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

Zulkarnain Yani1*, Ahmad Hakam2

1 Balai Penelitian dan Pengembangan Agama Jakarta, Indonesia; e-mail: yanizulkarnain77@gmail.com
2 Universitas Negeri Jakarta, Indonesia; e-mail: ahmad-hakam@unj.ac.id

* Correspondence
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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.

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.

Bruinesen (1995, p. 131) stated that the works of ulama in the archipelago or Nusan tara 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 Sirnaminsk. 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 Ciiwidey, and Mahmud. Only pesantren Sindangsari al-Jawami’ and pesantren al-Ittifaq Ciiwidey that still exist and have the ulama’s works from the pesantren. The pesantren Mahmoud, 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 Cipusung 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 Jaringannya 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 fiqih (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>
<thead>
<tr>
<th>No</th>
<th>Names of Pesantren</th>
<th>Number of book</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>Sukamiskin Bandung</td>
<td>10 kitab</td>
</tr>
<tr>
<td>2.</td>
<td>Margasari Cijawura Bandung</td>
<td>2 kitab</td>
</tr>
<tr>
<td>3.</td>
<td>Sindangsari al-Jawami</td>
<td>8 kitab</td>
</tr>
<tr>
<td>4.</td>
<td>al-Ittifaq Ciwidey</td>
<td>2 kitab</td>
</tr>
<tr>
<td>5.</td>
<td>YAMISA (Yayasan Miftahus Salam) Soreang</td>
<td>16 kitab</td>
</tr>
<tr>
<td>6.</td>
<td>al-Bidayah Cangkorah</td>
<td>1 kitab</td>
</tr>
<tr>
<td></td>
<td>Total</td>
<td>39 kitab</td>
</tr>
</tbody>
</table>

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. Dimyati (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 “Pasard 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 Dimyati (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 (ngalagat 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 Dimyati (1946-1967), then was succeeded by KH. Rd. Abdul Aziz Ibn Chaedar Dimyati 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 Dimyati 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) to understand the contents of this kitab. 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-Ikhitibariyyah al-Sukamijiyyah 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-Nahwu wa Sharf** 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-Nahwu wa sharf, as the following table 2.
Table 2 Content of Arabic Grammar and Morphology in Kitab ‘Ilm al-Nahw wa Sarf

<table>
<thead>
<tr>
<th>Fi’il mujarrad and its derivation</th>
<th>Fi’il mujarrad wa tasharrufatuhu</th>
</tr>
</thead>
<tbody>
<tr>
<td>The rule of relating fi’il madhi (past tense) with a pronoun and its variations</td>
<td>Azkam ittishal al-fi’li al-Madhi bi tha ad-dhamir wa anwa’u’hu</td>
</tr>
<tr>
<td>The form of fi’il mazid (affixation verb) the condition of mudhari’ (present tense)</td>
<td>Abniyah al-fi’li al-Majid fihi al-Mudhari’</td>
</tr>
<tr>
<td>The verb that does not show the subject</td>
<td>Fi’il maa lam Yussama faa’ilhi</td>
</tr>
<tr>
<td>The command verb</td>
<td>Fi’il al-Amr</td>
</tr>
<tr>
<td>The forms of affixation verb</td>
<td>Abniyah al-fi’li al-mazid fihi</td>
</tr>
<tr>
<td>The forms of sources</td>
<td>Abniyah al-Mashadir</td>
</tr>
</tbody>
</table>

5. **Kitab Rarakan Shalat**, which has 10 pages written in Sundanese language with Arabic script. This *kitab* begins by discussing the issue of various ‘purification intentions’, niyaz bersuci, to clean from small hadath (minor ritual impurity), and big hadath (major ritual impurity), intention to do five times daily prayers, du’u’ (prayer recitation) that is recited during salat, prayer, and qunut du’u’ (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 intends to do five times daily prayers, the procedures for ablution, intention (niyaz), about water and its amount, religious mandatory bathing, the requirements that can exempt wudu, and performing tahammum as the compensation, the matters of things that are considered unclean (najs), 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: “summatuha ‘aqidah al-‘aawam,” I name it ‘aqidah al-‘aawam’ and on page 13 it is written “taw hadithi ‘aqidah mukhtasar lil ‘aawam salatun Mayassar”. 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):

