

MAPPING INTELLECTUAL TRENDS IN *FIQH*: The Written Legacy of Southern Tapanuli Scholars in the 20th Century

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Abstract: In 20th-century Southern Tapanuli, Islamic discourse prominently centered on *fiqh* (Islamic jurisprudence), reflecting historical circumstances and local challenges. Limited access to classical Middle Eastern texts prompted scholars to produce accessible, practical *fiqh* literature tailored to the community's needs. This study analyzes their contributions by examining *fiqh* texts to identify thematic patterns and focus areas. The findings reveal that while *fiqh* education gained public prominence, the written works concentrated on foundational topics like purification (*taharah*), worship (*ibadah*), and almsgiving (*zakat*). These efforts highlight the pragmatic approach of *Tabagsel* scholars, ensuring that Islamic jurisprudence remained contextually relevant and responsive to societal needs.

Keywords: Southern Tapanuli Scholars, Writing Tradition, *Fiqh* Studies, Mandailing

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Introduction

The scholars of Tapanuli¹ have made substantial contributions to the development of Islamic knowledge networks, particularly within Sumatra.² This region has produced numerous scholars who have actively participated in the intellectual tradition, extending their influence into the modern era.³ Their contributions were evident in the structured patterns of religious education in the Southern Tapanuli (*Tabagsel*) area. The proliferation of madrasahs (Islamic schools) and *pesantrens* (Islamic boarding schools) provides formal evidence of the deep entrenchment of Islamic values within the *Tabagsel* community.⁴ This dynamic was also evident in the public sphere, where religious institutions maintained a strong synergy with the wider community.⁵ A notable example was the role of *pesantren kiais* (Islamic boarding school leaders), who actively engaged not only within religious institutions but also as integral members of the broader societal

¹ Asrul Asrul, Mohammad Ajmal, and Harun Alrasyid, "Mandailing Ulama in the Early 20th Century: The Meaning and Typology," *Nahrasiyah: Journal of Aceh and Malay Archipelago Heritage* 1, no. 1 (2023): 1–17, <https://doi.org/10.47766/nahrasiyah.v1i1.1860>; Mhd. Syahnan and Azmi Ahmad, "East Sumatra and South Tapanuli Ulama on Religious Sciences at the Turn of the 20th Century," *Nahrasiyah: Journal of Aceh and Malay Archipelago Heritage* 1, no. 1 (2023): 18–38, <https://doi.org/10.47766/nahrasiyah.v1i1.1859>; Syah Wardi and Mohd. Yusri bin Jusoh, "Mandailing Ulama in Modern Malaysia: The Intellectual Network and Works of Shaykh 'Abd Al-Qâdir Al-Mandîlî," *Nahrasiyah: Journal of Aceh and Malay Archipelago Heritage* 1, no. 1 (2023): 84–105, <https://doi.org/10.47766/nahrasiyah.v1i1.1906>.

² Mhd Syahnan and Ja'far Ja'far, "Examining Religious Moderation of the Al-Jam'iyatul Washliyah Fatwa Council," *Journal of Indonesian Islam* 15, no. 1 (2021): 21–46, <https://doi.org/10.15642/JIIS.2021.15.1.21-46>; Mhd. Syahnan, Asrul Asrul, and Ja'far Ja'far, "Intellectual Network of Mandailing and Haramayn Muslim Scholars in the Mid-19th and Early 20th Century," *TEOSOFI: Jurnal Tasawuf Dan Pemikiran Islam* 9, no. 2 (2019); Mhd. Syahnan, Abd. Mukhsin, and Ja'far Ja'far, "From Iran and Saudi Arabia to Indonesia: The Translation of Shi'ite and Wahhabi Literature in Contemporary Indonesia," *Teosofi: Jurnal Tasawuf Dan Pemikiran Islam* 13, no. 2 (2023): 261–80.

³ Ja'far Ja'far, "Ulama, Al Washliyah and Knowledge in Modern Indonesia (1930-1980)," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 46, no. 2 (2022): 235–56, <https://doi.org/10.30821/miqot.v46i2.984>.

⁴ Suryadi Nasution, Muhammad Ikbal, and Ali Jusri Pohan, "Dinamika Pesantren: Studi Futuristic Transformasi- Tansmisi Sistem Pesantren Di Mandailing Natal," *Edukasi Islami: Jurnal Pendidikan Islam* 10, no. 3 (2021): 319–41, <https://doi.org/10.30868/ei.v10i001.1853>; Muhammad Roihan Daulay, "Pondok Pesantren Musthafawiyah Purba Baru: Relevansinya Dalam Regenerasi Ulama Di Kabupaten Mandailing Natal," *Studi Multidisipliner: Jurnal Kajian Keislaman; Vol 5, No 2 (2018)*, 2018, <https://doi.org/10.24952/multidisipliner.v5i2.1114>; Saidatul Khairiyah, "Tradisi Ilmiah Ilmuan Nusantara," *Islamijah: Journal of Islamic Social Sciences* 1, no. 2 (2020): 113–35, <https://doi.org/DOI/10.30821/islamijah.v1i2.7222>; Ja'far Ja'far, "Tradisi Intelektual Ulama Mandailing Abad Ke-20: Dedikasi Dan Karya-Karya Yusuf Ahmad Lubis (1912-1980)," *Islamijah: Journal of Islamic Social Sciences* 1, no. 3 (2020).

⁵ Imam Yazid, "Current Development on Al Washliyah Ulama: The Problem of Ulama Tradition and Its Revitalization," *Journal of Indonesian Ulama* 1, no. 1 (2023): 20–35, <https://doi.org/10.30821/jiu.v1i1.5>; Radinal Mukhtar Harahap, Aidilfithrah Aidilfithrah, and Ihsan

framework.⁶ Consequently, the *Tabagsel* community maintains a strong and enduring connection with its scholars, reflecting a deeply rooted tradition of mutual engagement and respect.

The number of scholars in *Tabagsel* is undoubtedly comparable to those in other regions of Indonesia. Historical records indicate that nearly every village in *Tabagsel* has produced scholars, many of whom were known by titles such as *lobe*, *malim*, *ustadz*, and other honorifics reflective of their roles in Islamic education and leadership.⁷ These scholars played a pivotal role in sustaining the vitality of village mosques, offering social education, engaging in *da'wah* (Islamic outreach and advocacy), and serving as legal advisors to address the community's religious and social concerns.⁸ Thus *Tabagsel* could legitimately be considered as a geographical unit presenting significant dynamics of its own and as such deserves an area study.⁹

In the 20th century, the internal distribution of scholars in *Tabagsel* demonstrated significant quantitative growth and institutional maturity. A 2018 investigation by the Ministry of Religious Affairs of Mandailing Natal documented no fewer than 100 Mandailing scholars. Parallel to this, Syaikh Sanjaya, an independent researcher dedicated to studying the scholarly heritage of Mandailing Natal, conducted extensive fieldwork by identifying and visiting the graves of notable Mandailing scholars. By 2023, he has successfully identified over 132 graves and engaged directly with the families or descendants of these scholars.

