

**TRACKING THE NETWORK OF HADITH ULAMA IN THE ARCHIPELAGO:
Contribution of Minangkabau Ulama in 20th Century Hadith Science Education**

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Abstract: Indonesia is known as the land of the archipelago which gave birth to many scholars, including in the field of hadith. Thanks to them hadith education became popular in Indonesia. In this regard, this study aims to analyze the contribution of Minangkabau scholars in Hadith Science education. The focus is on three things, namely development, biography, and contribution. The focus of the study is only on the 20th century. The research method uses library research, with the main data source being the work of these scholars in the science of hadith, secondary sources of relevant scientific works. Data collection uses the documentation method, then the content is analyzed. The results of the study revealed that the development of hadith studies in the archipelago was late in development compared to other scientific studies, the progress of its development only began in the 20th century. Scholars who are popular in the science of hadith in Minangkabau are Shaykh Yasin al-Fadani, Prof. Mahmud Yunus, and Buya Mawardi Muhammad. His contribution can be seen from his activities of collecting sanad, scientific work, incorporating hadith science into the curriculum, and spreading the science of hadith. The results of this study have implications for the basis for studying hadith scholars in other areas.

Keywords: Hadith Science, Hadith Scholars, Minang Kabau, Takhrij Hadith

Abstrak: Indonesia dikenal tanah nusantara yang banyak melahirkan ulama, termasuk dalam bidang hadis. Berkat merekalah pendidikan hadis menjadi digemari di Indonesia. Berkenaan dengan itu, penelitian ini bertujuan menganalisis kontribusi ulama Minangkabau dalam pendidikan Ilmu Hadis. Fokusnya pada tiga hal yakni perkembangan, biografi, dan kontribusinya. Fokus kajian hanya pada abad ke-20. Metode penelitian menggunakan library research, dengan sumber data utama karya ulama tersebut dalam ilmu hadis, sumber sekunder karya ilmiah yang relevan. Pengumpulan data menggunakan metode dokumentasi, kemudian dianalisis kontennya. Hasil penelitian mengungkapkan bahwa perkembangan kajian hadis di Nusantara terlambat perkembangannya dibandingkan dengan kajian ilmu lain, kemandirian perkembangan barulah tampak dimulai Abad ke-20. Ulama yang populer dalam ilmu hadis di Minangkabau yakni Syaikh Yasin al-Fadani, Prof. Mahmud Yunus, dan Buya Mawardi Muhammad. Kontribusinya tampak dari aktivitas pengumpulan sanad, karya ilmiah, memasukan ilmu hadis ke dalam kurikulum, dan penyebaran ilmu hadis. Hasil penelitian ini berimplikasi pada dasar untuk mengkaji ulama hadis di daerah lain.

Kata Kunci: Ilmu Hadis, Ulama Hadis, Minang Kabau, Takhrij Hadis

INTRODUCTION

Hadith is a source of law that occupies a central position in Islam. So it is not surprising that the study of hadith has received great attention among scholars. Thousands of works have been produced from the study of this hadith, from its early days to the present. In fact, over time, from the study of this hadith, several branches of knowledge were born, such as *sciencemuṣṭalah al-ḥadīṣ*, *rijāl al-ḥadīṣ*, *al-jarḥ wa al-ta'dīl*, and so on (Danarta, 2004). Because Hadith and Al-Qur'an have a central position in Islam, besides, *ijma'* and *Qiyas* as a source of sharia law. As the main reference tool, hadith will be a good or bad balance for Muslims in carrying out their religious life. (Azami, 2008).

Hadith studies are so developed in the archipelago, even though it actually only appeared in the 20th century. Because of this development, it is not surprising that several regions in Indonesia have become producers of hadith experts, one of which is Tanah Minangkabau. The term Minangkabau is basically attached to the name of the largest tribe in West Sumatra, which is religiously majority Muslim. The Directorate General of Population and Civil Registration of the Ministry of Home Affairs notes that the population of West Sumatra is 5.6 million. Of these, 5.46 million people (97.6%) or the majority of the Minangkabau population are Muslims.

With regard to Islam, it is certainly important to study when Islam entered

Minangkabau land. In this case there are differences of opinion to determine when Islam first entered Minangkabau, it is said by some historians that Islam had entered this area in the 12th century, but there are also opinions that say in the 14th century, along with the entry Islam, then the birth of educational activities in the region of West Sumatra. Educational activities are the foundation for the continuation of the tradition of teaching science and knowledge in the development of Islam and Muslims, both in quality and quantity (Saharman, 2017).

Since the emergence of Islam in Minangkabau, great scholars have emerged from Minangkabau, the scholars taught Islam to the Minangkabau people with several methods. Some use the *halaqah* prayer *hallaq* and many of them also wrote works. Those who wrote works were old and young scholars, among old scholars who worked such as: Shaykh Bayang Muhammad Dalil who had 5 works, Shaykh Khatib Muhammad Ali Al-Fadani had 30 works, Shaykh Sulaiman Ar-Rasuly had 22 works, Shaykh Muhammad Jamil Djaho has 3 works, Syaikh Muda Abdul Qadim has 2 works, Haji Abu Bakar Ali Maninjau has 1 work, Haji Mansur Datuk Nagari Basa has 9 works, Haji Muhammad Zain Simabur has 5 works, Haji Sirajuddin Abas has 16 works, Hajjah Syamsiyah Abbas has 1 works, Haji Yunus Yahya Magek has 2 works, Haji Jalaluddin has 42 works, Haji Imam Maulana Abdul Manaf Amin Al-Khatib has 22 works (Pramono & Ahmad,

