
Vernacularizing Sunni Orthodoxy in the Malay-Indonesian World: Shaykh Abdurrahman Shidiq al-Banjari's Theological and Pedagogical Works

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Article Info

Article history:

Received: January 2026

Revised: March 2026

Accepted: June 2026

Keywords:

Shaykh Abdurrahman Shidiq, works of scholars, Indragiri, Islam in the Archipelago, historiography

ABSTRACT

This study examines the intellectual legacy of Shaykh Abdurrahman Shidiq bin Shaykh Muhammad Afif al-Banjari (c. 1857–1939), a distinguished Nusantara scholar who served as Mufti of the Indragiri Kingdom during a period of profound colonial, social, and religious transformation. His scholarly contributions represent a synthesis of Islamic theology, Sufism, and education within the *Ahlussunnah wal Jama'ah* tradition, reflecting the dynamics of Islamic knowledge production in the Malay-Indonesian world. The study aims to reconstruct his intellectual biography, analyze his principal writings, and evaluate the relative significance of five extant works that remain accessible to contemporary scholarship. Employing the historical method, the research follows four stages: heuristic, source verification, interpretation, and historiography. Primary data were obtained from printed works authored by Shaykh Abdurrahman Shidiq, complemented by secondary historical literature and preliminary interviews with local religious figures and scholars familiar with his intellectual heritage. The findings indicate that existing literature attributes at least sixteen works to Shaykh Abdurrahman Shidiq, covering the fields of theology, jurisprudence, ethics, Sufism, and Islamic education. Among the surviving texts, *'Aqā'id al-Īmān* appears, based on available textual evidence and field observations, to be the most widely studied in *pesantren* traditions, particularly in Indragiri and South Kalimantan. The study concludes that Shaykh Abdurrahman Shidiq made a substantial contribution to the development of Islam Nusantara through the transmission of Sunni scholarship and religious education. At the same time, this historical-textual reconstruction underscores the importance of systematic manuscript cataloguing, archival verification, and critical philological research to preserve and deepen understanding of Indonesia's Islamic intellectual heritage.

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How to cite: Yuda, J.D., Mursyidah, D., Zahara, M., Jalhani, A.B. (2026). Vernacularizing Sunni Orthodoxy in the Malay-Indonesian World: Shaykh Abdurrahman Shidiq al-Banjari's Theological and Pedagogical Works. *JURNAL INDO-ISLAMIKA*, 16 (1), 225–241. <https://doi.org/10.15408/jii.v16i1.48763>



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INTRODUCTION

Research on the works of local Islamic scholars is an urgent endeavor to preserve and revitalize the intellectual legacy of Islam Nusantara the distinctive manifestation of Islam that developed within the socio-cultural landscape of the Malay Archipelago. The richness of Islamic scholarship in the region is reflected in the writings, teachings, and social roles of the ulama, who have historically served as religious guides, educators, and community leaders. Among these figures, Shaykh Abdurrahman Shidiq bin Shaykh Muhammad Afif al-Banjari (c. 1857–1939) stands out as a prominent scholar, jurist, and spiritual leader who served as the Mufti of the Indragiri Kingdom. His intellectual contributions and socio-religious influence make him one of the most significant figures in the historical development of Islamic thought in the Malay world. Shaykh Abdurrahman Shidiq was not only a religious teacher and prolific writer but also a thinker who actively responded to the socio-political challenges of his time, particularly during the period of Dutch colonial rule. His works were written amid the turbulence of colonial oppression, the transformation of the Malay-Islamic social order, and the ongoing negotiation between local traditions and global Islamic scholarship. Consequently, his writings function not only as theological or legal texts but also as instruments for cultural resilience and identity formation (Ihsan et al., 2025). This process of vernacularization is consistent with recent studies showing that Islamic knowledge in Indonesia is often transmitted through culturally resonant forms, including poetic expression, aesthetic interpretation, institutional leadership, and value-based educational culture. Qur'anic and Sufi aesthetics may be rearticulated through Indonesian literary forms, while Islamic leadership and organizational culture translate religious values into educational and institutional practice (Roset et al., 2025; Taofik & Kocaman, 2025).

The intellectual production of Shaykh Abdurrahman Shidiq must be situated within the broader socio-political and religious context of Indragiri and the Malay-Indonesian world in the late nineteenth and early twentieth centuries. This period was marked by the expansion of Dutch colonial authority, the restructuring of indigenous political institutions, and the intensification of Islamic education through pesantren, surau, and scholarly networks. In this context, ulama were not merely religious teachers but also key actors in the formation of Islamic authority, moral leadership, and communal identity (Mugni et al. 2025). As Mufti of the Indragiri Kingdom, Shaykh Abdurrahman Shidiq occupied a strategic position at the intersection of religious scholarship and political governance, embodying the traditional role of the ulama as both custodians of orthodoxy and mediators between Islamic law and local society (Hooker, 2002).

His works reflect the dynamic interaction between Islamic norms and local Malay culture, demonstrating how universal Islamic doctrines were articulated through indigenous linguistic forms, literary genres, and educational practices. This localization of Islamic knowledge not only facilitated the transmission of orthodoxy but also ensured its social relevance and cultural legitimacy within Malay society. Furthermore, his writings engage with broader currents of Islamic reform, spiritual renewal, and educational transformation, particularly in response to colonial modernity and moral dislocation. Through the integration of theology, *tasawuf*, and pedagogy, Shaykh Abdurrahman Shidiq contributed to shaping a distinctly Nusantara expression of Sunni Islam that balanced legal rigor, spiritual depth, and cultural adaptation (Amara, 2024).

By situating his intellectual legacy within these wider historical and religious dynamics, this study highlights how Shaykh Abdurrahman Shidiq's works functioned not only as religious texts but also as instruments for the formation of Islamic authority, the negotiation of Islam–culture relations, and the development of Islamic education in Southeast Asia. In doing so, the article contributes to contemporary discussions on contextual Islam and the role of Nusantara ulama within the global history of Islamic thought. To date, scholars have identified at least sixteen works attributed to Shaykh Abdurrahman Shidiq. However, only five of them are widely accessible both nationally and internationally, namely: *Fathu al- 'Alim fi Tartib al-Ta 'lim*, *Risalah 'Amal Ma 'rifah*, *'Aqā'id al-Īmān*, *Kitab Asrar al-Shalat min 'Uddat al-Kutub al-Mu'tamadah*, and *Syair Ibarat Khabar Kiamat*. This discrepancy between the number of known works and those readily available highlights a critical gap in the preservation and dissemination of his intellectual heritage. Many of his manuscripts remain unpublished or are preserved only in private collections, making them vulnerable to loss and neglect. Such conditions underscore the necessity of academic efforts to recover, catalog, and analyze his writings to ensure their sustainability for future generations (Jamil, Umeanolue, and Adam, 2025).

Considering this condition, the present study focuses on five selected works of Shaykh Abdurrahman Shidiq as the primary corpus for analysis. This selection is not merely based on accessibility, but on their relevance to the study's main objective, namely to examine how his writings functioned in the transmission of Islamic knowledge and the formation of religious authority in the Malay-Indonesian world. From a methodological perspective, these works represent the most verifiable and textually stable corpus, as they were printed and disseminated through established publishing networks in the early twentieth century. Their printed status allows for a more reliable textual and contextual analysis compared to unpublished manuscripts, which still require further philological verification.

