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TRANSFORMATION OF FIQH KNOWLEDGE IN THE NASKAH TRADITION IN LUHAK AGAM MINANGKABAU (HISTORICAL STUDY APPROACH)

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Abstract

The presence of Islam in Minangkabau had a significant impact on the formation of the intellectual tradition of the community, especially in the writing and transmission of religious knowledge. Islamic scholars, tarekat groups, and their students produced various religious manuscripts that played an important role in the education and social life of the Minangkabau people. This research aims to examine the process of fiqh knowledge transformation through local manuscripts in Agam Regency, West Sumatra. Using a qualitative approach and historical research method, data were collected through field observations, in-depth interviews, and literature studies. The analysis was conducted interactively since the beginning of data collection by emphasising the historical, social and cultural context of the manuscripts studied. The results show that the existence and distribution of fiqh manuscripts in the Luhak Agam region is a reflection of the distinctive Islamic intellectual dynamics in Minangkabau. The fiqh manuscripts from Agam contain various important themes, ranging from the fiqh of worship to socio-cultural issues, such as the pros and cons of Minangkabau customs, women's issues and other unique issues. These manuscripts were not only used in teaching in surau, but also became instruments in fighting for social transformation in society. Thus, fiqh manuscripts in Minangkabau reflect the dynamics of interaction between texts, education and the evolving social reality.

Keywords: *Ulama, Surau, Manuscripts, Fiqh, Knowledge Transformation*

INTRODUCTION

The study of religious manuscripts in the Islamic world has long been a concern of researchers in the fields of history, philology and Islamic studies. In Southeast Asia, including Indonesia, the existence of local Islamic manuscripts is not only a testament to

the process of Islamisation; it is also a significant source in understanding the intellectual, social and cultural dynamics of local Muslim communities. Among the regions with strong Islamic and intellectual traditions is Minangkabau, West Sumatra, which since the 16th century has been the centre of the growth of Islamic education based on surau and tarekat.

The Minangkabau region, located in the western part of Sumatra Island, Indonesia, is a notable example of a cultural and religious centre in the context of Islamic development in the archipelago. The distinctive characteristics of Minangkabau are not only attributable to its matrilineal kinship system, but also to the manner in which its populace assimilates Islamic values into the local social and cultural structures. The process of Islamization in this region was not a simple or instantaneous one, but rather a complex and layered process that reflected the interrelationship between religious teachings, local values and social change. A crucial yet under-researched area is the role of fiqh texts in the process of social transformation and Islamic education in Minangkabau.

Prior to the advent of Islam, Minangkabau society had already established a well-developed social and cultural structure, encompassing aspects of spirituality and religious expression. Animistic beliefs and Hindu-Buddhist influences constituted an integral component of the community's value system in bygone eras. Archaeological evidence, including inscriptions, tombstones and other artefacts, provides compelling evidence for the use of the Palawa script, as well as for a profoundly entrenched religious social structure. Nevertheless, a formal literacy system remained underdeveloped, and oral communication continued to serve as the predominant medium for the transmission of knowledge and cultural values.

The advent of Islam precipitated profound transformations, encompassing both the spiritual realm and the quotidian practices of society. The introduction of the concepts of tawhid and sharia by Islam was accompanied by the encouragement of the development of a writing culture that had not previously been significantly developed. Islam emphasised the significance of knowledge, reading (*iqra'*), and the systematic dissemination of knowledge. This gradual change in the Minangkabau literacy culture, which was previously oral-based, resulted in a shift towards a more written-based culture, particularly through the utilisation of the Arabic-Malay or Jawi script.

This literary tradition has been further entrenched by the rise of traditional surau-based educational institutions. The Minangkabau surau is a multifaceted architectural and social space, serving not only as a place of religious worship but also as a centre for educational activities and social interaction. In such circumstances, the role of the ulama became of paramount importance. Sheikh Burhanuddin Ulakan is an exemplary figure in this context, having made a significant contribution to the development of a local Islamic scientific base. However, it is imperative to recognise the integral role played by this base within the broader global Islamic scientific network. Sheikh Burhanuddin and his students functioned not only as teachers, but also as producers and disseminators of religious knowledge through the Islamic texts they compiled and taught in the surau.

During the nineteenth and early twentieth centuries, the Islamic world experienced a period of intellectual and spiritual awakening, known as the Islamic renewal. This was characterised by the emergence of Minangkabau scholars who undertook extensive studies in the Middle East, particularly in Mecca. Sheikh Ahmad Khatib al-Minangkabawi, a prominent figure from Minangkabau who assumed the roles of imam and professor at the Grand Mosque, significantly contributed to the revitalisation of Islamic thought within the archipelago. His students, including Haji Abdul Karim Amrullah (HAKA), Abdullah Ahmad, and Djamil Djambek, became pioneers of the Islamic renewal movement. This movement emphasised the importance of rationality, education, and the purification of faith from elements of heresy and *khurafat*. Furthermore, they were prolific in their authorship

and publication of Islamic literature, thereby significantly contributing to the enrichment of the Minangkabau writing tradition.

The tradition of writing and disseminating fiqh manuscripts is one of the concrete forms of the process of transmission and transformation of Islamic knowledge. It is evident that these manuscripts are not merely theological documents; they also serve as pedagogical instruments employed within the educational milieu of surau-surau. The function of manuscripts in this context extends beyond mere reading material, serving as the primary medium in the process of teaching, discussion and the internalisation of religious values in social life. The Fiqh manuscripts that encompass discourses pertaining to worship, muamalah, family law, and social ethics assume a pivotal role in function as foundational guidelines for the community in the execution of daily life in accordance with Islamic principles.

In a global context, Islamic manuscripts have become an important object of study in various disciplines, including Islamic studies, intellectual history, anthropology, and cultural studies. The study of manuscripts is not only focused on philological aspects, but also on their function in shaping and directing social dynamics in Muslim societies. In Indonesia, studies on religious manuscripts of the archipelago have been conducted that highlight the physical preservation, cultural values in Islamic manuscripts, and their utilisation as important assets in the development of cultural heritage-based creative industries.

However, studies that specifically highlight the transformational function of fiqh texts in the context of social life and Islamic education of local communities, especially in Minangkabau, are still very limited. Pramono's (2009) study on the Syattariyah Order in Padang and Padang Pariaman has indeed demonstrated the religious value of the order's texts; however, it has not yet reached the point of investigating how the texts have transformed the community's perspective and social practice as a whole.¹ The majority of these studies have focused on aspects such as preservation, cataloguing, and the historical context of manuscript dissemination. However, the potential of manuscripts as agents of social change has been largely overlooked. Indeed, within the sociocultural context of Minangkabau, these manuscripts have historically functioned as pivotal instruments in the evolution of community norms, ethical frameworks, and social practices, spanning several centuries.

