



The Role of K.H Muhammad Burkan Saleh in The Development of Islam in Kerinci

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Abstract. The process of Islamic development in each region was heavily influenced by scholars from outside the region and local residents within the area. As time goes by, the role of the clergy in the process of Islamic development becomes increasingly important because it is accompanied by various problems and needs of the people they face. Therefore, it is important to confirm their contribution from time to time as K.H Muhammad Berkan Saleh has done. This survey uses a qualitative research method. While the approach used in this study is historical in nature which allows us to see the events that surrounded K.H Muhammad Berkan Saleh throughout his lifetime. In addition, this study uses a philological approach to the works written by K.H Muhammad Berkan Saleh.

Keyword: Kerinci, K.H Muhammad Burkan Saleh, Development of Islam

Abstrak. Proses perkembangan Islam di setiap daerah banyak dipengaruhi oleh para ulama baik dari luar daerah maupun penduduk lokal di dalam daerah tersebut. Seiring berjalananya waktu, peran ulama dalam proses pembangunan Islam menjadi semakin penting karena dibarengi dengan berbagai masalah dan kebutuhan umat yang dihadapinya. Oleh karena itu, penting untuk mengkonfirmasi kontribusi mereka dari waktu ke waktu sebagaimana yang dilakukan oleh K.H Muhammad Berkan Saleh. Survei ini menggunakan metode survei kualitatif. Sedangkan pendekatan yang digunakan dalam penelitian ini bersifat historis yang memungkinkan kita untuk melihat peristiwa-peristiwa yang melingkupi K.H. Muhammad Berkan Saleh semasa hidupnya. Selain itu, penelitian ini menggunakan pendekatan filologi terhadap karya-karya yang ditulis oleh K.H. Muhammad Berkan Saleh.

Kata kunci: Kerinci, K.H Muhammad Burkan Saleh, Perkembangan Islam.

INTRODUCTION

The beginning of the Islamization process that occurred in the Kerinci region is not known with certainty. Various opinions emerged to explain this condition. Yunasril Ali et al. explained that the entry of Islam into Kerinci is expected to occur along with the entry of Islam into the archipelago as a whole, especially those that occurred in the area of Sumatera Island, namely in the 7th or 8th century AD. This was due to traders who came from Chinese, Indians, Arabs, Persians, and traders from Southeast Asia

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themselves have used the Malacca Straits as shipping and international trade routes, so it is highly suspected that contact has been established between Sumateran traders and traders from the region. However, Islam is only expected to spread in the 9th century AD, both in the West and East,

Another view argues that the process of Islamization that occurred in the Kerinci area was in line with the Islamization process of Jambi around the 9th century AD. As mentioned in a Chinese book entitled *Pei-hu lu* written in 875 AD, the results of agricultural trade in the form of areca nuts (areca nuts) were obtained by the Posse people (the name for Persian traders or people who made trade trips up to Jambi) from the country of Chan-pei (the name Jambi which used by the Chinese) (Deki Syaputra ZE, 2020: 15-29). However, another assumption says that the arrival of Islam to Kerinci was brought by Siak (Sheikhs) who came from Minangkabau and spread to various areas around the 13th century AD. This is in accordance with the data contained in the Kerinci manuscript documented by Voorhoeve (Deki Syaputra ZE, 2020: 15-29).

This is reinforced by the findings of Uka Tjandrasasmita that in the Kerinci area there are several graves of the Siak, including the Siak Lengih gravestone which is in the village of Pelayang Raya Sungai Penuh and Siak Rajo in Air Hangat Village, Air Hangat District. Both are made of stone with upright shapes reminiscent of the Menhir Megalith tradition (Uka Tjandrasasmita, 2003: 147). Then in the 14th century, Kerinci had become a supplier of superior pepper commodities from and to the port of Jambi. These conditions made Kerinci come into contact with traders from China and Arabia. However, this view only shows that Islam has intersected with the Kerinci people, even though the Kerinci people had not completely embraced Islam at that time or in other words Islam had been known by the Kerinci people in a clear and real way. This is because the Islamic conditions that developed there were not supported by power, but were only accepted and embraced by the community (Deki Syaputra ZE, 2020: 15-29).

This condition continued into the 20th century AD. One of the scholars who had a major contribution in the development of Islam in Kerinci was KH Muhammad Burkan Saleh. He is a charismatic spiritual figure who comes from Tanjung Pauh Mudik, one of the areas in the Kerinci area. KH Muhammad Burkan Saleh was born in 1912 AD and died in 2010 AD. Burkan Saleh has strong Islamic scientific roots because he has completed his studies at several Islamic boarding schools, both in Jambi and

West Sumatera. After graduating from studying at various Islamic boarding schools, Burkan Saleh returned to Kerinci to serve and spread his knowledge in the region. His first career after returning to Kerinci was to become a religion teacher at a madrasa after being assigned by the regent at that time. The institution became a means for him to spread the Islamic teachings he had learned. The madrasa was not only attended by people from Tanjung Pauh Mudik, but also came from various areas in Kerinci, such as Siulak, Semurup, and so on, some of them even came from outside the area, such as from Muko-muko, Bengkulu.

On the other hand, Burkan Saleh also regularly gives recitations at various mosques and prayer rooms in Kerinci, such as become a teacher of Tafsirat the Baiturrahman Sungai Full mosque and became a religious teacher related to various fields of Islamic scholarship at the Jamik Kumun mosque. Meanwhile, in Tanjung Pauh Mudik, Burkan Saleh established regular studies for Tanjung Pauh scholars as well as being a teacher at the assembly. Apart from that, he is also a caretaker of recitations in several places, such as the Zurratud Dahrain Mosque, Zurratul Bahrain, and also the recitations for the Nurul Falah and Alam Simpo families (interview with Sudarsi, 18 July 2021). These institutions became places for KH Muhammad Burkan Saleh to spread his Islamic understanding, so it is not surprising that he was able to write several books in various fields, such as Ulumul Qur'an, Hadith, Astrology, and others.

