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BEYOND TRANSMISSION: RECONSTRUCTING HADITH EPISTEMOLOGY IN MUHAMMAD ARSYAD AL-BANJARI'S *SABĪL AL-MUHTADĪN*

MELAMPAUI BATAS PERIWAYATAN: REKONSTRUKSI EPISTEMOLOGI HADIS DALAM *SABĪL AL-MUHTADĪN* KARYA MUHAMMAD ARSYAD AL-BANJARI

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Abstract

This study explores the hadith epistemology in Sabīl al-Muhtadīn by Shaykh Muhammad Arsyad al-Banjari, a prominent 18th-century Nusantara scholar. Previously, hadith transmission in the archipelago was frequently viewed merely as a passive process from Middle Eastern learning centers. However, this research demonstrates that al-Banjari actively selected, categorized, and dialectically contextualized hadith texts to address the socio-religious needs of the Malay society. Utilizing a qualitative library research method, this study applies a tri-dimensional integrative framework comprising Al-Jabiri's bayani-burhani epistemology, Karl Mannheim's sociology of knowledge, and Gadamer's fusion of horizons. Findings reveal that al-Banjari employed pragmatic sanad efficiency and dynamic matn translation (bayani), extracted practical-rational substance (burhani), and responded to a constellation of sociological determinants (religious syncretism, patriarchal hegemony, his Haramayn-forged scholarly genealogy, and the region's shifting pepper-trade economy) that together positioned him as the architect of a Shafi'i-Ash'ari orthodoxy's consolidation in the Banjar realm. Sabīl al-Muhtadīn thereby functioned as a social-solution instrument fusing the universal horizon of Prophetic tradition with Nusantara's particular realities. This finding is significant because it repositions al-Banjari's practice not as passive textual transmission but as an early, textually-embedded precedent of what contemporary Indonesian hadith scholarship would later theorize explicitly as hadith contextualization, extending the documented genealogy of contextual hadith studies in the archipelago by roughly two and a half centuries and offering historiographically grounded material for the development of Nusantara hadith epistemology.

Keyword: *Hadith Epistemology; Muhammad Arsyad al-Banjari; Sabīl al-Muhtadīn.*

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Abstrak

Periode Penelitian ini mengeksplorasi epistemologi hadis dalam kitab *Sabīl al-Muhtadīn* karya Syekh Muhammad Arsyad al-Banjari, ulama terkemuka Nusantara abad ke-18. Selama ini, studi transmisi hadis di Nusantara sering dipandang sekadar sebagai proses pasif dari pusat keilmuan Timur Tengah. Namun, riset ini membuktikan bahwa al-Banjari secara kritis menyeleksi, mengategorikan, dan mengontekstualisasikan teks hadis untuk menjawab kebutuhan sosial-keagamaan masyarakat Melayu pada masanya. Menggunakan metode kepustakaan kualitatif, studi ini mengaplikasikan kerangka integratif tiga dimensi: epistemologi bayani-burhani Al-Jabiri, sosiologi pengetahuan Karl Mannheim, dan fusi horizon Gadamer. Hasil penelitian menunjukkan bahwa al-Banjari menerapkan efisiensi sanad dan terjemahan matan yang dinamis (bayani), mengekstraksi substansi rasional teks (burhani), serta merespons konstelasi determinan sosiologis (sinkretisme keagamaan, hegemoni patriarkal, genealogi keilmuan Haramayn, dan pergeseran ekonomi dagang lada) yang bersama-sama memposisikannya sebagai arsitek konsolidasi ortodoksi Syafi'i-Asy'ari di ranah Banjar. *Sabīl al-Muhtadīn* dengan demikian berfungsi sebagai instrumen solusi sosial yang meleburkan cakrawala universal tradisi kenabian dengan realitas partikular Nusantara. Temuan ini signifikan karena memposisikan ulang praktik al-Banjari bukan sebagai transmisi tekstual pasif, melainkan sebagai preseden dini yang tertanam secara tekstual dari apa yang kelak diteorikan secara eksplisit oleh kajian hadis Indonesia kontemporer sebagai kontekstualisasi hadis, memperpanjang genealogi kajian hadis kontekstual di Nusantara sekitar dua setengah abad lebih awal, sekaligus menyumbangkan materi historiografis bagi pengembangan epistemologi hadis Nusantara.

Kata Kunci: *Epistemologi Hadis; Muhammad Arsyad al-Banjari; Sabīl al-Muhtadīn.*

Introduction

Studies on hadith literature in the archipelago (Nusantara), particularly during the 18th century, are often viewed merely as a passive text transmission process from the Middle Eastern centers of learning to the periphery, without observing the epistemological dynamics that occurred within it, that is, the internal processes by which hadith knowledge was selected, justified, and validated as authoritative, rather than merely received (Idri & Baru, 2018; R. Roolvink, 1986). The lack of profound attention to this methodological aspect is largely due to the limited critical documentation regarding the hadith text selection process during that period (Fathurahman, 2012), the tendency of scholars to disseminate concepts of Sufism theology (Saby, 2001) and *ahl al-sunnah wa al-jama'ah* theology within the Shafi'i fiqh aspect (Imawan, 2018), as well as records mentioning the starting point of the development of educational institutions in the archipelago (Safari et al., 2024). In fact, through great works such as *Sabīl al-Muhtadīn* by Shaykh Muhammad Arsyad al-Banjari, there is a clear transformation from mere text quotation into a complex social solution instrument. The book *Sabīl al-Muhtadīn* by Shaykh Muhammad Arsyad al-Banjari, although known as a fiqh book, contains hundreds of hadith quotes (Ruslan et al., 2023) selected with very strict socio-global and local considerations. This characteristic shows that al-Banjari was not merely a quoter, but a thinker

who selected and categorized hadiths to answer the needs of the Malay society of his time. Thus, studies that view *Sabīl al-Muhtadīn* through the lens of hadith epistemology (namely how al-Banjari selected, categorized, and conducted dialectics – here meaning a two-way interpretive dialogue between text and context, rather than mere contradiction – between hadith texts and local realities) still very rarely receive serious attention from scholars.

So far, studies on *Sabīl al-Muhtadīn* and the figure of al-Banjari show three general tendencies. First, studies that focus on aspects of Islamic law (fiqh) and the influence of the Shafi'i school in his works, which dominate the contents of the book. Studies in this area include the concept of *qiyās* (Iqbal, 2021a), *'urf* (Galuh Nashrullah Kartika & Rofam, 2018), *zakat* (Sauqi, 2025), *ihdād* for women (Sabrina Muthia Dina & Safitri, 2025), and the division of joint marital property (Tarantang et al., 2024). Second, studies that attempt to collaborate fiqh themes with the essence of sharia, tariqa, and haqiqa (Firmansyah, 2024), the meaning and position of sharia law (Nopliardy & Jarkawi, 2018), the concept of *ḥalāl* and *ḥarām* in health perspectives (Hasbi et al., 2024; Syukri & Hermansyah, 2025), environmental fiqh with historical and hermeneutical approaches focusing on the discussion of water (Sukarni & Mahmud, 2024), to local wisdom and moderation values (Purwanto, 2019; Syaifullah, 2020; Syukri et al., 2026). These previous two studies have so far tended to take the hadiths used by al-Banjari for granted, they jump straight to the legal products without questioning why those specific hadiths were selected.

Third, studies that provide commentaries (*syarah*) in the methodological study of the book (Rahayu, 2022). There are also writings attempting to explain the genealogy of hadith in the book *Sabīl al-Muhtadīn* from the perspective of its transmission until it reached al-Banjari (Firmansyah, 2024), as well as examining the overall methodology using a mixed tafseer-hadith study without an integration approach, focusing on a normative tafseer-fiqh approach (Ruslan et al., 2023). So far, this latter research is quite comprehensive in discussing hadith data, although the research results show a tendency toward interpretation methodology and miss the comprehensive hadith methodology. Thus, studies that view *Sabīl al-Muhtadīn* through the lens of hadith epistemology (namely how al-Banjari selected, categorized, and conducted dialectics between hadith texts and local realities) still very rarely receive serious attention from scholars. The previous studies on *Sabīl al-Muhtadīn* (Firmansyah, 2024; Ruslan et al., 2023) have mapped the quantity of hadiths, the typologies of *tafseer ahkam* methods (*bi al-riwāyah, bi al-ra'yi, bi al-izdiwāj*), and the patterns of qiyas application through a descriptive-taxonomic approach. However, no study has yet analyzed these patterns as manifestations of specific epistemological structures of reasoning, whether in terms of knowledge construction mechanisms – *bayani*, the textual-linguistic mode of reasoning that derives authority directly from the literal transmission of *sanad* and *matn*, and *burhani*, the rational-demonstrative mode that extracts and validates the logical substance behind that text (both of al-Jabiri's perception), the socio-historical determinism shaping these reasoning tendencies, understood through Mannheim's concept of the living space (Lebenswelt), the totality of social, political, and cultural conditions

within which a thinker operates and which inevitably shapes the frame of reference of their reasoning (Mannheim), or the process of reception and the fusion of horizons – Gadamer's term for the interpretive merging of a text's original meaning-context with the reader's present meaning-context – of this text within the religious practices of the Banjar community from the time of its writing to the present (Gadamer). Addressing this gap is crucial because the previous studies, despite their data richness, tend to revisit classical *'ulūm al-tafsīr* studies without interrogating the epistemological and ideological implications of al-Banjari's inclination to prioritize naql authority (particularly the Shafi'i madhhab and hadiths) over direct, rational-independent *ijtihād* on the Qur'anic *nash*.