In this context, research into fiqh manuscripts in Agam Regency is both relevant and urgent. This region is renowned not only for its role as a centre for surau and tarekat development, but also for its rich collection of religious manuscripts, many of which remain to be thoroughly examined. Preliminary findings indicate that the fiqh manuscripts housed in surau in Agam Regency encompass a diverse array of Islamic themes that are intricately interwoven with people's daily lives. These themes encompass a wide spectrum, ranging from worship to family law, and even extend to social issues such as women's emancipation and the interpretation of natural phenomena.

The objective of this study is to examine the Fiqh manuscripts in Agam Regency with a view to determining their status as a living local Islamic scientific product. The present study focuses on the manner in which the knowledge contained within the manuscripts is transmitted within the surau education system, as well as the manner in which said knowledge is transformed within the social order of Minangkabau society.

RESEARCH METHOD

¹ Pramono Pramono, "Surau dan Tradisi Pernaskahan Islam di Minangkabau: Studi Atas Dinamika Tradisi Pernaskahan di Surau-Surau di Padang dan Padang Pariaman," *Hunafa: Jurnal Studia Islamika* 6.3 (2009): 247-272, <https://doi.org/10.24239/jsi.v6i3.137.247-272>

The present research employs a historical qualitative approach with the aim of understanding the dynamics of fiqh scientific transformation in the socio-cultural context of Minangkabau society through the study of manuscripts that developed in Agam Regency. The qualitative approach is utilised to facilitate a profound exploration of the semantic, utilitarian, and societal functions of these religious manuscripts in the lives of individuals. The present study adopts a descriptive-analytical approach, prioritising the interpretation of historical and cultural data obtained from primary and secondary sources.

The principal methodology employed in this study is historical research, which seeks to meticulously and systematically reconstruct the intellectual trajectory of the ulama and the tradition of writing fiqh in Minangkabau, whilst maintaining an objective and critical stance. The method is comprised of four distinct stages:²

1. Heuristic. The collection of data and primary sources, namely fiqh manuscripts found in traditional surau in Agam Regency, as well as other supporting documents, is known as heuristics. The data was collected through three primary techniques: field observations, in-depth interviews³ with surau custodians, manuscript owners and community leaders, and a literature study⁴ of relevant literature. The manuscripts under scrutiny are the intellectual creations of Minangkabau scholars, encompassing the tenets of Islamic jurisprudence and the practical expressions of faith within the community. In addition to visiting the locations in which the manuscripts are stored in person, the search for the manuscripts was also conducted online, using the British Library website as a resource.
2. Source criticism, is the process of evaluating the authenticity and credibility of the manuscripts under study
3. Interpretation, is defined as the analysis of the content of the text to understand the message, historical context, and socio-religious values contained therein. The data analysis process was conducted interactively and concurrently, given that the data collection stage preceded it. The data obtained were grouped based on themes, topics, and specific periods. These were then analysed to identify patterns of scientific transformation, social meaning, and the role of manuscripts in the practice of religious education and the social structure of Minangkabau society.
4. Historiography, is defined as the process of rewriting history, whereby a scientific narrative is constructed based on data that has been verified and analysed.

It is anticipated that this approach will demonstrate how fiqh knowledge contained within ancient manuscripts functions not only as a religious text, but also as an agent of

² Dudung Abdurrahman, *Metode Penelitian Sejarah*, (Jakarta: PT. Logos Wacana Ilmu, 1999), 32-35.

³ The informants in this study were selected purposively based on their willingness to share information relevant to the author's data needs. The selection was made by considering their proximity to primary sources, namely fiqh manuscripts, as well as their capacity to provide contextual information related to the history and content of the manuscripts. The informants were comprised of descendants of scholars who were recognised as authors or copyists of manuscripts, in addition to community leaders who possessed a profound comprehension of Islamic scholarly traditions and the presence of historical manuscripts, particularly within the Luhak Agam region. The interview results were then documented in the form of field notes, which served as one of the primary references in the analysis and writing of this article.

⁴ This technique is employed to analyse a range of written sources pertinent to the issues examined in this research. The literature study incorporates an analysis of documents, manuscripts, and other literature that is directly related to the research topic. The primary objective of this research endeavour is to meticulously trace and examine historical sources and Islamic manuscripts that have been unearthed in Agam Regency, West Sumatra. In order to achieve this objective, the author has collected data from a variety of strategic locations, including traditional mosques, libraries, and institutions that store archives and manuscript collections in the region. This methodological approach enables the author to obtain a comprehensive picture of the context, distribution, and content of the manuscripts that are the subject of this study.

cultural and social transformation. This is evident within traditional educational spaces (surau) and wider community life.

RESULT AND DISCUSSION

The Origin and Development of the Fiqh Manuscript Tradition in Agam Regency, West Sumatra

The Islamic scientific tradition in Minangkabau has very deep and complex roots, not only in the realm of Sufistic thought and Sufism, but also in the field of jurisprudence, which directly touches aspects of people's daily lives. A significant manifestation of this scientific dynamic is evidenced by the existence of religious manuscripts that emerged within Minangkabau, particularly in Agam Regency. The tradition of producing these manuscripts serves as a medium for the transformation of Islamic knowledge, which is passed down from generation to generation through traditional educational institutions, such as surau, which function as the centre of learning and transmission of Islamic knowledge.

The Islamic intellectual tradition in Minangkabau underwent significant development between the 17th and early 20th centuries. This evolution was characterised by a comprehensive process of compiling, translating and copying religious texts, with a particular emphasis on the field of fiqh. This was followed by the return of the Minangkabau scholars from the sacred city of Mecca. The importation and introduction of Arabic books, in handwritten form, was the result of studies undertaken with scholars in the cities of Mecca and Medina. A greater number of manuscripts were discovered in the darek region than on the West Coast of Sumatra. This would indicate the influence of the Tariqah on the manuscript tradition in the Minangkabau region. This finding will, at the very least, enhance the existing body of knowledge concerning the network of Islamic intellectual activity, which has heretofore predominantly illuminated the pivotal role of the West Coast of Sumatra in the dissemination of Islam within the region during its nascent stages.⁵ This movement was initiated by key figures such as Sheikh Burhanuddin of Ulakan, who, through the halaqah method in surau-surau, instilled the foundations of simultaneous text-based and oral learning. This tradition was subsequently adopted by his students, who disseminated it to various regions in Minangkabau, including Agam, which subsequently emerged as a prominent intellectual centre.