Burkan Saleh's expertise and wisdom made him appointed as Qadhi Maulana or high priest at the Raya Tanjung Pauh Mudik mosque. Burkan Saleh held this position for most of his life after returning to Tanjung Pauh Mudik following his studies in Jambi and Padang. Even so, Burkan Saleh's opinion is also a reference when solving customary problems or disputes. Even Burkan Saleh also has works in the area of adat which are still used today. The traditional work contains various issues related to the Kerinci custom as a whole and Tanjung Pauh in particular, such as issues of the early history of Kerinci custom, the boundaries of the Tanjung Pauh area, and various other issues. This also indicates that Burkan Saleh is a multidisciplinary scholar.

Research on the role of ulama in the process of Islamic development in the Kerinci region is still difficult to find. Deki Syaputra writes about the Sultan and Islam: The Role of the Jambi Sultanate in the Islamization of Kerinci. This research specifically looks at the role and contribution of the

sultan in the process of Islamization that occurred in Kerinci without looking at the impact that Kerinci scholars had on it (Deki Syaputra ZE, 2020: 15-29). Furthermore, the anthology book written by Yunasril Ali, et al with the title *Adat Basandi Syara'* as the Foundation for Building a Civil Society in Kerinci also highlights matters related to Kerinci. However, the topic contained in this research is still quite broad. Although it had touched on the issue of Islam in the Kerinci region.

Meanwhile, research that talks about K.H Muhammad Burkan Saleh is still very rare. The only research highlighting KH Muhammad Burkan Saleh was specifically written by Mhd. Rasidin and Oga Satria with the title *The Writing Tradition of Kerinci Ulama: Islamic Manuscripts left by K.H Muhammad Burkan Saleh (1912 – 2010)*. Although talking about the figure of Burkan Saleh, this research is more likely to discuss the fruit of Burkan Saleh's pen and explore it, while the role and contribution of Burkan Saleh in the development of Islam is not mentioned much (Mhd. Rasidin and Oga Satria, 2020).

Based on the description that has been provided in the previous background section, the researcher formulated this research on several important questions, namely first, what is the biography or biography of K.H Muhammad Burkan Saleh; second, what is the essence of the works that were written by K.H Muhammad Burkan Saleh; third, how is the influence of K.H Muhammad Burkan Saleh in the process of developing Islam in Kerinci; and fourth, what other contributions did K.H Muhammad Burkan Saleh make for the Kerinci region.

Based on the formulation of the problem previously mentioned, the aim of this research is to find out the biography or biography of K.H Muhammad Burkan Saleh and the works he has written in various fields. Apart from that, another important objective of this research is to explore the role of K.H Muhammad Burkan Saleh in the development of Islam and other influences that Burkan Saleh gave to the Kerinci region. This study uses qualitative research methods. This was chosen because it aligns with the case study method, which aims to explore the role of KH Muhammad Burkan Saleh in the development of Islam in the Kerinci region. Additionally, the selection of a qualitative approach is also motivated by the chosen problem's context, namely the effect of facts on the ground that the figure is often referred to when mentioning the Islamization of Kerinci. This

phenomenon is trying to be explained and explained with narrative-descriptive to reveal why it happened.

The approach used in this research is history. History is the study of many types of events by focusing on time, objects, backgrounds, and characters. All events in this scientific review can be tracked by identifying the circumstances surrounding them, including the time, location, causes, and participants (Taufik Abdullah (ed.), 1987: 105). Therefore, with this approach, we can uncover the events surrounding Burkan Saleh throughout his lifetime. This study also uses a philological approach. In other words, philology can be understood as an effort to identify manuscripts or texts written in the past. Oman Fathurahman defines philology as the activity of reading manuscripts (Oman Fathurahman, 2014)

RESULTS AND DISCUSSION

Process of Islamization in the Kerinci Region

Kerinci is an area located between $1^{\circ}40'$ – $2^{\circ}26'$ South Latitude and $101^{\circ}08'$ – $101^{\circ}50'$ East Bujung. Kerinci is part of the Jambi Province, which is directly adjacent to the Provinces of West Sumatera and Bengkulu. Initially, the center of the Kerinci government was in Sungai Penuh, but after the split between Kerinci Regency and Sungai Penuh City, the center of government shifted to Siulak (Government Regulation Number 27 of 2011). The majority of the population is Muslim in both Kerinci Regency and Sungai Penuh City. However, it is still unknown exactly when Islam entered Kerinci. This is due to the geographical location of Kerinci, which is inland, surrounded by the Bukit Barisan and dense forests, where many wild animals can be found. Nonetheless, there are several theories that explain the process of Islamization that occurred in the Kerinci region.

A. Sumatera theory

The majority opinion suggests that the process of Islamization that took place in the archipelago initially occurred in Sumatera. However, experts cannot determine when Islam first entered Sumatera, the exact year, or who brought it. Hamka stated that Islam's arrival on the mainland of Sumatera was not through the army or soldiers sent by the caliph, but rather through trade routes. This is because Sumatra is located on the coast of the Malacca Strait, which serves as a trade route between the Chinese continent and the land of Hindustan. The trade route through the

Malacca Strait has been active since the golden age of Islam and has continued to flourish. The trade that took place during that time was not only facilitated by merchants from China (Hamka, 1950: 4).

Merchants who embraced Islam sometimes had the opportunity to spread their teachings and supplant the Hindu religion that had previously arrived on the mainland of Sumatera. This prompted Muslim traders to become more actively involved in spreading Islamic teachings on the island of Sumatra. They chose the route of marriage because it allowed them to interact more closely with the local community. Their cleanliness, firm commitment to their teachings, and high intelligence earned them respect from the people, making it easier for them to spread the still-new Islamic teachings on the island of Sumatra (Hamka, 1950: 5).

