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A Philological Study of Kiai Zainullah's *Fath al-Ghawāmiḍ*: Its Contribution to the Scholarly Tradition of Pesantren

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Abstract: This study explores the manuscript titled *Fath al-Ghawāmiḍ fī Sharḥ Kāfiya al-Farā'id*, written by Kiai Zainullah, a prominent Islamic scholar from Malang. The manuscript serves as a commentary on *Kāfiya al-Farā'id*, a compilation of *naẓm* on Islamic inheritance law (*'ilm al-farā'id*), composed by the same author. Using a philological approach, this study analyzes the textual structure, content, and historical significance of *Fath al-Ghawāmiḍ*, highlighting its role in the scholarly tradition of Indonesian pesantren. The study finds that the manuscript follows the classical method of Islamic scholarship, incorporating references to authoritative fiqh texts and employing a systematic explanatory style. Additionally, the work reflects the broader textual culture of pesantren, where the transmission of Islamic knowledge is maintained through the study of *kitab kuning* (classical Islamic texts). This research contributes to the understanding of Islamic legal manuscripts, especially on Islamic inheritance law, in Indonesia and emphasizes the importance of preserving the intellectual heritage of Nusantara scholars.

Keywords: *Manuscript Studies, Islamic Inheritance Law, Philology, Pesantren Tradition.*

INTRODUCTION

The study of Islamic manuscript texts inherited from local scholars in the Indonesian archipelago is increasingly attracting the attention of many researchers. This growing interest is important not only for the purpose of preserving the historical and cultural heritage with local nuances but also for enriching the understanding of the intellectual traditions that have contributed to shaping the Islamic scholarly landscape in the region.¹ The Islamic intellectual heritage includes a wide range of disciplines, including Qur'anic studies, hadith studies and criticism, Islamic law, Islamic theology (*'aqīdah*), Sufism and various other fields—many of which are discussed in the manuscripts authored by Nusantara scholars. Oman Fathurahman asserted that manuscripts serve as historical records of the past, reflecting the extensive intellectual depth of Nusantara scholars in Islamic studies, as proved by their ability to produce diverse array of scholarly works across various Islamic disciplines.²

Among these various fields of study, the discourse on inheritance law, or *'ilm al-farā'id*, constitutes a significant aspect of Islamic legal studies (*fiqh*). Nusantara scholars have shown considerable interest in this discipline and have authored several works specifically discuss it, such as *Al-Nafḥa al-Ḥasaniyya 'alā al-Tuḥfa al-Saniyya* by Habib Muhsin al-Musawa and *Khulāṣa 'Ilm al-Farā'id* by Kiai Miftah Ma'mun. Additionally, some other scholars in Nusantara have composed didactic poems (*naẓm*) on this subject, such as *Al-Manhil al-'Adhb al-Fā'id Nadhm Aḥkām al-Farā'id* by Kiai Abdul Wahid Zuhdi and *Kifāya al-Farā'id* by Kiai Zainullah. The latter work has even been explicated by its own author in a commentary titled *Fath al-Ghawāmiḍ*.

Thus, one of the manuscripts that examines the field of Islamic inheritance law is *Fath al-Ghawāmiḍ fī Sharḥ Kāfiya al-Farā'id*—hereafter consistently referred to as *Fath al-Ghawāmiḍ*—written by Kiai Zainullah, a distinguished scholar from Ganjaran Gondanglegi Malang. In his work, Kiai Zainullah elaborates on the rules and principles of *fiqh al-mawārith* (Islamic inheritance law) by adopting the methodology of classical scholars,

¹ Muhammad Nabil Fahmi, "Potensi Pengembangan Penelitian Sejarah Pendidikan Islam Nusantara Berbasis Arsip Dan Manuskrip Digital Di Masa Pandemi," in *Konferensi Integrasi Interkoneksi Islam Dan Sains*, ed. Atika Yahdiyani et al., vol. 5 (Yogyakarta: Fakultas Sains & Teknologi, Universitas Islam Negeri Sunan Kalijaga Yogyakarta, 2023), 1–9, <https://ejournal.uin-suka.ac.id/saintek/kiiis/article/view/3708>.

² Oman Fathurahman, *Filologi Indonesia: Teori Dan Metode*, 5th ed. (Jakarta: Kencana, 2022), 4.

presenting the subject in poetic form (*naẓm* or *manẓūmah*). He then provides his own *sharḥ* (commentary), drawn upon various well-established *fiqh* texts commonly used in the pesantren community.

Although numerous works by Nusantara scholars on *‘ilm al-farā’id* have been produced, academic research and study on these texts remains scarce. Most studies on *‘ilm al-farā’id* in Indonesia primarily focus on its application within educational institutions, either in schools or in pesantrens.³ Only a single academic study has examined *‘ilm al-farā’id* from the perspective of classical manuscripts.⁴ The works of Kiai Zainullah have attracted some scholarly attention; however, research on his writings remains limited and has not comprehensively covered all of his works. So far, only his *Qurra al-Aṣfiyā’* has received significant academic focus.⁵ His other works have been the subject of theses by some postgraduate students at Al-Qolam University of Malang, yet these studies have largely taken the form of *sharḥ* writings and have not touch whatsoever on a philological approach to analyze Kiai Zainullah’s works.⁶ The only exception is a thesis by Muhammad

