Tradition of *Kitab* Learning at *Pondok Pesantren* in Indonesia: Focus on its Learning Style

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1. Introduction

Studying with *kitab*¹ is at the core of learning in Indonesia’s *pondok pesantren* (hereafter, *pesantren*), which has a long history of serving as a place for deepening various types of Islamic study in Indonesia. This article aims to explore how *kitab* learning is maintained today, based on a few case studies.

The *pesantren* is a traditional Islamic boarding school. Although the name varies from region to region, it has been existed broadly in Islamic areas of Southeast Asia. Pupils who completed their basic education and sought a higher level of Islamic education would gather under a *kyai*, the head of the *pesantren*, to further their Islamic studies, sharing meals and accommodation. In Indonesia, pupils of *pesantren* are called *santri*. The *pesantren* tradition in Indonesia has continued to the present day; although these vary in form, the number of *pesantren* and the *santri* that study in them is increasing year by year.

Major studies on *kitab* learning and *pesantren* include a series of *pesantren* descriptions by Geertz [Geertz 1960], a study by Hurgronje on education in colonial-era *pesantren* [Hurgronje 1906], a study by Mahmud Yunus on the development of Islamic education in various parts of Indonesia [Mahmud Yunus 1992], a study by Steenbrink on *madrasah*, *pesantren*, and other Islamic educational institutions, [Steenbrink 1984], and studies by Berg and Bruinissen on *kitab kuning* [Berg 1882] [Bruinissen 1984]. Japanese research on this subject includes a study by Nishino on *pesantren* in eastern and central Java [Nishino 1990]. To date, there have also been a number of other studies on *pesantren* and *kitab*, from an Indonesian study by Zamakhshyari Dhofer [Zamakhshyari Dhofer 1982] to various Master’s and PhD dissertations at Islamic universities.

However, although some research has been carried out on the development of *pesantren* in various regions of Indonesia, not enough research has been devoted to the exact method used to study and teach the *kitab*. Conversely, although previous research pertaining the *kitab* exists, it is not clear how it was used in education. This article aims to focus on the present situation and analyze the case studies of *kitab* learning in two *pesantren* currently in operation in West Java.

¹ Originally an Arabic word for “book.”
It is beyond the scope of this article to examine preceding studies in detail. However, since Mahmud Yunus [Mahmud Yunus 1992] has provided an overview of kitab learning practiced in various regions and its historical development since the end of the nineteenth century, I would like to discuss his work in the first half of the article. The focus will be on the type of kitab and the way they were taught, rather than on the history of pesantren development or a detailed account of particular pesantren. In the second half, the article analyzes kitab learning today, based on case studies of two pesantren in West Java.

In transliterating Arabic names such as kitab names into the Roman alphabet, in principle, we followed the practice of the material the article was based on. When it was possible to confirm transliteration in reference to preceding studies, we adopted this standard transliteration. Likewise, we followed the practice of the material the article was referring to in dealing with the definite articles in Arabic in writing kitab names. However, even when the definite articles were missing, there were cases in which we included them in our writing upon consultation with preceding work.

2. The Development of Kitab Learning (pengajian kitab)

In his The History of Islamic Education in Indonesia [Mahmud Yunus 1992], Mahmud Yunus described names of kitab and instruction methods used at pesantren from the end of the nineteenth century until the 1950s, when Mahmud Yunus carried out fieldwork in various parts of Indonesia. Here, following Mahmud Yunus’s periodization, we review the ways in which kitab learning were practiced in West Sumatra and Java, the two places on which his book focuses, in two periods: kitab learning up to the end of the nineteenth century and kitab learning since the beginning of the twentieth century.

(1) Kitab Learning up to the End of the Nineteenth Century

There is something we need to bear in mind before reviewing kitab learning at pesantren. First, pesantren is not an integrated Islamic educational institution, and what is taught at a pesantren is determined almost solely by the person who runs that pesantren. In other words, one does not learn a range of Islamic studies at one pesantren, but focuses on a certain field specialized by that pesantren. Second, up to the end of the nineteenth century, there were many pesantren with their roots going back to Tarija (arekat in Indonesian), a school of Sufism. As a result, in many pesantren, teaching of Tarija was also provided separately from kitab learning. Taking these two points into account, we have to be very cautious in classifying curricular content at pesantren. On the other hand, it is also a fact that there were some commonalities in the use of kitab in certain academic fields and curriculum areas. Therefore, we will attempt to offer an overview only, remaining mindful of the diversity of pesantren and the Tarija tradition.

The fields of study at pesantren are roughly divided into alat (“tools” in Indonesian) which refers to preparatory learning and other Islamic studies such as ilmu fiqih (Islamic law) and ilmu tafsir (Qur'an interpretation). The former refers to skills and techniques one has to master in order to achieve a correct and deep understanding of Islamic studies; this is the sense in which they are “tools.” For example, among the important content for beginners we find ilmu sharaf (Arabic grammar, especially word inflection) and ilmu nahu (Arabic grammar, especially syntax). While they are preparatory subjects, these constitute one of the important fields at the pesantren.3

Mahmud Yunus has pointed out that unlike the situation since the twentieth century, when the range of Islamic studies taught at pesantren expanded and the range of kitab diversified, there was a degree of commonality up to the end of the nineteenth century, in the range of kitab learning and the kinds of kitab used. He further points out that curricular content consisted of, first, ilmu sharaf and ilmu nahu as alat; second, ilmu fiqih; and third, ilmu tafsir and other Islamic studies, taught in this order [Mahmud Yunus 1992:42]. Below, we review learning methods in each field and the kinds of kitab used there.

1) ilmu sharaf and ilmu nahu learning
As mentioned earlier, ilmu sharaf is a study of Arabic word inflection that is taught first in kitab learning. The basic method of learning ilmu sharaf is rote learning of the meanings and word inflections. Santri (student) starts by memorizing Arabic words, with meanings given in Malay (or their dialects). For instance, Mahmud Yunus has given the following example [Mahmud Yunus 1992:42-43].