Prominent figures in Mandailing Islamic scholarship include Sheikh Ahmad Khatib bin Manungkol Raja Btr (d. 1949), Sheikh Bahauddin bin Abdullah Hasibuan (d. 1984),

Sa'dudin, "Ulama and Authority in the Deli Kingdom: A Brief History of Shaykh Hasan Ma'sum," *Journal of Indonesian Ulama* 1, no. 1 (2023): 51–62, <https://doi.org/10.30821/jiu.v1i1.2>; S Ritonga, "Ulama, Social Action, and Power Domination: The Role of Yusuf Ahmad Lubis in Socio-Religious Movements," *Journal of Indonesian Ulama* 01, no. 01 (2023): 63–79, <https://journal.cas.or.id/index.php/jiu/article/view/4%0Ahttps://journal.cas.or.id/index.php/jiu/article/download/4/5>; Irwansyah Irwansyah, "Ulama and Islamic Philanthropy in Contemporary Indonesia: Al Washliyah Fatwas on Zakat and Sadaqah," *Journal of Indonesian Ulama* 1, no. 1 (2023): 36–50, <https://doi.org/10.30821/jiu.v1i1.6>; Mhd. Syahnan, Muhammad Iqbal, and Ja'far Ja'far, "Al Washliyah Fatwa Council's Response to Contemporary Islamic Issues," *Journal of Indonesian Ulama* 01, no. 01 (2023): 1–19.

⁶ Muhamamd Iqbal, Ali Jusri Pohan, and Suryadi Nasution, *Pergumulan Sistem Pesantren: Transformasi Menuju Identitas Baru* (Mandailing Natal: Madina Publisher, 2021).

⁷ M.A. Anhar et al., *Ulama Kota Padangsidempuan (Kontribusi Sosial-Kultural Jaringan Keilmuan dan Biografi Personal)* (Padangsidempuan: AE Publishing, 2022).

⁸ Fadhillah Ani Hasibuan, Achiriah, and Solihah Titin Sumanti, "The History of Teh Development Islam by Malim Salawet in Mandailing Natal in 1810-1870 A.D.," *Santhet (Jurnal Sejarah Pendidikan Dan Humaniora)* 8, no. 1 SE- (November 2023): 172–77, <https://doi.org/10.36526/santhet.v8i1.3257>.

⁹ Widyatul Hidayah and Chuzaimah Batubara, "Studi Kawasan Dalam Sejarah Islam Di Asia Tenggara," *Islamijah: Journal of Islamic Social Sciences* 3, no. 1 (2022): 63–76, <https://doi.org/Doi/10.30821/islamijah.v2i1.12207>.

and Sheikh Mukmin bin Ali Ruhum Hasibuan (d. 2020). Other key scholars include Sheikh Ilyas bin Abdurrahman Nasution (d. 1932), Sheikh Husin bin Abdur Rahim Nasution, Sheikh Muhammad Yusuf Nasution (d. 1947), and Sheikh Harun Nasution (d. 1937). Sheikh Manan Pulungan and Sheikh H. Ya'kub bin Lobe Panjang Batubara (d. 1937) also made significant contributions. Additionally, Sheikh Zainuddin bin H. Abdur Rahman Nasution, Sheikh Syamsuddin Pulungan (d. 1884), and Sheikh Muhammad Rasyid (d. 1957) were influential figures. From Adian Jior, Sheikh Abdul Hamid Lubis (d. 1970) and Sheikh Abdul Muthalib bin Japidong Lubis (d. 1937) added to the region's scholarly legacy. Further contributors include Sheikh Abdul Karim Lubis, Sheikh Zubeih Ahmad Hasibuan (d. 1982), and Sheikh Mukhtar bin Lobe Jalaluddin Siregar (d. 2003). This list highlights the lasting influence of Mandailing scholars in preserving Islamic scholarship.¹⁰

Key scholars from the region include Sheikh Hasab bin Sheikh Syamsuddin Pulungan (d. 1974), Sheikh Yasin Idris Nasution (d. 1972), and Sheikh Abdul Qadir bin Qari Siddiq Lubis (d. 2002). Sheikh Asfan Karim Dalimunthe and Sheikh Husni Musthafa Siregar from Jambur also contributed significantly, though their death dates remain unrecorded. In Mompang Jae, scholars such as Sheikh Abdullah bin Abdul Muthalib (d. 1975), Sheikh Hasibuan Nur bin H. Muhammad Nur Hsb (d. 1972), and Sheikh Syihabuddin Nasution (d. unknown) left their mark. In Mompang Julu, notable figures include Sheikh Harun bin Sheikh Syihabuddin Nasution (d. 1951), Sheikh Mustopa bin Sheikh Syihabuddin (d. 1966), Sheikh Daud Nasution (d. 1941), and Sheikh H. Hasan Nasution (d. 1937). In Panyabungan Kota, scholars like Sheikh Hasan Nasution (d. 1917), Sheikh Muhammad Ja'far bin Sheikh Abdul Qadir al-Mandily (d. 1958), and Sheikh Abdus Syukur Lubis (d. 1917) significantly shaped the region's intellectual legacy.¹¹

Key scholars from the region include Sheikh Yusuf Batahan (d. 1950) and Sheikh Abdul Hamid bin Sheikh Muhammad Nasir Nasution, both from Panyabungan Kota. Other notable figures from the area were Sheikh Kholiat Ja'far, Sheikh Muhammad Nashir Nasution, and Sheikh Muhammad Lubis, though their death dates remain unknown. In Pasar Hilir, Sheikh Abdul Jalil Siregar and Sheikh Umar Hasyim Hasibuan also made lasting contributions, with death dates unspecified. From Panyabungan Julu, Sheikh Muhammad Ya'qub Hasibuan (d. 1840), Sheikh Abdul Latif Nasution (d. 1953), and Sheikh Zainal Abidin bin Payung Parangan (d. 1985) were prominent. In Panyabungan Jae, Sheikh Abdul Wahab Hasibuan and Sheikh Zainuddin bin Zainal Abidin Nasution (d. 2004) contributed significantly. From Adian Jior, Sheikh Hasan Pulungan (d. 1947),

¹⁰ Sanjaya Banurea, *Daftar Makam Ulama Dan Auliya Mandaling Natal*, 2022; Erawadi, "Jaringan Keilmuan Antara Ulama Mandailing-Angkola Dan Ulama Semenanjung Melayu," in *Prosiding Nadwah Ulama Nusantara (NUN) VI*, 2015, 73–78, <http://repo.iain-padangsidempuan.ac.id/400/1/Jaringan-keilmuan-antara-ulama-mandailing-angkola-dan-ulama-semenanjung-melayu-.pdf>.

¹¹ Asrul, Ajmal, and Alrasyid, "Mandailing Ulama in the Early 20th Century: The Meaning and Typology"; Banurea, *Daftar Makam Ulama Dan Auliya Mandaling Natal*.

