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MANUSCRIPTS IN SUMENEP MADURA; THE LEGACY OF PESANTREN AND ITS ULAMA

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Abstract

There are more than a hundred manuscripts that were found in Sumenep Madura and were digitized by a research team from the Office of Religious Research and Development Ministry of Religious Affairs, Semarang Indonesia. The research focused on the identification and digitalization on those manuscripts; however, that research has not made further analysis on the content. Therefore, this paper examines the content of those manuscripts and classifies them into categories based on the discipline. In addition, this essay looks at how these manuscripts related to pesantren and its ulama (kyai/Muslim scholars) in Sumenep Madura. This study uses a library research and content analysis method. The result shows that from the 107 digitized manuscripts, there are more than 107 texts embedded in those manuscripts, since some of the manuscripts are a compilation book. The majority of those manuscripts consist of fiqh texts (64 texts), followed by tauhid/theology (46 texts), tasawuf/mysticism (8 texts), Qur'an (3 manuscripts), Arabic grammar and linguistic (6 texts), and the rests are texts about do'a, Javanese horoscope and history. All of those texts are written in an Arabic letter and used various languages such as Arabic, Javanese and Madurese. Some of those manuscripts are collection of ulama and pesantren in that area. These ulama and pesantren received their manuscripts from their parents and preserved it until now. Indeed, those manuscripts can be recognized as the legacy of pesantren and its ulama in Sumenep Madura. In the context of Sumenep Madura, the ulama/kyai and pesantren play significant roles in the development of Islam since they are the center of the society.

Keywords: *Manuskrip in Sumenep Madura, Ulama, Pesantren, Islamic Teaching.*

Abstrak

Terdapat ratusan naskah yang ditemukan di Sumenep Madura oleh peneliti Balai Penelitian dan Pengembangan Agama Kementerian Agama Semarang. Penelitian tersebut fokus pada identifikasi dan digitalisasi atas manuskrip yang ditemukan, namun penelitian tersebut tidak menganalisis lebih lanjut akan isi dari manuskrip. Oleh karena itu, artikel ini membahas isi dari naskah-naskah tersebut dan membuat klasifikasi berdasarkan kategori disiplin ilmu. Lebih lanjut essay ini mengkaji tentang bagaimana hubungan manuskrip manuskrip tersebut dengan pesantren dan ulama di Sumenep Madura. Artikel ini ditulis berdasarkan study pustaka dan data dianalisis dengan menggunakan analisis isi. Cara ini digunakan untuk membahas isi dari teks-teks dalam naskah. Temuan dari penelitian ini menunjukkan bahwa dari 107 manuskrip yang didigitalisasi terdapat lebih dari 107 teks karena dalam tiap naskah tersebut terdapat tidak hanya satu teks, beberapa naskah merupakan kompilasi teks. Mayoritasnya berisi teks fikih (64 teks), diikuti teks tauhid berjumlah 46 teks, tasawuf 8 teks, qur'an terdapat 3 buah naskah, ilmu nahwu dan tata bahasa Arab sebanyak 6 teks, dan selebihnya berupa teks-teks do'a, primbon Jawa, dan sejarah. Semua manuskrip tersebut ditulis dengan huruf Arab, tetapi dengan bahasa yang berbeda-beda seperti bahasa Arab, Jawa dan bahasa Madura. Banyak dari manuskrip itu merupakan koleksi dari pesantren dan kyai/ulama di Sumenep. Mereka mendapatkannya dari para orang tuanya dan menyimpannya hingga sekarang ini. Hal ini dapat dikatakan bahwa manuskrip tersebut sebagai peninggalan pesantren dan atau ulama di Sumenep Madura. Selain itu, pesantren dan ulama di daerah tersebut mempunyai peran penting dalam penyebaran dan pengembangan Islam karena mereka adalah pusat dari masyarakat.