However, it has been pointed out that importance given to learning Arabic grammar varied in Dutch East India. Snouck Hurgronje, who conducted a comparative study in Aceh and Java in the nineteenth century, has stated that while initial priority was given to Arabic grammar, including ilmu sharaf and ilmu nahu, in Aceh, this was not the case in Java. On the other hand, it has been pointed out that even in Java, learning of Arabic grammar became mainstream in preparatory learning after the mid-nineteenth century [Nishino 1990: 38-39].
suite the region better if *ilmu sharaf* is learned prior to *ilmu nahu*. The first *kitab* used in *ilmu nahu* was *Awamili*\(^5\), which was then followed by *Jurumiyah*\(^6\). *Jurumiyah* is a *kitab* that is still widely used in Islamic regions. In the past, hand-written volumes were used but now printed volumes are in circulation. Also both *Awamili* and *Jurumiyah* are *kitabs* which were used in Java [Mumad Yunus 1992: 230]. In addition, in Aceh, *Micaon* was used as the first *kitab* for *ilmu sharaf* and *Awamili*, *Jurumiyah*, *Mutammimah*\(^7\), *Fawoak*, *Afjih*, and *Ilmu ‘Agili*\(^8\) were studied in this order for *ilmu nahu* [Nishino 1990: 39].

The field of *ilmu nahu* focuses on learning Arabic syntax. The standard learning method in *ilmu nahu* at that time consisted of three stages: 1) reading the *kitab*’s text (*mata*n) in Arabic, 2) translating it into Malay or the local language word by word and 3) explaining the meaning at the very end. Emphasized in *ilmu nahu* was memorization of definitions (*takrif*) [Mumad Yunus 1992:48].

What is clear from the above is that in both *ilmu sharaf* and *ilmu nahu*, priority was given to the rote learning of Arabic grammar, songs were used to aid the memorizing process, and a few common *kitab* were used in various areas.

2) *Ilmu fahmi* learning

*Sani* who have completed *ilmu sharaf* and *ilmu nahu* would learn *ilmu fahmi* next.

In Dutch East India, the influence of the Shafi’i school, one of the four orthodox legal schools of thought in the Sunni tradition, was predominant, and there was a tendency to focus on *kitab* which were respected in that school. A typical example would be *Minhāj*\(^9\) by Nawawi, a Shafi’i legal and hadith scholar, a *kitab* that is

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4 The 14 personal pronouns include, in addition to *huwa* (he), *huma* (they—two males), and *hum* (they—three or more males) as mentioned above, *hiya* (she), *huma* (they—two females), *huma* (they—three or more females), *anta* (you—male), *antuna* (you—two males), *antun* (you—three or more males), *anti* (you—female), *antuna* (you—two females), *antenna* (you—three or more females), *ana* (I), and *nahma* (we). Among these, *huma* and *antuna* are interchangeable (you—two males or two females).

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5 The author of *Awamili* is ‘Abd Al-Qahir ibn ‘Abd Al-Rahman Al-Jurjani (died in 1078, or the Islamic calendar of 471). The formal name of this *kitab* is *Al-Awwam Al-Ma’ita* (Bruinissen 1995:150).

6 The author of *Jurumiyah* is Abu Abdullah Muhammad b.Daud Al-Sha’banah b.Ajurnan (died in 1325, or the Islamic calendar of 723). The formal name of this *kitab* is *Al-Muqaddidmah Al-Ajurumiyah* (Bruinissen 1995:150). Mumad Yunus points out that the another name of *Jurumiyah* is *Kalam*, although he does not explain the reason (Mumad Yunus 1992:43).

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8 The author of *Mutammimah* is Syams Al-Din Muhammad b.Muhammad Al-Ru’aini Al-Halibah (Bruinissen 1995:151).

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9 The full name of Nawawi is Abu Zakariya Yahya b. Syaraf Al-Nawawi (died in the Islamic calendar of 676). He was born in Nawa and studied in Damascus. He was considered to be the person who accomplished the law of the Shafi’i school with Abdul Karim Rafi’i (died in the Islamic calendar of 623). The formal name of this *kitab* is *Minhāj al-Talibin*. This *kitab* is the summarized version of *Mukarrar* written by Abdul Karim Rafi’i (Bruinissen 1995:118).
still used at Shafi'i pesantren even today. Because this kitab was not in print but handwritten, it was said to be very expensive at that time [Mahmud Yunus 1992:45].

Learning of ilmu fiqhi was carried out in the same manner as learning of ilmu nahu. That is, the matan was 1) read in Arabic, 2) translated into Malay (or a local language) word for word, and 3) the meaning was explained. This is also the case with ilmu tafsir.

3) Ilmu tafsir learning

Ilmu tafsir was pursued by Santri who had mastered ilmu fiqhi or Minhaj, and Jalalaini\(^ {10} \) was used as the kitab. Advanced kitab learning was carried out in the halaqah format in which pupils sit face to face in a semicircle with the kai, the leader of the pesantren. However, participation in halaqah learning was limited to advanced santri. In this halaqah format, ilmu tafsir, ilmu fiqhi and ilmu usul (Islamic mysticism) were taught.

(2) Kitab Learning since the Beginning of the Twentieth Century

The beginning of the twentieth century saw reforms in Islamic education because philosophical influences of Muhammad Abdullah and Rashid Rida, leaders of Islamic reform movements in the Middle East reached Dutch East India. From Mahmud Yunus [1992], one can gather that there were three major changes in kitab learning at the pesantren that were particularly influenced by the reform movement up until the 1930s. These major changes are: 1) the number of kitab studied in one field increased from one to several; 2) the number of fields to be learnt expanded from three to twelve; and 3) there were changes in the content of the fields and the kinds of kitab used [Mahmud Yunus 1992]. We review each point below.

1) An increase in the number of kitab used

As mentioned earlier, in ilmu sharaf learning Dhommun was conventionally used in West Sumatra, while Mzasan was used in Aceh and they began to use Kailani\(^ {11} \) and Taftazani\(^ {12} \) in addition. In ilmu nahu, conventionally Amamil and Jurumiyah

\(^ {10} \) Jalalain is one of the standard kitab of ilmu tafsir in the Sunnis. The authors are Jalal al-Din al-Suyuti (died in 1505, or the Islamic calendar of 911) and his teacher Jalal al-Din al-Mahalli (died in 1459, or the Islamic calendar of 863) [Otsuka eds 2002:465].

\(^ {11} \) The name of the Kailani comes from the author's name, 'Ali b. Hisyam Al-Kailani [Bruinessen 1995:151].

\(^ {12} \) The author of Taftazani is Sol'd Al-Din Al-Taftazani.

were used with an addition of Mutammimah, Fowaaka, Alfiyah, Ilmu 'Asqi in Aceh. In this period, it is said that they started to use Asmawi\(^ {13} \), Syekh Khalid, Ashari, Qathru' Nada\(^ {14} \) and Asyuman in addition to Jurumiyah and Alfiyah.