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Sheikh Muhammad Fajar (d. 1993), Sheikh Muhammad Rasyid (d. 1957), and Sheikh Abdul Hamid Lubis (d. 1970) also left a profound legacy.¹²

Prominent scholars from the region include Sheikh H. Muhammad Solih Nasution from Sigalapang (d. 2002) and Sheikh H. Mustafa Anwar Jambak from Huta Siantar (d. 1776). Sheikh Zainal Abidin, also from Huta Siantar, contributed greatly, though his death date is unknown. From Pagaran Sigatal, Sheikh Muhammad Syarif Rangkuti, Sheikh Muhammad Said Nasution (d. 1952), and Sheikh H. Zainal Abidin Hasibuan (d. unknown) made significant contributions. Sheikh Abdul Fattah Mardia (d. 1910) and Sheikh Maddain Hasibuan from Salambue (d. unknown) also impacted the intellectual tradition. In Pidoli Lombang, Sheikh Maksum bin H. Siddiq Nasution (d. 1974) and Sheikh Matrohim bin H. Siddiq Nasution (d. 2009) left lasting scholarly legacies. Additionally, Sheikh Abdul Rahim Syaiman Rangkuti from Dalan Lidang (d. 1975) and Sheikh Abdul Muthalib Daulay from Panyabungan Kota (d. unknown) contributed notably to Islamic scholarship. Their collective contributions continue to shape the region's intellectual and religious landscape.¹³

In Panyabungan Timur, two notable scholars were Sheikh Zainuddin Nasution from Pagur, whose date of death is unrecorded, and Sheikh Malim Solawat, also from Pagur, with no recorded date of death. In Panyabungan Barat, three scholars made significant contributions: Sheikh Muhammad Sulaiman Lubis from Tarutung, with no recorded date of death; Sheikh H. Khadir Ilyas Nasution from Saba Jior, who passed away in 1936; and Sheikh Abdul Jalal Pulungan from Runding, who died in 1937.

In Hutabargot, three prominent scholars include Sheikh Abu Bakar Pulungan from Hutabargot, who passed away in 1932; Sheikh Islamil bin H. Yusuf Lubis from Sayur Maincat, who died in 1998; and Sheikh Ali Umar Pulungan from Hutabargot Lombang, whose death date remains unrecorded.

Panyabungan Selatan is home to eleven influential scholars. Notable figures include Sheikh H. Jalaluddin Rangkuti from Longat (d. 1985), Sheikh Muhammad Yunan Lubis from Longat (d. unknown), Sheikh Muhammad Arifin Harahap from Aek Ngali (d. 1905), and Sheikh Fakhruddin Batubara from Lumban Dolok (d. unknown). Other prominent scholars include Sheikh Abdul Aziz from Roburan Lombang (d. unknown), Sheikh Muhammad Nawawi Nasution from Roburan Lombang (d. 2007), Sheikh Abdullah bin Abdul Hakim Nasution from Hutabaringin (d. 1978), and Sheikh Abdul Majid bin Raja Naparas Lubis from Pagaran Tonga (d. 1939). Additional key figures were Sheikh Abdurrahim bin Sheikh Abdul Majid Lubis from Pagaran Tonga (d. unknown), Sheikh Muhammad Nasir Lubis from Huta Raja (d. 2004), and Sheikh Ahmad Badawi from

¹² Banurea, *Daftar Makam Ulama Dan Auliya Mandaling Natal*.

¹³ Banurea.

Huta Raja (d. unknown). These scholars have had a profound impact on shaping the region's religious and intellectual landscape.¹⁴

In Lembah Sorik Marapi, eleven influential scholars shaped the region's religious life. Notable figures include Sheikh Musthafa Husein Nasution (d. 1955), Sheikh Abdul Halik Khatib Lubis (d. 1992), Sheikh Zainuddin Musa Batubara (d. 1991), and Sheikh H. Ibrohim Sulaiman Lubis (d. 2000). Other significant scholars include Sheikh Ilyas Nasution (d. 1988), Sheikh H. Umar Bakri Lubus (d. 2020), Sheikh Hasan Rangkuti (d. 1935), and Sheikh Muhammad Yunus bin Mangaraja Laut (d. 1990). From Puncak Sorik Marapi, six scholars also contributed greatly, including Sheikh Junaid Thola Rangkuti (d. 1948), Sheikh Abdul Karim Rangkuti (d. 1949), Sheikh Abdur Razaq al-Hafizhi (d. unknown), Sheikh Muksin (d. unknown), Sheikh Ahmad Ghozali Nasution (d. unknown), and Sheikh Mahmudin Pasaribu (d. 2021). Their collective legacies have significantly impacted religious scholarship and shaped local traditions.¹⁵

In Tambangan District, four scholars have notably contributed to the intellectual and religious landscape. These include Sheikh Abdul Wahab bin Abdurrahman Lubus from Muara Mais Jambur, who passed away in 1991; Sheikh Muhammad Yunus Nasution from Pasar Laru, who died in 1994; Sheikh Abdul Majid bin Mangaraja Laut Lubis from Tambangan, who passed away in 1909; and Sheikh Muhammad Yusuf Matondang from Rao-Rao Lombang, whose death date remains unrecorded.

In Kotanopan, twelve scholars have made lasting contributions to religious and educational traditions. Notable figures include Sheikh Muhammad Hasan Lubis (d. 1953), Sheikh Abdurrahim bin Lobe Thaib Lubus (d. unknown), Sheikh Mahmud Lubis (d. 1934), and Sheikh Abdul Malik Lubis (d. 1937). Other key scholars include Sheikh Hasan Maksum Daulay (d. 2007), Sheikh H. Abdul Mannan Nasution (d. 1974), and Sheikh Syihabuddin Nasution (d. 1942). Sheikh Abdul Hamid bin Jasuara Lubis (d. 1928), Sheikh Sulaiman Lubis al-Kholidi (d. 1917), Sheikh Abdul Baqi bin Sheikh Sulaiman Lubis (d. 1955), and Sheikh Sulaiman Baqi' bin Sheikh Abdul Baqi (d. 1985) also made significant impacts. In Ulupungkut, four scholars contributed notably: Sheikh Syukur Parinduri (d. 1949), Sheikh Husin Lubis (d. 1943), Sheikh Ya'qub Parinduri (d. unknown), and Sheikh Abu Bakar Shiddiq Batubara (d. 1975). Their efforts shaped the region's religious and scholarly heritage.¹⁶

In Muara Sipongi District, four scholars made significant contributions: Sheikh Abdul Majid (d. 1949) from Tanjung Larangan, Sheikh Sulaiman bin Sheikh Hasyim (d. 1988) from Koto Tengah, Sheikh Abdul Jabbar bin Sheikh Sulaiman Lubis (d. 1969) from Tanjung Medan, and Sheikh Ismail (d. unknown) from Tanjung Alai. In Pakantan, Sheikh Muhammad Basyir's contributions were notable, though his death date is unknown.

¹⁴ Banurea.

¹⁵ Banurea.

¹⁶ Banurea.

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Sheikh Arifin Simanjuntak from Lingga Bayu (d. unknown) and Sheikh Jamalayu Rangkuti from Batang Natal (d. 1987) also left lasting legacies. Other influential figures from Natal include Sheikh Ja'far Mardin al-Alawi (d. 1371), Sayyid Baqibillah al-Alawi (d. 1539), and Sheikh Abdul Fattah Piliang (d. 1963), among others. In Batang Gadis District, Sheikh H. Liem A Young from Singkuang (d. 1426 AH) is remembered for his impact. These scholars played vital roles in shaping the religious and intellectual landscape of their communities.¹⁷

The *Tabagsel* region in Indonesia is deeply rooted in Islamic scholarship, where scholars have historically acted as pivotal figures in spreading Islamic teachings and offering educational services. Unlike the structured environments of *pesantren* (Islamic boarding schools) or *madrasahs* (Islamic schools), *Tabagsel* scholars embraced informal education, emphasizing close interaction with their communities and adapting their teaching to diverse contexts. This flexible and personal approach allowed them to address the immediate spiritual and practical needs of the people.

