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## CHAPTER TWO

### THE HISTORY OF TWO COLLECTIONS:

#### THE COLLECTION OF ARABIC MANUSCRIPTS FROM INDONESIA IN THE LIBRARY OF THE UNIVERSITY OF LEIDEN AND THE DIGITAL COLLECTION OF LPAM SURABAYA

My introduction is followed here by the history of the two collections on which I focus, the manuscripts in Leiden and those in collections in East Java that I could study. In that part, I explain how the Islamic manuscripts written in Arabic script, which were originally from Indonesia, migrated to the Library of the University of Leiden. Subsequently, I provide a brief history of the MIPES Indonesia manuscripts, which today are preserved in five *pondok pesantrens* in three district areas (*Kabupaten*) in East Java. I also explain how LPAM Surabaya digitized these collections and preserved them in the LPAM Surabaya offices. These accounts provide the contents for chapter two and they answer the first research question.

#### A. Introduction

During my involvement in research to investigate the possible existence of Islamic manuscripts in the *pondok pesantren*, from the initial phase until the Endangered Archives Project (EAP061) in 2005, I found a number of manuscript collections in five *pondok pesantrens* in three *Kabupatens* in East Java Province. The 158 volumes of manuscripts that my research team and I discovered in these areas comprise 321 texts, only one of which is written in Javanese script. This particular text, which is preserved in Keranji and, registered as Kr.Jw01, deals with Islamic Sufism. The other texts are written in Arabic script (see Table 3) in this chapter.

The Library of the University of Leiden, specifically the Special Collections section, is a paradise for anyone studying manuscripts. Thousands of volumes of Islamic manuscripts that originated from Indonesia, including those written in Arabic script, are kept in a safe environment. A number of works have been produced with the aim of making these collections more widely accessible to scholars. P. Voorhoeve's *Handlist of Arabic Manuscripts in The Library of the University of Leiden and Other Collections in the Netherlands* uses the titles of texts as a criterium of registration.<sup>42</sup> Voorhoeve's *Handlist* covers the collection of Arabic manuscripts kept in the Library of the University of Leiden and also in other institutions in the Netherlands. For the purpose of my research, I limit myself to the Arabic manuscripts preserved at the Library of the University of Leiden, which by far form the greatest part of the Indonesian

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<sup>42</sup> P. Voorhoeve, *Handlist of Arabic Manuscripts in the Library of the University of Leiden and Other Collections in the Netherlands*, The Hague/Boston (Leiden University Press) 1980.

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Arabic manuscripts repertorized by Voorhoeve. Voorhoeve's Handlist is up-to-date till 1957. Between that year and 2015 only a very limited amount of study materials that are relevant to my research have been acquired by the Leiden library. The Handlist is, therefore, an excellent tool of research that can be used to construct a mirror image for the content of the *pesantren* collections that I could investigate.

This chapter briefly explains the history of the two collections that are the main resource for my research. The first collection comprises those Islamic manuscripts that originated in Indonesia and that have been catalogued by Voorhoeve in his *Handlist*. The second is the digital collection that is currently stored at the Institute for the Study of Religion and Society (LPAM, *Lembaga Pengkajian Agama dan Masyarakat*) in Surabaya. This chapter looks at historical aspects of both collections. With regards to the first collection, this chapter concentrates on the migration of the manuscript collection from Indonesia to the Library of University of Leiden. Furthermore, it explains how the LPAM finds, gathers and digitizes collections from three districts in East Java Province. It also examines the provenance of these collections.

In addition to treating historical aspects, this chapter also provides a general overview of the collection of Islamic manuscripts in the two main repositories by grouping the collections into content-based categories. For this purpose, the collections are grouped into five branches of knowledge:

- 1) the collection of texts on Instrumental Knowledge (*ʿIlm al-Ālat*), which includes *Naḥw* (syntax), *Ṣarf* (morphology), *Balāgha* (rhetorics), *Badīʿ* (science of the metaphor) and *Maʿānī* (allegory);
- 2) the collection of texts on Islamic Jurisprudence (*al-Fiqh*), which includes a collection on the theory of Islamic Jurisprudence (*Uṣūl al-Fiqh*);
- 3) the collection of texts on Islamic Theology (*ʿIlm al-Tawḥīd*), which includes manuscripts on *Tafsīr* (Qur'anic exegesis), *Tajwīd* (the reciting of the Qur'ān), *Ḥadīth* (prophetic tradition), and *Manṭiq* (logic);
- 4) the collection of texts on Islamic Mysticism (*Taṣawwuf*);
- 5) a miscellaneous collection that includes manuscripts on *Tāʾrīkh* (Islamic History), Prayer (*al-Adʿiyya*), amulets and other minor sources of knowledge in the *pesantren* learning tradition.

I use this division into groups in order to better understand the knowledge, which was widely studied in the Javanese *pondok pesantren* in the nineteenth and twentieth centuries in Indonesia in general, and in East Java Province in particular. Moreover, this division may yield information about the literature commonly used to study Islam in that period in the *pesantren* tradition in Indonesia.

Locating the two collections (Leiden and LPAM) in the same chapter of this work does not mean to confront the one with the other. In the early stages of my research into the collection that originated in Indonesia and that is preserved in the Library of University of Leiden, it became clear to me that the manuscripts catalogued by Voorhoeve, were to be a gateway to studying the second collection. For example, in order to create textual corpora for the LPAM collection, the Leiden collection became the

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consulted resource for this study. As I discuss in the chapter on typology, the Leiden collection, with its added value of a well researched *Handlist*, became in the early stages of my research my primary resource when I started with proposing a tentative typology for Islamic manuscripts. That was then applied to my typology of the Islamic manuscripts from Indonesia.

In the following I discuss the two collections used in this study. I begin with the collection of the University of Leiden and then turn to the digital collection of the Institute for the Study of Religion and Society, (*Lembaga Pengkajian Agama dan Masyarakat*, LPAM) in Surabaya.

### **B. The Arabic manuscript collection from Indonesia in the Library of the University of Leiden**

The University of Leiden officially opened to the public on 8 February 1575.<sup>43</sup> When Prince William of Orange gave the citizens of Leiden a choice between being free of tax for ten years or the foundation of a university as a tribute to their courage in resisting the Spanish siege, the city chose for a university.<sup>44</sup> After a few years the collection of books and manuscripts was institutionalized. In 1586, professor of theology Johannes Holmannus Secundus (1523-1586) began to donate his collection to the university and by 1595, the university library held 450 volumes of books.<sup>45</sup> In 1609 the J.J. Scaliger (1540-1609) bequest was added to the library collections.<sup>46</sup> In 1629 a number of 211 Middle Eastern manuscripts (mostly in Arabic, Persian, Turkish and Hebrew, predominantly on the sciences) were purchased by Jacobus Golius (1596-1667) in the Levant. This acquisition marks the beginning of the Oriental collections in Leiden, although the Scaliger collection also contained a number of important Oriental manuscripts. Levinus Warner (d. 1665), Dutch ambassador in Constantinople, by testament donated his collection consisting of a thousand Middle Eastern manuscripts and a similar number of printed books to the library.

Today, the Leiden University keeps the one of the largest manuscript collections in the world and it has become a primary destination for those studying oriental texts. The Oriental Manuscript Collection preserved in the Library of University of Leiden is grouped into four main geographical and cultural areas: the Middle Eastern collection, the Hebraica, Judaica and Semitic collection, the South and Southeast Asian collection, and the Japanese and Chinese collection. The Middle Eastern collection contains material from

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<sup>43</sup> J.J. Woltjer, *De Leidse Universiteit in verleden en heden*. Leiden: Universitaire Pers Leiden, 1965, p. 2; The History of the Library of the University of Leiden as repository can also be read in Christiane Berkvens-Stevelinck, *Magna commoditas. Leiden University's great asset : 425 Years Library Collections and Services*. Leiden: Leiden University Press, 2012.

<sup>44</sup> J. Huizinga, *The University of Leiden*. Leiden: S.C. van Doesburgh, 1928, p. 2.

<sup>45</sup> Its printed catalogue, the *Nomenclator* of 1595, was the first catalogue of a public collection ever to be printed. Four hundred years later, in 1995, an indexed facsimile was published. See also P. G. Hoftijzer, "Introduction" in The Scaliger Institute, *Special Collection: A Guide to the collection of Leiden University Library and Neighbouring Institutions*, Leiden: The Scaliger Institute, 2003.

<sup>46</sup> J.J. Witkam, "Oriental Manuscripts in Leiden and the World" in The Scaliger Institute, *ibid.*, p. 65.

