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Hadith as Pedagogical Discourse: Compilation Criticism and the Formation of Fiqh–Sufi Praxis in Buya Mansur’s *Hidāyat al-Ṭālibīn*

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Abstract : Scholarly attention to local Islamic textual traditions has grown considerably, yet the pedagogical dimensions of regionally produced hadith literature remain underexplored. This article investigates the pedagogical function of hadith in *Hidāyat al-Ṭālibīn fī Bayān Aḥādīs Sayyid al-Mursalīn* (Guidance for Seekers in Explaining the Hadiths of the Leader of the Messengers), a local hadith text composed by Buya Manshur within the intellectual tradition of Persatuan Tarbiyah Islamiyah (PERTI) in Minangkabau. Employing qualitative textual analysis and compilation criticism, the study examines how the selection, arrangement, and explanation of 82 hadiths across eight thematic chapters construct a coherent educational discourse that integrates hadith, fiqh, and practical spirituality. The findings reveal a deliberate progressive structure, moving from epistemological foundations (hadith scholarship, revelation, faith, and religious knowledge) toward embodied ritual practice (ablution, ritual bath, menstruation, and dry ablution). This structure indicates that fiqh is not simply a repository of legal rulings but a pedagogically ordered framework for cultivating religious subjectivity. Significantly, the foregrounding of ritual purity demonstrates that bodily discipline functions as a formative site for spiritual awareness and worship readiness. The article argues that *Hidāyat al-Ṭālibīn* represents a distinctive local model of Islamic pedagogy in which hadith operates simultaneously as normative proof-text and as an instrument for shaping Muslim selfhood. This finding contributes to broader discussions on indigenous Islamic educational traditions and the vernacular development of hadith scholarship in the Malay-Indonesian world.

Keywords: hadith; compilation criticism; fiqh pedagogy; Minangkabau; *Hidāyat al-Ṭālibīn*; Islamic pedagogy

Abstrak : Perhatian akademik terhadap tradisi tekstual Islam lokal telah berkembang secara signifikan, namun dimensi pedagogis dari literatur hadis yang diproduksi di tingkat regional masih relatif kurang dieksplorasi. Artikel ini mengkaji fungsi pedagogis hadis dalam *Hidāyat al-Ṭālibīn fī Bayān Aḥādīs Sayyid al-Mursalīn* (Petunjuk bagi Para Pencari dalam Menjelaskan Hadis-Hadis Pemimpin Para Rasul), sebuah karya hadis lokal yang disusun oleh Buya Manshur dalam tradisi intelektual Persatuan Tarbiyah Islamiyah (PERTI) di Minangkabau. Dengan menggunakan analisis tekstual kualitatif dan kritik kompilasi, penelitian ini menelaah bagaimana pemilihan, penyusunan, dan penjelasan terhadap 82 hadis yang tersebar dalam delapan bab tematik membentuk suatu wacana pendidikan yang koheren dengan mengintegrasikan hadis, fikih, dan spiritualitas praktis. Temuan penelitian menunjukkan adanya struktur progresif yang disusun secara sengaja, bergerak dari landasan epistemologis (ilmu hadis, wahyu, iman, dan pengetahuan keagamaan) menuju praktik ritual yang diwujudkan dalam tindakan (wudu, mandi wajib, haid, dan tayamum). Struktur ini mengindikasikan bahwa fikih tidak semata-mata berfungsi sebagai kumpulan ketentuan hukum, melainkan sebagai kerangka pedagogis yang tersusun secara sistematis untuk membentuk subjektivitas keagamaan. Secara khusus, penekanan pada aspek kesucian ritual menunjukkan bahwa disiplin tubuh berfungsi sebagai ruang pembentukan kesadaran spiritual dan kesiapan beribadah. Artikel ini berargumen bahwa *Hidāyat al-Ṭālibīn* merepresentasikan suatu model pedagogi Islam lokal yang khas, di mana hadis berfungsi secara simultan sebagai dalil normatif sekaligus instrumen pembentukan kepribadian Muslim. Temuan ini berkontribusi pada diskusi yang lebih luas mengenai tradisi pendidikan Islam berbasis lokal serta perkembangan keilmuan hadis dalam bahasa vernakular di kawasan Melayu-Indonesia.

Kata Kunci: hadis; kritik kompilasi; pedagogi fikih; Minangkabau; *Hidāyat al-Ṭālibīn*; pedagogi Islam.

INTRODUCTION

Rather than treating hadith collections merely as repositories of authenticated reports, this article examines how the structure of hadith compilation itself can function as a pedagogical instrument. Focusing on Buya Manshur's *Hidāyat al-Ṭālibīn*, it explores the ways in which the arrangement of hadiths, thematic organization of chapters, and accompanying explanations collectively articulate a distinctive educational vision within the Islamic tradition of PERTI (*Persatuan Tarbiyah Islamiyah*/ The Islamic Education Association). Such an inquiry broadens the scope of hadith studies beyond conventional concerns with *isnād* and *matn* criticism by directing attention to the pedagogical work performed by hadith texts in particular religious communities. At the same time, it offers a fresh perspective on a local Minangkabau hadith compilation through the lens of compilation criticism, demonstrating that editorial choices embedded in the text constitute a deliberate intellectual effort to reconcile jurisprudential discipline (*fiqh*) with spiritual cultivation (*tasawwuf*) within a coherent framework of religious education.

