

A PHILOLOGICAL REVIEW: ANALYZING THE SCIENTIFIC SANAD MANUSCRIPT OF SA'ĪD IBN MUḤAMMAD AL-YAMĀNĪ

Perdinansyah Siregar^{[1]*}

^[1] Syarif Hidayatullah State Islamic University, Jakarta, Indonesia

HISTORY

Received
2/6/2025

Revised
16/6/2025

Accepted
21/6/2025

Published
29/6/2025

KEYWORDS

Scientific Sanad Manuscripts, Philology, Diplomas, Islamic Manuscripts.

ABSTRACT

This study aims to examine the physical features, edit the text, and analyze the content of the *Manuscript of the Scientific Sanad of Sa'īd ibn Muḥammad al-Yamānī* using a philological approach. The manuscript, written circa 1925 in Ogan Komering Ilir, Palembang, documents a formal authorization (ijazah) from *Sa'īd ibn Muḥammad al-Yamānī* to al-Hajj Muhammad Mukhtari to transmit and teach the knowledge he received. Employing a qualitative descriptive method, the research relies on digital access to the manuscript through the DREAMSEA platform and applies standard philological procedures, including transliteration, translation, and textual criticism. While the data were accessed digitally, the study involved careful examination of high-resolution images to assess the manuscript's condition, such as its black ink on unbranded yellow paper, physical wear from folds, and overall legibility. The content is arranged in a structured and conventional format typical of classical Islamic scientific diplomas beginning with praise to God and the Prophet, followed by a scholarly genealogy, a list of referenced texts, and prayers for the diploma recipient. The findings affirm the manuscript's substantial historical, religious, and intellectual significance, offering authentic insight into the enduring tradition of knowledge transmission in the Malay-Nusantara region. This study contributes to the growing field of Islamic philology and highlights the importance of preserving local Islamic manuscripts as part of Southeast Asia's valuable cultural and scholarly heritage.

Citation in APA Style: Siregar, Perdinansyah. (2025). A Philological Review: Analyzing the Scientific Sanad Manuscript of Sa'īd ibn Muḥammad al-Yamānī. *Lisaniya: Advanced Studies on Arabic Language Teaching*. 1(1). 24-36.

*Corresponding author. Email: pnansyahsiregar@gmail.com

Available online at: <https://ejournal.lisaniyaadabiya.id/index.php/lisaniya>

Copyright © 2025 by Authors. This work is licensed under a [Creative Commons Attribution 4.0 International License](https://creativecommons.org/licenses/by-sa/4.0/)



INTRODUCTION

The *Manuscript of the Scientific Sanad of Sa'īd ibn Muḥammad al-Yamānī* offers a concrete example of how the tradition of knowledge transmission in the Malay-Islamic world was institutionalized through ijazah texts. This singular manuscript granted by a prominent scholar from Palembang to his student not only documents a personal chain of narration but also reflects a broader intellectual system grounded in sanad culture. Such religious texts are crucial to preserving the intellectual identity of Indonesian Islam, especially in how they encode socio-religious practices and epistemological authority (Adiyono et al., 2024; Luthfi, 2016). Philological research enables historical reconstruction based on indigenous sources rather than colonial narratives (Almis & Wijayanti, 2023; Kurzman & Ernst, 2017). The urgency of studying this manuscript lies in its potential to reconstruct localized models of Islamic education and scholarly authority, which remain underrepresented in broader academic discourse. In this case, philology functions not merely as textual preservation, but as a gateway to understanding the socio-cultural and theological fabric embedded in handwritten Islamic documents (Pengantar Antropologi - Dessy Diandra - Google Buku, n.d.).

Building upon the need to examine manuscripts as vessels of Islamic scholarly tradition, this study focuses on the *Manuscript of the Scientific Sanad of Sa'īd ibn Muḥammad al-Yamānī*, which contains a written authorization (ijazah) granted to Al-Hajj Muhammad Mukhtari to transmit the knowledge he had received. This sanad manuscript is not an isolated artifact, but part of the intellectual legacy of the esteemed Nusantara scholar *Abdul Shamad al-Falimbani*. Currently preserved in Ogan Komering Ilir, Palembang, as a privately held single copy (Adil & Harun, 2020), the manuscript reflects the long-standing commitment of ulama and students to the preservation of sanad continuity as a core element of religious learning (Muna & Munirul Ikhwan, 2023). Its existence offers not only textual value but also insight into how scientific authority was localized and perpetuated across generations (Brentjes, 2022; Fancy et al., 2023). Therefore, making this manuscript the object of philological inquiry is a strategic effort to uncover the authentic transmission of knowledge and document the cultural and theological values embedded in the local Islamic tradition.

