

The Ulama's Classical Works in Six Pesantren in Bandung, West Java, Indonesia

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Abstract: Ulama have a big role in the life of a plural society. In their efforts, achievements in education, politics, socio-economy, and others have been completed. These attainments were not separate from the role of ulama or *kyai* who wrote books or *kitab* to be used as teaching materials in Islamic boarding schools, pesantren, or religious assembly, teaching, in the community. This research uses a descriptive qualitative approach and data were collected using documentation studies and interviews. This study was conducted in six pesantren in Bandung. There are 39 works of the pesantren ulama with various studies such as Islamic jurisprudence, Sufism, theology, Arabic grammar, hadith, Arabic morphology, astronomy, and Sufi path. The results are hoped to enrich the knowledge and literature about the various works of pesantren ulama in Bandung area from the 19th – 20th century which have not been known by the public so far and to give characteristic that is specific to the knowledge in the pesantren. In addition, this article can be an entry point for other researchers to conduct a more in-depth study of the contents of the ulama's works.

Keywords: Book; Pesantren; Ulama's works.

Abstrak: Peran ulama sangat besar dalam kehidupan masyarakat yang majemuk. Dalam usahanya, prestasi di bidang pendidikan, politik, sosial ekonomi, dan lain-lain sudah tuntas. Pencapaian tersebut tidak lepas dari peran ulama atau *kyai* yang menulis buku atau kitab untuk dijadikan bahan ajar di pesantren, pesantren, atau majelis keagamaan, pengajaran di masyarakat. Penelitian ini menggunakan pendekatan kualitatif deskriptif dan pengumpulan data dilakukan dengan studi dokumentasi dan wawancara. Penelitian ini dilakukan di enam pesantren di Kota Bandung, Kabupaten Bandung, dan Kabupaten Bandung Barat. Ada 39 karya ulama pesantren dengan berbagai kajian seperti fiqh Islam, tasawuf, teologi, tata bahasa arab, hadits, morfologi arab, astronomi, dan jalur sufi. Hasil penelitian ini diharapkan dapat memperkaya ilmu dan literatur tentang berbagai karya ulama pesantren di wilayah Bandung dari abad 19 - 20 yang selama ini belum banyak dikenal masyarakat dan memberikan ciri khas pada ilmu yang ada di pesantren. Selain itu, artikel ini dapat menjadi 'pintu' bagi peneliti lain untuk melakukan kajian yang lebih mendalam terhadap isi karya ulama.

Kata Kunci: Karya Ulama; Kitab; Pesantren.

1. Introduction

Pesantren have a very strategic position in the community because their presence not only positions them as places for educational activities but also become the basis for Islamic *da'wah* (Kusdiana, 2014). The existence of a *pesantren* is inseparable from the role of *kyai*, *ulama*, or *Ajengan* who leads the institution. Based on EMIS (Education Management Information System) data in the Directorate of Islamic Boarding Schools the Directorate of Islamic Education at the Ministry of Religious Affairs, the number of Islamic boarding schools in West Java province is 8343 and in Bandung, there are 127 *pesantren*. The influence of the *kyai* itself on the life of students is not limited to when they are in the

pesantren, but this influence remains in effect for a long period and even for life (Pribadi, 2013; Rahardjo, 1986).

The development of Islam in West Java, especially in the Bandung area in the 20th century, cannot be separated from the role of the *ulama* (Thohir, 2015, p. 3). They have a big role in the life of a plural society. In their efforts, achievements in education, politics, socio-economy, and others have been completed. These attainments were not separate from the role of *ulama*, *kyai*, or *ajengan* in Sundanese who wrote books to be used as teaching materials in Islamic boarding schools, *pesantren*, or religious assembly (*pengajian*) in the community.

Bruinessen (1995, p. 131) stated that the works of *ulama* in the archipelago or *Nusantara* become one of the teaching materials or references used in various religious education institutions, especially in *pesantren*. There are around 900 works of *ulama Nusantara* that are used as textbooks in Islamic boarding schools. The number of works has been increasing until today.

Based on these backgrounds, several main issues will be discussed in this study. Firstly, do the *kyai* or *ajengan* in *pesantren* in Bandung areas have their written works which are used as teaching materials in *pesantren* and *majelis taklim* in the region? Secondly, where are the works of the *ulama* or *ajengan* found and in which *pesantren*? and thirdly, what are the works of the *kyai* and *ajengan*?

This study can be used as preliminary information or data about the *kyai* and *ajengan* who have their written works and used as teaching material, both in the *pesantren* or religious assembly around the proximity of the Islamic boarding school. So far, access to data and information to the data and information is very limited, even difficult for others outside the Islamic boarding school.

The focus of this research is on several *pesantren* which have existed for a very long time in the Bandung area. At the data collection stage, we visited several *pesantren* in greater Bandung, as follow:

First, the *pesantren* located in the city of Bandung are *pesantren Sukamiskin*, *pesantren Margasari Cijawura*, *pesantren Al-Asyikin*, *pesantren al-Istiqomah Wanasari*, and *pesantren Simamiskin*. We could visit only 2 *pesantren*, *pesantren Sukamiskin* and *pesantren Margasari Cijawura*. *Pesantren al-Asyikin Bandung* was no longer available although it had existed since 1912. The location has changed into different educational institution, a Christian school. It is also confirmed by the Ministry of Religious Affairs of the city of Bandung that the *pesantren* had disappeared. Based on the interview with both *pesantren* leaders, the *pesantren* do not have or keep the works of *ulama*.

Second, the *pesantren* in the regency of Bandung that we visited were *Sindangsari al-Jawami'*, *Yamisa Soreang*, *al-Ittifaq Ciwidey*, and *Mahmud*. Only *pesantren Sindangsari al-Jawami'* and *pesantren al-Ittifaq Ciwidey* that still exist and have the *ulama's* works from the *pesantren*. The *pesantren Mahmud*, according to Kusdiana (2014: 130-131), is the oldest *pesantren* since the second half of the 19th century. However, there are no archaeological traces and works of the late Eyang Dalem Haji Abdul Manaf (Eyang Mahmud) (1650-1725). What remains is only the tomb of Eyang Mahmud which become a pilgrimage site for the community.

Third, the *pesantren* in the regency of Bandung Barat that we visited were *Pesantren YAMISA (Yayasan Miftahus Salam) Soreang* and *pesantren al-Bidayah Cangkorah*

Several studies have examined books, *kitab*, or literature in *pesantren*. Anwar, Darmawan and Setiawan (Anwar, Darmawan, & Setiawan, 2016) conducted the study on '*tafsir* books in the *pesantren* network in West Java'. Their research took place in *pesantren al-Jawami*, Bandung, *pesantren al-Wafa Bandung*, *pesantren al-Masthuriyah Sukabumi*, *pesantren Darussalam Ciamis*, *pesantren Cipasung Tasikmalaya*, and *pesantren Buntet* in Cirebon. Their study concluded that *tafsir Jalalayn* became the dominant *tafsir* books used in these 6 (six) *pesantren*, apart from other *tafsir* like *al-Maraghi* and *al-Manar* which are studied in several modern *pesantren* in West Java.

Kusdiana in his book, *Sejarah Pesantren: Jejak, Penyebaran dan Jaringan di Wilayah Priangan (1800-1945)* describes a map of the *pesantren* network that existed in Priangan region in the 19th century, including the ones existed in Bandung, and in the middle of the 20th century. However, his study only focused on the networks of knowledge among the *pesantren*. Research on the works produced by the *ulama*, *kyai*, and *ajengan* in *pesantren* has not been conducted.

