

THE VALUE OF ISLAMIC EDUCATION ON LAYANG FASHOLATAN AND ITS RELEVANCE FOR MODIN

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Abstract

The discovery of manuscripts preserved by the community on the slopes of Mount Kawi, specifically in the village of Sumberdem, Wonosari, Malang, is significant and merits further exploration through content analysis. In addition to serving as evidence of the village's identity as an Islamic proselytizing center, these manuscripts deserve to be studied and their contents revealed. One particularly noteworthy manuscript is Layang Fasholatan, which outlines concise guidelines on fiqh, akidah, and morals/tasawwuf that remain relevant in the present context. Its content can also be contextualized with the responsibilities of a village imam/modin, whose role includes leading religious rites such as weddings and funeral processions. Despite the breadth of prior research, few studies have specifically examined the practical relevance of manuscript content to the contemporary roles of village religious leaders such as the modin. This study offers a novel contribution by contextualizing the worship-related teachings in Layang Fasholatan within the lived religious duties of a modin in modern rural

Java. Using a philological approach, content analysis, and in-depth interviews, this study presents a focused analysis of the manuscript, specifically within the scope of *amaliyah/fiqh* and worship. The manuscript provides a concise guide to funeral practices, prayer procedures, devotional supplications (*wirid*), and marriage contract guidelines. This study affirms that *Layang Fasholatan*, with its emphasis on worship practices, aligns closely with the religious functions and practical needs of a *modin*, making it both a historically and contemporarily valuable resource. While the research effectively utilizes philological and content analysis methods, it remains a preliminary exploration focused solely on the *amaliyah* aspect, leaving ample opportunity for future studies to examine its other dimensions and broader applications.

Penemuan manuskrip-manuskrip yang dilestarikan oleh masyarakat di lereng Gunung Kawi, tepatnya di Desa Sumberdem, Kecamatan Wonosari, Kabupaten Malang, merupakan temuan yang signifikan dan layak untuk diteliti lebih lanjut melalui kajian isi. Selain menjadi bukti identitas desa sebagai kawasan dakwah Islam, manuskrip-manuskrip ini perlu dikenali dan diungkapkan isinya. Salah satu manuskrip yang menarik untuk dikaji adalah *Layang Fasholatan*, yang memuat panduan singkat mengenai fikih, akidah, dan akhlak/*tasawuf* yang masih relevan dalam konteks kekinian. Isi manuskrip ini juga dapat dikontekstualisasikan dengan tugas seorang imam atau *modin* desa, yang berperan memimpin pelaksanaan ibadah masyarakat, khususnya dalam prosesi pernikahan dan kematian. Meskipun telah banyak penelitian sebelumnya, sedikit yang secara khusus menelaah relevansi praktis isi manuskrip terhadap peran kontemporer tokoh agama desa seperti *modin*. Studi ini memberikan kontribusi baru dengan mengontekstualisasikan ajaran-ajaran ibadah dalam *Layang Fasholatan* ke dalam praktik keagamaan sehari-hari seorang *modin* di pedesaan Jawa modern. Dengan menggunakan pendekatan filologis, analisis isi, dan wawancara mendalam, studi ini menyajikan analisis terbatas terhadap isi manuskrip dalam lingkup *amaliyah/fikih* dan ibadah. Manuskrip ini memberikan panduan ringkas mengenai tata cara pemulasaraan jenazah, tata cara salat, *wirid* dan doa, serta panduan akad nikah. Studi ini menegaskan bahwa *Layang Fasholatan*, dengan penekanan pada praktik ibadah, sangat selaras dengan kebutuhan religius dan fungsi seorang *modin*, menjadikannya sumber yang berharga dan praktis baik dalam konteks historis maupun kekinian. Meskipun penelitian ini telah berhasil menerapkan metode filologis dan analisis isi secara efektif, studi ini masih merupakan eksplorasi awal yang hanya berfokus pada aspek *amaliyah*, sehingga masih terbuka peluang besar bagi penelitian lanjutan untuk mengkaji dimensi lainnya dan penerapan yang lebih luas.

Keywords: Islamic manuscript, *Layang Fasholatan*, *modin*, philological study, worship education

Introduction

The village of Sumberdem, Malang, possesses a wealth of religious manuscripts that are scattered and privately kept by several residents. These manuscripts have been digitised and briefly described by the Semarang Religious Research and Development Center (Ridlo et al., 2023). The descriptions provided by the research team serve as an initial step, intended to encourage further analysis and interpretation, so the contents may be more fully understood and utilised.

One particularly interesting manuscript found in Sumberdem is the *Layang Fasholatan*, collected by Mr. Anut Eko Wiyono. This manuscript contains Islamic teachings that broadly address the values of faith (*iman*), worship (*ibadah*), and morality (*akhlaq*), though its content is primarily focused on worship. Subtopics such as prayer guidance and corpse care suggest that *Layang Fasholatan* may have functioned as a handbook for *modin*—village religious leaders responsible for community rituals and religious education. As such, examining the contents of this manuscript may offer insight into the connection between historical *fiqh* practices and the contemporary roles of the *modin*. This article therefore aims to analyse the main themes of the text and reassess their relevance to the duties of the *modin* in today's context.