Previous studies have shown the urgency of research on the sanad of knowledge in preserving and strengthening the Islamic education system. Research by Ulya & Nikmah (2024) emphasizes the importance of maintaining the truth of the sanad of knowledge in facing the challenges of the Society 5.0 era. Furthermore, the sanad from Kiai Ageng Donopuro to KH. Hasyim Asy'ari as explained by Shofwan (2025) shows how long and valuable the chain of transmission of pesantren knowledge is. Bashori & Syafri (2016) also underline the importance of sanad as a requirement for accepting hadith in Islamic law. Meanwhile, Hamid and Bakri (2023) reveal four benefits of sanad of knowledge for Islamic Religious Education teachers, namely increasing intellectuality, originality, objectivity, and scientific principles. In the context of Islamic educational institutions, sanad also plays a role in strengthening the teachings and influence of pesantren on the wider community (Mahfudloh, 2023).

On the other hand, from a philological perspective, research on Islamic manuscripts in South Sumatra is still limited. For example, a study of the book *Sirāj al-Makrifat* by Muhtasor et al. (2023) conducted through inventory, transliteration, and text

editing methods shows the importance of philological work in tracing local scientific treasures. Cross-disciplinary studies of foreign manuscripts such as the Voynich manuscript or other medieval manuscripts through an algorithmic approach are also an indication that technological developments can complement conventional philological methods in identifying and classifying texts (Zelinka et al., 2019). Therefore, the study of the Scientific Sanad Manuscript of *Sa'īd ibn Muḥammad al-Yamānī* not only offers a contribution to the science of Nusantara philology, but also strengthens the argument that scientific sanad is part of intellectual property that has deep historical and social roots.

METHOD

This research employs a qualitative descriptive approach to thoroughly examine the textual structure and content of the *Manuscript of the Scientific Sanad of Sa'īd ibn Muḥammad al-Yamānī*. The study commenced with a tracking and data collection stage, involving the identification of the manuscript via DREAMSEA the Digital Repository of Endangered and Affected Manuscripts in Southeast Asia, under collection number DS 0002 00008 (*DREAMSEA – Digitising Manuscripts Safeguarding Cultural Diversity*, n.d.). After locating the manuscript, a direct physical examination was conducted to ensure its authenticity and evaluate its material condition. This examination described the manuscript's external features, such as dimensions, writing material, ink color, presence of stamps, and paper quality thus providing a physical and historical context for further analysis.

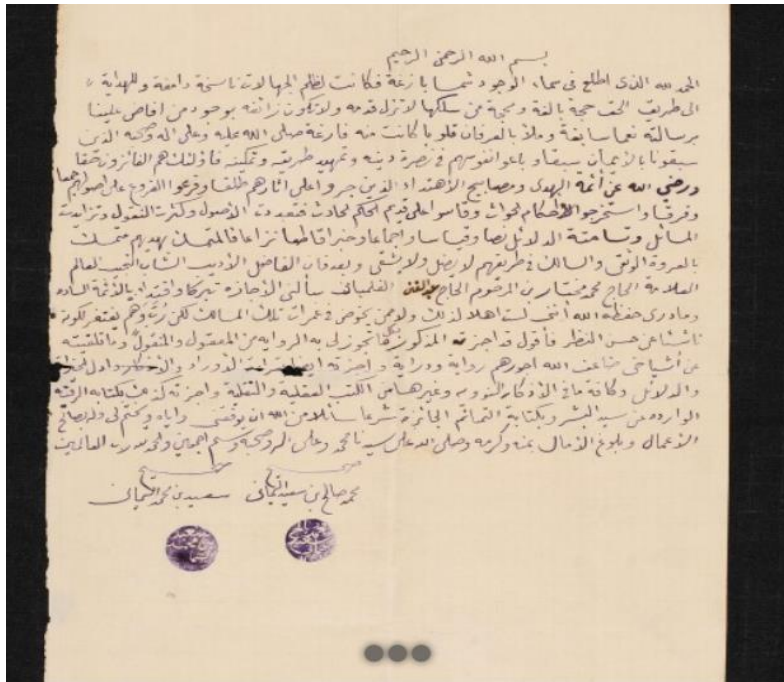
To enhance the contextual understanding of the manuscript's origin and function, this study also integrates ethnographic insights by conducting informal interviews and correspondence with the manuscript's custodian and members of the local community familiar with the transmission of knowledge in Palembang. These steps aim to enrich the internal textual analysis with external cultural and historical perspectives, because importance of contextualizing philological work within the broader framework of local Islamic culture. Subsequently, the core philological process involved the retranscription of the Arabic text, its translation into Indonesian, and textual criticism to restore textual clarity, particularly in damaged sections due to fading ink or torn pages. Editing was performed with reference to classical Arabic grammar and semantics to preserve the original meanings. Finally, content analysis was applied to examine the manuscript's structure and key themes, such as the issuance of diplomas, the scholarly lineage, and religious values embedded in the narrative. The findings were then interpreted to assess the manuscript's significance in the context of Islamic knowledge transmission in the Malay Archipelago. The research concludes with analytical reflections supported by both empirical data and contextual interpretations, thereby contributing to the advancement of local Islamic philology studies.