The pedagogical approach is characterised by two distinct methodologies: the teacher-centred approach and the student-centred approach. The teacher-centred approach was a prevalent method in the surau during the early development of Islam in Minangkabau, known as the halaqah method. The teacher-centred halaqah method played a pivotal role in the resurgence of the practice of writing and copying manuscripts.⁶ Within the Minangkabau context, writing functions not only as a medium for knowledge

⁵ Irhash A. Shamad & Danil M. Chaniago, *Islam dan Praksis Kultural Masyarakat Minangkabau*, (Palembang: Noer Fikri Offset, 2022), 4-5.

⁶ The Ulakan Mosque occupies a pivotal role in the religious life of the Minangkabau people, particularly for communities originating from inland areas such as Tanah Datar and Agam. People from these regions came to study Islam directly under Syekh Burhanuddin Ulakan, a prominent Sufi scholar, and then established mosques in their home regions as a form of replicating the religious educational institutions they had learned from. Surau Ulakan functions in a dual capacity as both a centre for religious education and a key hub in the dissemination of Islamic teachings and the development of Sufi orders in Minangkabau. Historically, the surau functioned as a pivotal intellectual and spiritual centre, particularly for Sufi groups that engaged in profound discussions and advocacy of Islam, especially during the late 19th to early 20th centuries. Moreover, the surau functioned as a site of resistance against Dutch colonial domination, while concurrently serving as a platform for the consolidation of Minangkabau society's social and religious strength in preserving their Islamic identity and teachings. Ridwan Bustamam, "Karya Ulama Sumatera Barat: Krisis Basis dan Generasi Penerus," *Jurnal Lektur Keagamaan* 14.2 (2016): 512. <https://doi.org/10.31291/jlk.v14i2.510>

documentation, but also as a tool to enhance the scholarly authority of the ulama within the community.⁷ This demonstrates that scientific transformation does not only occur in a theoretical capacity, but also manifests through the praxis of text-based education and teaching.

Subsequent studies have revealed that many fiqh texts found in Agam Regency not only discuss ritual aspects (‘ibādah), but also socio-legal aspects (mu‘āmalah), including inheritance, marriage, trade, and Islamic crimes (jināyah). These texts also address very contextual and unique issues, such as women's fiqh, menstruation, and interpretation of earthquakes. This finding demonstrates the high responsiveness of the ulama to local issues, as well as the strengthening of the text's position as a mirror of the socio-religious dynamics of the Minangkabau people.

A significant phase in the dynamics of Islamic scholarship in Minangkabau occurred in the aftermath of the Paderi Movement. This movement introduced a more scripturalist purification of Islam and also had an impact on the transformation of educational methods. Initially, the Sufistic approach dominated,⁸ however following the Paderi period, there was a shift in the orientation of Islamic learning towards the strengthening of fiqh and sharia.⁹ It was in this context that the Arabic books brought by the scholars who had returned from Mecca assumed a pivotal role in the revival of the culture of book-based religious literacy.

Sheikh Ahmad Khatib al-Minangkabawi, who became Grand Imam of the Grand Mosque and teacher of Indonesian Islamic reformers, including HAMKA's father, is a concrete example of Minangkabau's strong scholarly network with international centres of Islamic studies. The dissemination of Arabic books in various disciplines, including ṣarf, naḥwu, tafsīr, and particularly fiqh, occurred through informal educational channels such as surau and halaqah.

This represented a significant departure from the Sufistic tradition, marking a shift towards a more normative and Islamic law-oriented scientific tradition. The tradition of producing fiqh manuscripts then underwent significant expansion in the Agam region, evolving into a distinct scientific identity among the Minangkabau community. The discovery of these manuscripts, as documented in field observations and interviews with manuscript owners and traditional leaders, demonstrates the continuity between traditional Islamic educational practices and the social function of religious texts.

Moreover, the act of reading and copying these manuscripts is imbued with a transformative dimension, as it contributes to the shaping of the community's mindset, values, and social norms. This underscores the pivotal role of manuscripts in shaping cultural and social structures, transcending their mere status as historical documents.

⁷ Sheikh Burhanuddin was also known as a scholar who not only taught Sufism, but was also active in copying and disseminating classical Sufi works. His academic pursuits focused on Sufism in Aceh, which at the time functioned as the intellectual epicentre of Islam within the Nusantara region. It was in this environment that Sheikh Burhanuddin refined his understanding of Sufism under the tutelage of Sheikh Abdurrauf as-Singkili, a distinguished Sufi scholar who exerted a substantial influence on Sheikh Burhanuddin's spiritual and scholarly thought prior to his return to Minangkabau. Ahmad Taufik Hidayat, Apria Putra & Ahmad Chairullah, *Katalog Surau II: Panduan Koleksi Naskah Pusaka Syekh Burhanuddin Ulakan Surau Pondok Tanjung Medan*, (Padang: UIN Imam Bonjol Press, 2014).

⁸ This tradition was followed by Tuanku Syekh Nan Tuo at the Cangkiang Koto Tuo Mosque in Empat Angkat, Luhak Agam. Tuanku Syekh Nan Tuo's spiritual journey initially saw him following the Shattariyah order, but he later embraced the Naqshbandiyah order. He is regarded as a distinguished scholar who has achieved notable success in reconciling Sufism and Sharia law.

⁹ Khilal Syauqi, "Dialektika Orientasi Keilmuan Ulama di Minangkabau," *Khazanah: Jurnal Sejarah dan Kebudayaan Islam* 13.1 (2023): 87-108. <https://doi.org/10.15548/khazanah.v13i1.1013>; Apria Putra, "Ulama dan karya Tulis: Diskursus Keislaman di Minangkabau awal abad 20," *Jurnal Fuaduna: Jurnal Kajian Keagamaan Dan Kemasyarakatan* 1.2 (2018): 134-147. <http://dx.doi.org/10.30983/fuaduna.v1i2.434>.

Within this paradigm, the function of manuscripts is twofold: firstly, as a repository of law, and secondly, as a site for the negotiation of ideas, gender and power within Minangkabau society.

This discussion demonstrates that the transformation of fiqh knowledge through manuscripts in Agam Regency is a complex, historical and contextual process. The text provides a comprehensive overview of the learning and teaching of Islam, as well as its practical application in the daily life of the Islamic community. The manuscript tradition is the nexus at which text and context, science and culture, and the past and the present converge.

Distribution of Fiqh Manuscripts in Surau-Surau in Agam Regency, West Sumatra Province

In order to comprehend the distribution of fiqh manuscripts in the Agam region, it is first necessary to establish a clear understanding of the relevant terminology. In addition, a meticulous historical and spatial approach must be adopted in order to facilitate a comprehensive analysis. Within the context of Minangkabau history, the term Agam does not simply refer to a modern administrative entity (Agam Regency), but rather to the cultural concept of Luhak Agam, one of the three primary luhaks in the Minangkabau customary structure, alongside Luhak Tanah Datar and Luhak 50 Koto. Luhak Agam traditionally comprises a significant number of nagari (traditional villages) that constitute the social and cultural network of Minang society, wherein surau-surau (Islamic educational institutions) play a pivotal role in the formation and transmission of knowledge, particularly fiqh.

