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## Hadith-Based Moral Education: Buya Mawardi Muhammad's Legacy at Perguruan Thawalib Padang Panjang

Firman<sup>1\*</sup>, Widia Fithri<sup>2</sup>, Riri Fitria<sup>3</sup>

<sup>123</sup> Universitas Islam Negeri Imam Bonjol Padang, Indonesia

email: <sup>1</sup>[12320070012@uinib.ac.id](mailto:12320070012@uinib.ac.id), <sup>2</sup>[widiafithri@uinib.ac.id](mailto:widiafithri@uinib.ac.id), <sup>3</sup>[ririfitria@uinib.ac.id](mailto:ririfitria@uinib.ac.id)

\*Corresponding Author

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**Abstract :** Buya Mawardi Muhammad is a distinguished Islamic scholar, recognised as a senior educator at the Thawalib Padang Panjang Islamic Boarding School and for his extensive scholarly publications. His distinctive contribution lies in the compilation of hadith books expressly intended to enhance the moral education of students—an approach rarely found in the pesantren literary tradition. The ethical principles included in these hadith books remain relevant, transmitted for generations, and are still imparted at Perguruan Thawalib (Thawalib School), Padang Panjang. This study aims to examine the contributions of Buya Mawardi Muhammad to the development of moral education through his hadith works and their impact on students' character formation, particularly at Thawalib Padang Panjang. This study employs a qualitative approach that is based on a literature review. Primary data were taken from three hadith books by Buya Mawardi: *Jawāhir al-Aḥādīth al-Nabawīyyah*, *al-Aḥādīth al-Mukhtārah*, and *al-Aḥādīth al-Mukhtārah wa Syarḥuhā*, while secondary data were gathered through interviews with his descendants, students who had studied with him, and leading figures from the Thawalib. Using content analysis facilitated by ATLAS.ti software, several key findings emerged. First, Buya Mawardi's works significantly contribute by systematically compiling hadith literature focused on three main themes: ethics or character (akhlak), creed (aqidah), and worship (ibadah). These books are systematically organised and designed for various educational levels, ranging from three years of tsanawiyah (junior high school) to three years of 'aliyah (senior high school, or Kulliyatul Ulūm al-Islāmiyyah). Second, the impact of Buya Mawardi's teachings can be seen in the formation of students' character, marked by virtuous conduct, scholarly enthusiasm, and a commitment to social values such as empathy, solidarity, and generosity. This study helps improve hadith studies related to moral education in pesantren (Islamic boarding schools) in Minangkabau and enhances the understanding of Islamic teaching methods that are relevant to today's social and cultural issues in Indonesia.

**Keywords:** Minangkabau Pesantren; Buya Mawardi Muhammad; Thawalib Padang Panjang; Moral Education; Ethical Hadiths.

**Abstrak :** Buya Mawardi Muhammad merupakan salah satu ulama yang tidak hanya dikenal sebagai pendidik senior di Perguruan Thawalib Padang Panjang, tetapi juga produktif dalam menulis karya ilmiah. Salah satu kontribusi uniknya adalah penyusunan kitab-kitab hadis yang secara khusus dirancang untuk mendukung pendidikan akhlak santri, sebuah pendekatan yang masih jarang ditemui dalam tradisi kepenulisan pesantren. Nilai-nilai hadis yang terkandung dalam kitab-kitab tersebut tetap relevan dan diwariskan dari generasi ke generasi selama terus diajarkan di Perguruan Thawalib Padang Panjang. Studi ini bertujuan untuk menganalisis kontribusi Buya Mawardi Muhammad dalam pengembangan pendidikan akhlak melalui karya-karyanya di bidang hadis, serta dampaknya terhadap pembentukan karakter santri, khususnya di Perguruan Thawalib Padang Panjang. Naskah ini merupakan penelitian kualitatif dengan metode studi

*pustaka (literature review). Data primer diperoleh dari tiga kitab hadis karya Buya Mawardi: Jawāhir al-Aḥādīth al-Nabawīyyah, al-Aḥādīth al-Mukhtārah, dan al-Aḥādīth al-Mukhtārah wa Syarḥuhā, sedangkan data sekunder dihimpun melalui wawancara dengan ahli waris, murid, dan tokoh pesantren. Dengan menggunakan metode analisis isi (content analysis) dan perangkat lunak ATLAS.ti, ditemukan beberapa temuan kunci. Pertama, bahwa karya-karya Buya Mawardi memberikan kontribusi signifikan melalui penyusunan kitab-kitab hadis dengan 3 tema utama yaitu akhlak, akidah, dan ibadah. Kitab-kitab tersebut dirancang secara sistematis dan disesuaikan dengan jenjang pendidikan, mulai dari tiga tahun Tsanawiyah hingga tiga tahun 'Aliyah (Kulliyatul 'Ulūm al-Islāmiyyah). Kedua, Dampak pengajaran Buya Mawardi terlihat dalam terbentuknya karakter santri yang berakhlak mulia, memiliki semangat keilmuan, serta menjunjung tinggi nilai-nilai sosial seperti empati, solidaritas, dan semangat berbagi. Penelitian ini turut memberikan kontribusi pada pengembangan kajian hadis kawasan berbasis akhlak pesantren di Minangkabau, serta memperkaya pemahaman tentang metode pendidikan Islam yang relevan dalam menjawab tantangan sosial-kultural di Indonesia masa kini.*

**Kata Kunci:** Pesantren Minangkabau; Buya Mawardi Muhammad; Thawalib Padang Panjang; Pendidikan Akhlak, Hadis-Hadis Etika.

## INTRODUCTION

Ethical education goes beyond simply imparting behavioural norms; it is a holistic process of character development grounded in universal human values. In Islamic education, this process is significantly reinforced by the crucial roles of educators and religious texts. A teacher's responsibility extends not only to instruction but also to the embodiment of the values they impart, acting as a living example (Adib, 2024). As highlighted by al-Ghazālī, moral education cannot be limited to academic discussion but must be developed through practical application (al-Ghazālī, 1993). This pedagogical approach is further supported by reference materials that serve as instruments in developing students character and cognitive structures. Within these books, hadith holds a key role, not merely as a source of jurisprudence (Farida, 2022), but also as a concrete manifestation of the moral behaviour of the Prophet Muhammad SAW, the preeminent role model in character development.