<table>
<thead>
<tr>
<th>Lineage from Father</th>
<th>Lineage from Mother</th>
</tr>
</thead>
<tbody>
<tr>
<td>Kanjeng Dalem Wirawangsa (the 9th ancestor)</td>
<td>Embah Nurjaya (great-great grandfather K.H.R. Moch Burhan)</td>
</tr>
<tr>
<td>R. Darpa Manggala (the 8th ancestor)</td>
<td>Embah Surya Nur Fatah (grandfather of the grandfather of K.H.R. Moch Burhan)</td>
</tr>
<tr>
<td>R. Karadipa (<em>jangawareng: buyut baonya</em>)</td>
<td>Muhammad Nuh Hikam (great grandfather K.H.R. Moch Burhan)</td>
</tr>
<tr>
<td>R. Bangsa Kusuma (<em>kakaitsiyur: buyinya kakek</em>)</td>
<td>KH. Muhammad Tobri Keresek (grandfather K.H.R. Moch Burhan)</td>
</tr>
<tr>
<td>R. Sigadipura (<em>udekudek: kakeknya kakek</em>)</td>
<td>Nyimas Asiyah</td>
</tr>
<tr>
<td>R. Ali Jaya (<em>baonya: father of the grandfather</em>)</td>
<td></td>
</tr>
<tr>
<td>R. Jaya Dimanggala (great-great-grandfather K.H.R. Moch Burhan)</td>
<td></td>
</tr>
<tr>
<td>R. Abdul Mutholib (grandfather K.H.R. Moch Burhan)</td>
<td></td>
</tr>
<tr>
<td>K.H.R. Moch Qornaen</td>
<td></td>
</tr>
</tbody>
</table>

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 K.H.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, ma‘f‘ul bih, naib ‘an al-fa‘il, mudaf wa mudaf ilayh, zarf al-zaman wa zarf al-makan, al-hul, al-tamyiz, ma‘f‘ul li ajlih, ma‘f‘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](image)

**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. Dimyati. Pesantren Sindangsari a fairly 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 Panyauangan 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. Dimyati, 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-tassawwuf; 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, awuabin 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, istikhara prayer, tahiyatul masjid prayer, optional wudu prayer, chapter of fasting, ‘ilmu tasawwuf, Ayat al-rizaq, 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.
4. ‘Arudi, the science of balaghah
5. Al-Ma’ani
6. Nahwu 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.
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 Adziya: Pittudh Geusan Nguhontal 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 Adziya has 305 pages. It is about the steps of how to be the lover of Allah. Kitab Adziya 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. Yayen Hasuna Hudaya, M.M.Pd.

Zulkarnain Yani, Ahmad Hakam/The Ulama’s Classical Works in Six Pesantren in Bandung, West Java, Indonesia
KH. Uyeh Balukia Syakir Syu'ja'i or mama Uyeh was born in Kampung Nonen Sukawening village, Ciwidey district, Bandung regency on 22 Maret 1926. His father was KH. Ahmad Syu'ja'i who was a scholar and leader of the pesantren in Kampung Nonen, Ciwidey. His mother was Hj. Julaeha, a daughter of kyai at pesantren Palgene Margahayu Bandung, KH. Muhammad Tahqiq who was a teacher of KH. Ahmad Syu'ja'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 Palgene Margahayu area, namely Verlvoog 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 Hatamah Thareqat Qadiriyyah-Naqsyabandiyah: This book is a guide about how to perform wirid for the followers of Qadiriyyah-Naqsyabandiyah.

