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MUZIL AL-MAJNUN FI RADD TASFIYAT AL-ʔUNUN
BY MAMA SEMPUR:
MOSLEM PURITANISM IN REVIEW

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ABSTRACT

The development of the purification Islamic teachings idea and the Islamic reform that occurred in the Sundanese level, early 20th century, has always been responded loudly and decisively by traditional *ulama*. This uncompromising attitude is based on the spirit of maintaining the traditional Islamic doctrine that develops in society from the Moslem puritanism. This concept has two directions, which carry out the idea of purifying Islamic teachings and appear as a reformer movement. This study aims to identify the response of traditional scholars to the Moslem puritanism. This study focuses on the effort of exploring the Islamic intellectual treasures which are contained in *Muzil al-Majnun fi Radd Tasfiyat al-ʔunun*, the Sundanese manuscript by Mama Sempur which contains traditional *ulama* responses to the development of Islamic puritanism in the Sundanese level. The author uses two approaches: the philological approach and intellectual social history to read and to understand various thought discourses which are contained in the manuscript. This study concludes that Mama Sempur's negative assessment of the Moslem puritanism was feared that it would erode the traditional Islamic doctrine that had developed in the community.

KEYWORDS: Muzil al-Majnun, Mama Sempur, Moslem Puritan, Purification, Islamic Reform, Traditional *Ulama*.

INTRODUCTION

The manuscript of *Muzil al-Majnun fi Radd Tasfiyat al-ʔunun* by Mama Sempur is one example of the traditional *ulama* work that responded and criticized the Moslem puritanism which developed in Indonesia in the early 20th century. Generally, traditional *ulama* reject the Moslem puritanism loudly and firmly because it is not in accordance with the religious conditions of society which tends to maintain traditional Islamic doctrine.

The Moslem puritanism began to be felt since the early 19th century. One of the religious movements that carry this idea is the Paderi movement in West Sumatra. The religious movement that began since the return of the triad of pilgrimages (*tiga serangkai haji*), namely *Haji Miskin*, *Haji Sumanik* and *Haji Piobang* in 1803—known as the *mudo* (*kaum mudo*)—was affected by the *Wahhabī* movement when they performed the pilgrimage to Mecca. When they returned to Minang land, they carried the idea of purification of Islamic teachings in the midst of society with the aim of eradicating superstitious acts (*tahayul*), *bid'ah*, and *khurafat* such as the tradition of cockfighting, gambling, smoking opium, wearing silk cloth and practicing tarekat practices. Their

vision is developing the society's understanding of a pure understanding of Islam (Radjab 1954, 9).

The Moslem puritanism which is developed by modernist *Mudo* has received strong responses and objections, especially from the *kaum tuo*, such as Shaykh Khatib Ali, Shaykh Khatib Sayyidina, Shaykh Bayang and Shaykh Abbas who consider that the Islamic teachings practice, which was carried out by the community, has a strong theological basis. (Hamka 1982, 281). The relationship between religion and tradition that is often clashed by the *mudo* is responded by expressing the philosophy of "*syarak basandi adat dan adat basandi kitabullah*", that between religious practice and customary practices in the community are synergistic and there is no contradiction (Thomas 1985, 151-5).

In the early 20th century, puritanism began to spread in the Java—Sundanese region. Deliar Noer said that puritanism can be found in religious thought groups or religious organizations such as Muhammadiyah and Persis (Deliar Noer 1980, 2). Both organizations want the purification of Islamic teachings from external factors, such as culture and all other thought-forms that are not in accordance with the basic teachings of Islam. The puritanism, which is carried by those two groups, is reinforced by Geertz (2014) and Mulder (1999) which has the conclusion that the Islamic style of Javanese society is syncretic, or mixed Islam with local culture aspects and traditions of Hindu and Buddhist religious beliefs (compare Pranowo 2011).