Kata Kunci: *Manuskrip di Sumenep Madura, Ulama, Pesantren, Ajaran Islam.*

Introduction

Sumenep is one of the districts in Madura Island that allowed identification and digitalization of hundreds of manuscripts by a research team from the Office of Religious Office Ministry of Religious Affairs Semarang in 2010, 2011 and 2012 (Anasom and Zakiyah, 2010; Ruchani and Supena and Zakiyah, 2011; Ruchani, 2012). The manuscripts were mostly preserved by a *kyai/ulama* or a descendant of *kyai* in *pesantren* (Islamic boarding school). It is understood that *pesantren* in Indonesia is one of the places of manuscripts production and preservation. In the past, many *kitab* (books) were used in the *pesantrens*, most of them were in manuscript form and were copied by *santri* (students) in longhand (Bruinessen, 1990, 230). Besides, some *pesantren kyai* wrote or re-wrote about many subjects thus providing learning material for their boarding

school, and then they asked their students to copy the originals so that other people could access them (Fadlan, 2012: 204). This happened before the era of printing books entered Indonesia and before *kitab* publishing began. Although there were many books in Arabic and Malay printed in Mecca in 1884, there were only limited numbers of printed books brought back to the East Indies by those returning, from a pilgrimage (hajj), to their homeland (Bruinessen, 1990: 231-232). *Kitab* written by local *ulama* were printed in the early 20th century in West Sumatra. Then, after the independence of Indonesia, *kitab* were printed in significant numbers (Bruinessen, 1990: 232).

In addition to manuscripts production, the *Pesantrens* have also played significant roles in disseminating Islamic teaching and educating people. In Sumenep, there are more than three hundred *pesantren* located in the district including traditional *pesantren (salafiyah)* and modern *pesantren (kholafiyah)* (RRI, 2015). Some of the well-known *pesantrens* in Sumenep are; (a) the *pesantren* Al-Amin in Prenduan; it was established in the early 20th century by *Kyai* Chotib, now this *pesantren* has become a modern *pesantren* that provides both Islamic teaching in boarding school and formal education settings (Al-Amin, 2015); (b) the *pesantren Annuqoyah* in Guluk-Guluk, this *pesantren* has also combined a traditional model of *pesantren* like teaching students using *kitab kuning*, that were usually used in a *pesantren salafiyah*, and also a modern type of education by providing formal school for students. Annuqoyah was established in 1887 by a *kyai* Syarqawi and then the leadership of this *pesantren* continued education through his descendant such as *kyai* Ilyas, *Kyai* Abdullah Sajjad. *Kyai* Moh Amir Ilyas, and *kyai* Ahmad Basyir AS (Faishal, 2012: 22-23), (c) the *pesantren* Ainul Yakin in Lambi Cabe, Gapura sub district; this *pesantren* is known as the oldest *pesantren* in this area, (d) *pesantren* Karai in Gending sub district; this *pesantren* provides only a *salafiyah* model without a formal education.

Kyai in sumenep, either *kyai* in *pesantren* or *kyai* in *langgar/* community has also important roles, for instance, they are the center of the community, a religious leader and a patron for people in general. That is why in Sumenep people respect and place them as the high reverent figures.

One example of how people respect them is; people riding a motorcycle or a bike would dismount from their motorcycle or bike whenever they were passing by a *kyai* (I observed such respectful acts during my involvement in the research activity in 2010 and 2011 conducted in Sumenep). Meanwhile, in the past, a *kyai* was a broker who communicated between the community and the king (*Rato*). In addition, *kyai* played a part in disseminating Islam in Sumenep and Madura Island generally (Saputro, 2009: 29).

Pesantren, *kyai* and manuscripts, then, are the three aspects that are intertwined in the process of developing Islamic society in Sumenep. Thus, this paper focuses on these elements; (a) the contents of the manuscripts that are identified and digitalized by a research team from the Office of Religious Research and Development Ministry of Religious Affairs Semarang, Indonesia. In this phase, I classify them into groups based on the related field, (b) discussion on how the manuscripts connected with *pesantren* and its ulama (*kyai*). This research is a library research and uses a content analysis.

Overview of the Manuscripts in Sumenep Madura

The conditions of the manuscripts found in Sumenep that were digitalized by a research team from the Office of Religious Research and Development Ministry of Religious Affairs Semarang are varied; some of them are in good condition and readable (Anasom and Zakiah, 2010; Ruchani and Supena and Zakiah, 2011). Meanwhile, others were not in good condition, for some the ink had spilled onto the paper which made the letters difficult to be read, other manuscripts were covered by dust (Anasom and Zakiah, 2010; Ruchani and Supena and Zakiah, 2011). The damage was because some of the manuscripts were not kept in the proper way (in terms of preserving manuscripts), like keeping manuscripts in a wood box and placed in an attic or kept in a bookcase. This situation occurred for different reasons; (a) some owners considered the manuscripts as “sacred books” that needed to be kept in a safe place, so they placed them in a high place (attic) and they rarely used them, as a result those manuscripts were dusty and slowly deteriorated, (b) a lack of understanding on how to correctly preserve manuscript in the right way resulted in often damaged manuscripts.