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and about the Islamic world, from Morocco to Afghanistan, in languages including Arabic, Turkish and Persian. The Judaica and Semitic collection comprises material in all Semitic languages, excluding Arabic, and a smaller collection in other languages such as Armenian. The South and Southeast Asia collection comes predominantly from Indonesia, both in and after the colonial period. Finally, the collection from the last cultural area comprises Japanese manuscripts and block printed books from the Tokugawa era and a selected collection from China.<sup>47</sup>

With regards to the South and Southeast Asian collections of the Library of The University of Leiden, the Malay-Indonesian collection is significant. A study of P. Voorhoeve's *Handlist* for this research revealed hundreds of Islamic manuscripts originating from Indonesia (see Table 1). However, to date, there has been no special publication devoted to all Leiden or Dutch collections of Islamic content. The catalogues made by Leiden scholars such as Hinzler, Iskandar, Pigeaud, Schmidt, Voorhoeve, Wieringa and Witkam have language as their primary criterium. Hinzler considers the Balinese language to be a distinctive category for her work.<sup>48</sup> Pigeaud in his *Literature* does the same for Javanese.<sup>49</sup> Iskandar does so for Malay, Minangkabau and South-Sumatran manuscripts. Wieringa limits himself to Malay manuscripts (and his catalogue has as yet only two volumes of what must become at least a set of four). Schmidt in four volumes described the Turkish manuscripts. Witkam has published five fascicules of an Arabic catalogue (between 1982-1989) which was *de facto* discontinued. Voorhoeve not only published his *Handlist*, but continued his Indonesian manuscript catalogues with a catalogue of Batak manuscripts (1977) and Acehese manuscripts (1994). It is evident that a lot of work was done in the past half century, but also that much more needs to be done in the future. As previously mentioned, Voorhoeve<sup>50</sup> uses the Arabic language as a category for his *Handlist*, and among many other materials it features Islamic manuscripts written in Arabic that originate from Indonesia and that are now held in Leiden and other Dutch collections. Witkam's *Inventory*<sup>51</sup> takes chronological order of acquisition, irrespective of the origin and language, as the leading principle for his listings of the manuscript collections of the Leiden Library. It is only published in the internet.

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<sup>47</sup> [www.library.leiden.edu/special-collections/oriental-collections/intro-orient.html](http://www.library.leiden.edu/special-collections/oriental-collections/intro-orient.html), accessed on 21 April 2011.

<sup>48</sup> H.I.R. Hinzler, *The Catalogue of Balinese manuscripts in the Library of the University of Leiden and other collections in the Netherlands*, 2 volumes, Leiden: E.J. Brill, 1986.

<sup>49</sup> Th. Pigeaud, *Literature of Java: Catalogue Raisonné of Javanese manuscripts in the Library of the University of Leiden and Other Public Collections in the Netherlands*, 3 volumes. The Hague: Martinus Nijhoff, 1980.

<sup>50</sup> P. Voorhoeve, *Handlist of Arabic Manuscripts in the Library of the University of Leiden and other Collection in the Netherlands*. The Hague/Boston/London: Leiden University Press, second edition, 1980.

<sup>51</sup> J. J. Witkam, *Inventory of the Oriental Manuscripts of the Library of the University of Leiden*. Leiden: Ter Lugt Press, 2007. The Inventory comprises 16 published volumes; volumes number 1 to 7; volumes number 12 to 15; volume 20; volumes number 23 to 25. They are published electronically and can be accessed at [www.islamicmanuscripts.info/inventories/leiden/index.html](http://www.islamicmanuscripts.info/inventories/leiden/index.html) (last accessed on 16 August 2015).

Since this study mainly focuses on Arabic manuscripts, its emphasis is on the Arabic collection that is housed at the Library of the University of Leiden. My study heavily relies on the work done by Voorhoeve in his *Handlist*. It is an excellent tool of access to Islamic manuscripts from Indonesia. However, since Voorhoeve's *Handlist* provides only very brief information, my study uses whenever this is opportune, the more detailed *Inventory* by Jan Just Witkam as a second source of information for the Leiden collections. It must be noted, however, that while this study makes use of both works, only those manuscripts that have been registered in the *Handlist* are included in my research. My research refers to these two works for two main reasons: *First*, Voorhoeve's *Handlist* also deals with Arabic manuscripts as can be found in the *Pesantren* Manuscript Collection from the three East Javanese districts that are the focus of my research; and *second*, the *Handlist* registers all Arabic manuscripts originating from Indonesia during the colonial period, the period when most of the manuscripts found in the *pesantren* collections were written.<sup>52</sup> The oriental manuscripts in the University Library that feature in Witkam's *Inventory* are arranged in chronological order of acquisition, from the earliest acquisition to the latest one; that is to say, from the Golius Collection to the current collections that were managed by Prof. Witkam (till 2005) and his successors. The number of oriental manuscripts preserved in the Library of University of Leiden may be more than 27,000 volumes according to Witkam's *Inventory*.<sup>53</sup> In a conversation with Prof. Witkam, he told me that volume 8 of his compilation mainly consists of the manuscript collection that originated in Indonesia. Unfortunately, this volume cannot yet be accessed online. The majority of these manuscripts, according to him, belong to the collection of Christiaan Snouck Hurgronje (1857-1936), who gathered most of them during his office as Advisor for Indigenous Affairs in the Dutch East Indies (1889-1906). In the twentieth century, the Arabic manuscript collections from Indonesia found their way to Leiden in at least three ways. *First*, a number of manuscripts, including those written in Arabic script that are included in Voorhoeve's *Handlist*, arrived in Leiden via Snouck Hurgronje. During his time in Indonesia, he collected and sent many documents on Islam in Indonesia to Leiden. He left Indonesia in 1906. *Second*, a number of the manuscripts that came to Leiden were sent by colonial officials to Snouck Hurgronje upon his return to Leiden in 1906 and now kept in the Library. In a letter dated January 1884, one such official, captain H. Fromburg, sent a manuscript of the *Kitāb Safīnat al-Najā'* to Snouck Hurgronje with a note that the material had been used in one of the Islamic schools (the *pondok pesantren* for the study of Islam) in the area. Both the manuscript and the letter have been preserved and are registered in the Leiden

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<sup>52</sup> The only *pesantren* manuscript collection written after independence is the Senori collection.

<sup>53</sup> As the *Interpres Legati Warneriani*, Prof. Witkam published an electronic *Inventory* of Oriental Manuscripts in the Library of the University of Leiden. The *Inventory* contains 16 volumes with one thousand manuscripts in each volume.

library (Or. 7199). However, many of the manuscripts found their way to the Library of the University of Leiden through a *third* way – they were purchased from booksellers.<sup>54</sup>

Table 1

Quantification by subject matter of the Arabic Manuscripts from Indonesia that are preserved in the Library of the University of Leiden, according to Voorhoeve's *Handlist*.

No	Subject	Mss	Mf	Total
1	Instrumental Knowledge	97	0	97
2	Islamic Law and its principles	142	3	145
3	Islamic Theology	230	16	246
4	Islamic Mysticism	267	72	339
5	Miscellaneous	70	28	98
	Total Collection	806	119	925

From my research it becomes clear that the Library of the University of Leiden holds nearly a thousand texts, written in Arabic script, that originate from Indonesia. Voorhoeve's *Handlist* for the Arabic Manuscript Collection of the Library of the University of Leiden covers the Arabic texts numbered Or. 1 to Or. 8821, and a number of smaller collections that are also kept in the Leiden library. It also describes some microfilms of Arabic texts. At this point it is useful to note that the prefix 'Or.' indicates that a text is an Oriental Manuscript of the Library of the University of Leiden and the term 'Acad.' indicates that the text originally belonged to the Royal Academy in Amsterdam and, in February 1856, became a permanent loan to the Library of the University of Leiden. The term 'Berg' indicates that the text is part of a loan collection in the Library of the University of Leiden; 'BPL', stands for *Bibliotheca Publica Latina*,<sup>55</sup> the Library's Western manuscript collection in Latin script; and the term Hotz indicates those manuscripts collected by the Dutch merchant diplomat Albertus Paulus Hermanus Hotz (1855-1930). The prefix NB indicates the Makasarese and Buginese manuscripts collected by the Dutch missionary Benjamin Frederik Matthes (1818-1908), which are on permanent loan from the Dutch Bible Society to the Library of the University of Leiden. In addition to the above mentioned collections, Voorhoeve's *Handlist* covers collections of Arabic manuscripts outside the Library of the University of Leiden. These include the collection of the Royal Institute for the Tropics in Amsterdam, that of the Breda Ethnographical Museum, the collection of the Delft Municipal Museum of Ethnography and many other institutions in the Netherlands. A full list of

<sup>54</sup> *Handlist*, p. xvii.

<sup>55</sup> P. C. Molhuysen, *Codices Bibliothecae Publicae Latini*, Lugdini Batavorum: E. J. Brill, 1912.