The study of hadith as a source of religious authority has long been dominated by questions of authenticity, classification, and textual reliability (Abu-Alabbas, 2020, p. 129; Musa, 2008). This emphasis remains indispensable, since assessments of transmission and textual integrity provide the foundation upon which hadith scholarship is built (Kamali, 2014, p. 201; Yuslem, 2001, p. 159). Yet an exclusive focus on authenticity risks obscuring another equally important dimension: the social and pedagogical life of hadith (Dewi, 2018; Gharaibeh, 2023). Beyond its status as a transmitted text, hadith operates as a medium through which moral dispositions are cultivated, religious knowledge is transmitted, and communal values are reproduced. In many Muslim contexts, the authority of hadith derives not only from its authenticity but also from the ways it is taught, interpreted, and embodied in everyday religious practice. As several studies have shown, hadith frequently serves as a vehicle for ethical formation, the cultivation of *adab*, and the reinforcement of collective spiritual sensibilities (Altsaury & Rahmawati, 2025; Maihula & Abdulkadir, 2022).

Recent scholarship has increasingly challenged the tendency to confine hadith studies to questions of textual verification alone (Gharaibeh, 2019). Research on lived Islamic traditions demonstrates that hadith circulates through a wide range of educational and social arenas, including public sermons (Ahmad et al., 2024; Sakinah & Zahro, 2024), *pesantren*-based learning (Chalida et al., 2024), *surau* (a traditional Islamic learning center in Minangkabau) (Wendry et al., 2024), and everyday devotional practices (Gusnanda et al., 2020; Wendry & Chalida, 2017). These studies collectively suggest that the significance of hadith extends beyond its textual status, encompassing the diverse ways Muslim communities mobilize prophetic traditions to shape religious life. Within the broader Nusantara context, hadith has been employed to construct ethical norms (Shadra et al., 2025), strengthen communal and religious identities (Chalida et al., 2024), and negotiate the relationship between Islamic teachings and local cultural realities. Such findings invite a shift in analytical focus—from asking whether a hadith is authentic to examining how hadith is selected, organized, interpreted, and deployed within the educational setting and the formation of Islamic character.

One of the most revealing settings for examining this pedagogical function is the Islamic scholarly tradition of Minangkabau. Since the early twentieth century, the region has occupied a prominent place in the development of traditional Islamic learning across the Nusantara, fostering vibrant intellectual networks and enduring educational institutions (Abdullah, 2018; Azra, 2017). Through *surau*, madrasah, and religious organizations such as *Persatuan Tarbiyah Islamiyah* (PERTI), religious knowledge was not only transmitted but also continuously reformulated in response to local social realities. These institutions nurtured traditions of teaching *kitab*, facilitated the circulation of scholarly authority, and encouraged the production of local religious texts (Azra, 2013; Hidayat, 2022). In this milieu, ulama were more than transmitters of inherited knowledge; they acted as authors, compilers, and interpreters who translated Islamic values into socially meaningful forms (Chalida et al., 2024; Firman et al., 2025). The texts they produced therefore offer a valuable window into the interplay between scholarly authority, pedagogical concerns, and the socio-religious conditions within which Islamic learning was cultivated.

Against this broader intellectual backdrop, *Hidāyat al-Ṭālibīn fī Bayān Ahādīs Sayyid al-Mursalīn*, authored by Buya Haji Manshur Dt. Nagari Basa, merits closer scholarly attention (Bahri, 2019; Chalida et al., 2024; Putra & Ahmad, 2011). Written as a pedagogical work, the text was intended to facilitate a practical engagement with Islamic teachings among students and the wider Muslim community. Yet its importance cannot be reduced to its educational function alone. Buya Manshur was a prominent figure of the second generation of *kaum tuo* (traditionalist) scholars and was known for an intellectual outlook that was comparatively moderate, setting him apart from the more conservative orientations frequently associated with traditionalist circles (Chalida et al., 2024). This intellectual disposition is also evident in the text itself, shaping its thematic arrangement, the sequencing of its discussions, the selection of hadiths, and the accompanying interpretive commentary.

Existing studies on Nusantara hadith literature have largely concentrated on questions of *isnād*, the transmission of knowledge, intellectual genealogy, and the historical position of hadith texts within local Islamic traditions (Muhtasor et al., 2023; Muttaqin, 2015; Nasution, 2024; Sakinah, 2020). Research on Minangkabau religious writings has similarly tended to focus on historical developments, theological debates, legal thought, or the social contestation between *kaum tuo* (traditionalists) and *kaum mudo* (modernists) (Al-Ayyubi, 2022; Dalil et al., 2022; Fauzhan'Azima, 2023; Febriyeni, 2021; Juhri, 2019). While these studies have generated important insights into the intellectual history of local Islam, they have paid comparatively little attention to the pedagogical architecture of hadith texts themselves. Yet textual construction is never a neutral process. The arrangement of chapters, the selection of particular traditions, and the modes of explanation employed by an author collectively reveal how scholarly authority is articulated and how readers are guided toward specific moral and spiritual dispositions. It is precisely this dimension that remains underexplored. To address this issue, the present study employs compilation criticism as its principal analytical framework.

