

The Tradition of Religious Books (*Kitabs*) Printing: Case Study of the Production and Reproduction of Religious Books (*Kitabs*) in Cianjur and Sukabumi, West Java, Indonesia^{*)}

Tradisi Cetak Kitab Keagamaan: Studi Kasus Produksi dan
Reproduksi Kitab Keagamaan di Cianjur dan Sukabumi, Jawa Barat

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Abstrak

Tulisan ini membahas fenomena penyebaran kitab-kitab cetak keagamaan di Jawa Barat, khususnya di Sukabumi dan Cianjur. Jenis kitab ini biasanya menggunakan tulisan Arab dengan bahasa Sunda dan menggunakan aksara Pegon. Kitab-kitab cetak dari jenis-jenis itu diproduksi dan direproduksi, dan masih digunakan sampai hari ini. Oleh karena itu, fenomena ini dapat disebut sebagai “living tradition”. Pengumpulan data dilakukan dengan melacak dan merekam kitab-kitab yang diproduksi (disalin atau dikarang) dan direproduksi (dicetak atau digandakan) dengan metode sederhana, yakni fotocopi dan pencetakan tradisional seperti stensil, sablon, dan

^{*)}Some parts of the writing have been published in the “*Jurnal Lektur Keagamaan*” of the Ministry of Religious Affairs of the Republic of Indonesia, Vol. 8, No. 2, pp. 251-282, particularly on the books (*Kitabs*) from Cianjur (2009). Some new data are found from Sukabumi in 2010 that has never been published. Thanks to Nurman Kholis, a young researcher of the Centre of Religious Literatures of the Ministry of Religious Affairs of the Republic of Indonesia, who has given the writers, preliminary information and also to Dr. Oman Fathurahman for his suggestions for the completion of this writing. Thanks also to Dr. Eva Tuckyta Sari, M. Hum. for her advice and guidance especially in the writing of the article. However, the writer alone takes all responsibility for this writing.

"cetak toko". Tulisan ini bertujuan untuk memetakan dan merevisi kategorisasi kitab-kitab tersebut dari kajian terdahulu berdasarkan jenis karya, seperti karangan asli, *tuqilan*, terjemahan, *syarḥ* (penjelasan), *khulasah* (ringkasan) yang lain, dan juga berdasarkan bahasa dan aksara yang digunakan. Selain itu, tulisan ini juga mengamati lembaga-lembaga atau individu-individu yang masih mereproduksi buku-buku (kitab-kitab) keagamaan sederhana seperti perusahaan percetakan atau pesantren yang menerbitkan kitab-kitab tersebut. Pada akhir artikel ini, ada beberapa saran dalam upaya untuk melestarikan kitab-kitab cetak dan karya-karya tersebut.

Kata kunci: kitab, jenis karya, pencetakan tradisional, Sunda, Pegon, Jawa Barat

Abstract

This paper discusses the phenomenon of the spreading of religious printed books (kitab) in West Java, especially in Sukabumi and Cianjur, which are characterized by the use of Arabic writing in Sundanese (or known as Pegon script). The printed books (Kitabs) of those types are produced and reproduced, and are still used to this day. Therefore, this phenomenon can be called as a "living tradition". Data collection was conducted by tracing and recording religious books (kitab) that are produced (rewritten or composed) and reproduced (printed or duplicated) with a simple method, known as photocopying and traditional printing such as stencils, screen printing, and "shop printing". This paper aims to map and revise the categorization of these Kitabs from previous studies based on the types of works including original essays, tuqilan (quotations), translation, sharḥ (explanation), khulaṣah (summary), or the other, and also based on the language and the script used. In addition, this paper also observes the institutions or individuals that are still reproducing these printed religious books such as the printing company or pesantren that publish such kitabs. At the end of this article, there are some suggestions in attempts to preserve those printed kitabs and the works.

Keywords: Kitabs, type of work, traditional printing, Sunda, Pegon, West Java

Introduction

Mechanical reproduction has new characteristics. Each book has the same form in its appearance, and its typing letters are actually the same on every page, and different from the striking variety which is available in those manuscripts. Uniformity arising is caused by the printing which strengthen the tendency towards the unity of a language community. Moreover, the people began to share in the sense of writing and knowledge for the new developments, and thus, they become a new community. New cultural practices in reading and writing that creates patterns of solidarity and a warm feeling of oneness

emerge in which the authority of the manuscripts began to be questioned - and manuscript culture began to weaken.¹

The existence of religious texts in Indonesia can be considered as one of the evidences of the intellectual and cultural dynamics of the region. The script is also one of the authoritative sources that can provide a variety of information, especially on science activities and the development of public religious discourse of the owners. For the purposes of teaching and provision of reading materials for the community-in very limited quantities-the manuscripts copied from one script to another as a derivative. Screenwriting tradition continues even to the present day. It is associated with the production and reproduction activities such texts, which in the past was completely done by hand writing, both in copying the first copy (autograph, archetype, or master, baboons, blue print [?])² as well as its multiplication. In terms of the material, the most are produced on European, daluang, or papyrus papers.

In the context of the development of Islam in Indonesia, the existence of those manuscripts may be associated with the transmission of knowledge from one community to others. For example, from Arabic to Malay, then from the Malay language to Sundanese, or from Arabic directly to the Sundanese in the case of West Java, Indonesia. In the process the transmission of knowledge, according to Oman Fathurahman, the two groups of the language pattern of the texts are formed: the first, are the manuscripts written in Arabic, and the second are the manuscripts written in local languages. It is based on that phenomenon, we can observe the manuscripts in Arabic and local language as well as the Malays, the Sundanese, the Javanese, the Acehnese, the Bugis, the Makassarese, the Balinese, Batakese, and others.³

¹Mikihiro Moriyama, *Ketika Sastra Dicitak: Perbandingan Tradisi Tulisan Tangan Dan Cetakan Dalam Bahasa Sunda Pada Paruh Kedua Abad Ke-19*, Paper presented to the Faculty of Foreign Studies (Nazan, n.d.), 4.

²To mention the book or Kitab which is firstly written to be the material for reproduction, either by photocopying, sablon and shop printing, this writing uses the term "Master".

³Oman Fathurahman, "Pentingnya Memelihara, Melestarikan, Dan Memanfaatkan Khazanah Naskah Islam Nusanara," *Jurnal Lektur Keagamaan* 1, No. 1 (2003): 1-2.

It is important to be noted that the Muslims in the early development of Islamic World kept from accepting the printing press. Aqeel says:

One of the reasons that kept Muslims from accepting the printing press was their dependence on the tradition of memorizing the entire Holy *Qur'an* by heart and the tradition of disseminating the knowledge orally. The other reason being their traditional and unique art of calligraphy and penmanship they took great pride in. The errors that crept in during the calligraphy before printing were simply unacceptable for them. In their view, the original manuscripts penned by the authors themselves were more reliable, authentic and valuable. And then there was the ugliness in the printing process at that time which was totally different from the aesthetic values and artistic sense of the Muslims. The tradition of taking utmost care in the calligraphy of Holy *Qur'an* and making ornate designs for beautification of its hand-written copies made Muslims totally ignore the thought of adopting printing as the distinction between certain Arabic letters such as 'dal' (ﺩ), 'dhal' (ﺫ) and 're' (ﺭ), 'ze' (ﺯ) could not be maintained in the Holy *Qur'an* printed in Venus (Italy) in 1537. Though it was a preliminary and experimental process and later things improved much, the Muslim mind could not put up with the printing for a long time to come. This aversion was, perhaps, also based on the dictates of their conscience which told them that using the press invented by the infidels was tantamount to participating in or co-operating with the profanity.⁴

The situation was changed. In India, for example, "In the second decade of 19th century the locals took interest in printing and in establishing their own presses. At this time, the printing, which was limited to the cities, spread over in districts and towns. Despite official restrictions and scarcity of paper, it became so popular that the number of publications during 1801 to 1832 reached to 12,000 approximately."⁵ In the Southeast Asia, "the earliest publication issued on a non-European press goes to a book printed in Surabaya in 1853. A copy of this work has very recently been identified in the Leiden University Library by Kaptein. It was the *Sharaf al-Anam*, a text recited to

⁴Moinuddin Aqeel, "Commencement of Printing in the Muslim World: A View of Impact on Ulama at Early Phase of Islamic Moderate Trends," *Kyoto Bulletin of Islamic Area Studies* 2, no. 2 (2009): 11–12.