When Ibn Batutah was about to return to the Chinese continent, he described his journey, mentioning that he made a stop at an area called Java and the country he anchored at was called Sumatera. The name "*Sumatera*" was first used by Ibn Batutah, who intended to pronounce the word "*Samudra*," but the Arabs were unable to read it in its original Sanskrit form, resulting in the pronunciation "*Shumathra*." During his journey, Ibn Battuta mentioned that the King of Sumatera he encountered was humble, cared for the poor, adhered to the Shafi'i school of thought, had high moral standards, and respected the pious. Two great scholars from Arab-Persia, Qadi Ash-Syarif Amir Said Asy-Syirazi and Tajuddin al-Ashfahani, were also present (Hamka, 1950: 6-7).

The same idea was expressed by Schrieke, as quoted by Aboebakar Aceh, that Islam had entered Indonesia in 1292 AD when Marco Polo traveled to various regions. This was evidenced by the presence of small kingdoms in Sumatra that were already under Islamic control, such as the kingdom of Ferlec or Perlak. The name Perlak is also found in several literary works, such as the book of Malay History, *Hikayat Raja-Pasei*, and *Negarakertagama*, although it is spelled differently. The literature states that Perlak is located in Sumatera (Aboebakar Aceh, 1985: 6). This situation indicates that the process of Islamization in Indonesia began in the Sumatra region.

Similarly, the entry of Islam into Kerinci is estimated to have occurred concurrently with the entry of Islam into the archipelago, especially the island of Sumatra, as stated by Yunasril Ali, et al. This is because traders from China, India, Arabia, Persia, and Southeast Asia

utilized the Malacca Strait as a shipping route for international trade. Therefore, it is estimated that contact was established between Sumateran traders and traders from Arabia and Persia in the 7th or 8th century AD. Islam is believed to have entered the mainland of Sumatera, both in the western and eastern parts, around the 9th century AD, but its spread was still limited at that time. The massive expansion of Islam began in the 13th century AD (Yunasril Ali, et al., 2005: 58-59).

B. Minangkabau theory

During the reign of Maharaja Iskandar Muda Mahkota Alam, a Muslim ruler of the Aceh Kingdom, most of Sumatra was conquered, including the Minangkabau Coastal region, such as Air Bangis, Tiku, Pariaman, Padang, Silida, and Inderapura. However, they were unable to control the Pagaruyung Kingdom, a major Minangkabau kingdom at the time, which was located in a mountainous area (Batu Sangkar). The Pagaruyung Kingdom, which originated from Dharmasraya and was a continuation of the Sriwijaya Kingdom, still adhered to Hindu beliefs during the Aceh Kingdom's attack (Hamka, 1950: 9).

The interaction between the Minangkabau Kingdom and Hinduism began when King Singosari from the Majapahit Kingdom attacked the Minangkabau Kingdom in 1275 AD. King Singosari captured two daughters from the Minangkabau Kingdom, Dara Petak with the title Sri Indrashwari, who later became his concubine, and Dara Jingga, who became his wife Maharaja Sri Mardewa. In 1286 AD, Kartanegara ordered the creation of a Buddha statue from Percha, symbolizing the partnership between the Minangkabau Kingdom and the Majapahit Kingdom. In 1935 AD, the Dutch government relocated the statue from Minangkabau to the Arca building in Jakarta (Hamka, 1950: 9).

According to Hamka, the initial interaction between the Minangkabau people and Islam occurred through two channels. *Firstly*, Islam was introduced through the Malacca route via the Siak and Kampar rivers. Many people from Negeri Sembilan in Malaysia originated from Minangkabau, and when they returned to their homeland, they brought Islamic teachings with them. This led to a blending of the perpatih customs and ketemanggungan customs. This situation gave rise to the motto "*adat basandi syarak, syarak bersendi adat*" and the motto "*balairung nan seruang dan masjid nan sebuah*" (Hamka, 1950: 10). *Secondly*, Islam entered the Minangkabau region from Aceh, especially during the time of Sultan

Iskandara Muda Mahkota Alam, as mentioned earlier. The process of Islamization during this period was also influenced by the ulama who brought Islam from Aceh to Minangkabau, such as Sheikh Burhanuddin Ulakan, a student of Sheikh Abdur Rauf al-Sinkili, a prominent scholar during the reign of Iskandar Muda (Hamka, 1950: 11).

The Islamization in Minangkabau had an impact on the Islamization process in neighboring areas such as Kerinci. The Kerinci manuscript documented by Voorhoeve states that Islam was brought and spread to Kerinci by Siak (Sheikhs) who came from Minangkabau around the 13th century AD. Some of the Siak figures mentioned include Siak Ulas, Siak Bagindo, Siak Malindo, and Siak Lengih. There are also graves of Siak figures found in the Kerinci area, further supporting this claim (Deki Syaputra ZE, 2020: 15-29). Iskandar Zakaria, a Kerinci historian, also shares a similar view, stating that Islam entered Kerinci from Minangkabau, Inderapura, and Muara Labuh. Seven well-known Islamic figures in Kerinci are mentioned, including Siak Jelir, Siak Rajo, Siak Ali, Siak Lagi, Siak Sati, Siak Baribu Sati, and Siak Haji. However, the exact process of Islam spreading in Kerinci is not known (Iskandar Zakaria, n.d.: 80).

Islam was able to develop and spread rapidly in Kerinci because the teachings brought by the propagators were compatible with local customs. In fact, many of the teachings had similarities and harmonized with the existing customs. Hence, the adage "*adat bersendikan syarak, syarak bersendikan kitabullah*" emerged, signifying the integration of customs and Islamic teachings. The tombs and graves of these Islamic propagators can still be found today.

C. Jambi Theory

The history of Islamization in Jambi has been a subject of great interest among researchers due to the lack of available literature on the topic. As a result, there is ongoing dialectic and debate among researchers when explaining the origins of the Islamization process in Jambi. *The first* view suggests that the people of Jambi came into contact with Islam, particularly through interactions with Muslim traders in the 9th century AD. This is mentioned in the Chinese book "*Pei-hu lu*," written in 875 AD, which describes agricultural trade involving areca nuts obtained by the Posse people from the land of Chan-pei (Deki Syaputra ZE, 2020: 15-29).