Previous research on Islamic or *pesantren* manuscripts can be grouped into at least three categories. First, studies that explore educational values within the manuscripts, such as worship education and its relevance to modern systems, divine and human values, or Islamic pedagogical principles (Fodhil & Widyawati, 2022; Harimulyo et al., 2021; Ashoumi, 2020; Suyuthi, 2019; Amalia, 2020). Second, descriptive or preservation-focused studies, including cataloguing and digitisation efforts (Iswanto et al., 2021; Masfiah et al., 2017; Ruchani et al., 2017; Azmi & Abdullah, 2017; Fuadi, n.d.; Halim, 2014; Hamsiati et al., 2021; Maknun et al., 2022; Yamaguchi, 2007; Bustamam, 2017; Muzakir, 2019). Third, developmental studies that investigate the unique features of *pesantren* manuscripts, including corpus linguistics, the use of Pegon Arabic, major Islamic themes, and contextual analyses (Hizbullah et al., 2019; Jahuri & Fauji, 2022; Iswanto, 2015). The current study falls into the third category, as it focuses on examining the content of a specific text.

In a social system, values represent the society's appreciation for what is considered good, noble, and socially functional in the context of collective life. Values act as drivers, guides, and stabilisers of culture (Yulianthi, 2015). Burbecher, as cited in Jalaluddin, divides values into two types: intrinsic and

instrumental (Idi, 2007, p. 137). This classification is based on the nature and impact of the value itself. Intrinsic values are appreciated for their own sake, while instrumental values are valued because they serve a purpose or benefit someone or something else. Based on their origin, values can also be divided into divine values, which come from Allah and His Messenger, and human values, which arise from social consensus.

Islamic education is the process of developing both the human and divine potential inherent in individuals. It serves several key functions: to internalize Islamic teachings and values in order to shape devout and righteous individuals; to advance Islamic civilization; to foster intellectual and spiritual excellence among Muslims; and to promote sustainable education (Mustari & Umiarso, 2020). Therefore, Islamic education plays a crucial role in forming morally grounded, intellectually capable, and socially responsible individuals in a rapidly changing world.

The scope of Islamic education encompasses progress and development grounded in Islamic teachings, while maintaining a balance between physical, intellectual, emotional, mental, and spiritual development. It also includes the realization of the dual human roles as *'abdullah* (servant of God) and *khalifatullah* (vicegerent of God) (Roqib, 2009, pp. 21–22). Based on this scope, Islamic education addresses three key aspects of human life: *i'tiqadiyyah* (belief), *khuluqiyyah* (morality), and *'amaliyyah* (behavior) (Taufiq, 2017, pp. 75–77).

I'tiqadiyyah refers to values related to faith. These values guide and activate the divine potential within humans, fulfill spiritual needs, and offer life guidance. *Khuluqiyyah* pertains to moral education and is divided into three dimensions: morality toward God (*akhlaq ilahiyyah*), toward fellow humans (*akhlaq insaniyyah*), and toward the environment (Suyuthi, 2019). *'Amaliyyah* involves daily actions and behaviors in relation to both God and other people. It is further divided into two areas: worship education and *mu'amalah* education. Worship education concerns one's relationship with God—such as prayer, fasting, and *zakat*—while *mu'amalah* refers to interpersonal conduct, encompassing two domains: *shakhsiyyah* (personal ethics) and *madaniyyah* (social or economic behavior) (Taufiq, 2017).

This study focuses on the *'amaliyyah* aspect, particularly worship education, which serves as a tangible expression of faith and belief—especially as explored through manuscript studies (Fodhil & Widyawati, 2022). In this case, the manuscript discussion can be contextualized with the duties of the *modin*—a religious official or teacher. Linguistically, *modin* may refer to a *mu'adhdhin*

(caller to prayer), a mosque official, or a *lebai* (village religious assistant), with the latter being the most accurate description in rural settings. In many villages, the *modin* is not only the caller to prayer or mosque caretaker but also serves as the imam and religious guide for the community.

The term *modin* is thought to originate from *mu'adhdhin*, but according to Kiai Bisri Mustofa of Rembang, it is derived from *imamuddin*, meaning “religious leader.” Another related term is *Pak Kaum*, derived from *qayyimuddin*, which translates as “religious administrator” (Mustofa, n.d.; Rofidah, 2019). Historically, the *modin* held an official religious role at the village level, reporting to the sub-district-level *penghulu* or *naib*. His responsibilities included overseeing religious matters such as marriage preparations, funeral rites, demographic data, and community welfare. However, over time, the role of the *modin* has become more narrowly focused, primarily on marriage and death-related affairs (Dayanti, 2017; Rofidah, 2019).

The portrayal of the role and performance of a religious official (*modin*) in the past can, to some extent, be reconstructed through written records. Descriptions of their activities and knowledge offer valuable insights into historical, cultural, and intellectual traditions (Buskens, 2017; Dahri, 2022). However, not all aspects of the *modin*'s duties are documented in detail. Historical writers faced material limitations, such as the high cost of paper, which required them to be selective and precise in recording only the most essential content (Fathurohman, 2019; Reisman, 2010; Rustiman, 2023; Ruchani et al., 2017). As a result, what was preserved tended to focus on scholarly subjects and practical religious knowledge applicable to the *modin*'s duties.

