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The focus of this journal is to provide readers on understanding of Indonesia and International affairs related to religious literature and heritage and its present developments through publication of articles, research reports, and books reviews.

Heritage of Nusantara specializes in religious studies in the field of literature either contemporarily or classically and heritage located in Southeast Asia. This journal warmly welcomes contributions from scholars of related disciplines.

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## THREE WRITERS OF ARABIC TEXTS IN YOGYAKARTA

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### **Abstract**

*This study examines the use of the Arabic alphabet in religious literature in Yogyakarta. This study uses a case study on three figure writers of religious texts that using the Arabic alphabet in southern part of Central Java (Yogyakarta), namely Asrori Ahmad (Magelang), Ali Maksum (Yogyakarta), and Ahmad Mujab Mahalli (Bantul). This study concluded that the writing of religious texts in Arabic alphabet in the southern Java area had been carried out by means of using Arabic Pegon, and only a few people who wrote in the Arabic language. The transmission of Arabic Pegon in Yogyakarta is allegedly from north coast of Java, especially from Lasem / East Java. The tradition of Arabic language teaching in the pesantrens still focuses mostly on the reading effort, communication, and understanding and it is not oriented to the writing skill. The presence of international journals initiated by the College of Islamic religious institutions and the effort of translation business into Arabic from certain institutions gives an opportunity to strengthen the use of the Arabic alphabet in Indonesia.*

**Keywords:** Arab Pegon, Local Writer, Latin Alphabet, Religious Text, Yogyakarta.

### Abstrak

*Penelitian ini ingin mengkaji penggunaan huruf Arab dalam literatur keagamaan di Yogyakarta. Kajian ini menggunakan studi pada tiga sosok penulis naskah keagamaan yang menggunakan Arab di Jawa Tengah bagian selatan (Yogyakarta), yaitu: Asrori Ahmad (Magelang), Ali Maksun (Yogyakarta), dan Ahmad Mujab Mahalli (Bantul). Penelitian ini menyimpulkan bahwa naskah keagamaan yang beraksara Arab di Selatan bagian Jawa ini kebanyakan dalam bentuk Arab Pegon. Hanya ada sedikit orang yang menulis naskah Arab dalam bahasa aslinya. Perkembangan Arab Pegon di Yogyakarta dapat ditelusuri dari pesisir utara Jawa, khususnya Kabupaten Lasem. Tradisi pengajaran bahasa Arab di pesantren baru memokus pada usaha kemampuan membaca, berbicara dan memahami, namun belum pada usaha menuju penguatan tradisi menulis. Kehadiran jurnal internasional di Perguruan Tinggi Islam dan usaha penerjemahan ke bahasa Arab dari lembaga tertentu membuka peluang penguatan penggunaan huruf Arab di Indonesia.*

**Kata Kunci:** *Arab Pegon, Penulis Lokal, Huruf Latin, Naskah Keagamaan, Yogyakarta.*

### Introduction

The Arabic alphabet plays an important role in building Islamic knowledge. Historically, Arabic alphabet was chosen to reveal what was phrased in Qur'an, and at the same time it is also used as a method to build Islamic knowledge. Both functions were used in the original language, or as a literary media in a non-Arabic language in Indonesia, such as 'Arabic Pegon' which used by bahasa Indonesia even the writing was Arabic Alphabet.

Using Arabic Pegon as a logic way of Islamic knowledge in this modern world is academically sufficient if compared to the past. In the past, Arabic Pegon was the only language to bring over knowledge of Islam in Indonesia, but at present, the Arabic Pegon has now been replaced by the Latin alphabet. Shifting Arabic Pegon to Latin alphabet was began when Kemal Ataturk time of Turkey toppled the last Ottoman Caliph, Sultan Hamid II in 1924. He replaced using Arabic language in communication with the Turkish language. Meanwhile in Southeast Asia the use of the Latin alphabet was strengthened in the forum of Language Congress held in Singapore in the 1950s which has also directly welcomed the position of the Latin alphabet. One of the decisions in the congress resulted in the formation of the Council of Language and Literature.

The result of the Language congress influenced application of Latin alphabet to all newspaper publishers, magazines, and books forced change Arabic Pegon with the Latin alphabet.

The long-term impact of this shift from Arabic script to Latin alphabet created the huge change of writing style in Southeast Asia that replaced the product of religious text style of language also in massively. The use of Arabic Pegon only exists in small communities. Yogyakarta is even well-known as the city of education and became one of the centers of Islamic writing in Indonesia but unfortunately the Muslim scholars who have works in Arabic or Arabic Pegon was very rare. Most of the Muslim scholars who wrote religious texts in this city tended to leave writing the Arabic Pegon and replaced it with the Indonesian language with Latin script. Basically this kind of negative development needs to be examined to see the relationship between the ability to directly understand the Arabic text and the use of Arabic as a medium for scientific transmission among Muslims.

The 4<sup>th</sup> National Conference of the Association of Indonesia Arabic Teachers or *Ittihādu Mudarrisi al-Lugat al-'Arabiyyah* (IMLA) in 2011 in Yogyakarta concluded that the influence of the Arabic language from day to day is getting lower and replaced by another foreign language, such as English and Chinese. For example the use of the Arabic language is only used in religious activities not as a daily language in Indonesia. It seems that Arabic language has no longer become a language to develop human civilization.

This research tries to examine three primary problems: firstly, what kind of religious texts used Arabic Pegon in Java; secondly, where is the reproduction of the manuscript tradition of religious Arabic Pegon from, and how does it develop; thirdly, how is the future of Arabic Pegon in religious texts in Indonesia. To answer these problems, this research takes a certain area in Java, Yogyakarta, and its surrounding. Yogyakarta city was selected because it is one of the centers of Islamic intellectual activities we can find where religious publishing thought work.



To find intensive data, this research tries to examine the existence of three religious script writers who significantly use Arabic Pegon in Yogyakarta and its surrounding. The three figures are KH. Asrori Ahmad (in Magelang), Ali Maksum (in Krapyak, Yogyakarta) and KH. Mujab Mahalli (in Bantul).

### **Description of Data**

The work of Islamic religious literature in Yogyakarta and its surrounding areas (in classical term they call it Mataram) can be traced with the presence of the works of poets palace which mostly still use Javanese alphabet for example Yoso Dipuro I and Yoso Dipuro II and Ronggo Warsito. The writings were influenced by the pattern of syncretic and religious mysticism as ideological mainstreams which developed in Java. Most of their writing are in Javanese script. This was understandable because at that time all the writings were dominated by Javanese literature as *ha-na-ca-ra-ka*.

For the first time the use of paper with Arabic Pegon in the works of religious literature in the Yogyakarta was attributed to Kyai Nur Iman Mlangi. Kyai Nur Iman was from the royal family who spread religious values rather than just stay in the palace. He also has compiled several books using the Arabic alphabet as a writing medium. Some of his works are Kitab *Taqwim* (a summary of the Arabic language structure or they called it Nahwu) and Kitab Sorof. Kyai Nur Iman lived in 1755 when “the Gianti Agreement” took place. All his book used the Arabic alphabet or Arabic Pegon because he had studied in the Islamic Boarding School (*Pesantren*) Gedangan Surabaya. In the Museum of Pangeran Diponegoro at Magelang there is a book composed by Kyai Nur Iman Mlangi that supposedly was often read by Pangeran Diponegoro.

