

# Sheikh Mahfudz at-Tarmasi's Thought on Islamic Education

Dwi Ratnasari

UIN Sunan Kalijaga Yogyakarta, Indonesia

e-mail: ratnasari\_dwi@yahoo.com

---

DOI: 10.14421/jpi.2019.81.95-119

Received: 26 February 2019

Revised: 14 April 2019

Approved: 01 June 2019

---

## Abstract

Indonesia is a country with the largest Muslim population in the world. The role of scholars in developing and maintaining Islamic values is vital. Among the scholars who play an essential role in the process is Sheikh Mahfudz at Tarmasi. This article aims to explore the traditions and intellectual networks of Sheikh Mahfudz, one of the archipelago scholars of the late nineteenth century who had a profound influence on the development of Islamic intellectual traditions in the archipelago. Despite spending his age in Mecca, he succeeded in educating Javanese clerics who were members of the Jawi community to become leaders of large pesantren in the archipelago. This research concludes that Sheikh Mahfudz is a productive ulama. The intellectual traditions and networks that he built spread to various Islamic worlds through several works he produced, and through his students who acted as transmitters of Islamic sciences from Mecca to the archipelago

**Keywords:** Sheikh Mahfudz at-Tarmasi, Thought on Islamic Education, Archipelago.

## Abstrak

Indonesia merupakan negara dengan penduduk muslim terbesar di dunia. Peran ulama dalam mengembangkan dan menjaga nilai-nilai keislaman sangat penting. Di antara ulama yang berperan penting dalam proses tersebut adalah syaikh Mahfudz at Tarmasi. Artikel ini bertujuan menelusuri tradisi dan jaringan intelektual syaikh Mahfudz, salah satu ulama Nusantara akhir abad XIX yang berpengaruh besar dalam perkembangan tradisi intelektual Islam di Nusantara. Meski menghabiskan usianya di Makkah, ia berhasil mendidik ulama Jawa yang tergabung dalam komunitas Jawi sehingga menjadi pemimpin pesantren besar di Nusantara. Penelitian ini menyimpulkan bahwa syaikh Mahfudz merupakan seorang ulama yang produktif. Tradisi dan jaringan intelektual yang dibangunnya tersebar ke berbagai dunia Islam melalui beberapa karya yang dihasilkannya, dan melalui murid-muridnya yang berperan sebagai transmitter ilmu-ilmu keislaman dari Makkah ke Nusantara

**Kata Kunci:** Sheikh Mahfudz at-Tarmasi, Pemikiran Pendidikan Islam, Nusantara.

## Introduction

Indonesia, as it is included in the region of Malay culture, has experienced the development of the tradition of Islamic thoughts, divided into two periods: the first period is an intellectual tradition that develops before the contact with the reform thinking of Jamaluddin al-Afghani, Muhammad Abduh, Rasyid Ridha, and so on while the second period is the thoughts that develop after exposure by the touch of modernism thinking.<sup>1</sup>

The first period of the Islamic intellectual tradition was such as developed by Hamzah Fansyuri, Nuruddin ar-Raniri, Syamsuddin Sumaterani, Sheikh Nawawi al-Bantani, KH Saleh Darat and Sheikh Mahfudz at-Tarmasi.<sup>2</sup> In the pre-modernism period, the Islamic intellectual tradition was less well known both by the Islamic researchers and by Muslims themselves.<sup>3</sup> This might be due to the Indonesian geographical location that is relatively far from the center of the Islamic tradition.<sup>4</sup>

The word '*tradisi*' is adopted from 'tradition.' *Tradisi* means as a custom which is passed from ancestors and is still applied in the community.<sup>5</sup> It is in line with Edward Shils's opinion that a tradition as a cultural inheritance passed from one generation to its next-generation until the present time in the form of either physical objects or cultural constructions through oral, writing, and action media.<sup>6</sup>

<sup>1</sup> An Islamic modernism or reform is used to describe the reform movement that emerged in the late nineteenth century aiming to adjust the Islamic teachings with modern thoughts. In Nusantara, the Islamic modernism movement emerged in the early twentieth century and was backgrounded the presence of intensive relations between nusantara scholars and Haramain scholars through the pilgrimage. This movement then developed with the appearance of many Islamic modern organizations in Indonesia Taufik Abdullah, *Ensiklopedi Tematis Dunia Islam*, vol. 5 (Jakarta: Ichtisar Baru Van Hoeve, 2005), 347-75.

<sup>2</sup> Ahmad Rifa'i Hasan, "Warisan Intelektual Islam Dan Pengembangan Wawasan Masa Depan," in *Warisan Intelektual Islam Indonesia; Telaah Atas Karya-Karya Klasik* (Bandung: Mizan in collaboration with LSAF Jakarta, 1990), 12.

<sup>3</sup> Taufik Abdullah, *Ke Arah Sejarah Pemikiran Islam Di Asia Tenggara: Sebuah Pelancongan Bibliografis* (Jakarta: Masyarakat Sejarawan Indonesia in collaboration with Gramedia Pustaka Utama, 1993), 8.

<sup>4</sup> Hasan, "Warisan Intelektual Islam Dan Pengembangan Wawasan Masa Depan," 13.

<sup>5</sup> Editorial team, *Kamus Besar Bahasa Indonesia* (Jakarta: Balai Pustaka, 2001), 1208.

<sup>6</sup> T Sanches, "Improving Research and Learning in Higher Education in Portugal: Digital Resources, E-Books, and a Discovery System as Enabling Factors for Students," *Journal of Web Librarianship* 10, no. 4 (2016): 12, doi:10.1080/19322909.2016.1207583.

The word 'intelektual' derives from the English word 'Intellectual'. According to Hornby et.all, Intellectual means *having or Showing good reasoning power*.<sup>7</sup> In the Qur'an, intellect is *al-aql*. In its use, *al-aql* implies the ability to think or use a reason. The word has been absorbed into the Indonesian language and becomes the word "Akal." According to Dawam Raharjo, intellectual means people who own and use the power of the thinking (brain) to work or perform activities.<sup>8</sup>

Nusantara is the term used to describe the Indonesian archipelago, which stretches on the tropical area from Sumatra island on the west to Papua island on the east. This is an area characterized by a diversity of geographics, biologics, ethnics, languages, and cultures. The terminology of Nusantara, firstly appears in Java literature in age 14 AD, referred for a sequence of islands were existing under authority of Majapahit kingdom. The term Nusantara itself is the plural noun from the language of ancient Java: Nusa (island) and Antara (laid across). In holy scripture Negarakertagama written about year 1365 AD, Empu Prapanca—a writer and Buddhist monk—described the areas arranging Nusantara by including the most significant part of modern Indonesia areas (Sumatra, Java, Bali, archipelago of Small Sunda, Kalimantan, Sulawesi, a part of Maluku and West Papua), added other broad areas nowadays and become under authority of Malaysia, Singapore, Brunei, and South area of Philippines.<sup>9</sup>

Meanwhile, according to George A. Theodorson and Achilles G, Theodorson, intellectuals are members of the community who devote themselves to the development of original ideas and creative intellectual

---

<sup>7</sup> I.C.T. Selistre, "Dictionaries Available Online for English Language Learners: Structure and Resources | Dicionários Disponíveis on-Line Para Aprendizes de Inglês: Estruturação e Recursos," *Ciencia Da Informacao* 39, no. 3 (2010): 513.

<sup>8</sup> Dawam Rahardjo, *Ensiklopedi Al-Qur'an, Tafsir Sosial Berdasarkan Konsep-Konsep Kunci* (Jakarta: Paramadina, 2002), 558–59 Intellectual is an honor address for a person or group that has been advancing the life of community. There are several levels: First, the person who uses the power of intelligence to changes; Second, the person whose attitudes and actions seek the justice and the universal truth; Third, the person who dares to defend the truth. Therefore, the three elements that form intellectualism are knowledge, orientation, and bravery.

<sup>9</sup> A Murfi and Fitriyani, "Islam Nusantara: Religion Dialectic and Cultural for Pluralism-Democratic Society," *KnE Social Sciences* 3, no. 5 (May 23, 2018): 44, doi:10.18502/kss.v3i5.2324.

efforts.<sup>10</sup> According to Wiratmo Soekito, intellectuals should be productive for writing, not only communicative.<sup>11</sup> The intended intellectuals in this paper are the totality of understanding or awareness, particularly concerning the thinking and the understanding.<sup>12</sup> Thus, the intellectual tradition refers to the Islamic transmission process, the formation of intellectual discourse, which in the subsequent process, it becomes a tradition developed and maintained continuously.

