

MAINTAINING HERITAGE, EMBRACING CHANGE: ULAMA IN MADURA'S SALAFIYAH PESANTREN

ROHANDA¹, DEDE BURHANUDIN², AHMAD YUNANI³, ASEP SAEFULLAH⁴

¹UIN Sunan Gunung Djati Bandung, ²³⁴BRIN Jakarta

Corresponding email: yunanipurba@gmail.com

ABSTRACT

This research examines the role of ulama in education in three salafiyah Islamic boarding schools in Madura: Al-Is'af, Assadad, and Al-Usymuni. The main objective of this research is to analyze the works of ulama that are still used as the main literature in these pesantrens and to investigate how salafiyah pesantrens maintain the quality of traditional religious education while adopting the modern classical education system. The methodology used includes exploration to identify and inventory the works of scholars, as well as content analysis to reveal important information such as author, field of study, and book title. The study found that although salafiyah pesantren have incorporated non-yellow literature into their curriculum, they still maintain a focus on deep religious understanding (tafaqquh fiddin) through the teaching of classical books. The works of ulama are still the main reference in pesantren education, proving the important role of ulama in maintaining the Islamic scientific tradition in Indonesia.

Keywords: Ulama's Works, Pesantren, Kitab Kuning, Education, Madura, Salafiyah

ABSTRAK

Penelitian ini mengkaji peran ulama dalam pendidikan di tiga pondok pesantren salafiyah di Madura: Al-Is'af, Assadad, dan Al-Usymuni. Tujuan utama penelitian ini adalah menganalisis karya-karya ulama yang masih digunakan sebagai literatur utama di pesantren-pesantren tersebut, serta menyelidiki bagaimana pesantren salafiyah mempertahankan kualitas pendidikan agama tradisional sambil mengadopsi sistem pendidikan klasikal modern. Metodologi yang digunakan meliputi eksplorasi untuk mengidentifikasi dan menginventarisasi karya-karya ulama, serta analisis konten untuk mengungkap informasi penting seperti pengarang, bidang kajian, dan judul kitab. Dari penelitian ini ditemukan bahwa meskipun pesantren salafiyah telah memasukkan literatur non-kitab kuning ke dalam kurikulum mereka, mereka tetap mempertahankan fokus pada pemahaman agama yang mendalam (tafaqquh fiddin) melalui pengajaran kitab-kitab klasik. Karya-karya ulama masih menjadi rujukan utama dalam pendidikan pesantren, membuktikan peran penting ulama dalam menjaga tradisi keilmuan Islam di Indonesia.

Kata Kunci: Karya Ulama, Pesantren, Kitab Kuning, Pendidikan, Madura, Salafiyah

INTRODUCTION

Pesantren as a traditional Islamic educational institution in Indonesia has a very important role in the educational, social, and cultural development of society. Since its emergence in the 12th century, pesantren has transformed from being a place to learn religious knowledge into an institution that integrates general and religious education, thus helping santri in developing their academic and spiritual abilities Maesaroh & Achdiani (2018); (Helmiah et al., 2022). In this context, pesantren not only function as



educational institutions, but also as community empowerment centers that contribute to improving social and economic welfare (Latifah, 2022;Nadzir, 2015). Pesantren also play a role in the development of moral and social values that are important for daily life. Research shows that education in pesantren includes the teaching of deep religious and social values, which serve to shape the character of the santri (Abdurohman et al., 2024;Mardiani, 2022). In addition, pesantren often host social activities such as recitation and skills training, further strengthening their role in society (Mubarok et al., 2022). Thus, pesantren contribute to building a society that is noble and has the necessary skills to participate in social and economic life (Zuhirsyan, 2018;Muhibbin et al., 2023)

In the era of globalization, pesantren face challenges to remain relevant. However, the existence of Law No. 18/2019 on Pesantren shows the government's recognition and support for the role of pesantren in education and community empowerment (Adawiyah, 2018;Khairani et al., 2021). Pesantren are expected to adapt to changing times, including in terms of a curriculum that combines religious education with entrepreneurship education, so that students not only have religious knowledge but also skills that can be used in everyday life (Siswanto, 2023). With this approach, pesantren can continue to function as an important pillar in Indonesian society, integrating education, social, and culture (Darwis et al., 2022;Syahdanur et al., 2024). Through value- and character-based education, pesantren contribute to community empowerment and youth development. Research shows that pesantren have great potential in the economic field, which can be utilized to improve the welfare of the surrounding community (Nadzir, 2015;Syahdanur et al., 2024). Thus, pesantren are not only places of learning, but also institutions that shape national identity and play a role in the overall development of society (Badrudin et al., 2018).

In the beginning, pesantren or the Islamic boarding school had a very simple form, with learning activities held in the mosque. Over time, the boarding school developed with the construction of huts as a place to live for students. Islamic boarding schools have three main roles: as Islamic education institutions, da'wah institutions, and community development institutions (Ardiansyah, 2021). These roles are the basis for the establishment of pesantren with the main objective of tafaqquh fiddin, which is the deepening of religious knowledge. At the beginning of its establishment, pesantren focused on the study of Islamic religious books which were divided into three groups: basic books, intermediate books, and major books. The study process in pesantren is conducted in a non-classical manner with the main methods of sorogan and bandongan, where santri learn directly from the kyai. In small pesantren, kyai usually teach a small number of students directly, while in large pesantren, kyai specialize in certain fields. The books used are classical Islamic books, which aim to educate prospective scholars who are loyal to traditional Islamic views, so this type of pesantren is then referred to as salafiyah pesantren. The scientific tradition of pesantren provides a different nuance compared to other educational traditions. Santri are expected to be able to master the yellow books (classical books) and get a diploma from a kyai after graduating. In addition, pesantren also play a role in shaping the character of students through education based on Islamic values and local culture. Thus, pesantren not only function as educational institutions, but also as centers of character development and community morality (Ardiansyah, 2021). In the modern context, pesantren continue to adapt to the challenges of the times, including in

teaching methods and curriculum. Nevertheless, pesantren still maintain certain traditions that have positive implications for Islamic education. Thus, the existence of pesantren as Islamic educational institutions rooted in local traditions and culture is very important to maintain Islamic identity and values in the midst of globalization.