METHOD

This study adopts a qualitative approach based on library research and textual analysis of *Hidāyat al-Ṭālibīn fī Bayān Ahādīs Sayyid al-Mursalīn* authored by Buya Haji Manshur Dt. Nagari Basa. Such an approach is particularly appropriate given that the object of inquiry is a religious text whose significance extends beyond the hadiths it contains to include its organizational structure, thematic arrangement, chapter sequence, and the author's explanations of the traditions cited. The primary source for this research is the printed manuscript of *Hidāyat al-Ṭālibīn*, documented through a collaborative initiative between *Pondok Pesantren YATI Kamang Mudiak* and the Hadith Studies Program at UIN Imam Bonjol Padang. The primary data consist of the hadiths presented in the work, its chapter organization, the thematic content of each section, and the *syarḥ* (commentaries and explanations) provided by Buya Manshur. Secondary materials comprise scholarly works on the history of PERTI, Islamic educational traditions in Minangkabau, hadith studies in the Nusantara, local Sufism, and compilation criticism, which serves as the study's analytical framework.

Data were collected through a close reading of *Hidāyat al-Ṭālibīn*. Particular attention was given to several interrelated dimensions: the structure of the chapters and the principal themes established by the author; the hadiths employed within each section; the forms of *syarḥ* accompanying those traditions; and the relationship between hadith, *fiqh*, and Sufi values as articulated throughout the text. The resulting data were subsequently classified according to pedagogical themes, including scholarly authority, faith, *adab* (proper conduct), *tahārah*, acts of worship, and the cultivation of spiritual consciousness. The analysis was undertaken using a descriptive-analytical method informed by compilation criticism. From this perspective, *Hidāyat al-Ṭālibīn* is approached as a compilatory work whose arrangement reflects a deliberate intellectual design rather than a neutral or incidental ordering of materials. The selection of hadiths, the sequence of chapters, the thematic grouping of content, and the emphases embedded in the *syarḥ* are therefore examined as elements of Buya Manshur's pedagogical strategy. The analytical process unfolded in three stages. The first examined patterns of hadith selection in order to identify the themes most strongly emphasized by the author. The second focused on chapter sequencing and

the organization of material to elucidate the pedagogical trajectory constructed within the text. The final stage interpreted the function of the *syarh* as a mechanism through which hadith is connected to both *fiqh* practice and Sufi values. Through this procedure, the study demonstrates how *Hidāyat al-Ṭālibīn* positions hadith as the foundation of a pedagogy that integrates *fiqh* and Sufism within the Islamic tradition of Minangkabau.

RESULT AND DISCUSSION

An Overview of Buya Manshur's *Hidāyat al-Ṭālibīn*

To situate this text within its broader context, it is essential to examine the intellectual milieu from which it emerged, namely PERTI (*Persatuan Tarbiyah Islamiyah*) and MTI (*Madrrasah Tarbiyah Islamiyah*). Through its network of educational institutions, widely known as MTI, this organisation developed a substantial social and educational presence (Kosim, 2013). During the first half of the twentieth century, PERTI scholars were particularly active in producing religious and intellectual works. The organisation's founding generation which included prominent figures such as Syekh Sulaiman Arrasuli, Syekh Muhammad Jamil Jaho, KH. Sirajuddin Abbas, and Buya Manshur, produced a substantial corpus of publications (Putra, 2017; Putra & Ahmad, 2011). Yet, despite his significant contributions to Islamic intellectual and political life well into the late twentieth century, Buya Manshur has received comparatively limited attention in studies of Minangkabau scholarship. His work should therefore be understood within the broader intellectual tradition of Minangkabau ulama, a tradition in which hadith, *fiqh*, *adab*, and spiritual formation are closely interconnected.



Source: Documentation by the team of Pondok Pesantren YATI & Program Studi Ilmu Hadis, UIN Imam Bonjol Padang.

Figure 1 Manuscript of *Hidāyat al-Ṭālibīn fī Bayān Aḥādīs Sayyid al-Mursalīn*

Hidāyat al-Ṭālibīn fī Bayān Aḥādīs Sayyid al-Mursalīn is among the notable scholarly works produced within the *Persatuan Tarbiyah Islamiyah* (PERTI) tradition of Minangkabau. Authored by Buya Haji Manshur Dt. Nagari Basa and published on 21 Ramadan 1359 AH (23 October 1940), the work is known to have undergone several reprints, although the copy examined in this study is the second edition. Its importance derives from its role as a reference text for hadith instruction across the MTI network in West Sumatra until approximately the 1960s. In later decades, however, the text gradually disappeared from the curriculum, including at Pesantren YATI Kamang Mudiak, an institution historically associated with Buya Manshur himself. As such, *Hidāyat al-Ṭālibīn* may be regarded as one of PERTI's intellectual legacies that has received relatively limited attention, both within educational practice and in academic research.

