

THE ROLE OF PESANTREN IN PRESERVING AND DISSEMINATING ISLAMIC KNOWLEDGE THROUGH WRITING: A STUDY OF NORTH SUMATRA ULAMA

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Abstract: This study explores the important role of Pesantren, the Islamic Boarding School, in preserving and disseminating Islamic knowledge through writing in North Sumatra. Ulama, who are scholars born from these schools, not only teach and preach but also write books, pamphlets, and other forms of written knowledge dissemination. This preliminary study aims to collect, identify, rescue, transliterate from Jawi to Rumi writing, and publish the works of Ulama specifically written in Jawi. Among the books found were those by Sheikh Abdul Halim Khatib Lubis, including KasyfulGummah, BayanusSyafi, and SyaifuthTholabah. This study focuses on the collection and preservation of these works, contributing to the understanding and appreciation of North Sumatra Ulama's contributions to Islamic scholarship. The study highlights the significance of the Pesantren as a center for writing and dissemination of knowledge, in addition to its role as a center for formal education. The research also sheds light on the importance of Jawi as a written language and the need for its translation to Rumi to preserve the works of Ulama. Overall, this study contributes to the understanding of the role of Pesantren in preserving and disseminating Islamic knowledge through writing in North Sumatra, and highlights the importance of preserving and translating works written in Jawi to Rumi for future generations.

Keywords: Pesantren, formal education, Islamic education, Madrasah, Ulama, North Sumatra, writing, knowledge dissemination, religious scholars, Jawi, Rumi

INTRODUCTION

Husnan, (2019) Formal education in Indonesia starting in the Dutch colonial era. The education is a boarding school and it was founded by religious scholars who returned from the Middle East to study. They founded the institute Boards of Islamic religious education by establishing Madrasah or Dayah. Madrasah which is finally called pesantren. Pesantren is the main pillar of formal Islamic education in Indonesia. Pesantren is usually a place for the pious or scholars to serve and work. Ulama make pesantren as one of their main field in disseminating knowledge, educating, and enlighten the people in the life of the nation and state. In educating and spreading knowledge, they not only doing formally in Madrasah, but also at the same time, they are preaching and writing books.

Writing books for some scholars or Ulama is one of the traditions and culture. They maintain, record, and disseminate knowledge with writing. Pesantren as their main arena, also used as a centre for writing. Their activities in da'wah, not only to be faced with establishing and embodying Madrasah or Pesantren, but also make a field for dedication to write and work with a book.

Pesantren in North Sumatra and in any religious educational institution, are usually managed and administered by ulama. Madrasah and Pesantren established by ulama, produced many intellectuals, mukhtabar ulama and

famous. Ulama with all their activities, teaching and preaching activities, they also become writers, whether it is writing books, pamphlets and so on. Some of their works are written in Jawi and some are written in Rumi. The selected scholars of the State of North Sumatra are Sheikh M. Arsyad Thalib Lubis, Sheikh Hasan Maksum, Sheikh Ali Hassan Ahmad AdDaryHasibuan, and Sheikh Abdul Halim Khatib Lubis.

Research problem.

There are many works of Ulama in North Sumatra whether it is written in Rumi or written in Jawi. Many of their works are still well documented and safe. They have not been identified and published yet. This becomes a problem for the legacy of the works. These works, in addition to those of his heirs, are also widely distributed in the hands of his students during his lifetime.

After the death of the Ulama in North Sumatra, their unpublished works, many are left untouched without anyone remembering and paying attention to them; even unfortunately by his own heirs. This can make their works disappear and damaged over time. This, becomes the second problem. As a result, all the knowledge stored in the manuscripts of the work, will be extinct and cannot be utilized by the generation after their death. This kind of situation brings great losses to Muslims in particular and the academic world in general.

Methodology

This study is a literary study by making the objects as study materials. The data are manuscripts and works left by the Ulama in North Sumatra. While the research approach used a historical approach and content analysis. The method is considered the most appropriate method; because the problems in this study are the works left by Ulama in North Sumatra that are already included in the category of history. The all selected Ulama mentioned in this paper has returned to Rahmatullah. Their works are a very valuable heritage to Muslims in particular and the academic world in general.