More importantly, these five works reflect key domains of Islamic knowledge such as theology ('aqidah), mysticism (tasawuf), pedagogy, and devotional practice that were central to the educational and religious life of Malay Muslim communities. Rather than attempting to cover all of Shaykh Abdurrahman Shidiq's writings, this study deliberately concentrates on these representative texts in order to analyze how Islamic knowledge was articulated, localized, and transmitted through them. Furthermore, based on the textual and field evidence available to this study, these works appear to have circulated within pesantren traditions in Indragiri and South Kalimantan, with indications of broader use elsewhere in the Malay world that warrant further verification. Their continued use indicates their significant role not only as intellectual texts, but as living instruments that shaped theological orientation, ethical formation, and religious practices within the Ahlussunnah wal Jama'ah tradition. Therefore, the selection of these five works constitutes a strategic analytical framework to understand the broader dynamics of knowledge transmission and living Islam in the Malay-Indonesian context.

This study addresses these gaps by situating the works of Shaykh Abdurrahman Shidiq within the history of Islamic thought and intellectual networks in Nusantara and Southeast Asia. Rather than treating his writings merely as religious texts, this article analyzes them as intellectual instruments that shaped theological orientations, educational practices, and socio-religious identities among Malay Muslims. The central problem addressed in this research is how to examine the works of Shaykh Abdurrahman Shidiq from both historical and intellectual perspectives, while also tracing the social and political factors that shaped his thought (Aminuddin & Ulfah, 2021). By employing a combination of biographical, historical, and analytical approaches, this study seeks to uncover how his works functioned not merely as religious treatises but as responses to contemporary issues such as colonial domination, moral decline, and cultural transformation (Putra et al., 2024).

Methodologically, this study adopts the historical research framework consisting of four key stages: heuristics, verification, interpretation, and historiography. The heuristic stage involves collecting primary and secondary sources, including the five printed works of Shaykh Abdurrahman Shidiq analyzed in this study, secondary historical scholarship, and qualitative interview data. No colonial-era archival records or manuscript materials beyond the five printed texts were directly examined; claims relying on such sources are based on the secondary literature cited. The verification process is carried out through source criticism to assess authenticity, reliability, and credibility. Subsequently, the interpretation phase focuses on analyzing the contextual meaning of his works and their socio-historical implications. Finally, the historiographical stage presents the findings in a coherent narrative that situates Shaykh Abdurrahman Shidiq within the broader continuum of Islamic intellectual history in the Malay world. The research aims to address three main questions:

- 1) What is the biography and intellectual background of Shaykh Abdurrahman Shidiq?
- 2) What are his major works, and how can they be classified according to genre and theme?
- 3) Which of his works had the greatest influence on the development of Islamic thought in the Nusantara region?

The objectives of this study are twofold. First, it seeks to provide a comprehensive understanding of Shaykh Abdurrahman Shidiq's intellectual contributions and their relevance within the historical and cultural context of Malay Islam. Second, it aims to emphasize the urgency of preserving his manuscripts and making them accessible to contemporary scholars and the wider Muslim community. Ultimately, this study aspires to foster greater academic awareness of the importance of local Islamic scholarship in shaping Indonesia's religious and intellectual identity. The rediscovery and analysis of Shaykh Abdurrahman Shidiq's writings are not merely acts of historical preservation but also efforts to reintegrate the voices of Nusantara ulama into the global corpus of Islamic knowledge. Furthermore,

this research can serve as a foundation for broader initiatives in documentation and digital archiving, ensuring that the works of local scholars continue to inspire future generations. By doing so, the study contributes to the strengthening of Islam Nusantara as an intellectual tradition that harmonizes universal Islamic values with local wisdom, cultural pluralism, and historical consciousness (Amara, 2024).

METHOD

This study employs a historical research method consisting of four main stages: heuristics, source verification, interpretation, and historiography. However, these stages are operationalized through a combination of textual analysis and qualitative field data in order to examine the transmission of Shaykh Abdurrahman Shidiq's works within the Malay-Indonesian context (Mutholingah, 2025).

The primary sources of this study consist of five printed works of Shaykh Abdurrahman Shidiq, namely *Fath al-'Alīm fī Tartīb al-Ta'lim*, *Risālah 'Amal Ma'rifah*, *'Aqā'id al-Īmān*, *Asrār al-Ṣalāh*, and *Syair Ibarat Khabar Kiamat*. These texts were accessed through published editions available in pesantren libraries and private collections in Riau and South Kalimantan. Their printed status allows for a more stable and verifiable textual analysis compared to unpublished manuscripts (Supandi and Hakim, 2024).

In addition to the five primary texts, this study draws on secondary historical scholarship related to the intellectual network of Malay ulama, including previous scholarly works on Shaykh Abdurrahman Shidiq, the Indragiri Sultanate, and the broader history of Islamic education in the Malay-Indonesian world. No archival or colonial-era documents were directly examined for this study; all references to the Indragiri Sultanate, the colonial period, and the role of the Mufti are based on secondary sources cited accordingly. These secondary materials are used to contextualize the historical background of the texts and their circulation. To complement the textual analysis, qualitative data were collected through semi-structured interviews with selected informants, including pesantren teachers, local religious leaders, and manuscript custodians in Riau and surrounding regions. A total of eight informants were interviewed, selected through purposive sampling based on their direct knowledge of Shaykh Abdurrahman Shidiq's works and their active involvement in Islamic educational practices. The informants comprised four pesantren teachers (Informants P1–P4), two local religious leaders (Informants R1–R2), and two manuscript custodians (Informants M1–M2). Interviews were conducted between January and March 2025 in Indragiri Hilir (Riau) and Banjarmasin (South Kalimantan), using a semi-structured format conducted in person. All informants were affiliated with established pesantren or local Islamic educational institutions in their respective regions and were selected on the basis of their familiarity with the works under study and their long-standing involvement in traditional Islamic teaching circles.

The data obtained from interviews were cross-checked with textual and historical sources through a process of triangulation. Oral testimonies were verified by comparing them with written evidence from the texts, archival records, and existing scholarly studies. This approach ensures the reliability of the data and strengthens the analysis of how these works function as living texts within the transmission of Islamic knowledge. Through this methodological framework, the study not only examines the content of Shaykh Abdurrahman Shidiq's works, but also analyzes their role in shaping religious authority, educational practices, and the continuity of Islamic traditions in the Malay-Indonesian world (Ali Azhar, 2021).

RESULT AND DISCUSSION

Intellectual Biography of Shaykh Abdurrahman Shidiq

The findings of this study indicate that Shaykh Abdurrahman Shidiq bin Shaykh Muhammad Afif al-Banjari was an influential scholar whose works contributed significantly to the development and transmission of Islamic knowledge in the Malay-Indonesian world. Based on historical and bibliographical analysis, at least sixteen works can be attributed to him, covering various fields such as theology, jurisprudence, Sufism, ethics, and education (Malik, Munir, and Hidayah, 2024).

However, this study focuses on five selected works *Fath al-'Alīm fī Tartīb al-Ta'lim*, *Risālah 'Amal Ma'rifah*, *'Aqā'id al-Īmān*, *Asrār al-Ṣalāh*, and *Syair Ibarat Khabar Kiamat* due to their accessibility, textual stability, and continued circulation within pesantren traditions. The remaining works are acknowledged based on historical references but are not analyzed in detail due to limited

access and the need for further philological verification. This distinction allows the study to maintain analytical focus while still recognizing the broader scope of his intellectual corpus (Putra et al., 2024).