The present study employs a cartographic approach to delineate the distribution of manuscripts, utilising the conventional definition of Luhak Agam as a reference point, rather than the contemporary administrative boundaries of Agam Regency. It is imperative to circumvent geographical reductions that fail to reflect the historical reality of the intellectual network of Minangkabau ulama, which traverses modern administrative boundaries. It is evident that certain regions, such as Nan Sabaris and Padang Bintungan, despite being incorporated into the administrative domain of Padang Pariaman, have historically and traditionally been integral components of the scholarly milieu within Luhak Agam.¹⁰

The distribution of these fiqh manuscripts was documented through two main approaches: firstly, digital searches were conducted of manuscript collections at international institutions, such as the British Library; secondly, direct field observations were made at the residences of descendants of ulama, surau keepers, and traditional leaders in various areas of Luhak Agam. The manuscripts are generally written in Arabic, Malay and Minangkabau, using Arabic or Arabic-Malay (Jawi) script. The majority of these manuscripts are written on watermarked European paper, although some use daluang, i.e. the traditional paper of the archipelago. In terms of chronology, the majority of the manuscripts are dated from the 18th to 19th centuries, with a select few continuing to be utilised in surau teaching up until the early 20th century.

However, the physical condition of the majority of the manuscripts found indicates significant degradation, characterised by faded inks, torn pages, and weathered paper structures due to exposure to humidity and a lack of adequate conservation measures. It is evident that a proportion of the manuscripts were retained in private by the ulama's families, and as such, their access is contingent on social relations and trust. It is evident

¹⁰ Fikri Surya Pratama, *REKAM JEJAK NAGARI TALUAK IV SUKU DI BANUHAMPU (Dari Kolonial hingga Pasca Merdeka)*, (Bogor: GUEPEDIA, 2023); Nelmawarni & Fikri Surya Pratama, *Sejarah Peradaban Islam di Minangkabau*, (Bogor: GUEPEDIA, 2024).

that a significant proportion of these documents have undergone the process of digitisation and been formally deposited in various institutions, including the Adityawarman Museum in Padang, the Islamic Manuscript Study Centre at UIN Imam Bonjol, and the UIN Mahmud Yunus Batusangkar. Additionally, these records have been deposited in prominent international institutions such as the British Library in the United Kingdom.

The preliminary mapping in this study revealed the distribution of fiqh texts in several prominent surau, as outlined below:

Surau Bintungan Tinggi: The site is located in Padang Bintungan, Nan Sabaris, a historical region of Luhak Agam (which is now administratively included in Padang Pariaman Regency). This surau is considered to be one of the most significant traditional scholarly centres. Preliminary digitisation data has been analysed, and it has been determined that 36 manuscripts have been documented. The subjects of these manuscripts include fiqh, Sufism, and basic Islamic studies.

The manuscript collection of Surau Bintungan Tinggi is predominantly composed of European paper and spans a chronological range from the mid-1700s to the early 1900s. The condition of the documents is now quite critical, with some showing severe damage, including the loss of writing, pages torn from the binding, and pages and pages torn and discoloured. It is evident that there are numerous Fiqh manuscripts extant, including the "Sembahyang" manuscript, as well as several untitled manuscripts. These manuscripts contain Islamic rules in the form of explanations of daily rules for Muslims, prayer,¹¹ the organisation of the body, Hajj procedures, ablution, fasting, zakat, sacrifice, inheritance, qishash, trade,¹² marriage,¹³ war, hunting, women's menstruation, and other rules in Islamic activities.¹⁴ These fiqh texts are utilised as a primary source in the study of Islam and tarekat, particularly within the context of Surau Baru Bintungan Tinggi.

Figure 1. Compilation of Fiqh Manuscript Collection of Surau Bintungan Tinggi.



¹¹ Through *sembahyang* (prayer) scripts, an explanation is provided of the requirements, aspects, and principles of prayer.

¹² The following subjects are to be discussed: crime, recruitment, and other topics related to trade.

¹³ The following discourse is to be expected: deliberations pertaining to matrimony within the Islamic context, dissolution of marriage, and the structuring of nuptial celebrations.

¹⁴ The following discourse is concerned with the manner in which Muslim women should comport themselves during menstruation and the 40 days that succeed childbirth.



SOURCE: British Library

2. Surau Lubuk Ipuh: Located in the Padang Pariaman region, close to the early centres of the Syattariyah Order's spread. This surau has a very rich manuscript collection, with 82 manuscripts having been digitised to date. The collection reflects the tradition of copying fiqh books within the Shattariyah and Naqsyabandiyah scholarly networks.

The collection is mostly written on European paper, dating from the early 1200s to the mid-1900s. The collection is in a critical and threatened state: some items are badly damaged, with writing washed away and pages torn and rotten. The collection includes several fiqh texts, such as 'Al-Minhaj',¹⁵ as well as compilations of sermon texts for Friday, 'Eid al-Fitr and 'Eid al-Adha, and prayer texts,¹⁶ There are also several compilations of Arbaiyah and Khamsiyah day system texts, as well as untitled fiqh texts containing Islamic rules on topics such as: Thaharah (ablution), prayer, fasting, Zakat, Hajj, funeral arrangements, buying and selling, shipping, wages (salaries), usury, grants (alms), inheritance, marriage, motherhood, criminal executions and earthquake interpretation, among others. These fiqh texts are used as sources in Islamic studies, particularly at the Surau Lubuk Ipuh.

FIGURE 1.

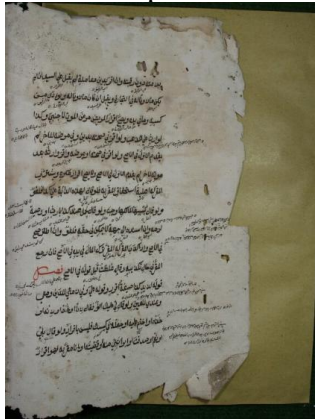
FIGURE 2.

¹⁵ The present manuscript comprises a compendium of Islamic legal principles, encompassing *faraid* (inheritance), *wasiat* (wills), *nikah* (marriage rules), *jual-beli* (trade), and *ibu* (mothers). It is employed as a pedagogical resource for the study of Islam, particularly within the context of the Lubuk Ipuh Surau. The present manuscript was composed in the year 631 H.

¹⁶ The manuscript under consideration comprises a series of prayers of a distinctive nature. It is employed as a repository for Islamic education and Sufi teachings, particularly at the Surau Lubuk Ipuh.