⁵*Ibid.*, 14–16.

celebrate the Prophet's birth, printed by Husayn bin Muhammad al-Habshi, a Hadrami Arab resident in Surabaya.”⁶

In 1885, in the kingdom Riau-Lingga founded a printing press known as the Royal Stamp House (Rumah Cap Kerajaan). It was this printing that printed—which at that time also meant publishing—several works of Raja Ali Hajj. In addition, in 1894, King Muhammad Yusuf al-Ahmadi, from Penyengat Island, also founded a printing press named *Maṭba‘at al-Riauwiyah* or *Maṭba‘at al-Ahmadiyah*. This printing was actually also a publishing institution. The works of the Riau writers were labeled *Maṭba‘at al-Ahmadiyah*, while the writings for the interests of the kingdom were labeled *Maṭba‘at al-Riauwiyah*. The above facts show that the publication of books has been an important tradition in the Malay kingdom. The emergence of these two publications is arguably the beginning of the history of book publishing in the archipelago. In addition, with the existence of printing, the audience is reading the works of Malay authors wider and no longer limited to the area where people live.⁷

In the midst of the era of digitalization and globalization at the present time, we are still able to find the tradition of the production and reproduction of the religious texts, which are now generally referred to as the books (*kitabs*). Although typewriters and later computer technology are known as the effective tools to preserve them, but most of books (*kitabs*) are still written traditionally by hand writing. It is especially in terms of the provision of the “Master”, both for the original works or the copy of the work of previous scholars. It is from the original work or “the master”, then the works are duplicated or reproduced by printing, and some are by photocopying them. It should be stressed here that this type of *Kitabs* are not included in and are different from what has been known as the *Kitab Kuning* (yellow book). One of the areas which show the phenomenon is the province of the West Java in the regions such as Bogor, Cianjur, Sukabumi, Bandung, Garut

⁶I. Proudfoot, “Early Muslim Printing in Southeast Asia,” *Libri* 45 (1995): 216.

⁷Zailani, “Tradisi Menulis Ilmuan Muslim Nusantara Sejak Zaman Kerajaan Hingga Masa Kontemporer,” *TARBAWY: Indonesian Journal of Islamic Education* 5, no. 1 (2018): 104.

and Tasikmalaya. This is proven by the discovery of religious books authored and reproduced in the printed form or in photocopied form.⁸

Reproduction of the books or Kitabs is the multiplication of the books by printing or photocopying, while the production of the books means the writing or the activity of authorship. The means of writing the book is the activity which is either done by the author or by the translator. The copying of books is usually done by the man called "khatattat" or "scribe".⁹

The reason why the production and reproduction of religious books in the West Java in general is interesting to be studied is that the awareness of the sense of "nationalism" of the Sundanese people to use their language in scientific world gained its momentum to revive, at least at the end of 19th century AD. This is as stated by Mikihiro Moriyama as follow:

Towards the late 19th century, the Dutch colonial administration, in close cooperation with Dutch scholarship, had divided the Archipelago into distinct cultural units—Sundanese, Javanese, Malay, Bataks, Minangkabaus etc.— each with their own language. In the process, the local population began to gain consciousness of linguistic and cultural differences in terms of the administrative borders the Dutch constructed. Sundanese speakers, for example, seem to have become more clearly aware of the differences between their own culture¹ and that of the neighbouring Javanese. Once the colonial masters had pointed out the differentia among ethnicity, local elites tried to recognise their own language and culture as different.¹⁰

Despite this fact, the Sundanese people and the Sundanese language have been existed long before the Europeans think that the Sundanese people and the Sundanese language are part of the

⁸Asep Saefullah, "Tradisi Produksi Naskah Keagamaan Di Jawa Barat: Studi Kasus Di Cianjur," *Jurnal Lektur Keagamaan* 8, no. 2 (2010): 251–282; Usep Abdul Matin, "K.H. Ahmad Sanusi (1888-1950): His Religio-Intellectual Discourse, and His Work Collection," *Jurnal Lektur Keagamaan* 7, No. 1 (2009): 147–164.

⁹See J. Pedersen, *Fajar Intelektualisme Islam, Buku Dan Sejarah Penyebaran Informasi Di Dunia Arab*, (Bandung: Mizan, 1996).

¹⁰Mikihiro Moriyama, "The Impact of Early Modern Textbooks on Sundanese Writing in the Nineteenth Century," *TAWARIKH: International Journal for Historical Studies* 2, No. 1 (2010): 2.

Javanese language and people. There are many Sundanese inscriptions and manuscripts that come from the time, long before the Dutch colonizing the Archipelago. In the field of Sundanese literature, an expert of Sundanese literature is Moriyama Mikihiro of Japan who has conducted research in the area of West Java for about 20 years. His research includes the change of the concept of literature under the influence of Western literature, and the difference of literature perception and the difference of the writing between the indigenous people (*pribumi*) and the Europeans, especially the Dutch, the growth of novel genre, and the growth of printing and publishing of the books in Sundanese language. However, those studies are case studies, especially the Sundanese literature and its printing in Latin letter, which is mentioned as one of the elements that has shaped the Sundanese literature.¹¹

Another element that goes hand in hand with these developments is what he calls "the current Islamic tradition". He said that, "... the book of lithographs (print of rock) are the simple ones which are widely read among the Muslims without knowing the administrative boundary between the colonies and the Arabic letters has given a huge impact and is different from the Latin alphabet. These matters have not been analyzed in depth in this study."¹² Hence, in this case study, the writing tries to look at the flow of the Islamic tradition that is about the religious books printed in Sukabumi and Cianjur.

More specifically, for the case in Cianjur, the author study in 2009 showed that the activity of copying religious manuscripts in Cianjur was very dynamic, both which are done by the scholars in boarding schools or by local religious leaders. The copying of the text is as found in the area called Pasir Terong by KH Badruzzaman, who is still productive in writing. Manuscripts of his work are still produced by hand writing and are multiplied by photocopying. Some other texts that duplicated with traditional

¹¹Mikihiro Moriyama, *Semangat Baru, Kolonialisme, Budaya Cetak, Dan Kesusastraan Sunda Abad Ke-19* (Jakarta: KPG dan The Resona Foundation for Asia and Oceania, 2005), 274–275.

¹²*Ibid.*, 274.

printing are also found such as mimeograph, screen printing, or shop printing.¹³

Meanwhile in Sukabumi, the tracing of the manuscripts has been conducted by Usep Abdul Matin. In his article entitled “K.H. Ahmad Sanusi (1888-1950): His religio-Intellectual Discourse, and His Work Collection,” Abdul Matin (2009: 147-64) revealed approximately 122 works of KH Ahmad Sanusi. The works are mostly written in Arabic and Sundanese. For the Sundanese manuscripts, they are written in script Pegon, as the manuscripts were found in Cianjur. The works are generally produced by lithographic printing (stone printing). This fact, of the aspects of the use of scripts, shows the tendency which continues the tradition of writing religious texts that have been going on for centuries in the archipelago, namely the use of Jawi script for the Malay manuscripts and letter of Pegon for religious books (kitab) in Javanese and Sundanese.¹⁴

This finding is the indication of the existence of the tradition of the manuscript production and also the existence of scholarly networks as well as the distribution network of their works. Past research still leaves many questions and this writing will try to reveal them.