The analysis shows that these works reflect an integrated approach to Islamic knowledge, in which theology (*‘aqidah*), jurisprudence (*fiqh*), and spirituality (*tasawuf*) are closely interconnected. In *Fath al-‘Alīm fī Tartīb al-Ta‘līm*, knowledge is linked to ethical discipline and educational practice; in *‘Aqā’id al-Īmān*, belief is presented as inseparable from moral conduct; while *Risālah ‘Amal Ma‘rifah* emphasizes the experiential dimension of knowing God through spiritual purification. Similarly, *Asrār al-Ṣalāh* demonstrates the integration of ritual practice and inner awareness, and *Syair Ibarat Khabar Kiamat* conveys eschatological teachings through a culturally embedded literary form (Taufiq, 2024).

Furthermore, data from interviews with pesantren teachers, local religious leaders, and manuscript custodians suggest that these works continue to be studied and transmitted within traditional Islamic educational institutions across regions such as Indragiri, Kalimantan, and parts of the Malay world. Their sustained use indicates that these texts function as living instruments of knowledge transmission, where theological concepts, ethical values, and spiritual practices are reproduced through teaching and communal religious life.

The study demonstrates that Shaykh Abdurrahman Shidiq’s works operate not only as textual productions, but as integral components of a broader system of Islamic knowledge transmission. By articulating religious teachings in accessible Malay language and culturally relevant forms, his writings contribute to the continuity of *Ahl al-Sunnah wa al-Jamā‘ah* traditions and to the formation of religious authority and Muslim identity in the Malay-Indonesian context.

Shaykh Abdurrahman Shidiq bin Shaykh Muhammad Afif al-Banjari (c. 1857–1939) was one of the most distinguished Islamic scholars in the Malay-Indonesian archipelago, whose intellectual and spiritual influence extended across regions and generations. The period of c. 1880–1939 referred to elsewhere in this article denotes the span of his documented intellectual and literary activity his journeys, teaching, and the composition of his major works rather than his full lifespan. Although he is widely known for his contributions in Bangka Belitung and Indragiri Hilir, Riau, his intellectual roots trace back to South Kalimantan, his birthplace. He was born around 1857 CE in a small village called Dalam Pagar, into a family deeply embedded in religious learning and moral integrity. His father, Shaykh Muhammad Afif, known by the honorific title Datuk Landak, was a respected scholar and community leader, while his mother, Safura binti Shaykh Muhammad Arsyad al-Banjari, descended directly from the renowned theologian Shaykh Muhammad Arsyad al-Banjari, author of the seminal work *Sabil al-Muhtadin*. This profoundly religious and scholarly lineage provided the spiritual foundation and intellectual direction that shaped Shaykh Abdurrahman Shidiq’s character and scholarly orientation throughout his life (Syihabuddin, 2024).

From an early age, Shaykh Abdurrahman Shidiq was immersed in an environment that valued religious education and the pursuit of knowledge. His initial learning followed the traditional pesantren system, which emphasized the integration of intellectual, moral, and spiritual formation. His studies encompassed the core disciplines of Islamic sciences *fiqh* (jurisprudence), *tawhīd* (theology), and *taṣawwuf* (mysticism) that later defined his scholarly approach (Mardika & Ramli, 2024). Motivated by a deep thirst for knowledge, he embarked on an intellectual journey (*riḥlah ‘ilmiyyah*) across different regions, including Bangka Belitung and Riau, where he interacted with prominent scholars and expanded his intellectual horizons. In the classical Islamic tradition, such journeys were not merely academic pursuits but also acts of spiritual refinement and intellectual networking. Through these experiences, Shaykh Abdurrahman Shidiq became part of a wider scholarly network that contributed significantly to the transmission and development of Islamic thought across the Malay world (Supandi & Hakim, 2024).

His profound scholarship and moral integrity earned him respect in every region he visited. When he eventually settled in Indragiri Hilir, Riau, he is reported in the secondary literature consulted for this study to have been appointed as the Mufti of the Indragiri Kingdom [The appointment of Shaykh Abdurrahman Shidiq as Mufti is reported in Pransiska, Isjoni, and Kamaruddin (2017), Dinata, Indrawan, and Roza (2024), and Bin et al. (2020). Documentary confirmation from royal appointment records, Dutch colonial administrative files (e.g., Algemeen Rijksarchief Indragiri records), or Malay-language court chronicles would substantially strengthen this claim and should be supplied if available.] a position that, if confirmed, symbolized the fusion of religious authority and political legitimacy. As a

Mufti, Shaykh Abdurrahman Shidiq's responsibilities would have extended beyond the issuance of legal opinions; he is said to have served as a moral guide and adviser to the royal court and the broader community. This dual role, characteristic of the traditional function of the ulama in Malay society as both spiritual leaders and social reformers, would illustrate how Islamic scholarship could operate in harmony with political structures, ensuring that governance remained grounded in ethical and religious principles. His tenure as Mufti, if substantiated by appointment records or comparable historical sources, would also reflect the dynamic interplay between faith, knowledge, and power within the broader landscape of Islamic civilization in the archipelago (Mutholingah, 2025).

The intellectual life of Shaykh Abdurrahman Shidiq mirrored the broader character of the Nusantara ulama adaptive, contextual, and socially engaged. During the late nineteenth and early twentieth centuries, Indonesia faced the intense pressures of Dutch colonialism, which disrupted both economic and religious life. Within this turbulent period, Shaykh Abdurrahman Shidiq emerged as a figure who integrated religious scholarship with social activism. Through education, teaching, and writing, he sought to preserve the purity of Islamic teachings while strengthening the spiritual and cultural resilience of the Muslim community. His movements across different regions from Kalimantan to Bangka Belitung and finally to Indragiri illustrate not only his dedication to spreading Islamic knowledge but also the expansive nature of his intellectual and spiritual influence. His life embodies the transregional dimension of Islamic scholarship in Southeast Asia, characterized by peaceful propagation, education, and intellectual exchange rather than confrontation (Nadiroh et al., 2025).

Shaykh Abdurrahman Shidiq's writings represent the culmination of his intellectual journey and his response to the social realities of his time. Rooted in the classical Islamic tradition yet responsive to the colonial context, his works served as both instruments of religious instruction and vehicles for cultural resistance. Each of his writings carried theological, moral, and social significance, reflecting his commitment to guiding the Muslim community toward steadfastness in faith amidst modernization and colonial domination. His influence transcended the local boundaries of Indragiri and Kalimantan, reaching the wider Malay world, including Sumatra, Malaysia, and Singapore (Dinata et al., 2024).

The biography of Shaykh Abdurrahman Shidiq thus stands not merely as a record of a scholar's personal journey but as an intellectual portrait of how Islamic learning in the Malay archipelago functioned as both a spiritual and sociocultural force. The integration of spiritual depth, intellectual rigor, and political awareness in his life exemplifies the holistic vision of Islamic scholarship in the Nusantara context. His life and works reaffirm that true knowledge in Islam is not confined to abstract theory but must be embodied in moral practice and public service. Through his scholarship, teaching, and personal example, Shaykh Abdurrahman Shidiq demonstrated that the pursuit of knowledge is inseparable from the cultivation of virtue, the service of society, and the preservation of faith (Jamalie, 2023).

The intellectual biography of Shaykh Abdurrahman Shidiq thus not only reflects the life of a scholar, but also illustrates the broader characteristics of Islamic scholarship in the Malay-Indonesian world. His movement across regions, his role as a religious authority, and his engagement with local communities indicate that his intellectual formation was closely connected to the interaction between Islamic teachings and socio-cultural contexts.

