

**WRITING TAQRID AND SANAD
OF SCIENTIFIC KIAI ISLAMIC BOARDING SCHOOLS
AS ACADEMIC LITERACY TRADITIONS
OF THE ISLAMIC BOARDING SCHOOL COMMUNITY**

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ABSTRAK

Wilayah pesisir Jawa dapat dikatakan sebagai salah satu basis wilayah pesantren, dimana para kiai lahir dari daerah tersebut. Di samping mengajar santri, para kiai juga menulis dan menerjemahkan kitab-kitab keagamaan klasik yang diajarkan di pesantren. Produktivitas para kiai ini dapat dilihat dari banyaknya kitab-kitab keagamaan, baik yang ditulis dengan bahasa Arab, maupun Aksara *Pegon*. Upaya penulisan dan penerjemahan kitab ini, di samping sebagai bagian dari gerakan pembahasalokalan yang dilakukan secara masif di wilayah Nusantara, juga merupakan bukti kuatnya literasi akademik di kalangan masyarakat santri. Penguatan literasi pesantren dapat dilihat dengan adanya fenomena penulisan *taqridh* dan juga penulisan sanad keilmuan pada setiap kitab yang ditulis oleh para kiai. Secara umum, tujuan dari penulisan *Taqridh* dalam kitab adalah sebagai bentuk apresiasi, kehati-hatian penulis, dan juga sikap hormat penulis kitab terhadap para guru yang telah mendidiknya sekaligus sebagai lisensi akademik terhadap kitab yang ditulis. Sementara fenomena penulisan sanad keilmuan dalam sebuah kitab, merupakan bentuk transmisi keilmuan untuk menunjukkan bahwa apa yang ditulis dalam kitab secara akademik dapat dipertanggungjawabkan.

Kata Kunci: pesantren, pegon, kitab

ABSTRACT

The coastal region of Java can be said to be one of the base areas for Islamic boarding schools, where kiai are born from this area. Apart from teaching students, kiai also write and translate classical religious books taught in Islamic boarding schools. The productivity of these kiai can be seen from the large number of religious books, both written in Arabic and Pegon script. Efforts to write and translate this book, apart from being part of a massive local language movement carried out in the archipelago, are also proof of the strength of academic literacy among the Islamic boarding school community. Strengthening Islamic boarding school literacy can be seen in the phenomenon of writing taqridh and also writing scientific sanad in every book written by kiai. In general, the purpose of writing Taqridh in a book is as a form of appreciation, the author's caution, and also the author's respectful attitude towards the teachers who have educated him as well as an academic license for the book he wrote. Meanwhile, the phenomenon of writing scientific sanad in a book is a form of scientific transmission to show that what is written in the book is academically accountable.

Keywords: islamicboarding school, pegon, kitab

Introduction

The coastal region of Java can be said to be one of the base areas for Islamic boarding schools, where kiai are born from this area. Apart from teaching and educating Islamic boarding school students, these kiai also write and translate classical religious books taught in Islamic boarding schools. The productivity of these kiai can be seen from the large number of translated books that have been circulating and studied in several Islamic boarding schools in Indonesia. These books were written or translated into Javanese.

In a broader context, the process of localizing Islamic teachings (translating and explaining Islamic boarding school books) actually began in the mid-17th century AD. This translation movement occurred in line with the Islamization process in the archipelago. Arabic script is one of the choices used in writing religious treasures by linking to local languages. This event occurred due to the practice of vernacularization (local language) of Islamic scholarship, the Jawi script (Malay language written in Arabic script) and the Pegon script (Javanese, Sundanese and Madurese written in Arabic script) were born. From this it appears that Islamization in the archipelago has given rise to a situation where two cultural variations are used simultaneously within a community and in the context of the archipelago, the process of arabization of script and language appears more prominent (Gusmian, 2015). In other words, the Jawi and pegon scripts appeared at the same time as the Islamization movement began in the archipelago.