The problem is therefore, how the condition of religious books (kitab) which are still produced in such a simple way? The books (kitab), either that which are produced in the forms of mimeograph, printing, screen printing, and shop printing, or those in the form of a photocopying. Further, how is the mechanism of the distribution of these texts? The more interesting is what can be interpreted from the ongoing phenomenon of the tradition

¹³Shop printing is usually uses simple offset machine with small size. The term shop printing is used by the printers who use small printing machine which is popularly called shop printing and the result is often called shop printing. Other simple printing is called sablon, that is the printing which uses screen, and mimeograph using shit machine and its master is made by the special paper known as shit paper. These three printings (shop printing, sablon and mimeograph) are what this writing means by traditional printing.

¹⁴Abdul Matin, “K.H. Ahmad Sanusi (1888-1950): His Religio-Intellectual Discourse, and His Work Collection,” 147–164.

of the production and reproduction of religious books (*Kitabs*) in Sundanese language but using Arabic script (*Pegon*)?

Further question is what segments of the community are using these books (*kitabs*)? Likewise, related to the concept of authorship of the writers who use the variety of terms such as *Sharh* (explanation), *tuqilan* (quotation), composition, language hanging etc. Indeed, this writing will not be able to answer all of those questions. However, based on the background and the questions above, the problem that can be studied is to what extent is the continuity of the tradition of the production and reproduction of the religious book happened? Is the community, particularly in the area of Sukabumi and Cianjur still use religious books (*kitabs*) which are printed in a simple way? It is for that reason; this paper will discuss the tradition of religious books printing in the West Java with special case in Sukabumi and Cianjur.

Considering the wide scope of the issues related to the production and reproduction of the religious books (*kitabs*), this paper is limited to the following:

1. Type of the essay or work of religious books (*kitabs*) printed in Cianjur and Sukabumi;
2. Institutions/organizations or individuals that produce and reproduce those religious books;
3. The preservation and development of the religious books (*Kitabs*) in order to help provide an appreciation to the clergy and community groups who have maintained the continuity of tradition in an effort to educate the people of nation.

In terms of benefits, this paper is expected to give the contribution in maintaining and preserving those printed religious books (*kitabs*) which can be said as a "religious texts of the transitional period" so as to enrich religious intellectuals discourse in Indonesia. Other benefit to be expected from that activity is to be taken into consideration for the conservation and the development of production and reproduction of religious books (*kitabs*). In addition, it can also be material references for further research considering the scarcity of the study of religious books (*kitabs*) especially in the area of Sunda in traditional printing form. Moreover, according to Ajip Rosidi, "... There

have not been research yet on the activities of private publishers that mostly were unprofessional that published the Sundanese books at the turn of the 19th century to the 20th century, so we do not know who is the first one publishing Sundanese books and what kind of books being published”.¹⁵

Characteristics of Religious Books (Kitabs) in Sukabumi and Cianjur

1. Number of Book and Field Studies

The tracing of printed religious books (kitabs) in Cianjur and Sukabumi districts shows amazing facts. The yellow books as Martin van Bruinessen called are still reproduced and sold in book stores and so are religious books in Pegon Sundanese scripts, namely Sundanese Arabic, or better known as plain Arabic because the scripts have no signals (*ḥarakāt*). Regarding the origin of the term Pegon, the word is derived from the term in Javanese ‘pego’ “ora lumrah anggone ngucapake” which means ‘unusual pronunciation’. This is because physically, Pegon writing is a form of Arabic script, but followed the sound system of Javanese writing “Hanacaraka”. The number of Pegon alphabetical letter is twenty-eight and not like that of Arabic letter, twenty. It is the same as the number and sequence of Javanese letter, Hanacaraka. Therefore, the order of the letter of Pegon is equivalent to dentawyanjana of Java.”¹⁶

Elis Suryani NS explains that “the Arabic script used to write the language of the tribes at the present time is called Jawi, Pegon, or Arabic script or plain Arabic script. The Arabic script used previously was adapted from the system of the phonetic in each language. The Pegon script used in Sundanese manuscripts does not show the characteristic of ‘uniformity’, in the sense that there are a lot of variations among the social social class of

¹⁵Ajip Rosidi, “Terjemah Bahasa Sunda,” in *Sadur, Sejarah Terjemahan Di Indonesia Dan Malaysia*, ed. Henri Chambert-Loir (Jakarta: KPG, EFEO, dan Pusat Bahasa Universitas Padjadjaran, 2009), 301.

¹⁶Titik Pudjiastuti, “Tulisan Pegon: Wujud Identitas Islam Jawa,” *Suhuf* 2, no. 2 (2009): 273.

Muslims community. One of the reasons is that every boarding school has its special specialization in terms of discipline”.¹⁷

In the same meaning, Fathurahman says, “Different from the Arab world in general, Islamic intellectual works originating from the Nusantara region and written by authors or ulama from this part of the world were not homogeneous and written in one language and one script such as Arabic, for instance, but in Arabic and dozens of local languages including Malay, Javanese, Acehese, Minangkabau, Madurese, Sundanese, Buginese, Sasak, Wolio and using local scripts such as Pegon, Serang, Hancaraka, Cacarakan, Rejang, Kaganga, and others.”¹⁸

The phenomenon of the production and reproduction of religious books (*kitabs*) cannot be fully captured due to limitations, in particular for the reasons of funds and time.¹⁹ Therefore, It is important to note in this writing about the number of religious books (*kitabs*) taken for the samples of the case of the production of religious books (*kitabs*). Author collected about 141 religious books (*kitabs*), between 2009 and 2010, from Cianjur and Sukabumi, both the yellow books and religious books printed by photocopy, printing, or shop printing. Religious scriptures are taken as a case study here are derived from as many as 65 books from Cianjur and as many as 76 of the book from Sukabumi. Here are the details of religious books based on field studies, language and letters.²⁰

¹⁷Elis Suryani NS, *Filologi* (Bogor: Ghalia Indonesia, 2012), 127.

¹⁸Oman Fathurahman, “The Roots of the Writing Tradition of Ḥadīth Works in Nusantara: *Hidāyāt Al-Ḥabīb* by Nūr Al-Dīn Al-Rānīri,” *Studia Islamika* (2012): 52.

¹⁹In terms of financial, the yellow books as well as the bounty printed religious books (*kitabs*) cannot all be bought for the purpose of this research. As for the time, the tracing to the whole locations of Sukabumi and Cianjur cannot be done for the reason of the allocated time, which was 8 days for every location.

²⁰Yellow books (*Kitab Kuning*) are not included as the material for analysis in this research because most of the yellow books are written in Arabic and Malay language. This research tends to choose religious books which are reproduced at the local level in the West Java, especially Sukabumi and Cianjur, and many other regions using Sundanese language.