The existence of salafiyah pesantren today seems to be difficult to recognize with the characteristics of pesantren in the past. The meaning of salafiyah pesantren is now somewhat shifted from the meaning of salafiyah pesantren in the past. This can be seen when looking at the data in the directory of Islamic boarding schools throughout Indonesia reaching 14,067 with details of 8,905 salafiyah Islamic boarding schools, 878 modern Islamic boarding schools and 4,284 other combinations (directorate of Islamic boarding schools, Ministry of Religion: 2002). Referring to the directory, if further explored, it is stated that in salafiyah pesantren, classical education is organized with expanded learning methods.

In the salafiyah pesantren, there is no division into levels of learning progress, because each santri determines its own progress by showing the ability to master the books to the kyai individually. In this context, it means that what is prioritized in the salafiyah system is a deep understanding of the books studied by each santri. Meanwhile, Mastuhu (1994) argues that what is meant by salafiyah does not lie in the teaching system but has the meaning or characteristics of the sub-text of its teachings, namely the pure teachings of Islam according to the teachings of the Prophet Muhammad PBUH. This model of pesantren that still survives today is relatively small in number. However, ironically, more than half of the recorded pesantren now claim to be salafiyah (directorate of Islamic boarding schools, Ministry of Religion: 2002).

The development of Islam in Indonesia has given birth to many great scholars who have high abilities in writing works of Islamic education, which are also recognized internationally. Copies of their works written in Arabic and Malay languages and scripts can still be found today, especially in Islamic boarding schools. In other words, the scholars in the pesantren did not only teach with the yellow books (*kitab kuning*) by scholars in the Middle East but they also composed their own books. Traditional scholars write their works either in the form of original essays, translations, syarah, or hasyiah on the classic texts of previous scholars. Using Arabic and or local languages and using Arabic script (Martin Van Bruinessen, 1999). This work is still used as the main reference and as literature that is still used in educational institutions, especially in Islamic boarding schools. The work is quite a lot in line with the number of Islamic boarding schools in Indonesia. Van Bruinessen argues that the collection of works by pesantren scholars, which are mostly used as textbooks, is around 900 titles (1999:131). Considering that the data presented above has a long time span, it is possible that the data has increased or decreased.

Research related to the literature of pesantren that has been conducted is the shift in the literature of salafiyah Islamic boarding schools in 2004, 2005, and 2006. The research in 2004 was conducted by researchers of Puslitbang Lektur Keagamaan, while the research in 2005 and 2006 was in collaboration with Islamic religious universities, UIN, IAIN san STAIN. The research aims to find out whether there is a shift in the literature used in Islamic boarding schools, especially salafiyah Islamic boarding schools. From this research, important findings that can be raised include that the meaning of salafiyah pesantren has shifted. Now, salafiyah pesantrens are merely



pesantrens that only teach the yellow classical books with non-classical teaching methods.

Salafiyah pesantren now also introduce non-kitab kuning literature for the benefit of classical education institutions. However, the salafiyah system still maintains the quality of pesantren in terms of studying religion from its original sources with the main purpose of understanding religion (*tafaqquh fidin*). Meanwhile, the basic books in various scientific fields, such as fiqh, hadith, tafsir, morals, language, with the specification of the yellow book as the main source of lessons, are still used both in classical educational institutions and the pesantren itself.

Various studies on pesantren with other focuses of study such as those related to the curriculum, Qur'an memorization, and its institutions have also been carried out by the Research and Development Center within the Ministry of Religious Affairs. However, there has been no specific research on the work of scholars in the form of handwritten manuscripts or reviews in the form of hasyiyah, syarah translations, khulasah, and original essays. The studies conducted by Ulil Abshar Abdala and Marzani Anwar (Ulil Abshar Abdala & Marzani Anwar, 1985) were limited to several books related to fiqhiyah issues only. Likewise, Martin Van Bruinessen (1999) has conducted an inventory of the most popular yellow books used in pesantren in the country. The focus of his study is limited to the level of use or usage in Islamic boarding schools.

Research to trace the books by ulama specifically related to handwritten manuscripts or reviews in the form of hasyiah, syarah, translations, khulasah, and original essays, has been carried out by Amik from the Institute for the Study of Religion and Society Surabaya. The research found 300 manuscripts by Nusantara scholars found in Islamic boarding schools on the island of Java. specifically with regard to research on works in Islamic boarding schools Research programmed by Puslitbang Lektur Keagamaan. This research is now to deepen and provide enrichment for the findings of research that has been done before. Along with the times, and the circulation of books in the form of translations, as well as books as teaching materials both in pesantren and in other religious education institutions, it is assumed that the works of these scholars receive less attention and are ignored. As a result, many of these scholars' works are not preserved and become damaged. Efforts to save manuscripts in general in Indonesia have not utilized sophisticated technology, both in terms of hardware and software.

Thus, it is important to make efforts to preserve the works of these scholars so that the continuity of the scientific tradition in Islamic boarding schools has been tested and continues to grow, especially in Madura. The thoughts expressed in the works of scholars will continue to provide guidance for the community, especially in strengthening unity and integrity through understanding the heterogeneous views that grow from the diversity of views expressed in these works. Therefore, these works need to be preserved so that they can be read and understood. For this reason, it is important to conduct inventarization and works of scholars in educational institutions, especially in Islamic boarding schools in Indonesia.

METHOD

The study of scholars' works in pesantrens was conducted through exploration and content analysis. Exploration is used to find and inventory the works of these scholars,

while content analysis is used to reveal brief information about the author, field of study, scientific field, and title of the work (Krippendorff, 2018). Data collection was conducted through observations at educational institutions, Islamic boarding schools, or from community and religious leaders who were suspected of owning or storing the works. In addition, interviews with the owner or keeper of the work were conducted to obtain information about the background, existence, scientific field, overall content of the work, as well as a brief biography of the author's scholars (Creswell, 2018).

This research took samples from three Islamic boarding schools: (1) Pondok Pesantren Al-Is'af, (2) Pondok Pesantren Assadad, and (3) Pondok Pesantren Al-Usymuni. The selection of research areas and target pesantren was based on consideration of the potential and existence of Islamic boarding schools in the region. The appointment of these pesantren used purposive sampling technique, which is not intended to represent all existing pesantren, but rather selected based on certain criteria relevant to the research objectives.