Since then, the Arabic script has continued to develop and is used by ethnic groups to record their respective languages, especially in Islamic boarding schools which are centers of Islamic religious education in the archipelago. The Arabic script used to write the languages of ethnic groups today is usually called Jawi script, and also pegon. The type of Arabic script used previously was adapted to the phoneme system of each language (Suryani, 2012). This data is reinforced by the research results of Anthony H. Johns who noted that at the end of the 16th century AD in various regions of the archipelago there had been a process of vernacularization of Islamic scholarship. This can be seen in three phenomena.

First, the Arabic script is used in Malay which is called the Jawi script. Second, there are many loan words from Arabic that have been transformed into local languages. Third, many literary works are inspired by Arabic (and Persian) literary models (Johns, 1988).

Actually, there is another thing that Johns did not mention, namely the absorption of Arabic linguistic and grammatical structures and rules (Gusmian, 2015). This last phenomenon will actually influence the model of writing and narration of translation of Islamic boarding school books, and the translation movement reached its peak in the XIX-XX century AD. In this century, the movement for writing and localizing Islamic boarding school books continues to occur massively in every throughout the archipelago, including the north coast of Java.

The efforts to write and legalize the book by the kiai on the north coast of Java, apart from being part of a massive local language movement carried out in various regions of the archipelago, were also due to several reasons behind it. In other words, the massive movement for the approval and translation of Islamic boarding school books in this coastal region, of course, does not necessarily follow the flow of other regional movements. Therefore, it is important to know the series of causes for the book approval movement that occurred in the northern coastal region of Java. From the data that has been collected, the information regarding the movement to write and approve Islamic boarding school books on the coast of Central Java cannot be separated from several historical causes and events that occurred at that time. However, this article will focus on the phenomenon of local writing and language because of the well-established literacy culture of the Islamic boarding school community.

DISCUSSION

The *apsahan* tradition is a model of translation and study of texts that has been passed down from generation to generation. A *santri* continues to strive to continue the learning traditions carried out by his kiai. Likewise, when these students become kiai and also have students, they (the students) will also do the same things as what their previous kiai did, and so on. In this way, the *apsahan* tradition has become an

icon for Islamic boarding school students in their efforts to preserve Islamic boarding school academic culture.

Efforts to preserve the culture of the kiai are also supported by the tradition of communication between them, especially in writing and translating Islamic boarding school books. This can be seen in the tradition of writing "taqrīz" which a kiai gives to books written by other kiai. Likewise with the tradition of writing scientific sanad which is outlined in several books he wrote.

If we look closely, the content of taqrīz in the written book does not only include "praise" (al-madh), but also includes other explanations regarding the contents of the book, such as a form of appreciation for the translation model and also the analysis model used in writing/translating books. In other words, the content of the taqrīz sometimes contains the purpose of writing the book and sometimes it is also related to the writing methodology and translation analysis used. These coastal kiai also always discuss and support each other in terms of academic activities, one of which is writing and translating religious books. This form of academic communication is usually contained in the commentaries on written books. If a kiai writes or translates a book, usually the kiai will ask other kiai for corrections as well as comments, notes or forewords.

This can be seen from the many notes/comments in the translated books written. Some of them including "*Sabīlu al-Munji fī Tarjamah Maulīd al-Barzanji*" written by Kiai Ahmad Abdul Hamid Kendal consisting comments from Kiai Bisri Musthafa. The comment is stated as follows: "*Kulo sampun ningali sebagian sangking kitab Sabīlul Munji fī Tarjamati Maulīdi al-Barzanji karangan ipun sederek Kiyahi Ahmad Abdul Hamid, kulo bingah sanget dene pun nopo ingkang dados pengajeng-ngajeng ipun poro sederek muslimin tuwin muslimat ingkang sangat kabetahaken saged kaleksanan, menawi ningali ringkes lan gampil ipun kapaham, kulo pitados kitab puniko bade saged kaginaakeun dining umum, Mugimugi Gusti Allah paring pitulung dateng samudayanipun*". Below it is recorded the time of writing the comment, namely 28 Shawwal 1374 AH (Hamid, 1955).