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institutions in the Netherlands that hold Arabic texts featured in Voorhoeve's *Handlist* can be seen in the publication's list of abbreviations.<sup>56</sup>

In relation to the number of manuscripts in the Leiden Oriental Collections, the number of Islamic manuscripts from Indonesia kept in the Leiden library is small. The *Inventory* compiled by Jan Just Witkam informs us that the Library has at least 28,000 volumes.<sup>57</sup> As table 1 shows us, the number of texts that originated from Indonesia is not very huge, but this does not mean that they are insignificant. My estimation of the number of manuscripts contained in the Oriental Collection of the University of Leiden is based on the number of volumes published in Witkam's *Inventories*. Of these volumes, numbers 8 and 9 – manuscripts numbered Or. 7001 to Or. 8999 – are still to be completed and are till now not published online. I have had the privilege of seeing those two unpublished volumes, which contain large parts of the Indonesian manuscripts that are part of the legacy of Snouck Hurgronje. My research in Leiden was a combination of documentary work with the different catalogues and autopsy of the manuscripts themselves.

### C. The Digital Collection of LPAM Surabaya and its provenance.

Having briefly discussed the Library of the University of Leiden's collection of manuscripts that originated from Indonesia, I will now describe the digital collection of LPAM Surabaya and its provenance.

Before discussing in detail the digital manuscript collection of LPAM Surabaya, I will briefly elaborate the history of LPAM Surabaya. LPAM is an abbreviation of *Lembaga Pengkajian Agama dan Masyarakat*, the Institute for the Study of Religion and Society. This independent research institute was founded by several researchers who are faculty members of IAIN Sunan Ampel Surabaya.<sup>58</sup> Among its founders are Ahmad Jainuri, A. Syafiq Mughni, Thoha Hamim, Amiq Ahyad (your servant), Ahmad Nur Fuad, Nur Mufid, and Nani Widjaja, who is a journalist and director of *Jawa Pos*, the daily newspaper in Surabaya, East Java.

This independent research institute was established on 1 August 2000 and resides in Gayungsari XXI/45 in Surabaya. Its main areas of activity are training, publication, and research and development. In the field of training, in the year 2002-2003 LPAM Surabaya was active as a provider of teacher training courses at the Public Islamic Elementary School (*Ibtidā'iyyah*) and Islamic Secondary School (*Thānawīyyah*) levels and also in school management training for school principals of Public Islamic Elementary Schools and Public Islamic Secondary Schools. LPAM also became a provider of training for parents in the field of Community-based School Management. This training forms part of the framework of the Basic Education Project

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<sup>56</sup> Voorhoeve, *Handlist*, pp. xviii-xxii.

<sup>57</sup> <[www.library.leiden.edu/special-collections/oriental-collections/intro-se-asia.html](http://www.library.leiden.edu/special-collections/oriental-collections/intro-se-asia.html)> last accessed on 27 April 2011.

<sup>58</sup> IAIN stands for *Institut Agama Islam Negeri* ('State-funded Institute of Islamic Studies').



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funded by the Islamic Development Bank. Training by LPAM Surabaya of teachers, school principals and parents is conducted in three cities of East Java Province: Lamongan, Bangkalan and Trenggalek.

The main goal of this training is to enhance the mastery of subjects such as mathematics, physics, history, English and the Indonesian language among teachers in the targeted areas. The training also aims to develop the management capability of school principals at the targeted *madrasas*. Moreover, the training hopes to increase social participation among stakeholders with a view to creating a better school for their children.

The publishing house of LPAM Surabaya focuses more on books in the field of culture and religion. Among the books that have been published are *Dinamika Intelektual Islam Pada Abad Kegelapan* ('The Dynamics of Islamic Intellectuals in the Dark Ages'),<sup>59</sup> *Ideologi Kaum Reformis: Melacak Pandangan Keagamaan Muhammadiyah Periode Awal* ('The Reformist Ideology: Religious Views of Muhammadiyah in its Initial Period'),<sup>60</sup> *Tiga Narasi Agung: Tiga Teori Sosial Hegemonik*. ('The Three Great Narratives: Three Hegemonic Social Theories'),<sup>61</sup> *Teori Siklus Peradaban Perspektif Ibnu Khaldun* ('The Cycle Theory of Civilization: Ibn Khaldun's Perspective'),<sup>62</sup> *Kewargaan dalam Islam* ('Citizenship in Islam'),<sup>63</sup> and several other titles.

LPAM Surabaya was involved in my research on Islamic manuscripts at two distinct stages: the initial period and the intensive phase. The initial period involved my participation in research programmes with other research institutes. In 2001, I took part in an initial research, funded by the Indonesian Ministry of Religious Affairs, to investigate the existence of an Islamic intellectual writing heritage in the *pesantren* tradition. At that time, I was a research fellow at IAIN Sunan Ampel Research Institute and worked with Masyhudi and Jeje Abdurrazak. Masyhudi is a lecturer at the Department of Islamic History and Civilization, IAIN Sunan Ampel Surabaya, where I also work. Jeje Abdurrazak is a lecturer at the Faculty of Islamic Law (*kulliyat al-shari'a*) at IAIN Sunan Ampel Surabaya. During this preliminary research phase, the team also looked into the potential existence of Islamic manuscript collections at the *pondok pesantren* in Langitan, Widang and Tuban.

I had another opportunity to find a manuscript collection when I conducted research funded by the Directorate Research and Development (*Penelitian dan Pengembangan*, or in short *Litbang*) of the Ministry of Religious Affairs. Supported by the same research team as above, I went to the village of Keranji, a sub-district of Paciran in the district of Lamongan and found a number of manuscripts in the hand of Bapak Rahmat Dasi. The research team catalogued this manuscript collection. During this research in Keranji, I

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<sup>59</sup> Syafiq A. Mughni, *Dinamika Intelektual Islam Pada Abad Kegelapan*. Surabaya: LPAM, 2002.

<sup>60</sup> Achmad Jainuri, *Ideologi Kaum Reformis: Melacak Pandangan Keagamaan Muhammadiyah Periode Awal*. Surabaya: LPAM, 2002.

<sup>61</sup> Zainuddin Maliki, *Tiga Narasi Agung: Tiga Teori Sosial Hegemonik*. Surabaya: LPAM, 2003.

<sup>62</sup> Biyanto, *Teori Siklus Peradaban Perspektif Ibnu Khaldun* (. Surabaya: LPAM, 2004.

<sup>63</sup> Abdul Fattah, *Kewargaan dalam Islam*. Surabaya: LPAM, 2004.

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heard from *Bapak Rahmat Dasi* that there could be a manuscript collection in Tegalsari. Following a discussion with Masyhudi, we agreed to go to Tegalsari Ponorogo on completion of the work in Keranji. Thus, the next investigation in this initial period was in the district of Ponorogo, primarily in the village of Tegalsari. First, I went to the area with Masyhudi and focused primarily on the collection of manuscripts written in the hand of *Ibu Marfu'ah*, a widow of *Kyai Poernomo*, a descendant of *Kyai Anom Kasan Besari* of Tegalsari. Her manuscripts were the only collection found during our initial investigations in the area. Subsequently, I found one other manuscript volume in Tegalsari when I guided research conducted by the students of the Department of Islamic History and Civilization, IAIN Sunan Ampel Surabaya. This single volume belonged to *Bapak Listiyono*. As we were cleaning and removing the dust from the manuscripts in the *Ibu Marfu'ah* collection he told one of my students that he had such an old book in his house. Due to limited time and finance, the investigation in this village was limited to making an inventory and photographing the first and last pages of each codex.

In 2005, the LPAM involvement in the search for Islamic manuscripts in the three locations rapidly moved into an intensive phase when it received a research grant from the British Library in the framework of the Endangered Archives Project (EAP061).<sup>64</sup> This research, for which I was the lead researcher, is a continuation of the ongoing research that I have been doing since 2001. This research primarily aims to save those texts that are in a dangerously poor condition and, in fact, have deteriorated due to natural factors, such as termites, dust, mistreatment and age. The texts are preserved by digitizing all the collections using a digital camera. As a continuation of earlier research, this project also takes place in the three districts of Lamongan, Tuban and Ponorogo.

During the EAP061 project, the number of manuscript collections found in these three districts increased. In Lamongan, the research team of LPAM Surabaya has successfully traced several collections relating to the traditions of Islamic teaching in the *pondok pesantren*. Also in Lamongan, in addition to the collection of *Bapak Rahmat Dasi*, the team found three other sets of manuscripts: the collection of *Bapak Raden Edi Santoso*; the collection belonging to *pondok pesantren Tarbiyat al-Ṭalaba*; and one at *Al-Mubāroq* mosque. In Ponorogo, additional Islamic manuscript collections emerged from the collections of *Kyai Shamsuddin Mustofa*, *Bapak Markuat* and *Kyai Jamal Nasuhi*. The first two collections are in the village of Tegalsari, Ponorogo, whereas the collection of *Kyai Jamal Nasuhi* is in Coper, in the sub-district of Mlarak, district of Ponorogo, about five kilometres to the east of Tegalsari. Moreover, the research team found an Islamic manuscript collection in the district of Tuban, belonging to *Pondok Pesantren Dār al-Salām* in the village of Senori. The development of the collections in these three areas can be seen in table 2.

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<sup>64</sup> EAP061 is the research code that LPAM proposed to the British Library.

