

Kitab Kuning of Shafi'i School in Teaching Fiqh at Pondok Pesantren in South Kalimantan amid Islamic Transnational Movement

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ABSTRACT

Purpose – In curriculum studies, teaching materials are fundamental components. In the context of Islamic education, especially in pondok pesantren, kitab kuning has long been the main reference, particularly in fiqh and uşūl al-fiqh, that according to Bruinessen represents Shafi'i school. Yet in the last few decades, Islamic transnational movement that has introduced diverse schools of thought has entered Indonesia, potentially including the educational area. However, previous studies have not touched kitab kuning at pondok pesantren in particular. This study therefore examines whether Bruinessen's finding regarding the dominance of Shafi'i school in fiqh and uşūl al-fiqh remains valid at pondok pesantren in South Kalimantan or has shifted, especially concerning kitab kuning.

Design/methods/approach – The study employed qualitative case study, with documentation and interview in data collection. Kyais and ustādhs at five pondok pesantren salafiyah, khalafiyah, and mixed across two regencies in South Kalimantan were involved. Miles' and Huberman's data analysis was followed while Lincoln and Guba's trustworthiness in terms of triangulation of methods of data collection, sources of data, member checking, an audit trail, reflexivity, and thick description were used.

Findings – The study concluded that salafiyah and mixed pondok pesantren continued to teach kitab kuning of the Shafi'i school as their teaching materials in fiqh and uşūl al-fiqh. Although some new references were introduced, they were still in Shafi'i school. In addition, the kyais and ustādhs read kitab kuning from other schools, they did not teach them to their santris citing the absence of ijāzah, and to preserve Ahlussunnah wa al-jamā'ah. They studied those kitab kuning only for personal enrichment. At pondok pesantren khalafiyah, initially the santris studied fiqh from four schools of fiqh, however later they learnt solely Shafi'i school, as available ustadzs were trained in that school. Thus, Islamic transnational movement has not touched pondok pesantren's teaching materials.

Research implications – This study was limited to two regencies in South Kalimantan. For generalization, like Bruinessen's research, broader study is required.

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1. Introduction

In curriculum studies, various theories concerning basic components of teaching are posed by scholars. For example, in developing curriculum and plan of instruction, Tyler proposes 4 rational steps



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(Tyler, 1949), while Taba's grass root model consists of seven steps (Taba, 1962), and Oliva suggests 12 steps in designing curriculum (Oliva, 1982). Based on these three theories, there are four components in common, namely aims/goals, teaching materials, methods of teaching, and evaluation. This is in the same line with Giels', McCutchen's, and Zechiel's view (Giles et al., 1942). In short, in designing a curriculum, these four principal components should be covered, and one of them is teaching materials.

Pondok pesantren (hereinafter PP) in Indonesia has a long history and has played an important role in Indonesia (Suwendi et al., 2024). One of these roles is teaching Indonesian Muslim students, particularly in Islamic subjects. In South Kalimantan which is considered a province with a Muslim-majority population with more than 4,17 million, out of 4,3 million people or 97% of total population, were Muslim (Badan Pusat Statistik Provinsi Kalimantan Selatan, 2025), a considerable big number of PP are scattered. It is reported that in 2023 there were 136 PPs for girls and 164 ones for boys (Ministry of Religious Affairs, 2023). Moreover, Dhofier argued that PP has five primary elements, that are kyai (teacher), santri (student), kitab kuning (teaching materials, hereinafter KK), pondok (dormitory), and masjid (mosque) (Dhofier, 1985).

As a component of the teaching and learning process, subject matter or content is also commonly called teaching materials. In the context of Islamic education, particularly in PP, its teaching materials are labeled KK. As a component of PP, KK is fundamental for the discipline of the KK sometimes is a "trademark" of a PP. A santri who is interested in learning fiqh (Islamic jurisprudence), for example, should go to a certain PP because there is a kyai who is the expert in that subject and teaches KK of that subject. Meanwhile, another PP is famous in nahw (Arabic grammar) because the kyai is an expert in that discipline. This is one reason why studying KK at PP is an interesting as well as a significant issue in Islamic education.

Berg and Bruinessen were among the scholars who focused their research on KK. In 1887 Berg reported that the most important KK in fiqh were Safinah al-Najāh, Sullam al-Taufīq, Sittin/ Syarah Sittīn, and two other KKs namely Kitab Bapadal and Kitab Kisalah (van den Berg, 1887). Unfortunately, the researchers have not been able to identify the full title of the last two KKs. Bruinessen in the late 20th century found that about 600 titles of KK were taught (Bruinessen, 1990). The Ministry of Religious Affairs in 2001, cited in (Muthmainnah, 2014), argued that there were three reasons why the number of KK taught at PP increased. Firstly, some kyais wrote their own KKs, either in Arabic or local languages. Secondly, some other kyais summarized the existing KKs (mukhtaṣar). Thirdly, some KKs that were previously forbidden and considered taboo because they were not in the Shafi'i school were introduced. Another reason is that Berg's work covered PP in Java and Madura only while the coverage of Bruinessen's work covered all parts of Indonesia.