Based on the various sources, this research is concerned to the Muslim scholar who wrote in Arabic Pegon in Yogyakarta. A three names selected are; 1) Asrori Ahmad (in Magelang) who became a pioneer in writing religious texts with Arabic Pegon in this southern part of Java; 2) Ali Maksum (in Krapyak Bantul) a defender of Islamic traditionalism and fully supported to the Nahdlatul Ulama organization in Yogyakarta; 3) Kyai Mujab Mahalli (Wonokromo

Bantul) as young leader that is very productive in writing religious texts.

### **1. Asrori Ahmad: A pioneer of Javanese Pegon in South Java**

I choose the figure of Asrori Ahmad in the first place in the selection of religious writers who use Arabic Pegon. Initially I found this person from the collection of some books in the Pesantren Nurul Huda, Pokoh Banyurejo Tempel Sleman, Yogyakarta. The leader of the Pesantren often delivered speech at several majlis taklims with Arabic literature. The books were read together in various forums or called majelis taklim where he taught about the contents of the book. Such book used Javanese language with Arabic Pegon.

Asrori Ahmad was born in Wonosari, from the couple H. Ahmad bin Kholil with Aminah in 1923 or in Islamic year on the second of Ramadhan 1343 Hijriyah. Asrori Ahmad was the eldest of five children. The son of Ahmad ibn H. Kholil in sequence are: Asrori Ahmad, Malikah, Suhadak, Sholihin, Mafiah. Most of the five children live in the area around their birth place at Wonosari village, in the district of Magelang.

From the year 1932 to 1953, Asrori Ahmad studied religion in various Islamic boarding schools (Pesantrens) and to some prominent 'Ulama. He started his study from a Pesantren in the area near his house in Wonosari, Pesantren Salam. He continued his study from one to another pesantren like the Pesantren Termas (in Pacitan), Pesantren al Hidayah (in Lasem), Pesantren Tebuireng (in Jombang), Watucongol (in Magelang), back to Pesantren Salam (in Tempuran Magelang), and finally to Lasem. Some scholars who became his teachers includes Kyai Ash'ari (in Salam, Tempuran), Hamid Dimiyati (in Termas Pacitan), Ali Maksum (Al Hidayah Lasem), Kyai Hasyim (in Jombang), Kyai Dalhar (in Watucongol), Kyai Baidhowi (in Lasem), kyai Mustafa Bisri (in Rembang), Kyai Bisri Sansuri (Denanyar).

In 1953, Asrori Ahmad went home from Lasem because he started his new life by marrying the daughter of Kyai Ash'ari (in Demesan, Tempuran), where he had studied before. He was

engaged to his wife Ismah who was 7 years old. She lived with his parents and he married her seven years later. In 1953 Asrori Ahmad invited Ismah to live together at Wonosari. Unfortunately, they lived together only for two years, because for some reasons they finally divorced.

Six months after his divorce with Ismah, because of his religious knowledge mastery, Kyai Bisri Mustofa offered him to marry his sister-in-law who is the daughter of KH Achmad Cholil Harun. Her name is Ma'munatun. Initially he lacked of confidence to accept the new girl offered because he thought he was only a village man who had nothing and Kyai Haji Ahmad Cholil Harun was a great Muslim scholar. The extended family of Kyai Bisri Mustofa supported to doubt about his new marriage. So after all the psychological situation finally the new marriage took place.

Little Asrori had been educated for five years in primary school "Sekolah Rakyat", because his parents put more emphasis on non-formal education, i. e. in the religious field. He began to study the Qur'an in Pesantren Salam, Kanci, Bandongan, Magelang under the supervision of Raden Kyai Asnawi. The name of Kyai Raden Asnawi became the name of the Pesantren, Asnawi Pondok Pesantren. This Pesantren is three kilometers from the north of the village of his birth. Asrori Ahmad studied Qur'an there for three years 1932-1935.

After studying at Pesantren Salam for several years he continued to learn at Pesantren Termas in Pacitan under the supervision of Kyai Hamid Dimiyati (died in 1948). Termas Pesantren is located in place as Pacitan and became an attractive Pesantren because it was quite popular and famous and authoritative. There are at least three reasons why people choose Pesantren Tremas: First, Pesantren Termas explicitly rejected and opposed colonialism of the Dutch and tried to keep its influence to local culture. Second, the extended family of Termas is classified as a very 'pious person that for this reason the Termas pesantren become well-known and an Islamic Boarding School as the source of Islamic knowledge. The name of Sheikh Mahfuz at-Tarmasi (He passed away in Mecca, at 1918) is one of the living a proof in the Termas Pesantren as a great scholar in the Muslim world. He is a

prolific author and professor in the field of ḥadīṣ Sahih Bukhari and he was given the right to teach in the Holy Mosque. Third, all scientific activities in Termas Pesantren were very intensive, because it was supported from internal Muslim scholars. Often the freedom of religious thought was developed genuinely in the Termas Pesantren. Such freedom of thought development there influenced the rising of controversial “Madrrasah” in 1928 which established by a senior student named Sayyid Hasan Ba‘bud. All the teachers came from out of Pesantren. The reference books are taught in Pesantren like Fathul Muin, Jalalain, Minhajul Qawim, Al-Asybah wan-Nazhair, Sahih Bukhari and Muslim, Ibn Malik Alfiyah, etc. Mubahatsah (or discussions) about all those book took place every night. Beside that program the religious leader of the Pesantren (Kyai) made a simple policy to welcome all the senior students to teach their junior student. That situation supported the spirit of all student for competing in every field.

Asrori Ahmad had only studied in the Termas Pesantren for two years, and he met Ali Maksum, a central figure of Krapyak pesantren in Yogyakarta. He preferred to choose the Termas Pesantren because that Pesantren used a specific pattern of teaching as Madrasa.

His connection with Ali Maksum in Termas pesantren brought Asrori Ahmad preferred to follow his senior Ali Maksum. He went back to Lasem and learned about religious knowledge with kyai Maksum (Ali Maksum’s father) at the pesantren “Al-Hidayah”. At this Pesantren Asrori Ahmad spent his time between 1937-1942. Between that period, the the Japanese came and colonized Indonesia and The Alhidayah Pesantren had reduced a number of students. Asrori Ahmad also started to learn as a santri (nyantri) to Kyai Hadratussyeikh KH Hasyim (Tebuireng Jombang) in 1942, to KH. Dalhar (Watucongol Magelang) in 1943, then to Kyai Ash'ari (Demesan, Tempuran) in 1944-1947.

After his study at Demesan Pesantren in 1947, Asrori returned home and tried to open a Pesantren at his home town in Wonosari Tempuran. He taught the students in a short-term. Unfortunately the Dutch came and expanded their second colonization. That situation made his new Pesantren chaotic or disorganized, because some

santri (students) took a part in struggle for the freedom of Indonesia joined with Hisbullah militia. Based on that situation Asrori Ahmad returned to Lasem to continue intensifying his study in religious knowledge. Asrori Ahmad lived with KH. Baidhowi during 1949-1953.