³ Mochammad Irsyaduddin and Imam Fauji, “Penerapan Metode Mindmapping Dalam Pembelajaran Ilmu Faraid Di Pesantren,” *Modeling: Jurnal Program Studi PGMI* 11, no. 1 (2024): 954–67, <https://doi.org/10.69896/modeling.v11i1.2444>; Qurrotul Ainiyah et al., “Pelatihan Dan Pendampingan Tata Cara Penghitungan Waris Bagi Santri Pondok Pesantren Al Urwatul Wutsqo Jombang,” *An Nafah: Jurnal Pengabdian Masyarakat* 1, no. 2 (2023): 125–34, <https://doi.org/10.54437/annafah.v1i2.1268>; Moch Sya’roni Hasan, Qurrotul Ainiyah, and Muhammad Anas Ma’arif, “Meningkatkan Pemahaman Ayat-Ayat Hukum Waris Dan Mu’amalah Pada Santri Di Pondok Pesantren Qur’any Jombang,” *An Nafah: Jurnal Pengabdian Masyarakat* 1, no. 1 (2023): 29–41, <https://doi.org/10.54437/annafah.v1i1.889>; Suryadi Nasution et al., “Pelatihan Metode Sajarah Al-Mirāts Dalam Memahami Hukum Waris Pada Kiyai Pesantren Darussalam Parmeraan Padang Lawas Utara,” *Selaparang: Jurnal Pengabdian Masyarakat Berkemajuan* 4, no. 2 (2021): 362–67, <https://doi.org/10.31764/jpmb.v4i2.4477>; M Rezki Saputra, Mulono Apriyanto, and Muhammad Iqbal, “Analisis Pemahaman Santri Terhadap Hukum Waris Islam: Studi Kasus Di Pondok Pesantren Darul Rahman Tembilahan Indragiri Hilir,” *Selodang Mayang: Jurnal Ilmiah Badan Perencanaan Pembangunan Daerah Kabupaten Indragiri Hilir* 10, no. 3 (2024): 165–71, <https://doi.org/10.47521/selodangmayang.v10i3.431>.

⁴ Adi Fadli Ramdan, “Naskah Bab Faraidh ‘Hukum-hukum Pembagian Waris’: Edisi Teks dan Terjemahan” (Skripsi, Jatinangor, Universitas Padjadjaran, 2017), <https://repository.unpad.ac.id/handle/kandaga/180210130093>.

⁵ Muhammad Hilal, “Fiqh Contents within a Sufi Book: An Intertextual Study on Kiai Zainullah’s *Qurra al-Aṣfiyā’*,” *Santri: Journal of Pesantren and Fiqh Sosial* 5, no. 1 (2024): 1–22, <https://doi.org/10.35878/santri.v5i1.1181>; Muhammad Hilal, “Problematic Hadiths in *Qurrah Al-Ashfiya’* by Kiai Zainullah Malang: An Intertextual Analysis,” *Riwayah: Jurnal Studi Hadis* 10, no. 2 (2024): 249–76, <https://journal.iainkudus.ac.id/index.php/riwayah/article/view/26675>; Muhammad Hilal, “Muatan Naqsyabandiyah Dalam Kitab *Qurrah Al-Aṣfiyā’* Karya Kiai Zainullah Malang: Sebuah Penyelidikan Intertekstual,” *Living Sufism: Journal of Sufism and Psychotherapy* 2, no. 02 (2023): 183–201, <https://journal.ua.ac.id/index.php/ls/article/view/330>.

⁶ Ulul Basha’ir Al-Murtadla, *Nawāl Al-Hāshimī ‘alā Kitāb al-Mujzī Fī Naẓm al-‘Izzī* (Malang, 2023); Ahmad Taftazani, *Taysir Al-Ghawāmiḍ ‘Alā Nadhm Kāfiya al-Farā’Id* (Malang, 2023); Abdul Muttalib, *Ṭālib Al-Ṣafā ‘alā*

Fatoni Akbar Sani on Kiai Zainullah's *Fath al-Ghawāmiḍ*.⁷ His study adopts the *taḥqīq* approach (critical edition of classical texts) in accordance with the methods and procedures of philology and manuscript studies. However, Akbar Sani's *taḥqīq* study does not extend to the external aspects of the manuscript, despite the fact that classical manuscripts are considered as primary sources essential for investigating historical, religious, civilizational, cultural and political developments in the past.⁸ Thus, while Akbar Sani's study addresses some philological aspects of *Fath al-Ghawāmiḍ*, it overlooks significant external dimensions of the manuscript. Further research is necessary to provide a more comprehensive of this important text.

This study aims to address the existing research gap by conducting a philological analysis of the manuscript of *Fath al-Ghawāmiḍ* by Kiai Zainullah and investigating its relations to the cultural context in which it was written. This study is expected to contribute theoretically and practically. Theoretically, it will expand the body of knowledge in the field of philology, particularly in relation to manuscripts that discuss about Islamic inheritance law or *'ilm farā'id*. Additionally, it is anticipated that this study will serve as valuable reference for further research focusing on philological analysis and manuscript text criticism, especially in the field of *'ilm farā'id* or in relation to Kiai Zainullah's other works.

METHOD

Based on the abovementioned research questions, the primary objective of this study is to describe and analyze the correlation between the manuscript of Kiai Zainullah's *Fath al-Ghawāmiḍ* and its surrounding cultural and environmental context. Accordingly, this study adopts a descriptive research design with a qualitative approach, aiming to explore the subject matter by providing a detailed depiction of the object of study, presenting empirical data in the form of descriptive explanations derived from

Nadhm Mu'īna al-Ḥijā Fī Safīna al-Najā (Malang, 2023); Ahmad Musyfi Nadzir, *Ta'zīz al-Muta'Allimīn Bi Nūr al-Amīn Bi Taqrīr Kitāb Tashīla al-Muḥtadī'In Fī Uṣūl al-Dīn Li Rabb al-'Ālamīn* (Malang, 2023).

⁷ Zainullah, *Fath Al-Ghawāmiḍ 'Alā Nadhm Kāfiya al-Farā'Id*, ed. Muhammad Fatoni Akbar Sani (Malang, 2023).