Furthermore, Kusdiana, Lubis, Ahmad EQ, and Muhsin Z (Kusdiana, Lubis, EQ, & Z, 2014), conducted a study on the *pesantren* network in Priangan (early name of the West Java area) from 1800 to 1945. They only discussed 5 (five) forms of *pesantren* networks in the Priangan area based on knowledge transmission relation (*silsilah*), marital relationship, network based on common *tarekat*, and based on the same vision about their movement and struggle against colonialists.

Nurhayati (Nurhayati, 2016) studied Islamic literature in the 15th to 18th century in *pesantren*. The Islamic literature referred to by Nurhayati here is the '*kitab kuning*' or Arabic Islamic books that were found in *pesantren*. She found that the Islamic works of literature that were developing in the 15th to 18th centuries were dominated more by Sufism books. Meanwhile, the 19th and 20th centuries were relatively the same but with more variations about the Arabic language (*alfiyah*) and *fiqh* (*taqrib*).

Based on the above literature review, we have not found any studies that specifically discuss various *ulama's* works (*kitab*) in *pesantren* that exist in the Bandung area. This study is hoped to enrich information and data regarding the various works of *ulama* in 3 (three) *pesantren* found in the areas. This study can also be useful for researchers of *ulama's* works in *pesantren* that have not been studied before in the Bandung area.

This research is a descriptive qualitative approach with a research focus in the form of the classical works of *ulama* in various *pesantren* in Bandung. Data were collected by documentation of *ulama's* works, in the form of *kitab* (Islamic books written in the Arabic language) or other types of books obtained from several *pesantren*. The contents of the *kitab* or books were then described. The content analysis was not carried out because this paper aims to provide information and data about the various works of the *kyai* and *ajengan* and their works in *pesantren* in the Bandung area.

2. The Works of Ulama in Pesantren in West Java and Their Contribution to the Islamic Knowledge Construction

There are 39 (thirty nine) works of *ulama* from 6 (six) *pesantren* located in Bandung areas. Several of them are Sukamiskin and Margasari Cijawura in the city of Bandung, Sindangsari al-Jawami, al-Ittifaq Ciwidey and Yamisa Soreang in the regency of Bandung, and al-Bidayah Cangkorah in the regency of Bandung Barat.

Table 1 shows the list of works of *ulama* written by *kyai* or *ajengan* that were successfully inventoried. The most productive works are found in Yamisa pesantren in Soreang with 16 works and followed by Sukamiskin with 10 works.

Table 1 *ulama's* written works in pesantren in Bandung area

No	Names of Pesantren	Number of book
1.	Sukamiskin Bandung	10 <i>kitab</i>
2.	Margasari Cijawura Bandung	2 <i>kitab</i>
3.	Sindangsari al-Jawami'	8 <i>kitab</i>
4.	al-Ittifaq Ciwidey	2 <i>kitab</i>
5.	YAMISA (Yayasan Miftahus Salam) Soreang	16 <i>kitab</i>
6.	al-Bidayah Cangkorah	1 <i>kitab</i>
Total		39 <i>kitab</i>

To understand the context of works written by these *ulama*, the following information describes the history, establishment, and the works written by *ulama* in each *pesantren* studied for this research.

Sukamiskin Pesantren and KH. Rd. A. Dimiyati (Ajengan Gedong)

Sukamiskin *pesantren* is located in the east of the city centre of Bandung. The *pesantren* was founded by K.H. Raden Muhammad Alqo in 1881 CE. It is located in Jl. Timur No.128, Sukamiskin, Arcamanik, the city of Bandung, West Java. The origin of the name Sukamiskin is taken from a series of Arabic

words, *Suq* and *Misk*. *Suq* means market and *Misk* means perfume. So it means “Pasar Minyak Wangi” or perfume market. This name is a direct gift from the founder of the Sukamiskin *Pesantren*, KH. R. Muhammad Alqo. The name was given because at that time the *pesantren* was the first centre in the city of Bandung which was visited by many people to pursue their knowledge, particularly in the field of religion. Thus the *pesantren* became increasingly well known both in the city of Bandung and in West Java. As a result, it seemed as if the *pesantren* was a famous market visited by many people from everywhere, which smelled good with the knowledge it had brought from the *pesantren*.

The Sukamiskin *Pesantren* is under the leadership of KH.R. Muhammad Alqo and KH. Muhammad Ibn Muhammad Alqo for approximately 29 years, from 1881 CE to 1910 CE or 1300 H to 1329 H. After the death of KH. R. Muhammad Ibn Muhammad Alqo, the *pesantren* leadership was succeeded by KH. Rd. Ahmad Dimiyati (1910-1946CE/1329-1365H), better known as *Ajengan Gedong*, and his wife Rd. Hj. Anisah until 1946. Before leading the *pesantren*, *Ajengan Gedong* studied at the Kresek Garut under the leadership of Shaykh Syaballah in Bangkalan. He also lived in Mecca for approximately 9 years with KH. A. Sanusi.

In Mecca, *Ajengan Gedong* also met Shaikh Nawasy al-Bantany. During the era of *Ajengan Gedong*, the method of interpreting *kitab* using Sundanese language (*ngalogat Sunda*) began to be carried out, so that the *kitab* of *Ajengan Gedong* were written in Sundanese (Kusdiana, 2014). After *Ajengan Gedong* died, the leadership of the *pesantren* was continued by his son KH. Rd. Chaedar Dimiyati (1946-1967), then was succeeded by KH. Rd. Abdul Aziz Ibn Chaedar Dimiyati until today.

Based on the information that we received from Viki Muhammad Thohir, casually referred to as *Kang Viki* (Thohir, 2015), several *kitab* of KH. Rd. Ahmad Dimiyati were written by his secretary who was always beside *Ajengan Gedong*, namely Ahmad Zarkashi Ibn ‘Abdi Rabbih Muhammad Hasan. There is a problem that we encountered in obtaining the *ajengan Gedong*’s works, almost all of his works were written in Sundanese with Arabic script (also called *pegon*). This becomes an obstacle for us to understand the contents of this *kitab*.

Other *kitab* written by *Ajengan Gedong* are:

1. *Kitab ‘Aqa’id al-Iman* which was written by hand in Arabic script in Sundanese language. There are a total of 8 (eight) pages in prose. This *kitab* discusses the issue of impossible attributes for Allah, and on the second page, there is the genealogy of the Prophet Muhammad.
2. *Kitab ‘Ilm Bayan* which has the information written in the upper right corner of the book, there is an inscription “Nadam Nasta’in and date 19-2-1966, possibly about the time when the *kitab* finished the writing process. However, after seeing the contents of the *kitab*, we give the title of this book ‘Ilm al-Bayan’. This *kitab* was written in Arabic language and script and the explanation in the lower part of the book was written in Sundanese language with Arabic script. The contents of the text are written in the form of poetry (*nazm*) consisting of 37 lines that describe ‘Ilm al-Bayan’, namely the words of *tashbih*, *qarinah*, and *isti’arah*. This *kitab* has 6 (six) pages.
3. *Kitab Sulam al-Tawfiq* whose title was taken from what it is written ‘*kitab sulam al-tawfiq*, on the inside cover of the book. It is written in Arabic language and script, and the *sharh* or explanation/commentary is in Sundanese language and script. It is written by Ahmad Zarkashi Ibn ‘Abdi Rabbih Muhammad Hasan, printed at al-Ikhitbariyah al-Sukamiyyah printing house in 1349 H. This *kitab* has 55 pages. It discusses matters regarding a *mukallaf* (religiously responsible person) to understand Islamic teaching properly, to be able to explain the meaning of *shahadah* (testimony of Islamic creed), *asma al-Husna* (Beautiful Names of God), the obligation of a Muslim to always maintain Islamic spirit properly, the obligation of a *mukallaf* to carry out all obligation determined by Allah, the obligation to maintain the 5 times daily prayers, the obligation of parents whose children are *mumayyiz* (the age at which a child can discern between right and wrong) to perform prayers, *taharah* (system of ritual purity), *wudu* (ablution), *salat*, and obligation to repent.
4. *Kitab ‘Ilm al-Nahw wa Sarf* which is written in Arabic language and script and the *sharh* or explanation/commentary is written in Sundanese language with Arabic script. This *kitab* has 26 pages. The content explains Arabic grammar and morphology, ‘*ilm al-Nahw wa sarf*, as the following table 2.