In the present day, the study of such manuscripts ideally requires multiple perspectives and multidisciplinary approaches, extending beyond traditional codicological and philological methods. This broader approach allows for the development and dissemination of values and their wider application in contemporary contexts (Fathurahman, 2022; Iswanto et al., 2021; Prastiani & Subekti, 2019). Based on this premise, the current study aims to analyze the contents of a selected manuscript and contextualize its educational values in relation to the present-day role of the *modin*.

The manuscript analyzed in this study is catalogued as MLG-GK/AE.07/IU/2023 and is currently kept at the residence of Mr. Anut Eko Wiyono. The manuscript originates from Canggah Ngalimin, Buyut Sarmo, and Mbah Sadiq, and has been passed down to Mr. Anut, who now holds ownership. The manuscript is written on *daluwang* paper—a traditional paper made from tree

bark (Permana, 2017). Its physical condition is deteriorating; the final section is perforated and partially missing, although the remaining text is still legible. The manuscript measures 21.5 cm by 14 cm, with a text area of 16 cm by 9 cm. It has a thickness of 2 cm and consists of 236 pages, each containing 11 lines of text. The manuscript is written in Javanese Pegon and Arabic, using black ink (Ridlo et al., 2023).

The purpose of this study is to investigate the content of the manuscript in relation to educational values that are still relevant to the contemporary responsibilities and performance of the *modin*. By analyzing the manuscript's themes, particularly those related to worship and community guidance, the study seeks to uncover how historical religious knowledge can inform current practices. This relevance is crucial for understanding the continuity of Islamic educational traditions and adapting them to meet the needs of modern village religious leaders.

Method

This study selected the *Layang Fasholatan* manuscript as its primary subject due to reasons of accessibility and scholarly significance. The researchers reside in Sumberdem Village, located at the foot of Mount Kawi in Malang, where the manuscript is preserved. Uncovering and describing the contents of this manuscript is an important effort to strengthen the Islamic identity of Sumberdem, which has historically been a center for da'wah, at least since the time of Kyai Zakaria II, also known as Eyang Djoego, and Eyang Raden Mas Iman Soedjono.

The physical manuscript is housed at the residence of Mr. Anut Ekowiono in Sumberingin Hamlet, Sumberdem, Wonosari, Malang Regency. It is written in both Pegon and Arabic scripts. Using philological methods, the *Layang Fasholatan* manuscript was examined, read, transliterated, edited, and translated between May and June 2023 (Fathurahman, 2022; Lubis, 2007). The results of this work were then categorized according to the established dimensions of Islamic education: *i'tiqadiyyah* (creed), *'amaliyyah* (practice), and *akhlaqiyyah* (morality). Content analysis was conducted by contextualizing these values within the framework of contemporary Islamic education (Sari et al., 2022).

Furthermore, given that the content of *Layang Fasholatan* closely relates to the knowledge and functions of a village imam or *modin*, the researchers expanded the analysis by contextualizing the text with the current responsibilities and performance of the *modin*. To support this, an in-depth interview was

conducted in June 2023 with one of the *modin* in Sumberdem Village, focusing on the manuscript's content and the contemporary educational needs of the *modin*.

Findings and Discussion

This section presents the key findings and interpretations of the Layang Fasholatan manuscript, focusing on its textual content, religious function, and cultural relevance within the Islamic tradition. By analyzing the structure, language, and thematic emphasis of the manuscript, this study aims to uncover how religious values are preserved and taught through traditional texts. This exploration also sheds light on the role such manuscripts play in shaping religious understanding and practice within local communities.

Manuscript of Layang Fasholatan

The first legible page of the manuscript contains the text of *Surat al-Fatihah*, which continues onto the following page. It is followed by the passage:

"Alamat kang anduweni kitab bagus, kitab partingkahing angadusi mayit lanang wadon kang anyerat kawulo piyambak kang gedhe palelane. Gepang bari abang bara ireng bari" [I have a good book, a book that explains the procedures for bathing the bodies of both men and women, which I myself wrote with great sincerity—a secret cipher whose meaning and purpose are not yet fully understood] (Layang Fasholatan, n.d.).

The "book" referred to here does not indicate the entire manuscript but rather a specific chapter or thematic section on that page, which indeed begins with a discussion on the ritual washing of a corpse. Overall, this *layang* (manuscript) addresses core themes in Islamic teachings, particularly faith (*iman*), worship (*ibadah*), and morality (*akhlaq*). However, the most prominent and dominant focus of the *Layang Fasholatan* manuscript is the value of worship, especially acts of *ibadah mahdah* (ritual worship performed solely for God).