2013). As for young scholars who work such as: Shaykh Abdul Karim Amrullah has 29 works, Shaykh Abdullah Ahmad has 5 works, Shaykh Muhammad Thaib Umar has 3 works, Shaykh Muhammad Jamil Jambek has 5 works, Shaykh Ibrahim Musa Parabek has 4 works, Shaykh Abbas Abdullah Padang Japang has 1 work, Ustaz Zainuddin Labay has 24 works, H. Jalaluddin Thaib has 2 works, Engku Mudo Abdul Hamid Hakim has 5 works, Prof. Dr. Mahmud Yunus has 64 works, Prof. Dr. H. Mukhtar Yahya has 34 works, Prof. H. Ilyas Muhammad Ali has 5 works, Prof. H. Bustami Abdul Gani has 5 works, Prof. Dr. Hamka has 115 works, Karim Bakri has 5 works, Mawardi Muhammad has 9 works, Zainal Abidin Ahmad has 8 works, Nashruddin Thaha has 10 works, Abdur Rahim Al-Munafiy AR. Sutan Mansur has 2 works and Ustaz A. Malik Ahmad has 2 works¹³(Pramono & Ahmad, 2013)

Of the many works of Minangkabau scholars, not much has discussed the issue of hadith, because at the beginning of the emergence of Islam in the archipelago, hadith had not become a scientific discipline taught in schools or Islamic boarding schools. This is because the study of hadith in Indonesia is underdeveloped compared to other Islamic sciences such as tasawuf, fiqh, monotheism, and interpretation of the Qur'an. (Munirah, 2017). The results of the research by Martin Van Bruinessen, a Dutch researcher, although the main object Bruinessen researches are not books or traces of hadith science, but

Islamic boarding schools. However, the results of this research show that hadith books or material about hadiths are still not taught in religious education institutions in Indonesia. (Isbaria, 2022)

Although minimal, there are still Minangkabau scholars who contribute to the science of hadith, among them there are those who contribute orally, by conveying hadith in *halaqoh-halaqoh* of *prayer hall*, although they do not study hadith as a discipline, but they still convey the hadith of the prophet in each halaqoh the. There are also those who work with pens, they write works related to the science of hadith. So it becomes interesting for researchers to examine how far the contributions have been made by Minangkabau scholars in the science of hadith.

Scholars who contributed to the science of hadith were Shaykh Yasin al-Fadani, Prof. Mahmud Yunus, Buya Mawardi Muhammad, therefore this research will focus on three objectives, namely analyzing the development of Islam and hadith science in Minangkabau, biographies of old hadith figures, and their contributions. This research is expected to have two contributions, namely theoretically the results of this research can add to the body of knowledge, especially in terms of hadith scholarship, thereby increasing its special studies regarding hadith science in modern times. Practically this research contributes as a reference that can be used by teachers and researchers of hadith in terms of tracing

the existence and contribution of hadith scholars in other regions of Indonesia, and for the Muslim community in general this research is a reference in understanding the development of hadith and its character.

There are several relevant studies regarding this study, to find out the difference with this research, the following explores several research focuses that are different from this research: (1) there is research that focuses only on Mahmud Yunus' thoughts ('Azima, 2023; Harahap, 2019; Hasibuan, 2020 ; Munirah, 2017); (2) there is also research focused on the contribution of Minang clerics in the field of Islamic education (Hanani, 2015; Manti et al., 2016; Wonsela, 2017); (3) there is also research on hadith scholars or Minangkabau scholars in the 20th century (Imawan & Faiz, 2021; Lutfi, 2022; Muhammad, 2020; Putra, 2017). The three research focuses are different from the research focus, namely focusing on the contribution of three scholars namely Shaykh Yasin al-Fadani and Mahmud Yunus, Buya Mawardi Muhammad in Hadith education in the Land of Minangkabau.

METHOD

The methodology in this study is a qualitative research based on library research, with the aim of exploring literature related to the presence of Minangkabau ulama in terms of their work in the field of Hadith science. This

research is indeed focused on the 20th century, because the development of Hadith science in Indonesia only seems to have progressed since that century.

Data sources in this research consist of two primary and secondary sources. Primary sources are sources analyzed from the works of three scholars who are the focus of the research, namely Shaikh Yasin al-Fadani, Prof. Mahmud Yunus, Buya Mawardi Muhammad. Secondary sources are sources that come from research results that are relevant to this study.

Data collection was carried out using documentation techniques, namely collecting all documents related to the topic of study. The document in question could have come directly from the work of the three scholars in question, or from research work relevant to this research. With regard to accessibility, researchers used two methods of searching manually (*hard copy*), and digital browsing (*Soft copy*).

The data analysis used *iscontent analysis qualitative* that is, the data obtained is described systematically and then analyzed comprehensively to find a comprehensive answer. The data obtained is then organized according to the sub-topics of the study that have been framed, and then conclusions are drawn and narrated descriptively to become a research discussion.