The two organizations that carry puritanism got a response from cultural-traditional groups, especially from the *Nahdlatul Ulama* (NU), who viewed religious practices in the community as a result of an appreciation of Islam as well as Islamic appreciation in the Middle East. So that, in essence, Islam in Indonesia is not peripheral Islam (Azra 2000, 5-10). The relationship between religion and culture can be explained, as Nur Syam said, as collaborative Islam, which is a unique Islamic style, which is constantly maintaining locality elements. It is not in conflict with Islam and strengthening the teachings of Islam through simultaneous transformation processes. (Syam 2005, 289-96). Pranowo, citing Nakamura, said that the concepts of patience, sincerity (*ikhlas*), *slametan* and religious practices, which are developed in society such as *slametan*, are actually originated from Islamic teachings (Muhaimin n.d., x; Pranowo 2011, 10).

The clash of views between the two groups that Noer identified as traditionalist and modernist can be understood within the theoretical framework of the *Challenge and Response*. Toynbee argues that social life is always faced with challenges. The challenge, eventually, rise to a form of thinking from the community to respond to the challenge (H. F. Kearney 1955). The challenge form, that was faced by Indonesian society in the early 20th century, was the development of puritanism and islamic reform. Upon these challenges, the community of traditional ulama circles finally gave a response to the form of puritanism that developed as part of strengthening society's identities.

The manuscript of *Muzīl al-Majnūn* by Mama Sempur can be seen in order to face the challenges of puritanism and islamic reform from modernists. This manuscript explicitly responds to the writings of H. Ba'ali or Kyai Cilame Garut in *Tasfiyat al-Zunūn 'alâ Man Tamassak bi al-Udhun* which vigorously shout for the jargon "*Kembali pada Al-Qur'an dan Sunnah*" (Returning to the Qur'an and Sunnah), encouraging the society to carry out direct *ijtihad* to the two main sources of Islam and advocating to leave *taklid* toward the opinion of ulama. Mama Sempur did not clearly mention the affiliation of this group from H. Ba'ali, but it is likely that he was included

in the religious organization of *Persatuan Islam* (Persis) which was founded in 1923. This assumption was built on the basis of the exact distribution in the West Java region, especially Bandung and Garut. Federspiel said that the rise of Persis was a response from *bid'ah*, *takhayul*, *syirik*, *musyrik* and *taklid* to the *ulama* (Federspiel 2009, 37-40).

The religious response which is contained in the *Muzil al-Majnun* manuscript can be seen from the viewpoint of religious contestation. This manuscript plays a religious role which tends to defend all kinds of religious practices of the community that have grown and developed. It is firmly rooted in the Sundanese landscape such as the tradition of following the opinions of *ulama* (*taklid*), *tahlilan*, *maulidan*, and *others*. Whereas the religious views that are represented by H. Ba'ali play a religious role that tends to question or even revise all kinds of religious practices that have deep roots in society. The tendency of religious thought to maintain tradition by Mama Sempur makes it categorized as a traditionalist *ulama*. Whereas the tendency of H. Ba'ali religious thought to change tradition can be categorized as a modernist *ulama* (Deliar Noer 1980). By borrowing the term Peacock, the tendency that is last-mentioned in this study will be identified with a puritanism, because it has an orientation towards the purification of Islamic teachings on one side and has a tendency to reform on the other side (Peacock 1978, 188).

MAMA SEMPUR AND MUZIL AL-MAJNUN

The full name of Mama Sempur is Tubagus Ahmad Bakri bin Tubagus Ahmad Saida bin Tubagus Arsyad bin Raden Maulana bin Sultan Ageng Tirtayasa (Mama Sempur n.d., 22). Yūsuf al-Mar'ashlī, a professor in hadith and fiqh at the Sharī'ah Faculty of the University of Beirut, said Mama Sempur was born in 1267/1846 in Citeko Village, Plered, Purwakarta, West Java (Al-Mar'ashlī 2006, 1/285). The birth year of Mama Sempur, as called al-Mar'ashlī, was denied by the majority of the descendants of the writer *Muzil al-Majnun* who believed in 1839 as the exact number for the birth year of Mama Sempur. The significant difference of opinion above is caused by no one knows for sure when he was born. But in this case, the writer will make 1839 as the birth year as an agreement adopted by Mama Sempur's family in Purwakarta (Interview Asep Sadawi n.d.).