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The research team of LPAM consists of a number of researchers, cataloguers, photographers and graphic editors. The main duty of the researchers is to find any additional manuscript collections in the field and create an inventory of these. The cataloguers work together with the researchers to produce the inventories. The photographers create digital copies of the collections using a digital camera, and the digital files are then passed on to the graphic editor's team. The outcome of this intensive period was twofold: the inventory of the entire collections from three research districts<sup>65</sup> and their digital facsimiles. Registration of Islamic manuscripts collections is based on the location where the collections are stored and the script used to write the manuscripts. For example, 'Kr.Ar', 'KR.Pgn', 'KR.Jw' followed by a number indicate that the registered texts were found in the village of Keranji and written in Arabic, Pegon and Javanese scripts, respectively. The texts registered with 'Ts' and 'Cpr' indicate that they originate from the villages of Tegalsari and Coper. Texts with 'Lang' and 'Snr' originate from Langitan and Senori. Two digital copies were made of the texts. One with a .TIFF file and one a JPEG file. Each text was stored, depending on the size of the file, on one or two CD-ROMs. At the end of the research, LPAM delivered a JPEG copy to every owner of the collection, and the .TIFF copy was sent to the British Library in London. In addition, LPAM stored their master copy of the manuscripts in .RAW, .TIFF and .JPEG digital files. After almost six years of research, together with my colleagues at the Research Institute (*Lembaga Penelitian*) affiliated to IAIN Sunan Ampel Surabaya and my research team at LPAM Surabaya, we had digitized the entire manuscript collections of the aforementioned research locations. At the end of the EAPo61 research programme, the total digitized collection amounted to 493 texts in 147 volumes in diverse disciplines studied at the *pondok pesantren* during the nineteenth and twentieth centuries in East Java Province (see Table 3).

The digital collection of LPAM shows that texts on Islamic theology dominate the manuscripts, accounting for 46.1 per cent of the entire collection. This is followed by texts on Islamic Law (17.7 per cent); Instrumental Knowledge (13.4 per cent); Islamic Mysticism (7.7 per cent); and miscellaneous manuscripts, (7.1 per cent). All this can be seen in see Table 3. It can be argued that in the period from the beginning of the nineteenth to the mid-twentieth centuries, Islamic Theology was widely taught in the *pondok pesantren*. Thus, it can be assumed that the *pondok pesantrens* were centres of learning where students of Islam were taught three main branches of knowledge: Islamic Theology ('*aqīda*'), Islamic Law (*fiqh*), and Instrumental Knowledge ('*ilm al-ālāt*').

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<sup>65</sup> Amiq Ahyad, *MIPES Indonesia: Koleksi Manuskrip Islam Pesantren di Tiga Kota dan Reproduksi Digital* (MIPES Indonesia: The Collection of Pesantren Islamic Manuscripts from three Cities and its Digital Reproduction). Surabaya: LPAM Surabaya, 2006.

Table 2

The development of the survey of the *Pesantren* Manuscript Collection

PERIOD OF RESEARCH	AREAS OF RESEARCH		
	Lamongan	Ponorogo	Tuban
The Initial Period	Rahmat Dasi Collection	Ibu Marfu'ah Collection Bapak Listiyono Collection	Langitan Collection
The EAPo61 Period	Rd. Edi Santoso Collection <i>Tarbiyat Talaba</i> Collection <i>Al-Mubāro</i> k Mosque Collection	Kyai Syamsuddin Collection <i>Bapak Kuat</i> Collection Coper Collection	Senori Collection

Table 3

Collection MIPES Indonesia based on the number of texts and codices

No	REPOSITORIES	Chronological order of the texts	Number of Codices
1	KerANJI (KR)	1-140	26 codices
2	Coper (CPR)	141-200	15 codices
3	Tegalsari (TS)	201-311	27 codices
4	Langitan (LANG)	312-393	69 codices
5	Senori (SNR)	394-403	10 codices
	Total	493 texts	147 codices

Table 4

Number of texts of the entire MIPES Collection Indonesia, based on content

No	Branch of Knowledge	REPOSITORIES					Total
		KerANJI (KR)	Coper (CPR)	Tegal sari (TS)	Langit- an (LANG)	Senori (SNR)	
1	Instrumental Knowledge ( <i>‘Ilm al-Ālāt</i> ) including <i>Naḥw</i> , <i>Ṣarf</i> , <i>Balāgha</i> , <i>Ma’āni</i> , <i>Badī‘</i>	16	9	1	27	6	49
2	Islamic Law and its Theory ( <i>Al-Fiqh wa Uṣūluḥ</i> )	9	10	14	23	1	57
3	Islamic Theology ( <i>‘Ilm al-Tawḥīd</i> ) including <i>Al-Qur’ā’</i> , <i>Tafsīr</i> , <i>Manṭiq</i> and <i>Tajwīd</i>	22	20	37	67	2	148
4	Islamic Mysticism ( <i>Taṣawwuf</i> )	20	1	2	2	0	25
5	Miscellaneous including History, Prayer and other minor branches of knowledge	5	5	7	5	1	23
	total	72	45	61	124	10	312

The following account contains a brief history of each collection gathered and digitized by the LPAM. I begin with the collection from Lamongan, Ponorogo, and end with those discovered in the district of Tuban, East Java Province.

#### D. The repositories in Lamongan

As part of the EAPo61 research project, I visited Lamongan where I found and successfully digitized manuscripts from four main repositories: the collection of *Pondok Pesantren Tarbiyat al-Ṭalaba*, the private collection of *Bapak Rahmat Dasi*, one belonging to Raden Edi Santoso, and the collection of *Al-Mubarak* mosque. All of these repositories are located in Keranji, a sub-district of Paciran in the district of Lamongan.

##### D.1. The Collection of *Pondok Pesantren Tarbiyat al-Ṭalaba*

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*Pondok Pesantren Tarbiyat al-Ṭalaba* is one of many *pondok pesantrens* in *Kabupaten Lamongan*.<sup>66</sup> It is located in the village of Keranji, in the sub-district of Paciran. This learning institution was established in 1316/1898 by K.H. Musthofa in 1963.<sup>67</sup> Since this date, the *pesantren* has offered secondary education (*al-madrasa al-thānawīyya*) and special education for woman (*al-ma'had li al-banāt*). In 1969, the school introduced a kindergarten and since 1972 the *pesantren* has also provided education at a senior high school level (*al-madrasa al-ālīya*). In 1986, a special programme for the study of Islamic books was added and in 1989 the institution broadened its scope with the establishment of the Sunan Drajat Islamic Institute for the Study of Education.<sup>68</sup>

In an interview conducted with *Bapak Rahmat Dasi*, he told me that the manuscript collection of *Pondok Pesantren Tarbiyat al-Ṭalaba* had, in fact, been larger and he estimated that the number of manuscripts lost amounted to about five times the total of the remaining texts. During the EAPo61 research project, the team from LPAM Surabaya successfully digitized 15 manuscript volumes. This means that a further 75 volumes may have vanished due to inappropriate handling, age, or because they were destroyed or damaged. *Bapak Rahmat Dasi* also explained that a number of the codices were stored in the attic of the house of the *kyai* and had been damaged, and consequently discarded, as a result of rain.

During the Japanese occupation, in the village of Kemantren, a village near Keranji, a number of manuscript collections were buried by their owners to prevent the Japanese soldiers from stealing them. Other owners, including the previous holder of the manuscript collection of *Pondok Pesantren Tarbiyat al-Ṭalaba*, considered the texts to be sacred heritage and left them intentionally untouched. However, this meant that often their collections deteriorated and, subsequently, they were burned and lost forever.

*Bapak Rahmat Dasi* told me also that the Islamic manuscript collection at *Pondok Pesantren Tarbiyat al-Ṭalaba* is the legacy of two previous leaders of *pesantren* – *Kyai Musthofa* and *Kyai Abdul Karim Musthofa*. *Kyai Abdul Karim Musthofa* even had his own private manuscript scribe: Hashim. He came from the village of Banjar Anyar and worked for the *kyai* during his time of studying Islam at *Pondok Pesantren Tebuireng Jombang*.<sup>69</sup>

The manuscript scribes working in the village of Drajat and its surrounding areas, including Keranji, appear to have been paid well during the late nineteenth and the early twentieth centuries. *Kyai Imron Marzuqi* narrated a story he had heard from his late father, *Haji Marzuqi* (d. 1924), about his grandfather, *Raden Haji Soleh*, who was a manuscript scribe. For copying the whole Qur'ān, which took him three to four months,

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<sup>67</sup> TP2BS2D, *Sejarah Sunan Drajat dalam Jaringan Islam di Nusantara*. Surabaya: Tim Peneliti dan Penyusun Buku Sunan Drajat, 1998, p. 267.

<sup>68</sup> TP2BS2D, *ibid.*, p. 269.