Furthermore, with the preservation and publication of their books, they will be able to be utilized and referenced again by their students as well as other members of the public; so that this will make jariah charity for them as useful knowledge.

Ulama from North Sumatra: Their Works and Books Sheikh

Muhammad Arsyad Talib Lubis and his Biography:

Sheikh Muhammad Arsyad Talib Lubis was born in Stabat in October 1908 (Ramadhan 1326 H.) (Ilyas and Mohamed: 2014). His father's name was Lebai Talib bin Ibrahim Lubis and his mother's named was Markoyom Nasution

(Kuyon). Stabat is the name of a region in the Langkat of North Sumatra Province. His father is from Pastap village,

Mandailing Natal area of North Sumatra Province. His father moved from Pastap and settled in Langkat District,

Stabat. His father was a devout Muslim farmer. His obedience in being Muslim, causing it to be given a nickname 'Lebai' by the community in his district. The title Lebai is a call of honour in his district for his religious knowledge and obedience. Education and Works

Sheikh Muhammad Arsyad Talib Lubis, first studied at Sekolah Rakyat, (Madrasah Islam Ibtidaiyah) Stabat (1917/1920), then Madrasah Islam (Tsanawiyah) Binjai (1921- 1922), then in 1923 studied at Madrasah UlumulArabiyah in Tanjung Balai Asahan city, (1923-1924). He later moved to Medan and studied at Madrasah al-Hasaniyah (1925- 1930). Studied with Sheikh Hasan Maksum, a well-known Ulama in North Sumatra at that

time. Muhammad Arsyad Talib Lubis is a creative and productive Muslim scholar in writing. At 26, he had already written a book (M. Rozali, 2018).

(1)(2) (3)

No Book Category Book and Publisher Titles

1 Fatwa Fatwa (Medan: FirmaIslamyah, 1982), Islam di Polen (Islam in Polen) (Medan: BoehandellIslamijah, 1939), Tuntunan Perang Sabil, Imam Mahdi, Ruh Islam, PembahasanSekitarNuzul Quran, dan Kisah Isra' Mi'raj (Guide to the Sabil War, Imam Mahdi, the Spirit of Islam, Discussion Around Nuzul Quran, and the Story of Isra' Mi'raj).

2 Islamic Education and Shariah Tola Wamati Ba Ugamo Islam (Medan: Indonesian Ulama Council, 1968), BenaBenaKepertjajaenIbagessen (Medan: Indonesian Ulama Council, 1968), Bona Ni HaporseaonDibagasan Agama Islam (Indonesian Ulama Council, tt), DasaringKapertjajan Ing Agama Islam (Medan: Indonesian Ulama Council),

PeladjaranSembahjang (Study of Prayer) (Medan: Indonesian Ulama Council, 1966), Pelajaran Iman (Study of Iman) (Medan: SumberIlmu Jaya, 1950), Pelajaran Ibadat (Study of Ibadat) (Medan: SumberIlmu Jaya, 1950), al-Qawāid al- Fiqhiyyah (Medan, SumberIlmu Jaya, 1959), al-'Aqāidal-Imāniyah (Medan: SumberIlmu Jaya, 1959), IlmuFikih (Fiqh) (Medan: FirmaIslamyah, 1982), IlmuPembagian Pusaka (Heirloom Distribution Science (al-Faraidh) (Medan:

FirmaIslamyah, 1980), PersiadjaranSombajang (Medan: Dakwah Liga Musjawarah Muslimin, 1969). Pedoman Mati

Menurut Al-Quran dan al-Hadis (Guidelines for Death According to Al-Quran and al-Hadith) (Medan: Islamyah, 1984), Pelajaran Tauhid (Lesson on Tawhid) (Jakarta: Sumber Bahagia, nd), Pemimpin Haji Maburur (Leader of Haji