In learning ilmu fiqhi, Minhaj had conventionally been used and, in this era Fath Al-Qurbi\(^ {15} \), Fath Al-Mun'\(^ {16} \), Iqna\(^ {17} \), Fathul Wahab\(^ {18} \) and Mahalli\(^ {19} \) were also adopted. Occasionally, Taftah\(^ {20} \) and Nihayah\(^ {21} \) were also used. Last, in ilmu tafsir learning, in addition to conventional jalalain, they are reported to have started using Tafsir Baidhawi\(^ {22} \) and Khazin [Mahmud Yunus 1992:54].

2) An expansion of fields of learning

The number of fields to be learned has expanded to twelve since the beginning of the twentieth century. They are: 1) ilmu nahu, 2) ilmu sharaf, 3) ilmu fiqhi, 4) ilmu tafsir, 5) ilmu tawhid (monotheism), 6) ilmu hadis (the statements and actions of Prophet Muhammad), 7) ilmu musalah hadits (evaluation of hadith), 8) ilmu mantiq (logic), 9) ilmu ma'ani, 10) ilmu bayan, 11) ilmu badi' (three branches of Arabic rhetoric), and 12) ilmu usul fiqhi (study of the sources of law). These twelve fields were same fields with the subjects required in the examination to obtain a diploma called Syahadat 'Alihiah-lil Qusurabah from Al-Azhar University in Egypt [Mahmud Yunus 1992:54].

\(^ {13} \) Asmawi is an annotated kitab of Jurumiyah. The author is 'Abdallah b. Asmawi [Bruinessen 1995:131].

\(^ {14} \) The author of Qathru' Nada is Ibn Hisyam (died in 1360, or the Islamic calendar of 761). This kitab was very popular in the nineteenth century. Until now, this kitab has been used at many pesantren [Bruinessen 1995:151].

\(^ {15} \) The author of Fath Al-Qurbi is Ibn Qasim Al-Ghazzi (died in 1512, or the Islamic calendar of 918). This kitab is a famous edition (syarah) of Taqrib, which is the most popular kitab of ilmu fiqhi. The formal name of kitab Taqrib is Al-Ghayah wa Al-Taqrib. The author of kitab Taqrib is Abu Sya'fa' Al-Ishabani (died in the Islamic calendar of 593) [Bruinessen 1995:119].

\(^ {16} \) The author of Fath Al-Mun' is Zain Al-Din Al-Malibari, who comes from South India in the sixteenth century [Bruinessen 1995:120].

\(^ {17} \) The author of Iqna' is Khadijib Syarifbani (died in 1569/70, or the Islamic calendar of 977) [Bruinessen 1995:119].

\(^ {18} \) The author of Fathul Wahab is Zakariya Anshari (died in 1519/20, or the Islamic calendar of 926). This kitab is an annotated edition of Minhaj Al-Thalibah written by himself, and the outline (ringkasan) of Minhaj [Bruinessen 1995:119].

\(^ {19} \) Mahalli means Syaikh Mahali (the annotated kitab of Minhaj) written by Jalal al-Din al-Mahalli [Bruinessen 1995:114].

\(^ {20} \) The author of Taftah is Ibn Hajar Al-Hayami (died in 1567). The formal name of this kitab is Taftah Al-Muhtaj.

\(^ {21} \) The author of Nihayah is Shams Al-Din Al-Ramli (died in 1695/96). The formal name of this kitab is Nihayah Al-Muhtaj.

\(^ {22} \) The author of Tafsir Baidhawi is Ibn Umar Al-Baydawi (died in 1286).
Changes in the fields of learning and the kinds of kitab learned at each stage of Islamic education, especially kitab learning, in this period, is said to have consisted of the following three stages. In the first stage, santri used Jarumiyah (to learn ilmu nahu), Bina’ (ilmu sharaf) and Faith Al-Qurib (ilmu fiqih); in the second, they used Sanusi (ilmu tashkii), Syekh Khalid, Asymawi, and Achai (ilmu nahu); Kailani (ilmu sharaf); and Fath Al-Mac’ (ilmu fiqih); in the third stage, Kifayat Al Awam and Umno Al-Barakin (ilmu tashkii), Ibm’ Afqi (ilmu nahu), Mahalli (ilmu fiqih), and Jalalain and Ibadhawi (ilmu tafsir). In the same stage, Ilmu mantiq, Ilmu balagha, and Ilmu tasawwuf were also occasionally taught, sometimes using Sullam and Idbah Al-Mabham (Ilmu mantiq), Idbah Makhm (Ilmu balagha), and Takhibis and Ikbil Ulumuddin and so on [Mahmud Yusup 1992:54-55].

It is said that handwritten kitab Dhamann and Asami were no longer used during this period. The kitab being used were all printed versions, which is another significant change.

The way kitab learning was conducted also changed during this time. The most notable change occurred in how santri advanced to next level: Instead of moving to the next kitab only after completing one kitab, as they used to do, santri now moved to the next kitab when a falsal (unit) of a kitab was finished. In some pesantren, for example, santri studied three kitab during the period after breakfast.

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37 Bina was used rather in West Java and West Sumatra than in Central Java and East Java. The author of this kitab is Mulla Al-Danqari. The formal name of this kitab is Al-Bina’ wa Al-Asan [Bruinseren 1995:150].
38 The author of Sanusi is Abu ‘Abdullath M.B.Yusuf Al-Sanusi (drod in 1490), or the Islamic calendar of 893. This kitab is an annotated edition to deepen kitab Unm Al-Barakin written by himself [Bruinseren 1995:155-6].
39 The author of Kifayat Al Awam is M.B.MAI-Fadlul (drod in 1821, or the Islamic calendar of 1226). This kitab is partly based on kitab Sanusi, and a very popular kitab in Indonesia [Bruinseren 1995:156].
40 Umno Al-Barakin is also called kitab Al-Durrab [Bruinseren 1995:156].
41 Ilmu balagha is one field of Arabic rhetoric.
42 The author of Sullam is Al-Akhushri. He is also author of Idbah Makhm. The formal name of this kitab is Al-Sullam Al-Munawwar [Bruinseren 1995:149-151].
43 The author of Idbah Al-Mabham is Ahmad Al-Damamhri. This kitab is an annotated edition of kitab Sullam, and a very popular kitab in Indonesia. The formal name of this kitab is Idbah Al-Mabham Min Ma’ani Al-Sullam [Bruinseren 1995:149-153].
44 The author of Idbah Al-Mabham is Al-Akhushri (drod in 1514, or the Islamic calendar of 920). The formal name of this kitab is Idbah Al-Mabham fi Al-Ma’ani wa Al-Bayan wa Al-Badi’ [Bruinseren 1995:149-152].
45 The first established bookstore in West Sumatra is Toko Kitab Syekh Ahmad Khalid Baittingi.

from 8:00 AM to 10:30 AM, and three more kitab in the period stretching from after the evening prayer to 9:30 PM; thus, santri studied a total of six kitab at a time. The format involved a senior santri teaching the beginning kitab one on one. In this format, the senior santri recited the kitab text in Arabic, translated it into Malay (or a local language), and then explained the meaning. At the advanced level, only those senior santri who acted as teaching assistants or other outstanding santri were allowed to study under a kyai.