All the manuscripts were written in Arabic script; some of them were in the Arabic language, others were in Arabic and Javanese language (*pegon*), and a few of them were in both Arabic and Madurese language. The use of Javanese language can be recognized as evidence on the influence of Java in Madura Island. Historically, there has been a relationship between the kingdom in Sumenep and the kingdom in Java. In the late 13th Century, it was told that the first King of Majapahit was able to reign due to the help of the king of Singasari, named Banyak Wide who provided a great number of laborers from Madura. Since then, there is a relationship between East Madura (Sumenep) and Java. Besides. A story described some of the descendants of the Sumenep's King and explained that there was a relationship with the royal family in Central Java (De Graff and Pigeaud, 2003 as cited by Zakiyah and Anasom, 2010: 222-223). In the later period, during the war between Demak and Pajang Kingdom, against the Bali Empire in the mid-16th Century, the Sumenep kingdom was recognized as a strong defense for the Javanese kingdoms (De Graff and Pigeaud, 2003 as cited by Zakiyah and Anasom, 2010: 224-225). Another story based on the *Babad Songenep*, as quoted by Quinn (2009), mentioned the Sultan Abdurrahman, also known as Panembahan Adipati Natakusuma II. In his youth, and after the reign of Sultan Pakunataningrat I and during the Java war, the control of the throne was connected to a supporter of Prince Dipanegara. In addition, he was able to bring Prince Dipanegara to Sumenep after Prince Dipanegara was arrested by the Dutch. This story is also known as the justification for the people's believe that Prince Dipanegara was buried in the Asta Tinggi burial ground in Sumenep (Quinn, 2009: 257).

An article written by Ali (2007) explained that the use of Javanese script (*carakan*) and Arabic-Javanese script (*pegon*) in Madura's literature is another evidence of the influence of Javanese-Islam in this island (Ali, 2007: 21). Meanwhile, the World guide to Indonesian manuscript explained that manuscripts preserved in several libraries and museum worldwide, which were written in Madurese language, were mostly translations or adaptations from Javanese manuscripts. In addition, some of the Javanese manuscripts, coming from Madura, were kept in several libraries and museums in different countries like Indonesia and the

Netherland. The manuscripts have similar characteristics of the Madura manuscript including pictures, illuminations and the content (Chambert-Loir and Fathurahman, 1999: 127).

The 107 manuscripts, identified by a research team from the Office of Religious Research and Development Ministry of Religious Affairs Semarang, can be classified into different categories; (a) manuscripts written using Arabic letters and the Arabic language, (b) manuscripts written in Arabic and Javanese languages (*pegon*), (c) manuscripts written in Arabic, and the languages are both Arabic and Javanese (*pegon*), and (d) manuscripts written in Arabic, and the languages combined are Arabic, Javanese, and Madurese.

Manuscripts, Ulama (*kyai*) and *Pesantren* in Sumenep

All of the manuscripts are part of private collections of the community in different villages in Sumenep including villages in the Sumenep sub district, Gapura sub district, Gending sub district, and Batang-batang sub district. The manuscripts are mostly owned by *kyai pesantren*, *kyai langgar*/community, descendants of *kyai*, and other people (Anasom and Zakiyah, 2010; Ruchani and Supena and Zakiyah, 2011). Hence, this is a picture of how those manuscripts are the legacy of *pesantren* and its *kyai*. Meanwhile, *pesantren* al-Amin Prenduan and *Annuqoyah* Guluk-Guluk are not in the list of the manuscripts owners, because in those two *pesantren* there were no manuscripts (written in longhand), *kitab* in those places were mostly in print. Here is the detail of manuscripts ownership:

Table 1. Manuscripts Ownership

No	Owner of manuscripts	Number of manuscripts	Sub District	Additional information
1	<i>Kyai</i> Masduki	14	Gapura	<i>Kyai</i> Masduki is a <i>kyai langgar</i> /community
2	<i>Kyai</i> Said Abdullah	3	Sumenep	<i>Kyai</i> Said Abdullah is a <i>kyai</i> at <i>pesantren</i> Matholiul Anwar, Pengarangan, Sumenep