A scholar (*Ulama*) is an inseparable part of Islam. In terminology, *ulama* comes from the word *alima ya'lamu* that means 'knowing.' In the language, the word *ulama* is the plural form of the word '*alim*'<sup>13</sup>, which means people who know or knowledgeable.<sup>14</sup> In the Qur'an,<sup>15</sup> the scholars (*ulama*) are found in two places: QS Ash-Syu'ara 26:197 and QS Fathir 35:28. From both verses, scholars are interpreted as those who know the religious science and the faulty science that can be delivered on a sense of subject or fear to Allah, the Holiness, and highness. Therefore, scholars are people who have expertise in one or more disciplines of science.

In the context of Islamic society, scholars are often identified as the inheritors of the prophets.<sup>16</sup> The identification refers to the function of the scholar as a bearer of the prophetic treatises delivered to humanity. Scholars also are those who have expertise in the field of Islamic sciences and

<sup>10</sup> George A Theodorson, *A Modern Dictionary of Sociology* (New York: Barnes and Noble Books, 1979), 210.

<sup>11</sup> Wiratmo Soekito, "Kaum Intelektual Dan Teknokrat: Mencari Definisi," in *Cendekiawan Dan Politik*, ed. Aswab Mahasin and Ismed Natsir (Jakarta: LP3ES, 1984), Xxvi.

<sup>12</sup> team, *Kamus Besar Bahasa Indonesia*, 437.

<sup>13</sup> Alim who is the word rooting from the *ulama* (scholars) by a Qur'an expert Raghil al-Asfahani means knowledge of the nature of things. See Raghil al-Asfahani, *al-Mufradat* (Beirut: Dar al-Fikr, t.th.), p. 127. The word '*alim*' means an effect or dignity that distinguishes it from the others. While the word *ulama* is understood as one who combines the knowledge and the practice Mukrim ibn Muhammad ibn al-Ifriqi Mandzur, *Lisanal-Arab*, vol. 9, n.d., 158.

<sup>14</sup> Abu al-Husain Ahmad bin Faris bin Zakaria, *Mu'jam Maqayis Al-Lughah*, vol. 5 (Beirut: Dar al-Fikr, n.d.), 88.

<sup>15</sup> Appreciation of the Qur'an is not only reflected in the mention of the word '*alim*' and its derivatives as many as 823 times but there are also many expressions of the same meaning as *al-aql*, *al-fikr*, *an-nadzr*, *al-basyar*, *at-tadabur*, *al-i'tibar*, dan *adz-dzikh*.

<sup>16</sup> Ibnu Qoyim, "Ulama Di Indonesia Pada Akhir Abad XIX Dan Awal Abad XX," in *Sejarah Pemikiran, Rekonstruksi, Persepsi* (Jakarta: Masyarakat Sejarawan Indonesia in collaboration with Gramedia Pustaka Utama, 1993), 25.

consistently commit their knowledge resulting in receiving recognition from the Muslim society widely. Thus, the scholars are not solely due to the degree of science, but also through the real demonstration that is realized in the attitude and behavior. Finally, they can become a mediator in solving the problems faced by Muslims.

Highlighting the intellectual tradition within Islam, it needs the presence of a conceptual understanding of inherent motivations in the teaching and learning process done by Muslims. In Islam, the sciences gain an exceptional priority.<sup>17</sup> The first revelation is the verse Al-Alaq 1-5, containing the command to read (*iqra'*). The next verse confirms that God's pen teaches men what is not known by humans yet. This verse shows the importance of reading as an intellectual activity and writing represented with *al-Qalam*, in the process of teaching and learning broadly.

Islam emphasizes the importance of life-long education for its followers. Efforts to find knowledge are obligatory upon every Muslim, either male or female. Islam encourages its followers to seek knowledge as far as possible. The religious motivations can be found in the tradition *rihlah fi thalab al-'ilmi* (the odyssey in the search for knowledge) which, according to Abdurrahman Mas'ud<sup>18</sup>, in the context of modern education it is known as the spirit of Inquiry or the in-depth inquiry soul in a scientific discipline, which is a proof to the magnitude of curiosity among scholars.

Historically, the Islamic scientific tradition has awakened long enough. A critical aspect of the tradition of searching knowledge among Muslims can be seen from the education system of *pesantren* (Islamic boarding school). This can be seen from the emphasis on the student or santri to wander<sup>19</sup> from one boarding school to another boarding school in searching the most famous teachers in the various branches of Islamic knowledge.

---

<sup>17</sup>. QS al-Mujadalah 58: 11 "Allah will elevate the degree of the faithful people and the knowledgeable people among you some degree"

<sup>18</sup> Abdurrahman Mas'ud, *Dari Haramain Ke Nusantara, Jejak Intelektual Arsitek Pesantren* (Jakarta: Kencana, 2006), 39.

<sup>19</sup> Joko Suryo, "Tradisi Santri Dalam Historiografi Jawa: Pengaruh Islam Di Jawa" (Seminar Pengaruh Islam Terhadap Budaya Jawa, 2000).

Tradition of Islamic science in the *Nusantara* comes in two waves, namely, the wave of Islamic knowledge which comes to the *Nusantara* region in XIII century AD, along with the entry of Islam in a broad scope, and the second, the wave when *Nusantara* scholars explored the science in Arabian Peninsula (*Semenanjung Arab*) particularly Haramain.<sup>20</sup>

In the first wave, the tradition of Islamic science which comes in the form of Islamic knowledges in the form of Sufism and the knowledges that is certainly not out of the Islamic sciences in general, such as jurisprudence (*fiqh*), tawhid, hadith, commentary (*tafsir*), moral (*akhlak*), and other sciences developed in the Middle East region at the time when Sufism was powerful.

In the second wave, the pattern and character of the Islamic scientific tradition were slowly changing. Since the opening of the Suez Canal in the early nineteenth century that facilitated sailings with motor ship, and due to the opening of the very extensive plantation of sugar cane, tobacco, coffee, and sugar mills, many *Nusantara* Muslims who had enough money sent their children to the Middle East particularly to Mecca<sup>21</sup> to study more deeply the religious sciences.<sup>22</sup> It was they who brought a new orientation on the manifestation of Islamic science in the *Nusantara* that was the orientation of deepening fiqh science ultimately.

<sup>20</sup> Abdurrahman Wahid, *Menggerakkan Tradisi, Esai-Esai Pesantren* (Yogyakarta: LKIS, 2001), 162-63.

<sup>21</sup> Mecca and Madinah become the largest of a meeting place of Muslims from around the world. Haramain becomes the intellectual center of the world of Muslims, scholars, sufism, philosophers, poets, entrepreneurs and historians to meet and exchange informations. This is one reason why the scholars and the students teaching and learning in Haramain generally have the more cosmopolitan religious knowledge than those who are in the other Muslim cities. Azyumardi Azra, *Jaringan Ulama Timur Tengah Dan Kepulauan Nusantara Abad XVII Dan XVIII* (Jakarta: Kencana, 2007), 52.

<sup>22</sup> Wahid, *Menggerakkan Tradisi, Esai-Esai Pesantren*, 164-65; Compare with Martin Van Bruinessen, *Kitab Kuning, Pesantren, Dan Tarekat, Tradisi-Tradisi Islam Di Indonesia* (Jakarta: Mizan, 1995), 50; Badri Yatim, *Sejarah Sosial Keagamaan Tanah Suci, Hijaz 1800-1925* (Jakarta: Logos, 1999), 9; Deliarnoer, *Gerakan Modern Islam Di Indonesia 1900-1942* (Jakarta: LP3ES, 1991), 30; Zamakhsyari Dhofier, *Tradisi Pesantren, Studi Pandangan Hidup Kiai Dan Visinya Mengenai Masa Depan Indonesia* (Jakarta: LP3ES, n.d.), 67-68; Aqib Suminto, *Politik Islam Hindia Belanda* (Jakarta: LP3ES, 1996), 3.