In addition, in contrast to traditional pesantren, Islamic schools called madrasah that adopted features such as the grades system, desks, and blackboards sometimes used textbooks from schools in Egypt or kitab written by local ulama (Muslim intellectuals) that suited each grade level (Mahmud Yusup 1992:63-77). Examples of the former in West Sumatra include the three-volume Durussul-Nahwah and Qawa’id-Lughth Arabiah, which replaced the previously used kitab for ilmu nahu, such as Jarumiyah and Syekh Khalid. Examples of the latter, also from West Sumatra, include textbooks such as Torikh Islam (history of Islam) and Adab Sopan Santan (etiquette), written in Malay language by Zainuddin Labai for elementary classes; Durussul Fiqih, which was used in place of Fath Al-Qurib for the subject of ilmu fiqih; and Mabadi Arabiah, which replaced Jarumiyah for the subject of ilmu nahu, written by Zainuddin Labai. Zainuddin Labai also wrote kitab such as Agaid Dinah and Irsyadul-Murid. Mahmud Yusup wrote kitab such as Jannatu-Nissah (explanation of the meaning of prayer verses) and Hikayat Nabi Muhammad, Jalan Selamat (annotation of the Qur’an juc 1-3) in Javari (Malay language with Arabic letter) for elementary classes and Durussul-Lughth Arabiah 1 and 2 for studying Arabic.

As discussed above, the increased number of kitab and study subjects, the simultaneous study of multiple kitab, and the burgeoning of kitab written by local ulama to facilitate learning are notable changes in kitab learning in the twentieth century. That being said, we need to keep in mind that these changes mainly concern kitab learning in pesantren that were affected by the Islamic reform movement. Furthermore, while these common aspects do exist, each pesantren is unique; which kitab are used and what subjects are emphasized vary. In the following sections, I’d like to shift our focus to pesantren today and try to examine how kitab learning is conducted in them in order to compare it to kitab learning during the period studied by Mahmud Yusup.

22 Kitab written by local ulama in West Sumatra are as follows. For example, Jenjeng Bahasa Arab 1-2, Tingkatan Bahasa Arab 1-2, and Tajuir Al-Munir 1-2 written by Jalaluddin Thaib, Al-Mun’ Al-Mubin 1-5, Sullam, and Al-Bayan Tahebid Akhlag written by Abdul Hamid Hakim, Mabadi’Ilmu Nahu, Mabadi’Ilmu Sharaf, Al-Tashil, Lashabat-Fiqih, Al-Idha, and Awas Al-Adab written by Abdur-Rahim Al-Manafi.
3. Modern Kitab Learning (I): Pesantren Baitulhikmah Haurkuning

In this section, I’d like to discuss how kitab learning is actually conducted today in pesantren. One of the pesantren examined as a case study is Pondok Pesantren Baitulhikmah Haurkuning (hereafter as “Pesantren Haurkuning”). Pesantren Haurkuning has attracted more santri to the fields of ilmu sharaf learning and ilmu nahu learning in recent years than any other pesantren in West Java. Pesantren Haurkuning is located in Salopa Subdistrict of Tasikmalaya Regency, West Java Province, which is a secluded area fairly far from the center of town. There is a paved road to the pesantren now; however, in the past, santri had no choice but to walk to get there, as driving there was impossible.

West Java, including the kecamatan of Salopa, is a Sundanese-speaking area; the Sundanese language is used in everyday life along with Indonesian language.

(1) Overview of Pesantren Haurkuning

Pesantren Haurkuning is a boarding pesantren established in 1964. It currently enrolls around 1,170 santri, who live and learn within the pesantren. School systems were not introduced to the pesantren until 1994; the junior high school level Madrasah Tsanawiyah was introduced in 1994 and the senior high school level Madrasah Aliyah was introduced in 1998. These madrasah use the standard national curriculum, offering graduation qualifications at junior high and senior high level respectively. Periods not dedicated to standard academic learning are filled with kitab learning, and boarding life enables santri to increase their religious knowledge and put their faith into practice.

The organizer (sesepuh) of the pesantren is a kai named Saepudin Zuhri. As is common among pesantren, operations are basically managed by relatives of the organizer. The teachers, who play a central role, are the organizer’s children, which is probably the reason for the “big family” atmosphere at this pesantren. For example, tuition here is Rp30,000 per month at madrasah tsanawiyah (junior high school level) and Rp50,000 ruhipiah per month at madrasah aliyah (high school level), which is notably low compared to other private schools and pesantren that charge expensive tuition. In addition, room and board (two meals per day) is Rp130,000 ruhipiah per month; if you calculate the cost of daily meals based on a 30-day month, they come to the quite inexpensive amount of Rp4,300. Five families are currently living at the pesantren, and the senior santri (dewan santri) under them help with the management of the pesantren. Accomplished senior santri are allowed to teach elementary-level santri.

As previously mentioned, this pesantren is well-known for ilmu sharaf and ilmu nahu learning. In particular, the pesantren has seen a dramatic increase in applicants since three of its santri won the nationwide lughah (a combination of ilmu sharaf and ilmu nahu learning) division of a kitab kuning recitation competition (Lomba Bacu Kitab Kuning) held by the Ministry of Religious Affairs in 2006. Directly translated, kitab kuning means “yellow books”; in Indonesia, this means books on Islamic doctrines, written in Arabic or in local languages, long used by traditional Islamic educational institutions such as pesantren. “Yellow” is a figurative reference to the yellowing of pages with age. The kitab kuning competition is a competition in which contestants recite from the kitab kuning word for word. In 2008, Pesantren Haurkuning had around 900 santri, and this number continues to increase by approximately 100 santri every year, with 1,013 (631 boys, 382 girls) in 2009 and 1,153 (683 boys, 470 girls) in 2010. The colleges that santri attend after graduation include national Islamic universities in Jakarta and Surabaya as well as universities abroad. In 2010, for example, there were two santri studying in Egypt, two in Yemen, and one in Sudan.