Maburur) (Medan: FirmaIslamyah, 1966), Riwayat Nabi Muhammad SAW (History of the Prophet Muhammad SAW) (Medan: SumberIlmu Jaya, 1951), Islam, Istilahat al-Muhaddisin Lessons, al-Ushul min

Ilmi al-Ushul, Pelajaran Istilahat al-Muhaddisin, al-Ushul min Ilmi al-Ushul, Ihtisar Riwayat Nabi-nabi; dan HimpunanDoa Nabi-nabi dan Orang Shaleh dalam Al-Quran.(An Overview of the History of the Prophets; and the Collection of Prayers of the Prophets and the Righteous in the Qur'an).

3 Matters related to da'wah and movement *Perbandingan Agama Kristen dan Islam* (Comparison of Christianity and Islam) (Medan: FirmaIslamyah, 1971), Debat Islam–Kristen tentang Kitab Suci (IslamicChristian Debate on Holy

Books) (Jakarta: Pengurus Besar Al Washliyah, 2002), Keesaan Tuhan MenurutAjaran Islam dan Kristen (Oneness of God According to Islamic and Christian Teachings) (Jakarta: Hudaya, 2006), *Rahasia Bibel, JaminanKemerdekaanBeragama Islam; dan Berdialogdengan Kristen*Adven (Secrets of the Bible, Muslim Independence Guarantee; and Dialogue with Adbent Christian).

The collection of manuscripts from the work of Muhammad Arsyad Talib Lubis, as listed above; give an identification that Muhammad Arsyad Talib Lubis is indeed a prolific scholar and his field of knowledge in the field of Fiqh and Tawhid. However, Haji.

Muhammad Arsyad Talib Lubis is also very expert and in-depth knowledge in the field of Christology. Christology is a branch of knowledge about Christianity. During the life of Haji Muhammad Arsyad Talib Lubis,

he likes to exchange ideas and argue with Christians about matters related to religion; especially Islam with Christianity.

Next, there is one interesting thing from the list of works mentioned above. Among these works, there is a work written in the local language, the Mandailing language. It seems that Haji Muhammad Arsyad Talib Lubis is a scholar who has a good vision. This means that he used an approach in educating the community through their language culture. He understood the character of his community, the Mandailing community.

He also wants to instil an influence and a profound impact on the Mandailing community through their mother-tongue approach.

The mother tongue of one race is a superior practice in its society. If we capable to speak mother tongue, will make a very strong fundamental intertwining of emotion, depth communication with the community, students, and teachers, (Syahdan Nurdin 2016). This means that intimacy and closeness will definitely be forged more closely and manifested quickly because it uses the mother tongue of community. This seems to be a strategy believed and applied by Haji Muhammad Arsyad Talib Lubis in conveying his knowledge and da'wah to the community until he wrote a manuscript or book using the Mandailing language. The purpose is to be closer and faster to be friendly with the community in da'wah and other activities. From the first findings, these works of the sheikh seem to have been widely published, so that they're already safer.

Sheikh Hasan Maksum and his Biography

His full name is Hasanuddin bin Syech Muhammad Maksum. His father name was Haji Abu Bakar. His name is famous for Hasan Maksum. He was born in Labuhan Deli, Medan Labuhan on Saturday 17 Muharram, 1301 H (1882 M). Labuhan Deli is the name of a subdistrict in the Central City of Medan North Sumatra Province-Indonesia.

His Education and Works:

People's School (SR) at Labuhan Deli. Religious School in the Grand Mosque, Makkah Mukarramah for 16 Years.