During his study to KH. Baidhowi at Pesantren Lasem, Asrori Ahmad had to work hard to survive. He did not hesitate ever to sell firewood to the market. Asrori Ahmad also had a hobby for reading books and due to his hobby he began to write and sale books. For a better profit from his business he directly bought them from the author, kyai Bisri Mustofa. Kyai Bisri Mustafa knew that Asrori Ahmad actually used in writing book. One day Kyai Bisri Mustafa asked him to write a text and he eagerly guided him to develop his writing skill. Due to the motivation and guidance of Kyai Bisri Mustafa Asrori Ahmad finally became a writer. According to one of his sons, Kholil, Asrori Ahmad translated approximately fifty books of the Islamic book with Arabic Pegon.

The first book compiled by Asrori Ahmad is the translation by Safinatun Najah entitled *Nur ad-Duja fī Tarjamati Safīnah An-Najā*. This book is his first work and under guidance of Kyai Mustafa Bisri then Asrori Ahmad started to translate some books, such as:

1. *Nur Ad-Duja fī tarjamati Safīnah An-Najā*;
2. *Taşilu ar-Rafīq fī tarjamati Sulām taufīq*;
3. *Al-Aqtaf ad-Daniyyah fī Idāhi Mawaḍi'i al-'Usfuriyyah*;
4. *Tarjamah ad-Durār Al-Bahiyyah*;
5. *Tarjamah Riyāḍ Aş-Şālihīn*;
6. *Tarjamah Irsyādul 'ibād ilā Sabīl ar-Rasyād*;
7. *Tarjamah Risālah al-Mu'awwanah*;
8. *Al jawāhir Al-Kalamiyyah fī Idāhi al-'Aqīdah al-Islamiyyah*;
9. *Intikhab an-Nafāisi fī al-faḍāil wa an-Nawāfiḍ*;
10. *Tarjamah Majmū'in Mustamīlīn 'Alā Arba'i Rasā'il*;
11. *Faḍā'il al-A'māl*;
12. *Minyatul Murtaji fī Tarjamah al-Barzanji*;
13. *Al-Hikāyatul al-Bādi'at*;
14. *Al-Bayān al Muşaffā fī waşīyyat al Mustafā*;
15. *Al Azkar Nafi'ah*;
16. *Kitāb al Kabā'ir*;
17. *Tarjamah Durratun Nāşihīn*;
18. *Sa'ādah az-Zaujaini fī Tarjamati 'Uqūd al-Duluḡaini*;

19. *Masā'ilu Ta'allumi wa at-Ta'lim fī bayāni Ta'lim wa al-Muta'allim;*
20. *Khulaṣah al-Manāqib li asy-Syeikh "abd Al-Qādiri al-Jilani";*
21. *Ar-Risālah Al-Mufidah;*
22. *Al-Mar'ah Ash-Ṣālihah;*
23. *Bayān al-Muṣṭafa fī Waṣiyyah al-Muṣṭafa;*
24. *Tarjamah Naṣa'ihu al-'Ibād;*
25. *Tarjamah Tanqihū al-Qauli;*
26. *Risālah al-Jumū'ah;*
27. *Risālah al-Inariti wa al-ifādah fī Masā'il Aṭ-Ṭahārah;*
28. *Tarjamah Sarhi Sullām at-Taufiq;*
29. *Majmū'ah Ṣalāsati Rasā'il;*
30. *Riyaḍuṣ Ṣālihīn;*
31. *Qami' Ṭugyān.*

*Qami' Ṭugyān* was the last book written by Asrori Ahmad, but this book had already finished at all about 20%, and then continued by his son, Kyai Ahmad Said. It was published by Al Miftah, in Surabaya.

The biggest role of Asrori Ahmad in developing Islamic knowledge was writing and translating the book of the Arabic Pegon when he was in the southern part of Central Java. Mapping of Java Pegon writing occurs in several places like in Rembang, Semarang, Pekalongan, Solo and Magelang. In a certain place as Magelang, the role of Asrori Ahmad is enormous. The influence of Asrori Ahmad in using Arabic Pegon in religious texts was not only in Magelang, but also in Yogyakarta. That is why Asrori Ahmad was categorized as one of Islamic writers in the Yogyakarta area.

The Asrori's works inspired and motivated other kyais or writers in Magelang and its surrounding to write Arabic books like Mahfud Sya'roni (Punduh, Kerandon, Salaman, Magelang); Musyawwir bin haji Anwar (Kaliabu, Salaman, Magelang); Muhson Rofiq Badar (Sukasari, Bandongan, Magelang); Nasiruddin Hamam (Gerabag Magelang); Said Asrori (Tempuran Magelang); he was also often mentioned not only in Magelang but also in the Yogyakarta areas like Ali As'ad (Ploso Kuning); Marzuki (Kotagede); and Mujab Maḥalli (Wonokromo, Bantul).

## 2. Ali Maksum: The Actuator of Classical Texts

This research will elaborate a second leader, Ali Maksum, who influences religious knowledge. One of the prominent works of Ali Maksum is *Hujjatu Ahlu Sunnah wal Jama'ah*. This book became well-known among Muslims community, because it defended the doctrinal view of Ahlus sunnah wal jamaah which was accused as heresy teaching. At the academic level, this book was central for Indonesian Islamic thought. This book contained the local wisdom and intellectual analysis which was regarded as different from puritanism.

Ali Maksum was born in Lasem, Central Java. He moved to Yogyakarta because he married the daughter of Kyai Munawir (the Founder of Krakyat Pesantren) and he asked to participate and to strengthen educational institutions Pesantren in Yogyakarta. Initially, Ali had refused to move to Yogyakarta. But due to his mother in-laws demand then he moved to Yogyakarta. From that moment Ali Maksum developed the Krakyat Pesantren which made progressive and becomes a very famous Pesantren. The influence of Ali Maksum not only because of his ability to develop his pesantren but also he nationally influenced the Nahdlatul Ulama organization became a good organization.

The label for Ali Maksum as “the actuator of classical texts” was mentioned by Abdurrahman Wahid (Gus Dur). In one of Gus Dur’s article entitled *Good does not Mean as Useful*, he asked to Ali Maksum about what he learnt in Pesantren and doing “ngrowot puasa” is the process of fasting. Gus Dur stated that the food was certainly far from nutrients for health. The result was that students had low capability. But why in one of the works of imam al-Ghazali “behaviour” is actually recommended during the learning process? Ali Maksum replied that “the opinion (al-Ghazali) was good but not necessarily have benefits”. Gus Dur mentioned that Ali Maksum is able to perform the necessary dynamics of the classical texts. Ali Maksum understands the goodness but not necessarily the benefit, especially for the present.

Ali Maksum was born in Lasem (Central Java) from the couple of KH. Ma'shum bin KH. Ahmad Abdul Karim with Nuriyah bint

KH. Muhammad Zein (Lasem). He was born on March 2<sup>nd</sup>, 1915 in the village of Soditan, Lasem, Rembang. His father, KH. Maksum is the founder of Pesantren Al-Hidayah in the village Soditan, Lasem, Rembang.