Table 2 Content of Arabic Grammar and Morphology in *Kitab 'Ilm al-Nahw wa Sarf*

<i>Fi'il mujarrad</i> and its derivation	<i>Fi'il mujarrad wa tasharrufatuhu</i>	فعل المجرد وتصارفه
The rule of relating <i>fi'il madhi</i> (past tense) with a pronoun and its variations	<i>Ahkam ittishal al-fi'li al-Madhi bi tha ad-dhamir wa anwa'uhu</i>	احكام اتصال الفعل الماضي بثناء الضمير واونونه
The form of <i>fi'il mazid</i> (affixation verb) the condition of <i>mudhari'</i> (present tense)	<i>Abniyah al-fi'li al-Majid fihi al-Mudhari'</i>	ابنيه الفعل المزيد فيه المضارع
The verb that does not show the subject	<i>Fi'il maa lam Yusamma faa'ilhi</i>	فعل ما لم يسم فاعله
The commad verbv	<i>Fi'il al-Amr</i>	فعل الأمر
The forms of affixation verb	<i>Abniyah al-fi'li al-maziid fihi</i>	ابنيه الفعل المزيد فيه
The forms of sources	<i>Abniyah al-Mashadir</i>	ابنيه المصادر

5. *Kitab Rarakatan Shalat*, which has 10 pages written in Sundanese language with Arabic script. This *kitab* begins by discussing the issue of various 'purification intentions', *niat bersuci*, to clean from small *hadath* (minor ritual impurity), and big *hadath* (major ritual impurity), intention to do five times daily prayers, *du'a* (prayer recitation) that is recited during *salat*, prayer, and *qunut du'a* (a special prayer recited for a certain situation, especially when there is hardship in the community due to natural disaster or other dangerous condition).
6. *Kitab Tarjamah Safinah* has 70 pages written in Sundanese language with Arabic script as an explanation/commentary to the sentences written in Arabic language and script. This *kitab* begins by discussing issues regarding the pillars of Islam, the pillars of faith, the signs of someone who has entered the period of puberty, the procedures for ablution, intention (*niat*), about water and its amount, religious mandatory bathing, the requirements that can exempt *wudu*, and performing *tayammum* as the compensation, the matters of things that are considered unclean (*najis*), and so on.
7. *Kitab 'Aqidah al-'Awwam* whose name was taken from the information found in the book on the last page of the book: "*sammaytuha 'aqidah al-'awwam*," I name it '*aqidah al-'awwam*' and on page 13 it is written "*wa hadihi 'aqidah mukhtasar lil 'awwam sahlatur muyassar*". Thus, this *kitab* is titled '*Aqidah al-'Awwam*'. It has 15 pages using Arabic language and script and its *sharh* or explanation/commentary was written in Sundanese language with Arabic script in the form of *nazm*, poem-like lines. This *kitab* discusses the necessary attributes of Allah, necessary and impossible attributes of the Prophet, names of Prophets, names of angels, names of (holy) books, *silsilah* genealogy of the Prophet Muhammad PBUH, *Isra Mi'raj* the Ascension of the Prophet Muhammad.
8. *Kitab Tarjamah Ayat Al-Qur'an*: This *kitab* explains the interpretation of selected verses of the Qur'an. This book consists of 18 pages, using Sundanese Arabic script as an explanation or interpretation of the verses of the al-Qur'an, for *sharah* or interpretation in the form of *Nazam*. The verses of the Qur'an that were discussed, among others are: a.) Al-Baqarah verse 22, b.) Al-Nahl verse 125, c.) Al-Hujurat, d.) Al-Ra'd, e.) Al-Hujurat verse 12, f.) Al-Tahrim verse 6, g.) Al-Baqarah verse 155-156, h.) Al-Nisa verse 85-86, i.) Al-Shaf verse 2-3, j.) Al-Nahl verse 97, k.) Al-Nahl verse 90-91, l.) Al-Hujurat verse 15, m.) Al-'Ankabut verse 69, n.) Ali-Imran verse 64, o.) Ali-Imran verse 14.
9. *Kitab Tarjamah Hadits Arbain* explains about 40 hadiths, using Sundanese language and Arabic script as a commentary to the hadiths, written in the form of *nazm*, and has 17 pages. The hadiths

explain *niat* intention, the pillars of Islam, knowledge, the pillars of faith, religion is advice, doing something good and refraining from bad deeds, and other hadiths that relate to daily activities.

10. *Kitab Wirid setelah Shalat* which explains what should be recited after prayer, the *wirid* (special quotes for *dzikir*). The *wirid* is written in Arabic language and script, with the Sundanese translation written with Arabic script. This *kitab* has 20 pages.

Margasari Cijawura Pesantren and KH. Muhammad Burhan Ibn Muhammad Qarnayn al-Margasari

The *pesantren* was founded by KH. Muhammad Burhan Ibn Muhammad Qarnayn al-Margasari, better known as *Mama Ohan*, in 1930 CE. It is located in Margasari Buah Batu, Kota Bandung- West Java. This *pesantren* is now led by KH. Asef Umar Rosadi, assisted by his son, *ustadz* Umar Rosadi.

Mama Ohan was born in 1901 to the married couple of KH. Rd. Muhammad Qornaen and Nyimas Asiyah. Mama Ohan is the third of four children and grandson of the founder of the Keresek *pesantren* in Garut, KH. Muhammad Tabri from his mother's lineage.

Figure 1 is the lineage of Mama Ohan from his father and mother (Thohir, 2015):