Jambi is well-known for its large river, which flows into the east coast of Sumatra and serves as a trade access point to the interior of Jambi. This condition was closely related to the function of the water transportation route at the time, which was the main route for traders to reach the interior of Jambi. Therefore, this condition also contributed to the interaction between the people of Jambi and traders from outside the region (Junaidi T. Noer, 2011: 67). Bambang Budi Utomo stated that Jambi had intense relations with at least three countries, namely China, India, and Arabia. The relations between the people of Jambi and these countries influenced various aspects of their lives, including diplomacy, religion, culture, and trade (Bambang Budi Utomo, t.th: 11).

The second view argues that the entry of Islam into Jambi occurred in the 13th century AD, coinciding with the decline of the Sriwijaya kingdom. This made Jambi the favored commercial coast for traders from China, Arabia, and India due to its strategic location at the junction between the Malacca Strait and the South China Sea. Geographically, Jambi became an important trade center in the Sumatra region as it lay between the Chinese and Indian trade routes (OW Wolters, 1962: 496). The trade route along the East coast of Sumatera, with its large river emptying into Tanjung Jabung and connecting directly to the Malacca Strait, facilitated significant interactions between international traders, including Muslim traders, and the people of Jambi.

Several sources describe that the process of Islamization in Jambi was not solely carried out by traders but also involved Sufis. This aligns with the theory proposed by Azyumardi Azra regarding the spread of Islam in the archipelago through Sufis, as early Islam embraced by Nusantara Muslims was inclined towards Islamic Sufi. The Sufis reached the Jambi area by boarding merchant ships. Upon their arrival, they did not immediately propagate their teachings but instead studied the local culture, behavior, customs, and traditions (Darmawijaya, 2010: 2-3). This approach aimed to ensure the people of Jambi were more receptive to the teachings brought by the Sufis and to avoid conflicts with their existing beliefs.

The third view argues that Islam entered and developed in Jambi during the 15th century AD, coinciding with the formation and establishment of the Jambi kingdom. Under the leadership of Putri Selera Pinang Masak, a merchant and scholar from Turkey named Ahmad Salim

or Ahmad Barus II visited the Jambi kingdom. Ahmad Salim then married Putri Pinang Masak (Marwati Djoened Poesponegoro, 2008: 43) and was granted the title Datuk Paduko Berhalo. Through this path, Islam was able to develop and eventually became the official religion of the Jambi kingdom. This method of marriage was commonly employed to spread Islam in the archipelago. After marrying Putri Pinang Masak, Ahmad Salim later became the king of the Jambi kingdom alongside his wife.

Their marriage resulted in the birth of a daughter named Orang Kayo Gemuk and three sons named Orang Kayo Pingai, Orang Kayo Padataran, and Orang Kayo Hitam (Marwati Djoened Poesponegoro, 2008: 43). The process of Islamization in the Jambi region began to develop under the leadership of Orang Kayo Hitam, who reigned as king from 1500 AD to 1515 AD. This was accompanied by his diligent efforts, such as enforcing governmental laws known as the "*Pucuk Undang Nan Delapan*." Additionally, he promoted Islam as the traditional identity of the Jambi Malay community and established it as the official religion of the kingdom, thus intertwining Islam with the identity of the Jambi kingdom (Deki Syaputra ZE, 2020: 15-29). Hence, the traditional saying in Jambi, "*adat bersendi syarak, syarak bersendikan kitabullah*" emerged. The Jambi traditional salako also mentions "*syarak mangato, adat memakai*." (Hasan Basri Agus, 2013: 16).

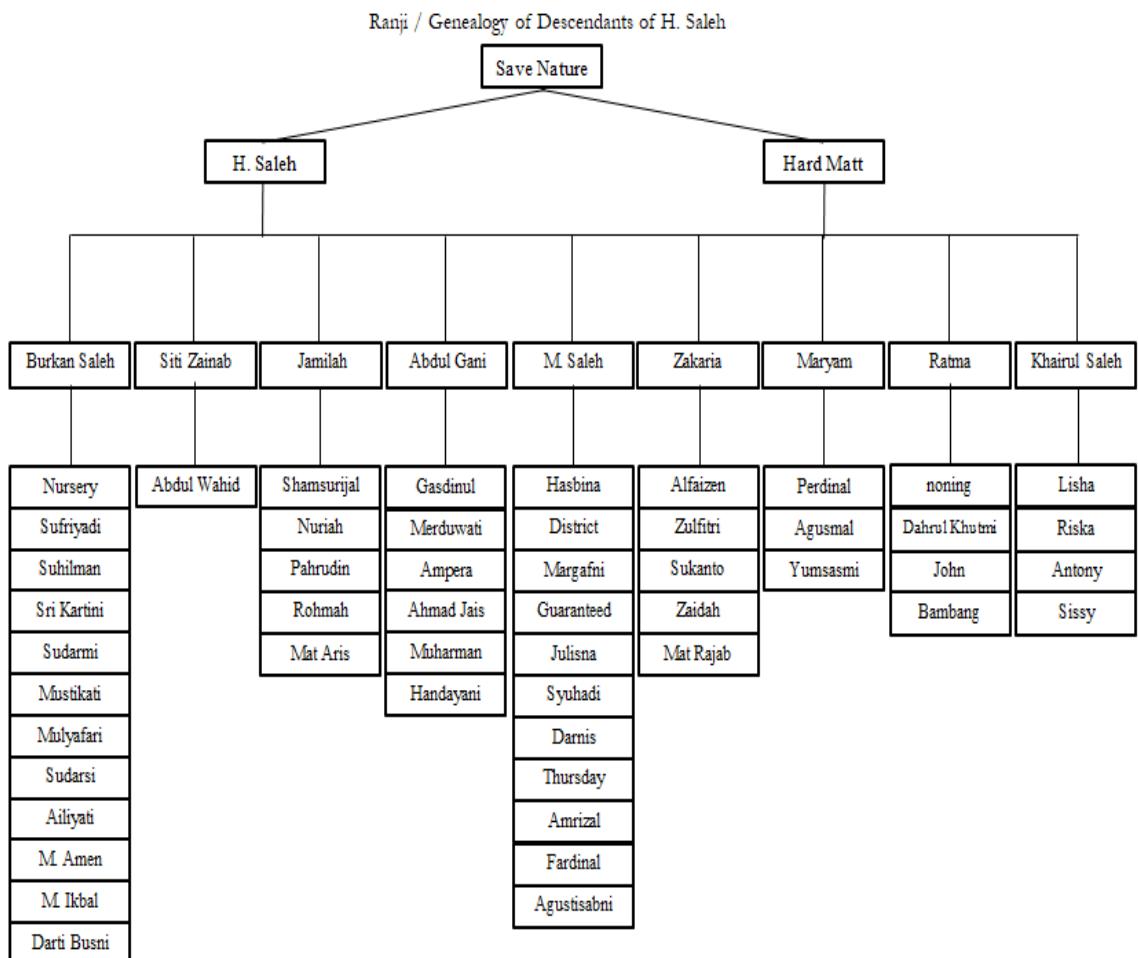
The kingdom led by Orang Kayo Hitam became known as the Malay Islamic Kingdom of Tanah Pilih Jambi. The development of Islam in Jambi also influenced the spread of Islam in the Kerinci region. Deki Syaputra ZE suggests that the people of Kerinci, particularly traders, were already acquainted with Islam through their contact with Jambi in the 7th to 9th centuries AD. This connection was fostered by the close proximity of the two regions and their interdependence in terms of trading commodities (Deki Syaputra ZE, 2013: 54).