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 TRANSFORMATION OF *FIQH* KNOWLEDGE IN THE *NASKAH* TRADITION IN *LUHAK*
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Pieces of Al-Minhaj Manuscript,
 Lubuk Ipuh Surau



SOURCE: British Library

Pieces of manuscript compiling the
 Arbaiyah and Khamsiyah day
 systems, Surau Lubuk Ipuh



SOURCE: British Library

FIGURE 4. Compilation of Other *Fiqh*-Themed Manuscripts in Surau Lubuk Ipuh



SOURCE: British Library

The findings from these two locations suggest that the distribution of *fiqh* manuscripts in *Luhak Agam* was not sporadic, but rather the result of a structured, traditional Islamic education system. The *surau* is not only a place of worship and recitation, but also functions as a centre for the production and reproduction of Islamic intellectual thought through the writing, copying and transmission of scientific texts. The

social status and religious authority of a teacher or ulama in the community are also closely related to this copying activity.

Thus, the distribution of fiqh manuscripts in Luhak Agam indicates the presence of a robust and well-organised scientific network, with distribution patterns that mirror the student-teacher network, inter-surau connections, and active tarekat dynamics. This finding supports the idea that manuscripts are not only cultural artefacts or teaching materials, but also provide evidence of the intellectual, social, religious and educational transformation of Minangkabau society.

Religious Scholars and the Transformation of Jurisprudence Knowledge through Manuscripts

1. Sheikh Ahmad Khatib Al-Minangkabawi

Sheikh Ahmad Khatib al-Minangkabawi (1860–1916) was a key figure in the Minangkabau Islamic intellectual network and had a significant impact on the evolution of religious knowledge, particularly in the realm of fiqh.¹⁷ Born in Koto Gadang in the Agam region, he later settled in Mecca, where he became an imam and a professor at the Grand Mosque. Despite his activities in the Holy Land, his intellectual legacy and written works were carried back to his hometown by his students, ensuring his influence was felt in his homeland.

Sheikh Ahmad Khatib, a rational and reform-minded Syafi'iyah scholar, wrote no less than 45 scientific works in various disciplines, including aqidah, ushul fiqh, fiqh, tasawuf, astronomy and tafsir. These works were generally written in Arabic, Malay and Minangkabau using the Arabic-Jawi script. His decision to write in these different languages was in response to the diversity of his audiences, which included scholars, students, and laypeople in the archipelago. His works were intended not only for the academic community in Mecca, but also to address various contextual issues that arose in the country, particularly in Minangkabau. He considered it his duty to provide explanations and guidance to the people of the archipelago through his students, who asked him questions about religion and culture during their studies with him in Mecca.¹⁸

One of his most notable works is Hasyiyah al-Nafahāt 'ala Syarh al-Waraqat, a commentary on Jalaluddin al-Mahalli's Syarh al-Waraqat, which is a commentary on the book al-Waraqat by Imam al-Haramain al-Juwaini. This book has become a key reference in the study of ushul fiqh within the Shafi'i school of thought and highlights Sheikh Ahmad Khatib's contribution to strengthening the intellectual tradition of Ahlussunnah wal Jama'ah in Minangkabau and across the archipelago. It systematically discusses various key ushul fiqh concepts, such as nash, ijma', qiyas and ijihad, making it a valuable resource for santri and pesantren students studying in Agam's surau.

¹⁷ He is one of a select group of scholars from the Nusantara region who have been appointed to the roles of teacher and khatib at the Masjid al-Haram, representing the scholars of the Shafi'i school of thought. Those scholars who are engaged in the teaching profession in Makkah al-Mukarramah are possessed of certain unique qualities. They are recognised as scholars who possess extensive knowledge across a range of disciplines, demonstrating the ability to adapt to the demands of their era. They are also characterised by their piety and compassion towards their students, their commitment to spiritual reflection, and their role as exemplary role models for their students. Dzulkipli Amnan, *Jalan dakwah ulama Nusantara di Haramain abad 17-20 M*, (Tangerang: Pustaka Compass, 2018); Sheikh Ahmad Khatib al-Minangkabawi's contribution is indicative of the continuity in the transmission or transformation of Islamic knowledge, both specifically in Minangkabau and generally throughout the archipelago. Dzulkipli Hadi Imawan & Muhammad Faiz, "Syaiikh Ahmad Khatib Al-Minangkabawi: Mahaguru Ulama Nusantara di Makkah dan Respon Ilmiah Terhadap Permasalahan di Nusantara Abad Ke 19-20 M," *Islamika Inside: Jurnal Keislaman dan Humaniora* 7.2 (2021): 262. <https://doi.org/10.35719/islamikainside.v7i2.142>

¹⁸ Ahmad Fauzi Ilyas, "Syekh Ahmad Khatib Minangkabau dan Polemik Tarekat Naqsyabandiyah di Nusantara," *Journal of Contemporary Islam and Muslim Societies* 1.1 (2017): 99. <https://doi.org/10.30821/jcims.v1i1.1008>

In the fields of family fiqh and inheritance law, Sheikh Ahmad Khatib wrote *al-Da'i al-Masmū' fi Radd 'Alā Man Yurītsu al-Ikhwān wa Aulād al-Akhawāt Ma'a Wujūd al-Uṣūl wa al-Furū'*, which is a critique of the Minangkabau customary inheritance system that adheres to matrilineal lines. He explicitly states that the pusako system, whereby wealth is inherited through the mother's line, contradicts the principles of Islamic inheritance law. For Sheikh Khatib, maintaining the matrilineal pusako system constitutes a deviation from sharia and an exploitation of the rights of orphans.¹⁹

His rejection of tarekat practices in Minangkabau is also an important part of his religious polemical legacy. In his work *Izhār Zagħli al-Kādzibīn*, he criticised the ritual practices of the order, considering them to have no basis in shari'a law and even to have the potential to lead to shirk. This criticism triggered responses from figures associated with the tarekat, including Sheikh Muhammad Sa'ad al-Khalidi, who wrote *Irgām Unūf al-Muta'annitīn* and *Miftāḥ al-Ṣādiqiyyah*,²⁰ and Sheikh Muhammad Khatib Ali, who wrote *Tanbīh al-'Awām 'ala Taghrīrāt Ba'd al-Anām*. This polemic demonstrates the open intellectual dynamics of the Minangkabau scholarly tradition and shows that differences of opinion do not necessarily preclude scholarly dialogue.