Mama Sempur was born from Tubagus Ahmad Saida and Umi. The author did not find the biographies from his mother, but according to the information that is obtained from Tubagus Asep Sadawi as his Dhurrīyah, Umi was a native girl from Citeko Village, Plered who was met by Ahmad Saida when he just arrived for the first time in Purwakarta. Like other children, Mama Sempur's childhood was cared for and educated directly by her parents. After receiving direct training from her parents, Mama Sempur was very well cared for by Raden Raji Ghanim for six years. The author presumes that he was taken care of by his family until the age of four and then handed him over to Raden Raji until he was ten years old. He began to study religious sciences such as reading the Qur'an, tajwid, the basics of fiqh, tawhid and Arabic grammar with Raden Raji (Al-Mar'ashlī 2006, 1/285-6).

Mama Sempur's youth had shown that intelligence was his natural talent, he could easily absorb the sciences that were taught by his teachers. For approximately ten years of absorbing knowledge from the family environment and the area around Citeko by mastering various religious sciences, he had not satisfied yet with what he had already obtained. His love of studying religious

knowledge led him to seek knowledge from various *pesantren* (Islamic boarding schools) in Java. According to *al-Mar'ashlī*, Mama Sempur liked to move from one *pesantren* to another in order to search for religious knowledge that he had not yet mastered. Teachers who played a role in shaping his intellectual character when he was a *santri* in Java included Kyai Khoil Bangkalan (d. 1925), the author of *Hāshiyah 'alā Sharḥ al-Waraqāt*, Kyai Hasan Mustafa Sukabumi (d. 1930), Kyai Saleh Semarang (d. 1903) and others (Al-Mar'ashlī 2006, 1/285-6).

After studying religious knowledge from his teachers in Java, Mama Sempur did not feel enough by what he had been obtained, so he was eager to continue to increase his religious knowledge. The one and only place that becomes his next destination for seeking knowledge is Ḥaramayn (Mama Sempur n.d., 21). Related to Mama Sempur's departure to Haramayn, Asep Saidawi gave information that he left at forty. If the information is correct, then 1879 is the year he went to Ḥaramayn (Interview of Asep Sadawi n.d.). That year coincides with the year when he completed his education at Javanese Pesantren. The description of the departure to Ḥaramayn as revealed by Saidawi, is not the same as the direct statement of Mama Sempur in his work entitled *Tanbīh al-Muftarīn*. He said, "*jisim kuring dina samemeh indit ka Mekah dina tahun 1329*". before I left for Mecca in 1329/1911 (Mama Sempur n.d., 22). The last-mentioned year coincides with his 72 years old. Of course, it is very far different from the family statement which states that he went to Mecca (Ḥaramayn) when he was forty years old.

The information about Mama Sempur's departure to Mecca in 1879 is what seems to be close to the truth—when he was forty years old. This year is determined by the writer based on al-Mar'ashlī's statements and family agreement that said he had studied religion with Shaykh Nawawī Banten who died in 1897. The year of Nawawī Banten's death could be an indication that he went to Mecca when he was 40 years old (1879), not at the age of 72 (1911). Saidawi said that Mama Sempur lived in Mecca for 7 years (1879-1886) (Interview with Asep Sadawi n.d.). In Mecca he studied religious knowledge from Kyai Ahmad Mukhtar Bogor (d. 1930), Kyai Abdul Hamid Kudus (d. 1915), Shaykh 'Abd al-Karīm al-Daghistani, Nawawī Banten, and others (Mama Sempur n.d., 4 -8).

Mama Sempur is a Sundanese ulama who has a lot of written work, about twenty-three (23) works (compare to Lutfi 2016, 52-61; Maulana 2018, 87-107). Among his works is *Muzīl al-Majnūn fī Radd Taṣfiyat al-Zunūn*. This text contains several responses from traditionalist ulama (in this case Sundanese ulama) to the development of Islamic puritanism in Indonesia in the early 20th century. Among the central issues which are discussed in this manuscript include suggestions for the public to be able to access directly to two sources of Islamic law, namely Al-Qur'an and Sunnah, suggestions for *ijtihād* and the call to leave the opinion of *ulama* (taklid). The religious issue that was discussed by Puritan Moslem was responded very loudly by Mama Sempur in this text. So it can be claimed that this manuscript is a representation of the views and attitudes of traditional ulama on the development of Islamic puritanism in Indonesia that occurred in the early 20th century.