Biography of KH Muhammad Burkan Saleh

K.H Muhammad Burkan Saleh was born in Tanjung Pauh Mudik, a village in the Kerinci Jambi region, in 1912 AD, and passed away there on July 21, 2010. There are differing views regarding the name of his mother among the descendants of H. Saleh. However, his father's name was H. Saleh Nandang, according to some people, while others believe his wife's name was Hj. Fatima. One of his grandchildren and a descendant of Burkan Saleh

mentioned that his real name was Nandang, but he adopted the name Hj. Fatimah after performing Hajj (Darti Busni interview, May 30, 2021).

Burkan Saleh's parents were ordinary people who did not come from educated backgrounds. He was married three times in his life. From his first wife, Jawariah, he had a daughter named Nurhasni. After his second marriage to Hj. Siti Qadariah bint Abdul Gani, Burkan Saleh had eight children: Sufriyadi, Suhilman, Sri Kartini, Sudarmi, Mustikayati, Mulya Pari, Sudarsi, and Ailiati. Unfortunately, two of his children, Sufriyadi and Sri Kartini, passed away at a young age. During his third marriage to Hj. Nuraini had three children: Muhammad Amin, Muhammad Iqbal, and Darti Busni. The genealogy of KH Muhammad Burkan Saleh is shown below:



Meanwhile, Burkan Saleh began his educational journey at the People's School in Tanjung Pauh Mudik, his place of birth, and completed it in 1930. After graduating from the People's School, Burkan moved to Jambi with his younger siblings to live with his parents. Despite not coming from a family of esteemed scholars, Burkan Saleh's family was known for their strong adherence to Islamic beliefs. Given these circumstances, his parents decided to enroll their children in a boarding school to study religion. Following his graduation from the People's School, Burkan Saleh continued his education at the Islamiyah Jauhar boarding school in Jambi, where he ultimately earned a degree in 1940. He was renowned for his discipline, diligence, and notable achievements during his time at school. As a result of his academic success, he was nominated to become a teaching staff member at his alma mater (Sudarsi interview, June 20, 2021).

After several years as a teacher at the Jauhar Islamic Boarding School in Jambi, Burkan Saleh decided to resume his studies. In 1945, he enrolled at the Tarbiyah Islamiyah Islamic boarding school located in Lubuk Begalung, Padang, West Sumatera. He successfully completed his studies at the pesantren. It is possible that Burkan Saleh had contact with Syekh Said Syatari, an academic who propagated the Syattariyah order in Kerinci, during their time together at Lubuk Begalung. According to information provided by Syekh Said Syatari's descendants (from a specific interview with his grandson, June 20, 2021), Syekh Said Syatari spent approximately 23-24 years studying in the Pariaman area of West Sumatera and its surroundings. This strongly suggests that the two individuals crossed paths while attending Islamic boarding schools in Pariaman. This information is supported by records from Buya Jamil Semurup.

KH Muhammad Burkan Saleh's contribution in the process of developing Islam in Kerinci

In the early days of Islam's arrival in the archipelago, the ulama played a crucial role in spreading the religion. Their innovative teaching methods facilitated the rapid dissemination of Islam to various regions in the archipelago. In the Minangkabau tradition, the ulama established suraus as centers for teaching and nurturing Islamic knowledge. These suraus served multiple purposes, including Quranic recitation, religious studies, religious ceremonies, mysticism, gatherings and meetings, and accommodations for travelers (Azyumardi Azra, 2003: 8-9).

Burkan Saleh followed a similar approach to strengthen Islamic teachings in the Kerinci area. He served as a recitation tutor in various locations, including Sungai Penuh, where he taught *Tafsir* (Quranic interpretation) at the Baiturrahman Mosque. Although Jalalain's commentary was commonly used as a reference for teaching, the specific volume utilized by Burkan Saleh remains unknown. This aligns with the academic trend of the time, where the study of Quranic interpretation originated from books. This tendency was also prevalent in the pesantren (Islamic boarding school) legacy of that era. Therefore, these two contexts may have influenced K.H Muhammad Burkan Saleh's teaching style and approach in the field of interpretation.