c. Translation of Kitab Aziyia Syekh Satho Addimyati: Keur Ngudag Akhlok Tasawuf Islam Sepanjang Ajaran Thorekot Qadiriyyah Naqsyabandiyah NU Mu’tabar Tina Qur’an Sareng Hadits: This book is a translation of kitab Aziyia 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 Ilaht: 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 Qodir 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, taawasul, 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 Izyrok); 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 *dallil*, evidence from the Quran, and the sunnah.

b. SejarahAwal 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:

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Бисм الله الرحمن الرحيم
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On every 1st of Muharram which is sourced from the kitab *Khazineh al-Asrar* page 91: “whoever wrote 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-Bisyarah (Volume 1, 2 and 3):
The “Al-Bisyarah” 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-Bisyarah volumes 1, 2, and 3 can answer questions about religious issues carried out by Ahlus Sunnah wal Jama’ah.

d. ‘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’rrob* (word changes) and consists of 99 pages.

e. ‘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*.


g. 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 *maghrīb* prayer or obligatory prayer (if possible) and before, initiated by sending ‘gift’ first to the Prophet Muhammad.

h. 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*.

i. 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*.

j. *Riwayat Singkat Kangjeng Nabi Muhammad Saw Tiwit Medal Duguika 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
Isyraiq, Tahajud, Dhuha, Istikhoroh, Tashbih 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 Isyraiq, 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 Ruhiyat Siraj. During the leadership of KH. Yayat Ruhiyat 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’rifl Ibn Asmaddin
Ibn Shommadin 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-
‘Awam.

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 *panggasan* for the non-specialist (*orang awam*) in the community surrounding the pesantren (Millie, 2008). It is shown from the tradition of using *matan, sharah, hasiyah, 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 Dimyati 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 Dimyati 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
Students, especially in Java, the last two pesantren may also have strong ties with the space for other researchers to study more deeply the works of scholars such as Adzkiya Wirid and Kitab Tafsir in various pesantren 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.

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 that 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-Iltifaq Ciwidey, YAMISA (Yayasan Miftahus Salam) Soereang and Al-Bidayah Cangkorah, have their own kyai or ajengan who have written their kitabs. 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. Dimyati (Ajeng 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 ‘Aqaid al-Iman, ‘Ilmu Bayan, Sulam al-Tawafiq, ‘Ilm al-Nahw wa Sarf, Rarakanat Shalat, Tarjamah Safinah, ‘Aqidah al-Awzoom, Wirid after Salat1, Tarjamah Hadits Arbaun and kitab Tarjamah Ayat Al-Qur’an2. As for the pesantren Margasisi Cijawura, the book which is still used for teaching to students is al-Qawa'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) Soereang are Adab Do’a Beldalil for Ijabah Berdo’a dalam Sholat Awiang (Sholat Isyrok), Sejarah Awas Tahun Hijriyah, Al-Basyarah (volume 1, 2 and 3), ‘Ilm al-Nahw (revised edition), ‘Ilm al-Sarf, Barzanji Sareng Tarjamahna, Tarjamah Hisbul Wiaqyah, Tafsir Juz’ Amma, Fadilah dan Keutamaan pada Bulan Rajab, Riwayat Singkat Kangjeng Nabi Muhammad Sawi Tiwit Medal Dugika Isro Sareng Mi’raj dan Kumpulan Ibada Sunat (in certain months accompanied by the procedures of how to perform Salat Sunah Isyraq, Tahajud, Dhuhur, Istikhoroh, 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-Iltifaq Ciwidey, namely “Tarjamah Sareng Bahasan Kitab Adzkiya: Pilihan Gayaan Ngahontal Kana Tingkatkan 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.

References


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1 Kitab Rarakanat 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 Arbaun and kitab Tarjamah ayat al-Qur’an is taught every Thursday night at 21.00.

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