In addition to his work on family law and Sufism, Sheikh Ahmad Khatib wrote extensively on contemporary mu'amalah. In his work *Tanbīh al-Anām fi al-Radd 'ala Risālah Kaff al-'Awām 'an al-Ḥaudl fi Syarikah al-Islām*, he defends the Islamic Society's existence as a modern socio-economic organisation in accordance with Sharia principles. He refutes accusations that the organisation is deviant and asserts that such movements are important for the revival of the ummah. However, this contradicts the view of one of his former students, KH Hasyim Asy'ari, who criticised the Muslim Brotherhood as a threat to the unity of the ummah in *Kaff al-'Awām*.

Thus, Sheikh Ahmad Khatib's contribution to the transformation of fiqh knowledge lies not only in the quantity of his written works, but also in his long-term influence on religious discourse, Islamic education and social reform in Minangkabau and other regions of the archipelago. His works were copied by his students and kept in suraus, becoming part of the scholarly manuscripts now scattered throughout Agam and the surrounding area. This reinforces the historical evidence of a dynamic tradition of Islamic knowledge in the Minangkabau region.

2. Sheikh Muhammad Djamil Djambek

Sheikh Muhammad Djamil Djambek (1860–1947) was a key figure in a network of Minangkabau scholars who promoted the evolution of Islamic scholarship through rational thought and renewal.²¹ Hailing from Bukittinggi, he was renowned for his ability to balance

¹⁹ Nadia Nur Indrawati, "Peran Syekh Ahmad Khatib Al-Minangkabawi (1860-1916 M) Dalam Islamisasi Nusantara," *Tamaddun: Jurnal Sejarah dan Kebudayaan Islam* 1.1 (2016): 187. <https://doi.org/10.24235/tamaddun.v1i1.940>

²⁰ Putra, "Ulama dan Karya Tulis."

²¹ Sheikh Muhammad Djamil Djambek's formal education commenced in elementary school, followed by further studies in Mecca at the age of 22, under the mentorship of his father. In this location, he pursued his studies under the tutelage of Sheikh Ahmad Khatib al-Minangkabawi, specializing in suluk at Jabal Abu Qubais. This culminated in his attainment of a diploma from the Naqsyabandiyah-Khalidiyah Order. Despite his background in the order, he is more prominently recognised for his expertise in the science of falak (astronomy), a field which was widely recognised in Mecca and taught to a number of Minangkabau scholars, including Sheikh Ibrahim Musa Parabek and Sheikh Abbas Abdullah. Upon his return to Minangkabau in 1903, Djamil Djambek actively engaged in the dissemination of his beliefs through sermons and social practices. He established two primary surau, Surau Tengah Sawah and Surau Kamang, collectively referred to as Surau Inyik Jambek, which functioned as centres of religious education. His innovative methods of preaching, which included the replacement of traditional arts such as barzanji and marhaban with lectures (tabligh) in Malay, which referred to classical Arabic texts, were a significant development in the field. This approach aimed to make religious knowledge more accessible to the broader public.

traditional understanding with modern scientific approaches, particularly in the fields of fiqh and falak science (Islamic astronomy). As a student of Sheikh Ahmad Khatib al-Minangkabawi, Sheikh Djamil Djambek's ideas evolved within the context of Islamic reform, focusing on purifying teachings and renewing the way Muslims in West Sumatra think.

Initially involved in the practice of tarekat, Sheikh Djamil Djambek later became critical of religious practices that he felt lacked a strong foundation in sharia. During his intellectual journey, he stopped participating in tarekat activities and focused on teaching fiqh (the science of worship) and falak (astronomy). This shift in focus was driven by the desire to study Islamic law systematically and its practical applications in determining prayer times, the direction of the Qibla and the Hijri calendar, all of which are integral to the daily religious practices of Muslims.

Sheikh Djamil Djambek's contribution to falak science was pivotal in transforming manuscript-based fiqh knowledge in Minangkabau. Recognised as a credible astrologer in Mecca, his knowledge was sought by students who returned home to guide their communities, particularly in practical matters such as determining prayer times, the start of the months of Ramadan and Shawwal, and astronomical phenomena such as eclipses.

The abad calendar, which is still kept in the Surau Tengah Sawah in Bukittinggi, is tangible proof of his commitment to applying astrology to the religious life of the community. This work demonstrates the development of Islamic thought in Minangkabau through the interaction of texts, worship practices, and exact science.

Adopting an integrative approach, Sheikh Muhammad Djamil Djambek demonstrates that the science of fiqh encompasses more than normative discussions of the laws of worship and muamalah; it also delves into cosmological and scientific aspects that reinforce the fundamentals of public worship. This is an important legacy for future generations to maintain the continuity of the Islamic scientific tradition in Minangkabau.

3. Sheikh Abdul Latief Syakur

Sheikh Abdul Latief Syakur, who was born in Balai Gurah, Ampek Angkek, Luhak Agam, is one of the leading Minangkabau scholars. A da'wah figure and intellectual, he contributes to the field of Islamic education and is particularly concerned with social issues, especially women's empowerment and community moral development. From a young age, he studied in Mecca, the holy land, with several prominent Minangkabau scholars, as part of the academic network of Sheikh Ahmad Khatib al-Minangkabawi, for over 13 years. He returned to his hometown in 1902, aged around 19 or 20.²²

Upon returning to Minangkabau, Sheikh Abdul Latief Syakur was confronted with a complex social landscape shaped by the impact of colonialism. He identified the moral crisis and moral degradation, as well as limited access to education for women, as the main

The inclusive approach adopted by the surau has resulted in it becoming an open learning space across various backgrounds. This important contribution to the renewal of Islamic da'wah in Minangkabau is worthy of note. Novita Siswayanti, "Muhammad Djamil Djambek: Ulama Pembaharu Minangkabau." *Jurnal Lektur Keagamaan* 12.2 (2014): 479-498. <https://doi.org/10.31291/jlk.v12i2.45>

²² The Sheikh was born on 15 August 1882, as the only child of Muhammad Amin and Fatimah. The subject's father had accumulated savings from his work on the Padang-Fort de Koek railway line, which enabled him to finance his son's migration to Mecca at the age of seven to study with leading Indonesian scholars of the Madzhab. Syafi'i was residing in Mecca at the time, and Sheikh Ahmad Khatib Al-Minangkabawi was also present. Syakur was the youngest of 13 students who studied with Sheikh Ahmad Khatib Al-Minangkabawi, alongside other future Minangkabau scholars of note, including Abdul Karim Amrullah, Jamil Jambek, and Muhammad Thaib Umar. Yulfira Riza & Lisna Sandora, "Shekh Abdul Latief Shakūr's Manuscript Dunia Perempuan and Woman Representation on Man's View." *2nd Internasional Conference on Culture and Language in Southeast Asia (ICCLAS 2018)*. Atlantis Press, 2019. <https://doi.org/10.2991/icclas-18.2019.22>

challenges to building a just Islamic civilisation. Therefore, his da'wah did not solely focus on fiqh or theological issues, but also touched on social, cultural, and gender dimensions. This is reflected in his establishment of the educational institution At-Tarbiyatul Hasanah (Surau Sicamin), where he educated both male and female santri, including his daughter Sha'diyah Shakūrah, who would later become a pioneer of the Muslim women's movement in Minangkabau.²³ he realised his vision and mission through this institution, where his students included her own daughter, Sha'diyah Shakūrah.²⁴

