

The Ancient Manuscript Collection of the Lasem Jami' Mosque Library: A Preliminary Study

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Abstract. Article This study collects manuscripts ancient saved in The Jami' Lasem Mosque Library, Rembang Regency, Central Java. As an initial study, this article describes the physical aspects of the manuscript as well as mapping topics Which There is in inside. Approach Which worn is the philology as well as the historical perspective in it. As the manuscript was born in a middle public boarding school, the manuscript mosque Jami' Lasem reflects on the struggle of Students And kiai in the process of learning And transmission scientist Islam in era end century 19 M. Through manuscripts mosque Lasem the We Can see diversity field knowledge which studied para Students And method learning. This is where it can be concluded that boarding school has taken a role important in the practice of learning Islam And at a time a subject important in the history of Islamization in the Archipelago.

1 Introduction

Manuscripts are the result of the thoughts of past people in an area, both in the form of historical values, habits, customs, knowledge, and culture which are outlined in written form which are approximately 50 years old and must be preserved. Many people have realized the importance of ancient manuscripts(1). From it, we can explore various thoughts, traditions, ideological creativity, art, and culture of our predecessors, which are certainly very beneficial for the journey of a nation(2).

As a multicultural nation, because it consists of hundreds of ethnic groups, languages , and cultures, Indonesia has many manuscripts. As a nation with the largest number of Muslims in the world, it is only natural that we have many manuscripts related to Islam. Indonesia has inherited a wealth of ancient manuscripts (manuscripts) that are even comparable to China, which are now scattered in various places, both domestically and abroad. Of the entire treasury of manuscripts, there are from the 14th to 19th centuries influenced by Islam(3).

The tradition of Islamic religious literacy has been well-documented by scholars. This is because Islam is a biblical religion, a religion that is based on reading and writing, so the tradition of writing has long been well-developed in the world of Islamic boarding schools (4). Many kiyai/ulama gave birth to handwritten papers whose contents varied, such as monotheism/aqidah, law/fiqh, interpretation, history, prayer, and other practical instructions. However, their existence slowly began to disappear because of the times (5).

The pesantren has made a major contribution to the dissemination of Islamic studies through the works of scholars which have been well documented as subject dictates or which are still in the form of manuscripts; Sanad of knowledge developed continuously and uninterruptedly from sources, teachers to students so that they have recognition as a source of the history of Islamic studies nationally and internationally (5).

Lasem is part of the archipelago's spice trading route area, so many Islamic Education founders have sprung up, including Islamic boarding schools, as well as the emergence of Islamic religious advocates (6). In the Duchy of Lasem (Rembang) the spice route often contributes to the growth of socio-economic indicators for the population. This Progress Initiative encouraged traders from the Arab region, Central Asia (Samarkand), Champa, and China, most of whom

met with religious Islam, to settle and form communities in the city of Lasem city. The meeting of the immigrant Muslim community with the local community ultimately contributed to the process of peaceful Islamization carried out by teachers, kiai, and sunan. Islam is practiced through an educational approach, which is subject to local economic and political influences (6).

Writing This trying to make a description of the ancient collection manuscript belonging to the Library Jami' Lasem Mosque from facet content, form, pedestal, Language, And script used. This is done to get an overview of the first map about diversity And characteristics of the manuscript mosque Jami' Lasem, in turn, can be used as initial data relating to the historical history development of Islamic boarding schools in Lasem and its surroundings reveal vision scientist And ideology boarding school in region Lasem and its surroundings in the era of the end year 1900.

The method used is approximation codicology And textology (7) (8) to describe the physical condition of the manuscript as well as ideas contained in related inside content, topic, And various fields of scientist Which There is in inside. Step This is chosen To reveal aspects general Which become patterns from the manuscript mosque Lasem.

1 The History of the Lasem Mosque Library and the Role of Mbah Sambu

Since the 15th century, Lasem has been a coastal area in Rembang Regency which has significant significance for the history of the development of Islam in Java. The Lasem area is a spice trading route that connects the Indonesian archipelago with other countries. From there, traders from various ethnic groups with different cultural and religious traditions met. For example, traders from the Arab region, Central Asia (Samarkand), Champa, and China, most of whom are Muslim, eventually formed village communities. The encounters of migrants with residents encouraged the process of peaceful Islamization. This process was carried out by community leaders, teachers, kiai, and clerics through education that was centered at the mosque, langar, or at the teacher's house which became the forerunner to the establishment of the pesantren. (6) (9). So it is not surprising that Rembang Regency is known as the city of students. Until the end of 2022, there were 114

Islamic boarding schools in Rembang Regency, while in Lasem alone there were 27. (10)

In the 15th century AD, there was an acceleration of Islamization in the archipelago, especially the island of Java, which was driven by walisongo with a distinctive Sufism and cultural approach that made Islam widely accepted by society. In the coastal area of Rembang, a student and son of Sunan Ampel, namely Raden Makdum Ibrahim, became a propagator of Islam in the Bonang area, Lasem. (6).