A kiai's comments on a translated book are usually termed "taqrīz", which means "review". Lexically, the word "taqrīz" itself means {"*al-Madh*"} "admire". Therefore, most of the contents of taqrīz books usually consist of praise and also

expressions of happiness for the composition of a book that has been written or translated.

Sometimes a book written by a kiai will be commented on by several other kiai. As found in the book of Kiai Ahmad Syakhowi Amin Pekalongan. It is stated in the book, "*Taqārīz al-Ulamā al-Kirām wa al-Masyāyikh al-'Alām Li al-Risālah Jauhar al-Adz'iyah*". The first *taqrīz* was written in *Jawa-pegon* by Syekh Ahmad Abdul Hamid al-Qandaly. The second *taqrīz* was written in *Jawa-pegon* by Kiai Zainal Abidin Dimiyati Buaran Pekalongan, and the third *taqrīz* written in the same language by Syekh Abdurrahīm al-Karanji al-Pekalongany (Amin). Some pages of *taqrīz* were placed at the beginning pages.

However, not all *taqrīz* sheets are placed on the front page, some are placed at the end of the book, such as "*Nail al-Anfāl fi Tarjamah Tuhfah al-Atfāl*" by Kiai Ahmad Muthahar Mranggen Demak. At the end of the book, there is *taqrīz* by Kiai Muslih bin Abdurrahmān (Muthahar). Same case with *taqrīz* in "*Risālah al-Nisā': Risālah Huqūq al-Zaujain*" by Kiai Ahmad Abdul Hamid Kendal, containing two pages of *taqrīz* by Syekh Muhammad Hambali al-Samarany and Syekh Abdul Jalil Hamid al-Qasimi (Hamid). Both of them were placed at the end of the book.

"Fashalātan" is another book written by Sheikh Abdul Hamid which was also commented on by other kiai. This book was written in 1953 AD. It is stated at the beginning that "*Kalimah Hadrati S}āhib al-Fad}īlah al-'Allāmah Kyahi Raden Asnawi al-Qudsy hafiz}ah}ullāhu wa nafa'a bi 'ulūmih*". What is unique is that the foreword in this book contains Javanese poetry composed by Kiai Asnawi himself. On the *taqrīz* sheet, information was also found regarding the time when the Sya'ir was written, namely 27 Rajab 1372 AH (Hamid).

Several comments were also given to the book "*Sabīlu al-Najāh: Complete Fas}alātan*" by Kiai Ahmad Sakhawi Amin Pekalongan. The first comment was written in Arabic by Kiai Ahmad Mudzakir bin Syekh Ahmad Fudhali and the second comment was written in Javanese by al-Hajj Akrom Hasani, then followed by the third comment written in Pegon Javanese by Kiai Syu'bi Alawi (Amin).

The "*taqrīz*" sheet is also found in the book "*al-Gurrah al-Saniyyah fi Tarjamah al-Durrah al-Bahiyyah*" by Kiai Ahmad Muthahar Mranggen. *Taqrīz* was written in Arabic by Kiai Muslih bin Abdurrahman. There is "*taqrīz li Had}rah al-Fād}il al-*

Syekh Muslih bin Abdurrahmān bin Qāshid al-Haq Khādīm al-T}alābah wa al-T}arīqah al-Qadiriyyah al-Naqsyabandiyyah bi Mranggen Semarang" (Muthahar). There is also information about the time the comment was written, 'Ashura sanah 1379 AH.