<sup>69</sup> Interview with *Bapak Rahmat Dasi* in the village of Keranji, Paciran, Lamongan on 19 November 2010. The interview is recorded and registered under Keranji 19 nop.mp4

his grandfather could earn a pair of cows; for copying a small Yellow Book (*Kitab Kuning*) such as *Sullam Safina*,<sup>70</sup> he earned two goats. The colophons of a number of documents reveal other manuscript scribes in the village of Keranji, including *Raden Ahmad Danukusumo*,<sup>71</sup> who copied *Sejatining Manungso* (*Al-Insān al-Kāmil*, 'the Perfect Man') and *Sayyid Ma'rifa* ('the Core of Gnosis'), and *Bodro Kusumo*, who copied *Layang Ambiyō* (*LA*, 'the Stories of the Prophets'). The *Layang Ambiyō* seems to have been the most widely copied text in the area; we found three copies of the text in three different repositories: the private collections of *Bapak Rahmat Dasi* and of *Raden Edi Santoso*, and the *Drajat Public Museum*.<sup>72</sup> Moreover, *Kyai Musthofa* himself copied *Sharḥ 'Aqīda*<sup>73</sup> when he studied at the *pondok pesantren* in Qamaruddin, Bungah and Gresik under the guidance of *Kyai Sholeh Thānī*. This followed on from his study in Bangkalan under the supervision of *Kyai Khalil Bangkalan*. An historical account of the manuscript scribes in the three research areas will be discussed separately.

## D.2. The Collection of Rahmat Dasi.

*Bapak Rahmat Dasi* has dedicated himself to preserving manuscripts. During the EAPo61 project he was about 65 years old and lived in the village of Keranji. He owns a small shop to provide an income for his family. In the evening he works as an administrator in the *Sunan Drajat Institute for Islamic Education* (*Sekolah Tinggi Ilmu Tarbiyah "Sunan Drajat"*) Keranji, Paciran, Lamongan.

*Bapak Rahmat Dasi* assembled his collection between 1996 and 1998,<sup>74</sup> when he was involved in a research project to write the history of *Sunan Drajat*.<sup>75</sup> The other members of his research team did not have any knowledge about how and where to find written resources (primary or secondary sources) in order to write such an account. After conducting interviews with a number of people in Drajat and Keranji, *Bapak Rahmat Dasi* found his first manuscript, entitled *Bayān 'Ālim*, which was owned by *Bapak Tajit* of Keranji. The manuscript was written in the Javanese language and in Javanese script and dealt with Sufism. *Pak Kasbu*, his son-in-law, then transliterated the text into Roman script for research purposes and submitted

<sup>70</sup> It could be *Kitāb Safina al-Najā* of Sālim b. Samīr al-Ḥaḍramī.

<sup>71</sup> One of the manuscripts copied by *Raden Danu Kusumo* is registered as KR.Pgn01.

<sup>72</sup> One of the copies of *Layang Ambiyō* is in the collection of *bapak Rahmat Dasi*, registered under KR.Pgn07; the copy belonging to *Raden Edi Santoso* was borrowed by someone and never returned. I have only had a chance to see this copy and, thus far, have been unable to digitally reproduce the *Layang Ambiyō* manuscripts that are kept in the Museum of Sunan Drajat.

<sup>73</sup> The copy is registered under number KR.Ar010. Amiq, *MIPES Indonesia*, p. 97.

<sup>74</sup> Interview with *Bapak Rahmat Dasi*, Keranji, Paciran, Lamongan on 19 February 2010, the interview is digitally recorded and registered under Keranji 19 Nop.mp4.

<sup>75</sup> Sunan Drajat was one of the nine Holy Saints in the history of Java.

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this transliteration to *Bapak Samsudduha*. The original manuscript was stored in the house of *Bapak Muhammad Said* at Progo Street, Surabaya.<sup>76</sup>

Furthermore, *Bapak Rahmat Dasi* has added to his manuscript collection from other sources. For example, he has obtained a number of texts from *Bapak Abubakar Basa's* collections in the village of Sedayu Lawas, Paciran, Lamogan. These texts include the *Qur'an Srimpet*<sup>77</sup> and *Puspa Rinonce* manuscripts. The former is a manuscript of the Qur'an written in an uninterrupted style of writing, without separation of the words; the latter is a text on mysticism, written by *Raden Ronggo Hadi* in cooperation with *Sunan Drajat*, that attempts to harmonize the teachings of *Shari'a* (Canonical Law), *Ma'rifa* (Gnosis) and *Haqīqa* (Essence). Subsequently, he acquired other texts from other places: He obtained *Sirr Rasūl Allah* ('The Secret of the Prophet of God'), written in *pegon*,<sup>78</sup> from the village of Surowiti, Panceng Gresik; he acquired a copy of *al-Fawā'id* and an incomplete copy of *Layang Ambiya* from the village of Glagah, Gresik. *Al-Fawā'id* is a collection of prayers commonly recited by adherents of the *Shattāriya* Sufi order and written in Arabic script. The copy of *Layang Ambiya*, written in *pegon*, originates from the village of Banjar Anyar, near Keranji, and deals with the history of the prophets. From the village of Glagah, he obtained a copy of *Serat Nabi Yusuf* ('The History of the Prophet Yusuf'), written in Javanese script on palm leaf. The manuscripts that *Bapak Rahmat Dasi* collected during the project are mostly kept at the house of *Muhammad Said* in Progo Street, Surabaya. However, he also keeps a small number of texts in his home in Keranji. The remaining collection consists of 12 titles in six codices, mostly on Islamic Sufism, and it has been successfully reproduced in digital form by LPAM Surabaya.

### D.3. The Collection of *Raden Edi Santoso*

*Raden Edi Santoso* is a descendant of *Sunan Drajat* and the keeper of his grave. He is married, has two children and also holds the manuscripts he inherited from his late father. *Bapak Rahmat Dasi* told me an intriguing story about how he came to learn about *Raden Edi Santoso's* manuscript collection. On 10 June 1997 he went to the tomb of *Sunan Drajat*. In the middle of the night, he whispered to himself and said: 'O God, I have found a number of manuscripts in other areas but I have hardly found a single manuscript in my own village, Keranji.' Just as he was about to leave the tomb of *Sunan Drajat*, he met *Raden Edi Santoso* who asked him whether he need a manuscript for his private collection. He was surprised, but promised to visit the following day.

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<sup>76</sup> Muhammad Said was head of the *Golongan Karya* political party of East Java Office. Unfortunately, *Bapak Rahmat Dasi* did not have a copy of either the text or its transliteration at the time this research was carried out.

<sup>77</sup> The way *Quran Srimpet* is written in a kind of *Scriptura Continua* in the Latin Manuscript tradition. Unfortunately, I had no opportunity to see this unique and rare heritage during my field research. According to *Bapak Rahmat Dasi*, the copy is housed in the home of *Bapak Muhammad Sa'id* at Progo street, Surabaya.

<sup>78</sup> *Pegon* is an adapted Arabic script used to write a text in the Javanese language.



*Bapak* Rahmat Dasi learned that the collection of *Raden* Edi Santoso consisted of 22 manuscript volumes. Among the manuscripts are *Sayyid al-Ma'rifa*, *Syaykh Majnun*, *Layang Ambiya*, and *Sejatining Menungso*. Unfortunately, many volumes had been lost and there was little information about them. The number of manuscripts from this collection digitized by LPAM was much less than the number of manuscripts *Bapak* Rahmat Dasi had been shown in 1997. The entire collection was the legacy of his ancestors, *Raden* Ahmad Danukusumo, *Raden* Bodrokusumo and *Raden* Mustajab, who were the copyists for most of the collection. The *Raden* Edi Santoso collection consists of texts relating to two main branches of knowledge: Islamic theology (*'aqida*) and Sufism (*taṣawwuf*). Those on Islamic theology, such as a treatise on hidden polytheism (*shirk khaft*)<sup>79</sup> and a treatise on *kamāl al-ma'rifa kull al-ma'rifa*<sup>80</sup> are written in Arabic, with a Javanese interlinear translation. The texts on Sufism are written mostly in *pegon*. An example is the *Ilmu Kasepuhan* manuscript.<sup>81</sup>

#### D.4. The Collection of the *al-Mubārok* mosque

The *al-Mubārok* mosque is located in the village of Keranji; it is the second biggest mosque in the village and is located approximately 350 metres from the main road of Keranji to the South. When I visited the mosque for the first time, at the end of 2004, during the MIPES Indonesia research programme, accompanied by *Bapak* Rahmat Dasi, I discovered the existence its manuscript collection. The collection was hung in the roof of the mosque. When I told *Bapak* Rahmat Dasi of my interest in digitizing the collection in order to preserve it, he told me that he was not authorized to issue the permit and told me that I needed to ask for permission from the person in charge; that is, Haji Yasa'. When I visited the mosque for the second time, I visited Haji Yasa', who lives nearby, and sought his permission to digitize the manuscripts housed in the roof of the mosque. Fortunately, he gave his consent.