This interaction becomes more evident when his works are analyzed in relation to the concept of Islam Nusantara, which emphasizes the localization of Islamic knowledge, the use of vernacular language, and the integration of doctrine with lived religious practice. In this sense, his biography provides the historical foundation for understanding how his writings later functioned as part of a broader process of negotiating and transmitting Islamic knowledge within the Malay cultural framework. Concretely, each of the five works analyzed in this study embodies the *Islam Nusantara* framework through distinct textual and pedagogical strategies. First, all five works are composed in accessible Malay, deliberately avoiding the Arabic-only register common to Middle Eastern theological texts of the period; this linguistic choice reflects a conscious decision to prioritize transmission to non-specialist Malay-speaking Muslim communities over scholarly prestige. Second, *Syair Ibarat Khabar Kiamat* employs the *syair*, a classical Malay literary form with deep roots in the oral and performative culture of the region, as a vehicle for eschatological doctrine demonstrating that Islamic theology need not be delivered through prose or Arabic verse alone, but can be embedded in culturally familiar modes of expression. Third, *Asrār al-Ṣalāh* bridges *fiqh* (legal ritual) and *taṣawwuf* (inner spirituality) within a single pedagogical frame, reflecting the *Nusantaran* tradition in which ritual compliance and spiritual

realization are taught as inseparable rather than competing dimensions of Islamic practice. Fourth, the pedagogical structure of *Fath al- 'Alīm fī Tartīb al-Ta' līm*, which sequences learning from purification of intention (*niyyah*) through ethical discipline to the acquisition of knowledge, reflects the pesantren tradition's integration of character formation (*tarbiyah*) with intellectual instruction (*'ilm*), a hallmark of Southeast Asian Islamic education. Fifth, *'Aqā'id al-Īmān* presents Ash'ari theology not as abstract doctrine but as a moral guide for daily life, linking each article of faith to its behavioral and ethical implications an approach that reflects the Nusantara emphasis on lived, practice-oriented Islam over speculative theology. Together, these strategies illustrate how Shaykh Abdurrahman Shidiq's works functioned not merely as transmissions of received Islamic knowledge, but as active adaptations of that knowledge to the linguistic, cultural, and social conditions of Malay Muslim life in the late colonial period.

The Socio-Political and Religious Context of Indragiri Hilir and the Intellectual Production of Shaykh Abdurrahman Shidiq

The period of c. 1880 to 1939 covering the most documented phase of Shaykh Abdurrahman Shidiq's intellectual activity and the production of his major works was a time of profound transformation in the Malay-Indonesian archipelago. During these decades, Dutch colonial power expanded into the interior regions of Sumatra, including Indragiri. The imposition of colonial rule deeply affected local society, economy, and religious life. Economic exploitation, political subjugation, and cultural marginalization became defining features of the colonial encounter. Within this context, Islamic scholars (*ulama*) assumed a dual and crucial role: as guardians of religious orthodoxy and as symbols of cultural resistance to colonial domination. They were not only transmitters of sacred knowledge but also protectors of communal identity and moral order (Arfan et al., 2025).

Among these figures, Shaykh Abdurrahman Shidiq, serving as the Mufti of the Indragiri Kingdom, occupied a particularly influential position. His authority bridged the worlds of religion and governance, embodying a synthesis of spiritual leadership and political legitimacy. As Mufti, he was responsible for issuing legal opinions, guiding the moral and ethical life of the court, and advising on religious and social matters. Yet, his influence extended far beyond the royal palace. Through his writings and teachings, he became a moral compass for the wider community, articulating an Islamic worldview that combined jurisprudence (*fiqh*), mysticism (*taṣawwuf*), and social ethics. In this sense, Shaykh Abdurrahman Shidiq exemplified the archetype of the traditional *ulama* who not only shaped religious thought but also provided intellectual and moral leadership within the socio-political realities of colonial society (Nusantara, 2017).

The social and religious fabric of Indragiri during this era was deeply infused with Islamic tradition. Religious education was institutionalized through pesantren (Islamic boarding schools), surau, and majelis taklim, all of which functioned as centers of learning, worship, and community life. These institutions provided not only instruction in the classical Islamic sciences but also moral formation and communal solidarity. It was within this vibrant milieu that Shaykh Abdurrahman Shidiq's intellectual and literary activities flourished. His works emerged as both a continuation of the long-standing scholarly tradition of the Malay world and as a direct response to the political and social upheavals brought about by colonial rule. As Dhofier has observed, the pesantren and its scholars served as the last bastions of cultural defense against Western influence, preserving Islamic knowledge while simultaneously nurturing an indigenous moral consciousness (Bahar, 2021).

Shaykh Abdurrahman Shidiq distinguished himself as a prolific author who conveyed his religious and philosophical ideas through written texts. Over the course of his lifetime, he produced no fewer than sixteen works covering a wide spectrum of Islamic disciplines *tawḥīd* (theology), *fiqh* (jurisprudence), *taṣawwuf* (mysticism), *tafsīr* (exegesis), and *akhlāq* (ethics). However, due to historical disruptions in publishing, limited distribution, and the loss of manuscripts, only a fraction of these works remain accessible today. Among them, five titles have achieved wide circulation and recognition across Southeast Asia: *Fath al- 'Alīm fī Tartīb al-Ta' līm*, *Risālah 'Amal Ma'rifah*, *'Aqā'id al-Īmān*, *Kitāb Asrār al-Ṣalāh min 'Uddat al-Kutub al-Mu'tamadah*, and *Syair Ibarat Khabar Kiamat* (Malik et al., 2024).

These five works are reported in the secondary literature consulted for this study to have been printed at the Matba'ah Ahmadiyah Press in Singapore, one of the most prominent Islamic publishing houses in the Malay world during the early twentieth century. As Kuntowijoyo (1994) notes, the

emergence of Islamic printing presses in Singapore and Penang played a decisive role in the dissemination of Islamic thought throughout Southeast Asia. If confirmed, the publication of Shaykh Abdurrahman Shidiq's writings at this press would mark a significant shift from manuscript culture to print culture, allowing his ideas to reach audiences beyond local religious circles. Pending such confirmation, claims regarding the extent of his readership should be limited to the regions for which evidence such as library holdings, teaching records, or oral testimony is available (Pransiska et al., 2017)

1. *Fath al-'Alīm fī Tartīb al-Ta'lim* (1348 H / 1929 M)

Fath al-'Alīm fī Tartīb al-Ta'lim formulates a structured relationship between knowledge ('ilm) and action ('amal), positioning ethical transformation as the primary objective of learning. The text explicitly states that "ilmu yang tiada diamalkan diibaratkan seperti pohon yang tiada berbuah," indicating that knowledge is considered meaningful only when it produces moral and behavioral consequences. (Ali Azhar, 2021).

This formulation reflects a central pedagogical principle within the work, namely the inseparability of intellectual pursuit and moral discipline. The emphasis on niyyah (intention) as the starting point of learning further suggests that the educational process is not limited to cognitive acquisition, but involves spiritual orientation. In this context, learning is framed as an ethical and devotional act, where the purification of intention determines the value of knowledge itself. (Aminuddin & Ulfah, 2021).

The text also outlines a set of ethical guidelines governing the relationship between teacher and student. Teachers are described as responsible for transmitting knowledge with sincerity (*ikhlas*), patience, and moral integrity, while students are instructed to approach learning with humility (*tawādu*), discipline, and respect. This reciprocal framework indicates that education is conceptualized as a moral relationship rather than a purely instructional process. The teacher is positioned not only as a transmitter of knowledge, but as a guide in shaping ethical and spiritual development. (Bahar, 2021).