Finding the science in Mecca with the pilgrimage was customary of *Nusantara* Muslims at that time.<sup>23</sup> With the increasing pilgrims of *Nusantara* Muslims, some did not immediately return to their homeland, but lived there for some time to study the various Islamic sciences, made the *Jawi* community<sup>24</sup> or *ashabul jawiyin* in the holy land increase as well. Many of them became famous scholars because of the height of their science, and there were even some who achieved a respectable position, namely, a permanent teacher at Masjid al-Haram,<sup>25</sup> such as Sheikh Nawawi al-Bantani<sup>26</sup>, Ahmad Khatib Minangkabawi<sup>27</sup>, and Sheikh Mahfudz at-Tarmasi.<sup>28</sup>

According to Martin Van Bruinessen<sup>29</sup>, the three *Nusantara* scholars had enough significant influences on the development of the intellectual tradition of Islam in *Nusantara* in the nineteenth century. That was characterized by their creativity in expressing their ideas in a variety of forms of work; thus, many of their works became pioneers of the Islamic science in *Nusantara*.<sup>30</sup> They had an essential role as a transmitter of religious sciences

---

<sup>23</sup> Snouck A4 - Monahan Hurgronje Charlesh, *Mecca in the Latter Part of the Nineteenth Century* (Leiden: E.I.J Brill, 1931), 250-53.

<sup>24</sup> Azyumardi Azra, *Islam Nusantara Jaringan Global Dan Lokal* (Jakarta: Mizan, 2002), 91.

<sup>25</sup> Ismawati, *Continuity and Change, Tradisi Pemikiran Islam Di Jawa Abad XIX-XX* (Jakarta: Balitbang and Depag RI, 2006), 13.

<sup>26</sup> Sheikh Nawawi al-Bantani (1813-1897), an encyclopedic and multi-disciplinary scholar who has written nine religious sciences: commentary, jurisprudence, ushul ad-din, the science of tauhid, Sufism, the life of the Prophet, Arabic grammar, hadith, and morals Mas'ud, *Dari Haramain Ke Nusantara, Jejak Intelektual Arsitek Pesantren*, 128; See also Karel A Steenbrink, *Beberapa Aspek Tentang Islam Indonesia Abad Ke-19* (Jakarta: Bulan Bintang, 1984), 117-27; Dhofier, *Tradisi Pesantren, Studi Pandangan Hidup Kiai Dan Visinya Mengenai Masa Depan Indonesia*, 132-34; Samsul Munir Amin, *Sayid Ulama Hijaz, Biografi Syaikh Nawawi Al-Bantani* (Yogyakarta: Pustaka Pesantren, 2011), More details read.

<sup>27</sup> Ahmad Khatib Minangkabau (1860-1916), a pioneer scholar of the Islamic reform who spread his ideas from Mecca in the late of the 19th century and the early of the 20th century, more details see Deliarnoer, *Gerakan Modern Islam Di Indonesia 1900-1942*, 38-40; Steenbrink, *Beberapa Aspek Tentang Islam Indonesia Abad Ke-19*, 139-48; *Intelektualisme Pesantren, Potret Tokoh Dan Cakrawala Pemikiran Di Era Perkembangan Pesantren* (Jakarta: Diva Pustaka, 2006), 85-91.

<sup>28</sup> *Intelektualisme Pesantren, Potret Tokoh Dan Cakrawala Pemikiran Di Era Perkembangan Pesantren*, 106.

<sup>29</sup> Bruinessen, *Kitab Kuning, Pesantren, Dan Tarekat, Tradisi-Tradisi Islam Di Indonesia*, 37-39.

<sup>30</sup> Azyumardi Azra, *Renaissance Islam Asia Tenggara, Sejarah Wacana Dan Kekuasaan* (Bandung: Remaja Rosda Karya, 2006), 151.

from the Middle East to *Nusantara*<sup>31</sup> and educated many scholars who played an essential role in the homeland.

Based on the results of Martin Van Bruinessen's study on 100 most popular yellow books in boarding schools (*pesantren*), there are some Nawawi's works which are until now still used.<sup>32</sup> Likewise, the works of at-Tarmasi like *Manhaj Dzaw an-Nadhar*, *al-Minhah al-Khairiyyah*, and *Mauhibah Dzi al-Fadzl Fi Hasyiyah Syarh Muqaddimah Bafadhl* and some of the books of at-Tarmasi's works are still used as a reference in several universities in the Middle East.<sup>33</sup>

As a productive scholar who produced many books with different disciplines, at-Tarmasi's intellectual tradition contained in his books is a historical legacy that needs to be studied scientifically. This paper attempted to elaborate on the history of at-Tarmasi's intellectual<sup>34</sup> and all socio-historical processes took in realizing the existence of *ulamaship*.

### Sheikh Mahfudz at-Tarmasi: His Work and Thinking

Sheikh Mahfudz was a great scholar with typical intellectuality and personality. Sheikh Mahfudz was not only active in spreading his knowledge in his position as a lecturer at al-Masjid al-Haram,<sup>35</sup> but he was also keen on expressing his thoughts in the form of works. It was said that Sheikh Mahfudz was one of the *Nusantara* scholars that pioneered writing books in Arabic.<sup>36</sup>

The intellectual productivity of Sheikh Mahfudz in the form of writing had spawned dozens of books in a variety of scientific disciplines such as *Hadith* and the science of *Hadith*, *Fiqh*, and *Ushul Fiqh*, *Aqeedah* and *Sufism*,

<sup>31</sup> Badri Yatim, *Sejarah Peradaban Islam* (Jakarta: Rajawali Press, 1998), 300-301.

<sup>32</sup> Bruinessen, *Kitab Kuning, Pesantren, Dan Tarekat, Tradisi-Tradisi Islam Di Indonesia*, 38.

<sup>33</sup> Muhammad, *Mengenal Pondok Tremas Dan Perkembangannya* (Tremas: Pondok Tremas, 2001), 3; *Intelektualisme Pesantren, Potret Tokoh Dan Cakrawala Pemikiran Di Era Perkembangan Pesantren*, 108-10.

<sup>34</sup> Kuntowijoyo, *Metodologi Sejarah* (Yogyakarta: Tiara Wacana, 2003), 189.

<sup>35</sup> C Snouck A4 - Monahan Hurgronje Charlesh, *Mekka in the Latter Part of the Nineteenth Century* (Leiden: BrillEIJ, 1931), 291; Siradjuddin Abbas, *Ulama Syafi'i Dan Kitab-Kitabnya Dari Abad Ke Abad* (Jakarta: Pustaka Tarbiyah, 1975), 460; Dhofier, *Tradisi Pesantren, Studi Pandangan Hidup Kiai Dan Visinya Mengenai Masa Depan Indonesia*, 69.

<sup>36</sup> *Intelektualisme Pesantren, Potret Tokoh Dan Cakrawala Pemikiran Di Era Perkembangan Pesantren*, 6.

*Tafsir* and *Qiraat*, and *Tarajim*.<sup>37</sup> They were Entirely written in Arabic. Unfortunately, many of his works had not been printed yet, and some were even missing.<sup>38</sup>

Among his works totaling twenty books had been successfully found. Most of his works had been inspected (*tahqiq*) by the Ministry of Religious Affairs of Republic of Indonesia under the initiative of the Minister of Religious Affairs, Dr. Maftuh Basyuni. In writing, it was said that Sheikh Mahfudz was like a river where the water continued to flow without stopping. The Hira Cave was a place for him to seek inspiration. He used to spend his time in the cave where the Prophet received his first revelation. The Mahfudz's quickness in writing the book can be said excellent.<sup>39</sup> Some books from Mahfudz's works were described as follows:<sup>40</sup>

In the field of Hadith and Ulumul Hadith, he wrote: 1) *Al-Minhah al-Khairiyyah fi Arbaina Haditsan min Ahaditsi Khairil Bariyyah*. 2) *Tsulatsiyat al-Bukhari*, 3) *Al-Khil'ah al-Fikriyyah bi Syarhi al-Minhah al-Khairiyyah*, 4) *Manhaj Dzaw an-Nadzar fi Syarh Alfiyah 'Ilm al-Atsar*, 5) *Kifayah al-Mustafid Lima 'Ala Min al-Asanid*

In the field of hadith, a quite popular work of Mahfudz in the world of boarding schools was *al-Minhah al-Khairiyyah fi Arbain Haditsan min Ahaditsi Khairil Bariyyah*. Following its title, this book contains 40 selected Hadiths compiled in order to meet the Prophet's orders narrated by Ali bin Abi Talib: "Whoever among my Ummah memorizes 40 Hadiths about religious issues then later he will be resurrected by Allah on the Day of Judgment in the class of jurists and scholars ". In another narration, it was said: "Then it will be said to him, Get into the gate of heaven you want."<sup>41</sup>

Sheikh Mahfudz was not the first person who collected 40 hadiths, as stated by Imam Nawawi; there were some scholars before Sheikh Mahfudz who did the same. The first was Abdullah ibn al-Mubarak, and then it was widely followed by later scholars, including Imam Nawawi, who compiled

<sup>37</sup> Muhammad Mahfudz, *Inayah Al-Muftaqir* (Jakarta: kemenag RI, 2008), 10.