Furthermore, there were several other scholars who conducted research on and discussed KK. In his article, Thoha focused on how KK was used as a reference in studying Islam at two Islamic higher educational institutions. Thoha concluded that at the two institutions KK was not used optimally as a reference (Thoha, 2019). Interestingly, KK in fiqh specifically in the Shafi'i school, was studied at a formal Islamic school in Pamekasan. The reason for using KK in fiqh at the formal Islamic school was that the school was located at a PP (Rijal, 2018). Thoha's study was held at Islamic higher educational institutions while Rijal's one was at a formal Islamic school, which are different from this study which focused on KK at PP, particularly in South Kalimantan that has rarely been studied at the national level.

Moreover, Mahzumi discussed the history of KK at PP as an intellectual path (Mahzumi, 2016), while Anwar et al. reported their research on KK studied at PP in West Java, focused on tafsīr (Qur'anic interpretation). They discovered that there were changes in KK in tafsīr, albeit very slow. PP is a guardian of Islamic orthodoxy (Anwar et al., 2016). Even though these two works discussed KK at PP, they did not touch KK of fiqh and uṣūl al-fiqh in specific as this study did.

Close to the issue of this study, a part of her article, Hidayati reported that the titles of KK taught also reflected the school of thought the PP holds. For instance, in studying fiqh, generally Faḥḥ al-Qarīb

and *Fath al-Mu'tin* were taught at PP that represented the Shafi'i school (Hidayati, 2018). Similarly, Kharlie reported that similar KKs were learnt at PP salafiyah (simply translated as traditional) and PP khalafiyah (simply translated as modern) in Banten Province. The more important point made by Kharlie was that PP salafiyah emphasized KK from the Shafi'i school in teaching fiqh while PP khalafiyah introduced more flexible KK in the school of thought (Kharlie, 2019). Similar to Kharlie, Abdillah, quoted by Mustofa, stated that the KK used to teach fiqh at PP; was from the Shafi'i school (Mustofa et al., 2024). In conclusion, those previous studies asserted that PP taught fiqh with KK from the Shafi'i school, but they did not examine the teaching materials amid the issue of the Islamic transnational movement.

Regarding the form of KK in fiqh, Thohari explained that there were three principle KKs, namely *Muḥarrar* written by Imām Rafī'ī (d. 623 AH/1226 AD), *Taqrīb* (Mukhtaṣar) by Abū Shujā' (d. 593 AD), and *Qurrah al-'Ayn* by Zayn al-Dīn al-Malībārī (d. 987 AH/1579 AD). From these three principle KKs, there have been tens of KKs as *sharḥ* and *ḥāshiyah* (Thohari, 2013). Moreover, al-Subki (d. 771 AH/1370 AD) reported the writers of KK in the Shafi'i school and put them in seven *Ṭabaqāt* according to the era those writers lived (al-Subkī, n.d.). Unfortunately, al-Subkī only listed the writers who lived until his era as he passed in 771 AH/1370 AD. As a result, the writers who lived after him were not listed in his *Ṭabaqāt*. For this reason, the researchers confirmed other writers from various references and information through interviews.

For the reason explained earlier, this research focused on answering the question of whether Bruinessen's finding done more than 35 years ago, is still relevant, particularly KK in teaching fiqh and *uṣūl al-fiqh* of the Shafi'i school. This question is important and noteworthy because for the last few decades, transnational Islamic movement has been an issue around the world and has effected various aspects of Muslim life. According to Zaeni et al., the transnational Islamic movement has transcended national borders and has brought significant impacts on the social, political, and also religious development in the involved countries (Zaeni et al., 2023).

Concerning the transnational Islamic movement in Indonesia, Barton et al., for example, have discussed its political aspect by focusing on Front Pembela Islam (FPI/Islamic Defenders Front) (Barton et al., 2021), which Zaeni et al. expanded and concluded that the movement not only had an impact on political aspects, but also social and religious ones in Indonesia (Zaeni et al., 2023). Unfortunately, it was not explicitly stated that the movement had an impact in Islamic education, even in PP in particular. Meanwhile, in the field of Islamic education, Muhtarom covered the Islamic transnational movement by focusing on Lembaga Ilmu Pengetahuan Islam dan Arab (LIPIA/Islamic and Arabic College of Indonesia) which represents the Salafi school of thought, and Sekolah Tinggi Filsafat Islam Sadra (the Islamic College Sadra) –which represents the Shi'ite school of thought. Muhtarom concluded that Salafism creates new discourse in politics while Shi'ite emphasizes on *tasawwuf 'irfān nazarī* that could not be separated from the concept of *ma'ṣūm* (Muhtarom, 2020). This study also did not touch on PP, including teaching material in fiqh and *uṣūl al-fiqh*. These studies leave a question whether teaching materials at PP, specifically KK, were also affected by Islamic transnational movement or Mustofa et al.'s conclusion was approved, who previously stated that PP preserved its own tradition (Mustofa et al., 2024). In short, this empirical gap provides a path to explore.