The central figure who developed education in Lasem and its surroundings was Sayyid Abdurrahman Basyaiban or better known as Mbah Sambu. He is a great scholar who has contributed to spreading Islam in the Lasem region, Rembang. Because he was called in Lasem by Adipati Tedjokusuma or Mbah Srimpet to be appointed Mayor of the Duchy of Lasem and made him son-in-law. He was instrumental in quelling the action of pirates who caused protracted chaos in the city of Lasem. The Lasem area at that time covered Sedayu Gresik, Tuban, Rembang, Pati to Jepara(11).

Like Sunan Bonang, Mbah Sambu is a descendant of Sheikh Ibrahim Asmrakandi (Sunan Palang), Sunan Ampel's father. Mbah Sambu, who was appointed as mayor of the country, was then taken in by his son-in-law by Duke Tejokusumo I(12);(11). Mbah Sambu carried out his educational activities in the Jami' Lasem mosque complex, which later became known as the Kauman area. From Mbah Sambu's line, great scholars were born, especially in the Lasem area, such as Mbah Ma'sum, Mbah Baidlowi, Mbah Zubair, Mbah Abdul Aziz, Kiai Umar bin Harun, and so on. (13),(14)

In 1916 Lasem founded the Soditan boarding school founded by KH. Ma'shum Ahmad (Mbah Ma'shum) who once studied with several clerics in Java and Madura, one of whose teachers was Kiai Umar bin Harun, Sarang. KH. married to Mrs. Nyai Nuriyyati who is a descendant of Mbah Sambu so that he is the successor to Mbah Sambu's struggle for Islamic da'wah(15).

Takmir Masjid Jami' Lasem has established the Jami' Lasem Mosque Library which collects ancient manuscripts as part of the Nusantara Islamic Museum. This museum was established as part of the realization of the Lasem Heritage City Management and Preservation Program (P3KP) which is located in Rembang Regency. Lasem's role was quite important in the history of the early days of Islamic da'wah in

the archipelago. This museum was built to commemorate the history of Lasem where there were three phases of the history of Islamic civilization, namely the late 15th-century phase with the emergence of Walisongo's role including Sunan Bonang who entered Lasem to broadcast Islam; the phase of the 17th century with the emergence of the figure of Mbah Sambu as an important figure who handed down the genealogy of the scientific lineage of Islam to almost all corners of Java(16). The last phase, the 19th-century phase gave rise to charismatic figures such as Mbah Maksum, Mbah Baedowi, and also Mbah Kholil, the three of whom preached through Islamic boarding schools as well as fostered the birth of the Nahdhatul Ulama organization(17)

The Jami' Lasem Mosque Library currently has a collection of 19 ancient manuscripts related to the Islamic religion, better known as turats. However, this collection has not been managed properly, experiencing problems in collection development(18). This collection of ancient manuscripts was started in 2011 when the mosque library was founded and received ancient manuscripts in August 2016. These manuscripts come from the local community. These manuscripts are an authentic scientific heritage that needs to be saved, and also as a form of respect for their predecessors.

2 Categorization of the Lasem Manuscript Library Collection

Until now (2023) the Jami' Lasem Mosque library has collected 19 manuscripts. One manuscript is in the form of a rare book and one manuscript has not been digitized because the size of the manuscript is too large. Everything has been digitized by the Central Java Provincial Library together with the Undip Faculty of Cultural Sciences on May 18, 2023. The results of the digitization have been stored in the Central Java Provincial Library Collection, a collection of poets. All manuscripts from Lasem's collection are codenamed LSM MJ 001-LSM MJ 019(19).

3.1 Diversity of Themes/Topics

The themes of the manuscript collection of the Jami' Lasem Mosque are diverse, starting from Al-Quran Mushaf, Al-Quran Tafsir, Sufism, Aqidah, Fiqh, and History.

3.1.1 Manuscripts of the Koran.

There are four of these manuscripts with the code LSM MJ 004, LSM MJ 005, LSM MJ 014, LSM MJ 013. In general, the condition of the

manuscript is damaged, some pages are missing and weathered. (1) Al-Quran Mushaf manuscript with the LSM code MJ 004 contains Surat al Baqarah verse 163 - Surat at Tin verse 5. At the end of the page, there is a picture that explains the position of God's existence in humans. (2) Al-Qur'an Mushaf manuscript with the LSM code MJ 005 which contains Surat an An'am verse 22 (juz 7) - Surat Az Zukhruf 84 (juz 25). (3) Mushaf number LSM MJ 014 contains Surah Al Baqarah 196 - An Nas and Prayer. At the end of the text, there is a description of the name of the owner of the manuscript, namely Abu Ahmad from Arjosari Sarirejo, who had finished copying it at Asr time on Wednesday. (4) Manuscript manuscript of LSM MJ 13. The manuscript is 1 meter long and 50 cm wide. It is completely made of leather.