<sup>38</sup> Muhammad, *Mengenal Pondok Tremas Dan Perkembangannya*, 36.

<sup>39</sup> Muhammad Mahfudz, *Manhaj Dzaw An-Nadzar*, 4th ed. (Mekkah: Dar al-Fikr, 1981), 301.

<sup>40</sup> Muhammad Mahfudz, *Al-Khil'ah Al-Fikriyyah Bi Syarhi Al-Minhah Al-Khairiyyah* (Demak, n.d.), 53.

<sup>41</sup> Maimun Zubair dalam kata pengantar *al-Minhah al-Khairiyyah...*,p. 1, see also *ibid.*, 5.

"*Arbain Nawawi*," which is very famous. After Sheikh Mahfudz, there were also several scholars compiling the *Arbain* hadith books like Sheikh Muhammad Yasin Bin Isa al-Fadani, Sheikh Ismail Utsman al-Yamani and al-Alim al-Sayyid Shalih bin Ahmad al-Aidrus.<sup>42</sup>

What makes the Sheikh Mahfudz's *Arbain* hadith book has more values than other *Arba'in* hadith books is that the book contains 22 *Tsulatsiyat al-Bukhari* Hadiths,<sup>43</sup> 14 Hadiths of *Awwaliyat* and *Khawatim Ummahat as-Sab'ah*.<sup>44</sup> To complete to be 40 Hadiths, Sheikh Mahfudz added hadiths considered important and useful for the people such as the *Rahmah* hadith, the *Halal wa al-Haram* Hadith, *Ghiras al-Jannah* hadith and *Khitmah as-Sa'adah* hadith.<sup>45</sup> Judging from the validity of chain (*sanad*) and content (*matan*), Sheikh Mahfudz's work can be said to be foremost among similar works.<sup>46</sup>

In the field of hadith science, Sheikh Mahfudz's work still used until now in some boarding schools in Indonesia and even becoming references by the hadith scholars in the world is the *Manhaj Dzaw al-Nazar* book which is the sharh of *Mandzumat 'Ilm al-Atsar* published for the first time by Musthafa Bab al-Halabi Press, an old press in Cairo. Some of the great teachers of Hadith science at Al-Azhar University considered the Sheikh Mahfudz's work as the best Sharh book against the book of *Mandzumat Ilm al-Atsar*.<sup>47</sup>

According to Sheikh Mahfudz, the book "*Manhaj al-Nazhar Dhawi*" was completed in 4 months and 14 days. According to him, the book as thick

<sup>42</sup>. Maimun Zubair in the prologue of *al-Minhah al-Khairiyah*, 1.

<sup>43</sup> Hadith *Tsulatsiyat* is a hadith that is between narrators to the Prophet; there are only three narrators. In the *Tsulatsiyat*-Bukhari between Imam Bukhari to the Prophet; there are only three narrators so the validity is very high. As mentioned in the preface of his book, Sheikh Mahfudz received the *Tsulatsiyat* hadith from his teacher, namely, Syaikh as-Sayid Abu Bakar Bin Sayid Muhammad Syata' Mahfudz, *Al-Khil'ah Al-Fikriyyah Bi Syarhi Al-Minhah Al-Khairiyah*, 3-4.

<sup>44</sup> The first and last Hadith of seven famous hadith books are Sahih Bukhari, Sahih Muslim, Sunan Abi Daud, Sunan Turmudzi, Sunan an-Nasa'i, Sunan Ibn Majah and al-Muwatta '.

<sup>45</sup> Mahfudz, *Al-Khil'ah Al-Fikriyyah Bi Syarhi Al-Minhah Al-Khairiyah*, 3-4.

<sup>46</sup> *Intelektualisme Pesantren, Potret Tokoh Dan Cakrawala Pemikiran Di Era Perkembangan Pesantren*, 106.

<sup>47</sup> *Ibid.*, 109; Azyumardi Azra, *Historiografi Islam Kontemporer, Wacana, Aktualitas Dan Aktor Sejarah* (Jakarta: Gramedia Pustaka Utama, 2002), 130.

as 302 pages were mostly done in Mecca in 1911, partly written in Mina and Arafah, when he performed his pilgrimage.<sup>48</sup>

His works in the field of Hadith became a pioneer for Islamic sciences. It seemed that Sheikh Mahfudz was the first Indonesian scholar who taught the Hadith book *Shahih Bukhari*. His favorite disciple, Hasyim Asy'ari, brought this tradition to Indonesia, his boarding school in Tebuireng that became a quite famous hadith Islamic boarding school.<sup>49</sup> Moreover, Sheikh Mahfudz also explained the science chain mastered by him in his book entitled *Kifayah al-Mustafid Lima 'Ala Min al-Asanid*. The chain is a guarantee of the authenticity of the Islamic intellectual tradition.<sup>50</sup>

His books in the field of Fiqh and Ushul Fiqh are, among others: 1) *Mauhibah Dzi al-Fadh al-Hasyiyah Syarah Bafadh al-4 Juz*, 2) *Nailu al-Ma'mul Syarh Lubb al-Ushul*, 3) *Is'af al-Mathali' Bi Syarh Badr al-Lami*, 4) *Hasyiyah Takmilah al-Minhaj al-Qawim ila al-Faraidh*.

In addition to his quality in the field of hadith and hadith sciences, Sheikh Mahfudz was also a master in the field of *fiqh*. It could be seen from his book entitled *Mauhibah Dzi al-Fadh al*, which was the Sharh book of Ibn Hajar al-Asqalani's work, as the first monumental work printed and published. The book was comprised of five significant volumes, but published only four volumes.<sup>51</sup> The book was rarely taught in boarding schools, but it was more widely used by senior scholars (*kiai senior*) as a reference and often quoted as one of the authoritative sources in the preparation of *fatwa* by scholars in Java.

In the field of Ulumul Qur'an and Qiraah, he wrote: 1) *Ghunyah at-Thalabah bi Syarh ath-Thayyibah fi Qira'ah al-'Asyriyyah*, 2) *Insyirah al-Fuad fi Qiraah al-Imam Hamzah*, 3) *al-Badr al-Munir fi Qiraah Imam Ibnu Katsir*, 4) *Ta'mim al-Manafi' fi Qiraah al-Imam Ibn Katsir*, 5) *Tanwir ash-Shadr bi*

---

<sup>48</sup> Mahfudz, *Manhaj Dzaw An-Nadzar*, 301.

<sup>49</sup> Bruinessen, *Kitab Kuning, Pesantren, Dan Tarekat, Tradisi-Tradisi Islam Di Indonesia*, 39.

<sup>50</sup> Ibid., 21; Dhofier, *Tradisi Pesantren, Studi Pandangan Hidup Kiai Dan Visinya Mengenai Masa Depan Indonesia*, 100.

<sup>51</sup> Dhofier, *Tradisi Pesantren, Studi Pandangan Hidup Kiai Dan Visinya Mengenai Masa Depan Indonesia*, 136; Bruinessen, *Kitab Kuning, Pesantren, Dan Tarekat, Tradisi-Tradisi Islam Di Indonesia*, 128.

Qiraah al-Imam Abi 'Amr, 6) ar-Risalah at-Tarmasiyyah fi Isnad al-Qiraah al-'Asyriyyah.

Sheikh Mahfudz was also known as a great teacher of *qira'ah sab'ah*, especially *qira'ah* narrated by Imam 'Ashim. The chains (*Sanad*) and the certificate of the scholars such as *Huffadz* and *Qurra'* in Java can still be found until now. His expertise in the field of *qira'ah* was not limited to the narration of seven *imams* (*qira'ah Sab'ah*) but to the history of ten *imams* (*qira'ah 'Asyrah*). Authentic proof of this was contained in his work entitled *Ghunyah at-Thalabah bi Syarh ath-Thayyibah fi Qira'ah al-'Asyriyyah*. It became reasonable because Sheikh Mahfudz learned directly to his great Qira'ah experts from Dimyat, Egypt, that was Sheikh Muhammad as-Sarbini ad-Dimyathi.<sup>52</sup>

In the field of Aqeedah and Sufism, he wrote: 1) *Bughyah al-Adzkiya fi al-Bahts 'a Karamah al-Auliya*, 2) *'Inayah al-Muftaqir Fima Yata'allaqu bi Sayyidina al-Khidhir*.