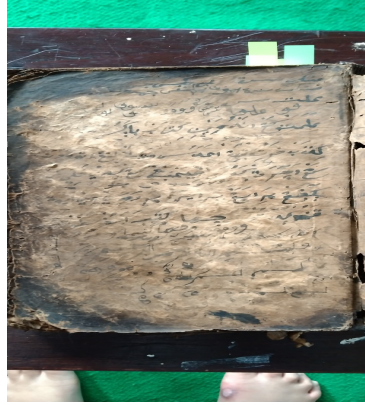


Figure 1. The Manuscript of Layang Fasholatan
Source: research documents

Among the systematic discussions contained in the *Layang Fasholatan* manuscript are various religious practices and intentions (*niyyah*), beginning with the intention to bathe the corpse of a male fetus and the intention to perform *tayammum* (dry ablution). It includes procedures for caring for the body of a deceased baby—whether fully born or miscarried—as well as the intention to slaughter four-legged animals such as goats, cows, and buffaloes, including *aqiqah* and *qurban* (sacrificial) rituals. It also covers the calculation of the night of *Lailatul Qadr*, *tahlil* prayers, general supplications (*du'a*), proper prayer procedures, the intentions for *syukrul wudhu* and *tahiyatul masjid*, the intention for Friday prayer and post-Friday (*ba'da Jumat*) worship, the recitation of *Hizb al-Bahr*, supplications after the *adhan*, and various *tirakat* (ascetic) practices, including those related to prayer and fasting, such as *mutih* fasting.

The manuscript also discusses the science of monotheism (*tawhid*), including the attributes of Allah, supplications for alertness (e.g., to avoid sleepiness), *wirid* (remembrance), and the intentions for the five daily prayers along with *sunnah rawatib*. It provides the recitation of *iftitah*, procedures for prayer along with *dhikr* and supplications, and *qunut* prayers. It also includes the intentions for various voluntary prayers such as Eid al-Fitr, Eid al-Adha, lunar and solar eclipse (*kusuf* and *khusuf*), and *istisqa* (prayer for rain).

Further sections address *taharah* (ritual purification), including the intention for *ghusl* (ritual bath) after *janabah* (major impurity), menstruation (*haidh*), postnatal bleeding (*nifas*), childbirth (*wiladah*), and wet dreams (*ihtilam*).

It also includes instructions for ritual purification for converts (*muallaf*) and general ritual bathing (*awud*). Additionally, the manuscript contains intentions for both obligatory and recommended fasts—such as Ramadan, making up missed Ramadan fasts, *tarwiyah*, *Arafah*, *Nahar*, *Shawwal*, *nadzar*, *Ashura*, *Ayyamul Bidh*, and fasting on Mondays and Thursdays. These discussions are interspersed with intentions for *sunnah* bathing on Fridays, emphasizing the manuscript's practical approach to everyday religious observance.

The next section discusses *zakat*, outlining intentions for various types, including *zakat mal* (wealth), *zakat fitrah* (alms at the end of Ramadan), and *zakat zuru'* (agricultural produce). These intentions are specified both for individuals and for dependents. The manuscript also includes the intention for receiving *zakat*, highlighting the comprehensive nature of its guidance. Furthermore, it revisits *tawhid* (Islamic monotheism), elaborating on the obligatory attributes of Allah and the five pillars of Islam as foundational elements of faith.

Following that is another discussion on *taharah*, detailing the procedures for *istinja* (cleansing after excretion) and the related supplications when entering and leaving the toilet. It also outlines the obligatory elements of *wudu* (ablution), what invalidates it, and when *ghusl* becomes required. In addition, it addresses what is prohibited for individuals in a state of impurity, including those experiencing *janabah* or menstruation. These discussions reinforce the importance of ritual purity in daily religious practice.

The manuscript continues with a detailed section on prayer, describing its obligatory and valid conditions, its pillars (*arkan*), and invalidators. It further explains the procedures for *adhan* and *iqamah*, along with how to perform the funeral prayer and its associated recitations. This section demonstrates the manuscript's function as both a practical guide and a spiritual reference for community religious leaders.

Additional content includes discussions on the pillars of fasting and prayers sourced from both hadith and Qur'anic excerpts. It also explores the historical and doctrinal development of *raka'at* counts in various prayers. Other topics include Javanese-style supplications, guidelines for selecting land to build a house, and religious commands such as performing Friday prayer and giving charity. The manuscript also addresses intentions related to marriage, words of divorce and reconciliation, the use of *rajah* (amulets), stages of death, signs of the Day of Judgment, and actions that nullify good deeds. Lastly, it discusses classifications of Allah's attributes and includes specific supplications such as *qadha al-hajat* and *thalab al-hajat* (supplications

for fulfilling needs).

The manuscript also includes several hadiths related to *fiqh munakahah* (Islamic jurisprudence on marriage), the intention for the *tarawih* prayer, the recitation of the *tarawih* caller, the number of *rak'ahs* for *tarawih* and *witr* prayers, as well as an explanation of the odd nights of Ramadan. It concludes with an evening prayer. However, the back page is damaged and difficult to read, and the colophon is missing, likely due to the deterioration of the paper.

Based on its systematic structure, *Layang Fasholatan* is a highly complex manuscript. It encompasses both Sufi and *shari'ah* teachings. While it discusses aspects of Sufism, it also contains detailed *shari'ah* knowledge. According to the researcher's analysis, the author presents a balanced approach between the two—bridging outward (physical) religious practices with inward (spiritual) devotion. This balance reflects a broader trend in classical Islamic scholarship, where complex manuscripts often integrated both dimensions of Islamic knowledge.