3	Mushola Kebon Agung	1	Sumenep	A manuscript is placed at a mushola/langgar
4	Kyai Mansur	1	Gapura	<ul style="list-style-type: none"> - Kyai Mansur is a kyai at pesantren Ainul Yakin, Lambi Cabe Gapura. - A manuscript was preserved by kyai Hafas. He is a grandson of kyai Mansur. Now, Kyai Hafas is a kyai at pesantren Ainul Yakin, Lambi Cabe Gapura.
5	Kyai Hasan	7	Gapura	Kyai Hasan is a <i>kyai</i> at pesantren Ainul Yakin, Lambi Cabe Gapura.
6	Kyai Zahidi Bisri	4	Gapura	<ul style="list-style-type: none"> - Kyai Zahidi is a kyai langgar. - Manuscripts owned by Kyai Zahidi Bisri were from Kyai Khudaifi, from Kyai Masyhuri
7	Fathoni Ahmad	4	Gapura	Manuscripts owned by Fathoni Ahmad were from his grandfather (Haji Abdurrachman)
8	Kyai Abdul Majid	4	Gapura	<ul style="list-style-type: none"> - <i>Kyai</i> Abdul Majid is a <i>kyai</i> at pesantren Ainul Yakin, Lambi Cabe Gapura. - The manuscripts are kept by Abdul Wakhid. He is a grandson of <i>Kyai</i> Abdul Majid living in Lambi Cabe, Gapura
8	Ilyas	6	Gapura	Manuscripts owned by Ilyas were originally from Qosim, from <i>kyai</i> Idrur, from <i>kyai</i> Mahdi

9	Abdur Rochim	4	Gapura	Manuscripts owned by Abdur Rochim were originally from <i>kyai</i> Ro'i
10	Ibnu Aqil	1	Gapura	His manuscript was from his father
11	<i>Kyai</i> Muchtar	9	Batang-Batang	<i>Kyai</i> Muchtar is a <i>kyai langgar</i> /community
12	Khosyieun	5	Batang-Batang	Manuscripts owned by Khosyieun were from <i>kyai</i> Muhabi, from <i>kyai</i> Hasyim, from <i>kyai</i> Sawabi
13	Matnawi	1	Batang-Batang	His manuscript was from <i>kyai</i> Subhan
14	Muriksa	3	Batang-Batang	His manuscripts were from Dhu'an
15	Abdurrahman	4	Batang-Batang	His manuscripts were from Mudallah
16	Haji Ahmad	5	Batang-Batang	Manuscripts possessed by Haji Ahmad were from Rumi from Abdul Hadi
17	Aziz	10	Batang-Batang	Manuscripts owned by Aziz were from Haji As'ad from Suhilal, from <i>kyai</i> Siwallah
18	<i>Kyai</i> Su'udi Fadhal	3	Batang-Batang	- <i>Kyai</i> Su'udi Fadhal is a <i>kyai langgar</i> - Manuscripts owned by <i>Kyai</i> Su'udi fadhal were from <i>kyai</i> Irsyad from <i>kyai</i> Sodli from <i>kyai</i> Hadi
19	<i>Kyai</i> Abdul Kholid	14	Batang-Batang	<i>Kyai</i> Abdul Kholid is a <i>kyai langgar</i>
20	<i>Kyai</i> Fayad	3	Gending	<i>Kyai</i> fayad is a <i>kyai</i> at <i>pesantren</i> Karai, Gending sub district

Source; Anasom and Zakiyah, 2010; Ruchani and Supena and Zakiyah, 2011.

From the above table it can be seen that most of the manuscripts are owned and preserved by *kyai* (ulama) either *kyai pesantren* or *kyai langgar*, and by people having relationship with *kyai* as well. In this paper, the term *ulama* and *kyai* is used interchangeably. The word *Ulama* in a dictionary is defined as an expert of Islamic knowledge or a person having Islamic knowledge (Suharso and Retnoningsih 2005, 611). Meanwhile, the encyclopedia of Islamic world says that *ulama* is a plural form of the word “*alim*” and means a scholarly person who has knowledge of religion such as *hadits*, *fiqh*, theology, and Islamic jurisprudence. At the same time, *ulama* are also defined as a people who believe in God and implement an Islamic teaching (Esposito 2001, 85). In the context of this article, *ulama* are referred to as *kyai*. Deliar Noer (1973) as quoted by Yanwar Pribadi (2013) mentioned that the word *kyai* usually refers to two kinds of people; the first one is a person having Islamic knowledge and he usually teaches Islamic learning (Pribadi, 2013: 20). The second definition of *kyai* refers to a *dukun* (healer); a person having a special ability (associated with mystical doctrine) and practicing medicine (Pribadi, 2013: 20). In this paper however, the first definition of *kyai* is used to explained the word *ulama*, in which it is defined as a person having Islamic knowledge and who teaches Islam.

