
Academia Open



By Universitas Muhammadiyah Sidoarjo

Academia Open

Vol. 11 No. 1 (2026): June
DOI: 10.21070/acopen.11.2026.13237

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Academia Open

Vol. 11 No. 1 (2026): June
DOI: 10.21070/acopen.11.2026.13237

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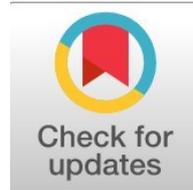
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Vol. 11 No. 1 (2026): June
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The Contribution of Shaykh Yasin Al-Fadani to the Dynamics of Hadith Scholarship in the Nusantara

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Abstract

General Background: Islamic intellectual history in the Nusantara has developed through transregional scholarly networks linking local communities with global centers of learning, especially the Haramain. **Specific Background:** Shaykh Yasin Al-Fadani, a Minangkabau-born scholar based in Mecca and known as *Musnid ad-Dunya*, held a central role in hadith transmission and Islamic astronomy, connecting the Haramain and the Nusantara through his works and students. **Knowledge Gap:** While prior studies address his hadith and astronomical contributions, limited analysis applies Karl Mannheim's sociology of knowledge to explain his role in Nusantara intellectual dynamics. **Aims:** This study investigates how his social position, intellectual networks, and writings sustained Islamic scholarly continuity between the two regions. **Results:** Through qualitative case study and content analysis, the findings show that he preserved sanad authority, established extensive teacher–student networks, and authored key works such as *Al-Fawaid Al-Janiyyah* and *Al-Mukhtasar Al-Muhazzab*, which remain central in pesantren education and responsive to colonial and modern contexts. **Novelty:** By employing Mannheim's framework, this research situates his scholarship within its socio-historical setting and transregional interactions. **Implications:** The study clarifies Nusantara–Haramain scholarly connectivity and reaffirms the ongoing relevance of sanad-based learning in contemporary Islamic education.

Highlights:

- ♦ A transregional teacher–student lineage linked Mecca with pesantren communities across Java, Sumatra, and Kalimantan.
- ♦ Sanad-centered scholarship functioned as a mechanism for preserving religious authority during colonial and modern transitions.
- ♦ Major writings on hadith and Islamic astronomy addressed both doctrinal continuity and practical communal needs.

Keywords: Syekh Yasin Al-Fadani, Nusantara, Islamic Intellectualism, Sociology of Knowledge

Published date: 2026-02-25

Introduction

Islam in the Nusantara has a long history marked by the significant contributions of ulama in shaping intellectual dynamics and scholarly traditions [1]. One of the central figures in this development is Shaykh Yasin Al-Fadani, a scholar of Minangkabau descent who was born and lived in Mecca. Bearing the title “Musnid ad-Dunya,” Shaykh Yasin was widely recognized as an authority on hadith transmission chains and exerted substantial influence not only in the Middle East but also in the Nusantara. His works became an integral part of the formation of Islamic scholarly networks, bridging local Nusantara traditions with global centers of learning such as the Haramain [2]. The core issue underlying this study is the need to further explore the influence of Shaykh Yasin Al-Fadani on the intellectual dynamics of Islam in the Nusantara. As a scholar active in the world’s foremost centers of Islamic learning, Shaykh Yasin enriched scholarly traditions not only through his writings but also through extensive teacher-student networks that connected the Haramain with the Nusantara [3]. In the historical context, scholars such as Shaykh Yasin played a crucial role in preserving the authority of Islamic tradition amid colonial pressures that sought to diminish the role of religion in the social life of Nusantara societies [4].