RESULTS

Identification of Manuscripts

No	Description	Information
1	Title	Manuscript of the Certificate of Scientific Sanad of Sa'id bin Muhammad Al-Yamani for Muhammad Mukhtari
2	Author	Sa'id bin Muhammad Al-Yamani
3	Origin	Ogan Komering Ilir, Palembang, Sumatera Selatan, Indonesia.
4	Stamp or Special Mark	Have a paper stamp
5	Ink Color	Black
6	Physical Condition	The paper used has damage in the middle and edges (folds).
7	Manuscript Owner	Mukhtar
8	Number of Pages	4 Pages
9	Manuscript Size	27cm x 21cm
10	Script	Arab
11	Manuscript Material	Cover Unbranded Yellow Paper
12	Writing Direction	Right to left

Text Editing



بسم الله الرحمن الرحيم

الحمد لله الذي اطلع في سماء الوجود شما بازغة فكانت لظلم الجهالات
ناسخة دامغة وللهداية إلى طريق الحق حجة بالغة وحجة من سلكها لا تزال قومه ولا
تكون زائفه بوجود من أفاض علينا برسالته نعماً سابغة وملاً بالفرقان قلباً كانت منه
فارغة صلى الله عليه وعلى آله وصحبه الذين سبقونا بالإيمان سبقاً وباعوا أنفسهم
في نصرة دينه وتمهيد طريقه وتمكينه فأولئك هم الفائزون حقاً ورضي الله عن أئمة
الهدى وحماد ومصابيح الاهتداء الذين جروا على آثارهم طلقاً وفرعوا الفروع على
أصولهم مهماً وفرقوا واستخرجوا الأحكام الحداث وقاموا على قديم الحكم الحداث
فقعدت الأصول وكثرة النقول وتزايدت المائل وتمتة الدلائل بها وقياساً وإجماعاً وخبراً
قاطعاً نزاعاً فالمتن يهدهم فتمتكم بالعروة الوثقى والسالك في طريقهم لا يضل ولا يشقى
وبعد فان الفاضل الأديب الشاب النجيب العالم العلامة الحاج محمد مختاري
المرحوم الحاج عبد الصمد الفلمباني سألتني الإجازة تبركاً واقتداء بالأئمة السادس و
مادري حفظه الله أني لست أهلاً لذلك ولا ممن يخوض في غمرات تلك المالك لكن
رب وهم يغتفر لكونه ناشئاً عن حسن النظر فأقول قد أجزت المذكور بكل ما تجوز
لي به الرواية من المعقول والمنقول وما تلقيته عن أشياخي ضاعف الله أجورهم رواية
ودراية وأجزته أيضاً الراحة الأوراء والأذكار وأدل الخيار والدلائل وكافة ما في الأذكار
المروية وغيرها من الكتب العقلية والنقلية وأجزته كذلك بكتابه الرقية الواردة عن

سيد البشر وبكتابة التمام الجائزة شرعا بأن لا من الله أن يقضى وإياه وكنتم لي
ولمصالح الأعمال و بلوغ الأمال بمنه وكرمه وصلى الله سيدنا محمد وعلى آله وصحبه
وسلم أجمعين والحمد لله رب العالمين.