Table 1:
Field of Study

No	Field of Study	Number	Percentage
1.	General Islam (Dictionaries, Encyclopedias, a collection of texts and sermons)	4	2.84 %
2.	The Quran and Science of the Quran (Tafsir, Tajweed)	13	9.22 %
3.	Hadith and Hadith Sciences number	3	2.13 %
4.	Faith and science of Kalam (Theology)	21	14.89 %
5.	Jurisprudence and Islamic Law	38	26.95 %
6.	Morals and Mysticism (Sufism)	15	10.64 %
7.	Islamic History	10	7.09 %
8.	Prayer and wirid (enchancing the names of God)	14	9.93 %
9.	Modern Trend in Islam	2	1.42 %
10.	Language	21	14.89 %
Total Number		141	100 %

(New data of religious books [kitab] from both Cianjur [2009] and Sukabumi [2010]. Previous study of the writer was only from Cianjur)

Table 2:
Language and Script

No	Language and Script	Number	Percentage
1.	Sundanese / Pegon	46	32.62 %
2.	Arabic / Arab	42	29.79 %
3.	Arabic / Arabic and Sundanese / Pegon	48	34.04 %
4.	Arabic / Arabic and Indonesian / Jawi	5	3.55 %
Total Number		141	100 %

(New data of religious books [kitab] from both Cianjur [2009] and Sukabumi [2010]. Previous study of the writer was only from Cianjur)

2. Paper of the Book, the Way of Copying, the Method of Reproduction, and the Publishers

Based on the findings in the field and the activities of production and reproduction of the religious books (kitab) in Sukabumi and Cianjur, there are some important things to explain. The religious books found in the field can be observed from some aspects such as the paper of the book being used, the way of copying the book, the method of production and reproduction, as well as the publisher. Some book stores related to distribution channels will also be analyzed in this writing.

To be seen from the type of reproduction, those religious books (kitab) can be grouped into three categories, namely: 1) The Book of mimeograph printing 2) Photocopy book, and 3) Printing manuscript, simple printing, either by common printing or shop printing.

In relation to the paper of the book, in general, the books found were using the newsprint with the grayish or beige colour. The use of this type of paper is not only happening in Cianjur

and Sukabumi but also in other regions in Indonesia. In previous research, the production of this kind of book allegedly started by the copying of the manuscript on the ancient materials such as Daluang paper and European papers. Along with the development of the paper technology.²¹

In the religious books from Cianjur, “the use of opaque paper can be found in the mimeograph books that have much been produced by al-Islah al-Stensilyah printing and Berkah printing in Cianjur. The works printed in mimeograph printing for example is the book of Tafsir *Raudatul ‘Irfan* by K.H. Ahmad Sanusi. Lined paper found forexamples are the texts of Friday sermons written by KH. M. Isa, Tanggeung, South Cianjur, Some notes on the materials for religious sermons by H. Syadzali al-Khattat—a specialist of the manuscript writer. This material is at least has been used since 1950s. As for HVS papers, they are used to copy the master manuscripts that will be reproduced by the way of photocopying. Some manuscripts of this type for example are the works of KH Iing (Abu Abdurrahman) Badruzzaman, those of KH. M. Isa, those of KH. A. Syatibi, those of KH Abdullah bin Nuh and many others.”²² The manuscript which comes from Sukabumi is Tafsir *Raudatul ‘Irfan* by K.H. Ahmad Sanusi.

Table 3:
Paper of the Books (*Kitabs*) and the Method of Reproduction

No.	Paper of the book	Method of Reproduction	Number	Percentage
1.	Opaque Paper	Mimeograph printing	7	4.96 %
2.	Opaque Paper	Shop Printing /Offset	65	46.10 %
3.	HVS Paper	Sablon	17	12.06 %
4.	HVS Paper	Photocopying	47	33.33 %
5.	HVS Paper	Shop Printing /Offset	4	2.84 %
6.	Linen Paper	Shop Printing /Offset	1	0.71 %
Total Number			141	100 %

(New data of religious books [*kitabs*] from both Cianjur [2009] and Sukabumi [2010]. Previous study of the writer was only from Cianjur)

²¹Pedersen, *Fajar Intelektualisme Islam, Buku Dan Sejarah Penyebaran Informasi Di Dunia Arab*; Henri Chambert-Loir dan Oman Fathurahman, *Khazanah Naskah: Panduan Koleksi Naskah-Naskah Indonesia Sedunia* (Jakarta: Ecole francaise d’Extreme-Orient-Yayasan Obor Indonesia, 1999).

²²One of the samples of the book is al-Qutuf ad-Daniyyah which is written by Abu Abdirrahman Badruzzaman bin Qasyasyi, Pasir Terong, Cianjur. This manuscript is in the form of mimeograph by the Mimeograph Printing Al-Islah”, Jl. Taifur Yusuf No. 45, Cianjur, West Java. Saefullah, “Tradisi Produksi Naskah Keagamaan Di Jawa Barat: Studi Kasus Di Cianjur,” 259.

Tabel 4:
Publisher and Book Stores

No.	Store/Origin of the Book	Address	Number	Percentage
1.	Store and Al-Islamiyah Printing, Sukabumi	Gg. Arab H.1, No. 17-18 Pasar Pelita Sukabumi - (223717)	10	7.09 %
2.	al-Ikhlash	Pasar Pelita Lt. I Blok H.2 No. 50 Sukabumi	5	3.55 %
3.	Tajul Hikmah Asdaf	Blok I, No.12 Lt I Pasar Pelita	2	1.42 %
4.	Manba'ul Hikmah	Pasar Pelita Sukabumi	9	6.38 %
5.	Umami Store	Pasar pelita Lt.2, Blok H2, No. 1-2 Sukabumi	3	2.13 %
6.	H. Ayim Store	Blok H.2 91-92, Pasar Pelita Sukabumi	3	2.13 %
7.	Assunnah M.A.H.	Pasar Pelita Sukabumi	3	2.13 %
8.	Anda Store	Blok H 2 No. 1-2 Lt. 2 Pasar Pelita Sukabumi	5	3.55 %
9.	"Mas Ayu"Store	Jl. Jend A. Yani 203 Sukabumi (222648)	11	7.80 %
10.	al-Amin Store	Pasar Cicurug Sukabumi	26	18.44 %
11.	Kitab Store and Berkah Printing	Cianjur	7	4.96 %
12.	al-Islah al-Stensilyah Printing	Jl. Tayfur Yusuf Sianjur	7	4.96 %
13.	Hasanah Printing	Garut	1	0.71 %
14.	Mimeograph Printing "Bahtera"	Cianjur	1	0.71 %
15.	Pesantren Pasir Terong (K.H. Iing Abdurrahman Badruzzaman)	Pasir Terong Cianjur	19	13.48 %
16.	Pesantren Gentur	Cianjur	6	4.26 %
17.	Rudi Ahmad Suryadi, M.Ag.	Cianjur	22	15.60 %
18.	K.H. M. Isa	Tanggeng Cianjur	1	0.71 %
Number			141	100 %

(New data of religious books [kitab] from both Cianjur [2009] and Sukabumi [2010]. Previous study of the writer was only from Cianjur)

3. The Copying of the Books (*Kitabs*) and the Genre

a. *The Copying of the Books*

The activity of production and reproduction of religious books (*kitabs*) in Sukabumi and Cianjur never seems to be deserted. Reading rooms and the book stores even more crowded especially in the month of Ramadan, as it happened for example in Cibadak and Cicurug Sukabumi.²³ Similarly, in the tracing of the book stores, the boarding schools (*pesantren-pesantren*) or the religious figures such as K.H. Abdul Aziz, and the supervisor of the *Pesantren Bustanul Ulum*, Ustaz Diki Zulkarnain and Ustaz Hilman, in Cianjur. In the district named Pasir Terong, there is K.H. Badruzzaman, who is still productive in writing. His works are copied on the HVS papers. These works then are multiplied by photocopying. Some of his works are written by using the typewriter of the Arabic format or computer, but that is an initiative from his children. In the mimeograph printing “*al-Islah*”, Bayubud, Cianjur, K.H.A. Syadzali also copies some of the Islamic scholar works on the HVS paper to be multiplied by the photocopy. Similar method is also done by K.H. M. Isa di Tanggeung and K.H. Abu Dinar in Warungkondang.²⁴