The emergence of this work must be situated within the broader socio-religious landscape of Minangkabau, particularly the intellectual contestation between the *kaum tuo* and the *kaum mudo*. Although Buya Manshur was affiliated with the traditionalist scholarly circle of PERTI, he is generally recognized as a second-generation *kaum tuo* figure whose outlook was comparatively moderate. This positioning is important because *Hidāyat al-Ṭālibīn* can be understood not only as a normative hadith compilation but also as a pedagogical text designed to address the needs of local Islamic education. Within its pages, hadith is presented as a foundation for cultivating faith, reinforcing scholarly *adab*, guiding religious practice, and facilitating the internalization of spiritual values among students and the wider Minangkabau community (Chalida, 2024).

Buya Manshur's scholarly authority was influenced by the intellectual networks in which he was embedded. He received his initial training in Islamic sciences from Syekh Sulaiman Gani and subsequently pursued studies in *fiqh* and Arabic under Syekh Jamil Jaho. Alongside his

educational activities, he was widely recognized as a murshid of the *Naqshbandiyyah* order and remained deeply committed to the moral and spiritual formation of the community. This intellectual and spiritual background is clearly reflected in the compilation of *Hidāyat al-Ṭālibīn*, which demonstrates an effort to integrate the dimensions of *Sharī'a* and Sufism within a unified framework of Islamic education. The inclusion of a *taqrīz* (endorsement) by Syekh Sulaiman Ar-Rasuli at the beginning of the work further indicates recognition from one of the most authoritative scholarly figures within PERTI. Consequently, *Hidāyat al-Ṭālibīn* should not be viewed as an isolated individual contribution; rather, it forms part of a broader network of knowledge transmission, scholarly authority, and traditional Islamic educational practice in Minangkabau.

Compilation Structure and Pedagogical Trajectory of *Hidāyat al-Ṭālibīn*

From the perspective of compilation criticism, a text should not be regarded as a random aggregation of materials. Rather, it constitutes a discursive construction shaped through the compiler's processes of selection, arrangement, and sequencing. The significance of a compilation, therefore, lies not only in the content of the individual hadiths it contains but also in the relationships established among its constituent parts, which together form the overall structure of the text. Viewed through this lens, the chapter organization of *Hidāyat al-Ṭālibīn* may be understood as reflecting Buya Manshur's pedagogical strategy for guiding readers toward a holistic understanding of Islam.

In terms of content, *Hidāyat al-Ṭālibīn* is thematically organized and comprises approximately eighty-two hadiths distributed across eight principal chapters. A close reading of its structure reveals a distinctive organizational pattern. The opening chapters address the virtues of hadith scholars, the beginning of revelation, faith and Islam, and the merits of religious knowledge. After establishing these foundations of scholarly authority and religious awareness, the text turns to practical aspects of worship, including *tahārah* (ritual purity), ritual bathing, menstruation, and dry ablution (*tayammum*). This progression suggests that the cultivation of faith, reverence for religious knowledge, and spiritual consciousness is positioned as a prerequisite for engaging with discussions of practical legal rulings. The arrangement of the chapters thus points to a systematic pedagogical effort to connect hadith, *fiqh*, and Sufism. The following table outlines the structure and thematic focus of each chapter.

Tabel 1 Chapter Organization of *Hidāyat al-Ṭālibīn*

Chapter	Main Theme	Number of Hadiths	Pedagogical Focus
1	The Merits of Hadith Scholars	4	Establishing scholarly authority and the status of hadith scholars
2	The Beginning of Revelation	1	Connecting hadith with its prophetic source
3	Faith and Islam	6	Forming theological identity and religious consciousness
4	The Merits of Religious Knowledge	7	Cultivating <i>adab</i> and motivation for learning
5	Ablution (<i>Wudū'</i>)	45	Developing ritual discipline and inner-outer purity
6	Ritual Bath (<i>Ghusl</i>)	11	Regulating bodily purity in acts of worship
7	Menstruation (<i>Haid</i>)	7	Women's religious practice
8	Dry Ablution (<i>Tayammum</i>)	1	Alternative means of worship

Source: Processed from the manuscript of *Hidāyat al-Ṭālibīn fī Bayān Aḥādīs Sayyid al-Mursalīn*

The table demonstrates that the structure of the text is organized into two broad layers. The first comprises the chapters on the virtues of hadith scholars, the beginning of revelation, faith and Islam, and the virtues of religious knowledge. This layer serves a foundational function by establishing the epistemological, theological, and ethical framework through which readers are expected to approach the text. Before turning to discussions of practical worship, Buya Manshur first affirms the authority of hadith, the prophetic source of knowledge, the foundations of faith, and the significance of religious learning (Manshur, 1359, pp. 4–8). In this way, readers are guided to understand that religious practice should rest upon both scholarly authority and conscious faith.