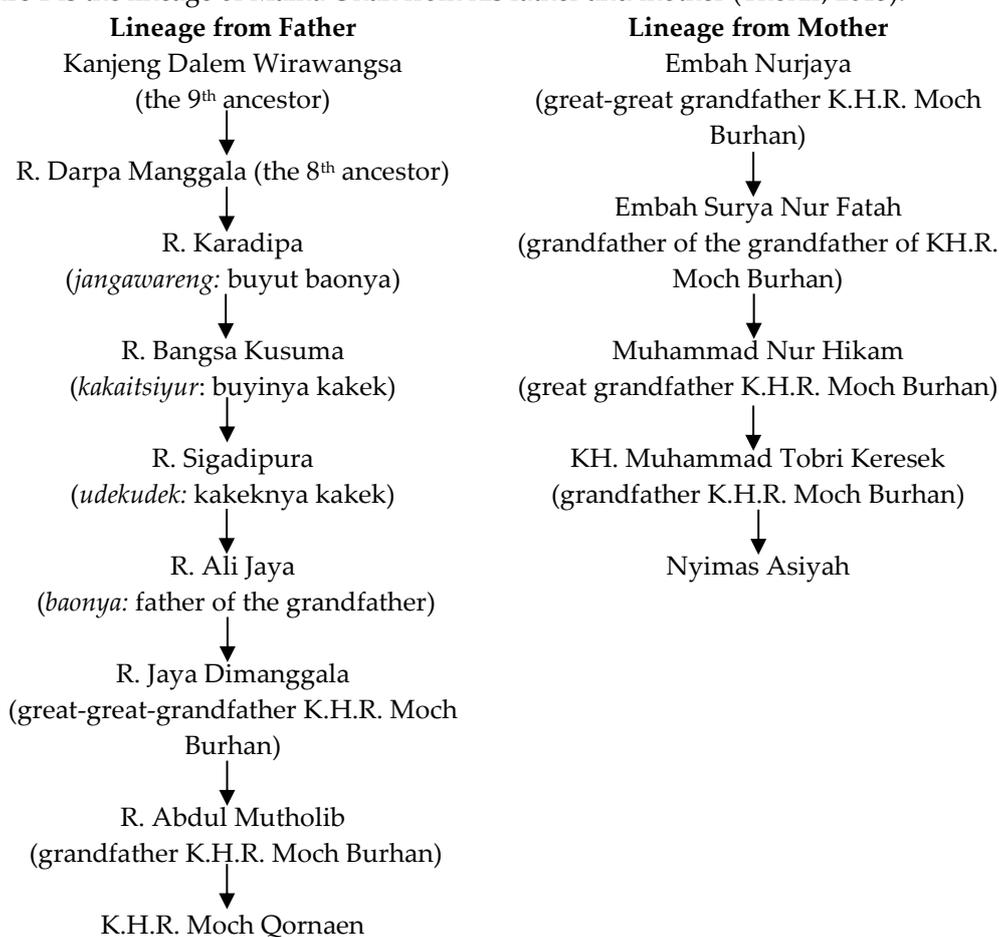


Figure 1 lineage of Mama Ohan

Mama Ohan began studying religion at *Pesantren Keresek* with his uncle K.H. Ahmad Nahrowi. He then, as suggested by his uncle, continued his education at *Pesantren Fauzan Cisurupan* in Garut, led by KH. Umar Bashir. He spent the time at the *pesantren* for approximately three years. He then continued his study to *pesantren Sukamiskin Bandung* for eight years, after marrying the daughter of Abah Haji Syukur, named Kaltsum.

On the instruction of his teacher, KH. Rd. Ahmad Dimyati, he continued his education at *pesantren Gentur Cianjur* led by KH. Satibi for several years. Lessons deepened by KH.R. Moch Burhan was a science of *Falaq* which has become the hallmark of the *pesantren*. After that, Mama Ohan continued his

education at *pesantren* Cijerah Bandung and *pesantren* Sempur Purwakarta led by KH. Tubagus Bakri who came from Pandeglang or better known as *Mama Sempur* (Thohir, 2015).

There are two *kitab* written by *mama* Ohan during his life, namely: *al-Qawa'id al-Nahwiyah* and *Tarjamah Sulam al-Nirayn*. *Kitab al-Qawa'id al-Nahwiyah* was written in Arabic and Sundanese languages with Arabic script. It consists of 19 (nineteen) pages and was written in the month of Rabi'ul Awwal 1412 H/September 1991 CE in Sumedang. As in other books of *nahw* (Arabic grammar), this *kitab* also explain about *fa'il*, *maf'ul bih*, *naib 'an al-fa'il*, *mudaf wa mudaf ilayh*, *zarf al-zaman wa zarf al-makan*, *al-hal*, *al-tamyiz*, *maf'ul li ajlih*, *maf'ul ma'ah*, *jam'u al-muzakar al-salim*, and *al-tawabi'* (all Arabic grammatical terms).

Kitab Tarjamah Sulam al-Nirayn, written in the Malay language with Jawi script (Arabic script adjusted to Malay language and usually it is called *Arab gundul*/ without short vowel marks) (figure 2). It consists of 14 pages using *Leces* paper (a paper brand). This *kitab* is about astronomy or the science of *Falaq*. According to Pak Umar (Umar, the leader of *Pesantren* Margasari Cijawura, Personal Communication, June 6, 2021), no one has found this *kitab*. But after he unpacked the bookcase of his family legacy, he found the *kitab*.

This *kitab* is a guideline for beginners who are interested in learning and studying astronomy (*falaq*) by counting on the moon and sun. There are 44 ways or *kaifiyat* in calculating and knowing the *ijtima'* of the moon and the sun. As written on the *kitab*, it is intended for the beginner's learners. This book is appropriate when used as a basic reference for *shari'a* faculty students at UIN/IAIN in studying *falaq*.

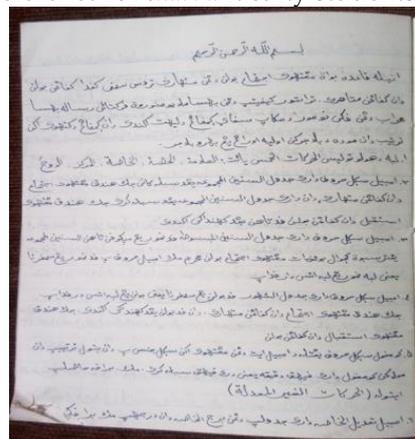


Figure 2 *Kitab Tarjamah Sulam al-Nirayn*

Pesantren Sindangsari al-Jawami' and KH. Muhammad Syuja'i (Mama Syuja'i)

Pesantren Sindangsari al-Jawami' was founded on 3 May 1931 by KH. Muhammad Syuja'i, better known as *Mama Syuja'i*. The presence of this *pesantren* was initiated by KH. Muhammad Syuja'i with the support of his father, KH. Muhammad Ghazali, uncle of H. Tamim and his brothers, KH. Saeroji and KH. Dimiyati. *Pesantren Sindangsari* a family prominent traditional *pesantren* in West Java. There have been many alumni from this *pesantren* who have become prominent government officials and entrepreneurs.

This *pesantren* offers not only informal education but also develops formal education and thus changes its name into *pesantren Sindangsari al-Jawami'*. The addition of the word *al-Jawami'* itself contains a philosophical meaning which means complete and universal. This is based on educational activities held not only for informal education. In addition, the word *al-Jawami'* was also taken from the name of a book that is loved by *Mama Syuja'i*, namely *kitab usul fiqh Jam'ul Jawami'* (Kusdiana, 2014). The *Pesantren Sindangsari al-Jawami'* is located in the complex of *Pesantren Sindangsari Aljawami'* Rt/Rw. 003/021 Cileunyi Wetan village, Cileunyi district, Bandung regency. Currently, the *pesantren* was led by his son, KH. Imang Abdul Hamid.

Mama Syuja'i (Maryam, 2015) was born in Cileunyi Wetan village in 1901. He was the fourth child of KH. Muhammad Ghazali and Hj. Siti who came from Cirebon. *Mama Syuja'i* was a productive

scholar. He contributed many ideas to Islam, especially in the Cileunyi Wetan area. He obtained religious education, apart from his parents, also from various *pesantren* such as *pesantren* Panyaungan and studied from KH. Nahizuddin, *pesantren* Fath al-Mu'in in Cinunuk and studied from KH. Syatibi. After that, Mama Syuja'i moved to *pesantren* Gentur in Garut and studied from kepada KH. Faqih Ibn KH. Adza'i or better known as *Mama Gentur*. Furthermore, mama Syuja'i continued his journey to seek knowledge in Sukabumi, at *pesantren* Gunung Puyuh, then moved to Banjar and studied from KH. Ishaq. After studying for several years in Banjar, mama Syuja'i returned to Sukamiskin and studied at KH. Dimiyati, and got married to the nephew of the leader of *pesantren* Sukamiskin (Tim Filolog al-Jawami, 2016, pp. 129–131).

The mama Syuja'i method in teaching *kitab* to the students is by lectures and study of Arabic books. In his delivery, mama Syuja'i uses Sundanese language, considering that the majority of people are Sundanese. As a productive thinker, mama Syuja'i contributed his thoughts through works written by himself directly. Some of his works are still used by the community in regular religious assemblies, *pengajian*, led by his son, KH. Imang Abdul Hamid around the *pesantren* area.