The hadith underscores the practical aspect of moral education by articulating ethical principles through observable actions rather than solely conceptual formulations (Tantowi, 2022). Thus, when scholars compile hadith thematically, grouping hadiths around values pertinent to contemporary social contexts (Majid & Anshori, 2022), they are, in essence, designing a curriculum for life. Such compilations are crucial in Islamic boarding schools (*pesantren*), aiding the internalisation of values through literary engagement, comprehension, and practical application. However, few scholars have systematically organised hadith compilations within a purposeful educational framework. The contributions of Buya Mawardi Muhammad, who authored multiple Hadith books emphasising moral values, represent a scholarly initiative that enriches academic discourse and has tangible impacts on Islamic educational practices in Indonesia.

Buya Mawardi Muhammad stands as a leader in Islamic education in West Sumatra, notably through his active role at Perguruan Thawalib Padang Panjang.<sup>1</sup> He was not merely an educator but also a pioneer in developing a character education curriculum based on Hadith. In his work, Buya Mawardi meticulously selected and organised hadiths tailored to students' ethical needs and psychological developmental stages. Buya Mawardi designed these texts not only as instructional materials but also as systematic pedagogical tools for character formation, ensuring they aligned with the lived realities of students. His nearly six-decade dedication to Perguruan Thawalib Padang Panjang serves as tangible evidence of the application and efficacy of his Hadith-based moral education model.

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<sup>1</sup> In this study, the names *Perguruan Thawalib Padang Panjang*, *Thawalib Padang Panjang*, and *Thawalib* are utilised interchangeably, all denoting a singular institution or pesantren.

Current scholarly research on Perguruan Thawalib Padang Panjang within Islamic education remains predominantly historical in nature (Harmonedi, 2020; A. F. Zarkasyi, 2013), focused on pedagogical strategies (Saerozi, 2014), or general educational impacts (Jalwis et al., 2024). Meanwhile, the dimension of moral education within the Thawalib environment has yet to be thoroughly explored. A similar trend can be seen in ḥadīth studies in the Minangkabau region, which mostly focus on the life stories of ḥadīth scholars (Al-Ayyubi, 2022; M. Dalil et al., 2022; Wendry et al., 2024), and the analysis of hadith manuscripts (Bustamam, 2017; Husna, 2016c; Taufiqurrahman et al., 2021). Existing research on Buya Mawardi Muhammad has largely centred on his scholarly stature and contributions to ḥadīth studies (Anuar, 2012), the quality of his works (Adnan, 2022; Azzahra, 2022; Firman, 2025; Husna, 2016c, 2016a; Juhri, 2019), and his intellectual ideas (Febriyeni, 2015; Husna, 2016b). However, no study has specifically and comprehensively examined Buya Mawardi's tangible contributions to shaping students' morals through a Hadith-based approach. Addressing this gap, this research aims to comprehensively investigate Buya Mawardi's intellectual trajectory, the main theme of his works, and their influence on the development of Hadith-based moral education in the pesantren context.

This study is premised on the assumption that Pesantren serve not only as centres for transmitting Islamic knowledge but also as institutions of moral formation. In this context, the integration of Hadith teachings with ethical values is posited to cultivate generations excelling both intellectually and morally. The *kiai* or *buya* (Islamic scholar-educator) plays a pivotal role in the educational process by supporting the internalisation of prophetic moral principles through their personal exemplification and academic contributions.

## METHOD

The primary focus of this study is to examine Buya Mawardi's intellectual history, classify the thematic structure of his hadith-based works, and analyse the impact of hadith-based teaching implementation at Perguruan Thawalib Padang Panjang. Specifically, how ethical and spiritual values within the hadith are internalised as foundational principles in students' lives rather than merely understood as normative texts. The selection of Buya Mawardi Muhammad and the institution where he served, Perguruan Thawalib Padang Panjang, is based on both academic and historical considerations. First, Buya Mawardi is recognised as a prominent scholar in Minangkabau who consistently emphasises the importance of moral education through a Hadith-based approach. Second, his intellectual contributions are evident in his diverse works on character formation. Third, the strategic position of Minangkabau pesantren as pivotal centres for the development of traditional Islamic education in West Sumatra.

This study employs a qualitative approach with a library research method to achieve comprehensive and in-depth understanding (Broadbent, 2020). Primary data come from three of Buya Mawardi's major hadith works: *Jawāhir al-Aḥādīth al-Nabawiyyah* (The Jewels of Prophet's Hadith), *al-Aḥādīth al-Mukhtārah* (Selected Hadiths), and *al-Aḥādīth al-Mukhtārah wa Syarḥuhā* (Selected Hadiths and Their Explanations). These works were selected due to their unique systematic presentation of Hadiths, inclusion of thematic titles reflecting moral values, and alignment with the cognitive and affective developmental stages of students. Secondary data were collected through interviews with three categories of informants: (1) family members, to gather biographical insights on Buya Mawardi; (2) students who studied directly under him at various stages of his teaching career; and (3) individuals who closely associated with him within the pesantren environment. These

interviews aimed to compile oral data regarding Buya Mawardi's intellectual journey and the perceived impact of Hadith teaching on students' character development at Thawalib.

The study investigates three core aspects: first, Buya Mawardi's intellectual journey; second, the thematic classification of Hadiths related to moral values; and third, the tangible influence of this pedagogy on students' character development. All collected data were analysed using content analysis to identify key themes emerging from both respondent narratives and written documents (Bass & Semetko, 2021). To support thematic analysis, the ATLAS.ti software was utilised for grouping, coding, and mapping dominant themes found within Buya Mawardi's Hadith works.

## RESULTS AND DISCUSSION

### The Intellectual History of Buya Mawardi Muhammad (1913-1994)

Mawardi Muhammad bin Muhammad, widely known as Buya Mawardi, was born on Friday, 10 October 1913 (corresponding to 9 Dhul-Qa'dah 1331 AH) in Bulaan Kamba Village, Kubang Putih, West Sumatra (Husna, 2016b). The name 'Muhammad' appended to his own derives from his father, also named Muhammad, a textile merchant in Bukittinggi and a member of the Sarayan Chaniago clan. His mother, Khuzaimah, is a household from the Simabur clan. Buya Mawardi was the eldest of four siblings, followed by Syamsu, Husainah, and Jia Lisha (Anuar, 2012).

From a young age, Buya Mawardi demonstrated an exceptional passion for learning. His scholastic trajectory demonstrates a deep commitment to the advancement of both Islamic and secular intellectual disciplines. His formal education began at *Sekolah Rakyat* (SR/People's School) Agam I in Bukittinggi in 1919. A year later, in 1920, he transferred to Sekolah Rakyat in Pakan Ahad, Kubang Putih, where he studied until 1921. Concurrently, he attended evening classes at Vrobel School (1919–1921), demonstrating his commitment to maximising educational opportunities. From 1922 to 1925, he enrolled at Gouvernement School before pursuing Islamic studies at two leading institutions in Padang Panjang: *Thawalib School* (graduating in 1930) and *Diniyyah School*, which he attended in the evenings (Febriyeni, 2015). These institutions were renowned as hubs of Islamic reformist thought at the time and had a major influence on the modern Muslim intellectual landscape.