Fiqh (Islamic jurisprudence) was central to the religious life in *Tabagsel*. It holds a prominent place in sermons, study groups, and formal and informal education due to its practical relevance. *Fiqh* governs aspects of daily life such as worship, transactions, marriage, and social interactions, offering clear guidance on how Muslims can adhere to Islamic laws. For this reason, *fiqh*-centered preaching has taken precedence over other Islamic disciplines like *aqidah* (creed), *tasawuf* (Islamic mysticism), or Islamic history, reflecting the community's need for applicable and accessible knowledge.

The importance of *fiqh* becomes evident when considering the daily realities of Indonesian Muslims, who often seek clear and specific instructions on how to navigate life according to Islamic principles. Sermons and study sessions frequently address topics like prayer, fasting, *zakat* (almsgiving), and marriage, as well as modern issues like technology in worship or online financial transactions. This focus ensures that Islamic teachings remain relevant to contemporary challenges.

In formal educational settings, *pesantren* and *madrasahs* in the Tapanuli region of *Tabagsel* reflect Indonesia's broader Islamic educational trends. They incorporated classical texts such as *Fath al-Mu'în*, *Fath al-Qarîb*, and *I'ânah al-Thâlibîn*, among others, into their curricula. These texts, foundational in Islamic jurisprudence, have shaped generations of scholars and preachers by providing comprehensive frameworks for understanding and applying Islamic law.¹⁸

¹⁷ Banurea.

¹⁸ Husen Hasan Basri, "Pengajaran Kitab-kitab Fiqih di Pesantren," *EDUKASI: Jurnal Penelitian Pendidikan Agama dan Keagamaan* 10, no. 1 SE-Articles (April 2012): 14–32, <https://doi.org/10.32729/edukasi.v10i1.148>; Muhammad Ikbal, "Pesantren Musthafawiyah Dalam Kajian Sejarah," *Ihya Al Arabiyah: Jurnal Pendidikan Bahasa Dan Sastra Arab* 1, no. 69 (2019): 5–24; M Mahfudh, *Nuansa Fiqh Sosial: Kitab Kuning Di Pesantren* (Yogyakarta: LKiS, 2012); Martin Van Bruinessen, *Kitab Kuning, Pesantren, Dan Tarekat* (Yogyakarta: Gading Publishing,

However, the use of *fiqh* texts in *pesantren* varies significantly, as noted by scholars like Martin Van Bruinessen. This diversity reflected the rich traditions and intellectual developments of Islamic scholars (*kiai*) in the region. Texts like *Fath al-Mu'în*, *I'ânah al-Thâlibîn*, and *Safînah al-Najâh* were widely studied and adapted to meet the evolving socio-religious context. This adaptability ensured that *fiqh* remains accessible not only to academic scholars but also to the general public through mosque lectures, community study groups, and informal educational platforms.

Tabagsel scholars, while deeply embedded in their communities, have also made significant intellectual contributions. Figures such as Syaikh Abdul Qadir bin Abdul Muthalib and Syaikh Abdul Halim Khatib worked to bridge the gap between the classical texts of the Middle East and the practical needs of local communities. By adapting and contextualizing these texts, they ensured broader accessibility, overcoming language barriers and the high level of expertise required to engage with such works.¹⁹

Despite their contributions, *Tabagsel* scholars were often overlooked in national and regional Islamic studies. Unlike their counterparts in Java or other prominent regions, their works and intellectual legacies remained under-documented. This lack of recognition may be attributed to the dense intellectual networks in *Tabagsel*, where the presence of scholars was seen as a norm rather than a subject warranting focused inquiry.

The role of *pesantren* as hubs for Islamic scholarship was particularly significant in *Tabagsel*. These institutions not only provide systematic education through structured curricula but also served as centers for community engagement.²⁰ The interplay between formal education in *pesantren* and informal learning through community study groups reflected a dynamic approach to Islamic education. Together, they create a holistic framework that addresses both the academic and practical aspects of religious knowledge.

Fiqh's prominence in *Tabagsel* was also evident in the way it shapes societal norms and addresses contemporary challenges. Discussions in mosques and study groups often covered essential topics like proper worship, ethical financial transactions, and family law. Increasingly, modern issues requiring *fiqh* rulings, such as the use of digital technology in religious practices or the permissibility of online trading, have also become focal points

2020); Nasution, Ikbal, and Pohan, "Dinamika Pesantren: Studi Futuristic Transformasi-Tansmisi Sistem Pesantren Di Mandailing Natal."

¹⁹ Erawadi Erawadi, "Pusat-Pusat Perkembangan Tarekat Naqsyabandiyah Di Tapanuli Bagian Selatan," *MIQOT: Jurnal Ilmu-Ilmu Keislaman* 38, no. 1 (2014): 81–96, <https://doi.org/10.30821/miqot.v38i1.53>; Mhd. Syahnan, "Nahdlatul Ulama Scholar in Mandailing Land: A Biography of Shaykh Ali Hasan Ahmad Ad-Dary," *Journal of Contemporary Islam and Muslim Societies* 3, no. 1 (2019); Erawadi, "Jaringan Keilmuan Antara Ulama Mandailing-Angkola Dan Ulama Semenanjung Melayu."

²⁰ Faisal Musa, "Ulama Mandailing Dan Terbentuknya Jaringan Pesantren Di Sumatera Utara," *JIM: Jurnal Ilmiah Mahasiswa Pendidikan Sejarah* 8, no. 3 (2023): 3133–42; Abbas Pulungan, "Nahdlatul Ulama Di Luar Jawa: Perkembangan Di Tanah Mandailing," *Journal of*

in lectures and seminars. This responsiveness to societal needs underscored the adaptability and relevance of *fiqh* as a discipline.

The intellectual identity of *Tabagsel* scholars extended beyond their teaching roles to their contributions as community leaders and problem-solvers. They had played a crucial role in addressing social issues through the lens of Islamic teachings, blending their scholarship with active community engagement. However, their contributions remained largely unacknowledged in academic discourse. *Tabagsel* scholars were rarely cited as authoritative references, and their biographical accounts were often overshadowed by those of scholars from more widely recognized regions.

This lack of representation in academic literature was a disservice to the intellectual heritage of *Tabagsel*. The region boasts a rich tapestry of scholarly networks that extend to village-level study groups, where scholars were highly respected for their dual roles as intellectual and social leaders. Recognizing and documenting their contributions would not only honor their legacy but also enrich the broader field of Islamic studies by offering insights into the interplay between local practices and classical Islamic traditions.

To address this gap, it is essential to assert the scholarly identity of *Tabagsel* scholars and highlight their unique contributions, particularly in the field of *fiqh*. Their work exemplifies how Islamic principles can be applied to the socio-religious realities of their communities. By documenting their intellectual contributions and exploring the dynamics of Islamic education in the region, this study aims to elevate the recognition of *Tabagsel*'s scholars and assert their place within the broader landscape of Islamic scholarship.²¹

The emphasis on *fiqh*-centered education in *Tabagsel* reflects the region's commitment to meeting the practical and spiritual needs of its Muslim community. This focus ensures that Islamic teachings remain not only relevant but also deeply integrated into the daily lives of the people. By bridging the gap between local practices and classical texts, *Tabagsel* scholars have created a dynamic and inclusive model of Islamic education that serves as a valuable case study for understanding the broader Islamic intellectual tradition in Indonesia.