The following are written works produced by mama Syuja'i as reported by KH. Imang (Imang Abdul Hamid, Personal Communication, June 13, 2017):

1. *Kitab Irshad al-'Awwam ila Sabili al-Salam fi 'ilm al-usul wa al-fiqh wa al-tasawwuf*; it consists of 7 (seven) volumes. This *kitab* is printed in Sundanese language with Arabic script. Each volume has information about the completion of the book. In the *first volume*, the discussion begins with '*ilm al-usul* and '*ilm al-fiqh*', then continues with a discussion of the pillars of Islam, the pillars of faith, the chapter on prayer, 'the science of Sufism, and two *salawat*. This volume was written on Friday, 28th of Jumadil Akhir 1375 H / 10 February 1956. In the second volume: the discussion begins with '*ilm al-usul* and '*ilm al-fiqh*, then continues with a discussion of the interpretation of prayer/*salat*, the condition when *salat* is not recommended, '*ilmu tasawwuf*, the fifteen verses, seven verses, and *salawat*. This second volume was completed on Thursday, 21st of Rajab 1376 H / 21 February 1957. In the third volume the discussion begins with '*ilm al-usul* dan '*ilm al-fiqh*, then continues with a discussion of *zikr* and *du'a* after *salat*, *rawatib* prayer, '*ilmu tasawwuf*, *Ayat al-hifdi*, and *Ayat al-fathi*. This third volume was finished writing on Wednesday, 23rd of Rajab 1377 H / 12 February 1958CE. In the fourth volume, the discussion begins with '*ilm al-usul* and '*ilm al-fiqh*, then continues with a discussion of *witr* prayer, *duha* prayer, prayer time schedules, *tasbih* prayer, *hajat* prayer, *awwab* prayer, '*ilmu tasawwuf*, *Ayat al-Shifa*, *salawat shifa* and *shalawat al-fatih*. This fourth volume was completed on Friday, 12th of Zulhijjah 1378 H / 19 June 1959. In the fifth volume the discussion begins with '*ilm al-usul* and '*ilm al-fiqh*, then continued with a discussion of *tahajud* prayer, *istikharah* prayer, *tahiyatul masjid* prayer, optional wudu *prayer*, chapter of fasting, '*ilmu tasawwuf*, *Ayat al-rizq*, *salawat mubarak* and verse five. This fifth volume was completed on Friday, 12th of Safar 1380 H / 5 Agustus 1960. In the sixth volume, the discussion begins with '*ilm al-usul* and '*ilm al-fiqh*, then continues with a discussion of *lailatul qadar*, '*ilmu tasawwuf* and *du'a* of *sayyidina 'Ukashah'*. The sixth volume was completed on Friday, 21st of 21 Rabi'ul Awwal 1381 H / 1 September 1961 CE. Last, the seventh volume begins with '*ilm al-usul* and '*ilm al-fiqh* (summary of *manasik*), '*ilmu tasawwuf* and various benefits of *du'a*. This seventh volume was finished writing on the 28th of Zulqa'dah 1395 H / 2 December 1975.
2. *Kitab Falaq* which is obtained from Mama Mansyur Jakarta.
3. *Kitab 'Arab al-Jurumiyah al-khalidah wa Nadmu al-maqsud al-taliyah*
4. '*Arudh*, the science of balaghah
5. *Al-Ma'ani*
6. *Nahw wa sarf* basa Sunda
7. *Kitab Risalah Do'a*: this *kitab* explains the various kinds of *du'a* of the Prophets Muhammad and the benefits of these *du'a* for the reciters. This book was written using *Pegon* letters and Sundanese language on Wednesday, 18th of Muharram 1401/ 26 November 1980.

8. *Kitab Terjemah Syarah Asma al-Husna dan Shalawat* describes the translation and benefits of *asmaul husna* along with the explanation of *salawat tafriziyah* and *salawat madhahiyah* in Sundanese language and *pegon* letter, this book was made on the 27th of Rajab 1373 or April 1954.

Pesantren al-Ittifaq Ciwidey and KH. Fuad Affandi

Pesantren al-Ittifaq was founded by KH. Mansyur on the 1st of February 1934/16 Syawal 1302H. This Islamic boarding school is located in Kampung Ciburial, Alam Endah village, Ciwidey district, Bandung regency. This *pesantren* was founded on the agreement from Kanjeng Dalem Wiranata Kusumah, a Wedana of Ciwidey at that time. Initially, this *pesantren* was called *pesantren* Ciburial which was associated with the place where this *pesantren* was located. Although the establishment of this *pesantren* was through the agreement from the Dutch East Indies government at that time, it was not in line with the colonial view. This is shown by KH. Mansyur, by advising the surrounding community not to send their children to school but to learn Islamic religion instead. The *santri* were prohibited from learning to write Latin and were not allowed to be acquainted with the Dutch government (Faoz, 2007).

From the era of 1934 onwards, people recognised the *pesantren* Ciburial with the figure of KH. Mansyur. The local community calls the Ciburial *pesantren* without referring to the boarding place where the *santri* stay. This *pesantren* has no boarding place for *santri*. Most of the *santri* come from the area of Ciburial who attend the *pengajian* at certain hours after congregational prayers at the mosque, after which they return to their respective homes. The leadership of KH. Mansyur lasted until 1953. In that year, the leadership was continued by his son, KH. Rifa'i. however, the development of the Ciburial *pesantren* was not much different from before, running in a traditional atmosphere. The *pesantren* education system under KH. Mansyur and KH. Rifa'i can be said to be traditional, anti-modernism, and very exclusive in social interactions. They are not allowed to know the government, not allowed to build houses from walls/modern, prohibited from going to public schools, no bathrooms placed inside the house, no speakers, radio, and television (Manshur, 2009, pp. 109–110).

This condition lasted for 17 years until 1970, until his son KH. Fuad Affandi completed his studies at *Pesantren Lasetu* – Central Java returned. KH Fuad Affandi was born in Bandung, on 20 June 1948. He has five children. The *kyai* is eccentric and unique. He has a long beard hanging down, speaks out loud, but he has extraordinary concern for poor students and residents around the boarding school. Many people know him as the agribusiness *kyai* with the *sayuriah* Sufi order (Fathurrohman, 2015). In the early days of his leadership at the *pesantren*, KH. Fuad Affandi made several new policies (Faoz, 2007; Kusdiana, 2014) changed the name from *pesantren* Ciburial to *pesantren* al-Ittifaq. This name means an agreement or cooperation which aims to ensure that all those within and around the *pesantren* can collaborate in advancing the boarding school. Besides, he reoriented the principles and policies of *pesantren* from previous leadership periods. He also made al-Ittifaq a special *pesantren* for those who were poor or orphaned. He even pioneered productive economic activities, especially the agricultural sector, with the aim that the *pesantren* could independently finance their learning activities. He has two *kitab* of his works; firstly "*Tarjamah Sareng Bahasan Kitab Adzkiya: Pituduh Geusan Ngahontal Kana Tingkatan Jadi Kakasih Alloh*". This *kitab* was written by KH. Fuad Affandi himself was published by Pustaka Bandung Publisher in 1998. This book was used for *pengajian* in various *majelis taklim* around the *pesantren*. This *Kitab Adzkiya* has 305 pages. It is about the steps of how to be the lover of Allah. *Kitab Adzkiya* also discusses *shariat*, *tarekat*, *azimah*, *hakikat*, *taubah*, *qana'ah*, *zuhud*, *tawakkal*, *ikhlas*, and others related to *tasawuf*. His second book is entitled "*Bahasan Ayat-Ayat Hikam*". This book was written by KH. Fuad Affandi himself was published by Pustaka Bandung in 2005. It is a translation of *kitab Matan Hikam* karya al-Muhaqqiq al-'Arif Billah Shaykh 'Athoillah in Sundanese. This *kitab* teaches about the *ma'rifat* to Allah.