Furthermore, this integration aligns with the historical characteristics of Javanese Islam, particularly in earlier periods, which consistently sought to harmonize Sufism and *shari'ah* (Anwar, 2023; Nasution & Masyithoh, 2024; Nufus, 2021; Saihu et al., 2021). This synthesis was not only theological but also cultural, reflecting a broader effort to internalize Islamic teachings within the existing Javanese worldview. As such, Islamic texts produced in this context often carried both esoteric (inner) and exoteric (outer) dimensions, addressing ritual obligations alongside spiritual refinement. The *Layang Fasholatan* manuscript, therefore, functions not only as a religious guide but also as a testament to the intellectual and spiritual synthesis that shaped the development of local Islamic traditions in Java.

Values of Worship Education in Layang Fasholatan

In this discussion, the focus is on the value of Islamic worship education found in *Layang Fasholatan*. Based on the analysis in the previous sub-chapters, it can be concluded that the educational values of worship in *Layang Fasholatan* include the following:

Procedures for caring for the dead: including bathing, shrouding, funeral prayer, burial, and *talqin* (the ritual of reminding the deceased of the testimony of faith).

“Bismillahir-Rahmanir-Rahim, this is the intention of bathing a male corpse. *Nawaitu ghusla ‘ala hadha al-mayyiti al-tifli fardan lillahi ta‘ala. Allahu akbar.*”

“If the miscarried child has signs of life, such as crying, then it must be washed and prayed over. If it moves only once, is alive, and has not yet reached the fourth month of gestation, then it is not obligatory to pray over it. It must be shrouded and buried, but not necessarily washed or prayed over.” (Layang Fasholatan, n.d.)

1. The passage above addresses the intention of bathing the corpse of a male infant. The proper intention is: “*Nawaitu ghusla ‘ala hadha al-mayyiti al-tifli fardan lillahi ta‘ala. Allahu akbar.*” For a miscarried fetus without signs of life (not crying or moving), it should still be washed and prayed over. However, if the fetus shows signs of life, such as screaming, then both washing and funeral prayer become obligatory.

If the miscarried fetus moves only once, is considered alive, but the pregnancy had not reached four months, then there is no obligation to pray over or wash the body, though shrouding and burial are still required. If the fetus is from a four-month pregnancy and shows no signs of life, then offering the funeral prayer becomes obligatory.

“The condition for offering the funeral prayer is that the corpse has been washed and shrouded, and has not yet been buried. If the body has already been buried without the prayer being offered, then it is still permissible to perform the prayer—this is known as the prayer over the absent (*salat al-ghaib*), which can be done at the grave site.” (Layang Fasholatan, n.d.)

Thus, one condition for the funeral prayer (*salat al-janazah*) is that the body has been properly washed and shrouded. However, if the person was buried before the prayer could be performed, the individual is considered a *mayyit ghaib* (absent corpse), and the prayer may be performed at the grave. Additionally, it is considered *mustahabb* (recommended) to position the body facing the *qiblah* and to sit at the level of the deceased’s head when offering the prayer.

2. Tayammum Intention

“This is the intention of *tayammum*: *Nawaitu tayammuma listibahatis-salati fardan lillahi ta‘ala*” (Layang Fasholatan, n.d.)

3. The Obligatory Acts (*Fard*) of Ablution (*Wudu*).

There are six obligatory components (*fard*) of ablution. The first is making the intention internally, such as saying: “*Nawaitu raf‘ al-hadathi fardan*

lillahi ta'ala." The intention must be followed immediately by washing the face. The face should be washed from the point where the hairline begins at the top of the forehead to the end of the chin or beard, and from one earlobe to the other. It is also obligatory to wash any facial hair, including eyebrows, eyelashes, mustache, sideburns, and beard, regardless of whether the hair is thick or thin.

The third obligation is washing both hands up to and including the elbows. The fourth is wiping at least a part of the head, whether the scalp or hair. The fifth is washing both feet up to and including the ankles. The sixth is performing all of these steps in the correct order (*tartib*).

4. The Obligatory and Sunnah Elements of Ritual Ghusl (Full-Body Purification). The essential pillars (*fard*) of obligatory *ghusl* are twofold: first, making the intention; second, ensuring that water reaches and flows over the entire surface of the body, including the skin. Among the recommended (*sunnah*) practices during *ghusl* are washing inside the ears, the navel, and the buttocks, as well as removing any physical impurities. Other *sunnah* actions include reciting the *basmalah* (Bismillâh), washing the hands three times, rinsing the mouth, and inhaling water into the nostrils.

5. Acts That Invalidate Ablution (*Wudu*). There are five things that nullify *wudu*: (a) The discharge of any substance (solid, liquid, or gas) from either of the two passages (*qubul* or *dubur*). (b) Sleeping in a position where the buttocks do not remain firmly seated, such as reclining or shifting. (c) Loss of consciousness due to insanity, fainting, or other causes. (d) Physical contact with an adult woman who is not a *mahram*. (e) Touching one's own or another person's private parts (front or back) with the palm or inner fingers.

6. The things that those who are in major impurity should not do, namely for those who are in *janabah* and *haid*. There are five things that are forbidden for the one who is in a state of major impurity: prayer, *tawaf*, preaching, holding and touching the *mushaf*, even if it is attached to something. There are eight things that are forbidden for the one who is in *janabah*: the five things that are forbidden for the one who is in *ghusl*, plus these three things: reciting the Qur'an except for a few recitations for the purpose of seeking blessings, *i'tikaf* in the mosque, and walking around in the mosque. As for what is *haram* for the menstruating person, these are the eight things that are *haram* for the

janabah person, plus two things: fasting and divorce.