Kyai in Sumenep is a significant and highly respected figure in a community; they are religious leaders, patrons and cultural brokers for the people. There are two types of *kyai* in this area; (a) a *kyai pesantren* is a *kyai* who runs a *pesantren*, (b) a *kyai langgar* is a *kyai* who runs a *langgar* (mushola) or a *kyai* within society (Saputro, 2009). *Kyai* as a traditional leader usually has influence on the communities. In addition, as a religious leader, they will have authority in the religious matters. Haynes (1994) as cited by Karim (2009) explained that a religious leader has a religious authority (Karim, 2009: 104). Furthermore, *kyai* usually teaches *Islamic teaching* for *santri* (students) and communities. Therefore, the manuscripts might be used as learning materials or references for the education and disseminating Islam; for instance, *kitab Safinah* and *kitab Jurumiyah* are commonly used in *pesantren*. Moreover, in the community, *kyai langgar* also used the manuscripts as the learning material during their *pengajian*

(sermon), for example *Kyai* Masduki in Gapura uses the *kitab makamat* and other *kitab* when he teaches Islam. Hence, manuscripts-*kyai-pesantren* is three elements that can contribute in developing Islam and society.

In the social life, *Kyai* in Sumenep plays other significant roles, for instance as a place to ask for people living in the area. In this respect, many people will ask some help or advice from the *kyai* regarding many aspects of their lives such as when they have family problems or when they have a *hajatan* (life circle ceremony like wedding ceremony, funeral ceremony and others). Furthermore, the *kyai* are also called upon to be cultural brokers and cultural guides since they are the ‘center’ of the cultural communities. At the same time, most of the manuscripts belong to *kyai*, descendants of *kyai*, people related to *kyai* in pesantren or to *kyai* in the community. Thus, it can be said that the manuscripts have played significant roles in building Muslim society.

Classification of the Manuscripts

As mentioned in the previous section, manuscripts in Sumenep consisted of divers *kitab* written in mostly Arabic scripts and Arabic language, Javanese and Madurese language. Understandably there was Javanese influence on the production of those manuscripts in Sumenep. The following table is an example of the manuscripts classification based on the scripts and language, data is taken from a research report done by Anasom and Zakiyah (2010) and a research report made by Ruchani and Supena and Zakiyah (2011), then those data were re-analyzed and re-processed by looking at the digitized version of those manuscripts:

Table 2. Manuscripts Classification: Script and language

No	Code/title of the manuscripts	Script	Language	Color of Ink
1	GPR 1 Makamat - First text; no title (<i>kitab fikih</i>)	Arabic	- The first text; main body of the text used Javanese.	Black and red (for certain words or sentence)

	<ul style="list-style-type: none"> - Second text; “<i>risālahu fī bayāniḥ ḥikri min tarīqis ṣūfiyyatisy syaṭāriyyah</i>” - Third text; an adaptation of kitab <i>Hikam</i> - Fourth text; <i>Ngilmu Jati</i> 		<ul style="list-style-type: none"> - The second text; used Arabic for the main content, and a combination of Javanese and Madurese languages for explaining the text. - Third text; Javanese. - Fourth text; Javanese. 	
2	<p>GPR 2; (kumpulan kitab; <i>Kitab Fiqh dan Tasawuf</i>)</p> <ul style="list-style-type: none"> - First Text; <i>kitab safinah</i> 	Arabic	<ul style="list-style-type: none"> - The first text; the main text used Arabic, and the meaning of the sentence used Javanese which was written below the main text 	Black and red (for certain words or sentence)
	<ul style="list-style-type: none"> - Second text; <i>Annisatul Muttaqin</i> 		<ul style="list-style-type: none"> - The second text; the main text used Arabic and the meaning of the sentence used Javanese which was written below the main text 	
3	<p>GPR 3; <i>ilmu maqsud tujuh Nabi Muhammad</i></p>	Arabic	Combination of Arabic and Javanese	Black