Pesantren YAMISA (Yayasan Miftahus Salam) Soreang and KH. Uyeh Balukia Syakir Syuja'i (Mama Uyeh)

This *Pesantren* was founded by KH. Uyeh Balukia Syakir Syuja'i, better known as Mama Uyeh, in 1968 CE. It is located in Jl. Cidalima No. 8 Pamekaran village, Soreang district, Bandung regency – East Java. Currently, the *pesantren* YAMISA is led by KH. Yayan Hasuna Hudaya, M.M.Pd.

KH. Uyeh Balukia Syakir Syuja'i or mama Uyeh was born in *Kampung* Nenen Sukawening village, Ciwidey district, Bandung regency on 22 Maret 1926. His father was KH. Ahmad Syuja'i who was a scholar and leader of the *pesantren* in *Kampung* Nenen, Ciwidey. His mother was Hj. Julaeha, a daughter of *kyai* at *pesantren* Palgenep Margahayu Bandung, KH. Muhammad Tahqiq who was a teacher of KH. Ahmad Syuja'i (Sadikin, 2014).

From childhood to adulthood, mama Uyeh was raised by his uncle, KH. Ahmad Karim. It was through his uncle that he received religious education as well as knowledge of reading, writing, and the basics of Arabic. Mama Uyeh's primary education was pursued in the area around the Palgenep Margahayu area, namely *Verlvog School* (SD level), and graduated in 1939. After graduating from elementary school, he continued his education at the same time at *pesantren* Sukamiskin until 1944. After that, he continued her education at an Islamic college in Jakarta and Yogyakarta.

Mama Uyeh is known as a religious figure as well as a political figure. In 1951, mama Uyeh served in the military and joined the *Corp Perwira Rohani Angkatan Darat* (CPRAD). Since then, mama Uyeh met KH. Muhammad Hasan Armin (better known as Ki Armin), who later introduced him to the *tarekat* Qadiriyyah-Naqsyabandiyah in Cibuntu-Banten. After a long time studying and following Ki Armin's teachings, mama Uyeh returned to *pesantren* Yamisa and began teaching and practicing the teachings of *tarekat* Qadiriyyah-Naqsyabandiyah in *pesantren* Yamisa from 1972 to 2002.

Therefore, many of the works of mama Uyeh discuss the issue of *tarekat* Qadiriyyah-Naqsyabandiyah, including:

- a. *Jawahir al-Ma'ani fi Manaqib Shaykh 'Abd al-Qadir al-Jaylani* (Sundanese translation); This book is typed using Arabic and the explanation is in Sundanese. This book was completed on October 1, 1992, CE/3 Rabi'ul Akhir 1413H which explains about *manaqib* Shaykh 'Abd al-Qadir al-Jaylani, *du'a*, how to do *wirid* and the 18 benefits of *manaqib Jawahir al-Ma'ani*, for example, if someone wants to get promoted, he or she should recite 100 times:

صلى الله عليه سيدنا محمد

while standing, followed by reciting the *manaqib* one time.

- b. *Aurod Hataman Thareqat Qadiriyyah-Naqsyabandiyah*: This book is a guide about how to perform *wirid* for the followers of Qadiriyyah-Naqsyabandiyah.
- c. Translation of *Kitab Azkiya Syekh Satho Addimyati: Keur Ngudag Akhlak Tasawuf Islam Sepanjang Ajaran Thorekot Qodiriyyah Naqsabandiyah NU Mu'tabar Tina Qur'an Sareng Hadits*: This book is a translation of *kitab* Azkiya by Shaykh Satho Al-Dimyati that elaborate how to deepen the manner of Sufism according to the teaching of Qadiriyyah-Naqsyabandiyah based on the Quran and hadith. The discussion begins with the chapter on repentance, *muhasabah* (self-introspection), simplicity, asceticism, knowledge, *tawakkal*, not greed (greed of wealth) and so on which are arranged/written in the form of *nazm*.
- d. *Ilmu Tarekat Qadiriyyah-Naqsyabandiyah Dina Melesna Cara Pengabdian ka Gusti Allah SWT* (summary of the teachings of the Tarekat Qadiriyyah-Naqsyabandiyah); *Nur Ilahi: Procedures for practicing Thoriqoh Qadiriyyah-Naqsyabandiyah*; *Khulasoh Ilmu Tharekat Qadiriyyah-Naqsyabandiyah* (the three books were not obtained at the time of the field research at the Yamisa *pesantren*. KH. Epi Hipmi Baroya, Mama Uyeh's biological son, could only provide 21 titles of books written by Mama Uyeh).
- e. *Manaqib Syekh Abdul Qadir Jaelani Tarjamah Sunda*: this *kitab* is the *Manaqib* of Shaykh 'Abd al-Qadir al-Jaylani which was rewritten by Mama Uyeh into Sundanese. This book is divided into two parts. The first part of the book is the introduction on the meaning of sacred, *tawwasul*, and gift delivery for the teachers of the Sufi order. The second part of the book explains the *manaqib* of Shaykh 'Abd al-Qadir al-Jaylani. The *manaqib* text was written in Arabic language and script while the meaning is in Sundanese.

In addition to the above-mentioned books, mama Uyeh also wrote several other books that are used for studying religion in the community. The books are as follows:

- a. *Adab Do'a Berdalil untuk Ijabah Berdo'a dalam Sholat Awal Siang (Sholat Isyrok)*; this book was compiled by mama Uyeh and was completed in May 2001. The presence of this book can be useful

for *muballigh* (preacher) candidates and the students, the young generation to learn about manners when performing *du'a* along with the *dalil*, evidence from the Quran, and the sunnah.

- b. *Sejarah Awal Tahun Hijriyah*; this book is in printed form in Indonesian language. It presents the history of the beginning of the Hijri year which begins with the approaching of the hijrah, the new era of the Prophet's struggle after the hijrah, and is grateful by taking a lesson on every anniversary/celebration of the new Hijri year. On the last page, there is a discussion that is quite interesting, regarding the writing of:

بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ

On every 1st of Muharram which is sourced from the *kitab* "Khazinah al-Asrar" page 91: "whoever wrote بِسْمِ اللَّهِ الرَّحْمَنِ الرَّحِيمِ on the night of 1st Muharram on 113 white papers, then taped to the neck or body, he/she will not be subject to badness and hatred as long as his/her life and his family.