Aside from his involvement at the Baiturrahman Mosque, Burkan Saleh also conducted recitations at the Jamik Mosque in Kumun. In these gatherings, he discussed various Islamic topics. Burkan Saleh employed an integrated jurisprudence teaching technique, combining jurisprudence, interpretation, and sufism, as a teacher in regular studies organized by Tanjung Pauh scholars in his hometown of Tanjung Pauh Mudik. These routine studies and recitations were held at the Tanjung Pauh Mudik Great Mosque, Zurratud Dahrain Mosque, and Zurratul Bahrain (Sudarsi interview, July 18, 2021).

Scholars from other Kerinci areas, such as Semerah, Bunga Tanjung, Kumun, Semurup, and more, participated in the regular recitations led by Burkan Saleh and other Tanjung Pauh scholars. Buya Muhammad Djamil, a tarekat scholar from Semurup, confirmed attending a recitation led by Burkan Saleh in his mushallah (Buya M. Djamil interview, July 18, 2021). The Regent of Kerinci at that time occasionally invited religious scholars to conduct studies. In response to the scholars' interest in participating, the Kerinci Ulema Study Council (MPU) was formed, chaired by Buya Daud Qahiri. The MPU served as a forum for Kerinci clerics to discuss religious topics.

Following the passing of Buya Daud Qahiri's eldest son, Burkan Saleh assumed the role of chairman of the MPU (Sudarsi interview, August 22, 2021). However, Martunus Rahim, one of Kerinci's scholars, claims that the MPU was established after studying at the house of Daud Qahiri in Sungai Penuh, which existed prior to Fauzi Siin leading Kerinci. Drs. Mohd Awal, the district head of Kerinci, supports their account. Hasmi Mukhtar initiated

this activity, which Burkan Saleh continued, and it is still ongoing (interview with Dr. Martunus Rahim, August 22, 2021).

In addition to active participation in the Tanjung Pauh and Kerinci Ulama Study Council, Burkan Saleh was appointed by the Kerinci regent to serve as an Assistant Officer for Marriage Registration, Divorces, and Reconciliation (P3NTR) in the Danau Kerinci District. Furthermore, Burkan Saleh was involved with the Indonesian Ulema Council (MUI) in Kerinci Regency. In Tanjung Pauh, he held the esteemed position of "*Tuan Kalai*" or Qadi Maulana, serving as the caretaker of the Masjid Raya Tanjung Pauh Mudik. Burkan Saleh's expertise in religious matters led him to produce various writings that served as references in the development of Islam, particularly in the Kerinci area. Some of the works written by Burkan Saleh include the following (Mhd. Rasidin and Oga Satria, 2020: 463-488):

1. *Kitab al-Falaqiyah (science of astrology)*

The al-Falaqiyah manuscript, written by Muhammad Burkan Saleh, utilized green, brown, blue, red, and black inks. This manuscript, created in 1937 AD, has been digitized by the Ministry of Religion and is now accessible online at lektur.kemenag.go.id, with the script number LKK_JAMBI2015_BS003. The document was printed on contemporary paper, typical of the early 20th century, without any watermarks or countermarks. The paper contains lines similar to those used in modern paper, but it lacks guidelines and lines of varying thickness.

The manuscript consists of 21 sheets, totaling 22 lines and 22 pages. Its dimensions are 20 cm x 15 cm in length and pages, and 17.5 cm x 15 cm in width. The script employed *Rik'i* and *Naskhi khat* to write Arabic Malay letters and languages, leaving some blank spaces within the text. At the beginning of the page, the book includes a colophon: "*Al-Falaqiyah, 1937, Madrasah Janbar al-Islam: Tanjung Janbar Jamb, li al- Syekh Hajji Muhammad Burkhan Saleh.*"

In this manuscript, al-Falaqiyah is defined as the science of reckoning, specifically the science used to calculate the first day of each month in the Hijri year through tables and calculations. The book explains the calculations for the months of Muḥarram, Ṣafar, Rabī' al-Awal, Rabī' al-Akhir, Jumād al-Awal, Jumād al-Akhir, Rajab, Sha'bān, Ramadān, Shawāl, Zulqā'dah, and Zulhijjah, which are essential in determining the Hijri year numbers. Additionally, the manuscript covers rules for identifying the start of the Hijri year, determining the beginning of

Ramadan, and the process of determining the timings of the five daily prayers.

The manuscript stands out due to its use of pictures and photographs to convey ideas. The variation in color plays a significant role in determining the start of the year and month. This illustration remains relevant, as it applies to both the Gregorian and Hijrah calendars, widely used by the public. Currently, the manuscript is stored at the residence of Dr. Rasidin in Tanjung Pauh Mudik, Kerinci. The pages written in *Riq'ah khat* are still legible and in good condition, although ten pages are blank. K.H Muhammad Burkan Saleh entrusted the manuscript to his son and son-in-law, Dr. Rasidin, who is a lecturer at IAIN Kerinci, Jambi.



Picture. 1
cover al-Falaqiyah



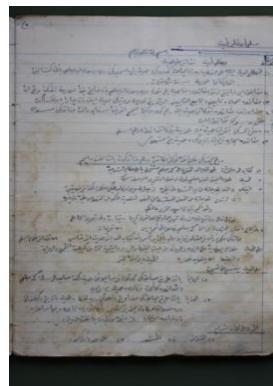
Picture. 2
one part of the book

2. *Mustalah al-Hadith* Book

Hadith books have been present in the archipelago since the 16th century, although not all of them were compiled into a single volume like other works of Islamic scholarship, such as the Book of *Hadith.al-'Aqā'id* by Najm al-Din Abu Hafs Umar bin Muhammad al-Nasafi and *Umm al-Barabi* by Muhammad bin Yusuf al-Sanusi. Additionally, there was the discovery of the 17th-century Malay translation of Nur al-Din al-Raniri's book, *Hidayah al-Habib fi al-Targib wa al-Tarhib*, which contains 831 hadiths. Another notable work is *Sharḥ al-Laīf 'alā Arba'in Hasan li al-Imām al-Nawāwī*. The earliest Malay interpretation of *Al-Arba'in al-Nawāwī* is attributed to the work of Abd al-Ra'uf al-Fansuri. Abd al-Rauf also wrote the book *al-Mawā'iz al-Bad'ah*, which contains the hadiths qudsi (Muhamijirin, 2016: 48). This situation persisted until later times, including

the efforts made by Burkan Saleh, who wrote a book in the field of hadith science.