The use of purposive sampling in this study was based on several considerations with certain conditions. Among these requirements are that the sample must have the nature or characteristics of the population, and the subject taken is the subject that has the most properties or characteristics (Arikunto, 1996).

RESULT AND DISCUSSION

The development of salafiyah pesantren in three research locations, namely Pondok Pesantren Al-Is'af, Pondok Pesantren Assadad, and Pondok Pesantren Al-Usymuni, reflects the socio-cultural dynamics of the local community. According to (Suparlan, 1992) community conditions in the three research areas can be grouped into two types of culture: first, urban, modern, and developed culture; second, traditional, isolated, and less developed culture. This difference in cultural background affects the development and characteristics of each pesantren. Pesantren located in areas with urban culture tend to adapt more quickly to the changing times, while pesantren in areas with traditional culture tend to maintain classical values (Dhofier, 2011)

As a social institution, salafiyah pesantren not only take care of religious matters, but also play a role in the socio-cultural transformation of the surrounding community. This broader function and role of pesantren makes them a common property, which is supported and maintained by the wider community (Lukens-Bull, 2005). Communities that benefit from the transformation of religious values in daily life, not only in places of worship and ritual activities, will increasingly appreciate the existence of pesantren. This is in line with the concept of "pesantren as a sub-culture" proposed by (Wahid, 2001), where pesantren not only function as religious education institutions, but also as agents of social change and cultural brokers between tradition and modernity (Bruinessen, 2008). Next, we will explain the profile of the Kyai of the three pesantren and their works.

KH. Habibullah Roi's (Pesantren Al-Is'af)

K.H. Habibullah Roi's was born in the village of Kalaban, Guluk-guluk Sumenep (Madura), on the 6th of Jumadil Akhir 1352 H, coinciding with the year 1935 AD. He is the son of K.H. Roi's Ibrohim and Mrs. 'Aliyah. Almost all of his early education was taken at the Annuqayah Guluk-guluk Islamic boarding school which is located about 500 meters to the east of Kalaban village, where he was born. At Annuqayah he entered



the Shifir Awwal madrasa or elementary class. At that time, around 1948-1949, Shifir Awwal was the first class Kyai Habibullah took as an Annuqayah satri where the classical system had not yet been implemented. According to him, "Annuqayah is where I taught mella' (learning to see)". Apart from Pesantren Annuqayah he also boarded at Pesantren Bata-bata and in 1952. Kyai Habibullah left for Pasuruan to continue his intellectual journey to the Sidogiri boarding school, Pasuruan, a more than two-century-old boarding school that adheres to the salafi system. In 1956, Kyai Habibullah left Sidogiri and performed the pilgrimage to the Holy Land of Mecca. After returning from the holy land, Kyai Habibullah continued his studies at Pesantren Bata-bata, Pamekasan. Then, in 1957, he returned to Sidogiri, Pasuruan and stayed for 3 years, which at that time was cared for by K.H. Kholil, K.H. Abdul Adhim, and K.H. Sa'dullah. After returning from Sidogiri in 1960, K.H. Habibullah married Mrs. Ruqayyah. And in 1962, he then taught at the Annuqayah pesantren. Because his parents died in 1968, he was then asked to return home to take care of the Al-Is'af pesantren. Since his leadership, the Al-Is'af pesantren, which maintains the salafi system, has experienced rapid growth. The fields of expertise of K.H. Habibullah Ro'is are Arabic grammar, fiqh, mantiq science, tawhid, and morals.

K.H. Nawawi Tibyan (Pesantren Al-Is'af)

K.H. Nawawi Tibyan is a student of K.H. Habibullah Ro'is as well as his son-in-law who comes from Pamekasan who has studied at Al-Muqri Parenduan Pesantren, Sidogiri Pasuran Pesantren and Al- Is'af Pesantren. He studied at Pesantren Al-Is'af after completing his education at Pesantren Sidogiri. His fields of expertise include fiqh, Arabic grammar, and tafsir.

K.H. Thopur bin Ali Wafa bin Muharor Al Maduri (Pesantren Assadad)

K.H. Thopur Ali Wafa was born in Ambunten Sumenep on December 29, 1964, the fifth son of K.H. Ali Wafa. His early education was taken at Pesantren Aswaj Ambunten, Sumenep, which was raised by K.H. Zaini Miftah. Then the Syakhona Kholil Islamic Boarding School under the care of K.H. Abdullah Syahal Bangkalan. In 1986, K.H. Thopur Ali Wafa was given the trust to lead Pesantren Assadad until now. To date, he has written 59 works, both in Arabic, Indonesian, and Madurese. His areas of expertise are in the fields of Tafsir, Hadith, Jurisprudence, Arabic Language, History, Balagoh, and Tawhid.

K.H. Gofir (Pesantren Assadad)

K.H. Gofir was born in Ambunten Sumenep, he was a student of K.H. Thopur Ali Wafa who studied at the Assadad Islamic Boarding School and later became a teacher at the Assadad Islamic Boarding School until now. To date, he has written 28 works. His fields of knowledge are Jurisprudence, Language and literature, Arabic song methods, tasauf, and History.

K.H. Abdullah Kholil (Pesantren Al Usymuni)

K.H. Abdullah Kholil is the founder of PP Al Usymuni. He began building his pesantren in 1983, which is located in Pandian Village, Kota Sumenep sub-district. The teaching method is salaf, modeled on the Sidogiri Pasuruan Islamic Boarding School.

K.H. Abdullah Holil himself is an alumnus of the Sidogiri Islamic Boarding School. Besides being the caretaker of the pesantren, he is also active outside the pesantren as the head of the Sumenep religious court, and also chairman of the Sumenep PCNU. Al Usymuni Islamic Boarding School not only teaches the yellow Islamic classic books but also teaches its students various skills, such as automotive (workshop) and information technology. This is what distinguishes this pesantren from the other two. The areas of expertise are Tafsir, Hadith, Jurisprudence, and Arabic grammar.