In his extended family, Ali Maksum was taught to learn in his father's pesantren which was a center of reference for students from various regions, especially in the teaching of the book of Ibn Malik along his *Syarah Al-fiiyah Ibn 'Aqil* (Nahwu, Şaraf and Balagah), and the book *Jam'ul Jawāmi'*. KH. Maksum hoped that his son would become a specialists in religious law, so he taught Ali books of fiqh everyday. Meanwhile, he also taught other books to the students, especially the books of Nahwu, Şaraf and Balagah. However, he little Ali preferred to study the scriptures and Nahwu Şaraf and studied some time with KH. Amir in Pekalongan.

At the age of 12, Ali Maksum was sent by his parents to go Pesantren in Termas, Pacitan East Java. KH. Maksum thought to entrust his children's education to other scholars, namely KH. Dimiyati the leader of Pesantren Termas Pacitan (1894 - 1934). It is not accustomed to the parents to educate their own biological child to adulthood. At that time, Pesantren Termas located in the corners of Pacitan and could only be reached by foot. At that time, Pesantren Termas was very well known and authorized due to three reasons: first, Pesantren Termas explicitly rejected and opposed to the Dutch, from the Dutch. Second, most of families of Pesantren Termas were classified as very 'pious and expert in religious knowledge, so that the existence of the current Termas as a storehouse of religious knowledge was taken into account. Third, scientific activity in Termas was carried out intensively, because it was supported by the scholars and their entire families. Even scientific freedom developed in Pesantren Termas resulted in the emergence of "Madrasah" which created controversial within the Pesantren in 1928. This pesantren created a senior student named Sayyid Hasan Ba'bud, with a teaching staff who all came from another country. The books taught at Pesantren Termas were various, as *Fath Mu'in*, *Jalalain*, *Minhajul Qawwim*, *Al-Asybah wan-Nazair*, *Şaḥiḥ Bukhārī and Muslim*, *Ibn Mālik Alfiiyah*, etc. *Mubāhasah* (discussion about the books was done every night). In



addition, there was a policy supported by scholars who provide an opportunity for senior students who were able to teach students in lower class. Such conditions fostered the spirit of the students to compete in the field of science. (Mukhdlor, 1989: 5-7).

In 1927 AD, Ali Maksum was sent to Pesantren Termas Pacitan to intensify the religious sciences. At Termas Pesantren, Ali Maksum preferentially asked to stay in the “ndalem”, namely KH. Dimiyati family complex, a room with Gus Muhammad, son of Sheikh Mahfuz at-Tarmasi. This was perhaps Dimiyati’s respect to KH. Maksum, because among the scholars there is the tradition of education entrusted to other scholars. In this case, KH. Maksum entrusted his son Ali to KH. Dimiyati in Termas Pesantren, while KH. Dimiyati itself entrusts his son Gus Dimiyati Hamid and Habib Dimiyati, to KH. Maksum in pesantren Al-Hidayah Lasem.

Ali Maksum was among the students, friends, and family Pesantren known as Wak Ali (Mukhdhor, 1989: 6-7). He appeared to be the most prominent among the other students having a distinguished intellectual talent, besides because of his patience, width of knowledge, creativity, personality, and leadership.

Ali Maksum was interested in studying scientific interpretation of Qur’an, which made him to be an expert and well known Muslim scholar in Indonesia. Wak Ali mastered the high level books of *Nahwu Kitab Dahlan*, *Asymuni*, *Alfiyah Ibn Malik*, and its *Syawāhid*. These skills made him famous as an Arabic linguist. The nickname “Munjīd berjalan” (living Munjīd) for Ali Maksum showed his expertise in the field of Arabic language.

Among the students, friends and family, Wak Ali was known as “a symbol of a positive model”. He had the same position with Gus Hamid Dimiyati and Gus Rahmad Dimiyati, Gus Muhammad ibn Syaikh Mahfuz at-Tirmasi, since they had ideas in promoting and developing Termas Pesantren. One of the idea of Wak Ali was on the need to implement a system of Madrasa in educacional system in Termas Pesantren, and using internal teaching staff. This idea was rejected by KH. Dimiyati because of his being traumatic when establishing madrasahs which are disagreed by Sayyid Hasan Ba’bud. Because his concept is clear and functional for supporting the

advancement of Pesantren, KH. Dimiyati permitted him to build a madrasa with Ali Maksum as its director. This opportunity was taken by Wak Ali when he was 19 years old, to innovate the teaching methods and curriculum, such as introducing new books into the curriculum of modern schools, as the book *Qirā'atur Rasyidah, an-Nahwul Wadīh* and others.

After Ali Maksum went back to Lasem, the madrasa leadership was handed over to Gus Hamid Dimiyati as the director and A. Mukti Ali as his deputy. A. Mukti Ali commented that Ali Maksum was the driving force to modernization Termas Pesantren from a simple Pesantren system to a pesantren system to the Madrasa system.

Ali Maksum was so famous among all Muslim scholars and government in Yogyakarta. The role of Ali Maksum was so great in various sectors, as pesantren, and also contributed for intellectual scholars, scientist, leaders of Islamic organizations, modernist NU, and other leaders.

Ali Maksum is a type of an autodidact who has a high spirit. He regarded that slogan “self learning without a teacher, like learning to the devil”, so it can not be followed. Actually the slogan was used only by students who really need *ṭarīqah* guidance like the spiritual teacher (*Mursyid*) to strengthen the spiritual experience.

Most contemporary kyais, younger or older also appreciated his knowledge. He is an expert scholar of Tafsīr, Hadīṣ, Fiqh, Arabic language. He also mastered a wide variety of books, both traditional scholars as the reference and modernist scholars such as Ibn Taymiyyah, Ibn Qayyim, Sayyid Qutub, Hassan Al-Bana, Muhammad Abduh. The nickname “living Munjīd” by the society to Ali Maksum proved his ability on the field of science.

According to Martin van Bruinessen, as quoted by Zainal Arifin Thoḥa in his “Runtuhnya Singgasana kyai” that one of the reasons that inspired Ali Maksum to accept a position of Rois' Am actually also inspired by a sense of the interest to protect the ideas of NU's young generation, such as KH. Ahmad Siddiq, KH. Sahal Mahfouz, Wachid Abdurrahman, KH. A. Musthofa Bisri, Dr. Fahmi Saifuddin, Dr. Muhammad Tohir, KH. Muchid Muzadi, M.

Zamroni, Mahbub Djunaidi, Masdar Farid Mas'udi, and others who became known as the leaders who try to bring back NU to the Khittah. The defence of progressive ideas of the NU younger generation not only in the forum until 27<sup>th</sup> congress Situbondo that delivered by KH. Ahmad Siddiq and Abdurrahman Wahid as Rois Am and Chairman of NU but also in the 28<sup>th</sup> Congress in Krapyak Yogyakarta (1989) who affirmed again as Rois' Am and chairman of the NU.

Since 1943, Ali Maksum moved to Krapyak, Yogyakarta. At the first time in Yogyakarta, Ali Maksum felt a strong vibration from the islamic modernist movement of Muhammadiyah. Ali Maksum who was known as one of the reformist or modernist NU does not demonstrate a confrontational attitude, but tolerant toward Muhammadiyah movement. It influenced his policy in leading the pesantren Al-Munawwir by making a balance between lectures and recitation of Qur'an and *kitab kuning* to teach students "Ahlu Sunnah wal Jamā'ah" and their basic arguments proportionally to protect them from the influence of Wahabi ideology spread by the Muhammadiyah movement.