The chapter on the virtues of hadith scholars occupies a central position as the point of entry into the text as a whole. In explaining these virtues, Buya Manshur maintains that engagement with hadith scholarship, whether through studying or teaching, constitutes an activity that is

"praiseworthy and required by the Shari'a." Such merit derives from the role of hadith scholars as those who receive, preserve, and transmit the sayings of the Prophet. He further portrays the transmission of the Sunnah as a continuation of the prophetic mission, describing those who undertake this task as the "successors" (*khulafā'*) of the Prophets (Manshur, 1359, p. 4). By placing this theme at the beginning of the work, Buya Manshur underscores the legitimacy of hadith as a source of religious knowledge. Hadith scholars are therefore presented not simply as transmitters of reports but as guardians of Islamic scholarly authority. Within the educational context, this chapter functions to cultivate respect for the hadith tradition while instilling scholarly *adab* before readers proceed to the more practical dimensions of Islamic teaching.

Having established the authority of hadith, the text then turns to the chapter on the beginning of revelation. The arrangement of these chapters highlights the close relationship between hadith and revelation as the twin foundations of Islamic teaching. In this section, Buya Manshur cites the hadith narrated by 'Ā'isha concerning the commencement of revelation to the Prophet Muhammad ﷺ:

عن عائشة أم المؤمنين رضي الله عنها قالت: أول ما بُدئ به رسول الله صلى الله عليه وسلم من الوحي الرؤيا الصالحة في النوم...

"The first thing with which the revelation to the Messenger of God ﷺ commenced was the righteous vision in sleep. He did not see a vision except that it came like the brightness of the dawn. Then solitude was made beloved to him, and he would seclude himself in the cave of Hira' and engage in acts of devotion there for a number of nights before returning to his family to take provisions for that purpose. He would then return to Khadijah and take provisions for a similar period, until the truth came to him while he was in the cave of Hira'. The angel came to him and said, "Read!" He replied, "I am not a reader." The Prophet said, "Then he seized me and embraced me tightly until I was exhausted, then he released me and said, 'Read!' I replied, 'I am not a reader.' He seized me again and embraced me a second time until I was exhausted, then he released me and said, 'Read!' I replied, 'I am not a reader.' He then seized me and embraced me a third time, then released me and said: Read in the name of your Lord who created; He created man..." (Hidāyat al-Tālibīn: 7)

This citation indicates that the second chapter serves not only as a historical account of the inception of prophethood but also as an affirmation of the prophetic foundation upon which the entire structure of Islamic knowledge rests. Whereas the first chapter establishes reverence for hadith scholars as custodians of transmitted knowledge, the second situates that authority within the experience of divine revelation itself. Through this arrangement, Buya Manshur develops a pedagogical progression that leads readers from the authority of hadith transmission to revelation as the ultimate source of religious knowledge. From the perspective of compilation criticism, placing the chapter on the beginning of revelation immediately after the chapter on the virtues of hadith scholars reflects a deliberate editorial strategy. This sequence suggests that Buya Manshur did not regard hadith as a normative text detached from its prophetic origin. Rather, he appears to emphasize its inseparable connection to revelation and to the prophetic experience of the Prophet Muhammad ﷺ. Accordingly, before engaging with discussions of faith, Islam, religious knowledge, and practical jurisprudence, readers are first guided to appreciate the relationship between hadith, revelation, and prophetic authority.

The discussion then proceeds to the themes of faith and Islam. The first hadith selected by Buya Manshur in this section is as follows:

عن ابن عمر بن الخطاب قال: قال رسول الله صلى الله عليه وسلم: بُنِيَ الْإِسْلَامُ عَلَى خَمْسٍ: شَهَادَةِ أَنْ لَا إِلَهَ إِلَّا اللَّهُ وَأَنَّ مُحَمَّدًا رَسُولُ اللَّهِ... رواه البخاري

"Narrated by Ibn 'Umar ibn al-Khaṭṭāb: The Messenger of God ﷺ said, 'Islam is built upon five pillars: the testimony that there is no deity but God and that Muḥammad is the Messenger of God, the establishment of prayer, the payment of zakāh, the performance of ḥajj, and fasting during the month of Ramaḍān.'" (Hidāyat al-Tālibīn: 9–10)

According to Buya Manshur, this hadith illustrates that Islam is founded upon five pillars, a formulation that is widely recognized within the Islamic tradition. The *shahādah* occupies a distinct position as a verbal declaration, expressed through the testimony of faith. The remaining pillars are differentiated according to the manner in which they are performed. Some are characterized by abstention, while others require active observance. Fasting belongs to the former category, as it is defined by refraining from certain acts. Among the pillars that involve action, Buya Manshur further distinguishes between bodily and financial forms of worship. Prayer is categorized as bodily worship, whereas *zakāh* represents financial worship. The *hajj*, by contrast, combines both dimensions within a single act of devotion.