Several previous studies have examined the role and contributions of Shaykh Yasin Al-Fadani, although opportunities remain to expand this scholarship. Saleh Adri (2021), in his article “Pemikiran Hadis Syekh Muhammad Yasin Al-Fadani” published in the journal *Al-Mu’tabar* by STAIN Mandailing Natal, analyzes Shaykh Yasin’s hadith scholarship, particularly his efforts to preserve sanad through written ijazah in various works [5]. This study demonstrates how Shaykh Yasin successfully established channels of scholarly transmission linking his students in the Nusantara with classical Islamic traditions. In addition, Sinta, Halimah B., and Andi Muhammad Akmal (2023), in their article “Analisis Pemikiran Syekh Yasin Al-Fadani Tentang Hisab Rukyat Tradisional” published in the journal *Hisabuna* by Universitas Islam Negeri Makassar, examine Shaykh Yasin’s thought in the field of Islamic astronomy, especially through his work *Al-Mukhtasar Al-Muhazzab fi Ihtiroj Al-Awqat wa Al-Qiblah bi Rubu’ Mujayab*. Their study shows that Shaykh Yasin’s expertise in Islamic astronomy made a significant contribution to the determination of prayer times and the direction of the qibla in the Nusantara [6].

Rahmadi (2012), in his article titled “Dinamika Intelektual Islam di Kalimantan Selatan: Studi Genealogi, Referensi, dan Produk Pemikiran” published in the *Ilmu Ushuluddin* journal by IAIN Antasari Banjarmasin, examines the intellectual dynamics of Islam in South Kalimantan, including the influence of Haramain scholars such as Shaykh Yasin [7]. The study notes that Islamic intellectual traditions in South Kalimantan developed through sustained interaction with global centers of learning, although its analytical focus extends beyond Shaykh Yasin as a specific individual. Meanwhile, the study by Syarif Firdaus and Dzulkifli Hadi Imawan (2024), entitled “Ulama Nusantara Abad ke-19: Masa Penjajahan dan Puncak Intelektual Haramain” in the *Al-Hikmah* journal published by Universitas Islam Indonesia, explores the role of Nusantara scholars in the Haramain during the nineteenth century, including their influence on reformist and renewal discourses within Islam in the Nusantara [8].

This study employs Karl Mannheim’s sociology of knowledge as its theoretical approach to understand how social and historical contexts shape the formation and dissemination of Shaykh Yasin’s thought. Mannheim argues that knowledge is never value-free but is always embedded within the social conditions from which it emerges [9]. In this context, Shaykh Yasin’s intellectual output can be understood as a reflection of his social position in the Haramain and his relationships with students from the Nusantara. This perspective provides a robust analytical framework for examining how Islamic intellectual traditions in the Nusantara evolved through cross-cultural interaction, while also highlighting Shaykh Yasin’s role in bridging local needs with global scholarly traditions [10]. This research is expected to offer a new contribution to the understanding of how Shaykh Yasin Al-Fadani played a strategic role in shaping the dynamics of Islamic scholarship in the Nusantara. By emphasizing his significance in the history of Islamic intellectual life, the study not only complements existing scholarship but also offers broader insight into the relationship between center and periphery within Islamic scholarly traditions.

Method

This study adopts a qualitative approach using a case study design [11], aimed at exploring in depth the influence of Shaykh Yasin Al-Fadani on the intellectual dynamics of Islam in the Nusantara. This approach is selected because it is well suited to understanding complex social and cultural phenomena, particularly within the historical context of Islamic scholarly traditions that involve interactions across geographic and cultural boundaries. The researcher’s involvement in the data collection process is direct, focusing on an in-depth examination of various literary sources and a thorough analysis of documents, works, and the intellectual influence of Shaykh Yasin through library-based research methods [12].

The subjects of the study include the works of Shaykh Yasin Al-Fadani, his intellectual networks involving students and scholars from the Nusantara, and related documents that illustrate his contributions to the fields of hadith and Islamic astronomy. Supporting informants, when necessary, include researchers or academics who have previously conducted studies on Shaykh Yasin or on Islamic intellectual traditions in the Haramain. Data collection techniques consist of a critical review of primary literature such as Shaykh Yasin’s works, scholarly journals, academic articles, and other historical documents [13]. In addition, secondary sources including prior research findings, biographical works on ulama, and studies on Islamic scholarship in the Nusantara are used to enrich the analysis.