⁸ Siti Baroroh Baried et al., *Pengantar Teori Filologi* (Jakarta: Pusat Pembinaan dan Pengembangan Bahasa Departemen Pendidikan dan Kebudayaan, 1985), 94, <https://repositori.kemdikbud.go.id/3368/>.

observations.⁹ The data for this study are obtained from both primary and secondary sources. The primary source consists of Kiai Zainullah's *Fath al-Ghawāmiḍ* itself. Then secondary sources are drawn from various materials, including books, journal articles, and other written works relevant to this study's focus.

RESULTS AND DISCUSSION

1. A Brief on the Manuscript's Writer

The full name of the author of *Fath al-Ghawāmiḍ* is Zainullah, the son of Kiai Bukhari, a prominent Islamic leader from Ganjaran, Malang. Kiai Bukhari himself was the son of Kiai Isma'il, originally from Ombul, Madura. From this information, we can conclude that Kiai Bukhari was undoubtedly a younger brother of Kiai Fathul Bari, a well-known ulema and leader of Naqshbandiyya order in Pontianak, West Kalimantan.¹⁰ Zainullah was born in Ganjaran village, Malang, although the exact date of his birth remains unknown. He was the eldest of nine siblings.¹¹ In order of birth, his siblings are: Mamnunah, Fudlali, Shanhaji or Abu Abbas, Isma'il, Muhammad Amin, Dimyathi, Qasim, and Mujtaba. Additionally, it is known that Kiai Zainullah had two wives and had children from both. From his first wife, he was blessed with seven children listed as follows (ordered by birth): Qusyairi, Zainab, Fathanah, Wahidi, Khalil, Abdul Lathif, and Maimunah. From his second wife, he had four children (ordered by birth): Fatma, Masniyah, Naila, and Muntashir Billah.¹²

There are limited records regarding his educational background. However, it is known that during his formative years, he had the opportunity to learn Islamic studies at a pesantren (*nyantri*) under the tutelage of three prominent ulema of his time. *First*, he studied under Kiai Syamsuddin of Ombul, Madura, who was also his undirect uncle. *Second*, he was a student of Kiai Muhammad Jazuli of Sampang, Madura, a renowned ulema who

⁹ Lexy J. Moleong, *Metodologi Penelitian Kualitatif*, 40th ed. (Bandung: Remaja Rosdakarya, 2018), 17.

¹⁰ On him, see Martin van Bruinessen, *Tarekat Naqsybandiyah Di Indonesia: Survei Historis, Geografis Dan Sosiologis*, 2nd ed. (Bandung: Mizan, 1994), 122–23; Elmansyah and Patmawati, "Eksistensi Tasawuf Di Kalimantan Barat: Kajian Terhadap Perkembangan Tarekat," *Handep: Jurnal Sejarah Dan Budaya* 3, no. 1 (2019): 94, <https://doi.org/10.33652/handep.v3i1.56>; Syarif and Ainun Nadjib, "Corak Pemikiran Islam Di Borneo: Studi Pemikiran Tokoh Islam Kalimantan Barat Tahun 1990-2017," Research Report (Pontianak: Lembaga Penelitian dan Pengabdian kepada Masyarakat IAIN Pontianak, 2017), 15, <http://aps-s2pai.iainptk.ac.id/wp-content/uploads/2019/03/ALL-Syarif.pdf#page=120>.

¹¹ Zainullah, *Fath Al-Ghawāmiḍ*, 2023, xxi.

¹² Muttalib, *Tālib Al-Ṣafā*, 11.

was recognized as a *mursyid* (spiritual guide) of the Naqshbandi Sufi order—one of the largest Sufi brotherhoods, founded by Sheikh Muhammad Bahā' al-Dīn al-Naqshbandī. *Third*, he studied under Kiai Muhammad Ihsan ibn Dahlan Jampes, also known as Sheikh Ihsan Jampes, a leading kiai from Kediri, East Java, who lived in the mid-twentieth century. Sheikh Ihsan Jampes is best known for his seminal work, *Sirāj al-Ṭālibīn*, a two volumed commentary on Al-Ghazālī's *Minhāj al-Ābidīn*.¹³

As a prominent kiai in his region, Kiai Zainullah was recognized as a highly productive ulama, known for his significant contributions to Islamic scholarship. Several of his works have been preserved and remain accessible today:¹⁴

1. *Al-Mujzi` fī Nadhm Taṣrīf al-‘Izzī*.
2. *Kāfiya al-Farā’id fī ‘Ilm al-Farā’id*.
3. *Mu’īna al-Ḥijā fī Nadhm Safīna al-Najā*.
4. *Tashīl al-Mubtadi’īn*, yang membahas tentang teologi.
5. *Fath al-Ghawāmiḍ ‘alā Nadhm Kāfiya al-Farā’id*.
6. *Kāshifa al-Ikhwān*.
7. *Qurra al-Aṣfiyā’*.
8. *Kitāb al-Zayn*.
9. *Risāla al-Jum’a*.
10. *Risāla al-Ḥajj*.
11. *Risāla al-Isrā’ wa al-Mi’rāj*.

In addition to the aforementioned works, several manuscripts remain preserved but lack titles and definitive attribution to Kiai Zainullah. So far, his family suspects that these manuscripts were authored by Kiai Zainullah himself; however, further investigation and scholarly research are required to confirm this attribution.

Kiai Zainullah succeeded his father, Kiai Bukhari Isma'il, as a *mursyid* (spiritual guide) of the Naqshabandi Sufi order. It is most likely that he received his *ijāza* (spiritual authorization) of *murshidiyya* through his father's lineage. However, in the sanad (spiritual genealogy) of the order that he personally documented and wrote himself, he also

¹³ Taftazani, *Taysīr Al-Ghawāmiḍ*, ix–x.

