

ULAMA, *KITAB KUNING* AND AL WASHLIYAH MADRASAH IN CONTEMPORARY INDONESIA

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Abstrak: Artikel ini mengkaji seluruh karya ulama Al Washliyah yang ditulis dalam bahasa Arab maupun bahasa Melayu dengan aksara Arab. Karya mereka biasa disebut dengan kitab *Jawi*. Studi ini merupakan studi kepustakaan dengan pendekatan sejarah, menggunakan model penelitian kepustakaan Mestika Zed. Studi ini memanfaatkan seluruh karya ulama Al Washliyah sebagai referensi utama. Data primer tersebut kemudian dianalisis dengan metode analisis isi. Studi ini telah memperkuat temuan Martin van Bruinessen, Zamakhsyari Dhofier dan Azyumardi Azra, bahwa ulama-ulama Al Washliyah telah mengajarkan kitab kuning dalam berbagai tingkatannya di madrasah-madrasah Al Washliyah, bahkan juga telah menulis kitab dalam bahasa Arab maupun bahasa Melayu dengan aksara Arab. Sebagian karangan mereka tidak diterbitkan ulang, dan akhirnya tidak lagi menjadi rujukan para pelajar Al Washliyah saat ini. Di sisi lain, sebagian karya mereka lainnya terus diterbitkan ulang, dan akhirnya tetap menjadi referensi para pelajar Al Washliyah hingga saat ini. Kitab-kitab karangan mereka dapat dikategorikan sebagai kitab tingkat dasar, tingkat menengah, dan tingkat lanjutan. Hasil penelitian ini berimplikasi pada pengayaan khazanah kepustakaan Islam terutama yang bersumber dari karya ulama Al-Washliyah.

Kata Kunci: Islam Tradisional, Ulama, Madrasah, Kitab Kuning, Al Washliyah

Abstract: This article examines the works of Al Washliyah ulama in Arabic and Malay written in Arabic script. Their works are commonly referred to as *Kitab Jawi*. This study adopts a literature research with a historical approach, using Mestika Zed's library research model. It utilizes Al Washliyah ulama's works as the primary reference. The primary data was then analyzed using the content analysis method. The study corroborates the findings of Martin van Bruinessen, Zamakhsyari Dhofier, and Azyumardi Azra, indicating that Al Washliyah ulama has taught yellow book texts at various levels in Al Washliyah madrasahs. On the other hand, they have written books in Arabic and Malay with Arabic script. Some of their works have not been republished and are no longer referenced by current Al Washliyah students. Conversely, some of their other works remain republished and references for Al Washliyah students. Their books may be classified further into elementary, intermediate, and advanced books. The results of this study have implications for the enrichment of Islamic literature, especially those sourced from the work of Al-Washliyah scholars

Keyword: Traditional Islam, Ulama, Madrasah, Yellow Books, Al Washliyah

PENDAHULUAN

The topic of traditional Islamic movements in Indonesia has garnered attention from researchers. Zamakhsyari Dhofier stated that the traditional Islamic movements, characterized by *pesantren*, *madrasah*, *surau*, or *dayah*, constitute a group of Muslims deeply rooted in the thoughts of past ulama, particularly those who produced significant works from the 7th to the 13th centuries CE. These ulama have authored important works in exegesis, hadith, Islamic theology, and mysticism (Dhofier, 1982). Martin van Bruinessen stated that *pesantren* institutions (*pondok*, *surau*, *dayah*) and the roles and personalities of Kiai (or *ajengan* or *tuan guru*) are the main components of traditional Islam. Traditional Islamic educational institutions have successfully transmitted traditional Islamic teachings found in classical Islamic texts (yellow books or *kitab kuning*) written by classical scholars of the Ash‘arīyah and Shāfi‘ī schools. Kiai orally transmits these texts to their students. Equally important, while most Kiai only teach the yellow books, many also contribute to traditional Islamic literature by composing their works. Traditionalist ulama writing books, whether in Arabic or one of the vernacular languages, always used the Arabic script, and many of them continue to do so. Traditionalist ulama has revered the Arabic language and script greatly (Bruinessen, 1990). Azyumardi Azra stated that ulama in the archipelago have produced numerous yellow books and religious texts written by ulama (not only from the Middle East but also in the archipelago) in Arabic or vernacular languages in Indonesia. They have used the

Arabic script (Azra, 2012). According to Dhofier, the yellow books taught by the ulama were divided into three levels: elementary, intermediate, and advanced (Dhofier, 1982). Researchers have accepted the findings of Bruinessen, Dhofier, and Azra.