In conclusion, this study was an attempt to examine whether Bruinessen's statement that KK for fiqh and *uṣūl al-fiqh* was from the Shafi'i school was still appropriate in the context of PP in South Kalimantan or had shifted, especially amid the Islamic transnational movement. The effect of the Islamic transnational movement in this case might be in various forms, for example adding KK and/or inserting explanations from the school outside the Shafi'i while elaborating on the concept of fiqh and *uṣūl al-fiqh*.

2. Methods

A case study, which is one of the qualitative approaches among five in Creswell's classification (Creswell & Creswell, 2007), -was employed since the research focused on an issue, namely the school in fiqh and *uṣūl al-fiqh* taught at PP through exploring KK as teaching materials. For the five PPs involved in this study, this was a single-case study with embedded units, and the analysis unit was KK taught at five PPs. The research was conducted during August-September 2021.

To collect the data, the researchers employed documentation and interviews. The documentation covered the time schedule and the list of KK implemented in the academic year 2021-2022. The document was a public one that was published by the PPs, approved by the identity of the PPs on the top of the schedule and/or stamped. Moreover, a semi-structured interview was held to investigate the information further as well as validate the data through triangulation. The questions covered in the interview protocol were, for example, the reason for selecting the KK, whether or not there was a change in the KK taught, and the reason for the change. The interviews were conducted in Bahasa Indonesia and Banjarese; and recorded for documentation. The recorded interviews were transcribed and categorized based on the themes of this study.

Furthermore, the case study in this research used Yin's chain of evidence (Yin, 2007) as shown in the following figure:

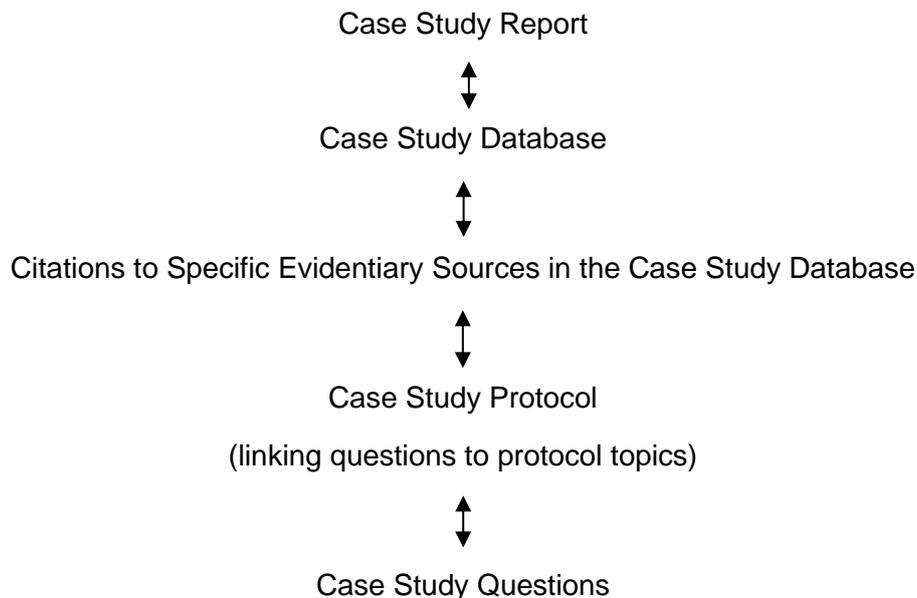


Figure 1 Maintaining a chain of evidence. From COSMOS Corporation, as cited in *Case study research: Design and method* (p. 106), by Yin, R. K., 2003, Thousand Oaks, CA: Sage, third edition.

Initially the researchers identified the points to be investigated and determined the techniques of data collection (case study questions). The points were then put in a guideline of documentation and an interview protocol (case study protocol). The data were divided into two parts, namely *fiqh* and *uṣūl al-fiqh* at each PP. During and after the data collection, the data were arranged and classified based on the subjects (*fiqh* and *uṣūl al-fiqh*), the PPs (by mentioning the type of PPs) coded as A, B, C, D, and E, while the names of *kyais* and *ustadhs* were mentioned by their initial in a database through citing the evidence from documentation and interviews (citation to specific evidentiary sources in the case study database). All the data were put in a drive that could be edited by all researchers. Therefore, a case study database was built (case study database). Based on the database, the report of the study was written down.

Three researchers collected the data at the five PPs and one assistant did transcription. In other words, the multiple methods of data collection (documentation and interview), sources of data (a number of kyais, ustadhs, and administration staff), and the researchers were employed in this research to triangulate the data. Member checking was also employed to validate the data. The transcriptions of interviews were given to the participants to recheck the data given. The participants could revise, add, or reduce the data given. The researchers also came to the PPs several times to complete the data and to ensure its consistency. These activities were done to meet the credibility of trustworthiness.