Although Sheikh Abdul Laṭīf Syakur's written works do not focus on classical fiqh themes like those of his predecessors, his contribution to the development of Islamic literacy remains significant. His writings mostly focus on morals, tawhid, tafsir, hadith, tajweed, autobiography, nationalism,²⁵ and the Arabic language. However, some of his works touch on fiqh, particularly in relation to women's law and Islamic social ethics. This demonstrates the distinctiveness of his approach, which is more humanistic, progressive and contextual than that of some of his contemporaries, who were preoccupied with the polemics of tarekat or the debate between custom and sharia.

Some of Sheikh Abdul Laṭīf Syakur's works with a fiqh dimension include: 1) Tarbiyah al-Islamiyyah fi Durūs al-Fiqhiyyah (1927): This is an introductory work that discusses basic fiqh lessons, especially those related to the daily worship practices of Muslims; 2) Al-Fiqh al-Akbar: A work that summarises the principles of faith and their influence on social life. It is not only dogmatic, but also applicable; 3) Muqaddimah Uṣūl al-Fiqh: An introduction to the fundamentals of Islamic legal reasoning (ijtihad) for addressing contemporary issues.

One of Sheikh Abdul Laṭīf Syakur's most distinctive and revolutionary works is *The World of Women*, in which he discusses social norms, the role of women in the family and in society, and their rights according to the Qur'an and Hadith. In this book, he emphasises that, as long as they maintain religious values and modesty, Islam encourages women to get an education and play an active role in social life. he expands upon these ideas in her autobiographical work, *Al-Mu'āsharah*, which is divided into 44 thematic subchapters discussing topics ranging from the selection of a spouse and the rights and duties of husbands and wives to stories about women in the Islamic world. In one of his quotes, he states:

" Women must have their senses, lessons, and education perfected. All of this is the

²³ Upon his return to his homeland, Syakur was confronted with the alarming social reality of Minangkabau society, which had been significantly impacted by colonialism, particularly in terms of the status of women. In addition to the economic challenges and moral crisis, the situation of women was a particular concern due to limited access to education and the widespread practice of premarital and divorced women in Minangkabau at the time. Yulfira Riza & Titin Nurhayati Ma'mun, "Berdamai dengan Perempuan: Komparasi Teks antara Naskah Al-Muāshirah dan Kitab Cermin Terus," *Manuskripta* 8.2 (2018): 113-136. <https://doi.org/10.33656/manuskripta.v9i1.134>; It is the opinion of the grandchildren, as expressed in their meeting with Chuzaimah and Syukriah at Balai Gurah, that the Sheikh is motivated by a sense of responsibility to enhance the moral standards of society and to empower women, a component of his mission in preaching and serving the community that he considers to be of integral importance. An interview was conducted with the Sheikh's granddaughters, Mrs Syukriah and Chuzaimah, at their residence in Balai Gurah, Ampek Angkek, Agam on 21st July 2024. This assertion was further substantiated by references from Apria Putra, "Ulama Minangkabau dan Sastra: Mengkaji Kepingarangan Syekh Abdullatif Syakur Balai Gurah," *Diwan: Jurnal Bahasa dan Sastra Arab* 9.1 (2017): 601-624. <https://doi.org/10.15548/diwan.v9i1.133>

²⁴ Sonia Ayudia Fitri & Suriani Suriani, "Peranan Syekh Abdul Latif Syakur dalam Membangun Kesadaran Pendidikan di Balai Gurah, 1902-1963," *Warisan: Journal of History and Cultural Heritage* 3.3 (2022): 93-99. <https://doi.org/10.34007/warisan.v3i3.1654>

²⁵ *Tafsir Yā Ayyuha an-Nās, Tafsir Yā Ayyuha Al-Lazīna Āmanū* by Ridhouh Wahidi, "Konsep Nasionalisme Perspektif Syaikh Abdul Latief Syakur," *Religia* 22.2 (2019): 267-280. <https://doi.org/10.28918/religia.v22i2.2191>

will of Islam." (Al-Mu'āsharah, p. 41). Source: (Riza dan Ma'mun 2018).²⁶

The concept of al-mu'āsharah, meaning the reciprocal relationship between husband and wife, formed the basis of Syakur's ideas for overcoming the negative stigma against women in Minangkabau society at that time. She emphasised the importance of building respectful and equal family relationships. This perspective emerged from her observations of women's roles abroad while studying in Mecca and travelling to other regions.

The manuscript is divided into 44 sub-chapters, which can be grouped thematically to facilitate discussion of the issues raised: 1) The importance of marriage; 2) Selecting a partner; 3) The rights and duties of husbands and wives;²⁷ 4) Sexual relations;²⁸ 5) Previous stories and advice about women;²⁹ 6) Women from other countries;³⁰ and 7) Physical beauty. In books on women's fiqh, Syakur prioritised the issue of women's empowerment. Islam does not prohibit women from receiving an education, pursuing a career, or realising their potential in any field, provided it is not excessive and does not violate religious or social norms. This reflects her 12 years of study abroad, during which she observed the progress women had made in empowering their communities and countries. Additionally, she underscores the importance of the leadership of the Prophet Muhammad and Caliph Umar ibn al-Khattab in creating an environment in which women could express their opinions and exercise their rights.

Her support for women's emancipation is also evident from her involvement in setting up the magazine *Djauharah* in 1923, which she co-founded with her daughter Sha'diyah Shakūrah. *Djauharah* is recognised as the first Islamic women's magazine in Minangkabau and published articles on education, tafsir and Islamic perspectives from a female viewpoint. *Djauharah* competed healthily with other progressive women's magazines, such as *Soenting Melajoe*, which was founded by Rohana Kudus.³¹ Sheikh Abdul Laṭīf Syakur's approach to supporting the emancipation movement was different from that of Haji Abdul Karim Amrullah (Haji Rasul), who was more critical of the women's movement at that time.³²

Interest in this Islamic women's literacy movement has spread as far as Malaysia, as evidenced by visits from researchers and scholars to Balai Gurah.³³ This demonstrates the impact of Sheikh Abdul Laṭīf Syakur's transformation of fiqh knowledge, particularly with regard to women's issues, in shaping a progressive Islamic discourse with local and transnational dimensions.