Meanwhile, in Sukabumi, we get more examples among others in terms of translating the book, it is worth mentioning M. Abdullah bin Hasan who translates about 10 books (*kitabs*), such as *Tashil al-Amani fi Tarjamah Matan al-Kailani* (The Arabic version is copied by Kamiluddin). This book is using the Arabic and Sundanese language and its translation is using Pegon script and has been published by the, Syirkah Dinamika Berkah Utama-Jakarta. Some of the books are the self authorship such as *Syi'iran Tugas al-Mu'minin Tariq al-Sa'adah* by al-Faqir al-Hajj Rahmatullah Jamaluddin, *the leader of Pasantren Cijambe*. This book is in sundanese and is using Pegon script and is printed on the opaque paper by Maktabah wa Matba'ah Hasanah, Jakarta.²⁵

²³Anonym, “Buku Bacaan Islam Menjamur,” last modified 18 August 2010, accessed November 15, 2010, <http://www.radarsukabumi.com/index.php?mib=berita.detail&id=59816>.

²⁴Saefullah, “Tradisi Produksi Naskah Keagamaan Di Jawa Barat: Studi Kasus Di Cianjur,” 260.

²⁵Rahmatullah Jamaluddin, *Syi'iran Tugas Al-Mu'minin, Tariq Al-Sa'adah* (Jakarta: Maktabah wa Matba'ah Hasanah, n.d.).

b. Type of work

What this writing means by type of work is the activity of authorship where the local religious leader or religious figure writes a book and eventually produces a work which in this writing is called the activity of production. As for the reproduction of the work is the multiplication which is done simple photocopying and printing. To be seen from the aspect of the type of work, the printed religious books (Kitabs) from Sukabumi and Cianjur can be classified into six categories namely: 1) Original work; 2) *Tuqilan* (Quotation); 3) *Khulasah* (Summary); 4) Translation/language hanging; 5) *Sharh*/Explanation; and 6) The changes or the Reproduction.²⁶

In term of the classification of the type of ulama work, Moriyama²⁷, Rosadi,²⁸ and Bustamam²⁹ has conducted research on various books and kitabs in West Java, Jambi, and West Sumatra. Based on the three studies, almost no categorization of the types of ulama works and their definition was found. Therefore, as a basis for reference there is no choice except the previous author's research is included again in this paper. In the previous research, the writer finds in the world of the authorship as follow:

The first is temporary scientific genealogy is alledged that since Syekh Yasin Al-Padani had no certain successor, is proven now to have the successor until the present time, especially when K.H. Badruzzaman of the district Pasir Terong, Cianjur, could prove that he himself got the direct certificate from Syekh Yasin al-Padani.

²⁶See Moriyama, *Semangat Baru, Kolonialisme, Budaya Cetak, Dan Kesusastran Sunda Abad Ke-19*, 274–275; Muhamad Rosadi, “Menelusuri Kitab Karya Ulama Pondok Pesantren Di Provinsi Jambi,” *Jumantara* 5, no. 2 (2014): 119–122; Ridwan Bustamam, “Karya Ulama Sumatera Barat: Krisis Basis Dan Generasi Penerus,” *Jurnal Lektur Keagamaan* (2016): 505; and compare with Saefullah, “Tradisi Produksi Naskah Keagamaan Di Jawa Barat: Studi Kasus Di Cianjur,” 266–268.

²⁷Moriyama, *Semangat Baru, Kolonialisme, Budaya Cetak, Dan Kesusastran Sunda Abad Ke-19*, 274–275.

²⁸Rosadi, “Menelusuri Kitab Karya Ulama Pondok Pesantren Di Provinsi Jambi,” 119–122.

²⁹Bustamam, “Karya Ulama Sumatera Barat: Krisis Basis Dan Generasi Penerus,” 505.

Second, the tradition of the writing of the religious manuscript is still on going to the present time. If it is observed specifically from the method and the script, the religious manuscripts in Cianjur are similar with that of the ancient manuscripts. Those manuscripts were written by hand writing and thus, were multiplied by the photocopy. Generally, the works did not use the *footnote* or *endnote* systems and the script being used is Pegon for sundanese language. It is for the reason of techlological development that the paper is using HVS or lined pholio paper. Multiplication system of this writing is also using the photocoy machine or the mimeograph.

The third, for the case of Cianjur, or might be called the typical Sundanese, the work of the scholars are often referred to as “tuqilan” (quotation), and to call local religious leader (*ajengan*) who can compose or fabricate the book is “the expert of quotation”. The work of quotation seems to be of no different from the other works of the scholars who often the references, either the writer or the books. However, in the manuscripts of Cianjur they are mentioned in the expression of “tuqilan (quotation)” or is often used in the expression such as “naqaltuha... (I quoted it ...)” or “naqalaha.... quoted by...”³⁰

Below is a brief explanation about the six categoris of the works and some examples of the book (*kitab*) with each category.³¹

1) *Original Work*

Original work means “... the work of scholars in Arabic, regional languages or local languages, in the form of handwriting

³⁰Saefullah, “Tradisi Produksi Naskah Keagamaan Di Jawa Barat: Studi Kasus Di Cianjur,” 261–262.

³¹This part is adapted from the writer’s article entitled “Tradisi Produksi Naskah Keagamaan di Jawa Barat...”, (especially pp. 265-268) with the additional sources and new data from Sukabumi and modification of ceterogisation. In that writing, there are five catagories of the works namely: 1) the writing, composition, and compilation, 2) Summary 3) Translation/language hanging, 4) *Tuqilan* (quotation), and 5) *Sharh*/Explanation. Based on the new data from Sukabumi, the categorization is changed and added. The first category becomes the original work consisting of three terms namely the writing, composition, and compilation. The work “Tuqilan (quotation)” becomes the second category for its similarity with the original work. As for the additional category is called “the change or reproduction.” The explanation about the type of the work with the catagory of “*Khulāṣah*/summary”, “*Tuqilan* (quotation)”, “Translation/language hanging”, and “*Sharh*/explanation” are taken by the writer from pages 266-268 with some addition unless stated from other sources.

or printing”.³² The category of the original work is usually the work by the writer he or herself such as the book *Kitab al-Siraj al-Munir* by K.H. Ahmad Syatibi of Gentur, better known as Mama Gentur Kaler. This book or this Kitab uses the term “ta’lif”, with the writing: “*Kitab al-Siraj al-Munir ta’lif* (written by) al-Hajj Ahmad al-Syatibi Ajeungan Gentur of Cianjur...“, which is printed by Haji Rahmatullah Maula al-Madrasah al-Qadimah al-Qunturiyyah (the Supervisor of the Pesantren Lama Gentur), no year.

Another term is “the composition” which can be found among other in the book or kitab *Perhiasan Alus* (Beautiful ornament), is mentioned as follow: “*Ieu Risalah dingaranan ‘Perhiasan Alus’ buat pelajaran barudak awéwé* (This is the book about ‘The Beautiful Ornaments’ for the lesson of the daughters) **karangan** (written) (bold is from the writer) by the weak servant (*kaula anu da’if*) *Usman bin Abdullah bin Aqil bin Yahya al-‘Alawi Jakarta...*”. This book is printed by “Kantor cetak sareng toko kitab ‘Sayyid Usman’ Petamburan, number 67, Jakarta.”