Research on traditionalist Islam, especially Nahdlatul Ulama, continues to be conducted by experts (Bush, 2000; Ismail, 2011), just as studies on Muhammadiyah as part of the modernist Islamic group have been extensively researched by experts (Burhani, 2006, 2011). However, few experts have paid attention to traditional Islamic educational institutions owned by Islamic organizations outside Java, especially Al Jam‘iyatul Washliyah (Siddik & Rosnita, 2014). Yet, Al Washliyah is the most influential Islamic organization at the tip of Sumatra, particularly in North Sumatra Province (Siddik et al., 2023a). Al Washliyah has never established a *pesantren* but rather *madrasahs*. The number of *madrasahs* owned by Al Washliyah is significant (Siddik et al., 2023b; Steenbrink, 1986). Al Washliyah educational institution teachers are not called Kiai but *Ustaz*, *Tuan*, and *Mualem*. The yellow book has also been the primary reference for Al Washliyah ulama and students (Asari, 2019). Some ulama have also produced yellow books. They have written books in Arabic and vernacular languages but still used the Arabic script. They have also written books in Indonesian with Latin script (Ja‘far, 2022b). Experts have not researched the tradition of the yellow books of Al Washliyah ulama.

This study examines the tradition of yellow books among Al Washliyah ulama. It traces the works of Al Washliyah ulama in

Arabic or vernacular languages written in Arabic script. The findings of this article have reinforced the theories of Zamakhsyari Dhofier, Martin van Bruinessen, and Azyumardi Azra regarding the tradition of yellow books. These findings argue that Al Washliyah ulama, besides teaching a variety of yellow books, has also produced works in Arabic, vernacular languages with Arabic script, and Indonesian with Latin script. Their authored books have been utilized for decades as primary references for Al Washliyah students at the elementary level (Madrasah Tajhiziyah and Madrasah Ibtidaiyah). Meanwhile, students at the intermediate (Madrasah Tsanawiyah) and advanced levels (Madrasah Aliyah) have used, in addition to works by several Al Washliyah ulama, intermediate and advanced level books authored by prominent ulama within the Shāfi'ī and Ash'arīyah schools.

METHOD

This study is a literature research. The literature research model of Mestika Zed is applied in this study (Zed, 2018). This study also use historical approach. The rationale is that this study focuses on the works of Al Washliyah ulama, who used Arabic or vernacular languages with the Arabic script in the past. The primary sources of this study, of course, are all the works of Al Washliyah ulama written in these two languages (Arabic and vernacular languages). Those who have worked with such characteristics include the works of Shaykh Hasan Ma'sum (d. 1936), Ustaz Mahmud Isma'il Lubis (d. 1936), Ustaz Yusuf Ahmad Lubis (d. 1980), Ustaz M. Arsjad Th. Lubis (d. 1972), Ustaz Baharuddin

Ali (d. 1986), Ustaz Abdul Majid Siradj (d. 1980), Ustaz Nukman Sulaiman (d. 1996), Ustaz M. Husein Abd. Karim (d. 1983), Ustaz Hamdan Abbas (d. 2002), and Ustaz M. Rusydi (d. 2024). Primary data is analyzed using the content analysis method (Krippendorff, 1980).

RESULTS AND DISCUSSION

This study examines the tradition of the yellow book among the Al Washliyah ulama. According to Azyumardi Azra, yellow books are religious texts written by ulama in Arabic and vernacular languages (Malay) with the Arabic script (Azra, 2012). As noted by Martin van Bruinessen, ulama in Nusantara have produced books in Arabic and vernacular languages written in Arabic script (Bruinessen, 1994, 1992, 1995). As stated by Zamakhsyari Dhofier, the yellow books consist of elementary, intermediate, and advanced books (Dhofier, 1982). Three scholars' theories serve as the basis for understanding the tradition of yellow books among the Al Washliyah ulama.

Al Washliyah is one of Indonesia's most influential Islamic organizations, particularly in the North Sumatra Province (Rasyidin, 2016). Established in Medan on November 30, 1930 (Washlijah, 1936), Al Washliyah adheres to the Shāfi'ī school (Ja'far, 2016) and the Ash'arī school (Ja'far, 2019a). During the Old Order era, Al Washliyah was a special member of the Masjumi Party (Ja'far, 2019b). Al Washliyah serves as a stronghold of Sunni tradition in Indonesia (Ja'far, 2012). The organization also promotes moderate Islamic ideology (Syahnan & Ja'far, 2021) and rejects

radicalism and terrorism (Syahnan et al., 2021). Al Washliyah is categorized as a mainstream Islamic organization.