MUZIL AL-MAJNUN MANUSCRIPT INVENTORY AND DESCRIPTION

The existence of the *Muzil al-Majnūn* manuscript can be classified as a manuscript that is still kept individually because the person concerned made (wrote, copied) his own manuscript and inherited from his parents or ancestors. (Ekadjati 1999, 7). Fathurahman admitted that manuscripts that are stored individually in the community are difficult to be inventoried. This is because, generally, individual manuscripts not only have not been cataloged but also must build an approach first to the owner to obtain permission to access the manuscript (Fathurahman 2015, 74). That is why the *Muzil al-Majnūn* manuscript is not found in the master catalog as in *Katalog Induk Naskah-naskah Nusantara Koleksi Lembaga di Jawa Barat* (E. and U. A. D. Ekadjati 1999) nor in *Direktori Edisi Naskah Nusantara* (E. S. Ekadjati 2000). This text was also not found in digital manuscript searches as compiled through an online manuscript database, *Thesaurus of Indonesian Islamic Manuscripts*, which was initiated by *Puslitbang Lektur dan Khazanah Keagamaan* (the Center for Literature and Religious Khazanah), *Badan Litbang dan Diklat Kementerian Agama Republik Indonesia* (the Research and Development Agency of the Ministry of Religion Affairs, Republic of Indonesia) and the Center for Islamic and Society Studies (*Pusat Pengkajian Islam dan Masyarakat—PPIM*) State Islamic University Syarif Hidayatullah Jakarta.

The inventory of Mama Sempur's work was just discovered when Ahmad Rahman took inventory of the work of ulama in religious education institutions, one of them was in West Java. He only recorded 11 (eleven) works by Mama Sempur and there were no *Muzil al-Majnūn* manuscript (Rahman 2011, 151-6). This text also cannot be inventoried in Lutfi and Maulana's research. Lutfi only recorded that there were 18 works that are produced by Mama Sempur, and Maulana recorded 20 works (Lutfi 2016; Maulana 2018).

Based on the results of searches and studies conducted by the author from various sources of manuscript catalogs, written works, and collections of individual texts, it can be claimed that the manuscript of *Muzil al-Majnūn* that the writer will study is a single manuscript (*codex unicus*). This script is obtained from H. Tubagus Abdullah Rifa'i, grandson of Mama Sempur from Abdul Halimi (ama Imi), Mama Sempur's second son from his wife named Hj. Amnah, when the writer visited As-Salafiyah Islamic Boarding School in Purwakarta-West Java in the middle of March 2017. H. Rifa'i told the author that this manuscript was only discovered by the family, so there were no other researchers or community that knew the existence of this manuscript. H. Rifa'i and Mama Sempur's family greatly appreciated when the author intended to edit the manuscript and study the contents of the manuscript for academic purposes. The great appreciation of the Mama Sempur family can be interpreted as a form of hope for the writer to disseminate Mama Sempur's thoughts which are contained in the text and introduce them to the public as Sundanese Ulama who have contributed greatly to the development of religious thought in Indonesia.

The full title of this text, as contained on the first page, is *Muzil al-Majnūn fī Radd Tasfiyat al-Zunūn*. The author's name is Ahmad Bakri bin H. Tubagus Saida. While the name of the copywriter of the manuscript is not known clearly; but likely came from the family. Information that I got from Mrs. Hj. Neneng Ratu Jalilah—the eighth grandchild of Mama Sempur—implies that she was a copywriter because the majority of Mama Sempur's writings and works were rewritten by her (Interview with Hj. Neneng Ratu Jalilah n.d.). As for the time of writing or copying of this manuscript is not known clearly. This is because, as acknowledged by the family,

the colophon or final page of the manuscript which includes the time of writing or copying the manuscript is lost or not yet found.



The first page of the *Muzil al-Majnun* manuscript; the Tubagus Ahmad Rafi'i collection

This paper uses a European paper base, black ink, sized 8.2 cm x 6.7 cm. While the text in the manuscript sized 7.1 cm x 6.5 cm. This manuscript was found in good condition and maintained even though the overall paper looks worn and brown in color. Paper stamp not found in the script. The writing in the manuscript is still legible clearly and well, even though there is one word on page f.11v that is broken and cannot be read. Unlike Mama Sempur's other works that have been copied and printed, there is no book cover in a flower-shaped frame, a dome or a tower form. So overall there are no illustrations and illuminations on each page of the manuscript. There are 28 pages in this manuscript and each page has 24 lines. The author found a written guideline in the form of a straight line that was pressed using a ruler so that the text was written very neatly and straightly.