This paper is present to fill this study void with the pretension of seeing how the dynamics of hadith studies in the hands of Nusantara scholars experienced significant methodological developments. Through an analysis of the book *Sabīl al-Muhtadīn*, this research intends to explore al-Banjari's critical reasoning in positioning the authority of hadith amidst contextual needs. Specifically, there are three main questions that will be answered in this article. First, what are the characteristics of the selection and categorization of hadith applied by Shaykh Muhammad Arsyad al-Banjari in the Book *Sabīl al-Muhtadīn*. Second, why did he choose to balance the textualist approach of hadith with the contextual needs of the Malay society of his time. And third, how does this epistemological model contribute to the characteristics of hadith discourse in the archipelago. These three questions are the main focus of this article.

To dissect the methodological dynamics and critical reasoning of Shaykh Muhammad Arsyad al-Banjari in the book *Sabīl al-Muhtadīn*, this research does not use a single theoretical approach but constructs an integrative paradigm built on three theories chosen not for eclectic convenience, but because each addresses a dimension of the same phenomenon that the other two cannot reach on their own: the textual-linguistic mechanism by which hadith authority is constructed and rationalized (Al-Jabiri, 2009), the social conditions that determine why a particular construction was chosen over available alternatives (Mannheim, 2007), and the hermeneutical process by which that construction comes to mean something for a receiving community across historical distance (Gadamer, 2004). These three dimensions are not parallel but sequential and generative: the epistemic product yielded by one stage of analysis becomes the object explained by the next. Concretely, Al-Jabiri's *bayānī-burhānī* framework is applied first to identify what al-Banjari does to the hadith text itself or how *sanad* and *matn* are treated and rationalized; the resulting pattern of selection then becomes the explanandum for Mannheim's sociology of knowledge, which asks why that particular pattern of selection and rationalization emerged from al-Banjari's socio-historical position; and the historically situated meaning that Mannheim's analysis surfaces is finally brought into dialogue, through Gadamer's fusion of horizons, with the universal prophetic horizon reconstructed in the first stage. In this way, the three theories do not operate as independent lenses applied additively to the same data, but as successive stages of a single analytical chain (text, social determination, and reception) in which each stage's output supplies the next stage's input, as elaborated below.

Second, this *bayānī-burhānī* pattern is then carried forward into Karl Mannheim's sociology of knowledge analysis (Mannheim, 2007). The rationalization (burhani) identified in the first stage certainly was not born in a vacuum; it is precisely this rationalized pattern of selection that becomes the object Mannheim's sociology of knowledge is used to explain, uncovering "why" al-Banjari selected and rationalized those specific texts in that particular way. This theory positions al-Banjari's thought as a product heavily shaped by his living space (Lebenswelt) – the sociological landscape, local political dynamics, and regional history of the archipelago, especially the Banjar and Malay society of the 18th century, as detailed in the Findings section below. The selection of specific hadiths, in other words, is read not as an isolated textual choice but as an intellectual response (contextual need) to the socio-religious problems occurring around him, a response whose shape was already fixed by the *bayānī-burhānī* mechanism uncovered in the previous stage.

Third, the historically situated meaning surfaced by Mannheim's analysis is finally brought into dialogue through text dialectics analysis (Gadamer, 2004). The peak of this framework is Gadamer's analytical tool, which functions to see how the universal text (the product of Al-Jabiri's textual-authority analysis) is dialogued with the particular historical reality (the product of Mannheim's sociological analysis). Through the concept of the "fusion of horizons," this theory shows how *Sabīl al-Muhtadīn* becomes a methodological instrument in which the horizon of hadith meaning from the Prophet's era is fused and contextualized with the horizon of understanding and traditions of the Nusantara Malay society, completing the analytical chain that began with the text itself.

Thus, the integration of these three theories does not operate as three independent lenses applied additively to the same data, but as a single generative-sequential chain in which each stage's output becomes the next stage's input: Al-Jabiri dissects the text's authority and produces a pattern of rationalization, Mannheim explains why that pattern took the form it did by uncovering the author's sociological motives, and Gadamer analyzes the dialectical process between the resulting universal-textual and particular-historical horizons until it produces responsive *fiqh* products. Therefore, the discussion will focus exclusively on the dynamics of hadith texts (both from the aspect of *sanad*, *matn*, and its sociological contextualization) traced consistently through this *bayānī-burhānī* to fusion of horizons chain.

The type of research used is qualitative text-based (library research) which is operationalized through textual content analysis (Miles et al., 2014). The data sources in this research consist of primary data in the form of the original text of the book *Sabīl al-Muhtadīn* by Shaykh Muhammad Arsyad al-Banjari. The tracking scope covers the entirety of the book's two volumes: Volume I, comprising *kitāb al-ṭahārah* (ritual purity - filth, ablution, causes of *hadas*, bathing, *tayammum*, menstruation, *istiḥāḍah*, and postpartum bleeding) and *kitab al-ṣalāh* (prayer times and conditions); and Volume II, comprising the traveler's and Friday prayer, *khawf*, '*idain*, *kusūfain*, *istisqā'*, funeral rites, *kitāb al-zakāh*, *al-ṣawm*, *al-i'tikāf*, *al-ḥajj wa al-'umrah*, *al-ṣaid wa al-ḏabā'iḥ*, and *al-aṭ'imah*. The subsequent data sources are secondary data in the form of supporting literature relevant to the

research object, including previous studies on *Sabil al-Muhtadin*, al-Banjari's intellectual biography, the social history of the 18th-century Malay society, as well as theories of hadith epistemology and the methodology of Nusantara Islamic thought.

Data collection was carried out through documentation and text-study methods with systematic steps. In total, 303 hadith units were inventoried across the two volumes: 247 units presented bilingually (original Arabic text accompanied by al-Banjari's Malay translation) and 56 units presented only in Malay translation. Regardless of presentation format, hadith units were identified through two consistent attributive patterns. The first is a direct-speech marker – most commonly "*sabda Nabi saw* (the Prophet said)", and its variant "*bahwasanya Nabi saw bersabda ia* (that the Prophet, peace be upon him, said)" – found in 209 of the 247 bilingual units. The second is a status-or-authority marker, introducing the text via its authenticity classification or transmitting authority rather than direct speech, for example "*hadis yang shahih lagi masyhur* (an authentic and well-known hadith...)", "*karena hadis* [mukharrij] (on account of the hadith of [a narrator such as al-Hakim] and others...)", or "*karena tersebut di dalam hadis yang shahih* (for it is stated in an authentic hadith that...)"; this pattern accounted for the remaining 38 bilingual units and was also the primary marker used across the 56 translation-only units.

The verification of hadith authenticity followed two distinct procedures depending on whether al-Banjari himself specified the transmitting authority (mukharrij). Where al-Banjari explicitly attributed a hadith to a named compiler – most commonly "*riwayat Muslim* (narrated by Muslim)" or "*riwayat al-Bukhari* (narrated by al-Bukhari)" – this attribution was accepted and cross-checked directly against the corresponding primary hadith collection, without requiring independent *takhrīj*, since the transmission chain was already identifiable and traceable to its source. Conversely, where al-Banjari presented a hadith without naming its *mukharrij*, independent *takhrīj* was conducted using the Maktaba Shamela application to trace the narration to its original source and determine its validity status. An illustrative example of this dual procedure can be seen in al-Banjari's treatment of the ruling on tanned animal hides. He first presents a hadith introduced through the direct-speech marker "*sabda Nabi* ﷺ," citing the Arabic text "*iża dubiga al-ihāb faqad ṭahūr* (when a hide is tanned, it becomes pure)", followed by its Malay rendering. He then supplements this with a second redaction on the same ruling, explicitly attributed as *riwayat Muslim*, citing *ṭuhūru kullu adīm bi dibagātih* (every hide becomes pure through its tanning), and further notes a third variant reported through riwayat al-Daruquthni. Because the transmitting authority is named explicitly in both later citations, these units required no independent *takhrīj*; only the ruling's underlying rationale – why tanning is treated as a purifying process despite the hide's origin from a dead animal (bangkai) – required further contextual and rational (burhani) elaboration, discussed in the Findings section.