Haji Yasa' told a member of my research team that before the *Al-Mubārok* mosque had been restored, there had been more than a hundred volumes of manuscripts kept there. Today, however, the collection in the mosque is only two volumes. The rest of the collection had been damaged due to high humidity, rain, termites, inappropriate handling and other destructive factors, and is considered lost.<sup>82</sup> The remaining two volumes, the only codices that currently exist in the mosque are a copy of the Holy Qur'ān,<sup>83</sup> and a manuscript comprising six texts on instrumental knowledge; that is to say:<sup>84</sup> the first text of the second

<sup>79</sup> Kr.Ar013(2).

<sup>80</sup> Kr.Ar013(5).

<sup>81</sup> Kr.Pgn05(3).

<sup>82</sup> Interview with *Bapak* Rahmat Dasi in the village of Keranji on 19 November 2010. The interview was digitally recorded and is registered under Keranji 19 nop.mp.4

<sup>83</sup> Kr.Ar014.

<sup>84</sup> Kr.Ar017.

codex is *Taşripan*; the second text is a copy of *al-'Awāmil* by al-Jurjānī; the third text is a copy of *Muqaddima al-Ājurūmiyya*, followed by a chapter on *al-Ḍamūr*; the fifth text in this collective volume is an untitled treatise on *Naḥw* and the sixth text in the codex is *Al-Misbāḥ* on *Naḥw*.<sup>85</sup>

## E. The repositories in Ponorogo

### E.1. The repositories in Tegalsari

The Islamic manuscripts of Tegalsari are largely the legacy of *Kyai* Ageng Muhammad Besari that passed into the hands of his descendants. According to *Kyai* Syamsuddin Mustafa, the Islamic manuscripts of *Kyai* Ageng Muhammad Besari are preserved in at least four places:<sup>86</sup>

- 1) in the house of *Kyai* Poernomo; today this collection belongs to his wife, *Ibu* Siti Marfu'ah;
- 2) the part of the collection originally owned by *Kyai* Mu'min of Ngabar which is today preserved in the collection of *Kyai* Syamsuddin of Tegalsari;
- 3) manuscripts purchased by one of his children, *Kyai* Ishaq of Coper; these are now preserved in the house of *Kyai* Jamal Nasuhi and form the Coper Collection;
- 4) the last part of the legacy of *Kyai* Ageng Kasan Besari which is kept in safety by *Bapak* Kuat and which forms the *Bapak* Kuat Collection.

Aside from these four parts of the Tegalsari Manuscript Collection, *Kyai* Syamsuddin informed me that there is still a possibility of finding other, smaller manuscript collections in the village. During my research, I only had the opportunity to find one other minor collection, that belonging to *Bapak* Listiyono, a son of *Ibu* Baniyatin. I will elaborate on this person in the next chapter where I write about the making of Arabic ink in Tegalsari. *Bapak* Listiono has only one manuscript volume<sup>87</sup> containing five theological texts, among which are *Bahjat al-'Ulūm* and *al-Miftāḥ fi Sharḥ Ma'rifat al-Islām*.

Of the four parts of the legacy of *Kyai* Ageng Muhammad Besari, only one, now belonging to *Kyai* Ishaq, is located separately, in the village of Coper, about five kilometers east of Tegalsari. *Kyai* Ishaq, the fifth son of

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<sup>85</sup> The last text only mention its title, *al-Misbāḥ*, in the colophon (Kr.Ar017(6)\_f. 166a) and could be the work of Nāṣir b. 'Abd al-Sayyid al-Muṭarrizī (d. 610/1213) entitled *al-Misbāḥ fi al-Naḥw*. See P. Voorhoeve, *Handlist*, p. 217. According to Voorhoeve, the library of the University of Leiden has three copies of this text, which originally came from Indonesia. These have the class-marks Or. 2104 (5), Or. 7034 (9) and Or. 7165.

<sup>86</sup> The legacy of *Kyai* Ageng Muhammad Besari could, in fact, be much larger than the manuscripts we know about. However, at the time that this research was being carried out the texts that the EAP051 Project had found were as a result of information from *Kyai* Syamsuddin Musthofa who had inherited the largest number of manuscripts from the legacy of *Kyai* Ageng Muhammad Besari (Interview with *Kyai* Syamsuddin Musthofa in Tegalsari, 21 November 2010. The interview is digitally recorded and registered under *Kyai* Samsuddin.mp4).

<sup>87</sup> TS.Ar008.

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*Kyai* Ageng Muhammad Besari,<sup>88</sup> moved to Coper to preach Islam and to establish a learning institution similar to the one that his father had established in Tegalsari.

Now, I will briefly elaborate these four parts of the legacy of *Kyai* Ageng Muhammad Besari: The Collection of *Ibu* Siti Marfu'ah; the Collection of *Kyai* Syamsuddin; the Coper Collection; and the Collection of *Bapak* Kuat, respectively.

#### E.1.a. The Collection of *Ibu* Siti Marfu'ah

Currently, this collection is stored at the home of *Ibu* Siti Marfu'ah, after having been moved to this safer, better environment from the house of her late second son, *Bapak* Saiful Azhari. According to Zainal Effendi, her youngest son, whom I interviewed in Tegalsari, the collection is the legacy of one of his ancestors, *Kyai* Anom (the Young) Kasan Besari. According to *Kyai* Poernomo, *Kyai* Ageng Kasan Besari was the second son of *Kyai* Ilyas, who is the seventh son of *Kyai* Ageng (the Great) Mohammad Besari.<sup>89</sup> Moreover, Zainal Effendi narrated the history from which this valuable collection originates. *Ibu* Siti Marfu'ah, who is his mother, inherited the collection from her late husband *Kyai* Poernomo. *Kyai* Poernomo inherited the collection from *Kyai* Arif who was bequeathed it by *Kyai* Bajuri.<sup>90</sup> *Kyai* Poernomo is the son of *Kyai* Abdul Ngalip, who is the son of *Kyai* Anom Kasan Besari.<sup>91</sup> Under the leadership of *Kyai* Anom Kasan Besari, *Pesantren* Tegalsari experienced its most glorious period. Among the students who studied under his supervision were the outstanding Javanese poet Raden Ngabehi Ronggowarsito (1802-1873) and *Shaykh* Mahfuz al-Tirmasi.<sup>92</sup>

*Ibu* Siti Marfu'ah's collection contains nine volumes of collective texts on diverse Islamic knowledge taught in *pesantren*. The collection mostly deals with Islamic theology and law, with a small number of texts on Arabic grammar.

#### E.1. b. The Collection of *Kyai* Syamsuddin

*Kyai* Shamsuddin, whose full name is Syamsuddin Musthofa, is an Imam of the Great Mosque (*Masjid Jami'*) in Tegalsari and in 1970 he was appointed *Kyai* of Tegalsari after completing his study at *Pondok* Gendo, Kediri. His main duty is to lead the daily five prayers at the great mosque of Tegalsari and to maintain the *pesantren* tradition in the community by teaching a number of religious books, such as *Tanbih*

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<sup>88</sup> KH. Moh Poernomo, *Sejarah Kyai Ageng Mohammad Besari*, unpublished, nd., p.1.

<sup>89</sup> *Kyai* Poernomo, *ibid.*, pp. 1, 3.

<sup>90</sup> Interview with *Bapak* Zainal Abidin at Tegalsari, Ponorogo, 21 November 2010. The interview is digitally recorded and registered under Zainal Effendi 21 nop.mp4.

<sup>91</sup> *Kyai* Moh. Poernomo, *History of the Kyai Ageng Mohammad Besari*, 1992, p.1, 33.

<sup>92</sup> Martin van Bruinessen, *Sheikh Mahfudh al-Tirmasi*, in <<http://tuhfataultullab.blogspot.com/2010/09/sheikh-mahfudh-al-tirmisi.html#!/2010/09/sheikh-mahfudh-al-tirmisi.html>>, accessed on 11 January 2012.

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*al-Muta'allim*,<sup>93</sup> *Taysir al-Khallāq*,<sup>94</sup> *Safinat al-Ṣalāt*,<sup>95</sup> *Uqūd al-Lujjayn*,<sup>96</sup> *Fath al-Qarib*,<sup>97</sup> *al-Ājurrūmiyya*,<sup>98</sup> *Bulūgh al-Marām*,<sup>99</sup> *Daqā'iq al-Akhbār*<sup>100</sup> and other titles.

The manuscript collection was acquired from two sources: from the collection of *Kyai* Mu'min, a descendant of *Kyai* Ageng Kasan Besari of Tegalsari, and Doronan al-Yunani, a place near Tegalsari. His collection contains 11 volumes mostly dealing with Islamic Law (*Fiqh*), Islamic theology, and small number on Arabic grammar and Islamic Sufism.

### E.1. c. The Collection of *Bapak* Kuat

*Bapak* Kuat explained to me that the manuscripts in this collection belong to his wife.<sup>101</sup> To the best of his knowledge, the collection was the legacy of *Kyai* Jaylani, the scribe of a number of manuscripts bequeathed first to Imam Witono, then to his daughter, Siti Andarumi, who is *Bapak* Kuat's mother-in-law. The manuscripts were incorporated in the private collection of the family and have been preserved in a cupboard in the family home since 1996.<sup>102</sup> This collection consists of 12 codices primarily dealing with Islamic Sufism.