K.H. Mahmudi Syukri (PP Al Usymuni)

K.H. Mahmudi Syukri is a student of K.H. Abdullah Holil who came from Jember and studied at the Al-Usymuni Islamic Boarding School. He also became the caretaker of Al-Usymuni Islamic Boarding School. His areas of expertise are, Tafsir, Hadith, Jurisprudence, and Arabic grammar.

Kitab-Kitab Karya Ulama Sumenep

The figure of the kiyai is very important in the daily life of the Madurese community. So far, the kiyai has become a figure who has contributed greatly in various fields, thus making the kiyai a powerful figure over the future of society (Aman,, 2023). Islamic scholarship has long been known to be very strong with its literacy tradition. For this reason, the influence of the Imam Madzhab is still strong even though it is hundreds of years away from our current era. None other than that because the classical Islamic heritage in the form of manuscripts by previous scholars is still able to be revived so as to give birth to new works that are quite coloring for the treasures of Islam in the next era (Afandi, 2018).

The works of Sumenep scholars in several pesantren are still in the form of handwriting or printouts that are still stored in pesantren or their families. Many of them have not been recorded properly. In this research, we have found 46 works of these scholars. Of these, 7 are the works of KH Habibullah Ro'is, 2 works of KH Nawawi Tibyan, 2 works of Syeh Muhammad Ilyas bin Muhammad Syarkawi, 31 works of KH Thopur bin Aliwafa bin Muharor Al Maduri, 2 works of KH Gofir, 1 work of KH Abdullah Kholil, and 1 work of KH Mahmudi Syukri.

Our research was only conducted in the Sumenep area, especially in Pesantren Al-Is'af, Pesantren Assadad, and Pesantren Al Usymuni. To get confirmation of these works, we conducted verification by Abdurazak, a lecturer at STAIN Pamekasan, Widadi, son of KH Habibullah, and Robet al Falah, son of K.H. Abdullah Kholil from Pesantren Asymuni. For more details, we have compiled a list of books by the scholars of Sumenep in the table below. However, in determining the field of study and type of work on the 46 works of these scholars, it is not easy. This is because the writings of these scholars are not absolute contents mengandung one particular field, even in one book found a discussion that describes several fields, especially fiqh, morals, akidah.

Likewise, in determining the form of the works of these scholars, which ones are original from their thoughts, or adaptations of the works of previous scholars, or are syarah, hasyiah, ta'liq / commentary, or other forms. However, their works are quite diverse and need to be grouped to facilitate further study. Thus, the grouping is done, among others, by looking at the name of the book, based on a cursory study of the table of contents and the introduction in the book and the brief content concerned. Actually, this grouping is less significant because the book must be read thoroughly so that it



can be predicted that the work is original or not the thoughts of the ulama concerned, adaptations, or is another form of the author of the book.

Tabel 1
Works of Kiyai's seen from the title, author, field of study and type

No.	Title	Author/Pesantren	Study	Type of Work	Summary/ Level
1	<i>Tarbiyatu al-sibyan</i>	Kh.Habibullah Ro'is / Al-Is'af	Morals	Original Language Arabic & Madurese translation	The subject matter of manners or what is known as the discussion of how to study, manners towards parents, manners of socializing and society as well as manners towards Allah swt The above book is written in the form of nadham in Arabic as well as in Madurese. Kh Habibullah Ro'is compiled it in a sequential manner, namely; in the first stanza (lyrics) using Arabic nadham, then the lyrics afterwards are written in Madurese, as well as a translation of the <i>Tarbiyatu al-sibyân</i> Book. Used at (Santri Level)
2	<i>Fath al-jannah wawasyiyyat al-ajwaj</i>	Kh. Habibullah Ro'is	Morals	Original Language Arabic & Madurese translation	It discusses the virtues of those who seek knowledge, the theme of learning or demanding knowledge by Studying repeatedly in order to deepen the students' desire to learn further knowledge and maintain their intentions so that they do not make mistakes in seeking knowledge. In

Maintaining Heritage, Embracing Change: Ulama In Madura's Salafiyah Pesantren

No.	Title	Author/Pesantren	Study	Type of Work	Summary/ Level
					addition, this book discusses how to do good to both parents. Used at Al-Ulya 1 and Al- Ulya II (Santri Level).
3	<i>Umm al-'ibadah</i>	Kh. Habibullah Ro'is	Fiqh	Original Language Arabic & Madurese translation	It provides ractical instructions and guidelines on how to perform the prayers, such as the pillars of faith and Islam and the process of purifying oneself before praying. Used at (Santri Level) Al-Ulya II
4	<i>Dalil al-Nisa</i>	Kh. Habibullah Ro'is	Fiqh	Original Language Arabic & Madurese translation	Discusses the various kinds of blood that women experience, such as menstruation, postpartum bleeding, and istihadhah, as well as issues related to how to wash off the blood. Used at Al-Ulya II
5	<i>Hidayatu al-tawshit bayna al-ta'athti wa al-tafrith</i>	Kh. Habibullah Ro'is	Fiqh	Original Language Arabic & Madurese translation	Contains the subject matter for those who want to find it easy (but that does not mean easy problems), especially in the field of thahârah (purification). Used at Al-Ulya II.
6	<i>Idhâhu Ba'dhi al-Mubhim±t fi ba'dhi al-musshthalah±t</i>	Kh. Habibullah Ro'is	A quick uide to opinion-making methods	Original Language Arabic & Madurese translation	It contains a brief guide to the methods of taking valid and established opinions in mamadzhab. In addition, the book explains some