In the context of this study, the term *Kiai* is entirely unfamiliar to the Al Washliyah members. The terms used within this organization are *Ustaz*, *Tuan* and *Mualem*. Similarly, the organization members never utilize the term *pesantren*; instead, they use the term *madrasah*. In the Al Washliyah Education System, the *madrasah* consists of Madrasah Tajhiziyah, Madrasah Ibtidaiyah (also Madrasah Ibtidaiyah Diniyah), Madrasah Tsanawiyah (Madrasah Tsanawiyah Diniyah), Madrasah Aliyah (also Madrasah Aliyah Muallimin, and Madrasah Al Qismul ‘Aly) (Pengurus Besar Al Jamiyatul Washliyah, 2023). All teachers and students across all levels of these madrasahs use yellow books as their primary religious learning source. Since 1932 until the present, Al Washliyah has never established or managed *pesantren*.

Like another traditionalist ulama, Al Washliyah ulama has also produced several books. These books are written in Arabic or vernacular languages but use the Arabic script. Some of them have also been written in the Indonesian language with Latin script (these books are called *buku putih*), but this study does not examine their works in Indonesian. These ulama include Shaykh Hasan Ma’sum, Ustaz Mahmud Isma’il Lubis, Ustaz Yusuf Ahmad Lubis, Ustaz M. Arsjad Th. Lubis, Ustaz Baharuddin Ali, Ustaz Abdul Majid Siradj, Ustaz Nukman Sulaiman, Ustaz M. Husein Abd. Karim, Ustaz Hamdan Abbas, and Ustaz M. Rusydi. They have produced several yellow books

(Ja’far, 2015b). They have also established intellectual networks with ulama in the Nusantara and Haramain regions (Ja’far et al., 2022; Syahnan, 2019; Syahnan et al., 2019), and have contributed to the development of religious knowledge (Ja’far, 2022a, 2022b). Therefore, their works are categorized as a legacy of the great works of Nusantara ulama.

1. Books in Arabic

Several Al Washliyah ulama have produced books in the Arabic language. Some of their authored books are no longer referenced, while others continue to serve as references for Al Washliyah students. Several Al Washliyah ulama have written books in Arabic, although they are no longer referenced within the Al Washliyah organization. Their written books are even categorized as rare works. Here are some works of Al Washliyah ulama that are no longer referenced in current Al Washliyah educational institutions:

- 1) *Is‘āf al-Murīdīn* by Shaykh Hasan Ma’sum. This book was written in Mecca but has since been translated into the Malay language upon the request of his students. The Arabic edition of this book is no longer found. The Malay version of the book, which uses Arabic script, is still held by Shaykh Hasan Ma’sum’s family in Medan (Ma’sum, n.d.). Shaykh Hasan Ma’sum was a disciple of Shaykh Aḥmad Khāṭib al-Minangkabāwī (Ja’far, 2015a) and served as an advisor in the Al Washliyah organization (Mona, 1936).
- 2) *Uṣūl al-Fiqh* by Ustaz M. Arsjad Th. Lubis. This book was a lecture note

and has not been published by any publisher. It consists of 66 pages and discusses the issues related to the principles of Islamic jurisprudence (*uṣūl fiqh*). It has been used as a reference by students at Universitas Al Washliyah Medan (UNIVA Medan) in Medan (M. A. T. Lubis, n.d.). M. Arsjad Th. Lubis was a disciple of Shaykh Hasan Ma'sum in Medan (Ja'far, 2020b).

- 3) *Fiqh al-'Ibādāt* by Ustaz Hamdan Abbas and Ustaz Abdullah Syah. This book discussed the issues related to the jurisprudence of worship in Islam and has been written as reading material for students interested in Islamic law studies. This book was a lecture note, consists of 43 pages, and has not been published by any publisher (Abbas & Syah, n.d.). Ustaz Hamdan Abbas was a scholar who served as a member of the Al Washliyah Fatwa Council (Ja'far, 2020a).
- 4) *Ikhtisār 'Ulūm al-Tauḥīd* by Ustaz Abdul Majid Siradj was a three-volume book. The first volume comprises 25 pages, the second includes 26 pages, and the third contains 19 pages. This book references Madrasah Al Qismul 'Aly Al Washliyah students in Medan (Abbas & Syah, n.d.). Ustaz Abdul Majid Siradj was an Al Washliyah ulama who also lectured at UNIVA Medan (Ja'far, 2015b).