The story about Khidhir received considerable attention in the history of Islamic thought, especially in the aqeedah of the Sufis. Some said Khidhir was a devout Muslim, some said Khidhir was an angel, and others considered that Khidhir was a God's prophet. The debate about the existence of Khidhir encouraged Sheikh Mahfudz to write the book of *Inayah al-Muftaqir Fima Yata'allaqu bi Sayyidina al-Khidhir*. In the final section of his book, Sheikh Mahfudz explained that after the death of Prophet Muhammad, Khidhir was still alive until the time that could not be determined.<sup>53</sup>

Similarly, with the issue of *karomah* that was leaned to the trustees (*wali*) and the pious people (*orang saleh*), there was a difference of opinion among the scholars. It made Sheikh Mahfudz inspired to write the book of *Bughyah al-Adzkiya fi al-Bahts 'a Karamah al-Auliya*. This book discussed the issue of *karomah* for the trustees of Allah with the arguments, and the examples that justified the existence, the difference of miracles and magic. All

<sup>52</sup> *Intelektualisme Pesantren, Potret Tokoh Dan Cakrawala Pemikiran Di Era Perkembangan Pesantren*, 109-10.

<sup>53</sup> Mahfudz, *Inayah Al-Muftaqir*, 90.

this was written in order to refute the idea of the *Qodariyah* group that diminished the existence of *karomah* for the trustees of Allah.<sup>54</sup>

In the field of Tarajim, he wrote: 1) *Tahyuah al-Fikr bi Syarh Alfiyah as-Sair*, 2) *Fath al-Kabir Bi Syarh Miftah as-Sair*, 3. *as-Siqayah al-Mardliyyah Fi asma'al-Kutub al-Fiqhiyyah asy-Syafi'iyyah*.

Moreover, Sheikh Mahfudz also compiled books on the bibliography and the history of the authors. His book entitled *as-Siqayah al-Mardliyyah Fi asma'al-Kutub al-Fiqhiyyah asy-Syafi'iyyah* reviewed the fiqh works of Syafi'i school and the history of the authors.

Because of his works, Sheikh Mahfudz was given the nickname of *al-Allamah*, *al-Muhaddits*, *al-Musnid*, *al-Faqih*, *al-Ushuli* and *al-Muqri'* by Yasin al-Fadani, an influential scholar of the 20<sup>th</sup> century who taught at Dar Ulum ad-diniyyah and Masjid al-Haram.<sup>55</sup> From the various works that had been produced by him, it can be seen that the religious, intellectual discourse developed by Sheikh Mahfudz was a harmonization between Shariah and Sufism. As one of the *Nusantara* scholars who settled in Mecca, Sheikh Mahfudz acted as a transmitter in closing the Islamic discourse and the traditions of *Nusantara* with the development of Islamic thought and practice in the Haramain.<sup>56</sup>

Sheikh Mahfudz's works that were overall using Arabic were not only read by *Nusantara* Muslims but also by Muslims in various parts of the world. This showed his reputation in the intellectual network of international scholars. The sharh/annotation system (elaboration on the contents (*matan*)/the core text) and *hasiyah* (elaboration upon the Sharh or elaboration upon elaboration) in the dynamics of Islamic thought are the commendable creativity and productivity of scholars. Because with this, we can access scientific information as well as to adapt to how an idea is brought up by the different cultures and traditions.

---

<sup>54</sup> Yasin al-Fadani, *Bughyah Al-Murid Min Ilm Al-Asanid* (Mecca, n.d.), 17.

<sup>55</sup> *Ibid.*, 16.

<sup>56</sup> Azra, *Historiografi Islam Kontemporer, Wacana, Aktualitas Dan Aktor Sejarah*, 133.

## Sheikh Mahfudz at-Tarmasi and Intellectual Transmission

A scholar (*kiai*), in the *pesantren* tradition, will not have the status and fame just because of his personality. He becomes a scholar because there have been teachers teaching him, and he represents the character of the boarding school and his teacher from whom he studied. The validity of his science as well as the assurance that he has as a student of a famous scholar can prove it through the chain of transmission that usually he writes neatly and orderly, which is recognized by other famous scholars in the same period.<sup>57</sup> The transmission chains are called *sanad*. Moreover, every branch of science in Islam has its standards of *sanad*. Sheikh Mahfudz wrote ultimately the *sanad* of his science, for whom and what books which have been learned by him in his book entitled *Kifayah al-Mustafid lima 'Ala min al-Asanid*

### 1. The Network of Teachers and Contemporary Leaders

#### a. The Network of Teachers

It is undeniable that the intellectual tradition of his teachers was enough coloring Mahfudz's mindset in developing the intellectual tradition. As stated in his work *Kifayah al-Mustafid*, a learning method that was practiced by Mahfudz, was occasionally by attending the *majlis* held at various mosques; he focused his attention on what was described by his teacher, but the most commonly used was *sorogan* method. Namely, Mahfudz was reading a book in front of his teacher, waiting for the corrections and the comments.<sup>58</sup>

The first teacher was his father, KH Abdullah bin Abdul Manan at-Tarmasi. In the presence of his father, Mahfudz learned some essential books, i.e.: *Syarh al-Ghayah li Ibnu Qasim al-Ghazi*, *Minhaj al-Qawim*, *Fath al-Muin*, *Syarh al-Minhaj*, *Syarh Syarqawi 'ala al-Hikam bi an-Namam*, *Tafsir Jalalain* until the middle of the surah *Yunus*.<sup>59</sup>

<sup>57</sup> Dhofier, *Tradisi Pesantren, Studi Pandangan Hidup Kiai Dan Visinya Mengenai Masa Depan Indonesia*, 100.

<sup>58</sup> Muhammad Mahfudz, *Kifayah Al-Mustafid Lima 'Ala Min Al-Asanid* (Dar al-Basyair al-Islamiyyah, n.d.), 7–8.

<sup>59</sup> *Ibid.*, 7.

KH Saleh Darat (1820-1903)<sup>60</sup> also gave a significant influence on Mahfudz's intellectual development. In the boarding school, Mahfudz studied some books such as *Tafsir Jalalain* accomplished twice, *Syarh Syarqawi ala al-Hikam* also finished twice, *Washilah ath-Thulab* and *Syarah al-Mardini fi al-falak*.<sup>61</sup> KH Saleh Darat was included in the prolific scholars in the 19<sup>th</sup> century, with not less than 90 titles of books he had written. One of his most famous works was *Majmuat al-Syariat al-Kafiyat li al-Awam*.<sup>62</sup> According to Martin, this book was an essential fiqh book written in Javanese.<sup>63</sup> The book was quite popular in the community and very influential among Javanese Muslims at the end of the 19<sup>th</sup> century, where the majority was still laid in religious understandings.

After several years he learned under the guidance of KH Saleh Darat, Sheikh Mahfudz did *rihlah ilmiyyah* to Mecca for the second time. At that time, the progress of *Pesantren* Tremas was rapid enough so that KH Abdullah, Mahfudz's father, felt the need to prepare a better successor than him. In 1872, when Sheikh Mahfudz was 30 years old, Sheikh Mahfudz was sent to Mecca to study the various religious pieces of knowledge from prominent scholars there.

64

---

<sup>60</sup> His real name was Shalih ibn Umar al-Samarani (d. 1321/1903). He was one of the quite famous Java scholars in the end of the 19th century. His books, among others: *Majmu'ah al-Syari'ah al-Kafiyah li al-Awam*, *al-Munjiyat Metik Saking Ihya' Ulum ad-Din al-Ghazali*, *al-Hikam* (translation in Javanese by Ibnu Athaillah), *Lathaif at-Thaharah*, *Manasik al-Hajj*, *Pashalatan*, *Jauharah at-Tauhid*, *Minhaj al-Atqiya'*, *al-Mursyid al-Wajiz*, *Hadis Mi'raj*, *Syarah al-Maulid al-Burdah*, and *Tafsir Faidh ar-Rahman*. See Abdullah Salim, "Majmu'ah Al-Syari'ah Al-Kafiyah Li Al-Awam by Syaikh Muhammad Shalih Ibn Umar Al-Samarani" (IAIN Sharif Hidayatullah, 1994), 31; Ghazali Munir, *Warisan Intelektual Islam Jawa Dalam Pemikiran Kalam Muhammad Shalih As-Samarani* (Semarang: Walisongo Press, 2008); *Intelektualisme Pesantren, Potret Tokoh Dan Cakrawala Pemikiran Di Era Perkembangan Pesantren*, 150-51.