Data processing is carried out systematically using content analysis, which involves qualitative examination to identify patterns, relationships, and key themes within the works and intellectual contributions of Shaykh Yasin Al-Fadani [14]. The findings are presented in the form of analytical descriptions to provide a comprehensive understanding of Shaykh Yasin’s role in shaping the intellectual dynamics of Islam in the Nusantara. The analytical process follows an inductive approach,

beginning with detailed exploration of raw data and progressing toward conclusions that address the study's research questions.

Results and Discussion

A. Biography of Shaykh Yasin Al-Fadani

Shaykh Yasin Al-Fadani was one of the prominent Islamic scholars who played a significant role in global Islamic scholarly networks, particularly in linking the Haramain, Mecca and Medina, with the Nusantara. His full name was Muhammad Yasin ibn Muhammad Isa al-Fadani al-Makki. He was born on 17 June 1915 in the city of Mecca, Saudi Arabia, into a family of Minangkabau descent from West Sumatra. His father, Shaykh Muhammad Isa al-Fadani, was a respected scholar who played a major role in shaping the foundations of Shaykh Yasin's religious education from an early age [15]. In terms of education, Shaykh Yasin demonstrated remarkable intellectual ability from a young age. He began his basic education within his family environment, where his father and uncle provided intensive religious instruction. After completing his elementary education, he continued his studies at Madrasah Al-Sawtiyah, a well-known educational institution in Mecca. In 1938, Shaykh Yasin pursued further studies at Madrasah Darul Ulum Al-Diniyyah, which later became the place where he further developed his intellectual capacities. At this institution, he studied a wide range of Islamic disciplines, including hadith, fiqh, usul al-fiqh, Islamic astronomy, and the Arabic language.

As an authority on hadith transmission chains, Shaykh Yasin was awarded the title *Musnid ad-Dunya*, meaning "the world's leading authority on sanad." This title reflects the recognition of his expertise in the sciences of sanad and hadith, as he was regarded as one of the scholars with the most extensive sanad networks in the Islamic world. His contributions in this field were acknowledged not only in the Haramain but also throughout the wider Muslim world, including the Nusantara, where his works have been widely used in pesantren institutions.

B. The Intellectual Journey of Shaykh Yasin Al-Fadani

1. Shaykh Umar Hamdan Al-Mahrasi, a highly respected hadith scholar who exerted a strong influence on Shaykh Yasin's understanding of sanad and hadith transmission.
2. Shaykh Ali ibn Husain ibn Muhammad al-Masysyati, who taught him fiqh and usul al-fiqh.
3. Shaykh Muhsin ibn Ali Al-Masawi Al-Falimbani, a Nusantara-born scholar who was also an authority in hadith and fiqh.
4. Shaykh Muhammad Ali al-Makki, an expert in Arabic linguistics who taught Shaykh Yasin the structure and eloquence of the Arabic language.
5. Shaykh Abdullah ibn Muhammad Al-Ghazi, who provided in-depth instruction in Qur'anic exegesis and the sciences of the Qur'an.

The diversity of his teachers' scholarly backgrounds demonstrates how Shaykh Yasin acquired knowledge from a broad range of Islamic intellectual traditions, shaping him into a multidisciplinary scholar [16].

C. Students of Shaykh Yasin Al-Fadani

Shaykh Yasin's scholarly network was extensive due to the large number of students who studied under him, originating from both the Middle East and the Nusantara. Among his students from the Nusantara, several prominent figures can be identified:

1. Shaykh Mahmud Said Mamduh from Palembang, who later became one of the leading hadith scholars in South Sumatra.
2. Shaykh Muhammad Mukhtaruddin ibn Zain al-Abidin al-Falimbani, a prominent scholar who introduced modern approaches to hadith education in Yogyakarta.
3. Shaykh Mahfudz at-Tarmasi from Central Java, who played an important role in linking the scholarly traditions of the Haramain with pesantren institutions in Java.
4. KH. Hasyim Asy'ari, the founder of Nahdlatul Ulama, who contributed to strengthening the tradition of sanad through the influence of Shaykh Yasin.