Some Al Washliyah ulama have also authored books in Arabic, which Al

Washliyah students still study. These books were written by Ustaz M. Arsjad Th. Lubis and Ustaz M. Rusydi. Among these books are:

- 1) *Al-Uṣūl min 'Ilm al-Uṣūl* by Ustaz M. Arsjad Th. Lubis. This book was published by Sumber Ilmu Jaya in Medan, and it was completed by the author on March 1, 1960, in Medan. The book consists of 72 pages and serves as a treatise on Islamic law principles (M. A. T. Lubis, 1960).
- 2) *Al-Qawā'id al-Fiqhiyah* by Ustaz M. Arsjad Th. Lubis. This book was published by Sumber Ilmu Jaya in Medan. It was written in Medan in 1959 and consists of 67 pages. The book explains various principles of Islamic law (M. A. T. Lubis, 1959b).
- 3) *Iṣṭilāḥāt al-Muḥaddithīn* by Ustaz M. Arsjad Th. Lubis. This book was published by Sumber Ilmu Jaya in Medan and completed on August 8, 1965, in Medan. It comprises 44 pages and delves into the science of hadith (M. A. T. Lubis, 1965).
- 4) *al-'Aqā'id al-Īmāniyah* by Ustaz M. Arsjad Th. Lubis. This book was published by Sumber Ilmu Jaya in Medan. It consists of 16 pages and is intended for students at Madrasah Ibtidaiyah Al Washliyah. The book was completed on March 27, 1959, in Jakarta. It contains explanations of creeds according to the Ash'ariyah school (M. A. T. Lubis, 1959a).
- 5) *Tashīl al-Ṭullāb fī Ikhtisār Tuhfah al-Ṭullāb* by Ustaz M. Rusydi. This Arabic book is a work on Islamic

jurisprudence (*fiqh*) and is used as a reference by students at Madrasah Aliyah Al Washliyah. The book consists of 61 pages and contains the concepts of the Shāfi'ī school (Rusydi, 1995). Ustaz M. Rusydi was a religious teacher at Madrasah Aliyah Muallimin (MAM) Al Washliyah in Medan and a disciple of Ustaz M. Arsjad Th. Lubis (interview with Zulhamdi bin M. Rusydi, January 27, 2024).

2. Books in Malay with Arabic Script

Some Al Washliyah ulama have produced books in Malay with Arabic script. Their works in this category are divided into two: those not studied in Al Washliyah madrasahs and those studied even now. Some of the works of Al Washliyah scholars in Malay with Arabic script are not used as references by the organization's students, namely:

- 1) *Samīr al-Şibyān li Ma'rīfah Furūd al-A'yān* by Shaykh Hasan Ma'sum. It was published by Perca Timur in Medan and consists of 111 pages. This book was written by the author in 1341 AH. (Ma'sum, 1323).
- 2) *Tadhkīr al-Murīdīn Sulūk Ṭarīqah al-Muhtadīn* by Shaykh Hasan Ma'sum. It was published by Perca Timur in 1353 A.H. and consists of 40 pages. (Ma'sum, 1353). The book discussed the concept of Sufi ethics (Maisyaroh, 2023).
- 3) *Fath al-Wadūd* by Shaykh Hasan Ma'sum. The books consist of 20 pages (Ma'sum, n.d.-b).
- 4) *Is'āf al-Murīdīn* This book is a Sufi book, consisting of 34 pages. The name of the publisher is not mentioned. However, it is noted that Abdurrauf bin Abdurrahman, a figure from Gelugur in Medan Deli, covered the printing costs of the book (Ma'sum, n.d.-c).
- 5) *Targhīb al-Mustaqīm* by Shaykh Hasan Ma'sum. This book is an Islamic jurisprudence (*fiqh*) book with 25 pages. The publisher of this book is unknown (Ma'sum, n.d.-h).
- 6) *Şārim al-Mīz 'an al-Talāghib bi Kalām al-Faranī* by Shaykh Hasan Ma'sum. This book was printed by Syarikat Tapanuli in Medan in 1348 H. It consists of 92 pages (Ma'sum, n.d.-f).
- 7) *Al-Maqālah al-Nāfi'ah fī mā Yata'allaq bi Qabliyah al-Jumu'ah* by Shaykh Hasan Ma'sum. It was an Islamic jurisprudence book (*fiqh*) consisting of 37 pages and published by Syarikat Tapanuli in Medan (Ma'sum, n.d.-a).
- 8) *Nayl al-Mārib ilā Ajwibah al-Mafātī li al-Arba'ah al-Madhāhib* by Shaykh Hasan Ma'sum. The books consist of 17 pages (Ma'sum, n.d.-e).
- 9) *Tanqīh al-Ṭabūn 'an Masā'il al-Maymūn* by Shaykh Hasan Ma'sum. The books consist of 69 pages (Ma'sum, n.d.-g).
- 10) *Durār al-Bayān Syarḥ Hidāyah al-Ikhwān* by Shaykh Hasan Ma'sum. The book consists of 52 pages,