¹⁴ Hilal, "Fiqh Contents," 5; Muttalib, *Ṭālib Al-Ṣafā*, 11; Taftazani, *Taysīr Al-Ghawāmiḍ*, x.

mentioned the names of Kiai Ahmad Mawardi and Kiai Sirojuddin, both of whom were contemporaries of his father.¹⁵ Kiai Zainullah passed away on Saturday, 2 Jumadil Ula 1412 AH, corresponding to November 9, 1991 AD. He was lied to rest behind the mosque of Pondok Pesantren Nurul Ulum, a pesantren he had established.

2. Description of the Manuscript

The manuscript under examination in this study is titled *Faṭḥ al-Ghawāmiḍ fī Sharḥ Kāfiya al-Farā'id*, as mentioned on its cover page. However, in the colophon, Kiai Zainullah wrote the title as “*Faṭḥ al-Ghawāmiḍ fī Sharḥ Wāfiya al-Farā'id*.”¹⁶ This discrepancy is clearly a scribal mistake, as supported by two pieces of evidence. *First*, this last title does not match the one stated on the cover page. *Second*, the *nazm* (poetic compilation) that the work comment upon is indeed titled *Kāfiya al-Farā'id*, not *Wāfiya al-Farā'id*.¹⁷

The authorship of *Faṭḥ al-Ghawāmiḍ* was unequivocally attributed to Kiai Zainullah himself. Several indicators support this attribution. First, the cover page explicitly states that “both [matn and sharḥ] belong to him who seeks for the forgiveness of his Lord, the Most Noble and the Most Generous, that is Zainullah Bukhari from Ganjaran, Malang, East Java” (*kilāhumā li al-rājī 'afw rabbihi al-karīm al-mannān Zaynullāh Bukhārī al-Ganjārān Mālān Jātīm*). Second, the handwriting style of the manuscript is consistent with other works authored by Kiai Zainullah. Third, on the cover page of *Kāfiya al-Farā'id*, the *nazm* collection that *Faṭḥ al-Ghawāmiḍ* expounds upon, contains a note stating: “and the author of this *nazm* collection [*Kāfiya al-Farā'id*] has also a commentary on it titled *Faṭḥ al-Ghawāmiḍ*” (*wa laḥū ayḍan sharḥuhā al-musammā Faṭḥ al-Ghawāmiḍ*). Fourth, at the end of *Faṭḥ al-Ghawāmiḍ* manuscript, an additional page contains a note by an individual named Alimuddin bin Zainuddin, who testifies to Kiai Zainullah's authorship. This note reads:

أما بعد، فلإني نظرت في كتاب فتح الغوامض على شرح كافية الفرائض فإذا هو مسلك لمن اعتصم بقوله تعالى: «إنا نحن نرث الأرض ومن عليها وإلينا يرجعون»، جمع مؤلفه من خفايا الجداول الفرائض من ذوي الأرحام وأصل المسألة وتصحيح المسألة وغيرها، ألا هو الأسد ابن الأسد ابن الأسد، حضرة الشيخ زين الله ابن الشيخ

¹⁵ Zainullah, *Tata Cara Khawajakan*, trans. Fatonah (Malang: Pondok Pesantren Nurul Ulum, 2004), 9.

¹⁶ Zainullah, “*Faṭḥ Al-Ghawāmiḍ Fī Sharḥ Kāfiya al-Farā'id*” (Malang, n.d.), 76, [Manuskrip milik ahli waris].

¹⁷ Zainullah, “*Kāfiya Al-Farā'id*” (Malang, 1987), [manuskrip milik ahli waris].

بخاري ابن الشيخ اسماعيل.

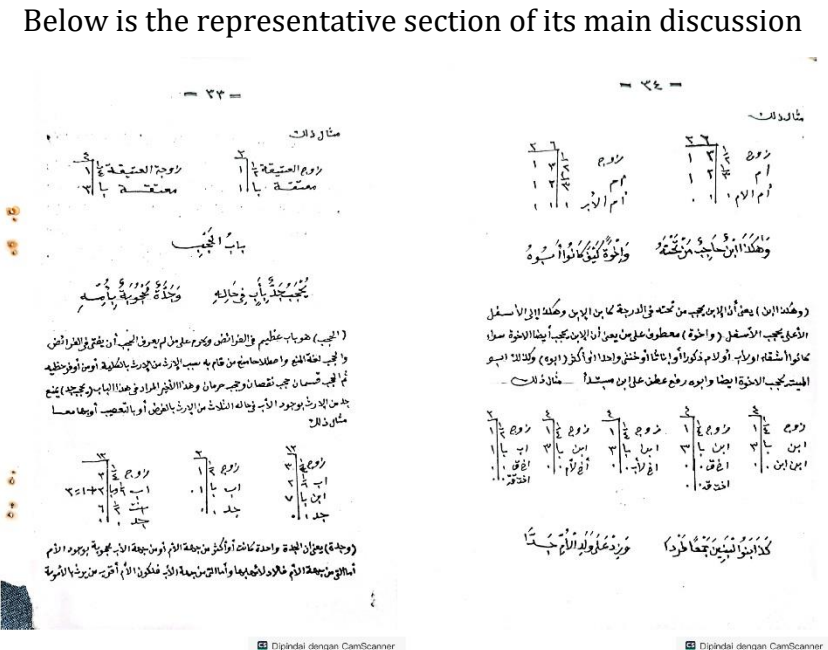
Henceforth, I have examined *Fath al-Ghawāmiḍ 'alā Sharḥ Kāfiya al-Farā'id*, and I found it to be a guide for those who seek refuge in the words of Allah: 'Indeed, it is We who will inherit the earth and whoever is on it, and to Us they will be returned' (Qur'an 19:40). Its author has compiled intricate aspects of *farā'id* calculations, including issues related to kinship-based inheritance (*dhawī al-arḥām*), the foundational structure of inheritance problems (*aṣl al-mas'alah*), the rectification of inheritance shares (*taṣḥīḥ al-mas'alah*), and other related topics. Indeed, the author is none other than the lion, son of a lion, grandson of a lion—the venerable Shaykh Zainullah, son of Shaykh Bukhari, son of Shaykh Isma'il.