Mustalah al-Hadith by K.H Muhammad Burkan Saleh is one of the hadith books authored by Kerinci scholars. The exact year of its creation is unknown, but according to Dr. Rasidin, it was most likely written in blue and black ink around 1950 AD. The paper used for this manuscript is contemporary, lacking countermarks and watermarks. It features lines similar to the paper we use today and was manufactured in the 20th century. The document does not contain guidelines or lines on thick or thin paper. The manuscript consists of 58 sheets with 26 lines, totaling 26 pages. Some pages are numbered, while others are not. It measures 21 cm x 16 cm in length and pages, and 19 cm x 15 cm in length and width. The manuscript employs the Arabic Malay script and language, written using *Rik'i* and *Naskhi khat*. There are 5 blank pages in this document. The manuscript provides an introduction to the science of hadith and its purpose. It also discusses the categorization of hadith knowledge, the classification of hadith, explanations of sunnah and hadith, arguments about the importance of hadith, and the names of *Khabar* (hadith).



Picture. 3 One part of science manuscript Mustalah-al-Hadith

3. Book of al-Târîkh Qur'ân al-Karîm

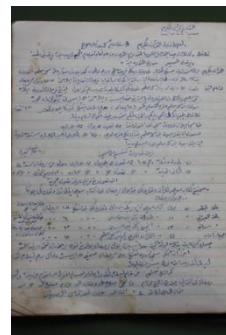
Since ancient times, manuscripts related to the sciences of the Quran have appeared in various categories in the Malay world, such as qira'at, taranum, interpretation of the Quran, tajwid, and others. In the field of interpretation, one of the most comprehensive early Malay commentary books emerged, namely *al-Târîkh Qur'ân al-Karîm wa Bihamisyibi Turjumân al-Mustafid* by Syekh Abdurrauf bin Ali al-Fansury al-

Singkily, a 17th-century figure (Zulkifli Mohd Yusof and Wan Nasyrudin Wan Abdullah, 2005: 157). The scholars' interest in this field of study never waned and even spread to the Kerinci area. This is evident from the publication of *al-Târikh Qur'ân al-Karîm*, works published by K.H Muhammad Burkan Saleh.

Burkan Saleh wrote and copied this document while still a student, although the exact date of writing is uncertain. The title of the manuscript is *al-Târikh Qur'ân al-Karîm*, as shown on the first page. The manuscript, measuring 21 cm x 16 cm with a length and width of 18.5 cm x 15 cm, is written on lined paper without a watermark, indicating that the paper was likely printed in the early 20th century and does not contain thick and thin lines. This manuscript consists of 24 sheets (45 pages), with each page containing 28 lines. Some pages are numbered, while others are not. The manuscript is written in the Arabic-Malay script and features three blank pages. It is written in Rik'i khat using colored inks such as black, green, and blue. The manuscript is currently in the possession of Darti Busni, one of K.H Muhammad Burkan Saleh's descendants, and can still be read properly.

In general, this work discusses various religious issues. The first part covers the science of *nuzul al-Qur'an*, such as the duration of the Quran's revelation, the first and last verses revealed, the era of Quranic revelation, the legislation regarding the revelation of the Quran to the Prophet Muhammad (peace be upon him), and the holy books revealed before the Quran. Burkan Saleh also wrote about the reasons for the selection of *al-Qur'an al-Karim*, its fadhilah or excellence, and the privileges of the Quran.

The manuscript includes the text of K.H Burkan Saleh's holiday sermon and topics related to the Quran and its historical context. Other themes discussed in this manuscript include issues related to Ramadan, such as the reasons for fasting during Ramadan, the rulings on the letter "Ra," and more. Apart from Ramadan, the manuscript discusses the virtues of the month of Sha'ban, as well as topics related to funerals, reciting prostrations, greetings, qunut, usury, and the benefits of reciting verses from the Throne. Thus, it can be concluded that this manuscript contains important content for Islamic teachings from various perspectives, including history, jurisprudence, values, and more.

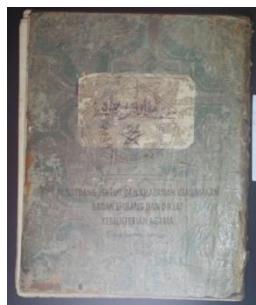


Picture. 4 The first page of the manuscript-Târîkh Qur'ân al-Karîm containing the title of the manuscript

4. Book of Sciences *Saraf and Mantiq*

Burkan Saleh's manuscript on the science of *saraf* was also completed in 1937. The manuscript was written using black and green ink, with some sections in pencil. This work covers several themes, including: *firstly*, the literal and direct meanings of Arabic words, as well as terms or their meanings; and *secondly*, examples of various ways to *i'rab* a word in Arabic. In the middle of the manuscript, there is also an outline of the science of *Mantiq*, which is complemented by its practical application in using human reason in life.

This manuscript consists of several intertwined texts and themes. For example, there is a section on the science of *Mantiq*, which is then connected to an explanation of neuroscience, specifically the various forms of *i'rab* and examples of their application in Arabic words or sentences. At the end of this manuscript, the following colophons are found: *Hażā fi bayān al-ikhtiyār min bab al-hal sanah 1357 tam. Inilah ta'rifat fi bayan 'ilm al-mantiq Muhammad Burkan 1356.*" This manuscript, which utilizes the *Farisi* and *Riq'ah* scripts, is still in good condition and can be read clearly. There is only one blank page in the manuscript. It is currently stored in the house of Dr. Rasidin in Tanjung Pauh Mudik, Kerinci, Jambi, and serves as a legacy from Burkan Saleh to his sons and daughters-in-law.