3.1.2 Interpretation of the Koran.

There are three manuscripts of Al-Quran interpretation and all of them are Jalalain's interpretations. In general, the physical condition of the manuscript is damaged. The edges of the manuscript pages were frayed, several pages were loose from their bindings and torn. Some of the pages have holes caused by insects. (1) Manuscript numbered LSM MJ 011 contains the text of the interpretation of the Koran starting from surah al Kahf to an-Nas and continuing with Surah al Fatihah. The finished manuscript was copied at the time of Isha' on Saturday in the month of Jumadil the End of the year of Jim Akhir in Rembang. (2) Jalalain's book of commentaries numbered LSM MJ 012, contains interpretations of the Koran starting from surah Al Kahfi to Surah al 'Alaq. On several pages, there are paratexts in Arabic and hanging translations in Javanese. This interpretation manuscript belonging to Mbah Topo was written in 1294 H or 1873 AD. (4) The book of interpretation Faidhur Rahman coded NGO MJ 009 is a book of interpretation of the Koran by KH Sholeh bin Umar as Samarani (Kyai Sholeh Darat) written in Javanese script. This is the first book of interpretations of the Koran in Javanese, and the condition of this book is very damaged. Most of the pages are unbound. The binding was also damaged. This manuscript is an old print or lithograph which was printed on 20 Rajab in 1309 H or around 29 February 1892 AD (20).

3.1.3 Sufism Themes

There are three manuscripts with the theme of tasawuf and tarekat. In general, the physical condition of the manuscript is damaged, and

incomplete, several pages apart from the initial binding the text is missing. Most of the end pages are missing. Some of the pages are also perforated by insects(1)NGO script MJ 001, consists of several texts on monotheism and tasawuf. In the beginning, it explains the faith, the meaning of the creed, the attributes of Allah, and others, accompanied by quotes from the Koran and al Hadith. At the end of the text, there is a picture that explains the position of God's existence in man. (2) script LSM MJ 002, the text immediately includes a discussion of fasting and an explanation of faith which is packaged in the form of a question and answer; At the end of the page, there is a picture that explains the position of God's existence in humans.

3.1.4 Fiqh Themes

There are two themes of fiqh. In general, the physical condition of the manuscript is fragile, but the text can still be read clearly. Some of the pages have been released from the binding.(1) NGO MJ 003 which is syarah from the book Fathul Mu'in. This manuscript was owned and copied by Abdullah ibn Sayyid Iman Tuyuhan, Lasem, Rembang in 1755 AD. (2) manuscript NGO MJ 010. This manuscript contains text about fiqh muamalah. Among other things about compensation, waqf, transactions, marriage, divorce, and others. This manuscript was completed in 1296 H or around 1879 M. This manuscript belongs to Mbah Topo written by Muhammad Kailani from Arjosari.

3.1.5. Collection of Books / Majmualtul Kutub

Four manuscripts contain a collection of books. In general, the condition of the manuscript is fragile, but it can still be read clearly. The binding was already damaged, some of the pages were torn, and some of the pages had begun to fall apart from the bindings. (1) LSM MJ 007. This manuscript contains instructions about bathing, sunnah prayers, and dhikr, information about the types of students, explanations about nature and meaning, a collection of prayers, and so on. (2) LSM MJ 017; The manuscript consists of several texts, namely the Kitab Bahjatul Ulum which contains the teachings of monotheism, namely the concept of Islamic aqeedah, the Kitab al-Sittin Mas-alah which is a concise book of fiqh of the Shafi'i school, which collects sixty religious issues that Muslims need to know by al-Imam al-'Alim Abu al-'Abbas Ahmad al-Zahid, and the book ma'rifatul Islam wal faith; From the colophone it can be seen that the manuscript was finished copying in the month of Safar

1281 H or around July 1864 AD. (3) manuscript LSM MJ 018; The text contains the procedures for managing the corpse followed by texts about the tarekat, levels of heaven, and a collection of prayers. (4) scriptNGO MJ 019. The contents of this manuscript are almost the same as the LSM MJ 017, only the paper size is different. For LSM MJ 017 the manuscript measures 19.5 x 15.5 while the LSM MJ 019 manuscript measures 34 x 20.5