Kiai Muslih also gave taqrīz to other books of Kiai Muthahar, such as the book "Tafrih}ah al-Wildān fi Tarjamah Kifāyah al-S}ibyān fi 'Awāmil al-Jurjan". At the bottom of the taqrīz sheet is written the time of writing the commentary, Shofar 27-1383 H-1963 AD (Muthahar). Another book is "al-Maufūd fi Tarjamah al-Maqs}ūd", another work by Kiai Ahmad Muthahar, which contains a taqrīz sheet written by Kiai Muslih bin Abdurrahman (Muthahar). Kiai Muslih is the older brother of Kiai Ahmad Muthahar.

The Javanese translation of the book that has the most taqrīz is the book "al-Nūr al-Burhāni fi Tarjamah al-Lujain al-Dāny" written by Kiai Muslih bin Abdurrahman Mranggen. Some of the kiai who provided taqrīz of this book are: (1) al-Hajj Baiżawi Abdul Aziz al-Lasemy; by providing brief comments; "wa ba'da al-salām, keparing thanks: kulo agree"; (2) al-Hajj Ahmad Ru'yah Kauman Kaliwungu, who commented "Puniko Tarjamah Mugi-mugi manfa'ah"; (3) Turab aqdam al-Abrar Muhammad Arwani Langar Dalem Kudus; (4) al-Hajj Abdus Syakur Asnawi Kudus, who commented "Kulo Idem ambeh Baidhaw"; (5) al-Hajj Hasyim al-Asnawy, Purwodadi Grobogan (no comments found); (6) Yahya Asnawi Mustofa from Surabaya in Semarang (no comments found); (7) al-Faqir Abdus Sibah Kaliwungu (no comments); (8) Haji Dimiyati Nawawi Jombor (no comments found); (9) al-Dzalil al-Hajj Uthman Abdurrahman, with a fairly short comment "Muwāfaqah"; (10) al-Hajj Murodi bin Abdurrahman (no comments found); (11) Masruhan (no comments); (12) Ahmad Huzary bin Abdurrahman Mranggen (no comments); (13) Muhammad Mujib Abdul Wahab Surabaya (no comments); (14) Nawawi Shodiq al-Zarkasyi Purworejo (no comments); (15) al-Hajj Ahmad Anwar Jalan Siliwangi Semarang (no comments); (16) al-Hajj Zainal Abidin bin al-hajj Dimyaṭi bin al-Hajj Syarqawy Banyu Urip Alit Buaran Pekalongan (no comments); (17) Haji Abdul Ghafur Wonopringgo Pekalongan (no comments); (18) al-Hajj Mudzakir bin al-Hajj Asyhuri Banyu Urip Ageng Buaran Pekalongan (no comments); (19) al-Hajj Muhammad Gufran bin al-Hajj Abdul Jalil Salatiga; (20)

Muhammad Mawardi Pekalongan (no comments); (21) al-Hajj Bisri Abdus Syakur Susukan Salatiga (no comments); (22) Muhammad Hisyam Abdul Jalil Susukan Salatiga, who commented "Bismillahirrahmānirrahīm wa al-s}halāh wa al-ssalām 'ala rasūlillāh wa ālihi wa s}ahbihi wa man wālāh, wa ba'du: Kulo matur nuwun mala klangkung stuju wonten even the translation of Syekh Abdul Qādir al-Jailāny's Manāqib Saidi and Langkung are very confused"; (23) Haji Ahmad Dardiri Umar Tingkir, with the comment "Kulo nderek matur nuwun".

The book "al-Nūr al-Burhāni fi Tarjamah al-Lujain al-Dāny" was also commented on in Arabic by Kiai Marzuqi Jatinegara Jakarta, then Kiai Khuzori Tegalorejo Magelang and also Kiai Ahmad Yahya Abdurrahman al-Husaini al-Qandaly. In the same book, we also found a Javanese-Pegon language commentary from Kiai Ibrahim Khalil Semarang with the time of writing the commentary, 5 Jumadil Ula 1393 H.