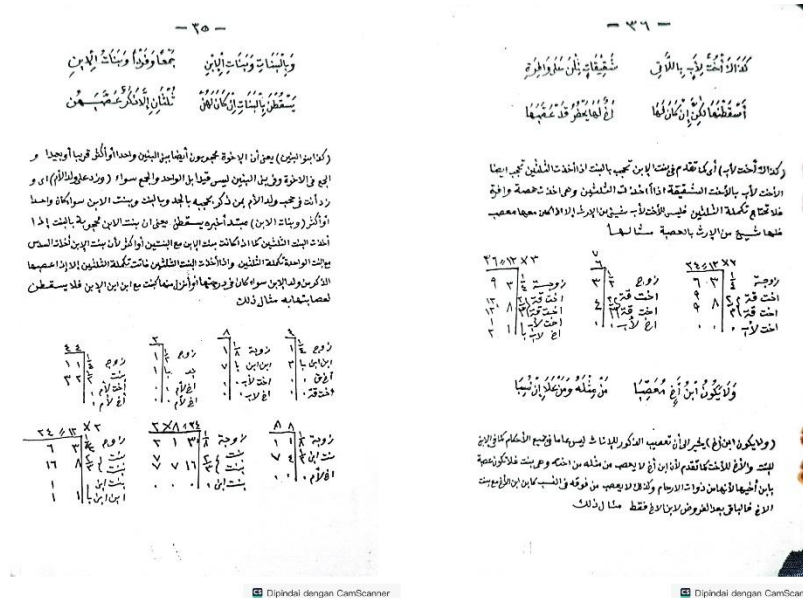
There is no specific information regarding the exact date of completion of *Fath al-Ghawāmiḍ* by his author. However, based on the currently available works of Kiai Zainullah, it can be estimated that this text was written between 1987 and 1990. The collection of *naẓm Kāfiya al-Farā'id* was completed in 1987, as stated on its cover page, while the author's final book, *Qurra al-Aṣfiyā'*, was initiated in 1990 and completed the following year, as explicitly acknowledged by the author himself at the end of that text.

The manuscript is written on 79 folio-sized pages and is written entirely in Arabic. The text is inscribed in black ink, and the majority of the writing remains legible, although certain portions are somewhat difficult to read. Additionally, several textual errors, strikethroughs, erasures, blank spaces, and instances of paper damage can be found throughout the manuscript. Based on the the researcher's observations, the manuscript is currently in possession of one of the author's sons-in-law, husband of his daughter Naila. It is stored in a wooden and glass cabinet in his residence in Ganjaran, Gondanglegi, Malang.

Below, a scanned reproduction is provided to visually represent its current condition. However, this study will only show three selected sections of the manuscript: the *muqaddima* (introduction) section, a representative section of the main discussion, and the *khātima* (closing) section.

endidikan





Below is the *khātima* section



3. Textual Analysis of the Manuscript

As indicated by its title, Kiai Zainullah's *Faṭḥ al-Ghawāmiḍ* serves as a commentary (*sharḥ*) on a didactic collection of poems (*naẓm*) entitled *Kāfiya al-Farā'id*, which he himself composed. In line with the tradition of classical Islamic literature, *Faṭḥ al-Ghawāmiḍ* functions as a *sharḥ*, while *Kāfiya al-Farā'id* serves as its *matn* (foundational text). within this tradition, a *matn* and its *sharḥ* are typically written by different author. However, it is not uncommon for a single person to write both, as exemplified by Zayn al-Dīn al-Malībārī,

who authored both *Qurra al-'Ayn* and its commentary *Fath al-Mu'in*, or by Jalāl al-Dīn al-Suyūṭī who composed *Al-Niqāya* as well as its commentary, *Itmām al-Dirāya li Qurra' al-Niqāya*.¹⁸

Kiai Zainullah's *Fath al-Ghawāmiḍ* follows a similar pattern. Initially, Kiai Zainullah composed a collection of poetic verses on *'ilm al-farā'id*, and subsequently, he wrote a commentary on his own work. In crafting this *sharḥ*, Kiai Zainullah provided definitions for several key terms in *'ilm al-farā'id*, both etymologically and terminologically, that were not explicitly mentioned in the original *matn*. In accordance with the nature of *sharḥ*, his explanations are not confined strictly to the subject matter of inheritance law but extended to other fields of Islamic sciences.¹⁹ Consequently, he often repeated specific phrases to clarify the referents of implicit pronouns (*ism ḍamīr mustatir*). Additionally, he also provided many *i'rāb* (grammatical) analyses for certain sentences that he considered necessary. Such elaborations on syntax and *i'rāb* are indeed essential due to the poetic nature of the *matn*. One of the defining features *naẓm* is its density of sentences and its suitability to a rhythmic pattern, which sometimes requires the author to rearrange word order for metrical consistency. Given this characteristic, it seems that Kiai Zainullah deliberately chose a simple and straightforward language style in his *sharḥ*. Furthermore, he employed visual diagrams to illustrate each problem he discussed, thereby enhancing the accessibility of the text. This approach makes *Fath al-Ghawāmiḍ* as commentary that is simple, comprehensible, and user-friendly, facilitating the reader's understanding of the concept presented. This conceptual clarity also explain why Kiai Zainullah only provided commentary on ambiguous phrases, while omitting explanations for phrases that are self-evident in meaning. By doing so, he avoided verbosity and ensured that his commentary remains concise and focused.