### E.2. The Coper Collection

The last part of the legacy of *Kyai* Ageng Muhammad Besari of Tegalsari is currently stored in the village of Coper. Coper is a village five kilometres to the east of Tegalsari and belongs to the sub-district (*Kecamatan*) of Jetis, in the district (*Kabupaten*) of Ponorogo. According to its keeper, who owns the manuscript collection, it is the legacy of his great ancestor, *Kyai* Uthman, who bequeathed the collection to his son, Ali Muttaqin. He, in turn, granted it to his son, *Kyai* Fachruddin, who left it to his son, *Kyai* Azhari. Finally, the

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<sup>93</sup> It could be *Irshād al-Muta'allim wa tanbīh al-mu'allim li al-Farā'id* by 'Alī b. Muḥammad al-Qurashi al-Qalaṣādī.

<sup>94</sup> *Taysir al-Khallāq fi 'Ilm al-Akhlaq* (on ethics) by Ḥāfiẓ Hasan al-Mas'ūdī.

<sup>95</sup> *Safinat al-Ṣalāt* by M. Ilyās Sharqāwī.

<sup>96</sup> The complete title of the work Muhammad b. 'Umar Nawawi al-Jawī is *'Uqūd al-Lujjayn fi Bayān Ḥuqūq al-Zawjayn*. In Indonesia, works of al-Nawawi Bantanī is widely used and translated into various local languages such as Javanese by Abu Muhammad Hasanuddin, *Hidāyat al-Ārisayn tarjamah 'Uqūd al-Lujjayn*. Pekalongan: Raja Murah, 198?, Sibit al-'Uthmānī Jangalani, *Su'ūd al-Kawnayn Tarjamat fi Sharḥ 'Uqūd al-Lujjayn*. Kudus: Penerbit Menara, 1985, 2 volumes. In the current period Nawawī's *'Uqūd* has been widely criticized by gender activists who see it as an obstacle to advancing equal rights among Indonesia Muslims; see for instance the study by Sinta Nuriyah Abdurrahman Wahid et al., *Wajah Baru Relasi Suami-Istri: Telaah Kitab 'Uqūd al-Lujjayn (the New Study on Husband-Wife Relationship: A Critical Review on 'Uqūd al-Lujjayn)* Yogyakarta, LKiS, 2006.

<sup>97</sup> *Fath al-Qarib al-Mujib* of Abū Shujā' Aḥmad b. al-Ḥusayn al-Iṣfahānī (c. 1043-1106).

<sup>98</sup> *Matn al-Ājurrūmiyya* of Muḥammad b. Muḥammad Ibn Ājurrūm (c. 1273-1323).

<sup>99</sup> *Bulūgh al-Marām* of Ibn Hajar al-'Asqalānī (1372-1449).

<sup>100</sup> *Daqā'iq al-Akhbār fi Dhikr al-Janna wa al-Akhbār* of Jalāl al-Dīn Suyūṭī (1445-1505).

<sup>101</sup> When the interview was conducted in Tegalsari, his wife was out of the city accompanying her daughter to a new college in Malang. The interview is digitally recorded and registered under *pak kuat.mp4*.

<sup>102</sup> Interview with *Bapak* Kuat di Tegalsari 21 November 2010, the interview is digitally recorded and registered under *pak Kuat.mp4*.

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collection was passed on to *Kyai* Jamal Nasuhi. *Kyai* Jamal Nasuhi, the current owner and holder of the manuscripts inherited this collection as, for three centuries, the manuscripts have been kept in the house where he lives today.<sup>103</sup>

*Kyai* Uthman was himself a scribe who had copied one of the collections. The copy of *Fath al-Mu'in bi-Sharh Qurrat al-Ain*<sup>104</sup> by Zayn al-Dīn b. 'Abd al-'Azīz al-Malibārī (d. c 1584), for instance, was copied by *Kyai* Uthmān, as is stated in the colophon. He finished copying the text on Monday Šafar 1288/April 1871. The connection between Coper and Tegalsari can be explained as follows: *Kyai* Uthman, the first holder of the collection is the grandson of *Kyai* Ishāq, who is the son of *Kyai* Ageng Muhammad Besari, the founder of *Pondok* Tegalsari. *Kyai* Ishaq migrated to Coper in order to establish a new *pesantren* that would carry forward the message of his father. *Kyai* Ishaq had 14 sons and daughters with his two wives; among them was Nyai Arfiyah<sup>105</sup> who had a son, *Kyai* Asmanuddin. He had a son, *Kyai* Shihabuddin whose son is *Kyai* Uthman, the original owner of the collection.

*Bapak* Kuat explains how the descendants of Nyai Arfiyah established a learning institution to educate the surrounding community. In 1731, when *Kyai* Ishāq migrated from Tegalsari to Coper, he established a mosque and, shortly after he established a learning institution called *Pondok Pesantren Al-Ishāqī*. At the end of twentieth century, this *pesantren* was replaced by the Bani Arfiyah Islamic School. However, the school closed in 1999 due to the incompetency of its management. Today, a small number of students stay in the former school's dormitory. They go to a regular school during the day and learn the Yellow Books after *Maghrib* (evening prayers), such as *Tafsīr Al-Qur'ān al-Azīm* by the two Jalāls, under the guidance of *Kyai* Jamal Nasuhi.<sup>106</sup> This study of religious books (or *Kitab Kuning*, 'Yellow Books') is unique. The institution does not propose any curriculum to be studied by the students, rather the students themselves request the books to be studied. One of the most popular religious books studied in this learning institution is *Fath al-Qarīb al-Mujīb* by Abū Shujā' al-Iṣfahānī (d. c 1106).

*Bapak* Kuat's collection contains 15 collective volumes comprising 39 different titles. It mostly deals with Islamic theology, Arabic grammar, and there are a small number of texts relating to Sufism.

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<sup>103</sup> Interview with *Kyai* Jamal Nasuhi, at the village Coper, Mlarak, Ponorogo, Saturday, 20 November 2010. The interview is digitally recorded and registered under pak Anas 20 nop.mp4.

<sup>104</sup> The text was registered under CPR.Aro1. Amiq, *MIPES Indonesia*, p. 170.

<sup>105</sup> According to a small treatise on the history of *Kyai* Ageng Muhammad Bestari written by *Kyai* Poernomo, she was Nyai Aspiyah not Nyai Arfiyah as *Kyai* Jamal Nasuhi told me during the interview in his home on 21 November 2010, Poernomo, *Sejarah Kyai Ageng Muhammad Besari (History of the Kyai Ageng Muhammad Besari)*, unpublished, p. 2.

<sup>106</sup> Interview with *Kyai* Jamal Nasuhi at his home in Coper, 21 November 2010. The interview is digitally recorded and registered under pak Anas 20 nop.mo4.

## F. The repositories in Tuban

At the end of the EAPo61 project, my research team and I succeeded in finding collections of Islamic manuscripts from two repositories: the collection of *Pondok Pesantren* Langitan, Widang Tuban, and that of *Pondok Dār al-Ulūm*, Senori, Tuban. During a visit to *Kyai* Abdullah Faqih (born in 1351/1932),<sup>107</sup> the present head of *Pondok Pesantren* Langitan, he informed me that his late teacher was a prolific writer and that his son may well have the writings of his father. He told me that he once studied under the guidance of *Kyai* Abū Faḍā'il in Senori and he believed that his late teacher may also have authored a number of manuscripts.

### F.1. The Manuscript Collection of *Pondok Pesantren* Langitan, Tuban.

The Langitan Collection forms the largest part of the digital collection of LPAM Surabaya. It contains 69 collective volumes on diverse branches of Islamic knowledge. The LPAM research team discovered this valuable intellectual heritage stored in an old wooden cupboard at the house of *Kyai* Abdullah Munif. Even though he was the collection's keeper, he did not realize the importance or value of this collection, which deals primarily with Islamic theology, Arabic grammar and Islamic law. A few of the manuscripts deal with Islamic mysticism. The collection is, on the whole, in good condition even though most of the covers have been replaced after being rebound in an improper way.

The Manuscript Collection of Langitan is the legacy of the heads of the *pesantren* throughout its history. The ownership is clearly mentioned in the colophon, which states that some of the collection belonged to *Kyai* Muḥammad Nur (d. 30 Jumādī al-Awwal 1297/8 May 1880),<sup>108</sup> some belonged to *Kyai* Aḥmad Ṣāliḥ (d. 1320/1902),<sup>109</sup> and some to *Kyai* Abdul Hadi (d. 1391/1971)<sup>110</sup> and *Kyai* Aḥmad Marzuqi Zahid (d. 1427/2006).<sup>111</sup> However, the majority of the collection is the legacy of *Kyai* Aḥmad Ṣāliḥ. Another way to demonstrate the ownership of collections is by printing seals at the beginning of folios. *Kyai* Aḥmad Ṣāliḥ often put his private seal, "*Aḥmad Ṣāliḥ guru Langitan*", 'Aḥmad Ṣāliḥ, the teacher of Langitan' at the beginning of the

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<sup>107</sup> Amiq et al., *Manuskrip Islam Pesantren di Pondok Langitan Widang Tuban Jawa Timur: Laporan Penelitian*. Surabaya: Lembaga Penelitian IAIN Sunan Ampel Surabaya, 2003.