Moreover, to increase dependability and confirmability, three researchers (identified as A, B, and C) took turns collecting data at the PPs while following guideline of documentation and interview protocol. After the visit, the researchers sat together and discussed what they had and what they needed to do for the next step (spot-check). The researchers also checked the transcription to ensure the data they needed had been collected or needed to revisit the PP (back-check). This is also a method of reflexivity, as the researchers came from various educational backgrounds. In addition, the data collected were saved in a drive that could be accessed by all researchers as a form of an audit trail.

Finally, the procedures of the study as well as the setting of the PPs were described in detail in the report as a way to meet transferability in trustworthiness. These means that the trustworthiness provided by Lincoln and Guba (Lincoln & Guba, 1985) was implemented.

To analyze the data, the procedure of Miles' and Huberman's data analysis (Miles et al., 2014) was implemented. As mentioned earlier, during and after the data collection, the record of interviews was transcribed and the data of documentation were narrated. The transcription and the narration of documentation were reduced in according to the research questions/themes. They are arranged based on the subjects (fiqh and uşūl al-fiqh) and PPs. The data were put in a table to display them, confirmed with Ṭabaqāt (al-Subkī, n.d.) to determine whether the KK was in Shafi'i school or not. If the researchers did not find it in Ṭabaqāt, they checked it in other references. Finally, the researchers discussed and compared the results of the study to previous studies.

Furthermore, the research was done at five PPs located in two regencies of South Kalimantan. Three PPs (identified as PP Salafiyah A, PP Salafiyah B, and PP Salafiyah C) represented the *salafiyah* educational system, while one was *khalafiyah* and identified as PP Khalafiyah D, and the other was mixed (implemented traditional as well as modern) and identified as PP Mixed E. The research did not mention the names of PPs while the names of *kyai's* and *ustadhs* were referred to as their initials for confidentiality and ethical reasons. The participants were also informed that the data given would be kept confidential as they were put in a secure drive where only the researchers could access it.

The PPs were chosen through snowballing. Initially the researcher looked at the list of PPs obtained from the Ministry of Religious Affairs. The researchers determined the two regencies for these two regencies had three types of PPs. Later the researchers visited one of the PPs, then this first PP recommended the next PP that represented the other type of PP. Those PPs varied in terms of their grades or levels as follows:

- a. PP Salafiyah A, located in Barito Kuala Regency, graded its level into *Mubtadi'in* (beginning) for 1 year, *Wuṣṭā* (intermediate) for 3 years, and '*Ulyā*' (advanced) for 1 year;
- b. PP Salafiyah B, which was in Barito Kuala Regency, divided its level into *Istī'dād* (preparation) for 1 year and 5 years of *Mustawā* (advanced level);
- c. PP Salafiyah C, which was in Banjarmasin Regency, graded its levels into 3 years of *Wuṣṭā* (intermediate) and 3 years of '*Ulyā*' (advanced);
- d. PP Khalafiyah D, located in Barito Kuala Regency, conducted 6 classes for its whole grade;
- e. PP Mixed E, which was in Banjarmasin Regency, graded its level into 4 years of *Awwaliyyah* (beginning) and 3 years of *Wuṣṭā* (intermediate).

Unlike other PP salafiyah which did not base its level on year, the PP in this study applied year as their base to grade their *santris*. In other words, those PPs used the classical method as their educational system. Another interesting phenomenon in this study was that even though those PPs

named their levels or grades differently, their *santris* had to finish primary school before entering the PPs. Therefore, they had the ability in reading, writing, and basic mathematics. Those basic skills were needed in studying at PP.

In choosing the participants of this study, purposive sampling was employed. They were people who knew the KKs taught at the PPs and the reasons for choosing the KKs. The participants were 4 *kyais*, 7 *ustādhs*, and 4 administration staff at the PPs involved in this study. Female teachers (*ustādha*s) were not involved in this study because all decision makers at those PPs were male.

3. Results

To begin with, all PPs in this study taught *fiqh* and also *uṣhūl fiqh* as a part of their curriculum and put them as two different subjects. For this reason, the result and discussion were presented in two parts, KK taught in *fiqh* and *uṣhūl fiqh*. Related to the theory of curriculum design, this form was subject design, meaning that each discipline was put in a special time. Moreover, PP Salafiyah B began the subject of *fiqh* in its first year (*Isti'dād*) and PP Mixed E put it in its first year of *Awwaliyyah*, while PP Salafiyah A, PP Salafiyah C, and PP Khalafiyah D started to teach *fiqh* in their higher level, namely *Wuṣṭā*. As explained earlier, those PPs graded the classes in different names, but it was clear that *fiqh* was taught in its first year since the *santris* started their study at the PP.

As a reference in displaying and discussing the results of this study, the following table of Bruinessen's findings is presented.

Table 1. List of KK in Bruinessen's research.