<sup>61</sup> *Intelektualisme Pesantren, Potret Tokoh Dan Cakrawala Pemikiran Di Era Perkembangan Pesantren*, 105.

<sup>62</sup> Mukhamad Shokheh, "TRADISI INTELEKTUAL ULAMA JAWA: SEJARAH SOSIAL INTELEKTUAL PEMIKIRAN KEISLAMAN KIAI SHALEH DARAT," *Paramita: Historical Studies Journal* 21, no. 2 (July 9, 2011): 149, doi:10.15294/paramita.v21i2.1036.

<sup>63</sup> Bruinessen, *Kitab Kuning, Pesantren, Dan Tarekat, Tradisi-Tradisi Islam Di Indonesia*, 128.

<sup>64</sup> *Intelektualisme Pesantren, Potret Tokoh Dan Cakrawala Pemikiran Di Era Perkembangan Pesantren*, 105; After several years, Mahfudz studied in Mecca, his father performed the pilgrimage to Mecca for the third time while engaging several of his other sons that were

His teachers in Haramain were, among others,<sup>65</sup> **The first**, Sheikh Muhammad al-Munsiyawi, who was renowned as an expert of *Qira'ah Sab'ah*. From this teacher, Sheikh Mahfudz learned *tartil* of *al-Qur'an* by *qira'ah* of Imam 'Ashim and learned the recitation (tajwid) skills. Moreover, Mahfudz also studied the book *Syarh li al-'Allamah Ibn al-Qashih 'Ala Syatibiyah*, although not yet final. **The second**, it was Sheikh 'Amr bin Barakat asy-Syami. From this great scholar originated from Sham (*Syam*) who was also a disciple of Sheikh Ibrahim al-Bajuri, Sheikh Mahfudz learned *Syarh Syudzur adz-Dzahab*. **The third**, it was Sheikh Mustafa ibn Muhammad ibn Sulayman al-Afifi. From this well-known scholar with his expertise in the field of Arabic grammar and Ushul Fiqh, Sheikh Mahfudz finished two books i.e., *Syarh al-Muhaqqiq al-Mahalli'Ala Jam'I al-Jawami'* and *Mughni al-Labib*. **The fourth**, it was al-Allamah al-Habib Sayyid Husein ibn Muhammad ibn Husein al-Habsyi. A hadith expert scholar who was renowned for the ascetic and *wira'I*, from him, Sheikh Mahfudz accomplished *Shahih al-Bukhari*. **The fifth**, it was Mufti asy-Syafi'i in Mecca, Muhammad Sa'id ibn Muhammad Babasil al-Hadhrami. From him, Sheikh Mahfudz learned about *Sunan Abi Daud*, *Turmudzi*, and *an-Nasa'i*. **The sixth**, it was Sayid Ahmad az-Zawawi, a Maliki scholar. From him, Sheikh Mahfudz studied *SyarhUqud al-Juman* and a portion of the book *asy-Syifa* of Qadhi 'Iyadh's work. **The seventh**, it was a great teacher in the science of *Qira'ah*, living in Mecca, Sheikh Muhammad Syarbini, originated from the Dimiyath city, Egypt. From him, Sheikh Mahfudz finished several books, i.e. *Syarh Ibn al-Qashih 'Ala asy-Syatibiyah*, *Syarh ad-Durrah al-Mudhi'ah*, *Syarh Thayyibah an-Nasyir fi Qira'ah al-'Asyr,ar-Raudh an-Nadhir li al-Mutawalli*, *Syarh az-Za'yah*, *Ithaf al-Basyar fi al-Qira'ah al-Arba'ah li ibn al-Bina*, and *Tafsir Baidhawi*. **The eighth**, it was Sayid Muhammad Amin ibn Ahmad Ridhwan al-Madani. Mahfudz studied the books of *Dala'il*, *al-Ahزاب*, *al-Burdah*, *al-Auliyat al-Ajaluni*, *al-Muwaththa*, all in Masjid al-Haram. **The ninth**, it was Syaikhuna *al-Ajal wa Qudwatuna*

---

Dimiyathi, Dahlan and Abdur Rozak with the intention that after their pilgrimage was completed, they studied at Haramain. See Muhammad, *Mengenal Pondok Tremas Dan Perkembangannya*, 37.

<sup>65</sup> Mahfudz, *Kifayah Al-Mustafid Lima 'Ala Min Al-Asanid*, 7-8.

*al-Akmal* (my most honorable teacher and my most perfect paragon) who had nurtured and considered Sheikh Mahfudz as part of his family, namely, Sayid Abu Bakar ibn Sayid Muhammad Syatha. Sheikh Mahfudz studied most of the Islamic sciences, the science of manners (*adab*), *manqul* and *ma'qul*, branch (*furu'*), and principle (*ushul*).<sup>66</sup>

Sheikh Mahfudz inherited many different disciplines from his teachers. From some of the teachers and disciplines studied by him, they formed Mahfudz's scientific insights mastered in various sciences, as expressed in a lot of his writings. The network of science and his *ulamaship* were also very spacious. Being viewed from the network of teachers and the books which were learned by him, of course, Sheikh Mahfudz was an authoritative scholar in the Islamic sciences. It is because, in the *pesantren* tradition, Islamic knowledge of a person is measured by the number of books that he has studied and from what scholars he has studied.<sup>67</sup>

#### b. Contemporary Figures

The contemporary figures or scholars with Sheikh Mahfudz such were such as Sheikh Nawawi al-Bantani (1813-1897)<sup>68</sup>, a great scholar who spent most of his life teaching, spreading knowledge, and writing scientific papers at Haramain. It was reasonable if his name soared highly in the discourse of science in the Middle East. Even his name was very close among *Nusantara* scholars and students because almost all major *Nusantara* scholars generally had an intellectual genealogy starting from Sheikh Nawawi.

---

<sup>66</sup> Ibid.; Mas'ud, *Dari Haramain Ke Nusantara, Jejak Intelektual Arsitek Pesantren*, 169-70; *Intelektualisme Pesantren, Potret Tokoh Dan Cakrawala Pemikiran Di Era Perkembangan Pesantren*, 105-6.

<sup>67</sup> Dhofier, *Tradisi Pesantren, Studi Pandangan Hidup Kiai Dan Visinya Mengenai Masa Depan Indonesia*, 22.

<sup>68</sup> Steenbrink, *Beberapa Aspek Tentang Islam Indonesia Abad Ke-19*, 117-27; *Intelektualisme Pesantren, Potret Tokoh Dan Cakrawala Pemikiran Di Era Perkembangan Pesantren*, 113-14; Amin, *Sayid Ulama Hijaz, Biografi Syaikh Nawawi Al-Bantani*.

Kiai Muhammad Dahlan (1865-1928) was a scholar in the field of *fiqh*, Sufism, and astronomy. He was a close friend of Mahfudz, and he got a lot of gifts in the form of books from him.<sup>69</sup>

Kiai Khalil Bangkalan (1820-1925) grew up in an environment of areligious family. Like other sons of a scholar, primary education was received from his father, who continued at several boarding schools such as *Pesantren Langitan Tuban*, *Pesantren Cangaan Bangil Pasuruan*, and *Pesantren Kebon Candi*. In 1859, he continued his studies to Mecca. His contemporary friends and teachers in al-Haramain were Nawawi al-Bantani, Ahmad Khatib Minangkabau and Mahfudz at-Tarmasi.<sup>70</sup>

Kiai khalil Bangkalan was a skilled teacher in the field of Arabic grammar, Arabic literature, *fiqh*, and Sufism. He had a prominent charisma among the row of scholars in the 19<sup>th</sup> century and the beginning of the 20<sup>th</sup> century because of his unique and eccentric behaviors. Since the height of his science and the spiritual, Kiai Khalil was known as a trustee (*wali*).<sup>71</sup> The more important was the role of the growth and development of *pesantren* in Java, especially East Java. Most of the students were the founders of *pesantren*.<sup>72</sup>

Ahmad Khatib Minangkabau (1860-1916) was a reformer scholar who was more open to the ideas brought by Muslim reformists, compared to other contemporary scholars, for example, Nawawi. He was a teacher of Indonesia modernists<sup>73</sup> and *Mufti Syafi'i*

<sup>69</sup> Ahmad Barizi, "Tradisi Dan Jaringan Intelektual Kiai Ihsan Jampes" (Postgraduate School of Sharif Hidayatullah State Islamic University, 2009), 112.