One of his precious work is the book *Hujjatu Ahlu Sunnah Wal Jamā'ah*. This book examined the syariyyah arguments as the rational reason in implementing "amaliyyah of nahḍiyyīn". That book is quite popular in the NU pesantren and madrasah which opened the discussion by asking the normative foundation of "ahlus Sunnah wal jamā'ah" including some ḥadīṣ and aṣār even a weak ḥadīṣ (*ḥadīṣ da'if*). Conversely with Kyai Hasyim who still explained the controversial worship in the NU tradition as general explanation but Ali Maksum explained it in a more detailed explanation. He explained the problem as *talqin* and *tarawih* prayers, twice *azan* in Friday prayer, *qabliyyah* Friday, preliminary determination by *rukyyat* in Ramadan, and so on.

Successful papers written by Ali Maksum are as follows:

- a) *Mizānul 'Uqūl fī 'Ilmil Mantīq*;
- b) *Aṣ-Ṣarful Waḍīh*;
- c) *Hujjatul Ahlissunnah Wal Jamā'ah*;

d) *Jawāmi 'ul Kalīm: Manqūlah min aḥadīṣ al-Jami 'al-Ṣagīr murattabah 'alā ka Hurūf Hija'iyah aṣliḥā.*

### 3. Mujab Maḥalli: A Young Productive Writer

A Muslim scholar who wrote in Arabic Pegon is KH. Ahmad Mujab Maḥalli (Berjan Bantul). He has more works than the other two persons mentioned before. He wrote manuscripts and other scripts with Javanese Pegon. According to his family, the work of Mujab Maḥalli consisted of more than 167 papers.

Mujab Maḥalli was born in Bantul, August 25, 1958 from the couples of Maḥalli Muhammad bin Abdullah 'Umar, and Nyai Hj. Dasimah binti KH. Mukhtarom (Gesikan, close Brajan). Paternal line of his family above is: Mujab Ahmad bin Abdullah bin Mohammed Maḥalli 'Umar ibn' Abdur Ro'uf Asy'ariy bin As'ad bin Tahir bin Ibrahim bin Tahir Muda'iy. Mujab is the eldest from seven siblings.

On February 23, 1989 (17 Rajab 1409 AH) he married Nadziroh Mushlih, the daughter of the couple KH. Mushlih and Nyai Rabi'a Adawiyah (as written in the book offerings: *Tafsīr al-Maḥalli, lima 'rifati āyāt al-Qur'ān wa Nuzūluha* (Yogyakarta: Penerbit Kota kembang, 1989). From his marriage, Mujab Maḥalli had four children: Ahmad Firdaus al-Halwani (03-09-1990), Ahmad Muhammad Naufal (30-05-1994), Muhammad Iqbal (30-04-1997), and Hadian Sofiyarrahman (26-08-2001).

Mujab education began at the elementary school and he graduated 1968; then he continued his study to PGAN (*Pendidikan Guru Agama Negeri*/State Religious Teacher Education) for four years in Wonokromo and finished it in 1971; and PGAN Wonokromo six years until 1972 (did not finished). Then he continued learning in Pesantren Salafiyah Banjarsari, Tempuran, Magelang, with Kyai Muhammad Syuhudi until 1982 (for nine years).

During studying in PGAN, Mujab started writing. His first paper was a short story entitled *Cinta Segi Tiga*, and published by the Qiblah Magazine. Another short story entitled *Antara Azan dan Lonceng*, tells about the story of love between two human beings, who have different religious belief. This short story was inspired by

the phenomenon that there was a social gap between Islam and Christianity. Further, he delivered many short stories to mass media, especially Qiblah and Shady magazines. He also wrote a book on psychology entitled *Melahirkan Anak Soleh*.

After finishing his education at the Pesantren Salaf Banjarsari Tempuran Magelang, Mujab went back to his village and taught at Pondok Pesantren Al-Mahalli in 1982, founded by *al-Magfurallah* Kyai Muhammad Mahalli Bin Abdullah Umar in Brajan Wonokromo in 1937 during the Dutch colonial era.

Mujab Maḥalli is a charismatic scholar. Some people called him “Dus Dur Jogja”. This because of his physical profile, way of thinking, and style in his real life looks like Gus Dur. He also has a lot of disciples from various background. He wrote a great number of papers and books which are widely read by the students and the community.

Mujab Mahalli’s thought was colored by Sufism and social movement. This pattern was widely used and practiced by his students and community in their daily activity.

Mujab Maḥalli taught about the nature, human behavior, and ethics. He said that through Sufism a person will get *makrifat* (presence) of Allah. By using the Sunnah, a person will be able to reach the station of *ihsan*.

Mujab Maḥalli admired al-Ghazali. It was shown from his works about a collection of the prayers quoted from the Book of *Ihya’ ‘Ulum ad-Din* entitled *Du’a al-Jawāmi’ Kawāmil* published in Yogyakarta by Penerbit Menara Kudus, 1993 and *Mystical Reflection* published by Penerbit Menara Kudus, in 1992. He said that many Muslims were nowadays performing worship only in the form of formality and there was no effort for gaining the level of *ma’rifat* to Allah. In fact Islam consists of three main elements, i.e., faith, Islam and Ihsan.

Mujab gave more considerable to Qur’anic interpretation. In the preface of his book *Al-Furqān li Ma’rifati Ayat Al-Qur’ān*, published in Solo by Percetakan 1993, he said that the Qur’an was the source of all knowledge. Like the ocean, it will never be

exhausted. Understanding the content of Qur'an, it would be clearly seen on the essence of God's majesty, and also human weakness. Ahmad Ghazali Masruri said in the introductory book Ahmad Mujab Mahalli, *Tafsir al-Mahalli* (Yogyakarta: Penerbit Kota kembang, 1989). For those who understand well in Arabic, Qur'anic interpretation is needed.

Mujab Mahalli began writing the book when he was 22 years old. The first book he wrote is *Mutiara Ḥadīṣ Qudsi* published by Al-Maarif in Bandung in 1980. Writing this book, he was highly motivated and supported by KH. Mahbub Junaidi.

In his work Mujab Mahalli prefers to be anonymous author or using his kid's name. The book of *Melahirkan Anak Soleh* for instance, he tended to write Aba Al-Firdaus Halwani as the author, while for the book of *Doa-doa Mustajab, Doa-doa yang Didengar Allah, Manajemen Qalbu*, he used Abu Ahmad Muhammad Naufal as the author.

Mujab Mahalli hoped that his students also wished to follow his habit in writing books. In the book of *al-Ta'lim wa a-Muta'allim*, he underlined that the people who have a strong motive to write, they have a good moral. He also advised to his students with his typical wise word that is "Make your mind as a creator of library materials, not only serve the library".

To disseminate his expertise in writing, Mujab established an agency for Standing Committee or *Ta'lif wa-Nasyr* (Writing and Publishing). With this institution the students who have good talents in writing would be trained by Kyai and assisted by experienced teachers in writing. Surprisingly, this institution -- until now -- has a number of young writers who are productive in writing books especially for religious books.

According to Imam Fauzi (a senior student of Pesantren al-Mahalli who mostly kept in touch with KH. Mujab), Mujab had written no less than of 200 books, both in the form of translations and articles. No less than 160 books had been published, and others were still in the manuscript. Most of these books were written in Indonesian language and there were some titles used Arabic Pegon.