Following identification and verification, hadith data were categorized along three dimensions. First, validity status (*saḥiḥ*, *ḥasan*, or *ḍa'īf*) was determined as described above; al-Banjari most frequently attributed *saḥiḥ* status to narrations traced to al-Bukhari and Muslim, but also explicitly declared other hadith *saḥiḥ* based on narration chains through Tirmidzi, Ibn Hibban, al-Hakim, al-

Daruquthni, and other compilers – indicating that his authenticity judgments referenced a range of narrators beyond the two most authoritative collections. Second, functional status was categorized as either a primary legal basis, a comparative instrument (*syawāhid/mutāba'āt*) supporting a stronger narration, or a text restricted to conveying *fāidah syara'* (religious-moral benefit); *ḍa'īf* hadith were retained under this framework rather than discarded. Third, textual treatment was categorized by *sanad* completeness (retained, abridged, or omitted) and *matn* translation style (literal versus semantic-dynamic rendering into Malay). It should be noted that al-Banjari frequently interweaves the legal opinions of Shafi'i jurists – including Shaykh Ramli, Ibn Hajar al-Haytami, and al-Syarbini – with his own reasoning without consistent attributive markers, a textual characteristic that occasionally complicates the categorization of the surrounding legal argument as either al-Banjari's independent judgment or quoted ulama opinion.

Finally, assessing the historical context underlying the writing of the book was carried out to examine the dialectic between the text and local Malay reality. Secondary sources on the socio-historical condition of 18th-century Banjar Malay society were selected based on their representativeness in capturing the environmental and situational context surrounding al-Banjari's writing of *Sabīl al-Muhtadīn*, deliberately spanning the religious, gender-related, economic, and political dimensions of the period to ensure a comprehensive reconstruction of his living space (Lebenswelt).

Result and Discussion

Intellectual Genealogy and Historical Background of *Sabil al-Muhtadin*

Shaykh Muhammad Arsyad al-Banjari is one of the central figures who reconstructed the discourse of hadith texts and Islamic law in the archipelago. He was born on 15 Safar 1122 H, which coincides with March 19, 1710 CE, in the Lok Gabang area under the territorial authority of the Banjar Sultanate (now South Kalimantan Province). His intellectual formation was backed by a family lineage where his father was Abdullah – who according to some historical records originated from Mindanao – and his mother was Aminah, whose origins are not documented in detail (Yaqin, 2011). Since the early phase of his life, al-Banjari had received non-formal education in his family environment, which was later followed by institutionally facilitated education by the Banjar Sultanate. The peak of his intellectual journey occurred when the sultanate sent him to deepen his Islamic knowledge to the center of authoritative text civilization, namely Haramayn (Mecca and Medina)(Iqbal, 2021a).

In this Haramayn region, al-Banjari built his hadith and fiqh knowledge chain (*sanad*) through academic encounters with world-caliber scholars. He absorbed knowledge from 'Abd al-Mun'im al-Damanhuri, an expert in the disciplines of fiqh, rhetoric, and rational theology. He also studied under 'Athaillah al-Mashri al-Azhari al-Makki, a figure who produced various works in the fields of literature and logic. In the domain of legal construction and Shafi'i school texts, al-

Banjari sought knowledge from Sulaiman al-Kurdi, a *faqīh* who deeply mastered the methodology of Shafi'i law (Iqbal, 2021b). It was this multidisciplinary capacity that later equipped al-Banjari in selecting and conducting dialectics on hadith texts. Crucially, this Haramayn network was not merely an enabling audience infrastructure: al-Banjari's specific formation under Sulaiman al-Kurdi in Shafi'i legal methodology supplied the very apparatus of textual rationalization he would later deploy. In Mannheim's terms, this intellectual genealogy functioned as a distinct sociological determinant (one operating on the producer of the text rather than on its audience) and it is this determinant that accounts for why the consolidation project took a specifically textual-apologetic form (as traced in Tables 1.1–1.3), rather than, say, a purely institutional or homiletic one.

The manifestation of this depth of knowledge was brilliantly outlined in the book *Sabīl al-Muhtadīn*, which literally has the full name *Sabīl al-Muhtadīn li al-Tafaqquh fi Amr al-Dīn* (The Path of the Guided in Understanding Religious Affairs). Although this book is classified as fiqh literature adhering to the Shafi'i school written in Malay, its essence is an instrument for disseminating hadith texts. Within this book, hundreds of hadith text quotes are contained which are not merely presented passively, but strictly selected by considering the intersection of socio-global needs and the local particularities of the Malay society.

Anatomically, this book is divided into two large volumes dissecting various fiqh sub-chapters. The first volume elaborates on the fundamentals of worship through *kitāb al-ṭahārah* (covering chapters on filth, ablution, causes of *hadas*, bathing, *tayammum*, to menstruation, *istiḥāḍah*, and postpartum bleeding) and *kitāb al-ṣalāh* (chapters on prayer times and conditions). The second volume expands the reach of hadith texts into advanced realms of worship and social transactions (*mu'āmalah*), including details on traveler's prayer, Friday prayer, *khawf*, '*idain*, *kusūfain*, *istisqā'*, and funerals. Furthermore, this volume presents the operationalization of hadith in *kitāb al-zakāh* (zakat on animals, plants, gold/silver, mined goods/merchandise, and *fiṭrah*), *kitab al-ṣawm* (fasting), *kitāb al-i'tikāf*, *kitāb al-ḥajj wa al-'umrah*, *kitāb al-ṣaid wa al-żabā'iḥ* (hunting and slaughtering), up to *kitāb al-aṭ'imah* (food). The popularity of this book has caused it to be continually reprinted, especially by publishers in Beirut, which due to its massive scale often omits the publication year or print edition on the physical book.

The birth of this hadith text messenger masterpiece was driven by two main causalities. First, al-Banjari's critical review of the book *al-Ṣirāṭ al-Mustaqīm* by Shaykh Nuruddin al-Raniri. Al-Banjari validated that the literature was the best Malay-language reference for followers of the Shafi'i school. However, he found demographic-linguistic obstacles where its linguistic structure was too mixed with the Acehnese dialect, making it difficult for the general public (especially Banjar Malays) to grasp the substance of the hadith texts and laws inside it. Second, the compilation of this book was the execution of a direct mandate from the ruler of the Banjar Sultanate, Sultan Tahmidullah (son of Sultan Tamjidullah), in the year 1193 H / 1779 CE. This Sultan's decree positioned al-Banjari to compile an authoritative reference for the Banjar Malay society, to which al-Banjari responded by framing hadith texts into an applicable format (Al-Banjari, n.d.).

Bayani-Burhani Based Hadith Text Epistemology

To analytically dissect the methodological dynamics of Shaykh Muhammad Arsyad al-Banjari in *Sabīl al-Muhtadīn*, the *bayānī-burhānī* epistemological framework is applied sharply and focused on his treatment of hadith texts. This analysis does not view the book merely as a legal manual, but as an arena of text dialectics.

In the initial stage (*bayānī* dimension), al-Banjari positions hadith as the highest text authority after the Qur'an, where the structure of knowledge transmission (*sanad*) and linguistic redaction (*matn*) are selected through extremely strict standards. The *bayānī* approach focuses on linguistic validity and narrator history. However, al-Banjari's epistemology refuses to stagnate at the level of grammatical justification or merely lists of names. He integrates the text with *burhānī* reasoning, which is an empirical rationalization approach tasked with extracting fundamental substance from hadith texts to make them relevant and measurable by practical reason. Through this methodological convergence, phenomena such as cutting off *sanad* (efficiency) or translating and adapting hadith *matn* into Malay must be understood not as a form of text reduction or distortion, but as a rationalization effort (*burhānī*) so that the universal authority of past Arabic texts (*bayānī*) can be sociologically operationalized amidst societal reality. Al-Banjari's methodological analysis of hadith texts can be illustrated in the comparison table between hadith texts in primary and secondary hadith books with the hadith texts 1`found in *Sabīl al-Muhtadīn* below:

Table 1.1

Hadith Redaction on Haditha Books	Hadith Redaction on *Sahil al-Mulimsllrr*
«رَّبْاب: إِنَّا وَقَعَ الذُّبَابُ فِي شَرَابٍ أَحَنِكُمْ فَلْيَعْمِسْهُ، فَإِنَّ فِي إِحْدَى جَنَاحَيْهِ دَاءً وَفِي الْأُخْرَى شِفَاءً» Number 3141 vol. 3, *Kitāb Bud' al-Mslim* on *Ṣahih al-Bukhāri* (Al-Bukhari, 1993). ٢٨٤٤ – حدَّثنا أَحَمدُ بن حنبل، حدَّثنا بِشْرُ عنُ المِقْعَبْل، عن ابن عجلانَ، عنِ سعيد المِقْبِرِيِّ، عن أبي هريرة، قال :قال رسولُ الله – صلَّى الله عليه وسلم "إذا وَقَعَ الذُّبابُ فِي إناءِ أحدِكُمٍ، فإنَّ فِي أحَدِ جناحَيه داءً وفي الآخر شِفَاءً، وإِنَّه يَتَّقي بجَنَاحِه الذى فيهِ الدَّاءُ، فَلْيَغمِسْهُ كَلُّه" Number 3844 vol. 5, *Awa'il Kitāb al-Aṯ'imah* on *Sunan Abi Dwud* (Al-Azdi, 2009).	سيتا تِى ﷺ (انا وقع الذباب فى شرب أحدكم فليغمسه كله ثم لينزعه فان فى احد جناحيه داء وفى الآخر شفاء وانه ينفى بجناحه الذى فيه داء رواه البخارى وأبو داود) أرتيڽ أفبيل جاته لانت فد ميتمن سؤرڠ درفد كامو مك هندقله دسلمكنڽ اكندى سكلينڽ كعتين مك كلوركنڽ اكندى كارن بحوسڽ فد سيله درفد دوسايغڽ ايت راجن دان فد يڠ سيله درفد كدواڽ ايت فناور دان بحوسڽ لانت ايت مڠيالمكن اى اكن سايقڽ يڠ أدافداڽ راجن تله مروايتكن حديث اين بخارى دان ابو داود.
٢٣٥ (وحَدَّثَنَا عَبْدُ بْنُ حُمَيْدٍ. أَخْبَرَنَا عَبْدُ الرَّزَّاقِ. أَخْبَرَنَا مَعْمَرٌ عَنِّ عَاصِمٍ، عَنْ مُعَاذَةَ؟ قَالَتْ: سَأَلْتُ عَائِشَةَ فَقُلْتُ :مَا بَالُ الْحَائِضِ تَقْضِي الصَّوْمَ وَلَا تَقْضِي الصَّلَاةَ؟ فَقَالَتْ :أَحَرُورِيَّةٌ أَنْتِ؟ قُلْتُ :لَسْتُ بِحَرُورِيَّةٍ. وَلَكِنِّي أَسْأَلُ .قَالَتْ :كَانَ يُصِيبُنَا ذَلِكَ فَنُؤْمَرُ بِقَضَاءِ الصَّوْمِ وَلَا نُؤْمَرُ بقضاءِ الصلاة.) Number 335 vol. 1 *Kitāb al-Ṛitaḏ* on *Ṣahih Muslim* (Al-Naysaburi, 1955).	تناف واجب أتسڽ منقضاء فواس يرسلاهن سمبهيڠ مك تياد واجب أتسڽ منقضاءدى كارن حديث مسلم درفد عن عائشة رضى الله عنها كناڽ (كنا نؤمر بقضاء الصوم ولا نؤمر بقضاء الصلاة) أرتيڽ أداله كامى دسورمكن دڠن منقضاء فواس دان تياد دسورمكن دڠن منقضاء سمبهيڠ

كارن ترست ددامُ حديث رواية ترمذى سبنا نبى ﷺ (من قال ذلك عوفى من ذلك البلاء ما عاش) أوڽ برغسياف مباج دمكين ايت تنكال مليهت أورغيغ كنا بلاه تسچاى دلفسكن الله تعالى اكندى درفد بلاه أورغ ايت سلامڽ هيدقـڽ	٣٧٣٠ - حَـدَّثَنـا محـمـدُ بـن عَـبـد الله بـن يَزِيع: قال :حَدَّثَنا عَبد الوارثِ بن سَـعيدٍ، عن عَمْرِو بن دِينارٍ مَوْلَى آلِ الزُّبَيْرِ، عن سُـسالِمِ بن عَبد اللهِ بن عُـمـرَ، عـن ابـن عُـمـرُ عـن عُـمـرَ، أنَّ رَسـولَ اللهِ ﷺ قال : من وَأى هُـساحبُ بَلاءٍ، فقال :الحَمدُ للهِ الذي عافاني مِمَّا البَتَلاكَ بهِ، وفَضَّلَني على كُثِيرٍ مِمَّنْ خَلقَ تَفْضسيلًا، إلا عُوفِيَ من ذلكَ البلاءِ، كائنًا ما كُائنًا ما عَاشَ Number 3730, vol. 6 ***Abwāb al-Da'wāt 'an Rasullillāh on Sunan al-Tirmlzī*** (Al-Tirmidhi, 2009).
ترسيت ددامُ حديث صحيح رواية حاكم بمو سبدا نبي ﷺ (الطواف بمنزلة الصلاة الا أن الله تعالى قد أحل فيه النطق فمن نطق قلا ينطق الا بخيرٍ) أرتڽ برمول هُواف ايت سفرةٍ ممبهيغ تناف بموبيڽ الله تعالى تله مغ حلالكن دالمڽ بكات٢ مك برغسياف مغ هندالله بركاتا٣ ددامُ هُوافـڽ مك جاغ تله أى بركاتا٣ ملينكن دغڽ كيجيكن جوا	٣٠٩١ - حدثنا أَبُو عَمْرٍو عُثْمَانُ بْنُ أَحْمَدُ بْنِ السَّمَّائِيُّ بِبَغْدَادَ ثُنَا الْحَسَنُ بْنُ مُكْرَمٍ الْبَزَّارُ، ثُنَا يَزِيدُ بْنُ هَارُونَ، أَنَا الْقَاسِمُ بْنُ أَبِي أَيُّوبَ، عَنْ سَعِيدِ بْنِ جُبَيْرٍ، عَنِ ابْنِ عَبَّاسٍ قَالَ :قَالَ اللهُ لِنَبِيِّهِ ﷺ :طَهِّرْ بَيْتِيَ لِلطَّائِفِينَ، وَالْقَائِمِينَ، وَالرُّكَّعِ السُّجُودِ، فَالطَّوَافُ قَبْلَ الصَّلاةِ ،وَقَالَ :قَالَ رَسُولُ اللهِ ﷺ" :الطَّوَافُ بِمَنْزِلَةِ الصَّلاةِ، إِلَّا أَنَّ اللهَ قَدْ أَحَلَّ فِيهِ الْمِنْطَقَ، فَمَنْ نَطَقَ فَلا يَنْطِقُ إِلَّا بِخَيْرٍ. هَذَا حَدِيثٌ صَحِيحُ عَلَى شَرْطِ مُسْلِمٍ، وَلَمْ يُخَرِّجَاهُ. Number 3091, vol. 4, ***Kītāb al-Tafsir min Sūrah al-Baqarah on al-Mustadrak 'alā al-Ṣahihayn al-Hākim*** (Al-Nysaburi, 2018).

The management of *sanad* by al-Banjari reveals a very pragmatic and deliberate "text efficiency" strategy. In his work, it is very common to find the presentation of hadith texts completely discarding the chain of narrators. Often, he suffices by mentioning the identity of the *mukharrij* (hadith compiler) without arranging the complete *sanad*. The series of authoritative *mukharrij* referenced include Muslim, al-Bukhari, Abu Dawud, al-Tirmidhi, Ibn Hibban, al-Hakim, Ibn Khuzaymah, al-Nasa'i, al-Daraqutni, Ibn Majah, and Ahmad. In certain cases, al-Banjari only mentions the first-level narrator from the companions' generation (such as Abu Dharr, Aisha, Abu Sa'id al-Khudri, Ibn Umar, and Abu Hurairah) to legitimize the origin of the text. In fact, there are times when he simply quotes the names of Ibn Umar and Abu Sa'id without accompanying them with an intact hadith *sanad*. Crucially, this abridgment is not uniform but selective: the multi-link chain behind the hadith on a fly falling into a drink (running through Ahmad ibn Hanbal, Bishr ibn al-Mufaddal, Ibn 'Ajlan, and Sa'id al-Maqburi back to Abu Hurairah in *Sunan Abi Dawud*) is collapsed into the bare joint attribution "riwayat al-Bukhari dan Abu Dawud", whereas the hadith on menstruating women and the *qadha* of fasting keeps 'A'isyah's name even as the narrators standing before her in the *isnad* are dropped.