Kiai Zainullah frequently provided additional explanations on the subject of *'ilm al-farā'id* which are not explicitly contained in the *matn*. Even though he never mentioned his sources, a simple investigation reveals that Kiai Zainullah often drew information from *Al-Fawā'id al-Shanshūriyya* by Abdullāh ibn Bahā' al-Dīn al-Shānshūrī and *Al-Tuḥfa al-*

¹⁸ Suwarjin, "Kitab Syarah Dan Tradisi Intelektual Pesantren," *Jurnal Ilmiah Mizani: Wacana Hukum, Ekonomi Dan Keagamaan* 4, no. 2 (2018): 88–89, <https://ejournal.uinfasbengkulu.ac.id/index.php/mizani/article/view/1013>.

¹⁹ Ibid., 88.

Khayriyya by Ibrāhīm ibn Muḥammad al-Bājūrī to supplement this commentary. Sometimes he referenced one of these works individually, while on other occasions, he synthesized information from both. For instance, when explaining the literal meaning of '*al-irth*' as *al-aṣl* (origin) and *al-baqiyya* (remainder or legacy),²⁰ there is no doubt that Kiai Zainullah quoted it directly from *Al-Fawā'id al-Shanshūriyya*.²¹ Furthermore, when expanding on the meaning of *al-baqiyya* by stating that it signifies "the legacy of predecessors to their successors" (*baqiyya man salafa li man khalafa*), it is clear that he was drawing it from *Al-Tuḥfa al-Khayriyya*.²² In another instance, when commenting on the obligation to cover funeral costs from the estate of the deceased,²³ Kiai Zainullah provided a more detailed explanation of this subject by combining insights from *Al-Fawā'id al-Shanshūriyya* and *Al-Tuḥfa al-Khayriyya* concurrently.²⁴ Beyond these two works, there are also certain explanations found in Kiai Zainullah's commentary that cannot be traced to either source. Such explanations can often be traced to other widely-circulated fiqh texts in pesantren.

In addition to fiqh-oriented sources, Kiai Zainullah frequently supported his legal discussions with references to the Qur'an and hadith in order to confirm the legitimacy of the rulings he represented. In total, his *Fath al-Ghawāmiḍ* cites ten Qur'anic verses and eight hadiths. Regarding the hadiths, it is likely that he relied on secondary sources rather than directly consulting canonical hadith collections, as classical fiqh texts in general often cite relevant Qur'anic verses and hadiths. The purpose of citing these verses and hadiths was to reassure the readers that the legal rulings on inheritance are grounded in *naqlī* (textually and explicitly stated in the Qur'an and hadith) and *qaṭ'ī* (definitive and incontrovertible) arguments rather than solely in '*aqlī* reasoning which is *ẓannī* (probable and open to multiple interpretations).²⁵ Nevertheless, Kiai Zainullah also admitted that certain aspect of inheritance law are not directly derived from the Qur'an nor hadith, but

²⁰ Zainullah, "Fath Al-Ghawāmiḍ," n.d., 9.

²¹ Abdullāh ibn Bahā' al-Dīn Al-Shanshūrī, *Al-Fawā'id al-Shanshūriyya Fī Sharḥ Manẓūma al-Raḥbiyya*, ed. Muḥammad ibn Sulaymān ibn 'Abd al-'Azīz Ālu Bassām (Mekkah: Dār 'Ālam al-Fawā'id, 2001), 27.

²² Ibrāhīm ibn Muḥammad Al-Bājūrī, *Al-Tuḥfa al-Khayriyya 'Alā Al-Fawā'id al-Shanshūriyya* (Mesir: Maṭba'a Muṣṭafā al-Bābī al-Ḥalabī, 1936), 48.

²³ Zainullah, "Fath Al-Ghawāmiḍ," n.d., 7.

²⁴ Al-Shanshūrī, *Al-Fawā'id al-Shanshūriyyah*, 27; Al-Bājūrī, *Al-Tuḥfa al-Khayriyyah*, 45.

²⁵ 'Abd al-Wahhāb Khallāf, *Ilm Uṣul al-Fiqh* (Mesir: Maktabah al-Da'wah al-Islāmiyyah, n.d.), 35–46.

rather from the *ijtihād* of scholars, either among the companions—such as the case of grandfather and paternal siblings (*al-jadd wa al-ikhwa*)²⁶—as well as among the later scholars after the companions—such as the debate between the Ahl al-Tanzīl school, Ahl al-Qarāba school and Ahl al-Raḥīm school.²⁷

In some of his discussions, Kiai Zainullah also provided explanations accompanied by references to fiqh principles relevant to the issues under examination, such as the principle that “the share of a male is equivalent to that of two females.”²⁸ This approach was intended to educate the readers by demonstrating that the discussed issues can be categorized into the framework of established legal maxims. Additionally, the author outlined exceptions to certain rulings, presented unresolved debates concerning inheritance law,²⁹ and explored the perspectives of different legal schools (*madhāhib*).³⁰ This was done with the aim of offering a broader conceptual understanding of the doctrinal differences among the various Islamic legal traditions regarding the subject matter.

4. Textual Culture in Pesantren

Pesantren represents the earliest form of Islamic educational institutions in the Archipelago. It was established by local ulema, with the Walisongo (literally means ‘nine saints’) serving as their pioneers, as a medium for spreading Islam.³¹ Historical records indicate that the widespread interest among the local population in learning about Islam led the Walisongo and, later, the ulema to conceive the idea of establishing pesantren. Within the pesantren environment, individuals are able to study Islamic teachings and practices in a structured and immersive manner. Pesantren institutions are typically equipped with a mosque, dormitory, classrooms for religious instructions, and certain collections of texts regionally known as *kitab kuning* (literally means ‘yellow books’). Students of pesantren, referred to as *santri*, reside within the pesantren building, which is often located in close proximity to the residence of the *kiai*, the principal leader of the

²⁶ Zainullah, “Fath Al-Ghawāmiḍ,” n.d., 41; bandingkan Al-Shānshūrī, *Al-Fawā'id al-Shānshūriyyah*, 93.