Mujab's books that are written in Arabic Pegon are:

1. *Tankīh al-Qaul li Ma'rifati Faḍā'il al-A'mal*, vol 1, 2, and 3, translation, Arabic Pegon, (author of the original book: Syech Nawawi al Bantany). Surabaya: Penerbit Duta Ilmu, 1990.
2. *Matan al-Gāyah wa at-Taqrīb, Li al-Qaḍi Abi Syujā' Ahmad bin Husein bin Ahmad al-Ashfahaniy*, translation, Arabic Pegon, (author of the original book: Abi Syuja' al-Ashfahaniy) Yogyakarta: Penerbit Menara Kudus, tt.
3. *Tafsīr al-Mahalli, li Ma'rifati Ayat al-Qur'an wa Nuzūliha*, vol 1, 2, and 3, Yogyakarta: Penerbit Kota Kembang, 1989.
4. *Al-Furqān, li Ma'rifati Ayat al-Qur'an*, vol 1, 2, Arabic Pegon. Solo: Percetakan Hijri, 1993.
5. *Lubāb al-Ḥadīs*, translation, Arabic Pegon, (author of the original book: Imam Jalaluddin as-Suyuthi, 809-911 H), Yogyakarta: Penerbit Menara Kudus, without year).
6. *Du'a Jawāmi'u al-Kawāmil Nuqīlan Iḥya' 'Ulūm ad-Dīn*, Arabic and Arabic Pegon, Yogyakarta: Penerbit Menara Kudus, 1993.
7. *Ṣalawat li Nayl al-Maram*, Arabic and Arabic Pegon, Yogyakarta: Penerbit Menara kudus, 1992.
8. *Waṣāya al-Abāb li al-Abna'*, Translation.

## Discussion

Indonesia as a multicultural country has used a wide variety of alphabets since long time ago. One of the alphabets used by Indonesia is the Pegon script. This alphabet or script is Arabic Pegon which used in the local writing of Indonesia. Arabic Pegon is a kind of script that has been very instrumental in unifying the tribes all over the archipelago of Indonesia. It became an integral part of Indonesian nation. Like Jawi Script, correspondence in diplomatic relations between the kingdoms especially in Java at that time was mostly used Pegon Script. Often in the academic writing some scholars spread their intellectual works by using the Arabic Pegon. Most writing activity at the time used Javanese script as a medium so that no one become illiterate in Arabic Pegon (Sakti, 2014).

The use of Arabic Pegon became a primary method not only in Indonesia but also as a medium of communication among Southeast Asia community. It has been accommodated also into the local

language literacy in the Java as Arabic Pegon. It happened since the penetration of Islam into Nusantara then the use of the Arabic alphabet and Arabic Pegon was replaced by the Latin alphabet about the middle of 19<sup>th</sup> century. H Agus Salim said that the Dutch colonialism in the past was eager to eliminate the reading and writing in the Arabic alphabet or Arabic Pegon s in our society (Qur'an Djadoel, 2014).

Arabic Pegon is no longer as a primary language of intellectual activities. Consequently, most of Muslims cannot understand the meaning of al-Qur'an. However, Arabic Pegon still became an urgent daily matter of study although in limited Arabic literacy. Through various educational activities of Qur'an such as TPA then, the Qur'anic illiteracy is able to be avoided. Unfortunately, the ability to read was not followed by the ability in understanding Arabic. Furthermore, there are some groups of people who are able to understand the language of Qur'an directly, particularly among Pesantren students. Only a very few people are able to understand thoroughly on religious texts in Arabic language. People who are graduated from al-Azhar, Egypt, or from *Salafi* pesantren tend to be familiar with the Arabic language in comprehension.

The study about the three Muslim scholars (Asrori Ahmad, Ali Maksum, and Mujab Mahalli) looks like an oasis in the middle of the desert. Asrori Ahmad brought the tradition of writing Arabic text from north to the south of Java. Ali Maksum even in a limited number wrote religious texts in Arabic. Mujab Maḥalli as a young scholar also successfully delivered hundreds of religious texts partly with Arabic Pegon to scientific media.

Those Muslim scholars translated mostly an Arabic book to the Javanese language with Arabic Pegon. But only Ali Maksum who tried to write in his native language through his books *Hujjatul Ahlissunnah Wal Jama'ah*. In this book Ali Maksum made some explanations associated with many rituals in traditional Indonesian Muslims such as the tradition of *qunut*, *tarawih 23 raka'at* which were accused as heresy activities by others.

Viewed from the side of the transmission model -- writing religious traditions with Arabic Pegon, this research aimed at to see



the role of Asrori Ahmad who initiated the tradition of religious writing in southern Java. Asrori Ahmad wrote productively several books in between 1961-1994. He also inspired other writers in Magelang and Yogyakarta. In Yogyakarta, Ali Maksum initially focused on the development of educational institutions. After being familiar with Asrori Ahmad, Ali Maksum and Mujab Maḥalli were motivated to write Arabic works. The product of manuscripts in Arabic Pegon mostly read by *majlis taklim* or even *santri* (students in pesantren).

Further, Arabic religious texts such as the works of Ali Maksum are read by groups of people affiliated to the *Nahdatul Ulama* (organizations and pesantren community). Unfortunately, pesantrens that teach comprehensively *Kitab Kuning* still lack of support to encourage his students to write in Arabic so that once again they work only when reciting Qur'an, as the language of communication like in the modern Islamic pesantren. Pesantren As-Salam (Surakarta) conducts to understand of classical religious book as *Kitab Kuning*.

Hopefully Arabic Pegon and Arabic language itself will become to be a language of Islamic science, as we can see in several journals in Islamic Universities nationwide such state Islamic University (UIN) Sunan Kalidjaga, Yogyakarta, and UIN Syarif Hidayatullah Jakarta, which give the opportunity of writing scientific journal article using the Arabic language. This space provides an opportunity to both domestic and overseas graduate students and scholars to write scientific religious themes.

We are also fully optimistic on the effort of the Center of Research and Development of Religious Literature and Heritage of Ministry of Religious Affairs (MORA) translating some texts into Arabic. In 2011, the agency translated into Arabic on three books i.e., *Dewaruci: Javanese Mysticism Yosodipura I* (Hamid Nasuhi's work), *Perti Movement in Minangkabau* (Sanusi Muhammad Latif's work), *Sheikh Yusuf Al Makassary: Ulama, Sufis, Mujahid* (Abdul Qadir's work). In 2012, The Agency continued to translate on *Islamic Java* (Bambang Pranowo's work), *Islam and the State* (Syafi'i Maarif's work), and *The Islamic Movement of Modern Indonesia: 1900-1942* (Deliar Noor's work).

## Conclusion

The research highlights several conclusions. First, the writing traditions of using Arabic Pegon in the southern of Java took the form of a translation into Javanese Pegon. It shows in the work of Asrori Ahmad and Mujab Mahalli; the writing of religious texts using only Arabic script are found only in limited works like Ali Maksum which only have four works. Second, the transmission of the Arabic Pegon writing in Yogyakarta is allegedly connected to the coast of Java, especially Lasem. It had appeared in Asrori Ahmad and Ali Maksum activities who had lived in the same area. Third, the tradition of teaching the Arabic language in the Pesantrens still focuses mostly on reading materials, conversation, and comprehension skill, but they were not oriented to create Arabic writing permanently.