صحيح

محمد صالح بن سعيد اليماني

صحيح

سعيد بن محمد اليماني

Translation

Praise be to Allah, who has appeared in the sky of this existence, a light that shines brightly, thereby eradicating and destroying the darkness of ignorance. This light becomes the perfect hujjah (strong evidence) to show the way to the truth. Whoever takes this path will not be lost and will not deviate, because of the existence of a noble figure who has bestowed upon us through his message various abundant blessings. He filled previously empty hearts with the light of Al-Furqan. May salawat and greetings be upon him (Prophet Muhammad), as well as to his family and friends, who have preceded us in the faith with the best possible introduction. They have sold themselves to defend Allah's religion, establish its path, and strengthen its position. They are the truly lucky people. May Allah be pleased with the priests of guidance, the guardians of religion, and the lights of guidance, who have walked in the footsteps of their predecessors, building branches of law on solid foundations, compiling new laws based on old rules that are still relevant. So the legal foundations were established, and many histories were collected. Obscure things become clear, and the arguments become perfect either through qiyas (analogy), ijma' (agreement of scholars), or khabar (solid news), so that there is no longer any debate. The main postulates have shown them to be a strong rope bond. Whoever walks their path will certainly not go astray and will not suffer harm. Furthermore, in fact, a noble person, an intelligent writer, a virtuous young man, a prominent scholar, namely al-Hajj Muhammad Mukhtari — son of the late al-Hajj Abdul Shamad al-Falimbani — has asked me for permission (ijazah) as a form of tabarruk (hoping for blessings) and emulating the six imams. May Allah protect him. Even though he didn't know that I was actually not the person who was worthy to give that diploma, nor was I the expert person to dive into the sea of knowledge. However, sometimes an erroneous prejudice can be forgiven because it is based on good intentions and a positive outlook. So I said, I gave him a diploma for all the knowledge that I have the right to transmit, both from aqli (rational) and naqli (textual) knowledge, as well as what I received from my teachers - may Allah multiply their rewards - both in the form of history and understanding. I also gave him diplomas for books such as Ar-Rawhah al-Urwā, Al-Adzkar, Ad-Dalā'il, Ad-Dalā'il al-Khairāt, and all the narrated dhikr, as well as other books from the aqli and naqli sciences. I also gave him permission to write ruqyah which originates from the Prophet, as well as writing tamimah (amulets) which are permissible according to the Shari'a - as long as they do not contain

anything prohibited by Allah. May Allah make him and all of us among those who receive guidance, ease in deeds, and achieve all dreams with His grace and mercy. May salawat and greetings always be upon our lord the Prophet Muhammad, along with his family and all his friends. Praise be to Allah, Lord of all the worlds.

Approved

Approved

Sa'id bin Muhammad Al-Yamani

Muhammad Shalih bin Sa'id Al-Yamani

Description of the Manuscript

The manuscript that is the object of this study is an important document containing the sanad of knowledge, namely the granting of permission or ijazah from a scholar named Sa'id bin Muḥammad al-Yamānī to al-Hajj Muhammad Mukhtari, son of the late al-Hajj *Abdul Shamad al-Falimbani*. This manuscript is part of the tradition of Islamic knowledge that is deeply rooted in the intellectual culture of the Malay-Islamic world, especially in Palembang and the South Sumatra region in general. This tradition emphasizes the importance of scientific authority and the continuity of the transmission of knowledge from teacher to student officially and in writing. Thus, this manuscript is not only personal as a form of respect from students to their teachers, but also has authentic value as a scientific and religious artifact that represents a classical Islamic education system based on a valid and continuous sanad.

Physically, this manuscript is written in black ink on plain yellow paper without a brand, which indicates the possibility of limited access to high-quality materials at that time, but does not reduce the care and precision in its writing. The manuscript consists of four pages measuring 27 cm x 21 cm, written using Arabic script with the writing direction from right to left, as is customary in Arabic-Islamic manuscripts. There is a blue wet stamp on certain parts of the manuscript, which functions as a form of legality or validation from the party issuing the diploma, as well as strengthening the authenticity of the document. The current condition of the manuscript is quite vulnerable; there is physical damage especially in the middle and the edge folds due to being folded for a long time. However, the text can still be read clearly, and the main information contained in it can still be accessed and analyzed comprehensively.

The contents of the manuscript are arranged systematically and follow the typical structure of a diploma of scientific sanad. The first part begins with basmalah and praise to Allah SWT and the Prophet Muhammad SAW, then continues with a description of the virtues of knowledge, the glory of the inheritors of knowledge (ulama), and the importance of following in the footsteps of previous imams. Next, there is a main section that explains the purpose of granting the diploma to Muhammad Mukhtari, accompanied by an acknowledgment from the author that he gave permission for the knowledge he had received from previous teachers, both ma'qūl (rational) and manqūl (textual). The author also explicitly mentions several books that were used as the basis for teaching and granting permission, such as al-Rawhah al-Urwā, al-Adzkār, Dalā'il al-Khayrāt, as well as prayer and ruqyah books that are valid according to Islamic law. In the closing section, the author conveys prayers and hopes that the student will always be given ease in practicing and spreading knowledge and receive blessings from what he has received.

More than just an diploma document, this manuscript can also be seen as a reflection of the intellectual and spiritual relationship between teacher and student in the Malay Islamic tradition. Its existence as the only copy kept privately by the descendant of

the recipient of the diploma shows the importance of the emotional and spiritual value of this manuscript in his family environment. In the context of philological studies, this manuscript provides very valuable primary data to trace the dynamics of the transmission of Palembang ulama's knowledge and its intellectual network that is connected to the wider Islamic world (Haqqi et al., 2023). Therefore, the existence of this manuscript is not only interesting to analyze from the text side alone, but also from the aspects of social history, Islamic education, and the construction of scientific authority in the Malay-Islamic world in the 20th century.