Title of KK	Number of PP	Level
<i>Fath al-Mu'in</i>	1	'Aliyah
<i>I'nah Thalibin</i>	2	
<i>Taqrib</i>	0	Tsanawiyah
<i>Fath al-Qarib</i>	0	'Aliyah
<i>Kifayah al-Akhyar</i>	0	Tsanawiyah/ 'Aliyah
<i>Bajuri</i>	0	
<i>Iqna'</i>	1	
<i>Minhaj al-Thalibin</i>	0	'Aliyah
<i>Minhaj al-Thullab</i>	0	
<i>Fath al-Wahab</i>	1	'Aliyah
<i>Mahalli</i>	1	'Aliyah
<i>Minhaj al-Qawwim</i>	0	
<i>Safinah</i>	0	Tsanawiyah
<i>Kasyifah al-Saja</i>	0	Tsanawiyah
<i>Sullam al-Taufiq</i>	1	'Aliyah
<i>Riyadh al-Badiyah</i>	0	
<i>Sullam al-Munajat</i>	0	
<i>Uqud al-Ljain</i>	0	Tsanawiyah
<i>Sittin/ Syarah Sittin</i>	1	

<i>Muhadzab</i>	0	
<i>Bughyah al-Mustarsyidin</i>	0	
<i>Mabadi' Fiqhiyah</i>	0	<i>Tsanawiyah</i>
<i>Fiqih al-Wadhih</i>	0	<i>Tsanawiyah</i>
<hr/>		
<i>Ushul al-Fiqh:</i>		
<i>Waraqat/ Syarah al-Waraqat</i>	0	<i>'Aliyah/ Khawash</i>
<i>Lathaif al-Isyarat</i>	0	
<i>Jam'ul Jawami'</i>	0	<i>Khawash</i>
<i>Luma'</i>	0	<i>'Aliyah/ Khawash</i>
<i>Al-Asybah wa al-Nadha'ir</i>	0	<i>Khawash</i>
<i>Bayan</i>	0	<i>Tsanawiyah/ 'Aliyah</i>
<i>Bidayah al-Mujtahid</i>	0	<i>Khawash</i>

Note: From Kitab kuning, pesantren dan tarekat: Tradisi-tradisi Islam di Indonesia (p. 115 and p. 154), by M. V. Bruinessen, 1995, Bandung: Mizan.

The result of this study showed that the PPs taught some of Bruinessen's list and also some were different. The following table presents the KKKs taught at five PPs in this study.

Table 2. List of KK taught in the subject of Fiqh at PPs in South Kalimantan.

Names of PP Level	Grade	PP Salafiyah A	PP Salafiyah B	PP Salafiyah C		PP Khalafiyah D	PP Mixed E
				First Semester	Second Semester		
Isti'dād							
Ibtidā'/Awwaliyah	1		<i>Safīnah al-Najā'</i>				<i>Mabādi' al-Fiqhiyyah 1</i>
	2		<i>Al-Ghāyah wa al-Taqrīb</i>				<i>Mabādi' al-Fiqhiyyah 2</i>
	3		<i>Al-Yāqūt al-Nafīs</i>				<i>Mabādi' al-Fiqhiyyah 3</i>
	4		<i>I'ānah al-Ṭālibīn</i>				<i>Mabādi' al-Fiqhiyyah 4</i>
	5		<i>I'ānah al-Ṭālibīn</i>				
	6						
Wuṣṭā'/Tsanawiyah	1	<i>Kāshifah al-Sajā</i>		<i>Arkān al-Ṣalāh</i> (pp. 1-end)		<i>Matan al-Ghāyah wa al-Taqrīb</i>	<i>Fath al-Qarīb</i>
	2	<i>Fath al-Qarīb</i>		<i>Al-Ghāyah wa al-Taqrīb</i> (pp. 1-15)	<i>Al-Ghāyah wa al-Taqrīb</i> (pp. 15-30+)	<i>Matan al-Ghāyah wa al-Taqrīb</i>	<i>Fath al-Qarīb</i>
	3	<i>Fath al-Mu'īn</i>		<i>Al-Ghāyah wa al-Taqrīb</i> (pp. 17-38+)	<i>Al-Ghāyah wa al-Taqrīb</i> (pp. 38-end)	<i>Fath al-Qarīb</i>	<i>Fath al-Mu'īn</i>
	4						
'Ulyā'/Aliyah	1	<i>I'ānah al-Ṭālibīn</i>		<i>Fath al-Qarīb</i> (pp. 1-11)	<i>Fath al-Qarīb</i> pp. 11-20)	<i>Fath al-Qarīb</i>	
	2			<i>Fath al-Qarīb</i> (pp. 20-41)	<i>Fath al-Qarīb</i> (pp. 37-57+)	<i>Fath al-Qarīb</i>	
	3			<i>Fath al-Qarīb</i> (pp. 50-65)	<i>Fath al-Qarīb</i> (pp. 65-end)	<i>Fath al-Qarīb</i>	
	4						

Note: Summarized from documents at five PPs in the study, provided by administration staff.