No.	Title	Author/Pesantren	Study	Type of Work	Summary/ Level
					terminology for mushonnif. Used at (Santri Level) Al-Ulya II
7	<i>Minhaj al-irsyad</i>	Kh. Habibullah Ro'is	Tawhid	Original Language Arabic & Madurese translation	Describes several types of disciplines and their benefits definitively as material for book recitation which is carried out regularly within the Al-Is'af pesantren environment only. Used in the Pesantren (general)
8	<i>Wushûlul umniyyah</i>	Kh. Nawawi Tibyan	Arabic grammar	Original Language Arabic & Madurese translation	Arrangement of harakat in Arabic sentences Used at (Santri Level) Al-Ulya II
9	<i>Kaasyiful githa</i>	Kh. Nawawi Tibyan	Fiqh	Original Language Arabic & Madurese translation	Jurisprudence is specific to women, about purification experienced by women (hawa) such as; menstrual blood, postpartum, istihadhah, as well as matters related to how to wash Used at (Santri Level) Al-Ulya II
10	<i>Nadzam mandzumatur risalah</i>	Syeh Muhammad Ilyas bin Muhammad Syarkawi	Tawhid	Original Language Arabic & Madurese translation	Discusses the obligatory attributes of Allah. Used in the Pesantren environment.
11	<i>Nadzam safiinatul shalah</i>	Syeh Muhammad Ilyas bin Muhammad Syarkawi	Fiqh	Original Language Arabic & Madurese translation	Jurisprudence is specific to women, regarding purification. Used on Pesantrendan and general environments.
12	<i>Mutamimmah Risalah al mustahâdah</i>	Kh. Thopur bin Ali Wafa bin Muharor AlMaduri (PP Assadad)	Fiqh	Original Language Arabic & Madurese translation	Discusses purification (taharah). Used in the Pesantrendan and general

Maintaining Heritage, Embracing Change: Ulama In Madura's Salafiyah Pesantren

No.	Title	Author/Pesantren	Study	Type of Work	Summary/ Level
					environment.
13	<i>Manasik Haji Wal Umrah</i>	Kh. Thopur bin Ali Wafa bin Muharor AlMaduri	Fiqh	Original Language Arabic	Discusses hajj and Umrah. Used in the Pesantrendan and public
14	<i>Aqoid Saiket</i>	Kh. Thopur bin Ali Wafa bin Muharor AlMaduri	Tawhid	Madurese translation	Discusses the obligatory attributes of Allah. Used in the Pesantrendan and public
15	<i>Alfiyah Ibni ali wafa</i>	Kh. Thopur bin Ali Wafa bin Muharor AlMaduri	History	Original Language Arabic	Discusses the history of the Prophet Muhammad Used in Pesantren and public.
16	<i>Annafatul Ambariyyah</i>	Kh. Thopur bin Ali Wafa bin Muharor AlMaduri	Preach of Jum'at	Original Language Arabic	A collection of Jum'at sermons for one year. Used in the Pesantren environment and the public.
17	<i>Al-badrul munir</i>	Kh. Thopur bin Ali Wafa bin Muharor AlMaduri	History	Indonesian Translation	History of The Prophet Muhammad and the wars of the Prophet's time. Used in Pesantren and the public
18	<i>Miftâhul ghawâmid</i>	Kh. Thopur bin Ali Wafa bin Muharor AlMaduri	Faraid	Original Language Arabic & Indonesian translation	Discusses the Law of Inheritance. Used in the Pesantren environment and the public..
19	<i>Terjemah Matan 'uqûlul jaini</i>	Kh. Thopur bin Ali Wafa bin Muharor AlMaduri	Fiqh	Mukhtasar (Arabic)	Husband and Wife Law. Used in the pesantren and the public
20	<i>Sajereh rengkes Rasulullah</i>	Kh. Thopur bin Ali Wafa bin Muharor AlMaduri	History	Syarah (Arabic)	Discusses the concise history of the Prophet Muhammad PBUH. Used in Pesantren and the public



No.	Title	Author/Pesantren	Study	Type of Work	Summary/ Level
21	<i>Tanwîrul basâir</i>	Kh. Thopur bin Ali Wafa bin Muharor AlMaduri	Fiqh	Indonesian Translation	Discusses worship and society. Used in Pesantren and the public
22	<i>Mifhatul karim Al manan</i>	Kh. Thopur bin Ali Wafa bin Muharor AlMaduri	History	Original Work in Arabic	A journey to visit a blessed well. Used in Pesantren and the public
23	<i>Tauifhul Makal</i>	Kh. Thopur bin Ali Wafa bin Muharor AlMaduri	Fiqh	Original Work in Arabic	Discusses the ruling on stoning the Jamaraat and leaving before the sun has moved to the west according to the weak scholars (dhoif). Used in the Pesantren and the public.
24	<i>Ala habal-Sabik</i>	Kh. Thopur bin Ali Wafa bin Muharor AlMaduri	Fiqh	Indonesian Translation	An explanation of the hadith anta wamaluka liabika (your self and your wealth for your father). Used in the Pesantren
25	<i>Riyadul-Muhbbin</i>	Kh. Thopur bin Ali Wafa bin Muharor AlMaduri	History	Mukhtasar (Arabic)	Organizing is part of the activities of the salaf scholars. Used in the pesantren and the public.
26	<i>Daf'ul alfham waal haba</i>	Kh. Thopur bin Ali Wafa bin Muharor AlMaduri	Fiqh	Original Work in Arabic	Explanation of (every loan that draws a benefit is usury). Used in the Pesantren
27	<i>Tuh faturraki'u wasjid</i>	Kh. Thopur bin Ali Wafa bin Muharor AlMaduri	Fiqh	Original Work in Arabic	Explanation of the ruling on praying in the mosque and outside the mosque. Used in the Pesantren.
28	<i>Kasyiful auhim</i>	Kh. Thopur bin Ali Wafa bin Muharor AlMaduri	Fiqh	Original Work in Arabic	Explanation of the prayer after the fardu prayer in congregation. Used in Pesantren and the public.
29	<i>Muza'lul'ana</i>	Kh. Thopur bin Ali Wafa bin Muharor AlMaduri	Fiqh	Original Work in Arabic	Explanation of wealth law. Used in