This research recommends the need for advocating some serious efforts on reproduction of religious texts into Arabic as an international language. Those efforts could be done by creating a special program which should be initiated by the Ministry of Religious Affairs (MORA) through both formal college education and even religious education through the *pesantren salaf*. It should be one package to encourage students for writing an Arabic text or script.

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## **Author Guidelines**

Heritage of Nusantara is a specific journal for the studies of Nusantara heritage. Nusantara meant in this journal is the areas covering Indonesia, Malaysia, Brunei, Southern Part of Thailand, Southern Part of the Philipines and also Timor Leste.

Heritage of Nusantara is a peer reviewed journal using bilingual (English and Arabic). The aims of the journal is to introduce the richness of the cultural legacies or heritage of Nusantara in particular and to show its relations as well as contributions to the world heritage in general by publishing the research papers, articles and literary criticism or book reviews concerned. It is hopefully intended to give a better and wider outlook and understanding to the readers concerning the heritage of Nusantara, and above all offers a wide variety of analysis on how to preserve and develop the heritage of Nusantara.

Therefore, the journal welcomes the papers from the scholars and experts from all disciplines of humanity, social sciences, and religious studies related to the mission of the journal.

The journal requires the article submitted to be original based on academic works (academic writing and research). In addition to that, the article submitted is never published before in any journal or is being reviewed for possible publication in certain time in other journal. All the articles submitted will be reviewed by certain editors, editorial board as well as blind reviewers appointed by the journal. Any article does not meet the requirement of the guidelines will not be considered and will be declined.

The number of the words of the article is between 10000 to 15.000 words at length. References, tables, figures, appendices and notes are included in those words. As for the abstract, it must not exceed from 150 words with 5 key words. The articles with quotations and passages from local or foreign language should be translated into English. Electronic submissions are welcome and should be sent to mail journal.

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Referencing is the very important system in the academic writing to show that the work has a high quality of academic writing. Therefore referencing is required for the article submitted to this journal. The journal uses the Harvard referencing system as follow:

#### **A. Citation in the Text (Author-date method)**

All statements, opinions, conclusions etc. taken from another writer's work should be cited, whether the work is directly quoted, paraphrased or summarised. In the Harvard System, cited publications are referred to in the text by giving the author's surname and the year of publication in one of the forms shown below. If details of particular parts of a document are required, e.g. page numbers, they should be given after the year within the parentheses.

1. If the author's name occurs naturally in the sentence the year is given in the parentheses:- e.g. In a popular study, Harvey (1992, P.556) argued that....
2. If however, the name does not occur naturally in the sentence, both name and year are given in the parentheses:- e.g. More recent studies (Bartlett 1996; James 1998) show that....

3. When an author has published more than one cited document in the same year, these are distinguished by adding lower case letters (a,b,c, etc) after the year and within the parentheses:-e.g. Johnson (1994a) discussed the subject....
4. If there are two authors, the surnames of both should be given:- e.g. Matthews and Jones (1993) have proposed that....
5. If there are more than two authors the surname of the first author only should be given, followed by et al:- e.g. Wilson et al. (1997) conclude that....
6. If there is no originator then "Anon" should be used:-e.g. A recent article (Anon 1993) stated that....
7. If you refer to a source quoted in another work you cite both in the text:-e.g. A study by Smith (1960 cited Jones 1994 p. 24) showed that.... (You need to list the work you have used, i.e. Jones, in the main bibliography)
8. Page Number: If you are referring to the overall argument of a book or article, do not use page numbers, e.g. "Nunan (1986) presents many different varieties of syllabus." If, however, you are referring to a specific point within a book or article, mention the page number(s), e.g. "Allwright (1982 p. 56) provides an example of intervention in a lesson."
9. Quotations:- A short quotation of less than a line may be included in the body of the text in quotation marks. e.g. ...so "good practices must be taught" (Smith 1996, P. 15) and we should... But if it is longer, start a new line and indent it. You must include the page number. Theory rises out of practice, and once validated, returns to direct or explain the practice (Stevens 1997, p. 92).
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## **B. Additional Notes about Citations**

Personal communications:-Taken from: APA, 1983, *Publication Manual of the American Psychological Association*. 3<sup>rd</sup> ed. Washington: APA.

These do not provide recoverable data and so are not included in the reference list. Cite personal communications in the text only.

Give initials as well as the surname of the communicator and provide as exact a date as possible. e.g. Many designers do not understand the needs of disabled people, according to J.O. Reiss (personal communication, April 18, 1997).

### **C. The Bibliography at the End of a Piece of Work**

The term bibliography describes references to cited documents given in a list at the end of the text. These are usually described as bibliographic references.

(In some departments the bibliography is called a references list and there is a separate bibliography of works that have been read but not cited.)

In the Harvard System, the references are listed in *alphabetical order of authors' surnames*.

If you have cited more than one item by a specific author they should be listed chronologically (earliest first), and by letter (1993a, 1993b) if more than one item has been published during a specific year.

Whenever possible, elements of a bibliographical reference should be taken from the title page of the publication.

Each reference should use the elements and punctuation given in the following examples for the different types of published work you may have cited.

#### **Reference to a book**

Elements to cite:

Author's Surname, Initials.,

Year of publication.

Title.

Edition. (if not the first).

Place of publication:

Publisher.

e.g. Mercer, P.A. and Smith, G., 1993. Private viewdata in the UK. 2<sup>nd</sup> ed. London: Longman.

### **Reference to a contribution in a book**

Elements to cite:

Contributing author's Surname, Initials.,  
Year of publication.

Title of contribution. Followed by *In*.

Initials. Surname, of author or editor of publication by ed. or eds if relevant

Title of book.

Place of publication:

Publisher,

Page number(s) of contribution.

e.g. Bantz, C.R., 1995. Social dimensions of software development.  
*In*. J.A. Anderson, ed. Annual review of software management and development. Newbury Park, C: Sage, 502-510.

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Title of contribution. Followed by *In*:

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Title of conference proceedings including date and place of conference.

*Place of publication:*

Publisher.

Page numbers of contribution.



e.g. Silver, K., 1991. Electronic mail: the new way to communicate. *In: D.I. Raitt, ed 9<sup>th</sup> international online information meeting*, London 3-5 December 1990. Oxford: Learned Information, 323-330.

**Reference to a publication from a corporate body  
(e.g. a government department or other organisation).**

Elements to cite:

Name Of Issuing Body,

Year of publication.

Title of publication.

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Report Number (where relevant).

e.g. Unesco, 1993. *General information programme and UNISIST*. Paris: Unesco, (PGI-93/WS/22).

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Elements to cite:

Author's Surname, Initials.,

Year of publication.

Title of thesis.

Designation, (any type).

Name of institution to which submitted.

e.g. Agutter, A.J., 1995. The linguistic significance of current British slang.

Thesis (PhD). Edinburgh University.

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<http://www.bournemouth.ac.uk/service-depts/newslis/LISGen.citation/harvardsystint.html> [15 Apr 1996].