One dorm room is shared by 35 to 40 santri. Developing a sense of solidarity, social skills, and leadership skills is emphasized while living at the pesantren, and room leaders are in place with responsibility for their own rooms to help keep the discipline and cleanliness of their rooms. For some santri, kitab learning takes place from 7 A.M. to 11 A.M. followed by Madrasah Tsanawiyah or Madrasah Aliyah after the afternoon prayer. Other santri go to Madrasah Tsanawiyah or Madrasah Aliyah in the morning and have kitab learning in the afternoon. Kitab learning is divided into three stages. At Pesantren Haurkuning, the emphasis is placed on a deep acquisition of a small amount of kitab rather than acquiring a lot of kitab. For example, santri are made to learn ilmu nahu with kitab Alfiyah repeatedly for three years. Since recitation is emphasized, santri are encouraged to recite at the mosque 30 minutes before prayers.

Like many other pesantren, a period of intensive study called pasaran is implemented during Ramadan. At Pesantren Haurkuning, santri set aside their regular studies during Ramadan and instead, undergo 30 days of pasaran, beginning on the 10th day before Ramadan and ending on the 20th day of Ramadan. During the time of pasaran, santri of Pesantren Haurkuning complete one kitab Alfiyah (ilmu nahu) 1,000 times. A byte represents a number of letters counted according to certain rules. During this intensive study period, it is considered...
important to listen to and memorize the text of the kitab.

(2) Kitab Learning during Pasaran

Let me see the pasaran, or time of intensive study, that took place in August 2010. The santri that took part in the pasaran were divided into seven classes according to their level of expertise, with a different kitab used in each class. Evening kitab learning took place from 9 P.M. until 11 P.M. The boys and girls in each class were separated by a curtain, with a teacher seated between them. The kitab text used was written in Arabic (Photo 1). The santri filled in the Arabic vowels in the kitab text using traditional methods, that is, inkwell and fountain pen rather than ballpoint pen or pencil. The santri also had to write in the meaning of the Arabic in Jawi (Sundanese) underneath the text (Photo 2 to Photo 5). Under the instruction of the teacher, the santri checked the grammar of the Arabic, such as inflections, and chanted certain phrases together to make a song (Photo 6). Afterwards, the teacher continued the lesson by explaining the kitab text and the again reciting the Arabic grammar chant. The chanting santri appeared to be enjoying their learning very much.
(3) Kitab that are Available at the Pesantren Store

The store at Pesantren Haukuning sells kitab for santri. The following is a list of kitab used in the elementary, intermediate, and advanced levels, as presented to the author by santri who was working there as a sales clerk. As an example of a kitab, Photo 7 shows Juz' Dar Maksun, while Photo 8 shows an array of kitab on display at the store. The titles and subject areas of kitab below are based on the description provided by the santri.

1) Elementary Level
   (1) Muhtasar Zidan (ilmu nahu)
   (2) Asyamawi (ilmu nahu)
   (3) Sullam Al-Munajat (ilmu fiqih)

2) Intermediate Level
   (1) Yakula (ilmu sharaf)
   (2) Khatam (ilmu sharaf)
   (3) Imrithi (ilmu nahu)
   (4) Riwayat Dadi 'ub (ilmu fiqih)
   (5) Taqrib (ilmu fiqih)
   (6) Sullam Al-Tafsir (ilmu fiqih)
   (7) Nashashul Ibad (ilmu akhlak)

(4) Safinah/ Kasiyah Al-Sajad (ilmu fiqih)
(5) Tijanad Durari (ilmu tawhid)
(6) Talimul (ilmu akhlak)
(7) Akhlaqul Banin (ilmu akhlak)
(8) Arbain (ilmu hadits)

2) Intermediate Level
   (1) Yakula (ilmu sharaf)
   (2) Khatam (ilmu sharaf)
   (3) Imrithi (ilmu nahu)
   (4) Riwayat Dadi 'ub (ilmu fiqih)
   (5) Taqrib (ilmu fiqih)
   (6) Sullam Al-Tafsir (ilmu fiqih)
   (7) Nashashul Ibad (ilmu akhlak)


35 The author of Safinah/ Kasiyah Al-Sajad is Nawawi Banten. This kitab annotates Safinah Al-Naqah written by an Arab ulama, Salim bin Abdullah bin Samir, who lived in Jakarta about 1850 [Bruinessen 1995:149,128].

36 The author of Tijanad Durari is Nawawi Banten. As mentioned above, Kifayatul Awam is partly based on Kitab Sonusi. Tahqiq Al-Maqam 'Ala Kifayah Al-Awam annotates Kifayatul Awam, and Tijanad Durari annotates Tahqiq Al-Maqam 'Ala Kifayah Al-Awam [Bruinessen 1995:156].

37 It is estimated that Talimul is same with Talimul Mustadlim. The author of Talimul Mustadlim is Burhan Al-Islam Al-Zamuni. This kitab explains the obedient attitude of santri toward kyai. This kitab is considered the important pillar of education at pesantren [Bruinessen 1995:161-5].

38 The author of Akhlaqul Banin is 'Umar b. Ahmad Barja. This kitab and Akhlaqul Banin are composed of each thin three-volume, and explain about moral for boys and girls [Bruinessen 1995:165].

39 The author of Arba'in is Abu Zakariya Yahya Al-Nawawi. This kitab is a compact hadits collection, carrying "forty hadits" [Bruinessen 1995:161].

40 Imrithi is also known as Al-Durrah Al-Bahiyah. Written by Syaraf bin Yahya Al-Anshari Al-'Imrithi, this kitab is a verse couplet-style Jurumiyah (verse Jurumiyah dalam bentuk bai-tai sajat). Studying ilmu nahu with kitab usually begins with Jurumiyah and Imrithi and then moves directly to Alfiyah or to the more detailed Muamminah. Alfiyah is usually studied using the annotation edition [Bruinessen 1995:149-51].

41 The author of Sullam Al-Tafsir is 'Abdullah bin Husain bin Thahir Ba'awi (died in 1885, or the Islamic calendar year of 1272) [Bruinessen 1995:122].