Buya Mawardi's passion for knowledge extends beyond formal education. In 1936, he further enhanced his linguistic skills, including enrolling in a Dutch language course in 1936 and independently studying English beginning in 1938 (Anuar, 2012). His interest in mastering various instrumental sciences, particularly languages, reflects his broad intellectual vision and awareness of the necessity of adapting to the changing times. His persistent commitment to learning, through both formal and informal channels, reveals the robust intellectual foundation he cultivated early in life, which later underpinned his distinguished career as an educator.

Although Buya Mawardi never formally pursued studies in the Middle East, including the *Haramain* (Mecca and Medina), his intellectual lineage (*sanad*) remains firmly connected to prominent scholars of that region. This connection is due to his direct tutelage under two distinguished Islamic scholars, namely Inyiah Dr. Abdul Karim Amrullah (d. 1945) and Inyiah Parabek Ibrahim Musa (d. 1963), both of whom were integral to the expansive and influential Islamic intellectual network (Anuar, 2012). Especially, these mentors had studied in Mecca and were themselves students of Sheikh Ahmad Khatib al-Minangkabaw (d. 1915), a distinguished scholar who served as the Imam of the Masjid al-Haram (in Mekka) and as the Shafi'i school mufti during his lifetime. Consequently, Buya

Mawardi's scholarship demonstrates a clear continuity with the Islamic intellectual tradition rooted in the Haramain.

In addition to his study with these distinguished scholars, Buya Mawardi also interacted with other prominent figures across various fields of knowledge during his time in Bukittinggi and Padang Panjang. These included: 1) Tuanku Mudo Abdul Hamid Hakim (d. 1959), a renowned expert in *ushul al-fiqh* (principles of Islamic jurisprudence) who authored numerous works in Arabic; 2) Zainal Abidin Ahmad (d. 1983), an Islamic scholar and editor of the *Pandji Islam* newspaper; 3) Buya Ahmad Syukur Sulaiman and Buya Doeski Samad (d. 1985), two influential *ulama* of their era; and 4) Zainuddin Labay el-Yunusy (d. 1924), founder of the Diniyyah School, a pioneering institution in modern Islamic education that significantly advanced educational progress in West Sumatra (Akbar, 2014). This broad and multifaceted educational foundation shaped Buya Mawardi into a scholar with not only profound mastery of Islamic sciences but also an openness to evolving intellectual currents and modern knowledge. His consistent engagement with leading reformist thinkers of his time laid a strong foundation for his contributions to renewing and advancing Islamic education in Minangkabau.

Buya Mawardi's contributions to Islamic education are undeniably significant, particularly through his role at the Thawalib Padang Panjang educational institution. Following the institution's decline due to the PRRI (*Pemerintahan Revolusioner Republik Indonesia*/Revolutionary Government of the Republic of Indonesia) upheaval in 1958 and the subsequent death of the institution's key figure, Tuanku Mudo Abdul Hamid Hakim, on July 19, 1959, Buya Mawardi, along with several other figures, took the initiative to revitalise Thawalib (Palimo Kayo, 1970). Although the school facilities had been severely damaged and remained unused for five years, his resolute leadership successfully restored its functionality and reclaimed its esteemed legacy.

The PRRI (Revolutionary Government of the Republic of Indonesia) upheaval triggered emergency conditions that compelled students and educators to abandon academic activities and return to their hometowns. In response to this crisis, Buya Mawardi and his family evacuated to Tanjung Raya, Maninjau—a relatively secure area and the hometown of his mentor, Abdul Karim Amrullah. There, he assumed a strategic role by leading the Tanjung Raya PGA (*Pendidikan Guru Agama*/Islamic Teachers' Training School), which later transformed into the PGA Penampungan (Shelter PGA) to accommodate displaced people (Bashir, n.d.). This initiative reflects his commitment not only to sustaining educational continuity but also to safeguarding communities amid conflict.

As a part of his dedication to inclusive education, Buya Mawardi initiated the establishment of *Thawalib Putri* (Thawalib for Women) to expand educational access for women. He also collaborated with Zainal Abidin Ahmad to establish Thawalib Higher Education, although the institution ceased operations after a few years. Concurrently, his partnership with the Ministry of Religious Affairs secured national recognition of diplomas issued by the Thawalib school. Beyond his efforts in Padang Panjang, he also founded Thawalib Kubang Putih in his hometown, Bulaan Kamba, adopting the Thawalib Padang Panjang curriculum as its model (A. Yusuf, personal communication, September 30, 2024). Pondok This pesantren (Islamic boarding school) is now known as Pesantren Al-Irsyad.

Buya Mawardi's contributions were particularly significant in the field of Islamic education in Indonesia, especially in the Minangkabau region of West Sumatra. His long and distinguished career included roles such as teacher at Thawalib (1931–1994), teacher at PGA Kubang Putih, head of PGA Penampungan in Agam (1958–1959), deputy head of

Thawalib (1936), *Wali Nagari*<sup>2</sup> (Head of Nagari) (1947–1949), chairman of Masyumi (1947), imam of the Masjid Raya Jihad (1948), head of the Religious Education Department (1950–1957), head of Thawalib (1959–1994), lecturer at IAIN Imam Bonjol (State Islamic Institute of Imam Bonjol, 1960–1994), and faculty member at Aqabah Bukittinggi, STAIPIQ Padang, and vice dean of the Faculty of Tarbiyah at IAIN Imam Bonjol, Padang (1965–1966). He also served as a member of the West Sumatra Indonesian Ulema Council (MUI, 1983) and as BKDMPI chairman of the West Sumatra in 1988 (Anuar, 2012; Bashir, n.d.; T. Kamal, personal communication, February 4, 2025). Despite holding numerous important positions, he remained steadfast in his role as an educator, solidifying his reputation as a revered Islamic scholar (ulama), educator, preacher, and influential community figure in West Sumatra.

Buya Mawardi's scholarly contributions extended beyond the field of hadith studies to encompass diverse academic disciplines. Research by Jannatul Husna and Febriyeni shows that his 24 written works cover five main areas: Islamic Jurisprudence (Fiqh) (8.33%), Education (8.33%), Arabic Linguistics (16.67%), Quranic Exegesis (Tafsir) (4.17%), and Hadith and Hadith Sciences (62.50%).