Function of the Manuscript

This manuscript has a primary function as a document of scientific diploma, namely a form of authorization or traditional academic license in the Islamic tradition to convey, teach, and narrate knowledge to others. This function is rooted in the sanad system in the transmission of Islamic knowledge, where the legitimacy of knowledge is not only determined by individual ability, but also by the continuity of the relationship between teacher and student who are connected genealogically to the first authoritative source, namely the Prophet Muhammad (Abdurrahmansyah, 2020). In this context, the Scientific Sanad Manuscript of *Sa'īd ibn Muḥammad al-Yamānī* acts as a symbol and formal evidence of the transfer of scientific authority from a teacher to his student. The granting of a diploma like this is not only a form of recognition of the intellectual capacity of the student, but also contains very high spiritual and ethical content (Misnatun, 2019). This can be seen from the editorial text which is full of praise to Allah, glorification of the Messenger, and prayers for blessings for the recipient of the diploma. Thus, this manuscript is not only an administrative documentation tool, but also reflects an integral understanding of knowledge, manners, and spirituality in the tradition of classical Islamic education.

This manuscript also functions as a cultural artifact that represents the dynamics of knowledge in the Nusantara region, especially Palembang as one of the centers of Islamic intellectualism in the 18th to early 20th centuries. As a legacy of the extended family of *Abdul Shamad al-Falimbani* a Sufi figure, great scholar, and prolific writer in the field of Sufism this manuscript reflects the intellectual continuity between the world of Middle Eastern knowledge and the Malay world (Adam & Syed Omar, 2018; Aini et al., 2024). This indicates the existence of active intellectual mobility between Nusantara scholars and their teachers in the Hijaz land, which then became a link in the transmission of knowledge from classical Islamic centers to local communities. Therefore, this manuscript also holds important historiographical value, because its existence records not only one individual or personal relationship between teacher and student, but also a collective narrative of how knowledge, legitimacy, and religious authority were instilled and inherited in Malay Islamic society (Cordery, 2015; Hasbullah, 2017). This function makes the ijaza manuscript part of an important treasure in the study of philology and history of Islamic education in Southeast Asia.

DISCUSSION

This study reveals the importance of preserving Islamic scientific sanad manuscripts through a philological approach, especially in the context of Palembang. This finding is in line with the view of Hamid & Bakri (2023) who emphasized that scientific sanad plays a vital role in improving the professionalism and originality of Islamic

Religious Education teachers. The manuscripts studied not only function as historical evidence but also reflect the spiritual and academic authority that is formally inherited in the Islamic scientific tradition. This is reinforced by Nurdin et al. (2024) which shows that modern Islamic boarding schools can still maintain the tradition of scientific sanad connectivity as an effort to revitalize Islamic boarding school science.

However, the limitation of this study lies in the use of a single manuscript as the main source, which makes comparative verification difficult through external textual criticism methods. Prayogi (2022) reminds us that the historiographic approach to manuscripts can be trapped in narrative positivism if not supported by a diversity of sources. To address this, Luthfi (2016) suggests contextualizing philology within the framework of local Islamic culture, as done in this study of the context of Palembang scholars and their scholarly networks. This approach allows for a more holistic interpretation of the manuscript, even though it is based on only one source. This study also contributes to the discourse on the digitization of Islamic manuscripts in Indonesia. Gimnastiyar et al. (2025) emphasize that the digitization and conservation of traditional manuscripts is a crucial step in preserving cultural heritage and traditional knowledge. The DREAMSEA program, as explained by Syakir (2019), has played a role in digitizing Islamic manuscripts in Southeast Asia, including in Indonesia, to ensure long-term accessibility for researchers. This digitization not only saves the manuscripts from physical damage but also allows for further study by global academics.

In the context of the transmission of knowledge between the Middle East and Malay, Aini et al. (2024) show that the works of scholars such as *Abdul Shamad al-Falimbani* were important nodes in the Hijaz-Nusantara scholarly network. This study strengthens these findings by reconstructing the transregional flow of knowledge through the study of sanad manuscripts. This is in line with the views of Siregar & Husni (2025) who highlighted the continuity of sanad from previous figures to KH. Hasyim Asy'ari as the foundation for the revival of Islamic boarding schools and modern Islamic education. However, it should be noted that there has not been much involvement of digital methods such as computational philology in this study. Belinkov et al. (2016) developed a large-scale Arabic historical corpus that can be used for digital analysis of manuscripts. The integration of this technology can enrich the reading of classical manuscripts both visually and structurally. In addition, Jarrar (2021) introduced Azhary as an Arabic lexical ontology that can assist in the semantic analysis of manuscripts. The use of this technology can be explored to improve the analysis of text layers in future philological studies.