<sup>70</sup> Harun Nasution, ed., *KH. Muhammad Khalil, Ensiklopedi Islam Indonesia* (Jakarta: Djambatan, 1992), 543-44; *Intelektualisme Pesantren, Potret Tokoh Dan Cakrawala Pemikiran Di Era Perkembangan Pesantren*, 137-44.

<sup>71</sup> Dhofier, *Tradisi Pesantren, Studi Pandangan Hidup Kiai Dan Visinya Mengenai Masa Depan Indonesia*, 136-37.

<sup>72</sup> Among them were KH Hasyim Asy'ari, the founder of Pesantren Tebuireng, Jombang; KH Wahab Hasbullah, the founder of Pesantren Tambakberas, Jombang; KH Bisri Syamsuri, the founder of Pesantren Denanyar, Jombang; KH Ma'shum, the founder of Pesantren Lasem, Rembang; KH Bisri Musthofa, the founder of Pesantren Rembang; KH As'ad Syamsul Arifin, the founder of Pesantren Asembagus, Situbondo; and KH Manaf Abdul Karim, the founder of Pesantren Lirboyo, Kediri. See *ibid.*, 137.

<sup>73</sup> Among his students who became a reformer in Minangkabau were Sheikh Muhammad Jamil Jambek, Haji Abdul Karim Amrullah, Haji Abdullah Ahmad. In Java the student was

in Mecca, a mathematic and natural science expert who opposed the congregation (*tarekat*) and the matrilineal heritage partition.<sup>74</sup>

KH. R Asnawi Kudus (1861-1959) was a recognized figure having devoted his entire life to fighting for the sake of Islam. He was included in a scholar who worked at the local, national, and even international levels. *Pondok Pesantren* Raudhat at-Thalibin Bendan Kudus, dan Madrasah Qudsiyah Kudus, were shreds of evidence of his action at the local level. At the national level, his role was as a member of *Lajnah Nashihin* on duty to broadcast and propagandize NU to various regions in *Nusantara*; it makes KH R Asnawi not be separated from NU.

While at the international level, he was once believed to represent Indonesia in the event of the World Islamic Conference held in Mecca in 1926. He was also ever trusted by the committee of Hijaz, a committee in charge of the establishment of NU, to appear before King Ibn Sa'ud in 1928, in order to convey the aspirations of the Indonesia traditionalist scholars. In 1897, he was asked by his father for pilgrimage. In Mecca, he had studied from KH Saleh Darat, Syaikh Mahfudz at-Tarmasi, and Sayyid Umar Syatha'.<sup>75</sup>

Thus, it can be known that the contemporary scholars with Sheikh Mahfudz were, among others, Sheikh Nawawi al-Bantani, KH Muhammad Dahlan, Ahmad Khatib Minangkabau, KH Khalil Bangkalan, dan KH R Asnawi Kudus. With their guidance, many reliable Islamic scholars in Java were born.

## 2. The Student Networks

Mahfudz was a great scholar. He got a nickname "*Syaikh al-Masyayikh al'A' lam wa Qudwatu Al-Anam*" (the sublime teacher of the

---

KH Ahmad Dahlan, the founder of Muhammadiyah. While most of the other students became leaders in the traditions such as Sheikh Sulaiman ar-Rasuli, Candung: Bukit Tinggi and KH Hasyim Asy'ari, the founder and the leader of Pesantren Tebuireng NU, see Deliarnoer, *Gerakan Modern Islam Di Indonesia 1900-1942*, 38-39.

<sup>74</sup> Munir, *Warisan Intelektual Islam Jawa Dalam Pemikiran Kalam Muhammad Shalih As-Samarani*, 51; Abdullah, *Ensiklopedi Tematis Dunia Islam*.

<sup>75</sup> *Intelektualisme Pesantren, Potret Tokoh Dan Cakrawala Pemikiran Di Era Perkembangan Pesantren*, 183-95.

great teachers and role model of a human).<sup>76</sup> With his guidance, the dozens of great scholars and the dozens of monumental works were born and created. Mahfudz wrote many works which added to the importance of the intellectual role in the network of scholars.

Because of the brightness of his intellectual and personality, Sheikh Mahfudz attracted many scholars and students from different parts of the world of Muslims to attend the *halaqah* or *majlis* to learn from him. Some critical scholars from outside of Indonesia who became his disciples were Sheikh Abdullah al-Maimani, a *mufti* in Bombay, India, Sheikh Umar bin Hamdan, a hadith expert in Haramain and Shihab Ahmad bin Abdullah a Muqri in Syrians. The networks of intellectual transmissions that had the world scale had raised Sheikh Mahfudz's reputation among the *Nusantara* scholars.<sup>77</sup>

As a scholar whose works and lectures received recognitions from the international community, Sheikh Mahfudz was not only a highly respected figure but also a role model for most scholars and the leaders of prestigious boarding schools.<sup>78</sup> The disciples of Sheikh Mahfudz from *Nusantara*, according to Abdurrahman, were KH Hasyim (1871-1947), KH Wahab Hasbullah Jombang (1888-1971)<sup>79</sup>, Muhammad Bakir bin Nuh Yogyakarta (1887-1943), KH. R. Asnawi Kudus (1861-1959), Muammar bin Kiai Baidawi from Lasem, and Ma'sum bin Muhammad Lasem (1870-1972). The other sources mention a few scholars who studied directly to

<sup>76</sup> Ibid., 109.

<sup>77</sup> Mas'ud, *Dari Haramain Ke Nusantara, Jejak Intelektual Arsitek Pesantren*, 179.

<sup>78</sup> For example, like KH Hasyim Asy'ari, KH Abdul Wahab Hasbullah, KH R Asnawi, KH Ma'shum. See Martin, and Muhammad Syamsu, *Ulama Pembawa Islam Di Indonesia Dan Sekitarnya* (Jakarta: Lantern, 1999), 288-89.

<sup>79</sup> Ibid., 291; On his spare time studying religion at several boarding schools in Java, Kiai Wahab studied in Mecca for about five years. He studied directly from the leading scholars in the holy land such as Sheikh Mahfudz at-Tarmasi dan Sheikh Ahmad Khatib Minangkabau. In the age of 34 years old, Kiai Wahab had explored and mastered the various branches of science such as fiqh, hadith, tafsir, aqeedah, Sufism, Nahwu, sharaf, Ma'ani, mantiq, Arudh, until science of munadharah which is a branch of discussion and rhetoric science. See Saifuddin Zuhri, *Mbah Wahab Hasbullah Kiai Nasionalis Pendiri NU* (Yogyakarta: Pustaka Pesantren, n.d.), 107.

Sheikh Mahfudz, among others, KH Bisyrri Samsuri, KH Saleh Tayu, and KH Dahlan Kudus.<sup>80</sup>

## Conclusion

Sheikh Mahfudz at-Tarmasi was a prolific scholar and writer. The tradition and the intellectual networks built by him pushed into the various Islamic worlds through his sufficiently representative works. In his message, Sheikh Mahfudz took a path of education by teaching students who came from different countries. The extents of scientific and the *ulamaship* network of Sheikh Mahfudz were marked by numerous books produced. Through his writings, Sheikh Mahfudz transmitted his knowledge to people with broader coverage, and it was not limited in space and time. The books which were written were quite a lot and included a variety of scientific disciplines such as Hadith, Qira'ah, Fiqh, Ushul Fiqh, Aqeedah, Sufism, and *Tarajim*.

The tradition of writing books that have been done by Sheikh Mahfudz needs to be preserved and developed by Muslim scholars and intellectuals at present, in order to develop Islamic scientific traditions in *Nusantara*. In order that Sheikh Mahfudz's works are more known by Indonesian people widely, it needs efforts to translate Sheikh Mahfudz's works into Indonesian. Therefore, for people who have less skill in Arabic, they can still read and understand the works of Sheikh Mahfudz. It also needs efforts to research continuously and to track the presence of the Sheikh Mahfudz's works that are not discovered yet. Besides, efforts to collect and disseminate the works of Sheikh Mahfudz as critical literature materials should be continued.

---

<sup>80</sup> *Intelektualisme Pesantren, Potret Tokoh Dan Cakrawala Pemikiran Di Era Perkembangan Pesantren*, 107.