In addition, the concept of tartib (order) occupies a central place in the structure of learning. Knowledge acquisition is described as a gradual and systematic process, beginning with the purification of intention and progressing through foundational disciplines before reaching higher levels of understanding. This structured approach reflects a broader epistemological view in which intellectual development must be accompanied by inner discipline and continuity of practice ('ilm ma'a 'amal).

From a broader perspective, the work demonstrates how classical Islamic pedagogical concepts were articulated within a Malay linguistic and cultural framework. The use of accessible language allows key ideas such as the integration of knowledge, ethics, and spirituality to be transmitted beyond scholarly circles into wider Muslim communities. In this sense, the text functions not only as a pedagogical guide, but also as a medium for the localization and dissemination of Islamic educational values.

Furthermore, the continued use of *Fath al-'Alīm fī Tartīb al-Ta'lim* in pesantren contexts indicates its role as a living text within Islamic educational traditions. Its teachings are not confined to textual transmission, but are reproduced through teaching practices, moral training, and institutional routines. This suggests that the work operates as part of a broader system of knowledge transmission in which texts, teachers, and institutions are interconnected. (Saefulloh, 2024).

Fath al-'Alīm fī Tartīb al-Ta'lim provides insight into how Islamic educational thought was formulated, adapted, and transmitted in the Malay-Indonesian world. Rather than functioning solely as a theoretical text, it reflects a practical framework through which knowledge, ethics, and religious authority are continuously reproduced within everyday educational settings. (Bin et al., 2020)

2. *Risālah 'Amal Ma'rifah* (1357 H / 1938 M)

In *Risālah 'Amal Ma'rifah*, the concept of *ma'rifatullāh* is not presented as an abstract theological idea, but as a lived spiritual process. The text emphasizes that true knowledge of God "tidak dapat dicapai dengan akal semata-mata, melainkan dengan hati yang disucikan," indicating a clear epistemological distinction between rational knowledge and experiential knowledge. (Mukri, 2023).

This formulation positions the heart (*qalb*) as the primary locus of divine knowledge, while still remaining within the framework of Sunni orthodoxy. Knowledge of God is therefore not merely intellectual, but requires continuous spiritual discipline through remembrance (*dhikr*), moral restraint, and self-purification. In this sense, *ma'rifah* is constructed as an experiential state that emerges from ethical transformation rather than speculative reasoning.

The text further outlines a structured progression of spiritual development, beginning with the purification of intention (*niyyah*), followed by the regulation of behavior through moral discipline, and culminating in an awareness of divine presence. This sequence reflects a pedagogical adaptation of Sufi concepts such as *maqāmāt*, but is presented in a simplified form that aligns with the practical religious life of the wider Muslim community. (Nadiroh et al., 2025)

At the same time, the work emphasizes that spiritual knowledge must be reflected in outward conduct. It warns against forms of mysticism that prioritize inner experience while neglecting ethical responsibility. Instead, the text insists that true *ma'rifah* is demonstrated through humility, social responsibility, and adherence to religious obligations. This integration of inner spirituality and outward practice situates the work within the *Ahl al-Sunnah wa al-Jamā'ah* tradition, where *taṣawwuf* is understood as the internal realization of the *sharī'ah* rather than its alternative.

The use of accessible Malay language plays a significant role in the transmission of these ideas. By avoiding highly technical Sufi terminology, Shaykh Abdurrahman Shidiq translates complex metaphysical concepts into forms that can be understood and practiced within everyday religious contexts. This linguistic strategy enables the text to function not only as a spiritual guide, but also as a medium for disseminating Sufi-oriented ethical teachings among non-specialist audiences.

Furthermore, the continued circulation of *Risālah 'Amal Ma'rifah* in pesantren and Malay Muslim communities indicates its role as a living text within Islamic knowledge traditions. Its teachings are not limited to textual interpretation, but are reproduced through religious instruction, devotional practices, and ethical formation. This demonstrates that the work contributes to the ongoing transmission of Islamic spirituality in ways that connect textual knowledge with lived religious experience.

Risālah 'Amal Ma'rifah illustrates how Sufi-oriented teachings were articulated, localized, and transmitted in the Malay-Indonesian world. Rather than presenting mysticism as an abstract doctrine, the text frames it as a practical path of ethical and spiritual formation, thereby reinforcing the continuity of Islamic knowledge within everyday religious life. (Arfan et al., 2025).

3. *'Aqā'id al-Īmān* (1355 H / 1936 M)

The theological argument in *'Aqā'id al-Īmān* is structured around the integration of belief and ethical conduct. The text not only outlines the six pillars of faith, but also emphasizes that faith is not merely something to be acknowledged intellectually; rather, it must be manifested in every aspect of one's actions. This statement indicates that faith is not treated as a purely cognitive affirmation, but as a principle that must be realized in moral behavior.

This formulation reflects an epistemological and ethical position in which belief (*īmān*) is inseparable from practice (*'amal*). The discussion of divine attributes, prophecy, and eschatology is consistently linked to the moral responsibility of the believer, indicating that theological knowledge is framed as a guide for ethical action rather than an abstract doctrinal system. Such an approach aligns with the Ash'ari theological orientation, while avoiding speculative language through the use of accessible Malay expressions.

The influence of this work can be observed not only in its doctrinal formulation, but also in its continued transmission within Islamic educational contexts. Field data indicate that *'Aqā'id al-Īmān* is still studied in several pesantren in regions such as Indragiri, South Kalimantan, and parts of the Malay Peninsula. Interviews with pesantren teachers and local religious leaders confirm that the text is used as an introductory reference in the teaching of Islamic creed (*'aqīdah*), particularly within the *Ahl al-Sunnah wa al-Jamā'ah* tradition. Its concise structure and accessible language make it suitable for students at the basic and intermediate levels (Herwansyah, Ris'an Rusli, 2024).

In addition, the existence of printed editions suggests that *'Aqā'id al-Īmān* was part of a broader network of textual dissemination in the early twentieth century. Compared to other works that remain in manuscript form, its printed status has contributed to its wider circulation and sustained use in religious learning environments. Oral testimonies further support this observation, indicating that the text has long been incorporated into pesantren curricula and taught alongside other foundational theological works (Halilah, 2022).

These findings demonstrate that the significance of *'Aqā'id al-Īmān* lies not only in its conceptual framework, but also in its function as a widely transmitted educational text. Its continued use in teaching, its accessibility, and its integration into religious instruction indicate that it plays an important role in shaping theological understanding among non-specialist audiences.

'*Aqā'id al-Īmān* illustrates how Islamic theology is articulated and transmitted in a form that connects doctrinal clarity with ethical application. By presenting belief as inherently performative and embedding it within educational practice, the text contributes to the continuity of *Ahl al-Sunnah wa al-Jamā'ah* traditions within the lived religious experience of the Malay-Indonesian Muslim community (Sitti Sagira, Abdul Waris 2024).

4. *Kitāb Asrār al-Ṣalāh min 'Uddat al-Kutub al-Mu'tamadah* (1334 H/1915 M)

In *Asrār al-Ṣalāh*, the discussion of prayer is framed not only in terms of its legal requirements, but also in relation to its inner spiritual dimensions. The text emphasizes that the value of prayer lies in the integration between outward performance and inward awareness. It states that the movements and recitations of prayer are not merely formal acts, but are intended to cultivate humility, sincerity, and consciousness of God. (Ihsan et al., 2025).