In terms of procedures and research flow, it looks as follows:

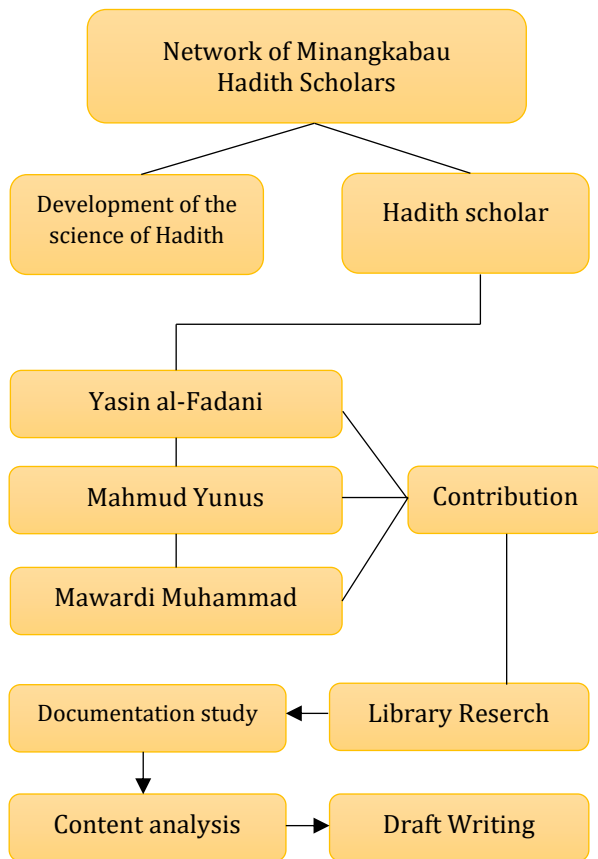


Figure 1. Research Design and Flow

RESULTS AND DISCUSSION

The development of Hadith science in Minangkabau Land in the 20th century

Hadith is the second source of Islamic teachings after the Qur'an and this is something that cannot be denied. And the Al-Qur'an cannot be separated from the Hadith whose verses are mujmal (global) and `amm (general) and one of the functions of the Hadith is to explain what is in the Al-Qur'an. Therefore, it is impossible for us to separate the Hadith and the Qur'an. and this has been happening since the time of the Prophet Muhammad SAW. However, in the development of scientific studies, these two studies do not always go hand in hand, especially in different regions. For some time recently, scholars say that the study of Hadith is growing in India. They did

not mention the development of interpretation there. In Indonesia, many people say that the study of Hadith is late in its development compared to other fields, such as interpretation, jurisprudence and Sufism. The delay in the study of Hadith in Indonesia took place over a long period of time, starting from the early arrival of Islam to Indonesia until around the end of the 20th century. Then, the phenomenon of Hadith studies has recently shown developments in Indonesia and even the current situation, Hadith is experiencing rapid progress, both in terms of quantity and quality. (Wahid & Masri, 2018).

Efforts to trace the history of the development of hadith studies in Indonesia have not been carried out systematically. This could be expected to be caused by several things. First, the fact that the study of hadith is not as intense as other Islamic studies, such as the Qur'an, jurisprudence, morals and so on. Second, the study of hadith can be said to have developed very slowly, especially when seen from the fact that Indonesian scholars have been writing in the field of hadith since the 17th century. However, as will be seen later, these writings were not developed further. After that, the study of hadith stagnated for almost a century and a half. For this reason, the attention of observers to the study of Indonesian hadith is still lacking. Even if there are observers who pay attention, their attention is still partial and not comprehensive. (Saputra, 2017).

Just like in other parts of Indonesia, the development of Hadith education in

Minangkabau also experienced delays in its development, because the Minangkabau scholars at the beginning of the emergence of Islam in Minangkabau studied and taught more about Sufism and tarekat education, they made the surau a center of scholarship. (*center for exelent*). Surau is an important institution in the process of transmitting various Islamic knowledge. It was in the surau that the ulama from each tarekat group built a teacher-student network so as to create a very complex cross-scientific relationship. (Pramono & Ahmad, 2013).

Whereas in the study and education of Hadith science it can be said to be very minimal, actually it was not Hadith education which really did not exist in Minangkabau in the early 20th century as stated by Van Den Berg, but at that time Hadith education had not yet become a scientific discipline in Indonesian is studied in Islamic boarding schools, but the Prophet's traditions are conveyed in the teaching of other Islamic sciences. (Isbaria, 2022)

Of the many Minangkabau scholars who teach Islamic sciences, either from surau to surau or from the writings in the books, there are some Minangkabau scholars who are consensual in the education of Hadith.

Biography of 20th Century Minangkabau Hadith Scholars

It should be emphasized that what is meant by hadith scholars here are scholars who are considered to have contributed in

terms of the development of hadith science. This is marked by his works, activities, and breakthroughs in hadith education. Accordingly, the researcher focuses on only three scholars, namely:

Syekh Muhammad Yasin al-Fadani

Shaykh Yasin has the full name 'Alam al-Din Abu Fayd Muhammad Yasin bin Muhammad 'Isa bin Udik al-Fadani al-Makki al-Syafi'i. The title of al-Fadani is a ratio from the Padang region of Indonesia because Sheikh Yasin is a descendant of Padang, West Sumatra Indonesia, the title of al-Makki is a ratio from his birthplace, which is the city of Mecca, Saudi Arabia, and al-Syafi'i is a title for adherents of the School of Imam Syafi i. (Adri, 2021; Syaifuddin, 2022).