This explanation reveals that Buya Manshur does not present the five pillars merely as a normative list of religious obligations. Rather, he organizes them within a systematic pedagogical framework that highlights the distinctive nature of each form of worship. The *shahādah* is understood as a verbal declaration, fasting as a *tarkīyyah* (an act of abstention), prayer as bodily worship, *zakāh* as *māliyyah* (financial worship), and the *hajj* as an act that integrates both bodily and financial elements.

The significance of this explanation lies in its educational orientation. The hadith is not simply cited as textual proof but is elaborated through a process of categorization that facilitates students' understanding of the basic structure of Islamic teaching. As a result, the pillars of Islam appear not merely as a sequence of obligations but as a coherent framework of worship in which each pillar possesses its own form, function, and requirements.

This passage also reinforces the role of the chapter on faith and Islam as a foundational stage preceding the discussion of practical *fiqh*. After introducing readers to the authority of hadith and the beginning of revelation, Buya Manshur turns to the pillars of Islam in order to establish the basic framework of religious practice. The placement of this chapter immediately after the discussion of revelation further suggests that the divinely sanctioned source of religious teaching must ultimately culminate in the formation of faith and Islamic identity. Within the pedagogical progression of the text, faith and Islam constitute the inner foundation upon which acts of worship are subsequently built. Only after this foundation has been established does the discussion proceed to ablution, the ritual bath, menstruation, and dry ablution.

Before entering the domain of practical *fiqh*, Buya Manshur introduces a chapter on the merits of religious knowledge. Through this chapter, he emphasizes that engagement with religion cannot be limited to acceptance of hadith authority alone but must continue through the process of *tafaqquh fī al-dīn*, or deep understanding of religious teaching. This emphasis is evident in his citation of the hadith, "*man yurid Allāh bihi khayran yufaqqihhu fī al-dīn*," which he interprets as indicating that one of the signs of God's favour upon a person is the attainment of religious understanding (Manshur, 1359, p. 13). Positioned after the discussion of faith and Islam, the hadith serves to advance a pedagogical argument in which belief must be accompanied by knowledge. Faith provides the inner foundation, while knowledge functions as the means through which that faith is directed toward proper religious practice.

Buya Manshur's commentary further indicates that religious knowledge should not be understood merely as the memorization of texts. Rather, it entails the ability to grasp the meanings, rulings, and wisdom embedded within Islamic teachings. He explains that *fiqh*, in its linguistic sense, denotes understanding, whereas in its technical usage it refers to knowledge of *Shari'a* rulings. In relation to this hadith, however, the broader linguistic meaning is considered more appropriate because it encompasses understanding of religion as a whole. In this way, the concept of *tafaqquh* extends beyond mastery of formal jurisprudence and points toward a more comprehensive form of religious understanding.

The placement of the chapter on the merits of religious knowledge before the discussion of practical *fiqh* performs an important pedagogical function. Rather than directing readers immediately to the regulations governing ablution, the ritual bath, menstruation, and dry ablution, Buya Manshur first establishes the principle that worship must be grounded in understanding. This sequence demonstrates that *fiqh* in *Hidāyat al-Ṭālibīn* is conceived not merely as a collection of

technical rulings but as part of a broader educational process that links faith, knowledge, and action.

The second structural layer of the text concerns ritual praxis, encompassing the discussions of ablution, the ritual bath, menstruation, and dry ablution. The first hadith cited by Buya Manshur in the chapter on ablution reads as follows:

عن هَمَّامٍ، سَمِعَ أَبَا هُرَيْرَةَ رَضِيَ اللَّهُ عَنْهُ يَقُولُ: قَالَ رَسُولُ اللَّهِ صَلَّى اللَّهُ عَلَيْهِ وَسَلَّمَ: لَا تُقْبَلُ صَلَاةٌ مِنْ أَحَدٍ حَتَّى يَتَوَضَّأَ .
رواه البخاري.

"Narrated by Hammām, who heard Abū Hurayrah (may God be pleased with him) say: The Messenger of God ﷺ said, "The prayer of anyone who has broken their ritual purity (ḥadaṭ) is not accepted until they perform ablution." A man from Ḥadramawt asked, "What is ḥadaṭ, O Abū Hurayrah?" He replied, "Either a silent or an audible release of gas."" (Hidāyat al-Ṭālibīn: 16–17)

This hadith serves as textual evidence for the recommendation of performing ablution before every prayer, as the command contained therein is understood specifically in relation to prayer. Accordingly, ablution is not required to be repeated so long as ritual purity remains intact and no nullifying act has occurred. Under such circumstances, multiple prayers may be performed with the same ablution. The hadith also points to the virtue of maintaining a state of ritual purity, whether after a nullifying event or while still retaining ablution, as a form of precaution and adherence to the Prophetic practice rather than out of uncertainty regarding one's purity (Manshur, 1359, p. 17).