The use of the word “to be composed” can be found in the book or *Kitab Aosan Ba’da Salat* (“The Book of Ricitings After Praying”) which was composed in the early year of 1394 H, as follow:

”... *disusun ku kaula anu da’if tur faqir Haji Washid Anshori Guru Pasantren Pasawahan, Cianjur...*”. (Composed by the weak and poor servant *Haji Washid Anshori, teacher of Pasantren Pasawahan, Cianjur...*)

Other form of the type of the original work is the compilations which can be quotations of the variety of opinions form various sources as the *tuqilan* (quotation). The different lies on the terms being used such as the words ”jama‘ahā” (Arabic: ”compiled by”) or ”dikempelkeun ku” (Sundanese, means: ”compiled by”). For example, the book or kitab *al-Dawābiṭ* by K. H. Ahmad Syatibi (printed by the printing of “Fadjar Kemajoran” Djakarta, no year/no date), uses the terms as follow:

³²Bustamam, “Karya Ulama Sumatera Barat: Krisis Basis Dan Generasi Penerus,” 505.

”Jama’aha al-faqir al-hajj Ahmad al-Syatibi ibn al-Sa’id ibn Abd al-Qadir al-Qanturi al-Syi’anjuri”. (Compiled by al-faqir al-hajj Ahmad al-Syatibi ibn al-Sa’id ibn Abd al-Qadir al-Qanturi al-Syi’anjuri”).

As for the word “dikempelkeun (being compiled)” for example in the book or kitab *Tas-hīl al-‘Ibārah*, is: “... *Ieu Kamus Bahasa Arab sareng Sunda, Jilid Kahiji (1), dikempelkeun ku Raden Haji Muhammad Saleh bin Husein, Kopo, Karang Tengah, Cianjur*”.³³ The printing and distributor of this book or distributor is R.H.M.S. Kopo, Pustaka Sederhana, Jl. HOS Cokroaminoto, Gang Rambutun, N. 205, Telp. (0263) 263529, Cianjur, no year or no date., as stated in the back of this book.

In other book, *Manzūmah al-Rijāl li Sayyid Ali Zain al-‘Ābidīn* the words being used is “dikumpulkeun”, that is : “Ieu Qasidah tawassul kalawan sakabeh auliya Allah, by Sayyid Ali Zainal Abidin sarta gantung lugat ku bahasa Sunda (by the Sundanese language) is being compiled (dikumpulkeun ku) by Hajī Ahmad Sanusi, Dapugaluwih(?), Sukabumi.” Rosadi³⁴ who traced the books of the ulama of Jambi also found the type of work as well as Bustamam³⁵ in West Sumatra which was an original essay but they did not explain the definition of the original work.

2) Tuqilan (*Quotation*)

As the writer has explained in his previous article that type of work *tuqilan* (توقيلان) could be the same as the type of essay, collection, arrangement or *ta’lif*, only, he uses the Sundanese term and so is grouped in the special category. If an essay is usually takes or quotes from some references or sources, the work of *Tuqilan* (Quotation) could take from one source only, but sometimes mentions more than one source. The word *tuqilan* or quotation comes from the Arabic word *naqala* (نقل). Accord-

³³“This Arabic and Sundanese dictionary, the first volume, was collected by Raden Haji Muhammad Saleh bin Husein, Kopo, Karang Tengah, Cianjur.”

³⁴Rosadi, “Menelusuri Kitab Karya Ulama Pondok Pesantren Di Provinsi Jambi,” 119–122.

³⁵Bustamam, “Karya Ulama Sumatera Barat: Krisis Basis Dan Generasi Penerus,” 505.

ing to the dictionary of *Arabic-Indonesian*, the word *naqalayanqulu*, means “to move”, ”to narrate” or”to copy”. In the big dictionary of Indonesian language, this word is absorbed to be “nukil/quote” (verb). The word “menukil” means to quote; to write (to pick up) what the people writes or says. The naoun is “nukilan” means “quotation”.³⁶

Thus, the work of *tuqilan* can be catagorised as the scientific work by quoting and writing or picking up from some sources by the way of narrating or copying or quoting some Islamic scholar opinions which is generally called quotation. The work is called quotation. However, to be seen from the content, the work of *tuqilan* shows the similarity with the work of writing or compilation or *ta'lifah when he takes some sources as the reference*. In academic term at the present time, which requires the work to mention the sources, the work of *Tuqilan* is actually showing the scientific aspect of writing. For example in the book or kitab *al-Fawā'id al-Mujarrabāt fī Jalb al-Arzāq wa al-Barakāt*, is explained clearly that the book is the *tuqilan* or quotation from the original books with the same title, that is *al-Fawā'id al-Mujarrabāt fī Jalb al-Arzāq wa al-Barakāt*, it is mentioned as follow: “Sayaktosnya jisim kuring *nuqil* ieu *tuqilan* nyumponan kana sakumaha anu disanggeumkeun dina *wazīfah al-mutaqarribīn* jilid kadua...”³⁷

The title is not found on the cover of the book. The title *al-Fawā'id al-Mujarrabāt fī Jalb al-Arzāq wa al-Barakāt*, vol. I, is available in the end of the page (p. 24). This book is quoted and is written by the writer (*nāqilihā*) Abdurrahman by using the experssion: *bi khaṭṭ nāqilihā 'Abdurrahmān, Tilmīz al-Hajj Aşmu 'i al-Khaṭṭāṭ*, al-Tanwir, 4 Rabi'us Sani 1413 H.

Another example is *Du'ā' al-Īşāl fī al-Tawaşşul bi Karāmah Cikundul* that could be *tuqilan* or quotation from *Babad Cikundul* as follow: “Dituqil ku jisim kuring al-faqir A. Misbahuddin,

³⁶Mahmud Yunus, *Kamus Bahasa Arab-Indonesia* (Jakarta: Hidakarya Agung, 1989), 466; Tim Penyusun Kamus Pusat Bahasa, *Kamus Besar Bahasa Indonesia*, Edisi III. (Jakarta: Balai Pustaka, 2003), 788.

³⁷“Actually, I quote this quotation is base on what was stated in *wazīfah al-mutaqarribīn*, second volume”

Majalaya, Cikalong Kulon, Cianjur”. This book is printed by mimeograph printing, al-Islah, Cianjur, no date.³⁸

3) *Khulāṣah* (Summary)

For the book of *khulāṣah* or summary, there is no special term used, but the Sundanese expression says ”*Ringkes bicarana* (brief in speaking)” which is actually referring to the brief study. *Khulasah* is “A summary of an essay which contains the main material in order to facilitate the reader's understanding.”³⁹

In the book or *Kitab Aqa'id Bahasa Sunda* (*the book of faith in Sundanese language*), the expression used is with the words: ”*Kitab Aqa'id Bahasa Sunda, ringkes bicarana, ta'lif al-faqiq al-hajj Ahmad al-Syatibi...*”. This book is a brief explanation about the five pillars of Islam and the six pillars of faith in Islam as well as the characteristics of God. Summary in the terms of the summary of the explanation from the various sources not the summary of the explanation from one book.⁴⁰

4) *Tarjamah/Gantung Lugat* (*Translation/Language Hanging*)

The works in the form of translation are many. Generally, the works are the translation from the Arabic to the Sundanese. Some books (*kitabs*) use the terms ”*diterjemahkeun*” (to be translated) and some other use the special terms of the Sundanese, that is ”*digantung lugat*” which has similar meaning to be translated. Yahya used the word *Ngalogat* to explain the activity of translation in Sundanese Pesantren.⁴¹

³⁸Compare with Moriyama, *Semangat Baru, Kolonialisme, Budaya Cetak, Dan Kesusastraan Sunda Abad Ke-19*, 274–275; Rosadi, “Menelusuri Kitab Karya Ulama Pondok Pesantren Di Provinsi Jambi,” 119–122; Bustamam, “Karya Ulama Sumatera Barat: Krisis Basis Dan Generasi Penerus,” 505.