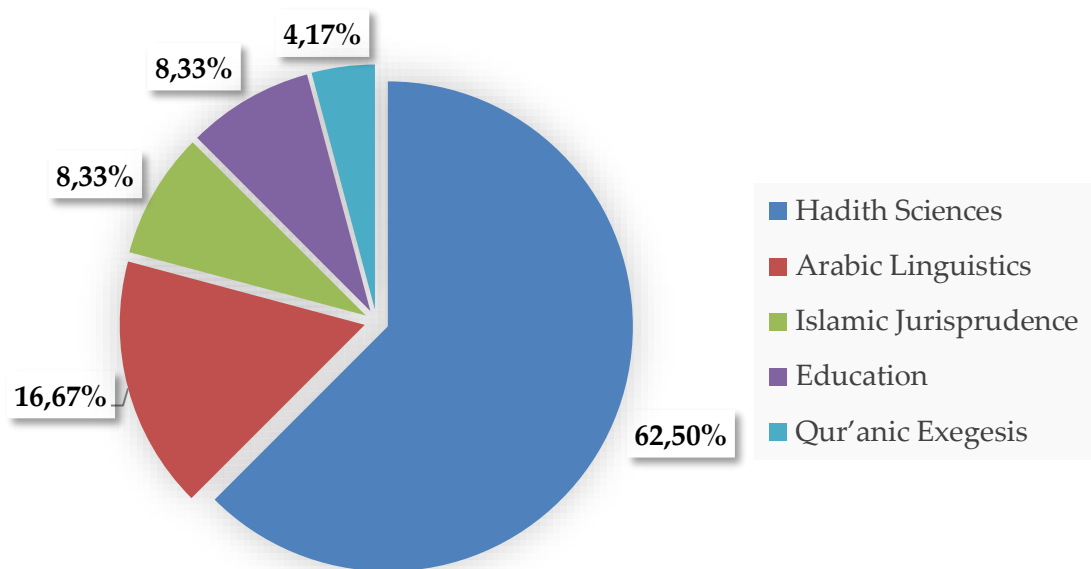


Figure 1. Mapping of Buya Mawardi Muhammad's Scholarly Works

In the field of Islamic jurisprudence (*fiqh*), Buya Mawardi authored *Risalah Cara Puasa Nabi Muhammad* (Treatise on the Fasting Practice of the Prophet Muhammad) and *Ilmu Faraidl – Fikhi Mawarits* (The Science of Inheritance: Islamic Jurisprudential Perspective), both of which reflect his dedication to the practical application of Islamic legal principles in worship and inheritance. In the realm of education, he composed *Manajemen dan Kurikulum Thawalib Padang Panjang* (Management and Curriculum of Thawalib Padang Panjang) and *al-Akhlāq* (Character), highlighting his commitment to modernising the pesantren educational systems and reinforcing Islamic ethical frameworks.

In Arabic linguistics, he made important contributions with works such as *al-‘Ārūḍ al-Wāḍiḥah* (A Clear Guide to Prosody), *al-Uṣūl al-Naḥwiyyah* (Fundamentals of Arabic Grammar), and *Sabīl al-Ẓarf fī ‘Ilm al-Ṣarf* (A Pathway to Understanding Morphology).

<sup>2</sup> *Nagari* refers to a traditional administrative unit of the Minangkabau people in West Sumatra, Indonesia, consisting of a cluster of villages.

Moreover, *Fī Ma'rifat al-Faṣāḥah wa al-Balāghah* (On Understanding Eloquence and Rhetoric) shows his attention to the rhetorical and aesthetic dimensions of language in the educational process.

Buya Mawardi's contribution to the field of *tafsir* (Qur'anic exegesis) is equally noteworthy. His work *Ilm al-Tafsir* (The Science of Quranic Exegesis) provides a foundational methodological guide for students and researchers of the Qur'an. Although his work in this field may be quantitatively limited, his qualitative engagement through teaching tafsir remained substantial. He consistently taught Qur'anic interpretation at various institutions, including Perguruan Thawalib, Diniyyah Putri Padang Panjang, and IAIN Imam Bonjol Padang (S. Amin, personal communication, May 13, 2025; K. Ilahi, personal communication, January 22, 2025; Misnar, personal communication, January 20, 2025). The scholar affirms that the relatively small number of his written works in tafsir does not reflect a lack of dedication or concern for the discipline.

The prolific works of Buya Mawardi in the field of hadith studies shows his exceptional expertise in the discipline and his unwavering commitment to nurturing the character and ethics of students through a Hadith-based approach. Among his seminal contributions are *al-Aḥādīth al-Mukhtārah* volumes 1-6 (selected hadiths), *al-Aḥādīth al-Mukhtārah: Sharḥ Arba'īn* volumes 1-2 (commentary on forty selected hadiths), and *al-Aḥādīth al-Mukhtārah wa Sharḥuhā* volumes 3-6 (selected hadiths and their explanations). These works systematically categorize hadiths according to ethical themes and educational levels of students. Additionally, his *Jawāhir al-Aḥādīth al-Nabawīyyah* (the gems of prophetic hadiths) compiles hundreds of hadiths spanning diverse themes beyond ethics. He also authored *Hidāyat al-Bāḥith fī Muṣṭalaḥ al-Ḥadīth* (A researcher's guide to hadith terminology) and *Ilmu Mushthalah Hadis* (the science of hadith terminology), which elucidate core principles and methodologies for scholars engaged in hadith studies.

Buya Mawardi's remarkable commitment to Islamic education and literacy finally adversely affected his health. He passed away on Friday, 30 December 1994 (27 Rajab 1415 Hijri), at 05:50 a.m. local time, at YARSI Islamic Hospital in Bukittinggi, at the age of 81 (Gregorian) or 83 (Hijri calendar). His demise was profoundly lamented by students and the broader society. His funeral procession attracted thousands of mourners, with the funeral prayer conducted in the Masjid Raya Jihad Padang Panjang, which reached full capacity (Diyanati, personal communication, February 4, 2025). He was laid to rest to the left of the mihrab of Masjid Mujahidin, within the Thawalib Islamic Boarding School complex in Padang Panjang—a place to which he dedicated the majority of his life. His grave today stands as a symbol of his intellectual legacy and enduring dedication to Islamic education in the Malay Archipelago.