Contemporary Islam and Muslim Societies 2, no. 1 (2018): 91–217; Salamuddin Salamuddin, “Meneguhkan Islam Nusantara: Nahdlatul Ulama Dan Falsafah Pendidikan Pesantren Musthafawiyah,” *Journal of Contemporary Islam and Muslim Societies* 3, no. 1 (2019): 36–67.

²¹ Zaini Dahlan, “The Intellectual Tradition of Mandiling Ulama in East Sumatra: Zainal Arifin Abbas, 1912-1979,” *Journal of Contemporary Islam and Muslim Societies* 4, no. 1 (2020): 23–57, <https://doi.org/10.30821/jcims.v4i1.7025>; Irfa Walidi, Haidar Putra Daulay, and Hasan Asari, “The 20th Century Islamic Education in Mandailing Land: A Study of the Intellectual Legacy of Sheikh Ali Hasan Ahmad Ad-Dary (1915-1998),” *Journal of Contemporary Islam and Muslim Societies* 7, no. 1 (2023): 152–83, <https://doi.org/10.30821/jcims.v7i1.15088>; Syahnan, “Nahdlatul Ulama Scholar in Mandailing Land: A Biography of Shaykh Ali Hasan Ahmad Ad-Dary.”

Metodology

This research used a qualitative methodology, combining the Social History Approach and Content Analysis. The Social History Approach focuses on exploring the experiences, interactions, and dynamics of society, particularly non-elite groups. By applying a multidisciplinary perspective, it aims to understand the social structures, daily lives, and transformations related to *fiqh* studies in the *Tabagsel* region. Content Analysis, on the other hand, involves systematically examining data to identify patterns, extract key elements, and explore relationships. This method allows for testing hypotheses and interpreting the context surrounding the data.

Data for the social history aspect was gathered through in-depth interviews with community leaders, religious figures, and traditional authorities in *Tabagsel*. Simultaneously, intellectual contributions of 20th-century *Tabagsel* scholars were collected by reviewing their *fiqh* works. These texts were categorized and mapped to identify key developments, which helped to uncover the evolution of *fiqh* thought within the local context. This mapping process provided valuable insights into the scholarly advancements of the period and the broader changes in the interpretation of *fiqh*.

Results and Discussion

The Trends of *Fiqh* Scholarship in *Tabagsel* during the 20th Century

The religious identity of the *Tabagsel* community centers around three primary disciplines: *fiqh* (Islamic jurisprudence), *tasawuf* (Sufism), and *tauhid* (monotheism). Among these, *fiqh* takes precedence due to its practical relevance to daily life and its ability to address social issues. *Tasawuf* is particularly valued by the older generation for fostering spiritual depth, while *tauhid* is universally taught across communities, albeit with varying emphasis.

A defining feature of the *fiqh* tradition in *Tabagsel* is its integrative and contextual approach. Local scholars skillfully balanced classical Islamic texts with the region's unique social and cultural realities.²² Their *fatwas* (legal rulings) often incorporated indigenous wisdom, ensuring that Islamic laws harmonized with local customs. This contextualized application of *fiqh* made it widely accepted and highly practical for the community.

Knowledge transmission in *Tabagsel* primarily occurred through *halaqah* (study circles) held in mosques and *pasantren* (Islamic boarding schools). Senior scholars mentored students in various branches of *fiqh*, fostering a learning process that bridged classical

²² Intan Ali Lubis and Achiriah Achiriah, "Peran Syekh Abdul Wahab Lubis Dalam Penyebaran Islam Di Mandailing Natal, 1919-1991," *MUKADIMAH: Jurnal Pendidikan, Sejarah, Dan Ilmu-Ilmu Sosial*; Vol 8, No 2 (2024) 8, no. 2 (2024), <https://doi.org/10.30743/mkd.v8i2.9622>.

scholarship with real-world application. Interactive methods like discussions and Q&A sessions helped students develop a deep understanding. Additionally, many scholars wrote books in Malay and Mandailing languages, making religious knowledge more accessible to the broader community.²³

The presence of well-versed *ulama* (Islamic scholars) greatly enriched the region's social and religious life. They acted as trusted authorities in resolving legal matters like marriage, inheritance, and economic transactions, providing equitable solutions rooted in Sharia principles while respecting cultural values. This approach not only strengthened social harmony but also elevated *ulama* as moral leaders within the community.²⁴

The sustained tradition of *fiqh* scholarship in *Tabagsel* owes much to the combined efforts of local communities and educational institutions. *Pesantren* played a pivotal role in grooming future *ulama* and spreading Islamic knowledge throughout Sumatra. The *ulama's* adaptability ensured that *fiqh* education addressed contemporary social concerns without being confined to traditional texts.

In the 20th century, *Tabagsel ulama* were influential beyond their roles as religious leaders, extending their presence into cultural and customary activities. They worked alongside traditional village leaders, shaping the region's socio-religious life. Their integration into the social fabric was seamless, as they shared language, culture, and lived experiences with the local community.

This closeness allowed *ulama* to serve as accessible guides, ensuring that religion and culture were deeply intertwined. Their presence in almost every village fostered a direct, unmediated relationship with the people, making them indispensable in guiding religious practices.²⁵ As “masters of the mosque,” these scholars led prayers, delivered sermons, and revitalized communal spaces. Mosques in *Tabagsel* were not just places of worship but centers of community life, often equipped with public baths to meet purification needs. *Ulama's* leadership ensured these spaces remained vibrant hubs of spiritual and social activity.²⁶

²³ Kholidah Nur and Suryadi Nasution, “Peran Organisasi Santri Dalam Mengembangkan Ghirah Belajar Santri Di Pesantren,” *Al-TA'DIB: Jurnal Kajian Ilmu Kependidikan* 15, no. 1 (2022): 13, <https://doi.org/10.31332/atdbwv0i0.3638>.

²⁴ Mhd. Syahnun and Azmi Ahmad, “East Sumatra and South Tapanuli Ulama on Religious Sciences at the Turn of the 20th Century,” *Nahrasiyah: Journal of Aceh and Malay Archipelago Heritage* 1, no. 1 SE-Articles (December 2023): 18–38, <https://doi.org/10.47766/nahrasiyah.v1i1.1859>.

²⁵ Suheri Harahap, *Tapanuli Selatan Bumi Dalilhan Natolu (Catatan Kritis Tentang Komunitas Agama Dan Budaya), Suparyanto Dan Rosad (2015, vol. 5 (Medan: MANHAJI, 2020).*

²⁶ Nasution, Ikbal, and Pohan, “Dinamika Pesantren: Studi Futuristic Transformasi-Tansmisi Sistem Pesantren Di Mandailing Natal.”

In daily practice, *ulama* contextualized *fiqh* knowledge to align with local customs. For example, their sermons and discussions often addressed immediate concerns, from proper prayer procedures to broader social issues like marriage or economic dealings. The open nature of mosques, accessible throughout the day, facilitated ongoing engagement between *ulama* and the community.