4	<p>GPR 4; a compilation books; <i>Primbon and Du'a</i></p> <ul style="list-style-type: none"> - First text; <i>Kitab Mubara</i> - Second text; <i>Hakikat Syahadat</i> - Third text; <i>kaidah pelayaran</i> - Fourth text; <i>Hari baik dan buruk</i> (the good and the bad days) - Fifth text 	Arabic	<ul style="list-style-type: none"> - The main text used Arabic and the meaning of the sentence used Javanese, which was written below the main text - Arabic and Javanese - Javanese - Javanese - Arabic 	Black
5	<p>GPR 5: <i>kitab Aj-Jurumiyah</i></p>	Arabic	<p>The main text used Arabic and the meaning of the sentence used Javanese, which was written below the main text.</p>	Black and red (for certain words or sentence)
6	<p>GPR 6; <i>Kumpulan kitab; primbon dan tasawuf</i></p> <ul style="list-style-type: none"> - First text; <i>kitab primbon</i> - Second text; <i>ilmu bathin</i> 	Arabic and <i>carakan (hana-caraka)</i>	<ul style="list-style-type: none"> - Arabic and Javanese - Javanese 	Black
7	<p>GPR 7; <i>Kitab Kifayati Shalat</i></p>	Arabic	<ul style="list-style-type: none"> - The main text used Arabic and the meaning of the sentence used Javanese which was written below the main text. 	Black

8	GPR 8: <i>kitab tentang Qur'an</i>	Arabic	- Arabic and Javanese. - The main text used Arabic and the meaning of the sentences (very limited number) used Javanese which was written below the main text.	Black and red (for certain words or sentence)
9	GPR 9: <i>kumpulan kitab fikih.</i> - First text; <i>Kitab Ahkamu Thaharah</i> - Second text: <i>kitab shalat</i>	Arabic Arabic	- The main text used Arabic and the meaning of the sentences (very limited number) used Javanese which was written below the main text. - The main text used Arabic, and the meaning of the sentences (very limited number) used Javanese which was written below the main text.	Black and red (for certain words or sentence)
10	GPR 10: <i>kitab al musamma bil bayani syahadati llah</i>	Arabic	Mainly in Arabic, and there were a limited number of translations in Javanese	Black
11	GPR 19: Al-Qur'an	Arabic	Arabic	Black and red (for certain words or sentence)
12	GPR 20; Al-qur'an	Arabic	Arabic	Black and red (for certain words or sentence)

Source; Anasom and Zakiyah, 2010; Ruchani and Supena and Zakiyah, 2011.

The manuscripts were written in black ink and some of the words and sentences are in red ink. It seems the red color was used to emphasize certain words or sentences. In addition, the red color was also used as a starting point or the beginning of the chapter in the text. Furthermore, some of the texts in the manuscripts had translations using a Javanese or *Madurese* language that was written below the main text. Meanwhile the explanation of the main text was placed at the margin of the page (margin note). This type of manuscript is similar to most *kitab* in *pesantren* in Java. *Santri* (students) in *pesantren* usually translated the main body of the text word by word while listening to the *kyai*'s explanation; they wrote the translation under each word and used a local language (Javanese) and Arabic script (*pegon*). The type of this translation is called *jenggotan* (bearded). Van Bruinessen (1990) explained that in the 19th century many *pesantren* in Madura used the Javanese language as the medium for learning (van Bruinessen, 1990: 237). This might be a reason why there are many manuscripts or *kitab kuning* (yellow books) with Javanese translations (*pegon*) in Sumenep Madura.

The Content of the Manuscripts

There were varieties of subjects in the manuscripts found in Sumenep; from the 107 digitized manuscripts, there were more than 107 texts embedded in those manuscripts, since some of the manuscripts were a compilation book. The majority of those manuscripts consisted of *fiqh* texts (64 texts), followed by *tauhid*/theology (46 texts), *tasawuf*/mysticism (8 texts), Qur'an (3 manuscripts), Arabic grammar and linguistic (6 texts), and the rest were texts about *do'a*, Javanese horoscope and history. From the content of those manuscripts, it can be seen that those texts are similar subjects with *kitab* which are usually used in *pesantren* as learning materials. Here is an example of the classification of the manuscripts based on its content:

Table 3. Manuscripts Classification: the Content

No	Code/ title of the manuscript	Field of study	Content	Additional information
1	GPR 1; <i>Makamat</i> - First text; no title (<i>Kitab Fiqih</i>)	- Fiqih	- First text consisted of fiqh; (a) <i>furudhul wudlu</i> ; the requirements to perform <i>wudlu</i> , (b) <i>thaharah</i> ; the principle of cleanliness, (c) how to perform shalat (prayer),	- This is a book of <i>fiqh</i> like a handbook for the readers. The explanation is very simple and helps readers understand the content easily. - This text also explains the meaning of each step of those activities with the <i>tasawuf</i> (mysticism) perspective
	- Second text; “ <i>risālahu fī bayāniz žikri min țarīqis şūfiyyatisy syatāriyyah</i> ”	- Tasawuf (mysticism)	- Second text; it explained how to perform <i>dzikir</i> referring to a <i>tarekat sufiyah as- syatariah</i> .	- This text is an adaptation from a kitab entitled <i>Jawāhiril khomsah</i> owned by Sulțan Muħaqqiqina gauşul ‘ālamī syaikh Muhammad. - It is said that the language of <i>Jawāhiril khomsah</i> originally was in Parsi, then it was translated into Arabic, and after that it was translated into Madurese and the Javanese language. - It tells about the genealogy of the <i>syatariah</i> ’s teachers.

	<ul style="list-style-type: none"> - Third text; an adaptation of <i>kitab Hikam</i> 	<ul style="list-style-type: none"> - <i>Tasawuf</i> (mysticism) 	<ul style="list-style-type: none"> - Third text; it talked about how to be a good human-being, 	<ul style="list-style-type: none"> - It is said that this text was written by Imam Syarqawi, then it was re-written by Abu Mufti al-Hajj Muhammad Maghfur, the work finished on date 3, month 6, and year 1312 Hijriah.
	<ul style="list-style-type: none"> - Fourth text; <i>Ngilmu jati</i> 	<ul style="list-style-type: none"> - <i>Tauhid</i> (theology and mysticism) 	<ul style="list-style-type: none"> - Third text; discussed the character of God, the nature of world 	<ul style="list-style-type: none"> - The chapters in this text used a name of Javanese <i>tembang</i>. It started with <i>puh maskumambang</i>, followed <i>puh sinom</i>, <i>puh sinom</i>, <i>puh pangkur</i>, <i>puh kasmaran</i>, <i>puh sinom</i>, <i>puh kumambang</i>.
2	<ul style="list-style-type: none"> GPR 2; compilation of two texts (<i>Kitab Fiqh and Tasawuf</i>) - First Text; <i>kitab safinah</i> 	<ul style="list-style-type: none"> - Fiqih 	<ul style="list-style-type: none"> - It consisted of fiqh with the following chapters; (a) pre-requirement of <i>wudlu</i>, (b) the obligaroty of taking bath, (c) the forbidden aspects for people having <i>jinabat</i>, (d) the forbidden aspects for women having menstruationm, (e) the types of defitting filth, (f) requirement for performing prayer, (g) bathing. 	<ul style="list-style-type: none"> - The explanation of text is easy to understand, and this kitab is most likely for beginners. - The text was written in the month of Rabiul Awal, date 14, year 1280 Hijriyah.

	- Second text; <i>Annisatul Muttaqin</i>	- <i>Tasawuf</i> (mysticism)	- This text discussed how to be close to God (<i>riyadhah</i>) and the five things in Islam that come before the five things.	- It was written by <i>kyai</i> Abdus Shomad bin FakiH Husain Ibnu FakiH Muhammad. - The writing was finished in the morning, 26 Ramadhan 1300 Hijriah
3	GPR 3; <i>ilmu maqsud tujuh Nabi Muhammad</i>	- (Tauhid Theology)	- This text told about Javanese values, the nature of humankind.	
4	GPR 4: A compilation books: <i>Primbon and Du'a</i> - First text; <i>Kitab Mubarak</i>	- Javanese primbon (horoscope)	- This text told the readers names for a newborn baby based on their birthday. For instance, a baby boy who is born at Sunday night should be named Muhammad, Ahmad, Utsman and Isa. Meanwhile, a baby girl who is born on the same day should be named Fatima.	