7. The procedure for *istinja*. *Istinja* must be done when there is dirt coming out of one of the two ways (*qubul* or rectum), the means of purification can be a liquid wet object, namely water, or using a stone. It is also permissible to do *istinja* using a solid object that is pure and the mat that is around it. However, it is not allowed to use food, drink, or wet objects.

8. Procedure for slaughtering animals.

“[This is the intention of slaughtering a goat: *nawaitu an adzbaha wasiatu ayyaqtal khulqum wal mari fardan lillahi ta’ala*. This is the intention of slaughtering a cow: *an adzbaha baqarata ayyaqtal khulqum wal mari fardan lillahi ta’ala*. This is the intention of slaughtering the buffalo: *nawaitu an adzbaha yad ayyaqtal khulqum wal mari fardan lillahi ta’ala*. Then *takbir* four times. Five things are recommended for those who slaughter *‘aqiqah* and sacrificial animals: reciting the *basmalah*, reciting the *salawat*, facing the *qiblah*. Because in slaughtering it is *sunnah* to recite *takbir*, it is also *sunnah* to recite the *‘aqiqah* prayer: *Allahumma hadhihi ‘aqiqatu waladi fataqabbal minni, damuha bi damiha wa sahmuh bi sahmiha wa jilduha bi jildiha wa ‘azmuha bi ‘azmiha wa sha’ruha bi sha’riha. Allahummaj’alha fida’an liwaladi mina al-nar. Intaha*. This is the intention: *nawaitu an adzbaha min wajdain al-khulqumi fardan lillahi ta’ala. Allahu akbar* four times. After it is valid, there will be blessings from God.]” (Layang Fasholatan, n.d.)

The above discussion is about the intention of slaughtering four-legged animals, such as goats, cows, and buffaloes. It is *mustahabb* for a person who intends to slaughter a sacrificial or *aqiqah* animal to do five things: recite the *basmalah*, recite the *salawat*, face the *qiblah*, recite *takbir*, and recite the *aqiqah* prayer.

9. The intentions of the *fard* prayers (*fajr*, *duhr*, *asr*, and *maghrib*) and the intentions of the voluntary *rawatib* prayers. The text discusses the intentions of the *fard* and *rawatib* prayers, beginning with the intention to pray the *sunnah qabliyah dzuhur*, followed by the *fard dzuhur* prayer and then the *sunnah bakdiyah dzuhur*. “Allahu akbar. [This is the intention of the *sunnah dzuhr* prayer: *usholli sunnata dzuhri...*]” (Layang Fasholatan, n.d.). Then it continues as well for the ‘*Asr*, *Maghrib*, *Isha*, and *Dawn* prayers.

10. *Dhikr* and *du’a* after prayer

11. Obligatory conditions of prayer. The conditions for obligatory prayer in this *layang* are explained as four, namely Islam, puberty, reason, and purity from *haid* and *nifas*.

12. Conditions for the validity of prayer. There are eight conditions for the validity of prayer, the first of which is *tamyiz/mumayyiz*, knowing the *fard* of prayer, being able to distinguish between *fard* and *sunnah* prayers, knowing the entry of prayer time either in reality or with reasonable presumption, covering the '*awrah*, facing the *qiblah* (except in cases of extreme fear and for travelers), being clean from *hadath*, and having the body, clothes, and place of prayer clean from *najis* (impurity).

13. Fardh of prayer. In this *layang*, it is explained that there are 18 pillars / obligations of prayer, namely: the intention, *takbiratul ihram*, standing for those who are able, reading Surah al-Fatihah, bowing (*ruku'*), *tuma'ninah*, *i'tidal*, *tuma'ninah*, prostration (*sujud*), *tuma'ninah*, sitting between two prostrations, *tuma'ninah*, final *tahiyyat*, reciting the *tahiyyat* while sitting, reciting *salawat* upon the Prophet, order, continuity, and the initial salutation (*taslim*). The 18th *fard* (the final/early salutation of prayer) is divided into three parts: salutation with the heart, the tongue, and the body.

14. Things that invalidate prayer. Among the things that invalidate the prayer are ten: impurity, falling into impurity, exposing one's '*awrah*, gossiping, moving more than three times, eating and drinking, turning one's back to the *qiblah*, changing one's intention, laughing and crying, moaning and making sounds other than recitation (e.g., *dehem*: Javanese) when reciting Surah al-Fatihah and the final *tahiyyat*, breaking a pillar of the prayer before it is completed, and adding extra *fard* actions except in reciting al-Fatihah and the final *tahiyyat*.

15. Intentions for supererogatory prayers, such as the intention for the prayer of *shukril wudhu*, *tahiyyatal masjid*, the supererogatory Friday prayers (*qabliyah* and *bakdiyah*), the Eid al-Adha and Eid al-Fitr prayers, the solar eclipse and lunar eclipse prayers, and the intention for the prayer of *istisqa* (prayer asking for rain).