This perspective is reflected in the explanation that each stage of prayer from takbir to tahiyyat carries symbolic meaning that guides the believer toward spiritual refinement. In this sense, prayer is presented as a process of ethical and spiritual transformation, where bodily actions are connected to inner states. The formulation indicates that correct performance alone is insufficient without the presence of *khushu'* (inner attentiveness) and sincerity. (Usman, 2024).

The text also demonstrates an integration between *fiqh* and *taṣawwuf*. While maintaining the formal structure of ritual practice, it interprets these practices as means of inner purification. This suggests that legal compliance (*sharī'ah*) and spiritual realization (*haqiqa*) are not treated as separate domains, but as interconnected aspects of religious life. Through this approach, the work bridges the distinction between outward observance and inward experience.

The use of accessible Malay language further supports the transmission of these ideas. By presenting symbolic and spiritual interpretations in a simplified form, the text enables non-specialist audiences to understand and internalize the deeper meanings of prayer. This indicates that the work functions not only as a doctrinal explanation, but also as a pedagogical tool within everyday religious practice.

Moreover, the continued use of *Asrār al-Ṣalāh* in *pesantren* contexts suggests its role as a living text within Islamic learning traditions. Its teachings are reproduced through instruction, recitation, and practical guidance, allowing the integration of ritual practice and spiritual awareness to be maintained across generations.

Asrār al-Ṣalāh illustrates how the practice of prayer is conceptualized as both a legal obligation and a process of spiritual formation. By interpreting each stage of the prayer, from *takbīr* to *tahīyyāt* as a means of cultivating *khushū'* (inner attentiveness) and sincerity, the text demonstrates how *fiqh* and *taṣawwuf* can be integrated within a single accessible pedagogical text, making the inner dimensions of Islamic ritual legible to *pesantren* students at a basic level.

5. *Syair Ibarat Khabar Kiamat* (1334 H/1915 M)

Syair Ibarat Khabar Kiamat presents eschatological teachings through the literary form of Malay syair, allowing theological ideas to be communicated in a structured poetic format. Rather than functioning solely as a literary composition, the text serves as a medium for conveying doctrinal messages about the Day of Judgment, divine justice, and the fate of human beings after death. (Pransiska et al., 2017)

The text emphasizes the certainty of death and divine reckoning, encouraging moral awareness through descriptions of the afterlife. These depictions are not merely narrative, but function as ethical reminders that link belief in the hereafter with personal responsibility. In this sense, eschatological knowledge is framed as a basis for moral discipline and religious conduct. (Mukri, 2023).

By employing the syair form, the work translates theological concepts into a culturally familiar medium. The use of rhythmic and repetitive structures facilitates memorization and oral transmission, suggesting that the text was designed to be recited and internalized within communal settings. This indicates that the work operates not only as a written text, but also as part of an oral and performative tradition within Malay Muslim society. (Jamil et al., 2025)

The language used in the text reflects an effort to simplify complex theological themes. Instead of presenting eschatology in technical doctrinal terms, the work conveys its message through imagery and narrative sequences that are accessible to non-specialist audiences. This linguistic strategy enables the transmission of religious knowledge beyond formal scholarly environments.

Furthermore, the use of local literary forms demonstrates how Islamic teachings were articulated within the Malay cultural context. The adaptation of *syair* as a vehicle for religious instruction indicates that theological ideas were not only preserved, but also localized through existing cultural expressions. In this way, the text contributes to the continuity of Islamic knowledge by integrating doctrinal content with familiar modes of communication.

The continued recognition of *Syair Ibarat Khabar Kiamat* within Malay Muslim communities suggests its role as a medium of ethical and religious transmission. Its themes are reproduced through recitation, teaching, and cultural practice, allowing eschatological awareness to remain part of everyday religious life.

Overall, the text illustrates how eschatological doctrine can be communicated through literary forms that connect belief, culture, and practice. By presenting the afterlife as a source of ethical reflection, the work reinforces the relationship between theological knowledge and moral responsibility within the Malay-Indonesian Islamic tradition.

Which of the Five Selected Works Appears Most Widely Studied in Pesantren Settings?

Among the five works of Shaykh Abdurrahman Shidiq bin Shaykh Muhammad Afif al-Banjari analyzed in this study, *'Aqā'id al-Īmān* appears, on the basis of preliminary field indications and the printed status of the text, to occupy a particularly prominent place in shaping theological instruction in the Malay-Indonesian world. This treatise stands out not only because of its theological depth but also because of its clarity, accessibility, and cultural adaptability, factors that may have contributed to its relatively wide circulation across parts of the Malay Archipelago. While many of Shaykh Abdurrahman's works explore various aspects of Islamic knowledge ranging from jurisprudence and mysticism to ethics and poetry *'Aqā'id al-Īmān* appears central to his intellectual legacy as represented in the available sources. It serves as a foundation for understanding faith (*īmān*) in its purest sense, grounded in the orthodox Sunni tradition of *Ahl al-Sunnah wa al-Jamā'ah*. Based on the textual analysis and preliminary interview data discussed below, this work appears to have shaped the way Islam has been understood, taught, and practiced in parts of the Malay world, particularly among traditional scholars, educators, and students in the *pesantren* and *surau* examined in this study (Taufiq, 2024).

Written in clear and simple Malay, *'Aqā'id al-Īmān* was designed to make the essential tenets of Islamic belief comprehensible to the common people. In an era when Western colonial influence and modernist movements began to challenge traditional Islamic thought, Shaykh Abdurrahman Shidiq's approach was both conservative and reformative. He sought to reaffirm the central doctrines of faith belief in Allah, angels, divine books, prophets, the Day of Judgment, and divine decree (*qadā' wa qadar*) while contextualizing them within the socio-religious realities of his time. The book's emphasis on the unity and transcendence of God, coupled with its rejection of speculative and rationalist interpretations that could lead to deviation, positioned it as a theological safeguard for the Muslim community (Nadiroh et al., 2025).

The influence of *'Aqā'id al-Īmān* extends beyond its theological content. It played a crucial role in shaping the moral and spiritual identity of Malay Muslims by linking faith with ethical conduct and social responsibility. Shaykh Abdurrahman emphasized that *īmān* was not merely a matter of intellectual conviction but must manifest in righteous deeds, humility, and submission to divine will. This integration of theology and ethics resonated deeply with the educational philosophy of traditional Islamic institutions in the region, which viewed religious learning as a process of character formation rather than mere intellectual training. In this sense, *'Aqā'id al-Īmān* contributed to the development of an Islamic moral framework that guided the daily lives of Muslims in the archipelago (Bin et al., 2020).

Furthermore, if the dissemination of *'Aqā'id al-Īmān* through the Ahmadiyah Press in Singapore can be documented through title pages, colophons, library catalogues, or prior scholarship, this would have enhanced its reach and impact. Pending such verification, the claim that it was among the most widely circulated theological texts of the early twentieth century should be limited to the regions for which evidence is available, namely Indragiri and South Kalimantan, rather than asserted across Indonesia, Malaysia, and Brunei as a whole. If supporting evidence indicates that the text was taught alongside classical works such as *Sabīl al-Muhtadīn* by Shaykh Muhammad Arsyad al-Banjari, his illustrious grandfather, this intergenerational continuity would help illustrate how the text contributed to preserving the theological heritage of the Banjar ulama within a broader regional discourse on Islamic

orthodoxy (Saputra et al., 2025)

Theologically, *'Aqā'id al-Īmān* aligns closely with the Ash'ari and Maturidi schools of thought, which emphasize a balance between reason and revelation. However, Shaykh Abdurrahman's treatment of these ideas is marked by a pedagogical sensibility that simplifies abstract concepts without diluting their essence. This pedagogical approach was instrumental in preventing theological confusion at a time when new ideologies ranging from rationalist Islam to secular colonial thought were spreading through educational institutions. By reaffirming orthodox Sunni doctrines in accessible language, *'Aqā'id al-Īmān* acted as both a shield against doctrinal deviation and a bridge between scholarly discourse and popular understanding (Supandi & Hakim, 2024).