²⁷ Zainullah, “Fath Al-Ghawāmiḍ,” n.d., 79.

²⁸ Ibid., 23.

²⁹ Lihat misalnya ibid., 28.

³⁰ Lihat misalnya ibid., 27.

³¹ Choirur Rois, Marisa Santi Dewi, and Nur Robaniyah, “The History of Pesantren: An Overview of Civilizational Discourse and the Religious Moderation Among Santri,” *Progresiva: Jurnal Pemikiran Dan Pendidikan Islam* 12, no. 01 (2023): 149, <https://doi.org/10.22219/progresiva.v12i01.24473>.

institution.³²

One of the defining characteristics of the pesantren is the unique relationship between the *santri* and the *kiai*. This relationship extends beyond the conventional pattern of relationships between students and teachers, but resembles that of a parent and children. There exists a reciprocal bond between the *santri* and their *kiai*, wherein the *kiai* not only serves as an educator but assumes the role of a parent responsible for the moral and spiritual development of the *santri*. Conversely, the *santri* consider the *kiai* as their paternal figure.³³ Parents are responsible for fulfilling their children's physical and emotional needs, while the *kiai* is responsible for nurturing their intellectual and spiritual needs. The cultural bond between the *kiai* and the *santri* remains intact even after a *santri* has completed his study in pesantren, as evidenced by the 'sowan' tradition.³⁴

As an educational institution, pesantren provides instruction on various Islamic sciences, such as fiqh, Arabic language, tafsir, tauhid, and other disciplines. The study of these subject is based on classical texts, primarily in Arabic, which are commonly referred to as *kitab kuning*. The Dutch scholar Martin van Bruinessen has traced the most widely used *kitab kuning* in pesantren throughout Indonesia.³⁵ Although pesantren's curriculum covers a wide range of disciplines, Arabic language studies and fiqh particularly prominent. Arabic linguistics, especially *naḥw* (Arabic grammar), holds significant importance within pesantren, as it is considered as a prerequisite for comprehending the classical Islamic texts. Meanwhile, fiqh remains one of the most highly emphasized subject, as it provides practical guidance for the implementation of Islamic teachings and is closely related to the daily religious practices of the Muslim community. Consequently, some scholars have characterized traditional pesantren education as either "fiqh-oriented" or "*naḥw*-

³² Agus Agus Susilo and Ratna Wulansari, "Sejarah Pesantren Sebagai Lembaga Pendidikan Islam Di Indonesia," *Tamaddun: Jurnal Kebudayaan Dan Sastra Islam* 20, no. 2 (2020): 83–96, <https://doi.org/10.19109/tamaddun.v20i2.6676>.

³³ Sindu Galba, *Pesantren sebagai wadah komunikasi* (Jakarta: Direktorat Jenderal Kebudayaan, 1991), 58, <https://repository.kemdikbud.go.id/14171/>; Loubna Zakiah and Faturachman MA, "Kepercayaan Santri Pada Kiai," *Buletin Psikologi* 12, no. 1 (September 29, 2015): 35, <https://journal.ugm.ac.id/buletinpsikologi/article/view/7467>.

³⁴ Fauzan, Irham Aladist, and Ayyu Ainin Mustafidah, "Nyabis' Local Wisdom as A Values Transformation in Governance at Pondok Pesantren Salafiyah Raudlatul Ulum Sumberwringin Jember," *IJIBS* 1, no. 2 (2023): 73, <https://doi.org/10.35719/ijibs.v1i2.22>.

³⁵ Martin van Bruinessen, *Kitab Kuning, Pesantren Dan Tarekat*, 2nd ed. (Bandung: Mizan, 1995), 145–71.

oriented”.³⁶

Another distinguishing characteristic of pesantren is the continued use of the ‘*bandongan*’ and ‘*sorogan*’ teaching methods—two traditional instructional approaches that have been preserved to this day.³⁷ These methods are employed in the study of *kitab kuning* that are carefully maintained and transmitted across generations, ensuring a continuity of scholarly tradition known in the pesantren community as *ittiṣāl al-sanad* (the uninterrupted chain of transmission).³⁸ Therefore, these classical texts symbolize the preservation of the right tradition—a body of knowledge passed down through divine guidance (*hidāya*) and blessings (*baraka*) of the *kiai* who serve as the primary teacher. This process, referred to as *irsyād al-asātidha* (guidance of the teachers), underscore the authority of classical texts, which are studied, transmitted, and internalized from one generation to the next, reinforcing the scholarly and spiritual leadership of the *kiai*.³⁹

The teachings contained within the *kitab kuning* uphold the continuity of the ‘virtuous tradition’ (*al-qadīm al-ṣāliḥ*), which preserves Islamic sciences dating back to the classical and medieval periods.⁴⁰ Consequently, the curriculum in pesantren remains closely tied to the heritage of *ulama salaf* (early Islamic scholars). However, the educational tradition in pesantren is not solely concerned with conceptual learning; rather, its primary objective is the practical application of religious teachings in daily life. This ensures that students’ lives remain guided by Islamic legal principles, a framework that continues to be effectively represented in the *turāth* (Islamic intellectual heritage) texts inherited from past scholars.⁴¹

³⁶ Herman, “Sejarah Pesantren Di Indonesia,” *Jurnal Al-Ta’dib: Jurnal Kajian Ilmu Kependidikan* 6, no. 2 (2013): 151, <https://ejournal.iainkendari.ac.id/index.php/al-tadib/article/view/311>.