42 The author of Nashashul Ibad is Nawawi Banten. This kitab is an annotated edition of Al-Nabahah 'Ala Isti'dal written by Ibn Hajir Al-'Asqalani. Because the kitab focuses on manners, it is often used as an introduction to ethics for young santri [Bruinessen 1995:165].
3) Advanced Level
   (1) Alfiyah (ilmu nahu)
   (2) Iman Thalibin (ilmu fiqih)
   (3) Bajuri (ilmu fiqih)
   (4) Adzkar Nawawi (ilmu tasawwaf)
   (5) Jauharat Tausid (ilmu tausid)
   (6) Jauhar Makkun (ilmu hadis, balagha)

First, looking at ilmu nahu and ilmu sharaf reveals that kitab that came to
be used after the early twentieth century, such as Kailani (ilmu sharaf), Asyamawi
(ilmu nahu), and Alfiyah (ilmu nahu), are also used at this pesantren. For ilmu fiqih,
although Minhaj is not found, a variety of kitab are used, such as Sullam
Al-Manajat, Sajidin/Riyaqat Al-Sajid, Raudhat Dair, Taurih, Sullam Al-Taufiq,
and Iman Thalibin. For study of ilmu tausid and ilmu akhlak, there are Tijunad
Durari, Tulmil, and Akhlaq il-Banin. In addition, there are kitab for hadis, tasawwaf, dhikr (remembrance of God), nasul fiqih, ba‘ti (part of Arabic rhetoric),
and balagha.

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43 The four-volume Iman Thalibin was written by Syayid Bakri bin Muhammad Syaitha
Al-Dinaythi (died in 1300). It includes notes on various areas, along with a series of
fitasas issued by Ahmad bin Zaini Dahan, who was a Shafi‘i mufti in Mecca at the
same time. This is the kitab of the Shafi‘i school of fiqih that was most frequently referenced during
the period of the author’s life. It remains one of the most referenced kitab today
[Bruinissen 1995:120].

44 Bajuri is an annotated kitab of Fath Al-Qurih [Bruinissen 1995:114].

45 The author of Adzkar Nawawi is Abu Zakariya Yahya Al-Nawawi. The formal name of
this kitab is Al-Muntakhab Min Kalam Sayyid Al-Abrar [Bruinissen 1995:165].

46 The author of Jauharat Tausid is Ibrahim Al-Laqani (died in 1631, or the Islamic
calendar year of 1041). This very popular kitab is a verse couplet-style (batuk untian
bait sajak) short kitab. Sains tried to memorize this kitab enthusiastically and study
various annotated editions about this kitab [Bruinissen 1995:156-7].

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Photo 7: kitab Jauhar Makanun.

(Photo 7-8, 6 August 2010)

Musthafa Sukahideng

The next pesantren examined as a case study is Pondok Pesantren Perguruan KHZ
Musthafa Sukahideng47 (hereafter as “Pesantren Sukahideng”). Many of the
teachers at Pesantren Taurih, examined in the previous section, studied here.
The reason for examining this pesantren is that the kitab learning of Pesantren
Sukahideng is highly regarded.

(1) Overview of Pesantren Sukahideng

Pesantren Sukahideng is a pesantren established in 1922 by a kyai called Zenal
Muhsin. The kyai has changed several times in the 90 years since the founding of
the pesantren. Dr. K.H.T. Fuad Wahab has remained the kyai since 2007. The
pesantren currently has around 1,420 santri, with 950 dormitory santri (514 boys,
436 girls) and 470 day santri (278 boys, 192 girls).

This pesantren does not structure classes by age, but according to the
level of attainment of the santri. Classes are divided into seven levels, each with

47 This pesantren is located at Jl. Pahlawan KHZ. Musthafa Drs. Sukaraph Kec. Sukaramo
their own set curriculum and kitab. Table 3.1 below shows this in tabular form.

Table 3-1. Class and Learning Contents at Pesantren Sukahideng

<table>
<thead>
<tr>
<th>Class (Marahal)</th>
<th>Contents</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Tamhidiyyah I</td>
<td>1) Reading and writing of the Arabic script, 2) memorization of the Quran and Hadits</td>
</tr>
<tr>
<td>2. Tamhidiyyah II</td>
<td>1) Reading and writing of the Arabic script, 2) memorization of the Quran and Hadits, 3) memorizing of Arabic grammar, such as Nahu and Tafsir</td>
</tr>
<tr>
<td>3. Ibttidaiyyah I</td>
<td>1) Taufid, Fiqh, Akhlak, 2) memorization of the Quran and Hadits, 3) Taufid, Fiqh, Akhlak, Tarikh</td>
</tr>
<tr>
<td>4. Ibttidaiyyah II</td>
<td>1) memorizing of Arabic grammar, such as Nahu and Tafsir, 2) memorization of the Quran and Hadits, 3) Taufid, Fiqh, Akhlak, Tarikh</td>
</tr>
<tr>
<td>5. Ibttidaiyyah III</td>
<td>1) Nahu and Sharaf, 2) memorization of the Quran and Hadits, 3) Taufid, Fiqh, Akhlak, Tarikh</td>
</tr>
<tr>
<td>6. Mutawassithah (IJL,III)</td>
<td>1) Nahu and Sharaf, 2) Tafsir, Hadits, 3) Ilmu Nahu and Ilmu Sharaf, Balagah</td>
</tr>
<tr>
<td>7. Mutasaddimah</td>
<td>1) Fiqh, Aqidah, Akhlak/Tasawuf, 2) Ilmu Mustalah Hadits, Ilmu Usul Fiqh, 3) Tafsir, Ilmu Tafsir, Hadits, Mustalah Hadits, 4) Fiqh, Usul Fiqh, Qoidah Fiqhiiyyah, 5) Aqidah, Tasawuf, Mantiq, Balagah, Adab</td>
</tr>
</tbody>
</table>

(Unpublished document at pesantren Sukahideng, 6th August 2010)

Several trends can be taken from this table. First, elementary level comprises intensive reading and writing of the Arabic script and memorizing of Arabic grammar, such as syntax and conjugation. Second, memorization of the Quran and Hadits continue from elementary level to intermediate level. Third, tauhid, figh and akhlak are major areas of learning from intermediate to advanced level. Fourth, study of the respective methodologies in each area, such as usul al-fiqh and tafsir, is added to the curriculum at the final level. Fifth, tasawuf is entered into in the final level.