Picture. 5
Manuscript cover of *The Book of ḥaraf and Mantiq Science*

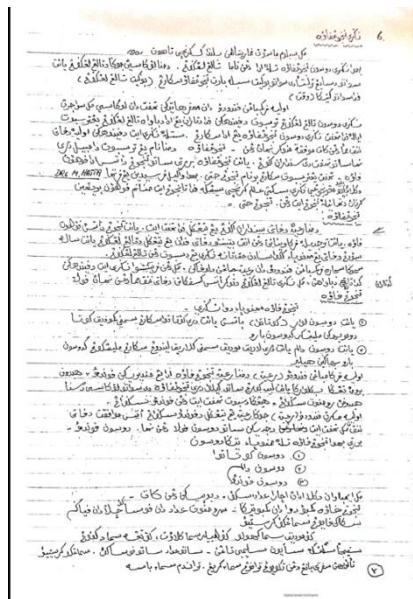


Picture. 6
Colophon of *The Book of ḥaraf and Mantiq Science*

These books provide a comprehensive overview of the works written by Burkan Saleh in the field of religion. According to Rasidin, Burkan Saleh possessed tens of manuscripts or writings covering various topics, including religious matters and customs. However, these books have not yet been digitized.

In addition to his contributions in the religious field, K.H Muhammad Burkan Saleh also made significant contributions in the realm of adat (customary law). The ulama (religious scholars) and adat (customary law) often work together, as the role of a cleric extends to being a peacemaker in society, particularly in communities that adhere to Islamic teachings like Aceh. In Aceh's traditional governance, the ulama play a crucial role, advising the Sultan or government on religious matters, serving as *qadi* (judges) to resolve legal disputes, and presiding over marriage and divorce cases. They are also involved in diplomacy, formulating and upholding state regulations as ordered by the Sultan. Hence, the presence of the ulama alongside the Sultan as the supreme ruler is of utmost importance (Greece Abiyoso, 2020: 1-15).

The role of the ulama in the realm of adat is exemplified by K.H Muhammad Burkan Saleh in the village of Tanjung Pauh Mudik, Kerinci. Although he does not hold a formal position in the customary administration, Burkan Saleh actively participates in customary meetings to address local issues in the Tanjung Pauh community. He has even authored a dedicated work discussing Tanjung Pauh customs, which serves as the primary reference for indigenous people's studies (Kamaluddin interview, September 5, 2021).



Picture. 7 One part of the contents of the Tanjung Pauh traditional script by K.H Muhammad Burkan Saleh

The manuscript is written on lined paper and lacks a watermark. In Figure 7, the text is written in Arabic-Malay script, but it has also been translated and transcribed using the Latin script with old spelling. This manuscript covers various topics related to adat (customary law), such as the principles of adat, the existence of adat, the objectives of adat, the authority of adat, the division of adat, four types of adat, the hierarchy of four positions, the characteristics of using the depati nenek mamak, the extension and generosity of adat, the arrival of adat in Kerinci, the laws of the badger/king, state laws, the boundaries of Tanjung Pauh state, heirlooms, and so on.

CONCLUSION

The exact process of Islamization in Kerinci is not definitively known, but several major theories attempt to explain this phenomenon. The first theory suggests that Islamization in Kerinci occurred concurrently with the broader Islamization of the Archipelago. While there are differing opinions on this matter, most experts agree that the mass Islamization of the archipelago took place in the 13th century AD. The second theory posits that Islamization in Kerinci originated from Minangkabau or West Sumatra. The Kerinci manuscript documented by Voorhoeve mentions that Islam was

brought to Kerinci and propagated by the Siak (Sheikhs) who migrated from Minangkabau around the 13th century AD. The third theory proposes that Islamization in Kerinci occurred through Jambi and gained momentum in the 15th century AD, parallel to the establishment of the Jambi kingdom. The subsequent development of Islam in Kerinci was driven by the efforts of scholars. One prominent scholar who contributed to the development of Islam in Kerinci was K.H Muhammad Burkan Saleh. He was born in 1912 AD in the village of Tanjung Pauh Mudik, located in the Kerinci area of Jambi, and passed away in Tanjung Pauh Mudik on July 21, 2010. Burkan Saleh began his education at the People's School in Tanjung Pauh Mudik and completed it in 1930.

He then enrolled at Madrasah Islamiyah Jauhar in Jambi, graduating in 1940. He further pursued his studies at Tarbiyah Islamiyah Islamic Boarding School in Lubuk Begalung, Padang, West Sumatra in 1945, as well as at several other Islamic boarding schools in West Sumatera. Armed with his knowledge, K.H Muhammad Burkan Saleh dedicated himself to disseminating in-depth Islamic knowledge to the people of Kerinci. In the realm of religion, he served as a Quran recitation teacher at several mosques in the Kerinci area, such as Baiturrahman mosque in Sungai Penuh and Jamik mosque in Kumun. Additionally, Burkan Saleh tutored Quran recitation in various study circles in Tanjung Pauh. He also held key administrative positions in several Kerinci religious associations, including the Ulama Study Council (MPU). Furthermore, Burkan Saleh actively authored several books on hadith, the science of the Quran, *falaq*, *nahwu sharaf* (Arabic grammar), and other subjects. It is worth noting that K.H Muhammad Burkan Saleh made contributions not only in the religious sphere but also in other areas.

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INTERVIEW

Interview with Darti Busni, last child of KH Burkan Saleh on Sunday, 30 May 2021

Interview with Sudarsi, son of KH Burkan Saleh, on Sunday, 20 June 2021

Interview with son-in-law and grandson of Sheikh Said Syatari, on Sunday, June 20, 2021

Interview with Sudarsi, son of KH Burkan Saleh, on Sunday, 18 July 2021

Interview with Buya M. Djamil, on Sunday, 18 July 2021

Interview with Sudarsi, son of KH Burkan Saleh, on Sunday, 22 August 2021

Interview with Drs. Martunus Rahim, 22 August 2021

Interview with H. Kamaluddin, Depati Anum Tanjung Pauh Mudik, on Sunday, 05 September 2021.