Through his students, Shaykh Yasin's ideas and teachings spread widely throughout the Nusantara, establishing him as one of the central figures in the region's Islamic intellectual tradition.

D. Works of Shaykh Yasin Al-Fadani

Shaykh Yasin Al-Fadani was a highly productive scholar who authored more than twenty works across various fields of Islamic knowledge. Some of his most important works include:

1. *Al-Fawaid Al-Janiyyah* This book discusses the fundamental principles of hadith sanad, offering systematic guidance on methods of verification and the authority of hadith transmission. It has become an essential reference in pesantren institutions throughout the Nusantara, particularly in the study of hadith.
2. *Al-Mukhtasar Al-Muhazzab fi Ihtiroji Al-Awqat wa Al-Qiblah bi Rubu' Mujib* This work serves as a primary guide for determining prayer times, the direction of the qibla, and Islamic calendar calculations. Its relevance remains strong to this day, especially in the field of Islamic astronomy taught in modern pesantren.
3. *Ittihaf Al-Ikhwan* This book examines logical and systematic methods for understanding Islamic law. It provides valuable assistance for gaining a deep and practical comprehension of Islamic jurisprudence.
4. *Al-Arba'un Al-Buldaniyyah* A hadith compilation that brings together important hadiths from various regions of the Islamic world, reflecting the global scholarly network maintained by Shaykh Yasin.
5. *Ithaf Al-Bararah bi Ahadits Al-Kutub Al-Haditsiyah Al-'Asyrah* This work analyzes hadiths drawn from ten classical hadith collections, offering structured guidance for students in understanding the core corpus of hadith literature.
6. *Ar-Riyadh An-Nadrah* This book functions as a highly structured guide to Arabic grammar and syntax, helping students grasp both the rules and the linguistic elegance of the Arabic language.

E. The Thought of Shaykh Yasin

Shaykh Yasin Al-Fadani played a highly strategic role in strengthening the relationship between the Islamic intellectual traditions of the Haramain and the Nusantara. His works not only enriched Islamic scholarship but also helped to build extensive scholarly networks. As an authority on sanad, he ensured the continuity of Islamic intellectual traditions with preserved scholarly legitimacy, while as a prolific author, he produced literature that responded directly to the needs of the Muslim community. His presence in the Haramain provided students from the Nusantara with direct access to advanced religious learning, establishing him as one of the most influential scholars in the intellectual history of Islam in the Nusantara [17].

F. The Contribution of Hadith Thought to Islamic Intellectual Life in the Nusantara

This study finds that Shaykh Yasin Al-Fadani played a strategic role in strengthening Islamic intellectual networks between the Haramain and the Nusantara. As a scholar who resided in Mecca, Shaykh Yasin was not only recognized as an authority on hadith sanad but also as a figure who bridged local intellectual needs with global Islamic traditions. Through his works and his network of students, Shaykh Yasin established patterns of scholarly communication that connected Nusantara scholars with the intellectual dynamics of the Haramain. The findings further indicate that Shaykh Yasin Al-Fadani occupied a crucial position in reinforcing Islamic scholarly continuity between these two regions. His residence in Mecca granted him extensive access to global scholarly networks that positioned the Haramain as a central hub of Islamic knowledge. His presence there not only provided scholarly legitimacy for his students but also placed him as a vital intermediary between classical Islamic scholarship and the evolving intellectual traditions of the Nusantara. His role as an expert in hadith transmission chains made a significant contribution to preserving Islamic scholarly authority, particularly amid the challenges of colonialism faced by Muslim communities in the Nusantara.