There is no numbering in this manuscript. The numbering is done privately by the editor using Arabic numbers placed in the middle of each recto and verso page. Numbering by the author refers to the suitability and continuity of the theme and content between one page and the next. This is because in this manuscript especially on every page verso there is no catchword. This

manuscript was written using the Sundanese pegon letter. As for the text in the manuscript that shows quotations from the Qur'an and the Hadith of the Prophet were given *harakat* (vocalizations) to facilitate lay readers, while texts in Sundanese were not given *harakat*. The entire page of the manuscript is put together in a thin brown cardboard volume and in a state of almost cut into two parts.

The text of *Muzil al-Majnūn* begins with *basmalah*, *ḥamdalah* and *ṣalawat* to the Prophet Muhammad SAW. Then explain why this work was written. In every initial writing, from each discussion theme that will be written, Mama Sempur begins by quoting the opinion of H. Ba'ali or Kyai Cilame in *Tasfiyat al-Zunūn* which was written using a combination of Arabic and Sundanese, then he mentions The errors of Kyai Cilambe views. In building an argument to refute the Kyai Cilambe views, Mama Sempur inserted a normative basis from the verses of the Qur'an and the Hadith of the Prophet. and use a lot of rational arguments based on the concept of analogy (*qiyās*). Not only that, but Mama Sempur also cited the views of the *Shāfi'īyah* ulama and *Ash'arīyah* theologians to affirm the views of *Ahl al-Sunnah wa al-Jamā'ah* as he believed.

THE CONTENTS OF MUZIL AL-MAJNUN MANUSCRIPT STEREOTYPES OF MOSLEM PURITANISM

Mama Sempur in *Muzil al-Majnūn* warned the society about the dangers of Moslem puritanism. Mama Sempur views the product of thought or ideas which is brought by puritan Moslems as products that are produced from lust, not from common sense based on valid argumentation from the Qur'an and the Prophet's hadith, and even infringe both of them (Mama Sempur nd, f.4r). The Moslem Puritanism that carries the idea of Islamic purification and reform is nothing more than an attempt to incite the teachings of Islam. Thus, the idea that was originally in the name of an effort to reform the understanding of Muslims of the doctrine which so far has been held tightly has become an idea of destruction—to not say to eliminate—religious teachings that are brought by the Prophet Muhammad SAW (Mama Sempur n.d., f.1v).

The puritanism and Islamic Reform at a glance is good, cool, admirable and deserves to be carried out because it will give a true understanding to the public about the teachings of pure Islamic religion, but there is latent dangers behind these admirable offers that will arise and have fatal and adverse impacts for Muslims in the future. Mama Sempur's concern indicates that he is phobic about the idea of puritan Moslems is by a reason: Mama Sempur's concern about the understanding brought by puritan Moslems would be considered as truth by ordinary people (Mama Sempur n.d., f.1v).

Mama Sempur responded to the puritanical Moslem idea because it was a manifestation of three ideas. First, the idea of puritan Moslem is seen as a continuation of the ideas which is developed by Muḥammad bin 'Abd al-Wahhāb (d. 1791), Jamāl al-Dīn al-Afghānī (d. 1897), Muḥammad 'Abduh (d. 1905), and Rashīd Riḍā (d. 1935). Second, the idea of puritan Moslem is seen as an idea that is contrary to the ideas of the Sunni ulama who reside in Ḥaramayn, especially Aḥmad Zaynī Daḥlān (d. 1886), as an ulama who is highly admired by Mama Sempur. Third, the idea of puritan Moslem which discredits the role and thought of the *al-salaf al-ṣāliḥ* ulama in the name of *al-rujū' ilā al-Qur'ān wa al-Sunnah*. The three main ideas from Mama Sempur above clearly put a negative label (stereotype) on the idea of puritan Moslem which must be avoided by

ordinary people.