Identification and categorization of Sheikh Hasan Maksum's works are taken from Rozali, (2017: 277-287):

No	Book / Problem Category	Book title
1	Talaffus with intention.	Kutufatussaniyah
2	iqh.	Mirussahibyan, Targhibul Mustakim, Maqalatun Nafiyah, Fathulwudud, Ittihaful Ikhwan, Natiyah Abadiyah, Schedule to Know the Time, Sullamus Salikin, Kaifiat and Salsilah Talkin Zikir
3	Sufism.	Dizkrul Muriddin, Isfa'aful Muridin, Nubzatul-Lukluyah, Durrul- Muhazzab, Tankihuz Zunun
4	Tawhid.	Dhararul Bhayan, Sarimul Mumayyiz

Identification of the works of Sheikh Hasan Maksum as above found that all his works are classified or categorized into fiqh, tasawwuf and tauhid. The problem of fiqh seems to dominate the entire book of his legacy; Of the 20

books left over that have been identified so far, 11 of them discuss matters related to Islamic Fiqh better known as Fiqh law.

Furthermore, the books or works that discuss the science of Tasawuf are 5. The five works especially discusses matters relating to the knowledge of Tasawuf. While the work that discuss about knowledge of Tawhid or the knowledge of divinity are 2 units. Thus, it can be identified that the work of Sheikh Hasan Maksum into three parts or groups as listed above. Preliminary findings indicate that the works have not yet been published so it is very worrying about their loss and damage.

Sheikh Ali Hassan Ahmad Ad-Dary and His Biography

Ali Hasan Ahmad Ad-Dary Hasibuan, (Salmawati and Mahfuz: 1985: 3-5) was born in Pintu Padang Julu

No	Category	Book and Publisher Titles
1	Fiqh and Social Society	Problematikadalam Islam (Problems in Islam), Permasalahan Tabungan Susu Dalam Fiqh Islam (Problems of Milk Savings in Islamic Fiqh), MabadilKhomsah fi Douil Islam, Arkanul Islam 1-2, Amalan Ramadan dan Taraweh, Du`aul Jannah, AlMuslimunaDuyufu fi Diayrihim,
2	Hadith and interpretation(tafsir)	Kuliyah Nahdiyah, PerbendaharaanIlmu tafsir (Treasury tafsir), Fawaidul Muham. Fiqhul Qur`an, Al-Kaibul Munir al-NidzomiUsulutTafsir, Hadis Dua Puluh (Hadith Twenty) 1-2, Mutiara Al-Qur`an,
3	Arabic language	Arabic, Al-Muhadasatul Asriyah 2-3.
4	Tasauf.	MakarimulAkhlak 1-2, Al-Akmal,
5	Tawhid	Arkanul Iman, grave light (Cahaya Qubur),
6	Zikir and Tareqat	Berjikir Guide, KayfiyatToriqotHadorooAlaihissalam, 17 AzkarulYaumiyah, Kayfiyat Reading Surah Yasin 41, Hizbul Mustofa

Mandailing Natal Village on 9 February 1915. His father's name was Sheikh Hamid Zain and his mother's name was Siti Amas Nasution. Pintu Padang Julu is the name of a village in Siabu District, Mandailing Regency–Natal, North Sumatra Province-Indonesia.

Education and Work He studied the Qur'an in his village then Vervolk School in SiabuMandailing Natal area. In 1824, he studied at Madrasah MusthofawiyahPurbabaruMandailing Natal. In 1927, he went to Saudi Arabia and studied at Sholatiyah and Darul Ulum al-Mukarromah Makkah. His works: Of the works left by Ali Hasan Ahmad Ad-Dary Hasibuanis one of the most numerous works of the four selected scholars. It seems that he is very productive in writing; especially those related to religious issues. Indeed, Ulama is very synonymous with religious sciences, especially Islamic sciences. Therefore, it is not a problem when out of all their works that we can read today, almost one hundred percent discuss matters related to Islam.

The work of Sheikh Ali Hassan Ahmad Ad-Dary can be divided into 6 categories. Among those related to Fiqh and Social Society, Hadith and interpretation (tafsir), Tasawuf, Tauhid, Zikir and Tareqat and Arabic language. All of that explains to us about the breadth and expertise of the knowledge he possesses. The works throughout the initial findings were published because during his lifetime, Sheikh Ali Hasan Ad-Dary owned a publishing company. Therefore, his works, no matter how small, is directly published. This publication is continued by its heirs.