³⁷ Faisal Kamal, “Model Pembelajaran Sorogan Dan Bandongan Dalam Tradisi Pondok Pesantren,” *Paramurobi: Jurnal Pendidikan Agama Islam* 3, no. 2 (2020): 20–24, <https://doi.org/10.32699/paramurobi.v3i2.1572>.

³⁸ Anisatun Muthi’ah and Luqman Zain MS, “Konsep Ittishal al-Sanad sebagai Syarat Kajian Kitab Kuning dalam Tradisi Pesantren An-Nahdliyyah Cirebon,” *Jurnal Studi Hadis Nusantara* 2, no. 1 (2020): 9–10, <https://doi.org/10.24235/jshn.v2i1.6746>; Ahmad Suhendra, “Transmisi Keilmuan pada Era Milenial melalui Tradisi Sanadan di Pondok Pesantren Al-Hasaniyah,” *Jurnal SMART (Studi Masyarakat, Religi, dan Tradisi)* 5, no. 2 (2019): 203–6, <https://doi.org/10.18784/smart.v5i2.859>.

³⁹ Muh. Ainul Fiqih, “Peran Pesantren Dalam Menjaga Tradisi-Budaya Dan Moral Bangsa,” *Pandawa: Jurnal Pendidikan Dan Dakwah* 4, no. 1 (2022): 58–59, <https://ejournal.stitpn.ac.id/index.php/pandawa/article/view/1422>.

⁴⁰ Nuhriyon M. Nuh, *Peranan Pesantren Dalam Mengembangkan Budaya Damai* (Jakarta: Maloho Jaya Abadi Press, 2010), 29.

⁴¹ Mastuhu, *Dinamika Sistem Pendidikan Pesantren: Suatu Kajian Tentang Unsur Dan Nilai Pendidikan*

Fath al-Ghawāmiḍ was written by Kiai Zainullah with the objective of achieving this goal. As a scholar and caretaker of a pesantren, he undertook the task of simplifying one of the most challenging and least studied branches of fiqh, namely *'ilm al-farā'id*. In this work, he articulated the principles of *'ilm al-farā'id* using accessible language, supplemented with case examples in each discussions, while still adhering to the stylistic conventions of classical Islamic texts. Maintaining the classical tradition of Islamic scholarship, he structured his discussion of *'ilm al-farā'id* in the form of *naẓm* (didactic poetry), followed by an explanatory commentary (*sharḥ*). The composition of scholarly texts in *naẓm* form is known as *al-shi'r al-ta'līmī* (pedagogical poetry), a literary tradition that has been well developed in Arabic scholarship. This poetic form has long served as a pedagogical tool designated to facilitate the memorization of specific branches of knowledge.⁴²

The existence of *Fath al-Ghawāmiḍ* is thus deeply intertwined with the scholarly and cultural milieu of pesantren, which is remain heavily rooted in Islamic knowledge as preserved in classical texts. This is evident in the author's methodological approach, wherein each discussion is grounded in references to classical *kitab kuning*, particularly *Al-Fawā'id al-Shanshūriyya* by Sheikh Abdullah al-Shanshūrī and *Al-Tuḥfa al-Khayriyya* by Sheikh Ibrāhīm al-Bājūrī. These two works serve as the dominant sources regarding the conceptual framework of *'ilm al-farā'id* in Kiai Zainullah's *Fath al-Ghawāmiḍ*.

CONCLUSION

Based on the discussion above, it can be summarized that *Fath al-Ghawāmiḍ* authored by Kiai Zainullah represent a significant contribution to the study of *'ilm al-farā'id* (Islamic inheritance law) within the pesantren scholarly tradition. As a commentary on the *naẓm* compilation titled *Kāfiya al-Farā'id*, the manuscript demonstrates a synthesis of classical and contemporary Islamic legal sources, making complex inheritance laws more

Pesantren (Jakarta: INIS, 1994), 62–66.

⁴² Sa'īd 'Abd al-Mun'im, "Al-Shi'r al-Ta'līmī 'ind Ibn Mālik wa Atharuhu fī Tarsīkh al-Qaḍāyā al-Dalāliyya: Naẓm al-Fawā'id Anmūdhan," *Hawliyya Kulliyā al-Lughā al-'Arabiyya bi al-Zaqāziq* 43, no. 2 (2023): 670–71, <https://doi.org/10.21608/bfla.2023.331869>; Al-Sa'īd Būbaqār, "Al-Shi'r al-Ta'līmī: Māhiyatan wa Tārikhiyyan wa Ahammiyyatan," *Journal of Human Sciences* 30, no. 2 (2019): 42, <https://revue.umc.edu.dz/h/article/view/2895>; Fathur Rohman, "Pendidikan Islam Anti Radikalisme melalui Nadham: Telaah Kitab Shifa' al-Ummah karya KH. Taufiqul Hakim Bangsri Jepara," *TADRIS: Jurnal Pendidikan Islam* 13, no. 1 (2018): 89, <https://ejournal.iainmadura.ac.id/index.php/tadris/article/view/1757>.

accessible to students and scholars. Furthermore, its composition reflects the deep-rooted connection between Islamic scholarship and the pesantren environment, which continues to uphold the intellectual legacy of classical texts.

This study has primarily focused on a descriptive analysis of the manuscript, its textual content, and its cultural and intellectual context. However, given the depth and richness of the manuscript, there remains considerable scope for further research. Future studies could adopt historical, linguistic, or other interdisciplinary approaches to provide a more comprehensive understanding of the manuscript's significance, both within the pesantren tradition and in the broader field of Islamic legal studies.

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