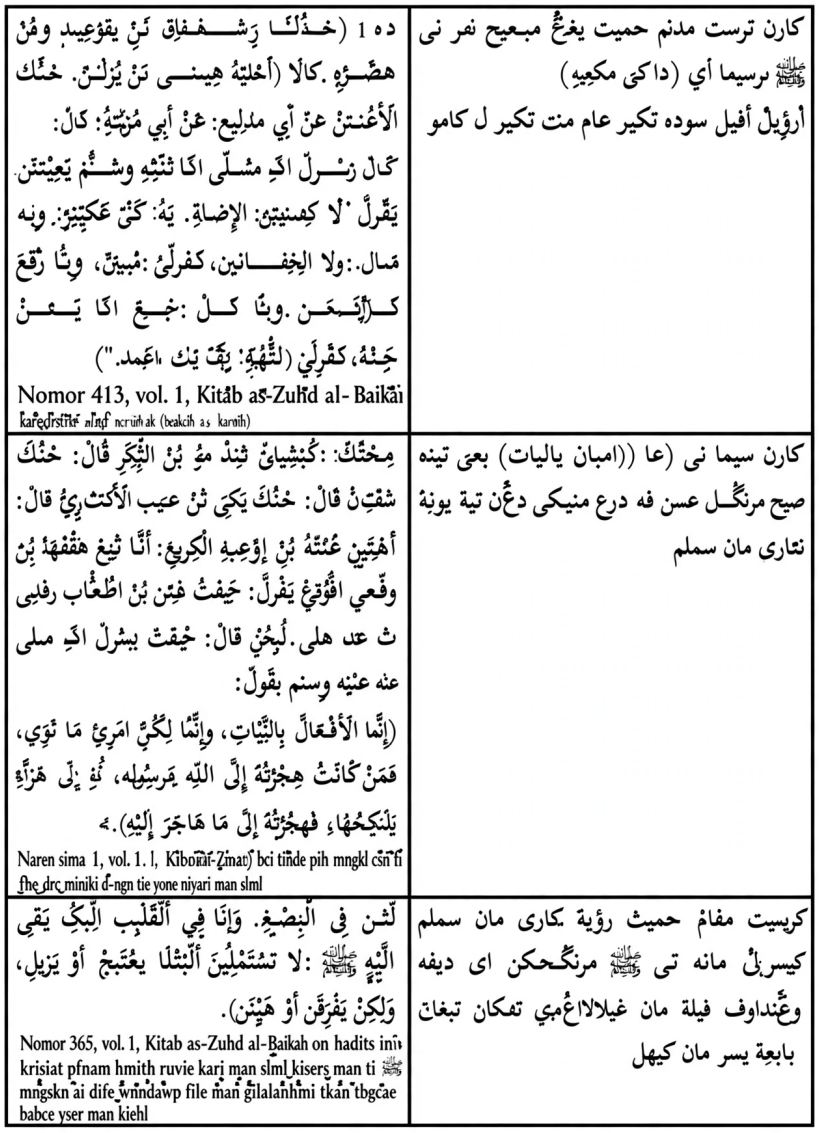
Epistemologically, this *sanad* cutting pattern contains deep meaning, and the contrast between these two cases makes that meaning concrete rather than merely asserted. Al-Banjari realized that his main audience, the lay Malay society, had a sociological orientation that required the certainty of legal

substance (fiqh) much more than being preoccupied with complex strings of Arabic transmission lineages. Therefore, to guarantee text authority without burdening the reader, he delegated the authority of *sanad* validation to the primary hadith books (especially the *Kutub al-Sittah*), while retaining precisely the elements of a chain that still carry evidentiary weight for the ruling at hand – as with 'A'isyah's authority, which is functionally inseparable from a hadith about women's ritual obligations, unlike the intervening narrators, whose names add technical density without altering the ruling's force for a lay reader. This selectivity is the concrete mechanism, not merely the label, behind the pragmatic *sanad* efficiency this article identifies: al-Banjari performs a *burhānī* triage on *bayānī* material, judging case by case which strand of transmission-authority is load-bearing for the specific fiqh point being made, and discarding only what is not. To maintain text sacredness where the full Arabic redaction is preserved, al-Banjari consistently pinned marker phrases such as "the words of the Prophet (*sabda Nabi sallallah 'alaih wa sallam*)." Repetitively from the beginning to the end of the book, this was used particularly to flank hadiths that largely retained their original Arabic redactions. Other phrase variations like "hadith narrated by al-Bukhari" were also used, although interestingly, for some hadith texts directly narrated in Malay, al-Banjari did not always start them with this standard phrase, (a further sign that the phrase itself functions as a *bayānī* authority-marker deployed only where the *burhānī* argument still needs it).

On the other hand, al-Banjari's treatment of text redaction (*matn*) was highly dynamic and showed masterful linguistic command. Hadith texts were presented in varying anatomies: ranging from the existence of specific companion narrations like Ibn Umar, the parallel juxtaposition of Arabic texts with their translations, to radical presentations in the form of including only translations without presenting the Arabic texts at all. The physical form of the text raised was also adjusted to the need for argumentation, stretching from free-narrative structure hadiths, hadiths with short sentences, very long hadith texts, to the application of the *taqṭi'* method (text truncation) toward long hadiths, where al-Banjari only took sentence fragments relevant to the topic of discussion as bellow:

Table 1.2

Hadith Redaction on Hadiths Books	Hadith Redaction on *Sabīl al-Muhtadīn*
٢٣٤٢ - حدَّثنا محمودُ بنُ خالدٍ وعبدُ الله بنُ عبدِ الرحمن السمرقنديُّ -وأنا لحديثه أتقَنُ -قالا :حدَّثنا مروانُ -هو ابنُ محمد- عن عبدِ اللهِ بنِ وهُب، عن يحيى بن عبد الله بنِ سالم، عن أبي بكرِ بنِ نافع، عن أبيه عن ابنِ عمر، قال :تراءى الناسُ الهِلالَ، فأخبرتُ رسولَ الله -صلَّى الله عليه وسلم- أني رأيتُه فَصَامَ وأمَرَ النَّاسَ بِصِيَامِهِ Number 2342, vol. 4, *Awwal Kītāb al-Ṣawm* on *Sunan Abī Dāwd* (Al-Azdi, 2009).	حديث ابن عمر رضى الله عنه كتاڽ (أخبرت النبى ﷺ انى رأيت الهلال فصام وأمر الناس بصيامه) أرتيڽ تله كو خبارى اكن نبى ﷺ اكن بهوسڽ اكو مليهت بولن رمضان ماك فواسله نبى الله دان دسورهكنڽ اكن سڬال مانسى ممفواساكندى



Furthermore, al-Banjari did not hesitate to present *matn* redactions whose compositions differed from the versions commonly written in standard hadith books. The most revolutionary thing in this aspect is his translation philosophy. A review of the language style proves that al-Banjari promoted semantic translation, not literal translation. This linguistic adaptation step was an educative engineering so that the Prophet's substantial messages could be easily digested by the cognitive structure of the Malay society without distorting the grand meaning of their original *matn*. The redactions gathered in Table 1.2 show that this dynamism is governed by a specific criterion rather than stylistic preference alone: al-Banjari preserves a hadith's full narrative structure exactly where the ruling depends on the sequence of events it reports, and truncates it exactly where only a single clause is doing legal work. The Ibn 'Umar hadith on sighting the new moon is retained as connected narrative – sighting, reporting, the Prophet's command to fast – because the ruling on the start of Ramadan hinges on that sequence remaining intact; by contrast, the *taqṭi'* applied to Abu Hurairah's hadith on following the imam in prayer isolates the single conditional clause "*iżā kabbara fa kabbirū*" (when he says the takbir, then

say the takbir), stripping away the surrounding pedagogical frame because only that clause functions as the operative instruction for the chapter on prayer in which it is placed. Read this way, al-Banjari's redaction choices are governed by a *burhānī* criterion of legal sufficiency rather than a *bayānī* criterion of textual completeness: a hadith is preserved to the extent, and only to the extent, that its wording is doing argumentative work for the fiqh point at hand – precisely the operation of extracting rational substance from transmitted text that this article's framework identifies as *burhānī* reasoning.

Regarding the determination of the hadith hierarchy standards, al-Banjari demonstrated the meticulousness of a *muhaddith*. He dared to declare a hadith text as a *sahih* (authentic) narration without having to include complete *sanads* as bellow:

Table 1.3

Hadith Redaction on Hadiths Books	Hadith Redaction on Saḥiiī al-Mūsnad:s
٢٥١٣ – حَدَّثَنَا مَالِكُ بْنُ إِسْمَاعِيلَ :حَدَّثَنَا عَبْدُ الْعَزِيزِ يْنُ أَبِي سَلَمَةَ: أَخْبَرَنَا ابْنُ غِهَابٍ، عَنْ سَالِمْ يَنِ هَبْدِ اللَّهِ، عَنْ عَبْدِ اللَّهِ يُنِ عُمَرَ قَالَ: قَالَ النَّبِيُّ ﷺ) :إِنَّ بِلَالًا يُؤْذِنُ بِلَيْلٍ، فَكُلُوا وَاشْرَبُوا – حَتَّى يُؤْذِنَ، أَوْ قَالَ – حَتَّى تَسَمَعُوا أَفَانَ ابْنِ أَمِّ مَكْتُومٍ .(وَكَانَ ابْنُ أَمِّ مَكْتُومٍ رَجُلًا أَعْمَى، لَا يُؤْذِنُ حَتَّى يَقُولَ لَهُ النَّاسُ :أَهْيَحْتَ) Number 2513, vol. 2, Kitāb aí-Syuhādah on Sahih al-Bukhāri (Al-Bukhari, 1993).	ددالم حديث يڠ صحيح بموسڽ نبى ﷺ برسبدا أى (ان بلالا يؤذن يايل فكنوا واشربوا حتى يؤذن اين أم مكتوم) أرتيڽ جوسڽ يلال بڠ أى قد مالم مكى ماكتنه كامو دان ميثم كامو هڠكڽ بڠ ألڤ ام مكتوم
٩٤٨ – حَدَّثَنَا حَلَّال بْنُ أَسْلَمَ الْبَغْدَادِيُّ، قَالَ: حَدَّثَنَا عَبْدُ الْعَزِيزِ يْنُ مُحَمَّدٍ، عَنْ عَبِيْدِ للهِ بْنِ عُمَرَ، عَنْ نَافِعٍ، عَنِ ابْنِ عُمَرَ، قَالَ :قَالَ رَسُولُ اللَّهِ صَلَّى اللهُ عَلَيْهِ وَسَلَّمَ» ،مَنْ أَحْرَمَ بِنُسُكٍ وَالْعُمْرَةِ أَجْزَأَهُ طَوَافٌ وَاحِدٌ وَسَعْيٌ وَاحِدٌ مِنْهُمَا«، حُتَّى يَحِلُ مِنْهُمَا جَمِيعًا. هَذَا حَدِيثٌ حَسَنٌ غَرِيبٌ، تَفَرَّدَ بِهِ الدَّرَاوَرْدِيُّ عَلَى ذَلِكَ اللَّفْظِ، وَقَدْ رَوَاهُ غَيْرُ وَاحِدٍ عَنْ عُبَيْدِ للهِ بْنِ عُمَرَ وَلَمْ يَرْفَعُوهُ، وَهُوَ أَصَحُّ. Number 948, vol. 2 on Ṣaḥīḥ Al-Tirmidẓ (Al-Tirmidzi, 2009).	ترسبت ددالم حديث يڠ صحيح سبدا نبى ﷺ (من أحرم باحج والعمرة أجزاه طواف واحد وسعى واحد هتهما جميعا) أرتيڽ برڠسياڤ احرام أى دڠن حج دان عمره نسچاى مدابيله أكندى ساث سعى درفد كدوان هڠكڽ حلال أى درفد كدوان سكلين

Sometimes, this validity was supported by quoting *takhrij* from scholars who had authenticated it, such as Ibn Khuzaymah and al-Hakim. Accumulatively, out of the hundreds of hadith texts scattered within *Sabīl al-Muhtadīn*, the largest percentage was dominated by the *sahih* and *hasan* hadith classes rooted in the narration authorities of al-Bukhari and Muslim. Several of these authenticity claims were articulated based on secondary book references used by al-Banjari, although in modern comparative studies, some texts he claimed as *sahih* were found to have a *hasan* status. Table 1.3 supplies a precise instance of this last pattern: the Tirmidhi hadith on combining *hajj* and *'umrah* into a single *tawaf* and *sa'i* is graded by Tirmidhi himself as *hasan gharib* ("*tafarrada bihi al-Darāwardī 'alā żālika al-lafẓ*"), signalling a solitary transmission strand rather than multiple corroborating chains; yet al-

Banjari's Malay redaction drops this qualification and introduces the hadith simply as "tersebut di dalam hadis yang *sahih*" ("stated within an authentic hadith"). This is not a citation lapse but a validity-status elevation performed precisely where the ruling at stake (whether a pilgrim may combine the two rites' circumambulation into one act) needs unambiguous textual grounding rather than a hedged one; a lay legal audience cannot be handed a ruling qualified by *gharib* uncertainty and still be expected to act on it with confidence.

The position of *dha'if* (weak) hadith texts was not immediately discarded but placed in a measured methodological function. Al-Banjari used the existence of *dha'if* hadiths purely as a comparative instrument (*syawāhid/mutāba'āt*) for the main hadiths presented. Vice versa, *sahih* narrations mentioned without complete redactions were often functioned to compare other text redactions being discussed. In principle, hadith texts with *dha'if* validity were isolated in usage solely to motivate worship (*faḍā'il al-a'māl*). The other case gathered in Table 1.3, the hadith on eating and drinking until Ibn Umm Maktum's second call to prayer, receives no explicit grading marker in either *Ṣaḥīḥ al-Bukhārī* or al-Banjari's redaction; here, the ruling itself (the precise boundary of the pre-dawn fasting window) is sufficiently uncontroversial within the Shafi'i tradition al-Banjari draws on that an explicit *sahih* label would be redundant rather than persuasive. Read alongside the upgraded *hajj-'umrah* hadith above, this contrast confirms that al-Banjari's validity markers are deployed strategically rather than automatically – made explicit, and even elevated, where a ruling's acceptance depends on it, and left unmarked where communal consensus already secures it. When al-Banjari included *dha'if* texts into the perimeter of fiqh law – for example, in the case of recommending the virtues of reciting Surah al-Mu'minun – such actions were based on the support of consensus (*ijma'*) among Shafi'i scholars who legitimized it. Taken together, these cases show that for al-Banjari a hadith's stated authenticity is not an end in itself but an instrument redeployed according to how much persuasive weight a given ruling needs to carry – the very *burhānī* reflex this article's framework anticipates: validity criteria inherited from the *bayānī* tradition are read according to the practical-rational demands of the argument they are made to serve, not applied mechanically as an autonomous filter.

If the *bayānī* dimension discusses the physical selection of texts, then the *burhānī* dimension dissects how al-Banjari extracts the substance of hadith texts to be rationalized. Pure *bayānī* reasoning has limitations, as it relies too heavily on the domination of pure past texts (*nash*) and their transmission (*khabar*). In this traditional framework, the wording (word structure) and meaning are positioned as two separate entities, where Arabic grammar constellations (such as *nahwu* science) act like logic science dictating the speaker's logical direction. This framework is also highly dependent on *qiyās*, namely analogies that judge something lacking an explicit text with something that has a text based on the similarity of '*illah* (cause).

Al-Banjari successfully surpassed this static text approach. In rationalizing the Prophet's words to align with the practical legal reasoning of the Malay society, he intensively married hadith texts

with the dialectics of Shafi'i school grandmasters. He referred to the fatwas of Ibn Hajar al-Haytami (through the books *al-Tuhfah* and *Fath al-Jawad*), al-Nawawi (the books *Majmū'* and *al-Taḥqīq*), the book *Matn al-'Ubab*, al-Ramli (*al-Nihāyah*), Shaykh Jamal, Shaykh Khatib Syarbaini (*al-Mugnī*), the book *Syarḥ Rawḍah*, Shaykh Zayadi (*Syar Muhażżab*), Ibn Muqri (*Matn al-Irsyād*), al-Ghazali (*Iḥyā' 'Ulūmuddīn*), to Shaykh Zakariya Anshari (*Syarah Minhāj*). The majority of his epistemological building was supported by Shafi'i scholars, where the existence of hadith texts was inserted as primary arguments strengthening the rational arguments of these scholars. This *burhānī* reasoning manifested into several conceptual areas, including al-Banjari's empirical observations of local natural realities, efforts to integrate science, sociological and cultural contextualization, as well as linguistic rationalization in grounding the hadiths.

Empirical (*burhānī*) reasoning obliges observational proof that does not merely quote past dogmas. When faced with hadith texts regarding laws on the permissibility (halal), prohibition (haram), or discouragement (makruh) of consuming certain species, al-Banjari did not rigidly force the nomenclature of Middle Eastern desert fauna onto the archipelago region. Instead, he took the path of direct biological observation of endemic flora and fauna of Kalimantan and Nusantara. He observed the taxonomy and behavior of these local animals independently, then linked them to the fundamental principles (*maqāṣid*) mandated in hadith texts. Nature was observed as an objective text, only then were the textual doctrines of hadith applied to it.

Al-Banjari's genius emerged when he grounded hadith texts regarding mandatory worship. In the chapter on prayer times, the textual command requiring Muslims to "face the Masjid al-Haram" was not swallowed literally and speculatively. He equipped the universal text with a scientific methodology comprising mathematical calculations, astronomy, and geographical observation to determine the precise *qibla* direction from Nusantara coordinates. The application of instruments such as solar shadow measuring tools is a prototype of *burhānī* work that relies on natural causality laws and absolute proof logic (*yaqīniyyat*).

Reading hadith texts rationally means acknowledging sociological disparities. Al-Banjari examined that the Nusantara society operated with a macro-economic system totally different from the societies in Hijaz or Egypt. Even though in some *qiyās* he still used Arabic instruments like dinar, dirham, riyal currencies, or the Baghdad *rital* scale, he made extraordinary breakthroughs in zakat and *mu'āmalah* laws. Hadith texts that explicitly mention standard measurements of the Prophet's era, such as *sha'* and *mud*, were converted precisely into local measurements factually valid in Nusantara markets, such as *gantang*, *tahil*, *kati*, and *pikul*. This is the peak of social causality: hadith text messages must be presented in rational measurements measurable by indigenous societies so that the *maqāṣid* of sharia land effectively.

For these complex hadith texts to be rationally understood by laypeople, their linguistic medium had to be overhauled. Al-Banjari wrote his work using Malay with Jawi script, then mixed it with loan words and metaphors that coexisted with the logic of the Banjar society. This proves that the Arabic

language entity comprising the *bayānī* pattern was forced to submit to the rationality of message delivery (*burhānī*). Hadith texts stripped off their veil of foreignness and grounded entirely through linguistic acculturation.