Furthermore, Sheikh Ali Hassan Ahmad Ad-Dary, in addition to being an Islamic religious education figure, he is also active in community activities and organizations. He is one of the leaders of the Nahdhatul Ulama (NU) assembly in the North Sumatra division. His prowess in the field of Islam and education very calculated not even get there. During his life, he was well known in the Ministry of Religion of the Republic of Indonesia in Jakarta. Sheikh Abdul Halim Khatib Lubis and his Biography.

Sheikh Abdul Halim Khatib Lubis was born in Mandailing Natal in 1901. His father was Ahmad Khatib Lubis. Abdul Halim Khatib Lubis is one of the famous Ulama in Mandailing. During his life, he served and spent his life in MadarasahMusthofawiyahPurbabaru. He was a pious man with the title of Ulama, pious and very authoritative at the time. He was highly respected by the community and loved by his students. Abdul Halim has many karomah that Allah gave him and was shown during his life.

His Education and Works

Abdul Halim Khatib Lubis after graduating from Primary School, he continued to Madrasah Musthofawiyah in Purbabaru. Madrasah Musthofawiyah is one of the famous and leading madrasah in the Mandailing Natal area from ancient times to the present.

After completing his education at Madrasah MusthofawiyahPurbabaruMandailing-Natal, he continued his education at MadarasahSholatiyah Makkah al- Mukarramah. His works:

No	Category	Book title
1	Agama Islam, Mazhab, Aqidah Aswaja (Islam, Sect, AqeedahAswaja)	KasyfulGummah
2	Ikhtilafiyah Dalam Ajaran Agama Islam (Ikhtilafiyah in the Teachings of Islam)	ShaifutTholabah
3	Hukum Hakam Bergambar (Laws of Pictorial)	Al-BayanusSyafi

The most focused and most important study of this initial study is focused on this last scholar. This is because it seems that the works of these Ulama have not been published at all. There seems to be a problem behind him in writing and producing his books.

Historically, at the time of his life serving in Madrasah Musthofawiyah, He taught his students in the Madrasah. At that time passion of Muslims in North Sumatra discuss and confront the problems related to the problem ikhtilafiyah. At that time there were two large religious organizations or groups in Indonesia, Nahdhatul Ulama (NU) and Muhammadiyah. Nahdhatul Ulama is labelled and nicknamed as the old or moderate while Muhammadiyah claims to be the young or the reformist.

These two groups blame each other and argue with each other. Disgusting and insulting each other was common at the time. Even, as a result, the mosque where the place of worship is separated. The young people represented by Muhammadiyah, do not want to pray in the mosque led by the elders or the people of NU, while the opposite is the same. As a result, young people build their own mosques. Usually, mosques built by young people or the Muhammadiyah are named after the TAQWA Muhammadiyah Mosque. The condition of the Muslims at that time was often debated and opposed between these two groups, each of which defended their opinions and deeds. The debates were often and even deliberately made with open debates between the groups and attended by the public. This kind of condition is likely to raise a concern for Sheikh Abdul Halim Khatib towards the community of followers and his students. He intends to further equip his community and students with handbooks; in addition to the knowledge that has been given in the classroom; then he wrote a book.

The books have 3 titles, KasyfulGummah. This book discusses the religion of Islam and its propositions; continued by discussing the sources of Islamic law such as Qur'an, Hadith, Ijma and Qiyas. The next chapter Abdul Halim continues his discussion of the problems related to the sects in Islamic history. In the history of the Muslim ummah, there are 12 sects. But what remains to this day are the four sects: the Maliki, Syafi'i, Hambali, and the famous Abu Hanifah.

Next chapter of his book is to be extended by discussing matters related to the problems of Ittibak, Taqlid, and Talfiq,

Mujtahid which is extended with Ahlu Sunnah Wal Jamaah understanding and closed with a topic: People Who Are Not Able To Do Ijtihad. The last chapter of the book is closed with the chapter Khatimah which discusses the meaning of Bid'ah.