The discussion of ablution in *Hidāyat al-Ṭālibīn* begins with a hadith concerning the non-acceptance of prayer from a person whose ritual purity has been invalidated until ablution is performed. Its placement at the opening of the chapter suggests that Buya Manshur grounds practical *fiqh* in the principle of purity as a prerequisite for valid worship. Ablution is therefore presented not simply as a technical act of washing particular parts of the body, but as the condition that marks one's eligibility to stand before God in prayer. The hadith further clarifies the meaning of *ḥadaṭ* through a concrete example—the passing of wind, whether audible or inaudible. Such an explanation reflects the pedagogical orientation of the text, in which legal rulings are communicated through language closely connected to the reader's everyday experience. Hadith thus appears not as an abstract body of texts but as practical guidance readily accessible to students and the wider community.

Having established epistemological and theological foundations, the text then directs readers toward the performance of daily worship. *Fiqh* is consequently presented not as an isolated body of regulations but as an extension of faith and knowledge. Ablution functions as the initial stage in cultivating ritual discipline, bodily awareness, and spiritual preparedness. Buya Manshur's discussion of renewing ablution before each prayer further illustrates this educational objective. A distinction is drawn between the obligation of ablution for one whose ritual purity has been invalidated and the merit of preserving ablution for one who remains in a state of purity. The treatment of ablution therefore extends beyond the minimum legal requirements for prayer and moves toward the formation of proper *adab* (conduct) in worship. Readers are taught not only the circumstances that necessitate ablution but also the importance of habituating themselves to a state of purity as an expression of caution, discipline, and nearness to God.

All of the themes within this second layer are situated within the broader framework of *ṭahārah* (ritual purity). The prominence of the ablution chapter, which contains forty-five hadiths, indicates the considerable attention Buya Manshur devoted to everyday devotional practice. Within the *fiqh* tradition, ablution constitutes an indispensable prerequisite for worship, particularly prayer. In this text, however, it is treated not solely as a legal matter but also as a means of fostering discipline, cleanliness, and spiritual awareness.

The placement of the ablution chapter immediately after the foundational chapters reveals a clear pedagogical logic. Buya Manshur does not commence his work with bodily regulations. Instead, he first establishes the foundations of scholarly authority, revelation, faith, and the ethics of learning before guiding readers toward ritual purification. This arrangement suggests that *fiqh* is understood not merely as a collection of external rules but as part of a broader process of spiritual

formation. Bodily purity serves as the entry point through which inner order and ritual discipline are cultivated.

The chapters on ritual bathing, menstruation, and dry ablution broaden the discussion of purity by addressing specific circumstances. The chapter on ritual bathing concerns bodily readiness for worship under particular conditions. The chapter on menstruation demonstrates the text's engagement with women's religious experience and the manner in which *fiqh* offers guidance in biologically specific situations. The discussion of dry ablution (*tayammum*), meanwhile, illustrates the flexibility of the *Sharī'a* when water is unavailable or cannot be used. Taken together, these chapters show that *fiqh* education in *Hidāyat al-Ṭālibīn* is not presented in a rigid manner but seeks to balance ideal norms with the realities of human life.

The overall structure of the text reveals a pedagogical movement from authority to practice. The virtues of hadith scholars establish the legitimacy of religious knowledge; the account of the beginning of revelation links that knowledge to its prophetic source; faith and Islam provide the foundations of belief; and the merits of religious learning affirm the importance of the educational process. The subsequent chapters on ablution, ritual bathing, menstruation, and dry ablution then guide readers toward concrete forms of worship. Such an arrangement indicates that Buya Manshur organized the text as a staged process of education rather than as a simple thematic compilation of hadiths.

This pattern demonstrates that *Hidāyat al-Ṭālibīn* constructs a pedagogical discourse through its very organization. The selected hadiths do not stand independently; rather, they are positioned within a trajectory that leads readers from the recognition of hadith authority to the cultivation of practical piety. The accompanying *syarḥ* strengthens this function by connecting prophetic traditions with legal rulings and spiritual values. Through this approach, hadith functions not only as a normative source of proof but also as an instrument of moral, ritual, and spiritual education.

The compilation of *Hidāyat al-Ṭālibīn* further reflects the integration of hadith, *fiqh*, and Sufism. This integration is evident not only in the content of the explanations but also in the arrangement of the text as a whole. The opening chapters establish the foundations of authority and faith-consciousness, while the later sections cultivate the disciplines of purity and worship. Through this structure, Buya Manshur presents a model of Islamic education in which *fiqh* is understood as an outward practice sustained by knowledge, faith, *adab*, and spiritual awareness.

Discursive Construction: From Hadith Authority toward Practical Spirituality

In the previous section, the structure of *Hidāyat al-Ṭālibīn* demonstrated that Buya Manshur organized hadiths in a progressive sequence, moving from foundational religious themes to acts of worship. The focus here shifts from the substance of particular chapters to the broader discourse produced by the text as a whole. From the perspective of compilation criticism, the arrangement of materials within a compilation can produce meanings that extend beyond those conveyed by each hadith solely. As such, *Hidāyat al-Ṭālibīn* emerges as a pedagogical work that guides readers from acknowledging the authority of hadith toward the cultivation of practical piety.