His father's name is Isa and his grandfather's name is Udik, while his children are named Muhammad and Fayd. Because of this Shaykh Yasin has the nickname Abu Fayd. Sheikh Yasin was born in the city of Hayyi Misfalah, Makkah al-Mukarramah on Tuesday the 27th of Sha'ban, in the year 1337 H/1917 AD. His birth made happiness grow in both his parents. Both hope that their son will one day become a great scholar who will carry on the banner waved by Prophet Muhammad SAW. (Ulum, 2016).

At the time of Shaykh Yasin's children were nurtured and educated directly by his father, Shaykh Isa al-Fadani and his mother Nyai Maimunah binti Abdullah al-Fadani. He learned the basics of Islam directly from his father, such as the knowledge of reading the Qur'an, Tawhid,

Fiqh, Arabic Grammar, and others. He also got the knowledge to read and understand the Qur'an from his mother who was a person who memorized the Qur'an. Under the guidance of his mother, when he was about 8 years old, Shaikh Yasin was able to memorize the Qur'an properly and correctly. (Ulum, 2016). At the age of 12 (1927 AD), Shaikh Yasin was ordered by his father to seek knowledge at the Shaulathiyyah madrasah for 6 years.

The Shaulathiyyah teacher was impressed by the advantages possessed by Shaykh Yasin. Noble moral character and intelligence accompanied by humility make the knowledge learned in Shaulathiyyah more 'alim'. In the madrasah, Shaykh Yasin was educated by masyayikhs, including Sayyid Muhsin al-Musawwa, Shaykh Mukhtar Utsman Makhdum, Shaykh Abdullah Muhammad Niar, and Shaykh Muhammad Hasan al-Masysyath. For 6 years Shaykh Yasin felt comfortable studying at Shaulathiyyah, but one day that comfort was interrupted because there was a conflict between al-Jawi students and Shaykh Shaulathiyyah. The conflict started from Shaykh Shaulathiyyah who cursed the Jawi nation with the word Jawi nation is a nation of low character. Because he felt his self-esteem was being lowered, the ulama of Nusantara established the Dar al-Ulum madrasah on 16 Syawal 1353 H/January 22, 1935 AD. This madrasah was led by Sheikh Muhsin ibnu Ali Musawa.

The incident did not make Shaykh Yasin spontaneously move to the madrasah, but he waited for a few moments until it

ended in 1353 H/1935 AD in conjunction with the declaration of Dar al-Ulum as a classical formal education institution in Hijaz, Shaykh Yasin joined it. (Ulum, 2016). While at Madrasah Dar al-Ulum Shaykh Yasin studied with Sayyid Muhsin al-Musawwa, Shaykh Ibrahim Dawud al-Fathani, Shaykh Muhammad ali al-Makki, Shaykh Zubair ibn Ahmadal-Filfulani, Shaykh Abdul Muhaimin al-Lasemi, Shaykh Husain ibn Abdul Ghani al-Falimbani, Sheikh Ahmad al-Qishti, and others. When Shaikh Yasin was declared to have passed the level of Aliyah in the year 1356 H/1937 AD, he was immediately appointed to teach at the Dar al-Ulum madrasah. In the year 1359 H/1940 AD, Shaikh Yasin was appointed as the Madrasah's representative. In 1375 H/1956 AD, the position that Shaikh Yasin obtained as the head of the madrasah was based on the agreement of the masyaikh of the Dar al-Ulum madrasah.

Due to the large number of santri who are interested in studying with Shaikh Yasin, Shaikh Yasin opened additional lessons at his residence. In addition to actively teaching in the madrasah, Masjid al-Haram and at his residence, he also has a habit every year in the month of Ramadan to pray the Qutub al-Sittah. This study has been going on for 15 years. Even though he has become a teacher, Shaikh Yasin still continues to pursue knowledge in non-formal education with a focus on certain scientific specialists. In his studies Shaikh Yasin taught a lot to Middle Eastern scholars. Shaykh Yasin learned the knowledge of hadith and sanad from

Shaykh Umar Hamdan al-Mahrusi, Shaykh Muhammad Ali Husain al-Maliki, Shaykh 'Umar Bajunaid, Mufti Shafi'iyah Makkah, Shaykh Sa'id bin Muhammad al-Yamani, and Shaykh Hasan al-Yamani . In the disciplines of Usul al-Fiqih, Arabic grammar, Qawaid al-fiqiyyah, Shaykh Yasin learned from Shaykh Muhsin ibn 'Ali al-Falimbani al-Maliki and Sayyid 'Alwi bin 'Abas al-maliki al-Makki. In the discipline of Astronomy and Miqat to Sheikh Khalifa an-Nabhani. (Amdar, 2022; Zuhendra, 2020).

Prof. Mahmud Yunus

Mahmud Yunus was born on the 30th of Ramadan 1316 Hijri to coincide with the 10th of February 1899 in the village of Sungayang, Batusangkar, West Sumatra. He was born from a simple family. His father was an ordinary farmer, named Yunus bin Incek, from the Mandailing tribe and his mother was named Hafsah. Even though he was born in a simple family, he has strong religious nuances. His father was a surau student and had adequate religious knowledge, so he was appointed as the Nagari Imam. (Yunus, 1982). Since childhood Mahmud Yunus has shown a strong interest and inclination to deepen the knowledge of Islam. When he was 7 years old he learned to read the Koran under the guidance of his grandfather, M. Thahir, who was known as Engku Gadang. After learning to recite and memorize the Koran, Mahmud Yunus helped his grandfather teach the Koran as an assistant teacher, while he studied the basics of Arabic grammar with his grandfather. (Nata, 2015).