The second book, ShaifutTholabah (shield/weapon Prosecutors). The birth of this book also does not seem to be much different from the background of the birth of KasyfulGummah book. From the title can be seen that indeed he wants to add more supplies for his students with one shield. In ShaifutTholabah's book discusses matters that are directly related to the problems of ikhtilafiyah. The problems of ikhtilafiyah are indeed a problem that was once hot and liked by Muslims to be discussed a long time ago in the Mandailing Natal district.

So the book begins by discussing; Usolly in starting the prayer, continued by discussing Talqin, Qunut, Twice Friday prayers. The qabaliyah sunnah prayer for the prayer congregation, adds the word Wabihamdihi to tashbihruku and prostration. The next chapter is to discuss the practices of the living for the dead, then continue with the problem of qodo prayer and Tarawih prayer, 20 rak'ahs. The next chapter discusses about the words of Sayyidina to the words of Asy-Hadu Anna Muhammadarrasulullah. Finally, then close with khotimah with a debate on the law of wearing imamah or turban.

Furthermore, the third book titled BayanusSyafi. This book is a book that flowed about rulings that relate to the problems of the display. That is, how is the law of drawing animals, hadith about banning animal images, the article describing pictures graphic photos, article on the law of wearing and using animal pictures, and articles stating about wearing cloth with pictures

The last part of the book is closed with warnings and other warnings.

This is a glimpse of the identification of books written by Sheikh Abdul Halim Khatib Lubis. The three books above, from the initial findings, found that; none of it has been published yet, so much so that it is dreaded to be lost and it seems to happen.

Dignity OfJawi and Communication

Jawi writing is one of the writings that have existed and developed in Nusantara before Rumi writing. Jawi writing was created by Islamic Ulama in the past in line with the needs of the development of Islam. Jawi writing used the alphabetic principle of Arab language and perfected with five Farsi alphabets.

Jawi writing was once the main literary tool of Nusantara for more than 700 years before the Rumi writing. Writing Jawi is one legacy treasures of Islamic civilization in Nusantara tamadun¹.Jawi writing was born because of the demands of Islam development in Nusantara. In line with the growth of Islam in Nusantara, the preachers or Ulama felt the need to write, maintain the purity and authenticity of Islamic teachings. Teaching of Islam is not sufficient if delivered orally, but must also be in writing. The scope of Islamic teachings cannot and should not be remembered merely, but should be written; then it is necessary to intensify correspondence and writing activities. The need for the form of writing used as a medium in writing is the characters. For that purpose, they have found and chosen the Arabic alphabet as their tool and created some additional letters, the Farsi characters. With using the Arabic and Farsi character, They created Jawi (in Indonesia: Arab-Melayu). The creators then adjust to the language and the reference of Malay language. Jawi finally created what we know today. Ulama in Nusantara used the Jawi script perfectly to correspondencing. Writing Jawi widespread and common in the mainstream of Nusantara community life.

Recently, Jawi writing in Indonesia compared to ASEAN countries is becoming extinct. Indonesian society is almost out of control and even know nothing about Jawi. This caused the disappearance of one of the Islamic Pearls from Indonesia.

The entry of Islam has brought a lot of influence and change the conditions and circumstances of the people of Indonesia: the writing system (Pallava), Rencong, Bugis, etc. The creations and developments Jawi writing, pushing the kings and sultans to use it in government administration, education, and culture. Even the Dutch colonial power itself had come to use as a means of Jawi writing/communication with local communities.

About 100 years ago, Jawi writing is the only tool that most widely used by the people in Nusantara. This condition only until 1930. When the rumi character was introduced by the Dutch colonial, the role of Jawi writing began to decrease. This is especially after the introduction of the Rumi spelling system for Indonesian with van Ophuijsen² spelling in 1901 A.D.³ Rumi's writing pushed Jawi writing to the side. Eventually, Jawi writing became weakened and angled.