Its enduring influence is also reflected in its continued study and transmission within traditional Islamic education. Interviews with local scholars, such as Dr. Ali Azhar and Ustadz Badruzzaman, confirm that *'Aqā'id al-Īmān* remains an essential text in the curriculum of pesantren in Riau, Kalimantan, and other regions. Its teachings continue to shape the worldview of generations of students who see in it not only a guide to belief but also a moral compass for navigating the complexities of modern life. In contemporary contexts, the work's message of steadfast faith, humility, and moral discipline offers a counterbalance to the materialism and secularism that increasingly pervade Muslim societies (Dinata et al., 2024).

In broader terms, *'Aqā'id al-Īmān* embodies the essence of Islam Nusantara a form of Islam that harmonizes universal doctrines with local culture and social realities. Shaykh Abdurrahman Shidiq's articulation of faith was deeply rooted in Qur'anic orthodoxy, yet expressed in a language and style that resonated with the Malay spiritual imagination. By doing so, he demonstrated that fidelity to tradition does not preclude cultural adaptation; rather, it enriches and sustains it. The text thus stands as a model for contextual theology one that maintains doctrinal integrity while engaging meaningfully with the lived experiences of believers.

Ultimately, *'Aqā'id al-Īmān*'s impact on the development of Islamic thought in the Malay Archipelago lies in its ability to connect belief with identity, doctrine with culture, and knowledge with practice. It reaffirmed the centrality of faith as the foundation of Muslim life while cultivating an intellectual environment that valued both tradition and reflection. Through this synthesis, Shaykh Abdurrahman Shidiq not only preserved the theological heritage of the past but also laid the groundwork for a distinctly *Nusantaran* expression of Islam that continues to guide and inspire Muslim communities to this day.

CONCLUSION

This research concludes that Shaykh Abdurrahman Shidiq bin Shaykh Muhammad Afif al-Banjari occupies a significant position in the intellectual history of Islam in the Malay-Indonesian world, based on the available printed works and secondary literature examined. His works, especially *'Aqā'id al-Īmān*, *Risālah 'Amal Ma'rifah*, and *Kitāb Asrār al-Ṣalāh min 'Uddat al-Kutub al-Mu'tamadah*, suggest a synthesis between theology, spirituality, and education, illustrating one example of how Islamic scholarship in the archipelago could function as both a religious and cultural force. The study's objectives to explore his biography, analyze five of his works, and assess their relative significance have been addressed through preliminary historical and textual analysis, though the findings should be understood as a preliminary historical-textual reconstruction rather than a definitive account. Within this scope, *'Aqā'id al-Īmān* appears to be a significant contribution, given its apparent role in conveying orthodox Sunni theology (*Ahl al-Sunnah wa al-Jamā'ah*) for Malay-speaking Muslims; however, this assessment is based on limited textual and field evidence and would benefit from further verification through additional catalogue data, archival sources, and broader interview coverage.

The advancement this research offers lies in repositioning Shaykh Abdurrahman Shidiq as a potential link in the intellectual genealogy of Islam Nusantara, while acknowledging the limitations of this study, including incomplete access to his sixteen attributed works, limited catalogue and archival data, and the preliminary nature of the interview evidence. His integration of traditional Islamic learning with local linguistic and cultural forms, as observed in the five works examined, suggests that the transmission of Islamic knowledge in the region was creatively adaptive and contextually grounded, though further philological and archival verification is needed to confirm the broader patterns proposed here. By situating his scholarship within the socio-political and religious dynamics of Indragiri Hilir, the

study offers a preliminary contribution toward understanding how local ulama may have functioned as agents of cultural resilience during colonial rule. This perspective is intended as a starting point for the growing body of scholarship that interprets Southeast Asian Islamic thought within its own epistemological and historical frameworks rather than through exclusively Middle Eastern paradigms.

The findings also hold practical implications for contemporary Islamic education and heritage preservation. The pedagogical structure found in *Fath al-‘Alīm fī Tartīb al-Ta‘līm* and the theological clarity of *‘Aqā’id al-Īmān* offer valuable models for integrating ethical, intellectual, and spiritual formation within modern *pesantren* curricula. Moreover, this study underscores the urgency of preserving, digitizing, and critically editing the remaining manuscripts of Shaykh Abdurrahman Shidiq to prevent further erosion of Indonesia’s intellectual heritage. The rediscovery and systematic dissemination of these works would significantly enrich Islamic studies both regionally and globally by presenting models of indigenous scholarship rooted in orthodoxy while remaining responsive to social realities.

For future research, further studies are needed to deepen the understanding of Shaykh Abdurrahman Shidiq’s intellectual legacy within the Malay-Indonesian context. Philological research is particularly important to produce critical editions of his unpublished manuscripts by identifying their locations, comparing textual variants, and situating them within the broader tradition of Malay-Islamic manuscript culture. Such efforts would not only ensure textual authenticity but also contribute to the preservation of Islamic intellectual heritage in Nusantara.

In addition, future research should give greater attention to the study of ulama networks by examining the intellectual connections between Shaykh Abdurrahman Shidiq and other prominent Malay-Indonesian scholars, such as Shaykh Ahmad Khatib al-Minangkabawi and Shaykh Muhammad Arsyad al-Banjari. This approach would help position his works within the wider transmission of Islamic knowledge in the Malay world and clarify patterns of theological continuity and adaptation.

Research on *pesantren* traditions and Islamic education in Southeast Asia is also needed to understand how his works, particularly *‘Aqā’id al-Īmān*, continue to function in contemporary religious learning. Empirical studies focusing on curriculum use, teaching practices, and student reception would provide concrete evidence of how classical theological texts remain relevant in shaping religious understanding and identity.

Furthermore, interdisciplinary approaches that integrate historical analysis, manuscript studies, and digital humanities offer promising avenues for tracing the circulation and reception of his works across regions such as Kalimantan, Sumatra, and the Malay Peninsula. By combining textual, historical, and sociological perspectives, future studies can more precisely explain how his writings have been transmitted, adapted, and sustained within the intellectual and cultural landscape of Islam in Southeast Asia.

In essence, this research reaffirms that Shaykh Abdurrahman Shidiq’s intellectual legacy represents not merely a historical phenomenon but a living tradition that continues to inform the moral and spiritual consciousness of Muslim societies in the region. By recovering, analyzing, and contextualizing his contributions, this study advances both academic understanding and cultural preservation, ensuring that the voice of one of Nusantara’s most distinguished scholars continues to inspire future generations of Islamic thinkers and educators.

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APPENDIX

Appendix Table 1. Sixteen Works Attributed to Shaykh Abdurrahman Shidiq al-Banjari: Preliminary Checklist

Note: Works 1–5 (bold) are the primary texts analyzed in this study. All remaining entries are based on secondary literature and require independent bibliographic verification. Fields marked [to be verified] must be confirmed via physical copies, library catalogues, or colophon data before final submission.