- c. *Al-Bisjarah* (Volume 1, 2 and 3) :
The "Al-Bisjarah" book consists of 3 volumes in printed form, completed on June 30, 2001. The three volumes of this book present various arguments originating from the Qur'an and hadith regarding daily religious issues that are often considered heretical innovation, *bid'ah*, by the people who do not understand. So the presence of *al-Bisjarah* volumes 1, 2, and 3 can answer questions about religious issues carried out by *Ahlu Sunnah wal Jama'ah*.
- b. *'Ilm al-Nahw* (revised edition): this book is written in the Indonesian language by Mama Uyeh which was recopied by his students on August 14, 2004. This book discusses the *isim* (noun), *fi'il* (verb), and *huruf* (letter). It also discusses *'amil mu'rob* (word changes) and consists of 99 pages.
- c. *'Ilm al-Sar* (Morphology): This book is written in the Indonesian language by Mama Uyeh which was recopied by his students on May 13, 2000. This book discusses the various kinds of *sighat*, *muda'af* and *mu'tal*.
- d. *Barzanji Sareng Tarjamahna*: This book is a translation of the Barzanji book into Sundanese. The first page of the book begins with "Bubuka Muludan and Bubuka Rajaban Songs. This book is 49 pages long.
- e. *Tarjamah Hizbul Wiqoyah*: this book is already in printed form, but the Arabic letters are still in the handwritten form which was compiled directly by mama Uyeh. This book is the *du'a* of *hizbul wiqoyah* which functions to maintain stability and success in all areas of affairs managed by us. One can at least practice it once after each *maghrib* prayer or obligatory prayer (if possible) and before, initiated by sending 'gift' first to the Prophet Muhammad.
- f. *Tafsir Juz 'Amma*; This book was written by mama Uyeh and printed in December 1999. Not all *surahs* from the 30th *juz* were interpreted by mama Uyeh, only from *surah* at-Tin to An-Nas. This book was printed using a typewriter, the Arabic letters were written by handwriting. In addition to the presentation of 1 (one) full *surah* accompanied by meaning, there is also interpretation or explanation and the merit of the *surah*.
- g. *Fadilah dan Keutamaan pada Bulan Rajab*; mama Uyeh's writing in the form of a bulletin that explains the priorities of the merit of the month of Rajab and the practices performed in the month of Rajab. Mama Uyeh wrote about the merit of fasting for a full month in the month of Rajab, but someone is not able to do that, then it is enough to fast on the 1st, 15th, and 30th of Rajab only. This is based on the evidence from the hadith. Other practices that are highly recommended by mama Uyeh are; a) *Salat Rogho'ib*; a *salat* performed on the first Thursday night in the month of Rajab. This is as described in the *kitab al-Ghaniyah Sidi* by Shaykh 'Abd al-Qadir al-Jaylani; b.) *Salat sunnah* at the beginning of the month of Rajab on the first day of 10 *raka'at* with five *salam*; c.) *Salat sunnah* in the middle of the month of Rajab on the 15th as many as 10 *raka'at* with five *salam*; d.) *Salat sunnah* on the night of 27 Rajab, better known as *salat Mi'raj*, 12 *raka'at* with six *salam*; e.) *Salat* on the 27th of Rajab as many as 4 *raka'at* that is performed after *dzuhur*; and f.) *Salat sunnah* at the end of the month of Rajab as many as 10 *raka'at* with five *salam*.
- h. *Riwayat Singkat Kangjeng Nabi Muhammad Saw Tiwit Medal Dugika Isro Sareng Mi'raj*; This book was written by mama Uyeh and consists of 44 pages in Sundanese language. It describes a brief history

of the Prophet Muhammad, who was in *Isra'* and *Mi'raj* with various qualities of greatness and good character to become a role model for people.

- i. *Kumpulan Ibadah Sunat* (in certain months accompanied by procedures of performing *Salat Sunat Isyraq, Tahajud, Dhuha, Istikhoroh, Tasbih* and what to recite *wirid* after each obligatory prayer): This book was written and collected from various religious lecture, *pengajian*, from mama Uyeh printed and issued by Hj. Aisyah Hudaya (Head of Religious Assembly of al-Hidayah Bandung/Head of Muslimat PW Mathla'ul Anwar West Java on in Muharram 1438 H. This book was published at the request of the *pengajian* congregation. This book is about the practices in the month of Ramadan, *Zulhijjah, Salat Isyraq*, and several other optional prayers.

Pesantren Al-Bidayah Cangkorah and KH. Muhammad Siraj Ibn KH. Ash'ary (Mama Cangkorah)

This *pesantren* was founded by KH. Muhammad Ash'ary in 1907, located on Jl. Raya Batujajar No. 01 Giriasih village, Batujajar district, regency of Bandung Barat. The construction of the *pesantren* began with the construction of a mosque which is also a place to study and stay overnight for students who come from the villages around the *pesantren* (Kusdiana, 2014: 147-148).

Pesantren Al-Bidayah (Kusdiana et al., 2014) itself has been run by four generations. After the death KH. Muhammad Ash'ary in 1959, the *pesantren* was led by his son KH. Muhammad Siraj. At the time of KH. Muhammad Siraj, *pesantren Al-Bidayah* began to show its progress. The infrastructure of the *pesantren* began to change, students began arriving from outside the Bandung area. Even in 1970, a formal educational institution, namely the State Islamic Institute of Religious Preparatory School was established, which later, under government policy, was changed to Madrasah Aliyah (MA).

On Saturday, October 28, 1989, KH. Muhammad Siraj passed away. Leadership was continued by his son KH. Yayat Ruhayat Siraj. During the leadership of KH. Yayat Ruhayat Siraj, *pesantren Al-Bidayah* experienced a rapid development. There are 4 (four) formal education institutions in the *pesantren*, including Madrasah Aliyah (MA) Al-Bidayah, Madrasah Tsanawiyah (MTs) Integrated Al-Bidayah, SMA Al-Bidayah and MTs Al-Bidayah. For Madrasah Aliyah (MA) Al-Bidayah and Madrasah Tsanawiyah (MTs) Integrated Al-Bidayah, students are required to stay in the *pesantren*. Students of SMA Al-Bidayah and MTs Al-Bidayah do not live in *pesantren*.

There are not so many references that explain mama Cangkorah, even information from the family there is no data that can explain. According to Sufyan's (2012) writing, mama Cangkorah was a student of KH. Muhammad Syafi'i Ibn KH. Muhammad Amin Ibn Ta'zimuddin Ibn Zainal A'rif Ibn Asmaddin Ibn Shommaddin Ibn Eyang Dalem Bojong Ibn Shayk 'Abd al-Muhyi Safarwadi Pamijahan or better known as Mama Eyang Cijerah. According to Ustadz Deny (Grandson of KH. Muhammad Siraj or Mama Cangkorah, Personal Communication, June 8, 2017, mama Cangkorah studied with Kanjeng Demak Banten, KH. Abdul Fatah Demak and even a student of Shaykh 'Abdul Muhyi Pamijahan. Apart from that, no one has yet written a biography of mama Cangkorah. As for the book written by mama Cangkorah, we only obtained 1 (one) *kitab* in the printed form entitled "*Siraj al-Iman fi Tarjamah Nazm 'Aqidah al-Awwam*."

This *kitab* discusses monotheism, written in the form of poetry (*nazm*), using the Arabic language and script, with the explanation or *sharh* in Sundanese language with Arabic script. The discussion begins with the obligation to know the 20 attributes of Allah, the obligatory attributes of the Prophet, 25 Prophets, belief in the existence of angels, belief in the books of Allah, belief in the hereafter, and the history of the Prophet Muhammad and his family.

3. The Tradition of the Writing Book and Scientific Networks of *Pesantren*

The above explanation shows that several books found in six *pesantren* in Bandung are inseparable from Islamic scientific traditions that are almost the same. The scientific tradition refers to the long history of Islamic science that stretches from Haramain (Mecca-Medina) as its main axis then spread to various regions of the Muslim world, including Southeast Asia (Azra, 2004; Basri, 2008, p. 164). Kooria calls it a "long durée" continuity of Islamic scientific traditions that span long stretches along with the Indian and Mediterranean Oceans for centuries (Kooria, 2016). *Pesantren* has an important contribution

in shaping the continuity of Islamic scientific networks that are integrated into the intellectual tradition in the Muslim world.

Therefore, the tradition of writing and teaching books in Pesantren Sukamiskin, Margasari Cijawura, Sindangsari al-Jawami', al-Ittifaq Ciwidey, YAMISA Soreang, and Al-Bidayah Cangkorah represent scientific traditions connected with Islamic educational institutions in various parts of the Islamic world until now. It has become an integral part of the Islamic community of scholarship in various parts of the world. These works are not only transferred through the teaching among students in the pesantren but several of them are also delivered in *pangaosan* for the non-specialist (*orang awam*) in the community surrounding the pesantren (Millie, 2008). It is shown from the tradition of using *matan*, *sharah*, *hasyiyah*, *hamish*, *mukhtasar* and *manzumah*. The tradition of writing books reflects the strong authority of the principal author and connects with a network of previous texts and authors over the centuries (Wijoyo, 1997, p. 323). The tradition also reflects the strong teacher-student relationship in maintaining the scientific link of pesantren sourced from the same books.