published by Syarikat Tapanuli (Ma'sum, 1348).

- 11) *Natījah Abadiyah* by Shaykh Hasan Ma'sum. The books consist of 40 pages (Ma'sum, 1346).
- 12) *Ithāf al-Ikhwān* by Shaykh Hasan Ma'sum. The book consists of 136 pages (Ma'sum, n.d.-d).
- 13) *Syifa' al-Ṣudur fī Ziyārah al-Qubūr* by Ustaz Yusuf Ahmad Lubis. This book was published by Sinar Deli in Medan in 1351 Hijriah. The book was written while the author was still a student at Madrasah al-Hasaniyah in Medan. This madrasah was led by Shaykh Hasan Ma'sum (Y. A. Lubis, 1931).
- 14) *Kitāb Waṣiyat al-Muṣṭafa Bagi Imām 'Alī Karramallāhu Wajhah* by Bahruddin Ali. This book was published by al-Maṭba'ah al-Marbawiyah, located near the University of al-Azhar, Cairo, Egypt. The book was completed on May 29, 1937, in Cairo. It consists of 32 pages (Ali, 1937).
- 15) *Kitāb Yāsīn wa al-Fawā'id* by Ustaz Mahmud Isma'il Lubis. This book consists of 69 pages and was published by Perca Timur in Medan. Ustaz Mahmud Isma'il Lubis was a student of Shaykh Hasan Ma'sum and the teacher of Ustaz M. Arsjad Th. Lubis (Loebis, n.d.).

Some of the works by Al Washliyah ulama in Malay written in Arabic script continue to be studied by Al Washliyah

students to this day. Here are several books written by Al Washliyah ulama in Malay with Arabic script:

- 1) *Pelajāran Tajwīd* by Ustaz M. Arsjad Th. Lubis. This book was completed on July 11, 1950, in Medan, and was intended for students at Madrasah Tajhiziyah Al Washliyah. It is a book on the science of Tajwīd necessary for students still learning to read the Quran. The book was later published by Sumber Ilmu Jaya in Medan (M. A. T. Lubis, 1950c).
- 2) *Pelajāran Īmān* by Ustaz M. Arsjad Th. Lubis. This book is intended for students of the Madrasah Tajhiziyah Al Washliyah. The 24-page book contains material on faith in Islam according to the Ash'ariyah school. It was completed on June 17, 1950. The book was published by Sumber Ilmu Jaya in Medan (M. A. T. Lubis, 1950b).
- 3) *Pelajāran 'Ibādāt* by Ustaz M. Arsjad Th. Lubis. This book was completed on June 16, 1950, in Medan. It is a book about the Islamic jurisprudence of worship according to the Shāfi'ī school. The book consists of 24 pages and was published by Sumber Ilmu Jaya in Medan (M. A. T. Lubis, 1950a).
- 4) *Riwāyat Nabī Muḥammad Ṣallallāhu 'alaihi wa Sallam* by Ustaz M. Arsjad Th. Lubis. This book was completed on October 21, 1951, and has been repeatedly published by Sumber Ilmu Jaya in Medan. It consists of 80 pages and serves as a book on Islamic