In 1908 a village school was opened by the Sungayang people, Mahmud was interested and asked his mother's blessing to study at that school. With his mother's blessing, he attended lessons at the village school during the day, and he continued to teach the Koran at night. This activity is carried out every day diligently and with full achievement. However, over time Mahmud felt bored studying at this village school because the lessons were often repeated. At a time of boredom like that, he heard the news that M. Talib Umar opened a Madrasah (religious school) in the surau Tanjung full of Sungayang with the name Madras School. (Ramayulis & Nizar, 2015). Then in 1924 the month of Sha'ban, Mahmud continued his studies at al-Azhar Cairo, Egypt. He is the youngest student aged 25 years at al-Azhar University and graduated in less than a year with very satisfactory grades. Driven by a desire to understand general science, Mahmud continued his studies at Darul Ulum University. This university combines two curricula, namely religion and general. The religious curriculum includes interpretation, hadith, ushul fiqh, mantiq, muthala'ah, nahwu, sharaf, balaghah, adab, insya', and mahfudzat. As for the general curriculum, there are more than seventy subjects. Thanks to his sincerity, Mahmud was able to finish his studies in the last four semesters and was able to outperform his college friends in achievement. As well as receiving a degree from Darul Ulum university in the field of tadrīs takhsīs (teaching specialist).

Yunus has a lot of experience teaching and leading in various schools, namely:

- a. Al-jami'ah al-Islamiyah Batusangkar in 1931-1932
- b. Kulah Muallimin Islamiyah Normal Islam Padang in 1932-1946
- c. Civil Service Academy in Bukittinggi in 1948-1949
- d. Jakarta Religious Science Service Academy in 1975-1980
- e. It is. Became dean and professor at the Tarbiyah faculty of the Syarif Hidayatullah State Islamic Institute Jakarta in 1960-1963
- f. Chancellor of the Imam Bonjol Padang State Islamic University in 1960-1971

While Mahmud's works include; Arabic-Indonesian Dictionary, Musthalah al-Hadith Science in Arabic, Musthalah al-Hadith Science written together with Mahmud Aziz, Morals According to the Qur'an and Prophetic Hadith, Special Methods of Religious Education, History of Islamic Education in Indonesia, Translation of Al-Qur'an.

The spirit of reform brought by Mahmud was inseparable from the influential figures at that time. History records that Thaib Umar was very influential in the scientific formation of Mahmud Yunus through his works. For example, in al-Munir's works, general mastery of European languages is emphasized. The students at Thaib Umar's surau or Islamic boarding school are required to study religion, European languages and general knowledge. The

intention is that the students can take advantage of this knowledge for the improvement of the people's welfare and the development of Islam. In 1918 Mahmud tried to revive the Madras School which had been established. He tried to make reforms in the field of education as was rife at that time, especially in Minangkabau brought by Middle Eastern alumni, including through reform-oriented education spearheaded by Sheikh Thahir Jalaluddin, Abdullah Ahmad, Abdul Karim Amrullah, Zainuddin Labay el Yunusi. Previously, the teaching of Islam was carried out in the form of recitation of the Qur'an and recitation of the book which were held in homes, langgars, surau, mosques, Islamic boarding schools and then underwent a change in form both in terms of institutional subject matter (curriculum), Islamic education methods, organizational structure, all of which can form a new educational institution. (Danarta, 2004; Iskandar, 2017)

Mahmud became involved in the reform movement when a large meeting of Minangkabau clerics took place in 1919 in Padang Panjang. The large meeting discussed the desire to establish a union of Islamic religion teachers. This was an indicator that Mahmud could sit together to discuss the interests of the Muslim Ummah among senior intellectuals at that time. He was asked to represent his teacher. The meeting directly or indirectly influenced Mahmud's reform thinking pattern, especially thanks to the views put forward by a number of reformers such as Abdullah Ahmad. (Hasibuan, 2020).

Buya Mawardi Muhammad

Buya Mawardi's full name is Mawardi Muhammad bin Muhammad. He was born on Friday, 10 October 1913 AD, or to coincide with 9 Dzulqa'dah 1331 H in the village of Bulaan Kamba, Kubang Putih, West Sumatra. His father, Muhammad, came from the Salayan Chaniago tribe, and was a cloth trader in Bukittinggi. While his mother was named Khuzaimah, a housewife who came from the Simabur tribe. Buya Mawardi is the oldest of four children with voices. Among Buya Mawardi's brothers, namely Syamsu, Husainah and Jalisah. (Azri & Ridho, 2023).

During his lifetime, Buya Mawardi played quite a role in the world of Islamic education in Indonesia, especially in his homeland, West Sumatra. He is a scholar, preacher, teacher, and lecturer at several universities. In addition, he is also productive in writing, especially in the field of hadith. It is not surprising that he was known as the leading hadith scholar of his time. However, it is a pity that his biography and work have not been studied much. So that he is not as well known as other Nusantara scholars. (Juhri, 2019).