³⁹Bustamam, “Karya Ulama Sumatera Barat: Krisis Basis Dan Generasi Penerus,” 505.

⁴⁰Compare with Moriyama, *Semangat Baru, Kolonialisme, Budaya Cetak, Dan Kesusastraan Sunda Abad Ke-19*, 274–275; Rosadi, “Menelusuri Kitab Karya Ulama Pondok Pesantren Di Provinsi Jambi,” 119–122.

⁴¹Iip Dzulkifli Yahya, “Ngalogat Di Pesantren Sunda: Menghadirkan Yang Dimangkirkan,” in *Sadur, Sejarah Terjemahan Di Indonesia Dan Malaysia*, ed. Henri Chambert-Loir (Jakarta: KPG, EFEO, dan Pusat Bahasa Universitas Padjadjaran, 2009), 363–378.

For example in Sukabumi and Cianjur, for the word translation in the book entitled: *Naẓm Lujainā al-Qaulain*”, is mentioned: ”... ditarjamah kalawan bahasa Sunda ku anu banget butuh Muhammad Badri... Cilaku, Cianjur” (translated into Sundanese by a servant who is in dire need [of his Lord] Muhammad Badri... Cilaku, Cianjur). The copier of the book is Hamzah Dinar (*bi khaṭṭ* Hamzah Dinar), 14 Safar 1404 H (Islamic calendar). To show the work of translation, the translator usually uses the terms that directly refers to its language target, for example for the Sundanese language, the translation being used is ”Disundakeun” (to be Sundanezed by), as it is in the book entitled *Manẓūmah al-Rijāl* which is translated into the Sundanese by K.H. Badruzzaman, that is : ”... disundakeun ku Abu Abdurrahman Badruzzaman bin K.H. Qasyasyi...” (to be sundanezed by Abu Abdurrahman Badruzzaman bin K.H. Qasyasyi).⁴²

As for the terms/expression “language hanging” (*gantung lugat* or *logat gantung*) for example in the book entitled *Matn Qaṭr al-Gaiṣ fī Masā’il Abī al-Laiṣ*, is written as follow Digan-tung lugat bahasa Sunda ku al-Faqir Abd al-Rahman bin Abd al-Muqtadir Pasantren al-Tanwir, Cikululu, Nagrak, Cianjur...”: “Language hanging or being translated by al-Faqir Abd al-Rahman bin Abd al-Muqtadir Pasantren al-Tanwir, Cikululu, Nagrak, Cianjur).

There is a slight difference between the language hanging and the translation. in the language hanging, the original text is attached and belong it is the Sundanese translation, just like hanging. That is why it is called”language hanging”, hereas for the translation of the Sundanese, the original text is absence.⁴³

⁴²Similar kind of writing for the language hanging in the Malay language, see Azyumardi Azra, “Naskah Terjemahan Antarbaris, Kontribusi Kreatif Dunia Islam Melayu-Indonesia,” in *Sadur, Sejarah Terjemahan Di Indonesia Dan Malaysia*, ed. Henri Chambert-Loir (Jakarta: KPG, EFEO, dan Pusat Bahasa Universitas Padjadjaran, 2009), 435–443.

⁴³Further study about the translation of hanging or language hanging in the sundanese language, see Yahya, “Ngalogat Di Pesantren Sunda: Meng-

5) *Sharḥ (Explanation)*

Other type of the explanation book is usually consisting of the explanation of certain book or certain theme. *Syarah* itself means explanation. *Syarah* also defined as “a commentary on the text... Meanwhile Martin mentions *sharah* is a commentary on the older (*matan*) text, and the text given the commentary is printed on the edge of the book page... Referred to as *sharah* in the context of the research activities (inventory) of the work of these scholars, namely the books of the ulama's who were given notes or comments on (*matan*) books, both comments in Arabic or regional languages...”.⁴⁴ As an example from Sukabumi and Cianjur is the explanation about the prayer in Ramadhan or the Prayer of Ramadhan which is given the explanation by H. Muhammad Qurthubi bin H. Sa'id, of the Pesantren Al-Tanwir, Cikukulu, Nagrak, Cianjur, without year/no date. That book is entitled *Sharḥ Du'ā' Ramaḍān*, and copied by Asep Abdurrahman al-Tanwir.⁴⁵

6) *Change or Reproduction*

In the case of the reproduction of the books, some are recopied for the purpose of multiplication or reproduction. This kind of book is not only found in Sukabumi and Cianjur but in some other areas. In addition to that, some of the classical Islamic books known as the yellow books are published by the family of Nabhan in Surabaya or the Publisher of Jeddah-Singapura. For the case in Sukabumi and Cianjur, some of the books (*Kitabs*) are as follow:

hadirkan Yang Dimangkirkan,” 363–378. Iip collects about 57 books or kitab in Sundanese accents (ngalogat Sunda) being published by Al-Salafiyah Publisher, Sukabumi (pp. 374-375). See also Azra, “Naskah Terjemahan Antarbaris, Kontribusi Kreatif Dunia Islam Melayu-Indonesia,” 435–443.

⁴⁴Bustamam, “Karya Ulama Sumatera Barat: Krisis Basis Dan Generasi Penerus,” 505.

⁴⁵Muhammad Qurthubi bin H. Sa'id, *Syarḥ Du'ā' Ramaḍān* (Cianjur: Pesantren Al-Tanwir, n.d.).

Table 5:
Composition or Reproduction

No.	Title (Author, Translator, and the Copier/Rewriter)	Field of Study	Language/ Script	Method of Production and Reproduction / Printing Publisher
1.	<i>Matn al-Bina wa al-Asas & Matn al-Tasrif al-izzi</i> (Pengarang: Abdullah al-Danqari dan Izzuddin Abu al-Fada'il al-Zinjani (w. 665 H); disalin oleh Kamiluddin 1414 H.)	Language	Arabic/ Arabic	Epoque Paper ; Hand writing ; Offset printing by Toko Anda Sukabumi
2.	<i>Hizb al-Nasr</i> , (Pengarang: Abu al-Hasan al Syazili; issued by M. Hasbullah bin M. Toha bin Zainul Abidin)	Prayer and <i>Wird</i>	Arabic – Sundanese/ Arabic – Pegon	HVS Paper; Hand writing; Matba'ah al- Sitansil "al- Tamriniyyah" Sukabumi
3.	<i>Nazm al-Mahdi al-Muntazar</i> (issued by H. Muhammad bin M. Hasbullah Khadin Pesantren Tanjungpura)	Faiths	Sundanese/ Pegon	HVS paper; hand writing; Photocopy
4.	<i>Matan Qatr al-Gais (1-14) wa matan Tijan al-darari (15 - 23)</i> (author: Ibrahim al-Bajuri; copied by Kamiluddin - Ciranjang 1414 H)	Faiths	Arab/ Arab	Epoque paper; hand writing; Offset printing by Toko Anda Sukabumi

(New data of religious books [kitab] from both Cianjur [2009] and Sukabumi [2010]. Previous study of the writer was only from Cianjur)