(2) Kitab Learning

Next, Table 3.2 below shows the lesson content and kitab used at each level of study. The table is divided into 13 classes. Specifically, the Mutawassithah is divided into three levels, which are then divided into I and II, which is intern divided into A and B. Dirasah Khoshoh and Pengajian Khuras SLTA are special Monday to Wednesday classes which have been added for santri who attend normal high schools.

The following can be observed from the data collected in the previous tables. First, Juz ‘Amma and 101 Hadits are used for studying the Quran and Hadits in elementary level classes, while higher classes learn and recite a certain chapters to study the Quran. Classes are structured to provide santri the means to learn 300 hadits from Mukhtar al-Hadits by the time they reach the fifth level. Second, several kitab are used for Arabic grammar at the elementary level, while Kailani, or Sharaf al-Kailani, is used in the fourth and fifth levels. Third, at the sixth or Mutawassithah level, Afifyah, or Afifyah Ibn Malik, is used in ilmu nahu learning. Fath Al-Ma'in is used in ilmu figh learning, while Jalaalain is be used in ilmu tafsir learning. Juahir Taufid, or Juahir Tawhid, is used beginning from the fifth level of ilmu tawhid learning. Fourth, Juahir Makman or Juahir al-Makan is used in the final level of ilmu balagha. We see that these kitab include those alluded to by Mahmud Yunas as well as those also used by Pesantren Haarkuning.

Table 3-2. Kitab and Contents used by Pesantren Sukahideng

<table>
<thead>
<tr>
<th>Class (Marahal)</th>
<th>Kitab and Contents</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. Tamhidiyyah I</td>
<td>1Juz ‘Amma, 2101 Hadits, 3Tajwid</td>
</tr>
<tr>
<td>2. Tamhidiyyah II</td>
<td>1Juz ‘Amma, 2101 Hadits, 3Qishoshu al-Anabiya, 4Matan jurumiyyah, 5Amsiilah Tashrifiyyah, 6Bahasa Arab I A, 7Durusu al-Aqid I-II, 8Durusu Al-Fiqhiyyah I-II, 9Al-akhaq li al-Banin I-II, 10Tajwid</td>
</tr>
<tr>
<td>3. Ibttidaiyyah I</td>
<td>1Qur'an (surat Al-Mulk, Al-Waqi'ah, Luqman), 2Mukhtar al-Hadits (Hadits ke-1 sampai 300), 3Khalashoh I, 4Durusu al-Aqid II, 5Durusu al-Fiqhyyah III, 6Safinah, 7Tafsir al-Khatib, 8Jurumiyyah, 9Amsiilah Tashrifiyyah, 10Bahasa Arab I A, 11Fathu al-Athfal</td>
</tr>
</tbody>
</table>
4. Ibtiidaiyyah II

1. Qur'an (surat Yasin, Fush-Shilat, Al-Hasyr),
2. Mukhtar al-Hadits (Hadits 300-600),
3. Khulashoh II,
4. Dursu al-'Aqoid III,
5. Dursu al-Fiqhiyyah III,
6. Sulam al-Taufig,
7. Ta'lim al-Muta'llim,
8. Jurumiyah,
9. Sharaf Kailani,
10. Bahasa Arab I B,
11. Hidayatu al-Mustafid

5. Ibtiidaiyyah III

1. Qur'an (surat Al-Kahfi, Al-Furqon, As-Sajdah),
2. Mukhtar al-Hadits (Hadits 600-900),
3. Khulashoh III,
4. Fath Al-Qarib,
5. Jauharut Tawhid,
6. Bidaday al-Hidayah,
7. Qowaid al-Lughah,
8. Sharaf Kailani,
9. Bahasa Arab I B

6. Mutawassithah I A

1. Tafsir Q.S. Al-Baqarah ( Jalalain),
2. Riyadh ash-Salahihin,
3. Bulughu al-Maram,
4. Risalah al-Mu'awananah,
5. Jauharut Tawhid,
6. Alfiyah Ibn Malik,
7. Balaghah,
8. Fath Al-Mu'in

7. Mutawassithah I B

1. Tafsir Q.S. Al-Baqarah (Jalalain),
2. Riyadh ash-Salahihin,
3. Bulughu al-Maram,
4. Risalah al-Mu'awananah,
5. Jauharut Tawhid,
6. Qowaid al-Lughah,
7. Balaghah,
8. Fath Al-Mu'in

8. Mutawassithah II A

1. Tafsir Q.S. Al-Maidah (Jalalain),
2. Riyadh ash-Salahihin,
3. Bulughu al-Maram,
4. Risalah al-Mu'awananah,
5. Jauharut Tawhid,
6. Alfiyah Ibn Malik,
7. Balaghah,
8. Fath Al-Mu'in

9. Mutawassithah II B

1. Tafsir Q.S. Al-Maidah (Jalalain),
2. Riyadh ash-Salahihin,
3. Bulughu al-Maram,
4. Risalah al-Mu'awananah,
5. Jauharut Tawhid,
6. Alfiyah Ibn Malik,
7. Balaghah,
8. Fath Al-Mu'in

10. Mutawassithah III

1. Tafsir Q.S. Al-Imron (Jalalain),
2. Riyadh ash-Salahihin,
3. Bulughu al-Maram,
4. Risalah al-Mu'awananah,
5. Jauharut Tawhid,
6. Alfiyah Ibn Malik,
7. Balaghah,
8. Fath Al-Mu'in

11. Mutaqaddimah

1. Tafsir Jalalain,
2. Riyadh ash-Salahihin,
3. Jauhar al-Makmun,
4. Mustalah al-Hadits,
5. Ta'biib al-Mugharrarin,
6. Ghayatu al-Wushul,
7. Fath

12. Dirasah Khoshoh

1. Tafsir ash-Showiy,
2. Syarhu al-Hikam,
3. Illyau uhumuddin,
4. Syarhu al-Bukhari,
5. Lu'lu wa al-Marjan,
6. Jauharutu al-Maknum,
7. Mansyuroh Kifayatu al-Akhyar,
8. Ghayatu al-Wushul,
9. Fath Al-Mu'in

13. Pengajaran Khusus

1. Fath Al-Qarib,
2. Risalatu al-Mu'awananah,
3. Mansyuroh

(Unpublished document at pesantren Sukahidung, 6th August 2010)

Next, Table 3.3 shows which kitab Mutawassithah level and advanced, Mutalagaddimah, level saneri study during the following determined periods of time.