Since 1931, Buya Mawardi began to devote himself to becoming a teacher at the Thawalib College, which was his old school. Until a few years after that, he was appointed head of the college from 1959 until the end of his life. In addition, Buya Mawardi also has a career as a lecturer at various universities. One of them is the

Imam Bonjol State Islamic Institute which is located in the city of Padang. Since the founding of the campus, his progress has been extraordinary. He has visited almost every faculty at the State Islamic Institute to pass on his knowledge. He even served as Deputy Dean of the Tarbiyah Faculty from 1965-1966. (Juhri, 2018).

Education History and Teachers Buya Mawardi was a person who was persistent and serious about studying, this can be seen from his enthusiasm for learning in the schools that existed at that time. Formally, Buya Mawardi first started his education at the Agam I People's School located in Bukittinggi and the Vrobel School in 1919. A year later, 1920-1921, he moved to the People's School which was located in the Pakan Ahad Kubang Putih area. (Febriyeni, 2015, pp. 71-74) In 1922-1925, Buya Mawardi entered the Gouvernement School. After that he moved to Padang Panjang to continue his education at Thawalib School and Diniyyah School. In addition, he also had the opportunity to take courses in Dutch (1936) and English (1938). (Anuar, 2019)

Buya Buya Mawardi never studied directly in the Arab Lands and the Middle East, but his scientific traditions were still connected to the Haramain scholars. He studied directly with Sheikh Abdul Karim Amrullah (Buya Hamka's biological father) and Sheikh Ibrahim Musa. They both studied for a long time in Mecca with Sheikh Ahmad Khatib Al-Mingkabawy, an Imam of the Grand Mosque at that time,

who was also the Mufti of the Shafi'i school of thought. Thus, when viewed carefully, his scientific chain does not need to be doubted, as well as the scientific capacity he has. (Anuar, 2019).

During his time in Bukittinggi and Padang Panjang, he also studied with famous scholars at that time. Like Engku Mudo Abdul Hamid Hakim, an ushul fiqh expert, who has written many books in Arabic. Then Prof. Zainal Abidin Ahmad, Buya Ahmad Syukur Sulaiman, Buya Duski Samad, and to Zainuddin Labay El-Yunusy when he was at Diniyyah School, as well as many more.

The Works and His Students Buya Mawardi can be seen as a productive scholar. His skills in tools and languages such as nahwu and sharaf really helped him in producing such works. Not only works in Indonesian, some of his works are written in Arabic. Buya Mawardi believes that language is not enough to be spoken only orally, but rather as a means of drawing as much Islamic treasures as possible, then it needs to be rewritten in light language so that a useful work is born. (Juhri, 2019)

Contribution of Minangkabau Ulama in Hadith Science Education

There are several forms of real contribution given by Minangkabau scholars in the education of hadith in the 20th century, some teach hadith directly to their students in mosques, even though at the beginning of the 20th century hadith had not yet become a discipline taught in pesantren - boarding schools

and in suraus, but when they teach Islamic knowledge, they indirectly convey hadiths from the prophet.

But there are some Minangkabau scholars who immediately wrote works in science and their works are still books studied in Islamic boarding schools, and some even from the books of Minangkabau scholars have made us important in world universities. Among the contributions of Minangkabau scholars in the 20th century in hadith education are:

Contribution of Shaykh Yasin al-Fadani in Hadith Education

Sheikh Muhammad Yasin resided in the city of Mecca, one of the holiest cities for Muslims, so he met a lot of scholars from all over the Islamic world. So that various types of chain of transmission of knowledge and Hadith were collected by his side. He has more than 700 teachers whom he recorded in his various literary works related to the science of sanad. He also often held rihlah ilmiah to practice the knowledge he had taught, including astronomy. His travels are also used to find sanads, genealogies of Hadith narrations and degrees of knowledge or books. Until he was called al-Musnid ad-Dunya. The title was given to him because he was seen as the person with the most sanad not only in Mecca and the Middle East but also in the world. The title of al-Musnid ad-Dunya was obtained by Sheikh Yasin not because of the number of teachers, but rather because of

his expertise in the field of Hadith. Sheikh Yasin has a great attention to the study of Hadith with its various branches of knowledge. In the case of sanad, with his persistence, he managed to collect sanad from hundreds of scholars. (Hadzami, 1999).

In addition, he also authored various books on the science of sanad. His works prove his expertise in the field of sanad knowledge. In addition, he was also persistent in gathering the sanad of the scholars before him. This is a common thing in the science of sanad, where sometimes the sanad of a scholar is recorded by his student or people after him. This is what Sheikh Yasin Al-Fadani did to several prominent scholars who have sanad, such as al-Kuzbari, Ibn Hajar al-Haitami, Abdul Baqi al-Ba'li, Khalifah an-Nabhan, Sayyid Muhsin al-Musawi, Muhammad Ali al-Maliki, Umar Hamdan and Ahmad al-Muhallalati.

He also made ijazah sanad for people who had taught him Hadith and in the ijazah sanad Sheikh Yasin had his own creativity, both special ijazah, general ijazah and absolute ijazah. As for the general degree Sheikh Yasin is a generous Hadith expert. He stated in several of his sanad books about the graduation of sanads to all those who learned Hadith from him, done objectively with the aim of benefiting the seekers of knowledge and to spread the sanads of narration. Although scholars differ in opinion between rejecting and requiring it, Sheikh Yasin prefers the view that requires it.