Based on the table above, there were 9 (nine) KKs learnt at PPs in this study. Two of them were *Fath al-Qarib* and *Fath al-Mu'in* which were taught at three PPs, namely PP Salafiyah A, PP Khalafiyah D, and PP Mixed E. Therefore, it can be said that those two KKs were taught at all types of PPs. Moreover, the other similarity among the three PPs was that they put *Fath al-Qarib* for their *santris* at a lower level while *Fath al-Mu'in* for the *santris* at a higher level. In other words, *Fath al-Qarib* was taught for beginners while *Fath al-Mu'in* was for advanced *santris*. Interestingly, PP Salafiyah C took only *Fath al-Qarib* as their reference in teaching *fiqh*, even though it was taught at a high level, namely 'Ulyā, and did not put *Fath al-Mu'in* in its list. In addition, PP Salafiyah B did not put *Fath al-Qarib* and *Fath al-Mu'in* at all in its list of KK. PP Salafiyah B taught *Safinah al-Najah*, *al-Yāqūt al-Nafis*, and *I'ānah al-Ṭālibīn*, instead.

Other references used in teaching *fiqh* were:

- a. *Kāshifah al-Sajā*, was taught at PP Salafiyah A, and introduced before *Fath al-Qarib* and *Fath al-Mu'in*.
- b. *I'ānah al-Ṭālibīn*, was taught at PP Salafiyah A, and introduced after *Fath al-Mu'in*, while at PP Salafiyah B was taught at the highest level;
- c. *Matan Ghāyah wa al-Taqrīb*, was delivered before *Fath al-Qarib* at PP Khalafiyah D, at PP Salafiyah B was taught after *Safinah al-Najah*, and at PP Salafiyah C at the high levels;
- d. *Safinah al-Najā'*, was taught PP Salafiyah B;
- e. *Al-Yāqūt al-Nafis*, was offered at PP Salafiyah B;
- f. *Mabādi' al-Fiqhiyyah* volume 1-4, was delivered at PP Mixed E before *Fath al-Qarib*; and
- g. *Arkān al-Ṣalāh*, was taught at PP Salafiyah C at its low level, before *Ghāyah wa al-Taqrīb*. According to Ustadz CN, this KK was written by the founder of PP Salafiyah C (Ustadz CN, personal communication, August 28, 2021).

Furthermore, looking at the KK in Bruinessen's list, it seems that Bruinessen listed KK taught in *fiqh* as well as in *uṣūl al-fiqh* because some of them were taught in the subject *uṣūl al-fiqh* at PP in this research. The KK taught under the subject *uṣūl al-fiqh* at PPs as shown in the following table:

Table 3. List of KK taught in the subject of *uṣūl al-fiqh* PPs in South Kalimantan.

Names of PP Level	Grade	PP	PP	PP Salafiyah C	PP Khalafiyah	PP Mixed
		Salafiyah A	Salafiyah B		D	E
Isti'dād						
Ibtidā'/Awwaliyah	1					
	2					
	3					
	4					
	5					
	6					
Wuṣṭā'/Tsanawiyah	1					<i>Al-Waraqāt</i>
	2					<i>Al-Sullam</i>
	3		<i>Mabādi' Awwaliyyah</i> (pp. 1-15+)	<i>Mabādi' Awwaliyyah</i> (pp. 15-end)		<i>Laṭā'if al-Ishārah</i>
	4					

'Ulyā'/Aliyah	1	<i>Al-Waraqāt</i>	<i>Al-Waraqāt</i> (pp. 1-13)	<i>Al-Waraqāt</i> (pp. 19-end)	<i>Mabādi' Awwaliyyah</i>
	2		<i>Al-Waraqāt</i>	<i>Laṭā'if al-Ishārat</i> (pp.1-20)	<i>Mabādi' Awwaliyyah</i>
	3		<i>Laṭā'if al-Ishārat</i> (pp. 1-30)	<i>Laṭā'if al-Ishārat</i> (pp. 30-end)	<i>Mabādi' Awwaliyyah</i>
	4				

Note: Summarized from documents at five PPs in the study, provided by administration staff.

Based on the table above, KKs in teaching *uṣūl al-fiqh* were:

- Al-Waraqāt*, taught at PP Salafiyah A in the first year of 'Ulyā', at PP Mixed E in the first year of Wusṭa level, and at PP Salafiyah C in its second year of 'Ulyā' level;
- Mabādi' Awwaliyyah*, taught in the fourth until the sixth year at PP Khalafiyah D and in the third year of Wusṭa level at PP Salafiyah C;
- Al-Sullam*, taught in the second year of the Wusṭa level at PP Mixed E;
- Laṭā'if al-Ishārah*, taught in the third year of the Wusṭa level at PP Mixed E and in the third year of 'Ulyā' level in PP Salafiyah C.

It was also noted that PP Salafiyah B did not offer *uṣūl al-fiqh* in its curriculum.