Overall, this study has succeeded in placing scientific sanad manuscripts within the framework of the globalization of Islamic education in the modern era. Ulya & Nikmah (2024) stated that Islamic boarding schools must maintain the integrity of the sanad of knowledge amidst the challenges of digitalization and Society 5.0. This study provides an actual contribution to this discourse by documenting the sanad heritage systematically and based on empirical evidence from the original manuscript. This view is reinforced by Syafi'i (2020) who sees that sanad is not only a technical aspect in education, but also the foundation of the intellectual identity of Islamic boarding schools that connects the past with the present. Thus, this study shows the methodological and ideological continuity between the concept of sanad in classical texts and its role in contemporary education.

CONCLUSION

This study emphasizes the importance of preserving Islamic manuscripts through a philological approach, especially in the context of the transmission of scientific sanad in the Nusantara region. The manuscript of the *Sa'īd ibn Muḥammad al-Yamānī* Scientific Sanad which is the object of the study is an authentic artifact that not only contains religious and academic content, but also reflects the continuity of the classical Islamic educational tradition based on scientific authority. Through philological work that includes physical description, transliteration, translation, and textual criticism, it was found that although the manuscript has suffered material damage, the substance of its contents can still be understood well. The contents of the manuscript show a structure typical of an ijazah document namely the strengthening of the scientific sanad, a list of references to books, and the recognition of knowledge from the teacher to the student. These findings show that the manuscript does not merely function as an administrative document, but also contains spiritual, epistemological, and historical values that reflect the dynamics of scientific authority in Malay Islamic society in the early 20th century.

Furthermore, the existence of this manuscript now stored in a private collection and digitized through the DREAMSEA program demonstrates a collective effort in conserving Islamic scientific heritage in Southeast Asia. This study not only contributes to local philological studies, but also strengthens the argument that a contextual approach to classical manuscripts can open up new understandings of the relationship between Middle Eastern scientific traditions and the Malay world. In the context of the challenges of Islamic education in the digital era and Society 5.0, preserving sanad through manuscript studies is one form of revitalizing intellectual heritage that is deeply rooted in authentic and historical values. Thus, this study not only enriches the treasury of local Islamic science, but also becomes an important reference in strengthening the foundation of the intellectual identity of Islamic boarding schools and Islamic educational institutions in general.

ACKNOWLEDGMENT

The author would like to express his deepest gratitude to all parties who have provided support, both physically and morally, during the process of writing this article, starting from data collection to the publication stage. Special gratitude is conveyed to the extended family of the owner of the manuscript who has given permission to access the Manuscript of the Scientific Sanad of *Sa'īd ibn Muḥammad al-Yamānī*, as well as to the DREAMSEA management team who have digitized and opened access to the manuscript. The author also expresses appreciation to the supervisor, colleagues in the Arabic Language and Literature Masters Program, Syarif Hidayatullah State Islamic University, Jakarta, and all parties who have provided input, motivation, and meaningful assistance in the preparation of this article. Hopefully all forms of support will be a continuous charity and provide blessings for all parties involved.

AUTHORS' CONTRIBUTIONS

The author is fully responsible for all stages in the preparation of this article, starting from formulating and designing the analysis, collecting data, and analyzing the content and structure of the manuscript. The author also contributed analytical tools in the form of philological and historiographic references and wrote the entire article. In

addition, the author translated the Arabic text into Indonesian, edited the language, and reviewed (proofreading) the final manuscript before it was submitted for publication. All contributions in this article are the result of the author's individual work as part of the development of personal knowledge in the field of Islamic philology.