### Moral Education-Based Hadith Books

Buya Mawardi was a prominent Islamic scholar renowned for his significant commitment to the advancement of hadith studies, especially in the compilation and organisation of hadith pertaining to ethics and moral conduct (*akhlaq*). In particular, he systematically compiled hadith collections through several scholarly works, mainly to facilitate the learning process for pupils at various educational levels, from junior (*tsanawiyah*) to senior high school (*'aliyah*). Moreover, these compilations include specially chosen hadiths accompanied with explanatory commentary (*syarah*) to enable readers to understand and apply moral principles in daily life.

Buya Mawardi's work expresses a logical and systematic structure in the presentation of moral hadiths. In line with this, the subsequent table encapsulates the titles and contents of these works:

| No | Title of the Book                                                                                   | Number of Hadiths            |
|----|-----------------------------------------------------------------------------------------------------|------------------------------|
| 1  | <i>Jawāhir al-Aḥādīth al-Nabawīyyah</i>                                                             | 493 Hadiths                  |
| 2  | <i>al-Aḥādīth al-Mukhtārah (li al-Sanah al-Ūlā min al-Madāris al-Tsanawīyyah)</i>                   | 40 Hadiths                   |
| 3  | <i>al-Aḥādīth al-Mukhtārah (li al-Sanah al-Tsāniyah min al-Madāris al-Tsanawīyyah)</i>              | 40 Hadiths                   |
| 4  | <i>al-Aḥādīth al-Mukhtārah (li al-Sanah al-Tsālithah min al-Madāris al-Tsanawīyyah)</i>             | 40 Hadiths                   |
| 5  | <i>al-Aḥādīth al-Mukhtārah (li al-Sanah al-Ūlā min al-Madāris al-Āliyyah)</i>                       | 20 Hadiths                   |
| 6  | <i>al-Aḥādīth al-Mukhtārah (li al-Sanah al-Tsāniyah min al-Madāris al-Āliyyah)</i>                  | 20 Hadiths                   |
| 7  | <i>al-Aḥādīth al-Mukhtārah (li al-Sanah al-Tsālithah min al-Madāris al-Āliyyah)</i>                 | 20 Hadiths                   |
| 8  | <i>al-Aḥādīth al-Mukhtārah wa Sharḥuhā (li al-Sanah al-Tsālithah min al-Madāris al-Tsanawīyyah)</i> | 21 Hadiths with explanations |
| 9  | <i>al-Aḥādīth al-Mukhtārah wa Sharḥuhā (li al-Sanah al-Rābi'ah min al-Madāris al-Āliyyah)</i>       | 20 Hadiths with explanations |
| 10 | <i>al-Aḥādīth al-Mukhtārah wa Sharḥuhā (li al-Sanah al-Khāmisah min al-Madāris al-Āliyyah)</i>      | 26 Hadiths with explanations |
| 11 | <i>al-Aḥādīth al-Mukhtārah wa Sharḥuhā (li al-Sanah al-Sādisah min al-Madāris al-Āliyyah)</i>       | 20 Hadiths with explanations |

**Tabel 1.** Buya Mawardi's Hadith Books on *Akhlaq* (character)

Buya Mawardi's works are characterised by a systematic structure that effectively presents hadiths related to character (*akhlāq*). Furthermore, his work went beyond accumulating hadiths to include developing courses catered to various degrees of education. At the time, the educational system had already embraced the Dutch colonial model (Suharno et al., 2020). In this context, the six-volume *al-Aḥādīth al-Mukhtārah* series, which spans three years for the *Tsanawiyah* (junior level) and three years for the *Āliyah* (senior level), reflects Buya Mawardi's role in establishing the learning framework at Perguruan Thawalib Padang Panjang. Moreover, the change in the quantity and complexity of hadiths in every volume indicates his awareness of the moral and cognitive growth of students. Thus, Buya Mawardi's works thus have value not just in their content but also in their design, thereby facilitating a gradual and sustainable learning process within the Perguruan Thawalib Padang Panjang environment.

Compiling hadiths about moral behaviour mostly reflects Buya Mawardi's objective of nurturing a generation that excels at character based on moral principles rather than merely intellectual ability. In line with this vision, he emphasised that studying hadith serves as an essential guide for students in shaping their moral outlook. Accordingly, the *al-Aḥādīth al-Mukhtārah* had been designed to provide students with an understanding of "*khusūṣan mā yajibū 'alayhim minhu al-ādāb al-islāmiyyah wa al-akhlaq al-murdiyyah*" — that is, the Islamic manners and commendable morals that are obligatory upon them (Muhammad, n.d.-b). Through understanding and memorising these hadiths, students were expected to

naturally internalise moral principles in their daily lives. As a result, this method provides a real influence on students' social relationships as it combines practical and theoretical aspects of moral education.

The compilation of this work is estimated to have been completed around 1951 and was used as a reference for hadith learning at the time (Husna, 2016c). Buya Mawardi specified in designing *al-Aḥādīth al-Mukhtārah* that each volume would contain 20 hadiths per educational level—both for *Tsanawiyah* (volumes 1–3) and *ʿAliyah*. However, for the *Tsanawiyah* level (volumes 1 to 3), he included an extra 20 hadiths. This addition is affirmed in the book's introduction with the statement "*atmamtu-hā bi-ziyādat 'ishrīn ḥadīthan ākhar*" (Muhammad, n.d.-e), meaning "I have completed it by adding another 20 hadiths." Consequently, the total number of hadiths in *al-Aḥādīth al-Mukhtārah* for the *Tsanawiyah* level comes to 40 hadiths.

Buya Mawardi added the number of hadiths in his compilation based on the Prophet's (SAW) saying, "*Qāla Rasūlu Allāh ṣallā Allāhu ʿalayhi wa sallam: 'Man ḥafīẓa ʿalā ummatī arbaʿīn ḥadīthan min as-sunnah ḥattā yuʿaddihā ilayhim, kuntu lahu shafīʿan wa shahīdan yawm al-qiyāmah*", which means, "The Messenger of Allah (peace be upon him) said, 'Whoever memorises forty hadiths from the Sunnah for my ummah and conveys them, I will be their intercessor and a witness on the Day of Judgement'" (Muhammad, n.d.-d). This hadith is also found in the introduction of the renowned hadith compilation *Arbaʿīn an-Nawawī* (The forty hadith of al-Nawawī), albeit with slight variation in phrasing (an-Nawwawī, 2009). This seemingly emphasises how Buya Mawardi's compilation of hadiths on moral conduct (*akhlaq*) was meant for both pedagogical purposes and a spiritual endeavour to seek divine blessings (*barakah*) as well as the Prophet's intercession (*shafaʿah*) in the Hereafter.

