the study of hadith regionalism in the archipelago.

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