As a climax, this situation occurred in 1960's in Indonesia, the Minister of Education and Culture of Indonesia, Prof. Dr. Priyono who is anti-Islam⁴, has successfully abolished "Jawi Write-Read" lessons in primary schools under the

1 The word “tamaddun” / ummat / da'wah is written according to the original from Arabic. ندمت

هو عدد (٥) م ا ,

2Amat JuhariMoain, PerkembanganPenggunaan Tulisan Dalam Bahasa Melayu, dalamJurnal Dewan Bahasa, Nov. 1987. C. CA van Ophuijsen, is the spelling compiler of van Ophuisyen in Indonesia in 1901.

3Ismail Dahaman, PerkembanganEjaan Rumi di Indonesia 1900-1959. Jurnal Dewan Bahasa. 7. Julai 1991.

4Sabaruddin Ahmad, TinjauanSingkat Sejarah Lahirnya Aksara Arab-Melayu Dalam HubungannyaDengan Bahasa Indonesia. Paperwork for the Promotion of Arab-Malay script 1993-1994, the Ministry of Education and Culture North Sumatera Province.

supervision and administration of the Ministry of Education and Culture of the Republic of Indonesia5. As a result, it influenced in community life activities. More than 30 years old (in the 60s) this happens, the new generation began to vanish from the roots of Islamic Jawi writing culture.

The lost knowledge and mastery of Jawi writing among the people causing the ability to read al-Qur'an. The mastery of reading al-Qur'an and mastery of jawi writing is closely related. For example, now, more and more Indonesian Muslims who cannot read the Qur'an. The proof is now that there are many Qur'anic surahs "Yasin" written using Rumi writing. Writing activities using Jawi writing is no longer available. Manuscripts, pamphlets, magazines, and newspapers no longer written using Jawi writing but written using Rumi writing6.The community has almost been successfully blinded from Jawi writing, which is generally no longer able to read books written in Jawi especially the younger generation who receive secular public education (not religious schools). Old manuscripts that contain many treasures of religious knowledge and general knowledge stored in Jawimanuscripts.They cannot use the Jawi manuscripts due to not being able to read them. Islamic knowledge recorded and stored in thousands of manuscripts and books written in Jawi has become increasingly neglected.

Jawi writing is one of the impressions and cultural heritage of Islamic civilization in Nusantara. Without Jawi writing, Nusantara could not achieve its era of progress as it is today. Through Jawi writing, the new generation can still dig and follow the works of Ulama in the past that inherited to the current generation. The heritage contains various information and explanations through books, hikayah, manuscripts, correspondence, law,the official letters, land grants, and even the teachings of Islam.

The discovery of Jawi writing is the beginning of a new era in the history of literature in Nusantara. History has recorded the role and services of Jawi writing for centuries. Jawi writing used to be the main literary tool of Nusantara for more than 700 years before the existence of Rumi writing. Writing Jawi is one legacy of the treasures of Islam civilization [7] in Nusantara. It was born to follow writing communication tool, so that the communication of the past with the present can still occur. Here it seems that the authority and dignity of Jawi writing still exists and is maintained.

6. Conclusion and Closing

The works of Ulama from North Sumatra especially from the four selected scholars, have been identified. However, further and detailed identification needs to be made. From the number and list obtained, the works of the scholars in terms of language, divided into three languages and three writings. Those are Indonesian, Arabic, and Mandailing. While from the writing: Rumi, Arabic and Jawi writing.

5The documents for this removal have been lost / extinct, this is in accordance with the statement from drg. Zainal Arifin, Education and Culture Attaché of the Indonesian Embassy in Kuala Lumpur, Interview at USM March 17, 1997. 6 Those are: Al-Mizan, al-Bayan, Al-Imam, Suara Muhammadiyah. See Qalam, bil. 19, February 1952.

About the Content of the work of these Ulama, in general, are religious problems. These problems were very much needed by the people and the Muslim community. Thus, broadly, it can provide a handle and reference that can be used by the Muslim community and the public. The belief in living a Muslim life that they believe This study is just a preliminary study. It still needs further and in-depth studies so that it will be more perfect, bright, and clear. Wassalam.

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