## **Elements to include in the list of references at the end of a work**

### **1. Reference to individual works**

Author/editor. (Year). *Title* [online]. (Edition). Place of publication, Publisher (if ascertainable). Available from: URL [Accessed Date].

e.g. Holland, M. (1996). *Harvard system* [online]. Poole, Bournemouth University. Available from: [-http://bournemouth.ac.uk/servicedepts/lis/LISPub/harvardsyst.html](http://bournemouth.ac.uk/servicedepts/lis/LISPub/harvardsyst.html) [Accessed 15 Apr 1996].

Library Services. (1995). *Internet user glossary* [online]. North Carolina, North Carolina State University. Available from:-

<gopher://dewey.lib.ncsu.edu:70/7waissrc%3A/.wais/Internet-user-glossary> [Accessed 15 Apr 1996].

### **2. Reference to E-Journals**

Author. (Year). Title. *Journal Title* [online], volume (issue), location within host. Available from : URL [Accessed Date].

e.g. Korb, K.B. (1995). Persons and things: book review of Bringsjord on Robot-Consciousness. *Psychology* [online], 6 (15). Available from: <gopher://wachau.ai.univie.ac.at:70/00/-archives/psychology/95.V6/0162> [Accessed 17 Jun 1996].

### **3. Reference to mailbase/listserv e-mail lists**

Author. (Day Month Year). Subject of message. *Discussion List* [online] Available from: list e-mail address [Accessed Date].

e.g. Brack, E.V. (2 May 1995). Re: Computing short courses. *Lis-link* [online]. Available from: [mailbase@mailbase.ac.uk](mailto:mailbase@mailbase.ac.uk) [Accessed 17 Apr 1996].

Jensen, L.R. (12 Dec 1995). Recommendation of student radio/tv in English. *LASTAR* [online]. Available from: Listserv@ftp.nrg.dtu.dk [Accessed 29 Apr 1996].

It should be noted that items may only be kept on discussion group servers for a short time and hence may not be suitable for referencing. A local copy could be kept by the author who is giving the citation, with a note to this effect.

#### **4. Reference to personal electronic communications (E-mail)**

Sender (Sender's E-mail address). (Day Month Year). *Subject of Message*. E-mail to Recipient (Recipient's E-mail address).  
Lowman, D. (deborah-lowman@pbsinc.com). (4 Apr 1996). RE>>*ProCite and Internet Refere*. E-mail to P. Cross (pcross@bournemouth.ac.uk)

#### **5. Reference to CD-ROMs**

**This section refers to CD-ROMS which are works in their own right and non bibliographic databases.**

Author/editor. (Year). *Title* [type of medium CD-ROM]. (Edition). Place of publication, publisher (if ascertainable). Available from: Supplier/Database identifier or number (optional) [Accessed Date] (optional).

e.g. Hawking, S.W. (1994). *A Brief history of time: an interactive adventure* [CD-ROM]. Crunch Media (See Harvard Referencing style)

Detail of the requirement of the writing system in this journal is as follow:

1. Articles should be written in the format of 1.5 space
2. Articles should be written in standard Letter (8.5x11) margin: top 1.2 cm, below: 0.6, left: 0.8 and right: 0.6.
3. The capital letter and bold must be used for the title with 12 Times New Roman
4. The name of the author should be written in Capital and bold with 10 times New Roman
5. The affiliation of the institute should be written with the capital letter with 10 Times New Roman
6. If the article has Sub title, 10 point (Times New Roman) with capital letter should be used

7. The distance between title and the author as well as the affiliation of the author is 1.5 space
8. The space of the paragraph is 1.5
9. The writing should be begun with the abstract and key words
10. Title of the article, the author, affiliation abstract and key word has the format of 1 space.
11. If the author is more than one, they should be written as follow: The first author, the second and so on. Each has the foot note explain the name of the university, institution/organization, region, state as well as the email address.
12. The author should not more than 5 persons.
13. Sub title should be numbered and separated with 1 space if another sub title appears.
14. The structure of the article should consist of the following:
  - a. Title, author, email and the affiliation of the author  
Abstract and key words
  - b. Introduction
  - c. Method of the writing
  - d. Theoretical Framework (the theory used by the author in the writing.) In this case, the author is able to demonstrate the accuracy of the theory used to analyze the problem with accurate arguments.
  - e. Discussion (including the analysis from the author on the problem)
  - f. Conclusion
  - g. Acknowledgement if any
  - h. List of References

### **Authors Obligation**

1. Author should be able to show the accuracy of the data in the research done. It should be done honestly to avoid deception and plagiarism.
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3. Ghost authorships and gift authorships are forbidden, i.e., the author mentions all people without explaining their roles and contributions in helping the research.

4. Originality of the article submitted is the most important thing. Thus, the paper submitted must be original from the author's work. The author wants to submit the previous article that has not been published yet for some reasons, the materials used needs to be renewed to have different perspective and result. Therefore it will be different from the previous version.
5. All material which is based on prior work, including from the same authors, must be properly attributed to the prior publication by proper citation.
6. The Authors must fairly and honestly mentions the sources of the data used/cited in the article including the theoretical foundation or references as the basis of the analysis.
7. The author is permitted to make academic criticism based on accurate academic arguments and on the contrary is strictly forbidden to make personal criticism.
8. The research itself, as reported in the manuscript, should have been conducted in accordance with commonly accepted ethical standards.
9. The authors have the obligation to notify the editor immediately should any of the statements in this list cease to be true.

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هرتيج اوف

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السنة الثالثة، العدد 1، 2014

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مدير التحرير:

فخرياتي

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كوسنانو

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الصورة (The illuminated frontispiece - folios 1 verso-2 recto) في الغلاف الأمامي مأخوذة من الصورة في المقالة

*The Idea of an Old Qur'an Manuscript: On the Commercialization of the Indonesian Islamic Heritage*

محور هذه المجلة هو تزويد القراء بمعلومات حول خطة إندونيسية ودولية في تطوير المؤلفات والتراث الديني من خلال نشر المقالات والتقارير

البحثية ومراجعات الكتب.

تركزت هرتيج اوف نوسانتارا للبحث في المؤلفات الدينية سواء كانت معاصرة أو قديمة، والتراث الديني الواقع في جنوب شرق آسيا،

وترحب بمساهمات المتقنين والعلماء المتخصصين في هذا المجال.

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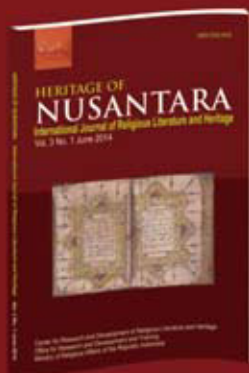
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هریتیج اوف

# نوسانتارا

مجلة دولية لبحث المؤلفات والتراث الديني  
السنة الثالثة، العدد 1، 2014



The Idea of an Old Qur'an Manuscript:  
On the Commercialization of the Indonesian Islamic Heritage  
*Edwin Wieringa*

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in the Dynamics of Islamisation in Lombok  
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*Choirul Fuad Yusuf*

علم الميقات

في الحضارة العربية والإسلامية ودوره في المجتمع الإسلامي

'Ilmul Miqāt fīl Ḥaḍāratil 'Arabiyyah wal Islamiyyah wa Dauruhu fīl  
Mujtama'il Islāmī

*Arwin Juli Rakhmadi Butar-Butar*

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