Additionally, Buya Mawardi included diacritical marks (*ḥarakāt*) for each hadith in his work and provided explanations for *ghārib* (unfamiliar or semantically complicated) vocabulary to assist students in understanding the hadith texts more thoroughly. In the book's introduction, it is stated, "*thumma shakaltuhā wa bayyantu maʿānī min al-fāẓihā al-mushkilah li-yusahhīl bihā fahm tilka al-aḥādīth*" (Muhammad, n.d.-c), which means, "I have vocalised them (the hadiths) and clarified the meanings of their difficult words to ease the comprehension of those hadiths." This method shows his awareness of the students' needs in navigating the linguistic complexities of hadith texts.

The four hadith commentary (*syarah*) books by Buya Mawardi were provided with explanations that are "simple, concise, and adjusted to students' intellectual capacities" (*sharḥan saḥlan wajīzan munāsiban liʿuqūl tilāmīdzinā*) (Muhammad, 1975). This work illustrates his profound comprehension of learners' requirements. By avoiding overly complex language, his annotations render the hadiths more accessible while preserving their scholarly depth. His explanations emphasise both literary interpretations and the practical application of the hadith's values in daily life. In his notes, Buya Mawardi emphasised that the explanations provided are intended to address societal needs and contemporary demands (*mulāima li-ḥājāt mujtamaʿinā wa muwāfiqah li-muqtaḍayāt aḥwālīnā*) (Muhammad, n.d.-f). This statement appears to confirm that the commentary in these books was intended not only for academic purposes but also to have a formative function in building students' character and moral values.

Furthermore, the *Jawāhir al-Aḥādīth al-Nabawiyyah* was crafted as a more comprehensive reference, encompassing 493 selected hadiths sourced from major hadith collections as well as renowned sunan collections. Buya Mawardi underscored that the hadiths in this volume were systematically arranged thematically, addressing pertinent

social needs, including both interpersonal relations and human-divine relationships. These themes extend beyond moral conduct (*akhlāq*) to include social relationships (*mu'āmalāt*), providing comprehensive life guidance that addresses both temporal and spiritual aspects (Muhammad, n.d.-h). According to Buya Mawardi, this work's distinctive feature lies in its presentation of "authentic" hadiths (those classified as *ṣaḥīḥ* and *ḥasan*) in a manner that is both accessible and profound (Muhammad, n.d.-h). This enables readers from all backgrounds to comprehend the hadiths' content and implement them in daily practice. Additionally, the book was designed as a learning resource for a wide audience, including students, preachers (*muballigh*), and educators, thus possessing broad applicability across various levels of Islamic education (Muhammad, n.d.-h). As such, *Jawāhir al-Aḥādīth al-Nabawiyyah* remains relevant as both an instructional text and a reference for Islamic studies in the modern era.

### Thematic Classification in Buya Mawardi's Hadith Books

Using ATLAS.ti software, the hadith compilations by Buya Mawardi—*Jawāhir al-Aḥādīth al-Nabawiyyah*, *al-Aḥādīth al-Mukhtārah*, and *al-Aḥādīth al-Mukhtārah wa syarḥuhā*—show a systematic classification into three main categories: social relations and ethics, creed and faith, and worship practices. This classification not only reflects Buya Mawardi's methodological precision in organising the hadith materials but also shows his great awareness of the needs of the Muslim community in generally studying and practicing Islamic values, encompassing both personal-spiritual and socio-communal dimensions.

One of the most obvious features of these works is their significant contribution to establishing foundations for social values and ethics. Themes such as the importance of knowledge and its dissemination, commendable and reprehensible morals (*akhlāq*), social relationships, interpersonal etiquette, and respect for women, are systematically presented within a coherent narrative that underscores the centrality of social values in Islamic teachings. These themes are not merely supplementary but rather occupy a significant portion of the whole content. Indeed, the prominence of social and ethical issues highlights Buya Mawardi's serious commitment to fostering the Muslim community to develop with strong social character. From this perspective, ethics is not merely seen as a set of personal behavioural guidelines but rather as a tangible manifestation of the quality of faith in daily life. Therefore, the social dimension of these works could be seen as a means of bridging faith (*īmān*) and devotional practices (*'ibādah*) while simultaneously serving as a vital foundation for contextualising and actualizing Islamic teachings in contemporary life.

Moreover, the dimension of creed (*'aqidah*) and faith (*īmān*) constitutes the second key pillar in these works' spiritual framework. Themes such as sincerity and intention (*ikhlas*), authentic faith and hypocrisy, steadfastness during trials, and warnings against oppression and immorality indicate that Buya Mawardi paid considerable attention to the introspective and spiritual dimensions of religious life. This implies that deep moral and spiritual consciousness is still absolutely inseparable from the development of a religious identity. Interestingly, the inclusion of "the Qur'an and its virtues" as a distinct theme in two of the three compilations reaffirms the foundational scripture's centrality in strengthening faith structure, though this theme receives less prominence in the commentary (*sharḥ*) works. This selective emphasis may reflect Buya Mawardi's pedagogical strategy of prioritising more practical and accessible themes, particularly for novice learners in religious educational contexts.

The third significant contribution, then, emerges in the field of worship (*‘ibādah*), embracing subjects such as acts of devotion, the virtues of specific times for worship, jihad and spiritual struggle, as well as sin and its atonement. From this perspective, it is clear that Buya Mawardi perceives worship not as a discrete religious category, but rather as contextualised devotional practices intertwined with daily life. Significantly, the inclusion of “worship and special days” in this category underscores the author's attention to recurring spiritual milestones in the Islamic calendar as a means to elevate transcendental awareness. Although this theme is not always found in every book, it clearly shows an intention to develop a religious awareness that is connected to both rituals and symbolic practices.