However, although the scholars of pesantren maintained the tradition of *syarah* (explanation) over the books of the previous scholars, they also developed the writing of the book creatively by compiling various books, including *saduran* works (adaptation) and translations that connected with the previous scholars as to the main source. It is seen in many books compiled by the scholars in the six pesantren in Bandung who compiled various Sundanese books as a form of development of the books taught in pesantren. Besides, their works also contributed to the preservation of the Sundanese language as several of the works are written in the Sundanese language (Darmawan, Faizah, & Riyani, 2018).

In addition, the scientific network of pesantren generally also has a close relationship with each other that is not only united through teacher-student and kinship relationships but also represented in the reference books. The books studied in pesantren generally have the same scientific sources in at least 12 fields of science, such as *nahwu*, *sharaf*, *balaghah*, *tafsir*, *hadith*, *fiqh*, *sufism*, *morals science*, *'arudh science*, and others. Generally, Islamic books are studied in level using two main teaching methods, *bandongan* (assembly) and *sorogan* (individual learning) (Dhofier, 1980).

Therefore, the six pesantren in Bandung certainly have a close relationship in the Sundanese pesantren network in Priangan which is also more broadly related to other pesantren networks, especially in Java. Sunda Priangan people, for example, have long known what is called Snouck Hurgronje as the tradition of *ngetan* (going to the east) which means synonymous with *masantren* (studying in pesantren) (Gobee & Adriaanse, 1991, p. 641). This tradition continues to this day. *Masantren* tradition to the eastern part of Java Island is an important choice for Sundanese people considering the Islamisation in Priangan cannot be separated from the role of Cirebon and Banten which was then under the rule of Mataram in Java. Thus, reading Islamic scientific traditions in Sundanese pesantren cannot be separated from the tradition of pesantren in Java as the main axis of its network.

One of the important axes of the scientific network in Sundanese pesantren since the 19th century is Sheikh Nawawi Banten, the prolific scholars who became professors at the Grand Mosque with the title Sayyid 'Ulama Hijaz. He wrote many books in various scientific fields printed in Mecca and Egypt from the end of the 19th century until now (Iqbal, 2004). A few books by Nawawi Banten then became part of the teaching curriculum in pesantren through a network of students who spread in the archipelago (Rahman, 1997, p. 254).

The importance of Nawawi Banten's position as the main teacher in the axis of archipelago scientific tradition is also seen in the variety of books found in six pesantren in Bandung. At least four of the six pesantren in Bandung are connected to the Nawawi Banten network. KH. R. Ahmad Dimiyati or Ajengan Gedong from Pesantren Sukamiskin is known to study directly at Nawawi Banten in Mecca. While KH. Muhammad Burhan or Mama Ohan from Pesantren Margasari Cijawura, Mama Syuja'i from Pesantren Sindangsari al-Jawami' and KH. Uyeh Balukia or Mama Uyeh is also connected to the Nawawi Banten network through their teacher named KH. R. Ahmad Dimiyati from Pesantren Sukamiskin. While KH. Fuad Affandi from Pesantren al-Ittifaq who studied at Pesantren Lasetu-Central Java and KH. Muhammad Ash'ary of Pesantren Al-Bidayah Cangkorah is not known with

certainty their scientific network with the Haramain cleric. However, judging from the strong network of Nawawi Banten students, especially in Java, the last two pesantren may also have strong ties with the Nawawi Banten network at least through their teachers who had studied in Mecca in the 19th century.

Thus, the variety of scholars' books found in the six pesantren in Bandung has an important position in representing Islamic scientific traditions. It reinforced the thesis of a Sundanese pesantren network tied through the same Islamic intellectual tradition for centuries. It is a network of scientific traditions that is widely connected to the network of Haramain and Southeast Asia scholars until now.

4. Conclusions

Based on the results of the discussion above, there are several points that we can conclude regarding the treasures of the ulama's works, in this case, *kyai* or *ajengan*, who are in 6 (six) *pesantren* in the Bandung area. *Firstly*, the six *pesantren*, Sukamiskin, Margasari Cijawura, Sindangsari al-Jawami', al-Ittifaq Ciwidey, YAMISA (Yayasan Miftahus Salam) Soreang and Al-Bidayah Cangkorah, have their own *kiyai* or *ajengan* who have written their *kitab*s. This shows that the *kyai* or *ajengan* was very productive at that time in expressing their thoughts in the form of books, both printed books and manuscripts (written by and), such as the manuscripts of KH. Rd. A. Dimiyati (Ajengan Gedong) in *pesantren* Sukamiskin and of KH. Muhammad Burhan Ibn Muhammad Qarnayn al-Margasari in *pesantren* Margasari Cijawura city of Bandung.

Secondly, the works of *kyai* or *ajengan* are still mostly used as teaching materials in the pesantren such as in Sukamiskin. The books that are used for teaching are *kitab 'Aqa'id al-Iman, 'Ilmu Bayan, Sulam al-Tawfiq, 'Ilm al-Nahw wa Sarf, Rarakatan Shalat, Tarjamah Safinah, 'Aqidah al-'Awwam, Wirid after Salat¹, Tarjamah Hadits Arbain* and *kitab Tarjamah Ayat Al-Qur'an²*. As for the *pesantren* Margasari Cijawura, the book which is still used for teaching to students is *al-Qawwa'id al-Nahwiyah* which is written and memorised by the *santris*. The books that become teaching and recitation materials for the wider community in *pesantren* YAMISA (Yayasan Miftahus Salam) Soreang are *Adab Do'a Berdalil untuk Ijabah Berdo'a dalam Sholat Awal Siang (Sholat Isyrok), Sejarah Awal Tahun Hijriyah, Al-Bisjarah* (volume 1, 2 and 3), *'Ilm al-Nahw* (revised edition), *'Ilm al-Sarf, Barzanji Sareng Tarjamahna, Tarjamah Hizbul Wiqoyah, Tafsir Juz 'Amma, Fadilah dan Keutamaan pada Bulan Rajab, Riwayat Singkat Kangjeng Nabi Muhammad Saw Tiwit Medal Dugika Isro Sareng Mi'raj dan Kumpulan Ibadah Sunat* (in certain months accompanied by the procedures of how to perform *Salat Sunah Isyraq, Tahajud, Dhuha, Istikhroh, Tasbih* and what to recite in *Wirid* after each obligatory prayer). Also, the book that became the material for religious lecture/sermon in various *majelis taklim* around the *pesantren* al-Ittifaq Ciwidey, namely "*Tarjamah Sareng Bahasan Kitab Adzkiya: Pituduh Geusan Ngahontal Kana Tingkatan Jadi Kakasih Allah.*"

Thirdly, this study still has many shortcomings which can provide space for other researchers to study more deeply the works of *kyai* or *ajengan* with various scientific perspectives, both from the aspects of education, *shariah*, Arabic and so on that can enrich the literature in relation or based on the works of *kyai* or *ajengan* in 6 (six) *pesantren*.

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¹ *Kitab Rarakatan Shalat* is memorised in Sundanese language and written or note-taken by every *santri*, *kitab Sapinah* is memorised in Sundanese language and written or note-taken by every *santri*, *kitab Wirid Shalat* is memorised in Sundanese language and written or note-taken by every *santri*.

² *Kitab tarjamah Hadits Arbain* and *kitab tarjamah ayat al-Qur'an* is taught every Thursday night at 21.00.

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