Maintaining Heritage, Embracing Change: Ulama In Madura's Salafiyah Pesantren

No.	Title	Author/Pesantren	Study	Type of Work	Summary/ Level
					the Pesantren and the public.
30	<i>Tau fihutta'abir</i>	Kh. Thopur bin Ali Wafa bin Muharor AlMaduri	Fiqh	Mukhtasar (Arabic and Indonesian)	Explanation of the absence of harshness for prisoners. Used in the Pesantren environment.
31	<i>Kasyiful khafa</i>	Kh. Thopur bin Ali Wafa bin Muharor AlMaduri	Fiqh	Javanese and Indonesian Translation	Explanation of similar opinions among fiqh scholars regarding the obligatory covering of the soles of women's feet during prayer. Used in Pesantren and the public.
32	<i>Al-kutufu daniyah</i>	Kh. Thopur bin Ali Wafa bin Muharor AlMaduri	Linguistics	Majmu'ah(Arabic)	An explanation of the Arabic language. Used at (Santri Level) Al-Ulya II
33	<i>Bula gatuttu llab</i>	Kh. Thopur bin Ali Wafa bin Muharor AlMaduri	Linguistics	Original Work in Arabic	A summary explanation of the fatwas of the noble teachers. Used in the Pesantren.
34	<i>Al-jawa hirussuniyah 'al-saniyyah</i>	Kh. Thopur bin Ali Wafa bin Muharor AlMaduri	Fiqh	Original Work in Arabic	Explanation of the Shafi'i books. Used in Al-Ulya II, and all levels.
35	<i>Habibul asyawaarid</i>	Kh. Thopur bin Ali Wafa bin Muharor AlMaduri	Fiqh	Original Work in Arabic	Explanation of hunting for benefits
36	<i>Attad rub</i>	Kh. Thopur bin Ali Wafa bin Muharor AlMaduri	Fiqh	Original Work in Arabic	Explanation of muamalah worship, munakabah, and jinayah. Used at (Santri Level) Al-Ulya first and second level
37	<i>Jawa hirul qalaid</i>	Kh. Thopur bin Ali Wafa bin Muharor AlMaduri	Tawhid	Indonesian translation	Explanation of the aqidul iman 50. Used in Al-Ulya II (Santri Level)
38	<i>Masy katul anwar</i>	Kh. Thopur bin Ali Wafa bin Muharor AlMaduri	History	Indonesian translation	A review of the history of the prophet. Used at (Santri Level) Al-Ulya the first and second level



No.	Title	Author/Pesantren	Study	Type of Work	Summary/ Level
39	<i>Zaura qunnija</i>	Kh. Thopur bin Ali Wafa bin Muharor AlMaduri	Tasawuf	Translation	Explanation of the confirmation of ideals. Used at (Santri Level) Al-Ulya I
40	<i>Mifta hulgamir</i>	Kh. Thopur bin Ali Wafa bin Muharor AlMaduri	Fiqh	Mukhtasar (Arabic)	Explanation of the science of faroid. Used in (Santri Level) Al-Ulya II and the Pesantren.
41.	<i>Barahn Jawil 'irfan</i>	Kh. Thopur bin Ali Wafa bin Muharor AlMaduri	History	Mukhtasar (Arabic)	Refutation of the assumption of Sayidina Umar. Used in (Santri Level) and Pesantren environment
42	<i>Zau raqunnajai</i>	Kh. Thopur bin Ali Wafa bin Muharor AlMaduri	Morals	Original Work in Arabic	Discusses teenage problems. Used at (Santri Level) Al-Ulya II
43	<i>Kifayatul mutanasikin</i>	Kh gofir	Fiqh	Original Work in Arabic	Discussing about rulers and government Used at (Santri Level) in Pesantren
44	<i>Iaduqaturrayhan</i>	Kh gofir	Fiqh	Javanese translation	Discussing about the ruler in the government Used at (Santri Level) and Pesantren.
45	<i>Abdai ilallah</i>	Kh. Abdullah Kholil (PP Al Usymuni)	Tawhid	Javanese translation	Discusses tablig and da'wah in Islam. Used at (Santri Level) and Pesantren
46	<i>Zamhul muttakariqat 'alatafil tirakat</i>	Kh. Mahmudi Syukri	Fiqh	Indonesian translation	Discusses if one of the conditions or pillars is not fulfilled, it will result in the invalidity of the Compilation of Islamic Law, according to the conditions and pillars that have been determined in Islamic law, among the subject matter is the pillars and conditions of marriage. Used at (Santri Level).

Characteristics of Ulama's Works From the Three Pesantrens

The books listed in Table 1 have characteristics that reflect the goal of holistic Islamic religious education. First, the majority of the books are written in Arabic and are accompanied by translations in Madurese or Indonesian, indicating an attempt to reach a wider audience, especially santri who may not fully understand Arabic. This reflects an inclusive approach to education, where religious knowledge is conveyed in a way that is easily understood by all, so as to improve the understanding and practice of Islamic teachings among the community.

Secondly, the books cover a wide range of subject areas, including morals, fiqh, tawhid and history, indicating that religious education focuses not only on ritual aspects, but also on character development and a deep understanding of Islamic teachings. For example, books in the morals category teach manners and moral values, while fiqh books provide practical guidance on Islamic laws relevant to daily life. As such, these books function as comprehensive guides that equip santri with the necessary knowledge to live a life in accordance with Islamic principles.

Third, many of these books are composed in the form of nadham or poetry, which not only facilitates the learning process but also makes it more interesting and memorable. Presenting the material in this creative form helps the santri to be more engaged in the learning process and remember the contents of the book better. In addition, these books are often used in pesantren settings, where learning is structured and continuous, creating an academic atmosphere that supports the spiritual and intellectual development of santri. With these characteristics, the books in Table 1 play an important role in shaping a knowledgeable, moral, and faithful young generation.

Furthermore, Of the 46 works of scholars found, as listed in table 1, 7 of them are the works of KH.Habibullah Ro'is, 2 works of Sheikh Muhammad Ilyas bin Muhammad Syarkawi, 1 work of KH. Abdullah Kholil written early independence is still a revolutionary situation. While 2 works of KH. Nawawi Tibyan 31 works of K.H. Thopur bin Aliwafa bin Muharor Al Maduri, 2 works of KH. Gofir, and 1 works of KH. Mahmudi Syukri were written after the end of the revolutionary situation / after Indonesia's independence, although it is rather difficult to conclude when the books were written for sure, because it is not clear when the work was written. Perhaps to know the time of writing is through the age of birth and death of the authors.