Across the textual-critical operations traced in Tables 1.1 - 1 .3 and the broader rationalizing moves surveyed above – subordinating *sanad* and *matn* to legal sufficiency, embedding hadith texts within Shafi'i jurisprudential authority, submitting them to empirical and astronomical verification, converting their units of measure, and finally re-clothing them in Malay-Jawi language that a single epistemological logic recurs: *bayānī* material is never abandoned, but is consistently redirected, selected, and re-authorized wherever doing so serves a *burhānī* argument the Malay Muslim audience could act upon. That this redirection so reliably lands in favor of Shafi'i legal authority, rather than toward a neutral or eclectic rationalism, suggests that al-Banjari's *burhānī* apparatus functioned not merely as pedagogical convenience but as an apologetic instrument: rationalization here works to entrench a specific school's orthodoxy against the region's still-unsettled religious pluralism, not simply to render the Prophet's words intelligible in the abstract. Explaining why this particular audience required such an instrument, however, calls for turning from the text itself to the social world that produced that need, the *Lebenswelt* of eighteenth-century Banjar society examined in the following section.

Al-Banjari's Sociological Reasoning towards Hadith Texts in the Living Space of the 18th-Century Malay Society

This reading operates specifically at what Mannheim terms the documentary level of meaning: not the objective legal content of the hadith citations themselves, nor al-Banjari's consciously expressed intentions, but what his pattern of textual choices inadvertently discloses about the collective Weltanschauung of his society.

The specific selection of hadith texts by al-Banjari cannot be separated from the sociology of knowledge theory initiated by Karl Mannheim. The rationalization (*burhānī*) over the Prophet's narrations was not an isolated process, but an intellectual product dictated by the sociological landscape, local political upheavals, and regional historical memories of the Banjar Malay society in the 18th century.

The condition of the *Lebenswelt* (living space) at that time displayed an identity dualism within the majority society. Based on Mujiburrahman's academic study (Mujiburrahman, 2017), the Banjar society which had claimed an Islamic identity in reality still perpetuated various syncretic religious rituals left over from Hindu and Buddhist heritage. Local mysticism traditions such as *manyanggar* and *mambuang pasilih* were still deeply rooted. Notably, *Sabīl al-Muhtadīn* contains no hadith directly confronting these creedal anomalies by name – a limitation consistent with its genre as a pure fiqh manual (from *kitāb al-ṭahārah* to *kitāb al-aṭ'imah*) rather than a work of *'aqida*. Al-Banjari's response to syncretism therefore appears to operate by displacement rather than direct confrontation: by fixing, in exhaustive procedural detail, the correct performance of *ṭahārah*, prayer,

and ritual slaughter, he left the syncretic alternatives no functional space to occupy, rather than refuting them by name. Not only that, as recorded by Mursalin, the social reasoning of the Banjar society at that time was highly dominated by patriarchal hegemony. Women were often reduced to commodities and political tools via marital institutions, polygamy practices, and concubinage. Ironically, women were also burdened with extreme public-productive functions, where they were used as human shields to protect men in the midst of war (Mursalin, 2019).

This gendered asymmetry registers directly in al-Banjari's own textual choices. In the hadith on the *qadha'* of fasting for menstruating women, 'A'isyah is retained as the named authority behind the ruling even as the male narrators standing between her and al-Banjari's own source are dropped – keeping a woman's ritual authority visible in a *matn* that addresses an obligation the surrounding patriarchal order otherwise tended to route through male religious authorities.

Despite being overshadowed by syncretism, the Malay Nusantara society latently possessed prominent local genius. According to Noor's (2012) analysis, this intelligence crystallized through various phenomena: the society was able to transfer trading skills from coastal sailors; the Banjar Sultanate was adept at building economic-political diplomacy axes with the Demak Sultanate in Java; and there was an expansion of Islamic networks driven through cross-ethnic marriage political strategies. Furthermore, the penetration of *Sufi* and *tariqa* thought pioneered by local scholarly networks directly connected to Haramayn scholars also dominated the society's religious pattern. These cultural dynamics were fully supported institutionally by the sultanate bureaucracy, which aggressively poured facilities into mosque construction, established sharia court institutions, and legitimized religious apparatus. Such support triggered an explosion of Islamic educational institutions driven by figures of al-Banjari's caliber, accompanied by assimilation encounters with local Banjar arts highly exposed to Sumatran, Javanese, and Persian cultural influences. This condition, claimed as a manifestation of local genius, according to Miranti and Ayundasari's review, was intrinsically a systematic Islamization maneuver steered by the Banjar Sultanate itself (Miranti & Ayundasari, 2021).

Unlike the syncretism and patriarchal patterns discussed above, this commercial and scholarly network infrastructure does not correspond to a specific hadith redaction in *Sabīl al-Muhtadīn*; no takhrij was found linking it to a particular narration on trade ethics or the merit of seeking knowledge. Rather than a problem a hadith was selected to solve, it functioned as an enabling condition – the audience, patronage, and Haramayn-linked scholarly network – that made al-Banjari's entire text-selection project possible and disseminable in the first place.

Moreover, Sabirin dan Zuhri (2025) highlighted how the Islamic ideology of the Banjar society was still thickly enveloped by animism clouds, an inevitable implication of the intensity of cross-ethnic interactions. It was at this point that al-Banjari appeared as a drafter of civilization transformation. He was entrusted with the mission to disarm this syncretic ideology and replace it with orthodox Islamic fundamentals – a mission carried out less through explicit doctrinal confrontation within *Sabīl al-*

Muhtadīn's own text than through the parallel, institutional route of establishing durable educational ecosystems in the form of *madrasah* and boarding school (*pesantren*) institutions in the Banjar region. Alfani Daud's observation (as quoted by Nadhiroh) confirmed the extreme uniqueness of the Banjar society in that era: a sociological paradox where religious orthodoxy fanaticism could walk closely hand in hand with adherence to local mysticism culture (Nadhiroh, 2019).

Finally, economic variables disrupted society's living patterns. Taslim (2014), as well as Noor and Sayyidati (2020), alidated that the lifeblood of the Nusantara Malay civilization at that time relied heavily on commerce and trade activities. The trend of global capitalization penetrating the region made the pepper commodity trade an economic primadonna. This created massive professional migrations, where local residents who had farmed rice for centuries drastically shifted to pepper plantation cultivation (Ideham et al., 2005). This entire ecosystem – ranging from patriarchal socio-religious problems, geographical water culture, extreme shifts in livelihoods to pepper commodities, up to local traditional mysticism – created a living space constellation that absolutely demanded al-Banjari to reformulate the relevance of hadith texts in *Sabīl al-Muhtadīn.* The textual fingerprint of this economic shift is traceable directly in al-Banjari's treatment of *zakat* hadiths: rather than leaving the Prophet's units of measure untranslated, he converted the *sha'* and *mud* of Hijazi usage into *gantang, tahil, kati,* and *pikul* (the very units by which the pepper trade itself was weighed and taxed), so that a *zakat* obligation phrased in a vanished economy could still be calculated exactly by a Banjar trader working within this one.

Diving into the sociological realities above – religious syncretism, patriarchal hegemony, the Haramayn-forged scholarly network (and the specific Shafi'i methodology it transmitted), the sultanate's Islamization mission, and the pepper-trade economy – reveals the motive "why" al-Banjari practiced strict and specific hadith text selection. The selection of specific narrations was not merely a sterile and neutral cognitive reproduction from Haramayn. The *takhrij* activities and placement of *matn* carried out by him were pure representations of highly pragmatic, deliberate, and architecturally designed intellectual responses to unravel the challenges, needs, and socio-religious problems of the society in the Banjar region. Hadiths on *ṭahārah* and ritual slaughter were tightened into exhaustive procedural detail that left the practice of *manyanggar* no functional space to occupy; hadiths validating women's ritual authority pushed back against a patriarchal order that routed such matters through male authorities; hadiths on *mu'āmalah* were validated and their measurements transformed to regulate justice in the exploding pepper trade trend; and the entire apparatus of textual rationalization itself was inherited from the Shafi'i legal methodology al-Banjari absorbed from al-Kurdi in Haramayn.

Read together, these determinants reframe al-Banjari less as a pioneer introducing Shafi'ism to the archipelago than as the architect of a Shafi'i-Ash'ari orthodoxy's consolidation in the Banjar realm, a project whose textual-apologetic character, evident across Tables 1.1–1.3, was jointly dictated by the region's unsettled religious pluralism, its gendered social order, its shifting economy, and, decisively, by al-Banjari's own Haramayn-forged methodological genealogy.