Although the majority of scholars think that such a degree is the weakest. Sheikh Yasin's attention to the books that bring together the chain of transmission of a scholar of hadith is very great. He used various terms in his pronunciation, among others: *tabat*, *fahrasah/fihris*, *mu'jam*, *barnamij* and *masyahah*. According to Sheikh Abdul Hayy bin Abdul Kabir al-Kattani, earlier scholars gave the term *masyahah* to the book that brings together the names of teachers and the narrations of an expert in Hadith, and they called it *mu'jam* because the names of the teachers were arranged according to the order of hijaiyyah letters. Sheikh Muhammad Yasin al-Fadani has many stories of books related to sanadan. In addition, Sheikh Yasin also has great attention in other branches of Hadith science such as *musalsal* Hadith narration, 'Ali and Nazil narration, *tasih*, *tad'if*, and *rijal al-Hadith* science. (Mu et al., 2021)

As for his books in hadith science, they are: *Al-dur al-Mandhud fi Syarh Sunan abi Dawud*, *Al-'aqd al-Farid min Jawahir al-Asanid*, *Fathu al-'alam Syarah Bulugu al-Maram*, *Arba'un Hadithan min Arba'ina kitaban 'an Arba'ina Syaikhan*, *Arba'un al-Buldaniyyah Arba'un Haditsan an Arba'in Syaikhan min Arba'ina Baladan*, *Arba'un Hadithan min Riyadh al-Jannah min Atsari Ahli al-Sunnah*, *Arba'un Hadithan musalsalan bi an-Nujahila al-jalal al-syuthi*, *Al-'Ujalah fi al-Ahadits al-Musalsalah*, *Warawah 'ala al-Jauhar al-Tsamin fi Arba'in Hadithan min Ahaditsi Sayyid al-*

Mursalin li al-'ajluni, Waraqah fi Majmu'ah al-Musal-salah.

Contribution of Prof. Mahmud Yunus in Hadith Science Education

Mahmud Yunus is a figure who applies teaching in Arabic. Yunus put more emphasis on teaching Arabic. Because language is the main thing in studying Islamic sciences, such as the Koran, hadith and books of fiqh. So that Mahmud Yunus' attention to teaching Arabic originated from a feeling of dissatisfaction with the teaching system in the form of halaqah. In this case a teacher reads and explains it while the students listen and record what needs to be noted. Although Mahmud Yunus is better known as an educational figure in Indonesia, rather than as a hadith figure. However, it is undeniable that Yunus is also an expert in hadith and hadith science as stated in his two works on hadith entitled *sciencemushthalah al-Hadits* and knowledge of mustalah hadith. In both of these works he gave great attention to the study of hadith. So with his work in the field of hadith, it can be said that Mahmud Yunus is also categorized as a hadith figure in West Sumatra.

Apart from that, Yunus also contributed enormous attention to the study of hadith by including it in the educational curriculum and he was able to present the study of hadith in Indonesian for the first time and was used as teaching material in madrasas and Islamic boarding schools. Which at first the study

of hadith was only included in Islamic religious subjects. By paying great attention to hadith, Yunus grouped hadith scholarship into the education curriculum as a separate subject. So that more or less Yunus also cites the hadith in one of his works entitled *Morals According to the Qur'an and the Hadith of the Prophet*.

The hadiths collected in his work do not mention the sanad, but he only mentions the narrator. However, there are two hadiths mentioned in the last chain that originate from Abu Hurairah. Then the hadiths were explained using the opinion of Mahmud Yunus himself and the opinions of other scholars. As for the example of the hadith about being honest, namely:

حديث أبي هريرة: أن رسول الله ﷺ قال: آية المنافق ثلاث، إذا حدث كذب وإذا وعد أخلف، وإذا أؤتمن خان

There are three signs of a hypocrite, namely: even though he fasts, prays, and declares he is a Muslim, namely: when he speaks he lies, when he makes a promise he breaks it, and when he is trusted he betrays it. (HR. Muslim dari Abu Hurairah).

Meanwhile, regarding the thoughts of Mahmud Yunus in his work on the field of hadith, there are two works, both of which have the same title. However, the difference between the two works is; first, which was composed by Mahmud Yunus himself in Arabic, second, which was co-written with Mahmud Aziz in Indonesian. In his work entitled '*Ilmu Mushthalah al-Hadith*' is the result of his own

composition which is arranged in a simple and practical manner. In the muqaddimah of his book it is stated that this book is a summary of several books that discuss the science of musthalah al-hadith comprehensively or at length. In this first essay, he explained each discussion using points so that it seemed systematic. In this case yes is not only limited to summarizing, he even adds his thoughts to a discussion. This book is intended as a reference source for teachers or teachers in schools as well as in Islamic boarding schools so that the discussion looks broader and deeper. Which in the discussion of this book there is a thought of Yunus. He presented his criticisms of the opinions of previous hadith scholars. Among them are criticisms of the books of al-Shahihain, Ibn Shalah and al-Shan'aniy. (Mahmud Yunus, 1971).

While the second book co-authored with Mahmud Aziz is also a very simple and concise book consisting of 11 discussion articles in it with a total of 90 pages. In the introduction to this book, it is stated that when investigating the various traditions, terms were born to give the names of these hadiths, so that a science called Mushthalah Hadith was born, to study the terms used in hadith science. Also to find out which hadiths are valid and what the conditions are, which hadiths are weak and what are the reasons for their weaknesses, which hadiths are true, which hadiths are fake and what are the differences between the two and so on. So that there is a

motivation in writing this book in which Mahmud Yunus was driven by ideals and a great desire to expand the spread of Islamic knowledge. also studied by the public who want to know the hadith. (Hasibuan, 2020).