Mama Sempur's first response in stereotyping the ideas of the four figures considered to be reformers in the Islamic world must be seen in terms of the doctrine they developed. There are three doctrines that Mama Sempur feels are not suitable when they are developed to the public because of giving a wrong understanding of the Qur'an and Hadith. Those three doctrines are also not in accordance with the interpretation of the previous scholars. First, the idea of Ibn 'Abd al-Wahhāb, al-Afghānī, 'Abduh, and Riḍā which calls for direct ijtihad to the Qur'an and Hadith as a first step towards purifying and reforming Islam (Bāz 1411, 6; Imārah 1988, 14). Secondly, the religious ideas of Ibn 'Abd al-Wahhāb emphasized the aspect of monotheism purity which was free from an idolatrous attitude to Him (musyrik). If there are Muslims who commit acts of polytheism then they will fall into the abyss of Kafir and the culprit is allowed to be killed (Al-Wahhab n.d., 42). Third, in the view of Ibn 'Abd al-Wahhāb, asking for intercession to other than Allah and making the prophet, shaykh, or guardian as an introduction to prayer is an act that violates the pure teachings of Islam and the culprit is considered kufr (Al-Wahhāb n.d., 284).

The second response is closely related to the idea in the first one. In this second response, Mama Sempur devoted more attention to the idea of puritan Moslem which contrasts with the ideas of the previous ulama—in this case specifically in opposition to Mama Sempur's teacher, Zaynī Daḥlān (Mama Sempur n.d., 1-2). Mama Sempur certainly looked closely at the development of Wahhābī understanding in the area of Ḥijāz, how they acted and spread their understanding. On the other hand, the development of the Wahhābī understanding and later became the official Saudi Arabia mazhab in 1932, was strongly opposed by Zaynī Daḥlān—the mufti of Mecca. There are two works of Daḥlān which always bring around Mama Sempur's thoughts, especially in *Muzīl al-Majnūn*, *Iḍāḥ al-Karāḥīnīyah*, and *Tanbīh al-Ikhwān*, namely *al-Durar al-Sanīyah fī Radd 'alā al-Wahhābīyah* and *Fitnah al-Wahhābīyah* (Sāmābīyah Sīyah nd., nd.).

Mama Sempur's third response to the puritanical Moslem religious ideas was their idea which discredited the role and thought of the *al-salaf al-ṣāliḥ* ulama on behalf of *al-rujū' ilā al-Qur'ān wa al-Sunnah*.

The idea of puritan Moslem in discrediting the role and thought of the ulama can be seen from the rejection of everything that comes from the ulama which has become a doctrine and has taken root as part of religion in the society. Mama Sempur saw that if the idea of puritan Moslem develops, it would appear a counter-productive in the society. The society will be confused because the opinion of the ulama, which has been strongly held, is being sued by puritan Moslem. Even the puritan Moslems were calling on the people to do the same with them—leaving the ulama's view and make new interpretations that are in accordance with current conditions.

Mama Sempur said:

...ari anjeun Haji Ba'ali nyieun kitab ngalarang cekel kana aqwalna ulama éta nyaéta 'ayna nukangan nogong kana Qur'an anu henteu aya hawar-hawar acan kana jalan agama Islam, balik ngajak asup kana naraka (Mama Sempur n.d., f.5v).

... thou Haji Ba'ali makes books that disallow to hold the words of the ulama actually contrary to the Qur'an which is not at all audible to the Islamic religion, instead invites to the hell.

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Mama Sempur did not look at the religious practices of the community which were obtained from the views of the previous ulama from the *Kitab* (holy books) that there were no errors and deviations from the teachings of Islam. On the contrary, the ulama's view is a form of their interpretation of the Qur'an and the hadith of Prophet for the benefit of Muslims. Mama Sempur turned to blame the idea of puritan Moslem which was considered to have misinterpreted the Qur'anic verses and hadith. If the puritanical Moslem seems to put the two poles between the views of the ulama and the view of the Qur'an and hadith, but Mama Sempur believes that following the view of the ulama has the same level as following the Qur'an and the Hadith.