As a scholar of Minangkabau background, Shaykh Yasin brought a distinctive perspective that integrated local traditions with global discourse. This synthesis is evident in his works, such as *Al-Fawaid Al-Janiyyah*, which not only examines the principles of sanad but also serves as an essential guide for hadith education in Nusantara pesantren. In addition, works such as *Al-Mukhtasar Al-Muhazzab* demonstrate his ability to address the practical needs of Muslim communities, particularly in the field of Islamic astronomy for determining prayer times and the direction of the qibla. Through these contributions, Shaykh Yasin successfully integrated global Islamic intellectual traditions into local contexts, enriching the scholarly heritage of the Nusantara [18]. The network of Shaykh Yasin's students became one of the most important channels for the dissemination of his thought and scholarship to the Nusantara. Many of his students returned to their homelands carrying not only knowledge but also a strong scholarly ethos that emphasized the centrality of sanad in the transmission of knowledge. These students, who were spread across various regions of the Nusantara, played a vital role in strengthening Islamic educational traditions through pesantren. Major pesantren in Java, Sumatra, and Kalimantan developed into centers of learning that preserved Shaykh Yasin's teachings, establishing him as a key figure in the development of Islamic intellectual traditions in the Nusantara.

Through his students, Shaykh Yasin also expanded Islamic intellectual networks that connected the Haramain and the Nusantara more closely. These patterns of scholarly communication functioned not only to transmit knowledge but also to shape a resilient Islamic identity in the Nusantara. In this context, Shaykh Yasin's influence extended beyond purely intellectual concerns to include social and cultural dimensions, such as strengthening Islamic identity amid the pressures of colonialism and modernization. This network also played a role in countering orientalist narratives that often questioned the authority of sanad and Islamic scholarship. Accordingly, Shaykh Yasin Al-Fadani functioned not only as a bridge between classical Islamic scholarly traditions and local needs in the Nusantara, but also as a catalyst in building strong Islamic intellectual networks. His contributions ensured the continuity of Islamic scholarly traditions in the Nusantara while reinforcing connections between global and local centers of learning. This demonstrates that Shaykh Yasin's role was not only intellectual but also strategic, ensuring that Islamic traditions in the Nusantara remained dynamic and relevant in the

face of changing historical challenges [19].

Table 1. Works of Shaykh Yasin Al-Fadani

Title of Work	Field of Scholarship	Contribution
<i>Al-Fawaid Al-Janiyyah</i>	Hadith	Discusses the principles of sanad and plays an important role in hadith education within Nusantara pesantren.
<i>Al-Mukhtasar Al-Muhazzab</i>	Islamic Astronomy	Serves as a guideline for determining prayer times and the direction of the qibla and continues to be used in pesantren to this day.
<i>Ittihaf Al-Ikhwani</i>	Usul al-Fiqh	Facilitates the understanding of Islamic law through a logical approach that is relevant for modern learning contexts.
<i>Al-Arba'un Buldaniyyah</i>	Hadith	Connects hadith scholarly traditions from various regions and integrates global Islamic scholarship.

This table illustrates the major works of Shaykh Yasin Al-Fadani that influenced scholarly traditions in the Nusantara, particularly within pesantren education. His writings retain high relevance in the Islamic intellectual tradition of the region. For example, *Al-Fawaid Al-Janiyyah* has been widely used in pesantren to study the principles of sanad in hadith. This work not only enriches local scholarly traditions but also cultivates awareness of the importance of sanad as a source of scholarly authority in Islam. In addition, *Al-Mukhtasar Al-Muhazzab* provides practical guidance for determining prayer times and the direction of the qibla, making it an essential reference in the field of Islamic astronomy. The network of Shaykh Yasin's students further demonstrates how his ideas spread throughout the Nusantara. This study notes that a number of leading pesantren scholars in Java, Sumatra, and Kalimantan were either direct students of Shaykh Yasin or connected through the chains of scholarly transmission he established. This continuity formed a strong intellectual lineage that reinforced Islamic educational traditions in the Nusantara.