<sup>108</sup> The copy of *Ghāyat al-Marām* numbered Lang.Aro43(1) was part of the legacy of *Kyai* Muhammad Nur, Amiq, *MIPES Indonesia*, p. 52. Another copy of *Ghāyat al-Marām* is preserved in the library of Leiden University under registration number Or. 2954. According to Voorhoeve, the text is a commentary on *Baḥr al-Kalām* or *Mabāḥiṭhāt Ahl al-Sunna*. The former title is the work of Ḥasan b. Abū Bakr al-Qudṣī al-Ḥanafī (d. 836/1432), while the latter is by Maymūn b. Muḥammad al-Nasafī al-Makḥūlī (d. 508/1114). P. Voorhoeve, *Handlist of Arabic Manuscripts*. The Hague/Boston/London: Leiden University Press, 1980, pp. 36-37; Jan Just Witkam, *Inventory*, vol. 3, under Or. 2954.

<sup>109</sup> Included in the legacy of *Kyai* Ṣāliḥ of Langitan are, the copies numbered Lang.Aro10, Lang.Aro32, Lang.Aro48(1), and Lang.Aro54.

<sup>110</sup> Lang.Aro07 is the endowment of *Kyai* Basyir to *Kyai* Abdul Hadi and his descendants. Amiq, *MIPES Indonesia*, pp. 14-15.

<sup>111</sup> MS Lang.Aro26 is part of the legacy of *Kyai* Ahmad Marzuqi. Amiq, *MIPES Indonesia*, p.35.

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folios of the codices he owned, as did *Kyai Aḥmad Marzuqi* who also mentioned his name and the village where he came from.<sup>112</sup>

Today, the collection of *Pondok Langitan* is stored in a more suitable place. The new wooden cupboard is specially designed in order to preserve the manuscripts. The keeper of the collection has located the cupboard in the *pesantren*'s guest house in order to attract visitors and to display the *pesantren*'s heritage to a wider public.

## F.2. The Senori Collection

When I met *Kyai Jalil* for the first time in 2005, during the EAPo61 research project, he told me about the origins of this manuscript collection. He not only had inherited the collection from his late father, *Kyai Abū Faḍā'il*, but he had also gathered a number of manuscripts from people who had studied under his father. The collection contains ten codices dealing with Islamic Theology (*'Aqīda*) and Instrumental Knowledge (*Ālāt*). The collection is the work of *Kyai Abū Faḍā'il* (d. 1987) and written with Arabic script, some in the Arabic language, some in the Javanese language. Among *Kyai Abū Faḍā'il*'s writings are *al-Durr al-Farīd fi Sharḥ Jawharat al-Tawḥīd*, which is a commentary on Al-Laqqāni's work, and *Tashīl al-Mamālik*, which is a commentary on the *Alfiyya* by Ibn Mālik.<sup>113</sup> During the 1980s and 1990s, the work was published and used as learning material for the study of Islamic theology in *Pondok Pesantren Langitan*.

*Pondok Pesantren Dar al-Ulum*, headed by *Kyai Abū Faḍā'il*, is located in the village of Jatisari, Senori, Tuban. Senori is the southernmost sub-district in Tuban and is about 30 kilometres to the west of Langitan.<sup>114</sup> *Kyai Abdul Jalil* explained to me that *Kyai Abū Faḍā'il* never had more than twenty students at any one time. Among the students who studied under *Kyai Abū Faḍā'il* were *Kyai Abdullah Faqih*, who today is a leading figure in *Pondok Pesantren Langitan*, and *Kyai Haji Hasyim Muzadi* (born 8 August 1944), the former chairman of *Nahdatul Ulama*.

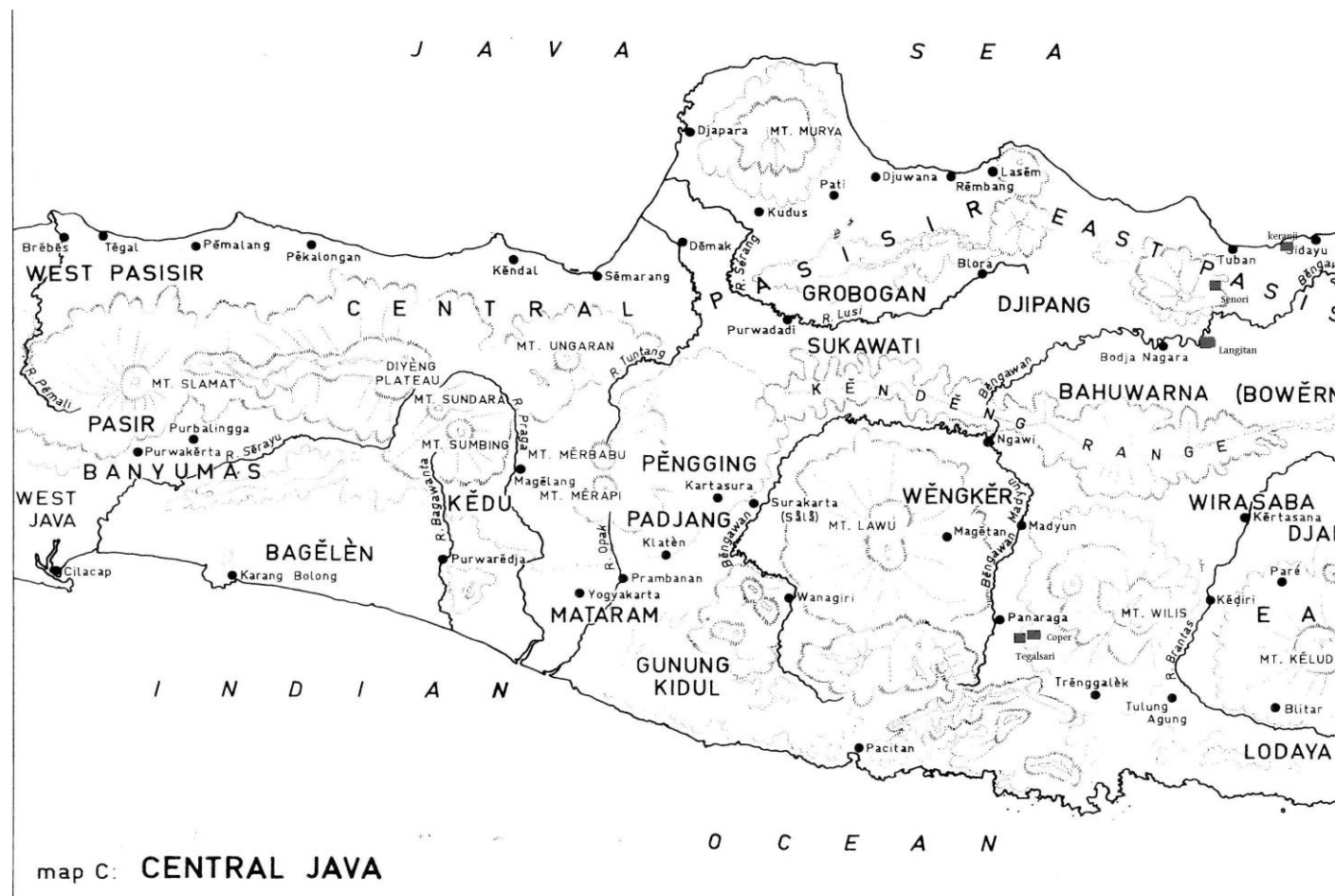
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<sup>112</sup> The private seal of *Kyai Aḥmad Šāliḥ* states '*Aḥmad Šāliḥ guru Langitan*', as seen in folios 1a of Lang.Ar 010, Lang.Ar032, Lang.Ar048 (1) and Lang.Ar054. The seals of *Kyai Ahmad Marzuqi Zahid* states '*Ahmad Marzuqi Pondok Langitan* (Lang.Ar026\_f. 1a)' and '*Ahmad Marzuqi Kedungpring*' in f. 12 b of the same text. Amiq, *MIPES Indonesia*, pp. 17, 21, 59, 65.

<sup>113</sup> The former work was registered under Snr.Ar01, while the latter under Lang.Ar026.

<sup>114</sup> As a sub-district, Senori comprises 12 villages: Banyuurip, Jatisari, Kaligede, Katerban, Leran, Medalem, Rayung, Sendang, Sidoharjo, Wanglukulon, Wangluwetan and Wonosari.

# Map of research areas and repositories



Source: T.G.Th. Pigeaud, *Literature of Java*, vol. 3. Leiden 1970.