Public study sessions held after *Maghrib* prayers were a notable feature of *fiqh* education in *Tabagsel*. *Ulama* chose topics they deemed important, ensuring the lessons were relevant and engaging. These sessions were voluntary but widely promoted through mosque loudspeakers, encouraging broad participation.²⁷

Ulama also played a crucial role in informal education. Many opened their homes to teach children Qur'anic recitation and basic *fiqh* principles, such as the steps for ablution, recognizing impurities, and understanding purification. These home-based sessions, often initiated by community requests or the *ulama*'s own awareness of the need for religious education, were characterized by their flexibility and inclusivity. No formal requirements, such as uniforms, were imposed on participants, making these lessons approachable for all.

In practice, *Tabagsel ulama* embodied *fiqh* principles through their actions, serving as living examples for the community. Their visible commitment to Sharia-compliant practices strengthened their moral authority and deepened their influence. This dynamic ensured that *fiqh* was not merely theoretical but actively integrated into everyday life.

Ultimately, the close ties between *Tabagsel ulama* and their communities underscore the success of their holistic approach to religious scholarship. By combining classical knowledge with local wisdom and practical application, these scholars ensured that Islamic teachings remained relevant, accessible, and deeply rooted in the lives of the people they served.²⁸

In the South Tapanuli community, religious matters were predominantly centered around *fiqh*, which not only permeated formal educational settings but also strongly influenced various facets of community life. When examined more closely, the study of *fiqh* in the 20th-century *Tabagsel* region could be clearly illustrated in the following table.

²⁷ Zainal Efendi Hasibuan Muhammad Darwis Dasopang, Erawadi, *Diaspora Ulama Dan Santri Tapanuli* (Malang: AE Publishing, 2023).

²⁸ Asep Achmad Hidayat et al., "Hagiografi Syekh. H. Mustafa Husein Nasution (1886-1955)," *Gudang Jurnal Multidisiplin Ilmu* 1, no. 3 SE-Articles (September 2023): 265–71, <https://doi.org/10.59435/gjmi.v1i3.86>.

Table. 1.0. Study Patterns and Themes of *Fiqh* in the Works of *Tabagsel* Scholars

Location	Patterns and Themes of <i>Fiqh</i>
Pesantren	Religious education was delivered in a systematic approach, beginning with foundational teachings and progressing to more advanced discussions on doctrinal differences. Additionally, the <i>pesantren</i> organized public lectures for the community, which were scheduled at specific times and address designated topics.
Lopo (Places where people gather were inherently transactional in nature, often referred to in contemporary terms as <i>cafés</i>)	The topics of <i>fiqh</i> discussions were typically broad and adaptable, addressing everyday issues such as <i>zakat</i> (almsgiving), child education, prayer, rental agreements, and debt. The pattern of study was more fluid and unstructured, often lacking a fixed theme. The delivery tended to be informal, sometimes incorporating humor and casual conversation. In this format, scholars typically refrained from citing legal evidence directly, instead focusing on providing detailed explanations.
Mosque	The patterns of <i>fiqh</i> study in the <i>Tabagsel</i> region could be categorized into three primary forms: first, formal lectures where the theme was determined by the scholar delivering the session; second, informal interactions with the community; and third, the presentation of <i>fiqh</i> in the form of practical applications.
Home study sessions	<i>Ulama</i> often opened their homes as centers for religious education, offering a curriculum that includes Qur'anic studies and <i>fiqh</i> . The primary focus was on children of elementary school age.
Preaching and Study Sessions	<i>Ulama</i> were regularly invited to deliver lectures to the community, either on a scheduled basis or in response to specific occasions. The content of these lectures primarily addresses topics related to <i>fiqh</i> , including prayer, <i>zakat</i> , funeral rites, and social <i>fiqh</i> .
Writing books	Prominent <i>ulama</i> , deeply embedded in their communities, consider the writing of <i>fiqh</i> books to be a vital means of facilitating public understanding of Islamic law. The content of these works varies, as will be examined in the subsequent sections of this article.
Customary Ceremonies	<i>Ulama</i> were often invited to participate in traditional ceremonies, such as weddings, child circumcisions (<i>aqiqah</i>), celebrations, and occasions of misfortune. During these events, the <i>fiqh</i> -related content they provided generally includes religious guidance and insights.
Social Problems	<i>Ulama</i> were also present in more private settings, where discussions on <i>fiqh</i> frequently focus on matters such as inheritance and marriage.

The scholarship of the 20th-century *Tabagsel ulama* is characterized by its practical approach. These scholars not only imparted Islamic jurisprudence in formal educational settings but also effectively integrated and adapted it to address the broader social needs of the community. As a result, the depth of Islamic jurisprudence among the *Tabagsel ulama* was notably significant. The Tapanuli community was not lacking in scholarly expertise.

The Landscape of *Fiqh* Knowledge among the *Tabagsel Ulama*

The inventory of *Tabagsel* scholars serves as a reflection of their scholarly influence across the region, where they were both revered Islamic authorities and vital members of the community. Evaluating their knowledge, however, is a complex task, as it largely relies on firsthand experiences and testimonies from those who interacted with them.

In terms of written works, the production of texts by *Tabagsel* scholars was limited. The tradition of producing scholarly texts, which traditionally marks intellectual development in classical Islamic scholarship, was not fully established in *Tabagsel*. Several factors contributed to this, including the dominance of classical Middle Eastern texts as the standard for Islamic knowledge, technological limitations hindering the production of written works, and the strong oral tradition within the community that shifted focus away from reading and writing.

A few 20th-century scholars did produce written works in fields such as *fiqh* (Islamic jurisprudence). Shaykh Syihabuddin's *Fath al-Qalb*, Shaykh Abdul Qadir bin Abdul Muthalib's *Pembantu Sekalian Orang Islam, Anak Kunci Surga*, and *Madzhab Atau Tidak Haram Bermadzhab*, as well as Shaykh Abdul Halim Khatib's *Kashf al-Gummah* and *Saif al-Thalabah*, and Shaykh Ali Hasan Ahmad Al-Dary's *Arkan al-Islam* were examples of these contributions. These works extend beyond *fiqh* and cover topics like history, monotheism (*tauhid*), Sufism, and *hadith*.²⁹

Tabagsel scholars wrote not only to affirm the knowledge they imparted but also to address contemporary issues and respond to social needs. For example, *Fath al-Qalb* was written to address concerns about deviations in certain tariqats with mystical elements. *Pembantu Sekalian Orang Islam* and *Anak Kunci Surga* were created in response to community demands for more accessible explanations of Islamic jurisprudence, given the difficulties many faced with Arabic-language texts. Meanwhile, *Madzhab Atau Tidak Haram Bermadzhab*, *Kashf al-Gummah*, and *Saif al-Thalabah* clarified crucial topics such as the permissibility of following a specific school of thought (*madzhab*), *talqin* (recitation for the deceased), prayer terminology, and the number of rak'ahs in Taraweeh. In contrast, *Arkan al-Islam*, written by Shaykh Ali Hasan Ahmad Al-Dary, aimed to provide a practical guide to *fiqh* for beginners, including determining prayer times based on approximate hours.