Buya Mawardi Muhammad's Contribution to Hadith Science Education

Buya Mawardi belongs to the clergy and reformers in Indonesia. His scientific contribution is quite large in educating the community. Where the works that he compiled really helped spread this religion, especially in the field of hadith and hadith science. Moreover, the works he presents have their own characteristics, such as *Jawahir al-Hadith* which contains hadiths related to morality. He also only wrote authentic and hasan hadiths, so that Muslims did not hesitate to practice them. His contribution to hadith and hadith science is quite large where 62.5% of the works he wrote focused on hadith and hadith science. He focuses his works on education and reading for the general public. As a reformer in education, the books he produced were intended and adapted to the needs of systematic curriculum-based students in Indonesia at his time. Apart from that, he also reformed, namely by writing hadith and hadith studies in Indonesian, adapting to the conditions of Indonesian society, most of whom do not understand Arabic so that they are easy to understand.

The contribution played by Buya Mawardi Muhammad in the spread of hadith and hadith science was enormous, even though his name was not widely known in Indonesia. The lack of information that was disseminated through his students, or the stories and writings that contained his story, unlike other scholars such as Sheikh Ahmad Khatib Minangkabau, Sheikh Abdul Karim Amrullah and Sheikh Ibrahim Musa Parabek, made his name not very well known in the general public. By writing this research, as one of the efforts to collect evidence of his great contribution in safeguarding this religion, especially in the field of hadith and hadith science, so that it will not be forgotten so that it becomes our motivation and encouragement in maintaining, spreading hadith and hadith science in this era .

As for his works on hadith and the science of hadith are:

1. *Treatise on the Prophet's Way of Fasting*. The book he wrote when he was just 21 years old coincided in 1934 A.D. He collected verses from the Qur'an and authentic hadiths as the basis for this book. This 48-page book contains 16 themes, beginning with the discussion of "Wisdom and Secrets of Ramadhan Fasting" and closing with the discussion of "Idul Fitri Sermon"
2. *Hidayah al-Bahith fi Musthalah al-Hadith*. This book was completed on Monday, April 20, 1936 M, coinciding with 28 Muharram 1355 H. This book is his second work after the book *Treatise on the Way of the Prophet's Fasting*. This book was written in discussion of the science of musthalah al-hadith for the first time published by Sa'adiyah Publisher and then published by Sa'adiyah Putera Publisher, Padang Panjang and Sa'adiyah Putera Publisher, Jakarta with 102 pages thick. This book was still being printed up to the 11th edition by Sa'adiyah Putera Publishers in 2002 M/1423 H.
3. *Knowledge of Musthalla Hadith*. The book which was completed on 5 June 1957 coincided with 7 Dzulko'dah 1376 H. Written in Indonesian. This book was also printed by several publishers, such as the Sa'adiyah Bukittinggi Publisher with a total of 98 pages with the old spelling. Then it was printed by Sri Dharma Printing, Padang in 1981, namely the seventh printing with 128 pages thick, then by Sa'adiyah Putera Publishers with a total of 117 pages in 1966.
4. *Jawahir al-Ahadith*. The original title of this book is *Jawahir al-Ahadith al-Nabawiyah*. This book was completed in 1937. This book contains 493 hadiths along with the contents and meaning of the hadiths. He also provides justification for these hadiths if there are errors both in the sanad and in the hadith. The first hadith discussed is the hadith about "sincere" and the last hadith is "al-adiyah". This book has been published by Tandikat

Publishers, Padang Panjang up to the seventh printing.

5. *Al-hadits al-Mukhtarah*. A phenomenal book that was famous in its time. This book is divided into 3 parts. Each section contains 40 hadiths. This book was compiled following the syllabus of Madrasah Tsanawiyah throughout Indonesia in the 1950s. It only took him one year to finish this book until in 1951 he finished it. Then it was printed by Sri Dharma Padang Printing.
6. *Al-hadits al-Mukhtarah wa Sharhuha*. His other books are quite phenomenal. He was not content with just writing hadiths, he also provided explanations and contents of hadiths with his own understanding. This book is divided into 4 parts, continuing the previous book he wrote in 3 parts. The fourth part contains 20 hadiths with a total of 32 pages, the fifth part contains 20 hadiths with a total of 32 pages, the sixth contains 26 hadiths with a total of 49 pages and the last part contains 20 hadiths with a total of 52 pages. This book, written since 1950, was completed in 1975 AD to coincide with 6 Ramadhan 1395 H, published by Sa'adiyah Putera Publisher, Padang Panjang. (Studies et al., 2022)

CONCLUSION

Based on the discussion above, it can be concluded that the development of hadith science in general in Indonesia and especially in the Minangkabau lands has only seen progress since the 20th century,

even though the existence of Islamic scholars existed before that time, or along with the arrival of Islam to Minangkabau. There are three scholars who are popular in their contributions to hadith science education, namely Shaykh Yasin al-Fadani, Prof. Mahmud Yunus and Muhammad Mawardi. They contribute in producing works in the field of hadith, collecting sanad, teaching hadith to the general public and academics, and also incorporating hadith into the curriculum. The results of this study can certainly be recommended to anyone who concentrates on studying hadith as a reference in understanding the development of hadith in the archipelago. This research can also be a reference for other researchers in developing similar research results.

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