REFERENCES

- Abdurrahmansyah. (2020). *Pengajaran Islam di Kesultanan Palembang Abad Ke-18 dan 19 M (Studi Terhadap Materi dan Model Pembelajaran)*. Palembang: Rafah Press. <https://is.gd/o7wJFP>
- Adam, N. S., & Syed Omar, S. H. (2018). Fana' in the Sufi Discourse of the Archipelago: An Overview of the Sufi Thought of Sheikh Daud Al-Fatani. *Jurnal Islam Dan Masyarakat Kontemporer*. 16(1). 22–32. <https://doi.org/10.37231/jimk.2018.16.1.242>
- Adil, M., & Harun, M. (2020). Penyebaran Fikih Mazhab Syafi'i di Nusantara: Studi Sosio-Historis Masa Kesultanan Palembang Darussalam. *Al-Manahij: Jurnal Kajian Hukum Islam*. 14(2). 281–294. <https://doi.org/10.24090/mnh.v14i2.3263>
- Adiyono, Ni'am, S., & Akhyak. (2024). Methodology of Islamic Studies: Islam as Religion (A Perspective Epistemology, Paradigm, and Methodology). *Analisis: Jurnal Studi Keislaman*. 24(1). 169–200. <https://doi.org/10.24042/AJSK.V24I1.22636>
- Aini, M. N., Halim, N. G., Muhid, M., & Muthoharoh, I. L. (2024). A Study of Hadiths About Riya' in the Book of Hidayatus Salikin Perspective of Abdul Samad Al-Falimbani. *Suhuf*. 36(1). 1–11. <https://doi.org/10.23917/suhuf.v36i1.3431>
- Almis, V. M., & Wijayanti, L. (2023). Digitalisasi Naskah Kuno Sebagai Upaya Pelestarian Informasi: Systematic Literature Review. *Jurnal Ilmu Perpustakaan (JIPER)*. 5(2). 296–310. <https://doi.org/10.31764/JIPER.V5I2.15224>
- Bashori, A. H., & Syafri, U. A. (2016). Studi Kritis Konsep Sanad Kitab Nahj Al-Balaghah sebagai Upaya Membangun Budaya Tabayyun dalam Keilmuan Islam. *El Harakah: Jurnal Budaya Islam*. 18(2). 163–183. <https://doi.org/10.18860/EL.V18I2.3658>
- Belinkov, Y., Magidow, A., Romanov, M., Shmidman, A., & Koppel, M. (2016). Shamela: A Large-Scale Historical Arabic Corpus. *Proceedings of the Workshop on Language Technology Resources and Tools for Digital Humanities (LT4DH)*. 45–53. <https://is.gd/TQECTt>
- Brentjes, S. (2022). Research Foci in the History of Science in Past Islamicate Societies. *Histories*. 2(3). 270–287. <https://doi.org/10.3390/histories2030021>
- Cordery, C. (2015). Accounting History and Religion: A Review of Studies and a Research Agenda. *Accounting History*. 20(4). 430–463. <https://doi.org/10.1177/1032373215610590>
- DREAMSEA – Digitising Manuscripts Safeguarding Cultural Diversity. (n.d.). Retrieved May 16, 2025, from <https://dreamsea.co/>
- Fancy, N., Stearns, J., Brentjes, S., Şen, A. T., Trigg, S., Gardiner, N., VarlıkRutgers, N., Melvin-Koushki, M., & Haq, S. N. (2023). Current Debates and Emerging Trends in the History of Science in Premodern Islamicate Societies. *History of Science*. 61(2). 123–178. <https://doi.org/https://doi.org/10.1177/00732753231154690>
- Gimnastiyar, D. I., Baihaqi, M. I., & Hanafi, A. (2025). Preservasi dan Konservasi Manuskrip Tradisional di Kabupaten Jember: Studi Filologi dan Digitalisasi. *Polyscopia*. 2(1). 95–102. <https://doi.org/10.57251/polyscopia.v2i1.1629>
- Hamid, O. M., & Bakri, S. (2023). Urgensi Sanad Keilmuan dalam Meningkatkan Profesionalitas Guru Pendidikan Agama Islam (PAI). *Piwulang: Jurnal Pendidikan Agama Islam*. 6(1). 45–54. <https://doi.org/10.32478/PIWULANG.V6I1.1814>