## References

- Abbas, Siradjuddin. *Ulama Syafi'I Dan Kitab-Kitabnya Dari Abad Ke Abad*. Jakarta: Pustaka Tarbiyah, 1975.
- Abdullah, Taufik. *Ensiklopedi Tematis Dunia Islam*. Vol. 5. Jakarta: Ichtiar Baru Van Hoeve, 2005.
- . *Ke Arah Sejarah Pemikiran Islam Di Asia Tenggara: Sebuah Pelancongan Bibliografis*. Jakarta: Masyarakat Sejarawan Indonesia in collaboration with Gramedia Pustaka Utama, 1993.
- al-Fadani, Yasin. *Bughyah Al-Murid Min Ilm Al-Asanid*. Mecca, n.d.
- Amin, Samsul Munir. *Sayid Ulama Hijaz, Biografi Syaikh Nawawi Al-Bantani*. Yogyakarta: Pustaka Pesantren, 2011.
- Azra, Azyumardi. *Historiografi Islam Kontemporer, Wacana, Aktualitas Dan Aktor Sejarah*. Jakarta: Gramedia Pustaka Utama, 2002.
- . *Islam Nusantara Jaringan Global Dan Lokal*. Jakarta: Mizan, 2002.
- . *Jaringan Ulama Timur Tengah Dan Kepulauan Nusantara Abad XVII Dan XVIII*. Jakarta: Kencana, 2007.
- . *Renaissans Islam Asia Tenggara, Sejarah Wacana Dan Kekuasaan*. Bandung: Remaja Rosda Karya, 2006.
- Barizi, Ahmad. "Tradisi Dan Jaringan Intelektual Kiai Ihsan Jampes." *Postgraduate School of Sharif Hidayatullah State Islamic University*, 2009.
- Bruinessen, Martin Van. *Kitab Kuning, Pesantren, Dan Tarekat, Tradisi-Tradisi Islam Di Indonesia*. Jakarta: Mizan, 1995.
- Deliarnoer. *Gerakan Modern Islam Di Indonesia 1900-1942*. Jakarta: LP3ES, 1991.
- Dhofier, Zamakhsyari. *Tradisi Pesantren, Studi Pandangan Hidup Kiai Dan Visinya Mengenai Masa Depan Indonesia*. Jakarta: LP3ES, n.d.
- Hasan, Ahmad Rifa'i. "Warisan Intelektual Islam Dan Pengembangan Wawasan Masa Depan." In *Warisan Intelektual Islam Indonesia; Telaah Atas Karya-Karya Klasik*. Bandung: Mizan in collaboration with LSAF Jakarta, 1990.
- Hurgronje Charles, C Snouck A4 - Monahan. *Mekka in the Latter Part of the Nineteenth Century*. Leiden: BrillEIJ, 1931.

- Hurgronje Charlesh, Snouck A4 - Monahan. *Mecca in the Latter Part of the Nineteenth Century*. Leiden: E.I.J Brill, 1931.
- Intelektualisme Pesantren, Potret Tokoh Dan Cakrawala Pemikiran Di Era Perkembangan Pesantren. Jakarta: Diva Pustaka, 2006.
- Ismawati. *Continuity and Change, Tradisi Pemikiran Islam Di Jawa Abad XIX-XX*. Jakarta: Balitbang and Depag RI, 2006.
- Kuntowijoyo. *Metodologi Sejarah*. Yogyakarta: Tiara Wacana, 2003.
- Mahfudz, Muhammad. *Al-Khil'ah Al-Fikriyyah Bi Syarhi Al-Minhah Al-Khairiyyah*. Demak, n.d.
- . *Inayah Al-Muftaqir*. Jakarta: kemenag RI, 2008.
- . *Kifayah Al-Mustafid Lima 'Ala Min Al-Asanid*. Dar al-Basyair al-Islamiyyah, n.d.
- . *Manhaj Dzaw An-Nadzar*. 4th ed. Mekkah: Dar al-Fikr, 1981.
- Mandzur, Mukrim ibn Muhammad ibn al-Ifriqi. *Lisanal-Arab*. Vol. 9, n.d.
- Mas'ud, Abdurrahman. *Dari Haramain Ke Nusantara, Jejak Intelektual Arsitek Pesantren*. Jakarta: Kencana, 2006.
- Muhammad. *Mengenal Pondok Tremas Dan Perkembangannya*. Tremas: Pondok Tremas, 2001.
- Munir, Ghazali. *Warisan Intelektual Islam Jawa Dalam Pemikiran Kalam Muhammad Shalih As-Samarani*. Semarang: Walisongo Press, 2008.
- Murfi, A, and Fitriyani. "Islam Nusantara: Religion Dialectic and Cultural for Pluralism-Democratic Society." *KnE Social Sciences* 3, no. 5 (May 23, 2018): 44. doi:10.18502/kss.v3i5.2324.
- Nasution, Harun, ed. *KH. Muhammad Khalil, Ensiklopedi Islam Indonesia*. Jakarta: Djambatan, 1992.
- Qoyim, Ibnu. "Ulama Di Indonesia Pada Akhir Abad XIX Dan Awal Abad XX." In *Sejarah Pemikiran, Rekonstruksi, Persepsi*. Jakarta: Masyarakat Sejarawan Indonesia in collaboration with Gramedia Pustaka Utama, 1993.
- Rahardjo, Dawam. *Ensiklopedi Al-Qur'an, Tafsir Sosial Berdasarkan Konsep-Konsep Kunci*. Jakarta: Paramadina, 2002.

- Salim, Abdullah. "Majmu'ah Al-Syari'ah Al-Kafiyah Li Al'Awam by Syaikh Muhammad Shalih Ibn Umar Al-Samarani." IAIN Sharif Hidayatullah, 1994.
- Sanches, T. "Improving Research and Learning in Higher Education in Portugal: Digital Resources, E-Books, and a Discovery System as Enabling Factors for Students." *Journal of Web Librarianship* 10, no. 4 (2016): 327–42. doi:10.1080/19322909.2016.1207583.
- Selistre, I.C.T. "Dictionaries Available Online for English Language Learners: Structure and Resources | Dicionários Disponíveis on-Line Para Aprendizes de Inglês: Estruturação e Recursos." *Ciencia Da Informacao* 39, no. 3 (2010): 61–72.
- Shokheh, Mukhamad. "TRADISI INTELEKTUAL ULAMA JAWA: SEJARAH SOSIAL INTELEKTUAL PEMIKIRAN KEISLAMAN KIAI SHALEH DARAT." *Paramita: Historical Studies Journal* 21, no. 2 (July 9, 2011). doi:10.15294/paramita.v21i2.1036.
- Soekito, Wiratmo. "Kaum Intelektual Dan Teknokrat: Mencari Definisi." In *Cendekiawan Dan Politik*, edited by Aswab Mahasin and Ismed Natsir. Jakarta: LP3ES, 1984.
- Steenbrink, Karel A. *Beberapa Aspek Tentang Islam Indonesia Abad Ke-19*. Jakarta: Bulan Bintang, 1984.
- Suminto, Aqib. *Politik Islam Hindia Belanda*. Jakarta: LP3ES, 1996.
- Suryo, Joko. "Tradisi Santri Dalam Historiografi Jawa: Pengaruh Islam Di Jawa." Seminar Pengaruh Islam Terhadap Budaya Jawa, 2000.
- Syamsu, Muhammad. *Ulama Pembawa Islam Di Indonesia Dan Sekitarnya*. Jakarta: Lantern, 1999.
- team, Editorial. *Kamus Besar Bahasa Indonesia*. Jakarta: Balai Pustaka, 2001.
- Theodorson, George A. *A Modern Dictionary of Sociology*. New York: Barnes and Noble Books, 1979.
- Wahid, Abdurrahman. *Menggerakkan Tradisi, Esai-Esai Pesantren*. Yogyakarta: LKIS, 2001.
- Yatim, Badri. *Sejarah Peradaban Islam*. Jakarta: Rajawali Press, 1998.
- . *Sejarah Sosial Keagamaan Tanah Suci, Hijaz 1800-1925*. Jakarta: Logos, 1999.

Zakaria, Abu al-Husain Ahmad bin Faris bin. *Mu'jam Maqayis Al-Lughah*.  
Vol. 5. Beirut: Dar al-Fikr, n.d.

Zuhri, Saifuddin. *Mbah Wahab Hasbullah Kiai Nasionalis Pendiri NU*.  
Yogyakarta: Pustaka Pesantren, n.d.