3.1.6. Themes of History

There are three texts with historical themes. In general, the physical condition of the manuscript is fragile, the acidity level of the paper is quite high, and the edges of the pages are thin. There are black spots and holes caused by insects. (1) manuscript code LSM MJ 008 contains the text of the birthday of the Prophet Syaraful Anam complete from beginning to end (prayer). In this manuscript, there are quite interesting illuminations, namely at the opening of the prayer and the beginning of the prayer. (2) Manuscript of LSM MJ 16 Translated *Khulasah Al Mafakir*; The manuscript contains the *manaqib* (biography) of Shaykh Abdul Qadir al Jailani such as mystical and wali stories from Shaykh Abdul Qadir al Jailani in Javanese and in the form of songs. The manuscript was finished copying in 1885 AD. (4) LSM MJ 015 is a book printed in 1970 in an old, weathered condition biography of KH Ma'sum Lasem, the figure of the Lasem boarding school.

3.2 Language Variety, Script, and Script Base

As Islamic religious texts, all of the manuscripts in the Jami' Lasem Mosque collection are mostly in Arabic as many as 11, five in Javanese and two of which are a mixture of Arabic and Javanese, and one manuscript in Indonesian. While the script used is a mixture of original Arabic script and Arabic pegon. There are 12 original Arabic scripts, 6 of which use the Arabic pegon script and one script uses Latin script. In LSM MJ003 there are about eight pages in Javanese script. There are 6 variations of the base for the manuscript using HVS paper, 10 European papers, one manuscript using *daluwang* media, namely LSM MJ 018, and one manuscript using leather material (LSM MJ 012).

Illuminations and Illustrations

To attract attention and make it easier to explain the problem, decoration is usually used in the form of illustrations and illumination. In the

manuscripts of the Mushaf of the Koran, barzanji, and religious books, scientists are usually found. Mmanuscriptbook for Study in boarding school usually uses simple illumination. For example, patterned stripes And the brain, or tendrils leaf Which simple. This is also found in the collection of the Lasem Mosque Library. Illumination is found in the LSM MJ 004 manuscript in a simple form of only two lines as a mushaf frame, in the manuscript of the book Faidhur Rahman LSM MJ 009 there is a simple black and white illumination as an opening to the text (see figure 3.3.1). Whereas in the manuscript of Mawlid Syaraful Anam LSM MJ 008 and the Book of Tafsir Jalalayn LSM MJ 012, there are beautiful illuminations with various colors (see figure 3.3.2).



Figure 3.3.1 Preliminary illumination of Faidhur Rahman's book LSM MJ 009

Figure 3.3.2 Illumination of the opening of the manuscript of Tafsir Jalalayn Surah Al Kahfi LSM MJ 012

3.4 Origin of the Manuscript

The collection of manuscripts at the Jami' Lasem Mosque is on average a donation from the community who are students of the Lasem Islamic boarding school. For example, the manuscript of the book Jalalain LSM MJ 010 was obtained from Ustadz Junaidi, one of the muezzins of the Jami' Lasem mosque, the grandson of the Lasem cleric, Mbah Topo. The commentary manuscript belongs to Mbah Topo and the author is unknown. Mbah Topo is also the owner of the manuscript of the book Fatkhul Mu'in LSM 010 which is written shohibul khot Muhammad

Kailani and addressed to Arjosari and the manuscript of the book of interpretations of Jalalain It is only written the year of writing, namely 1294 H or 1873 AD.

3 Conclusion

The pesantren has made a major contribution to the dissemination of Islamic studies through the works of scholars who have been well documented as subject curricula or which are still in the form of manuscripts; The scientific sanad that is developed is continuous and uninterrupted starting from the sources, teachers to students so that they have recognition as a source of the history of Islamic studies nationally and internationally.

The manuscript collection belonging to the Jami' Lasem Mosque Library already has 19 manuscripts and has the potential to continue to grow along with the number of Islamic boarding schools in Lasem and the growing public awareness to preserve manuscripts written by scholars or known as turats. This collection contains a variety of contents, starting from Al-Quran mushaf, Al-Quran commentary, monotheism, fiqh, tasawuf and history, and primbon. The majority of the manuscripts are in Arabic and Arabic script, and some are written in Javanese and Latin The forms are varied that is text copy, notes ethics Study in boarding school, And works written in a manner independent of scholars in boarding school Lasem. Diversity field knowledge Which is written, script, And Language used reflects the history of intellectual boarding school And transmission scientists Which happen in Lasem.

Mapping conducted in this article shows that pesantren have an important role in Islamic and transmission of Islamic knowledge from time to time in this country, including in Lasem. Pesantren and santri are important subjects in the process of developing Islamic science in Nusantara.

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