The six scholars have different backgrounds according to the period in which they lived. Kyai who was born during the revolutionary period, his books use a lot of Arabic and this language is still very influential in exploring Islamic religious knowledge. For example, the works of K.H. Habibullah Ro'is, although most of the scholars / kyai in the previous or subsequent periods of Arabic is the language used in developing their knowledge in pesantren. For example, KH Thopur bin Aliwafa bin Muharor Al Maduri, his works use a lot of Arabic, besides studying at the pesantren he studied a lot with Sheikh Ismail Zen in Saudi Arabia for 7 years. In fact, many of his works were published in Arabia and its surroundings which were used in educational institutions. (see attachment of works by KH. Thopur bin Aliwafa bin Muharor Al Maduri).

Ulama's Works Area of Study in the Three Pesantrens



The books listed in Table 1 cover various important fields of study in Islamic religious education, including morals, fiqh and tawhid. In the morals category, there are works such as “Tarbiyatu al-sibyan” and “Fath al-jannah wawasyiyyat al-ajwaj” which focus on developing the character and manners of santri. “Tarbiyatu al-sibyan” teaches manners in learning, relationships with parents, and manners to Allah SWT, which are presented in the form of nadams that facilitate understanding. Meanwhile, “Fath al-jannah” emphasizes the virtues of studying and the values that a student must have. Both books serve as moral guides that shape the personality of santri to become noble and responsible individuals.

In the field of fiqh, books such as “Umm al-'ibadah,” “The proof of al-Nisâ,” and “Kaasyiful githa” provide in-depth explanations of Islamic laws related to worship and issues faced by women. “Umm al-'ibadah” provides practical guidance on performing prayers and purifying oneself, while “The proof of al-Nisâ” discusses the different types of blood that women experience and how to cleanse them. “Kaashiful githa” also focuses on fiqh issues specific to women, explaining the purifications associated with menstruation and postpartum bleeding. These works are very important in providing santri with a clear and practical understanding of the rulings they must follow in their daily lives.

On the other hand, in the tawhid category, books such as “Nadzam mandzumatur risâlah” and “Nadzam safiinatul shalah” discuss the attributes of Allah and the basic principles in Islamic faith. These works aim to strengthen the faith of the santri by providing a deep understanding of tawhid and the attributes of Allah that must be believed. Thus, these books not only function as a source of knowledge, but also as a tool to shape the faith and piety of santri. Overall, these books reflect the scholars' efforts in educating the younger generation to have a comprehensive understanding of Islam, both in terms of morals, law, and creed, so that they can live a life in accordance with Islamic teachings.

However, in determining the field of study of the 46 works of scholars as listed in table 1, the researcher experienced considerable difficulty. Because the Kyai's writings do not always contain only one field, but in one book the discussion describes several fields including fiqh, creed, morals, and Sufism. In addition, it is very difficult to distinguish between the fields of ahlak and tasawwuf, sirah and ahlak, hadith and fiqh and others. As a matter of fact, not all of the books that were found were understood in their entirety due to the limited ability of the researcher to absorb the contents, especially in language. As a result, the study of the inventoried books cannot be explored and revealed optimally. In determining the field of study, the books by the scholars in the three Ponpes above were obtained from information (interviews) from the author of the book, the teacher, the head of the pesantren and even from the university. The fields of study contained in the 46 inventoried works of 6 scholars are very diverse. The subject matter of ethics or what is known as the discussion of how to learn manners towards parents, manners of socializing and society as well as manners towards Allah SWT. In addition, themes related to pursuing knowledge are always related to everyday life. Both daily life problems in habluminnas and habluminallah. The above book is written in the form of nadham in Arabic as well as in Madurese.

CONCLUSION

Although traditionally salafiyah pesantren are known for teaching the kitab kunings through non-classical methods such as wetonan (a teaching method where a kiyai reads the *kitab kuning*, and santri, follow along with their own copies of the text. This method emphasizes communal learning and allows for the transfer of knowledge in a structured setting, often referred to as bandongan) and sorogan (a learning method involves individual instruction, where each santri takes turns facing the Kiyai to read and explain the books) many pesantren now adopt a classical education system that expands learning methods. Nevertheless, the focus of salafiyah pesantren remains on deep understanding of religion (*tafaqquh fidin*) through original Islamic sources, especially the yellowclassical books. The scholars of the pesantren also not only teach classical books from the Middle East, but produce their own works in the form of originals, syarah, hasyiah, translations, and khulasah. However, attention to these works began to wane, which led to many manuscripts being damaged or not preserved. Previous research has found hundreds of manuscripts by Nusantara scholars, but inventory and preservation are still limited, so further efforts are needed to maintain the continuity of the pesantren's scientific tradition.

Preserving the works of scholars is important to ensure that the scholarly heritage remains alive and relevant. These works are not only a reference in pesantren, but also contribute to building a deep and tolerant understanding of religion in a heterogeneous society. Thus, the inventory and management of these manuscripts need to be prioritized in order to maintain tradition and provide guidance for future generations.

Kiyai figures play an important role in the life of Madurese society, especially through their contributions in various fields. The strong tradition of Islamic literacy since ancient times continues to have a great influence until now, including through the works of ulama that have been passed down. This research found 46 works by scholars from Sumenep that are still stored in pesantren or their families, although not all of them are well recorded. The works come from various scholars, such as KH Habibullah Ro'is, KH Nawawi Tibyan and KH Thopur bin Aliwafa. Research was conducted in certain pesantren in Sumenep and involved verification with relevant figures. However, the classification and determination of the type of work was challenging, as many of the books cover several fields at once and need thorough reading to ensure their originality. A provisional classification was made based on the name of the book, the table of contents and the introduction, although this was deemed inadequate for in-depth study. Further research is needed to understand and document these works more comprehensively.