No.	Title (Malay/Arabic)	Field of Knowledge	Est. Date	Status	Publisher / Press	Verification Status
1	<i>Fathu al-‘Alim fi Tartib al-Ta‘lim</i>	Islamic Education	c.1348 H / 1929 M	Printed	Matba’ah Ahmadiyah Press, Singapore	Accessed at PP Nurul Huda, Indragiri [publisher to be verified via colophon]
2	<i>Risalah ‘Amal Ma‘rifah</i>	Sufism / Tasawuf	c.1357 H / 1938 M	Printed	Matba’ah Ahmadiyah Press, Singapore	Accessed at PP Nurul Huda, Indragiri [publisher to be verified]
3	<i>‘Aqā‘id al-Īmān</i>	‘Aqīdah / Theology	c.1355 H / 1936 M	Printed	Matba’ah Ahmadiyah Press, Singapore	Accessed at PP Al-Falah, Banjarmasin [publisher to be verified]
4	<i>Asrar al-Shalat</i>	Fiqh / Sufism	c.1350 H / 1931 M	Printed	Matba’ah Ahmadiyah Press, Singapore	Accessed at PP Al-Hidayah, Indragiri [publisher to be verified]
5	<i>Syair Ibarat Khabar Kiamat</i>	Eschatology / Literature	c.1340 H / 1921 M	Printed	Matba’ah Ahmadiyah Press, Singapore	Accessed at private collection (M1) [publisher to be verified]
6	<i>Risalah Amal al-Mubtadi‘in</i>	Fiqh / Ibadah	[to be verified]	[MS/Print?]	[to be verified]	Not yet independently examined
7	<i>Permata yang Indah</i>	Sufism / Akhlaq	[to be verified]	[MS/Print?]	[to be verified]	Not yet independently examined
8	<i>Risalah al-Qawl al-Mukhtashar</i>	‘Aqīdah	[to be verified]	[MS/Print?]	[to be verified]	Not yet independently examined
9	<i>Risalah Tanbih al-Awlad</i>	Islamic Education	[to be verified]	[MS/Print?]	[to be verified]	Not yet independently examined
10	<i>Al-Jawhar al-Mawhub</i>	Tasawuf / Ihsan	[to be verified]	[MS/Print?]	[to be verified]	Not yet independently examined
11	<i>Risalah Dua Kalimah Syahadat</i>	‘Aqīdah	[to be verified]	[MS/Print?]	[to be verified]	Not yet independently examined
12	<i>Khutbah Jumaat</i>	Fiqh / Da‘wah	[to be verified]	[MS/Print?]	[to be verified]	Not yet independently examined
13	<i>Manaqib Syekh Abdul Qadir</i>	Hagiography	[to be verified]	[MS/Print?]	[to be verified]	Not yet independently examined
14	<i>Risalah al-Tawhid wa al-Tasawuf</i>	Theology / Sufism	[to be verified]	[MS/Print?]	[to be verified]	Not yet independently examined

15	<i>Syair Nasihat</i>	Islamic Poetry / Akhlaq	[to be verified]	[MS/Print?]	[to be verified]	Not yet independently examined
16	<i>Risalah fi Bayan al-Sunnah wa al-Bid'ah</i>	Theology	[to be verified]	[MS/Print?]	[to be verified]	Not yet independently examined

Appendix Table 2. Bibliographic Data for the Five Primary Works Analyzed in This Study

Note: Fields marked [to be verified] require direct inspection of the physical copy (title page, colophon) or confirmation against a library catalogue. Estimated dates are based on secondary sources and may require correction.

Title	Est. Date	Publisher / Place	Script	Pages (approx.)	Condition	Access Location	Notes / Verification Required
Fathu al-‘Alim fi Tartib al-Ta‘lim	1348 H / 1929 M	Matba’ah Ahmadiyah Press, Singapore [to be verified]	Jawi + Latin	c.32 pp [to verify]	Good [to verify]	PP Nurul Huda, Tembilahan, Indragiri Hilir	Colophon/title page not yet photographed; publisher date based on Pransiska et al. (2017)
Risalah ‘Amal Ma‘rifah	1357 H / 1938 M	Matba’ah Ahmadiyah Press, Singapore [to be verified]	Jawi	c.24 pp [to verify]	Fair [to verify]	PP Nurul Huda, Tembilahan, Indragiri Hilir	Pages cited in this study: pp.7, 12. Publisher to be confirmed via colophon
‘Aqā’id al-Īmān	1355 H / 1936 M	Matba’ah Ahmadiyah Press, Singapore [to be verified]	Jawi	c.40 pp [to verify]	Good [to verify]	PP Al-Falah, Banjarmasin, South Kalimantan	Pages cited: pp.3, 18. Copy also held at private collection (Informant M1)
Asrar al-Shalat	1350 H / 1931 M	Matba’ah Ahmadiyah Press, Singapore [to be verified]	Jawi	c.28 pp [to verify]	Good [to verify]	PP Al-Hidayah, Indragiri Hilir, Riau	Publisher to be confirmed; ritual analysis based on pp.5–11 [to verify]
Syair Ibarat Khabar Kiamat	1340 H / 1921 M	Matba’ah Ahmadiyah Press, Singapore [to be verified]	Jawi	c.16 pp [to verify]	Fragile [to verify]	Private collection, Informant M1, Indragiri Hilir	Earliest of five works; syair meter confirmed; full page-count and condition pending physical examination

Appendix Table 3. Informant Data for Semi-Structured Interviews (January–March 2025)

Code	Role	Affiliation / Institution	Location	Date	Mode	Relevance to Study
P1	Pesantren Teacher	Pesantren Nurul Huda	Tembilahan, Indragiri Hilir, Riau	10 Feb 2025	In-person	Teaches ‘Aqā’id al-Īmān at ibtidaiyah level; confirmed curriculum use

P2	Pesantren Teacher	PP Al-Hidayah	Indragiri Hilir, Riau	14 Feb 2025	In-person	Confirmed Fathu al-‘Alim as opening ethics text for new cohorts
P3	Pesantren Teacher	PP Raudhatut Tholibin	Tembilahan, Indragiri Hilir, Riau	19 Feb 2025	In-person	Knowledge of Syair Ibarat Khabar Kiamat oral transmission
P4	Pesantren Teacher	PP Al-Falah	Banjarmasin, South Kalimantan	18 Mar 2025	In-person	Uses ‘Aqā’id al-Imān in curriculum; confirmed Malay register accessibility
R1	Local Religious Leader	Majelis Taklim Tembilahan Hulu	Tembilahan Hulu, Indragiri Hilir, Riau	21 Feb 2025	In-person	Leads dhikr circles; Risalah ‘Amal Ma‘rifah used in Sufi study circles
R2	Local Religious Leader	Majelis Ulama Indragiri Hilir	Tembilahan, Riau	25 Feb 2025	In-person	Historical knowledge of Shaykh Abdurrahman Shidiq’s community role
M1	Manuscript Custodian	PP Darul Ulum (private collection)	Indragiri Hilir, Riau	3 Mar 2025	In-person	Holds 1936 Singapore print of ‘Aqā’id al-Imān; confirmed multi-generation use
M2	Manuscript Custodian	PP Al-Falah Library	Banjarmasin, South Kalimantan	20 Mar 2025	In-person	Holds copies of Asrar al-Shalat and Fathu al-‘Alim; confirmed printed edition status