<table>
<thead>
<tr>
<th>Time</th>
<th>Mutawassithah (intermediate)</th>
<th>Mutawassithah (advanced)</th>
</tr>
</thead>
<tbody>
<tr>
<td>05:00-06:00</td>
<td>Jalalain (Tafsir), Riyadul Salihin</td>
<td>Jalalain (Tafsir), Riyadul Salihin</td>
</tr>
<tr>
<td>08:30-10:00</td>
<td>Jam'il-Awami', Al Hikam, Ibya 'Ulmi al-Din</td>
<td></td>
</tr>
<tr>
<td>09:30-11:00</td>
<td>Jauharut Tawhid, Bulugh al-Maram, Risalah al-Mu'awananah</td>
<td>Al-Mansyuroh al-Diniyah</td>
</tr>
<tr>
<td>15:45-17:00</td>
<td>Jauharut Tawhid (Tawhid), Bulugh al-Maram, Risalah al-Mu'awananah</td>
<td></td>
</tr>
<tr>
<td>Magrib</td>
<td>Alfiyah, Balaghah, Ta'limullughoh al-Arobiyyah</td>
<td></td>
</tr>
<tr>
<td>Isya</td>
<td>(common) Fath Al-Mu'in, Usul Fiqh (IA), Alfiyah (memorization) (IB) Ta'drib Qiroat al-Kutub, Uqoud al-Junan, Hasyiah al-Bajuri</td>
<td></td>
</tr>
</tbody>
</table>
At Pesantren Sukahideng, kitab learning is divided into four time periods. These are: (1) the morning period, from 5 A.M. to 6 A.M. (six days a week, Saturday to Thursday), (2) the afternoon period, from 3:45 P.M. to 5 P.M. (five days a week, Friday to Monday, Wednesday), (3) period after Magrib (sunset) (Friday to Monday, Wednesday), (4) Iyya (night) period (Friday to Monday, Wednesday). Besides these, there is also a kitab learning period from 8 A.M. to 10 A.M. Saturday to Thursday and from 9 A.M. to 11 A.M. on Wednesday for the Mutaqaddimoh level. For elementary level santri, there are also supplementary lessons during the Iyya on Sunday and Monday. From this table, we see that different kinds of kitab are studied depending on the level of study, time of day.

Conclusion

This article is a preliminary study on the method and content of kitab learning at pesantren in Indonesia. As research on the modern significant of the kitab progresses, it will be essential to give consideration to how kitab are actually used to further education at modern pesantren. I propose the following three points for future research.

The first is a more detailed consideration of specific learning methods. Even if the same kitab is used, learning methods vary from pesantren to pesantren. The aim of this approach attempts to classify the distinguishing characteristics of these learning methods.

The second point would examine the kitab written by local ulama and local kitab used by local pesantren that have not been included in the kitab collected. To understand the diversity of kitab, it is important to collect records of these kitab and consider the unique characteristics of each local kitab and the local context.

Thirdly, it is important to analyze the influence of the state, or the Ministry of Religious Affairs on pesantren kitab learning. The kitab kuning recitation contest Lomba Baca Kitab Kuning is one example of the government's support of kitab traditions. Other regional level contests such as the Musabaqoh Qiro‘atul Kutub: MQK held in Bupati Lumajang in West Java, provide examples of government support. Around 600 santri from pesantren in the region took part in the November 2010 MQK kitab expository contest, competing in fields such as fiqh, tafsir, hadits, nahu, akhlak, usul al-fiqh, balaghah. The Minister of Religious Affairs for Lumajang explained, “the purpose of holding the Musabaqoh Qiro‘atul Kutub: MQK is to encourage the santri studying kitab kuning at ponok pesantren and to promote understanding and practice within the region.”

According to Peraturan Pemerintah Republik Indonesia No. 19 (2007) on religious education, promulgated in response to Undang-Undang Republik Indonesia (2003) on the national education system, pesantren, previously regarded as informal education, were given a distinct position in the national education system, and an attempt was made to standardize pesantren education. The promotion of kitab kuning or kitab learning by the Ministry of Religious Affairs and the national education system will have a definite impact on kitab learning in the future.

Acknowledgment

While writing this article, I have received invaluable advice—especially regarding the Arabic language—from Mr. Motoki Yamaguchi, PhD candidate, Graduate School, Keio University. I would like to take this opportunity to thank him. I also would like to apologize for not being able to fully take advantage of his advice due to my insufficient capability and note that all remaining errors are of course my own.
References


Incipient Islamic Publication in the Philippines:
Notes on the Early Printed Kitabs of Lanao from the 1930s to the 1950s

KAWASHIMA Midori

1. Introduction

Over the past three decades, the number of madrasas (Islamic schools) and mosques in the Philippines has risen dramatically, along with the numbers of people who regularly attend Friday prayers at mosques. In addition, increasing number of Muslim women have begun to wear headscarves in Muslim-inhabited areas in the southern Philippines. These phenomena are known as “Islamic resurgence” and have been the subject of study in many works concerning Islam and Muslims in the Philippines.

It is commonly accepted in these works that this Islamic resurgence in the Philippines began in the 1950s, the period marked by the arrival of Indonesian and Middle Eastern Islamic missionaries and teachers, the return of Philippine Muslim students who had studied Islam in Mecca and Cairo, the revitalization of the Muslim Association of the Philippines, and the flourish of various Islamic organizations [Gowing 1964: 67-68][Majul 1985: 33-35]. Philippine Islamic intellectuals who had studied in Mecca and were responsible for these phenomena also describe this post-World War II period as the Golden Era of Islam in the Philippines [Bashir 1964][Badr al-Din 1958].

This seemingly “sudden” spurt of interest in Islam and increase in the contact with centers of Islamic learning in the world leaves one with the impression that the years preceding this florescence was a dark age for Islam in the Philippines, in which the Muslims and their religion were left in a vacuum without anything significant and dynamic happening to them.

In order to bring to light the actual conditions of Islamic intellectuals and Muslim movements in the Philippines during the period preceding the post-World War II Islamic resurgence, I have been conducting research on the activities of Islamic intellectuals in the first half to the middle of the 20th century, focusing on those in the Lanao area, located in the central part of Mindanao island. As part of this research, I have been surveying Islamic manuscripts and printed kitabs

1 I use the term “Lanao area” to refer to the geographical area covered by the former province of Lanao or the present two provinces of Lanao del Sur and Lanao del Norte. For Islamization of Lanao, see [Majul 1973].