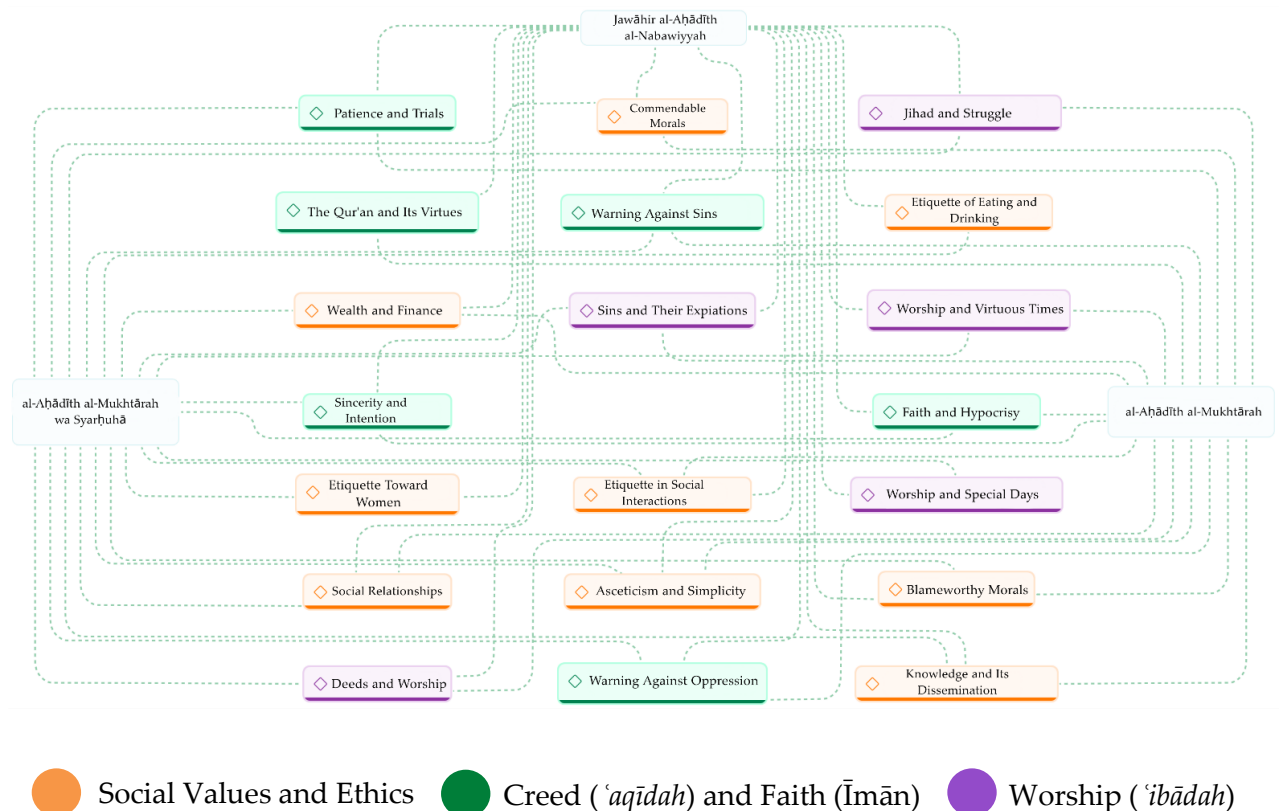


Figure 2. Atlas.ti

When seen comprehensively, the thematic distribution across the three hadith compilations shows an epistemological balance among dimensions of faith, worship, and social ethics. However, from both quantitative analysis and thematic depth perspectives, social and ethical themes appear to dominate. This predominance reflects Buya Mawardi's adoption of an *akhlaq*-centric approach, one that emphasises social values as tangible manifestations of faith and ritual practice. Within contemporary Muslim society, such an approach is particularly relevant as it facilitates the harmonious integration of spiritual principles with the practical requirements of communal life.

The variation in sub-theme distribution among compilations, particularly the absence of discussions on "Etiquette of Eating and Drinking" and "the Qur'an and its virtues" in *al-Aḥādīth al-Mukhtārah wa syarḥuhā* (Muhammad, n.d.-f, n.d.-g, 1975), can be seen as a deliberate pedagogical selection strategy. Here, Buya Mawardi evidently prioritised practical themes amenable to contextual explanations, such as social interaction ethics or

communal norms. This argument affirms that the compilation of the commentary (*sharh*) was intended not only to explicate hadith textually, but more importantly to cultivate functional understanding that is applicable to readers' actual experiences.

Similarly, the absence of specific categories like '*etiquette towards women*' and '*worship during sacred occasions*' in one of the three compilations, specifically *al-Aḥādīth al-Mukhtārah* (Muhammad, n.d.-b, n.d.-e, n.d.-d, n.d.-c, n.d.-a), can be understood as part of a thematic selection strategy tailored to the pedagogical focus of each work's compilation. Such omissions should not be interpreted as an indication of the themes' insignificance but rather represent curated content selection aligned with each text's specific pedagogical objectives and contextual frameworks.

Thus, Buya Mawardi's works may be seen as a scholarly contribution that not only organises hadith thematically but also presents them within a balanced framework of moral-spiritual educational paradigms. This approach fundamentally repositions hadith organisation from mere narrative or technical exercise to strategic pedagogical design—aiming to cultivate a Muslim community distinguished not only by ritual observance but also empowered to build a dignified Islamic civilisation.

### **The Impact of *Akhlaq*-Based Hadith Compilations in The Thawalib Padang Panjang**

As mentioned above, Buya Mawardi has been recognised not only as a prolific author of several scholarly works but also as an essential figure in the advancement of Islamic education. From a young age, specifically in 1931 when he was just 18 years old, Buya Mawardi had already shown his dedication to the field of teaching (Husna, 2016b). His opportunity to teach at Sumatera Thawalib Padang Panjang, the institution where he had previously studied, signified the commencement of his long journey in education. This initial experience shaped his intellectual identity and solidified his resolve to take on his role as an educator, who would play a crucial role in shaping the character and knowledge of future generations.

Throughout his career, Buya Mawardi fulfilled a dual role as both a religious scholar (*ulama*) and an educator. In his capacities as a teacher, lecturer, preacher, and religious leader, he was recognised for his profound delivery of knowledge and contextual approach to explaining Islamic teachings (K. Ilahi, personal communication, January 22, 2025). His commitment to teaching was evident in the confidence bestowed upon him to educate students at various educational tiers, ranging from junior high school to higher educational institutions. Buya Mawardi's involvement in numerous educational institutions exemplifies the extent of his intellectual vision and his substantial contributions to the field of Islamic education.

Despite achieving a prestigious status and receiving widespread recognition in the realm of education, Buya Mawardi sustained his profound connection to the Thawalib institution that had nurtured him. His allegiance to Thawalib endured until his demise in 1994, at the age of 81 (Juhri, 2019). His steadfast commitment and lasting association with Thawalib not only reflect his deep affection for the institution but also underscore his idealistic dedication to the Islamic educational principles it championed. His continuous engagement in Thawalib's educational activities signified that, for Buya Mawardi, education was not merely a vocation but an integral aspect of his personal identity.