Kiai Abu 'Amran Hamidullah Irfan Kaliwungu's comments were also found written in Arabic. This book was also commented on by Kiai Manshur Kholil Lasem and also used Arabic. Lastly taqrīz from Kiai Abul Khair bin Abdul Manan Kaliwungu. The contents of this kiai's taqrīz are not only in the form of descriptive narratives but also in the form of Arabic poetry that he composed himself.

Several examples of the explanation of taqrid in the books of Islamic boarding school kiai above, at least have reasons related to the phenomenon of academic traditions carried out by the Islamic boarding school community: First; In accordance with the term "taqrid" itself which means "praise", the purpose of giving notes or comments is to give appreciation to a kiai or several kiai towards other kiai who continue to be productive in writing and translating several books. Second; Requesting comments from book writers to other Kiai is a form of the author's humility and caution regarding what has been written or translated in his book. So, when a kiai is asked to provide "taqrid" he will definitely read the entire contents of the book and correct the entire contents of the book. Third: The attitude of "ta;dhim: a student towards the teacher is always prioritized. So that. The request for "taqrid" is also a form of respect for a santri (who has become a kiai) to his teacher. Fourth: Taqrid is an academic license for a work. So that a book that contains "taqrid" is considered to be our work that can be accounted for. Fifth: the

tradition of writing "taqrīd" carried out by Islamic boarding school kiai aims to provide an example for the students so that they can also be productive in their work, and most importantly, a work must be truly academically accountable for its correctness.

Apart from providing taqrīz, another academic network carried out by Islamic boarding school kiai is writing scientific sanad in translated books. Not a few kiai write special books that explain the sciences by mentioning who they studied with. Kiai Saleh Darat is one of the kiai who mentions several of his teachers, and he wrote it himself in his book *Al-Mursyīdu al-Wajiz*. The writing of scientific sanad is usually explained before writing or translating the book as a whole. Kiai as a book translator writes who he studied with regarding the theme of the book he wrote. Then it goes to the teacher's teacher and continues in order to the ulama, the author of the book being translated or commented on.

The model of writing scientific sanad in a book is often carried out by kiai on the Javanese coast. This effort to write scientific sanad is also a form of academic networking as well as proof that the knowledge they gain regarding the book they translate is knowledge that directly connects to the author. Scientific knowledge is also one of the intellectual guarantees (intellectual insurance) of a kiai regarding mastery of the books they teach.

Another academic tradition that is usually carried out by book compilers and translators is writing thanks to teachers, friends, students and other parties who have supported and contributed to the preparation of their books. This tradition of "thank you" is also part of academic networking. Not a few books by Islamic boarding school kiai contain expressions of thanks and gratitude, and usually these words are written in the muqadimah of the book.

Just call it the book "*Al-Unsyut*"}i: Syarh Nazm al-Syaraf al-Umrit"}y fi al-Nah"}w" by Kiai Bisri Musthafa. In the introduction to the book we find his thanks delivered to Kiai Abdul Hamid Kendal, Kiai Zainur Rahman bin Kiai Fauzan Jepara, Kiai Ubaidillah bin Kiai Mukhtar Jepara, Munsyarif Mas'ud Kunduri Rembang, Kiai Kholil Bisri, Kiai Yazid Adnan Kutareja, and Kiai Baqir 'Irfan Comal (Musthafa, 1960).

In another book, Kiai Bisri Mustofa also expressed his thanks to Kiai Zainal Abidin Banyu Urip Alit Pekalongan (Musthafa, 1960). And there are many other books in which there are expressions of appreciation to teachers, friends, colleagues, even to the students themselves who have supported and helped in the process of writing the books.

CONCLUSION

The writing and approval of this book by the kiai on the north coast of Java, apart from being part of a massive local language movement carried out in various regions of the archipelago, was also due to several reasons behind it. In other words, the massive movement for the approval and translation of Islamic boarding school books in this coastal region, of course, does not necessarily follow the flow of other regional movements, but is a strong academic tradition that has been preserved by Islamic boarding school kiai. This can be proven by researching taqrid and scientific sanad in Islamic boarding school books.

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