In many of their works, *Tabagsel* scholars integrated *fiqh* with other subjects, especially *tauhid* (monotheism). For instance, *Fath al-Qalb* addresses not only Sufism and divine attributes (*tauhid*) but also important *fiqh* topics, such as rules for bathing, *istinja'* (cleanliness), actions that nullify wudu (ablution), the pillars and conditions of valid prayer, and supplications after prayer. The *fiqh* content in this book spans about ten pages.

²⁹ Syaikh Syihabuddin, *Faht Al-Qalb* (Medan: Harapan, n.d.).

Shaykh Abdul Qadir bin Abdul Muthalib stood out for his scholarly depth and academic rigor. His works, particularly *Pembantu Sekalian Orang Islam*, were both academically substantial and a valuable resource for reference. In this book, he explored various scholarly perspectives on issues like whether reciting the Qur'an benefits the deceased. His references included Shafi'i scholars like Shaykh Zakaria al-Anshari, Imam al-Suyuti, and Ibn Hajar al-Asqalani, among others. He also cited Hanbali scholars such as Shaykh Abu Muhammad Bin Qudamah al-Maqdisi and Shaykh Ibn al-Qayyim al-Jawziyya, while discussing the Maliki school, citing scholars like Shaykh Ibn Hajjaj and Shaykh Abu Zaid al-Fasi.

Anak Kunci Surga by Shaykh Abdul Qadir also covered *tauhid* and *fiqh*, addressing foundational topics such as the conditions and pillars of prayer, actions that nullify it, and purification rituals like obligatory bathing and the handling of impurities. The book provides a detailed explanation of *zakat* (almsgiving), including the conditions under which *zakat* becomes obligatory, its calculation, and the criteria for its recipients.³⁰

Fiqh in the *Tabagsel* community was not just an academic subject but a practical aspect of everyday life. It was integral to the *pesantren* (Islamic school) curriculum and shaped social and religious discourse. The community discussed fundamental legal matters such as the rules of menstruation and the validity of prayer, as well as practical issues like the amount of *zakat* rice. These discussions reflect the community's deep engagement with *fiqh*.

Tabagsel scholars were also acutely aware of the debates occurring within the broader Muslim world, particularly those regarding specific religious concepts that emerged in the 20th century. As some aspects of *fiqh* traditionally tied to particular schools of thought came under scrutiny, *Tabagsel* scholars made efforts to educate the community on the importance of adhering to established schools of thought (*madzhab*) and their authoritative legal frameworks.

In response to debates over the permissibility of following a *madzhab*, Shaykh Abdul Qadir bin Abdul Muthalib wrote *Madzhab Atau Tidak Haram Bermadzhab* (Is Following a School of Thought Forbidden?). The book explains the significance of adhering to a *madzhab*, providing an introduction to the various *madzhab imams* and exploring legal methodologies such as *ijma'* (consensus), *qiyas* (analogy), and *ijtihad* (independent reasoning). This work emphasizes that following a *madzhab* is not only permissible but essential for sound application of Islamic law.³¹

³⁰ Abdul Qadir bin Abdul Muthalib, *Perisai Bagi Sekalian Mukallaf* (Fatani: Matbah Bi Halabi, n.d.); Abdul Qadir bin Abdul Muthalib, *Penawar Bagi Hati* (Kalimantan: Sahabat Mitra Pengetahuan, 2017).

³¹ Abdul Qadir bin Abdul Muthalib, *Madzhab Atau Tidak Haram Bermadzhab* (Mesir: al-Anwar, n.d.).

Similarly, Shaykh Abdul Halim Khatib's *Kasyf al-Gummah* addressed concerns about the credibility of *madzhab* scholars, stressing that they employed rigorous scholarly methodologies in their *fiqh* rulings. He argued that adherence to a *madzhab* was not an error but a prudent means of practicing Islam.

The importance of following a *madzhab* in *Tabagsel's* Islamic scholarly tradition extended beyond adherence to Islamic law. It was seen as a means of maintaining unity and harmony within the community by providing clear guidelines for worship and daily transactions. Scholars emphasized the teaching of legal methodologies, helping the community appreciate the processes behind legal rulings and fostering resistance to views that questioned the credibility of *madzhab* scholars.³²

In *Saif al-Thalabah*, Shaykh Abdul Halim Khatib responded to concerns regarding differences between *madzhabs*, particularly those raised by movements in the Mandailing region that sought to challenge established practices. This work aimed to clarify issues such as the recitation of *ushalli* in prayer, *talqin* for the deceased, and the practice of *qunut* (supplication). It also addressed concerns about the inclusion of *sayyidina* (Our master) in the *shahada* (testimony of faith) and other long-standing practices. Through this book, Shaykh Abdul Halim sought to preserve religious continuity and protect the community from confusion.

In conclusion, works like *Madzhab Atau Tidak Haram Bermadzhab*, *Kasyf al-Gummah*, and *Saif al-Thalabah* highlight the commitment of *Tabagsel* scholars to preserving Islamic teachings.³³ They underscored the importance of grounding the community in proper legal and spiritual practices, ensuring that Islamic scholarly traditions remained relevant and accessible to contemporary life. The efforts of scholars like Shaykh Abdul Qadir and Shaykh Abdul Halim illustrate their dedication to guiding the community in accurate practice, preserving faith, and reinforcing Islamic identity.

The content of the *fiqh* works produced by 20th-century *Tabagsel* scholars can be categorized and outlined as follows:

Table. 2.0. The Scope of *Fiqh* Topics in the Works of *Tabagsel* Scholars

Theme	Scope of Discussion
Wudhu' (The ritual purification process in preparation for performing prayer (salat)).	Islamic jurisprudence on ablution (<i>wudhu</i>) focuses on its definition, procedures, conditions, pillars, sunnah practices, nullifiers, virtues, and accompanying supplications. This ensures Muslims maintain ritual purity for worship, particularly prayer, aligning with Islamic law and emphasizing both the spiritual significance and practical aspects of this essential act.

³² Muthalib.

³³ Syahnan and Azmi Ahmad, "East Sumatra and South Tapanuli Ulama on Religious Sciences at the Turn of the 20th Century."