Therefore, it is clear that the students (*santri*) were significantly impacted by Buya Mawardi's pedagogical approach, particularly in internalising moral principles through the study of hadith. In his instructional practice, Buya Mawardi employed a method that

emphasised both memorisation and deep conceptual understanding. Sukri Usman stated that,

"The hadith we studied initially served as a valuable source of knowledge, guiding us to acknowledge the esteemed moral principles imparted in Islam. In our daily lives, the meanings of those hadith frequently resonate, urging us to consistently engage in acts of kindness" (M. S. Usman, personal communication, October 10, 2024).

This statement clearly indicates that Buya Mawardi's hadith teaching methodology was not solely theoretical but functioned as a practical guide in his students' everyday lives.

In delivering lessons, Buya Mawardi was recognised for his teaching style—assertive yet compassionate—which created a favourable learning atmosphere. According to Kurnia Ilahi, Buya Mawardi mandated that each student memorise hadith using a method that began with group recitation, followed by an explanation of each word's meaning and the overarching message of the hadith (K. Ilahi, personal communication, January 22, 2025). This method, which integrated rote memorisation with in-depth understanding, had a significant impact on students and effectively solidified their internalisation of Islamic ethical norms. Methodologically, Buya Mawardi's teaching approach essentially reflected the principles of Bloom's Taxonomy (Baktybayev & Tussubayeva, 2020). The initial stage of collective recitation corresponded to the remembering stage, where students were trained to recall the literal text of the hadith. Subsequently, through explanations of each word's significance and the hadith's broader message, students progressed to the understanding stage—grasping the context and ethical teachings inherent in the hadith. Finally, when students applied this understanding in their daily conduct, either consciously or unconsciously, they attained the application stage, which signifies the practical execution of knowledge in real-life contexts.

The impact of Buya Mawardi's pedagogical approach was also clearly reflected in the pattern of social interactions inside the pesantren. As noted by Abdurrahman Yusuf,

"The character of the students at that time strongly reflected the preservation of values such as respect and empathy. The relationships among the students resembled those within a large family, marked by strong solidarity between senior and junior students. It was common for senior students, even those significantly older, to warmly greet their juniors and prefer being called '*abang*' (older brother) rather than using formal titles such as '*bapak*' (sir) or '*ustadz*' (teacher). This deeply familial atmosphere remains ingrained in our memories, and I believe it stems from the practical implementation of hadith teachings that emphasise compassion and respect for others—principles instilled by Buya." (A. Yusuf, personal communication, September 30, 2024).

These principles most likely originated from the application of hadiths stressing respect for elders and compassion towards the young—themes Buya Mawardi specifically described in his hadith collections. This phenomenon shows how morally based education can produce harmonious, inclusive, and empathetic social character..

Apart from influencing personal morality, Buya Mawardi's educational contributions also revitalised intellectual enthusiasm among the students. Rusli Zarkasyi observed that one distinctive trait of Thawalib students was their culture of knowledge-sharing as manifested in the establishment of a weekly discussion forum known as the Debating Club. This forum provided a space for students and young teachers to discuss current issues, build critical thinking, construct arguments, and articulate their views openly. Although

the forum had existed under previous leadership (notably Angku Mudo), it continued to thrive and evolve under Buya Mawardi's guidance (R. Zarkasyi, personal communication, January 19, 2025). This intellectual spirit aligned with the principles Buya Mawardi emphasised through hadiths, such as *at-Tarhib min Katmi al-'Ilm* (the warning against concealing knowledge) (Muhammad, n.d.-d), which motivated students to continuously seek and disseminate knowledge. Thus, the practice of knowledge-sharing surpassed mere academic obligation and became a deeply embedded value of life, fostered through a religious and ethical framework.

The socio-economic aspects, particularly the practice of financial solidarity among alumni, also demonstrate the influence of Buya Mawardi's teachings. This influence is clearly observed in various activities organised by the Thawalib Alumni Association (*IKA/Ikatan Keluarga Alumni Thawalib*). As Afrizal Nur explains, Thawalib alumni are dispersed across various regions, including overseas locations such as Egypt and Sudan. Typically, they hold regular gatherings and networking events, such as *halal bi halal* (post-Eid celebrations). Remarkably, funding has rarely been an obstacle when organising such events. Instead, alumni demonstrate strong enthusiasm for making financial contributions, and on several occasions, they even compete with one another to donate (A. Nur, personal communication, January 28, 2025). This phenomenon reflects the deep-rooted generosity, open-heartedness, and a spirit of sharing among the alumni—attitudes that align closely with the hadith frequently cited by Buya Mawardi in his works: "*al-yad al-'ulyā khayrun min al-yad al-sufīlā*" (the giving hand is better than the receiving hand) (Muhammad, n.d.-c). This principle has transcended mere moral teaching, evolving into a robust culture of solidarity among the alumni.

Therefore, there is no doubt that Buya Mawardi was a figure who was deeply devoted to and profoundly knowledgeable about the field of education. His lifelong dedication to teaching has left an indelible mark on the history of Islamic education in Indonesia. Through his scholarly works and active involvement with various educational institutions, he successfully cultivated an educational ecosystem that emphasised not only intellectual development but also the cultivation of fundamental spiritual and moral values. Buya Mawardi's legacy—particularly his ethics-based hadith instruction and comprehensive pedagogical approach—remains relevant and will motivate educators and students in the next generations.

## CONCLUSION

Buya Mawardi demonstrated exceptional dedication to advancing Islamic education in West Sumatra through his life's journey and substantial contributions. Among his most significant contributions is the writing of hadith compilations focused on moral education. These works have significantly contributed to Islamic literature by providing both theoretical insights and practical applications. His focus on themes such as ethics, social conduct, creed, and worship in these writings suggests a comprehensive effort to shape a generation with strong character, firm faith, and the ability to implement Islamic teachings in daily life. Moreover, his method of organising hadiths based on students' comprehension levels—supplemented with explanations of difficult terms and concise yet contextually relevant interpretations—shows Buya Mawardi's pedagogical sensitivity in the learning process.

Furthermore, these works play a strategic role in establishing an ethics-based Islamic educational culture, particularly within the *pesantren* environment. The hadith instruction

implemented by Buya Mawardi not only fosters cognitive understanding but also shapes students' attitudes and behaviours in their daily lives. Values such as compassion, empathy, respect, and a spirit of sharing knowledge and material blessings become deeply ingrained in the lives of Thawalib students and alumni. This, in turn, fosters a harmonious, religiously grounded, and inclusive social culture. Consequently, Buya Mawardi's intellectual and educational legacy lives on not only in the texts he authored but also in the character, cultural practices, and tangible contributions of the generations he nurtured.

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