A central theme running throughout the text is the movement from knowledge to action. Hadith is first introduced as an authoritative source worthy of preservation, study, and transmission. Its authority, however, is not confined to reverence for the text or its transmitters. Through discussions of revelation, faith, Islam, and religious knowledge, Buya Manshur underscores the formative significance of religious learning in creating the believer's worldview. Hadith is therefore not simply a source of education but as a means of forming a Muslim subject who understands not only religious teachings, but also their foundations, purposes, and practical applications.

Within this pedagogical framework, knowledge occupies a mediating role. Buya Manshur's commentary on the hadith of *tafaqquh fī al-dīn* suggests that religious understanding extends beyond the formal mastery of legal rulings to include an appreciation of the meanings and wisdom embedded in Islamic teachings. This emphasis is reinforced by the hadith concerning the Prophet's counsel to women and the exhortation to give charity, where knowledge is presented as something that must find expression in social conduct. The pedagogy of hadith developed in the text is

therefore transformative in orientation, directing readers from understanding toward moral formation, social responsibility, and the habitual practice of virtuous deeds.

This transformative dimension becomes particularly evident in the discussions of ablution, ritual bathing, menstruation, and dry ablution (*tayammum*). Although these subjects fall within the domain of ritual purity, they are not treated as merely technical regulations. In Buya Manshur's commentaries, ritual purification is closely linked to bodily discipline, the *adab* of worship, and spiritual preparedness. Ablution, for instance, is presented not only as a prerequisite for the validity of prayer but also as a practice through which individuals cultivate cleanliness, order, and readiness to stand before God. Fiqh thus functions as a form of practical training that connects outward observance with the development of inner consciousness.

The discursive structure of *Hidāyat al-Ṭālibīn* further indicates that spirituality is not conceived as a domain separate from fiqh. Rather, spiritual cultivation unfolds through the practice of *fiqh* when carried out with knowledge, *adab*, and conscious awareness. Bodily purification through ablution, ritual bathing, menstruation regulations, and *tayammum* becomes the point of departure for a broader process of cultivating piety. While *fiqh* provides the normative framework governing worship, Buya Manshur's *syarh* offers the pedagogical guidance necessary to prevent such practices from becoming mechanical routines. Through this approach, legal and spiritual dimensions are integrated within an educational discourse that remains closely attuned to the needs of students and the wider community.

Altogether, the discourse constructed in *Hidāyat al-Ṭālibīn* may be understood as a progression from authority to internalization. The authority of hadith provides legitimacy, revelation supplies the prophetic foundation, faith and Islam establish the normative framework, and knowledge enables understanding, while the practice of ritual purity becomes the arena in which these teachings are actualized. This pattern demonstrates that hadith in Buya Manshur's work functions not only as textual evidence but also as a means of cultivating religious character. Through its distinctive compilatory strategy, *Hidāyat al-Ṭālibīn* offers a model of local Islamic pedagogy that brings together knowledge, action, *adab*, and practical spirituality within a coherent educational trajectory.

CONCLUSION

This article examines how the hadiths compiled in Buya Manshur's *Hidāyat al-Ṭālibīn* function as a pedagogical instrument for shaping both *fiqh* understanding and practical spirituality within the Minangkabau Islamic tradition. Using compilation criticism as its analytical framework, the study shows that the text is organized into eight chapters containing 82 hadiths that unfold through a deliberate sequence, beginning with the virtues of hadith scholars, the commencement of revelation, faith and Islam, and religious knowledge, before moving to discussions of ablution, ritual bathing, menstruation, and dry ablution. The findings suggest that Buya Manshur developed a systematic educational trajectory in which hadith authority serves as the epistemological foundation, revelation as the prophetic basis, faith and Islam as the normative framework, and religious knowledge as the link between belief and practice. Within this arrangement, ritual purity becomes the arena in which *fiqh* is enacted in everyday life. The prominence of the chapter on ablution, which occupies the largest portion of the text, further indicates that acts of worship are understood not only as legal obligations but also as practices through which discipline, *adab*, and spiritual preparedness are cultivated.

These findings suggest that *Hidāyat al-Ṭālibīn* can be understood as a model of local Islamic pedagogy that brings hadith, *fiqh*, and spirituality into a coherent educational framework. The study also broadens the scope of Nusantara hadith scholarship by shifting attention from the conventional concerns of *isnād*, transmission, and authenticity toward questions of compilation, textual organization, and the formation of religious subjectivity. At the same time, several limitations should be acknowledged. The analysis is confined to the internal structure of the text and does not undertake a sustained comparison with other local hadith or *fiqh* works from the same period. Moreover, the discussion of practical spirituality remains interpretive and would benefit from further investigation into Sufi networks, pedagogical practices in surau and madrasah contexts, and the reception of the text within the PERTI community. Future studies may pursue

comparative analyses between *Hidāyat al-Ṭālibīn* and other Nusantara hadith compilations to explore patterns of compilation, pedagogical orientation, and the relationship between *fiqh* and spirituality in local Islamic traditions. From this perspective, *Hidāyat al-Ṭālibīn* is significant not only as part of Buya Manshur's intellectual legacy but also as evidence that the hadith tradition in Minangkabau operates creatively in shaping knowledge, action, *adab*, and practical piety within Muslim society.

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