Al-Banjari's Epistemological Contribution to Nusantara Hadith Discourse

The Gadamerian hermeneutic scalpel perfects this reading by elegantly demonstrating the "fusion of horizons" phenomenon. The book *Sabīl al-Muhtadīn* places itself as a medium of encounter between two widely separated historical realities. Hadith texts carrying universal, absolute traits representing the social structure of 7th-century Arab society (*bayānī* products) were heavily dialogued with the highly particular, specific, and unique historical realities (sociological products) of the traditions and local wisdom of the 18th-century Nusantara Malay society.

Al-Banjari facilitated this fusion without destroying either side. In the texts, empirical examples are seen of how the Prophet's normative sayings were not left hanging as foreign Arab doctrines, but transformed into grounded, adaptive, and accommodating problem-solving (social solution) instruments toward local culture, as long as they did not violate their essential *maqāṣid*. The horizon of meaning from the prophetic era was successfully juxtaposed and symmetrically harmonized with the cognitive horizon of fishermen, pepper traders, and the Banjar society of his time.

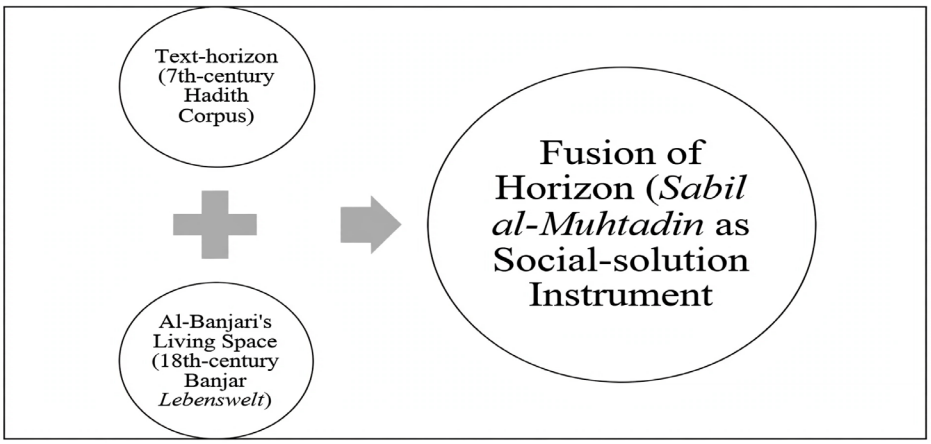


Figure 1. Al-Banjari's Epistemological Hadith Formation

As Figure 1 illustrates, this fusion is not a two-step encounter but the terminal point of the three-stage analytical chain traced throughout this article: al-Jabiri's *bayānī* analysis isolates the text-horizon carrying the hadith's universal legal authority; Mannheim's sociology of knowledge isolates the reader-horizon by reconstructing the Lebenswelt (the religious syncretism, patriarchal order, Haramayn-forged scholarly genealogy, and pepper-trade economy) that conditioned its 18th-century Banjar audience; and it is only their convergence, not either horizon alone, that Gadamer's concept of *Horizontverschmelzung* names as *Sabīl al-Muhtadīn* itself.

This raises the question of how al-Banjari's practice should be categorized. It falls short of constituting a wholly new epistemology in the strict sense: the *bayānī-burhānī* and fusion of horizons frameworks are analytical lenses this article applies to his work, not categories al-Banjari himself articulated, and establishing genuine novelty would require comparing his practice against contemporaneous Nusantara and Haramayn scholarship beyond this study's single-text scope. Nor, however, can it be reduced to an idiosyncratic personal habit: the systematic, criterion-governed character demonstrated across Tables 1.1–1.3 (*sanad* efficiency, semantic translation, and local-

metric conversion consistently redeployed wherever a *burhānī* argument requires it) marks it as a method rather than a mannerism. The most defensible positioning, then, is as an early, textually-embedded instance of what contemporary Indonesian hadith scholarship would later theorize explicitly as hadith contextualization (Imron, 2020; Qudsy, 2016), a precedent, articulated two and a half centuries in advance of its formal theorization, for reading hadith transmission in the archipelago as an active hermeneutical practice rather than passive reception.

Generally, the epistemological model exhibited by al-Banjari landed a theoretical reflection consolidating the position of *Sabīl al-Muhtadīn* in global academic sociological mapping. This work became an antithesis as well as a sharp argument successfully deconstructing ancient Orientalist myths or views. Previous colonial narratives tended to stigmatize that the transmission process of Islamic knowledge (including hadith literature) from the Middle Eastern epicenter to peripheral civilization areas like Nusantara in the 18th-century era was a passive, static duplication process lacking innovation.

Such accusations were completely broken. Through the methodological sharpness laid down by Shaykh Muhammad Arsyad al-Banjari in mixing, selecting, editing *sanad*, modifying *matn* translations, up to rationalizing hadith texts with local cultural measurements, it has been proven without a doubt that Nusantara scholars were not merely passive consumers of Arab civilization. Al-Banjari proved his existence as a discourse producer, a superior methodologist, and a thinker who practiced highly dynamic, autonomous, and powerful critical-methodological reasoning. Taken together, the fusion diagrammed in Figure 1, the sociological determinants it encodes, and this contextualization positioning converge on a single claim: al-Banjari's epistemological contribution to Nusantara hadith discourse lies not in inventing a new theory of knowledge, but in demonstrating (through a fully worked, criterion-governed textual practice) that hadith could be actively contextualized for a peripheral Muslim society two and a half centuries before that practice acquired its contemporary theoretical name.

Conclusion

Based on this research, three conclusions can be drawn corresponding to its guiding questions. First, al-Banjari's characteristic practice of hadith selection and categorization in *Sabīl al-Muhtadīn* rests on a *bayānī-burhānī* epistemological architecture operationalized through pragmatic textual efficiency. In the *bayānī* dimension, hadith is positioned as the highest textual authority after the Qur'an, yet its *sanad* is frequently compressed to the *mukharrij* or a single Companion-generation narrator, while its *matn* is treated with considerable redactional flexibility (juxtaposed with Malay translation, rendered in translation alone, or truncated (*taqṭi'*) to isolate only the legally relevant clause) and its validity hierarchy is calibrated to practical-rational demand rather than applied mechanically.

Second, this textual efficiency was not an arbitrary stylistic habit but a response dictated by a constellation of sociological determinants operating on 18th-century Banjar society: a persistent dualism between Islamic identity and local mystical practice (*manyanggar*, *mambuang pasilih*), a patriarchal

social order that habitually routed religious authority through men, a rapidly monetizing pepper-trade economy that demanded rational units of measurement, the sultanate's parallel institutional mission to civilize an animism-inflected populace, and decisively al-Banjari's own methodological genealogy forged in Haramayn under Sulaiman al-Kurdi's Shafi'i legal training. Read together, these determinants reposition al-Banjari less as a pioneer merely introducing Shafi'ism to the archipelago than as the architect of a Shafi'i-Ash'ari orthodoxy's consolidation in the Banjar realm, a project whose textual-apologetic character was jointly authored by the region's unsettled religious pluralism and by the very methodology he inherited from his Haramayn teachers.

Third, this epistemological model contributes to the characteristics of hadith discourse in the archipelago as an instance, rather than an invention, of contextual hermeneutics. As the fusion-of-horizons triangle in Figure 1 demonstrates, the text-horizon secured by al-Jabiri's *bayānī-burhānī* analysis and the reader-horizon reconstructed through Mannheim's sociology of knowledge converge, in Gadamerian terms, in *Sabīl al-Muhtadīn* itself. This convergence falls short of a wholly new epistemology, since the analytical apparatus applied here is borrowed rather than al-Banjari's own explicit theorization, and confirming genuine novelty would require a comparative corpus beyond this study's single-text scope. It is nonetheless more than an idiosyncratic personal habit, given the systematic, criterion-governed pattern demonstrated across Tables 1.1–1.3. The most defensible conclusion, therefore, is that al-Banjari's practice constitutes an early, textually-embedded precedent of what contemporary Indonesian hadith scholarship would later formalize as hadith contextualization, anticipating, by roughly two and a half centuries, a paradigm now central to the study of living hadith in the archipelago.

This precedent, moreover, appears not to have remained a purely textual achievement. Elements of the *fiqh* al-hadith al-Banjari codified in *Sabīl al-Muhtadīn* — its rulings on *ṭahārah*, prayer, and *mu'āmalah* in particular — arguably continue to inform religious practice among Banjar communities into the present, suggesting that his contextualized reading of hadith did not merely solve an 18th-century problem but was durably absorbed into the region's lived religious tradition. Verifying the extent and mechanisms of this continuity, however, would require dedicated living-hadith fieldwork beyond the textual-historical scope of this study, and is proposed here as a direction for future research. What this study does establish is that al-Banjari's contribution to Nusantara hadith discourse lies not in inventing a new theory of knowledge, but in demonstrating, through a fully worked and criterion-governed textual practice, that hadith could be actively and successfully contextualized for a peripheral Muslim society, a demonstration whose historiographical significance lies precisely in how far it predates the formal vocabulary contemporary hadith studies now uses to describe it.

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