16. The pillars of fasting. Some texts can only be partially read. Among the fasting pillars that are still legible are the intention and abstaining from anything

that breaks the fast, such as eating, drinking, and intercourse.

17. Intention to fast obligatory fasts, such as Ramadan fasting, making up missed Ramadan fasts, *nadzar* fasts, and expiation fasts.

18. Intention for voluntary fasts, such as the intention to fast on *Tarwiyah*, *Arafah*, *Nahar*, *Shawwal*, *Ashura*, *Ayyamul Baidh*, and fasting on Mondays and Thursdays.

19. Intention for *zakat mal* and *zakat fitrah*.

20. Prayer for receiving *zakat*.

21. Prayers and invocations.

22. Complete recitation of *tahlil*. The text of the *tahlil* recitation begins with:

“A‘udzu billahi minash-shaytanir-rajim, bismillahir-rahmanir-rahim. This is how to read tahlil every Friday night. At the beginning of the recitation, it can be all, like this, reading the intention of al-khairi syaiul lillahil-Fatihah” (Layang Fasholatan, n.d.).

Tahlil is recited every Friday night, beginning with the recitation of *tawassul* and ending with a prayer.

The systematics presented are not grouped but rather dispersed across discussions. For example, one page may address matters of faith, while the next discusses morals, only to return again to the topic of faith. To simplify and organize the content, the discussion of this *layang* can be presented in table 1.

Table 1. Islamic educational values in Layang Fasolatan

Value of <i>I'tiqadiyyah</i>	The obligatory attributes of Allah; the characteristics of the Day of Judgment; the dignity of death; the descent of Lailatul Qadr; the history and origin of the number of raka'ats in prayer; the procedure for choosing land for building a house; <i>raja</i> h.
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Values of 'Amaliyyah	Procedures for caring for the dead: bathing, shrouding, praying, burying, and <i>talqin</i> ; procedures for ablution and obligatory bathing; conditions of ablution and things that invalidate it; prohibited actions during a state of major impurity; procedures for <i>istinja</i> ; procedures for animal slaughter; intention and procedures for the five daily prayers, including their <i>sunnah</i> practices and supplications; obligatory and valid conditions for prayer; intentions for <i>nawafil</i> (supererogatory) prayers; intentions for obligatory and supererogatory fasting; pillars of fasting; intentions for <i>zakat mal</i> and <i>zakat fitrah</i> ; practice of <i>Hizb al-Bahr</i> ; practices of <i>tirakat</i> , <i>wirid</i> , and supplications; recitation of <i>ijab</i> (marriage contract); recitations of divorce and reconciliation (<i>ruju'</i>).
Values of <i>Khuluqiyyah</i>	Things that nullify good deeds; keeping Allah present in the heart; proper manners in supplication; the limits of 'awrah for men and women, both in general and during prayer.

Worship Education in Layang Fasholatan and the Modin's Role in Sumberdem Village

Modin is a traditional village official and religious teacher with strong Javanese cultural roots (Masfiah et al., 2021; Muslih et al., 2021). The *modin* plays a crucial role in supporting and developing religious activities within the community. Typically, a *modin* assists government officials in designing and implementing religious programs (Kemenag, 2021). In the structure of the village government, the *modin* holds an additional role under the Head of the Service Section. This section includes responsibilities for Early Childhood Education (PAUD), Kindergarten (TK), health, and youth. Religious duties are considered an additional responsibility.

"The inauguration of the Head of Service was carried out officially, and there were changes in 2015. The structure was revised in accordance with new regulations. Initially, I was part of the Welfare Section but was later placed in the Service Section after the law changed. When I was in the Welfare Section, I already handled religious matters. But if you look at it, the Welfare Section is more concerned with development, while the Service Section is focused on public service" (Interview with Mr. Edi Purnomo)

Being involved in religious affairs requires deep engagement, despite these duties being technically "additional" under the Service Section. Nonetheless,

the *modin* actively participates in religious life, especially in matters of death and marriage. His religious knowledge comes from his education at the Raudhatul Huda Islamic Boarding School in Ponorogo, led by Kiai Masrur, which he attended from elementary school.

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The *modin*’s core duties in the community are generally within the domain of *fiqh*, especially during death and marriage rituals. However, when considered more broadly, a *modin*, as a religious leader, is expected to have a strong grasp of all areas of Islamic knowledge: creed (*aqidah*), worship (*ibadah*), and ethics (*akhlaq*).

“*Modin* in the sense of *Imamuddin* must also master the science of *fiqh*. Preaching (*da’wah*) is not the primary mission of a *modin*, though it does exist. The method of delivery differs from that of a conventional preacher. Some *modin* do use preaching methods, but most—about 80%—focus on marriage issues. When visiting homes for marriage events, we often convey religious teachings” (Interview with Mr. Edi Purnomo)

The task of preaching in the conventional sense is not the primary duty of a *modin*. However, the *modin* often provides religious guidance and private sessions for residents in need of spiritual services. For example, when someone is getting married, the *modin* offers direction and reinforces religious teachings. In addition, the *modin* also provides one-on-one instruction to new converts, teaching them how to perform prayers and other acts of worship.