Moreover, Kyai D told that initially at PP *khalafiyah* D, the *ustādhs/ustādhahs* taught *uṣūl al-fiqh* from four schools. Kyai D explained that a PP in Java that initiated PP Khalafiyah D sent its alumni to teach there. In *uṣūl al-fiqh*, they taught *Bidāyah al-Mujtahid*, which discussed *uṣūl al-fiqh* from four schools. Unfortunately, later the PP in Java stopped sending its alumni. Thus, PP Khalafiyah D had to recruit the *ustādhs* from its surrounding. The available *ustādhs* around PP Khalafiyah D were the alumni of a PP *salafiyah* that was outstanding in South Kalimantan. As result, the new *ustādhs* taught what they learnt, i.e. KK in the Shāfi'i school in *uṣūl al-fiqh*. Later, when Researcher A confirmed the change of KKs, Kyai D approved as in the following interview:

Researcher A: *Oh jadi ini kurikulumnya perkawinan mana-mana ya, Pak?* (Then the curriculum is mixed from various PPs?)

Kyai D: *Ya ya* (Yes)

Researcher A: *Awalnya* (mentioning one of PP *khalafiyah* in Madura), *lalu kemudian dimodifikasi karena masukan dari salaf?* (Initially taken from, then modified because there is a suggestion from PP *salafiyah*)

Kyai D: *Kalau yang ada ada ni bukunya melihat pondok pesantren di Martapura, Bu ai*, (mentioning one of outstanding PP *salafiyah* in South Kalimantan). ... *Kalau kitab-kitab tu banyak ke anu lah Martapura lah* (again mentioning the PP *salafiyah*). (KKs here refer to PP *salafiyah* in Martapura) (Kyai D, personal communication, September 2, 2021).

When the researchers asked the point of *sanad* or *ijāzah*, Ustādh R who graduated from a PP *salafiyah* in South Kalimantan and taught at PP Khalafiyah D also confirmed.

Researcher A: *Tidak mengajar kitab yang belum pernah belajar?* (Do not teach a KK that the *ustādhs* have not studied?)

Ustādh R: *Ya*. (Yes) (Ustādh R, personal communication, September 2, 2021).

This statement confirmed the issue of *sanad* or *ijāzah*.

4. Discussion

The point that *Fath al-Qarīb* and *Fath al-Mu'īn* were taught at all types of PPs in this study was similar to Kharlie's findings that *Fath al-Qarīb* was studied at PP *salafiyah* and *khalafiyah* (Kharlie, 2019). This finding was also in accordance with Hidayati's finding which stated that the two KKs from the Shāfi'i school were taught at PP in South Kalimantan in the subject of *fiqh* (Hidayati, 2018), as well as Kharlie's finding in Banten (Kharlie, 2019).

Referring to *Ṭabaqāt* by al-Subkī, it is worth noting that among those KKs in *fiqh*, al-Subkī mentions *Matan Ghāyah wa al-Taqrīb* only while the others are not listed. The reason is that the writer of *Matan Ghāyah wa al-Taqrīb*, who is Aḥmad ibn al-Ḥasan ibn Aḥmad al-Aṣḥbānī (d. 593 AH), had written the KK long before al-Subkī's passing in 771 AH. Meanwhile, the other writers lived and wrote their KKs after al-Subkī passed away, they were not noted down by him. However, scholars were able to confirm

that *Safīnah al-Najāh*, *al-Yāqūt al-Nafīs*, and *l'ānah al-Ṭālibīn* were written by Shafi'ite writers (*Al-Yaqut al-Nafīs Fi Madh-Hab Ibn Idrīs: Arabic, Shafi'i Fiqh*, n.d.; Maysarah et al., 2025; Mohammad et al., 2021; Nik Azhar et al., 2023). In addition, *Kāshifah al-Sajā*, according to Al-Akati and Abidin, is an explanation (*sharḥ*) of *Safīnah al-Najā* (Al-Akati & bin Abdul Halim, 2019). Therefore, *Kāshifah al-Sajā* is in the Shafi'i school as well.

Compared to Bruinessen's list earlier, PPs in this study did not teach all KKs in Bruinessen's list. They taught seven of the twenty-four KKs in Bruinessen's. The researchers speculated that the coverage of this research (five PPs only) was the reason. If a next researcher broadens the area of the study, most probably other KKs will be found.

There were two noteworthy KKs taught at PPs, namely *al-Yāqūt al-Nafīs* at PP Salafiyah B and *Arkān al-Ṣalāh* at PP Salafiyah C; these two are not in Bruinessen's list. As explained earlier, *al-Yāqūt al-Nafīs* is considered in the Shafi'i school (*Al-Yaqut al-Nafīs Fi Madh-Hab Ibn Idrīs: Arabic, Shafi'i Fiqh*, n.d.) while *Arkān al-Ṣalāh* was written by the founder of PP Salafiyah C who was a Shafi'ite as admitted by one *ustādh* at the PP (Ustadh CN, personal communication, August 28, 2021). This confirmed and explained why the number of KK increased as elaborated earlier. In conclusion, Bruinessen's finding about the references in teaching *fiqh* that represented the Shafi'i school as mentioned in the introduction was still relevant.