Sheikh Abdul Laṭīf Syakur is a key figure in the intellectual history of Minangkabau Islam. His ideas on women's fiqh (Islamic jurisprudence), moral education and emancipation, all of which are based on Islamic values, confirm that the development of manuscripts and da'wah (Islamic proselytisation) in Agam is transformative and

²⁶ Riza & Ma'mun, "Berdamai dengan Perempuan," 113-136.

²⁷ The issue of marital relationships, including the rights and obligations of spouses towards each other, is a subject that merits close examination.

²⁸ The following explanations are provided: the marriage muqaddimah, etiquette for sexual intercourse, the rules of sexual relations and methods, the story of the jima of Muhajjirin men and Anshar women, and so on.

²⁹ Examples of such narratives include those concerning the politeness of the children of the Prophet Shu'aib, Asia, the story of Umar bin al-Khattab and his wife, Salman Al-Farisi, and Abu Darda.

³⁰ Narratives pertaining to women from the Middle East, in conjunction with accounts of the status of women in Western societies.

³¹ Riza & Ma'mun, "Berdamai dengan Perempuan," 113-136.

³² An interview was conducted on 21st July 2024 with Sheikh's grandchildren, Mrs Syukriah and Chuzaimah, at their residence in Balai Gurah, Ampek Angkek, Agam.

³³ An interview was conducted on 21st July 2024 with Sheikh's grandchildren, Mrs Syukriah and Chuzaimah, at their residence in Balai Gurah, Ampek Angkek, Agam.

responsive to social needs, not just textual and ritualistic.

Today, the Islamic intellectual tradition is understood not only as a textual heritage, but also as a social process that transforms Islamic values into local cultural systems. In Minangkabau society, this process involves the assimilation of Islamic principles into a culture rich in customs, collective values, and matrilineal kinship systems. Thus, a distinctive form of Islam emerges, often referred to as Islam Nusantara: an open, flexible and culturally diverse interpretation of Islam.

Minangkabau Muslim scholars and intellectuals play a pivotal role in this, shaping a local Islamic narrative that remains firmly rooted in the authority of the shar'i sciences while responding to contemporary challenges. This intellectual legacy would not have been possible without a productive tradition of writing, whether through copying manuscripts, writing new works or adapting classical texts to the local context.

Despite facing limitations such as restricted access to print media and raw materials (e.g. paper and ink), as well as colonial pressure, Minangkabau scholars remained active in writing and producing scientific works. This demonstrates their commitment to transmitting Islamic knowledge. Their writings reflect their analytical and interpretative abilities in relation to classical texts, while also incorporating the local context as the field of application. Writing played a role not just as a medium of documentation, but also as a tool for learning, debate, and cultural resistance.

An important instrument in the transmission of knowledge is the surau, which functions as a centre for spiritual activities, education and knowledge production. A teacher-student-based network of scholars is formed within it, which often develops into a transregional network, particularly through departures to Mecca and interactions with international Islamic networks. Upon returning to their hometowns, the scholars bring with them classical books and copies of manuscripts, which are then used as references in teaching and learning activities.

Furthermore, copying and composition became routine activities for students and teachers in the surau. This indicates that Islamic knowledge is passed down not only orally, but also documented systematically in written form. The texts cover a variety of disciplines, including fiqh, tawhid and tafsir, as well as Sufism. They often reflect local characteristics, such as a mixture of Malay, Minangkabau and Arabic, written in Arabic-Malay (Jawi).³⁴

These writings are intended not only for academic purposes, but also to strengthen Islamic identity, empower the community and broaden the thinking of Minangkabau Muslims. Some works explicitly discuss social issues such as women's education, customary heritage and tarekat practices, demonstrating that the resulting knowledge is both contextual and progressive. Thus, knowledge is not confined to the normative level, but is applied in the development of Islamic preaching and in strengthening the social position of the Minangkabau people amidst changing times.

The intellectual tradition of Islam in Minangkabau, as reflected in the fiqh manuscripts and the works of Agam scholars, demonstrates the dynamic transformation of Islamic knowledge from classical sources into contextual responses relevant to local needs. Therefore, preserving and studying these manuscripts is not only an academic endeavour, but also part of an effort to more thoroughly and deeply understand the history of Islamic thought dynamics in the archipelago.

³⁴ Saidatul Khairiyah, "Tradisi Ilmiah Ilmuwan Muslim di Nusantara," *Islamijah: Journal of Islamic Social Sciences* 1.2 (2020): 116-117. <http://dx.doi.org/10.30821/islamijah.v1i2.7222>; Bustamam, "Karya Ulama Sumatera Barat," 514-515; Pramono Pramono & Zahir Ahmad, "Beberapa Catatan terhadap Kitab-Kitab Karya Ulama Minangkabau pada Permulaan Abad XX," *Jurnal Elektronik WACANA ETNIK* 4.2 (2013): 111-122. <https://doi.org/10.25077/we.v4.i2.51>

CONCLUSION

The research indicates that the presence and dissemination of fiqh manuscripts in the Luhak Agam region are indicative of the unique Islamic intellectual dynamics inherent in Minangkabau. The tradition of writing, teaching and transmitting knowledge through surau not only produced an independent education system, but also formed a network of scholars who were connected locally and internationally, especially through the scientific path in Mecca. The Fiqh manuscripts discovered and digitised from surau, including Surau Bintungan Tinggi and Surau Lubuk Ipuh, serve as both artefactual evidence of Islamic knowledge production and illustrations of the Minangkabau people's response to social, legal and religious challenges during their historical period.

Minangkabau scholars have also played a vital role in the process of transforming and contextualizing fiqh in Minangkabau. Through their rich, diverse and argumentatively sharp works, it appears that fiqh is not only positioned as an Islamic legal norm, but also as a means to build community morals, criticise unjust social structures, fight for women's education, and respond to the discourse of modernity and colonialism. Each scholar contributes a distinctive approach, illustrating how the Islamic scientific tradition maintains an adaptive, dynamic, and locally grounded character.

The historical documents from Agam, however, demonstrate that Islamic scholarship in the archipelago was not static. This is the result of sustained intellectual endeavour that consistently responds to the prevailing realities and challenges of its era. In this framework, the Islam that developed in Minangkabau was not a rigid textual Islam, but a living, grounded, and constantly renewed Islam through a dialectic between revelation, reason, and the socio-cultural context.

Consequently, the preservation of fiqh manuscripts and further research into their contents are strategic works to maintain the continuity of Islamic knowledge in the archipelago and to understand the intellectual footprint of local scholars in the wider Islamic civilisation. Local scholars and the classical manuscripts they produce represent foundational elements that must be preserved, studied, and revived as part of an authentic and relevant Islamic scientific heritage.

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