- Haqqi, A. R. A., Yani, A., Binti Hj Ahim, Hjh. R., Binti Hj Dollah, H. S. R. N., Binti Hj Yahya, Hjh. S., Binti Abdul Rahman, M., Binti Hj Yahya, H. M., & Binti Hj Timbang, A. (2023). Islamic Scholarship in The Malay World: The Multifaceted Contributions of Ulama. *International Journal of Nusantara Islam*. 11(2). 268–282. <https://doi.org/10.15575/ijni.v11i2.30887>
- Hasbullah, M. (2017). *Islam & Transformasi Masyarakat Nusantara* (2nd ed.). KENCANA. <https://lnk.ink/Islam-Transformasi-Masyarakat>
- Jarrar, M. (2021). The Arabic Ontology – an Arabic Wordnet with Ontologically Clean Content. *Applied Ontology*. 16(1). 1–26. <https://doi.org/10.3233/AO-200241>
- Kurzman, C., & Ernst, C. W. (2017). 8 Islamic Studies in US Universities. *Middle East Studies for the New Millennium*. 320–348. <https://doi.org/10.18574/NYU/9781479827787.003.0009>
- Luthfi, K. M. (2016). Kontekstualisasi Filologi dalam Teks-teks Islam Nusantara. *IBDA` : Jurnal Kajian Islam Dan Budaya*. 14(1). 114–128. <https://doi.org/10.24090/ibda.v14i1.523>
- Mahfudloh, R. I. (2023). Peran Sanad Keilmuan dalam Pengembangan Pondok Pesantren. *Qomaruna Journal of Multidisciplinary Studies*. 1(1). 23–30. <https://doi.org/10.62048/QJMS.V1I1.24>
- Misnatun, M. (2019). Ragam Perspektif Profesi Guru. *Tafhim Al-'Ilmi*. 10(2). 88–107. <https://doi.org/10.37459/tafhim.v10i2.3426>
- Muhtasor, A., Agil Husin Al-Munawar, S., Suyitno, S., Maryaman, M., & Mat Zain, F. (2023). Teks dan Konteks Kitab Hadis Melayu Palembang. *Jurnal Lektur Keagamaan*. 21(2). 353–382. <https://doi.org/10.31291/JLKA.V21I2.1049>
- Muna, A. A., & Munirul Ikhwan. (2023). Ibn Mujahid's Canonical Legacy: Examining Sanad Authentication and Political Factors in the Standardization of Qirā'āt Sab'ah. *Jurnal Studi Ilmu-Ilmu Al-Qur'an Dan Hadis*. 24(2). 359–382. <https://doi.org/10.14421/qh.v24i2.4567>
- NF, M. S. (2019, November 3). *Digitalisasi Naskah Sebagai Upaya Konservasi Manuskrip*. <https://lnk.ink/Digitalisasi-Naskah>
- Nurdin, A., Rahtikawatim Yayan, & Rusmana, D. (2024). Tradisi Sanad al-Qur'an: Implementasi Pemberian Sanad al-Qur'an di Pondok Pesantren Qiraatus Sab'ah Kudang Garut. *Pappasang*. 6(2). 285–305. <https://doi.org/10.46870/JIAT.V6I2.1128>
- Pengantar Antropologi - Dessy Diandra - Google Buku*. (n.d.). Retrieved May 17 2025, from <https://lnk.ink/Pengantar-Antropologi>
- Prayogi, A. (2022). Telaah Konseptual Pendekatan Kuantitatif dalam Sejarah. *Kalpataru: Jurnal Sejarah Dan Pembelajaran Sejarah*, 8(1). <https://doi.org/10.31851/kalpataru.v8i2.8970>
- Shofwan, A. M. (2025). Analisis Sanad Keilmuan Kiai Ageng Donopuro Ponorogo (Dari Sunan Bonang Hingga KH. Hasyim Asyari). *Millatuna: Jurnal Studi Islam*. 2(02). 29–39. <https://doi.org/10.33752/mjsi.v2i02.8576>
- Siregar, M. T. I., & Husni, M. (2025). Konsep Ilmu dalam Pesantren: Antara Fardhu 'Ain dan Fardhu Kifayah. *Jurnal QOSIM Jurnal Pendidikan Sosial & Humaniora*. 3(1). 424–433. <https://doi.org/10.61104/jq.v3i1.850>
- Syafi'i, S. (2020). Urgensitas Sanad Sebagai Modal Sosial Pesantren dalam Deradikalisasi Islam. *The International Journal of Pegon : Islam Nusantara Civilization*. 3(02). 161–190. <https://doi.org/10.51925/inc.v3i02.25>
- Ulya, F., & Nikmah, K. (2024). Upaya Pesantren dalam Menjaga Tradisi Sanad Keilmuan di Era Society 5.0. *Jurnal Mudarrisuna: Media Kajian Pendidikan Agama Islam*. 14(1). 18. <https://doi.org/10.22373/jm.v14i1.20668>

Zelinka, I., Zmeskal, O., Windsor, L., & Cai, Z. (2019). Unconventional Methods in Voynich Manuscript Analysis. *MENDEL*. 25(1). 1–14.
<https://doi.org/10.13164/MENDEL.2019.1.001>

AUTHORS' SHORT BIODATA

Perdinansyah Siregar is a Master's student in Arabic Language and Literature at the Faculty of Adab and Humanities, Syarif Hidayatullah State Islamic University, Jakarta. He completed his undergraduate studies in 2022 in the Department of Arabic Language and Literature at Imam Bonjol State Islamic University, Padang. He also pursued a bachelor's degree in Islamic Family Law. His research focuses on Arabic language and literature, particularly stylistics, rhetoric, syntax, and Islamic law. Email: pnansyahsiregar@gmail.com.