Najis (ritually impure substances)	The concept of <i>najis</i> (ritually impure substances) is discussed in terms of its various categories, which include light <i>najis</i> , heavy <i>najis</i> , and medium <i>najis</i> . The discussion also outlines the methods of purification for each category and specifies the sources of these impure substances.
Thaharah (Purification)	Purification in Islamic law involves cleansing from <i>hadas</i> (ritual impurity) and <i>najis</i> (physical impurities), highlighting when it becomes obligatory. It explains types of <i>hadas</i> , the role of intention (<i>niyyah</i>), and the importance of specific prayers, emphasizing purification as essential for valid acts of worship.
Nifas (the postpartum bleeding experienced by a woman following childbirth)	<i>Nifas</i> , the postpartum bleeding in women, holds importance in Islamic jurisprudence as it affects religious obligations. Discussions cover its definition, typical 40-day duration, permissible and prohibited activities, signs marking its end, duties afterward, and exceptional cases where <i>Nifas</i> may exceed the standard period.
salat (Prayer)	The discussion on <i>salat</i> highlights its conditions, pillars, recitations, intention (<i>niyyah</i>), and congregational delays. Shaykh al-Dary's <i>Arkan al-Islam</i> details prayer timings, such as Dhuhr starting at 12:08 PM and ending by 3:30 PM, offering precise guidance for performing obligatory prayers within their designated times.
Salat Sunnah (voluntary prayers)	The discussion addresses the subject of voluntary prayers (<i>salat al-sunnah</i>), detailing their various types and classifications. It further explores the virtues associated with these prayers, as well as the specific circumstances in which they were recommended, including the eclipse prayer (<i>salat al-kusuf</i>) and the prayer for rain (<i>salat al-istisqa'</i>).
Fasting	The discussion covers the types of fasting (<i>sawm</i>), highlighting its conditions, pillars, and actions that invalidate it. It also addresses fasting times and exemptions, detailing who is not obligated to observe fasting and the reasons behind these allowances.
Zakat (Almsgiving)	The discussion provides a concise overview of <i>zakat</i> , highlighting the obligatory forms of <i>zakat</i> , which include both <i>zakat</i> on wealth (<i>zakat al-mal</i>) and <i>zakat al-fitr</i> .
The verbal expression of ushalli	<i>Tabagsel</i> scholars highlight <i>ushalli</i> —the verbal expression of intention (<i>niyyah</i>) before prayer— as an important element of Islamic practice. While intention is primarily internal, its verbalization has sparked scholarly discussion, reflecting diverse views within Islamic schools of thought. This focus underscores <i>ushalli</i> 's role in enriching the prayer experience.
Talqin	The <i>Fiqh</i> texts extensively discuss <i>talqin</i> , often as a response to critics challenging its traditional practice. By emphasizing its significance within Islamic tradition, these works defended <i>talqin</i> 's role in preserving established religious customs while addressing contemporary critiques.

The scholarly contributions of *Tabagsel* scholars in *fiqh* (Islamic jurisprudence) were distinguished by their depth, relevance, and adaptability to both tradition and contemporary needs. Their work is defined by two key elements: a robust network of scholarly collaboration and a profound mastery of legal methodologies.

First, *Tabagsel* scholars cultivated a strong intellectual network that connected scholars across regions. This interconnectedness allowed them to develop and disseminate legal materials that were not only theologically sound but also deeply embedded in the practical realities of everyday life. These scholars were instrumental in teaching the

community *fiqh*, addressing both religious rituals (worship) and social transactions (*muamalah*). By making these concepts accessible, they created a tangible link between theoretical knowledge and the day-to-day experiences of the community, enhancing the practical utility of *fiqh*. Their collaborative approach to scholarship led to a well-rounded understanding of *fiqh*, closely aligned with the cultural and social fabric of the *Tabagsel* region.³⁴

Second, *Tabagsel* scholars demonstrated an exceptional mastery of *fiqh* methodology. Their deep understanding of classical *fiqh* texts was complemented by an ability to adapt Islamic law to address modern societal challenges. These scholars were not just preservers of tradition; they were innovators, adapting *fiqh* to the evolving needs of the community. By producing fatwas that were both religiously valid and contextually relevant, they ensured that Islamic law remained practical and aligned with contemporary issues. This approach helped bridge the gap between classical Islamic teachings and modern-day challenges, making *fiqh* a dynamic and evolving discipline.

Another notable aspect of *Tabagsel* scholarship was their openness to diverse legal opinions (*ikhtilaf*). Rather than viewing differing interpretations as divisive, they saw them as valuable intellectual resources that enhanced understanding. This openness allowed *Tabagsel* scholars to engage respectfully with various viewpoints, fostering a more inclusive and intellectually vibrant environment. Their willingness to incorporate differing perspectives not only enriched their scholarship but also strengthened social cohesion within the community. It encouraged tolerance and dialogue, which were crucial in maintaining harmony in a culturally diverse society.³⁵

Tabagsel scholars also approached contemporary issues with flexibility and creativity. Instead of strictly adhering to established opinions, they sought pragmatic solutions that were both socially responsive and aligned with Sharia principles. This approach enabled them to address the evolving needs of the community, ensuring that their legal rulings remained relevant to changing circumstances. Their ability to offer contextualized fatwas demonstrated their commitment to ensuring that Islamic law was not only theoretically robust but also applicable to everyday life.

Furthermore, *Tabagsel* scholars played an important role as moral and social leaders. Beyond their academic contributions, they served as guides in resolving community conflicts, advising on family matters, and helping individuals navigate life in accordance with Islamic values. This holistic approach to scholarship, blending legal expertise with social and moral guidance, made them highly respected figures in the community. Their

³⁴ Asrul, Ajmal, and Alrasyid, "Mandailing Ulama in the Early 20th Century: The Meaning and Typology."

³⁵ Ja'far Ja'far et al., "Discovering the Legacy of Mandailing Ulama: Education, Intellectuals, and Politics in North Sumatra in the Early 20th Century," *Ulumuna: Journal of Islamic Studies* 26, no. 2 (2022): 296–336.

influence extended beyond the local region, with their teachings serving as models for Muslims both regionally and nationally.

In summary, the contributions of *Tabagsel* scholars to *fiqh* were marked by their intellectual depth, adaptability, and practical application. By integrating traditional scholarship with contemporary needs, they ensured that *fiqh* remained a relevant and vital guide for everyday life. Their work not only preserved the rich heritage of Islamic law but also contributed to the social and moral development of their community, leaving a lasting impact on both local and broader Muslim societies.

Conclusion

Fiqh studies have played a central role in addressing social and religious issues in the *Tabagsel* region throughout the 20th century. As an integral part of Islamic teachings, *fiqh* is deeply connected to the daily lives of the community. Scholars have been crucial in disseminating *fiqh* knowledge through various platforms, including formal settings like madrasahs and *pesantrens*, as well as informal gatherings at mosques, *lopo* (community centers), and scholars' homes. These spaces have enabled the exchange of knowledge, helping scholars connect religious teachings to practical, real-world concerns.

Many *Tabagsel* scholars authored works that addressed local needs and identities, including Sheikh Syihabuddin's *Fath al-Qalb* and Sheikh Abdul Qadir bin Abdul Muthalib's *Anak Kunci Surga* and *Madzhab Atau Tidak Haram Bermadzhab*. These works spanned topics like *fiqh*, theology, mysticism, and hadith, providing a scholarly response to societal challenges.

The *fiqh* produced by these scholars covered practical concerns, such as purification (*wudhu*), menstruation (*haid*), postnatal bleeding (*Nifas*), and rules on obligatory prayers. They also addressed *zakat*, both as a legal obligation and a means of fostering community solidarity. Scholars also explored funeral rites and the religious significance of death.

In addition to these foundational issues, *Tabagsel* scholars examined complex legal methodologies, such as *ijma'* (consensus), *qiyas* (analogy), and *ijtihad* (independent reasoning). These discussions showcased their ability to adapt classical *fiqh* to contemporary issues while maintaining flexibility in religious practice. This engagement with *ijtihad* highlighted their openness to innovation and their desire to make *fiqh* relevant to modern social and cultural contexts.

By addressing both practical matters and broader principles of Islamic law, *Tabagsel* scholars provided the community with comprehensive solutions to social, economic, and moral challenges. Their *fiqh* served as both a religious education and a practical guide for navigating the complexities of worldly success and spiritual growth. This demonstrates the dynamic nature of *fiqh*, constantly evolving to meet the changing needs of society.

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