	<p>- Second text; <i>Hakikat Syahadat</i></p>	<p>- <i>Tauhid</i> (theology)</p>	<p>- It explained the meaning of <i>syahadat</i>, how to declare <i>syahadat</i>, the essence of <i>syahadat</i>, and <i>du'a</i></p>	
	<p>- Third text; <i>kaidah pelayaran</i></p>	<p>- <i>Primbon</i> (horoscope)</p>	<p>- It told about the marine principles according to Javanese values. It also included some symbols related to the marine principles</p>	
	<p>- Fourth text; <i>Hari baik dan buruk</i> (the good and the bad days)</p>	<p>- <i>Primbon</i> (horoscope)</p>	<p>- This text talked about the good and the bad days to do something that is connected with <i>rijalullah</i>. For instance; the first date of God creating Adam and Mohammad is a good day for people to meet a queen and rich people. During this day, sick people will also get better very soon. The second date, "<i>rijalullah</i>" is at <i>Lur kulun</i> and God creating Uh. On this day, women could grow plants and trade easily, but the young generation will face some difficulties.</p>	

	- Fifth text; <i>Du'a</i>	- Du'a	- It consisted of <i>du'a</i> after performing prayer and other <i>du'a</i>	
5	GPR 5: <i>kitab Aj-Jurumiyah</i>	- Arabic grammar	- This was about Arabic grammar	
6	GPR 6: <i>Kumpulan kitab; primbon dan tasawuf</i> - First text; <i>kitab primbon</i>	- Primbon (Horoscope)	- This text consisted of Javanese horoscope. There were many pictures, symbols and numbers	
	- Second text; <i>ilmu bathin</i>	- Primbon (Horoscope)	- This text told about the good and the bad day to have a trip and to do something else - This text also told a story of a nation's hero who gave birth to Prince Bintara from Demak.	
7	GPR 7: <i>Kitab Kifayati shalat</i>	- Fiqih	- It explained how to perform prayer and <i>wudlu</i>	

8	GPR 8: <i>kitab tentang Qur'an</i>	- Quran studies	- This manuscript talked about the Quran, for example it told about the functions of Quran revelation, and the benefits of reading of the Quran. It explained some aspects, this text quoted a related hadiths and a story. In the next chapter, it told about the advantages of knowledge and science. People having knowledge and science will reach a position of high honor in this world and hereafter.	
9	GPR 9: <i>Kumpulan kitab fikih</i> - First text; <i>Kitab Ahkamu Thaharah</i>	- Fiqh	- This text talked about <i>thaharah</i> (cleanliness in Islam)	
	- Second text: <i>kitab shalat</i>	- Fiqh	- This text told about the ways to perform obligatory prayer and other type of prayers	

10	GPR 10: <i>kitab al musamma bil bayani syahadati llah</i>	- Tauhid (theology)	- It consisted of philosophical meaning of syahadat	
11	GPR 19: Al-Qur'an	- Al-Qur'an	- Al-Qur'an	
12	GPR 20; Al-qur'an	- Al-Qur'an	- Al-Qur'an (incomplete)	

Source; Anasom and Zakiyah, 2010; Ruchani and Supena and Zakiyah, 2011.

Conclusion

Manuscripts that are identified and digitalized by a research team from the Office of Religious Research and Development Ministry of Religious Affairs comprise of many subjects including *fiqh*, *tauhid* (theology), *tasawuf* (mysticism), *primbon* (horoscope), Arabic grammar and other field of studies. The use of Arabic script with Javanese language (*pegon*) in some of the manuscripts showed that there was Javanese influence on Islam in Sumenep. Moreover, most of the manuscripts that were owned and saved by *kyai*, descendants of *kyai*, and people having relationships with *kyai* explained that those manuscripts are the legacy to them. Referring to the roles of *kyai*, *pesantren* and *kitab kuning* (yellow book), and the manuscripts, collectively they might also serve as references for disseminating Islam in a community.

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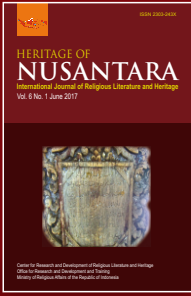
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في كتابه آداب العالم و المتعلم

Min Malāmiḥ al-Fikr al-Tarbawī al-Islāmī 'inda Kiyāḥai al-Haj

Hāsyim Asy'arī fi Kitābihi Ādāb al-'Ālim wa Al-muta'allim

Syahrizal and Syabuddin Gade

الجذور الفكرية للتطويع وحل مشكلاتها

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