G. The Sociology of Knowledge Theory in Analyzing the Role of Shaykh Yasin

Karl Mannheim's sociology of knowledge emphasizes that knowledge cannot be separated from its social and historical contexts. In the case of Shaykh Yasin, his intellectual output reflects his position as a scholar living in the Haramain, a global center of Islamic learning, and his interactions with students from the Nusantara. As a scholar of Minangkabau descent, Shaykh Yasin also carried local perspectives that enriched Islamic scholarly traditions in the Haramain [12]. One concrete illustration of this theoretical application can be seen in the scholarly networks established by Shaykh Yasin. This study finds that his students, both in the Haramain and in the Nusantara, transmitted ideas that reflected a synthesis of local and global traditions. Mannheim's perspective helps explain how socio-political contexts, such as colonialism in the Nusantara, shaped the demand for scholarly authority capable of strengthening Islamic identity.

Within this discussion, the sociology of knowledge provides a framework for understanding how Shaykh Yasin's social position and intellectual networks shaped his thought. For example, the relevance of his works, such as *Al-Fawaid Al-Janiyyah*, cannot be separated from the need to preserve the authority of sanad in response to Western orientalist challenges that questioned the legitimacy of Islamic scholarly traditions. Karl Mannheim, in *Ideology and Utopia*, emphasizes that knowledge is always embedded within its social and historical context. Knowledge is never value neutral; rather, it is shaped by an individual's social position, power structures, and the dynamics of the society in which it is produced. In this analysis, Mannheim's theory is employed to critically examine the role and influence of Shaykh Yasin Al-Fadani in shaping Islamic scholarly networks that connected the Haramain with the Nusantara [2].

1. **Knowledge as a Product of Social Position** Shaykh Yasin was born into a family of Minangkabau ulama in Mecca, which in the early twentieth century functioned as a global center of Islamic intellectual life. This environment placed Shaykh Yasin in a strategic position that enabled him to interact with scholars from various parts of the Muslim world. His social position as a descendant of Nusantara ulama residing in the Haramain created a unique link between local and global traditions. In this context, Shaykh Yasin utilized his geographical and intellectual position to integrate these two traditions. Mannheim's theory helps reveal that the knowledge produced by Shaykh Yasin was inseparable from his role as a "connector" within Islamic intellectual networks. For instance, in *Al-Fawaid Al-Janiyyah*, Shaykh Yasin strongly emphasized the importance of sanad as an instrument of authority in Islamic scholarship. This emphasis reflects a social need to preserve traditional Islamic authority in the face of modernity and orientalist challenges that questioned the legitimacy of Islamic scholarly traditions. In this sense, Shaykh Yasin's works functioned not only as scholarly guides but also as instruments for safeguarding Islamic identity and authority.
2. **Social Relations and the Dynamics of Knowledge** Mannheim emphasizes that knowledge is shaped through social relations involving both individuals and their communities. In the case of Shaykh Yasin, his social relationships with prominent scholars in the Haramain, such as Shaykh Umar Hamdan Al-Mahrishi and Shaykh Muhammad Ali ibn Husain al-Maliki, played a decisive role in shaping his intellectual outlook and scholarly framework. These relationships enabled Shaykh Yasin to develop a deep understanding of hadith, fiqh, and Islamic astronomy. However, his social relations were not limited to the Haramain. His network of students in the Nusantara illustrates how his knowledge was adapted to local needs. For example, students such as Shaykh Mahfudz at-Tarmasi and KH Hasyim Asy'ari applied Shaykh Yasin's teachings in developing pesantren curricula in Java. This demonstrates that Shaykh Yasin's knowledge was flexible, allowing it to be adjusted to differing social contexts in both the Haramain and the Nusantara.