The following is a Hadith, narrated by Ibn Jarīr, that is quoted by Mama Sempur:

..ṭā'ah Allāh wa al-rasūlih ittibā' al-kitāb wa al-sunnah, wa-ulū al-amr minkum, ulū al-'ilm wa al-fiqh, ari to'at ka Allah ka rosulullah éta nurut ka Qur'an jeung Hadis jeung ari ulul amri éta ahli fikih jeung ilmu (Mama Sempur n.d., f.6v).

... ṭā'ah Allāh wa al-rasūlih ittibā' al-kitāb wa al-sunnah, wa-ulū al-amr minkum, ulū al-'ilm wa al-fiqh, obedience to Allah and His Messenger means following the Qur'an, Hadith, and ulil amri are Ulama of fiqh and science.

CRITICAL NOTE OF THE MUZIL AL-MAJNUN MANUSCRIPT CONTENT

The idea description of Mama Sempur's response in the text of *Muzīl al-Majnūn* towards the Moslem puritanism gives an understanding that it gives a negative assumption because there is a latent danger in it. The solicitudes of Mama Sempur in responding to the Islamic puritanism has several notes when it is read in the present context.

The idea of reforming Islamic thought, that is loudly shouted by puritan Moslem especially since the early 20th century, does not all contain negative things. *Persatuan Islam* (Persis), as one of the puritan religious organizations which has a vision to develop Islamic teachings in the field of education and social welfare (Deliar Noer 1980, 101). In the field of education, Persis founded a *madrasah* which was originally intended for internal Persis, but later expanded to other children as well. Although, according to Federspiel, the *madrasah* was initially small and often underestimated, it had a positive impact on the teaching of education for the society (Federspiel 2009).

The phenomenon of modernism in education is one side of the influence of Islamic puritanism by the modernist movement. In seeing this phenomenon, The Ulama in Nusantara has a different reacting to it, some viewed it as a positive phenomenon and some viewed it as a negative phenomenon. Mama Sempur prefers to see the symptoms of reform in the field of education as negative because it brings an understanding of modernism. It take preference from the world of Western education. The classical system that recognizes levels of education from elementary, middle to upper levels and even universities, in principle, is not to make people understand deeply about the thought of Islam, even the Western-style teaching system aims to keep people away from Islamic values. The critical nature of education makes people will increasingly move away from Islam because of the nature of Western education that tends to question something that has been established in religion (*ma'lūm min al-dīn bi al-ḍarūrah*) (Mama Sempur n.d.).

The implication of Mama Sempur's attitude in evaluating the phenomenon of education

modernization as a negative one, has an impact on the orientation of religious education or *pesantrèn* that he built. Mama Sempur did not allow his students to explore science with a modern Western-style education system. The students are only taught religious knowledge and are not taught general knowledge such as natural sciences, social sciences, mathematics or arithmetics, and other sciences. Such a tradition is still maintained until now.

Another note that needs to be underlined related to Mama Sempur's stereotype of Islamic puritanism is the assumption that the idea of purification and renewal of Islam as one and the same is identical. Both ideas stem from the thoughts of Ibn 'Abd al-Wahhāb . The perception of Mama Sempur which holds such views is irrelevant when it is read in the present context. Wahhābī groups cannot be identified with reformers such as 'Abduh and Riḍā' because each of them has a different socio-religious orientation and context. Although the Wahhābī group with its purification idea to some extent carried out the idea of renewal, it did not necessarily make this group an example base for the Islamic reformist group from Egypt above to carry out the reform idea.

CLOSING AND CONCLUSION

The *Muzīl al-Majnūn* manuscript is the work of Tubagus Ahmad Bakri or Mama Sempur. The authenticity of the scriptwriter can be known through the information which is contained on the manuscript first page, while the year of writing the manuscript is 1349/1930. This manuscript is one of the traditionalist ulama works that responded to the development of Islamic puritanism in the early 20th century. The response by Mama Sempur was hard, assertive and looked negatively on religious thought that is taught by puritan Moslems. The response can be seen from the forms critics of understanding that come from Moslem puritanism such as efforts to purify the teachings of Islam and make efforts to reform Islamic religious thought. Mama Sempur's other response can be seen from the negative view of the puritanical Moslem's suggestion to conduct *ijtihād* directly to the Qur'an and Sunnah. This view was rejected by Mama Sempur because it was feared that it would erode public confidence in traditional Islamic doctrine.

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