- history, particularly the history of Muhammad (PBUH) (M. A. T. Lubis, 1951).
- 5) *Al-Khulafā' al-Rāsyidīn* by Ustaz M. Husein Abd. al-Karim. This book consists of two volumes. The first volume comprises 31 pages and is intended to serve as a reference for the Madrasah Ibtidaiyah Al Washliyah students. It is a textbook on Islamic history (Karim, n.d.-b).
 - 6) *Kifāyah al-Mubtadi fi 'Ilm al-Kalām* by Ustaz M. Husein Abd. al-Karim. This book is composed of two volumes. The first volume consists of 26 pages, while the second volume comprises 27 pages. It is a book on Ash'arī theology, specifically addressing the 20 attributes, and is intended for students of the Madrasah Ibtidaiyah Al Washliyah (Karim, n.d.-c).
 - 7) *Al-Taṣrīf al-Wāḍih* by Ustaz M. Husein Abd. al-Karim. This book consists of two volumes. The first volume comprises 30 pages, while the second volume consists of 32 pages. It is an Arabic language textbook intended for students of the Madrasah Ibtidaiyah Al Washliyah (Karim, n.d.-a).
 - 8) *Khulāshah al-Tafsīr* by Ustaz Nukman Sulaiman. This 27-page book was published by Firma Islamiyah in Medan. It contains literal translations and interpretations of short chapters in the Quran. The book cover mentions that the author is the Chairman of the Education, Teaching, and Cultural Council of the Central Executive Board of Al Jam'iyatul Washliyah. This book is designated as a reference for students of the Madrasah Ibtidaiyah Al Washliyah (Sulaiman, n.d.).
 - 9) *Uswah Ḥasanah* by Ustaz Nukman Sulaiman. Published by Sumber Ilmu Jaya in Medan, this book consists of 32 pages and is designated as a mandatory reference for Al Washliyah students for ethics lessons. It was completed on January 15, 1968 (Sulaiman, n.d.).
 - 10) *Bīntang Līma* by Ustaz Nukman Sulaiman. This book is divided into 2 volumes. The first volume consists of 24 pages, while the second volume comprises 30 pages. It was published in Medan by Sumber Ilmu Jaya as an introductory book on Arabic-Malay script (Sulaiman, 1970).
- Ja'far stated that the teachers at Al Washliyah madrasahs have made the yellow books by Shāfi'ī and Ash'arī ulama as their primary references for their students (Ja'far, 2017). Furthermore, reinforcing Martin van Bruinessen's findings, teachers (*Ustaz, Tuan, or Mualem*) in Al Washliyah educational institutions not only taught several yellow books by Shāfi'ī and Ash'arī ulama but also wrote several books in Arabic and vernacular languages with the Arabic script. Some of the books authored by Al Washliyah ulama do not serve as references for students, while others are still used as references for Al Washliyah students. Based on Zamakhsyari Dhofier's thought that yellow books in

pesantren consist of three levels, namely elementary texts, intermediate texts, and advanced texts (Dhofier, 1982), most of the works of Al Washliyah ulama are categorized as elementary books because the books have been designated as references for students of Madrasah Tajhiziyah and Madrasah Ibtidaiyah. Some works of Al Washliyah ulama are classified as intermediate books because the books have been selected as references for students of Madrasah Al Qismul 'Aly Al Washliyah. On the other hand, some works of Al Washliyah ulama are categorized as advanced books because the books have been designated as references for students at UNIVA Medan.

CONCLUSION

The findings of this study support the conclusions of Martin van Bruinessen, Zamakhsyari Dhofier, and Azyumardi Azra. The study corroborates Bruinessen's thesis that Al Washliyah ulama have taught yellow books authored by Shāfi'ī and Ash'arī ulama and produced several yellow books in Arabic and Malay with Arabic script. This also supports Azra's thesis that yellow books are religious texts written by ulama in Arabic and vernacular languages with the Arabic script. According to Dhofier, yellow books consist of elementary, intermediate, and advanced books. This study shows that Al Washliyah ulama has produced books categorized as (1) elementary books used by Al Washliyah students at Madrasah Tajhiziyah Al Washliyah and Madrasah Ibtidaiyah Al Washliyah; (2) intermediate books used by students at Madrasah Al Qismul 'Aly Al Washliyah, and (3) advanced books used by

students at Universitas Al Washliyah (UNIVA) Medan. This study, however, did not investigate the usage of these books authored by Al Washliyah ulama or classical ulama's works in Al Washliyah educational institutions in Indonesia. Therefore, other researchers may explore this topic as a follow-up to this research. The study also confirms that Al Washliyah needs to preserve all the works of its ulama. The works need to be established as the main reference for the Al Washliyah students.

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