3. Knowledge as a Response to Socio-Political Challenges Mannheim's sociology of knowledge also highlights that knowledge often emerges as a response to socio-political challenges. In the context of Shaykh Yasin, his works reflect responses to colonialism in the Nusantara and to processes of modernization in the Islamic world. For example, *Al-Mukhtasar Al-Muhazzab fi Ihtiroj Al-Awqat wa Al-Qiblah bi Rubu' Mujib* was designed to provide practical guidance for determining prayer times and the direction of the qibla. This guidance was especially relevant for societies facing technological modernization while seeking to preserve traditional Islamic authority. In addition, Shaykh Yasin's works reflect a form of symbolic resistance to colonialism. By promoting local terms such as "Kyai" and introducing Nusantara scholars to the broader Islamic world, Shaykh Yasin demonstrated a strong sense of cultural and religious nationalism. This illustrates that knowledge functioned not only as an educational tool but also as an instrument for safeguarding cultural and religious identity under the pressures of colonialism [20].
4. Ideology in Shaykh Yasin's Knowledge According to Mannheim, knowledge cannot be separated from the ideology that underlies it. In the case of Shaykh Yasin, the ideology informing his scholarship was a strong commitment to classical Islamic traditions and a desire to preserve the authority of Islamic knowledge. This commitment is clearly reflected in his emphasis on the importance of sanad in Islamic scholarship. From Mannheim's perspective, such an ideology functions to maintain social stability amid periods of change. However, this ideological orientation also entails certain limitations. A strong emphasis on traditional authority can become an obstacle to innovation within Islamic scholarship. In the contemporary context, there is a growing need to balance the preservation of tradition with responses to modern challenges. While Shaykh Yasin's works were highly relevant in their historical context, the challenges faced by the Muslim world today may require more innovative approaches.
5. Knowledge as a Collective Process Knowledge is not produced individually but emerges through a collective process involving a community. The scholarly network built by Shaykh Yasin through his students represents a clear example of this collective process. His students in the Nusantara not only transmitted Shaykh Yasin's teachings but also adapted them to address local needs. This process reflects how knowledge develops through social interaction. However, this analysis also shows that such collective processes are not always linear. Challenges arise in maintaining the continuity of scholarly traditions amid social change. For example, the modernization of Islamic education in the Nusantara has often neglected the importance of sanad, which lies at the core of Shaykh Yasin's teachings. This indicates that although Shaykh Yasin's knowledge remains highly relevant, contemporary challenges require new approaches to sustain its significance.

By applying Karl Mannheim's sociology of knowledge, the influence of Shaykh Yasin Al-Fadani can be understood as the result of a complex interaction between his social position in the Haramain, his social relations with fellow scholars and students, and his responses to the socio-political challenges of his time. His knowledge reflects a synthesis between classical Islamic traditions and the differing social needs of the Haramain and the Nusantara. At the same time, this analysis demonstrates that Shaykh Yasin's intellectual legacy faces challenges in maintaining its relevance amid the modernization of the Islamic world. Therefore, his intellectual heritage needs to be continuously studied and developed in order to address the contemporary needs of Muslim communities [21].

Conclusion

This study concludes that Shaykh Yasin Al-Fadani played a strategic role in building Islamic intellectual networks that connected the Haramain with the Nusantara. Through his works and teachings, he successfully bridged classical Islamic scholarly traditions with local needs, particularly in the fields of hadith and Islamic astronomy. Karl Mannheim's sociology of knowledge perspective confirms that Shaykh Yasin's thought emerged from the interaction between his social position in the Haramain as a global center of Islamic learning and his cultural roots as a descendant of Nusantara ulama. His strong emphasis on the importance of sanad as a source of scholarly authority reflects a conscious response to the challenges of modernity and the need to preserve the authenticity of Islamic intellectual traditions.

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Academia Open

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