“In our village in particular, *alhamdulillah*, several times this month we have led people in converting to Islam. There have been several residents who have converted. The main requirements are sincere intention from the heart and reciting the two creeds (*syahadat*). As part of the *modin*’s duties, we also provide prayer guides and teach them how to pray. They come to our house, and we teach them” (Interview with Mr. Edi Purnomo)

As a religious leader, the *modin* also strengthens his own faith by participating in the *thariqah* (*Sufi order*) congregation every Sunday and Wednesday night.

According to him, Islam encompasses more than just *shari'ah*, and spiritual practices such as *wirid*, prayer, and *dhikr* are essential.

“We recite the *Thariqah Qadiriyyah Naqshabandiyah Sathoriyyah* every Sunday and Wednesday night, independently as *modin*. The reach is wide—covering the southern part of East Java—and some of it is done through online media as well. This is necessary because we must introduce that Islam is not limited to just *shari'ah*” (Interview with Mr. Edi Purnomo)

The discovery of Islamic teachings within manuscripts should be embraced and further developed. These texts reflect the methods of our ancestors, which were deeply rooted in the local culture and traditions of the community.

“In my opinion, we must indirectly follow in the footsteps of our ancestors. Whatever we read today, even the Qur'an, is a legacy handed down from them. The contents of these manuscripts remain highly relevant and must be preserved and developed. Their techniques align with our customs, our region, and our culture, making them more accessible to the community” (Interview with Mr. Edi Purnomo)

In conclusion, much of the *modin's* role is carried out in the domain of *amaliyah* (practical worship and social conduct). In the area of worship, a *modin* is responsible for the preparation and rites concerning the deceased. In the domain of *muamalah*, particularly within the *shakhsiyyah* (personal status) context, the *modin* is tasked with officiating marriages.

The relevance of the value of worship in *Layang Fasholatan* to the performance of the *modin* in Sumberdem Village lies in the fact that the worship education presented in *Layang Fasholatan* can serve as a useful guideline for improving the *modin's* performance. One of the key values of worship emphasized in the manuscript is the procedure for bathing, shrouding, praying over, burying, and *talqin* (reminding the deceased of their faith) of a corpse. Additionally, in offering personalized religious guidance for couples preparing for marriage and for converts to Islam, the *modin* can draw upon the worship education values found in the manuscript, including procedures for purification (*taharah*), prayer, fasting, and zakat.

Notably, the *Layang Fasholatan* includes a specific ritual bath intended for *muallaf* (converts to Islam). The intention for this ritual bath is written as follows: “This is the intention for the bath of a disbeliever who converts to Islam: *nawaitu ghusla li dukhulil islam sunnatan lillahi ta'ala. Allahu Akbar.*” This inclusion

highlights the manuscript's practical role in guiding religious rituals relevant to community needs, especially in the context of conversion.

However, the manuscript provides more detailed treatment of certain acts of worship—especially *taharah* and prayer—while the sections on fasting and zakat are less comprehensive. In the *taharah* section, the manuscript explains procedures in detail, beginning with *istinja*, including the use of water and stones; ablution (*wudu*), the nullifiers of ablution; ritual bathing (*ghusl*); and the intention for *tayammum*. The section on prayer includes step-by-step instructions from the intention and *takbiratul ihram* through to *dhikr* and *du'a*, and also includes the *qunut* supplication.

In contrast, the fasting section only provides the intentions for various fasts, with no explanation of the nullifiers or pillars of fasting. Similarly, in the zakat section, only the intention to pay zakat and a prayer for receiving zakat are mentioned, without further elaboration on the *nisab* (minimum threshold for zakat) or other legal provisions. This suggests that while the *Layang Fasholatan* offers foundational guidance, it assumes prior knowledge or relies on oral transmission for more detailed religious instruction.

Conclusion

The results of this study on the *Layang Fasholatan* manuscript provide further evidence that the systematic structure of chapters in Islamic manuscripts is often not neatly organized. This can lead readers into a blend of classifications that merge creed (*aqidah*), *fiqh*, and morality/*tasawwuf* without strict separation. It is important to note that the complexity of Islamic studies and the tradition of producing intricate manuscripts in the past contributed to this arrangement. Moreover, the nuanced character of Javanese Islam—particularly in its historical development—has consistently sought to strike a balance between Sufism and *shari'ah*. This is also in line with the foundational scope of Islamic education, which is generally categorized into creed (*i'tiqadiyyah*), practice (*'amaliyyah*/jurisprudence), and morality (*akhlaqiyyah*).

The results of this study, particularly its focus on the *amaliyyah/fiqh* aspect, affirm the appropriateness of the manuscript's title, which is referred to by the owner or copyist as *Layang Fasholatan*. Its content, which serves as a guide to worship, demonstrates strong relevance to the practical religious knowledge required by a *modin*. Therefore, the dissemination and preservation of this manuscript are both meaningful and significant. It can be inferred that *modin* figures in the past likely relied on such handbooks, which consolidated

practical religious guidance, rather than drawing solely from large and complex *fiqh* texts.

The methods and conceptual framework used in this study have proven valuable in examining the *Layang Fasholatan* manuscript. However, the study remains at a preliminary stage, as it is limited to the philological process, basic description, and initial content analysis of only one aspect—namely, *amaliyyah*. Further research remains wide open, whether through deeper content analysis of other aspects or through broader developmental and contextual studies.

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