Based on the types of works of scholars from sukabumi and cianjur, for example, it is clear that Sundanese ulama in particular have adapted their works to their local context. This also applies to other Nusantara ulama as mentioned by Fathurahman, "It is clear that these local Islamic manuscripts are in essence the products of their author's interpretations of Islamic universal and cosmopolitan doctrines. They were written in order to adjust these doctrines to local contexts and cultures, because, although the seed of Islam is the same as that in its place of origin, the 'soil' where it is sown has much sociological variation so that

there was a strong need for the creativity of religious experts to distinguish and formulate their own identity and particularities. It is therefore no exaggeration when Taufik Abdullah states that Nusantara Islamic texts are the products of the ‘intellectual restlessness’ of the ulama in former times who were looking for a way to realize the ultimate perfection of human religious believes.”⁴⁶

Conclusion

The activity of production and reproduction of religious books have produced various kinds of religious books circulated in society. In the context of Sukabumi and Cianjur, whereas the production of the books meant in this writing is the activity of writing and copying. The writing is either to be done by the writer who produces the original work, by “the expert of quotation” (*ahli tuqil*) who produces the work of quotation, the writer of summary/ and reproduction, or by the translator. All are called as the activity of the authorship. Religious books which are being reproduced in various forms such as the mimeograph, sablon or shop printing, have made the activity of book distribution becomes wider and wider in society. That is why the terms used above is “society begin to share their feelings in the form of writing and knowledge”. Religious books (*Kitabs*) being printed in Garut and Tasikmalaya or Jakarta for example, can be enjoyed by the society especially religious students (*santri*) in Sukabumi and Cianjur. To observe the origin of those religious books especially which were originated from the regions such as Garut, Tasikmalaya, Jakarta, and others, show that this phenomenon is not specific phenomenon in Sukabumi and Cianjur. It can be said that the tradition of production and reproduction of religious books is still continuing until the present time. Those religious books can be said as *living tradition because they are still used and learned/ studied*, especially in pesantren world, either in Cianjur or Sukabumi, and up to the present time are still being produced and circulated in society

In the aspect of content, all those religious books consist almost all of religious teachings from different aspect. The

⁴⁶Fathurahman, “The Roots of the Writing Tradition of Ḥadīth Works in Nusantara: Hidāyāt Al-Ḥabīb by Nūr Al-Dīn Al-Rānīrī,” 52.

studies cover: Arabic-Sundanese dictionaries, Quranic exegesis, the rule of reading the Qur'an, Faith and Theology, Islamic Jurisprudence, Moral, Sufism, Islamic History, Prayer and Enchanting the names of God. As for the type, those works consist of the original work, quotation, translation, summary, explanation and reproduction. Generally, the language used is the Sundanese and the script used is the Pegon script and the Arabic-Sundanese with the Arabic-Pegon script.

It is worth mentioning that as the producers of religious book, in this sense are the writers, copiers or the publishers, they are varied. Among the publishers are: Toko Kitab are the publisher of al-Salafiyyah Sukabumi, of the al-Islamiyyah Sukabumi and the store of al-Islamiyyah Sukabumi, The store of Anda Sukabumi which is also the publisher of the books (kitab), the publisher of Al-Barkah Cianjur, Matba'ah al-Sitansil "al-Tamriniyyah" Sukabumi, Maktabah wa Matba'ah Hasanani Garut, the store of Kairo and the store of al-Islamiyyah in Tasikmalaya. Pesantren and individual who produce religious books are Pesantren al-Salafiyyah al-Makkiyah in Sukabumi in which Ustad Ahmad Makki bin K.H. Abdullah Mahfuz who are productive writers live. Yayasan Asrama Pesantren Gunung Puyuh Sukabumi, Pesantren Pasir Terong with K.H. Iing Aburrahman Badruzzaman who is the student of Syekh Yasin al-Padani and is productive in writing religious books and Pondok Pesantren Gentur Cianjur, and Pesantren Al-Mu'in Warung Kondang in Cianjur.

In relation to the effort to preserve the tradition of production and reproduction of religious books, the activity seems to be unplanned, not systematically organized, and its motive is still unknown except for the motive of religious studies. The publishers and stores that distribute those religious books (Kitabs) seem to do the economy activity in the books industry only. Meanwhile, the effort to trace, to collect the data, to make the note, and to make the catalog of the books which is actually the essence of the richness of culture of local society have not get the attention yet.

It is based on those finding above, these are some suggestions as follow:

1. It is important to continually preserve religious books as soon as possible including the preservation for religious books in the form of traditional printing, either in the form of mimeograph

or shop printing including stone printing and lithograph which so far have not been handled seriously and systematically. Information technology and digital era might endanger the continuity of that on going tradition. Therefore, the use of technology can be directed to the preservation and the development of the books.

2. The research on the content of those religious books need to be done continuously considering that the existance of those religious books are still functional for society. As long as the books are still being produced and used in the traditional Islamic boarding schools (*pesantren-pesantren*), it can be said for sure that those books still consist of relevant values for the contemporary time. []

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Appendix:

Some Examples of Traditional Printed Religious Books (*Kitabs*)

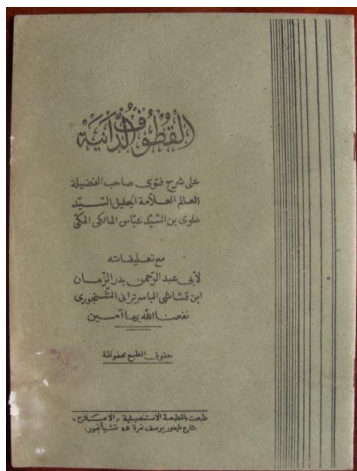


Figure 01:
al-Qutuf al-Dāniyah, work by Abu Abdirrahman Badrizzaman bin Qusyasyi, (Stencil Printing Press of “Al-Islah”, Cianjur, West Java, Indonesia)

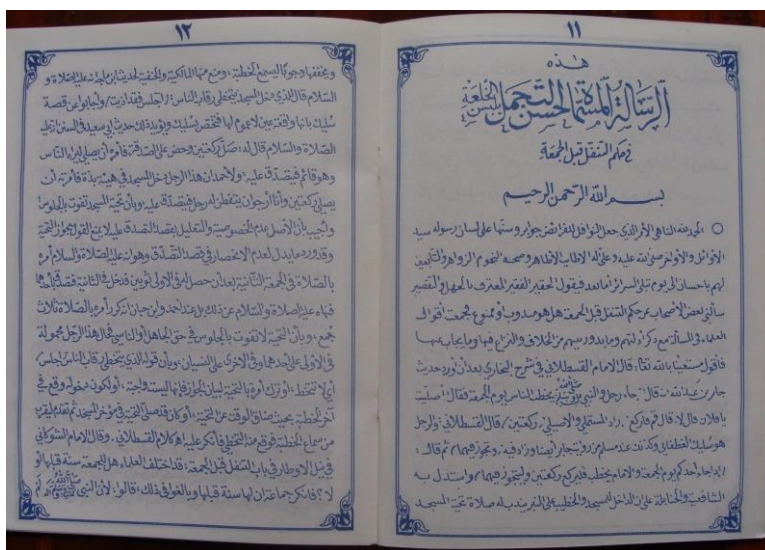


Figure 02:
Majmu'ah Šalāsi Ras'ail, work by Sayyid Muhammad bin Ahmad al-Haddad, (Sablon by ”Al-Barkah” Cianjur, West Java, Indonesia)

Source: Figure 01 and 02, see Asep Saefullah, “Tradisi Produksi Naskah Keagamaan di Jawa Barat: Studi Kasus di Cianjur”, *Jurnal Lektur Keagamaan* Vol. 8, no. 2, (2010): 277-278.