Additionally, it was interesting that all types of PPs taught KK of Shafi'i school as a part of their references. The reason was that even though the *kyais* and *ustādhs* learnt KK written by the scholars from other schools in *fiqh*, they did not teach it to their *santris* because they did not have *ijāzah*. They studied merely to enrich and broaden their understanding.

Another noteworthy story was from PP Salafiyah C. As told by Ustadz CN, the founder of the PP began his education at a PP salafiyah in Martapura (a city near Banjarmasin). There he studied *fiqh* of the Shafi'i school. He continued his study in Mecca and became a student of Shaikh Yasin al-Padangi. The founder learnt in various schools, not only the Shafi'i one. However, when he came back to Banjarmasin and founded PP Salafiyah C, he taught Shafi'i school only in *fiqh* (Ustadh CN, personal communication, August 28, 2021). There was no information on the reason why the founder did not teach other schools in *fiqh* because he passed away several years ago. According to Mustofa, et al., basically a PP may teach any school of thought, in this case *fiqh*, but it is the *kyais*' authority to determine which one to choose (Mustofa et al., 2024).

Regarding KK in the subject of *uṣūl al-fiqh*, compared to Bruinessen's list, only two of KKs taught at PPs in this study, namely *al-Waraqāt* and *Laṭā'if al-Ishārah*. Bruinessen did not list *Mabādi' al-Awwaliyyah* and *al-Sullam* in his report while those two KKs were taught at PPs in this study. However, those new KKs still represented the Shafi'i school. Written by Abdul Hamid Hakim (d. 1379 AH/1959 AD), *Mabādi' al-Awwaliyyah* as well as *al-Sullam* are classified as Shafi'i school (Paturohmat, 2018; Yahya et al., 2025). In short, the KKs of *uṣūl al-fiqh* in this study were from the Shafi'i school.

In regards to teaching *Bidāyah al-Mujtahid* at PP khalafiyah, this point was similar to Kharlie's report mentioned earlier (Kharlie, 2019). Interestingly, *Bidāyah al-Mujtahid*, which had been studied at PP Khalafiyah D and is also listed by Bruinessen, did not represent the Shafi'i school. The KK discusses four schools, namely Maliki, Hanafi, Hambali, Shafi'i, and even Zahiri, in which Ibn Rushd, the writer of *Bidāyah al-Mujtahid*, is one of the Maliki scholars (الأعور & أوزديك, 2025).

5. Conclusion

From the findings and the discussion earlier, it is concluded that the concept of *ijāzah* was still an issue among the *kyais* and *ustādhs*. Even at a PP *khalafiyah* in this study, in the beginning it taught a KK discussing *uṣūl al-fiqh* from four schools and from Maliki school. Afterwards, it changed into KK in Shafi'i. For the last case, their reason was that the available human resources, which were the *ustādhs*

who taught the subject were from PP *salafiyah*. Once again, the reason was related to the concept of *ijāzah*. Another point was that even though there were other Kks introduced at PP in teaching *fiqh* and *uṣūl al-fiqh*, the Kks were still in the Shafi'i school.

From a philosophical angle, this finding reflected the traditional authority, meaning that a *kyai* or an *ustādh* taught a KK if he had an *ijāzah* to teach the KK. Moreover, the religious ethic in the context of the plurality of schools was another reflection. Choosing a school of thought showed consistency, obedience, and discipline to follow a tradition. Finally, this study displayed the community's way of interpreting the text of *fiqh* and *uṣūl al-fiqh* in their daily life.

This conclusion is relevant to what Anwar et al. found out in their research (Anwar et al., 2016). In short, Bruinessen's findings from 35 years ago are still relevant. However, this leads to the question of whether focusing on one school of thought in teaching *fiqh* and *uṣūl al-fiqh* will bring the *santris* to religious moderation, particularly among internal Muslims in Indonesia. As reported by Mujahid, a combination of Islamic orthodoxy and modern management produces open-minded *santris* (Mujahid, 2021).

For further research, this study found that even though *Sabīl al-Muhtadīn* was written by Muhammad Arsyad al-Banjary (1710 AH/1122 AD-1812 AH/1227 AD), a Banjarese scholar, this KK was not taught at PP in South Kalimantan in this study, either PP *salafiyah*, *khalafiyah*, or mixed. Therefore, this provides a potential topic for other scholars to investigate this issue.

Declarations

Author contribution statement

Inna Muthmainnah initiated the research idea, formulated the main research questions, and led the manuscript drafting process. Rasyidi contributed to the development of the theoretical framework, refined the research design, and critically reviewed the manuscript. Muhammad Syaiful conducted the data collection, performed the data analysis, and assisted in interpreting the findings. Herida Wulansari contributed to the literature review, supported the discussion development, and participated in editing and finalizing the manuscript. All authors read and approved the final version of the manuscript.

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Data availability statement

The datasets generated during and analyzed during the current study are available from the corresponding author upon reasonable request.

Declaration of Interest's statement

The authors declare that they have no known competing financial interests or personal relationships that could have influenced the work reported in this paper.

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