BIBLIOGRAPHY

- Abdurohman, M., Nurjaman, D., Saona, S., Mulyati, M., & Muchtarom, M. (2024). Menelaah Jihad Bagi Penuntut Ilmu: Kajian Tafsir Surat At-Taubah Ayat 122 Dan Analisis Pendidikan Pesantren. *Jurnal Pendidikan Indonesia*, 5(1), 27–34. <https://doi.org/10.59141/japendi.v5i1.2655>
- Adawiyah, S. R. (2018). Pendidikan Kewirausahaan di Pondok Pesantren Sirojul Huda. *Comm-Edu (Community Education Journal)*, 1(2), 81. <https://doi.org/10.22460/comm-edu.v1i2.661>
- Ardiansyah, M. (2021). Kitab Kuning Dan Konstruksi Nalar Pesantren. *Al'adalah*, 22(2), 146–157. <https://doi.org/10.35719/aladalah.v22i2.18>
- Badrudin, B., Purwanto, Y., & Siregar, C. N. (2018). Pesantren dalam Kebijakan Pendidikan Indonesia. *Jurnal Lektur Keagamaan*, 15(1), 233. <https://doi.org/10.31291/jlk.v15i1.522>
- Bruinessen, M. V. (2008). Traditionalist and Islamist Pesantrens in Contemporary Indonesia. In *The Madrasa in Asia: Political Activism and Transnational Linkages*. Amsterdam University Press.
- Darwis, R. S., Miranti, Y. S., Saffana, S. R., & Yuandina, S. (2022). Kewirausahaan Sosial dalam Pemberdayaan Masyarakat. *Focus: Jurnal Pekerjaan Sosial*, 4(2), 135. <https://doi.org/10.24198/focus.v4i2.37495>
- Dhofier, Z. (2011). *Tradisi Pesantren Studi Tentang Pandangan Hidup Kyai*. LP3ES.
- Helmiyah, H., Khodijah, N., & Suryana, E. (2022). Konsep Pola Pendidikan Muallimin yang Tertuang pada Undang-Undang RI Nomor 18 Tahun 2019. *JlIP - Jurnal Ilmiah Ilmu Pendidikan*, 5(7), 2108–2111. <https://doi.org/10.54371/jiip.v5i7.689>
- John W. Creswell. (2018). *Research Design: Qualitative, Quantitative, and Mixed Methods Approaches*. SAGE Publications.
- Khairani, M., Ali, H., & Imron Rosadi, K. (2021). Analisis Perumusan Undang-Undang Nomor 18 Tahun 2019 Tentang Pesantren Sebagai Produk Politik dan Kebijakan Pendidikan Islam. *Jurnal Ilmu Manajemen Terapan*, 3(1), 86–95. <https://doi.org/10.31933/jimt.v3i1.705>
- Krippendorff, K. (2018). *Content Analysis: An Introduction To Its Methodology*. Sage Publication, Inc.
- Latifah, E. (2022). Pondok Pesantren Al Multazam Kuningan Meningkatkan Ekonomi Masyarakat dalam Perspektif Syariah. *Hawalah: Kajian Ilmu Ekonomi Syariah*, 1(1), 28–34. <https://doi.org/10.57096/hawalah.v1i1.4>
- Lukens-Bull, R. (2005). *A Peaceful Jihad: Negotiating Identity and Modernity in Muslim Java*. Palgrave Macmillan.
- Maesaroh, N., & Achdiani, Y. (2018). Tugas dan Fungsi Pesantren di Era Modern. *SOSIETAS*, 7(1). <https://doi.org/10.17509/sosietas.v7i1.10348>
- Mardiani, M. (2022). Pola Interaksi Masyarakat dengan Pesantren Darul Amilin Gunung Rotan Aceh Selatan. *SINTHOP: Media Kajian Pendidikan, Agama, Sosial Dan Budaya*, 1(1), 65–76. <https://doi.org/10.22373/sinthop.v1i1.2342>

- Martin Van Bruinessen. (1999). *Kitab Kuning : Book In Arabic Script Used In Pesantren*. Semesta.
- Mastuhu. (1994). *Dinamika Sistem Pendidikan Pesantren: Suatu Kajian Tentang Unsur dan Nilai Sistem Pendidikan Pesantren*. INIS.
- Mubarok, Z., Zakiyah, Z., & Khofifah, A. (2022). Kiai as the Activator for Accelerating the Implementation of Child-Friendly Pesantren Based on the Local Wisdom. *Dimas: Jurnal Pemikiran Agama Untuk Pemberdayaan*, 22(2), 321–348. <https://doi.org/10.21580/dms.2022.222.13677>
- Muhibbin, Z., Soedarso, S., Harmadi, S. H. B., Saifulloh, Moh., Hamdan, F. Z. Z., Nisa, K., Rahmawati, D., & Mustofa, M. U. Al. (2023). Pengembangan Santri Kreatif melalui Peningkatan Keterampilan Seni Islam dan Sumber Daya Pendukung di Pondok Pesantren Nurul Haromain 93 “Ribath Tahfidz Al-Qur’an Al-Fauzi.” *Sewagati*, 8(1), 1267–1275. <https://doi.org/10.12962/j26139960.v8i1.906>
- Nadzir, M. (2015). Membangun Pemberdayaan Ekonomi di Pesantren. *Economica: Jurnal Ekonomi Islam*, 6(1), 37–56. <https://doi.org/10.21580/economica.2015.6.1.785>
- Siswanto, S. (2023). Penguatan Kompetensi Santri Melalui Pendidikan Kewirausahaan: Sebuah Literature Review. *Jurnal Perspektif*, 16(2), 187–198. <https://doi.org/10.53746/perspektif.v16i2.123>
- Suharsimi Arikunto. (1996). *Prosedur Penelitian Suatu Pendekatan Praktik*. Edisi Revisi. Rineka Cipta.
- Suparlan, P. (1992). *Peran Orang tua dalam Masyarakat Agro Industri*.
- Syahdanur, S., Nursamsul, N., Suryani, S., & Sakila, N. (2024). Peningkatan Value Ekonomi Pondok Pesantren Modern Nurul Hidayah Kabupaten Bengkalis Melalui Pelatihan Pembuatan Pupuk Organik. *ARSY: Jurnal Aplikasi Riset Kepada Masyarakat*, 4(2), 80–86. <https://doi.org/10.55583/arsy.v4i2.813>
- Ulil Abshar Abdala, & Marzani Anwar. (1985). *Naskah Penelitian Pesantren*.
- Wahid, A. (2001). *Menggerakkan Tradisi*.
- Zuhirsyan, M. (2018). Membidik Potensi Ekonomi Syariah di Lembaga Pendidikan Pondok Pesantren. *Economica: Jurnal Ekonomi Islam*, 9(2), 319–347. <https://doi.org/10.21580/economica.2018.9.2.2781>